

開度法輪： 仙公系靈寶神學與晉宋道教的轉型

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摘要

近期研究顯示，東晉南朝之際是道教組織型態發生重大轉變的時期。根植於鄉里社會，仿效俗世之官僚、戶籍、租稅等制度所建立起來的教團組織，所謂「領戶治民」的祭酒體制，受到一定程度的挑戰。在失去核心階層有效領導的情形之下，魏晉時期各地祭酒或者延續舊有制度、或者吸收地方傳統，從而形成混雜不一的神學信仰，以此領導奉道信眾的宗教生活，追求過度末世以至太平（度世）的宗教目標。晉末宋初，隨著國家管理力的逐漸加強，祭酒體制持續受到批評，一種繼承隱修傳統與學館形式的新型組織形態逐漸發展，最終以獲取供養、住館隱修的「道觀體制」取代了「祭酒體制」。

東晉末期興起於江南的一股思潮推動著這樣的轉型，其中尤其以陸修靜與當代學者所整理的仙公系靈寶經更具關鍵性作用。本文即從此一

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脈絡重讀仙公系靈寶經，分析其中以葛仙公為典範所提出的一種新修道模式或歷程，以此規劃不同修行階段，安頓不同修行進程、不同派系的奉道者，甚至創造出新型態的奉道者，指出他們在這個新建立的體系之中各自應該發揮的功能。這樣的新修道模式是以「法輪」為中心，通過「宿世」與「本行」、「願念」與「善功」、「賢者」與「道士」等幾組關鍵字詞架構而成的神學體系。此一仙公系靈寶神學可以說是推動中古道教體制轉型的重要思潮，最終形塑出延續至今的道教新樣貌。

關鍵詞：靈寶、仙公、法輪、輪轉、願念、賢者

The Liberation from Secular Mortality through the Wheel of the Law: The Theology of the Transcendent Duke's System of Numinous Treasure Scriptures and the Transformation of Daoism in the Jin and Song Dynasties

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Abstract

Recent studies have shown that the Eastern Jin and Southern dynasties were a time when the organizational form of the Daoism underwent a great transformation. As a religious organization rooted in village society that modeled itself on worldly systems of bureaucracy, household registration, taxes and levies, the so-called libationer (*jijiu* 祭酒) system of “leading households and governing the people” (*linghu zhimin* 領戶治民) was challenged to a certain degree. During the Wei-Jin period, there was a loss of effective leadership from the core management of the organization. In such circumstances, libationers in various areas either continued the practice of old systems or absorbed local traditions, thus creating mixed and inconsistent theological beliefs which led the religious lives of the Dao believers and helped them to pursue the religious goal of crossing over to an age of Great Peace (Taiping 太平) from the end-time (*moshi* 末世). During the late Jin and early Liu Song 劉宋 Dynasty, as the state control over the Daoism gradually grew stronger, the criticism for libationer system was persistent and become even more serious. A new organizational form that inherited monastic traditions and scholastic traditions gradually developed. In the end, this system of Daoist monasteries (Daoguan 道觀), which garnered support from benefactors and allowed followers to live and pursue cultivation within the monasteries, replaced the libationer system.

A trend of thought driving this transformation arose in the Jiangnan 江南 area during the late Eastern Jin dynasty. The Transcendent Duke's (Xiangong 仙公) (Ge Xuan 葛玄) system of Numinous Treasure (Lingbao 靈寶) scriptures compiled by Lu Xiujing 陸修靜 and other contemporary scholars was especially crucial amidst this trend. This paper will re-examine this collection of Lingbao scriptures in this context and analyze how they offered a new mode or process of cultivating the Dao with Ge as the ideal. The scriptures set out different stages of cultivation to accommodate Daoist believers at different stages of cultivation and from different schools, and even made possible the emergence of believers in new forms, based on which it pointed out respective roles that each should play within the newly established system. This new mode of cultivating the Dao was a theological system that gave precedence to the Wheel of the Law (Falun 法輪) and was structured around several sets of key principles—previous lives (*sushi* 宿世) and original deeds (*benxing* 本行); vows (*yuannian* 願念) and virtuous merit (*shangong* 善功); worthies (*xianzhe* 賢者) and Daoist priests. It can be said that the Lingbao theology found in the Transcendent Duke's new system of scriptures was an important ideological trend that drove the transformation of the Daoist system in the early medieval period and ultimately shaped the new features of the Daoism that has persisted until today.

Keywords: Lingbao, Transcendent Duke (Xiangong), Wheel of the Law (Falun), transmigration (*lunzhuan*), vows (*yuannian*), worthies (*xianzhe*)