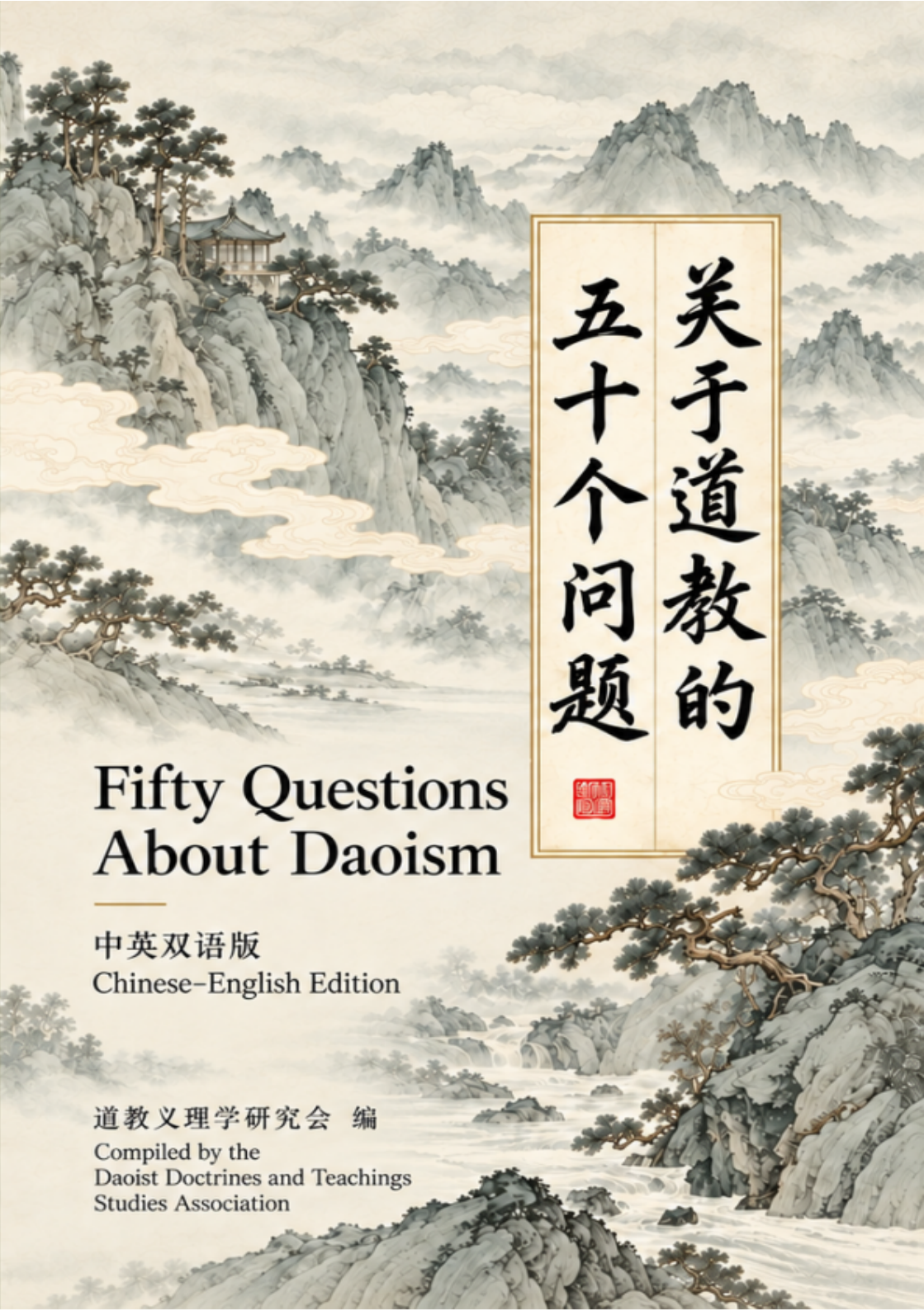


关于道教的五十个问题

Fifty Questions About Daoism

中英双语版
Chinese-English Edition

道教义理学研究会 编
Compiled by the
Daoist Doctrines and Teachings
Studies Association

This electronic edition is a religious studies popularization published by the Research Association of Daoist Doctrine. It is an academic introduction to Daoist knowledge and doctrine, not a devotional or proselytizing work. The paperback edition has been assigned ISBN 979-8160918051 and is available on Amazon; this ISBN applies to the print edition only. This digital edition reproduces the main content for open knowledge dissemination. This statement is hereby made.

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2026 年 10 月

写在前面

本书面向初次接触道教的读者，以五十个问题介绍道教的历史、信仰、经教义理、修行与宗教生活。读者无须先有道教或佛教基础：陌生术语先作解释，再联系它所回应的生命问题，逐步理解天尊、道性、生死与济度之间的关系。

义理部分以中古道教经教为主要线索，参考《无上秘要》《道教义枢》《云笈七签》等书，并结合有关义学、法身、因果、忏悔与宗教关系的学术研究。从道教自身信仰出发，能使礼拜、读经、持戒和科仪的意义得到连贯说明；各经典、道派和历史时期的差别，也在相关问答中交代。

五十问是一幅入门地图。历史叙述说明教团、人物和文献在人间怎样发展，信仰叙述说明道教徒怎样理解神圣根源与教化，两者各有问题和用途。读者可以由自己关心的一问进入，再逐渐读经、参访宫观、聆听师者解释，并把理解与日常行持联系起来。各问相互参照，成仙、修心、形神与神明等问题共同说明生命怎样转化。

Preface

This book introduces Daoist history, faith, scriptural teachings, doctrine, cultivation, and religious life through fifty questions for readers encountering Daoism for the first time. No prior knowledge of Daoism or Buddhism is required. Unfamiliar terms are explained before being related to the questions of life they address, gradually revealing the connections among Celestial Worthies, Dao-nature, birth and death, and salvation.

The discussion of doctrine draws primarily on medieval Daoist scriptures, with reference to the Wushang miyao (Supreme Secret Essentials), Daojiao yishu (Pivotal Meanings of Daoist Teachings), and Yunji qiqian (Seven Lots from the Cloud Satchel), together with scholarship on doctrinal studies, the Dharma-body, causality, repentance, and relations among religions. Approaching these subjects from within Daoist faith helps explain worship, scriptural reading, precepts, and ritual as connected practices. Differences among scriptures, traditions, and historical periods are addressed in the relevant answers.

These questions offer an introductory map. Historical accounts explain how communities, individuals, and texts developed in the human world; accounts of faith explain how Daoists understand sacred origins and divine teaching. Each addresses its own questions and serves its own purposes. Readers may begin with a question that interests them, then gradually read scriptures, visit temples, listen to teachers, and relate their understanding to daily practice. The answers refer to one another: immortality, cultivation of the mind, bodily form and spirit, and the deities together explain how life can be transformed.

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一、入门与信仰根本

I. Introduction and the Foundations of Faith

1. 什么是道教？

道教是在中国形成的宗教，以道为根本信仰，尊奉天尊，重视经典、师承、戒律和修行。它关心怎样珍惜现有生命，也追问：人为什么会受欲望和苦恼牵引，生命怎样才能摆脱生死的拘束，并帮助其他众生离苦？道教把最终的成就称为得道、与道合真，意思是生命与神圣大道相契，达到清净、智慧和自在。

这里的“道”具有神圣意义。道教相信，道既是天地生命的根源，也能显现为天尊，教导、接引和济度众生。“济度”就是救助生命离开苦难，进一步引向觉悟与解脱。因此，道教徒礼拜天尊、诵读经典、接受师者指导，是在回应道的教化。

道教怎样理解人的问题？人本来与道相通，却容易被眼前的得失遮住：想得到的东西没有得到便生怨恨，得到以后又害怕失去；反复这样生活，便养成难以改变的习惯。经教把这些习惯称为“习气”，把贪求、怨恨和迷惑造成的束缚称为“染着”。它们既使人苦恼，也可能推动人伤害他人。

修道从改变这些具体处境开始。持戒帮助人停止伤害，行善使关怀超出自己，忏悔让人面对过失，炼养帮助安顿身体与心神，观照则使人看清念头和执着怎样生起。所谓“身口意”，分别指身体行为、言语和心念；修道要逐渐使这三个方面清净，并在此过程中认识生命与道的关系。

道教重视“贵生”，即珍惜生命。身体是闻道、学道和行道的依托，保养形神便有了宗教上的意义。贵生又与度人相连：修行者既愿自己离苦，也愿帮助他人乃至一切生命。经中“仙道贵生，无量度人”的话，正把保养生命与普遍救度连在一起。

这样的修道也有次第。善行可以改善生活与受生的因缘，炼养可以提升形神，观照与智慧则进一步解除生死染着。经教以位业说明这些进展，使贵生、成仙和究竟得道能够放在相连的道路中理解。

在历史上，道教发展出天师、上清、灵宝、全真及后来的许多道派，经典和修行方法各有特点。宫观中的礼拜诵经、法事中的祈福度亡、丹道中的身心修炼，都可放在同一信仰关系中理解：信奉道与天尊，依经教学习，通过修行改变生命，并把所得用于帮助众生。

1. What is Daoism?

Daoism is a religion that took shape in China. It places Dao at the foundation of faith, venerates Celestial Worthies, and values scriptures, teacher-to-disciple transmission, precepts, and cultivation. It asks how we can cherish our present lives, why desires and suffering draw us along, and how life can become free of the constraints of birth and death while helping other beings escape suffering. Its ultimate attainment is called attaining Dao or uniting with Dao in perfection: life comes into accord with the sacred Great Dao and realizes purity, wisdom, and freedom.

Dao here has a sacred meaning. Daoists believe that it is both the source of the cosmos and living beings and capable of manifesting as Celestial Worthies who teach, guide, and save beings. Salvation means helping life emerge from suffering and leading it onward to awakening and liberation. Worshipping Celestial Worthies, reciting scriptures, and receiving a teacher's guidance are therefore responses to the teaching of Dao.

How does Daoism understand the human predicament? People are fundamentally connected with Dao, yet immediate gains and losses easily obscure that connection. We resent not getting what we want and fear losing it once we have it. Repeated patterns become habits that are difficult to change. Scriptures call these habitual tendencies and describe the bondage produced by craving, resentment, and delusion as defilement and attachment. They cause suffering and may also prompt us to harm others.

Cultivation begins by changing these concrete conditions. Keeping precepts helps stop harmful conduct; doing good extends concern beyond oneself; repentance brings us face to face with our faults; refinement and nourishment settle bodily life and the spirit; contemplation reveals how thoughts and attachments arise. Body, speech, and mind refer respectively to physical conduct, words, and thoughts. Cultivation gradually purifies all three while deepening our understanding of life's relationship with Dao.

Daoism values cherishing life. The body supports hearing about Dao, studying it, and putting it into practice, so caring for bodily form and spirit has religious significance. Cherishing life also connects with saving others: practitioners seek release from suffering for themselves and for other people and all living beings. The scriptural saying that the way of immortals cherishes life and saves beings without limit joins the nourishment of life with universal salvation.

This cultivation proceeds through stages. Good conduct improves the conditions of present life and future birth; refinement and nourishment transform bodily form and spirit; contemplation and wisdom further release attachments that bind beings to birth and death. Scriptures describe this progress through stages of attainment and their corresponding practices and merits. Cherishing life, becoming an immortal, and ultimately attaining Dao can thus be understood along a connected path.

Historically, Daoism developed the Celestial Master, Shangqing, Lingbao, Quanzhen, and many later traditions, each with distinctive scriptures and practices. Worship and recitation in temples, prayers for blessings and rites for the dead, and the cultivation of body and mind in alchemical traditions all belong within a shared religious relationship: faith in Dao and Celestial Worthies, learning from scriptures, transforming life through practice, and using what is attained to help beings.

2. 道教起源于什么时候？

如果问有组织、有经教和传承制度的道教何时出现，通常可以从东汉（25—220）讲起。东汉后期，天师道和太平道把奉道、守戒、改过、治病与信众的共同生活联系起来，形成较明确的宗教组织。道教的历史此后不断展开，经典、仪式、修行方法和道派也逐渐丰富。

天师道传统以张道陵（据传 34—156）在蜀地受道、创立教化为重要起点，通常将汉安元年（142）作为标志。信众奉太上老君，依经戒修行，由宗教职事“祭酒”负责教导和管理。首过，是向神圣者承认过失并改过；受授经法，则使信仰通过师徒传承延续。张鲁（？—216）后来在汉中进一步发展教团，使宗教教化、互助和地方治理相联系。史书中的“五斗米道”等称呼，也与这一传统有关。

太平道主要与张角（？—184）等人的活动相连。它重视治病、悔过及天下太平的理想，信仰背景与《太平经》一类思想有关。中平元年（184）的黄巾起事，使这一教团与政治动乱紧密相连。今天所见《太平经》有复杂的形成和保存过程，不能把现存全文直接看成张角使用过的一部完整教本。天师道与太平道的发展道路不同，都表明奉道已进入有教导、有规约的群体生活。

道教的来源还可追溯到更早的传统。先秦（前 221 年以前）对道的认识、古代祭祀、神仙信仰、养生方术和天地炁化观念，以及黄老传统中治身与治世的思想，都成为后来道教的重要资源。老子（传统说活动于前 6—前 5 世纪）、庄子（约前 369—前 286）的著作受到尊奉，相关思想也在经教中获得新的宗教解释。这里的“继承”，意味着前人的思想被持续阅读，并与天尊信仰、戒律、修行和济度重新结合。

魏晋（220—420）时期，养生、修仙与士人的精神生活关系密切。嵇康（223—262，一说卒于 263）在《养生论》中讨论形神保养、少欲和生命修养，是这一风气的重要代表。他的修仙与养生思想值得提及，历史身份却不能直接等同于后世受经授箓的道士。东晋（317—420）的葛洪（约 283—363，一说卒于 343）在《抱朴子内篇》中整理

神仙、丹药、导引等修炼知识，并强调积善与修炼相配合，使求仙之学获得较系统的论述。这一时期，上清、灵宝经教相继发展。

上清传统尊魏华存（252—334）为重要宗师，杨羲（330—约386）等人的受经活动推动上清经文在人间流传。相关经教以真人授经、存思和形神炼养，呈现人与神圣世界相通的道路。“存思”是依经诀专注于特定神圣形象和人身内景的修习。灵宝经教则把天尊说法、神圣真文、世界成坏、戒律和普度联系起来，强调不只修己，还要救度生者与亡者。

南北朝（420—589）的几位人物，对道教制度与经典的形成尤其重要。寇谦之（365—448）在北魏（386—534）改革天师道，整顿教团中的弊病，强调戒律与礼仪，并使道教进入北朝政治和宗教生活。陆修静（406—477）搜集、辨别和整理经书，以洞真、洞玄、洞神“三洞”分类推动经典组织，又系统整理斋仪与传授制度。经书怎样分类，学人怎样受经，众人怎样共同举行仪式，都有了更明确的依据。他使经教、戒法、科仪和道众生活更有秩序，是道教发展史不可忽略的人物。

陶弘景（456—536）在茅山整理上清传承和经文，编成《真诰》，并通过《真灵位业图》等著述组织神圣世界的位序。他兼涉医药、炼养和经典研究，使上清经教的修炼、谱系与义理相互联系。由寇谦之、陆修静和陶弘景的工作，可以看到道教发展的不同方面：教团需要整顿，经书需要辨理，仪式需要规范，神圣传承也需要有次第的说明。北周（557—581）编纂的《无上秘要》，汇集大量道经材料，按专题说明道、神圣世界、戒法和修行，是后来义学的重要基础。

所谓“义学”，就是解释经教概念、贯通教义、帮助修行者明白所信所行的学问。道教的成熟因而既表现为宫观和仪式的发展，也表现为能够系统回答信仰问题。

隋（581—618）、唐（618—907）时期，道教的宫观、经教与义学进一步兴盛。王远知（约 6 世纪—635）承接上清经法，在隋唐之际

传授经箓，连接南朝以来的传承与唐代道教。成玄英（约 7 世纪）以重玄思想解释老庄，教人逐层解除对有、无等概念的执着。潘师正（586—684）说明经法传承和修道次第；司马承祯（647—735）以《坐忘论》等著述讲收心、简事和定慧修习，使离欲返真的道路更加具体。唐代义学家还系统讨论道性、法身、因果和净土。

孟安排（约 7 世纪）汇集经教，解释道、德、位业及修行义理，展示这一时期的思想成就。晚唐至五代（907—960）的杜光庭（850—933），在经义解释、斋醮科仪和仙传著述方面贡献突出。他将前代传统加以整理，使许多经法和仪式得以继续传承。

佛教经论在这一时期的传播，也使道教义学面对更多关于心识、因果和解脱的问题。道经摄取一些术语和位阶，又将它们放入天尊、道性、神炁与济度的关系中解释。研究这种交流，需要同时看文字借用与宗教意义的重组。例如，说明修道位阶，是为了让奉道者理解自己所修、所断与所归，并非只增加一套名称。

宋（960—1279）、金（1115—1234）、元（1271—1368）时期，道教出现新的重要发展。张伯端（987—1082）以《悟真篇》阐述内丹，把精炁神的修炼与心性觉悟联系起来，后来成为内丹南宗的重要祖师。雷法和新的科仪传承也日益兴盛；白玉蟾（1194—？）等人在炼养、雷法、经教与济人之间建立联系，使修己与行法更加紧密。王重阳（1113—1170）创立全真道，重视出家修持、清静少欲、积功行善，并倡导参学儒释道。

丘处机（1148—1227）等继承者推动全真教团、宫观和戒律生活的发展，孙不二（约 1119—1182）则是早期全真重要的女性修道者。另一条重要线索是龙虎山天师传承及诸符箓法派的会合，逐渐形成后世正一的重要格局。因此，宋元的变化包括内丹思想、新法派、教团制度与社会参与，远不止新增几个道派名称。

宋元的新法派尤其显示经教与实践的结合。神霄经法以神霄玉清妙道、雷霆圣真和调养生元相贯通，林灵素（约 1075—约 1120）及其后续传承使这一教化在人间发展；清微法派把内炼、师承和行法相

资；净明忠孝之学则将家庭与社会责任纳入清净修道。这些传承既有经典与仪式，也有对心性、生命和道果的解释。与之同时，地方宫观、宗坛和道士的济人活动，使经法进入更广泛的社会生活。

明（1368—1644）、清（1644—1911）时期，道教继续整理经典、传承科仪并发展丹道。张宇初（1361—1410）参与道教经典与制度建设，明代编成《正统道藏》，保存大量前代文献。清代王常月（？—1680）重振全真龙门戒律传承，刘一明（1734—1821）以著述解释内丹与心性。近现代，道教又通过宫观、协会、教育和出版回应社会变化，古老传承仍在新的处境中延续。

道教史上的女性传承也值得注意。魏华存受到上清经教尊奉，后来孙不二等女性修道者又在全真传统中占有重要位置。师徒受授、宫观修学与祖师奉祀，使女性与男性一样能够进入经教和修道的历史。认识这些人物，有助于看见道教发展既包括著名教团，也包括不同身份学人的生命与行持。

从东汉教团到后世宫观与法派，道教始终在组织、经典和修行三个方面持续展开。有人整理经目，有人解释义理，有人建立戒法或仪式，有人传授炼养、照护民众。这些工作彼此相资，使信仰能够被学习、共同实践和继续传承。道教的起源因此有一个可辨认的历史起点，其完整面貌又须通过后来的发展来认识。

经典在这个过程中发挥持续的作用。新经教引出新的修习与解释，祖师整理和传授又使它进入后代生活。读经、受戒、炼养与斋法的共同发展，使道教从早期教团逐渐形成丰富而有次第的宗教传统。

还须区分历史叙述与道教自身的信仰叙述。历史研究追问教团、人物和经书在人间何时出现；道教经典则常说天尊历劫降经、随世度人，认为道与经教的神圣根源超越某一时代。两种叙述回答的问题不同。了解起源，既要知道道教怎样在人类历史中形成和发展，也要明白信徒为什么把自己的传承看作神圣教化在人间的延续。

2. When did Daoism originate?

If we ask when Daoism appeared with organized communities, scriptures, and institutions of transmission, the account usually begins in the Eastern Han (25–220). In its later years, the Celestial Master movement and the Way of Great Peace linked devotion to Dao, observance of precepts, reform of faults, healing, and communal religious life, forming relatively distinct religious organizations. Daoist history continued to unfold, with increasingly rich scriptures, rituals, methods of cultivation, and traditions.

The Celestial Master tradition regards Zhang Daoling's reception of Dao and establishment of religious teaching in Shu as a major beginning. His traditional dates are 34–156, and the first year of Han'an (142) is commonly treated as the landmark. Followers venerated the Most High Lord Lao and practised according to scriptures and precepts. Religious officers called libationers taught and administered the community. Confession meant acknowledging faults before sacred beings and reforming one's conduct; the transmission of scriptures and methods sustained faith through teachers and disciples. Zhang Lu (d. 216) later developed the community in Hanzhong, connecting teaching, mutual assistance, and local government. Historical designations such as the Way of the Five Pecks of Rice also refer to this tradition.

The Way of Great Peace is chiefly associated with Zhang Jue (d. 184) and his companions. It emphasized healing, repentance, and an ideal of peace throughout the realm, with a religious background related to ideas found in the Taiping jing (Scripture of Great Peace). The Yellow Turban uprising in the first year of Zhongping (184) closely connected the movement with political upheaval. The surviving Taiping jing has a complex history of formation and preservation: its complete present text cannot simply be identified as the handbook Zhang Jue used. Although their

developments differed, both movements show devotion to Dao entering communal life governed by teaching and rules.

Daoism also drew on earlier traditions. Pre-Qin understandings of Dao, before 221 BCE, ancient sacrificial worship, beliefs in immortals, techniques of nourishing life, cosmological ideas about transformations of qi, and Huang-Lao teachings on governing oneself and the world all became important resources. The writings of Laozi, traditionally placed in the sixth to fifth centuries BCE, and Zhuangzi (approximately 369–286 BCE) were venerated, and their ideas received new religious interpretations in scriptures. Inheritance here means continuing to read earlier thought while bringing it into new relationships with Celestial Worthies, precepts, cultivation, and salvation.

During the Wei and Jin (220–420), nourishing life and seeking immortality closely intersected with the intellectual and spiritual lives of scholars. Ji Kang (223–262, or 263) discussed care for bodily form and spirit, reducing desire, and cultivation of life in his Discourse on Nourishing Life. He is an important representative of this tendency, although his historical identity should not be equated directly with a later Daoist priest initiated through scriptures and registers. In the Eastern Jin (317–420), Ge Hong (approximately 283–363, or 343) organized knowledge of immortals, elixirs, guiding-and-stretching exercises, and other practices in the Inner Chapters of the Baopuzi. He also emphasized combining cultivation with good deeds, giving the pursuit of immortality a more systematic exposition. Shangqing and Lingbao scriptural teachings developed in this period.

The Shangqing tradition venerates Wei Huacun (252–334) as a major ancestral teacher. Revelations received by Yang Xi (330–approximately 386) and others helped its scriptures circulate among people. Its teachings describe a path connecting human beings with the sacred world through perfected beings' transmission of scriptures, visualization, and refinement of bodily form and spirit. Visualization means concentrating, according to

scriptural instructions, on particular sacred images and the body's inner landscape. Lingbao teachings connected Celestial Worthies' preaching, sacred True Writs, cosmic formation and destruction, precepts, and universal salvation, emphasizing both self-cultivation and the deliverance of the living and the dead.

Several figures of the Northern and Southern Dynasties (420–589) were particularly important to Daoist institutions and scriptures. Kou Qianzhi (365–448) reformed the Celestial Master tradition under the Northern Wei (386–534), addressing abuses, emphasizing precepts and ritual, and bringing Daoism into northern political and religious life. Lu Xiujing (406–477) collected, assessed, and arranged scriptures. His Three Caverns classification—Dongzhen, Dongxuan, and Dongshen—advanced their organization, while he also systematically arranged purification rites and institutions of transmission. Scriptural classification, disciples' reception of texts, and communal ritual acquired clearer foundations. His work brought greater order to scriptures, precepts, ritual, and community life, making him indispensable to Daoist history.

At Mount Mao, Tao Hongjing (456–536) organized Shangqing transmissions and scriptures, compiling the Zhen'gao (Declarations of the Perfected). Works such as the Chart of the Positions and Functions of the Perfected Spirits also arranged the ranks of the sacred world. His interests in medicine, refinement and nourishment, and scriptural research connected Shangqing practices, lineages, and doctrine. The work of Kou Qianzhi, Lu Xiujing, and Tao Hongjing reveals different needs: reforming communities, assessing scriptures, regulating ritual, and explaining sacred transmission in ordered stages. Compiled under the Northern Zhou (557–581), the Wushang miyao assembled extensive scriptural material under topics concerning Dao, the sacred world, precepts, and cultivation, providing an important foundation for later doctrinal studies.

Doctrinal studies explain scriptural concepts, integrate religious teachings, and help practitioners understand what they believe and do. Daoism's maturation therefore appeared both in the development of temples and rituals and in its capacity to answer questions of faith systematically.

Under the Sui (581–618) and Tang (618–907), Daoist temples, scriptures, and doctrinal studies flourished further. Wang Yuanzhi (approximately sixth century–635) inherited Shangqing methods and transmitted scriptures and registers around the Sui–Tang transition, connecting earlier southern lineages with Tang Daoism. Cheng Xuanying, active in the seventh century, interpreted Laozi and Zhuangzi through Twofold Mystery thought, guiding people to release successive attachments to concepts such as existence and nonexistence. Pan Shizheng (586–684) explained scriptural transmission and stages of cultivation. Through works such as the Zuowang lun (Discourse on Sitting in Forgetfulness), Sima Chengzhen (647–735) taught collecting the mind, simplifying affairs, and cultivating concentration and wisdom, making the path of leaving desire and returning to perfection more concrete. Tang doctrinal scholars also systematically discussed Dao-nature, the Dharma-body, causality, and pure lands.

Meng Anpai, active in the seventh century, assembled scriptural teachings and explained Dao, de, stages of attainment, and cultivation, demonstrating the period's intellectual achievements. From the late Tang into the Five Dynasties (907–960), Du Guangting (850–933) contributed notably to scriptural interpretation, purification and offering rituals, and biographies of immortals. His organization of earlier traditions enabled many teachings and rites to continue in transmission.

The circulation of Buddhist scriptures and treatises also brought Daoist doctrinal studies into contact with further questions about consciousness, causality, and liberation. Daoist scriptures adopted some terms and ranks and interpreted them within relationships among Celestial Worthies, Dao-

nature, spirit and qi, and salvation. Studying these exchanges requires attention both to borrowed wording and to the reorganization of religious meaning. Explanations of cultivation stages, for example, helped followers understand what to practise, what to overcome, and what to attain; they did more than add a set of names.

New developments emerged under the Song (960–1279), Jin (1115–1234), and Yuan (1271–1368). Zhang Boduan (987–1082) expounded internal alchemy in the Wuzhen pian (Awakening to Perfection), linking the refinement of essence, qi, and spirit with awakening of the mind and nature. He later became an important patriarch of internal alchemy's Southern Lineage. Thunder methods and new ritual transmissions also flourished. Bai Yuchan (1194–date of death unknown) and others connected refinement, thunder methods, scriptures, and service to others, bringing personal cultivation and ritual practice closer together. Wang Chongyang (1113–1170) founded Quanzhen, emphasizing renunciant practice, purity and reduced desire, accumulating merit through good conduct, and studying Confucian, Buddhist, and Daoist traditions.

Successors such as Qiu Chuji (1148–1227) advanced Quanzhen communities, temples, and life under precepts; Sun Bu'er (approximately 1119–1182) was an important early female practitioner. Another major development was the convergence of the Celestial Master transmission at Mount Longhu with various talismanic and register traditions, gradually forming the later Zhengyi configuration. Song–Yuan developments thus encompassed internal alchemy, new ritual traditions, communal institutions, and social participation, extending far beyond a few new school names.

New Song–Yuan ritual traditions particularly demonstrate the connection between scriptures and practice. Shenxiao teachings linked the sacred Dao of Jade Purity in Divine Empyrean, thunder deities, and care for the source of life; Lin Lingsu (approximately 1075–1120) and subsequent transmissions developed this teaching in the human world. Qingwei joined

internal refinement, lineage, and ritual practice. Jingming teachings of loyalty and filial devotion incorporated family and social responsibilities into pure cultivation. These traditions included scriptures and rites as well as explanations of mind and nature, life, and attainment. Meanwhile, local temples, ancestral ritual centres, and priests' service brought these methods into wider society.

During the Ming (1368–1644) and Qing (1644–1911), Daoists continued organizing scriptures, transmitting rituals, and developing alchemy. Zhang Yuchu (1361–1410) contributed to scriptural and institutional work. The Ming compilation of the Zhengtong Daoist Canon preserved extensive earlier literature. In the Qing, Wang Changyue (d. 1680) revitalized the precept transmission of Quanzhen's Longmen lineage, while Liu Yiming (1734–1821) explained internal alchemy and mind and nature through his writings. In modern times, temples, associations, education, and publishing have responded to social change, sustaining ancient transmissions in new circumstances.

Women's transmissions also deserve attention. Shangqing teachings venerate Wei Huacun, and later women such as Sun Bu'er occupy important places in Quanzhen. Teacher-to-disciple transmission, temple study, and worship of ancestral teachers have enabled women as well as men to participate in scriptural and cultivation histories. These figures reveal a history that includes both famous religious communities and the lives and practices of learners of different backgrounds.

From Eastern Han communities to later temples and ritual lineages, Daoism continually developed in organization, scriptures, and cultivation. Some compiled scriptural catalogues, some explained doctrine, some established precepts or rituals, and others transmitted refinement practices and cared for communities. These activities supported one another, making faith teachable, collectively practicable, and transmissible. Daoism's origins

thus have a recognizable historical beginning, while its fuller character emerges through later developments.

Scriptures played a continuing role throughout. New teachings prompted new practices and interpretations, while ancestral teachers' organization and transmission brought them into later religious life. Scriptural reading, receiving precepts, refinement, and purification rites developed together, gradually transforming early communities into a rich religious tradition with ordered paths of practice.

Historical accounts must also be distinguished from Daoism's own accounts of faith. Historical research asks when communities, individuals, and scriptures appeared in the human world. Daoist scriptures often describe Celestial Worthies revealing teachings across cosmic ages and saving beings according to their circumstances, locating the sacred source of Dao and its teachings beyond any particular historical period. The two accounts answer different questions. Understanding origins requires both knowledge of Daoism's historical formation and an appreciation of why believers regard their transmission as the continuation of sacred teaching among human beings.

3. 道教的教理和教义主要讲什么？

可以简单地说，教理帮助人弄清道教的名词和概念，教义则把经文的意义贯通起来，说明信仰、修行与济度的道理。两者共同构成道教的义理之学。

例如，解释什么是道、天尊、道性、三界、因果，属于教理的工作。把这些概念联系起来，说明道如何显化，众生为何迷失，怎样通过持戒、行善与观照返本，为什么得道又要济度众生，就是教义的展开。

道教义理的几个核心问题，可以概括为：道是生命与世界的根源；道以天尊、元炁、真文等方式显现；众生本来与道相通，却因迷惑与执着陷入生死；依经教修习，可以认识清净本性、与道合真；成就智慧与慈悲，又落实为帮助生者、救度亡者的行动。

因此，学义理是为了明白怎样信、怎样修、怎样度人。一个人知道戒律的条目，还须理解戒律为何能帮助离开烦恼；知道法事的步骤，还须理解它怎样通向忏悔、感应与济度。这样的理解，才使观念、经文和实际生活相互贯通。

例如，养生说明现有身体为何值得珍惜，道性说明人为何能够改变，位业说明这种改变怎样深入，慈悲则说明所得为何要用于度人。分别解释这些问题，再看它们怎样相资，便能形成对道教的整体认识。

3. What do Daoist teachings and doctrines mainly explain?

Put simply, teachings help explain Daoist terms and concepts, while doctrines bring scriptural meanings together to explain faith, cultivation, and salvation. Together they constitute Daoist doctrinal studies.

Explaining Dao, Celestial Worthies, Dao-nature, the Three Realms, and causality is the work of clarifying teachings. Relating these concepts to explain how Dao manifests, why beings lose their way, how precepts, good conduct, and contemplation help them return to their source, and why attaining Dao includes saving others develops doctrine.

Several central concerns can be outlined: Dao is the source of life and the world; it manifests through Celestial Worthies, primordial qi, and True Writs; beings are fundamentally connected with Dao but become caught in birth and death through delusion and attachment; following scriptural teachings enables them to recognize their pure nature and unite with Dao in perfection; attaining wisdom and compassion is then expressed in helping the living and saving the dead.

Studying doctrine thus helps people understand how to believe, cultivate, and save others. Knowing the items of a precept code also requires understanding how precepts release afflictions. Knowing ritual procedures also requires understanding how they lead toward repentance, responsive communion, and salvation. Such understanding connects ideas, scriptures, and actual life.

For example, nourishing life explains why the present body deserves care; Dao-nature explains why people can change; stages of attainment explain how change deepens; and compassion explains why attainment should serve others. Explaining these questions individually, then considering how they support one another, builds an integrated understanding of Daoism.

4. 道教所说的“道”是什么？

道是道教所信奉的神圣根源：天地万物由此生化，众生也能依道的教化返归清净。在经教中，道既可从天地生命的根源来讲，也可从天尊、元炁、真文和道性来讲。这些名称各说明一个方面，共同帮助人认识道与世界、信仰和修行的关系。

先从万物的根源理解。眼前的树木、身体、山川都有一定形状，也会变化；道所指的是使万物得以生成、相通的根本，不能给它划出像一棵树那样的边界。《道德经》说“有物混成，先天地生”，又说“吾不知其名，字之曰道”。“道”是为引导认识而立的名称，所指超出了任何一件具体事物。

这就涉及一个初读时容易困惑的说法：“非有非无”。这里的“有”，是把道认作某一件固定存在、可以指认或占有的东西；“无”，是断言它全然不存在、毫无作用。道经说“非有”，提醒人不要把道缩成天地间的一物；说“非无”，又肯定道生化万物、教导众生、使修道成为可能。两句话合起来，是说通常判断一件东西有或没有的方式，不足以说明道。可以借一个有限的比喻理解这种提醒：人说“春天来了”，能够看到花开和天气转暖，却无法把整个春天装进一个盒子。看不见一个有边界的“春天”，并不妨碍它的变化处处发生。道的意义比这个比喻更深，但比喻有助于理解：不能当成一件物品去寻找，也不能因此断言全无。

道教还以“理、通、导”解释道。“理”说明真实的根源，“通”说明万物由道生化而彼此贯通，“导”说明道能引导众生从迷惑走向觉悟。由此，天地从何而来与生命怎样返本，成为相连的问题。人既禀道而生，也有依道获得转化的可能。

为什么说“道即天尊”？道教相信，天尊的真实神圣之身，即“法身”，与道同一；天尊的显形、说法和救苦，使众生能够接触道的教化。道教徒因此向天尊归依、祈祷和学习。经中称清净真实的根源为“本”，称适应众生而显出的形象与行动为“迹”。众生所见的形象可以不同，道的真实并不因此分裂。

为什么又用“元炁”说道？从生化天地、赋予生命这一方面，经教用炁的凝聚、流行和变化来解释道的作用。“元”有本原的意思，元炁因而表示道最根本的生化显现。这里的炁是一种传统宗教观念，不能只按呼吸的空气来理解。阴阳、清浊等进一步分化，说明世界怎样呈现不同形态。

“真文”又说明什么？灵宝经教相信，道炁所显的神圣文早于天地的分判，开显宇宙秩序，也成为经典的根源。天尊敷演真文，就是把神圣教化展开为众生能够闻受的经法。经中“无文不度，无文不生”的话，把生化与济度连在一起：世界因神圣秩序而成立，生命也依经教获得返本的道路。

“道性”则从众生与道的关系来讲。人在迷惑中，清净真实被烦恼遮住；依教修习，可以解除遮蔽，认识自己本来与道相通。道性之说解释了修道为什么可能，也解释天尊为何接引尚在迷惑中的众生。

与道相连的“德”，既关涉人的品行，也关涉道对生命的养育和成全。经教以得、成、不丧解释德，说明成就道果、帮助众生成道，以及清净成就不再失落。因此，学道修德包括止恶行善，也逐渐走向智慧与慈悲圆满。

由道生化的世界，也是众生能够受教返本的世界。道性把根源与每个生命相连，经教把这份联系开示出来，位业则说明它怎样经修习而显发。因此，说道时始终包含生化、教化和返本的关系。

经教还提醒人，名称能帮助理解，也会成为执着。读到“道可道，非常道”，应当察觉：自己的说明永远不能把大道全部框住。把一套说法认作可占有的全部真实，仍可能妨碍继续体认。学道要借经文进入理解，再让理解落实为行持，使自己的心不被名称和成见拘住。

4. What does Dao mean in Daoism?

Dao is the sacred source in which Daoists place their faith. The cosmos and all things arise and transform through it, and beings can return to purity through its teaching. Scriptures discuss Dao both as the source of cosmic life and through Celestial Worthies, primordial qi, True Writs, and Dao-nature. Each term explains an aspect, together revealing Dao's relationships with the world, faith, and cultivation.

Begin with the source of all things. Trees, bodies, mountains, and rivers have particular shapes and change over time. Dao refers to the foundation that enables things to arise and interconnect; it cannot be bounded like a tree. The Daodejing speaks of something formed in an undifferentiated state before heaven and earth and says, 'I do not know its name; I call it Dao.' Dao is a name used to guide understanding, pointing beyond any particular thing.

This leads to a phrase that can puzzle new readers: neither existent nor nonexistent. Existent here means treating Dao as a fixed thing that can be identified or possessed; nonexistent means declaring it completely absent and without effect. Saying that Dao is not existent cautions against reducing it to one object within the cosmos. Saying that it is not nonexistent affirms that it generates things, teaches beings, and makes cultivation possible. Together, the statements indicate that ordinary judgments about whether a thing exists do not adequately describe Dao. A limited analogy may help: when spring arrives, we see flowers and warmer weather, but we cannot put the whole of spring into a box. The absence of a bounded object called spring does not prevent its changes from happening everywhere. Dao's meaning is deeper, but the analogy helps explain why it cannot be sought as an object or dismissed as wholly absent.

Daoism also explains Dao through principle, pervasion, and guidance. Principle refers to its true foundation; pervasion to the way all things arise through Dao and interconnect; guidance to its capacity to lead beings from

delusion to awakening. The origin of the cosmos and life's return to its source thereby become connected questions. Beings arise through Dao and can also be transformed through it.

Why say that Dao is the Celestial Worthy? Daoists believe the Celestial Worthy's true sacred body, the Dharma-body, is one with Dao. Manifestation, preaching, and relief of suffering make Dao's teaching accessible to beings. Daoists therefore take refuge in, pray to, and learn from Celestial Worthies. Scriptures call the pure, true source the root and its forms and actions adapted to beings the traces. The forms beings encounter may differ without dividing Dao's reality.

Why also describe Dao through primordial qi? In explaining the generation of the cosmos and the giving of life, scriptures describe Dao's activity through qi's gathering, circulation, and transformation. Primordial refers to the source, so primordial qi expresses the most fundamental generative manifestation of Dao. Qi is a traditional religious concept that cannot be understood merely as the air we breathe. Further differentiation into yin and yang, purity and turbidity, explains how the world assumes different forms.

What do True Writs explain? Lingbao teachings hold that sacred writings manifested by Dao-qi precede the differentiation of heaven and earth, disclose cosmic order, and are the source of scriptures. Celestial Worthies' exposition of these writings unfolds sacred teaching into methods beings can hear and receive. The scriptural claim that nothing is saved or born without sacred writing joins generation with salvation: the world is established through sacred order, and life receives a path back to its source through scriptures.

Dao-nature concerns beings' relationship with Dao. In delusion, pure reality is obscured by afflictions. Practice according to the teachings removes these obscurations and reveals beings' fundamental connection with

Dao. Dao-nature explains why cultivation is possible and why Celestial Worthies guide beings still in delusion.

De, connected with Dao, concerns both human virtue and Dao's nourishment and fulfilment of life. Scriptures explain it through attaining, accomplishing, and not losing: realizing Dao's fruit, helping beings attain Dao, and no longer losing pure attainment. Studying Dao and cultivating de therefore includes stopping evil and doing good while gradually approaching complete wisdom and compassion.

The world generated through Dao is also a world in which beings can receive teaching and return to their source. Dao-nature connects that source with every life; scriptures disclose the connection; stages of attainment show how practice reveals it. Speaking of Dao thus consistently involves generation, teaching, and return.

Scriptures also caution that names can aid understanding and become objects of attachment. Reading the Daodejing's opening on the Dao that can be spoken, we should recognize that our explanations can never enclose the whole Great Dao. Treating an account as the total reality one can possess may obstruct further realization. Learning Dao uses scriptural words to enter understanding and puts understanding into practice, freeing the mind from confinement by names and preconceptions.

5. 什么是“天尊”？

天尊是道教对神圣尊胜者和圆满道果的称号。在本书所依据的经教中，天尊的法身即道，具有圆满的智慧与慈悲，超出生死和世界成坏的拘束，又能随众生的需要显现、说法和救苦。道教徒尊奉天尊，也以这种清净、智慧和慈悲作为修行的归向。

“天”在这里有至高、超越的意味，“尊”赞叹其道德与教化功德。天界中的生命可以寿命很长、福报很大，仍受业和生死牵引；天尊所成就的道果已经超越这种牵引。经教因此用天尊表达究竟的神圣意义，而不同经典中的仙真名号，可能还表示不同程度的修道成就。

所谓“法身”，可以先理解为天尊不受一副形体限制的真实神圣之身。神像使人能够礼拜，经典中的形象使人能够想象其教化，天尊的真实却不被某一尊神像、某一处天宫包围。这也解释了经中为什么说天尊能同时应现于不同地方，接引不同的众生。

《太上洞玄灵宝十号功德因缘妙经》以十个称号赞叹元始天尊：无上道、元始、太极、高皇、光明、玉帝、正法王、大慈父、仙真师、天尊。它们分别说明同一神圣者的不同功德，读时可先把握每一名号的用意。

“无上道”说明道果究竟，无有更高；“元始”说明万物所从出的根源，其意义超越历史中某个开端；“太极”把世界分判与天尊显现联系起来；“高皇”赞叹超出有形世界的神圣尊胜。这几个名称使人理解天尊与大道、生化和究竟道果的关系。“光明”赞叹智慧照破迷惑、慈悲解除苦难；“玉帝”以玉阙和帝位的形象说明妙相与尊胜。这里的玉帝属于本经的十号，应依本经理解，不能仅凭同名就直接认作所有经典中玉皇大帝的同一种用法。“正法王”说明天尊演说正法，以教化疗治生命的苦；“大慈父”比喻其爱护众生、历劫救度；“仙真师”说明其为修道者和仙真开示法门，引导成道；“天尊”总摄这一切尊胜与圆满功德。

“父”“师”“王”的比喻尤其容易帮助初学者理解：父说明慈护，师说明教导，王说明正法能够引导并安顿众生。经中描写的天尊

因而与人的生命关系密切。礼拜时赞叹这些功德，也是在提醒自己学习慈悲、智慧和救苦的行动。

天尊能够随缘施教，意思是众生的困难和理解能力不同，所用法门也可以不同。有人先需要戒行，有人需要安定心神，有人需要明白生死，道经便以不同形式开示。天尊的圆满，同时体现在不受形名拘束，以及能够使具体众生获得教化。

三清、救苦天尊与雷声普化天尊等尊号，分别在相关经法中展开教化。读者理解了共同的法身与道果，再认识各自经文所强调的功德，就能将不同天尊的奉祀与同一求道方向联系起来。

5. What is a Celestial Worthy?

Celestial Worthy, or Tianzun, is a Daoist title for supreme sacred beings and complete attainment of Dao. In the teachings used in this book, the Celestial Worthy's Dharma-body is Dao. Possessing complete wisdom and compassion, a Celestial Worthy transcends birth and death and cosmic formation and destruction, yet can manifest, preach, and relieve suffering according to beings' needs. Daoists venerate Celestial Worthies and orient their cultivation toward this purity, wisdom, and compassion.

Celestial here suggests the highest and transcendent; Worthy praises virtue and the merit of teaching. Beings in heavenly realms may enjoy long lives and great blessings yet remain drawn by karma, birth, and death. The Celestial Worthy's attainment transcends those forces. Scriptures therefore use this title to express ultimate sacred significance, while titles of immortals and perfected beings may indicate other levels of attainment.

The Dharma-body may initially be understood as the Celestial Worthy's true sacred body, unlimited by a single physical form. Statues enable worship, and scriptural images help us envision divine teaching, but the Celestial Worthy's reality is not enclosed in one statue or heavenly palace. This also explains scriptural descriptions of simultaneous manifestation in different places to guide different beings.

The Lingbao Scripture of the Merit and Causal Conditions of the Ten Titles praises the Celestial Worthy of Primordial Beginning through ten titles: Unsurpassed Dao, Primordial Beginning, Great Ultimate, Exalted Sovereign, Radiance, Jade Emperor, King of the True Teaching, Great Compassionate Father, Teacher of Immortals and Perfected Beings, and Celestial Worthy. Each describes a different merit of the same sacred being. Readers can begin by understanding each title's purpose.

