台灣的道教醮祭儀式與科儀

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序 論

近年來台灣民間各地的宮廟，常舉行大規模的祭拜活動，如台南鹿耳門天后宮的Typed
①、佳里鎮金唐殿的五朝王醮②，台北市松山區慈祐宮的五朝清醮③，台北縣三峽鎮祖師
廟的五朝清醮④，大甲鎮鎮瀾宮的五朝清醮等⑤，都是結合整個社區及大部份信眾的大型祭
典。它的祭典常擴及鄰近鄉鎮，如佳里鎮金唐殿五朝王醮，除了該鎮十三角頭、廿四村莊的
民眾幾乎都動員參與，麻豆鎮、下營鄉、將軍鄉等鄉鎮的部份民眾也參與了祭典活動；又聞
名各省境各地的大甲鎮鎮瀾宮，所舉行的五朝清醮，不但大甲鎮及鄰近的民眾全力參與，全
省各地的媽祖信徒都動員起來，據信建醮期間，約有二百萬人次的人參加了此次的祭典。像
這類大型廟宇祭典活動，民間習稱為「建醮」。

昔時舉及建醮所花費之人力、物力甚鉅，故不輕易為之，多於境內不安定，水災、瘟疫
等災害時起方舉行，因此常數十年方有一次醮祭，如佳里鎮金唐殿於一九八七年舉行的建醮，
前一次則在八十年前，大甲鎮鎮瀾宮於一九八八年舉行的醮祭，前一次為五十三年前；然近年
來台灣民間各地，則好舉行建醮活動，有三年一科醮者，即連私人安葬的神壇也舉行醮祭
⑥，民俗似已隨著物質的發展而逐漸地改變。建醮期間祭典的民衆須沐浴清化、齋戒素食，
市場內除蔬果果外，祭賣魚肉之類，小吃店、攤販也不賣荤類食物。此外，山上水邊也
同時實施「封山禁火」，即山上禁狩獵，河中禁捕魚，務求境內都不生火，以求清淨無疉的
祭拜環境。

醮祭，對廟宇的內層人員（廟宇之委員會、廟公、道士等）來說，它是一項虔誠而嚴肅
的宗教活動，就一般百姓言，它則為百戲雜陳的競技場，為一生難得親見的大型社會活動，
舉凡民間的各種曲藝、戲劇、雜戲、手藝、小吃等，平時在街上看不到的玩意，此時竟似煙
火般，轟然一聲地五色繽紛，全部呈現在眼前。音樂戲劇類的表演，如布袋戲、歌仔戲、傀儡
戲、皮影戲、北管戲、南管戲（或高甲戲）、車鼓戲、牛犁戲、採茶戲等；雜戲類如宋江陣
、舞龍、舞獅、陀螺表演、踢毽子等；手藝類如木雕、石雕、製香、中國結、摺紙剪紙、竹
編等；遊歷一趟建醮活動，景光走回傳統社會中，所見所聞與現代社會是那麼的不尋，而感
覺則那麼親近，因爲呈現在眼前的一切，乃深沉腦底的印痕，那是以前祖父母常帶我們徜徉
廟口的歡笑。

職是之故，建醮典禮雖為民間的宗教活動，但實際上的宗教儀式並不為廣泛的社會大衆所知悉，相反地，與祭典配合的民俗習俗活動則為民衆最親切的童年回憶。欲瞭解地區的文
化內容，建醮活動能提供許多珍貴的資料，而醮祭的核心儀式，則又蘊含許多深遠的傳統文
化，故透過醮祭諸文化面的觀察，可瞭解民間文化的本質，以及掌握民間文化的發展方向。

一、醮祭的種類和規模

“醮”的意義，古來即有種種不同的說法，不同地區、不同階層的民衆更有各自的解釋。
根據唐、杜光庭先生的說法，“醮者祭之別名也，牲牲血食謂之祭，蔬果樂舞謂之醮”，此一
說法，兩宋的道教學者亦沿用之。另根據張文博氏於台灣民間道士壇之間的《道教源流》的
記載，謂：

醮者祭之別名也，肴華燔燎祭品儀，降天地致萬神，禳災祈福，齋心願，務宜再三苦告，以期感通，
仍拜表章為委，祭司之職。

認為虛備祭品以祭拜天地，並延聘道士拜發表章的祭祀活動，即稱為“醮”。所要注意者，祭
祀中必以“拜發表章為要”，故如無道士的科儀，無論迎神賽會的活動如何的大，仍無法
稱之為“建醮”①，例如台南縣麻豆鎮代天府於一九八一年三月廿七日至廿九日舉行一次大型
的祭祀，祭區遍及鎮內各里，並有一百二十三個陣頭參加，整個活動的過程仍無稱為“醮”。

“醮”既不同於一般的廟會活動，係以延聘道士科儀的儀式為重心，而道士所安排的儀式
，仍以建醮的主旨爲依據，排出一定的法事程序。根據台灣地區歷年來做過的醮祭，以及道
士所保存的《醮期文檢》之類的文獻記載，醮的種種約有：

