

中國關帝文化尋踪

趙樸初題



今日中國出版社

LEGENDS ABOUT GUAN YU OF CHINA





弘揚關帝燦爛文化 凝聚中華民族情結

序 湖北省文化交流協會會長 王重農

“滾滾長江東逝水，浪花淘盡英雄” 歷史上，多少縱橫天下的風雲人物，為後人傳頌，而真正被人們長久崇敬並頂禮膜拜的偶像，卻寥若晨星。三國蜀將關羽，超越時空，在中國漫長的社會和文化精神歷程中，具有廣泛而長遠的影響力，至今仍是童叟皆知的“關帝”、“武聖”。遍及世界的炎黃子孫，尤其是東南亞地區的華人，十分崇尚關羽忠義仁勇之精神。

為滿足海內外炎黃子孫對關帝文化的全面瞭解，湖北海外聯誼會、湖北省文化交流協會為此開展了富有成效的工作。特別是攝影藝術家朱正明先生，歷時五個冬夏，行程八萬公里，足跡遍及祖國南北東西，拍下了近萬幅生動、完整反映關帝文化及其風情的珍貴圖片。同時，這項有意義的文化尋踪，得到了海內外藝術家的無私支持，使這部畫冊更具國際性、歷史性、藝術性。

中國關帝文化尋踪，用珍貴生動的畫面和精闢樸實的文字，娓娓描述了關羽如何從一個普通凡人成為“關聖帝君”的歷史進程，介紹了海內外三十餘處著名關帝宮廟殿宇之特色，並從人類文化的宏觀視野，分析了歷代統治者為何推崇關羽，儒家及佛道諸教尊奉關公的異同之處，以及民間關帝信仰衍生出的種種文化現象。

海內外豐富多彩的關帝文化，凝聚着深厚的中華民族情結。今天，我們出版這本畫冊，正是為了弘揚中華文化，以增強中華民族的凝聚力、向心力，讓更多的炎黃子孫心系祖國，報效中華，振興中華。

王重農

一九九五年十二月於中國武漢



Guan Yu's Spirit Unites the Chinese Nation

PREFACE

by Wang Zhongnong, President of Hubei Association
for Cultural Exchange

China has produced numerous great men in her 5,000-year-old history. Among the best known is Guan Yu who lived 1,800 years ago. His influence on the morality and practices of the Chinese people has been far-reaching. The Chinese, including those living overseas, especially those living in Southeast Asia, pay great respect to Guan Yu. In recent years many from Hongkong and Taiwan have visited the mainland in order to pay homage to Guan Yu. Some of them prostrate in front of Guan Yu's image weeping with emotion.

Hubei Association for Overseas Friendship and Hubei Association for Culture Exchange have done much work to help overseas Chinese know more about Guan Yu. Photographer Zhu Zhengming travelled over 80,000 kilometers in five years all over China and took nearly 10,000 photos of places and people related to the legends about Guan Yu. He received generous help from many friends from foreign countries. So this picture album is of great international, historical and artistic significance.

The large-size picture album *Legends About Guan Yu of China* tells with photos and simple texts about how Guan Yu, an army commander, became a god worshipped by millions, shows three dozen sites of the Temple of Guan Yu in and outside of China, explains the reason rulers of feudal dynasties promoted the prestige of Guan Yu, analyses the differences and similarities in worshipping Guan Yu among Confucianists, Buddhists and Daoists in China, and recounts various cultural phenomena in worshipping Guan Yu among the common people.

The brilliant culture of 5,000 years of China is a cohesive force of the Chinese people. The worshipping of Guan Yu inside China and in Chinese communities in other countries is a display of the love of this great culture. This picture album is published to promote this culture so that the Chinese can be more united in their effort to build a stronger China.

Wang Zhongnong
December 1995

聖帝真像

敕封伏魔忠義仁勇關聖帝君

弘治三年十月十八日揚州淘河
獲之環重二斤四兩其篆文
漢壽亭侯之印六字



天啟六年五月初三日張瑞圖識
光緒十年五月十三日

湛心溥敬謹重篆



六月念四日寶誤





目錄 CONTENTS

弘揚關帝燦爛文化 (序)
凝聚中華民族情結
Guan Yu's Spirit Unites the Chinese Nation
(Preface)