Unsurpassed Dao indicates ultimate attainment, with nothing higher. Primordial Beginning indicates the source from which all things emerge, beyond a particular historical beginning. Great Ultimate connects cosmic differentiation with divine manifestation. Exalted Sovereign praises sacred

eminence beyond the world of form. These titles relate the Celestial Worthy to the Great Dao, generation, and ultimate attainment. Radiance praises wisdom that dispels delusion and compassion that relieves suffering. Jade Emperor uses imagery of jade palaces and imperial rank to express wondrous form and eminence. Here it belongs to this scripture's ten titles and should be understood accordingly; sharing a name does not establish identical usage with the Jade Emperor in every scripture. King of the True Teaching signifies preaching that heals life's suffering. Great Compassionate Father compares divine care and salvation across cosmic ages to parental love. Teacher of Immortals and Perfected Beings signifies instruction that guides practitioners and immortals toward Dao. Celestial Worthy encompasses all these supreme and complete merits.

The metaphors of father, teacher, and king particularly help beginners: father expresses compassionate care, teacher expresses instruction, and king expresses the true teaching's capacity to guide and settle beings. The scriptural Celestial Worthy is thus closely related to human life. Praising these merits in worship also reminds believers to learn compassion, wisdom, and action that relieves suffering.

Teaching according to conditions means adapting methods to beings' different difficulties and capacities. Some first need precepts, some a settled mind, and others an understanding of birth and death. Scriptures provide different forms of instruction. The Celestial Worthy's completeness appears both in freedom from the limitations of form and name and in the ability to bring teaching to particular beings.

Titles such as the Three Pure Ones, the Celestial Worthy Who Relieves Suffering, and the Celestial Worthy of Universal Transformation through the Sound of Thunder express teaching through their respective scriptures and methods. Understanding their shared Dharma-body and attainment, then learning the merits emphasized in each scripture, connects their different forms of worship with a common orientation toward Dao.

6. “道”与“天尊”是什么关系？

在本书所依据的道教经教中，道与天尊是同一神圣真实的不同说明。说道，着重万物的根源和贯通；说天尊，着重这份神圣真实怎样向众生显现、说法与济度。天尊的真实神圣之身，称为法身，法身即道。明白这一点，便能把道教的根源之说与礼拜、祈祷的信仰生活联系起来。

经典用“至道淳精”“至真妙体”等词赞叹法身。这些词可以分开理解：“至道”是究竟的大道；“淳精”说明清净无杂；“至真”说明真实无妄；“妙体”说明其真实超出通常形体的限制，又能发生无碍的教化作用。合起来，就是天尊与道同一、清净真实而能随缘度人的神圣之身。

怎样同时理解真实不受限制，又能显现形象？经教用“本”与“迹”解释。“本”是天尊清净真实的根源；“迹”是为教导具体众生而显出的形象和行动。譬如同一位老师，面对幼童和成人会采用不同讲法，教导有变化，关心学生、帮助理解的用意相通。这个比喻只说明随对象施教，天尊法身的无碍意义还远超普通人的能力。

经教从“本”说法身，有道身、真身、报身三称。道身，说明与道同一、无所不通；真身，说明清净无杂、真实常住；报身，说明历劫修习而成就的圆满智慧和功德。它们从根源、真实性和修行成就三个角度，解释同一法身。从“迹”说，又有应身、分身、化身三名。应身，表示应众生的需要显现；分身，表示能在许多地方同时教化，使不同众生各得接引；化身，表示可以显现不同形象，例如现为世间的老师，以人能够理解的方式说法。这些名称说明教化怎样展开，并非把道分割成六件东西。

本与迹相通：形象和行动依神圣根源而起，神圣根源的救度也通过这些形象和行动进入众生生活。经中说或号元始、或号老君、或现世师，便可从这种关系来读。不同称号有具体的经教背景，共同的法身又使它们能够相通。

经典还以“常、乐、我、净”四德说明法身。“常”是道果不被世间生灭毁坏；“乐”是离开众苦后的安稳；“我”是自在无碍，不再受执我和私欲牵引；“净”是离尽烦恼、清净无染。这些词在这里具有修道的专门意义。“我”并非让个人自我永远膨胀，“乐”也超出了感官享受。

众生本具道性，为何仍与天尊有差别？可以从“隐”与“显”来理解。烦恼覆盖时，人不了解生命的真实，仍被得失和习气驱使；经过修行，遮蔽解除，智慧显发。经教称前者为“惑覆”，后者为“性显”。本来与道相通，说明成道有可能；现实中是否清净自在，还要看修习与功德是否成熟。

经文有时说天尊无形、无心，有时又说能显形、能知众生，也应按教化的用意理解。对只认固定形象的人，说无形，帮助他放下局限；对以为完全不存在的人，说能显形，帮助他认识教化的作用。“无心”说明离开自私计较和攀缘，并不否定慈悲与智慧。不同说法针对不同误解，引导人渐渐体认道。

这也说明究竟长生的意义。修行者所求的圆满，渐渐超出形体寿命的延续，归向法身所表的常、乐、自在与清净。道性与天尊法身相通，位业则使学人看见，从可能得道到功德圆满还需要怎样的行持。

因此，归依天尊与体认道性能够进入同一条修道道路。天尊以圆满智慧教导众生，经教和师者使人知道如何实践，众生由此逐渐去除迷惑、显发清净真实。礼拜所归向的神圣者，也使人看见自己应当努力实现的生命方向。

6. How are Dao and the Celestial Worthy related?

In the Daoist teachings on which this book draws, Dao and the Celestial Worthy describe the same sacred reality from different perspectives. Dao emphasizes the source of all things and what connects them; the Celestial Worthy emphasizes how this sacred reality appears to beings, teaches them, and brings salvation. The Celestial Worthy's true sacred body is called the Dharma-body, and the Dharma-body is Dao. Understanding this connects the teaching about the ultimate source with the religious life of worship and prayer.

Scriptures praise the Dharma-body as the ‘pure essence of the ultimate Dao’ and the ‘wondrous body of ultimate reality.’ These expressions can be unpacked: ‘ultimate Dao’ means the Great Dao in its fullness; ‘pure essence’ indicates freedom from admixture; ‘ultimate reality’ means truth without delusion; and ‘wondrous body’ indicates a reality beyond the limits of ordinary bodily form, capable of teaching without obstruction. Together, they describe the sacred body that is one with Dao, pure and true, and able to save beings according to their circumstances.

How can a reality beyond limitations also appear in visible forms? The teachings explain this through ‘root’ and ‘manifestation.’ The root is the Celestial Worthy's pure, true source; manifestations are the forms and actions displayed to teach particular beings. A teacher, for example, speaks differently to children and adults. The explanations vary, while the care for students and intention to help them understand remain connected. This analogy illustrates teaching suited to its audience; the unobstructed Dharma-body far exceeds ordinary human abilities.

Viewed from the root, the Dharma-body has three names: Dao-body, true body, and recompense body. Dao-body indicates identity with Dao and universal accessibility; true body indicates purity and enduring reality; recompense body indicates the complete wisdom and merit achieved

through cultivation over successive cosmic ages. These describe the same Dharma-body from the perspectives of its source, reality, and cultivated attainment. Viewed through manifestations, there are responsive bodies, divided bodies, and transformation bodies. A responsive body appears in answer to beings' needs; divided bodies teach in many places simultaneously, guiding different beings; transformation bodies take different forms, such as a worldly teacher speaking in ways people understand. These names explain how teaching unfolds; they do not divide Dao into six separate things.

Root and manifestation are connected: forms and actions arise from the sacred source, and its saving work enters beings' lives through those forms and actions. Scriptural statements that the sacred teacher is sometimes called Yuanshi, sometimes Lord Lao, and sometimes appears as a worldly teacher can be read in this light. Different names have particular scriptural backgrounds, while their common Dharma-body makes their connection possible.

Scriptures also describe the Dharma-body through four virtues: permanence, joy, self, and purity. Permanence means that attainment of Dao is not destroyed by worldly arising and passing away; joy is the security that follows freedom from suffering; self means unobstructed freedom, no longer driven by attachment to self or selfish desires; purity means complete freedom from affliction and defilement. These words have specialized meanings here. ‘Self’ does not mean endlessly expanding one's personal ego, and ‘joy’ extends beyond sensory pleasure.

If beings inherently possess Dao-nature, why do they still differ from the Celestial Worthy? This can be understood as concealment and manifestation. When afflictions obscure them, people do not understand life's reality and remain driven by gains, losses, and habitual tendencies. Cultivation removes these obscurations and reveals wisdom. The teachings call these conditions ‘obscured by delusion’ and ‘nature made manifest.’ An

inherent connection with Dao makes attainment possible; actual purity and freedom depend on the maturation of practice and merit.

Scriptures sometimes say that the Celestial Worthy has no form or mind, and elsewhere that the Celestial Worthy manifests forms and knows beings. These statements should be understood through their teaching purpose. To someone who recognizes only a fixed image, ‘formless’ helps release that limitation; to someone who assumes complete nonexistence, manifestation makes the work of teaching intelligible. ‘No mind’ indicates freedom from selfish calculation and grasping, without denying compassion or wisdom. Different statements address different misunderstandings and gradually guide people toward realizing Dao.

This also explains ultimate long life. The completeness sought through cultivation gradually extends beyond prolonging bodily life toward the permanence, joy, freedom, and purity expressed by the Dharma-body. Dao-nature connects with the Celestial Worthy's Dharma-body, while the stages of attainment and their corresponding practices show what cultivation is needed between the possibility of attaining Dao and the fullness of merit.

Taking refuge in the Celestial Worthy and realizing Dao-nature can therefore belong to the same path. The Celestial Worthy teaches beings through complete wisdom; scriptures and teachers explain how to practice; and beings gradually remove delusion and reveal pure reality. The sacred being toward whom worship is directed also shows practitioners the direction of life they should strive to realize.

7. 什么是道、经、师三宝？

道、经、师是道教徒归依和修学所依的三宝。道宝是神圣大道与成就道果的天尊；经宝是开示道理、引导修行的经教；师宝包括得道圣真、传授经法的师者，以及依教共同修学的道众。称为“宝”，因为它们能帮助生命离开迷惑、走向得道。

“归依”是把信赖和生命方向交托于三宝，愿意依其教导学习、行持。一个人原来只围绕眼前得失生活，现在开始以清净、智慧和慈悲衡量自己的行动，便有了归向道宝的实际内容。正式归依仪式又使这份承诺更加明确，具体方式由所属传承说明。

经宝使人知道怎样修。经书讲天尊的教化，也说明因果、戒行、观照和济度。敬经包括礼敬与持诵，也包括理解经义、依教行善。例如，读到不妄语，就在需要隐瞒和夸大的时刻练习诚实；读到慈爱众生，就把关怀推及身边需要帮助的人。

师宝使经法得到活的传承。师者解释难懂的经文，辨明修行次第，指导所学法门，也以言行为人示范。道众共同礼拜、读经、行善和行法，则为修学提供持续的支持。尊师与尊经相连，师者也要以经教和戒行承担教导责任。

经教以太上“以炁应感”“以妙文示法”“以形申教”，分别说明三宝的相通：道的神圣作用使生命得到接引，经典把教法展开，师者以具体教导帮助实践。因此，三宝让人知道归向哪里、学习什么，以及怎样有人指导、共同进修。

初学者可以先认识所奉天尊、阅读基础经典、亲近有传承的宫观和师者。信心随着学习与实践深化，个人的修道也逐渐进入有经法、有责任的共同生活。将来能够帮助后来者，三宝的传承便在这样的关系中继续。

三宝在一项具体修习中常共同发挥作用：学人向天尊发愿，以经文认清所要改正的习气，再由师者指导反复实践。进修以后又帮助后来者，信仰、经法与师承便在日常修道中延续。

7. What are the Three Treasures of Dao, scriptures, and teachers?

Dao, scriptures, and teachers are the Three Treasures in which Daoists take refuge and on which their learning depends. The Treasure of Dao is the sacred Great Dao and the Celestial Worthies who have attained its fruition. The Treasure of scriptures is the scriptural teaching that reveals principles and guides cultivation. The Treasure of teachers includes perfected sages who have attained Dao, teachers who transmit scriptures and methods, and the community that studies and practices together. They are called treasures because they help life move from delusion toward attainment of Dao.

‘Taking refuge’ means entrusting one's faith and direction in life to the Three Treasures and undertaking to follow their teaching. Someone whose life previously revolved around immediate gains and losses now begins to assess actions through purity, wisdom, and compassion. This gives practical substance to turning toward the Treasure of Dao. A formal refuge ceremony makes that commitment clearer; its particular form depends on the lineage.

The Treasure of scriptures explains how to cultivate. Scriptures teach the Celestial Worthy's work and explain cause and effect, precepts, contemplation, and salvation. Honoring scriptures includes respectful worship and recitation, understanding their meaning, and acting on their guidance. Reading a prohibition on false speech, for example, means practicing honesty when tempted to conceal or exaggerate; reading about compassion for beings means extending care to people nearby who need help.

The Treasure of teachers gives scripture and practice a living transmission. Teachers explain difficult passages, clarify the stages of cultivation, guide particular methods, and demonstrate them through conduct. The community's shared worship, reading, good works, and ritual practice provide continuing support. Respect for teachers connects with

respect for scriptures, and teachers bear responsibility for teaching in accordance with scriptures and precepts.

The teachings describe the Most High as ‘responding through qi,’ ‘revealing methods through wondrous writings,’ and ‘expressing teaching through form.’ These explain the connection among the Three Treasures: Dao's sacred activity guides life, scriptures unfold the teachings, and teachers help people practice through concrete instruction. The Three Treasures thus show where to turn, what to learn, and how guidance and shared progress become possible.

Beginners can first learn about the Celestial Worthy they worship, read foundational scriptures, and approach temples and teachers with established transmissions. Faith deepens through learning and practice, while individual cultivation gradually enters a shared life with scriptures, methods, and responsibilities. When practitioners later help newcomers, the transmission of the Three Treasures continues through these relationships.

The Three Treasures often work together in a particular practice: a learner makes a vow before the Celestial Worthy, uses scripture to recognize a habit that needs changing, and repeatedly practices under a teacher's guidance. Helping later learners after making progress continues faith, scriptural methods, and teacher-to-disciple transmission in everyday cultivation.

8. 为什么经典在道教中很重要？

经典使道教徒知道所信的神圣根源、生命迷失的原因，以及修行返本的道路。道教相信天尊随世降经，为不同众生开示相应教法。因此，读经、诵经和依经行道，都属于回应天尊教化的宗教修学。

灵宝经教用“真文”说明经典的神圣根源。真文是道炁所显的神圣文，开显天地秩序；天尊将其敷演为众生能够闻受的经法。同一道的教化，既使天地生命成立，也通过经典引导生命返归清净，人间所读经书由此与神圣根源相连。同时，经典也给修行提供明确内容。有人容易愤怒，经中慈仁与忍的开示能帮助他检视心念；有人不知道怎样改过，礼忏经文帮助他承认过失、重新发愿；有人困惑于生死，经中关于业、道性和济度的论述，又提供更深入的理解。经文因而能进入实际生命问题。

读经还要理解文字怎样表达道理。经中常用宝珠、光明、慈父、法药等形象：光明可说明智慧破除迷惑，慈父可说明天尊不舍众生，法药可说明教化疗治苦恼。知道这些形象的用意，便能把具体描写与修道意义联系起来。某些形象同时用于礼拜、存思和科仪，要结合相应经法理解。

诵经也有摄心和感应的意义。修行者按仪轨诵读、礼拜和发愿，使身体、言语、心念共同归向天尊。在道教信仰中，虔诚持诵能够培植信心、接受教化；科仪中的诵经还用于祈福、忏悔和度亡。理解经义，会使这种参与更加清楚、深入。

众生的处境和理解能力不同，教法因而有详略深浅之别。学人可先读适合自己的经文，再通过注解和师者说明深入义理。初学时不必求遍读，读得明白、持续实践，便能逐渐理解不同经典所讲的道路怎样相通。

经教最后还要落实于生活。读经后能否减少伤害，能否真诚改过，能否增长智慧、关怀他人，都是经典在生命中发生作用的地方。文字使道理可以学习和传授，行持则使所闻教法成为实际的改变。

例如，诵《清静经》时学习察看欲念，读《本际经》时理解道性与位业，参与《度人经》的礼诵时发愿济度。经书各有重点，闻义与行持相资，使诵经逐渐成为清净身口意、增长智慧和慈悲的持续功课。

8. Why are scriptures important in Daoism?

Scriptures explain the sacred source in which Daoists believe, why life becomes lost in delusion, and how cultivation returns it to its source. Daoism holds that Celestial Worthies reveal scriptures according to the needs of each age, teaching different beings in appropriate ways. Reading, reciting, and practicing according to scriptures are therefore religious responses to the Celestial Worthy's instruction.

Lingbao teachings explain the sacred source of scriptures through the True Writs: sacred writings manifested by Dao-qi that reveal the order of heaven and earth. The Celestial Worthy unfolds them into teachings beings can hear and receive. The same Dao establishes cosmic life and guides it back to purity through scripture, connecting human books with their sacred source. Scriptures also provide definite guidance for cultivation. Teachings about compassion and patience help an angry person examine thoughts; penitential texts help someone acknowledge faults and renew vows; and teachings about karma, Dao-nature, and salvation deepen understanding of life and death. Scripture can thus address actual problems in life.

Reading also requires understanding how words communicate principles. Scriptures often use images such as precious jewels, light, a compassionate father, or medicinal teaching. Light can illustrate wisdom dispelling delusion; the compassionate father shows that the Celestial Worthy does not abandon beings; and medicine illustrates teaching that heals suffering. Understanding these purposes connects concrete descriptions with cultivation. Some images also function in worship, visualization, and ritual, and should be understood through the relevant scriptural methods.

Recitation also gathers the mind and enables sacred response. Following ritual rules in recitation, worship, and vows directs body, speech, and mind together toward the Celestial Worthy. Within Daoist faith, sincere

recitation nurtures trust and receptiveness to teaching; ritual recitation also serves blessing, repentance, and deliverance of the dead. Understanding the scripture makes participation clearer and deeper.

Beings differ in circumstances and understanding, so teachings vary in detail and depth. Learners can begin with suitable scriptures and deepen their understanding through commentaries and teachers. Beginners need not read everything. Clear understanding and sustained practice gradually reveal how the paths taught by different scriptures connect.

Scriptural teaching ultimately needs to enter daily life. Reducing harm, sincerely correcting faults, growing in wisdom, and caring for others are ways scripture becomes effective in life. Written words make principles learnable and transmissible; practice turns what has been heard into actual change.

For example, reciting the Qingjing jing teaches one to observe desires; reading the Benji jing explains Dao-nature and stages of attainment; and worship through the Duren jing cultivates vows to save beings. Scriptures have different emphases. Understanding and practice support each other, gradually making recitation a continuing discipline that purifies body, speech, and mind and nurtures wisdom and compassion.

9. 道教认为修行有不同的生命境界吗？

有。道教以“位业”说明修行的境界，以及与之相应的德行、功夫和智慧。“位”是境界与次第，“业”是相应的行持与功德。这里以《本际经》为依据，结合相关位阶名称，依次说明凡夫、修善业凡夫、十信位、十行位、十回向位、十转位、真一和太一。“发心、伏道、知真、出离、无上道”则用于概括这些阶段的修行特点。

第一，凡夫：随妄想而流转。经文说：“如是众生，在生死狱，以妄想故，受诸苦恼。犹如梦中见种种事，苦乐罪福，差别不同，而亦于中生爱憎想，起善恶行，比觉之后，一切都无。”凡夫的特点，是尚未认清生命的真实，被妄想、爱憎与习气牵引。“妄想”包括把变化的身体、财物、名声和关系当成永远可靠，又把得失认作自己的全部。例如，一句批评使人反复怨恨，便是心不断抓住外境，继而造作伤人的言行。经文以梦作比喻，说明众生如何因误认而受缚；“觉后都无”指迷妄境界的消解，善恶行为的后果仍须承担。这一阶段的修习起点，是反省自己的言行，辨认贪欲、嗔怒和误解怎样生起，愿意改过求道。

第二，修善业凡夫：闻经受教，行善发愿。经文说：“以道性力，得遇善友，闻三洞经，生信乐心，从师禀受，依教修行，作诸功德，开化众生，修习观行，习因增进，能发道意，誓度群生，同入正果。”“三洞经”是洞真、洞玄、洞神三类经教。“善友”是能够帮助自己学习、修行的师者与同道。道性使众生具有修道的可能；遇到善友、听闻经教，则使这种可能获得开展的条件。此时应亲近能够引导修道的师友，学习经典与戒法，依教减少伤害、积累善行，并开始观照自己的身心。“观行”是按经教省察念头、行为及其根源；“习因增进”说明反复修习，使成道的善因逐渐增长。这一阶段尤其要发度人之愿。帮助别人、劝人止恶行善，都属于“开化众生”的实践。修行者仍有烦恼，却已愿意奉道、行善，并把自己的离苦与众生的离苦联系起来，因此称为修善业凡夫。

第三，十信位：信愿成熟，初入实相。经文说：“于如是心不生分别，决定清净，直达边底，无有染滞，静然徐清，入实相境，是名初发道意之想。”十信位可以理解为“发心”的成熟。起初愿意学道，经过闻经、行善与观照，信愿进一步落实，生命的方向更加坚定。“不生分别”表示逐渐摆脱由爱憎和成见发动的纷乱判断；“静然徐清”则说明心在修习中渐渐澄清。《道门经法相承次序》所引道经，以信、进、念、慧、定、戒、回向、护法、舍法、愿十心说明信阶。其中，进是持续精进，念是忆持经义；定慧与戒行相互支持，愿使修行归向成道度人。具体修法，是持续持戒、行善、习定和观照。遇到顺境，察看自己是否生起占有之心；遇到逆境，察看自己是否立即怨恨，进而依经义调整言行。“入实相境”，是开始体认身心万物的真实情状，超出自己附加的误认。因此，这里的发心已包含清净与智慧的进展。

第四，十行位：从有得心转向无得念。经文说：“转有得心，向无得念，念无所念，止心不动，是名回向正道之心。”十行位着重使信愿进入稳定的行持，并改变修行时的用心。“有得心”是处处想取得、占有，把功德和境界看成自己的财富；“无得念”则是认真修道，同时逐渐放下对所得的执取。例如，帮助别人后不执意索取感谢，修习获得安定后也不因此自夸。这一阶段须在行善、持戒与观照中，练习不被求名、求报和自满牵引。“念无所念”说明心不再抓住某一念头或境界，认定它就是究竟；“止心不动”说明心渐渐安定，面对外境不再轻易随爱憎摇摆。这便是经中“回向正道之心”：让修行持续归向大道。

第五，十回向位：修习观行，调伏烦恼。经文接着说：“是名妙心，非因非果，始终无二，而亦因果，非不始终。习如是想，念念相应，察无相想，是名为观。观想增进，能摧烦恼，破有得心，名为伏行。”“妙心”的真实不能被割裂成彼此孤立的开始与终结，修行的过程又确有善因积累和道果成熟。这段经文因而同时保留对清净真实的体认，以及依次修习的因果关系。“念念相应”，是使每一念的观照逐渐与所闻经义相合；“察无相想”，是察看心怎样抓住形象与概

念，并解除这种执著。具体实践包括观照烦恼的生起、持续修正习气，并将所修功德回向成道、济度众生。行善时不把功德据为己有，观照时也不把某次体验当成永久可占有的境界。随着观行深入，烦恼受到调伏，所以称为“伏行”。十行与十回向合起来，可以用“伏道”概括：善行、观照和回向共同推进，逐渐破除有得之心。

第六，十转位：顺无生法，以智慧知真。经文说：“心转调柔，顺无生法，真实决了，正中之正，明解妙门，故名无欲。”前面的修行侧重调伏烦恼，这一阶段进一步以智慧切实体认真实。“心转调柔”，说明习气不再顽固地支配身心；“真实决了”，说明对所修之道有了深入而明确的体认。因此，十转位可以用“知真”概括。“无生法”所指的真实，不受通常生灭现象的限定。身体会衰老，外物会成坏；修行者须在这些变化中，进一步体认生命与大道的关系，松开对“我”和“我所有”的深层执著。具体修法，是使安定与智慧相互支持，持续观照身心、外境及其因缘，察看仍潜藏的占有和分别。经中称其为“无欲”，说明欲望与执取的根源逐渐得到解除。潘师正（586—684）的《道门经法相承次序》所引道经，还列出证实转、离障转、光明对治转、智火烧然转、摧魔胜转、现前显德转、远行光慧转、不动转、定慧相应转、法地究竟转。“证实”说明体认道性真实，“智火”比喻智慧消除烦恼，“定慧相应”说明安定与明见共同成熟。

真一：返根复命，明见法身。经文先说：“结习已尽，超种民位，白日腾举，出到三清，玄之又玄，享无期寿。”继而说：“返根复命，体入清虚，了无非无，知有非有，安住中道正观之域。”这里的“结习”，是长期积累、使生命受缚的烦恼习气。经文描写超越种民位、上达三清和无期之寿，将离染的进展与神圣生命境界联系起来。修行还须“返根复命”，使生命归向清净根源。“知有非有”说明道果并非一件固定可占有之物；“了无非无”说明超越形相也非一无所有，清净解脱仍有智慧与教化的作用。依此保持观照，就是“中道正观”。经文又说：“返我两半，处于自然，道业日新，念念增益，于明净观，觌见法身，心心相得，不期自会。”两半说明生命怎

样从清净根源进入世界与身心的层层流转；返两半，则逐层解除流转之因，归复自然。“明净观”是清明、无染的观照；“觐见法身”，是体认与道同一、不受有限形体拘限的神圣真实。最后，经文说：“天尊息应，无复忧劳，双观道慧及道种慧，满一切种，断烟煴障，圆一切智，故名真一。”道慧与道种慧的“双观”，可以从两个方面理解：既体认道的真实，也明了众生的种种差别及修道因缘，使知真与教化相互贯通。从返根、明净观到双观，智慧不断圆满，最微细的障碍也得到断除。真一因而可以用“出离”概括，表示生命深入脱离生死染著，并成就清净智慧。

第八，太一：无为无碍，究竟成道。经文说：“烦恼尽处，名曰无为；异玄入无，故称太一。细无不入，大无不包，高胜莫先，强名为大。太即大也，通达无碍，故名为太；独步无侣，无等等故，故称为一。是究竟处，故言太一。”太一是经文所说的究竟道果，可以用“无上道”概括。“无为”说明烦恼已尽，生命的作用不再由私欲和执取驱动；“细无不入，大无不包”说明道果通达无碍，不受有限形体与分别拘限。“太”表示广大尊胜，“一”表示究竟无二。至此，清净、智慧与道的作用圆满相应，成就经中所说的究竟境界。

这四种“十位”加上真一、太一，合为四十二位，说明入道后的修证进程。凡夫与修善业凡夫，则说明进入这一次第以前的处境。相关经典中的“十转”也可能有别的用法，例如《道教义枢》所讨论的十转、九宫，与这里所参照的四十二位并非同一安排。明白各经的名称与用意，才能比较修习的深浅。

这一进程贯穿闻经、受教、善行、发愿、止观与智慧。发心、伏道、知真、出离和无上道，可以帮助概括其要义；进一步理解时，仍须沿上述八个层次，看到每一阶段如何由相应的修习展开。

9. Does Daoism recognize different stages of life through cultivation?

Yes. Daoism uses ‘stages and their corresponding practices,’ or weiye, to explain cultivated states and the conduct, effort, and wisdom appropriate to them. Wei means a state or position in a sequence; ye means its practices and merits. Drawing on the Benji jing and related names, this discussion follows ordinary beings, ordinary beings cultivating good karma, the Ten Faiths, Ten Practices, Ten Dedications, Ten Transformations, True Unity, and Great Unity. ‘Aspiration, subduing through Dao, knowing reality, liberation, and unsurpassed Dao’ summarize the cultivation characteristic of these stages.

First, ordinary beings: wandering through deluded thoughts. The scripture says: ‘Such beings, confined in the prison of birth and death, suffer afflictions because of deluded thoughts. It is as though they saw various things in a dream: suffering and pleasure, wrongdoing and blessings differ, and within them arise thoughts of love and hate and actions both good and evil. Once awakened, all of it is gone.’ Ordinary beings have not recognized life's reality and are driven by delusion, love and hate, and habitual tendencies. Delusion includes treating changing bodies, possessions, reputation, and relationships as permanently reliable and taking gains and losses as the whole of oneself. Repeated resentment over criticism, for example, shows the mind grasping an external event and producing harmful words and actions. The dream illustrates bondage through mistaken understanding. ‘Gone after awakening’ means that deluded experience dissolves; the consequences of good and evil actions must still be borne. Practice begins by reflecting on one's conduct, recognizing how greed, anger, and misunderstanding arise, and becoming willing to correct faults and seek Dao.

Second, ordinary beings cultivating good karma: receiving scriptural instruction, doing good, and making vows. The scripture says: ‘Through the power of Dao-nature, they encounter good companions, hear the scriptures of the Three Caverns, develop joyful faith, receive instruction from teachers, cultivate according to the teaching, perform meritorious deeds, enlighten beings, practice contemplation, and increase their cultivated causes. They can awaken aspiration for Dao, vow to save all beings, and enter true fruition together.’ The Three Caverns are Dongzhen, Dongxuan, and Dongshen, three classes of scriptural teaching. Good companions are teachers and fellow practitioners who support learning and cultivation. Dao-nature makes cultivation possible; meeting good companions and hearing teachings supply conditions for developing that possibility. Practitioners approach guiding teachers and companions, learn scriptures and precepts, reduce harm, accumulate good deeds, and begin contemplating body and mind. Contemplative practice examines thoughts, actions, and their roots according to scripture; increasing cultivated causes means that repetition strengthens wholesome causes of attaining Dao. Vows to save others are especially important. Helping others and encouraging them to stop wrongdoing and do good put ‘enlightening beings’ into practice. Afflictions remain, but practitioners now follow Dao, do good, and connect their own freedom from suffering with that of others.

Third, the Ten Faiths: faith and vows mature, and one first enters reality. The scripture says: ‘Within such a mind, distinctions do not arise; purity is certain and reaches its furthest limit, without defilement or obstruction. Still, it gradually becomes clear and enters the realm of reality. This is called the thought of first awakening aspiration for Dao.’ The Ten Faiths can be understood as mature aspiration. An initial wish to learn Dao becomes a firmer direction through hearing scripture, good works, and contemplation. Not producing distinctions means gradually leaving confused judgments driven by likes, dislikes, and prejudice. ‘Still, it gradually becomes clear’ describes the mind's progressive clarification. A scripture

quoted in the Daomen jingfa xiangcheng cixu lists ten minds of the faith stage: faith, diligence, recollection, wisdom, concentration, precepts, dedication, protection of the teaching, relinquishment of teachings, and vows. Diligence means sustained effort; recollection means retaining scriptural meaning. Concentration, wisdom, and precepts support one another; vows orient practice toward attaining Dao and saving beings. Concrete practice consists of continuing precepts, good works, concentration, and contemplation. In favorable conditions, observe possessiveness; in adversity, observe immediate resentment and adjust conduct through the teachings. Entering reality means beginning to recognize the true condition of body, mind, and things beyond one's added misconceptions. Aspiration here therefore includes progress in purity and wisdom.

Fourth, the Ten Practices: moving from acquisitive thought toward nonacquisition. The scripture says: ‘Turn the mind that seeks attainment toward thoughts of nonattainment. Think without an object grasped in thought; still the mind without movement. This is the mind that turns back toward the true Dao.’ This stage establishes steady practice and changes one's intention within it. An acquisitive mind continually seeks possession, treating merit and spiritual states as personal wealth. Nonacquisition means cultivating seriously while gradually releasing grasping at achievements. One helps without demanding gratitude and gains calm without boasting. Good works, precepts, and contemplation train one not to be driven by fame, reward, or self-satisfaction. Thinking without a grasped object means no longer fastening onto a particular thought or state as ultimate. Stilling the mind means growing steadiness, with less wavering through likes and dislikes in response to circumstances. This is the scripture's mind of turning toward the true Dao: keeping cultivation directed toward the Great Dao.

Fifth, the Ten Dedications: contemplative practice subdues afflictions. The scripture continues: ‘This is called the wondrous mind, neither cause nor result, beginning and end without duality; yet it is also cause and result

and is not without beginning and end. Cultivate such thought, in accord from thought to thought. Examine thought without marks: this is contemplation. As contemplative thought advances, it can crush afflictions and break the acquisitive mind; this is called subduing practice.' The reality of the wondrous mind cannot be fragmented into isolated beginnings and endings, while cultivation does involve accumulating good causes and maturing fruition. The passage thus preserves both realization of pure reality and sequential cause and effect in practice. Accord from thought to thought gradually aligns each act of contemplation with the teaching. Examining thought without marks observes how the mind grasps images and concepts and releases that attachment. Practice includes observing afflictions as they arise, continually correcting habits, and dedicating merit toward Dao and the salvation of beings. One does not appropriate the merit of good works or treat a contemplative experience as a permanently possessible state. Deeper contemplation subdues afflictions, hence 'subduing practice.' The Ten Practices and Ten Dedications together can be summarized as 'subduing through Dao': good works, contemplation, and dedication jointly weaken acquisitiveness.

Sixth, the Ten Transformations: accord with the unborn teaching and know reality through wisdom. The scripture says: 'The mind becomes increasingly gentle, accords with the unborn teaching, and decisively understands reality, the true within the true, clearly comprehending the wondrous gateway. Thus it is called freedom from desire.' Earlier practice emphasizes subduing afflictions; this stage more deeply realizes reality through wisdom. Increasing gentleness means habits no longer stubbornly dominate body and mind; decisive understanding means deep, clear realization of the path. The Ten Transformations can therefore be summarized as 'knowing reality.' The reality indicated by the unborn teaching is not limited by ordinary arising and passing away. Bodies age and external things form and decay; through these changes, practitioners deepen realization of life's relation to Dao and release attachment to 'I' and 'mine.'

Practice joins steadiness with wisdom, continuously contemplating body, mind, circumstances, and their conditions while observing latent possessiveness and distinctions. Freedom from desire indicates gradual removal of desire's and grasping's roots. A scripture quoted by Pan Shizheng (586–684) in the Daomen jingfa xiangcheng cixu also lists ten transformations: realizing reality; leaving obstacles; illuminating counteraction; burning with wisdom's fire; overcoming demons; manifesting virtues; far-reaching luminous wisdom; immovability; concord of concentration and wisdom; and completion of the teaching's ground. Realizing reality means realizing true Dao-nature; wisdom's fire represents removal of afflictions; concord of concentration and wisdom means steadiness and clear insight mature together.

True Unity: return to the root, restore life, and clearly see the Dharma-body. The scripture first says: ‘Binding habits are exhausted; one passes beyond the Seed-People stage, rises in broad daylight, reaches the Three Pure Realms, mysterious beyond mystery, and enjoys life without a fixed limit.’ It continues: ‘Return to the root and restore life; enter clear emptiness in one's being. Understand that nonbeing is not mere nonbeing and know that being is not fixed being; dwell in the domain of right contemplation of the middle way.’ Binding habits are accumulated afflictions that confine life. Passing beyond the Seed-People stage, reaching the Three Pure Realms, and limitless life connect freedom from defilement with sacred states of life. Returning to the root restores life's pure source. Knowing that being is not fixed being means Dao's fruition is no fixed object one can own; understanding that nonbeing is not mere nonbeing means going beyond form is not annihilation, since pure liberation retains wisdom and teaching. Maintaining contemplation in this way is right contemplation of the middle way. The scripture adds: ‘Reverse my Two Halves and dwell in spontaneity. Practice of Dao grows daily, increasing from thought to thought. In clear, pure contemplation, directly see the Dharma-body; mind meets mind and spontaneously accords without expectation.’ The Two Halves explain life's

passage from the pure source into successive layers of cosmic and bodily circulation; reversing them removes the causes layer by layer and restores spontaneity. Clear, pure contemplation is lucid and undefiled; directly seeing the Dharma-body realizes sacred reality, one with Dao and unrestricted by finite bodily form. Finally: ‘The Celestial Worthy rests from responsive manifestation, free from worry and toil; contemplating both wisdom of Dao and wisdom of its varieties, completing every variety, severing the obstacle of subtle intermingling, and perfecting all wisdom: thus it is called True Unity.’ This double contemplation realizes Dao's reality while understanding beings' differences and conditions for cultivation, connecting realization with teaching. Wisdom grows complete through returning to the root, clear contemplation, and double contemplation, removing even the finest obstacles. True Unity can therefore be summarized as liberation: deeper freedom from the defilements of birth and death and attainment of pure wisdom.

Eighth, Great Unity: nonaction without obstruction and ultimate attainment of Dao. The scripture says: ‘Where afflictions end is called nonaction; passing beyond mystery into nonbeing, it is called Great Unity. Nothing is too fine for it to enter, nothing too vast for it to encompass; nothing surpasses it, so it is provisionally named great. Tai means great; penetrating without obstruction, it is called tai. Alone without a companion, unequalled and without an equal, it is called one. It is the ultimate destination, hence Great Unity.’ This is the scripture's ultimate fruition, summarized as unsurpassed Dao. Nonaction means afflictions are exhausted and life's activity is no longer driven by selfish desire and grasping. Entering the finest and encompassing the greatest indicate unobstructed fruition beyond finite forms and distinctions. Greatness means vastness and supremacy; unity means ultimate nonduality. Purity, wisdom, and Dao's activity now correspond fully, completing the ultimate state described by the scripture.

The four sets of ten stages, together with True Unity and Great Unity, make forty-two stages describing progress after entering the path. Ordinary beings and ordinary beings cultivating good karma explain conditions before that sequence. Related scriptures may use ‘Ten Transformations’ differently: the Ten Transformations and Nine Palaces discussed in the Daojiao yishu are not the same arrangement as these forty-two stages. Understanding each scripture's names and purposes makes comparison possible.

The process joins hearing scripture, receiving instruction, good works, vows, calming and contemplation, and wisdom. Aspiration, subduing through Dao, knowing reality, liberation, and unsurpassed Dao summarize its essentials. Deeper understanding still requires following these eight levels and seeing how the corresponding practices unfold at each stage.

二、宇宙与生命

II. Cosmos and Life

10. 道教怎样解释宇宙的生成？

道教以道为天地与生命的根源，以炁的分化和运行说明万物怎样形成，并通过经教解释世界的成坏、众生的生死及其返本道路。以灵宝经教为例，道、炁、真文与天尊相互贯通，构成一幅生成、运行、毁坏和更新的神圣宇宙图景。

先说世界的根源。《道德经》称道“先天地生”，又说“道生一，一生二，二生三，三生万物”。这里的道，是天地万物得以生成的根本真实；炁则说明道的生化如何展开。“炁”不能只理解为呼吸的空气，可以先将它理解为形成天地、形体和生命，并使其持续运行、变化的共同基础。在道教信仰中，这种生化也具有神圣意义。经典以混沌、空洞等词描述天地尚未分判的状态。所谓未分判，是天、地、日月及万物尚未分别成形，道的根源和生化可能已经存在。《生神经》以玄、元、始三炁各生三炁，合称九炁，说明这一开展过程。

经中说“炁清高澄，积阳成天”，又说“炁结凝滓，积滞成地”，继而说明日月星宿、阴阳五行和人物都由九炁生成。清浊、阴阳与不同形质逐渐出现，天地万物便获得各自的形态和位置。

相关道书又以太易、太初、太始、太素说明生成的层次。《太上老君太素经》以太易说最初状态，以太初说炁之始，以太始说形之始，以太素说质之始。可以理解为，天地万物从尚未分别成立，逐步发展到有炁、有形、有质。不同经典采用的名称和次第各有安排，阅读时须连同具体经文理解。

灵宝经教尤其重视“真文”。真文是道炁凝结的神圣文字，被认为先于当前天地的形成而存在。《真文天书经》说：“天地得之而分判，三景得之而发光。”三景就是日、月、星。真文的开显，因而与天地分开、星辰发光、万物获得秩序相联系。在这一信仰中，文不仅记录世界，也显现使世界得以成立的神圣根源。真文在人间可以通过符文、经书和传授呈现，其神圣意义贯通天地生化与众生修道。

三炁又与五德相合，形成“三元八会”的天书真文。“三元”指三种根源之炁，“八会”说明三炁与五德的会合。五德可以联系五方、五行理解，说明天地生化怎样形成有方位、有差别又彼此相应的秩序。九炁生成与五方真文的叙述，由此在同一道炁生化中相互贯通。《度人经》称真文“唯道为身”，又说“五文开廓，普殖神灵”，把道、真文与生命生成联系起来。

道、炁、真文和天尊的关系，可以分别从根源、运化、秩序与教化理解。道说明万物所从出的真实根源，炁说明生化运行，真文说明神圣秩序的开显；天尊则使这一真实成为众生可以礼敬、听闻并接受教导的神圣显现。天尊与道不相离，其教化是道的神圣作用面向众生而展开。天尊敷演真文、宣说经戒，众生经由受经、诵持与修行回应教化。宇宙形成与经教出现，因此被放在共同的神圣关系中说明。

天地形成以后，仍会经历变化。经典用“运”说明有序运行，用“劫”说明秩序发生重大变动的阶段。小劫、大劫涉及不同范围的成坏，世界也会由成形转向毁坏，再归混沌。混沌在这里具有复始的意义：旧有形体和配置消解，元炁重新会合，新的天地秩序仍可展开。灵宝经典以龙汉、延康、赤明、开皇、上皇五劫说明漫长的宇宙进程。龙汉之际，真文初显，天尊出法教人；延康之际，天地毁坏，真文退藏，世界归于幽冥；赤明之际，真文复光，天地复位；开皇之际，五文焕明，经教开展；上皇之际，教化继续，人心又渐出现衰变，天尊因而宣授经戒、接引众生。五劫把世界的成坏与神圣教化的延续组织在一起。

真文的显隐，是理解这一进程的关键。真文显现，表明天地秩序得到开显；真文隐没，表明原有秩序退藏；真文复光，则表明世界重新开展。《真文度人本行妙经》说“一成一败，一死一生，灭而不绝，幽而复明”，又说“灵宝出法，随世度人”。世界会毁坏，道的根源与救度的可能仍然延续。

天尊也随劫、随世采用不同形名施行教化。《业报因缘经》以“从劫到劫”“因世立号”“千殊万异，止是吾身”说明这一关系。形象与称号随众生的处境变化，神圣教化则贯穿其中。因此，天尊降经度人，与真文开显、世界更新彼此相通。

“阳九百六”进一步说明天地炁运的失衡与灾变。经典以“天厄谓之阳九，地亏谓之百六”区分天、地两方面的变化，并用天关、地机及大小劫的数目表达其节律。天关联系星辰与天炁运行，地机联系地炁、水势与山川变化。天地运行、宇宙成坏、人间灾厄各有相应叙述；这些数目须放在各自的单位和经文中理解。天关用“周”、地机用“度”，宇宙运度又用“劫”，各有计量层次，不能直接把不同数字合成唯一的年代表。它们共同说明，世界会从有序转向失衡，又经炁运复归和真文再显获得更新。人也处于这一宇宙关系之中。

父母孕育说明人的可见出生条件，禀炁受形、形神和合则说明生命与天地生化相通。经教因此重视养护形神，也追问人为什么会被欲望、误认和习气牵引。有关五劫的经文还把人心衰败、争名嫉害和残伤生命与世运变化联系起来，使持戒、慈爱与行善成为回应神圣秩序的实际行动。

《本际经》等经教又以“两半”说明生命流转：界外微细的氤氲，与界内三界及恶道的染著，共同构成众生进入生死的关系。界内指欲界、色界、无色界等受生境遇，界外说明超出这些境遇仍存在的微细系缚。“半”是相对于这一整体而言；“氤氲”在这里指微细心识及生死因缘的交起。分别与执取不断加深，生命便流入更粗重的系缚。由此看，宇宙生成与生命流转虽各有说明，修道仍须把世界、身心与生死联系起来理解。在这种义理中，人的神识与炁化也彼此关联。形体、感知、念想和行为都在因缘中开展，身心的染着因而不能只靠改变外在居处解除。养形安神为观修创造条件，观照与戒行又使神炁趋向清净，宇宙生化与生命返本在此获得具体联系。

返本，是指逐层解除这些系缚。持戒止恶，善行与忏悔改善身口意，观照察看误认与执著，定慧进一步解除微细染著。佩受真文、诵持经典和参加斋仪，则使修行者在传承中回应天尊的教化。道教宇宙观由此贯通世界与人生：天地虽有成坏，众生虽有生死，道的根源、经教的再显与持续济度，仍为生命提供返本成道的道路。

10. How does Daoism explain the formation of the cosmos?

Daoism takes Dao as the source of heaven, earth, and life, explains the formation of things through qi's differentiation and movement, and uses scripture to explain cosmic formation and decay, beings' birth and death, and their return to the source. In Lingbao teachings, for example, Dao, qi, True Writs, and Celestial Worthies connect in a sacred picture of formation, activity, destruction, and renewal.

Consider first the world's source. The Daodejing says that Dao ‘was born before heaven and earth’ and that ‘Dao gives birth to one; one gives birth to two; two gives birth to three; three gives birth to the myriad things.’ Dao here is the fundamental reality enabling formation; qi explains how its generative work unfolds. Qi means more than breathable air: it can initially be understood as the shared basis that forms heaven, earth, bodies, and life and sustains their activity and transformation. This generation also has sacred meaning in Daoist faith. Scriptures use terms such as chaos and empty vastness for the state before heaven and earth were differentiated: heaven, earth, sun, moon, and things had not yet taken distinct forms, while the source and possibility of generation already existed. The Shengshen jing explains unfolding through three qi—mysterious, primordial, and initial—each producing three, making nine qi.

