

陳靖姑信仰與法派的宗教形態

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摘要

陳靖姑的信仰與法派是一種鬆散的宗教組織形態，就其歷史的發展脈絡來說，可以歸類為民間信仰的一支，也可以歸類為道教的一支，或者說是民間信仰與道教等共同生態文化下重疊與融合的產物。陳靖姑信仰發展出自身完整的宗教形態，有著廣為流傳的神話系統與儀式體系。陳靖姑信仰是民間傳統生態環境下集體自發性的宗教活動，是依循著固有的靈感思維派生而出的神話體驗與法術實踐，是經歷過漫長的時空傳播逐漸地累積出豐富的宗教內涵，發展出成熟的陳靖姑法派的宗教形態，是眾人的心血所灌溉而迅速成長，是在歷史的洪流中神聖經驗堆成的信仰結果。近年來已有不少有關陳靖姑傳說與儀式的田野調查，對於神話原型與法教內涵有著深入性的學術研究，本文在前人創作的基礎上，引用宗教學的觀念與理論，企圖對陳靖姑信仰與傳播進行整體性的解說與論述。陳靖姑的信仰與法派，其源頭已難以考證，各地的發展形態更是五花八門，不必有統一的宗教形式與規範，而是隨著各地的習俗進行自我的調適與建構，展現出人們精神活動的自主性、主動性與創造性，是將生理需要與精神追求雜揉在一起，渴望以儀式的法術交感，來獲得言行的寄託與安慰，是集體生活智慧下的精神支柱與行動指南。

關鍵字：陳靖姑、信仰、神話、法術、法派、師公

Chen Jing-gu Belief and the religious aspect of Faa faction

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Abstract

The Faa faction (法派) of Chen Jing-gu belief (陳靖姑信仰) is a loose religious organization. From the historical aspect, it can be classified into either one of the folk beliefs, a branch of Daoism, or a mixture of folk beliefs and Daoism, a product from the commonness and overlap of the two religions.

The Chen Jing-gu belief has developed itself a complete religious form with a popularized mythic and ritual system. It came forth from collective spontaneous religious activity taking place under traditional livelihood environment, and along the conventional thought of inspiration that brought about the mythical experiences and occult art practices. After spreading over through wide spaces and long time zone, it gradually built its own religious contents up abundantly and developed the Chen Jing-gu belief in a religious form with maturity. Its fast growth is the cultivation of collective effort accumulating the sacred experiences in the great current of history to bring forth the fruit of belief.

Recently there are quite a few research works about the legendary Chen Jing-gu and field studies of its rites investigating upon the primordial myths and the contents of Faa faction with depth. Based on the previous effort done by scholars, the concept and theory of religious study will be applied intending to holistically explain and expound the Chen Jing-gu belief and its propagation. The origin of Chen Jing-gu belief and Faa faction is hard to find textually. Its forms and styles of development are different in various places, no unification in religious form is needed, without norm either, but self adjust to the customs and construct accordingly to demonstrate that the human spiritual activities are autonomous, active and creative, also to incorporate physiological need and spiritual pursuit, in hoping for through sympathetic induction of occult arts, by the ways of rites, to receive settlement and consolation. That is the spiritual support and guideline of behavior from the wisdom gained through living together.

Key words: Chen Jing-gu, belief, myths, occult art, Faa faction, priest (master, occult art practitioner)