

《玉皇本行集經》出世的背景與 因緣研究¹

謝聰輝

摘要

本文以《玉皇經》出世的背景與因緣研究為例證，希望能印證道教經典出世的觀念與方式隨著時代的改變，所具顯出的「傳承與創新」意涵。首先我們根據台北故宮黃綾本《玉皇經》所附錄南宋程公許的兩篇〈跋〉，考察南宋面臨1217-1218年「蜀敵難」的真實戰爭劫難是《玉皇經》由梓潼帝君託鸞出世的背景，與其救末劫與安鎮國祚的出世目的。接著論述梓潼帝君職能的發展，闡明梓潼帝君託鸞書以救末劫的思想，以及考證《玉皇經》最初寫本的內容與形式。最後再經由故宮黃綾本所保留的誦念《玉皇經》文前的「請神」文字，比對《正統道藏》本《文昌大洞仙經》卷一、卷二，證實二者出自同一系統；因而推知《玉皇經》扶鸞出世的地點在四川蓬溪縣，是由劉安勝後輩的接真鸞手飛鸞書出。

關鍵詞：道教、梓潼、扶鸞、玉皇經

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A Study on the Composition of the Original Version of the *Yuhuang benxing jijing*

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Abstract

The paper focuses on the original version of the *Yuhuang jijing*, showing the combination of inherited and innovated elements in the composition of the scripture. First, following the two postscripts by Cheng Gongxu in the version of the *Yuhuang jijing* in the imperial library, preserved in the National Palace Museum (Taipei), we can investigate the composition of the original *Yuhuang jijing* (1217–1218) from Zitong. The composition of the text was based on spirit-writing. It was assembled during the hazardous times of war when the Southern Song dynasty was at war with the Chi in Sichuan. Furthermore, the author examines the transformation which Zitong underwent at that time, expounds the salvation thought revealed in the Zitong scriptures, and applies the method of textual criticism to discuss the contents of the original *Yuhuang jijing*. Finally, the author contrasts the textual section in the imperial version of the *Yuhuang jijing* where the gods are invited, with the canonical *Wenchang dadong xian jijing* chps. 1–2 (CT 5). He concludes that both texts stem from the same tradition. We also can state that the *Yuhuang jijing* was produced by spirit-writing employed by a successor of the Taoist-altar of Liu Ansheng in Pengxi county in Sichuan.

Keywords: Daoism, Zitong, spirit-writing, *Yuhuang jijing*