

《高道傳》輯考

李靜

摘要

《高道傳》，北宋道士賈善翔撰，纂集東漢至北宋歷代著名道士事蹟，最早為張道陵，最晚為劉從善。該書以「道傳」命名，多收唐宋道士生平履歷，對研究唐宋時期道教歷史和道士、道觀情況有極其重要的參考價值。原書已佚。嚴一萍先生有《高道傳》輯佚本四卷，收入其所編《道教研究資料》第一輯，輯得凡八十五人。然嚴氏未留意《道門通教必用集》與《說郛》所收《高道傳》輯本。筆者參考此二書以及其他文獻而予以重輯，補得十二人傳記，共輯得九十六人。

本文擬就該書的重輯工作進行說明，並對該書作者生平、成書過程與佚失時間，在前人的研究基礎上，續作考證和補充。賈善翔之傳記，實最早見之於《輿地紀勝》中「蓬山十二仙」條。此「十二仙」之形成，與其同鄉何格非有密切關係，而其中的賈善翔小傳，筆者認為當即何格非所撰。經本文考證，《高道傳》當成書於公元 1087 年之後，1118 年之前。《歷世真仙體道通鑑》中關於《高道傳》在宋哲宗朝（1086–1100）

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撰成的記載應當是可靠的。至於《高道傳》的佚失時間，丁培仁先生根據《道藏闕經目錄》判斷明代編《道藏》時《高道傳》已經亡佚，嚴一萍先生則認為此書之亡佚當在元明之際。然而明代萬曆年間（1573–1620）亦有人見《高道傳》，故其亡佚當在明萬曆之後。

關鍵詞：《高道傳》、賈善翔、《道門通教必用集》、《東皋雜錄》、蘇軾

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Restoring the Lost *Biographies of Distinguished Daoist Masters* and Some Textual Research on It

Li Jing

Abstract

The *Gao dao zhuan* 高道傳 (Biographies of Distinguished Daoist Masters; hereafter, *The Biographies*), by Jia Shanxiang 賈善翔, a Daoist master active in the Northern Song dynasty, is a collection of the life stories of remarkable Daoist masters from the Later Han to the Northern Song dynasties, starting with Zhang Daoling 張道陵 and ending with Liu Congshan 劉從善. Providing large amount of information on Daoist masters who lived in the Tang and Song dynasties, the book holds great value for research about the history of Daoism, Daoist temples and the lives of Daoist monks during that period. It is a pity that the book had been lost. Yan Yiping 嚴一萍 ever collected the materials of the book, including information about 85 Daoist figures, compiled them in four volumes, and incorporated the restored book in his *Daojiao yanjiu ziliao* 道教研究資料 (Research Documents on Daoism), volume I. However, Yan failed to notice some materials about those masters available in the *Daomen tongjiao biyong ji* 道門通教必用集 (Universal Handbook of Daoist Rituals) and the *Shuo fu* 說郛 (Collection of Unofficial Histories). On the basis of these two books and other sources, the author supplements the existing literature with another 12 masters, bringing the total number to 96.

The paper intends to shed some light on the author's efforts to restore the work, and to provide some evidence and additional information regarding the biography of Jia Shanxiang, the background to his writings and the time when the book was lost. The biography of Jia Shanxiang was first found in a chapter titled "Twelve Immortals in Pengshan (蓬山十二仙)," in the *Yudi jisheng* 輿地紀勝 (Geographical Records of Chief

Sights). The grouping of those immortals had everything to do with He Gefei 何格非, a native fellow of Jia Shanxiang, and thus Jia's biography was most probably written by He, in the author's opinion. The paper finds that *The Biographies* should have been compiled between 1087 and 1118. The *Lishi zhenxian tidao tongjian* 歷世真仙體道通鑑 (Complete History of the Perfected and the Immortals) mentions that Jia Shanxiang wrote *The Biographies* during the reign of Zhezong 哲宗 of the Northern Song (1086–1100). It seems that the written record is a reliable source. As to the time when it was lost, Ding Peiren 丁培仁 judged on the basis of the *Daozang quejing mulu* 道藏闕經目錄 (Missing List of Daoist Canon) that when the *Daozang* 道藏 (Daoist Canon) was compiled during the Ming dynasty, the book had already been lost. Yan Yiping thought that the book should have been lost during the transitional period between the Yuan and the Ming dynasties. However, Wang Shizhen 王世貞 had quoted from *The Biographies* in one of his books during the Wanli 萬曆 reign (1573–1620), which is an evidence of proof that the book should have been lost after the Wanli reign.

Keywords: *Gao dao zhuan* 高道傳 (Biographies of Distinguished Daoist Masters), Jia Shanxiang 賈善翔, *Daomen tongjiao biyong ji* 道門通教必用集 (Universal Handbook of Daoist Rituals), *Donggao zalu* 東臬雜錄 (A Miscellanea Written in the Eastern Fields), Su Shi 蘇軾