從漢將軍到關聖帝 1
From a General to Holy King Guan

關帝宮廟遍及五洲 3
Temple of Guan Yu on Five
Continents

關帝文化異彩紛呈 7
About Guan Yu's Culture



關王故里常平村 13
Changping Village, Native Place of
Guan Yu

秉燭達旦春秋樓 16
Spring-Autumn Tower Where Guan
Yu Read Classics

荊州古城關羽祠 18
Guan Yu's Shrine in Ancient City
Jingzheou

西陵峽口點軍坡 22
Dianjunpo at the Mouth of Xiling
Gorge

江漢交匯卓刀泉 26
Zhuodao Spring by the Hanjiang
River

千秋悲壯古麥城 28
Maicheng City Which Witnessed
Guan Yu's Death



關公顯聖玉泉山 Yuquan Hill Where Guan Yu Made Presence After Death	30
當陽關陵掩忠骨 Guanling Temple in Dangyang, One of Guan Yu's Two Tombs	33
古都洛陽謁關林 Guanlin Temple in Luoyang, One of Guan Yu's Two Tombs	38
武廟之祖在解州 'Ancestral Temple of Guan Yu' in Xiezhou	42
東山海島關帝熱 Guan Yu Is Worshipped on Dongshan Island	44
惠安崇武拜夫子 Guan Yu Is Worshipped in Hui'an	48
甘南藏區敬關帝 Guan Yu Is Worshipped by Tibetans in Gannan	50
西藏高原尋武聖 Legends About Guan Yu on Tibet Plateau	54
絲綢古道覓忠魂 Legends About Guan Yu Along the Old Silk Road	58
烏蘇里江奉財神 Guan Yu, God of Wealth, Wor- shipped Along the Wusuli River	61
關帝文化遍京城 Guan Yu's Culture in Beijing	63



香港尋訪文武廟 69
Wen-Wu Temple in Hongkong

大澳漁村關帝廟 72
Temple of Guan Yu at Da'ao Fishing Village

臺中巍巍聖壽宮 74
Shengshou Palace in Taizhong, Taiwan

臺北燦燦行天宮 78
Xingtian Palace in Taipei, Taiwan

臺南關廟山西宮 80
Shanxi Palace in Tainan, Taiwan

宜蘭礁溪協天廟 81
Xuetian Temple at Qiaoxi, Yilan, Taiwan



美國紐約頌雲長 83
Guan Yu Is Worshipped in New York, USA

關帝文化在日本 84
Guan Yu's Culture in Japan

新加坡訪忠義廟 86
Loyalty and Righteousness Temple in Singapore

越南河內關聖殿 87
Hall of Holy Guan Yu in Hanoi, Vietnam

人間英雄氣 (後記) 88
馳騁八萬里
The Ever-Lasting Spirit of a
Legendary Hero



從漢將軍到關聖帝

From a General to Holy King Guan

縱

觀中國歷代武將，最幸運者首推蜀漢關羽。關羽從三國時的“漢將軍”，到明朝萬曆年間被封為“關聖帝君”，經歷了漫長的一千四百多年。

據《三國誌》、《山西運城縣地名錄》及有關史料載，關羽，字雲長，東漢延熹三年（公元160年）生於河東解縣，即今山西省運城市解州鎮常平村。他身材魁偉，相貌堂堂，鳳眼蠶眉，紅臉長須，武藝超群，人稱“美髯公”。

關羽十九歲那年，因救困扶危，被地方權貴追逐，避難至河北涿州，與劉備、張飛桃園三結義。因劉備是漢室後裔，關羽張飛劉備為主，三人誓同生死，情同手足。自此，關羽跟隨劉備東征西討，不避艱險。

建安五年，劉備兵敗，關羽為保護劉備夫人，暫且屈居曹營，保嫂秉燭達旦。曹操珍惜關羽人品，纔能待以殊禮。關羽念念不忘故主深情，得知劉備下落，即掛金封印，過關斬將，千里尋兄，歷盡艱辛，桃園兄弟終於古城相會。

建安十六至十八年，劉備、諸葛亮先後入川，留關羽獨督荊州，拜羽為蕩寇將軍領荊州牧。此時，魏吳聯

兵，威脅荊州。關羽大展神威，單刀赴會，水淹七軍，刮骨療毒，威震華夏。建安二十四年冬，關羽大意失荊州，退守麥城，在臨沮被吳兵伏獲，斬首於漳鄉（今湖北當陽市）。孫權恐劉備復讎，將關羽首級獻給曹操。曹操識破其“嫁禍於人”之計，遂刻沉香木為軀，以王侯之禮厚葬羽首於洛陽城南；其正身，孫權以侯禮葬於當陽。這就是民間常說的“頭定洛陽，身困當陽”。

