

## 《太乙金華宗旨》的淨明源頭： 清初常州呂祖乩壇信仰與淨明派的關係

黎志添

### 摘要

《太乙金華宗旨》祖本的乩示發生在康熙七年(1668)和三十一年(1692)，毗陵郡郡治武進縣城區(今江蘇常州市)的兩個呂祖乩壇裏。後被邵志琳(1748–1810)輯錄於乾隆四十年(1775)刊刻於武林(杭州)的《呂祖全書》(六十四卷)第四十九卷。邵志琳本所收的十四篇序、兩篇附文和一篇跋文一致表明了《金華宗旨》的編輯者信奉淨明傳統的宗教事實。有七篇序降自七位神明，分別是淨明派啟教祖師斗中孝悌王、淨明立教祖師許旌陽真君、孚佑帝君呂祖、張三丰祖師、邱長春真人、譚長真真人和王天君。其餘七篇署名為「淨明嗣派弟子」，分別是潘易庵、劉度庵、許深庵、顧旦初、莊惺庵、屠宇庵和張爽庵。

本文旨在利用淨明經典的歷史和文獻證據，特別是與明末清初淨明金丹修煉有關的文獻證據，來深入理解《金華宗旨》祖本如何成為淨明

---

黎志添，現任香港中文大學文化及宗教研究系教授、道教文化研究中心主任、中國文化研究所副所長、香港中文大學—蔣經國基金會亞太漢學中心主任、《道教研究學報》主編及《中國文化研究所學報》副主編。主要研究領域包括六朝道教史、天師道經典、道教科儀歷史、清代《道藏輯要》、廣東地方道教史。專著有《宗教研究與詮釋學》(2003)、《廣東地方道教研究——道觀、道士及科儀》(2007)、《修心煉性——〈呂祖疏解無上玄功靈妙真經〉白話註譯》(2017)、《了解道教》(2017)；合著有《香港道堂科儀歷史與傳承》(2007)、《香港道教——歷史源流及其現代轉型》(2010)、《廣州府道教廟宇碑刻集釋》兩冊(2014)等。

派內丹修煉文獻的問題。本文第一部分將考察毗陵武進縣潘易庵白龍精舍乩壇的淨明背景。考慮到潘靜觀（即潘易庵）在白龍精舍向弟子傳授《淨明忠孝錄》這一事實，本文第二部分將在此基礎上，把《金華宗旨》的形成過程置於明末清初的江西南昌及江浙地區，如南京、杭州、常州等地，流行於士紳階層之間的淨明傳統中重新考察。由此，本文致力於論證清初毗陵刊刻的《金華宗旨》祖本應該被視為以上晚明清初編輯淨明金丹傳統文獻的延續，並將從此一視角展開分析。

關鍵詞：《太乙金華宗旨》、邵志琳、淨明傳統、常州乩壇、呂祖乩壇、清代道教

## The Jingming Origin of the *Taiyi jinhua zongzhi*: The Relationship between the Spirit-writing Community in Changzhou and the Jingming Tradition during the Early Qing

Lai Chi Tim

### Abstract

It is very clear that the revelation of the “original” text of the *Taiyi jinhua zongzhi* 太乙金華宗旨 (Tenets of Golden Flower of the Supreme One) actually took place at two spirit-writing altars associated with the Daoist Jingming tradition in the county city of Wujin 武進, the capital of Piling 毗陵 prefecture (Changzhou 常州, Jiangsu 江蘇), in 1668 and 1692. It was later collected in the 49th *juan* of *Lüzü quanshu* 呂祖全書 (The Complete Works of Patriarch Lü [Dongbin], in 64 *juan*), edited by Shao Zhilin 邵志琳 (1748–1810) and printed in Wulin 武林 (Hangzhou 杭州) in 1775. The inclusion of 14 prefaces, two appendices, and one postface in Shao Zhilin’s version of *Jinhua zongzhi* consistently indicated a religious reality that the Jingming tradition was embraced by its editor. Seven prefatory comments were identified as being spirit-written by seven divine figures: the Douzhong Xiaoti Wang 斗中孝悌王 (or the Respected Prince of Filiality and Fraternity from the Dipper), Xu Xun 許遜 (the founder of the Jingming Dao), Lüzu 呂祖, Zhang Sanfeng 張三丰, Qiu Chuji 邱處機, Tan Chuduan 譚處端, and Wang Tianjun 王天君 (Celestial Lord Wang). The other seven prefaces were written by disciples of the inherited Jingming lineage.

This paper aims to develop a deeper understanding of how the original *Jinhua zongzhi* had been inherited as an inner alchemic text of the Jingming lineage, on the basis of the historical and textual evidence of the legacy of Jingming scriptures, especially those scriptures in connection

with the Jingming tradition of *jindan* 金丹 (golden elixir) practice during the late Ming and early Qing period. In the first part of this paper, we will explore the Jingming background of the spirit-writing community gathering around the central figure of Pan Jingguan 潘靜觀 at the altar of Bailong Jingshe 白龍精舍 in Wujin, Piling. According to Shao Zhilin's version, Pan Jingguan was the master of most members of the spirit-writing community (with at least seven congregants) who received the oral instruction of the original *Jinhua zongzhi* at Bailong Jingshe. Given the fact that Pan Jingguan presented the *Jingming zhongxiao lu* 淨明忠孝錄 to his disciples at Bailong Jingshe, the second part of this paper will relocate the formation of the *Jinhua zongzhi* within the context of the legacy of Jingming scriptures widely edited, printed, and circulated among gentry-elites in the Yangtze Delta area—for example, in Nanjing 南京, Hangzhou, and Changzhou—during the late Ming and early Qing period. Finally, this paper argues that the “original” *Jinhua zongzhi* issued in Piling in the early Qing should be better recognized and analyzed as a heritage of the Jingming *jindan* textual tradition extending from the late Ming and early Qing era.

**Keywords:** *Taiyi jinhua zongzhi*, Shao Zhilin, Jingming tradition, spirit-writing altars of Changzhou, spirit-writing altars that worshipped Lüzu, Daoism in the Qing