

齋科與經法：宋元黃籙齋法研究*

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摘要

道教齋儀雖然源起於南朝，整備於唐末五代，卻在宋元期間受到諸種新興地方法術傳統的影響，形成一種由古典儀式程序（齋科）與新興法術、文書格式（經法）結合而成的新範式。如此範式不僅重塑了道教科儀的演示形態，同時提供了新興法術傳統得以會通古典道教科儀的管道。除了作為演行齋儀的主流傳統——「靈寶大法」，其他新興法術傳統也多表現積極態度，根據自身教法，編纂相應齋法。分別於南宋前後期興起的玉堂大法與清微雷法，雖也如同其他法術傳統致力於驅邪、治病、祈雨、催生等地方社會所需儀式服務，卻未放棄與古典道教傳統之間的連繫。為了清楚掌握齋科與經法的結合方式，本文

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從南宋時期編纂的幾部靈寶大法(尤其是金允中《上清靈寶大法》)入手,除了瞭解其中法術內涵,更著意於部分法術在齋科之中的運用情形。靈寶大法積極介入黃籙齋儀的演行所建立起來的道法結合模式,不僅重塑了道教法位體系,也為當時多種驅邪儀式開啟了進入道教體系的缺口。關於這一點,本文希望以路時中《玉堂大法》以及趙宜真重新整理的清微文獻作為例子,說明這些地方驅邪傳統如何基於自身教法,積極發展相應齋法,以之介入古典齋儀的演行詮釋,最終通過為逐漸形式化的經籙體系提供具體法術內涵的方式進入道教。

關鍵詞：道教、黃籙齋、靈寶大法、玉堂、清微

The Daoist Retreat Liturgy and Local Ritual Traditions: A Study of the Yellow Register Retreat during the Song and Yuan Periods

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Abstract

The Daoist retreat ritual originated in the Southern Dynasties, achieving its full development only at the end of the Tang and during the Five Dynasties period. During the Song and Yuan Dynasties, it was influenced by newly arisen local exorcistic traditions, becoming a novel standard form that combined the classical ritual program (the retreat liturgy) with emerging ritual techniques and textual formats (the scriptural rituals). This format not only recast the performative aspect of the Daoist liturgy; it also provided a channel through which the new exorcistic traditions could communicate with the classical Daoist liturgy. Apart from the mainstream tradition for performing the Retreat ritual, the Great Ritual of the Numinous Jewel, other new ritual traditions also were active in this regard, compiling new Retreat rituals according to their own teachings. Although the Great Ritual of the Jade Hall and the Pure and Subtle Thunder Rites, which arose respectively during the early and late Southern Song, provided the ritual services that were the focus of other ritual traditions and that answered the needs of local society for expelling evil, curing illness, praying for rain, and encouraging births, they did not abandon connections to the classical Daoist tradition.

To attain a clear understanding of the way the Retreat ritual and the scriptural rituals were combined, this article takes up the Great Rituals of the Numinous Jewel compiled around the Southern Song period (especially the *Supreme Purity Great Rituals of the Numinous Jewel* by

Jin Yunzhong). In addition to attempting to better comprehend the ritual content of these works, this study focuses on the way some of these ritual techniques were employed in the Retreat ritual. The Great Rituals of the Numinous Jewel actively inserted itself into the union of Daoism and ritual that was established during the performance of the Yellow Register Retreat. This not only recast the Daoist system of ritual ranks, but also opened a door for multiple exorcistic traditions to enter Daoism. On this point, the current article will take Lu Shizhong's *Great Ritual of the Jade Hall* and the Pure and Subtle texts newly revised by Zhao Yizhen as examples to explain how these various rural exorcistic traditions, on the basis of their own teachings, developed a new ritual performance for the classical Retreat ritual, and ultimately provided a method for specific ritual techniques to enter the system of Daoist scriptures and registers that was gradually being formalized.

Keywords: Daoism, Yellow Register Retreat, Great Ritual of the Numinous Jewel, Great Ritual of the Jade Hall, Pure and Subtle Thunder Rites