The scripture says that ‘qi, clear, high, and limpid, accumulates yang to form heaven,’ and that ‘qi, congealing into sediment, accumulates dense residue to form earth.’ It then explains that sun, moon, stars, yin and yang, the Five Phases, people, and things all arise from the nine qi. As clarity and turbidity, yin and yang, and different forms and qualities emerge, things acquire their own forms and places.

Related books explain levels of formation through Great Change, Great Beginning, Great Commencement, and Great Simplicity. The Taishang Laojun taisu jing associates Great Change with the first state, Great

Beginning with the beginning of qi, Great Commencement with the beginning of form, and Great Simplicity with the beginning of material substance. This describes gradual development from undifferentiation toward qi, form, and substance. Different scriptures arrange names and sequences differently, so these must be read with the particular text.

Lingbao teachings place special importance on the True Writs, sacred writing condensed from Dao-qi and held to precede the present cosmos. The Zhenwen tianshu jing says: ‘Through obtaining them, heaven and earth are differentiated; through obtaining them, the Three Lights shine.’ The Three Lights are sun, moon, and stars. Revelation of the True Writs thus connects with cosmic differentiation, celestial light, and the ordering of things. Writing in this faith does more than record the world: it reveals the sacred source enabling its existence. In human life, True Writs can appear through talismanic writing, scriptures, and transmission, joining cosmic generation with cultivation.

The three qi also combine with five powers to form the heavenly True Writs of the Three Origins and Eight Conjunctions. Three Origins indicates the three originating qi; Eight Conjunctions indicates their meeting with the five powers. The latter can be understood through the five directions and Five Phases, explaining a cosmic order with positions and differences that correspond with one another. Accounts of nine qi and five-direction True Writs connect through the same generative Dao-qi. The Duren jing says that True Writs ‘have Dao alone as their body’ and that ‘the five writings unfold, universally bringing forth divine beings,’ connecting Dao, True Writs, and life's formation.

The relations among Dao, qi, True Writs, and the Celestial Worthy can be understood through source, transformation, order, and teaching. Dao is things' true source; qi explains generative movement; True Writs reveal sacred order; and the Celestial Worthy manifests this reality in a way beings can worship, hear, and receive as instruction. The Celestial Worthy is

inseparable from Dao, and teaching unfolds Dao's sacred activity toward beings. The Celestial Worthy develops the True Writs and proclaims scriptures and precepts; beings respond by receiving, reciting, and practicing. Cosmic formation and the appearance of scripture are therefore explained within a common sacred relationship.

Once formed, heaven and earth continue to change. Scriptures use cycles for ordered movement and cosmic ages, or kalpas, for phases of major transformation. Lesser and greater kalpas concern different scales of formation and decay. The world passes from formation to destruction and returns to chaos. Chaos here also means renewal: old forms and arrangements dissolve, primordial qi reunites, and a new cosmic order can emerge. Lingbao scriptures describe five kalpas—Longhan, Yankang, Chiming, Kaihuang, and Shanghuang. In Longhan, True Writs first appear and the Celestial Worthy reveals methods to teach people; in Yankang, the cosmos is destroyed, the writings withdraw, and the world returns to darkness; in Chiming, the writings shine again and heaven and earth are restored; in Kaihuang, the five writings radiate and scriptural teaching unfolds; in Shanghuang, teaching continues while human minds gradually deteriorate, prompting the Celestial Worthy to reveal scriptures and precepts and guide beings. The five kalpas connect cosmic formation and decay with continuing sacred instruction.

The appearance and concealment of True Writs are central to this process. Their appearance reveals cosmic order; concealment means its withdrawal; renewed radiance means the world's reopening. The Zhenwen duren benxing miaojing says: ‘One formation, one destruction; one death, one birth; extinguished but never cut off, darkened but bright again,’ and ‘Lingbao reveals methods, saving people according to the age.’ Worlds are destroyed, but Dao's source and the possibility of salvation continue.

Celestial Worthies also teach through different forms and names according to kalpa and age. The Yebao yinyuan jing describes this as ‘from

kalpa to kalpa,' 'establishing names according to the age,' and 'a thousand differences and myriad variations, all are my body.' Forms and names change with beings' circumstances, while sacred teaching continues through them. Revelation of scripture and salvation therefore connect with True Writs and cosmic renewal.

'Yang Nine and Hundred Six' further explains imbalance and catastrophe in cosmic qi cycles. Scriptures distinguish heavenly and earthly changes by saying: 'Heaven's adversity is called Yang Nine; earth's deficiency is called Hundred Six.' Numbers concerning heavenly gates, earthly mechanisms, and greater and lesser kalpas express their rhythms. Heavenly gates concern stars and heavenly qi; earthly mechanisms concern earthly qi, waters, mountains, and rivers. Cosmic movement, formation and destruction, and human calamity have corresponding accounts; their numbers must be understood in their respective textual contexts and units. Heavenly gates use circuits, earthly mechanisms use measures, and cosmic cycles use kalpas, each at different scales. They cannot simply be combined into one chronology. Together, they explain how order becomes imbalance and is renewed through restored qi cycles and reappearing True Writs. Humans belong to this cosmic relationship.

Parental conception explains visible conditions of human birth; receiving qi and form and the union of body and spirit explain its connection with cosmic generation. The teachings therefore emphasize caring for body and spirit while asking why desires, misconceptions, and habits drive people. Texts on the five kalpas also connect deteriorating minds, rivalry for fame, jealousy, harm, and injury to life with changing world cycles. Precepts, compassion, and good works become practical responses to sacred order.

The Benji jing and related teachings explain life's circulation through the Two Halves: subtle intermingling outside the realms and attachments within the Three Realms and evil paths together explain entry into birth and death. Inside the realms means conditions of rebirth such as the Desire,

Form, and Formless Realms; outside them concerns subtle bonds that remain beyond those conditions. ‘Half’ is relative to this whole. ‘Intermingling’ here indicates the arising together of subtle consciousness and conditions of birth and death. Deepening distinctions and grasping draw life into heavier bondage. Cosmic generation and life's circulation have their own explanations, but cultivation still needs to connect world, body, mind, and birth and death. Consciousness and qi transformation are related in this account. Bodies, perception, thoughts, and actions develop through conditions, so defilement cannot be removed merely by changing residence. Caring for the body and calming spirit support contemplation; contemplation and precepts purify spirit and qi, concretely joining cosmic generation with life's return to its source.

Returning to the source removes these bonds layer by layer. Precepts stop wrongdoing; good works and repentance improve body, speech, and mind; contemplation examines misconceptions and attachment; concentration and wisdom remove finer defilement. Receiving and wearing True Writs, reciting scriptures, and participating in purification rites respond to the Celestial Worthy's teaching within a lineage. Daoist cosmology thus joins world and human life: although heaven and earth form and decay and beings undergo birth and death, Dao's source, renewed scripture, and continuing salvation still provide a path back to the source and toward attaining Dao.

11. 道教所说的“炁”是什么？

炁是道教解释天地生成、生命活动和神圣应化的重要概念。可以先理解为：万物由炁凝聚、分化和运行而形成，人的形体与神的活动也在炁化中相互联系。古籍中的“炁”和“气”常有通用，具体含义要看经文正在讨论天地、人身，还是天尊的教化。

“元炁”的“元”表示本原。经典说，道显化为炁，炁再分化为清浊、阴阳和不同形质，天地生命由此逐渐成形。有的经书以玄、元、始三炁及九炁说明这一过程。名称和数目各有背景，共同的问题是：世界怎样从尚未分判的根源，成为形态各异的万物。在人身中，炁又把身体与精神活动连起来。呼吸、饮食、动作、情绪和心神的安定，都被放在形、炁、神相依的关系中理解。因此，养形、炼炁、安神往往需要相互配合。不同传承的导引、服炁、存思与内丹，各有经诀和次第，不能从一个炁字推出所有方法。

经教还说天尊布炁、生育万物，以炁回应众生的求道。这时，炁具有神圣生化和接引的意义。灵宝经教又说元炁凝结为真文，使天地秩序与经教显现。炁说明生成和变化，真文说明秩序与教化，二者共同表达道怎样进入世界。

修道中的炁也与返本相连。经教以清虚之炁说明清净根源，又讨论众生怎样进入染着、怎样通过修习返归清虚。“清虚”是清净而无所拘执的意思。炁的说明因此有两个相连方向：一面讲生命怎样形成，一面讲生命怎样得以转化。

炁既不能只理解为鼻口呼吸的空气，也不宜直接等同于现代物理学某一种能量。它在道教中承担的是传统宗教与生命论的解释。初学者把握其贯通作用，便能明白道教为什么把天地、人身、炼养与天尊教化放在同一关系中讨论。

说炁的清浊，也会涉及修习的深浅。调养身体与安定心神可以互相资助，观照又使人察觉欲念怎样牵动神炁。所谓炼炁因此有养生与修道的层次，须连同德行、智慧和生命归向理解。

11. What does Daoism mean by qi?

Qi is important in Daoist explanations of cosmic formation, life, and sacred manifestation. Initially, it can be understood as that through whose gathering, differentiation, and movement things take form; bodily form and spiritual activity are also connected through qi transformation. Ancient texts often use the characters 炁 and 气 interchangeably. Their precise meaning depends on whether a passage concerns the cosmos, the human body, or the Celestial Worthy's teaching.

In primordial qi, ‘primordial’ indicates the source. Scriptures say that Dao manifests as qi, which differentiates into clarity and turbidity, yin and yang, and different forms and qualities, gradually forming cosmic life. Some explain this through three qi—mysterious, primordial, and initial—and nine qi. Names and numbers have particular backgrounds, but address a common question: how an undifferentiated source becomes diverse things. Within humans, qi connects bodily and mental activity. Breathing, eating, movement, emotions, and mental steadiness are understood through the interdependence of body, qi, and spirit. Nourishing the body, refining qi, and calming spirit therefore usually work together. Guiding and stretching exercises, ingesting qi, visualization, and internal alchemy have different instructions and sequences in different transmissions; the word qi alone cannot establish all their methods.

Teachings also describe the Celestial Worthy distributing qi to generate things and responding through qi to beings seeking Dao. Qi here has meanings of sacred generation and guidance. Lingbao teachings say primordial qi condenses into True Writs, connecting cosmic order with revelation. Qi describes generation and change; True Writs describe order and teaching. Together they express how Dao enters the world.

Qi in cultivation also connects with returning to the source. Teachings use clear, empty qi to describe the pure source and discuss beings' entry into

defilement and their cultivated return. ‘Clear emptiness’ means purity free from grasping. Qi thus explains two connected directions: how life forms and how it can be transformed.

Qi cannot be understood merely as air breathed through mouth and nose or directly equated with a particular energy in modern physics. In Daoism it belongs to traditional religious explanations of life. Grasping its connecting role helps beginners understand why heaven, earth, human bodies, cultivation, and the Celestial Worthy's teaching are discussed together.

The clarity and turbidity of qi also concern depth of cultivation. Bodily care and mental steadiness support each other; contemplation notices how desires disturb spirit and qi. Refining qi therefore includes both nourishing life and cultivating Dao, understood together with conduct, wisdom, and life's ultimate direction.

12. 阴阳在道教中重要吗？

重要。阴阳是道教说明炁怎样分化、事物怎样相互联系和变化的基本概念。日月、四时、清浊、升降以及人身活动，都可以从阴阳的关系加以理解。《道德经》说“万物负阴而抱阳，冲气以为和”，强调相互配合而成和合。

阴阳具有相对性。例如，说动与静时，可从阳与阴理解；说内与外、上与下，又是在另一种关系中使用这些名称。同一事物换一个角度，阴阳位置也可能变化。经教还讲阴中有阳、阳中有阴，提醒人看到双方相互包含、共同作用。

阴和阳都不能固定认作善或恶。天气炎热时需要清凉，寒冷时需要温暖；身体活动以后需要休息，长久静止以后也需要适度活动。这样的例子有助于理解“和”的用意：须看所处条件，调节相互关系。道教进一步用这种思路解释天地炁运和人身炼养。

经典的生成叙述以阴阳说明混元如何分判、天地怎样成形，又联系五行、四时与万物。人禀天地之炁，也被看作这种运行的一部分，养生因而重视时宜和形神协调。世界的成坏及劫运，又说明这些炁运关系会变化。

在根本义理中，道并不局限于阴或阳。阴阳帮助解释生化，修道还要理解心识、业与执着怎样形成生死系缚。前面所说“两半”，也须连同这些关系来读。明白阴阳的重要性，同时知道它在整套经教中的用途，才不至于把所有问题都简化成阴阳相配。

因此，调和阴阳可以作为养生与修学的助缘，返本还要继续解除爱憎和执著。经教由生化谈到离染，使学人既照顾身心运行，也知道和合安定以后仍有深入观照的道路。

12. Are yin and yang important in Daoism?

Yes. Yin and yang are basic concepts explaining qi's differentiation and things' relationships and transformations. Sun and moon, seasons, clarity and turbidity, rising and falling, and bodily activity can all be understood through them. The Daodejing says that ‘the myriad things carry yin and embrace yang, blending qi to achieve harmony,’ emphasizing their cooperation.

Yin and yang are relational. Movement and stillness can be understood through yang and yin; inside and outside, or above and below, use the names in another relationship. The same thing's yin or yang position can change with the perspective. Teachings also describe yang within yin and yin within yang, drawing attention to mutual inclusion and joint activity.

Neither yin nor yang is inherently good or evil. Hot weather calls for coolness, cold weather for warmth; activity calls for rest, prolonged stillness for suitable movement. Such examples clarify harmony: relationships are adjusted according to conditions. Daoism extends this thinking to cosmic qi cycles and bodily cultivation.

Scriptural accounts use yin and yang to explain differentiation of the primordial state and formation of heaven and earth, connecting them with the Five Phases, seasons, and things. Humans receive cosmic qi and belong to its movement, so nourishing life attends to appropriate timing and bodily and spiritual coordination. Cosmic formation, decay, and kalpas show that these relationships also change.

In fundamental doctrine, Dao is not limited to either yin or yang. These explain generation, while cultivation also examines how consciousness, karma, and attachment produce bondage in birth and death. The Two Halves discussed earlier must likewise be read with these relationships. Recognizing both the importance and specific functions of yin and yang prevents reducing every question to their pairing.

Harmonizing yin and yang can support nourishing life and cultivation; returning to the source further requires removing love, hate, and attachment. Teaching proceeds from generation to freedom from defilement, encouraging care for bodily and mental activity while showing that harmony and steadiness lead onward to deeper contemplation.

13. 什么是“三界”？

本书所讲的三界，是欲界、色界、无色界。它们说明众生因业而生、因染着而流转的三类生命境域，也表示不同深浅的系缚。道经以三界讲诸天和众生处境，同时引导修道者认识：欲望减轻、境遇提高以后，还可能留有哪些障碍。

欲界以感官欲望和爱憎牵引为主要特征。人容易因吃穿、名声、财物和关系发生追逐与争执。色界已远离部分粗重欲念，仍有微妙形质。这里的“色”主要指形质，不能只按颜色或色情理解。无色界超出下界粗重形色，仍有相应心识和微细执着。

可以用修心经验帮助理解这种深浅差别：不再追逐某种享受以后，可能又执着自己安静的心境；不在意外在形象以后，可能仍抓住“我已很高明”的认识。三界具有经教中的实际境域意义，这些例子则帮助人明白，粗重欲望与微细取著并不一样。

在《灵宝经》的义理之中，以三十二天安排相关层次：欲界六天，色界十八天，无色界四天，共二十八天；其上还有四种民天。道教另有九天、三十六天等叙述，各有经文背景。读者应先看每套安排怎样联系业果和修行，再理解诸天的名称。

善行和相应修习可以感得较好的受生处境，经教也提醒，三界中的天福仍可能受业与运数拘束。“超出三界”意味着不再由这些染着牵引生死。因此，三界既解释众生所处的世界，也指出修道为什么要从持戒行善继续深入到观照与智慧。

没有粗重形体或欲望，也未必等于究竟自由。若心仍执着自己的清静、能力或高寿，流转之因就还需要解除。真一、太一等道果之说，正将修行继续引向微细离染、智慧与济度的圆满。

13. What are the Three Realms?

The Three Realms discussed here are the Desire Realm, Form Realm, and Formless Realm. They describe three domains where beings are born through karma and circulate through attachment, indicating different depths of bondage. Daoist scriptures use them to discuss heavens and beings' circumstances and to show what obstacles may remain after desires lessen and circumstances improve.

The Desire Realm is characterized chiefly by sensory desires and attraction and aversion. Food, clothing, reputation, possessions, and relationships readily provoke pursuit and conflict. The Form Realm is free from some coarse desires but retains subtle form. ‘Form’ here means bodily or material form, rather than color or sexuality. The Formless Realm goes beyond the lower realms' coarse forms, but corresponding consciousness and subtle attachments remain.

Experiences of cultivating the mind can illustrate these differences: after abandoning a pleasure, one may become attached to mental calm; after ceasing concern for outward appearance, one may still cling to ‘I am highly accomplished.’ The Three Realms have actual cosmological meanings in scripture, while these examples explain the distinction between coarse desires and subtle grasping.

Lingbao doctrine arranges relevant levels through thirty-two heavens: six in the Desire Realm, eighteen in the Form Realm, and four in the Formless Realm, totaling twenty-eight; above them are four Seed-People heavens. Daoism also has accounts of nine or thirty-six heavens, each with a scriptural background. Readers should first understand how each arrangement connects karmic results with cultivation, then study heavenly names.

Good works and corresponding cultivation can bring favorable conditions of rebirth, but scripture warns that heavenly blessings within the

Three Realms may remain bound by karma and cosmic cycles. Passing beyond the Three Realms means birth and death are no longer driven by these attachments. The realms thus explain beings' world and why precepts and good works must deepen into contemplation and wisdom.

Freedom from coarse bodily form or desires does not necessarily mean ultimate freedom. Attachment to one's stillness, abilities, or longevity still leaves causes of circulation to remove. True Unity and Great Unity lead practice onward toward freedom from subtle defilement and completeness in wisdom and salvation.

14. 什么是“五道”？

五道是天道、人道、地狱道、畜生道和饿鬼道，说明众生随不同业力经历的生命处境。这里的“道”有趋向、道路之意。“业”是有意的身口意活动及其影响；“果报”是这些活动在因缘中形成的结果。经教用五道说明善恶行为与生命苦乐的关系。

天道中的生命有较优胜的福报和条件；人道苦乐兼有，能够闻经、受戒和修道；地狱道描述受罪苦拘系的境遇；畜生道涉及相应生命形态及其苦难；饿鬼道以匮乏、饥渴和求而难得表现苦报。不同经文对这些处境有不同描写。

五道放在轮回的关系中理解。“轮回”是众生随业在不同生命处境中反复受生；某一处境因此不是永远固定的身份。善恶行动、所养成的习气及新的修行因缘，都与后来趋向有关。经教以五戒生人、十戒生天等说法鼓励止恶行善，强调现在的行动可以改变生命方向。

有的道经说六道，在五道之外另列鬼神道等，具体分类须依文本理解。寿命、能力或地位超过凡人，并不能单凭这一点判定已经解脱，还要看是否离开业与染着的牵引。

五道之说始终与济度相连。天尊的慈悲进入苦难境域，修道者也把发愿、诵经、施食与荐拔推及各种生命。众生虽处于苦报，仍与道相通，仍有获得教化和转变的可能。了解五道，应使人更慎重地对待自身言行，也更愿意救助苦难中的生命。

五道说明受生的苦乐差别，位业说明修道的实际深浅，两者共同帮助人认识生命。一个人可以在现有人身中积极改行、闻经和观修；关怀其他生命时，也应以其能够离苦受教为方向。

14. What are the Five Paths?

The Five Paths are the heavenly, human, hell, animal, and hungry-ghost paths. They describe the conditions beings experience through different karmic forces. ‘Path’ here means a direction or course. Karma means intentional activities of body, speech, and mind and their effects; recompense means their results arising through conditions. The Five Paths explain the relation between conduct and life's suffering and happiness.

The heavenly path offers greater blessings and favorable conditions; the human path combines suffering and happiness with opportunities to hear scripture, receive precepts, and cultivate Dao; hell describes confinement in punitive suffering; the animal path concerns corresponding forms of life and their difficulties; and hungry ghosts express painful recompense through deprivation, hunger, thirst, and frustrated seeking. Different scriptures describe these conditions differently.

The Five Paths belong to the framework of rebirth: beings repeatedly receive birth in different conditions through karma, so a particular condition is not an eternally fixed identity. Actions, established habits, and new opportunities for cultivation all influence future direction. Statements such as five precepts leading to human birth and ten precepts to heavenly birth encourage stopping evil and doing good, emphasizing that present action can change life's course.

Some scriptures describe Six Paths, adding a path of spirits or another category. Classification depends on the text. Lifespan, abilities, or status exceeding ordinary humans does not alone establish liberation; one must also ask whether karma and defilement still exert their pull.

The Five Paths remain connected with salvation. The Celestial Worthy's compassion enters suffering domains, and practitioners extend vows, recitation, food offerings, and deliverance rites to different lives. Even beings experiencing painful recompense remain connected with Dao and

able to receive teaching and change. Understanding the Five Paths should foster careful conduct and a willingness to help suffering life.

The Five Paths explain differences in suffering and happiness at birth; stages and corresponding practices explain actual depth of cultivation. Together they clarify life. A person can change conduct, hear scripture, and practice contemplation within the present human body; care for other beings should also aim at helping them leave suffering and receive instruction.

15. 道教怎样理解“人”？

道教把人理解为禀受道炁、形神和合，又具有道性、能够修道成真的生命。身体使人能够感知和行动，心识使人形成认识、意愿与习惯，道性则说明生命的根本与道相通。理解人，既要看这份生命怎样形成，也要看人为什么陷入生死，以及怎样解除系缚、返归清净。

《本际经》以“烟煴之炁起自虚无”说明生命形成的微细因缘，又以色聚、识聚、想聚、心聚、行聚说明身心活动怎样逐渐聚合。这些“聚”也称“五荫”：聚，着重说明条件相续、渐渐坚成；荫，着重说明这些活动在迷惑中怎样遮蔽真实本性。《道教义枢》又以“初念起惑”“初一念始生倒想”等语说明流转的开端。结合这些论述，可以把整个过程概括为颠倒聚、色聚、识聚、想聚、心聚、行聚、妄想聚、生死聚八个环节，称为“八聚缘起”。这是依据相关经文作的归纳，有助于把人的形成、迷惑与生死联系起来理解。

第一，颠倒聚。所谓“初念起惑”，是生命在起念时发生误认与执取，烦恼由此开展。“颠倒”包括把变化的身心和外物当成固定常住，把暂时的得失认作自己的全部。“初念”指出这种误认在流转中的起始作用。众生无始以来反复如此，既因迷惑进入生死，又在生死经验中加强迷惑，所以这一环节也是循环重新展开的起点。

第二，色聚。在因缘流转中，炁不断运行，形体渐渐形成；进入父母胞胎以后，眼、耳、鼻、舌、身、意等认识与活动的条件逐渐具足。这里的“色”主要说明有形身躯及其相关条件。身体使生命能够接触世界，也成为闻经、行善、礼拜和修习的依托。因此，道教重视养护形神，使这份生命能够持续用于行道。

第三，识聚。眼耳等接触外境，便发生看见、听闻和认识的作用。例如，看见一件物品，认出它是什么；听见一句话，知道对方在说什么。这些识念与既有经验相续，使外境进入自己的认识。人在此过程中，也可能把有限的认识当成事物的全部真实。“无量知见作生死本”提醒人，认识一旦同误认、执取结合，便会不断增加流转的因缘，修道因此须省察自己怎样认识世界。

第四，想聚。认识进一步引出分别、命名、追想和推测。看见某件物品以后，想到它的价值、用途，又想到“我也应该拥有”。此时，人已在现前所见之外增添许多想象。若不断追随这些想法，便容易把自己的解释认作事实，使欲求与担忧继续增长。

第五，心聚。随着分别计较，喜爱、厌恶、接受与排斥等取舍生起，善恶、美丑等区别也进入心中。这里尤其要察看，自己是否被爱憎牵引，把合乎私欲的认作好，把妨碍自己的认作坏。修道仍须辨明善恶，并以经戒调整这种夹杂私欲的判断，使心逐渐归向慈仁与清净。

第六，行聚。意念推动行为，行为又形成习惯和业，带来相应的罪福后果。例如，由“我想得到”转为争夺，由“我受了委屈”转为报复；这些言行反复发生，习气便更加牢固。善行同样会形成善因，因此，这一环节既说明业怎样相续，也指出人能够通过改过、止恶和行善改变流转的条件。

第七，妄想聚。经过前面诸聚的反复相续，误认逐渐坚固。人把身体、认识、情绪和欲求合在一起，执为一个固定的“我”，又把眼前世界认作真实常住。于是，保护“我所有”的念头越来越强，难以察觉自己的判断如何由因缘形成。这就是五荫“荫盖真性”的重要含义：身心活动遮住了对生命真实根源的认识。

第八，生死聚。妄想与业不断相续，众生便受其牵引，在不同生命境遇中流转。经文说诸聚“稍相聚合，而得坚成”，又说众生因此“漂浪苦海，不能自出”。生死经验又会引起新的爱憎与执取，重新进入颠倒与造业的过程。所谓缘起，就是说明这些环节相互依存、前后相续，形成反复发生的生死系缚。

现实身心因这些条件和合而成立，经教因而称其为“假人”。“假”是借缘暂成的意思：身体依赖饮食和环境，认识依赖感官和经历，情绪、性格与习惯也会改变。人真实地生活、行动并承担后果，却不能把某一部分经验认作永远不变的自己。明白和合，有助于松开对身心与外物的强烈占有。

人又具有道性，所以这些系缚能够通过修习解除。持戒与行善先改变造业的行为，忏悔帮助人反省和停止重复，观照使人察觉颠倒分别，定慧则进一步解除深层执著。天尊教化、经典与师者指导，使这种转化获得持续的条件。道教也把“人”与“仁”联系起来，以慈仁和行道说明为人的责任。人的价值由此在修行中展开：珍惜形神，承担因果，修正习气，并以慈仁帮助众生，使生命从迷惑流转走向返本成道。

这一理解也为形炁神的修习提供依据。形体与心识因炁化而相通，行善、安神和炼养能够共同改善修学条件，观照则继续解除把和合身心执为固定之我的误认。人的价值与成仙的可能，便在这些相连的实践中展开。

15. How does Daoism understand the human being?

Daoism understands humans as receiving Dao-qi, combining body and spirit, possessing Dao-nature, and being able to cultivate Dao and attain perfection. The body enables perception and action; consciousness develops understanding, intentions, and habits; Dao-nature means life's root remains connected with Dao. Understanding humans requires considering formation, bondage in birth and death, and removal of bonds to restore purity.

The Benji jing describes subtle conditions of formation as ‘qi of intermingling arising from empty nonbeing’ and explains progressive gathering through form, consciousness, conception, mind, and action aggregates. These are also called the Five Obscurations. ‘Aggregate’ emphasizes continuing conditions gradually becoming established; ‘obscuration’ emphasizes how these activities conceal true nature in delusion. The Daojiao yishu describes circulation beginning with ‘delusion arising in the first thought’ and ‘inverted conceptions first arising with the first thought.’ Together, these accounts can be summarized as eight links: inversion, form, consciousness, conception, mind, action, deluded thought, and birth and death. This ‘conditioned arising of eight aggregates’ is a synthesis of related scriptures that connects human formation, delusion, and birth and death.

First, the aggregate of inversion. Delusion arising with the first thought means mistaken understanding and grasping occur as thought arises, developing afflictions. Inversion includes treating changing body, mind, and objects as permanent and taking temporary gains and losses as one's whole self. ‘First thought’ identifies its initiating role in circulation. Beings repeat this from beginningless time: delusion brings birth and death, whose experiences strengthen delusion. This link is therefore also where the cycle restarts.

Second, the form aggregate. In conditioned circulation, qi moves and bodily form gradually develops. Within the parents' womb, the conditions for awareness and action—eyes, ears, nose, tongue, body, and mind—become established. Form mainly means the visible body and its conditions. The body enables contact with the world and supports hearing scripture, good works, worship, and cultivation. Daoism therefore cares for body and spirit so life remains available for practicing Dao.

Third, the consciousness aggregate. Contact between senses and external conditions produces seeing, hearing, and recognition: recognizing an object or understanding someone's words, for example. These cognitions continue from prior experience and bring external conditions into understanding. People may also mistake limited knowledge for complete reality. ‘Countless views and understandings become the root of birth and death’ warns that cognition joined with misconception and grasping multiplies conditions of circulation. Cultivation therefore examines how one understands the world.

Fourth, the conception aggregate. Recognition produces distinctions, names, recollections, and speculation. Seeing an object leads to thoughts about its value and use, then ‘I should have it too.’ Imagination has now been added to what is present. Following these thoughts continually makes one mistake interpretation for fact and increases desire and worry.

Fifth, the mind aggregate. Discrimination and calculation give rise to liking, dislike, acceptance, and rejection, with distinctions such as good and evil or beauty and ugliness. One must especially examine whether attraction and aversion turn what serves private desire into ‘good’ and what obstructs it into ‘bad.’ Cultivation still distinguishes good from evil, while scriptures and precepts adjust judgments mixed with selfish desire and orient the mind toward compassion and purity.

Sixth, the action aggregate. Intentions drive behavior, which produces habits and karma and corresponding harmful or beneficial results. Wanting

becomes taking by force; feeling wronged becomes revenge. Repeated conduct strengthens habits. Good deeds likewise establish good causes. This link both explains continuing karma and shows how correcting faults, stopping evil, and doing good can change the conditions of circulation.

Seventh, the deluded-thought aggregate. Repetition of the preceding aggregates solidifies misconceptions. Body, knowledge, emotions, and desires are combined and grasped as a fixed ‘I,’ while the present world is taken as permanent reality. The wish to defend ‘mine’ intensifies, obscuring how judgments arise through conditions. This is an important meaning of the Five Obscurations ‘covering true nature’: bodily and mental activities conceal life's real source.

Eighth, the birth-and-death aggregate. Continuing delusion and karma drive beings through different life conditions. The scripture says the aggregates ‘gradually gather together and become firmly established,’ leaving beings ‘adrift in the sea of suffering, unable to emerge themselves.’ Experiences of birth and death produce new loves, hates, and grasping, restarting inversion and karmic action. Conditioned arising means these links depend on one another and continue sequentially, repeatedly forming bondage in birth and death.

The present body and mind exist through these combined conditions, so the teachings call them a ‘provisional person.’ Provisional means temporarily established through conditions: the body relies on food and environment, knowledge on senses and experiences, while emotion, character, and habits change. People truly live, act, and bear consequences, yet no part of experience can be taken as an eternally unchanging self. Understanding combination helps loosen possessiveness toward body, mind, and objects.

Humans also possess Dao-nature, allowing cultivation to remove these bonds. Precepts and good deeds first change karmic behavior; repentance supports reflection and ending repetition; contemplation reveals inverted

distinctions; concentration and wisdom remove deeper attachment. The Celestial Worthy's teaching, scriptures, and teachers provide sustained conditions for transformation. Daoism also connects ‘human’ with ‘benevolence,’ explaining responsibility through compassion and practicing Dao. Human value unfolds in cultivation: caring for body and spirit, accepting causal responsibility, correcting habits, and compassionately helping beings move from deluded circulation toward returning to the source and attaining Dao.

This understanding also grounds cultivation of body, qi, and spirit. Qi transformation connects bodily form and consciousness; good works, calming spirit, and refinement improve conditions of learning together. Contemplation continues removing the mistaken grasping of a composite body and mind as a fixed self. Human value and the possibility of immortality unfold through these connected practices.

16. 什么是“道性”？

道性是众生与万物不离于道的真实之性，也说明众生为什么有成道的可能。“性”在这里关涉真实根源。一个人的经历、情绪和身体不断变化，这些变化并不能使其完全脱离道；烦恼虽遮蔽认识，也没有断绝返本的道路。

经教说“显时说为道果，隐时名为道性”。可以这样理解：人在迷惑中，清净真实未被认识，称为隐；修习成熟、智慧圆满，这份真实得到显发，称为道果。迷惑与觉悟的处境不同，生命所依的根本相通。道性与道果由此联系起来。

本来有道性，为什么仍须修行？就像听说自己可以改掉暴躁，并不表示已经能够平静应对每次冲突。有得道的可能，与实际去除烦恼，是两件相关而不同的事。经教、戒律、善行和观照，正使可能渐渐成为现实转化。知道本性清净，应使人更有信心精进。

道性也不能被想成身体里藏着的一颗小物件。经教用“不色不心”“非有非无”提醒人：它不能单凭某种形质或某一个念头被框定，也不能因找不到一个有边界的对象便说它全无。“真实空”中的空，是没有可以独立抓住、永远固定的自体；道性又与觉悟和济度切实相通，因此不落于一切皆无的理解。这套说法要解除人的固执。有人把一时清静的感觉认作道性，便会不断追求重现那种感觉；有人觉得道性摸不着，便否定一切修行。经教引导人通过实际观照认识身心，同时放下把某一经验或名称当成全部真实的习惯。

经教还从五个方面说道性。正中性，说明真实不偏于执有、执无两端；因缘性，说明师者、经教和适宜境遇能够帮助悟道；观照性，说明通过察看身心而生起正确认识；智慧性，说明成熟的觉悟与明达；无为性，说明究竟解除烦恼后的自在。它们把根源、助缘、方法与道果连成一条道路。

“众生皆有道性”又带来怎样的关怀？一个人即使长期作恶或陷于困苦，仍有改过、受教和离苦的可能。慈悲因此愿意帮助尚在迷惑

中的生命，为它们创造转变的条件。道性之说同时肯定希望和责任：不因缺点绝望，也要认真停止伤害、持续修习。

道性是否只属于人？相关经教明确说，含识众生乃至草木、瓦石皆有道性，因为大道无所不在。“含识”是具有感知、心识的生命。道性遍在，说明万物不离道的根源；人的闻经、发愿和观照能力，则说明人有可以主动修学的条件。石头与人不按同样方式修行，这些差别仍须承认。

初学者理解道性，最有用的是记住它怎样联系自己的生活：眼前的习气没有穷尽生命的可能，天尊的接引与经教的开示能够帮助转化，而自己的行持使这种帮助真正进入生命。道性因此与持续学道、修道和度人相连。

由此可以理解成仙的层次。延寿与生天能改善修学条件，道性显发则关涉智慧和离染的深入；究竟道果又与慈悲应物相通。肯定众生本具道性，同时认真辨明位业，能够使修道的希望与实际功夫相互支持。

16. What is Dao-nature?

Dao-nature is the true nature through which beings and things are inseparable from Dao; it also explains the possibility of attaining Dao. Nature here concerns the true source. Changing experiences, emotions, and bodies cannot wholly detach a person from Dao. Afflictions obscure understanding without cutting off return to the source.

The teachings say: ‘When manifest, it is called Dao's fruition; when concealed, it is called Dao-nature.’ In delusion, pure reality is unrecognized and is called concealed; mature cultivation and complete wisdom reveal it as fruition. Delusion and awakening are different conditions, while their fundamental basis is connected. Dao-nature thus relates to Dao's fruition.

Why cultivate if Dao-nature is already present? Knowing one can overcome a bad temper does not mean calmly handling every conflict. The possibility of attaining Dao and actually removing afflictions are connected but different. Scriptures, precepts, good works, and contemplation gradually turn possibility into actual transformation. Knowing that one's nature is pure should strengthen confidence and effort.

Dao-nature should not be imagined as a small object hidden inside the body. Expressions such as ‘neither form nor mind’ and ‘neither being nor nonbeing’ indicate that no material quality or particular thought confines it, while failure to locate a bounded object does not prove its absence. Emptiness in ‘true emptiness’ means there is no independently graspable, eternally fixed self-substance. Dao-nature nevertheless connects with awakening and salvation, so this is not a claim that everything is nothing. These teachings release rigid grasping. Someone who mistakes a passing feeling of stillness for Dao-nature will keep seeking that feeling; someone who rejects Dao-nature because it cannot be touched may reject all cultivation. Actual contemplation examines body and mind while releasing the habit of treating one experience or name as the whole of reality.

The teachings also discuss Dao-nature in five aspects. Nature of the true middle avoids extremes of grasping at existence and nonexistence;

nature of supportive conditions concerns teachers, teachings, and suitable circumstances assisting realization; contemplative nature concerns right understanding through observing body and mind; wisdom-nature concerns mature awakening and clear comprehension; nonaction-nature concerns ultimate freedom after afflictions end. These connect source, supporting conditions, method, and fruition into a path.

What care follows from saying all beings have Dao-nature? Even someone long involved in wrongdoing or hardship can change, receive instruction, and leave suffering. Compassion therefore helps deluded lives by creating conditions for transformation. Dao-nature affirms both hope and responsibility: do not despair over faults, but seriously stop harm and sustain practice.

Does Dao-nature belong only to humans? Related teachings explicitly extend it to conscious beings, plants, tiles, and stones because Dao is everywhere. Conscious beings have perception and awareness. Universal Dao-nature means all things remain connected with Dao's source; human capacities for hearing scripture, making vows, and contemplation provide conditions for intentional cultivation. Stones and humans do not cultivate in the same way; these differences remain.

For beginners, Dao-nature is most useful when connected with life: present habits do not exhaust life's possibilities; the Celestial Worthy's guidance and scripture can help transformation; and personal practice allows that help to enter life. Dao-nature thus connects with continuing learning, cultivation, and saving others.

This clarifies levels of immortality. Longer life and heavenly birth improve conditions of cultivation; revealing Dao-nature concerns deeper wisdom and freedom from defilement; ultimate fruition connects with compassionate responsiveness. Affirming beings' inherent Dao-nature while carefully distinguishing stages allows hope and actual effort to support each other.

17.“成仙”是什么意思？

成仙是道教对修道所成就的生命转化的一类称呼。《道教义枢》以“迁升改化”解释仙，说明生命能够通过修习改变原有处境。这种改变有不同层次：可以是养护形体、延长寿命，可以是形炁神的炼化和受生境域的提升，也可以深入到生命存在方式的改变，解除使众生反复生死的染着，归向与道合真的自在。

人的生命禀道炁而成，形体、心识和炁的运行相互关联，又具有不离于道的道性。身心一旦被妄想、爱憎和习气牵引，就不断造业、随业流转。成仙因而要同时考虑两方面：形神怎样得到保养和转化，生命怎样解除迷惑、显发智慧。只增加寿命，尚未说明这些系缚已经消失；修道所求的长生，也随境界深入而有不同意义。

《本际经》以三乘说明求道的深浅。小乘讲导引、丹药和延年地仙之道；中乘讲树德立功、清净三业、飞升诸天，并继续炼习信根；大乘则以“志度一切”“济他利物”为方向，修三洞法门，悟真实性，进而“证太一果，绍法王位”。“乘”是载人进修的道路，三乘说明所发愿心、所用方法和所得成就怎样相连。养生、行善、观照与度人，都在这条道路中获得位置。

《太上一乘海空智藏经》又列五种道果：“一地仙果，二飞仙果，三自在果，四无漏果，五无为果。”经文接着说：“是五道果，用心虽别，同趣一源。”五果各有修习重点，共同归向道；认识其差别，有助于理解成仙以后为什么还可能继续进修。

地仙果主要从延年养形说。经中讲静念守一、节制饮食、慈悲护生等行持，描写修行者居于名岳、身轻体健。这里的长生首先落实于有形生命，使人得到较好的修学条件。飞仙果进一步强调十善、守戒、端身正心和摄护六根。六根是眼、耳、鼻、舌、身、意；摄护六根，就是接触外境时减少贪逐与染着，使身心内外清明。

自在果强调形与心的自在。经中虽描写变化应现，仍要求持戒、修智和静心，达到“形虽感起，心如山岳”的状态。修行者能够应对

事物，心又不随外境轻易动摇。这种自在比单纯延寿深入，却仍须继续增长智慧。

无漏果着重断除烦恼、通达智慧，并说法利人。“漏”说明心向外攀缘、为欲望和邪见所牵的染着；“无漏”表示这些牵引得到解除。经中将修戒、学习妙典和济度众生相连，使智慧与德行共同成熟。无为果则是五果的究竟归向，以“寂境即是无为，无为即是寂境”说明清净与自在。这种寂静能随缘感应，生命不再由烦恼推动，却仍能教化、救苦。

五果与前面十信、十行、十回向、十转、真一、太一的位序，都说明修行有深浅。读者可以参照其离染、智慧和济度的进展，理解生命如何转化。它们出于不同经教，五果不能仅按数目套入四十二位，五种净戒也不能与五果强行逐项配对。

为什么要养生、延寿？人在尚未得道时，依形体闻经、受教、行善和修习；保养生命，使这些功夫能够持续。《神霄度人经》所说延生得道，正将生命的延续与求道联系起来。长寿提供时间和条件，学人仍要运用这些条件修戒、观心、增长智慧，并解除对寿命本身的贪著。

进一步说，道教所讲的“身”也有层次。有形身体是初学依托；经教又以精妙道炁说明炼化后的生命，以“至真无体，以道为身”说明最高的神圣真实。所谓以道为身，是生命与道相契，不再受一副有限形体拘束。前面讲天尊法身时所说智慧、清净和无碍教化，便与这里的究竟长生相通。“法界”指真实所贯通的整体，以法界为身的表达，也应从这种无碍意义理解。

真一与太一所指向的生命，因而超出了肉身活得更久的层次。真一着重返根、明见法身和出离深层系缚；太一则说明烦恼尽、通达无碍的究竟道果。经典描写长寿、飞升或无形，应连同其修行与智慧理解，不能只看外在变化。

可以依次把握长生的几个层次：有形之身得到保养，生命有更长的行持时间；以炁为身，说明形质经炼化而趋于精妙；以道为身，则

说明生命与神圣真实相契，智慧与作用不再受有限形体拘束。长生由此从寿命延续逐渐深入为存在方式的转化，最高归向与天尊法身的清净、自在相通。

道、经、师三宝使这份转化有可依的道路：天尊以圆满道果接引，经典说明方法和次第，师者帮助学人落实行持。成仙的意义也由此与慈悲相连。修行者所保养的生命、所增长的智慧和所得能力，都应用于护生、教化与济度，使自己的返本与众生的离苦共同展开。

17. What does attaining immortality mean?

Attaining immortality is a Daoist term for a kind of life transformation achieved through cultivation. The Daojiao yishu explains immortals through ‘ascending migration and transformative change,’ indicating that practice can alter life's existing condition. Changes occur at different levels: caring for the body and prolonging life; refining body, qi, and spirit and improving rebirth conditions; or transforming the mode of existence itself, removing attachments that cause repeated birth and death and moving toward freedom united with Dao.

Human life arises from Dao-qi. Body, consciousness, and qi movement are connected, and Dao-nature remains inseparable from Dao. Deluded thoughts, love and hate, and habits drive body and mind to produce karma and circulate through it. Attaining immortality therefore involves both care and transformation of body and spirit and removal of delusion to reveal wisdom. Increased lifespan alone does not establish that bonds have vanished. Long life sought in cultivation has different meanings as attainment deepens.

The Benji jing explains depth of seeking through Three Vehicles. The Lesser Vehicle concerns guiding exercises, elixirs, and the long-life path of earthly immortals; the Middle Vehicle concerns virtue, merit, purification of the three activities, ascent to heavens, and further cultivation of the roots of faith; the Great Vehicle takes ‘aspiration to save all’ and ‘helping others and benefiting things’ as its direction, practices the Three Caverns' methods, realizes true nature, and ‘attains Great Unity's fruition, succeeding to the King of the Teaching's position.’ A vehicle carries people forward; these three connect aspiration, methods, and achievement. Nourishing life, good works, contemplation, and salvation all find places within this path.

The Taishang yicheng haikong zhizang jing lists five fruits: ‘first, earthly immortality; second, flying immortality; third, freedom; fourth,

freedom from outflows; fifth, nonaction.' It adds: 'Though their intentions differ, these five fruits of Dao converge on one source.' Each has a particular emphasis, while all turn toward Dao. Their differences explain why further cultivation may follow immortality.

Earthly immortality chiefly concerns longevity and bodily nourishment. The scripture discusses still thought, guarding unity, moderation in eating, and compassionate protection of life, depicting practitioners living on sacred mountains with light, healthy bodies. Long life here primarily concerns embodied existence and improved opportunities for cultivation. Flying immortality further emphasizes the Ten Good Actions, precepts, upright body and mind, and guarding the six faculties: eyes, ears, nose, tongue, body, and mind. Guarding them reduces greedy pursuit and defilement in contact with external conditions, clarifying body and mind inside and out.

The fruit of freedom emphasizes freedom of form and mind. Despite descriptions of transformation and responsive manifestation, it requires precepts, wisdom, and stillness, reaching a condition where 'form responds and arises, while the mind is like a mountain.' Practitioners respond to things without easily being shaken. This goes deeper than longevity, but wisdom still needs to grow.

Freedom from outflows emphasizes ending afflictions, attaining wisdom, and teaching to benefit others. Outflows mean the mind's outward grasping under desires and mistaken views; their absence means these forces have been removed. The scripture connects precepts, study of wondrous texts, and saving beings, allowing wisdom and virtue to mature together. Nonaction is the ultimate direction of the five fruits, describing purity and freedom through 'the still realm is nonaction; nonaction is the still realm.' This stillness responds to conditions: life is no longer driven by affliction but can still teach and relieve suffering.

These five fruits and the earlier Ten Faiths, Ten Practices, Ten Dedications, Ten Transformations, True Unity, and Great Unity all explain

differences in cultivation. Readers can compare progress in freedom from defilement, wisdom, and salvation to understand transformation. Since they come from different teachings, the five fruits should not simply be fitted numerically into forty-two stages, nor should five kinds of pure precepts be forced into a one-to-one pairing with the five fruits.

