



Culture of
the Taoism

道教文化

刘涛◎编著



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道教是中国土生土长的宗教，它源于中国古代的神仙信仰和方仙之术，自东汉末年创立，至今已有一千八百多年的历史。道教以“自然无为”为主要宗旨，以修道成仙为最

As an indigenous religion of China originating from the belief in immortals and alchemy, the Taoism has enjoyed a history for more than 1,800 years since its first establishment in the Eastern Han Dynasty (25-220). Taking naturalness and inaction as





终目的，对中国文化以及中国人的民族性格产生了重大影响。

本书从道教思想的起源和历史讲起，对道教的主要观念、神仙谱系、代表人物、典籍、礼仪、法术以及名山宫观作了重点介绍，并对道教与文学艺术的关系等作了阐释。此外，为了增强读者的阅读兴趣，我们还在书中配上了上百幅与之相关的图片，希望通过我们的介绍，能使读者对中国道教产生更为浓厚的兴趣。

the main purpose and aiming at the ultimate goal of becoming immortals through cultivation, the Taoism has exercised significant influence on Chinese culture as well as the character of Chinese people.

This book traces the origin and history of the Taoism, introduces the main ideas, genealogy of the immortals, representative personages, important classics, rituals and magic arts, as well as those Taoist shrines in the famous mountains, and expounds the relationship between the Taoism and literature and arts. In addition, in order to increase the reader's interest, we also include more than a hundred related illustrations in the book in the hope that our introduction will stir up the reader's intense interest in Chinese Taoism.

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道教的起源与发展

Origin and Development of the Taoism

道教是中国土生土长的宗教，它出现于东汉时期，距今已有1800多年的历史。道教是在中国古代鬼神崇拜观念的基础上，以黄老思想为理论依据，承袭了春秋战国以来的神仙、方术之说，又根据历代具体的历史形势和具体历史问题有所发展、摒弃或更新，最终发展成熟的宗教。

The Taoism is an indigenous religion of China, which first appeared in the Eastern Han Dynasty (25-220) and has evidenced a history of more than 1,800 years. The Taoism underwent a gradual development based on the Chinese ancient ideas of ghost and spirit worship, rooted in the ideas of the Yellow Emperor and Lao Zi as the theoretic background and coupled with the folk belief in immortals and alchemy. It also incorporated the development of some specific historic situations and historic issues with some practice abolished and some renewed before it eventually became a mature religion.





> 道教的思想渊源

道教思想的来源十分庞杂，主要来自道家思想、谶纬之学、阴阳五行说、神仙方术以及原始宗教与巫术等。

道家是春秋战国时期的一个思想和哲学派别，代表人物是老子和



> Sources of the Taoism

The sources of the Taoism were multifarious and complicated, such as the Taoist school, the divination mystics (*Chen Wei*, divination combined with mystical Confucian philosophy), theories of *Yin Yang* and the Five Elements, the mythical and immortal practice of alchemy, primitive religion, witchcraft, and many others.

The Taoist school was a philosophical school of ideas during the Spring and

• 老子像

老子是春秋时期道家学派的创始人，又名老聃，也有人认为老子姓李，名耳。

Portrait of Lao Zi

Lao Zi, also known as Lao Dan, was the founder of the Taoist school in the Spring and Autumn Period (770 B.C.-476 B.C.). It is also held by some people that he was surnamed Li with the given name of Er.



• 黄帝像

黄帝是传说中远古时代中原地区的部落联盟首领，大约生活在5000年前。在黄帝时期，养蚕、舟车、文字、音律、医学、算数都得以创制、发展，他的功劳为后世所称赞，被誉为华夏“人文初祖”。

Portrait of the Yellow Emperor

According to the legend, the Yellow Emperor was the leader of the tribal alliance in the central plains about 5,000 years back in the far ancient times. During his reigning periods, silkworm raising, vehicle and boat manufacturing, characters, music, medicine, and mathematics were all created and developed. Due to these merits, he was praised by later generations and honored as the humanity progenitor of the Chinese people.