從三國到隋初，人們一直把關羽視為蓋世英雄。把他作為神靈禮拜，始於隋朝。據《佛祖統記·智者傳》載，隋開皇十二年（公元592年），高僧智顗到湖北當陽建廟傳教，夜見一長髯神人，自稱蜀將關羽，現為當陽山主，願作佛門弟子。智顗奏於晉王楊廣，遂封關羽為伽藍護法神。

歷代帝王都把關羽作為忠義的化身，並視為皇家保護神，先後有十六個皇帝為他御旨加封。宋紹聖三年（公元1096年），以“顯烈王”匾額賜於當陽玉泉寺；明嘉靖十年（公元1531年）封“漢關帝壽亭侯”；明萬曆三十三年（公元1605年）加封“三界伏魔大帝神威遠鎮三尊關聖帝君”；清雍正三年（公元1725年）命天下直省郡邑皆立關廟，並敕封關帝三代公爵；至清道光八年（公元1828年），關羽已被封為“忠義神武靈佑仁勇威顯關聖大帝”，成為童叟皆知的“武聖人”，被民間稱為“關帝爺”、“恩主公”、“財神爺”。

山西常平村“關王故里”供奉的關帝

Image of Guan Yu worshipped in the “Native Place of Guan Yu” at Changping Village, Shanxi Province.



香港文武廟印製的“聖帝真像”

Portrait of Guan Yu printed by Wen-Wu Temple in Hongkong.



河南洛陽關林供奉的關聖帝君

Statue of Guan Yu worshipped at Guanlin Temple in Luoyang, Henan Province.

In China Confucius is worshipped as the greatest man of scholarly learning and Guan Yu as the greatest man of military prowess. Emperors conferred on him many honorary titles. The army general of the Three Kingdoms Period (A.D. 220-280) became "Guan, the Holy King", a title bestowed on him by Emperor Wan Li of the Ming Dynasty. This is the most popular one of Guan Yu's many titles in China today.

Guan Yu, alias Yunchang, was born in Xiexian (present day Changping Village, Xiezhou Town, Yuncheng, Shanxi Province) in A.D. 160. He was tall, strong and good looking with a beautiful long beard, and was an excellent master of martial art. When he was 19 he had a fight with a local noble and fled to Zhuozhou in Hebei Province where he met Liu Bei and Zhang Fei. They became sworn brothers in a peach orchard.

China was in great chaos between the end of the 2nd century and the end of the 3rd century. Big landlords were fighting against each other for power and territory. Liu Bei, Guan Yu and Zhang Fei raised a small army of their own. In A.D. 201 their army was defeated and the three sworn brothers were separated. Guan Yu, with the two wives of Liu Bei, was forced to stay with Cao Cao, the most powerful warlord. To test his loyalty Cao Cao assigned one house for Guan Yu and Liu Bei's wives. Guan Yu stood outside to read through the night while the women slept inside. Cao Cao was very fond of Guan Yu for his talents and tried various ways to win him over. But when Guan Yu learned where Liu Bei was he set off immediately, leaving behind all the presents Cao Cao had given him and the official seal of Marquis of Shouting which Cao Cao applied for him from the emperor. The three sworn brothers met in Gucheng city at last.

In 212 and 214 Liu Bei and Zhuge Liang, Liu's chief advisor, went to seek new territory in Sichuan Province. Guan Yu took charge of the garrison of Jingzhou, their Emperor Yong Zheng of the Qing Dynasty ordered all the large cities and towns to build a temple in honor of Guan Yu and bestowed the title of dukedom on him. In 1828 Emperor Dao Guang of the Qing Dynasty gave him the

rear base. Cao Cao and Sun Quan joined forces in an attempt to take over Jingzhou. Guan Yu with great courage and wise strategy, defeated them. But he was wounded by a poisoned arrow. He let a surgeon cut open the flesh in his arm and scrape the bone to get rid of the poison while he played chess over a cup of wine. His fame became known all over the country. In the winter of A.D. 220 Guan Yu became careless Jingzhou was taken by the army of Sun Quan. On his way to retreat to Maicheng he was ambushed and decapitated at Zhangxiang (present day Dangyang City in Hubei Province). Sun Quan wanted to divert Liu Bei's hatred by sending Guan Yu's head to Cao Cao. Cao Cao had a body carved out of sandalwood and buried the head at Guanlin south of Luoyang City with a grand funeral as suitable to a duke. Sun Quan also had a grand funeral and buried Guan Yu's body in Dangyang.