Why nourish life and prolong it? Before attaining Dao, people depend on bodies to hear scriptures, receive instruction, do good, and cultivate. Caring for life allows this work to continue. The Shenxiao duren jing connects extended life with attaining Dao. Longevity provides time and conditions; learners must use them to cultivate precepts, contemplate the mind, grow in wisdom, and remove attachment to longevity itself.

Daoist ‘body’ also has levels. A visible body supports beginners; refined Dao-qi describes transformed life; and ‘ultimate reality has no fixed body, taking Dao as its body’ describes the highest sacred reality. Taking Dao as one's body means accord with Dao beyond confinement to a finite frame. Wisdom, purity, and unobstructed teaching described earlier through the Celestial Worthy's Dharma-body connect with ultimate long life here. The realm of the teaching, or dharmadhatu, means the totality pervaded by reality; taking it as one's body expresses this unobstructed meaning.

Life indicated by True Unity and Great Unity thus exceeds merely keeping the physical body alive longer. True Unity emphasizes return to the root, clear vision of the Dharma-body, and release from deep bonds; Great Unity describes ultimate fruition, exhausted afflictions, and unobstructed penetration. Descriptions of longevity, ascent, or formlessness must be read with cultivation and wisdom rather than outward changes alone.

Long life can be understood progressively: nourishing the visible body gives more time for practice; taking qi as the body indicates refinement of form toward subtlety; taking Dao as the body indicates accord with sacred reality, with wisdom and activity unrestricted by finite form. Long life

deepens from extended lifespan to a transformed mode of existence, ultimately connecting with the Dharma-body's purity and freedom.

The Three Treasures provide a dependable path for this transformation: Celestial Worthies guide through complete fruition, scriptures explain methods and stages, and teachers help put practice into effect. Immortality consequently connects with compassion. The life cared for, wisdom developed, and abilities attained should protect life, teach, and save, joining one's own return to the source with others' freedom from suffering.

18. 形、炁、神在道教修行中有什么意义？

形、炁、神说明同一生命的不同方面，也说明道教为什么把养身、修心和成道连在一起。形是生命呈现的身体与形质；炁是生成、维持和变化的基础；神关涉生命的知觉、灵明与统摄作用。人禀道炁而生，形神和合，能够接触世界、形成认识，也能够依教修道。

在凡人身上，三者相互维系。身体疲倦时，注意容易散乱；心里反复忧虑，呼吸、起居和身体状态也可能受到影响。道教因此同时重视饮食起居、动作呼吸，以及心念和欲望的调摄。在传统生命观中，身与心同处于炁化的关系，调养形炁可以帮助安神，安定心神也有助于形炁的协调。

“形为灵宅”把身体比作灵明所依的居处，“神为元灵”则强调生命的知觉和灵明。宅需要养护，居其中的神也需要安定。修习若使人更加躁动、强求和耗损，就须重新检查自己的用心与方法。贵生在这里有实际意义：身体使人能够读经、礼拜、行善和观修，养护它，是为了使行道有可靠依托。

神与炁的关系，还可以用“炁为神子，神为炁母”理解。经教借母子说明相生与相依，强调炁的运行受神的统摄，神的作用又有赖于炁。这里的神，不能只按一位外在神明理解；这里的炁，也不能只当作鼻口呼吸的空气。两个词正在说明生命怎样运行，须连同所依经法阅读。

为什么形神又会成为生死的处境？人的感官接触外境，心识随之认识、分别和取舍。爱憎若反复增强，就推动行为、积成习气和业。前面“五荫”所说色、识、想、心、行，说明这个过程；“两半”则把它推及由微细识业到三界染着的流转。身体与心识都在其中，所以返本也需要整顿整个身心。

持戒先减少伤害和耗散，行善与四等扩大慈仁，观照看清爱憎怎样发动，定使心渐安稳，慧使认识渐明。形炁神的炼养与这些行持相互支持。例如，安静调息有助于察觉念头，放下争胜又减少心神的纷扰；若一边养生，一边继续强烈贪求，身心仍会被旧有习惯牵动。

《神霄度人经》以“形炼为炁，炁炼合神，炼神合元，以无合道”描述由粗重趋向精妙的修炼。“炼”表示依经法持续调摄、净化和转变，使原有生命关系获得提升。其宗教意义包括形质的炼化，也包括神炁清净、智慧增长，最后归向大道。具体方法有相应师承和次第，不能只凭几句话自行拼成修炼程序。

内丹传统又常用精、炁、神说明性命修习。精通常关涉生命的精粹与生机，炁关涉运行，神关涉灵明；诸家对先天、后天等名称有具体解释。经教义学讨论“三一”时，又会在道果层面用精智、妙炁、神通说明智慧、神圣之身与无碍作用。这些用法有关联，也各有讨论层次，不能把凡人身体中的某种成分直接等同于天尊法身。

“身”随着修行也有不同说明。初学者依父母所生的有形身体行持，仙传和炼养经教又描写形体的迁化、炁身的精妙。究竟道果则以“至真无体，以道为身”说明生命不再受有限形质拘束。无体是没有可以把神圣真实圈定的固定形体；经教仍肯定显形、感应和救度的作用。

这便与前面天尊的本迹相通。法身说明与道同一的真实，应身、分身和化身说明这份真实怎样随缘教化。修行者从形神受缚走向清净无碍，成仙与长生也获得更深的意义。保养身体、炼化神炁和显发道性，是同一求道过程中的不同工作。

形、炁、神的修习最终还要进入济度。能够安顿自己，才更能照护别人；智慧减少误认，慈仁减少伤害；法师的内在修持又支持依经法护生、祈安和度亡。认识这三个概念，便能理解道教怎样从现有身心出发，逐步说明生命的形成、迷失、转化与成道。

18. What roles do body, qi, and spirit have in Daoist cultivation?

Body, qi, and spirit describe aspects of the same life and explain why bodily care, mental cultivation, and attaining Dao are connected. Body means life's bodily form and substance; qi is the basis of generation, sustenance, and change; spirit concerns perception, luminous awareness, and governing activity. Humans receive Dao-qi, combining body and spirit, encountering the world and developing understanding, and being able to cultivate through teaching.

The three sustain one another in ordinary people. Fatigue scatters attention; repeated worry may affect breathing, daily routines, and bodily condition. Daoism therefore attends to food and daily life, movement and breathing, and regulation of thoughts and desires. In this traditional view, body and mind belong to qi transformation together. Caring for body and qi helps calm spirit; mental steadiness supports their coordination.

‘The body is the dwelling of numinous awareness’ likens it to the home supporting spirit; ‘spirit is primordial numinous awareness’ emphasizes perception and luminosity. The dwelling needs care, and its resident spirit needs calm. Practices producing agitation, forcing, or exhaustion call for reconsidering intention and method. Valuing life is practical here: the body enables reading, worship, good works, and contemplation; caring for it provides a reliable basis for practicing Dao.

The relationship is also described as ‘qi is spirit's child; spirit is qi's mother.’ The mother-child image illustrates mutual generation and dependence: spirit governs qi's movement, while spirit's activity depends on qi. Spirit here does not simply mean an external deity, nor qi merely breathed air. Both concern life's activity and must be read with the relevant methods.

Why do body and spirit also become conditions of birth and death? Senses encounter the world, and consciousness recognizes, distinguishes, and chooses. Intensifying love and hate drive behavior and accumulate habits and karma. The Five Obscurations—form, consciousness, conception, mind, and action—explain this process; the Two Halves extend it from subtle conscious karma into attachments of the Three Realms. Body and consciousness both participate, so return to the source reorganizes the whole person.

Precepts reduce harm and dissipation; good works and the Four Equal Attitudes expand compassion; contemplation observes how love and hate begin; concentration steadies the mind; wisdom clarifies understanding. Refinement of body, qi, and spirit supports these practices. Quietly regulating breath, for example, helps notice thoughts, while relinquishing rivalry reduces disturbance. Strong greed maintained alongside bodily care still allows old habits to drive body and mind.

The Shenxiao duren jing describes movement from coarse to subtle through ‘refining form into qi, refining qi to unite with spirit, refining spirit to unite with the origin, and uniting with Dao through nonbeing.’ Refinement means sustained regulation, purification, and transformation according to scriptural methods. Its religious meanings include transformed bodily substance, purified spirit and qi, growing wisdom, and final orientation toward Dao. Particular methods have their lineages and sequences; a few phrases cannot be assembled independently into a complete program.

Internal alchemy commonly explains cultivation of nature and life through essence, qi, and spirit. Essence generally concerns life's refined basis and vitality; qi concerns movement; spirit concerns luminous awareness. Different schools specifically explain prenatal and postnatal terms. Doctrinal discussions of the Three Ones also use refined wisdom, wondrous qi, and spiritual powers at the level of fruition to explain wisdom,

the sacred body, and unobstructed activity. These uses are related but belong to different levels; a component of an ordinary body cannot be directly equated with the Celestial Worthy's Dharma-body.

Body also acquires different meanings through cultivation. Beginners practice through the visible body born from their parents; immortal biographies and cultivation texts describe bodily transformation and refined qi-bodies. Ultimate fruition is expressed as ‘ultimate reality has no fixed body, taking Dao as its body,’ beyond finite form. Having no fixed body means sacred reality cannot be confined to a bounded form; scripture still affirms manifestation, response, and salvation.

This connects with the Celestial Worthy's root and manifestations. The Dharma-body describes reality identical with Dao; responsive, divided, and transformation bodies explain its teaching according to conditions. Moving from bound body and spirit toward pure, unobstructed life deepens immortality and longevity. Bodily care, refinement of spirit and qi, and revelation of Dao-nature are different tasks within the same search for Dao.

Cultivation of body, qi, and spirit ultimately enters salvation. Being settled oneself improves care for others; wisdom reduces misconceptions and compassion reduces harm; ritual masters' inner cultivation supports scriptural methods of protecting life, praying for peace, and delivering the dead. These concepts explain how Daoism starts from present body and mind and gradually describes formation, delusion, transformation, and attainment of Dao.

三、修行、伦理与归趣

III. Cultivation, Ethics, and the Ultimate Goal

19. 什么是外丹与内丹？

外丹与内丹是道教炼养传统中两类重要方法，都以生命转化为目标，却有不同的材料和工夫。外丹主要在炉鼎中炼制外在药物，期望服食后延年、改形或成仙；内丹则在人身与性命中用功，以精、炁、神的炼化说明生命怎样由散乱、耗损趋向清净与完整。理解它们，应同时看所用方法、修习层次和最终归向。

外丹把药物变化与天地炁化相联系。古人观察矿物经过火炼、还原和反复变化，便设想借炼成的丹药改善身体，使生命坚固长久。丹法重视药物、配合、火候和时日，也常规定入山择地、斋戒祭告和师徒受授。因此，炼丹在当时既有探索物质变化的一面，也有完整的宗教背景：炼丹者希望通过神圣经法和天地相应的变化，使自身生命得到提升。

外丹文献保存了古代炼养与物质知识，也留下服丹受损的记载。汞、铅等丹料可能造成严重中毒，不能按古方自行炼制、服用。就修道而言，保养形体和延长寿命能够提供行持条件，仍须配合持戒、修善与智慧，才能进一步解除生死系缚。外丹的意义，因此需要放在道教贵生和求道的整体关系中理解。

内丹在发展中吸收了外丹的炉鼎、药物、铅汞、火候等语言，将其用于身心炼养。丹经所说的金丹，通常指精炁神凝合、性命修习所成的生命成就，不能只想成腹中出现一颗金属丸。炉鼎可以说明修炼的依托，药物可以说明所炼的精炁，火候可以说明用功的时机、进退与分寸。各书对这些名称有不同解释，须依具体丹经与师承理解。

全真丹经尤其重视“性命双修”。“性”关涉生命的灵明与真实本性，“命”关涉生命所禀的炁及其生机。《重阳真人授丹阳二十四诀》说“性者是元神，命者是元气”，又将道、经、师称为外三宝，

将精、炁、神称为内三宝。外三宝提供归向、经教和指导，内三宝说明自身用功的依托，两者在同一修道生活中相资。

双修的用意，是使修心与养命彼此配合。心长期追逐名利、忧惧得失，神便容易散乱；生活失节、过度耗损，也会妨碍安定与观照。反过来，减少贪求、守戒改过，有助于收摄心神；起居有节、养护形体，也为静修创造条件。内丹因此既重视身中工夫，也要求端正行为、调伏心念，使精炁神的修养不离德行与求道。

全真修习常从清静、降心与减少攀缘说起。《重阳立教十五论》所说的打坐，不仅是端身闭目，还要求在行住坐卧中保持心的安定。读经、礼拜、勤俭、少争、行善，以及依师指导的静坐，都是建立修炼基础的行持。所谓降心，是认出纷乱念头，不随它们不断追逐；已有过失则认真改正，使内在安定与外在行为逐渐一致。

丹经常区分先天与后天。可以先从根源与现实活动来理解：后天的呼吸、饮食、感知与思虑，是日常生命正在发生的作用；先天的说法，则追问这些作用所依的本原。修炼借现实身心入手，又希望返归更清净的根源。“逆炼”因此可以理解为把向外耗散的生命关系收摄回来，逐渐由纷乱趋于完整，而非拒绝身体、饮食和正常生活。

静坐时的安定还要延续到日常。若坐中暂时清静，遇人便争强、遇物便贪求，原有习气仍会牵动神炁。能否守信、少怒、容人和助人，因而也是观察性命修习的地方。丹经的清静，不只是离开事情以后获得舒适，而是逐渐使心在应事接物中少受私欲支配，让炼养所得支持真实生活中的修道与济人。

在这些基础上，丹经进一步讲精、炁、神的凝聚与转化。《大丹直指》等全真丹书以炼养、还丹、炼神合道说明渐次进修；后世又常用炼精化炁、炼炁化神、炼神还虚概括相关过程。“炼”是持续调摄与净化，“还”是返归根源。它们包含具体的身中修习，也表达生命由粗重趋向精妙的方向，各阶段的实际方法仍须依所学丹法分别说明。

丹经又常以坎离、龙虎、婴儿和圣胎描述修炼。坎离与水火、阴阳的相交有关，龙虎在某些经诀中说明神炁的会合，婴儿、圣胎则可以表达新的生命成就渐渐凝成、需要涵养。它们兼有象征和工夫的意义，不能只按日常词义理解，也不能把不同丹书的解释拼成一套通用口诀。师者的作用，正是辨明名称、次第与实际用功之间的关系。

张继先的《虚靖大道歌》提供了与此相通的解释。歌中说“道不远，在身中”，又说“神若出，便收来，神返身中气自回”。这不是只叫人盯住身体某处，而是提醒人收回向外奔驰的心神，减少贪求和杂乱，使神炁相依、生命安定。歌中还重视悟道与专心行持，说明懂得方法以后，仍须持续实践。正一传统的这一表达，也帮助人看见内炼并不只存在于全真。

内丹与前面道性、位业等义理可以相通，却不必强行逐级配对。道性说明成道为何可能，丹法说明怎样在性命中用功，位业则帮助辨认离染与智慧的深浅。调息安定或某种身中感受，可以成为修习的助缘，还不能独自证明已经得道。全真丹经所求的成就，是性命清净、与道相契，并使慈仁与智慧落实于生活。

所以，外丹与内丹都应联系生命的归向来认识。外丹主要借外在药物追求形体变化；内丹以自身性命为用功之地，使养形、摄神与修心共同深入。初学者可先理解丹经的宗旨，依经戒建立日常行持，再亲近明师学习相应法门。所得生命、功夫与智慧继续用于护生济人，炼养才能在整条修道道路中发挥作用。

19. What are external and internal alchemy?

External and internal alchemy are two important Daoist approaches to refinement. Both seek transformation of life, but use different materials and practices. External alchemy chiefly refines substances in furnaces and vessels, seeking longevity, bodily transformation, or immortality through ingestion. Internal alchemy works within the person and with nature and life, refining essence, qi, and spirit to move from dissipation and depletion toward purity and wholeness. Understanding them involves methods, levels, and ultimate direction.

External alchemy connects changes in substances with cosmic qi transformation. Observing minerals heated, reduced, and repeatedly transformed, ancient practitioners hoped refined elixirs could strengthen bodies and prolong life. Methods specified ingredients, combinations, heating, and timing, often also mountain retreat, site selection, purification, offerings, and transmission. Alchemy thus combined exploration of material change with religious practice: sacred methods and cosmically corresponding transformations were expected to elevate life.

External-alchemical writings preserve knowledge of refinement and substances, alongside accounts of harm from ingestion. Mercury, lead, and other ingredients can cause serious poisoning; ancient formulas should not be used for self-preparation or ingestion. Bodily care and longevity provide conditions for cultivation, while precepts, goodness, and wisdom remain necessary for deeper liberation. External alchemy belongs within cherishing life and seeking Dao.

Internal alchemy adopted external alchemy's language of furnaces, vessels, ingredients, lead, mercury, and firing for bodily and mental refinement. Its Golden Elixir generally means attainment through gathered essence, qi, and spirit and cultivation of nature and life, rather than a metal pellet in the abdomen. Vessels may indicate practice's basis, ingredients its

essence and qi, and firing appropriate timing, advance, withdrawal, and measure. Interpretations differ by text and lineage.

Quanzhen alchemical texts especially emphasize joint cultivation of nature and life. Nature concerns luminous awareness and true nature; life concerns received qi and vitality. The Chongyang zhenren shou Danyang ershisi jue says nature is primordial spirit and life primordial qi, naming Dao, scriptures, and teachers the outer Three Treasures and essence, qi, and spirit the inner Three Treasures. The outer treasures provide direction, teaching, and guidance; the inner provide the basis of work within oneself. They support the same cultivated life.

Joint cultivation makes mental practice and nurturing life cooperate. Pursuing fame, profit, and feared losses scatters spirit; irregular living and exhaustion obstruct steadiness and contemplation. Reduced greed, precepts, and reform gather the mind, while regular living and bodily care support quiet practice. Internal alchemy therefore values inner work together with upright conduct and disciplined thoughts, joining essence, qi, and spirit with virtue and Dao.

Quanzhen practice often begins with stillness, subduing mind, and reducing grasping. Sitting in the Chongyang lijiao shiwulun involves more than upright posture and closed eyes: steadiness continues in walking, standing, sitting, and lying down. Reading, worship, frugality, reduced conflict, good works, and guided sitting establish foundations. Subduing mind recognizes confused thoughts without continually pursuing them; correcting faults progressively aligns inner stability and conduct.

Texts often distinguish prenatal and postnatal. Initially, these can be understood through source and present activity: breathing, food, perception, and thinking are daily functions; the prenatal concerns their primordial basis. Practice begins with actual body and mind while returning toward a purer source. Reversing refinement gathers outwardly dissipated life toward wholeness, rather than rejecting the body, food, or ordinary living.

Stability in sitting should continue into daily life. Temporary calm followed by rivalry and greed still allows old habits to disturb spirit and qi. Honesty, reduced anger, patience, and help are also places to observe nature-and-life practice. Stillness goes beyond comfort away from affairs toward less selfish responsiveness, allowing refinement to sustain actual cultivation and service.

On these foundations, texts discuss gathering and transforming essence, qi, and spirit. Quanzhen works such as Dadan zhizhi describe progressive refinement, returning the elixir, and refining spirit to unite with Dao. Later formulations commonly summarize refining essence into qi, qi into spirit, and spirit back to emptiness. Refinement means continuing regulation and purification; return means restoration to the source. They concern specific inner practices and movement from coarse to subtle, with actual methods determined by the teaching received.

Texts also use Kan and Li, dragon and tiger, infant, and sacred embryo. Kan and Li concern water-fire and yin-yang conjunction; dragon and tiger sometimes describe spirit and qi meeting; infant and sacred embryo can express a newly forming attainment needing nurture. They have symbolic and practical meanings, beyond ordinary words, and different texts cannot be assembled into a universal formula. Teachers clarify terms, sequences, and actual work.

Zhang Jixian's Xujing dadao ge offers a connected explanation: Dao is near, within the person; when spirit goes outward, gather it back, and qi returns with it. This does more than direct attention to a bodily location: it recalls scattered awareness, reduces grasping and confusion, and steadies life through spirit-qi cooperation. It also stresses realization and sustained practice beyond merely knowing methods. This Zhengyi expression shows that inner refinement extends beyond Quanzhen.

Internal alchemy connects with Dao-nature and stages without requiring forced one-to-one mappings. Dao-nature explains possible

attainment; alchemy explains work on nature and life; stages distinguish wisdom and freedom from defilement. Calm breathing or a bodily experience can assist practice without independently proving Dao. Quanzhen seeks purified nature and life, accord with Dao, and compassion and wisdom embodied in living.

Both approaches should therefore be understood through life's direction. External alchemy chiefly seeks bodily change through substances; internal alchemy works with personal nature and life, deepening bodily care, gathered spirit, and mental cultivation together. Beginners can learn textual purposes, establish daily precepts, and approach capable teachers. Applying life, effort, and wisdom to protection and service places refinement within the whole path.

20. “心”在道教修行中有什么作用？

心是认识、取舍、发愿与行为展开的关键，也是观照和智慧显发的所在。道教修心，是察看自己怎样被外境、念头和习气牵动，并依戒行、定慧和慈仁，使心归向清净。修心同时影响形炁神的关系，因而与养生、生命转化和返本相连。

心怎样参与生死？听到一句批评，先有听闻与认识，再想“他在否定我”，继而怨恨、报复，最后说出伤人的话。这正可联系识聚、想聚、心聚、行聚来理解。事情过去，心还不断重述同一解释，习气便逐渐坚固。经教以“前念为因，后念为果”说明这种相续，又把心识与业推及生命的受生和流转。

《道教义枢》说“凡夫识业，起自氤氲”，又说“神即心耳”。在“两半”的解释中，微细识业与炁的交起，渐次展开为三界等层层染着。“氤氲”在这里说明微细而交杂的生死因缘。由此看，修心既处理眼前的爱憎，也逐渐解除牵引生命的深层取著。

心与炁因此相通。道教用炁说明身体与精神活动共同的生命基础，心的纷扰会牵动神炁，神炁的协调也有助于心的安定。劳累、睡眠不足时，人容易烦躁；起居有节、身心安顿以后，也较容易专注。这样的经验帮助初学者理解双向调摄，具体炼养仍须依经诀与师承进行。

修心从发愿和持戒开始。愿决定所求的方向：是只想满足自己，还是愿意离苦、成道并帮助众生？戒使这个方向进入行动，防止心念立即化为伤害。人在忿怒时暂缓恶语，在想欺骗时练习诚实，便开始改变心与行为的相续。忏悔进一步帮助承认已经发生的过失、停止重复，并尽力弥补。

六度与四等在此都有修心作用。勤、信与终帮助维持求道方向，守柔减少争胜，谏诤让善意进入劝导；慈、爱、善、忍则使心超出狭小的自利。反复帮助他人，既形成善业，也减少只围绕自己的贪求；练习忍和慈仁，既避免新的伤害，也松开积存的怨恨。德行与清净心在同一实践中增长。

定与慧使这份改变继续深入。定使心不被纷乱念头牵散，慧则察看一念如何因缘而起、所执是否可靠。例如，愤怒稍定以后，能够看见自己把一句不同意见解释为全面否定；理解这个误认以后，又更容易安定。安定帮助明见，明见减少扰动，二者共同支持观照。

《海空智藏经》将“信清净、心清净、身清净”相连，并提醒“善恶之业皆由于心”。这说明修道要同时检查信愿、用心和行为。看见心依因缘变化，便知道顽固习惯仍可以调整；向道之心持续发起，配合戒行与观照，旧有相续就能逐渐转变。

经教又区分攀缘的识心与清净妙心。识心随着外境和习气迁动，容易抓住所见、所想为真实；妙心则从解除遮蔽、显发道性来说明。道性并非身体里另藏的一颗心，也不等于某一次舒服的感觉。修行要在身心活动中体认真实，逐渐减少误认与执我。

“双遣”是帮助心解除两端执着的方法。执有，是把身心、境界或名相看成固定可占有的真实；执无，是因为说空，就认定善恶、修行与济度全无意义。先解除执有，再解除执无，连“我已经看破”的自满也继续省察。所谓遣之又遣，是使智慧不被新立的观念拘住。

因此，“无心”所说的是私欲、强作和占有之心渐息，清明应物的作用仍然展开。能看见他人的困难，也能采取适宜行动，却较少围绕自己的名声和回报。天尊无心而应众生，正说明圆满清净可以与无碍慈悲相通。

《本际经》从初发道意、破有得心，到心转调柔、明见法身，逐层说明修心的深入。随着位业提升，粗重烦恼与微细习气逐渐解除，生命由识业流转走向返根复命。前面所说长生、成仙和法身，因而都与心的转化有关，不能只从身体变化理解。

初学者可以从可察看的地方行持：遇到冲突时认出自己的误解，犯错以后肯改，帮助别人时少求回报，读经以后愿意实践。这样的修心，逐渐把三宝的教导、形神调养、善行与智慧贯通，使求道成为持续的生命改变。

20. What role does the mind play in Daoist cultivation?

The mind is central to knowing, choosing, making vows, and acting, and is where contemplation and wisdom develop. Cultivating it means observing how circumstances, thoughts, and habits move us and using precepts, concentration, wisdom, and compassion to orient it toward purity. Mental cultivation also affects body, qi, and spirit, connecting with nourishing life, transformation, and returning to the source.

How does the mind participate in birth and death? Hearing criticism produces recognition, then ‘he is rejecting me,’ resentment, revenge, and finally hurtful words. This connects with the consciousness, conception, mind, and action aggregates. After the event, repeating the same interpretation strengthens habits. The teachings explain this continuity as ‘the preceding thought is the cause; the following thought is the result,’ extending consciousness and karma to rebirth and circulation.

The Daojiao yishu says that ‘ordinary beings' conscious karma arises from subtle intermingling’ and ‘spirit is simply mind.’ In the Two Halves, subtle conscious karma and qi arise together and develop into successive defilements of the Three Realms. Intermingling here describes subtle, intertwined conditions of birth and death. Mental cultivation addresses immediate love and hate while gradually removing deeper grasping that drives life.

Mind and qi are thus connected. Qi explains the shared basis of bodily and mental activity. Disturbed thoughts affect spirit and qi; their coordination helps mental steadiness. Fatigue and insufficient sleep encourage irritability; regular routines and a settled body and mind make concentration easier. Such experiences introduce two-way regulation, while specific refinement still follows scriptural instructions and lineage guidance.

Mental cultivation begins with vows and precepts. Vows determine direction: merely satisfying oneself, or leaving suffering, attaining Dao, and

helping beings? Precepts embody this direction in action, preventing thoughts from immediately becoming harm. Holding back angry insults and practicing honesty when tempted to deceive begin changing the continuity between thought and action. Repentance helps acknowledge faults, stop repetition, and make amends.

The Six Practices of Crossing Over and Four Equal Attitudes also cultivate the mind. Diligence, faith, and persistence sustain the search for Dao; gentleness reduces rivalry; remonstrance puts kindness into guidance; compassion, love, goodness, and patience move beyond narrow self-interest. Repeated help creates good karma and reduces self-centered desire; patience and compassion prevent fresh harm and loosen accumulated resentment. Conduct and a pure mind grow in the same practice.

Concentration and wisdom deepen this change. Concentration prevents scattered thoughts from pulling the mind apart; wisdom observes a thought's conditions and whether what it grasps is reliable. After anger settles, for example, one may see that disagreement was mistaken for total rejection. Recognizing this misconception further supports calm. Steadiness enables insight, and insight reduces disturbance; both sustain contemplation.

The Haikong zhizang jing connects ‘pure faith, pure mind, and pure body’ and reminds readers that ‘good and evil karma both arise from mind.’ Cultivation therefore examines faith, intentions, and conduct together. Seeing that mind changes through conditions reveals that stubborn habits can be adjusted. Sustained aspiration toward Dao, precepts, and contemplation gradually transform old continuities.

The teachings distinguish grasping consciousness from the pure, wondrous mind. Consciousness shifts with circumstances and habits, easily taking perceptions and thoughts as fixed reality. The wondrous mind is explained through removing obscurations and revealing Dao-nature. Dao-nature is neither another mind hidden in the body nor a single pleasant

feeling. Cultivation realizes reality through bodily and mental activity while reducing misconceptions and attachment to self.

‘Double relinquishment’ releases attachment to two extremes. Grasping at being treats body, mind, states, or names as fixed, possessible realities; grasping at nonbeing interprets emptiness as making conduct, cultivation, and salvation meaningless. Release the first, then the second, and continue examining even the self-satisfaction of ‘I have seen through everything.’ Repeated relinquishment prevents wisdom from becoming confined by newly established ideas.

‘No mind’ thus means the gradual quieting of selfish desire, forced action, and possessiveness, while clear responsiveness remains active. One sees others' difficulties and acts appropriately with less concern for reputation and reward. The Celestial Worthy responds to beings without selfish mind, showing that complete purity connects with unobstructed compassion.

The Benji jing deepens mental cultivation from first aspiration, through breaking acquisitiveness and making the mind gentle, to seeing the Dharma-body. Higher stages progressively remove coarse afflictions and subtle habits, leading life from conscious karmic circulation toward its root. Long life, immortality, and the Dharma-body therefore concern transformed mind, not bodily change alone.

Beginners can practice where change is observable: recognize misconceptions in conflict, correct mistakes, seek less repayment when helping, and act on scripture after reading. This gradually joins the Three Treasures, bodily and spiritual care, good works, and wisdom, making the search for Dao a continuing transformation of life.

21. “六度”与“四等”是什么？

六度与四等，是道教经教中培养善业、调伏心念和济度众生的修习。“度”有越过系缚、通向道果之意；“等”强调慈仁逐渐超出亲疏、贵贱和利害的限制。二者使发愿进入行动，也使行动反过来改变贪嗔与习气。

《洞真太上说智慧消魔真经》列六度为能勤、能信、能雌、能终、能谏诤、能弃酒色。它们各有对治的用意，可以从实际生活理解。

能勤，是持续学道、修善，克服懈怠。能信，是信奉大道、依经受教，使信愿在理解和实践中坚固。能雌，是守柔、守一，减少争强和自满；“雌”用来说明柔和、含容的德行，男女都可以修习。能终，是善始善终，遇到困难仍持守初愿。能谏诤，是愿意帮助止恶、纠正偏失，同时顾全受劝者与自己。经中以“止恶不忤，物我俱全”说明其方向。劝人时先察看自己是否夹杂愤怒，再寻找对方能够理解的方法，使善意真正有助于改变。能弃酒色，是远离使身心昏乱、迷溺的行为，具体戒法随所受传承和身份说明。

这些行持同时调伏心。勤使心不随懈怠退失，信使方向不因眼前得失摇摆，守柔减少好胜，终使愿行相续，谏诤让慈仁与判断共同发挥作用，远离迷溺则保护形神清明。因此，六度把养生、德行与求道连在一起。

《本际经》等道经所讲四等，常作慈、爱、善、忍。慈，是怜念生命，愿其安乐；爱，是忘我爱物，使关怀超出自身；善，是实际帮助众生离苦；忍，是在逆境中容受、省察，减少忿恨和伤害。其他经文也有慈、悲、喜、舍等名称，应按具体文本理解其用意。

“等”怎样实践？亲近的人有困难，通常容易关心；陌生人甚至曾与自己冲突的人受苦，仍愿意提供适宜帮助，就使慈仁扩大。平等关怀承认各人都有离苦、受教的可能，实际帮助则要顾及不同需要与能力。例如，安慰、照护、施物和善意劝导，都是可以因处境而用的方法。

四等既减少伤害，也净化用心。怨恨时修忍，能够避免报复，并察看“必须使他受苦”的执念；施助时修慈爱，能够减轻对财物和回报的占有。善业为生命创造较好的因缘，清净心又帮助观照深入，二者共同支持修道。

《道教义枢》把“四等为心”与大乘愿相连。修行者愿意自己成道，也愿众生受教离苦，六度与四等便成为普度的日常内容。行善以后作回向，使功德归向大道和众生；观照自己的求名求报，又使善行逐渐离开有得之心。《灵宝元阳经》也会用布施、持戒、忍辱、精进、禅定、智慧等六波罗蜜组织修行，这和我们此处所说的六度有所不同，两种六度的名称和安排不能直接混为一表，读者可以比较它们怎样将善行、安定与智慧相互配合。初学时，先理解所依经文每一条正在对治什么，再依教反复实践。

六度与四等由此贯穿位业的进程：修善业凡夫以此培植善因，发心以后以此落实信愿，十行与十回向中继续调伏取著，更深的智慧又使慈仁不被分别拘住。天尊的无碍济度，是这些行持所归向的圆满方向。

21. What are the Six Practices of Crossing Over and the Four Equal Attitudes?

These are Daoist scriptural practices that develop good karma, subdue thoughts, and save beings. Crossing over means passing beyond bonds toward Dao's fruition; equality means compassion progressively exceeds divisions of intimacy, status, and personal advantage. They put vows into action, while action changes greed, anger, and habits.

The Dongzhen taishang shuo zhihui xiaomo zhenjing lists six capacities: diligence, faith, receptive gentleness, persistence to completion, remonstrance, and abstaining from intoxicating drink and sexual indulgence. Each counteracts particular difficulties and can be understood through daily life.

Diligence sustains learning and good works against laziness. Faith trusts the Great Dao and receives scripture, strengthening commitment through understanding and practice. Receptive gentleness preserves softness and unity, reducing rivalry and conceit; the term ‘female’ expresses gentleness and receptivity available to every gender. Persistence completes what was well begun and maintains the original vow through difficulty. Remonstrance helps stop wrongdoing and correct errors while caring for both parties. The scripture describes ‘stopping evil without antagonism, preserving both others and oneself.’ Examine anger before advising and find a way the other person can understand. Abstaining from drink and sexual indulgence avoids actions that cloud and engulf body and mind; specific precepts depend on one's transmission and status.

These practices also subdue mind. Diligence prevents retreat through laziness; faith prevents direction from wavering with gains and losses; gentleness reduces competitiveness; persistence continues vows; remonstrance combines compassion with judgment; avoiding intoxication

protects clarity of body and spirit. The six thus connect nourishing life, conduct, and seeking Dao.

The Four Equal Attitudes in the Benji jing and other scriptures commonly mean compassion, love, goodness, and patience. Compassion cares for life and wishes it happiness; love extends care beyond oneself; goodness actively helps beings leave suffering; patience receives adversity, reflects, and reduces resentment and harm. Other texts use compassion, sympathetic sorrow, joy, and equanimity, whose purposes should be understood within each text.

How is equality practiced? Care comes readily when loved ones suffer. Helping strangers, or even someone with whom one has conflicted, extends compassion. Equal concern recognizes everyone's possibility of leaving suffering and receiving teaching; practical help attends to different needs and capacities. Comfort, care, material gifts, and kind advice can each suit particular circumstances.

The Four Equal Attitudes reduce harm and purify intention. Patience amid resentment prevents revenge and examines the insistence that another must suffer; compassionate assistance lessens possession of wealth and expected repayment. Good karma improves conditions of life; purity deepens contemplation. Together they sustain cultivation.

The Daojiao yishu connects ‘the Four Equal Attitudes as one's mind’ with the Great Vehicle's vow. Wishing both to attain Dao and to help beings learn and leave suffering makes these practices everyday expressions of universal salvation. Dedicating merit after good works directs it toward Dao and beings; observing one's search for fame and reward releases acquisitiveness. The Lingbao yuanyang jing also organizes cultivation through six perfections—giving, precepts, patience, diligence, meditation, and wisdom. These differ from the six discussed here and should not be merged into one list. Readers can compare how each joins goodness,

steadiness, and wisdom. Beginners should understand what each practice in their particular scripture addresses and repeatedly put it into effect.

These practices run through the stages: ordinary beings cultivating good karma develop wholesome causes; after aspiration they embody faith and vows; the Ten Practices and Ten Dedications further subdue grasping; deeper wisdom frees compassion from restrictive distinctions. The Celestial Worthy's unobstructed salvation is their ultimate direction.

22. 道教怎样理解善与恶？

道教从身口意、因果和修道的关系理解善恶。善减少伤害、增长慈仁，帮助生命和智慧；恶从贪求、怨恨、迷惑等心念发动，使自己和他人受苦，并形成继续流转的业。因此，判断善恶要同时看行为、动机和结果。

经教以十善、十恶作明确说明。身体方面，不杀生、不偷盗、不邪淫；言语方面，不两舌、不恶口、不妄言、不绮语；心念方面，不贪欲、不嗔恚、不邪见。两舌是挑拨离间，恶口是伤人的言语，妄言是欺诳，绮语在这里指诱人迷乱或陷入不义的言说。嗔恚是怨恨与愤怒，邪见是对道理、因果和真实的错误认识，不能只因别人意见不同就说他有邪见。邪淫的具体约束，也须依身份与所受戒法说明。学戒要把古代用语与实际行为联系起来，才知道应当怎样行持。

十善还有积极一面：不杀而保护生命，不盗而施惠，不恶口而柔言善语，不嗔而慈心及物，不痴而学习智慧。经教以廉、慈、慧说明善根，以贪、嗔、痴说明恶根。“根”表示行为所从生的心意，修善也要逐步改变这些根源。

经教还讨论行为具足哪些条件才构成相应的业。以杀生为例，要看实际对象、对对象的认识、欲杀之心及断命结果；以偷盗为例，也考察他人之物、对此的认识、欲盗之心与实际移取。这使误认、故意、未完成和完成的行为有所区别，修行责任也更加具体。

因果说明行为的影响会在条件中继续展开。重复贪求，贪求便更容易发生；反复诚实和助人，也会改变习气与关系。道经进一步把业果推及生命的受生与流转。早期承负说又关心前后世代和群体影响：前人累积的行为，可能成为后来者面对的生活条件。不同说法各有侧重，共同强调行动有后果。

现在怎样行持，正可以改变后来的因缘。承认错误、停止伤害、弥补过失、重新发愿，都使旧有相续有机会转变。因果之说由此与责任和希望相连。

经教区分人天善果与出世道果。善行可感得较好的生命条件，也为修道提供帮助；更深入的观照和智慧，则解除执着，趋向自在。经中说善恶之法本空，表示行为与结果依因缘成立、并非固定不变。正因如此，改过和修善才能发生作用，行善时对名声、功德的占有也能逐渐放下。

理解道性本净，也须承担现实行为的责任。清净根源没有使伤害自动消失，发露忏悔、改行与修善才能改变相关因缘。更深的观照又帮助人放下对善名和功德的占有，使善行继续归向清净与普度。

22. How does Daoism understand good and evil?

Daoism understands good and evil through bodily, verbal, and mental activity, cause and effect, and cultivation. Good reduces harm, increases compassion, and supports life and wisdom. Evil arises from greed, resentment, and delusion, causes suffering, and forms karma that continues circulation. Assessment therefore considers action, motivation, and results together.

The Ten Good and Ten Evil Actions give explicit guidance. Bodily conduct avoids killing, theft, and sexual misconduct; speech avoids divisive, abusive, false, and misleading speech; thought avoids greed, anger, and mistaken views. Divisive speech provokes discord; abusive speech hurts; false speech deceives; misleading speech here leads people into confusion or wrongdoing. Anger includes resentment; mistaken views concern erroneous understanding of principles, cause and effect, and reality, rather than simply differing opinions. Rules on sexual misconduct depend on status and received precepts. Learning precepts connects ancient terms with actual conduct so one knows how to practice.

The Ten Good Actions also have positive aspects: protecting life instead of killing, giving instead of stealing, speaking gently instead of abusively, extending compassion instead of anger, and learning wisdom instead of remaining ignorant. Teachings describe integrity, compassion, and wisdom as good roots and greed, anger, and ignorance as evil roots. A root is the intention from which conduct arises; cultivating goodness gradually changes these sources.

Teachings also consider the conditions that constitute particular karma. Killing involves the actual object, awareness of it, intention to kill, and the result of ending life; theft considers another's property, recognition, intent to steal, and actual taking. This distinguishes mistaken, intentional, incomplete, and completed actions and makes responsibility more specific.

Cause and effect mean actions' influences continue through conditions. Repeated greed makes greed easier; repeated honesty and help change habits and relationships. Scriptures extend karmic effects to rebirth and circulation. Early teachings on inherited burdens also concern successive generations and collective effects: predecessors' accumulated conduct may become later people's circumstances. Their emphases differ, but all stress consequences.

Present practice can change future conditions. Acknowledging faults, stopping harm, making amends, and renewing vows allow old continuities to change. Cause and effect thus connect with responsibility and hope.

Teachings distinguish good results among humans and heavenly beings from fruition beyond worldly bondage. Good actions bring favorable conditions and support cultivation; deeper contemplation and wisdom release attachment and approach freedom. Saying good and evil phenomena are originally empty means their actions and results arise conditionally rather than being fixed forever. This makes reform and goodness effective and allows possessiveness toward fame and merit to diminish.

Understanding originally pure Dao-nature still requires responsibility for actual conduct. A pure source does not automatically erase harm; openly repenting, changing behavior, and doing good alter its conditions. Deeper contemplation releases attachment to a virtuous reputation and merit, directing goodness toward purity and universal salvation.

23. 道教有什么戒律？

道教有五戒、十戒以及更细的戒法，也有针对出家生活、经法受授和科仪的规范。不同道派、身份和受戒层次，条目有所不同。戒律先帮助人知道哪些行为应当停止，再逐渐清净身口意，为修道和济度建立依托。

常见基础戒法关涉杀生、偷盗、淫行、妄语和饮酒等行为，目的是减少伤害、迷乱与染着。具体措辞应依所受戒经解释。例如，在家者对婚姻关系和行为边界有相应要求，出家者的约束更严格，不能把不同戒法混作同一规定。

戒律也要求积极行善。保护生命、施惠救急、柔言善语、忠信守约，都使止恶有进一步内容。一个人不再欺诳，还可以在困难中保持诚实；不再伤害，还可以帮助正在受苦的生命。戒与慈仁、六度、四等相互支持。

身口意都需要省察。身体没有伤人，言语仍可能挑拨；言语已经谨慎，心中仍可能积存怨恨。因此，修戒既要看外在行为，也要逐渐观察行为之前的贪嗔和误认。戒帮助止恶，观照和智慧继续解除恶行的根源。

较细的戒法还涉及对经书、师者、道众和法坛的责任。受经、受箓和行法伴随相应承诺，出家共同生活又需要威仪和规约。所谓“威仪”，就是符合修道身份的举止与生活规范。这些制度使经法传承和众人修学有稳定条件。

戒律的成熟，是从需要外在约束，逐渐进入自觉而清净的行动。经教认为，与道相合的圣真不由恶念发动行为；但教导初学者，仍须立戒，使人有可循的道路。学人不能因听说圣者自在，便跳过自身尚需的训练。

《海空智藏经》以众生戒、仙戒、真戒、圣戒、道戒说明不同修学需要，并以性戒把行持与本具道性相连。持戒减少遮蔽，忏悔使已

经发生的过失得到面对，观照又解除对“我是持戒者”的自满，使戒行逐渐成为清净自觉。

犯戒以后，应首过忏悔，停止重复，尽力改正。学戒需要理解条文和所对治的习气，让它真正进入生活；持守越深入，越能在一言一行中培养清净，也越能给济度建立可靠的德行基础。

23. What precepts does Daoism have?

Daoism has Five Precepts, Ten Precepts, more detailed rules, and regulations for renunciant life, scriptural transmission, and ritual. Lists vary by tradition, status, and level of reception. Precepts first show what to stop, then progressively purify body, speech, and mind, grounding cultivation and salvation.

Common foundational precepts concern killing, theft, sexual conduct, false speech, and drinking, aiming to reduce harm, confusion, and defilement. Wording follows the scripture received. Household practitioners, for example, have requirements concerning marriage and boundaries of conduct; renunciants have stricter constraints. Different rules should not be conflated.

Precepts also require positive goodness. Protecting life, relieving urgent need, speaking kindly, and keeping promises extend restraint into action. Someone who stops deception can remain honest in difficulty; someone who stops harm can help suffering lives. Precepts, compassion, the Six Practices, and Four Equal Attitudes support one another.

Body, speech, and mind all need examination. A body may avoid harm while speech provokes discord; careful speech may coexist with stored resentment. Precepts therefore address outward conduct and gradually observe the greed, anger, and misconceptions preceding it. Restraint stops evil; contemplation and wisdom remove its roots.

Detailed rules also concern responsibilities toward scriptures, teachers, communities, and ritual altars. Receiving scriptures or registers and performing methods involve commitments; communal renunciant life needs proper deportment and regulations. Deportment means behavior and daily rules suited to one's cultivated status. These institutions stabilize transmission and shared learning.

Mature observance moves from external restraint toward conscious, pure action. Teachings hold that perfected beings united with Dao do not act from evil thoughts, but beginners still need established precepts. Hearing that sages are free does not allow learners to bypass necessary training.

The Haikong zhizang jing describes precepts for ordinary beings, immortals, perfected beings, sages, and Dao, addressing different needs. Precepts grounded in nature connect practice with inherent Dao-nature. Observance reduces obscurations; repentance faces faults already committed; contemplation releases conceit about being an observer of precepts, gradually making conduct consciously pure.

After transgression, confess and repent, stop repetition, and correct what can be corrected. Learning requires understanding the rules and habits they address so they enter life. Deeper observance nurtures purity in each word and action and grounds salvation in dependable conduct.