庄子。老子的主要思想主张见于《道德经》。形成于东汉时期的道教，从创立时起就将老子奉为教主，以《道德经》为其主要经典，将其规定为教徒必须习诵的功课。

《道德经》的基本思想是“道”，道既是宇宙天地的根源，又是万物发展的规律所在，“玄之又玄”，十分神秘。而道教的基本信仰也是“道”，它从宗教的角度把道说成是神异之物，灵而有信，宇宙万物都是由它化生的。道教还把老子看做是道的化身，哲学家老子和哲学范畴的“道”在道教中已被神化为

Autumn (770 B.C.-476 B.C.) as well as the Warring States periods (475 B.C.-221 B.C.). The typical representatives of the Taoist school are Lao Zi and Zhuang Zi, and the major Taoist ideas are propositions shown in *Tao Te Ching*. When Taoism was established as a religion in the Eastern Han Dynasty (25-220), Lao Zi was revered as the founder and *Tao Te Ching* was taken as the major reading textbook that each follower should study and recite. The basic idea of *Tao Te Ching* is Tao, the origin of the world and universe and also the law of development of all beings—a mysterious mystery of all mysteries.



天上的神灵。因此，信道也就变成了信神，修道即可成仙的思想成为道教的核心教理，各种修炼方术也都是围绕着这个核心而展开的。

道家思想在战国末年演变为黄老之学，假托上古传说中的君王黄帝以及道家创始人老子的名义，以道家的清静、无为思想为主，同时汲取了儒家、墨家、法家等各家学说的内容。西汉初年，为了恢复社会经济，统治者积极推行黄老之术，主张与民休息、无为而治，所以黄老之学在当时影响极大。到了东汉年间，黄帝和老子逐渐被神化，黄老之学也随之逐渐宗教化、神秘化，成为道教的理论基础。

西汉武帝时期，儒生董仲舒提出了“天人感应”学说，随后兴起的谶纬神学也被道教直接吸收，成为道教的重要渊源。此外，阴阳五行的思想对道教的影响也十分明显。东汉时道教产生之初的经典《太平经》就是“以阴阳五行为家”，而道教学者也经常假借《周易》的神秘思想来论述修仙的方法。

道教在产生过程中，还吸收了传统的鬼神观念和古代的宗教思想

The basic belief in religious Taoism is also Tao. In religious terms, Tao can be said to be the godly being, spiritual and reliable, while everything in the universe is trans-generated from Tao. Lao Zi is considered as the incarnation of Tao. Therewith, Lao Zi as a thinker and the philosophical idea of Tao became deified as the heavenly god and spirit. In other words, belief in Tao became the belief in god; the idea of becoming immortals through Taoist cultivation became the core principle of Taoism as a religion; and the development of various alchemist practice and cultivation was also centered on this core principle.

The philosophical Taoism gradually transformed into the theory of Yellow Emperor and Lao Zi, known as Huang-Lao Theory, during late Warring States Period. The Huang-Lao Theory borrowed the figures of the Yellow Emperor of the remote antiquity and Lao Zi, the founder of the Taoist school, to advocate the central ideas of tranquility and inaction from the Taoist school and absorbed some contents of theories from Confucianism, the Mohist school, the legalist school and others. At the beginning of the Western Han Dynasty (206 B.C.-25 A.D.), the ruling



• 董仲舒像
Portrait of Dong Zhongshu

与巫术。在古代，人们对日月星辰、河海山岳和祖先甚为崇拜，视其有灵，对他们进行祭祀和祈祷，并由此而逐渐形成了一个天、地和鬼魂的神灵系统。道教承袭了这种鬼神思想，并将其中的许多神灵作为道教神仙系统的组成部分。商周时期，古人习惯于通过卜筮来决疑惑、断吉凶。而专门从事占卜巫术的人，男为“覡”，女为“巫”，他们介于人神之间，可以与鬼神沟通，通过巫术为人们祈福禳灾。巫

class actively promoted the Huang-Lao ideas with a view to recovering socio-economic order through the practice of non-interference governing so as to allow people more rest and recuperation. The Huang-Lao Theory registered a great deal of influence at that time. During the Eastern Han Period, when the Yellow Emperor and Lao Zi were gradually deified as gods, the Huang-Lao Theory was also gradually mystified. It evolved into a religion and became the precursor of the Taoism.