Guan Yu began to be worshipped as a divine being in the Sui Dynasty (A.D. 581-618). A legend tells that in 592 Buddhist monk Zhi Kai went to Dangyang to build a temple. At night he saw a divine being with a long beard who said he was Guan Yu of Kingdom Shu, now Guardian of Dangyang Mountain, and wanted to become a disciple of Buddha. Monk Zhi Kai reported the meeting to Yang Guang, Prince of Jin, who conferred on Guan Yu the title "Temple Guardian of Law".

Sixteen emperors in Chinese history regarded Guan Yu as divine guardian of the royal house and conferred on him grand titles. In 1096 Emperor Zhe Zeng of the Song Dynasty gave him the title "King of Extraordinary Gallantry" and wrote it on a plaque to hang in Yuquan Temple in Dangyang. In 1531 Emperor Jia Jing of the Ming Dynasty gave him the title "King Guan, Han Marquis of Shouting". In 1605 Emperor Wan Li, also of the Ming Dynasty, gave him the title "Great King of the Three Heavens for Suppressing the Evil and Holy Emperor of Divine Might That Reaches Far and Wide". In 1725 title "Holy Great King of Loyalty, Righteousness, Super Military Prowess, Benevolence and Courage with Divine Might That Reaches Far and Wide". Guan Yu was also commonly worshipped as a god of wealth.



關帝廟宇遍及五洲

Temple of Guan Yu on Five Continents

——千四百多年前的隋開皇年間，山西解州就建起了關羽祠。隋唐以後，各地建起了衆多關廟，宋時改稱“武安王廟”，元人稱“顯烈廟”，明清時，基本上統一稱“關帝廟”、“關聖廟”了。

各地現存的廟殿，都沾有各地的風土人情和地方特色。而頗具特色的關帝廟宇，則有以下許多——

關羽家鄉的祖廟。山西省解州鎮常平村，是關羽家鄉，鄉人依祖墳立廟，曰“關王故里”；從這裏西行十公里，有解州關帝廟，因廟貌古老宏麗，被譽為“武廟之祖”。

依托關公古墓而興建的湖北省當陽關陵、河南省洛陽關林。當陽關陵葬有關羽無頭之軀；洛陽關林葬有關羽無軀之首。兩處廟殿，均仿效皇宮而築，珍貴文物舉目皆是。

當年關羽東征西討所到之處，大都建有關廟。河南許昌春秋樓，相傳是當年關羽保嫂“秉燭達旦”之處；許昌瀾陵橋關帝廟，是關羽辭曹回馬挑袍之地；荊州古城，是關羽鎮守之地，城南關帝廟，相傳為關羽府邸；武昌伏虎山下有關公“卓刀泉”，此地以井臺為中心建有關廟。

關羽遇害之後，相傳曾多次“顯聖護民”，湖北玉泉山龍，堅有“漢雲長最先顯聖處”石刻大碑，山下原有顯烈祠，現已不存，近年正擬重建。世界屋脊的西藏日喀則喇嘛廟扎什倫布寺，也有一塊關帝顯聖碑，記述了清乾隆五十七年（公元1792年）關羽神靈助清軍打退侵入後藏的廓爾喀軍隊一事。舊時，西藏日喀則、拉薩、定日等地都建有融藏漢風格為一體的關帝廟，現只存拉薩一處。“顯聖”一說雖不可信，却表達了歷代各族人民對關羽的崇敬之情。

中國邊陲和重要關塞，為鼓舞邊境將士之民族精神，舊時也建有不少關帝廟。如明長城西邊盡頭的嘉峪關，就有一座關帝廟；再往西走，還有天山關帝廟；在祖國版圖最西邊的新疆伊犁，也建有數處關帝廟。東南沿海的福建東山島，明朝守島將士就在這裏建起了關聖廟。南疆雲南省昆明滇池岸邊的西山峭壁之巔，

石窟內精工細刻一尊關公，與石窟連成一體的關老爺，面朝東方，每天最早迎滇池朝日，沐萬傾霞波，享南國



昆明西山之巔的石刻關羽，每天最早迎滇池朝日，沐萬傾霞波。

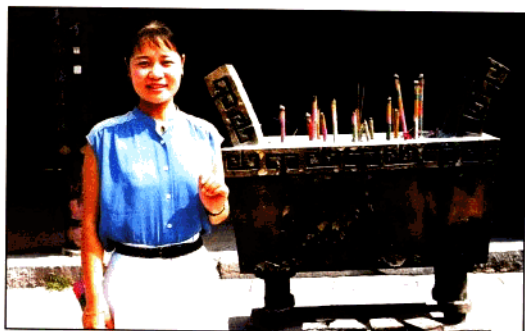
The stone statue of Guan Yu on the Western Mountains by Dianchi Lake in Kunming, Yunnan Province, meets the first glow of the sun every morning.

