Some Remarks on the "Three-in-One Doctrine" and its Manifestations in Singapore and Malaysia*

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II.

Seven years have passed since the present writer published the first part of this paper¹, and one year later "Some Remarks on Lin Chao-en (1517–1598)". In the meantime Tu Lien-che's biography of Lin Chao-en came out in its final version in Goodrich - Fang's Dictionary of Ming Biography, 1368–1644 (abbr. DMB), pp. 912–915, superseding the one in Draft Ming Biographies, mentioned in the earlier papers. Moreover Judith Berling has completed a Ph. D. dissertation on Lin Chao-en at Columbia University, New York. In addition, Chu Chin-t'ao (Choo Chin Tow)[¹] has published a short article on the Founder of the Three-in-One Doctrine.

The first part of this paper dealt with several temples of the Three-in-One Doctrine in Singapore as well as some inscriptions and other materials found in these temples which provided information on the doctrine. The present second and final part is going to deal with the Three-in-One Doctrine temples of Malaysia and with some general aspects of the doctrine.

The following temples were located and visited by the writer once or several times between 1968 and 1979.

I. Temples belonging explicitly to the Three-in-One Doctrine

In Kuala Lumpur

These four temples were visited first on 12 September 1968, following the indications given by Chu Chin-t'ao in his unpublished Master's thesis, and again in April 1979 when the photos were taken.

(1) San-chiao t'ang, located at Jalan Brickfields. The former unpretentious buildings has been replaced in 1975 by a large new construction with a great hall inside (fig. 1). The earliest objects found were two wooden tablets dated Min-kuo ping-hsü, 1946. The main deities worshipped besides Lin Chao-en, here called Hsia-wu tsung-shih, are Shang-yang chen-jen, i.e. the "True Man" Cho Wan-ch'un to the left, and Yüan-t'ung chiao-chu to the right (fig. 2). Yüan-t'ung ta-shih, "the omnipresent hearer of those who call" is a designation of Kuan-yin. The use of the term Chiao-chu in the place of Ta-jen is probably a peculiarity of the Three-in-One Doctrine.

(2) Tsung-sheng t'ang, located No. 5, Lorong Tiong Nam Lima. This temple has likewise been rebuilt in 1968 and seems to be very popular. As is evident from several wooden tablets, the temple celebrated its thirtieth anniversary in 1975; its foundation could, therefore, be traced to the year 1945. The earliest dated object found was a
wooden tablet of 1953 (fig. 3). The idol of San-i chiao-chu, The Founder of the Three-in-One Doctrine, is in the centre of the altar. At his left side are Cho chen-jen and Kuan-yin; at his right T'ai-shang Lao-chün, i.e. Lao-tzu, and Lü-tzu, probably Lü Tung-pin, one of the "Eight Holy Immortals", pa hsien. In addition, Chin ta-jen, Ta-yeh and Erh-yeh are worshipped.

(3) Tsung-hsien t'ang, located at Kampong Limau, off Jalan Tengku Abdul Rahman. This temple is an unpretentious wooden building set up in 1975 to replace the former Tsung-sheng shu-yüan, likewise a small temple, located at Prince's Road, T'ai-tzu lü, which had been destroyed during the May 13 disturbances in 1969. The deities worshipped are San-i chiao-chu flanked by Kuan-yin and Cho Wan-ch'ün, and in addition Hu-fa lung-t'ien and Hu-tao chiang-chün, probably deities "protecting the (Buddhist) Law" and "the (Taoist) Way".

(4) San-sheng t'ang, located off Klang Road (fig. 4). The building of 1975 is smaller than San-chiao t'ang and Tsung-sheng t'ang. It replaces the former San-chiao tung, a very small and unpretentious wooden temple, located not far on the opposite side of Klang Road. The deities worshipped are San-i chiao-chu in the centre, flanked by Kuan-yin and by Wen-wu lieh-sheng, "The eminent civil and military saints", probably a collective designation.

In Selangor

(5) Tsung-K'ung t'ang, located at Klang, Jalan Kapar (fig. 5). This temple had been first set up at this site in 1918, but was destroyed by a fire in 1926. In 1946/47 a new building was set up which was replaced by the present one in 1962/63. The earliest dated object is a wooden tablet of 1946. The main deities worshipped are San-i chiao-chu in the centre with Kuan-yin at his right and Shang-yang chen-jen, i.e. Cho Wan-ch'ün, at his left.

