

SUPPLEMENTS TO *TITLE INDEX TO DAOIST COLLECTIONS* (STIDC) #5

Title Index to the *Zhuāng-Lín xù dàoàng* 莊林續道藏
(Supplement to the Daoist Canon from the Zhuang and Lin Families;
abbrev. ZL)

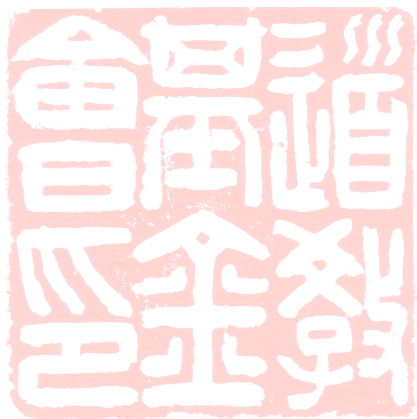
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The *Zhuāng-Lín xù dàoàng* 莊林續道藏 (Supplement to the Daoist Canon from the Zhuang and Lin Families; abbrev. ZL) is an “extra-canonical” and “supplemental” Daoist textual collection. It is important for the study of Daoist ritual (*yíshì* 儀式; *lǐyí* 禮儀), especially as a lived and enacted communal practice of modern Taiwanese Zhèngyī 正一 (Orthodox Unity) Daoists. The anthology photographically reproduces texts collected by Michael Saso 蘇海涵 (b. 1930) and was published in 1975 by Chéngwén chūbǎn shè 成文出版社 in Táipěi, Táiwān. An outcome of Saso’s pioneering ethnographic fieldwork with the Zhèngyī ritual master Zhuāng-Chén Dēngyún 莊林登雲 (“Master Chuang”; 1911-1976) in the northern city of Hsīn-chú 新竹 in the late 1960s and early 1970s, it specifically collects materials from the so-called Black-head (*wūtóu* 烏頭) fraternity of the Zhèngyī sitán 正一嗣壇 (Hereditary Altar of Orthodox Unity) established in 1888 by Lín Rǔméi 林汝梅 (1834-1894), following his ordination at the Zhèngyī headquarters of Lóngǔ shān 龍虎山 (Dragon-Tiger Mountain; near Yīngtán 鷹潭, Jiāngxī). Chén Jiésān 陳捷三 (1861-1901), many of whose manuscripts are reproduced in the present collection, succeeded Lín as head of the fraternity. The title reflects the ultimate transmission of the fraternity’s leadership from Lín to Zhuāng. Although requiring more research, according to Saso the collection includes Daoist texts possibly dating from the late Táng (618-907) and Song dynasty (960-1279), with the latest work being the *Tàishàng Zhèngyī Tiānshī bǎochàn* 太上正一天師寶懺 (Precious Repentance Litany of the Celestial Master of the Great High Orthodox Unity; ZL 12, 5.1381-1480 [j. 21]) and accompanying ordination certificate brought back from Lóngǔ shān by Lín Rǔméi in 1888. The collection consists of 87 texts in 25 volumes according to the present index. These texts consist of multiple “scrolls” (*juǎn* 卷), sometimes counted individually to amount to 108 titles (or 106 or 104 in other calculations). The following entries consist of multiple scrolls as separate listings in other catalogues: ZL 10 (10), ZL 29 (2), ZL 33 (5 [10]), and ZL 49 (3). The texts are arranged under four headings.

(1) Jīnlù 金籙 (Golden Register) (14 vols./36 texts)
(2) Huánlù 黃籙 (Yellow Register) (4 vols./16 texts)
(3) Wénjiǎn fúzhòu mìjué 文檢符咒祕訣 (Secret Instructions on Writing Models, Talismans, and Invocations) (2 vols./10 texts)
(4) Lúshān Shénxiǎo xiǎofǎ 閩山神霄小法 (Minor Rites of the Divine Empyrean at Mount Lü) (5 vols./25 texts)

They are used for the following associated rituals and activities: (1) Jiao-offering rites; (2) funeral rites and memorial services; (3) exemplars of ritual communiques and privately transmitted manuals of incantation, as well as a volume with *gōngchě* 工尺 musical notation; and (4) exorcistic rituals. The collection begins with a 33-page English-language introduction by Saso, outlining the history and content of this diverse body of texts. Volume 1 also includes the table of contents for the entire collection, consisting of an unnumbered list of texts with associated starting page numbers. Unlike similar collections, each individual volume lacks its own table of contents. Saso also published a discussion of the collection in the article “A Guide to the *Chuang-Lin Hsu Tao-tsang*” (*Journal of the China Society* 16-17 [1979]: 9-28), which also unfortunately lacks a numbered index and required the creation of the present standardized numbering system. Saso’s collection of the Zhuāng-Lín ritual materials might, in turn, be profitably supplemented by and/or compared to similar materials collected by and housed in the private archives of other Western Sinologists, including Poul Andersen 安保羅, Kenneth Dean 丁荷生, John Lagerwey 勞格文, and Kristofer Schipper 施舟人 (1934-2021). See, e.g., Kenneth Dean, “Manuscripts from Fujian” (*Cahiers d’Extrême-Asie* 4 [1988]: 217-26).