清醮 為祈求國家安、風調雨順的祭儀，是台灣地區常舉行的醮事，島內之正一派與靈寶
派道士都能主持此類醮儀。

瘟醮 又稱王醮、火船醮，以瘟瘟疫、祈安为目的，須建造彩船，以送瘟神遠離祭區。除了
道士演法的道場外，並須另建一臨時的王府，每天早、午、晚三次參僧行王府供奉的王爺。

瘟醮並無獨立的科儀，所演的儀式與清醮同，只多了於前夜“迎請王爺”，醮後“送送王
船”②。

火醮 以燒燒火神、祈安為目的，通常都在清醮的前一天下午舉行《火火王》、《祀火部》等科
儀①。接著即舉行清醮的儀式。火醮儀式，道士習稱《火部》，《祀火部》，係在廟外舉行，儀
式畢，全境須熄滅所有的火種，以象徵送火王離境。這類儀式以靈寶派道士較常主持，而北部
正一派道士也常有類似火醮的儀式，係為民間信衆們於發生火災後舉行的儀式，俗稱爲
《送火》，儀式通常由一位道士主持。
"The Chiao Ritual and Books of Rites in Taiwan Taoism"

Lu Tsui-ku'an

Taoist rituals are a dynamic part of life in Taiwan. Even in modern, technological society, rites of divination and prayer are often found in the official and business world. There are many categories of Taoist rites that address the spectrum of human birth, aging, sickness and death, and though there are differing schools and methods amongst the priesthood that performs the rituals, it is generally acknowledged that the rites performed by priests of the Cheng-yi and Ling-pao schools of the Tien-shih Sect are of the higher level, and maintain a more prominent social status.

Most of the priests of the Tien-shih Sect are "ho-chu" priests, and they perform rituals in set and temporary ritual spaces. The Ling-pao school also performs meritorious rituals of liberation for the deceased. The rituals to negate misfortune and supplement good fortune performed by the Cheng-yi school, and the merit-accumulating rites of the Ling-pao school are the main source of their economic livelihood. These rites are considered to be of a lower level. On the other hand, the Chiao Rituals performed in temples are of large scale and are of a higher ritual level. Aside from their religious significance, they are rich in artistic value, and are given great value by Taoists as well as local people.

There are many different kinds of rites associated with the Chiao Ritual, as are the different scales. The type and scale of the ritual are decided upon by the people and the temple in the area where the ritual is to be performed, and the business of performing the ritual is handed over to the priests.

The Chiao Ritual is performed in a specially constructed space within a temple. The priests take the responsibility of the performance of the various rituals, and each Kō-yi book is performed by three to five priests, who assume differing responsibilities in accordance with their differing roles in the ritual.

Each ritual performed within the larger ritual has a corresponding book, called Kō-yi, that is used as a manual for the performance. About 20 Kō-yi books are used through the duration of a Chiao Ritual. The books used by priests from the same school amongst the various cities and counties in Taiwan are approximately the same, and are handed down by generation. The contents and structure of the books are very old, and are in general similar to the Kō-yi books of the Tang and Sung Dynasties.

The Ling-pao Sect is a large sect in Taiwan, with influence in the Taipei area, Hsin-chu, Ch'ing-shui, Ho-mei, Sheng-Kang, Lu-kang, Erh-ling, Chu-shan, Yun-ling, Chia-yi, and Tainan. The Kō-yi books are generally similar in all these areas, except for places such as Erh-ling and Chu-shan, where the Chiao-k'ō and Shu-chi books are missing. The rituals of the Ling-pao Sect originate from the Chuan-chou and Chang-chou areas of Fukien province, and are part of the southern Fukien system of rituals.

The rituals of the Cheng-yi school originate from the system of Chang-chou city, Shao-an County. Originally the priests in Taiwan who performed these rituals were all Hakka. As they specialized only in marriage rituals in set and temporary spaces, they became very popular amongst the people, and thus were often chosen by temples to perform the Chiao Ritual. This school thus experienced rapid growth, and is now influential in the Taipei area, all of the Taoyuan area, and parts of Hsin-chu, Taichung, Feng-yuan, Yuan-lin and Hu-wei. Even though some areas do not have priests from this school, they nevertheless hire Cheng-yi priests from other areas to perform rituals.

The Kō-yi books are the main index to Taoist ritual. When the books are performed,
the priests not only chant according to the directions in the books, they also perform accordingly. The books also provide literary supplementation to create a complete ritual. To put it simply, a Ko-yi book is like a dramatic script. During performance there must be coordination of properties and costumes, and the complete ritual must include song, music, and dance.

The Ko-yi books of the Taoist Chiao Ritual have a long history, and from a study of the manuscripts, an understanding of Changes in past material culture and priesthood can be attained. A study of the rituals themselves can reveal traditional and local qualities of music and performance styles. Thus through the study of Taoist rituals and Ko-yi books can be accumulated a wealth of fundamental materials on common (the greater traditions) and individual (the lesser traditions) characteristics of Chinese culture.

(translated by Dr. Lai Sheng-Chuan)