(6) Chu-hsing tz'u, located at Port Klang, former Port Swettenham (fig. 6). According to an inscription set up on the completion of the present building, this temple was initiated by a certain Chang Ch'i-chün who had come from Hsien-yu, a county, which formed part of the former Hsing-hua prefecture. The other component part of the Hsing-hua prefecture was P'u-t'ien, the native county of Lin Chao-en. With the help of a few local people of Hsing-hua origin, Chang Ch'i-chün started a humble place of worship for his compatriots in 1894. For one reason or another, this place of worship had frequently been shifted. It was not until 1965 that the temple acquired its present site. In 1970 official permission to build a temple was secured. Two years later a committee for the construction was set up, and in 1975 the present building was completed. The main object of worship is San-i chiao-chu.

(7) Tsung-K'ung t'ang, located at Serendah, north of Rawang (fig. 7). The temple was built in 1972/73. The main deities worshipped are San-i chiao-chu in the centre, Kuan-yin to his left, and Pei-chen hsien to his right.

(8) Yü-lan tz'u, otherwise known as Chu-lin ko is also located at Serendah. It is close to Tsung-K'ung t'ang by the side of the Kuala Lumpur – Ipoh main road. When the present writer visited the temple in 1975 it was but a wooden hut with a corrugated iron sheet roof. Recently because of the repair and broadening of the trunk road, the
temple has been replaced by a small building of bricks (fig. 8). The original wooden tablet with the name Chu-lin ko San-i chiao-chu, dated 1963, has nevertheless been preserved in the new building. Only San-i chiao-chu is worshipped in this temple.

In Perak

(9) P'u-hsien shu-yüan[24], also called P'u-hsien tz'u, located at Sitiawan. The small-size temple is built of bricks and tiles. The earliest date given on a wooden tablet along the name of the temple is 1957. The temple was subsequently enlarged in 1961/62 and in 1965. As usual, the idol of San-i chiao-chu occupies its main position in the centre, the idols on either sides of him are, however, different from most other temples. On the left there is Chiu-huang ta-ti[11] and on the right there is Hsüan-t'ien shang-ti[12] (fig. 9). In addition, Yü-fu ta-jen[25], Kuan-ti[13], Chia-lan sheng-chung[26], "the numerous Galam divinities"[14], and Hu-fa chiang-chün[27], the protecting deity of the Buddhist law, are also worshipped.

(10) Ch'ung-sheng kung[28], located at T'ai-p'ing next to the Hsing-an hui-kuan[29], the Landsmannschaft of people coming from the former prefecture of Hsing-hua (fig. 10). In this very small temple San-i chiao-chu with Cho Wan-ch'un on the right and Chou Hsien-shih[30] on the left are worshipped. According to an inscription within the hui-kuan the latter had been restored, ch'ung-hsiu[31] in 1958—probably together with the temple.

In Penang

(11) Yu-shan tz'u[32], located at Tanjong Bunga, Penang. It is one of the larger temples of the Three-in-One Doctrine built in 1955. The origin of this temple could have been earlier. Some are inclined to believe that it has a history of some forty years. For example, a censer in the temple is dated 1936, the main altar 1949. The writer visited the temple on September 11, 1971 during a festival. The temple was ceremoniously decorated with large candles (fig. 11). In addition to San-i chiao-chu flanked by Kuan-yin and Lao-tzu the following deities are worshipped: Cho Wan-ch'un, Tu-t'ien yü-shih Chang-kung sheng-chün[33]; Ta-po kung, flanked by P'eng ta-yeh and Chou Er-yeh[34]. In the temple there was a photograph taken during the inauguration ceremony in 1955 with the dignitaries of the Three-in-One Doctrine in ceremonial dresses (fig. 12).

In Johore

(12) Chu-kuang shu-yüan[35], located at Kluang. It is one of the larger temples of the Three-in-One Doctrine too (fig. 13). The present building has been set up in 1965, but the history of the temple goes probably further back. This is evidenced by two religious proclamations, one with Confucian and one with Buddhist content, issued explicitly by the Board of Chu-kuang shu-yüan in 1960. The main deity in this temple is San-i chiao-chu. He is worshipped along with Cho Wan-ch'un and Hsüan-t'än yün-shuai[36].

