

沐浴東井：還魂鍊形的關鍵環節^{*}

張夢如

摘要

在上清經派的宗教空間中，天界空間分為仙真所在的三清天以及日月運行流轉所居的四行宮。本文從日月四行宮的空間分佈入手，發現西方行宮「東井」背後的天文學與宗教學內涵是理解還魂鍊形的關鍵。「東井」之名源自南方朱雀七宿之首的「東井」星宿，一般認為此星宿掌水事，可以防火滅火，但上清經派與靈寶經派卻繼承了深藏在漢代墓葬頂棚——「藻井」背後極為隱秘的宗教學思想。「藻井」的天文學原型就是「東井」，墓葬頂棚的「日月藻井」其宗教意義在於參與死後轉生的神學過程，可以實現死後「鍊形」。結合四、五世紀道經與多地東漢墓葬圖像，筆者發現正因日月輪流沐浴其中，日之陽精與月之黃氣相互降交，「東井」之水成為可以「濯天人之容」的「生命之水」，可以使死者枯骨生肉，鍊質化仙。

關鍵詞：上清經派、靈寶經派、東井、還魂、鍊形

張夢如，西南交通大學人文學院博士後研究員，主要從事中古早期道教文學與道教文化研究，關懷「近代知識轉型」議題，從道教與其他傳統學科知識互動的角度，為重構多種本土學科體系分辨並整理出交互知識。著有〈「飛輶」與仙真：降真詩中新出玄遊乘具考〉、〈降真詩研究述要〉等。

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Bathing in the East Well: The Key Link of Rejuvenating the Cloud-Soul and Refining the Physical Form

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Abstract

In the religious cosmology of the School of Highest Clarity, the celestial space is divided into the Three Clarities Heavens and the Four Palaces. The former is where the perfected transcendents reside and the latter is where the sun and the moon orbit. Starting from the spatial distribution of the Four Palaces of the sun and the moon, this paper argues that the astronomical and religious connotations behind the East Well of the Western Palace are the key to understanding the mechanism of rejuvenating the cloud-soul and refining the physical form. The name of the Western Palace is East Well (*Dongjing* 東井), which was derived from the East Well asterism at the head of the seven constellations of the Vermillion Bird of the south. The East Well asterism is generally believed to be in charge of water affairs and can prevent and extinguish fire. However, the School of Highest Clarity and Lingbao School inherited an underlying esoteric notion behind the *zaojing* 藻井, or the “pondweed well,” in the roof of Han-dynasty tombs. This paper argues that the astronomical origin of *zaojing* is the East Well. The religious meaning of the “pondweed well with sun and moon” (日月藻井) in the roof of tombs is associated with the process of the rebirth after death and refining one’s physical form (*lianxing* 鍊形) and resurrection. A comprehensive examination of early Daoist scriptures from the fourth and fifth centuries and paintings of Eastern Han tombs reveals: As the East Well was basked, in turn, in the sun and the moon, the yang essence (*yangjing* 陽精) of the sun and the Yellow Pneuma (*huangqi* 黃氣) of the moon merge; as such, the water of the East Well becomes the “water

of life,” which can “cleanse those who go to heaven” and allow the flesh to grow again on the skeleton of the dead, thus refining the physical form into transcendent beings.

Keywords: School of Highest Clarity, Lingbao School, East Well, rejuvenating the cloud-soul, refining the physical form

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