24. 道教怎样看待欲望？

道教重视少私寡欲、知足知止，并进一步讲无欲。它所要解除的，是心被占有、追逐和爱憎牵引，因而不断受苦、造业的状态。理解欲望，要察看自己怎样想、怎样求，以及这种求取正在把生命带向哪里。

人接触外境以后，可能把某种财物、名声、感受或关系当成“我必须得到、必须保住的东西”。得不到便怨恨，得到又怕失去，于是不断追逐。经教说欲与取想相连，正是提醒人看清：眼前对象会变化，自己对它的想象和要求也在变化，许多苦恼由抓住这些想象而扩大。

可以先区分生活所需与贪求。吃饭、休息、照顾家人，是维持生活和承担责任的需要；为了获得更多，不惜损害身体、欺骗或伤害别人，便显出贪欲的牵引。修道从具体辨别开始，知足使人珍惜已有，知止使人知道何时应当停止追逐。

经教还有“别欲”与“通欲”的分别。别欲是可以辨认的某种贪求，如贪财、好名；通欲指贯穿生命流转的深层染着。一个人不再贪财，却把同样的占有之心转向修行名声，就说明所求对象变了，取著的根还在。两半之说把这种染着从粗重欲念追溯到微细的生死因缘。

修行因此有渐进次第。起初节制伤生害人的欲求，减少奢求和争胜，使生活安定；进一步观照，察看“我”与“我所有”的执着怎样反复发生。连一次感应、一个空静境界或“我已经无欲”的自满，都可能成为新的牵挂，需要继续明察。

“无欲”表示取著之因逐渐解除。人的感知、生活和济人行动仍可发生，私欲的强迫却渐渐减轻。经教赞叹天尊清净无欲而能救度，也说明这种自在可以与慈悲行动相通。

发愿求道与贪欲又怎样区别？愿意增长智慧、减少伤害、帮助众生，是修行的动力；只围绕“我要得到什么成就”，便容易重新落入

占有。道意也须持续观照，使求道逐渐成为清净的行持和普度的愿望。

形神调养也能资助离欲。生活有节、心神安稳，使人较容易察觉冲动；慈仁和回向则把关注从个人占有转向众生。身心、善行与观照共同推进，少欲才能逐渐深入为解除取著。

24. How does Daoism view desire?

Daoism values less selfishness, fewer desires, contentment, knowing when to stop, and ultimately freedom from desire. It seeks to release a mind driven by possession, pursuit, love, and hate into suffering and karma. Understanding desire means examining how and what one seeks and where that seeking leads life.

After encountering circumstances, a person may treat wealth, reputation, feelings, or relationships as something that must be obtained and kept. Failure produces resentment; success produces fear of loss and further pursuit. Connecting desire with grasping conception reminds us that objects change, as do our imaginings and demands. Grasping these imaginings amplifies suffering.

Begin by distinguishing needs from greed. Food, rest, and family care sustain life and responsibility. Seeking more at the cost of bodily harm, deception, or injury reveals greed's pull. Cultivation starts with concrete discernment: contentment appreciates what is available; knowing when to stop ends excessive pursuit.

Teachings distinguish particular desires from pervasive desire. Particular desires are recognizable greed, such as money or fame; pervasive desire is deeper attachment running through life's circulation. Replacing greed for money with possessiveness about spiritual reputation changes the object but retains grasping's root. The Two Halves trace such attachment from coarse desires to subtle conditions of birth and death.

Cultivation proceeds gradually. Initially, restrain harmful desires, extravagance, and rivalry to steady life. Deeper contemplation examines repeated attachment to ‘I’ and ‘mine.’ Even a sacred response, a state of emptiness and stillness, or satisfaction at being ‘desireless’ can become a new bond requiring insight.

Freedom from desire means gradual removal of grasping's causes. Perception, daily life, and helping others remain possible while selfish compulsion weakens. Praise of the desireless Celestial Worthy who saves beings shows that this freedom connects with compassionate action.

How does aspiration for Dao differ from greed? Wishing to grow in wisdom, reduce harm, and help beings motivates cultivation. Concentrating only on ‘what achievement will I obtain?’ easily restores possessiveness. Aspiration itself needs continuing contemplation, gradually becoming pure practice and a vow of universal salvation.

Care for body and spirit also assists freedom from desire. Regular living and mental steadiness make impulses more visible; compassion and dedication turn attention from personal possession toward beings. Body, mind, goodness, and contemplation work together, deepening fewer desires into release from grasping.

25. 道教怎样看待死亡？

道教珍惜生命，也正视有形身体会衰老、生灭。死亡结束这一期身体生活；经教又以神识、业与因缘说明生命仍可能继续流转。因此，道教的回应贯通现世保生、死后接引和究竟离苦，归向解除生死系缚的道果。

活着时，形、炁、神相互维系，身体使人能够感知和行持，神炁又维持生命作用。形体败坏以后，这份结合发生变化。不同道书以魂魄、识神、神识等名称说明相应过程，其共同关怀是生前的行为、习气与修行怎样关联后来的趋向。

神识相续与道性须分别理解。神识涉及认识、记取、爱憎和业缘，它随条件转变，也可能被迷惑牵引；道性说明生命不离于道的清净真实，以及返本为何可能。神识不能简单当作一个永远不变的个人实体，道性也不能只等同于日常记忆和性格。

前面“五荫”和“两半”说明心识怎样由误认、取著而形成生死相续。身体死亡，尚余的贪著和业并不会因此自动圆满解除。经教所以关心亡者的去向，又教生者现在就持戒、修善和观照，使识业逐渐清净，为后来受教与离苦创造因缘。

道教有荐拔、解结、炼度和接引等科仪。荐拔，是依经法荐举、救拔亡者；解结，是祈求解除业与苦境的拘系；炼度，是以相应炼化法门帮助形神转化；接引，则使生命归向能够受教、进修的清净境域。这些行法依天尊慈悲、经典与师承展开，体现了“仙道贵生，无量度人”对亡者的关怀。

亲友可以通过诵经、礼忏、行善和回向参与。回向把所修功德归向亡者离苦，也推及其他众生。追念由此获得能够持续实践的方向：表达感恩，尽力完成尚可承担的责任，帮助处于困苦中的生命，并愿亡者得到圣真接引。

往生清净境域与究竟得道也有深浅。较好的受生处境能够提供继续修学的条件，位业则要看实际离染与智慧。经教描述生天、升仙或

进入种民天，仍须连同所断烦恼理解；不能只由所居处所判定修行已经圆满。

“尸解”是仙传中说明升度的一种方式。道经解释“先死后蜕，谓之尸解”，相关叙述也有借物代形等不同形式。它具有特定的宗教意义，具体成就须看经文和修法。普通死亡不能因此一概称成仙，尸解也不能仅凭名称直接等同于太一道果。

道教所求的长生因此有层次。养护肉身，是珍惜闻道和行持的时间；形神炼化，是生命存在方式的提升；深入观照、解除微细识业，才进一步趋向不被生死拘束的自在。真一所讲返根、明见法身，太一所讲烦恼尽、无为无碍，都与这种究竟转化相连。

认识无常，能够帮助人珍惜当下。健康、财物和关系会改变，学人善待它们作为行道的条件，也练习减少强固占有。照顾身体、陪伴家人、及时改过与助人，使贵生进入具体生活；面对变化时，经教和道众又为信心、哀伤与持续修学提供依托。

道教关怀生命从何而来、为何流转，也关怀生者和亡者怎样受教返本。保生使现有生命能够修道，度亡使慈悲进入死后处境，成道则使生命逐渐解除流转之因。三者相通，死亡问题便与整条修道道路联系起来。

25. How does Daoism view death?

Daoism cherishes life while acknowledging that embodied life ages, arises, and passes away. Death ends this period of bodily life; teachings describe consciousness, karma, and conditions through which life may continue circulating. Daoist responses connect care during life, guidance after death, and ultimate freedom from suffering, directed toward fruition beyond birth and death.

During life, body, qi, and spirit sustain one another. The body enables awareness and practice, while spirit and qi maintain vital activity. Bodily decay changes this union. Books use terms such as hun and po souls, discriminating spirit, and spiritual consciousness for these processes. Their shared concern is how conduct, habits, and cultivation relate to later direction.

Continuity of consciousness and Dao-nature must be distinguished. Consciousness involves knowledge, memory, love and hate, and karmic conditions; it changes and can be driven by delusion. Dao-nature is pure reality inseparable from Dao and explains why return is possible. Consciousness is not simply an eternally unchanged personal entity, nor Dao-nature merely everyday memory and personality.

The Five Obscurations and Two Halves explain continuing birth and death through misconception and grasping. Bodily death does not automatically remove remaining greed and karma. Teachings therefore concern the dead's destination and instruct the living to observe precepts, do good, and contemplate now, purifying conscious karma and preparing conditions for later instruction and liberation.

Daoist rites include recommending and delivering the dead, unbinding, refining deliverance, and guidance. Recommendation and deliverance present and rescue the dead through scripture; unbinding seeks release from karma and suffering; refining deliverance transforms body and spirit through

corresponding methods; guidance leads life toward pure domains suited to instruction and progress. These depend on the Celestial Worthy's compassion, scriptures, and lineage, expressing care for the dead in ‘the way of immortality cherishes life and saves people without limit.’

Family and friends participate through recitation, penitence, good works, and dedication of merit toward the dead's release and other beings. Remembrance gains a continuing practical direction: express gratitude, fulfill remaining responsibilities where possible, help suffering lives, and wish the dead sacred guidance.

Birth in a pure domain and ultimate attainment have differing depths. Favorable rebirth supports continued cultivation; stages depend on actual wisdom and freedom from defilement. Heavenly birth, ascent, or entry into Seed-People heavens must be read with the afflictions removed, rather than taking residence alone as proof of completion.

‘Release from the corpse’ describes one mode of ascent in immortal biographies. Scriptures explain it as ‘dying first and then shedding: this is release from the corpse’; other accounts include objects substituting for the body. It has particular religious meanings, and attainment depends on the text and method. Ordinary death is not thereby always immortality, nor does the name alone establish Great Unity's fruition.

Long life sought in Daoism thus has levels. Bodily care values time for learning and practice; refinement of body and spirit elevates existence; deeper contemplation removing subtle conscious karma approaches freedom from birth and death. True Unity's return to the root and Dharma-body realization, and Great Unity's exhausted afflictions and unobstructed nonaction, connect with ultimate transformation.

Recognizing impermanence helps cherish the present. Health, possessions, and relationships change; learners care for them as conditions for practice while reducing rigid possession. Bodily care, family

companionship, timely reform, and assistance make cherishing life concrete. Amid change, teachings and community sustain faith, grief, and continuing cultivation.

Daoism asks where life comes from and why it circulates, and how living and dead receive teaching and return. Preserving life enables cultivation now; delivering the dead extends compassion beyond death; attaining Dao removes circulation's causes. Their connection places death within the whole path.

26. 道教相信天界和地狱吗？

相信。天界和地狱在道教经教中具有宗教实在的意义，既说明圣真的居处和众生的业果，也与炁化、心识和济度相连。读这些叙述，需要同时看境域的描写，以及生命为什么会进入相应境遇。

天界有不同层次。欲界、色界、无色界中的诸天，众生依善业和观行受生，仍有深浅不同的染着；种民天、三清境、大罗等名称，又在相应经典中说明更高的离染和神圣境界。诸经的安排各有重点，应按具体经文理解。

地狱与罪业和苦报相连。北酆、五岳和各类幽狱的叙述，表现亡者因业受到拘系的处境。经教以这些苦说明伤生、欺诳、贪嗔的后果，也讲天尊救苦和法师荐拔。因此，地狱虽是苦境，慈悲济度仍能到达其中。

经教有时以“正报”说生命自身，以“依报”说其所居的环境。生命的行为、心识与所见世界在因缘中相应，天界和地狱因此进入业果的整体解释。金阙玉京、七宝池台、幽狱长夜等景象，又使庄严与苦难能够被想象，并用于存思、发愿和科仪。

境域还与劫运有关。“劫”是极长的世界成坏时期，灵宝经教以龙汉、延康、赤明、开皇、上皇等五劫名称说明真文显隐、炁运变化和天尊随劫降经。这些属于经典的宇宙年代，不能直接当作中国历史上有固定公历日期的年号。

有关经文以延康表现天地败坏、光明隐没，以赤明表现天地复位、日月星辰重新发光，以开皇表现真文焕明和秩序重建；龙汉、上皇也各有教化展开和众生变化的叙述。不同经典对五劫的细节有差别，共同联系的是世界成坏与不断发生的济度。

天界、地狱与人间，由此构成天尊随缘救度的世界。经教提醒众生：处于苦境仍有转变和受教的可能，享有天福也须继续修学。信仰这些境域，最终与慎重行善、慈悲救苦和认识得道的方向相连。

因此，礼敬管理诸天与幽冥的神明，要连同经戒和济度理解。职掌说明其参与的事务，道果说明离染与智慧；地界任职、天界居处或威力大小，都不能单独替代对修证层次的认识。

26. Does Daoism believe in heavens and hells?

Yes. Heavens and hells have religious reality in Daoist teachings. They explain sacred beings' residences and karmic results and connect with qi transformation, consciousness, and salvation. Read both descriptions of domains and explanations of why beings enter them.

Heavens have different levels. Beings are born through good karma and contemplation into the Desire, Form, and Formless Realms, retaining differing attachments. Seed-People heavens, Three Pure Realms, and Great Canopy describe higher freedom and sacred states in particular scriptures. Arrangements have different emphases and should follow their texts.

Hells connect wrongdoing with painful recompense. Accounts of Northern Fengdu, the Five Sacred Mountains, and dark prisons depict karmically confined dead. Their suffering illustrates consequences of harming life, deception, greed, and anger; teachings also describe the Celestial Worthy's rescue and ritual deliverance. Compassion can reach even these painful domains.

Teachings sometimes call a being's own life direct recompense and its environment supporting recompense. Conduct, consciousness, and experienced worlds correspond through conditions, placing heavens and hells within an overall karmic account. Images of golden towers, jade capitals, jeweled pools, and dark prisons make splendor and suffering imaginable and serve visualization, vows, and ritual.

Domains also relate to cosmic ages. A kalpa is an extremely long period of formation and destruction. Lingbao's five kalpas—Longhan, Yankang, Chiming, Kaihuang, and Shanghuang—explain True Writs' revelation and concealment, qi cycles, and scripture revealed through successive ages. These are scriptural cosmic periods, not Chinese reign names with fixed Gregorian dates.

Related texts associate Yankang with cosmic destruction and hidden light; Chiming with restored heaven and earth and renewed celestial light; Kaihuang with radiant True Writs and reconstructed order. Longhan and Shanghuang also describe developing teaching and changing beings. Details differ, but the common connection is cosmic formation and decay with continuing salvation.

Heavens, hells, and the human world form the world of the Celestial Worthy's responsive salvation. Suffering beings can still change and learn; heavenly blessings still require cultivation. Faith in these domains connects with careful goodness, compassionate rescue, and understanding the direction of Dao.

Worship of deities governing heaven and the underworld therefore belongs with precepts and salvation. Duties describe their responsibilities; fruition describes freedom from defilement and wisdom. Underworld office, heavenly residence, or power alone cannot replace understanding cultivated attainment.

27. 道教有“净土”吗？

有。道教净土是众生能够受教、修学和离苦的清净境域。它与天尊的接引、众生的善业和心识相联系。道经说天尊成就净土、度一切人，说明净土是济度与继续修道的重要环节。

这里的“净”，主要是清净、离染；“土”是国土、境域。净土可以按其中修道者称仙人土、真人土、圣人土，按化主称天尊土，也可从业感称众生土。这些名称分别说明谁来接引、谁在受教，以及众生因什么条件进入其中。

《本际经》说明五种净土。究竟平等净土，指超出有为系缚的真道界，众生归向究竟清凉；毕竟真性净土，从万物的真实之性说明清净，需要正观体认。前者着重究竟所归，后者着重真实之性，两者都把净土与得道联系起来。化物方便净土，是圣真为了教导众生开显的清净处境。“方便”是针对具体需要施设方法，使受教者有适宜的进修条件。例如，尚不能体认究竟道理的众生，先在庄严、安稳的境域闻法学习，再逐渐深入。业报差别净土，随众生的业和修学程度而有差别，圣真也乘愿应现，帮助教化。世间严饰净土，则因较小的善业而有庄严形貌，其中仍可能有未除的染着。这个区别提醒人：外表优美、处境安乐，与究竟清净之间还有修行深浅。

经中说“三业既净，则六根净；六根净已，则国土净”。三业是身、口、意；六根是眼、耳、鼻、舌、身、意。净化言行与心念，也会改变感知、受生及其与境域的关系。净土之说因而既讲可受生、受化的处所，也讲众生怎样通过修习趋向清净。

发愿往生净土的人，现在便可持戒、诵经、礼忏和行善，把所愿与所行相连。经法中的天尊愿力与接引，使其有受教和离苦的希望；进入较清净的条件以后，仍应继续学习，去除所余染着。

从心性说净土，与从境域说净土能够相通。前者帮助理解清净怎样显发，后者说明众生如何获得适宜修学的世界。不同道派又依各自经典说明净土和法门，应按具体传承学习。净土的究竟意义，仍在帮助生命由染转净、与道合真。

更深入的净土意义，也与法身相通。圣真开显适宜的教化境域，众生在其中闻经、净化身心；究竟净土则从真实之性和圆满道果说明清净。这样，往生的愿望与现在的持戒、观照和济人便能共同展开。

27. Does Daoism have Pure Lands?

Yes. Daoist Pure Lands are pure domains where beings receive teaching, cultivate, and leave suffering. They relate to the Celestial Worthy's guidance, beings' good karma, and consciousness. Scriptures describe Celestial Worthies establishing Pure Lands and saving all people, making them important for salvation and continuing cultivation.

Pure chiefly means purity and freedom from defilement; land means a country or domain. They may be called lands of immortals, perfected beings, or sages according to practitioners; lands of Celestial Worthies according to their guiding teachers; or lands of beings according to karmic response. These explain who guides, who learns, and what conditions enable entry.

The Benji jing describes five Pure Lands. The ultimate equal Pure Land is the realm of true Dao beyond conditioned bondage, where beings turn toward ultimate serenity; the final true-nature Pure Land explains purity through things' true nature, realized by right contemplation. One emphasizes the ultimate destination, the other true nature; both connect with attaining Dao. The skillful teaching Pure Land is opened by sacred beings to instruct. Skillful means suit particular needs and create appropriate conditions for progress: beings not yet understanding ultimate principles first learn in splendid, secure domains and deepen gradually. The differentiated karmic-recompense Pure Land varies with karma and cultivation, and sacred beings manifest through vows to teach. The worldly adorned Pure Land has beautiful appearance from smaller good deeds but may retain defilement. Outward beauty and comfort therefore differ from ultimate purity in depth of cultivation.

The scripture says: ‘When the three activities are pure, the six faculties are pure; when the six faculties are pure, the land is pure.’ The three activities are body, speech, and mind; the six faculties are eyes, ears, nose, tongue, body, and mind. Purifying conduct and thoughts changes perception,

rebirth, and relations with domains. Pure Lands concern both places of birth and teaching and cultivated movement toward purity.

Those vowing for birth in a Pure Land can observe precepts, recite, repent, and do good now, connecting wishes with action. The Celestial Worthy's vows and guidance provide hope of learning and freedom. More favorable conditions still call for continued learning and removal of remaining defilement.

Accounts through mind and nature connect with accounts through domains. The first explains how purity appears; the second explains suitable worlds of learning. Different traditions explain Pure Lands and methods through their own scriptures. Their ultimate meaning remains transformation from defilement to purity and union with Dao.

Deeper meanings also connect with the Dharma-body. Sacred beings open suitable teaching domains where beings hear scriptures and purify body and mind; ultimate Pure Lands describe purity through true nature and complete fruition. Wishes for rebirth can thus unfold together with present precepts, contemplation, and helping others.

四、经书、宫观与宗教交流

IV. Scriptures, Temples, and Religious Exchange

28. 道教经典是什么？

道教经典，是在道教传承中被礼敬、闻受和依之修行的经教。它们开示道与天尊，解释天地、生命和生死，传授戒律、观照、炼养及济度的方法。称为经宝，正因为经典使众生能够了解道的教化，并获得返本的道路。

在灵宝经教中，经典的根源与“真文”相通。真文是道炁所显的神圣文字，开显天地秩序；天尊随世敷演，使其成为众生能够听闻、受持的经法。经教还叙述圣真解释天文、祖师在人间受经。由神圣根源到文字显现，再到师徒传授，道、经、师形成相连的关系。

经典因此同时有信仰与历史的层次。信徒讲天尊历劫降经，是说明经法所依的神圣真实及持续济度；文献研究考察某一传本何时出现、怎样抄写和编纂，是说明它在人间的传播。了解传本和注解，有助于读得准确；理解神圣根源，又使人明白经书为什么被礼敬和持诵。

重要经教通常以“三洞”组织，即洞真、洞玄、洞神，分别与上清、灵宝、三皇等经教体系密切相关。《道教义枢》以“不杂、不滞、不测”解释真、玄、神，又以“通凡入圣”说明洞的用意。这个分类将经书性质、师承与修道联系起来，不能只当作书架上的三个标签。

三洞以外有太清、太平、太玄、正一四辅，合称三洞七部。太清丹法等助养形炼化，太平经教关心安人济世，太玄联系《道德经》等经义，正一经法又贯通多种受授、戒律与仪式。传统以辅说明这些教法怎样资助修道，并在历史发展中不断会通。

经书形式也很多。十二类常列本文、神符、玉诀、灵图、谱录、戒律、威仪、方法、众术、记传、赞颂、章表。本文开示经义，玉诀

和灵图说明相关修习，戒律与威仪规范言行，赞颂和章表用于礼拜、祈请与科仪。文字因而进入认识、身体、言语和共同宗教生活。

《道藏》是汇集经典及相关文献的丛书。藏中既有天尊所说的经，也有祖师注疏、义理论说、仙传与法书。《道德经》开示道与德，《本际经》深入讨论法身、道性和修行，《道教义枢》则引经辨义、贯通名相。阅读时先了解一部书正在开示什么、解释什么、指导何种行持，才能逐步掌握其用途。

经典之间的联系，也可从具体问题看见。问众生为什么能够成道，需要学习道性；问为什么还须持戒，需要明白迷惑与造业；问成仙有哪些深浅，需要理解位业与道果。每部经教着重的地方可能不同，义学帮助学人会通这些关系，同时保留各经的安排。

敬经包括礼敬、诵持、理解和奉行。诵经使身口意共同归向圣真，摄心与发愿使修学持续；理解经义，帮助读者在愤怒、贪求或困惑时知道怎样实践。《海空智藏经》将信清净、心清净、身清净相连，说明闻经之信应当进一步落实于心行的改变。

部分经文可以公开阅读、持诵，某些经诀、法箓和仪法则有受授条件。师者解释名相，指导所学法门，辨明行持的次第，也以戒行承担传授责任。初学者从适合自己的经文入手，读懂后反复实践，再逐渐深入，道教经典便在生命中成为真正的经宝。

28. What are Daoist scriptures?

Daoist scriptures are teachings honored, received, and practiced within Daoist transmission. They reveal Dao and the Celestial Worthies, explain the cosmos, life, birth and death, and transmit precepts, contemplation, refinement, and salvation. They are the Treasure of scriptures because they make Dao's teaching understandable and provide a path back to the source.

In Lingbao teaching, scriptures' source connects with True Writs, sacred writings manifested by Dao-qi that reveal cosmic order. Celestial Worthies unfold them according to the age into teachings beings can hear and maintain. Accounts also describe sacred beings explaining heavenly writing and ancestral masters receiving scriptures in the human world. Sacred source, written manifestation, and teacher-to-disciple transmission connect Dao, scriptures, and teachers.

Scriptures therefore have religious and historical dimensions. Faith describes revelation across cosmic ages to explain sacred reality and continuing salvation; textual scholarship studies when a version appeared and how it was copied and compiled, explaining human transmission. Understanding versions and commentaries improves accuracy; understanding the sacred source explains why scriptures are worshipped and recited.

Major teachings are generally organized into the Three Caverns: Dongzhen, Dongxuan, and Dongshen, closely associated with Shangqing, Lingbao, and Three Sovereigns traditions. The Daojiao yishu explains zhen, xuan, and shen through freedom from admixture, obstruction, and measurement, and ‘cavern’ through passage from ordinary to sacred. Classification connects scriptures' qualities, transmission, and cultivation, rather than merely labeling three shelves.

Beyond the Three Caverns are Four Supplements: Taiqing, Taiping, Taixuan, and Zhengyi, together forming the Three Caverns and Seven

Divisions. Taiqing alchemy supports bodily nourishment and refinement; Taiping concerns peace and helping society; Taixuan relates to the Daodejing and its meanings; Zhengyi connects transmissions, precepts, and rites. Calling them supplements explains their assistance to cultivation and their continuing historical integration.

Scriptures have many forms. Twelve common categories are primary texts, sacred talismans, jade instructions, numinous diagrams, genealogies and registers, precepts, deportment, methods, various arts, records and biographies, praises, and petitions. Primary texts reveal teaching; instructions and diagrams explain cultivation; precepts and deportment regulate conduct; praises and petitions serve worship, prayer, and ritual. Writing thus enters understanding, bodily practice, speech, and shared religious life.

The Daozang, or Daoist Canon, collects scriptures and related writings: Celestial Worthies' teachings, masters' commentaries, doctrinal discussions, immortal biographies, and ritual books. The Daodejing reveals Dao and virtue; the Benji jing deeply discusses the Dharma-body, Dao-nature, and cultivation; the Daojiao yishu interprets scriptures and connects terminology. Understanding what a book reveals, explains, and guides gradually clarifies its uses.

Specific questions reveal connections among texts. Why can beings attain Dao? Study Dao-nature. Why are precepts still needed? Understand delusion and karmic action. What depths of immortality exist? Understand stages and fruition. Scriptures emphasize different matters; doctrinal study connects them while preserving individual arrangements.

Honoring scripture includes worship, recitation, understanding, and observance. Recitation directs body, speech, and mind toward sacred beings; gathering attention and making vows sustain learning; meaning shows how to act amid anger, greed, or confusion. The Haikong zhizang jing connects

pure faith, pure mind, and pure body, showing that trust born from hearing should change intention and conduct.

Some texts are publicly readable and recitable; certain instructions, registers, and ritual methods require formal transmission. Teachers explain terms, guide methods, clarify sequences, and assume responsibility through precepts. Beginning with suitable scriptures, understanding and repeatedly practicing them, and gradually deepening study makes scripture a true treasure within life.

29. 什么是道士？

道士是依道教经法修学、进入相应师承，并承担传道或行法职责的人。其身份与信仰、受授、戒行和传承相连。不同历史时期与道派，对入道方式、生活制度和职责的规定有所不同。

道士首先是修道的人：以道和天尊为归向，学习经典，持戒行善，逐渐解除烦恼、增长智慧。经教也重视师者养生、教善、为人示范，因此道士自己的言行与帮助他人的责任相连。

学习内容包括经教义理、诵经礼拜、戒律威仪，以及所属法门的炼养或科仪。有人侧重讲经，有人侧重内丹，有人承担法事与宫观事务，也有人兼修。能够举行仪式，还要理解经法的意义；能够教导别人，也须持续检视自己的行持。

传度、冠巾、受戒和授箓等仪式，在不同传承中标明入道、确立身份或承担经法职责的步骤。授箓涉及经箓受授和相应法职，冠巾常见于全真入道制度。它们不是各派都按同一顺序完成的通用手续，应由所属传承具体说明。

道士有不同生活形态。全真传统重视出家、住观和独身修持；正一传统中既有住观者，也有在家庭和地方社会传承经法者。女性同样可以成为道士，常称坤道，传统也称女冠；男性常称乾道。

普通信众可以奉道、归依、读经、持戒和行善，成为道士则意味着进一步的传承与职责。了解一位道士，可以看他所依的师承、所受经戒、所修法门及其教导和济度工作。称谓与这些具体内容相连，身份的意义才清楚。

道士行法与讲经，也需要让人明白所依义理。解释一场度亡法事时，应说明天尊慈悲、亡者处境和经法的救拔；指导炼养时，应说明形神调摄与求道的关系。师者的职责因此包含传授方法，也包含帮助学人理解。

29. What is a Daoist priest?

A Daoist priest studies and cultivates through Daoist scriptures and methods, enters a corresponding lineage, and undertakes responsibilities for transmitting teaching or performing ritual. This status connects with faith, reception of teachings, precepts, and transmission. Rules of entry, life, and duties differ across periods and traditions.

A priest is first a cultivator of Dao: oriented toward Dao and the Celestial Worthies, learning scripture, observing precepts, doing good, removing afflictions, and developing wisdom. Teachings also emphasize teachers' bodily care, guidance toward goodness, and example. Personal conduct connects with responsibility for helping others.

Study includes doctrine, recitation, worship, precepts, deportment, and a lineage's refinement or rituals. Some emphasize teaching, some internal alchemy, some rites and temple work, and some combine them. Performing rituals requires understanding their meaning; teaching others also requires continuing examination of one's practice.

Transmission, capping, reception of precepts, and register conferral mark entry, establishment of status, or responsibility for scriptural methods in different traditions. Register conferral involves receiving scriptures, registers, and corresponding ritual office; capping is common in Quanzhen entry. They are not universal procedures followed in one sequence by every tradition; the particular lineage explains them.

Priests have different ways of life. Quanzhen emphasizes renunciation, temple residence, and celibate cultivation. Zhengyi includes temple residents and people transmitting scripture and ritual within families and local society. Women can also become priests, commonly called kundao and traditionally nüguan; men are commonly called qiandao.

Ordinary believers may follow Dao, take refuge, read, observe precepts, and do good. Priesthood involves additional transmission and duties.

Understanding a priest requires considering lineage, received scriptures and precepts, methods, teaching, and salvation work. Titles gain clarity through this concrete content.

Ritual and teaching also need to make their doctrine intelligible. Explaining deliverance involves the Celestial Worthy's compassion, the dead's condition, and scriptural rescue; guiding refinement involves body and spirit and the search for Dao. Teachers transmit methods and help learners understand them.

30. 所有道士都住在道观里吗？

道士有住观、在家、山居和云游等不同生活形态。是否住在道观，与道派制度、个人所受承诺和承担的事务有关。

住观使道众有共同修学的条件。功课、读经、炼养和宫观事务按规约安排，师者和同道也能持续帮助进修。安静环境有助专心，共同生活又使戒行和责任可以反复实践。

在家道士则在家庭与社会中依传承修学、持戒和行法，常见于正一及地方科仪传承。居家仍需要经法训练，也可以与宫观、宗坛和师门保持联系。某些法事需要众道士配合，受授和进修也常在共同道场进行。

普通道教信众还可以在日常生活中奉道，并不因此成为道士。出家、在家与信众各有相应修学方式，居处差别也不直接等于道行高低。理解某位道士的生活，应先了解其法派制度和实际行持。

共同道场可以提供学习和监督，家庭生活则使慈仁、诚信与忍让在具体关系中反复实践。两种处境都有可以用功的地方，仍须依所受经戒和承诺安排，保持持续修学与同道联系。

30. Do all Daoist priests live in temples?

Priests may live in temples, households, mountains, or travel in study. Residence depends on institutional rules, personal commitments, and duties.

Temple life enables shared learning. Daily services, reading, refinement, and work follow regulations, while teachers and companions support progress. Quiet environments help concentration; communal life repeatedly exercises precepts and responsibility.

Householder priests study, observe precepts, and perform rituals within family and society, commonly in Zhengyi and local ritual transmissions. Home life still requires training and can remain connected with temples, ancestral altars, and teachers. Some rites need several priests; transmission and further study often occur in shared religious centers.

Ordinary believers can follow Dao in daily life without becoming priests. Renunciants, householders, and believers have corresponding approaches; residence does not directly measure spiritual attainment. Understanding a priest's life begins with the tradition's institutions and actual practice.

Shared centers offer learning and supervision; family life repeatedly exercises compassion, honesty, and patience in relationships. Both provide opportunities, organized according to received scriptures, precepts, and commitments, with continued cultivation and contact with companions.

31. 道士可以结婚吗？

要看所属传承和本人所受的生活制度。全真出家道士持独身修道的制度；正一传承中有在家道士，可以依相应戒法过家庭生活，也有出家修持者。因此，婚姻规定须连同具体身份和承诺理解。

出家制度使人退出家庭生活，依道众和宫观专心修学。独身与住观、戒律和威仪相连，是需要持守的承诺。在家修道则把家庭生活纳入伦理和修学，仍须诚实、负责，善待家人，避免以染欲和伤害破坏行持。

婚姻制度与邪淫戒各有用途。在家戒法涉及关系忠诚、相互责任和行为边界，出家戒法则要求更严格的离欲。不能只见道士有家庭，就判断他违反了出家戒；也不能以别人的在家制度免去自己已经受持的承诺。

普通信众可以从家庭中奉道，孝亲、慈爱、知足、少争，并学习经典、礼拜和行善。是否进一步出家，是另一种修学选择。道教由此为不同生活处境安排相应的道路。

需要出家修持的传承，也不限于仅凭全真名称判定。各法派的修炼经诀可能对独身、斋戒和生活有具体要求，受学之前应明白所作承诺，受学以后则依经戒承担相应责任。

31. Can Daoist priests marry?

It depends on lineage and personal commitments. Quanzhen renunciants follow celibacy; Zhengyi includes household priests who can live family lives under corresponding precepts, as well as renunciants. Marriage rules must therefore be understood with particular status and commitments.

Renunciation leaves household life for focused study within community and temple. Celibacy connects with residence, precepts, and deportment as a commitment to maintain. Household cultivation includes family within ethics and practice, requiring honesty, responsibility, kindness, and avoidance of conduct that harms or indulges desire.

Marriage institutions and precepts against sexual misconduct serve different purposes. Household rules concern fidelity, mutual responsibility, and boundaries; renunciant rules demand stricter freedom from desire. A priest's family does not itself prove breach of renunciant precepts, nor does another's household status release one's own commitments.

Ordinary believers can practice within family through filial care, compassion, contentment, reduced conflict, scripture, worship, and good works. Further renunciation is a separate choice. Daoism provides paths suited to differing life circumstances.

Requirements for renunciation cannot be determined solely by the Quanzhen name. Specific traditions may impose requirements concerning celibacy, purification, and daily life. Understand commitments before receiving instruction and fulfill corresponding responsibilities afterward.

32. 道观是做什么的？

道观是奉道、礼拜、修学、传承和行法的处所。它让道士与信众有共同的宗教空间，也使经典、戒律和济度在持续生活中延续。通常所说宫、观、庵等名称，各有历史和地方用法。

殿堂奉安神像，道众依仪轨供养、礼拜和诵经，信众也在其中祈祷、发愿。神像提供有形依托，使人的身心归向所奉天尊和圣真。各道观供奉的主神，常与法派、祖师和当地历史相连，可以从这些线索开始了解。

道观也是修道的生活场所。道众安排日常功课、持戒、读经、炼养与事务劳动，借共同规约培养稳定行持。山林环境有助幽静，城市宫观也可以通过持续功课建立专心修学的条件。

经教传授在这里展开。师者讲解名词和经义，指导修行，帮助学人知道所受戒法和法门的用意。传度、受戒或授箓，也在相应宗坛和具备条件的宫观举行。具体活动须依各传承说明，并非每一座道观都承担所有仪式。

宫观还举行祈福、礼忏、荐拔和度亡等科仪，回应信众对安生、改过与亡者离苦的愿望。有些法事由一位法师主持，有些需要众道士配合，共同生活为学习和协作提供基础。

道观与地方社会也有联系。节日、讲经、慈善及文化活动使人共聚，碑刻、经书、建筑和仪式音乐则保存传承记忆。初次参访时，可以了解主神、法派和功课，依宫观安排恭敬参与，逐渐认识这里的人怎样信道、修道和济人。

道观还使三宝的关系具体可见：神像与礼拜表达归向，经书与功课传达教法，师者和道众帮助行持。理解这些关系，再看殿堂与仪式，参访就能从观看建筑逐渐进入对宗教生活的认识。

32. What is a Daoist temple for?

Temples are places for following Dao, worship, learning, transmission, and ritual. They provide shared religious space and continue scriptures, precepts, and salvation through sustained life. Names such as palace, monastery, and hermitage have particular historical and regional usages.

Halls house sacred images. Communities offer, worship, and recite according to ritual, while believers pray and make vows. Images give visible support for directing body and mind toward Celestial Worthies and sacred beings. Principal deities often connect with tradition, ancestral masters, and local history, providing starting points for understanding.

Temples also house cultivation. Daily services, precepts, reading, refinement, and work develop steady practice through common regulations. Mountains and forests support quiet, while urban temples also create conditions for focused learning through sustained services.

Teaching unfolds there. Teachers explain terminology and meaning, guide cultivation, and clarify received precepts and methods. Transmission, precept reception, and register conferral take place at appropriate altars and qualified temples. Activities depend on lineage; not every temple performs every ceremony.

Temples perform blessing, penitence, recommendation, and deliverance rites, responding to wishes for peaceful life, correction of faults, and relief of the dead. Some involve one master; others several priests. Shared life supports training and cooperation.

Temples connect with local society. Festivals, teaching, charity, and cultural activities gather people; inscriptions, books, architecture, and ritual music preserve memory. First-time visitors can learn principal deities, traditions, and services and participate respectfully according to arrangements, gradually understanding how people believe, cultivate, and help others.

Temples make the Three Treasures visible: images and worship express orientation, scripture and services communicate teaching, teachers and community support practice. Understanding these connections turns visiting from architectural observation toward knowledge of religious life.

33. 道教科仪主要做什么？

道教科仪是依经教与师承举行的宗教礼仪。“科”指法事所遵循的程序、规范与科条，“仪”指礼拜、行道、供献等具体仪范。道士通过诵经、礼忏、存思、章表及相应行法，祈请天尊圣真护佑，清净身心、忏悔过失、救度亡者，并将功德回向众生。经教所说的修道与济度，由此成为身体、言语、心念共同参与的实践。日常功课、斋醮法会、度亡仪式和传度授戒，都可以从这一关系中理解。以下从五方面讲述。

其一是科仪与修道的关系。道教义理中的“十二部义”把威仪列为经教的重要内容，又将修斋功德分为“极道”和“济度”。极道着重修行者自身的清净与证道，如心斋坐忘，使心逐渐离开纷乱与执着；济度则把经法用于护国安民、祈福谢过和救拔亡者。两者彼此贯通：法师自身须修心持戒，才能依经行法；参与者也可以通过礼拜、诵经、发愿和忏悔改变身心。“斋”既有洁净、节制、专心奉道的要求，也指按规定举行的修持；“醮”着重设坛、供献、祈请与酬谢。后世斋醮常相互配合，一个大型法会可以包含多项科仪。

其二是古代斋法的类别与用途。古时有“三箓七品”之说来概括济度斋法。三箓主要说明济度对象与功用，七品则保留不同斋法的修持特点。这两种分类可以交叉理解，实际法事还须依具体经法安排。

1. 金箓斋：经文说“上消天灾，保镇帝王”，主要用于国家层面的祈安、禳灾与护国。古代通常与朝廷、国土及公共秩序有关，坛场、神位、章表和道众分工须与其法事规模相应。

2. 玉箓斋：经文说“救度人民，请福谢过”，主要回应百姓的灾厄、祈愿与过失。其用途兼顾求福和忏悔，参与者依经礼拜、发愿修善，使祈请与改过相应。

3. 黄箓斋：经文说“下拔地狱九玄之苦”，主要用于救度祖先、亡亲及幽冥众生。法事依相应开度经法举行，关告冥司、忏除罪业并祈求接引，功德又可推及其他亡者。

七品斋分别为：

1. 三皇斋：以“求仙保国”为旨，与洞神三皇经法有关。《斋戒箓》强调精简、远离尘扰，重视清净修持与神圣感通；相关修法须依所受经法举行。

2. 自然斋：以“修真学道”为旨，也用于普遍祈福济生。相关斋法强调内修其身、外济众生，可以依祈愿对象安排诵经、礼拜与行道。

3. 上清斋：以“升虚入妙”为旨，着重身心炼养和登真。《斋戒箓》既说独处静修、心斋，又说清坛肃侣、依仪行持，因而兼有个人修习与共同仪式。

4. 指教斋：以“禳灾救疾”为旨，重视清素、诵经与奉戒，使祈求消灾、护生和净化身口意相连。

5. 涂炭斋：以“悔过请命”为旨，古代强调勤苦、苦节和恳切自省。应结合当时斋法理解其行持，认识其中谢罪改过、救拔苦难的用意。

6. 明真斋：以“拔九幽之魂”为旨，着重幽冥救度，通过经法、忏悔与行道，为受苦亡魂祈求开解和升度。

7. 三元斋：以“谢三官之罪”为旨，与上元、中元、下元及三官信仰相连，用于忏谢违犯科戒、祈求赦罪与解厄。

这些斋法既规定所求，也规定怎样修持。《道教义枢》说其仪期有一日一夜、三日三夜、七日七夜等，又列六斋十直、八节、本命等修持时日。《斋戒箓》还记述昼夜分时行道、转经礼忏的安排，同时承认小斋可以按相应仪法从简。选择法事，须兼顾目的、经法、受法资格、仪期和参与条件，各斋的名目也要放在其时代与传承中理解。

斋戒的条件也不限于饮食。行仪前须依仪轨洁净身体、整肃衣冠，并约束言语与心念，避免争斗、欺妄及妨碍清净的行为。道众应通晓所用经文、科范和禁戒，斋主与参与者则应诚敬发愿、尊重坛

规。特定斋法所需的时日、人数、供物和经箓资格，由相应法本规定；修心、礼拜和改过，则是不同规模法事都应重视的内容。

其三是后世科仪怎样发展。宋元以来，灵宝经法进一步汇集祈禳、度亡、炼度与章表行法。《灵宝领教济度金书》保存了极丰富的坛制、圣真班位、朝奏次序、赞诵、文书和科仪，其目录列有安宅、七曜、保命、禳瘟、传度、雷霆等斋醮，以及召魂、沐浴、灯仪、破狱、传戒、炼度等仪节。不同需要因此可以获得更细致的安排。明代《上清灵宝济度大成金书》又整理宋元经法，将建坛宿启、行道转经、忏悔解结、济幽炼度等组织成完整法程，同时讨论行仪原理、注意事项和文书规范。后来的法师能够依经法组合仪节，处理济生度死的多种事务，科仪的类目、规模及地方形式也随之更加丰富。

其四是当代常见科仪。今天各地宫观、道坛所用经韵、法本和仪节有所差别，但常见科仪大致可以从以下几方面认识。

1. 日常功课：如早晚功课，通过净心净口等咒、诵经、称诰、礼拜和回向，形成持续修持。通常由宫观道众按时共同举行，信众也可依安排参加，使清净身口意、奉道修善成为日常生活的一部分。

2. 祈福禳灾：如礼斗、延生、祈安、安宅等，依相应经法礼敬斗姆、星君或其他圣真，祈求护命、消灾与平安。灯仪、宣疏和上表常参与其中，法师依祈愿内容选择法本，并安排坛场、供献及行法。

3. 礼忏改过：如礼拜《三清忏》《玉皇忏》《玉枢忏》等，依忏文省察过失、称念圣号、礼拜求赦并发愿改行。参与者应认真体会忏文所列行为，把礼忏中的誓愿落实为止恶修善与弥补过失。

4. 庆贺酬神：如神诞祝寿、献供、谢恩、庆成等，用于敬祝圣诞、酬谢护佑或庆贺宫观落成。常有迎请、赞颂、供献和祝文等内容，着重敬信、感恩及共同体的宗教生活。

5. 荐亡普度：如黄箓道场、济炼、施食及各类荐亡法事，祈愿亡者解除业障、获得救度。较完整的法程可能包含召请亡魂、沐浴、解结、礼忏、传戒、施食、炼度和接引；施食关怀饥虚困苦，炼度则依神圣水火等经法说明形神的净化与转生升度。

6. 入道与传承礼仪：如皈依、冠巾、传度、授箓、传戒等，使参与者确立信仰、领受戒约或进入相应经法传承。各项礼仪有各自的资格、学习与师承要求，须分别依其制度举行。

这些类目在实际法会中经常组合举行。例如，一场祈安法会可以同时包含礼斗、礼忏、献供和进表，荐亡法事也常兼顾生者祈福。香港啬色园所行科仪，就兼有礼斗、拜忏、大献供、祭先、皈依冠巾及婚礼等，显示传统经法可以回应多样的宗教生活。

其五是一场科仪通常的举行方式。法事先须明确目的与对象，选择相应仪轨，准备坛场、神位、供物及所需文书。主持者须具有相应师承、经法训练与行持条件；受箓、传法等要求，应依所属传统和法事种类确定。较大型法事有高功、都讲、监斋及经师等分工：高功主坛行法，都讲协助仪节和唱诵，监斋纠察威仪，道众共同完成诵经、供献及法器配合。参与信众则依宫观指导斋戒、礼拜、诵念和发愿，不必因此承担法师的全部职责。

行仪通常经过清净启坛、奉请圣真、说明法事所求、诵经礼拜、供献祈请、宣读或进呈文书、回向谢圣等环节；度亡等法事另有相应仪节。法师的存思、安神与内炼，使外在行仪与内在修持相资。章表按法事对象与神圣职司陈述祈愿，符咒依经法传承发挥护持、召请和济度作用，存思则使法师的心神与所行仪法相应。信众通过礼拜、诵念、听经和回向参与，逐渐理解所求、所信与所行的关系。

古时解释章表时说“心明则行洁，行洁可以交神灵”，说明文书与坛仪也在引导人的心行。香、灯、水、经文、法器和步罡等，各有其经法意义，共同使敬信、清净与慈悲进入行仪。仪式结束以后，祈安者仍须贵生，礼忏者仍须改过，度人者仍须践行慈悲，使法事中的愿继续进入日常生活。

33. What do Daoist rituals principally do?

Daoist rituals are religious ceremonies conducted according to scriptures and teacher-to-disciple transmission. Ke means procedures, regulations, and rules; yi means concrete forms of worship, ritual movement, and offerings. Through recitation, penitence, visualization, petitions, and corresponding methods, priests ask Celestial Worthies and sacred beings for protection, purify body and mind, repent, deliver the dead, and dedicate merit to beings. Cultivation and salvation become practices involving body, speech, and mind together. Daily services, purification and offering assemblies, deliverance, and initiation can all be understood in this relationship. Five aspects follow.

