

河南濟源全真道宗派傳承考

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摘要

本文擬根據現存文獻與田野調查所得的新材料，對元初至民國期間全真道在河南濟源的宗派傳承情況加以研究。元代全真道在濟源主要有五系傳承，即劉處玄—周頤真、宋德方一系，郝大通—王志謹—衛志隱一系，丘處機—張志謹一系，王處一—單志靜一系，馬鈺—皇甫道寧一系。明代濟源全真道主要以龍門派與華山派為主，紫微宮、總仙宮、陽臺宮、二仙廟、玉清宮等屬龍門派，龍泉觀、桃花洞屬華山派。入清以後，濟源各道觀大多歸於龍門派，如紫微宮、陽臺宮、玉清宮、長春觀、靈都宮、迎恩宮等皆由龍門派道士擔任住持。值得一提的是，清光緒年間，柏林長春觀出現了尹喜派傳承。本文通過對元初至民國時期全真道在濟源傳承情況的研究，得出了三點結論：(一) 元代全真道在濟源的五系傳承中影響最大的是劉處玄—周頤真、宋德方一系；(二) 明代龍門派在濟源的傳承情況，為解決龍門派起源問題提供了新的證據，極大推進了對該問題的研究；(三) 尹喜派傳承的發現，證明了其存在的真實性，而且還為進一步瞭解其分佈與傳承情況提供了可靠的證據。

關鍵詞：濟源、全真道、宗派傳承、龍門派、尹喜派

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A Preliminary Study on Quanzhen Lineages in Jiyuan, He'nan

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Abstract

On the basis of literary texts and Daoist inscriptions gathered from field study, this paper aims to demonstrate the lineages of Quanzhen Daoists in Jiyuan, He'nan from the Yuan dynasty to the period of Republic of China. There are five Quanzhen lineages, namely those of Liu Chuxuan, Hao Datong, Qiu Chuji, Wang Chuyi, and Ma Yu, among which the Longmen School and the Huashan School went mainstream during the Ming dynasty, with the Ziwei Monastery, Zongxian Monastery, Yangtai Monastery, Erxian Temple and Yuqing Monastery belonging to the former, and with the Yuquan Monastery and Taohua Cave belonging to the latter. Since the Qing dynasty, Quanzhen Daoists from the Longmen School have been in charge of most monasteries in Jiyuan, such as Ziwei, Yangtai, Yuqing, Changchun, Lingdu, Ying'en, etc. Noticeably, another Quanzhen lineage, that of the Yinxi School, appears at the Changchun Monastery, Bolin, during the Guangxu era. In this paper, the author argues that of all those five lineages, that of Liu Chuxuan has had the most profound influence. New materials of the Longmen School found in Jiyuan can shed more light on the question of its origin, while those of the Yinxi School prove its continued existence and transmission.

Keywords: Jiyuan, Quanzhen Daoism, lineage, Longmen School, Yinxi School