

天師道授籙科儀——敦煌寫本 S203 考論

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敦煌寫本 S203 抄錄了初級正一籙（包括一、十、七十五、百五十將軍籙，又名仙靈籙）的傳授儀式及所用文書，是目前所知最早記載天師道授籙科儀程序的資料。該寫本長久以來未被完整正確地釋錄，也沒有得到深入研究。作者首先重新校錄了寫本文字，力求提供一個比較可靠的定本，然後在此基礎上對寫本詳加考釋論析。

作者認為，寫本很可能抄自唐代道士張萬福在《洞玄靈寶道士受三洞經誡法籙擇日曆》(DZ1240) 中引用的科儀書《正一法文度籙度治儀》，寫本中間出現的標題「度仙靈籙儀」是該書的篇目或卷目之一。為幫助深入瞭解寫本的背景，作者參稽《道藏》文獻和史籍考察了仙靈若干將軍籙的內涵、功能及其產生和流傳的歷史。

本文用較多的篇幅對寫本的文字內容做了分析和考釋，認為寫本所抄文字分儀式和文書兩部分。儀式分兩日進行，前一日舉行啓告儀，次日正式授籙，每日都包括若干儀式節次。授籙儀式所用文書分牒、刺、章三類，其文體和功用皆有區別。

作者還將寫本置於早期道教科儀史的背景中，探討了寫本所抄度仙靈籙儀與其他道教傳授儀的關係。結論是，寫本所記載的度仙靈籙儀明顯借用了靈寶傳授儀典《太上洞玄靈寶授度儀》(DZ528) 的科儀程序，只不過做了一些改變，表現出正一特色。南北朝 (420-589) 以降各法位等次的傳授儀和度仙靈籙儀一樣，一方面借鑑古靈寶科儀程序，另一方面也根據儀式的相關法位級別在某些環節上做相應的變化或調整。由此可見，仿效古靈寶科儀編纂各種儀典，是早期道教科儀的一個基本發展趨向。

本文最後簡略討論了寫本所抄度仙靈籙儀的編撰年代，認為當在《太上洞玄靈寶授度儀》之後、《上清金真玉皇上元九天真靈三百六十五部元籙》(DZ1388) 之前，大致是在劉宋 (420-479) 中葉到梁 (502-557) 末這一段時間之內問世的。內容

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可能包含寫本所抄度仙靈籙儀的天師道儀典《正一法文度籙度治儀》相應也當撰成於這個時期，考定這部散佚之書的年代無疑可為「正一法文」經系形成於南北朝之說提供新的佐證。

關鍵詞：道教 天師道 正一籙 仙靈籙 傳授儀

Transmitting Ritual of the Celestial Master Movement: A Critical Study of Dunhuang Manuscript S203

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Dunhuang manuscript S203 is the oldest surviving source for the study of the ritual for the transmission of elementary Zhengyi registers and the documents used in this ritual. The manuscript includes the registers of generals one, ten, seventy-five, one hundred and fifty, otherwise known as the “registers of the immortals and powers.” To date, no complete and accurate transcription of the manuscript has been published and no in-depth study conducted. This paper offers a thorough critical edition of the manuscript, and on the basis of this edition it presents an analysis of the text.

S203 was very likely copied from the *Zhengyi fawen dulu duzhi yi*, a ritual text of the Celestial Master Movement cited by Zhang Wanfu (fl. 712), in his *Dongxuan lingbao daoshi shou sandong jingjie falu zeri li* (DZ1240). Therefore the heading “*Du xianling lu yi*” that appears in the text must simply be a titular heading of one section of the manuscript. With a view to understanding the manuscript’s historical background, this paper also investigates the implication, function, and history of the registers of immortals and powers, with reference to canonical and historical sources.

A large part of this paper is devoted to textual analysis and critical interpretation. The manuscript can be divided into two parts, rituals and documents. The rituals took place over the course of two days: notification took place on the first day and formal transmission on the second. The documents used in the rituals fall into three categories, each with its own literary style and intended purpose, namely, *die* (testimonials), *ci* (notices) and *zhang* (petitions).

This paper will place manuscript S203 in the context of the early history of Taoist ritual. It will show that the ritual described in the manuscript was clearly borrowed elements from the Lingbao transmission ritual described in the *Taishang dongxuan lingbao shoudu yi* (DZ528), though certain aspects of the ritual were changed in this borrowing. This borrowing has taken place within the transmission rituals of all the other ordination ranks since the Southern and Northern Dynasties (420-589). These rituals borrowed the

overall procedure of their ancient Lingbao predecessors, but certain steps in the rituals were altered to adapt for use for specific ordination ranks. Thus it can be seen that one basic trend in the development of the early Taoist ritual was the adaptation and compilation of ancient Lingbao ritual texts for various ordination ranks.

Finally, this paper dates manuscript S203 to the period between the Liu-Song (420-479) and the Liang (502-557) of the Southern Dynasties. The manuscript must have been compiled after the *Taishang dongxuan lingbao shoudu yi* but before the *Shangqing jinzhen yuhuang shangyuan jiutian zhenling sanbai liushi wu bu yuanlu* (DZ1388). The Zhengyi text *Zhengyi fawen dudu duzhi yi*, from which S203 was most likely copied, must have been completed during the same period. The dating of this lost original provides new evidence that the Zhengyi *fawen* corpus developed during the Southern and Northern Dynasties.

Keywords: Taoism, Celestial Master Movement, Zhengyi registers, registers of immortals and powers, transmission ritual