

## 宋代道教「水火煉度」研究—— 以行煉方式為中心的考察\*

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### 摘要

「水火煉度」是道教煉度亡靈的核心儀節，旨在以法師身中陰陽二炁為亡魂煉聚靈識，度其超升。本文通過爬梳宋代道教煉度文獻，圍繞「水火煉度」這一主題進行了較為細緻的考察。根據水火煉亡的方式及其特點，本文將宋代道教「水火煉度」分為三類：「外池沼」煉、「內外水火」煉，以及「內水火」煉。文中對三種煉法的概念作了界定，歸納了其特點。簡單地說，所謂「外池沼」煉，是指法師以煉度壇場的水池火沼為存煉亡魂之處。行煉時，一般設有專門的建池、變池等環節，且多遵循「內外合炁」之法變降「真水火」，這類煉法是宋代最常見的一種「水火煉」。「內外水火」煉是指煉度者既要存想亡魂於壇場池沼受煉，還要將其移入身中，內運陰陽二炁交合灌煉之。「內水火」煉則率為內事，主要以行煉者身中坎離交媾之炁行煉，在煉亡過程中甚少涉及外儀與外物（法器）。此外，在內法上，本文將「水火煉度」與內丹相關理論及方法進行了比較，總結了二者之間的異同。內丹修煉主張以「顛倒坎離」之法取「真水火」，而煉度儀中則是未濟與既濟兩種「水火」兼而行之。

**關鍵詞：**宋代、水火煉度、外池沼煉、內外水火煉、內水火煉

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## A Study of the Rite of “Sublimation through Water and Fire” in Song Daoism: The Way of Practising the Rite

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### Abstract

“Sublimation through water and fire” (水火煉度) is the core rite in Daoist rites of “salvation through refinement,” which aims at sublimating and recovering the dead, thus promising them salvation, through the yin *qi* and yang *qi* within the officiant’s body. With a close reading of Song literature on “salvation through refinement,” this paper gives a detailed study of “sublimation through water and fire.” According to its manner of practice and characteristics, “sublimation through water and fire” in Song Daoism can be divided into three categories: sublimation outside the officiant’s body (「外池沼」煉), sublimation outside and inside the officiant’s body (「內外水火」煉), and sublimation inside the officiant’s body (「內水火」煉). The paper defines these three types of sublimation, summarizing their characteristics. Put it simply, “sublimation outside the officiant’s body” means the officiant visualizes the sublimation of the dead in separate ponds of water and fire, during which process there are generally the sections of building, visualizing and transforming the ponds, and the methodology of converging the inner and outer *qi* to visualize and make “real water and fire” (真水火) is often adopted. It is the most popular kind of “sublimation through water and fire” in the Song dynasty. “Sublimation outside and inside the officiant’s body” means the officiant not only meditates on the dead being refined in ritual ponds, but also moves them inside his body to sublimate them with his combined inner yin *qi* and yang *qi*. “Sublimation inside the officiant’s body” is an inner practice with

yin *qi* and yang *qi* integrating with each other within the officiant’s body. Outer rituals and instruments are rarely involved in the process.

In addition, this paper compares the inner practice of the sublimation rite with the related theory and method of inner alchemy, summarizing their similarities and differences. In a word, inner alchemy advocates attaining “real water and fire” by reversing trigram Kan with trigram Li (顛倒坎離), while in “salvation through refinement,” both the *jiji* 既濟 hexagram (with Kan 坎 above and Li 離 below) and the *weiji* 未濟 hexagram (with Li above and Kan below) are used.

**Keywords:** Song dynasty, sublimation through water and fire, sublimation outside the officiant’s body, sublimation outside and inside the officiant’s body, sublimation inside the officiant’s body