

## Printing the Dao: Master Zhou Xuanzhen, The Editorial History of the *Jade Slips of Great Clarity* and Ming Quanzhen Identity\*

Bony Schachter

### Abstract

Drawing on a variety of previously unstudied materials, including the 1609 edition of the *Tianhuang zhidao taiqing yuce* (TQYC), stored in the National Library of China, and stele inscriptions collected by the author during fieldwork, the present article discusses how Zhou Xuanzhen (1555–1627) made use of printing as a means through which to establish his religious identity as a Quanzhen priest. Relying on methodologies

---

Bony Schachter received his Ph.D. in Religious Studies from The Chinese University of Hong Kong 香港中文大學 (Centre for Studies of Daoist Culture 道教文化研究中心), with a dissertation about the material, textual, and ritual aspects of Zhu Quan's 朱權 (1378–1448) apotheosis as a Daoist god. He is currently Assistant Professor of Religious Studies, Yuelu Academy 嶽麓書院, Hunan, the People's Republic of China. In addition to contributing to the *Daozang Jiyao* Project, he has published articles in peer-reviewed journals, including *Monumenta Serica* and *Journal of Chinese Studies* (CUHK). His research interests include Ming Daoism, Ritual Studies, and contemporary Daoist ritual.

\* This article derives from my Ph.D. dissertation, *Nanji Chongxu Miaodao Zhenjun: The Tianhuang zhidao taiqing yuce and Zhu Quan's (1378–1448) Apotheosis as a Daoist God* (Hong Kong: The Chinese University of Hong Kong, 2018), especially chapter 4 “The TQYC and Its Editions: Zhou Xuanzhen and the Eunuch Patronage of a Daoist Scripture,” 266–376. I owe a great debt to its readers: Lai Chi-Tim 黎志添, John Lagerwey, Tam Wai Lun 譚偉倫, and Chen Hsi-yuan 陳熙遠. Last but not least, I must thank anonymous reviewers for their careful reading and helpful comments.

such as Edition Studies and the History of the Book, the first section of this article compares the two extant editions of the TQYC, namely, the 1607 and the 1609 editions. The second section discusses the TQYC's provenance, demonstrating that both editions reflect Zhou Xuanzhen's connection with court eunuchs. The third section discusses the TQYC's depiction of Quanzhen history. My goal is to clarify why Zhou Xuanzhen, who had that book printed twice, seemingly had it in great esteem. Having the editorial history of the TQYC as its main research object, this article discusses the political dimension of Ming Quanzhen identity, arguing for that book a privileged place in its construction.

**Keywords:** Quanzhen, Zhu Quan, Zhou Xuanzhen, *Tianhuang zhidao taiqing yuce*, Mount Wufeng

## 「中國聖人之道」的刊載： 由周玄貞在《天皇至道太清玉冊》的版本史 中所扮演的角色看明代全真身份的塑造

羅逸

### 摘要

本文基於前人研究當中所忽略的史料，包括中國國家圖書館所藏萬曆三十七年(1609)本的《天皇至道太清玉冊》(簡稱《太清玉冊》)以及筆者通過田野調查所搜集的碑文資料，討論周玄貞(1555–1627)如何通過其刊書活動來構造其作為「全真」道士的宗教身份。本文分為三個主要部分。第一部分從版本學、書史等研究方法的角度，比較兩個保留至今的《太清玉冊》版本，即萬曆三十五年(1607)本及萬曆三十七年(1609)本。第二部分主要討論《太清玉冊》及其底本的來源，從而證明了無論是萬曆三十五年《續道藏》本的《太清玉冊》還是中國國家圖書館所藏萬曆三十七年本的《太清玉冊》，其實皆反映了周玄貞與大明皇室諸太監之間的密切來往。第三部分主要討論《太清玉冊》所構造出來的「全真」史，筆者從而進一步討論，分別在萬曆三十五年及三十七年連續兩次刊出《太清玉冊》的周玄貞，為何如此重視該書。本文以《太清玉冊》版本史為主要研究對象，討論了明代全真身份及其政治背景，並認為該書在塑造全真身份中扮演了重要的角色。

關鍵詞：全真、朱權、周玄貞、《天皇至道太清玉冊》、五峰山