First, ritual's relationship to cultivation. The doctrinal discussion of Twelve Categories includes deportment as important teaching and divides merits of purification rites into ultimate realization and salvation. Ultimate realization emphasizes practitioners' purity and attainment, as in fasting the mind and sitting in forgetfulness, gradually releasing confusion and attachment. Salvation applies methods to protecting the country, blessing, acknowledging faults, and delivering the dead. They connect: masters must cultivate mind and precepts to perform scripture, and participants can change through worship, recitation, vows, and repentance. Zhai means purification, restraint, concentrated devotion, and prescribed cultivation; jiao emphasizes setting altars, offerings, petitions, and thanksgiving. Later they often combine, with large assemblies containing several rites.

Second, ancient purification types and uses. The ‘Three Registers and Seven Grades’ summarize saving purification rites. Three Registers mainly identify recipients and functions; Seven Grades preserve different practices. Their classifications overlap, while actual arrangements follow specific methods.

1. Golden Register purification: ‘above, removing heavenly calamities and securing rulers.’ It chiefly serves national peace, disaster prevention, and protection, traditionally involving court, territory, and public order. Altars, sacred positions, petitions, and priestly duties match its scale.

2. Jade Register purification: ‘saving the people, requesting blessings, and acknowledging faults.’ It addresses public calamities, wishes, and wrongdoing, joining blessing and repentance. Worship and vows to do good align requests with reform.

3. Yellow Register purification: ‘below, rescuing the Nine Ancestral Generations from hell's suffering.’ It delivers ancestors, deceased relatives, and underworld beings through corresponding methods, notifying underworld offices, repenting of wrongdoing, and seeking guidance. Merit can extend to other dead.

The Seven Grades are:

1. Three Sovereigns purification: ‘seeking immortality and protecting the country,’ associated with Dongshen teachings. The Zhaijie lu emphasizes simplicity, distance from worldly disturbance, pure practice, and sacred communication. Methods follow received teachings.

2. Spontaneous purification: ‘cultivating perfection and learning Dao,’ also used for widespread blessing and aid to the living. It joins inner cultivation with outward help; recitation, worship, and ritual movement depend on recipients.

3. Shangqing purification: ‘ascending into emptiness and entering the wondrous,’ emphasizing refinement and perfection. The Zhaijie lu describes solitary quiet and mental fasting alongside pure altars, disciplined companions, and prescribed ceremony, combining individual and communal practice.

4. Instructional purification: ‘averting calamity and healing illness,’ emphasizing purity, recitation, and precepts, connecting protection and disaster relief with purified body, speech, and mind.

5. Mud-and-ashes purification: ‘repenting of faults and requesting life.’ Ancient practice emphasizes hardship, austere discipline, and sincere reflection. Understand it within its historical rules and intentions of acknowledging faults and relieving suffering.

6. Manifesting Reality purification: ‘rescuing souls from the Nine Darknesses,’ emphasizing underworld deliverance through teaching, repentance, and ritual movement to seek release and ascent.

7. Three Origins purification: ‘acknowledging offenses before the Three Officials,’ associated with the upper, middle, and lower festivals and their deities, for repenting of rule violations, pardon, and relief.

These rites prescribe both goals and practice. The Daojiao yishu gives periods such as one, three, or seven days and nights and dates such as Six Fasting Days, Ten Observance Days, Eight Seasonal Nodes, and birth-related days. The Zhaijie lu describes timed day-and-night observances, recitation, and penitence, allowing smaller rites to simplify according to their rules. Choice considers purpose, teaching, qualification, duration, and participation. Names belong to their periods and transmissions.

Purification conditions extend beyond diet. Before ceremony, bodily cleaning and proper dress accompany regulated speech and thoughts, avoiding conflict, deception, and conduct obstructing purity. Priests should know texts, procedures, and prohibitions; sponsors and participants should sincerely vow and respect altar rules. Particular texts stipulate dates, numbers, offerings, and register qualifications. Mental cultivation, worship, and reform matter at every scale.

Third, later development. Since the Song and Yuan, Lingbao methods increasingly collected blessing, deliverance, refinement, and petitions. The

Lingbao lingjiao jidu jinshu preserves extensive altar rules, sacred positions, audiences, praises, documents, and ceremonies. Its contents include household protection, Seven Luminaries, life preservation, epidemic prevention, transmission, and thunder rites, with soul summoning, bathing, lamps, prison breaking, precept transmission, and refining deliverance. Needs receive increasingly detailed arrangements. The Ming Shangqing lingbao jidu dacheng jinshu reorganizes Song and Yuan methods into complete programs of altar establishment, opening observances, ritual movement, recitation, repentance, unbinding, underworld aid, and refinement, explaining principles, precautions, and documents. Masters could combine elements according to teaching to address diverse concerns of living and dead; categories, scale, and local forms became richer.

Fourth, common contemporary rituals. Melodies, texts, and sequences differ across temples and altars, but common practices can be understood as follows.

1. Daily services: morning and evening services use purifying invocations, recitation, sacred proclamations, worship, and dedication for sustained practice. Communities normally perform them at set times; believers may join as arranged, making purity and goodness part of daily life.

2. Blessing and averting calamity: Dipper worship, longevity, peace, and household protection honor Doumu, star deities, or other sacred beings through corresponding teachings. Lamps, declaration of prayers, and presented petitions often participate. Masters choose texts, altars, offerings, and methods according to wishes.

3. Penitence and reform: worship through texts such as Sanqing chan, Yuhuang chan, and Yushu chan examines faults, invokes sacred names, seeks pardon, and vows change. Participants should understand listed conduct and put vows into stopping evil, doing good, and making amends.

4. Celebration and thanksgiving: sacred birthdays, offerings, thanks, and completion ceremonies honor deities, acknowledge protection, or celebrate temple completion. Invitations, praises, offerings, and dedicatory writings express faith, gratitude, and communal religious life.

5. Deliverance and universal salvation: Yellow Register assemblies, refining rites, food offerings, and memorial ceremonies seek the dead's release from karmic obstacles. Full programs may summon souls, bathe, unbind, repent, transmit precepts, feed, refine, and guide. Food offerings address hunger and deprivation; sacred water and fire in refinement explain purification and transformed rebirth and ascent.

6. Entry and transmission: refuge, capping, initiation, register conferral, and precept transmission establish faith, commitments, or entry into particular teaching. Each has qualifications, learning, and lineage requirements and follows its own institution.

These categories often combine. A peace assembly may include Dipper worship, penitence, offerings, and petitions; deliverance often also blesses the living. Hong Kong's Sik Sik Yuen conducts Dipper worship, penitence, major offerings, ancestral ceremonies, refuge, capping, and weddings, showing traditional methods responding to varied religious life.

Fifth, the usual conduct of a ceremony. Establish purpose and recipients, choose procedures, and prepare altar, sacred positions, offerings, and documents. Leaders need corresponding transmission, training, and practice; register and method requirements depend on tradition and ceremony. Larger rites assign chief master, cantor, discipline supervisor, and scripture priests: the chief master performs methods, the cantor assists sequences and chanting, the supervisor oversees deportment, and others recite, offer, and use instruments. Believers purify, worship, recite, and vow under guidance without assuming all priestly duties.

Typical stages include purification and altar opening, inviting sacred beings, declaring purpose, recitation and worship, offerings and requests, reading or presenting documents, dedication, and thanks. Deliverance has additional elements. Visualization, calming spirit, and inner refinement join external ceremony with cultivation. Petitions state wishes according to recipients and sacred offices; talismans and invocations protect, summon, and save through transmission; visualization aligns masters' minds with methods. Worship, recitation, listening, and dedication gradually connect participants' wishes, beliefs, and actions.

An ancient explanation of petitions says: ‘When the mind is clear, conduct is pure; pure conduct can communicate with divine beings.’ Documents and altar rites also guide intention and action. Incense, lamps, water, scripture, instruments, and ritual steps each have meanings and jointly embody reverence, purity, and compassion. Afterward, those seeking peace still cherish life, penitents reform, and those saving others practice compassion, continuing ritual vows in daily life.

34. 道教具有代表性的神明有哪些？

道教尊奉的神明很多，既有开示经教、普度众生的天尊，也有修道成真的圣真，以及护法、济生、度亡的神灵。他们的名号与功德，使人能够从天地生化、生命护佑和修道济度等方面，认识大道的神圣作用。以下介绍一些具有代表性的尊神。

三清天尊。即玉清元始天尊、上清灵宝天尊、太清道德天尊。元始天尊又尊为大圣本师、虚皇元始天尊，经教以他说明大道根源、天地开化与经典降授。灵宝天尊又称太上玉宸大道君，其经教重视真文、戒律与普度，使天地秩序与众生修行贯通。道德天尊即太上老君，又尊为太上玄元老君，道教将老子的降生与《道德经》的传授理解为他的教化显现。三清共同显示大道的清净、智慧与济度，礼敬三清也表达归向圆满道果的愿望。

玉皇大天尊。常尊称玉皇大天尊、玄穹高上帝，礼忏时又称玉皇赦罪大天尊。相关经教以玉皇说明统御诸天、宣行正法、济度众生的神圣作用。信众通过诵经、礼忏和改过修善，祈求赦罪、消灾与护佑。

紫微帝君、勾陈帝君与后土帝祇。中天北极紫微大帝与星辰运行、天地秩序及生命护佑相连；勾陈上宫天皇大帝的奉祀涉及天地人三才及护国安民；承天效法后土皇地祇则与大地承载、山川生育及万物安养相连。他们体现神圣教化在天象、大地与人间生活中的不同作用。

五方五老上帝。又称五方五灵五老梵炁天尊，分别与东方青炁、南方赤炁、中央黄炁、西方白炁、北方黑炁相应。他们与五行、五色、五方及人身五脏相通，使天地生化与人的生命获得共同解释，也受到存思、诵经和斋醮传统的尊奉。

神霄九宸上帝。是神霄经法中的重要尊神群体。《道法会元》列长生大帝、东极青华大帝、九天应元雷声普化天尊、九天雷祖大帝、太一大天帝、六天洞渊大帝、六波天主帝君、朱陵度命天尊及九天采访使真君等，其教化涉及生化、护道、救苦、度命与雷霆行法。其中

东极青华大帝又称太乙救苦天尊，以寻声救苦、接引亡者受到尊奉；九天应元雷声普化天尊则在《玉枢宝经》中开示道法、护生与度厄。

三元三官大帝。即上元赐福天官大帝、中元赦罪地官大帝、下元解厄水官大帝，也称三元三品三官大帝。赐福、赦罪、解厄，使他们的奉祀与持戒、忏悔、积善及祈安相连。礼拜三官，也引导信众面对自己的行为、停止过失并培植善因。

先天斗姆元君。又称斗母、斗姥，是与北斗九皇及群星教化密切相关的重要女神。经教尊她为众星之母，赞颂其生化、保命与救护的功德。礼斗时祈求消灾延生，也以此摄心、发愿、改过，使生命保养与修道相连。

北斗七元星君与日月二曜帝君。北斗七元星君通常称贪狼、巨门、禄存、文曲、廉贞、武曲、破军；相关传统又合辅、弼二星称北斗九皇。北斗经法重视解厄、延生与护命。太阳帝君和太阴皇君分别与日、月的光明及阴阳运行相连。南斗六司星君也受到尊奉，其经法尤其重视生籍、延寿与生命护佑。

青童帝君与西王金母。青童帝君在上清经教中与仙真受经、修习及登真相连。西王母又尊称西灵金母、金母元君，是重要的女仙宗主，相关传统赞颂她养育生命、传授经法和接引仙真的功德。二者在不同经教中具有丰富的神圣身份。

九天玄女元君。是传授神圣法术、护国济世的重要女神。经传叙述她向黄帝授予兵法、符诀及阴阳之术，帮助平定祸乱、安养百姓；相关传统也将她与养生、修炼和法术传承联系起来。她的神圣形象体现智慧与护生共同发挥作用。

三十二天上帝。《度人经》等经典列举诸天及相应帝君，以他们说明诸天教化、神圣秩序及生命受度的道路。他们在相应天界显现、接引天人，使众生能够闻经、奉道并继续修习。天界是其显化教化的处所，理解这些帝君还须兼顾其修证与神圣功德。

十方太上灵宝天尊。体现天尊教化遍及东、西、南、北、四隅及上、下十方。有关救苦经法又将十方救苦天尊与十殿冥王相联系，说

明神圣慈悲如何进入幽冥，考校善恶、救拔亡者并使生命重新获得受教的机会。十殿的审察与救度，也属于天尊随缘教化的展开。

东岳大帝。即东岳泰山大帝，常尊为东岳大生天齐仁圣大帝，是五岳大帝的重要代表。相关经教以他说明山岳生化、生命护佑及善恶考校，奉祀又涉及人间寿命与幽冥事务。东岳信仰将山川的养育、人的行为与生死关怀联系起来。

酆都大帝。常称北阴酆都大帝，与罗酆山、幽冥诸宫及鬼神管理相连。在相关经法中，他统摄冥司、考校罪福，参与维持生死秩序。荐拔科仪向冥司关告、祈求解结，使这一奉祀与亡者离苦、重新受度的愿望相连。

北极四圣真君。即天蓬真君、天猷真君、翊圣真君与真武真君，是护道、驱邪和济生的重要圣真。真武又尊为玄天上帝，其奉祀与北方、清静修道和护生度厄相连。北极四圣在科仪与法书中受到共同礼敬，也各有相应经法。

灵宝五师真君。通常指灵宝玄中大法师、灵宝经师、灵宝籍师、灵宝度师及灵宝监斋大法师。玄中大法师为灵宝教化的重要宗师，经、籍、度三师体现经法受授的神圣依据，监斋大法师则监察斋法。在相关仪本中，监斋大法师又以张道陵天师的身份受到尊奉。五师使经典传承、师者指导与斋法济度联系起来。

文昌帝君。又称梓潼帝君，奉祀与文章、学业、科名及人的福禄相连。其教化也重视修道与积德，《文昌帝君阴骘文》劝人慈悲护生、忠孝诚信、助人济困。信众祈求学业进益，同时学习端正用心、勤勉读书并承担伦理责任。

龙王与水府尊神。东、南、西、北四海龙王及江河湖泊的水府神灵，在祈雨、祈晴、护航和安民的科仪中受到尊奉。他们的神圣职事涉及水域秩序、风雨调和与生命养育。对这些尊神的礼敬，也表达了人对水土环境、农耕生活和出行平安的关怀。

雷部天君与护法元帅。雷法尊奉许多天君、元帅与神将，承担护道、驱邪、祈雨和济生等职事。具有代表性的有马元帅、赵元帅、关

元帅和王灵官等。赵元帅即赵公明，关元帅即关圣帝君，二者也常以财神身份受到礼敬；马元帅与华光信仰相连，王灵官则以纠察、护法与监坛著称。常见的“四大元帅”组合为马、赵、温、关，具体神将组合随法派有所不同。

觉皇上帝与慈航真人。《清微元降大法》尊金吒大圣觉皇上帝为能仁智圣天君，并明确注明“即释迦”，显示释迦牟尼佛在这一经法中的神圣身份。慈航真人又尊为碧落洞天帝主、圆通自在天尊，在一些道教传承中与佛教观世音菩萨相通，突出寻声救苦、随缘济度的慈悲功德。二者也帮助读者认识道教对其他宗教神圣形象的融摄。

这些尊神的名号、形象与奉祀，使大道的生化、清净、智慧和慈悲进入可礼敬、可学习的宗教生活。信众在祈求护佑的同时，也通过礼拜、诵经与行善学习神圣功德，将慈仁、诚信与智慧落实于日常生活。

34. Which Daoist deities are representative?

Daoism honors many deities: Celestial Worthies who teach and save universally, perfected sages who attain Dao, and spirits protecting teaching, helping the living, and delivering the dead. Names and merits reveal Dao's sacred activity in cosmic generation, protection, cultivation, and salvation. Some representative deities follow.

The Three Pure Celestial Worthies are Yuanshi of Jade Clarity, Lingbao of Highest Clarity, and Daode of Great Clarity. Yuanshi is also revered as the Great Sage and Original Teacher and Celestial Worthy of the Empty Sovereign and Primordial Beginning, expressing Dao's source, cosmic opening, and scriptural revelation. Lingbao is also the Most High Jade Imperial Lord of the Great Dao; teachings emphasize True Writs, precepts, and universal salvation, joining cosmic order with cultivation. Daode is the Most High Lord Lao, also the Most High Lord of the Mysterious Origin. Daoism understands Laozi's birth and transmission of the Daodejing as his teaching manifestation. Together they reveal purity, wisdom, and salvation; worship expresses aspiration for complete fruition.

The Jade Emperor, commonly the Great Celestial Worthy Jade Emperor and Supreme Emperor of the Mysterious Firmament, is also invoked in penitence as the Great Celestial Worthy who Pardons Offenses. Teachings express his sacred governing of heavens, proclamation of true teaching, and salvation. Believers recite, repent, reform, and do good while seeking pardon, relief, and protection.

Emperors Ziwei and Gouchen and Earth Sovereign Houtu express different cosmic roles. The Great Emperor Ziwei of the Central Heaven and Northern Pole relates to stars, order, and protection; Gouchen, Heavenly Sovereign of the Upper Palace, relates to heaven, earth, and humanity and national peace; Houtu, following heaven's pattern, relates to earth's support, mountains and rivers' generation, and things' nourishment. They embody teaching in celestial, earthly, and human life.

The Five Ancient Emperors of the Five Directions, also Celestial Worthies of the Five Spirits and Primordial Sacred Qi, correspond to eastern green, southern red, central yellow, western white, and northern black qi. Their connections with Five Phases, colors, directions, and bodily organs link cosmic and human life; visualization, recitation, and purification traditions honor them.

The Nine Sovereigns of Divine Empyrean are an important group in Shenxiao methods. The Daofa huiyuan lists the Great Emperor of Long Life, Great Emperor of Eastern Pole and Azure Florescence, Celestial Worthy of Universal Transformation through Thunder's Sound, Great Thunder Ancestor, Great Heavenly Emperor of Great Unity, Great Emperor of the Six Heavens and Cavernous Abyss, Sovereign of Six Waves, Celestial Worthy who Delivers Life through Vermilion Mound, and Perfected Lord who Inspects the Nine Heavens. Their teaching concerns generation, protection, rescue, life deliverance, and thunder methods. Eastern Azure Florescence is also Taiyi, Celestial Worthy who Rescues from Suffering, honored for answering cries and guiding the dead. The Thunder Celestial Worthy teaches methods, life protection, and disaster relief in the Yushu baojing.

The Three Officials of the Three Origins are the Heavenly Official bestowing blessings, Earthly Official pardoning offenses, and Water Official relieving adversity. They are also the Three Officials of Three Grades. Blessing, pardon, and relief connect worship with precepts, repentance, good works, and peace. Worship encourages facing conduct, stopping faults, and developing good causes.

Primordial Lady Doumu, also Dipper Mother, is a major goddess related to the Dipper's Nine Sovereigns and stellar teaching. Scriptures honor her as mother of the stars and praise generation, preservation, and rescue. Dipper worship seeks longevity and relief while gathering attention, making vows, and reforming, linking bodily care with cultivation.

The Seven Primordial Dipper Lords commonly bear the names Tanlang, Jumen, Lucun, Wenqu, Lianzhen, Wuqu, and Pojun; traditions add Fu and

Bi to form Nine Sovereigns. Their methods emphasize relief, longevity, and protection. The Solar Emperor and Lunar Sovereign relate to sunlight, moonlight, and yin-yang movement. The Southern Dipper's Six Office Lords are also honored, especially for life registers, longevity, and protection.

The Azure Youth Emperor and Western Queen Mother. The Azure Youth relates in Shangqing to receiving scripture, cultivation, and perfection. The Western Queen Mother, also Western Numinous Golden Mother or Golden Mother Lady, leads female immortals. Traditions praise nurturing life, transmitting teachings, and guiding immortals. Both have rich identities across scriptures.

The Mysterious Lady of the Nine Heavens is an important goddess transmitting sacred arts, protecting the country, and benefiting the world. Accounts describe her teaching the Yellow Emperor military methods, talismanic instructions, and yin-yang arts to end disorder and support people. Traditions also connect her with bodily care, cultivation, and transmission. Her image joins wisdom with life protection.

The Emperors of the Thirty-Two Heavens. The Duren jing and other scriptures list heavens and their emperors, explaining heavenly teaching, sacred order, and salvation. They manifest and guide heavenly beings to hear scripture, follow Dao, and continue practice. Heavenly locations are teaching manifestations; actual attainment and merit must also be considered.

The Most High Lingbao Celestial Worthies of the Ten Directions express teaching across east, west, south, north, four intermediate directions, above, and below. Rescue texts connect the Ten Direction Worthies with the Kings of the Ten Underworld Courts, showing compassion entering darkness, examining conduct, rescuing the dead, and renewing opportunities for instruction. Judgment and deliverance are forms of responsive sacred teaching.

The Great Emperor of the Eastern Peak, Mount Tai, is a major representative of the Five Sacred Mountains and is honored as the benevolent, holy emperor who generates life in accord with heaven.

Teachings concern mountain generation, protection, and moral examination; worship also concerns lifespan and the underworld. This connects landscape's nurture, conduct, and care through life and death.

The Great Emperor of Fengdu, commonly Northern Yin Emperor of Fengdu, relates to Mount Luofeng, underworld palaces, and governance of spirits. Methods describe oversight of underworld offices, examination of wrongdoing and merit, and order in life and death. Deliverance notifies these offices and requests unbinding, joining worship with the dead's release and renewed salvation.

The Four Northern Saints are Tianpeng, Tianyou, Yisheng, and Zhenwu, important perfected lords protecting Dao, expelling evil, and helping life. Zhenwu is also Emperor of the Mysterious Heaven, associated with the north, still cultivation, and protection. Ritual and method books honor the four together, each with corresponding teachings.

The Five Lingbao Teacher Lords generally mean the Great Master of the Mysterious Center, Scripture Teacher, Register Teacher, Deliverance Teacher, and Great Master Supervising Purification. The first is a major ancestral teacher; the next three express sacred grounds of transmission; the last supervises rites and is honored in related manuals as Celestial Master Zhang Daoling. They connect scripture transmission, guidance, and saving purification.

Emperor Wenchang, also Zitong Emperor, relates to writing, study, examinations, and fortune. Teaching also emphasizes cultivation and accumulated virtue. The Wenchang dijun yinzhi wen encourages compassion, protection, filial loyalty, honesty, and assistance. Prayers for learning accompany proper intentions, diligent study, and ethical responsibility.

Dragon Kings and water-domain deities, including the Four Seas' kings and river and lake spirits, are honored in rain, fair-weather, navigation, and public-peace rites. Their duties concern water order, balanced weather, and nourishment. Worship expresses care for environment, farming, and safe travel.

Thunder Lords and protective marshals. Thunder methods honor numerous lords, marshals, and generals protecting Dao, expelling evil, seeking rain, and aiding life. Representatives include Marshals Ma, Zhao, and Guan and Officer Wang. Zhao is Zhao Gongming; Guan is the Sacred Emperor Guan; both are honored as wealth deities. Ma connects with Huaguang; Wang is known for inspection, protection, and altar supervision. A common Four Marshals grouping is Ma, Zhao, Wen, and Guan; combinations vary by tradition.

The Emperor of Awakening and Perfected Cihang. The Qingwei yuanjiang dafa honors Jinzha, Great Sage and Emperor of Awakening, as the Heavenly Lord of Compassionate Wisdom and explicitly identifies him as Shakyamuni, showing the Buddha's sacred identity within this method. Cihang, also Sovereign of the Azure Cavern Heaven and Celestial Worthy of Perfectly Pervasive Freedom, connects with Avalokiteshvara in some transmissions, emphasizing answering suffering and responsive salvation. Both illustrate inclusion of other religions' sacred figures.

These names, images, and worship bring Dao's generation, purity, wisdom, and compassion into religious life that can be honored and learned. Alongside seeking protection, believers learn sacred virtues through worship, recitation, and good works, embodying compassion, honesty, and wisdom in daily life.

35. 不同的神仙可以划分为哪些类别？

道教可以从“位业”认识神仙生命的不同层次。“位”说明修证境界，“业”说明与这一境界相应的德行和功夫。前面《本际经》所讲十信、十行、十回向、十转、真一与太一，是理解这些层次的一条线索；《海空智藏经》的地仙、飞仙、自在、无漏、无为五果，则从道果说明生命转化的深浅。两套名称可以参照理解，具体神明的位业仍须结合相应经教说明。

十信首先说明凡夫信愿成熟、发起道意。人间修道者即使具有坚定信心，也不能因此直接列为神明。较初步的地仙成就，着重延年养形、改善生命处境；因善业转身天界、继续闻经修道的天人，也可能具有一定神力，参与护法。这些生命已经获得较好的修学条件，仍须继续增进戒行与智慧。

从十行以后，可以大体认识以下五个层次。

第一，十行位，继续深化信愿与行持，可参照飞仙果理解。这一层的生命通过守戒、修善、摄护身心，使原有信心进入持续实践。对欲念的牵引已有进一步调伏，但仍有形体、心识和分别执着，尚未完全出离三界。

相应的神灵，可以包括仍在三界中受教修习的仙官、仙吏、天人及护法神众。他们可能承担传达、守卫、监察或管理幽冥事务的职任，也可能是人间修道者转身以后继续进修的生命。其神力能够帮助护持经法与众生，但神力本身仍有深浅。

第二，十回向位，观行与调伏更深，可参照自在果理解。修行者逐渐破除“功德属于我”“我应得到回报”的有得之心，使所修归向大道与众生。经教以形心自在、应物而心不轻动说明这一成就。生命的智慧与作用已经较为广大，仍须解除尚存的生死染着。

这一层可以包括修证较深、尚未出离三界的护法魔王、龙神、地神等。这里的“魔王”要按道经理解：相关经法中的魔王能够护持正

法、考验学人的用心，并不一概表示作恶的神灵。同称魔王、龙王或地神，其实际成就仍可能不同。

第三，十转位，是知真、离障不断深入的圣位，可从无漏道果的进程理解。“无漏”说明生命逐渐解除烦恼与识业的牵引；智慧能够认识道性真实，修行由调伏烦恼深入到断除烦恼。依前文所用的修证路线，超出三界生死系缚，是认识这一层仙圣的重要标志。

这一层的代表，可以举葛仙公、纯阳吕祖、紫阳张真人、重阳王真人等得道仙圣。相关经教与修炼传统尊其为天仙、真人或仙圣，所强调的是生命已经超越普通受生与轮回的限制。十转又有渐次深入的差别，进入圣位以后，仍须继续解除微细障碍，增长智慧。

第四，真一位，是出离进一步成熟的上圣高真。《本际经》以返根复命、明见法身、断除微细障碍与智慧增益说明真一。这里所说的法身，是与道相通的清净真实；明见法身，使生命不再只由有限形体、日常心识和业缘来界定。

张道陵真人、天真皇人、太极法师徐来勒真人等，可以作为认识上圣高真的代表。这类圣真的清净与智慧已接近究竟圆满，能够随缘显现、接引受教的生命。诸天中所显现的高真帝君，也应从其真实成就理解：在某一天界教化，并不表示其修证只限于该天界。

第五，太一位，是究竟圆满的无为道果。《本际经》以烦恼尽、无为、通达无碍说明太一。生命已不受生死识业拘束，智慧与慈悲圆满，能够随众生因缘展开教化。“无为”表示不再由私欲和烦恼推动，其救度作用仍然无碍。

三清天尊是这一层的重要代表。沿前文关于法身与道果的解释，玉皇、五方五老、神霄九宸、三官大帝，以及相关经教中尊奉的北斗、日月等尊神，也可从究竟圣真随缘教化的意义理解。他们以不同名号和职掌显现，使圆满道果进入生化、护命、赦罪、救苦等不同方面。

分类时还须分清修证与显化。尚未出离三界的生命，可以具有神职和神通；已经出离三界的圣真，也可以显现在天界、人间或幽冥教

化众生。一个尊神所显现的处所、所承担的职事，与其真实位业相互关联，却不能单凭其中一项决定境界。《道教义枢》区分受生之位与修证之品，正是帮助人理解这层关系。

由此，神仙的类别可以沿生命转化来把握：从延年养形、获得修学条件，到信愿与行持深化；从调伏烦恼、形心自在，到超出三界、深入知真；再由返根明见法身，归向清净、智慧与慈悲究竟圆满。神明的护法与济度，也随这些生命层次呈现不同深浅。

35. How can different immortals and sacred beings be classified?

Daoism understands different levels of sacred life through stages and corresponding practices: the stage describes attained states; practice describes appropriate conduct and effort. The Benji jing's Ten Faiths, Ten Practices, Ten Dedications, Ten Transformations, True Unity, and Great Unity provide one guide; the Haikong zhizang jing's five fruits—earthly immortality, flying immortality, freedom, freedom from outflows, and nonaction—describe depths of transformation. They can be compared, while particular deities' attainment still requires relevant teachings.

The Ten Faiths first describe mature faith and awakened aspiration among ordinary beings. Strong faith alone does not make a human practitioner a deity. Initial earthly immortality emphasizes longevity, bodily nourishment, and improved circumstances; heavenly beings reborn through good karma and continuing study may possess protective powers. Favorable conditions still call for greater precepts and wisdom.

From the Ten Practices onward, five broad levels can be recognized.

First, the Ten Practices deepen faith and conduct and can be compared with flying immortality. Precepts, goodness, and protection of body and mind turn faith into sustained action. Desires are further subdued, but form, consciousness, and discriminating attachment remain, without complete freedom from the Three Realms.

Corresponding beings may include immortal officials and attendants, heavenly beings, and protectors still learning within the realms. They may convey messages, guard, inspect, or manage underworld affairs, or be human practitioners continuing after rebirth. Their powers protect teaching and beings but vary in depth.

Second, the Ten Dedications deepen contemplation and subduing, comparable with freedom. Practitioners release ‘merit is mine’ and ‘I deserve repayment,’ directing practice toward Dao and beings. Freedom of form and mind and responsiveness without easy disturbance describe this achievement. Wisdom and activity are broader, while remaining birth-and-death attachments need removal.

This may include deeply cultivated protective demon kings, dragon spirits, and earth spirits still within the realms. Demon kings should be read scripturally: some protect true teaching and test intentions rather than invariably being evil. Identical titles do not imply identical attainment.

Third, the Ten Transformations are sacred stages of deeper knowledge and removal of obstacles, understood through progress toward freedom from outflows. Release from afflictions and conscious karma enables wisdom to realize Dao-nature; subduing develops into cutting off afflictions. Within the path used earlier, passing beyond the Three Realms' bondage is a key marker.

Examples include Immortal Lord Ge, Patriarch Lü of Pure Yang, Perfected Zhang of Purple Yang, and Perfected Wang Chongyang. Traditions honor them as heavenly immortals or perfected sages, emphasizing transcendence of ordinary rebirth. The Ten Transformations deepen progressively; sacred entry still requires removing subtle obstacles and increasing wisdom.

Fourth, True Unity means higher sages and perfected beings with more mature liberation. The Benji jing explains return to the root, realization of the Dharma-body, removal of subtle obstacles, and increasing wisdom. The Dharma-body is pure reality connected with Dao; seeing it means life is no longer defined only by finite form, ordinary consciousness, and karma.

Representatives include Perfected Zhang Daoling, the Heavenly Perfected Sovereign, and Perfected Xu Laile, Master of Great Ultimate.

Their purity and wisdom approach completeness, enabling responsive manifestation and guidance. Higher emperors appearing in heavens should be understood through actual attainment: teaching in a heaven does not limit their realization to it.

Fifth, Great Unity is complete fruition of nonaction. The Benji jing describes exhausted afflictions, nonaction, and unobstructed penetration. Life is free from conscious karma and birth and death, complete in wisdom and compassion, and teaches according to conditions. Nonaction means freedom from selfishness and affliction while salvation remains unobstructed.

The Three Pure Celestial Worthies are major representatives. Through the earlier account of Dharma-body and fruition, the Jade Emperor, Five Ancient Emperors, Nine Shenxiao Sovereigns, Three Officials, and scripturally honored Dipper, sun, and moon deities can also be understood as ultimate sacred beings teaching responsively. Names and duties bring complete fruition into generation, protection, pardon, and rescue.

Classification distinguishes attainment from manifestation. Beings within the realms may have divine offices and powers; liberated sacred beings may teach in heavens, human life, or the underworld. Place, duties, and true attainment relate, but no one alone determines a state. The Daojiao yishu distinguishes positions of rebirth from grades of realization to clarify this.

Categories thus follow transformation: from longevity and favorable conditions to deeper faith and practice; from subdued afflictions and freedom to transcendence and knowing reality; then return and Dharma-body realization toward complete purity, wisdom, and compassion. Protection and salvation show differing depths through these levels.

36. 道教所说的“感应”是什么？

感应是众生发起求道、祈愿和修习，天尊圣真随其因缘接引、教化的关系。经教以“动求”说明感，以“赴接”说明应：众生有所归向，神圣教化又回应这一需要，使凡人与圣真能够相通。

这份关系以道炁和道性为根源。众生虽在迷惑中，仍与道相通；天尊法身无碍，能按不同理解能力和处境施教。人的求道与天尊接引，由此在同一道的生化和返本中得到解释。

经教列六种应。炁应，是元炁布化、生育万物；形应，是借形象和行动教化；文应，是神圣真文与经典显现；圣应，是圣者出世、立教导人；贤应，是贤者继续解释和弘道；袭应，是后来学人承袭传述。这些分类说明，神圣作用可以从生化延续到经教与一代代师承。

经教也从六个方面说感。正感着重求道之心；普感、偏感分别说明共同或个别的机缘；显感、隐感说明教化是否为人见闻；附感则借神像等依托摄心求道。土木神像提供礼拜的处所，真正发动求道的仍是参与者的心。

因此，感应包括经中所说特别的显现，也包括持续教化。听经而知道过失，遇明师而理解法门，礼忏后愿意改行，都可以在求道和接引的关系中理解。这些说明有助于初学者看见感应怎样进入生活。

礼拜、诵经和发愿，使身体、言语与心念共同归向圣真；持戒、观照和定慧，又使求道因缘渐渐成熟。诚敬与行持相连，修道者也要察看自己的祈愿是否仍被争胜、贪求牵动。

感应最终引向离迷得悟。一次特别经验可能增长信心，还要看它是否帮助自己持续行善、增长智慧与慈悲。由这种关系理解感应，便能把神圣接引、经教传承和实际修道联系起来。

感应又随修学而深入。最初的敬信使人愿意受教，持续闻经和改行使求道因缘成熟，智慧增长又使人更能认识教化。天尊的接引、道性的显发与位业的推进，因而在同一修道关系中相连。

36. What does Daoism mean by resonance and response?

Resonance and response describe beings seeking Dao, praying, and cultivating, and Celestial Worthies and sacred beings guiding them according to conditions. Teachings explain resonance as an active request and response as coming to guide: beings turn toward the sacred, whose teaching answers their needs, connecting ordinary and sacred life.

This relationship is rooted in Dao-qi and Dao-nature. Deluded beings remain connected with Dao; the unobstructed Dharma-body teaches according to understanding and circumstances. Seeking and guidance belong to the same generative Dao and return to its source.

Teachings list six responses. Qi response distributes primordial qi and generates things; form response teaches through images and actions; writing response manifests True Writs and scripture; sage response brings sages into the world to establish teaching; worthy response continues interpretation and transmission; inherited response continues through later learners. Sacred activity thus extends from generation to scripture and successive teachers.

Six aspects also describe resonance. True resonance emphasizes seeking Dao; universal and particular resonance concern shared and individual opportunities; manifest and hidden resonance concern whether instruction is perceived; supported resonance uses images to gather attention. Clay and wooden images provide a place of worship, while participants' minds initiate seeking.

Response includes exceptional scriptural manifestations and continuing teaching. Hearing scripture and recognizing faults, meeting a teacher and understanding a method, or wishing to reform after penitence all belong to seeking and guidance. These explanations make its place in life intelligible.

Worship, recitation, and vows direct body, speech, and mind toward sacred beings; precepts, contemplation, concentration, and wisdom mature

conditions of seeking. Sincerity connects with practice, including examination of whether prayers remain driven by rivalry or greed.

Response ultimately leads from delusion to awakening. An exceptional experience may strengthen faith, but its value also concerns sustained goodness, wisdom, and compassion. This connects sacred guidance, transmission, and actual cultivation.

Response deepens through learning. Initial reverence opens receptiveness; continuing scripture and reform mature conditions; greater wisdom recognizes teaching more clearly. The Celestial Worthy's guidance, revealed Dao-nature, and progress through stages connect in one cultivation relationship.

37. 在道教看来，道教与佛教、儒家是什么关系？

从道教“道体唯一、显化多元”的义理出发，不同传统可以是同一道在不同处境中的教化与回应。道体，是道的根本真实；显化，是这一真实以众生能够理解和实践的方式出现。经教、礼仪和修学方法可以不同，归向真实、转化生命的意义仍可相通。

早期《三天内解经》以气禀与地域说明三道设教。气禀，是生命和地域所受之炁及其特点。经文说，中原“阳气纯正”，使奉无为大道；西域“阴气强盛”，使奉佛道，以严戒调服；楚越“阴阳气薄”，使奉清约大道。它用当时的气化宇宙观，说明为什么面对不同众生，要采用不同教法。无为大道联系黄老传统，讲顺道、清静和治身治世；佛道以相应戒律和修学调服其所面对的众生；清约大道联系正一盟威的经戒教化，调整楚越地区的奉祀和生活。经文随后明确说“三道同根而异支”，教化虽不同，皆“大归于真道”。理解这段话，要把方法的差别与共同所归联系起来。

可以借医药的例子帮助理解。不同的人有不同状况，适合的药方就有差别；药方的用意，是使各人得到相应疗治。按照三道同根的理解，戒律严宽、礼仪不同，说明教化如何适应处境，并不据此给各教的究竟解脱排列高低。道的施教随众生而异，真实根源又相通。

这里的三道，具体指无为大道、佛道和清约大道，与后来常说的儒释道三教不能逐项直接对号。无为大道首先关联黄老之学；儒家则有自身的礼义、仁爱、孝亲和治世传统。讨论儒家与道教的关系，还须结合历代道教如何理解这些伦理与社会教化。

依随世施教的思路，儒家的礼义可以帮助人在家庭与社会中建立责任，诸子之学也可以在不同层面回应人心与治世。道教经戒本身包含忠信、孝亲、慈仁与守约，后来的净明、全真等传统更将这些德行纳入修道。由此，伦理秩序与返本修习能够相资。

宋金之际，王重阳（1113—1170）倡导参学儒释道，使经典学习、心性修持和行善在全真教化中相互联系。从这种立场看，教法各

有语言和实践，修行者可以认真体会相通之处。其根本问题是，人怎样经由所受教化，减少迷惑与自私，增长德行和智慧。

为什么道经还以老君化现、尹喜传教等故事说明佛道关系？在这类信仰叙述中，老君表达道的神圣教化，故事说明教化能够到达不同地域。把它作为义理叙述来读，重点是同一道怎样显现于不同文明。若追问佛教在人类历史中的起源，则须另依其历史资料回答，两种问题应当分别说明。

地域和气禀的描述属于当时的宇宙观，今天理解它，重点在因处境施教。古代西域的称呼也不能直接套用为现代“西方人”的人格分类。一个人怎样学习、信仰与修行，仍要看其具体因缘。

因此，在这种道教理解中，可以尊重儒家的伦理修养，也可以承认佛教是完整而有效的解脱道路。道教以自己的经教解释诸教如何相通，佛教徒和儒家学者也有各自的解释。交流时愿意听取对方的自我说明，便能使共同根源与具体差异都得到认真理解。

前面所说位业与神圣应化，也使这种相通得到解释。究竟道果不被单一形名限定，教化能够因众生而异；修学者则要认真奉行自己所受经戒。承认不同道路的有效回应，与承担自身传承的责任可以共同成立。

37. From a Daoist perspective, how are Daoism, Buddhism, and Confucianism related?

From the doctrine of ‘one reality of Dao, plural manifestations,’ different traditions can be teachings and responses of the same Dao in different circumstances. Dao's reality means its fundamental truth; manifestation means appearance in forms beings can understand and practice. Scriptures, rites, and methods differ while their orientation toward reality and transformed life can connect.

The early Santian neijie jing explains three ways of teaching through regional qi endowments, the characteristics of qi received by lives and places. It describes central China as having ‘pure, upright yang qi’ and following the Great Dao of Nonaction; western regions as having ‘strong yin qi’ and following Buddhism to be disciplined through strict precepts; Chu and Yue as having ‘thin yin and yang qi’ and following the Great Dao of Pure Restraint. This contemporary qi cosmology explains why different beings need different teachings. Nonaction connects with Huang-Lao, accord with Dao, stillness, self-cultivation, and governance; Buddhism disciplines beings through corresponding precepts and practice; Pure Restraint connects with Zhengyi Alliance and Authority teachings, adjusting regional worship and life. The scripture then states that ‘the three ways share a root but have different branches’ and all ‘ultimately return to the true Dao.’ Read differences in method together with their common destination.

Medicine provides an analogy. Different conditions need different prescriptions, each aiming at appropriate healing. On the understanding of a common root, strictness of precepts and differences in ceremony adapt teaching to circumstances; they do not rank traditions' ultimate liberation. Teaching varies with beings while its true source remains connected.

These three ways specifically mean Nonaction, Buddhism, and Pure Restraint; they do not correspond directly, one by one, to the later

Confucian-Buddhist-Daoist Three Teachings. Nonaction primarily relates to Huang-Lao; Confucianism has its own traditions of ritual propriety, benevolence, filial care, and governance. Its relationship with Daoism also requires examining Daoist understandings of ethics and social instruction over time.

According to adaptive teaching, Confucian propriety helps establish family and social responsibility, while other philosophical traditions address mind and governance at different levels. Daoist precepts include loyalty, honesty, filial care, compassion, and promise-keeping; Jingming and Quanzhen later integrated these into cultivation. Ethical order and return to the source can support each other.

Around the Song-Jin transition, Wang Chongyang (1113–1170) encouraged study of Confucianism, Buddhism, and Daoism, connecting scripture, mental cultivation, and goodness in Quanzhen. Different teachings have their languages and practices, and learners can carefully explore connections. The fundamental question is how received teaching reduces delusion and selfishness and develops virtue and wisdom.

Why do scriptures explain Buddhist relations through Lord Lao's transformations or Yin Xi's transmission? In such religious narratives, Lord Lao expresses Dao's sacred instruction, and stories show its reach across regions. Read doctrinally, they explain one Dao's manifestations in different civilizations. Historical origins of Buddhism require its historical sources; these questions need distinct explanations.

Regional qi descriptions belong to their period's cosmology. Their present interpretive significance concerns adapting instruction to circumstances. Ancient ‘western regions’ cannot simply become a classification of modern Western personalities. Learning, faith, and practice depend on particular conditions.

This understanding allows respect for Confucian ethics and recognition of Buddhism as a complete, effective path of liberation. Daoists explain connections through their scriptures; Buddhists and Confucian scholars have their own accounts. Listening to others' self-understandings allows common sources and real differences to receive careful attention.

Stages and sacred manifestations also explain these connections. Ultimate fruition is unrestricted by one form or name and teaches according to beings; learners seriously follow their received scriptures and precepts. Recognizing effective responses through different paths can coexist with responsibility to one's own transmission.