II. Temples not belonging to the Three-in-One Doctrine where only certain paraphernalia relating to the Doctrine were found

(13) Ch'ing-liang t'ing[37], a Buddhist temple located at Jalan Watson, Port Klang. The earliest object found in the temple is a wooden tablet dated 1922 with the four
characters Yüan-t'ung pao-tien written by the Buddhist monk Yüan-ying[38], third headpriest of Chi-lo ssu[39], the famous great Buddhist temple of Penang. In addition, there is another wooden tablet, dated 1924, with the four characters Hsia-wu tsung-shih, "The Patriarch Hsia-wu" (fig. 14), designating Lin Chao-en. The Buddhist expression yüan-t'ung, "omnipresence by wisdom to penetrate the nature of all things", a designation of Kuan-yin (see above), has been adopted by the Three-in-One Doctrine and is often found on inscriptions in pure San-i chiao temples (see e. g. fig. 2). Thus it is evident that Ch'ing-liang t'ing had or still has some relation with the Three-in-One Doctrine, and the tablet of 1924 is the earliest dated object found on the Malay peninsula which refers to the San-i chiao.

(14) Kan-ying t'ing[40], one of the three temples at Rawang (Selangor) town. The main deity worshipped is Kuan-yin niang-niang[41]7. To her right is the idol of San-i chiao-chu the wooden tablet above which is dated 1965. Some tablets within the temple are dated as early as 1908. It is indicated on a few of the tablets that the donors were Hsing-hua people who still upkeep the temple. In 1975 the temple has been restored and considerably enlarged.

Due to the large number of Chinese temples in West Malaysia—there were more than 120 in Kuala Lumpur alone18 and probably more than one thousand in the whole country—it is quite possible that some temples, in particular those of the second category, have escaped the writer's notice. Nevertheless, the important temples of the first category have been recorded. They can be checked by the gifts—mainly inscribed wooden tablets—presented on the inauguration of a new temple building by the parishes of the other temples. It is evident from these gifts that in addition to the temples listed there is at least a Three-in-One Doctrine parish at Brinchang, Cameron Highlands.

This survey shows that the majority of temples where San-i chiao-chu is worshipped are located in or rather close to Kuala Lumpur—ten out of fourteen. Only those at Penang, Sitiawan, Taiping, and Kluang are farther away from the central region. Since San-i chiao temples are exclusively or at least predominantly run and maintained by Hsing-hua people who speak a particular dialect, they come into existence only at places where a greater number of Hsing-hua people is concentrated.

As the few inscriptions and dated objects indicate, the large majority of the temples mentioned were set up after the Second World War in late 1940s and 1950s. Two items of earlier dates are found in No. 11 giving the year 1936, and No. 13 giving the year 1924. A reference to 1918 as the year of foundation appears in an inscription in No. 5. Another reference (No. 6) traces the transmission of the doctrine to Malaya back as early as 1894. It may therefore be inferred that there were already some small Three-in-One Doctrine congregations in existence at certain places in Malaya at the turn of the century. Back in imperial China heterodox sects, such as the Three-in-One Doctrine, were under the proscription of the state up to the end of the Ch'ing Dynasty in 1911. Even though during the last decades of the imperial rule the actual enforcement of the prohibition might have been relaxed, the Three-in-One Doctrine could only carry out its activities in China on the sly. Abroad, however, it could freely develop. There are, so far, no reliable sources on or definite evidence of the existence of public temples of the Three-in-One Doctrine either in Malaya or in Singapore before the end of the Second World War. Since then, the Doctrine has spread and developed. This is evident from the fact that ten out of the twelve temples mentioned belonging to this Doctrine have been
restored, rebuilt or enlarged during the 1960s and 1970s. Chiu-li tung[42] of Singapore (see first part) has been likewise rebuilt at a new site at Upper Thomson Road, since the old building had to be pulled down in order to give way to a new large housing complex. The new temple was inaugurated on March 12, 1979 with a great festival during the following days19.

