

蘇州《大洞無上九極天仙傳戒科儀》初探 ——一個清代北京與江南文人乩壇 交互影響的案例

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摘要

《大洞無上九極天仙傳戒科儀》是目前蘇州正一派仍在使用的­種度亡科儀，但它與清代的文人乩壇「玉光派」與「天仙派」有著深刻的關聯。源於北京的天仙派通過「柳守元」降筆，將蘇州玉光派的「碧玉真宮大戒」增改為《三壇圓滿天仙大戒略說》。隨著天仙派文獻傳至江南，在傳統正一派「給籙」科儀的啟發下，它又被進一步增改為向亡靈授戒的《大洞無上九極天仙傳戒科儀》，最終為正一派所吸收，並在其內部傳演至今。

關鍵詞：文人乩壇、玉光派、蘇州、天仙戒、道教科儀

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Dadong wushang jiuji tianxian chuanjie keyi: A Case Study on the Interaction among the Spirit-writing Altars in Beijing and the Jiangnan Area during the Qing Dynasty

Tao Jin

Abstract

Dadong wushang jiuji tianxian chuanjie keyi 大洞無上九極天仙傳戒科儀, a Daoist salvation ritual manuscript, is still in use by the Zhengyi 正一 Daoists in Suzhou 蘇州 today. This article argues for a close relationship between this ritual text and spirit-writing altars, that is, the Yuguang 玉光 lineage in Suzhou and the Tianxian 天仙 lineage in Beijing 北京, during the Qing dynasty. Originating from texts of the Yuguang lineage, *Biyu zhengong dajie* 碧玉真宮大戒 was modified into *Santan yuanman tianxian dajie lüeshuo* 三壇圓滿天仙大戒略說 by the literati from the Tianxian lineage. With the spread of the texts of the Tianxian lineage to the Jiangnan area, *Dadong wushang jiuji tianxian chuanjie keyi* developed into a ritual of transmitting precepts to dead souls, inspired at the same time by the traditional ordination ritual of the local Zhengyi Daoists.

Keywords: spirit-writing altar, Yuguang lineage, Suzhou, Precepts of Tianxian, Daoist ritual