38. 道教如何与其他宗教相处？

从道遍于万方、随缘施教的义理出发，道教的宗教相处观可以表述为：坚持自身信仰，同时尊重不同宗教作为神圣真实的有效回应。道不被一个地域或教团穷尽，不同文化中的众生也可以经由相应教法，获得智慧、慈悲与解脱。这就是“道体唯一、显化多元”的意思。唯一，说明共同的终极根源；多元，说明众生所处环境、语言与礼俗不同，教化与回应也有不同形式。承认这种多元，意味着认真尊重各教自身完整的信仰和实践，而不只取其中适合自己的几句话。

可以用三种态度作简明比较。排他论只承认本教能达到真实，否定他教的解脱价值；兼容论承认他教有部分价值，却把完整真实仅留给本教；多元论承认不同传统能够成为通向神圣真实的有效道路。这里按道教义理展开的立场属于第三种。

《三天内解经》说三道同根、教化不同而归于真道，《西升经》等经文也以殊方异域说明道的教化。这些材料使道教能够从自身信仰中解释：差异可以有共同根源，各种方法也可以适应不同众生。道教的借象表意、得意忘言传统，帮助读者从故事与形名进入这种意义。

共同根源不会抹去具体差异。各教对神圣者、生死、仪式和修行的解释，可能确有不同。道教徒可以先把自己的天尊信仰和返本道路讲清，再听对方怎样理解其传统。讨论相通处时保留这些差别，交流才有真实内容。

在生活中，尊重表现为不轻率贬低别人的信仰，愿意了解其经典与实践，在照护、救济和护生方面共同合作。是否参加某种宗教仪式，则依自己的信仰承诺和对方礼仪安排慎重决定。相处中的恭敬，并不要求每个人采取同样的宗教生活。

历史上的宗教关系还需要另一层解释。道教和其他宗教都是社会中的共同体，有宫观寺院、传承制度、信众、资源和政治关系。不同处境可能带来竞争和冲突，这些因素应按具体时代研究。宗教社会学帮助说明群体怎样互动；教义解释则说明道教从信仰上为何能够尊重他教。这两层能够并行。历史中有道教徒参与论争，说明当时的文

献、人物和制度需要分析；经教中关于多元显化的义理，又为今天如何相处提供依据。不能把每位道教徒、每一部经书和每一段历史都概括成完全相同的态度。

在本书所阐明的多元立场中，“齐同慈爱，异骨成亲”的愿望，可以进一步落实为跨宗教的关怀。认真修持本教，也尊重他人经其传统离苦的可能，彼此以行动回应共同面对的苦难。

讨论宗教多元时，也需要辨明这是依据相关经教展开的信仰解释。各教团怎样实际相处，还涉及具体人物、制度与社会条件。讲清这两个层次，既能说明道教为何愿意尊重异教，也能认真面对历史中的论争。

38. How does Daoism relate to other religions?

From Dao's universal presence and adaptive instruction, the position can be expressed as maintaining one's faith while respecting different religions as effective responses to sacred reality. No region or community exhausts Dao; beings in different cultures can gain wisdom, compassion, and liberation through corresponding teachings. ‘One reality of Dao, plural manifestations’ means a common ultimate source and diverse environments, languages, customs, instruction, and responses. Respecting plurality takes other traditions' complete faith and practice seriously, beyond selecting a few convenient sayings.

Three attitudes offer a comparison. Exclusivism recognizes only one's religion as reaching reality and denies others' liberating value; inclusivism grants partial value but reserves complete reality for one's own; pluralism recognizes different traditions as effective paths to sacred reality. The doctrinal position developed here is the third.

The Santian neijie jing describes three ways sharing a root, differing in instruction, and returning to true Dao; the Xisheng jing and other scriptures describe instruction in distant regions. Such sources explain from within faith how differences share a source and methods suit different beings. Traditions of expressing meaning through images and forgetting words once meaning is grasped help move from stories and names toward this significance.

A common source does not erase differences. Sacred reality, birth and death, rites, and cultivation may be explained differently. Daoists can clarify their Celestial Worthy faith and return to the source, then listen to others' explanations. Preserving differences while discussing connections gives exchange substantive content.

In daily life, respect means avoiding careless disparagement, learning others' scriptures and practices, and cooperating in care, relief, and

protection of life. Participation in another rite depends on one's commitments and its arrangements. Respect does not require identical religious lives.

Historical relations also need another explanation. Daoism and other religions are social communities with institutions, transmissions, believers, resources, and political relationships. Circumstances produce competition and conflict, requiring period-specific study. Sociology explains group interaction; doctrine explains faith-based grounds for respect. Both operate together. Daoists' historical polemics require analysis of texts, people, and institutions; teachings of plural manifestation ground present relations. No single attitude can be attributed identically to every Daoist, scripture, and period.

Within this book's pluralism, ‘equal compassion and love, making kin of those of different origins’ can become interreligious care. Serious practice of one's own tradition and respect for others' possibility of liberation allow shared action on suffering.

Religious pluralism here is a faith interpretation developed from relevant teachings. Actual relations also depend on people, institutions, and social conditions. Distinguishing these levels explains willingness to respect other religions while taking historical disputes seriously.

39. 道教有不同的流派吗？

有。道教在长期传承中形成不同经教、法派与教团，所依经典、祖师谱系、戒律、炼养和科仪各有特点。以下几种是重要代表。它们有自己的传授与宗派意识，又在历史中不断会通，共同延续奉道、修真与济度的道路。

正一传统以天师道为重要根源。张道陵（据传 34—156）受道立教，是其神圣传承的重要起点，相关教化重视奉道、守戒、首过及经箓受授。“盟威”联系盟誓与神圣规约，使受法者承担相应职责。后来的正一经法发展出丰富的斋醮和符箓传承，以经戒、师承和行法济人相连。

上清经教以真人授经、存思与形神炼养见长。魏华存（252—334）受到尊为重要宗师，杨羲（330—约 386）的受经活动推动经文传播，陶弘景（456—536）又整理传承与《真诰》。相关法门以神圣内景、经诀与专注修习说明形神怎样提升，并与戒行和登真之愿结合。

灵宝经教以天尊、真文、劫运、戒法和普度相贯通。葛玄被尊为传经祖师，陆修静（406—477）整理经目、传授和斋仪，使经教与共同宗教生活更有秩序。灵宝斋法和后来的济度科仪，对道教礼拜、忏悔、荐拔与度亡影响深远。

神霄派在北宋（960—1127）后期兴起，林灵素（约 1075—约 1120）是重要开创者，宋徽宗（1082—1135）的支持推动其经教与宫观发展。神霄尊奉神霄玉清妙道和相关圣真，重视调养生元、正心修身、雷法与济生。后来的王文卿（1093—1153）等祖师传承，又使雷法与内在炼养进一步结合。林灵素的宗派创建和后来雷法谱系的发展，应按各自史料理解。

清微派在宋元（960—1368）时期的重要发展，使三清经教、内炼与雷法相资。它强调清净修持与行法的内在依据，法师通过师承、经箓和炼养承担祈安、护生等职责。清微与其他法派多有交流，一位道士也可能兼受不同经法。

净明派以许逊（据传 239—374）为重要祖师，宋元时期形成具有特色的净明忠孝教化，刘玉（1257—1308）等推动其发展。净明将忠孝、诚敬、慈仁与清净修道相连，强调在家庭和社会责任中改过、去私，使伦理实践支持性命修习。

全真派由王重阳（1113—1170）创立，丘处机（1148—1227）、孙不二（约 1119—1182）等早期宗师推动传承。全真重视出家、独身、戒行、清静修持与性命之学，也倡导参学儒释道。后来形成龙门等支派，宫观、戒律和教团生活使修行获得共同制度的支持。

这些介绍既说明经教来源，也说明法派怎样传授。上清、灵宝等早期经教长期进入其他传承，神霄、清微等行法又常与内丹和经义解释结合。某个道派擅长一种方法，完整内容仍须联系所信、所愿和所修来理解。

今天正一与全真构成道教的重要传承格局，历史上的诸法派与这两个名称却并非逐项重合。住观、在家或独身，也不能单独替代祖师法统和所受经法来判定宗派。认识一个传承，宜了解其经典、师承、戒行、修法与济度方式，才能看见派名背后的实际宗教生活。

39. Are there different Daoist traditions?

Yes. Long transmission has produced different scriptural traditions, ritual lineages, and communities, with distinctive texts, ancestral genealogies, precepts, refinement, and ceremonies. Important representatives follow. They have their transmissions and identities while continually interacting, together sustaining Dao, perfection, and salvation.

Zhengyi has a major root in the Celestial Masters. Zhang Daoling (traditionally 34–156) receiving Dao and establishing teaching is a sacred starting point, emphasizing devotion, precepts, confession, and scripture-register reception. Alliance and Authority connects vows and sacred rules with duties of recipients. Later Zhengyi develops rich purification and talismanic transmissions linking precepts, teachers, and helping others.

Shangqing is known for revelation by perfected beings, visualization, and refinement of body and spirit. Wei Huacun (252–334) is honored as a major master; Yang Xi's (330–c. 386) revelations furthered transmission; Tao Hongjing (456–536) organized it and the Zhengao. Sacred inner landscapes, instructions, and focused practice explain elevation of body and spirit, joined with precepts and aspiration to perfection.

Lingbao connects Celestial Worthies, True Writs, kalpas, precepts, and universal salvation. Ge Xuan is honored as a transmission master. Lu Xiujing (406–477) organized catalogs, transmissions, and purification rites, bringing order to communal religious life. Lingbao purification and later salvation rites profoundly shaped worship, repentance, and deliverance.

Shenxiao emerged in the late Northern Song (960–1127). Lin Lingsu (c. 1075–c. 1120) was an important founder; Emperor Huizong's (1082–1135) support furthered teachings and temples. It honors the wondrous Dao of Shenxiao Jade Clarity and related sacred beings, emphasizing primordial life, upright mind, bodily cultivation, thunder methods, and aid to the living. Wang Wenqing (1093–1153) and later transmissions further connected

thunder methods with inner refinement. Founding and later genealogical development need their respective historical sources.

Qingwei's important Song-Yuan (960–1368) development brought Three Pure teachings, inner refinement, and thunder methods together. It emphasizes pure practice and ritual's inner basis; teachers, registers, and refinement enable duties of peace and protection. Exchange with other lineages is frequent, and one priest may receive different methods.

Jingming honors Xu Xun (traditionally 239–374) as a major ancestor. Distinctive teachings of purity, loyalty, and filial conduct developed during the Song and Yuan, furthered by Liu Yu (1257–1308) and others. Loyalty, filial care, sincerity, compassion, and pure cultivation combine reform and reduced selfishness within social responsibilities, supporting nature-and-life cultivation.

Quanzhen was founded by Wang Chongyang (1113–1170); early masters including Qiu Chuji (1148–1227) and Sun Bu'er (c. 1119–1182) furthered transmission. It emphasizes renunciation, celibacy, precepts, stillness, nature and life, and study of the Three Teachings. Later branches such as Longmen developed; temples, precepts, and community support practice institutionally.

These descriptions concern scriptural origins and transmission. Early Shangqing and Lingbao teachings entered other traditions; Shenxiao and Qingwei methods combine with alchemy and interpretation. Specialization in one method does not define a tradition's whole, which connects beliefs, aspirations, and practice.

Zhengyi and Quanzhen are major frameworks today, but historical lineages do not map individually onto those two names. Temple residence, household life, or celibacy alone cannot determine lineage in place of ancestral transmission and received methods. Study scriptures, teachers, precepts, methods, and salvation to understand religious life behind a name.

五、边界、传播与当代

V. Boundaries, Transmission, and the Contemporary World

40. 道教与通常所说的“道家哲学”有什么区别？

今天通常以“道家哲学”研究老子、庄子、黄老及相关思想，以“道教”说明有神圣信仰、经教、师承、戒律、仪式与教团生活的宗教传统。这个区分有助于说明不同研究范围，形成过程却有复杂历史。理解二者，既要认识现代用法，也要看到古代经教与老庄之学的持续联系。

先说“道家”的早期含义。汉代（前 202—220）的思想分类，用这个名称整理一批有关道、清虚、守弱和治世的学说。它主要是对著述与思想倾向的归类，不能直接当作一个只有哲学、排除宗教的统一组织。黄老传统把道、炁、养生与治国相连，老庄著述又讨论神人、真人、坐忘和生命变化，古人的问题并不按今天的学科边界分开。今天讲道家哲学，通常以《老子》《庄子》及黄老思想为核心，也讨论杨朱等与之相关的思想。黄帝是古代著述托名、黄老传统奉尊的重要人物，不能把托名著作全部当成同一历史人物亲写的文本。后来的王弼（226—249）、阮籍（210—263）、嵇康（223—262，一说卒于 263）和郭象（约 252—312）等，也通过老庄、玄学与生命修养进入这一研究范围。

道教尊奉《道德经》《南华真经》，历代道士持续注释老庄，将道与德、无为自然、守柔少欲和坐忘等思想纳入经教与修行。上清存思、灵宝普度、道性与法身之论，也在这些根源上继续展开。因此，宗教传统中既有仪式和信仰，也有精密的概念解释与思想论证。“道家”与“道教”在古代文献中有时可以互用，分别强调道的传承与教化；有些文本又按作者目的作不同区分。古人能够辨别诸子著作、宗教教团与修炼方法，但这种辨别不完全等同于现代所谓哲学与宗教的二分。若一概说古代从来没有区别，或一概说二者始终截然分立，都会遗漏具体文献。

佛道论争是区分形成的一条重要线索。北周（557—581）释道安在《二教论》中，把佛教与儒家分为内外两教，将道家等九流归入儒教，并批评道士与炼养之术，试图取消道教作为独立一教的地位。这里的道安是北周僧人，不能与东晋（317—420）著名僧人道安（312—385）混同。这类论述利用老庄之言批评当时道教，把两者区分开来，具有鲜明的宗教论争目的。它提醒读者，某些划分含有赞成、贬抑和争夺正统的用意。后来道士和其他思想者也有自己的解释，不能把一篇论争文献当作整个古代社会共同接受的定义，更不能直接认定它已经提出今天的哲学与宗教二分。

现代区分又与西方汉学有关。十九世纪的译者和研究者，曾把老庄著述理解为哲学，把道士、奉神和科仪归为宗教。理雅各（James Legge，1815—1897）是有重要影响的代表。这类解释有时高度评价古代思想，却贬低后来宗教生活；相关分类和价值判断，后来影响了道教研究。因此，西方学术也参与了这种区分的形成，不能说它仅起源于中国近代。

近代中国引入哲学、宗教学等学科后，又用新的分类编写思想史、宗教史和教科书。民国（1912—1949）以来，道家更多进入哲学史，道教更多进入宗教史，两种名称逐渐成为较稳定的学术习惯。相同文本中的思想、信仰与实践，也因此可能被分别安排到不同研究领域。这种变化发生在科学、理性和社会进步受到重视的背景中。法国思想家孔德（Auguste Comte，1798—1857）提出三阶段说，准确名称是神学阶段、形而上学阶段、实证阶段。他分别以神圣力量、抽象概念与可观察规律说明认识方式的演进，不能直接把三个阶段简化成宗教、哲学、科学。把宗教视为落后、把科学视为更先进的评价，会影响近代人怎样理解传统；一些读者因而希望保留老庄的思想价值，却疏远宗教生活。不过，道家与道教的现代分类还有翻译、教育、学科制度和历史研究等因素，不能只归因于孔德的一项理论。三阶段说本身也是十九世纪的思想方案，其价值次序不应未经讨论就成为今天判断各宗教的尺度。

按照当代通行用法，哲学研究可以分析道与万物、语言与真实、政治与伦理，也可以借老庄反省生活。道教的宗教生活则以道与天尊为信仰对象，具有归依、感应和修行体验，以经义解释所信所求，又通过戒律、仪轨、师承和共同生活持续实践。两者的讨论重点不同，内容仍有大量交会。

同读《道德经》“道生之，德畜之”，哲学讨论可以解释生成、养育及其伦理意义；道教徒还会把它与老君教化、自己的持戒修心和众生济度联系起来。同样，读到坐忘，有人研究其认识论意义，有人又在师者指导下把它纳入实际修习。理解具体用途，才能知道某段思想怎样进入信仰与生命。

道教关于法身、道性、两半、因果和位业的论述，也有精密的义理。它们解释天尊为何能接引、众生何以能成道，以及修行怎样解除生死因缘。若只把宗教看作奉神和仪式，便会遗漏这些思想；若只摘出概念，又会失去其受经、发愿、观修和济度的宗教目的。

当代研究已经反复检讨把老庄之学与道教生活割裂的做法，重新重视经典、修炼、仪式和思想之间的联系。使用道家哲学与道教这两个名称，可以帮助说明正在研究什么，却不必因此建立高下判断。道教徒从同一道的教化理解经义与修行，研究者则需要尊重具体时代和文献中的自我说明。

初学者可以先记住两点。今天所称道家哲学，通常强调黄老、老庄及相关思想的研究；道教则是将神圣信仰、经教解释、修道体验与共同宗教生活连在一起的完整传统。读同一部经典时，继续了解谁在读、为何而读、怎样实践，二者的联系和讨论范围就会逐渐清楚。

40. How does Daoism differ from what is commonly called Daoist philosophy?

Today, ‘Daoist philosophy’ usually studies Laozi, Zhuangzi, Huang-Lao, and related thought, while ‘Daoism’ describes religious tradition with sacred faith, scripture, teachers, precepts, rites, and communal life. This distinguishes research scopes, but its formation has a complex history. Modern usages should be understood alongside continuing ancient connections between scriptures and Lao-Zhuang learning.

Consider early ‘Daoist school.’ Han (202 BCE–220 CE) classification grouped teachings on Dao, clear emptiness, weakness, and governance. It classified writings and intellectual tendencies, not a unified philosophy-only organization excluding religion. Huang-Lao connects Dao, qi, bodily care, and government; Laozi and Zhuangzi discuss divine and perfected beings, sitting in forgetfulness, and life's transformations. Their concerns do not follow modern disciplines. Current philosophy primarily centers on Laozi, Zhuangzi, and Huang-Lao, including related thinkers such as Yang Zhu. The Yellow Emperor is a revered figure to whom ancient writings were attributed, not necessarily their actual historical author. Wang Bi (226–249), Ruan Ji (210–263), Ji Kang (223–262, alternatively d. 263), and Guo Xiang (c. 252–312) also enter this field through Lao-Zhuang thought, studies of the mysterious, and cultivation.

Daoism honors the Daodejing and Nanhua zhenjing. Priests continually comment on Laozi and Zhuangzi, integrating Dao, virtue, nonaction, spontaneity, gentleness, fewer desires, and sitting in forgetfulness into teaching and practice. Shangqing visualization, Lingbao salvation, and discussions of Dao-nature and Dharma-body develop from these roots. Religion thus contains precise interpretation and argument as well as faith and ritual. Ancient texts sometimes use Daoist school and Daoist teaching interchangeably, emphasizing transmission and instruction, while others

distinguish them for particular purposes. Ancient writers could distinguish philosophical books, religious communities, and cultivation methods, but not exactly through today's philosophy-religion binary. Saying there was never any distinction, or always complete separation, overlooks evidence.

Buddhist-Daoist disputes are one important strand. In the Northern Zhou (557–581), monk Dao'an's Erjiao lun divided Buddhism and Confucianism into inner and outer teachings, placed the Daoist school and other intellectual currents under Confucianism, and criticized priests and refinement to deny Daoism independent religious standing. He must not be confused with the famous Eastern Jin (317–420) monk Dao'an (312–385). These arguments used Lao-Zhuang sayings to criticize contemporary Daoism, distinguishing them for polemical purposes. Classifications can carry approval, disparagement, and competition for authority. Later priests and thinkers offered their own interpretations; one dispute does not establish a definition shared by all ancient society or today's philosophical-religious division.

Modern differentiation also involves Western sinology. Nineteenth-century translators treated Lao-Zhuang texts as philosophy and priests, worship, and ritual as religion. James Legge (1815–1897) was influential. Such accounts sometimes praised ancient thought while disparaging later religious life, influencing study. Western scholarship participated in the distinction; it did not originate solely in modern China.

After modern China introduced philosophy and religious studies, new classifications shaped intellectual and religious histories and textbooks. Since the Republican period (1912–1949), Daoist philosophy increasingly entered philosophy histories and Daoist religion religious histories, stabilizing usage. Thought, belief, and practice in one text could enter separate fields. This occurred amid emphasis on science, rationality, and progress. Auguste Comte (1798–1857) proposed theological, metaphysical, and positive stages, explaining knowledge through divine forces, abstract

concepts, and observable laws. They cannot simply be reduced to religion, philosophy, and science. Valuing religion as backward and science as advanced influenced traditional interpretation; some retained Lao-Zhuang thought while distancing religion. Yet translation, education, disciplinary institutions, and historical study also shaped classification; Comte alone cannot explain it. His stages are a nineteenth-century scheme whose ranking should not uncritically judge religions today.

In current usage, philosophy analyzes Dao and things, language and reality, politics and ethics, and reflects on life through Laozi and Zhuangzi. Daoist religious life takes Dao and Celestial Worthies as objects of faith, includes refuge, sacred response, and cultivated experience, explains belief and aspiration through scripture, and practices through precepts, rituals, teachers, and community. Emphases differ with substantial overlap.

Reading ‘Dao gives birth; virtue nourishes,’ philosophy can explain generation, nurture, and ethics; believers also connect it with Lord Lao's teaching, personal precepts and mental cultivation, and salvation. Similarly, sitting in forgetfulness may be studied epistemologically or practiced under a teacher. Specific uses reveal how ideas enter faith and life.

Daoist Dharma-body, Dao-nature, Two Halves, cause and effect, and stages are precise doctrines explaining sacred guidance, possible attainment, and release from birth and death. Reducing religion to worship and ritual misses this thought; extracting concepts alone loses their purposes in receiving teachings, vows, contemplation, and salvation.

Contemporary research repeatedly reassesses separation of Lao-Zhuang learning from Daoist life, renewing attention to connections among scripture, cultivation, ritual, and thought. The two names clarify research without requiring rankings. Believers understand meaning and cultivation through one Dao's teaching; scholars respect particular periods and texts' self-understandings.

Beginners can remember two points. Daoist philosophy now generally emphasizes Huang-Lao, Lao-Zhuang, and related thought; Daoism joins sacred faith, scriptural interpretation, cultivated experience, and shared life in a complete tradition. Ask who reads a scripture, why, and how it is practiced to clarify connections and scopes.

41. 中国民间信仰就是道教吗？

中国民间信仰与道教关系密切，其范围还包括家族和地方社会自行传承的祭祖、神明奉祀、庙会与生活礼俗。道教则有以道为根本的经教、师承、戒行和济度法门。理解两者的关系，需要看具体活动怎样组织、依什么传统解释。

例如，一座地方庙宇奉祀护佑乡里的神，村民依习俗祭祀；举行大醮时，又请道士依经法设坛、诵经、祈安。醮仪有明确的道教传承，庙宇其他活动仍保留地方礼俗。反过来，道教宫观也会奉祀与当地生活有关的神明，形成共同宗教空间。

神明进入道教，常伴随经典、封号、科仪或法派的说明。同一神名在地方信仰和道教经法中，可能有不同背景。读者可以了解这位神明怎样与道、天尊和护法济度相连，再看主持者的师承与仪式内容。

道教也用经教调整地方奉祀。清净、贵生的要求，使相关经文批评伤生求祷、妄求血食和有害生命的邪祀。道教与民间信仰的交往，既有吸收和会通，也有规范和改变。

对普通人来说，家庭供奉或参加法事，可以成为走近道教的因缘。由神明认识经文，再理解因果、道性和修道，信仰便逐渐深化。看到烧香、祭祖或神像，可以继续问所用经法、传承和目的，让具体联系变得清楚，也尊重地方社会自身的记忆。

这里也能应用神明分类的区别。地方护佑之职、道教所授称号与修道果位各有说明，不能只看神像便认定同一种信仰。经教怎样解释这位神明、仪式怎样接引信众，是理解交集的具体依据。

41. Is Chinese popular religion the same as Daoism?

Popular religion is closely related to Daoism but also includes independently transmitted ancestral rites, local worship, temple festivals, and customs. Daoism has Dao-centered scripture, teachers, precepts, and saving methods. Their relationship depends on specific organization and interpretation.

A local temple, for example, honors a village protector through customary offerings, then invites priests for a great offering ceremony with scripture and prayers. That ceremony has definite Daoist transmission while other activities preserve local customs. Daoist temples also honor locally relevant deities, forming shared space.

Incorporating a deity into Daoism often involves scriptures, titles, rites, or lineage explanations. The same name may have different backgrounds in local worship and Daoist methods. Learn its connection with Dao, Celestial Worthies, protection, and salvation, then consider leaders' transmission and ritual content.

Daoist teaching also regulates local worship. Purity and cherishing life lead scriptures to criticize harmful prayer, blood offerings, and destructive cults. Interaction includes incorporation and integration alongside regulation and change.

Household worship or ceremony can offer an approach to Daoism. Learning scripture through deities and then cause and effect, Dao-nature, and cultivation deepens faith. Incense, ancestors, and images prompt further questions about teaching, transmission, and purpose, clarifying connections while respecting local memory.

Deity classification also applies here. Protective duties, Daoist titles, and cultivated fruition have their own explanations; an image alone does not establish identical faith. Scriptural interpretation and ritual guidance are concrete grounds for understanding overlap.

42. 气功、武术、中医与风水都是道教的吗？

这些传统与道教都有联系，但归属和联系的程度各不相同。它们在中国历史中形成、发展，常共同使用炁、阴阳、五行、经络、天人相应等观念，也可能由同一个人兼习兼用。然而，共享观念或技术，并不意味着具有相同的宗教身份。判断一项实践与道教的关系，需要看它是否依道教经教与师承展开，是否与三宝、持戒、科仪和修道目标相联系。道教吸收了许多传统知识，也赋予其中一些方法新的宗教意义；这些方法仍可能在医学、武术和民俗生活中独立传承。

气功通常指通过身体动作、呼吸与意念的配合进行身心锻炼。古代相关方法称导引、吐纳、行炁、服炁等，在养生、医疗及不同思想传统中都有发展。现代气功又经过重新整理、命名和推广，其社会组织与练习目的具有现代特点。关于现代气功的历史研究，已经说明它与医疗、科学话语及社会生活之间复杂的联系。因此，今日以气功为名的活动，须分别了解其来源和内容，不能仅凭“练气”就认定属于道教。

道教确实保存并发展了丰富的炼养方法。《黄庭经》《养性延命录》等道书重视形神养护，道教修习也包括调息、存思、导引及内丹等。在经教中，这些方法往往与道炁生化、人身神灵、清净心念和返本成道相连。例如，同样是调节呼吸，有人以放松和锻炼为目的，道教修行者则可能依所受经法，将它与存思、诵经、持戒和定慧修习结合。动作相近，所依教法与生命目标仍有差别。内丹尤其具有自身的性命理论、工夫次第和传承要求，需要连同其经教背景来理解。

武术具有格斗、防卫、军事训练、身体锻炼及表演等多重用途，其历史涉及军队、民间师徒、地方社会和宗教场所。武术史研究把具体技术放回这些社会背景考察，有助于避免将全部武术归结为某一种宗教。道教宫观及道士确有习武、传武传统，武当武术也与道教文化形成密切联系；部分拳术借阴阳、柔刚、动静及内外相合解释用力与修习，因而与道教思想发生交集。但在军旅、民间或现代体育体系中传承的武术，也有自己的训练目标与制度。

练习太极拳、剑术或其他拳械，可以与道教养形、守柔及修心相联系，也可以作为独立的体育活动。是否属于道教修行，要进一步看其有无相应的宗教传承，以及它怎样进入奉道、守戒和行善的生活。尊奉某位祖师、采用道教名号，或者在道观学习拳术，都需要结合具体传承来理解。对道教修行者而言，身体能力的增长还应配合德行与心性的变化：能否减少争胜、节制力量、尊重和保护生命，是理解习武与修道关系的重要方面。

中医与道教的联系同样深厚。两者共享许多关于炁、阴阳、五行、脏腑及身心相应的认识；道士参与医药、养生和方书整理，也使医学知识进入道教文献与济世实践。然而，中国医学具有自己的文献、诊疗经验和传承历史。马王堆医书等早期材料，已经呈现治疗、导引和养生的丰富内容，说明这些知识的来源远比后来某个宗教教团复杂。道教继承并发展其中一部分，中医也持续在医家、家庭、地方社会及医疗机构中积累经验，二者不能直接等同。

在道教看来，救治病苦可以成为慈仁济世的实践，养护身体也为长期修道创造条件。诊察、药物、针灸、导引等医疗和养生方法，因而可能进入道士的生活；祈安、礼忏与护生科仪，则从信仰层面回应病苦、业缘和生命归向。只不过仍须辨明其中哪些属于医学诊疗，哪些属于炼养，哪些属于宗教行法。就医、养生与奉道可以相互配合，医者及接受治疗的人也可以具有不同的宗教身份。

风水主要属于中国传统的堪舆知识与实践，关心居处、墓地、山川形势、方向及其被认为具有的吉凶关系。占卜则包括不同形式的问卜、推算和判断，其来源涉及《易》学、数术、历法及民俗传统。风水与占卜各有自己的方法，实践中又常与择日等事项结合。相关学术研究把风水放在家庭、建筑、丧葬和民间宗教生活中考察，显示其使用者及从业者并不限于道士。道教人士可能兼习堪舆，道观营建和科仪也可能涉及方位、择日与安镇，由此形成实际交集。

这些交集仍须逐项辨认。道坛按经法布置方位，往往是为了显现诸天、五方、星辰与神圣职司之间的关系；堪舆对住宅、墓地作判断，则有相应的形势、理气等方法。两者即使使用相近名词，也应说

明各自在处理什么问题。宫观中的求签问卜可以成为信众请示与自省的一种方式，却不能据此把整个道教概括为预测吉凶。道教经典讨论的道性、因果、持戒、修心和济度，远远超出个人运势的判断。

道教对禁忌的态度，也需要放在经教中理解。《升玄经》提出“思道无有禁忌”，引导人认识大道的清净与自在，减少对鬼神吉凶的执着。皈依三宝以后，信众应以经教、戒律和师者指导安顿生活，无须把流行的每一条禁忌都当成必须遵守的信仰规范；具体行仪所需的时日与条件，则仍依传承规定。对于修道者，善行、智慧与离染具有根本意义。改善居住环境、学习养生或请求指引，都应与实际责任和身心修习相配合，使这些知识服务于生命，而不让对吉凶的忧惧支配生活。

42. Do qigong, martial arts, Chinese medicine, and feng shui all belong to Daoism?

All have connections, differing in affiliation and degree. They developed in Chinese history and often share qi, yin-yang, Five Phases, channels, and correspondence between heaven and humanity; one person may practice several. Shared concepts or techniques do not imply identical religious identity. Ask whether practice follows Daoist scripture and transmission and connects with the Three Treasures, precepts, rituals, and cultivating Dao. Daoism incorporated traditional knowledge and gave some methods new meanings; they may also be transmitted independently in medicine, martial arts, and custom.

Qigong generally coordinates movement, breathing, and intention for bodily and mental exercise. Ancient guiding exercises, breathing methods, circulating qi, and ingesting qi developed in health care, medicine, and different intellectual traditions. Modern qigong was reorganized, named, and promoted with modern social forms and purposes. Historical research shows complex relationships with medicine, scientific discourse, and society. Present activities need their particular origins and contents examined; ‘practicing qi’ alone does not establish Daoist belonging.

Daoism preserves rich refinement methods. The Huangting jing and Yangxing yanming lu emphasize bodily and spiritual care, while practices include breathing, visualization, guiding exercises, and alchemy. These often connect cosmic Dao-qi, bodily deities, pure thoughts, and return to Dao. Breath regulation may serve relaxation for one person, while a Daoist joins it with received visualization, recitation, precepts, concentration, and wisdom. Similar actions have different teachings and goals. Internal alchemy especially has nature-and-life theory, stages, and transmission requirements.

Martial arts serve fighting, defense, military training, exercise, and performance, involving armies, teachers, local society, and religious places. Historical study restores these contexts rather than attributing all martial arts to one religion. Temples and priests have martial traditions; Wudang arts connect closely with Daoist culture. Some methods use yin-yang, softness and hardness, movement and stillness, and internal-external cooperation, intersecting Daoist thought. Military, popular, and modern sporting transmissions also have independent goals and institutions.

Taijiquan, sword practice, and other arts may connect with bodily care, gentleness, and mental cultivation or serve independent sport. Daoist cultivation requires corresponding religious transmission and integration with devotion, precepts, and goodness. Revering an ancestor, using a Daoist name, or learning at a temple needs specific context. For practitioners, increased ability accompanies virtue and mind: reduced rivalry, restrained strength, and respect and protection of life clarify the relationship.

Chinese medicine has equally deep connections. Both share qi, yin-yang, Five Phases, organs, and bodily-mental correspondence. Priests' medical work and collected prescriptions brought knowledge into scripture and service. Medicine nevertheless has its own texts, clinical experience, and transmission. Early Mawangdui manuscripts already show rich treatment, exercises, and health care, demonstrating sources more complex than a later religious community. Daoism inherited and developed part of this; medicine also accumulated through physicians, families, communities, and institutions. They are not identical.

Daoists may understand healing as compassionate service and bodily care as support for sustained cultivation. Diagnosis, medicines, acupuncture, and exercises may enter priestly life; prayers, penitence, and protective rites respond religiously to illness, karmic conditions, and life's direction. Distinguish medical treatment, refinement, and religious methods.

Treatment, bodily care, and devotion can cooperate, and clinicians and patients may have different religious identities.

Feng shui chiefly belongs to traditional geomantic knowledge concerning homes, graves, landscape, directions, and perceived fortune. Divination includes different consultations, calculations, and judgments with roots in Changes learning, numerical arts, calendars, and customs. They have separate methods, often combined with date selection. Academic research places feng shui in family, architecture, funerals, and popular religion, showing users and practitioners extend beyond priests. Daoists may study geomancy, and temple construction and ritual may involve orientation, dates, and stabilization, producing overlap.

Examine each overlap. Directional altar arrangements express relationships among heavens, directions, stars, and sacred offices; geomantic assessments of houses and graves use landscape and qi-pattern methods. Similar words still address different problems. Temple divination can help consultation and reflection but cannot summarize Daoism as fortune prediction. Dao-nature, cause and effect, precepts, mind, and salvation extend far beyond personal fortune.

Taboos also require scriptural understanding. The Shengxuan jing says ‘contemplating Dao has no taboos,’ pointing toward purity and freedom beyond fearful grasping at spirits and omens. After refuge, believers organize life through scripture, precepts, and teachers rather than treating every popular taboo as binding; ritual timing and conditions still follow transmission. Goodness, wisdom, and freedom from defilement are fundamental. Improving housing, bodily care, or seeking guidance should cooperate with responsibility and cultivation, serving life without allowing fear of fortune to dominate it.

43. 道教怎么看待符箓？

符箓是道教经教、传承与行法的重要组成部分。道教认为，道炁生化天地生命，经教又使神圣教化在人间展开；符箓就在这一关系中，承担护持、召请、祈禳和济度等作用。《道教义枢》把“神符”列入十二部经教，说明符与经典、戒律、威仪及修行方法共同构成教法。理解符箓，需要看它所依的经典、所受的传承，以及它怎样用于修道和利济众生。

“符”有符契、凭信和相合之义。《道教义枢》说“符以符契为名”，又以“利益众生，信如符契”说明其作用。可以借古代凭信来理解：凭信使双方确认彼此关系，道教神符则在神圣教化中表达人与道、人与圣真之间的契合。它的图文可能包含神圣名号、云篆、星辰图式和法令等，须按相关经诀解释。书符、持符及行符，因此与法师和受持者的身份、用心及所依经法相连。

这种契合首先依托道教的宇宙观。《三洞神符记》说：“以道之精气布之简墨，会物之精气。”《道教义枢》也采用这一解释。在这里，天地、人身与万物都在炁的生化中相通，符文则成为道炁与生命感通的一种神圣媒介。经典又说符“通取云物星辰之势”，把符、书、图联系起来。符文的形态由此与天地秩序、神圣职司及生命变化相关，既可以包含可读文字，也可以通过特殊图式表达经法意义。

灵宝经教进一步以“真文”说明符文的神圣根源。《元始五老赤书玉篇真文天书经》称真文“出于空洞自然之中，生天立地，开化神明”，并称其“为天地之根”。在这一信仰叙述中，真文参与天地生化，经教由天尊与圣真传授，使人能够奉持修行。人间书写、佩持和运用符文，因而被理解为承接这份教化。符与真文之间的关系，要随各经法分别解释；这一传统使符箓与天尊、道炁及经宝的重要性相互贯通。

“箓”则多与神圣名籍、神真官将及受法传承有关，内容可以包含神名、符图、盟词和受持规范。《太上三五正一盟威箓》记述学人到宫观、投法师门下拜受经箓，并要求受佩以后“一如科法修行”。

受箓因此同时涉及进入传承、领受戒约与取得相应行法身份。箓中所载神真官将，在相关经法中参与护持和济度；受持者也须依所领教法修行。符与箓常共同使用，具体内容和关系仍须按各部经箓理解。

符箓在不同经教中又有不同安排。正一传统重视经箓受授及神真官将，上清经法将符文与存思、佩持和登真相联系，灵宝经法则使真文、符命与普度相贯通。后世诸法相互融摄，符箓也继续进入斋醮、雷法与炼度。认识具体符箓时，应先问它出于哪部经法、为谁受持、用于何种仪节，再理解其图文和行持条件。其载体也有纸、绢、木、金石等不同形式，并可与图像、印信和文书配合。

符箓的用途十分丰富。修行者可以依经受持，用于护身、存思、炼养和修道；在科仪中，符又可配合净坛、召请、发遣、祈安、解结和炼度等仪节。《三洞神符记》列举“召会群灵”“制御生死”“保持劫运”“安镇五方”等功用，说明其关怀从个人生命延伸到天地秩序。度亡经法中的符文，还与亡者沐浴、受戒、炼度及接引相配合，使尚受苦境拘系的生命获得受教和转化的机会。这些都是经典与科仪中的宗教意义，需要连同实际法程说明。

正因为符箓具有这样的神圣关系，其传授与使用重视师承、经诀、戒律和内在修持。法师须学习符文所依的教法，明白相应圣真、仪节和行持条件，并通过存思、摄心与炼养，使身心与所行经法相应。仅掌握外形，还不足以领会其中的宗教内容。道教所说的神圣效验，也须放在天尊教化、经法传承、受持者的诚敬与行持中理解；它同时要求法师以慈仁利济为方向，承担相应的修道责任。

信众接受符箓，也是在神圣护持中确立信愿、参与修行。依师者指导持守相应规范，继续诵经、持戒、改过和行善，使祈求护佑与自身行动相应，才能理解受持的完整意义。符箓也使道、经、师三宝的关系具体可见：大道是神圣根源，经教说明其意义和方法，师者传授并指导行持。由此，符箓所关切的护身、消灾和受度，始终能够与清净身心、返本成道及济度众生相连。

43. How does Daoism understand talismans and registers?

Talismans and registers are important to scripture, transmission, and ritual. Dao-qi generates cosmic life, and scripture unfolds sacred teaching among humans; talismans and registers protect, summon, avert calamity, and save within this relationship. The Daojiao yishu includes sacred talismans among Twelve Categories, together with scripture, precepts, deportment, and methods. Understand their textual basis, received transmission, and uses in cultivation and helping beings.

Fu means a tally, credential, and accord. The Daojiao yishu says ‘fu takes its name from the tally’ and describes ‘benefiting beings, trustworthy like a tally.’ Ancient credentials confirmed relationships; sacred talismans express accord between humans and Dao or sacred beings. Their writing can contain names, cloud-script, star diagrams, and commands, interpreted through instructions. Writing, receiving, and employing them connect with masters' and recipients' status, intentions, and teaching.

This accord rests in cosmology. The Sandong shenfu ji says: ‘Spread Dao's essential qi through tablets and ink, joining the essential qi of things,’ an explanation also used by the Daojiao yishu. Cosmic and bodily life connect through qi generation; talismanic writing mediates sacred communication. Scriptures describe taking patterns of clouds, things, and stars, connecting talismans, writing, and diagrams. Their forms relate to order, sacred offices, and transformation, containing readable words and special diagrams expressing teaching.

Lingbao explains the sacred source through True Writs. The Yuanshi wulao chishu yupian zhenwen tianshu jing describes writings ‘arising spontaneously within empty vastness, generating heaven, establishing earth, and opening divine beings,’ calling them ‘the root of heaven and earth.’ They participate in generation, and sacred transmission enables practice. Human writing, wearing, and use continue this instruction. Particular texts

explain their relationship differently; the tradition connects talismans with Celestial Worthies, Dao-qi, and the Treasure of scriptures.

Registers, lu, generally concern sacred lists, officials and generals, and transmission. Contents may include names, diagrams, covenants, and rules. The Taishang sanwu zhengyi mengwei lu describes learners approaching a temple and master to receive scriptures and registers and afterward 'cultivating exactly according to ritual methods.' Reception enters lineage, accepts precepts, and establishes ritual status. Listed sacred officials assist protection and salvation, and holders follow received teaching. Talismans and registers often work together, with specific relationships determined by each text.

Arrangements differ. Zhengyi emphasizes register reception and sacred officials; Shangqing connects talismans with visualization, wearing, and perfection; Lingbao joins True Writs, commands, and universal salvation. Later integrations continued in purification, thunder, and refining rites. Ask which teaching a talisman comes from, who receives it, and its ritual use before studying design and conditions. Media include paper, silk, wood, metal, and stone, combined with images, seals, and documents.

Uses are extensive: protection, visualization, refinement, and cultivation; ritual purification, summoning, dispatch, peace, unbinding, and deliverance. The Sandong shenfu ji lists gathering spirits, governing birth and death, preserving cosmic cycles, and stabilizing five directions, extending care from individuals to cosmic order. Deliverance talismans cooperate with bathing, precepts, refinement, and guidance to offer suffering lives instruction and transformation. These are scriptural and ritual religious meanings, explained with actual procedures.

Sacred relationships require teachers, instructions, precepts, and inner practice. Masters learn the teaching, sacred figures, sequences, and conditions, aligning body and mind through visualization, gathered attention, and refinement. Shape alone does not convey religious content. Sacred

efficacy belongs with teaching, transmission, sincerity, and practice and requires compassionate service and responsibility.

Receiving talismans and registers establishes faith and participation under sacred protection. Follow teachers' rules and continue recitation, precepts, reform, and goodness, aligning requests with action. They make the Three Treasures visible: Dao as source, scripture explaining meaning and methods, and teachers transmitting practice. Protection, relief, and salvation remain connected with purity, return to Dao, and saving beings.

44. 今天世界哪些地方有道教？

道教的历史根基在中国，今天在中国内地、香港、澳门、台湾，以及东南亚、欧洲、美洲和大洋洲的许多地区，都有道教团体、宫观、道士或修学活动。华人迁移与跨文化交流，使道教形成不同的传播和生活方式。

中国各地有持续传承的名山、宫观和地方法派。香港、澳门和台湾的道教，又与宫庙、科仪、教育及社会服务相连。各地的发展条件与组织形式不同，经教、师承和信众共同生活仍是理解其宗教内容的重要线索。

东南亚的道教与华人社群联系深厚。新加坡、马来西亚等地的团体和宫庙，延续礼拜、节庆、科仪和法师传承，也开展文化教育、慈善与宗教交流。地方礼俗与道教经法常相互交织，要结合具体庙宇和主持者来认识。

欧洲、美洲与大洋洲也有道教传播。意大利、斯洛文尼亚、美国、澳大利亚等地，已有不同形态的团体或修学活动。有些首先由华人社群建立，有些吸引当地非华人学习者，由经典、养生或修炼兴趣，进一步进入天尊信仰、师承和经戒生活。

世界道教联合会于 2023 年 9 月在中国江苏茅山召开成立大会，由不同国家和地区的道教团体、宫观及相关机构等参与。它推动道教徒交流合作、传承优秀文化和文明互鉴，为跨地域联系提供组织平台。各地具体经法与修持，继续依相应宫观和师承展开。

国际道教论坛、经教研究、文化研修和宫观互访，也让不同地区的道教徒相互认识。国际传播因此既表现为建立组织，也表现为经典怎样被解释、师者怎样教导，以及学习者怎样把信仰落实于生活。

海外传承还会面对具体的生活变化。宫庙要与当地社区往来，学习者可能使用不同语言，节庆和共同功课也要顾及实际条件。如何把仪式的用途、经教的意义和修行承诺讲清，关系到后来者能否继续传承。新的社会环境由此成为需要认真回应的教化处境。

各地规模和形态并不一致。有的以宫庙和科仪为中心，有的侧重长期修学，有的兼有几种形式。单看“道教”或“道家”的名称，还须继续了解所奉经教、所依师承、戒行和修道目标，才能知道一个团体怎样延续道教。

道教的普度愿望也为世界传播提供义理依据：道遍于万方，众生皆与道相通，受教方式可以随语言和生活处境调整。传播需要认真解释天尊、道性和返本等概念，使没有中国文化背景的人也能逐步理解，并接受合乎传承的指导。

44. Where in the world is Daoism practiced today?

Daoism has historical roots in China. Today mainland China, Hong Kong, Macao, Taiwan, and many areas of Southeast Asia, Europe, the Americas, and Oceania have communities, temples, priests, or cultivation activities. Migration and cross-cultural exchange have developed different forms of transmission and life.

China has sacred mountains, temples, and local lineages with continuing transmission. In Hong Kong, Macao, and Taiwan, Daoism also connects with temples, ceremonies, education, and social service. Conditions and organization differ, while scriptures, teachers, and shared life remain important guides to religious content.

Southeast Asian Daoism is deeply connected with Chinese communities. Organizations and temples in Singapore, Malaysia, and elsewhere maintain worship, festivals, ceremonies, and priestly transmission, with cultural education, charity, and religious exchange. Customs and methods intertwine; understanding needs particular temples and leaders.

Daoism also reaches Europe, the Americas, and Oceania. Italy, Slovenia, the United States, Australia, and other places have diverse communities and learning activities. Some began within Chinese communities; others attract local non-Chinese learners who progress from scripture, bodily care, or cultivation interests toward Celestial Worthies, teachers, and precepts.

The World Federation of Daoism held its founding assembly on Mount Mao in Jiangsu, China, in September 2023, bringing together organizations, temples, and related institutions from different countries and regions. It promotes cooperation, cultural transmission, and exchange, providing a cross-regional platform. Particular methods and practice continue through corresponding temples and teachers.

International forums, doctrinal research, cultural study, and temple visits connect practitioners. Worldwide transmission concerns organizations and also how scriptures are explained, teachers instruct, and learners embody faith.

Overseas transmission faces changes in daily life: temples interact with local communities, learners use different languages, and festivals and services adapt to practical conditions. Clear explanations of ritual purposes, meaning, and commitments affect continuity. New environments become circumstances requiring attentive teaching.

