

## 論乾隆四年龍虎山法員外出傳度禁令 的出台及其影響\*

鄭永華

### 摘要

乾隆四年(1739)，清廷下令龍虎山法員不得外出傳度授籙。此條禁令，對於清代中後期正一道在全國的傳播與發展影響深遠，成為清代貶抑道教的重要舉措之一。對此學者多有關注，然一般沿引後出的《清朝續文獻通考》，而對禁令出台的具體經過及其背後的深層背景，卻迄未見有專文討論。

本文挖掘前人尚未利用的原始檔案，對這一關乎清代正一道發展走向的道教政策，進行相對詳細的檢討。從探討禁令出台的最初起因，龍虎山法官外出傳度的歷史傳統，貴州總督張廣泗接報後即上奏朝廷的主要內容及相關考量，追蹤奏摺到達中樞以後禁令出台的具體經過，以及

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\* 本文係國家社科基金項目「清代詩文集集中的道教資料彙纂與研究」(批准號：18BZJ044)的階段性成果。2012年在香港中文大學訪學時，曾就其基本觀點與呂鵬志教授有過簡要交流。初稿完成後，2017年承尹志華博士審閱。2019年經匿名評審專家提出寶貴意見，修訂過程中又得到尹志華博士大力協助。謹此一併致謝。當然文中疏漏與錯訛，均由本人負責。

闡述禁令的主要內容，分析禁令對於道教發展的影響。由此可見該禁令開啟了清代中期貶抑正一派的先聲，直接關涉到正一派宗教事務的傳承和開展，既削弱了龍虎山與地方正一道士之間的傳統聯繫，進一步加劇正一道的「民間化」與地方化，也在一定程度上影響到正一法籙等道教文獻的收藏與傳播。

關鍵詞：禁令、龍虎山法員、外出傳度、清代道教政策、正一派

## The Introduction of the 1739 Ban on Daoist Officials Managing Ordination Platforms out of Mount Longhu and Its Influence

Zheng Yonghua

### Abstract

In the fourth year of the Qianlong reign (1739), a ban was issued by the Qing court on Daoist officials managing ordination platforms out of Mount Longhu in the name of the Heavenly Master. This prohibition constituted one of the important measures by which Daoism was deprecated in the Qing dynasty, with far-reaching influence on the spread and development of Daoism in the mid- and late Qing. The fact of this legal provision has been often noted by scholars, but usually they simply quote from *Qingchao xu wenxian tongkao*; so far there has been no study of the specific course of its promulgation or of its background.

This article excavates this important historical event by utilizing previously unused archives. It discusses the original cause leading to the imposition of the ban, and the time-honored tradition of Daoist officials managing ordination platforms out of Mount Longhu in the name of the Heavenly Master. It also analyzes the main contents of, and relevant considerations expressed in, the memorial to the court submitted by governor of Guizhou province at that time, after he received reports from Zhang Guangsi concerning the ordinations. It then traces the trail of the memorial as it passed among the Qianlong Emperor and his ministers, followed by a detailed explanation of the substance of the ban and its far-reaching influence. From this it can be seen that the ban served as the first sign of the disparagement of the Zhengyi Sect that began in the middle of the Qing dynasty and that directly led to changes in the transmission

and development of the Zhengyi Sect. The ban not only weakened the traditional connection between the members of the Zhengyi Sect on Mount Longhu and those of other regions, but also further intensified the “folk transformation” and localization of the Zhengyi Sect, and even, to a certain extent, affected the collection and dissemination of works of Daoist literature such as *Zhengyi falu*.

**Keywords:** ban, Daoist officials from Mount Longhu, ordination platforms, Daoist policy of the Qing Dynasty, Zhengyi Sect

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