饒宗頤教授紀念講座系列——頤學映真[1]
Lecture Series in Honour of Professor Jao Tsung-i: Reflection and Truth in Jao's Scholarship

第一講 Lecture 1
12.9.2026　星期六 | Sat

饒宗頤教授的道教史研究——以《老子想爾注》為中心
Professor Jao Tsung-i's Studies of History of Early Daoism: With a Focus on the *Xiang'er Commentary* to *Laozi*

講者 Speaker：	黎志添教授 Professor LAI Chi Tim
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時間 Time：	上午 10:30 至 中午 12:00（上午 10:00 敬備茶點） 10:30 a.m. – 12:00 p.m. (Tea reception starts at 10:00 a.m.)
地點 Venue：	香港中文大學康本國際學術園二樓 4 號演講廳 LT4, 2/F, Yasumoto International Academic Park, CUHK
語言 Language：	普通話

講座摘要

本講座擬從學術史的角度，考察饒宗頤教授（1917–2018）對早期道教重要文獻《老子想爾注》的研究歷程及其學術貢獻。講座將以饒教授先後出版的《敦煌六朝寫本張天師道陵著〈老子想爾注〉校箋》（1956）與《〈老子想爾注〉校證》（1991）為中心，追溯其研究緣起、校勘考證方法及其在道教史研究中的意義。

《老子想爾注》是東漢末道教正一天師道道民諷讀《道德經》所使用的註解本，為研究早期道教歷史和宗教思想的重要文獻。現藏大英博物館（The British Museum），於 1907 年被斯坦因博士（Dr. Marc Aurel Stein,1862–1943）攜歸倫敦的敦煌寫本《老子道經想爾注》殘卷，其注與經文連書，與其他唐寫本《道德經》形制相異。饒宗頤教授於 1956 年出版該寫本之校箋，使這一久已淪佚的重要文獻重顯於世，並指出其對研究道教原始思想具有不可替代的價值。

講座將進一步說明，饒教授對《老子想爾注》的研究並非單一文獻整理工作，而是歷經三十餘年的持續考訂、補箋，以及與楊聯陞等學者的通信商榷。從 1956 年的初步校箋，到 1991 年集其長期研究成果而成《〈老子想爾注〉校證》，其工作不僅恢復了一部關鍵道教文獻的面貌，也為早期道教史、道教思想史與敦煌道教文獻研究奠定了重要基礎。

[1] 「饒宗頤教授紀念講座系列」由香港中文大學中國文化研究所、香港大學饒宗頤學術館、香港浸會大學饒宗頤國學院、香港大學馮平山圖書館和學海書樓合辦

通過回顧饒宗頤教授的研究取徑，本講座亦將討論其在二十世紀道教研究發展中的位置。相較於早期較為籠統的道教史敘述，饒教授以嚴謹的文獻校勘、版本考證與思想分析，將早期道教經書提升為可作專門研究的學術對象，開拓了道教文獻研究的新方向，並建立了更具科學性的研究範式。

Abstract

This lecture examines Professor Jao Tsung-I's (1917–2018) scholarship in and contributions to Daoist studies through his *Xiang'er Commentary to the Laozi* (*Laozi Xiang'er zhu* 老子想爾注; hereinafter referred to as the "*Commentary*"), a foundational scripture of early Daoism. Focusing on his two seminal works—*Dunhuang Liuchao xieben Zhang Tianshi Daoling zhu Laozi Xiang'er zhu jiaojian* 敦煌六朝寫本張天師道陵著〈老子想爾注〉校箋 (Emended subcommentary of the Dunhuang manuscript of Heavenly Master Zhang Daoling's *Commentary*; 1956) and his monumental *Laozi Xiang'er zhu jiaozheng* 〈老子想爾注〉校證 (1991)—this lecture explores the starting point of his research, the methodology he employed, and how his textual collation and analysis reshaped the historical studies of Daoism.

The *Commentary* was the annotated edition of the *Daodejing* 道德經 used by Eastern Han Daoist followers of the Celestial Master sect under the Zhengyi school, which makes it an essential text for the investigation of early Daoist history and thoughts. Surviving only as a fragmentary manuscript, the text was discovered in Dunhuang and brought to London in 1907 by Dr. Marc Aurel Stein (1862–1943). Collected now at the British Museum, the manuscript differs markedly from other extant Tang manuscript versions of the *Daodejing* in terms of format, as its commentary is incorporated in-line along with the scriptural text. Professor Jao's 1956 subcommentary of this manuscript, thus, contributed to bringing this long-lost text to light again, while highlighting its key significance as a unique window into the earliest development of Daoist thoughts.

This lecture will further argue that Professor Jao's work on the *Commentary* went beyond a one-off compilation in 1956, but entailed over three decades of continuous review, emendation, and revision, as well as discussions and exchanges with scholars such as Yang Lien-sheng, which culminated in the 1991 publication of his seminal title. His work not only recovered a major Daoist text for the world, but also laid the key foundation for subsequent scholarship in early Daoism and the philological studies of Dunhuang Daoist manuscripts.

Through a review of Professor Jao's research and approach, this lecture will discuss his contributions and place in the development of twentieth-century Daoist studies. A departure

from the more general approach seen in early narratives of Daoist historical studies, Prof. Jao's work showcases his meticulous textual collation, rigorous investigation into the variant versions, and perceptive analysis in the development of its thoughts, which successfully elevated early Daoist scriptures into a worthy subject of scholarly inquiry, opening new horizons in the textual studies of Daoism and establishing a more systematic paradigm in Daoist Studies.

講者簡介

黎志添教授在美國芝加哥大學神學院取得哲學博士，現任香港中文大學文化及宗教研究系研究教授、道教文化研究中心主任及中國文化研究所高級研究員。主要研究領域包括西方宗教學詮釋理論、道教科儀、廣東地方道教史等。近年，專注建立「道教數位化博物館」(http://dao.crs.cuhk.edu.hk/digitalmuseum/CH/)。著作有《香港廟宇碑刻志：歷史與圖錄》(2023)、《廣東地方道教研究──道觀、道士及科儀》(2007)等。編著有《道藏輯要・提要》(三冊，2021)、《香港及華南道教研究》(2005)等。

Biography

Professor Lai Chi Tim received his Ph.D. from the Divinity School at the University of Chicago. He is Research Professor of Daoist Studies in the Department of Cultural and Religious Studies at The Chinese University of Hong Kong. He also serves as Director of the Centre for Studies of Daoist Culture and Honorary Senior Research Fellow of the Institute of Chinese Studies. His research interests include Western hermeneutics and theories of religious studies, Daoist liturgies, and the history of Daoism in Guangdong. In recent years, he has been working on the construction of the "Daoist Digital Museum" (http://dao.crs.cuhk.edu.hk/digitalmuseum/). He is the author of *A Complete Collection of Stele Inscriptions in Hong Kong Temples: Historical Records with Images* (2023) and *Guangdong Local Daoism: Daoist Temple, Master, and Ritual* (2007), etc. He has also edited *Companion to The Essentials of the Daoist Canon* (3 vols., 2021), *Daoism in Hong Kong and South China* (2005), etc.