各族善男信女之谒拜,也是够瀟灑的了。

在祖國寶島臺灣,崇奉關羽之風,與大陸一脈相承。目前臺灣有兩百餘家大小關帝宮廟,而且還在繼續建造規模宏偉的新關廟。臺南武廟,是其中的佼佼者,明代萬曆年間始建,後被定為臺灣“祀典武廟”,現為臺灣十六處“一級古蹟”之一。新竹縣普天宮新塑的關帝像,連臺座竟有十五丈高。臺北行天宮、臺中聖壽宮、高雄文衡殿、宜蘭協天廟、日月潭文武廟等,都是臺灣關廟之佼佼者。每逢關帝聖誕,各處抬神轎、演戲劇、上陣頭,熱鬧非凡,其香火之盛,與日俱增。

在海外,在華人聚集的地方,都能尋見到關帝爺的“神靈”。美國紐約、日本神戶、橫濱等地,新加坡、泰國、越南、緬甸、印尼、澳大利亞等國,都建有關帝廟。

關帝廟宇為何遍及四海?我們且引用一段美國芝加哥大學人類學係博士焦大衛先生的話:“我尊敬你們的這一位大神,他應該得到所有人的尊敬。他的仁義智勇直到現在仍有意義。仁就是愛心,義就是信譽,智就是文化,勇就是不怕困難。上帝的子民如果都像你們的關公一樣,我們的世界就會變得更加美好。”



各地關帝廟的導遊,年年月月孜孜不倦地傳頌着關帝文化,這是許昌關帝廟導遊楊小姐正在講述關公忠義故事。

Miss Yang, a guide at the Temple of Guan Yu in Xuchang, Henan Province, tells tourists about Guan Yu.



位于澳大利亞悉尼市唐人街上的忠義堂。

Hall of Loyalty and Righteousness in China Town, Sydney, Australia.



臺灣日月潭文武廟牌樓 An archway of Wen-Wu Temple in Reyueta, Taiwan.

The first shrines of Guan Yu were built on Yuquan Hill in Hubei Province and Xiezhou in Shanxi Province 1,400 years ago. After the Sui and Tang dynasties (581-907) construction of the Temple of Guan Yu became widespread. During the Song Dynasty (960-1279) the shrine was called Temple of the King Wu'an; during the Yuan Dynasty (1206-1368) it was called Temple of Xianlie; and during the Ming and Qing dynasties (1368-1911) it was called Temple of King Guan and Temple of Holy Saint Guan.

The Temple of Guan Yu varies in style from place to place according to local customs. The most famous ones are listed below:

The "Ancestral Temple of Guan Yu". Guan Yu was born in Changping Village, Xiezhou Town, Shanxi Province. Local people built a temple to worship him and called it "Native Place of King Guan". Another temple in honor of Guan Yu in Xiezhou, 10 kilometers west of the village, is called the "Ancestral Temple of Guan Yu".

Guanling (Guan Yu's Tomb) Temple in Dangyang, Hubei Province is where the head of Guan Yu is buried. Guanlin (Guan Yu's Woods) Temple in Luoyang, Henan Province is where his body is buried. The two temples follow the style of imperial palaces in construction and today have many cultural relics on display.

Temples for worshipping Guan Yu are found at every place where Guan Yu had been during his numerous battles. The Spring-Autumn Tower in Xuchang, Henan Province is said to be where Guan Yu read outside while the two wives of Liu Bei slept inside. The temple at Baling Bridge in Xuchang is where Guan Yu accepted a gift from Cao Cao on horseback. The ancient city of Jingzhou was the rear base of Shu Kingdom Guan Yu garrisoned. The temple in the south part of the city is where Guan Yu set his headquarters. A temple is built by Zhuodao Spring at the foot of Fuhu Hill in Wuchang where, it is said, Guan Yu put his broadsword there and water came up from underground.



臺灣臺中市聖壽宮總主持張子清先生率團朝拜湖北當陽關陵。

Zhang Ziqing, Abbot of Shengshou Palace in Taizhong, Taiwan, leads a delegation to Guanling Temple in Dangyang, Hubei Province.