Some, albeit limited information on the contemporary Three-in-One Doctrine – here called Doctrine of Hsia – is presented by a written exposition displayed in Tsung-hsien t'ang (No. 3), Kuala Lumpur. The translation of the text (pp. 15-17) reads as follows:

The Historical Development of the Doctrine of Hsia

The Doctrine of Hsia is the original doctrine of China. The character Hsia stands for the Central Plain of China called 'Hua Hsia'. The Way of our country originated from T'ang (Yao) and Yü (Shun) who had combined Government and Doctrine into one. In the Classical Book on Filial Piety Confucius said to Tseng Ts'an: "The ancient kings had a perfect virtue and all-embracing rule of conduct, through which they were in accord with all under heaven. By the practice of it the people were brought to live in peace and harmony, and there was no ill-will between superiors and inferiors. Do you know what it was20?" It has just this meaning! As the succession of those who made the Way known came down to the Spring and Autumn Period, the ruling house of Chou was in decline, the world was in disorder, political leaders did rise at the same time, everyone did usurp one region. Confucius, Lao-tzu, and Shakyamuni emerged one after the other; distinctly apart from each other, each of them created one doctrine. At this time, the unity of Hsia split into three religions; government and doctrine became separated.

The succession of the Way of the Hsia Doctrine henceforth discontinued to be transmitted right down to the year Cheng-te 12, ting-ch'en (1517), of the Ming Dynasty, when in the Red Cassia Lane at the town of Pu-t'ien, Fukien, a great saint was born. His surname was Lin, his personal name Chao-en, and his fancy-name Lung-chiang hsien-sheng. He followed in the steps of the birth of Maitreya. He got the bachelor degree, and paid his respect to Cho Wan-ch'un21 and to Chang San-feng22 as his teachers. With great effort did he cultivate and attain the Way (spiritual perfection). He amalgamated Confucianism, Taoism and Buddhism, and made thus clear the meaning of the three doctrines. Though there are three doctrines their Way is but one. He profoundly understood: The root of the Way originates from Heaven; at its beginning there were originally not two [lines of] transmission. In the year Chia-ching 25, ping-wu (1546)23, [Lin Chao-en] made clearly known the Doctrine of Hsia inherent in our country, simply calling it the Three Doctrines. [Since] his Saint's name was The Founder of the Three-in-One Doctrine. He wrote the book 'The right teaching of the Three Doctrines', San-chiao cheng-tsung, in 36 chüan24. His purpose was the unification of the three schools into one [Doctrine of] Hsia, and he caused the right transmission of the Way in its concentration by Yao, Shun, Yü, T'ang, Wen-wang, Wu-wang, and Chou-kung to become again evident in the world.

Lin, the Founder of the Doctrine, first explained its teaching: To redeem all people; to effect that worldly affairs and the Way were practiced at the same time, and that all human beings should redeem themselves as well as others. He carried out the great vow that this should be completed in three stages: (1) Those who believe first lay the foundation. (2) Then they enter the gate [of the Doctrine]. (3) Finally [they attain] the supreme law. By cultivating both, the basic nature and human destiny [they effect] true learning.
The Three bonds and Five constant virtues are for daily application. Filial piety at home and brotherly affection outside are the practical conduct. [The four professions] of scholar-officials, peasants, artisans, and merchants are the permanent occupations. The main idea of this Way is: In all aspects everyone makes the rectification of his mind and the cultivation of his personality his basic principle. When it is said: Establish first bonds and constant virtues and then understand the Way—just this is meant. The moral principles of the Hsia Doctrine are: As to society to be most active for its advantage, and as to the state to make great contributions.

[The Doctrine of Hsia] originally most flourished in the counties of P'u-t'ien, Hsien-yu and Hui-an. Towards the end of the Ming dynasty it spread to all the southeastern provinces of our country. During the Ch'ing period the Overseas Chinese took with them the right teaching of the Three Doctrines and propagated it in all countries of Southeast Asia. And since the foundation of the Republic it gradually spread everywhere overseas to Europe and America.

At an autumn day of the year ping-ch'en (1976), respectfully composed and written by Lien Jui-chin, Head of the Chinese Doctrine of Hsia.

