

素馨香情懷

香学七讲

XIANG XUE QI JIANG

贾天明 著



山西出版传媒集团
三晋出版社

贾天明 著

素馨萦怀

香学七讲



山西出版传媒集团
三晋出版社

图书在版编目 (CIP) 数据

素馨萦怀·香学七讲 / 贾天明著. — 太原: 三晋出版社, 2012. 7

ISBN 978-7-5457-0579-9

I. ①素… II. ①贾… III. ①香料—文化—中国
IV. ①TQ65

中国版本图书馆 CIP 数据核字(2012)第148313号

素馨萦怀·香学七讲

著 者: 贾天明
责任编辑: 任俊芳
责任印制: 李佳音

出 版 者: 山西出版传媒集团·三晋出版社(原山西古籍出版社)
地 址: 太原市建设南路21号
邮 编: 030012
电 话: 0351-4922268(发行中心)
0351-4956036(综合办)
0351-4922203(印制部)
E - mail : sj@sxpmg.com
网 址: <http://sjs.sxpmg.com>

经 销 者: 新华书店
承 印 者: 晋中市万嘉兴印刷有限公司

开 本: 787mm×960mm 1/16
印 张: 9
字 数: 100千字
版 次: 2012年7月 第1版
印 次: 2012年7月 第1次印刷
书 号: ISBN 978-7-5457-0579-9
定 价: 196.00元

版权所有 翻印必究



序



在中国文化中,香,是非常特殊的一脉。它轻盈袅娜,绵延数千年,不绝如缕。这一缕幽香,缥缈于时空中,幽雅、神秘,得神性,通天意。礼佛敬神、薰衣除秽之外,它更给国人的精神带来深刻影响。其影响,虽不重大,却很顽强,关乎心灵,关乎生死。它是可视的音乐,闻得到的舞蹈。它是散逸于空中的哲学,是存在于虚无的世界观,是淡雅恬静的人生态度。

由这隐约的虚,引发出无比丰饶的实。关于香,有着太多太多的话题。悠久的历史,精致的器物,庄重的仪式,人、事、物,诗、书、画以及趣味,乃至生命。

天明兄收藏文房雅玩的同时,对香学香道有着很深的迷恋和研



究。他多少年来，博览与香有关无关之群书，沉湎其中，是勤勉的耕者，也是快乐的书虫。传统文化之香，仿佛血液，潺潺于天明兄体内，令他的生活，芳香幽雅；令他的情感，敏锐而绵长。他的著书立说，不仅是祖宗香火的延续，不仅是为精神文明宝库添砖加瓦，也是他生命的光，生命的乐趣和色彩。

关于香，香的“来从来时来，去往去处去”，香在中国文化中缀带一般的飘忽不断，香与中国式心灵的缠绵悱恻，香的虚虚实实、前世今生，在天明兄的书里，自有完备而详实地记录与叙述，毋需我再多言。

开卷有缘，闻香识人。让我们追随着作者——香文化导游的芳踪，作一场神奇的幽香之旅吧。



Introduction

In the Chinese culture, incense takes a special stand. It's airy and stretching, lasting for thousands of years. The smell of the incense spreads into the space, elegant, mysterious and holly. The incense could deliver a deep mental influence on Chinese, which is far more than the worship and odor removal. This kind of influence though is not significant, it is soul and life related and it is rooted. The incense is visible music and sweet dance. It is the philosophy flying in the sky, a world view for existence and nihility and a life attitude for grace and tranquility.

The abundance of the solid results from the subtle nihility. There are too many topics that relate with the incense, like the long history, delicate utensils, solemn ceremony, people, anecdotes, objects, poems, books, drawings, interests and even lives.

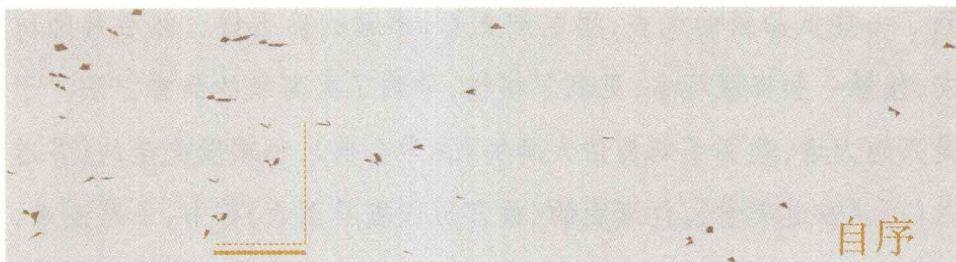
Mr. Tianming is interested in collecting the study room antiques and at the



same time he is so devout into the study of incense culture. For many years, he has been delving into the incense related books, which made him not only a diligent pioneer but also a happy bookworm. The incense of the traditional culture, just like the blood, runs through his body, making his life graceful and fragrant and his emotions sharp and literary. His works are not only the extension for the incense worship of the ancestors or enforcement for the spiritual civilization, but also the light and the color of his life.