Guan Yu was ambushed and killed at Yuquan Hill in Hubei Province. Guan Yu made his presence several times there in order to protect local people. The words "Where Guan Yu of the Han Dynasty first made his presence after death" were carved on a stone tablet on the slope of Yuquan Hill. At the foot of the hill there was once a temple for worshipping Guan Yu. An inscription on a stone tablet in Zhaxi Lhumbö Lamasery in Xigaze, Tibet, also records the appearance of Guan Yu's spirit in 1792 to help the Qing army defeat a rebellion army. There were temples of Guan Yu in Xigaze, Lhasa and Dinggye. The construction was a combination of Tibetan and Han styles. But only the one in Lhasa still exists. Of course no one really saw the presence of Guan Yu's spirit. People made it up to show their respect for the great man.

The Temple of Guan Yu is also found in frontier passes and towns, as far as Jiayuguan Pass, the western end of the Great Wall, in the Tianshan Mountains and Ili the uttermost western region of China. They were built to raise the morals of the garrison soldiers. The Temple of Guan Yu on Dangshan Island in the South China Sea was built by Ming soldiers. A statue of Guan Yu is carved out of stone in a stone cave on the West Mountains by Dianchi Lake in Kunming, Yunnan Province. Pilgrims to it include all the ethnic groups in this southern frontier region of the country.

Guan Yu is also popular in Taiwan. There are more than 200 temples in honor of Guan Yu on the island and more are to be built. Among the best is the one in Tainan,

built during the reign of Emperor Wan Li (1573-1619). It has been designated as one of the 16 "First Class Historic Sites" of Taiwan. A new statue of Guan Yu in Putian Palace in Xinzhu County is five meters high. The Xingtian Palace in Taibei, Shengshou Palace in Taizhong, Wenheng Hall in Gaoxiong, Xuetian Temple in Yilan and Wen-Wu Temple in Riyuetan are also famous. Taiwan people hold grand celebrations on the birthday of Guan Yu. Dance of carrying divine sedan chair and operas are performed on this occasion. The temples are shrouded in fragrant incense smoke.

The Temple of Guan Yu can be seen in every large Chinese community in the United States, Japan, Singapore, Thailand, Vietnam, Myanmar, Indonesia and Australia. An anthropologist from Chicago, USA says: "I respect this great god of China. He deserves respect from every one. His virtues of benevolence, righteousness, intelligence and bravery are good for present time too. Benevolence means love, righteousness means good faith, intelligence means learning and bravery means no fear of difficulties. If all the subjects of God behaved as Guan Yu did, our world would be much better."

關帝文化異彩紛呈

About Guan Yu's Culture

審

視海內外關公崇拜現象，只有從人類文化的高度，纔能獲得宏闊的視野。

歷朝統治者為穩固江山社稷，紛紛抬出關公作為保護神，公元960年，趙匡胤統一中原，而強鄰夏遼却虎視眈眈。此時的宋王朝，急需一種文化來凝聚人心，集忠義仁勇於一身的關羽，正是宋王朝求之不得的護駕神祇。為此，關羽大走宏運，被宋徽宗封為“義勇武安王”，由民間神靈躍升為國家祭祀的最高神祇。

蒙古族入主中原建立元朝，對漢民族心目中的偶像關羽却大加推崇。此舉對融合民族關係，消除民族隔閡起到了積極作用。

明朝萬曆年間，災異頻繁，為維護明王朝的統治，神宗朱翊鈞加封關羽為“協天護國忠義大帝”，萬曆四十二年（公元1614年），神宗敕封令下，致使關帝廟宇遍佈華夏鄉村，皇宮中也大肆舉行崇拜儀式。

十七世紀初，女真人統一了中國。他們深知，不尊崇漢文化，就統治不了中原人。於是，清世祖順治帝追封關羽為“忠義神武靈佑仁勇威顯護國國民精誠綏靖贊宣德關聖大帝”，把關帝信仰推嚮頂峰。

歷朝統治者對關羽的屢屢加封，也推動了民間對關帝的信仰。

儒家及佛道諸教，在歷史上有時互滲互補，有時也難以相融，然而尊奉關羽却有共同之處。

東漢初年傳入中國的佛教，與傳統的儒家思想及道教文化在激烈的碰撞中走嚮融合，逐步演變成了中國化的佛教。於是，就有了隋代佛教大臺宗大師智顗在玉泉山夢見關羽，及關羽要求皈依佛門的故事；於是，關羽被奉為佛教伽藍神。

道教豈肯將中國本土的關老爺讓於外教？於是，有了宋徽宗委派張天師請關羽為山西運城百裏鹽池滅妖的傳說，道教自此尊關羽為“蕩魔真君”、“伏魔大帝”。

儒家並不與佛道爭鋒，而是順乎自然地將“夫子”、



關羽華容道義釋曹操（電視劇照）

“Guan Yu allows warlord Cao Cao to escape”, a scene from TV play *The Three Kingdoms*.