An almost identical, but punctuated text is displayed in Tsung-K'ung t'ang, Klang (No. 5). It has the slightly modified title "Short History of the Doctrine of Hsia (Hsia-chiao chien-shih)" and is signed by "Lung-t'ang of the Doctrine of Hsia, Taipei City[43]" in the 50th year of the Chinese Republic, 1961. As the author of the text calls himself "Head of the Chinese (Chung-hua) Doctrine of Hsia" and speaks of China as of "Our country (wo-kuo)" he might probably be a resident of Taiwan too. Furthermore, as the text was written fifteen years later than the corresponding text of Tsung-K'ung t'ang, it may be assumed that it is not an original composition by Lien Jui-chin, but copied from a common source, perhaps drawn up earlier as an exposition of the Doctrine of Hsia. The text was written in the traditional classical style and probably cannot be fully understood by the majority of the temple devotees who are generally common folks with an elementary Chinese education. Their knowledge of the traditional literary style is limited. Nevertheless, it is an interesting document contributing to the understanding as to how the present leaders of the Three-in-One Doctrine see the evolution and the meaning of their own doctrine. The text, however, does not help us much to understand the reasons behind the obvious development of the Three-in-One Doctrine. For this purpose a thorough sociological investigation would be necessary which is beyond the scope of this paper. Only a few aspects may be raised.

Apparently the Three-in-One Doctrine and its temples comply with the needs of a large number of people. This popularity is, however, not limited to the Three-in-One Doctrine. Since the last two decades entirely new temples or renovated and extended buildings of old Chinese temples can be seen everywhere in Malaysia, Singapore, Thailand, or Indonesia. In Malaysia the construction of places of worship for non-Muslims is officially encouraged and limited financial assistance can be applied for at the government agencies in charge. It is true that in Indonesia while all other associations of ethnic Chinese are suppressed, the temples remain almost the only place outside the family for members of the community to meet and share a common cultural identity. But such a feature is limited to Indonesia; it does not hold true for the other countries and cannot help to explain our problem. Although the trinity of Landsmannschaft (hui-kuan), School and Temple which formed the communal centre of immigrants originating from
the same area of China is sometimes still noticeable in Malaysia, Singapore and Thailand, today temples and schools are usually no longer restricted to one dialect group. Even the San-i chiao temples are frequented not exclusively by Hsing-hua people. Nevertheless, the gradual disintegration of ties and regional groupings by rapid urbanization may induce people—in particular those without a higher education—to join the parish of a particular religious sect or cult, such as the Three-in-One Doctrine or the more popular likewise syncretist Doctrine of the Void, Chen-K’ung chiao[44][27], in order to find there a new form of integration. Moreover there seems to be a common trend among Overseas Chinese towards a closer communication with the other world and the supernatural, which can be provided by the services offered in the temples. For example, apart from the actual services, almost all San-i chiao temples provide facilities for spiritual consultation or spirit (planchette or automatic) writing, fu-chi[45]. Figure 15 shows a writing instrument in the form of a rod or stick held by two persons over a sand board, one with the left and the other with the right hand28. When the spirit is invoked, the rod is made to "write" on the board. Sometimes red ink is used instead of the sand board. The present writer is, however, unable to give an exact description as to how this method works.

The maintenance of a temple is borne by the devotees through their generous contributions. The operation of a temple, under favourable conditions, can become a profitable business. The present writer had in May 1979 visited several flourishing temples in Northern Sumatra, operated by Hsing-hua people, but not belonging to the Three-in-One Doctrine, namely Tung-yüeh kuan[46] at Medan, Chiu-li tung[42] at Tebing Tinggi and at Kisaran. In the first two San-i chiao-chu was somehow incorporated into the pantheon; in the third one no reference to him was found at all. In all three temples, however, spirit-writing was provided for and seemed to be one of the main reasons for their popularity.

It must be pointed out here that in Southeast Asia there are very few pure Chinese Buddhist or Taoist temples. Most of them are of syncretic character. Comprising Buddhists, Taoists, and local deities, worshipped only at a certain place in China or even only at certain places of Southeast Asia29. Due to this great variety of spirits or deities, shen, popular Chinese religion in Southeast Asia has also been called 'Shenism'30. Anyhow, religious syncretism seems to be most popular, and this feature may thus contribute to the appeal exerted by a basically syncretist sect, such as the Three-in-One Doctrine.