During the reign of Emperor Wu of the Western Han Dynasty (206 B.C.-25A.D.), after Dong Zhongshu, a Confucian scholar, proposed the theory of Interactions Between Heaven and Mankind, the subsequent theology of divination was assimilated into the Taoism and became a very important source of it. In addition to that, the ideas of *Yin Yang* and the Five Elements also left marked influences on the Taoism. The Taoist classic, *Scripture of the Great Peace*, which appeared at the very beginning of the Taoism in the Eastern Han Dynasty (25-220), was based on the theories of *Yin Yang* and the ideas of the Five Elements. Meanwhile, scholars of religious Taoism would often borrow





- 占卜用的兽骨（商）
Animal Bones Used for Divination (Shang Dynasty, 1600 B.C.-1046 B.C.)



- 道教符咒“张天师令”印版
Printed Taoist Charm: In the Name of the Heavenly Master Zhang

those mystic ideas from the *The Book of Changes* (Zhou Yi) to explain the practice of cultivation to become immortals.

In the process of its generation, the Taoism also incorporated the traditional ideas of deities and ghosts as well as the ancient religious ideas and witchcraft. In the ancient times, people would worship such natural phenomena as the sun, moon, stars, rivers, oceans, and mountains, as well as their ancestors. They would consider them as spiritual entities and held rituals and prayers on their behalf. It was under this background that a spiritual system of heaven, earth, and ghost was formed. The Taoism inherited these ideas of gods and ghosts, and incorporated a lot of these gods into the immortal genealogy of the Taoism. In Shang and Zhou dynasties (1600 B.C.-256 B.C.), primitive people used to resort to divination for problem solving and fortune telling. Those who were specialized in the art of divination were called *Xi* (wizard) or *Wu* (witch). They were the medium between gods and people, able to communicate with gods and ghosts and perform blessing-incurring and disaster-avoiding rites through their witchcraft. These witchcraft theories and rituals were also absorbed

术的理论和仪式也为道教所吸收和继承，道教的画符、念咒、扶乩、算命等都与巫术有关。

道教还吸收了战国时期的神仙思想和神仙方术，并有所发展。在战国时期的道家经典《庄子》和楚地诗歌集《楚辞》里，就出现了许

and inherited by the Taoism. The painted charms, incantation chanting, sciomancy, fortune telling and others in Taoism were all related to witchcraft.

The Taoism also absorbed and further developed the ideas of immortals and the immortal practice of alchemy from the Warring States Period (475



• 人物驭龙帛画（战国）

Silk Painting of Dragon Tamer (Warring States Period, 475 B.C.-221 B.C.)

秦始皇求不死之药

秦始皇（前259—前210）是中国历史上第一位统一全国的皇帝。在完成了统一之后，他便想着如何能够长生不老，永世享受自己打下来的江山。有一天，一个名叫徐福的方士告诉他：在东海上有三座仙山，山上住着很多神仙，他们因为吃了仙药而长生不老。秦始皇听后，便命徐福去海上寻找不死之药。徐福走了好久也没有消息。后来，他终于回来了，但是并没有带回不死之药。他讲述了自己此去的见闻，并请求皇帝让他再次出海。秦始皇答应了他的请求，让他带着三千童男童女去海上再次寻找不死之药。但这次徐福再也没有回来，不死药之事到最后不了了之。

The First Emperor of the Qin Dynasty Searching for Medicine of Immortality

Qin Shi Huang (259 B.C.-210 B.C.) was the first emperor who unified China. After that, his mind was set on how to prolong his life and enjoy the country he had established for ever. One day, there was such a person called Xu Fu who told the emperor that there were three mountains of immortals in the East China Sea where lived a lot of immortals who ate medicines

of immortality and enjoyed everlasting life.

On hearing this, the First Emperor of Qin sent Xu Fu the alchemist on sail to find the medicine of immortality. Xu Fu didn't return or sent back any information for a long time. Finally, he came back without bringing back the medicine of immortality, but he reported to the Emperor what he had seen and heard on the way and requested for another trip. The Emperor approved his request and allowed him to take with him three thousand male and female children on the trip to find the medicine of immortality. This time, Xu Fu never returned and the quest of the medicine of immortality just ended like that.



• 秦始皇像

Portrait of Qin Shi Huang