“聖人”的桂冠奉於關羽，形成了文拜孔子、武拜關公的文化格局。大儒生羅貫中不甘落後，根據《三國誌》及民間傳說，妙筆生花，撰就一部流傳千古的《三國演義》，將關羽刻劃成集忠義禮智信仁勇於一身的儒家聖人，是關帝文化發展史上的輝煌裏程碑。

三教爭奉關羽，正如一幅楹聯所云：

儒稱聖，釋稱佛，道稱天尊，三教盡皈依，式詹廟貌長新，無人不肅然起敬；

漢封侯，宋封王，明封大帝，歷朝加尊號，却是神功卓著，真可謂蕩乎難名。

歷代的舞臺藝術及現代的屏幕文化，多有關公劇目上演，並以文化娛樂的形式進行傳統道德教育。

早在宋代，就出現了“說三分”的藝術大師，元代有了裝扮角色粉墨登場的雜劇。當時的民間藝人，以塗面抹臉來寓其奸雄，體現“正統”、“忠義”的紅臉關公，也許就定型在這個時期。清代，京劇以其特有的藝術感染力，極大地豐富了關羽的形象，忠義仁勇的紅臉關公，更加牢固地樹立在人們的心目中。



緬甸木雕關公臉譜(右)、中國北京劉、關、張京劇臉譜。

A wood face carving of Guan Yu made in Myanmar (right) and painted faces for the Peking opera characters of Liu Bei, Guan Yu and Zhang Fei.

歷史進入二十世紀九十年代，中國大陸興起市場經濟，人們尋求競爭，尋求發展，尋求真誠，由此，海內外再次掀起關帝熱。藝術家們利用現代科技拍攝了《關公》、《三國夢》、《三國演義》等電視連續劇及專題片，真可謂好戲連臺。電視劇《三國演義》洋洋 84 集，令國人大飽眼福，使三國文化再度燦爛。扮演關羽的山東籍演員陸樹銘，身高 1.82 米，有一雙炯炯有神的鳳眼。他憑藉厚實的藝術功底和獨有的形態優勢，將一個充滿豪氣凜凜逼人的關公再現銀屏，令海內外觀者頓首稱道。

商品經濟迅速發展的今天，人們嚮往富裕。被尊為財神的關公，也被廣泛供奉於民宅正堂、商店賓館，就連中國大陸東南方的酒吧、卡拉 OK 廳，也將關公供奉在醒目位置。北京白雲觀，有一座財神殿，供奉着文財神趙公明和武財神關公，目前已成為道教祖庭香火最旺盛的地方。湖北武當山主峰的金頂一側，近年也辟為財神殿，紅臉慈善的關老爺端坐神龕之中。

關羽何以成為財神？民間相傳，關羽被俘至許昌，曹操為收買其心，送上許多金帛玉女，皆不移其誌。關



電視片《古城當陽故人來》劇組正在裝扮“關帝爺”。

Guan Yu is being made up for the shooting of TV play *Historic People of Ancient City Dangyang*.



著名的天津“泥人張”彩塑

“Three Sworn Brothers in Peach Orchard” made by Clay Figurine Master Zhang from Tianjin.

羽得知劉備下落時，決定辭曹，千裏尋兄。臨行前，將曹操送來的金銀布帛悉數留下，還附上一本清清楚楚的“原、收、出、存”帳冊。後世認為，這是對商業發展產生了很大影響的記帳法。關公以信義為本，又設計了簡明日清的簿記法，因此順理成章地被尊為“武財神”。

目前的臺灣，擔任關帝宮廟董事長、總住持的，同時又是工商財團的老闆，他們大都十分虔誠地敬奉關羽。日本企業界也廣泛認為，“企業要發展，桃園精神乃生命之所繫。”逢年過節之時，公司的頭頭腦腦做的一件重要工作，就是帶領部屬到關帝廟燒香，要大家不忘桃園精神。