As to the incense, we say it comes where it originates and goes where it destines to and in the Chinese culture, it always indicates a hint of uncertainty. The connection between the incense and the Chinese souls, the solidity and the nihility of the incense and even the destination of the incense are detailed in Tianming's records and description, no need to supplement by me.

Your opening this book is arranged by the destiny and the smelling of the incense teach you how to tell a person. Let's just follow the writer, a tour guide for this incense culture to explore an amazing journey of the fragrance.



怡鹤草堂主人，贾天明，山西临汾人氏，生于一九六〇年，毕业于山西教育学院汉语言文学专业。当过十年教师，现任职政府部门。身高五尺，但非壮汉。半生碌碌无为，唯好古董，尤喜文房清玩。近年痴迷香学，四处拜师访友，钻研香学典籍，品味诸多香材，只想重现香学这一脉优秀民族文化遗产之辉煌。或许自不量力，但仍孜孜不倦。



难于抹去的嗅觉记忆，植入脑海的美妙感受。那一刻，时间凝固了，空间消失了。一缕馨香，在冥冥中飘逸，在心胸间徜徉。像雨后的田野一般清新，像丰收的果园一般芬芳，像寺庙的诵经声一般执着，像缀满星光的夜空一般深邃。忘却了疲惫，忘却了烦恼，内心充满了愉悦。

一次成功的品香活动，对精神的清洁作用难以估量。香，是古老的，又是现代的；香，是物质的，又是精神的。

一个偶然的的机会，我接触了香，严格地说是接触了沉香。先是买



到了一些低品级的沉香,用电炉薰着,感觉的确不错。然后拜师访友,接触一些资深玩家,见到了棋楠,学到了更高级的品香方法。于是兴趣大增,购买了刘良佑大师的《香学会典》,林瑞萱先生的《香道入门》、《香道美学》,台湾版的《故宫历代香具图录》等书,一路读来,时有废寝忘食之举,越读越觉得香学之深,香学之妙。于是,循诸大师之法门上溯古史资料,得知香起源于先秦,初成于两汉,辉煌于唐宋,广行于明清。读历代香学著作,使人如行山阴道上,杂花生树,莺飞草长,美不胜收。历代皇室贵族,文人士大夫爱香、惜香之雅事历历在目。诗歌王国的唐代写香作品的数量巨大,艺术之国宋代文人用香制香之精细,都令人赞叹不已。古人品香境界之高,使人佩服之至,他们不说闻香,而说“鼻观”。早在宋代就提出了“犹疑似”的品香审美观念。结合自己的品香感悟,细细品味,真令人拍案叫绝!这些都说明了中国香学——香文化曾经的发展高度。但近代以降,由于政治经济的原因,香文化逐渐退出人们的视野。

新时期以来,中国迈开了强国富民的步伐,一些消失了的文化,又重新被挖掘出来,香文化不再一脉孤悬于海外,重新现身于中华大地。

香作为一种有悠久传统的古老文化乍一传播于民间,难免带有神秘色彩。香友也好,其他人士也好,对香文化的认识都只能说是刚刚起步,故弄玄虚者有之,言过其实者有之,借机坑蒙拐骗亦有之。尤其对沉香的认知,标准不一,众说纷纭,莫衷一是。初入香道的香



友如坠五里雾中，“棋楠”满天飞，以次充好、以假充真的沉香到处都是。于是乎，深感有“正本清源”之必要，但以本人才学之浅薄，对沉香等香品的视辩之幼稚，写作这本小册子，真的是勉为其难了。真诚希望它能抛砖引玉，为中国香文化的发展敲一点边鼓，起一点微不足道的作用。诚如此，吾心足矣。

是为序。

庚寅年五月草于怡鹅草堂

贾天明



Author's preface

A smell memory that can not be removed and it's just an amazing feeling rooted in the brain. At that moment, the time is coagulated and the space disappears, only left a strand of fragrance flying in the destiny and lingering in the soul. It's just as fresh as the fields after the rains, as fragrant as the gardens in the harvest, as holly as the hymns signing in the church and as deep as the night sky with shining stars. You just forget the tiredness and the troubles, let your heart be full of happiness and joyfulness.