In indexing the collection, I have begun with the volume title. This is followed by the associated ZL number and by the volume and starting page number for each text.



INDEX TO ZHUĀNG-LÍN XÙ DÀOZÀNG 莊林續道藏

金錄			
ZL	Title	Vol.	Page
1	百神燈科	1	1
2	發奏燈齋科儀		33
3	開光科儀		119
4	祝聖科儀		151
5	禁壇玄科		209
6	玉樞寶經科		257
7	午供-九陳供科儀	2	341
8	午供-什供養獻供文		383
9	午供-正一玄壇午供科文、科儀		403
10	朝天寶懺	2-4	479
11	宿啟道場科、太上金錄宿啟科範	5	1259
12	正一嗣壇、正一平炁宮法		1381
13	早朝-啟聖科儀	6	1481
14	分燈科儀		1629
15	捲簾科儀		1663
16	振鐘磬科儀		1695
17	三官經	7	1727
18	三官大帝寶經		1857
19	三官寶懺-天部科儀	8	2045
20	三官寶懺-地部科儀		2125
21	三官寶懺-水部科儀		2173
22	午朝-啟師科儀		2223
23	太上東斗主算妙經	9	2355
24	太上西斗大訐護身妙經		2373
25	太上說南斗六司延壽度人妙經		2399
26	太上玄靈北斗本命延生妙經		2417
27	中斗經		2483
28	高上玉皇本行集經	10-11	2507
29	高上玉皇本行集經懺悔文		2723
30	朝天謝罪玉皇寶懺		3105
31	晚朝-啟聖科儀	12	3191
32	登台拜表科儀		3323
33	九幽拔罪懺法	13	3441
34	道場（正醮）靈寶祝香科儀	14	3713
35	道場法儀 金錄-五朝醮事		3831
36	普度、登台說法普施科儀		3877

黃籙			
37	靈寶拔亡發表科儀	15	4051
38	太上洞玄祝聖科儀		4079
39	太上洞玄度人無量上品妙經		4109
40	太上洞玄無量度人上品妙經		4143
41	太上慈悲道場三元滅罪懺法		4171
42	靈寶頒赦科儀		4269
43	靈寶煉度宗旨	16	4327
44	煉度宗旨		4467
45	靈寶拔度合符科儀		4535
46	靈寶拔度藥師寶懺	17	4673
47	過橋科儀		4821
48	請庫科儀		4841
49	太乙救苦天尊說拔度血湖寶懺	17-18	4911
50	太上洞玄靈寶玉曆血湖度命赦罪妙經	18	5047
51	沐浴科		5103
52	召魂沐浴給牒科		5139
文檢符咒祕訣			
53	吳氏文檢	19	5165
54	醮、喪式三五朝文檢		5359
55	正一嗣壇師傅符咒訣		5525
56	陳氏文檢		5531
57	文檢-祭花科儀	20	5671
58	意文符咒		5705
59	茅山咒訣		5779
60	長/同樂軒		5837
61	設醮道場登台拜表玉訣科儀		5901
62	金籙早年晚朝遣將召四靈科儀 文		5947
閩山神霄小法			
63	請夫人科 (通靈壇記)	21	5935
64	請夫人科儀 (法應壇記)		6031
65	起土開金刈關科儀、取星辰科、祈雨妙經		6103
66	起土開金刈關科儀、入房科		6169
67	解連妙經 (雲妙壇)	22	6187
68	解連妙經 (抄本)		6307
69	吾有祛穢真言神咒當持誦		6343
70	俵錢造紙科儀		6389
71	中文科、功德發表科儀		6429
72	賞軍科儀		6481
73	新刻元龜會解斷易神書	23	6505

Title Index to the Zhuāng-Lín xù dào zàng

74	甲狀科儀		6605
75	造錢一段		6637
76	關聖帝君明聖真經		6697
77	拜斗經、三獻科、進錢科		6807
78	閻山秘訣	24	6867
79	唐山科儀、下席科、送神三獻供		6969
80	神霄醮用科儀		7059
81	靈寶正一清晨啟請玄科		7099
82	靈寶早期科儀		7141
83	靈寶正一午朝玉樞玄科	25	7175
84	靈寶正一晚朝科儀		7269
85	太上靈寶正一宿朝玄科		7317
86	送船科		7387
87	元始天尊說洞淵辟瘟妙經		7423