近年，中國大陸的許多地方，紛紛打起“關”字旗號，舉辦關帝廟會、藝術節。廟會是關帝文化的延伸，通過這種形式進行商品交易，展示本地鄉土文化，交流各地名優特產。是時，人山人海，車水馬龍。各地以此吸引客商，吸引海內外朝聖者，以增強其知名度。由此，引出了紅紅火火的關公旅遊文化。隨着旅遊業的興起，各地以銀、銅、玉石、香木、佈帛、泥土、畫筆及刀剪精心製作描繪的關公形象，樣式越來越多，檔次越來越高。

關帝文化異彩紛呈，而最凝重的積澱還是關帝廟宇展現出的豐厚的歷史文化。十多年來，中國大陸各地政府及民營企業人士，紛紛籌集巨資，整修關廟，重塑偶像，新鑿碑記，再刻楹聯，使關帝文化發揚光大。

關帝廟殿藝術，融建築、繪畫、詩詞、書法、音樂、服飾等等於一體，成為後人弘揚民族文化，探索歷史軌迹的佐證。一處宮廟，就是一座歷史文化的殿堂。

可以這樣說，有華人的地方，就有關帝文化的踪跡。不同的人信仰關公，都有其始終。而關帝文化永恒不變的精神，仍是這四個大字：忠、義、仁、勇。



關羽的幾位老鄉自籌資金拍攝《武聖關羽》，這是他們在湖北玉泉山採風（左二為柴繼光教授）。

Several people from Guan Yu's birthplace pooled funds to shoot a TV program “Guan Yu, the Military Saint”. The picture shows them collecting material at Yuquan Hill in Hubei Province with Professor Chai Shengxiang (second from left).



白族姑娘精雕細刻的關羽像，在深圳民俗文化村展出。

Statue of Guan Yu carved by girls of Bai ethnic group from Yunnan Province is displayed at the Folklore Village in Shenzhen.



雕刻關羽像的心靈手巧的雲南白族姑娘

Girl carvers of Bai ethnic group from Yunnan Province.

In order to maintain their power rulers of feudal times in China all made Guan Yu their Divine Guardian. In A.D. 960 Zhao Kuangyin unified the Central Plains and established the Song Dynasty. The nomadic tribes of Liao to the north became a threat to the new regime. The Song emperors wanted to establish a kind of popular culture to rally the people. Guan Yu, a highly respected hero who had become an incarnation of loyalty, righteousness, benevolence and courage, was given the title "King Wu'an of Righteousness and Bravery" by Emperor Hui Zong.

Mongols established the Yuan Dynasty in central China in 1206. They promoted the worshipping of Guan Yu in order to win support from the Han people, the traditional inhabitants of central China. Emperor Shen Zong of the Ming Dynasty who was on the throne between 1573 and 1619 conferred on Guan Yu the title "Great King of Loyalty and Righteousness Assisting Heaven to Safeguard the Country". In 1614 he held a sacrificial service in honor of Guan Yu in the palace. Under his influence a great number of temples worshipping Guan Yu were built all over the country.

In 1644 Manchus came from the north of the Great Wall and conquered central China. They established the Qing Dynasty. Manchu rulers paid great attention to assimilating the Han culture. Emperor Shu Zhi gave Guan Yu the long title "Great King of Loyalty, Righteousness, Divine Military Prowess, Benevolence and Courage Who Safeguard the Country and Promote Good Morale".

In China, Confucianists and Buddhists sometimes fought against each other in philosophical theories, but took the same respectful stand about Guan Yu. Buddhism was introduced to China in the early Eastern Han Dynasty (A.D. 25-220). Its philosophy was assimilated by the indigenous Confucianism and Daoism in a long period of constant clashes. Gradually Buddhism in China took on strong features of Chinese culture. Guan Yu became a divine guardian of law of Buddhist temples. In the Song Dynasty Emperor Wei Zong (reigned between 1101 and 1119) sent Daoist Master Zhang to Shanxi Province to engage the spirit of Guan Yu for subduing a plague in Yucheng area. Since then Guan Yu was given the Daoist titles "True Master for Wiping Out Evils" and "Great King for Subduing Evils". Confucianists did not confer religious titles on Guan Yu. They just called him "Master" and "Saint". To Confucianists Confucius was the Great Master of Scholarly Learning while Guan Yu the Great Master of Military Prowess.

Luo Guanzhong, a well-learned Confucianist of the Ming Dynasty, wrote the famous novel *Romance of the Three Kingdoms* based on the *History of the Three Kingdoms* and folk tales. In this novel Guan Yu is described as a Confucianist saint and an incarnation of loyalty, righteousness, propriety, intelligence, good faith and benevolence. The novel further spread the popularity of Guan Yu among the Chinese people.

Guan Yu has been a major character on the theatrical