

明清《玉皇本行集經》中呂祖降誥研究*

謝聰輝

摘要

本文以呂祖孚佑帝君降誥為切入點，探討呂祖在明清《玉皇本行集經》中飛鸞降誥的不同形式、文化背景與思想意涵。根據本文所運用的十個版本，呂祖降誥的形式可歸納為三種：一是降序於經前，二是參與注解闡釋經文，三是前兩者兼具。其中四篇序文重點闡述了兩項思想內涵：一是玉皇神格尊貴無倫，修證功德無量；二是經德不可思議，賴校註刊行而救劫度人。而呂祖參與注解闡釋經文時所降的詩文，除表現道教傳統共同的教理教義外，在《玉皇經闡微》此部經典中，更特別具顯了三大義理思想特質：一是本根靈光，與帝同體；二是性命雙修，真功圓滿；三是開劫度人，收緣還鄉。而其降誥思想來源應與該經典闡釋者大量閱讀全真派經典，以及吸收了部分明清民間秘密宗教教義有關。

關鍵詞：呂祖、飛鸞、寶卷、玉皇經、《道藏輯要》

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A Study on the Spirit-Writings Transmitted by Lüzu in the Ming-Qing Versions of *Yuhuangbenxingjijing*

Hsieh Tsung-hui

Abstract

Based on spirit-writings transmitted by Lüzu or Fuyoudijun, this paper aims at discussing the forms, cultural contexts and connotations of those writings in *Yuhuangbenxingjijing* during the Ming and Qing period. According to ten versions used in this study, three forms of the spirit-writings can be summarized as prefaces before scripture texts, annotations going with the scripture texts and mixture of the two. In four of the prefaces, two principal ideas are elaborated. One is the utmost majesty and infinite virtues of Yuhuangshangdi and the other is the incredible, virtuous achievements of the scriptures which offer salvation to people by annotating and publishing. The poems transmitted by Lüzu as annotations to interpreting the scripture represent the general doctrines of traditional Daoism. Besides that, in *Yuhuangjingchanwei* the poems explicate three doctrines—first is that the human nature are originated from Yuanshitianzun; the second is that the mind and body are cultivated simultaneously to virtuous achievements; and the third is to create good karma and bring salvation to people. Those doctrines of the spirit-writings are mostly from the canons of the Quanzhen school and partly from the creeds of the sectarian societies in the Ming and Qing period.

Keywords: Lüzu, spirit-writing, baojuan, *Yuhuangjing*, *Daozangjiyao*