

## 早期道教經典的境界及其解讀方式： 以《太上九真明科》為中心的初探

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道教是華人本土宗教。在中華文明史上占有獨特的地位。宗教學界傾向認為道教在最大程度上反映了華人的心理特徵。其宇宙觀、價值觀和行為準則，決定中國城、鄉居民的生活方式以及庶民的精神傳統。在發展過程中，道教固然吸收了許多外來文化的質素，但其基本仍為中華社會的原生宗教。此外，道教對中國佛教的發展與儒家思想的某些觀點產生重大影響，特別是太極觀及宋明理學的形而上學。以上種種，說明了當今學術界對道教研究的高度興趣。

直到最近，一般公認首次有組織規模的道教教團，是於公元二世紀中葉（公元142年左右）由東漢張陵（後來稱為張道陵或張天師）所創立的。不過，以當今考古發現為根據，也許可以推測，在東漢之前已有類似道教的教團活動（所謂「Religion of Tombs」，墳墓宗教）。這種假設，迫使東西方學界積極尋找道教淵源、道教和更早於它的宗教運動的共同交集，以及華人思維方式當中的具有本相性和變相性之基本原素。質言之，台灣學術界對解決這個課題，做出了特別重要的貢獻，為解讀華人宗教現象建立了一個新的典範。

《太上九真明科》為早期道教重要科律之一。此科律特別引起我的學術興趣，乃因為此科文包含很豐富的專門詞彙。此種以新的資訊科技（數位化的《正統道藏》全文資料庫）和適合於解釋華人宗教現象的理論（常與非常、本相與變相、謫凡神話基本結構、人與神互動等觀念）為基礎的研究，可以使我們更多地瞭解早期道教歷史以及中華文化中的宇宙觀、冥府觀、罪罰觀和天條觀。

## **Cultural Space of Early Taoist Texts and Methods of Its Interpretation**

**Preliminary study on the materials of the *Tai-shang jiu zhen ming ke* 太上九真明科**

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Taoism is a Chinese indigenious native religion. Taoism takes an exceptional place in the history of Chinese civilization. Researchers on religion tend to think that Taoism reflected ethno-psychological features of the Chinese in the greatest degree, because its world-view, values and norms determined the way of life and spiritual traditions of townspeople and villagers of China. In the course of its development, a lot of elements were borrowed from foreign cultures into Taoism, but at its core it still remains the original religion of Chinese society. Moreover, Taoism seriously influenced the evolution of Chinese Buddhism, it also had a certain impact on some aspects of Confucian philosophy, especially its cosmology (the concept of Taiji 太極) and the metaphysics of Neo Confucianism. All of this explains such a great interest to Taoism from the researchers from all around the present-day world.

Until recently, it was commonly believed that the first viable and large-scale Taoist social organization was established by Zhang Ling (later known as Zhang Dao-ling 張道陵 or Celestial Master Zhang 張天師) in the middle of the second century AD (around 142 AD, Eastern Han period). However, new archaeological discoveries testify to the existence of an organized religious movement in China long before the 2<sup>nd</sup> century AD, which showed apparent similarities with the doctrine of the Celestial Masters Taoism (this is the so-called “Religion of Tombs”). This hypothesis forces the Chinese and foreign scholars to actively search for the origins of Taoism, the common development paradigm for Taoism and previous religious movements, as well as to look for the basic elements of Chinese mentality, distinguishing both original diachronic invariants and synchronous variants in it. Strictly speaking, it was Taiwanese researchers who achieved outstanding results in solving this academic issue and developed a new model of the hermeneutic procedure to explain the phenomena of the religious life of the Chinese people.

*Tai-shang jiu zhen ming ke* 太上九真明科, aka *The Bright Code of the Perfected [Kings] from the Nine [Heavens]*, is one of the earliest known Taoist codices, comprising the regulations and laws underlying Taoism as a system. This Code attracted my academic interest primarily because it contains a rich thesaurus of special vocabulary. A comprehensive study of this terminology can help us to better understand history of early Taoism, as well as the world-view of Chinese civilization and its notion of the Netherworld, concept of guilt and punishment (banishment), and idea of Heavenly order. In my opinion, such research, in order to be effective, should be based on a new information technologies (digital fulltext database of Taoist Canon) and a new methodology, which most closely takes into account the particularities of the religious phenomena of Chinese civilization (concept “usual versus unusual”, original diachronic invariants 本相 theory instead of prototype 原型 concept, structural analysis in the paradigm of the “banished immortal mythology”, idea of the mobility of statuses of people and gods, and so on).

### 主講人介紹：

謝爾蓋 (Sergei Filonov) ，俄羅斯籍，現為俄羅斯阿穆爾州國立大學漢學教研室教授。謝教授係俄羅斯科學院歷史博士，對道教素有研究，特別是道教經典、早期道教文獻、上清派 (Shangqing) 、中古道教經典世界觀等。此次獲漢學中心「外籍學人來臺研究漢學獎助」，研究主題為「中古道教冥府觀」。