Scale and form differ. Some center on temples and rituals, others sustained cultivation, others several forms. Beyond a Daoist or Dao-related name, examine scripture, teachers, precepts, and goals to understand continuity.

Universal salvation also grounds worldwide transmission: Dao pervades all directions, beings connect with it, and teaching adapts to language and life. Transmission needs clear explanations of Celestial Worthies, Dao-nature, and return to the source, enabling people without Chinese cultural backgrounds to understand and receive appropriate guidance.

45. 非华人可以学习道教吗？

可以。道教在中国形成，经教、礼仪和修行有深厚的中国文化背景；它所信仰的道遍于天地万物，天尊的教化面向一切众生，修道的可能也不受国界和族裔限定。按照道性之说，众生与道相通，具有通过修习趋向觉悟的可能。因此，不同国家、不同文化背景的人，都可以学习和信奉道教，依相应传承逐步修学。

传统仙传中，也流传着外国人修道成仙的事迹。例如，《续仙传》及《云笈七签》卷一百一十三记载唐代新罗人金可记在终南山修道。他诵读《道德经》及诸仙经，焚香静坐，服炁炼形，又勤行阴德，对他人的求助尽力回应，最后得到仙界接引。这类记载具有仙传的宗教叙事性质，同时说明，在道教传统的理解中，异域之人同样能够受教、修行和成仙。传记所强调的，是敬信、精勤与行善，而族裔没有成为得道的障碍。

了解中国传统文化，会使非华人更容易深入理解道教。阴阳、五行、炁、天人相应等观念，贯穿道教对宇宙、人身和修炼的说明；礼拜、供养、敬师与奉祖，又与中国的礼仪和伦理传统相连。例如，道经以宫室、官神描述人身，科仪以章表表达祈愿，都需要结合相应文化背景，才能明白这些形式如何服务于养形、修心和济度。学习者可以在接触经教的过程中，逐渐补充这些知识，无须等到完全熟悉中国文化才开始学道。

入门可以从认识道、经、师三宝开始：了解道与天尊的关系，阅读基础经典，接触能够解释经义、指导行持的师者与宫观。不懂汉语的人，可以借助可靠译本、讲经和公开宗教活动建立初步认识，再逐渐学习重要术语。翻译和教学需要解释概念之间的关系：道性说明生命为何能够得道，炁联系天地生成与身心活动，法身则涉及天尊及得道生命的真实之体。明白这些内容以后，礼拜、诵经、观修和行善便更容易成为相互贯通的实践。

学习经典、参加礼拜、正式皈依、进入道士传承，以及承担特定经法职责，是逐步深入的不同关系。传度、受戒、授箓及具体法门，

各有相应条件，由所属传承说明。非华人修学时，同样需要了解自己作出的承诺，尊重经戒与受授规范，并获得适合其语言能力和生活处境的持续指导。师者也应讲清仪式用途、修习要求及相关文化背景，使学习者能够在理解中建立信心，在实践中逐渐成熟。

跨文化修学还需要耐心沟通。学习者可以诚实表达疑惑，师者则应从具体问题出发解释经教，帮助人理解传统形式背后的宗教意义。不同文化已有的生活经验，也可以成为理解慈悲、知足、守信和改过的助缘。随着学习深入，修道仍须落实于自身生命：珍惜形神，持守善行，减少贪嗔，增长智慧，并将关怀推及他人与其他众生。这些行持使信仰逐渐成为稳定的生活方向，也让不同背景的修学者能够彼此理解、共同进修。

道教的中国文化背景，为其经教与礼仪提供了具体的表达形式；道性与济度的信仰，则使修道具有面向不同地域众生的意义。非华人可以从自身关心的生命问题入门，逐步认识经典、文化与传承，再通过敬信和行持深化理解。异域之人受教修道，也由此成为大道随缘教化在人间的延续。基础行持建立理解，再进入较深经义，会使跨文化修学更加稳固。

45. Can non-Chinese people study Daoism?

Yes. Daoism formed in China and its scriptures, rites, and cultivation have deep Chinese cultural roots. Yet Dao pervades all things, Celestial Worthies teach all beings, and cultivation is not limited by nationality or ethnicity. Dao-nature connects beings with Dao and enables movement toward awakening through practice. People from different countries and cultures can study and follow Daoism through appropriate transmissions.

Traditional immortal biographies also recount foreigners attaining immortality. The Xu xianzhuan and volume 113 of the Yunji qiqian describe Kim Gagi, a man from Silla during the Tang, cultivating on Mount Zhongnan. He recited the Daodejing and immortal scriptures, burned incense, sat quietly, ingested qi, refined his body, performed unobtrusive good works, and answered requests for help, eventually receiving immortal guidance. These are religious narratives, while showing that foreign people can learn, practice, and attain immortality within Daoist understanding. Faith, diligence, and goodness are emphasized; ethnicity is no barrier.

Understanding traditional Chinese culture helps deepen understanding. Yin-yang, Five Phases, qi, and cosmic-human correspondence permeate explanations of cosmos, body, and refinement; worship, offerings, teachers, and ancestors connect with ritual and ethics. Bodily descriptions through palaces and officials or ritual petitions need cultural context to show how forms serve bodily care, mental cultivation, and salvation. Learners can acquire this knowledge while studying rather than waiting for complete cultural familiarity.

Begin with the Three Treasures: Dao's relation to the Celestial Worthy, foundational scripture, and teachers and temples able to explain and guide. Reliable translations, lectures, and public religious activities help those without Chinese, followed by gradual study of terms. Translation must explain relationships: Dao-nature explains attainable Dao, qi connects

cosmic formation with body and mind, and Dharma-body concerns the true body of sacred and attained life. This makes worship, recitation, contemplation, and goodness connected practices.

Scriptural learning, worship, formal refuge, priestly transmission, and particular ritual responsibility are distinct, progressively deeper relationships. Initiation, precepts, registers, and methods have conditions determined by lineage. Non-Chinese learners likewise understand commitments, respect rules, and receive continuing guidance suited to language and circumstances. Teachers should explain purposes, requirements, and backgrounds, nurturing informed faith and mature practice.

Cross-cultural learning needs patient communication. Learners express doubts honestly; teachers address concrete questions and religious meaning behind forms. Existing experiences can aid understanding of compassion, contentment, honesty, and reform. Deeper learning still enters personal life: cherish body and spirit, do good, reduce greed and anger, grow in wisdom, and care for others. These establish a steady direction and enable mutual understanding and shared progress.

Chinese culture gives teaching and ritual concrete expression; Dao-nature and salvation extend cultivation to beings across regions. Non-Chinese people can start from life's concerns, learn scripture, culture, and transmission, and deepen through faith and action. Learning abroad continues Dao's responsive teaching among humans. Foundational practice followed by deeper doctrine stabilizes cross-cultural cultivation.

46. 人们最容易误解道教的哪些地方？

常见误解，是只凭一两种熟悉现象概括整门传统，忽略信仰、经典与修行怎样相连。可以从下面几个具体问题辨明。

只将道理解为抽象规律，便难以说明道教徒为什么礼拜天尊、诵经和求度。经教中的道同时关涉生化、神圣教化与生命返本，天尊、元炁、真文和道性从不同方面解释这些关系。

只把天尊理解为权力很大的天上神明，会遗漏法身、智慧和慈悲的意义。天尊的究竟道果超出生死系缚，又能随缘救度，神圣尊胜也与众生应当归向的清净相连。

将成仙、长寿、升天与究竟得道全部等同，也会误读修行。经教讨论位业，正是说明福报、形神转化和智慧有不同深浅，得到一种成就以后仍可能需要继续进修。

把无为理解为不做事，把清静理解为对他人冷漠，会错失行持的用意。无为解除私欲强作，清静减少染着和纷乱；慈悲与济人仍可积极展开。修道中的安定与救苦可以相互支持。

将法术和神通视作全部道教，会忽略经教、戒律、修心和度人。有关法门需要师承，也须明白所依义理和济度目标。能力怎样用于护生，比只追求异事更能说明修行方向。

把风水、武术、中医及中国所有奉神活动都归入道教，也会使边界不清。它们与道教有具体联系，各自还存在更广传承；要从经法、师承和活动目的辨认。

遇到陌生概念或活动，先问它在经中是什么意思、帮助修什么、与天尊和济度怎样相连，再看不同传承的解释。这样便能逐渐形成完整而有根据的认识。

还有一种误读，是把各概念当成彼此无关的词条。炁与心相通，道性与道果相通，经典与师承相通，神明与济度相通。看清这些关系，才能明白道教为什么同时讲保生、离染与慈悲。

46. What aspects of Daoism are most often misunderstood?

A common mistake summarizes the whole tradition through one or two familiar features, missing connections among faith, scripture, and cultivation. Several examples clarify this.

Treating Dao only as abstract law cannot explain worship, recitation, and seeking salvation. Scriptural Dao concerns generation, sacred teaching, and return to the source; Celestial Worthies, primordial qi, True Writs, and Dao-nature explain aspects of these relationships.

Treating a Celestial Worthy only as a powerful heavenly god misses Dharma-body, wisdom, and compassion. Ultimate fruition exceeds birth-and-death bondage and responds with salvation; sacred supremacy connects with the purity beings seek.

Equating immortality, longevity, heavenly ascent, and ultimate Dao misreads practice. Stages distinguish blessings, transformed body and spirit, and wisdom; one achievement may require further cultivation.

Nonaction as doing nothing, or stillness as indifference, misses their purpose. Nonaction releases selfish forcing; stillness reduces defilement and confusion; compassion and service remain active. Stability and rescue support one another.

Making arts and supernatural powers the whole of Daoism misses scripture, precepts, mind, and salvation. Methods need teachers, doctrines, and saving goals. Protective use of abilities better explains direction than pursuit of wonders alone.

Including all feng shui, martial arts, Chinese medicine, and Chinese worship obscures boundaries. These have specific connections and wider independent transmissions. Identify teaching, lineage, and purpose.

When encountering unfamiliar concepts or activities, ask their scriptural meanings, what they cultivate, and connections with Celestial

Worthies and salvation; then study different traditions. This develops a complete, grounded understanding.

Another mistake treats concepts as unrelated entries. Qi connects with mind, Dao-nature with fruition, scriptures with teachers, and deities with salvation. These relationships explain why Daoism joins preserving life, freedom from defilement, and compassion.

47. 道教主要是法术和神通吗？

法术和神通在道教中有重要位置，其意义由道、经教与修行济度来说明。法术是按传承进行的具体行法；神通是经教所说超出通常限制的能力与作用；修道所归则是清净、智慧和慈悲圆满的道果。

道教的“法”范围很广，持戒、诵经、礼忏、观照、存思和炼养，都是修道与济度的方法。符箓、雷法等是其中具有特定受授和仪轨的一部分。理解一种法门，应先知道所依经典、传承及所要回应的困难。

以雷法为例，相关道书既有符咒、召将和科仪，也有正心、静定和形神炼养。法师由师承与经箓承担职责，内在修习支持外在行法，祈安救苦又使所学进入济人。它在传承中有完整的经教和功夫背景。

天尊的分身、化身，以神圣无碍的作用说明同时接引不同众生。修行者所得能力则可能有不同层次，要与离染和智慧的成熟程度一起理解。有能力、寿命很长或获得某种感应，并不能独自概括全部道果。

经教还把贪着神通、执着微妙境界列为修学障碍。人若只围绕“我能做到什么异事”，占有和争胜的心可能继续增长。观照也要察看对能力的执着，使所得真正归向清净与利物。

道与法的关系，可从根源和作用来理解：道是神圣依据，法门是在具体因缘中引导、护生与救度的实践。学人既需要能依教行法，也需要明白所行为何通向得道。法术、义理和德行由此相资，共同进入修己济人的道路。

《神霄度人经》把贪着神通、恋着法身等也列为修学障碍，提醒学人省察对成就的占有。无碍作用以清净智慧为依据，所得越能帮助生命离苦，才越能体现修道与行法相资的用意。

47. Is Daoism mainly about ritual arts and supernatural powers?

Arts and powers have important places, explained through Dao, scripture, cultivation, and salvation. Arts are transmitted practices; spiritual powers are scripturally described abilities exceeding ordinary limits. The goal is fruition complete in purity, wisdom, and compassion.

Methods encompass precepts, recitation, penitence, contemplation, visualization, and refinement. Talismans and thunder methods are particular parts with transmission and ritual requirements. Understand a method's scriptures, lineage, and difficulties addressed.

Thunder books, for example, include talismans, invocations, summoning generals, and ritual alongside upright mind, concentration, and bodily-spiritual refinement. Transmission and registers confer duties; inner cultivation supports outer practice; peace and rescue apply learning to others. These have a complete doctrinal and practical background.

Celestial Worthies' divided and transformation bodies describe unobstructed guidance of different beings simultaneously. Practitioners' abilities vary and must be considered with maturity of wisdom and freedom from defilement. Ability, lifespan, or a sacred response cannot alone summarize fruition.

Teachings identify attachment to powers and subtle states as obstacles. Focusing on ‘what wonders can I perform?’ may intensify possession and rivalry. Contemplation examines attachment to ability and directs achievement toward purity and benefit.

Dao and methods relate as source and activity. Dao is sacred ground; methods guide, protect, and save in concrete conditions. Learners practice and understand why practice leads toward Dao. Arts, doctrine, and conduct support cultivation and helping others.

The Shenxiao duren jing also identifies attachment to powers and the Dharma-body as obstacles, urging examination of possessiveness. Unobstructed activity rests on pure wisdom; achievement that helps life leave suffering best embodies the mutual support of cultivation and ritual.

48. 道教对现代人有什么启发？

道教对现代人的启发，贯穿于认识生命、安顿身心、承担责任和追求觉悟的整个过程。道教以道为天地生命的根源，认为人禀受道炁而生，具有与道相通、能够修行觉悟的道性，同时又因妄想、欲望和执着陷入烦恼与生死。贵生、清静、知足、持戒、忏悔和济度，都在回应这一处境。理解这些教导，需要把养护生命、改变行为、显发智慧和关怀众生联系起来，才能看见它们对于当代生活的完整意义。

贵生首先使人认真看待生命本身的价值。现代生活容易用收入、职位、效率和社会评价衡量一个人，身体与心神也可能在不断追赶中被消耗。道教重视身体的珍贵及其修道能力。陈霞关于道教身体观的研究，将个体身体、社会生活与自然环境放在相互关联的关系中考察，为理解这种生命关怀提供了依据。由此出发，适当休息、节制耗损、照料病弱与珍惜他人的生命，都可以成为贵生的实践。道教所求的延年也有明确方向：生命能够持续，便有更多机会闻经、改过、积善和修习。因此，在关心“怎样活得更久”时，还应追问“准备怎样使用自己的生命”，使养生与求道相互支持。

修心则要连同身体与炁来理解。道教以形、炁、神说明生命，认为心念、情志与形体彼此影响；其修习也常兼顾调息、养形、摄心和观照。对现代人而言，这提示我们关注整个生活状态：长期劳累、起居失节、不断争胜，都会使身心难以安顿。清静的起点，是察觉自己怎样受到外境牵引。例如，听见一句批评，接触言语以后，心中便出现“他在否定我”的解释，继而愤怒、辩解甚至反击。观照帮助人看清这一过程，给重新理解和选择行动留下空间。进一步修习，还要认识为什么如此执着于评价与得失。为读经、静坐、思考和照料亲友保留稳定时间，也有助于让注意力逐渐回到自己愿意承担的生活之中。

知足、知止与守柔，使这种自省进入工作、消费和人际关系。《道德经》说“知足不辱，知止不殆，可以长久”，提醒人辨认追逐的限度。欲望常把“已经得到”变成“还不够”：收入增加以后仍要比较，完成目标以后又怕落后，得到认可以后又担心失去。知足使人

看见实际需要，知止使人衡量继续追逐所付出的身体、关系与诚信的代价。认真工作、改善生活，仍应察看自己的努力是否逐渐失去方向。守柔则要求人在有力量时保有节制，在坚持原则时愿意倾听，在遭遇冲突时避免以羞辱和报复解决问题。这些教导能够帮助人减少无谓竞争，把精力用于真正应当完成的事情，也为关系修复留下可能。

道性之说又为生命转化提供更深的根据。道教义理以道性说明众生能够认识真实、修行觉悟。眼前有缺点、长期受烦恼困扰，仍有改变的可能。这份可能需要经教、师者、善友及持续行持来显发，因此既给予信心，也要求承担责任。道教所说的业，可以帮助人理解行为的连续影响：反复恶语会巩固怨恨，持续诚实与克制也能逐渐改变相处方式。人受到旧习牵引，同时又能通过新的行动改变旧习。这样理解因果，应当重视自己正在培植什么，谨慎对待每一次选择；面对他人的困境，则应先给予理解和帮助，避免轻率地把苦难解释为对方应得的惩罚。

忏悔使人能够面对已经发生的过失，并重新开始修行。人在犯错以后，容易掩饰、推责，也可能陷入反复自责，却迟迟没有改变。道教礼忏引导信众在天尊前承认贪嗔和恶习，发愿止恶修善，使认错、改行与生命未来的希望联系起来。现实中还须尽力弥补伤害：不实之言应当澄清，失信应当承担责任，伤害他人以后应当调整行为。其宗教意义还在于依天尊慈悲与经法接引，清净身口意、解除业障、重新趋向大道。皈依道、经、师三宝，则为这一过程提供持续依托。学习经典、请益师者、接受善友提醒，能够帮助人发现把逃避当成清静、把冷漠当成放下等偏差，使修习经得起行为与关系的检验。

修心的进展，也要通过善行与慈悲表现出来。道教提出慈、爱、善、忍四等心，教人给予众生安乐、见他人得益而欢喜，并减少怨亲之间的偏执。这些教导可以用于日常生活：他人成功时察觉自己的嫉妒，受到冒犯时调伏报复之念，能够帮助时付诸行动。布施财物需要松开占有，投入时间照护需要减少只顾自己的习惯，耐心教导需要克服急躁，善业与修心由此相互支持。回向进一步引导修行者把功德归向成道和众生离苦，减少对感谢、名声与回报的占有。帮助别人时尊

重其实际需要，使善意不因对方未按自己的期待回应而转成怨恨，便是这一教导的实际意义。

贵生与济世的关怀，还可以扩展到其他生命和自然环境。有学者研究道教劝善书时指出，其伦理规范既调节人与人、人与社会的关系，也推及人与动植物、人与自然的关系，具有以生命为中心的宗教伦理特点。人在天地生化中获得生活条件，水土、草木、动物与人的生存相互关联。把这种认识用于今天，可以引导人节制浪费、减少无谓伤害、珍惜水土，并考虑自身行为给其他生命造成的影响。陈霞对道教伦理的当代阐释也强调责任与义务，提示我们将关怀落实于生活方式和公共行动。家庭照护、扶助困苦、诚实履职与保护环境，都能够成为行道的具体场所。

面对生老病死，道教使人兼顾当下照护与更长远的生命归向。无常提醒人，身体、关系与处境都在变化，应当及时表达关怀、履行承诺，珍惜仍能共同生活的时间。病苦和衰老来临时，信众可以依经教、礼拜和修习安顿心念，也在亲友与共同体的照护中获得支持。道教以受生、业缘和济度说明生命的连续关系，使关怀延伸到死亡以后。亲友通过诵经、斋醮和善行回向祈愿亡者离苦受度，生者也在其中表达哀思、反省自身，并学习珍惜尚在的关系。这样的信仰实践，使死亡获得持续的宗教回应，也为丧亲者保留共同面对失落的空间。

道教随缘设教的思想，对于面对文化与宗教差异也有启发。不同人具有不同的生活经验、理解能力与入道因缘，神圣教化因而可以采用不同方式。由此理解差异，可以在保持自身信仰的同时，认真认识他人的传统，避免仅凭名号、仪式和外在习惯就轻率否定对方。慈仁也应落实为共同生活的责任：尊重他人的人格与信仰，与不同背景的人共同救助困苦、保护生命，诚实参与公共事务。宫观与修学共同体通过讲经、共修和互助，使个人获得持续支持，也让济世之愿能够转化为服务他人与社会的行动。

现代人可以从关心的问题入门，逐渐深入整条修道道路。因养生而接触道教，可以继续思考生命的目的；因焦虑而学习修心，可以进一步认识执着与道性；因礼忏而发愿改过，可以继续学习持戒、善

行、观照和回向。对愿意深入修学的人而言，这些实践共同指向返本、离染与道果圆满，归向成就天尊果地的究竟目标。信、解、行逐渐相应，使人在养护自身、承担责任和帮助众生的过程中显发智慧，并将所得继续用于济度。

48. What can Daoism offer modern people?

Daoism's insights run through understanding life, settling body and mind, accepting responsibility, and seeking awakening. Dao is the source of cosmic life; humans receive Dao-qi and possess Dao-nature, allowing cultivation and awakening, while delusion, desire, and attachment produce affliction and birth and death. Cherishing life, stillness, contentment, precepts, repentance, and salvation respond to this condition. Connecting bodily care, changed behavior, revealed wisdom, and care for beings shows their full contemporary significance.

Cherishing life takes life's value seriously. Modern living often measures people through income, position, efficiency, and social judgment, exhausting body and mind through pursuit. Daoism values the body and its capacity for cultivation. Chen Xia's research connects individual bodies, society, and environment, grounding this care. Rest, reduced exhaustion, care for sick and vulnerable people, and respect for others' lives can all embody it. Longevity has a direction: more life offers more chances to hear scripture, reform, do good, and practice. Alongside asking how to live longer, ask how to use life, allowing bodily care and the search for Dao to support each other.

Mental cultivation belongs with body and qi. Body, qi, and spirit explain mutually influencing thoughts, emotions, and form; breathing, bodily care, gathered attention, and contemplation cooperate. Modern readers can attend to their whole way of life: exhaustion, irregular routines, and rivalry unsettle body and mind. Stillness begins by noticing external influence. Criticism produces the interpretation ‘he is rejecting me,’ then anger, defense, or attack. Contemplation sees this process and allows renewed understanding and action. Deeper practice asks why evaluation and gain or loss provoke attachment. Stable time for reading, sitting, reflection, and loved ones helps attention return to a deliberately chosen life.

Contentment, knowing when to stop, and gentleness bring reflection into work, consumption, and relationships. ‘Knowing contentment avoids disgrace; knowing when to stop avoids danger, enabling endurance,’ says the Daodejing. Desire turns enough into insufficiency: increased income still prompts comparison; completed goals bring fear of falling behind; recognition brings fear of loss. Contentment identifies needs; stopping weighs pursuit's costs to body, relationships, and honesty. Work and improvement still require examination of direction. Gentleness restrains strength, listens while maintaining principles, and avoids humiliation and revenge. These teachings reduce needless competition, concentrate effort on worthwhile tasks, and leave room for repaired relationships.

Dao-nature provides deeper grounds for transformation. Beings can know reality and awaken even amid faults and longstanding afflictions. Scriptures, teachers, companions, and continuing practice reveal this possibility, giving confidence and responsibility. Karma explains continuous effects: repeated harsh words consolidate resentment, while honesty and restraint gradually change relationships. Old habits influence people, yet new actions can change them. Attend to what choices cultivate. Facing others' difficulties, offer understanding and help rather than hastily interpreting suffering as deserved punishment.

Repentance faces faults and restarts cultivation. After mistakes, people may conceal, blame others, or repeat self-reproach without change. Penitential worship acknowledges greed, anger, and habits before the Celestial Worthy and vows goodness, joining recognition, reform, and hope. Repair remains necessary: clarify false statements, accept broken promises' consequences, and change harmful conduct. Religious meaning also depends on compassion and guidance, purification of body, speech, and mind, release from karmic obstacles, and renewed direction toward Dao. Refuge provides sustained support. Scripture, teachers, and companions expose mistakes

such as calling avoidance stillness or indifference detachment, testing practice through conduct and relationships.

Mental progress also appears through goodness and compassion. The Four Equal Attitudes teach beings' happiness, joy at others' benefit, and reduced bias between friend and enemy. Notice jealousy at success, subdue revenge after offense, and act when help is possible. Giving loosens possession; time spent caring reduces self-absorption; patient teaching overcomes haste. Good karma and mental cultivation support each other. Dedication directs merit toward Dao and beings' freedom, reducing attachment to thanks, reputation, and reward. Respecting actual needs and preventing disappointed expectations from turning help into resentment embody this teaching.

Care extends to other lives and nature. Studies of morality books show ethics regulating human and social relationships alongside plants, animals, and environment, with a life-centered religious character. Water, soil, plants, animals, and humans interdepend within cosmic generation. Applied today, this encourages less waste and unnecessary harm, care for natural resources, and consideration of effects on other lives. Chen Xia's contemporary ethics emphasizes duties and responsibility, placing care in lifestyles and public action. Family care, assistance, honest work, and environmental protection can all be places of practicing Dao.

Facing aging, illness, and death, Daoism joins present care with a longer direction. Impermanence reminds us of changing bodies, relationships, and circumstances, encouraging timely affection, promises, and shared life. Teachings, worship, and practice settle believers' thoughts amid illness and age, supported by relatives and community. Rebirth, karmic conditions, and salvation extend care beyond death. Relatives recite, perform rites, and dedicate goodness for the dead's release; the living grieve, reflect, and cherish remaining relationships. These practices offer continuing religious response and communal space for loss.

Responsive teaching also informs cultural and religious difference. Experiences, understanding, and opportunities vary, so sacred instruction uses different means. This permits maintaining faith while seriously learning other traditions rather than rejecting them through names, rites, or customs alone. Compassion becomes shared responsibility: respect dignity and faith, relieve suffering across backgrounds, protect life, and participate honestly in public affairs. Temples and communities provide teaching, shared practice, and help, turning aspirations into service.

Modern people can begin with concerns and deepen toward the whole path. Bodily care can lead to life's purpose; anxiety to attachment and Dao-nature; repentance to precepts, goodness, contemplation, and dedication. Deeper study joins these toward return, freedom from defilement, and complete fruition, ultimately the Celestial Worthy's attainment. Faith, understanding, and action progressively align, revealing wisdom through care, responsibility, and service and applying it to salvation.

49. 哪些道教经典具有代表性？

道教典籍十分丰富，既有天尊说法、教化众生的经书，也有解释经义的注疏、整理教义的著作，以及论述修行和科仪的文献。它们共同说明道与天地生命的关系、众生为何陷入生死，以及怎样通过持戒、行善、修心和济度返归大道。以下经典和著作，可以帮助初学者从不同方面认识道教；涉及较深义理和具体修法时，还应结合注解与师承学习。

《道德经》，又称《老子》《道德真经》，在道教中具有根本地位。经文讲道生万物、德养众生，又讲自然、无为、知足和守柔，使天地的生成与人的生活、修行相互贯通。“无为”可以从减少私欲和强行干预来理解：人学习顺应事物的情势，使行动不被争胜、贪求和成见支配。历代道教注疏又将这些思想展开为治身、修心与教化的道路。

成玄英的《老子道德经义疏》是理解《道德经》的重要注疏，相关著述题名有《老子道德经开题序诀义疏》等。它着重阐发“重玄”，引导读者逐层解除执着：人可能执着于眼前事物，也可能在修行后执着于“我已经清静”“我懂得了空”。这些认识仍须继续观照、放下。由此，《道德经》的有无、动静和玄妙之说，与修心、悟道的实际过程联系起来。

《南华真经》，即《庄子》，以寓言、问答和辩论讨论知识、分别、生死与自在。书中常借不同人物和处境，提醒人察觉自己的眼光为何受到限制。“齐物”帮助人松开固执的彼此、是非之见，“坐忘”则启发人解除对形体、名声和既有认识的紧抓。这些思想经过道教注疏和修行传统的解释，成为观照心念、体认大道的重要资源。

《太上老君说常清静经》，简称《清静经》，篇幅简短，常用于日常诵持。它从大道与清浊、动静讲起，说明欲望怎样牵动心神，又以遣欲、澄心和观照引向清静。修习还要逐步深入：对外物的执着减少以后，对内心、空静及所得境界的执着也须解除。经中由此把宇宙根源、身心处境与悟道连成一条道路。

《黄庭经》主要有《黄庭内景经》《黄庭外景经》等传本，与人身、神明和存思炼养密切相关。经中用宫室、官神和内景说明身体，使人身成为与天地、圣真相应的世界。“存思”是依经诀专注观想相应神明与内景，使心神有所归依，并与养形、调炁相配合。它帮助读者认识道教为何重视形、炁、神的共同修养，具体经诀则须结合注解与传承理解。

《太上三天正法经》，又称《除六天之文三天正法经》，说明正法渊源、天师受授、经戒规范及奉道秩序。它把老君教化、神明信仰和对旧有奉祀的调整联系起来。《三天内解经》则叙述老君显化与教化，并说明不同地域、不同炁禀的众生为何接受不同教法。两经可以互参，帮助读者理解道教怎样认识自己的传承，以及神圣教化为何具有不同形式。

《太上洞玄灵宝无量度人上品妙经》，通常简称《度人经》，是灵宝经教的重要代表。《正统道藏》收有六十一卷本，首卷保存早期《度人经》的经文，其余六十卷为后世扩展。首卷以元始天尊说法、诸天圣真听受为中心，将天地劫运、神圣经文、护生与救度相贯通；后续诸卷进一步展开阴阳化生、保命延年、祈禳灾厄、济度亡魂、炼炁变仙和永断轮转等主题。读者由此可以看到，度人同时涉及现世生命的护持、亡者的升度与生死系缚的解除，具有完整的宇宙与修道背景。

《太上洞玄灵宝业报因缘经》，简称《业报经》，共十卷，集中讨论行为、因缘与生命遭遇的关系。经中既说善恶业报，也详细说明忏悔、奉戒、持斋、诵念、发愿、布施、慈济和救苦，使人知道怎样改变流转的条件。修行进一步深入时，还要定志静观，认识执着与苦恼的根源。它把因果之说落实为改过、行善、修心与度人的实践。

《太上洞渊神咒经》，简称《洞渊经》，今《道藏》本二十卷，包含早期经文与后世增补。它回应兵乱、灾疫和众生苦难，以奉经、斋法、章奏、神咒及召请神明说明护民禳灾的道路，也表达对太平世界的期待。这部经典有助于理解，道教法术怎样置于天尊教化、经法传授与救护众生的宗教关系之中。

《太玄真一本际经》，简称《本际经》，通过问答讨论法身、道性、因果、净土、圣行和修道次第。“道性”说明众生与道相通、具有得道的可能；“法身”则涉及天尊及得道生命的真实之体。经文进一步说明，众生怎样因妄想和执着陷入生死，又怎样通过闻经、受教、行善、观照和发愿度人，逐步趋向真一、太一。道藏本、敦煌文献及其他道书所引经句，保存情况有所不同，深入学习时宜互相参照。

《太上一乘海空智藏经》深入讨论道性、清净戒、心行和不同道果。它将持戒与智慧联系起来，说明修行既要停止恶行，也要逐步解除产生恶行的贪求和执着。不同道果体现生命转化的不同深度，帮助读者理解：修道所得的寿命、能力和自在，需要连同离染、智慧及济度来看。

《九天应元雷声普化天尊玉枢宝经》，简称《玉枢宝经》，开示道法、护生、度厄与修持，并将雷霆的神圣作用联系于天尊慈悲和众生得度。它与相关忏法共同构成重要的诵持、礼拜传统。阅读时，可以把神明护佑与自己的改过、持戒和修心相联系，理解祈求救护如何继续落实为日常行持。

《道教义枢》由唐代道士孟安排编集，原为十卷，是系统解释道教义理的重要著作。它广引经典和法师之说，分别讨论道德、法身、三宝、位业、经书分类、两半、因果、三界、道性、感应等问题，并说明这些概念之间的关系。例如，生命为何能够得道，与道性有关；修行怎样逐步成熟，与位业有关；众生怎样流入生死、如何返本，则与两半、因果及观行相连。它适合在初步接触经典之后，用来建立较完整的教义认识。

《道门经法相承次序》说明经法渊源、传授秩序和许多教义名相，书中保存唐高宗与潘师正问道的相关内容。它讨论天尊、圣真、诸天、形神、心性和修道阶梯，又说明信、行、回向三阶及十转的进修。读者可以借此认识，敬信怎样发展为实际行持，行持怎样通过回向扩大为度人之愿，智慧又怎样逐步解除障碍。

《坐忘论》为司马承祯所作，以敬信、断缘、收心、简事、真观、泰定、得道七个方面说明修习次第。从相信并愿意实践开始，逐步减少牵缠、收摄散乱心念、简化事务，再以观照认识身心与外物，趋向安定和悟道。“坐忘”的重点，是解除妨碍体道的执着，使形神、心念与大道相应。这部书尤其适合帮助读者理解修心怎样落实为持续的功夫。

《玄珠录》保存王玄览的论道与修心思想，深入讨论心与境、众生与道、动与寂、有与无的关系。它提醒修行者：看清外物变化以后，还须察看自己怎样形成认识，以及对清静、空无和所得境界是否仍有执着。通过存、观等修习，使心逐步不受分别牵引，智慧与安定共同成熟。这部书义理较深，可以配合《清静经》《坐忘论》和注解阅读。

《道法九要》题白玉蟾编，收入《道法会元》卷一，包括立身、求师、守分、持戒、明道、行法、守一、济度、继袭九项。它从端正行为、亲近明师和严守戒行讲起，继而说明明道、修心与行法的关系，最后归向济生度死和传承道脉。书中强调，道法须以道为根源，修身与利人相互贯通；符咒、召请等行法，也要放在诚敬、德行、内修和传授之中理解。

《云笈七签》由北宋张君房编集，共一百二十二卷，是分类汇录道教文献的大型类书，常有“小道藏”之称。它涉及宇宙生成、经教源流、神仙传记、存思、服炁、内外丹法和洞天福地等，保存许多早期道书材料。读者可以围绕自己关心的主题查阅，逐渐认识道教经教与修行传统的丰富面貌。

初学者可先读《清静经》，配合《道德经》的注解，再按所关心的问题进入其他典籍：了解济度，可读《度人经》《业报因缘经》；理解义理，可参看《本际经》《道教义枢》；学习修心，可结合《坐忘论》《玄珠录》。公开阅读、日常诵持和具体修法各有要求，某些法门须经过受授。敬经、明义与依教实践相互支持，经典才能在生命中成为真正的经宝。

49. Which Daoist scriptures and works are representative?

Daoist literature includes Celestial Worthies' teaching, commentaries, systematic doctrine, cultivation, and ritual. Together they explain Dao and cosmic life, why beings enter birth and death, and return through precepts, goodness, mind, and salvation. The following works introduce different aspects; deeper doctrine and specific methods require commentaries and teachers.

The Daodejing, also Laozi or True Scripture of Dao and Virtue, has foundational status. Dao generates things and virtue nourishes beings; spontaneity, nonaction, contentment, and gentleness connect generation with life and practice. Nonaction reduces selfish desire and forced interference, following circumstances without rivalry, greed, or prejudice. Commentaries develop bodily and mental cultivation and teaching.

Cheng Xuanying's commentary, Laozi Daodejing yishu, also associated with titles including Laozi Daodejing kaiti xujue yishu, is important for understanding the text. It develops ‘twofold mystery’ to release successive attachments: first objects, then ‘I am already still’ or ‘I understand emptiness.’ Even these need contemplation and relinquishment. Being and nonbeing, motion and stillness, and mystery connect with actual realization.

The Nanhua zhenjing, or Zhuangzi, uses stories, dialogue, and debate on knowledge, distinctions, birth and death, and freedom. Different people and situations reveal limits of perspective. Equalizing things loosens rigid judgments; sitting in forgetfulness releases grasping at form, reputation, and knowledge. Commentary and practice make these resources for contemplating mind and realizing Dao.

The Taishang Laojun shuo chang qingjing jing, commonly Qingjing jing, is short and frequently recited. Beginning with Dao, clarity and turbidity, and motion and stillness, it explains desire's disturbance and approaches stillness through relinquishment and contemplation. After

releasing objects, attachment to mind, emptiness, and achievement also needs removal. Source, human condition, and realization form one path.

The Huangting jing has Inner and Outer Landscape versions concerning body, deities, visualization, and refinement. Palaces, officials, and inner landscapes present a body corresponding with cosmos and sacred beings. Visualization concentrates on prescribed deities and scenes, orienting spirit and cooperating with bodily care and qi regulation. It explains shared cultivation of body, qi, and spirit; particular instructions require commentary and transmission.

The Taishang santian zhengfa jing, also Chu liutian zhi wen santian zhengfa jing, explains true teaching's source, Celestial Master reception, precepts, and order, connecting Lord Lao, sacred faith, and reform of old worship. The Santian neijie jing describes manifestations and why regional qi endowments receive different teachings. Read together, they explain transmission and varied sacred instruction.

The Taishang dongxuan lingbao wuliang duren shangpin miaojing, commonly Duren jing, is a major Lingbao scripture. The Zhengtong Daoist Canon contains a sixty-one-volume version: the first preserves early scripture, the remaining sixty are later expansions. Yuanshi's teaching before heavenly sacred listeners joins kalpas, writing, protection, and salvation. Later volumes expand yin-yang generation, longevity, calamity relief, deliverance, qi refinement, immortality, and final freedom from circulation. Salvation thus includes present protection, the dead's ascent, and release from birth and death within a complete cosmic and cultivated framework.

The Taishang dongxuan lingbao yebao yinyuan jing, commonly Yebao jing, has ten volumes on actions, conditions, and life experiences. It explains karmic results with repentance, precepts, purification, recitation, vows, giving, compassion, and rescue, showing how circulation's conditions change. Deeper practice steadies intention and contemplates attachment's roots, making cause and effect practical in reform and salvation.

The Taishang dongyuan shenzhou jing, commonly Dongyuan jing, has twenty volumes in the present Canon, including early text and later additions. It responds to war, epidemics, and suffering through scripture, purification, petitions, invocations, and summoned deities, expressing hope for peace. It places ritual arts within teaching, transmission, and compassionate rescue.

The Taixuan zhenyi benji jing, commonly Benji jing, uses dialogue on Dharma-body, Dao-nature, cause and effect, Pure Lands, sacred practice, and stages. Dao-nature explains connection and possible attainment; Dharma-body concerns sacred life's true body. It follows delusion and attachment into birth and death and hearing, instruction, goodness, contemplation, and vows toward True and Great Unity. Canonical, Dunhuang, and quoted versions preserve different material and should be compared for deeper study.

The Taishang yicheng haikong zhizang jing discusses Dao-nature, pure precepts, mind, action, and fruits. Precepts join wisdom: stop evil and gradually remove its greed and attachment. Fruits show depths of transformation, placing lifespan, abilities, and freedom together with wisdom and salvation.

The Jiutian yingyuan leisheng puhua tianzun yushu baojing, commonly Yushu baojing, teaches methods, protection, relief, and cultivation, connecting sacred thunder with compassion and salvation. Related penitential texts form an important worship tradition. Connect protection with personal reform and mind to understand how requests continue in daily action.

The Daojiao yishu, compiled by Tang priest Meng Anpai, originally comprised ten volumes systematically explaining doctrine. It quotes scriptures and masters on Dao and virtue, Dharma-body, Three Treasures, stages, classification, Two Halves, causality, realms, nature, and response. Dao-nature explains possible attainment; stages explain maturation; Two

Halves, causality, and contemplation explain circulation and return. After introductory reading, it helps establish a comprehensive understanding.

The Daomen jingfa xiangcheng cixu explains origins, transmission, and doctrine, preserving Emperor Gaozong's inquiries to Pan Shizheng. Celestial Worthies, sacred beings, heavens, body and spirit, mind and nature, and cultivation lead to faith, practice, dedication, and Ten Transformations. It shows faith becoming conduct, dedication expanding saving vows, and wisdom removing obstacles.

Sima Chengzhen's Zuowang lun describes seven aspects: reverent faith, cutting entanglements, gathering mind, simplifying affairs, true contemplation, profound stability, and attaining Dao. Willing practice progressively reduces distraction and affairs, contemplates body, mind, and things, and approaches steadiness and realization. Sitting in forgetfulness releases attachments obstructing realization and aligns body and mind with Dao, clarifying sustained mental effort.

The Xuanzhu lu preserves Wang Xuanlan's discussions of Dao and mind, exploring mind and objects, beings and Dao, movement and stillness, being and nonbeing. Seeing external change still requires examining knowledge and attachment to calm, emptiness, or attainment. Maintaining awareness and contemplation free mind from distinctions while wisdom and stability mature. Its deeper doctrine can be read with Qingjing jing, Zuowang lun, and commentaries.

The Daofa jiuyao, attributed to Bai Yuchan and included in volume one of Daofa huiyuan, gives nine essentials: establishing conduct, seeking teachers, keeping one's responsibilities, precepts, understanding Dao, performing methods, guarding unity, salvation, and continuing transmission. Upright behavior, teachers, and precepts lead to understanding, mental cultivation, ritual, aid to living and dead, and transmission. Dao grounds methods, joining self-cultivation and service; talismans and summoning belong with sincerity, virtue, inner practice, and instruction.

The Yunji qiqian, compiled by Northern Song Zhang Junfang in 122 volumes, is a categorized anthology often called a small Daoist Canon. It includes cosmic generation, scriptural origins, biographies, visualization, ingesting qi, alchemy, cavern heavens, and blessed places, preserving early materials. Readers can consult themes of interest to encounter teaching and practice's richness.

Begin with Qingjing jing and Daodejing commentary, then follow interests: salvation through Duren jing and Yebao yinyuan jing; doctrine through Benji jing and Daojiao yishu; mind through Zuowang lun and Xuanzhu lu. Public reading, daily recitation, and specific methods have requirements; some need transmission. Respect, understanding, and practice support each other, making scriptures true treasures within life.

50. 怎样用最简单的方式整体理解道教？

可以用一条相连的道路理解：生命由道而生，在迷惑中受苦，依天尊、经教和师者修行，逐渐返归清净，与道合真，并帮助其他众生离苦。这说明道教所信的根源、人的处境、实际方法与最终归向。

由道而生，意味着天地生命和神圣教化有共同根源。天尊使这份根源成为能够礼拜、闻教和受接引的信仰；元炁说明生化，真文说明神圣秩序与经典，道性说明众生与道相通。几个概念各有用途，也能共同解释生命为什么可能返本。

迷惑与流转，意味着人误认外境和自己，被爱憎牵引，形成习气和业，随之经历不同处境。三界、五道和两半从不同方面展开这份关系。理解它们，是为了看清生命受缚的原因，以及现在可以改变的地方。

依教修行，便从身口意开始。持戒停止伤害，行善增长关怀，忏悔帮助改过，炼养安顿形神，观照察看执着，定慧使认识深入。三宝提供方向、经法和指导，宫观与道众又为持续修学提供条件。

返本合真，表示烦恼逐渐解除，道性显发，生命趋向清净、智慧与自在。发心、伏道、知真、出离和无上道说明其进程，经典的不同位序再解释修行深浅。名称最后都应联系实际转化，帮助人知道所修与所归。

济度使这条道路始终与众生相连。修道者发愿、行善、护生，法师依经法济生度死，自己的智慧与慈悲又成为帮助他人的条件。修己与度人相互支持，道的教化便不断进入具体生命。

神明奉祀也在其中获得位置：天尊表达圆满道果，圣真与祖师传经示教，天地及幽冥神灵参与护生与济度。诸流派以不同经法开展修学，道性、形炁神与位业则帮助说明这些方法怎样指向生命的转化。

道派、地方信仰、世界传播和宗教交流，也都能放在这条关系中理解。方法与生活形态可以不同，读者仍可继续询问：这里怎样信道、怎样学经、怎样修行，又怎样济人？由这些问题进入，道教的整体就会渐渐清楚。

50. What is the simplest way to understand Daoism as a whole?

Follow one connected path: life arises from Dao, suffers through delusion, cultivates with Celestial Worthies, scripture, and teachers, returns to purity, unites with Dao, and helps beings leave suffering. This connects sacred source, human condition, methods, and ultimate direction.

Arising from Dao means cosmic life and sacred teaching share a source. The Celestial Worthy makes it accessible through worship, hearing, and guidance; primordial qi explains generation, True Writs sacred order and scriptures, and Dao-nature life's connection. Each has a function, together explaining possible return.

Delusion and circulation mean misconceptions about oneself and objects, love and hate, habits and karma, and resulting circumstances. Three Realms, Five Paths, and Two Halves explain different aspects. Understanding identifies bondage's causes and places for present change.

Practice starts with body, speech, and mind. Precepts stop harm; goodness expands care; repentance corrects; refinement settles body and spirit; contemplation examines attachment; concentration and wisdom deepen understanding. Three Treasures give direction, methods, and guidance; temples and communities sustain learning.

Return and union mean progressive release, revealed Dao-nature, and purity, wisdom, and freedom. Aspiration, subduing through Dao, knowing reality, liberation, and unsurpassed Dao describe progress; scriptures' stages distinguish depths. Names must finally connect with actual transformation and the practiced path.

Salvation keeps the path connected with beings. Practitioners vow, do good, and protect; masters help living and dead through teaching; personal

wisdom and compassion enable others' care. Self-cultivation and saving others sustain each other, bringing instruction into concrete lives.

Worship has a place here: Celestial Worthies express complete fruition; sacred beings and ancestors transmit instruction; cosmic and underworld spirits protect and save. Different lineages develop methods; Dao-nature, body-qi-spirit, and stages explain their direction toward transformation.

Traditions, local worship, worldwide transmission, and religious exchange also fit this relationship. Methods and ways of life differ, but readers can ask: how does this believe in Dao, learn scripture, cultivate, and help people? These questions gradually make the whole intelligible.

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