

## 論五雷法的內涵及其發展的某些觀點

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### 摘要

道教中的儀式與經典是相互連結的。除了舉辦大型及公眾的法會如「醮」及「齋」外，道教亦包含著大量的法術。而這些法術如何相互調和？從宋朝開始這些巫術法術被視為雷法，從《道法會元》和《法海遺珠》的書籍文獻中，可以得知雷法的基礎為「內養（內丹）」，為施行外在法術的先決條件，而結果上得到的雷符有很特殊的作用。在此次討論會中，將使用文本的實證資料來討論內丹與雷法關係，同時也討論先天觀及拜神等主題。

此外，雷法包含的各種道教儀式流傳至今只剩下「法會」佔有優勢，而這些法術巫術是如何降級至通俗化及超出正典之外，亦為值得討論的另一焦點。我亦試著從資料中來闡釋道教中雷法的歷史演變，從早期王文卿、薩守堅、一直到白玉蟾等人對於雷法儀式的推展，以及 14 世紀形成潮流的清微派，皆為很好的例子。

### Abstract

Taoism is generally associated with scriptures and rituals that are inter-connected. Beside the communal and largescale rituals of the type jiao and zhai we have a vast range of exorcist (wu-shu) services. How do we accommodate them in Taoism? By the Song period these services were labelled Thunder rituals (wulei-fa). According to our sources in Daofa huiyuan (or Fahai yizhu) Thunder rituals are based on an internal cultivation that pre-conditions the external ritual action. It results in amulets and their application. I use textual evidence (handout) with examples of chapters 83-85 alchemy (neidan) for the operation of Thunder rituals, touching on various themes like Anterior/Posterior Heaven or Turning Divine (bianshen), which is a crucial topic.

On the other hand, we notice that the range of application of ritual services seems to diminish in later sources that show a dominance of rituals of salvation, eventually under the cover name of Thunder rituals. I try to describe and explain the fading out of exorcist practices that became downgraded to the

popular and extra-canonical level. The development is triggered by activities of early promoters of Thunder rituals like Wang Wenqing, Sa Shoujian and somewhat later by Bai Yuchan. A good example for the tendency is the Qingwei group of the 14<sup>th</sup> century.

#### **Florian C. Reiter 教授簡歷**

F. C. Reiter studied mainly in Munich University and received there his M.A.(Taoist theme) and Dr.phil.(Chinese historical geography, Sinology). Participation in the Tao-tsang research project of the European Science Foundation (1979-1986), working at Wuerzburg University. Habilitation at Wuerzburg University with a Taoist theme.

After 1986, Heisenberg scholarship, and teaching activities at the universities of Wuerzburg and Heidelberg. Since 1994 professor for traditional Chinese studies at Humboldt-University, Berlin. 1970/1971 and 1974-1976: periods of Chinese studies in Taiwan.

② 主法

高上神霄玉清真王長生大帝  
梵炁法主斗母紫先天后摩利支天大聖

師派

祖師青華帝君李 詩亞  
祖師雷霆啟教大師白洞靈安真君汪 詩中  
祖師金闕侍宸靈惠冲虛通妙真君王大卿  
宗師高明君洞明白真人 詩玉塔院海墘

願高道者雲中散仙金真人 詩達字志遠  
學仙童子方舟道者陳 詩因濟字仲陳  
寅憲玉隆先生趙 詩王隆字子寅  
鐵心道人閔 詩雲字子文

將班

欽大律令大神炎帝天君鄧炎  
雷霆都督鐵筆注律大神青帝天君辛州  
先天一炁飛捷報應使者賜谷神君張珏  
雷霆傳音捷疾使者嘯命風雷神神君張雲  
雷霆統號都督使者太乙鐵甲神君張亞

① 天母默朝急告

凡柱雷祈禱殺伐穰星避難釋冤憎救死亡  
無施不可務在專心致意依法奏告有求必  
應

④ 君臣朝謁

祖炁為君五臟是臣肝屬木運動肝上青炁  
成一雷神木生火運心上紅炁成一雷神火  
生土運脾上黃炁成一雷神土生金運肺上  
白炁成一雷神金生水運腎上黑炁成一雷  
神五雷圍繞丹田存使者自丹田歷於玄竅  
而出統領五雷烈烈轟轟破頂而出與空中  
雷神混合為一

③ 天母聖相

主法斗母摩利支天大聖  
三頭八臂手擎日月弓矢金鈴金鈴箭牌  
寶劍著天青衣駕火雷雲前有七白猪引  
車使者立前聽令現大圓光內  
車將服色

③ 一無掌令賜谷神君張

先天之神本無形象乃意神也以後天言  
之其形風背環眼朱鼓肉角翅身赤色禱  
身金書天篆文足如龍爪頭戴天丁冠身  
著紅裙曳綠風帶左手持天皇令右手執  
敕召雷神電旗跨并沐行自太極化形稟

北斗廉貞炁而出飛入斗口或下海鞭龍  
聞名劈面而來

⑦ 再召呪

赤鴉赤鴉風火之車雷中烏鬼雲外夜叉受  
命北帝稟令丹霞急來報應實加急急  
又又加加鴉鴉康民子華帝塔之子顯帝之  
孫吾今召汝速往雷家急急如  
元始一炁玄黃混洞祖師律令謹召

⑥

吾知汝名吾知汝姓吾為汝兄汝為吾弟汝  
若不至焉汝九祖吾負汝弟未墮幽冥吾叫  
汝名天下知雷中夜叉雲中烏鴉雷鬼雷鬼  
速至速至吾奉雷祖大帝律令

⑤ 召召玄機

法師息心定炁勿我兩忘念頭不掛一絲  
萬神自注於體混沌沌沌寂無遺響我身  
亦無湛然不動促炁歸玄關之中凝然無  
相心與太虛為一但見金光發現於前古  
柱上騰咬定牙關猛著精神考目直視巽  
於斗口成金光一團似切升紅日之狀却  
念天母心呪存自己為天母

鍊神

凝神靜坐存腎宮一點極明須臾火起漸  
 漸燒徧一身吹炁一口其灰燼悉皆吹去  
 却存五方五色之炁混合結成一團紫金  
 之光乃化為嬰兒漸漸長大風背銀牙朱  
 髮藍身兩目迸火光萬丈兩翅亦有火左  
 右兩腋下各生首目亦出火光帶金色左  
 手執火鑽右手執八角鏡有火龍繞身次  
 存見五雷神將頂天立地傍火雲擁焱神  
 威猛此款火鄧天君即火車法中主令神  
 也

電



變形

電



世系  
 祝融 太昊長子即  
 太昊 次子即  
 燔光 太昊次子即  
 炎帝 黃帝  
 燭極 少昊  
 帝嚳 燭極之子