Notes

6 See first part p. 123, n. 17; DMB p. 913.
9 See Werner, loc. cit., pp. 348–349.
10 Not identified.
Comber T'ung-lun (San-chiao Hui-pien)

P'eng ta-yeh, the protecting spirit of a certain rural place. See the present writer's (together with Mau-Tsai, Series, 1965/66, p. 513; Anna Seidel, "A Taoist Immortal of the Ming Dynasty: Chang San-feng", in Wm. Th. de Bary, The Sacred Books of China, pt. 1, Oxford 1899, p. 465; Chinese text A Concordance to Hsiao Ching, Harvard-Yenching Institute, Sinological Index Series, Suppl. No. 23, Peking 1950, p. 2. – The original Hsiao-ching refers, of course, to Hsiao, 'filial piety', whereas our author makes the quotation refer to the Doctrine of Hsia. See first part p. 123. See first part p. 123 and, in addition, Ming-jen chuan-chi tzu-liao so-yin, 2 vols., Taipei 1965/66, p. 513; Anna Seidel, "A Taoist Immortal of the Ming Dynasty: Chang San-feng", in Wm. Th. de Bary, Self and Society in Ming Thought, New York & London 1970, pp. 483–531. According to Lin-tzu pen-hsing shih-lu[15], ed. 1939, 7b–8a, it was in this year that after renewed failure in the provincial examination he abandoned the career of a scholar-official and first became interested in the amalgamation of the three doctrines. See OE 20: 1973, p. 171 – Although this book was prohibited under the Ch'ing Dynasty, several reprints of the original Ming edition were found in Singapore: Tung-shan san-chiao cheng-tung t'ung-lun (san-chiao hui-pien)[16], 36 ts'e, with a preface by Lin Chao-en, dated 1563, and various prefaces by the editors Lu Wen-hui and others, dated 1595, 1597, 1600. Block print ed. of the late 19th or early 20th century. – Lin-tzu san-chiao cheng-tung t'ung-lun, ed. by Lu Wen-hui and Ch'en Chung-yü (see OE 20: 1973, p. 162). Movable type print of the early Republican period. – Lin-tzu san-chiao cheng-tung, 36 ts'e, ed. by Lu Wen-hui with undated preface by Lin and a preface by Lu, dated 1595. Block print, printed at P'u-t'ien in the year wu-wu, probably 1918. – The first two books were in the possession of Mr. Cheng Chin-hsien[17], a leading member of the parish of Chiu-li t'ung, living near the old site of the temple. The third book was kept at the temple Ch'ung-san t'ang. The Three bonds, san-kang, between ruler and subject, father and son, husband and wife, and the Five constant virtues benevolence (jen), righteousness (li), propriety (li), knowledge (chih), fidelity (hsin). See Legge, loc. cit. (n. 20) p. 466. See OE 20: 1973, pp. 169–172. See Lo Hsiang-lin, K'o-chia yen-chiu tao-lun[18]. Hsingning, Kuangtung, 1933 (not seen); Liu Po-k'uei, Sha-lao-yieh chih chen-k'ung chiao[19], Singapore 1977.


夏教沿革

夏教，就是原始中國教。夏字代表中國中原稱「華夏」。我國道祖唐虞，政教合一。孝經孔子謂曾參曰：「先王有至德要道，以順天下，民用和睦，上下無怨，汝知之乎？」即此義也，其道統，傳至春秋時代，周室衰弱，天下大亂，英雄並起，各霸一方。孔子，老君，佛祖相繼輩出。分門別戶，各創一教。此時一夏分三門，政教分立。夏教道統自此失傳，直至明朝正德十二年丁丑，福建莆田城內，赤桂巖，降生一位大聖人。姓林，名兆恩，別號龍江先生。彌勒誕跡，秀才出身，拜卓晚春，張三峯為師。苦修成道，參儒道釋，教義闡明。教雖
有三，其道惟一。深知道之本原出於天，其始原無二致。於嘉靖二十五年丙午，倡明我國固有夏教，簡稱為三教。神號稱為三一教主。著有三教正窟三十六卷，旨在三門合一，夏、商、周，湯，文王，武王，周公，道統中一之真傳，復明於世。林教主開教，普度俗人。實行世道並行，人人度已度人，宏願三期收圓。信奉者先立本，次入門，終極則以性命雙修為實學。三綱五常為日用，入孝出悌為實履，士、農、工、商為常業。其道義，一是皆以正心、修身為本。所謂先立綱常，後矣斯道，正謂此也。夏教教義，對社會至感有益，
對國家大有貢獻。原在閩省，莆田，仙遊，惠安等縣，極為興盛。明末擴展至我國東南各省，清代華僑攜帶三教正宗，傳至南洋各地。民國以來漸次遍及海外歐美等地。

歳在丙辰秋日

中華夏教道長達瑞金

敬撰并書

Fig. 1