

華北地方社會中的全真道士：以華山法派賡續與公共廟宇經營為中心*

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摘要

根據由田野考察和地方志獲得的76通道教碑刻，本文試圖重建12世紀到19世紀河南濬縣浮丘山的宗教地理與歷史處境，以此進入華北地方社會的全真道教發展之討論。金元時期浮丘山神霄宮之被改造和長春觀之營建，說明華北全真道教的擴張與地區社會秩序的重建互為表裏。進入明代，長春觀及其宗屬高真觀轉為地方社會的公共廟宇，全真華山派道士亦成為浮丘山上縣府城隍廟的守廟道士。明嘉靖年間，新興碧霞元君信仰從城隍廟中分離出來，全真華山派道士參與到浮丘山碧霞宮的香火運營之中，並以道教法派賡續的宗教方式保證三百餘年間公共資源穩定地在單一利益集團之內傳承。清康熙年間，全真華山派道士因應地方文人階層呂祖信仰的宗教

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* 濬縣的道教史與社會史研究是作者近年研究重點之一，本文初稿及相關研究論文曾於南開大學社會史研究中心舉行的兩次華北社會史研究會、香港中文大學舉辦的「道教與中國文化及社會的關係」國際學術研討會中宣讀，惠承黎志添、常建華、趙世瑜、葉濤諸教授的多方指正，謹此致謝。本文在修訂與送審過程中，復蒙三位匿名審查人的悉心指正，作者獲益良深，並得以據此進行論述的修正與強化，特此誌謝。

需求，從浮丘山碧霞宮擴展至大伾山呂祖祠。本文以田野調查資料結合全真道教史和華北社會史之連續性觀察，將全真道教的宗派傳承放到地方社會處境中考察，呈現全真道教引導華北社會地方社群信仰生活及支撐廟宇組織的社會角色，同時也反思以往學界「明代全真道教之沉寂」觀點。全真道士對於碧霞元君信仰的管理與適應，開拓了我們理解全真道士與民間信仰密切聯繫的新視野。

關鍵詞：全真華山派、明代道教、道教宗派、華北地方社會、碧霞元君信仰

The Quanzhen Daoist in North China Local Society: On the Huashan Daoist Lineage Transmission and the Management of the Local Public Temples

Wu Zhen

Abstract

Central to this preliminary study of the interaction between Quanzhen Daoism and the local society in northern China are 76 temple steles that were found on a field trip to the Xun 濬 region of northern Henan province. By reconstructing the geography of the religion and the historical context of the Fuqiu Hill (浮丘山) from the 12th to the 19th century, I hope to highlight the dynamic and vital role that Quanzhen clerics played in the local public temples and religious life of northern China. The history of monastery construction on the hill during the Jin-Yuan dynasty shows that the expansion of Quanzhen was accompanied by the reconstruction of the social order. In the Ming period, the Quanzhen monasteries became local public temples, and the Quanzhen Huashan Daoists resided in the City God temple, serving as temple keepers. In the mid-Ming, believers in the newly flourishing Bixia Yuanjun system moved from the City God temple, with the support of the Quanzhen Daoists, and set up a new temple—Bixia gong (碧霞宮). The Quanzhen Daoists continued to exert an inherited numinous power over this public temple and managed to retain this power in the Quanzhen Huashan hereditary lineage for over three hundred years. In the early Qing, responding to the local elite's demand for belief in "Lüzü," the Quanzhen Daoists expanded from Fuqiu Hill to another hill to manage a new temple named Lüzü ci (呂祖祠). A statistical analysis of the primary sources indicates that a Quanzhen lineage in the Huashan name system had existed since early Ming, which is earlier than either the Longmen sect poem or the Huashan sect have ever been detected by previous researchers. Combining the Daoist lineage transmission with records of the local society, we find a previously unknown trajectory of the Quanzhen revival in northern China, a poorly understood area of Daoist history other than where it concerns the Longmen lineage. Lastly, the Quanzhen history of the Fuqiu Hill created a precedent and context for understanding Quanzhen monastic life in the Ming dynasty.

Keywords: Quanzhen Huashan sect, Ming Daoism, Daoist lineages, local society in northern China, Bixia Yuanjun belief