My story with incense more specifically, with Chinese eaglewood happened by chance. Tust beginning I bought some cheap Chinese eaglewood and felt good when the eaglewood was smoking from the hot plate, then which I visited some teachers, friends and experts and I also saw crassna to know how to tell the better incense. The great interest motivated me to buy the book *The Records of Incense Study* by Master Liu Liangyou, *The Introduction to Incense Culture*, *The Aesthet-*



ics of Incense by Lin Ruixuan and also the Taiwan version of *The Records of Incense Culture in Imperial Place of All Dynasties*. I was so immersed into these books that always forgot about the meals and sleeping and the more I read about it, the more I sensed the beauty of the incense culture. Therefore, I studied some historical documents and knew that the incense culture originated in Pre-Qin period, took shape in the western and eastern Han dynasties, was prosperous in Tang and Song dynasties and popular in Ming and Qing dynasties. To read the works on incense culture of all dynasties makes you feel as if you were rambling on the tree shade paths; being surrounded by the flowers, trees and birds, the beauty is hard to tell. The royal families of all dynasties and the literators' love to the incense just picture in my mind. Huge amount of incense related works emerged in Tang Dynasty which is a paradise for poems and the use and making of incense by the literators in Song Dynasty make you feel incredible. The incense appreciation by the ancient people is amazing and hard to believe and generally, they don't say smell the incense, they call it nose see. As early as Song Dynasty, people were encouraged to appreciate the incense by subjective feelings and the incense smell mixed with personal feelings could make you feel an unbelievable personal experience. All of this shows that the Chinese incense culture once came into a very high level. However, during modern times, the incense culture somehow faded away due to some political reasons.

Coming into a new era, china strides forward to the mightiness and richness



and some disappeared culture emerges again. Therefore, the incense culture is not only a fashion abroad anymore; it comes to hit the trend in China again.

The emergence of one ancient and traditional culture always indicates some mysterious color. No matter it is the incense fans or other people, their knowledge on the incense just breaks the ice. Therefore it's inevitable that some people deliberately make the incense culture over mysterious, some people exaggerate it and even some practices frauds by use of it. Especially on the Chinese eaglewood, the standards are not unified and the judgment is ambiguous, which makes the fresh incense fan as if admired the flowers in the fogs. The fake *Crassna* is all over the market and thus I feel the obligation to make it clearer. However the contribution from my little book might be minor due to my limited knowledge on the incense and the Chinese eaglewood. I truly hope my writing, though it is of small contribution, could help the progress of the Chinese incense culture development and if it will be, all I do is worthwhile and I fell no regrets.



序 / 荆 歌 1

自 序/ 贾天明 1

第一章 香学简论 1

香学研究的内容和意义 3

香学发展简史 6

香气初发,养性为上——先秦 9

朱火青烟,博山炉暖——两汉 11

天朝盛世,诗文流芳——唐代 16

市井飘香,鼎盛辉煌——宋代 21

青山夕照,云霞满天——明清 29

第二章 香材 41

主要香材 43

沉香 43

檀香 68



第三章 品香 75

配香类香料	69
动物性配香料	69
植物性配香料	72
香材鉴别	73
棋楠的基本标准	73
沉香的质量鉴别	74
品香	77
场所	79
时间	79
请柬	80
入座	82
呈茶	82
赏香(物)	83
松灰	84
烧炭	84
入炭	85
理灰	85
入香	87
调香	88
品香	88



	调温	90
	写笺	90
第四章 香材搭配设计及选炉 93	香材搭配设计及选炉	95
	香材搭配设计	96
	香炉的选择	97
第五章 香篆及其他使用香粉品香的方法 99	香篆及其他使用香粉品香的方法	101
	香篆制作	103
	香篆品悟	103
	香篆制作注意事项	105
	使用香粉的其他方法	105
第六章 香与茶 107	香与茶	109
	选茶	109
	泡茶	117
第七章 品香的感悟与境界 119	品香的感悟与境界	121
	品香感悟	121
	品香境界	124
参考书目 127		

第一章
香学简论

