

## 教法之宗師：北宋高道劉混康的人生史

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### 摘要

茅山道教第二十五代宗師劉混康(1035–1108)是北宋最著名的高道之一。他出生在一個普通家庭，居住地與茅山相距不遠；十三歲在太和觀開始學道，嘉祐五年(1060)成為正式的道士，之後到達茅山，拜毛奉柔(生卒年不詳)為師，潛心修道，以上清符水為民眾治病，遠近宗仰，甚至受到王安石(1021–1086)的禮敬，與地方官員也有往來。這些共同塑造了劉混康在地方上的聲望。由此，他被宋哲宗注意，徵召入京，但不願介入宮廷政治，毅然選擇了回歸本山。宋徽宗即位不久，就詔劉混康赴闕，對其尊崇更甚，御賜之物眾多，其中御書道經《度人經》、《清靜經》等表明徽宗此時對道教的認知是外以濟世度人、內以修心養性，這在一定程度上也顯示了劉混康的理念。徽宗又多次賜號，詔書勞問不斷，尤其重視茅山災異，期待得到天意與仙真的肯定，此種心態與林靈素(1075–1119)到來以後的「教主道君皇帝」有很大差別；還敕修元符萬寧宮，使其不僅具有宗教景觀，而且兼政治景觀的屬性。至此，茅山道教獲得了前所未有的崇奉。劉混康一生的行事繼承了前代宗師的傳統，顯示出唐宋歷史延續性的一個側面，具有鮮明的特徵，表現在與帝王關係密切，盡忠報國；盡量與朝堂保

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持距離，不涉政治，又有政治敏感性——劉混康結交的政治人物就主要是新黨；學識淵博，道教修為高深；擁有地方聲望，弟子眾多。總之，劉混康的人生史不僅是個體的，也是時代的。

關鍵詞：北宋、茅山道教、劉混康、宋徽宗、人生史

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## Daoist Master: Liu Hunkang's Life History in Northern Song Dynasty

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### Abstract

Liu Hunkang 劉混康, the 25<sup>th</sup> generation master of Maoshan Daoism, is one of the most famous Daoist Masters in the Northern Song Dynasty. He was born in an ordinary family, who lived not far from Maoshan. He began to learn Daoism at the age of 13 in Taihe Temple and became a Daoist member in the fifth year of Jiayou (1060). Later, he arrived at Maoshan, worshipped Mao Fengrou 毛奉柔 as his teacher, and devoted himself to the cultivation of Daoism. He provided Shangqing Daoist recipe to cure the people, and later revered by Wang Anshi 王安石 (1021–1086) and other local officials. Thus, Liu Hunkang's reputation was established in the local area. Therefore, he was noticed by Zhezong Emperor and requested to the capital. However, he was unwilling to intervene in court politics and resolutely chose to return to Maoshan. Soon after Huizong Emperor ascended the throne, he ordered Liu Hunkang to visit the palace and paid more respects to Liu. In addition, there are many goods given by the emperor, among which the imperial scriptures such as *Du Ren Jing* 度人經 and *Qingjing Jing* 清靜經 implied that Huizong's cognition of Daoism is to help the world and people outside and cultivate the mind inside, which to a certain degree also showed Liu Hunkang's view. Huizong rewarded Liu with the imperial edict many times and frequently sought Liu's suggestions in terms of the disaster in Maoshan, expecting to get the God's will and immortal's affirmative. This mentality was very different from the "Emperor Daojun" after Lin Lingsu 林靈素 (1075–1119) arrived. The emperor ordered the construction of Daoist temples, and it was not only the religious landscape but also a political one. From then on, Maoshan Daoism gained unprecedented worship. Liu Hunkang's

inheritance of the tradition from the former masters in his life has revealed one aspect of the continuity of the history of Tang and Song dynasties: It has distinct characteristics, such as close relationship with the emperor, loyal to the country, keeping a distance from the court but with political sensitivity, officials that Liu Hunkang acquainted are mainly the new party, and they were knowledgeable with great Daoist cultivation, local reputation, and numerous disciples. In a word, Liu Hunkang's life history is not only individual but to a certain degree, reflecting the era.

**Keywords:** Northern Song Dynasty, Maoshan Daoism, Liu Hunkang, Song Huizong, life history