

道教在文化中

道教小知識

道教之「宀」字解析

生命怎麼來的呢？天師道認為，宇宙的創生如同陰陽二炁的不斷旋轉而向外開展的型態生成，正符合現今天文學家所證實：宇宙是在不斷旋轉中，因旋轉，而產生星系，形成太陽、地球等。天師道說明，生命的開始正與道教三清道祖中的元始天尊與靈寶天尊相當有關。



道德天尊
持日月寶扇，掌陰陽



元始天尊
持混元一炁火神珠



靈寶天尊
持蘊有蓮子的蓮蓬

古代畫像中，靈寶天尊都是手持內含蓮子的蓮蓬，即是水能孕育萬物生命的表徵。如今的科學家運用先進技術已能使千年前的古蓮子發芽，蓮子已被證明是長壽種子。但後世有時不明其意涵，才有將蓮蓬改畫成玉如意等形象出現。

另一，道教認為若欲求子嗣，除拜求祖先，也拜月神，即「太陰星君」。古代皇妃生不出孩子時，都是在中秋節太陰星君聖誕，延請道士做法事求子；民間也有中秋祭月求子的風俗。天師道相信月亮和太陽

對人體影響很大，現代人生育率低，可以試著在農曆的八月十五、十六、十七，連續三晚照月光超過二小時，藉以提升受孕機會。



中秋拜月

圖：內田道夫、青木正兒，《北京風俗圖譜》

道教「宀」和「延命水」的由來

當元始天尊帶著祂手中的火神珠，火神珠之火即所謂「丙火」，是將命的可能開發出來，並賦予萬物生命。道教的「命」字，即是由「人與丙」組合而成一字。現行命字則是「人、一、叩」所組成，這應是說明帝制時代，人必須向當權者臣服，方能活命的意思，已喪失原意了。

地球形成之初本就有水，但水量少到約只有目前的十分之一，此水具備產生、延長生命與不老之能量，道教稱之為「延命水」。地球初始的生命種類較少；相傳遠古時期，靈寶天尊駕著「水精太陰星」，從月球來到地球，帶來另外約十分之九的水，結果造成大洪水；如傳言東方女媧補天、西方諾亞方舟故事等神話，或歷史記載水患大禹治水等；因水量充沛，產生豐富的生命物種，萬物得以繁衍、演化至今。道教認為環境的改變因延命水被稀釋，換言地球上原始的水被月亮帶來的水稀釋，所以人和動植物變多種，但壽命因此變短；水對生命影響很大，如某區域水質好壞，跟該區域的人與動植物的健康，都有直接關連。天師道認為靈寶天尊是帶來豐沛的水，所以

尊崇道教三清道祖的道統源流

元始天尊與靈寶天尊，一個帶來火，即天火（丙火），屬陽；一個帶來水，即天水，屬陰。水火既濟、陰陽相交，生命方大盛。道教三清道祖還有一位是道德天尊，手持日月寶扇，象徵主握陰陽；祂主掌教化，為「師」，是引導大眾向道、提升質量之義。

正一嗣漢張天師府在第六十五代張意將天師的領導下，致力宣揚道教與道家精神，讓傳統文化價值與正統道教觀念傳達給社會大眾。近日府內特備「養命米」，歡迎到本府參拜免費索取！



道教崇尚道法自然、清靜無為，重養生修煉，常以符法、科儀濟世，為中華文化根基。

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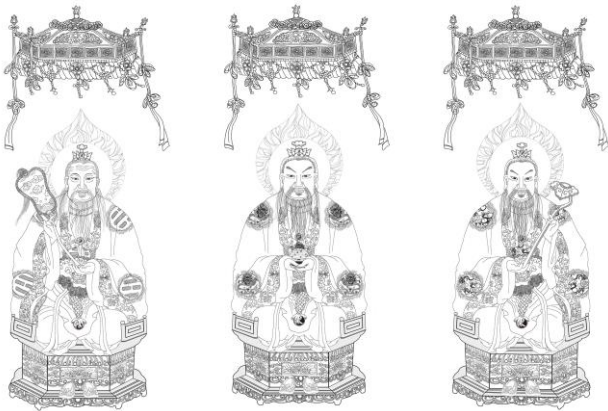
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Taoism in Culture

Taoism unraveled

The story behind the character 丙

Where does the life on Earth come from? According to the Celestial Masters, everything in the universe is created by the constant movement, interaction, and expansion of two types of *qi* (force, energy): *yin* and *yang*. This idea corresponds to the observations made by astronomers nowadays: the universe has been expanding and grooving ever since its beginning. This expansion created celestial bodies like the Sun, Earth, etc. Celestial Masters believe that the origin of life on Earth is connected with the Primal Celestial One and the Supreme Pure One, the two of the Three Pure Ones from the Taoist pantheon.



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- ①The Grand Pure One ②The Primal Celestial One ③The Supreme Pure One
①Holds the Precious Fan of Sun and Moon, controls yin and yang changes
②Holds the Fire Pearl of the Primordial Chaos
③Holds a Ceremonial Scepter with lotus seeds

The character 丙 in Taoist culture and the origins of “water prolonging life”

The Primal Celestial One is portrayed holding a fire pearl whose fire corresponds to the fire of the third Heavenly Stem called *bing* (丙). This fire pearl gives life and controls life in all then thousand beings. The character *bing* (丙) in Taoism consists of two elements: human *ren* (人) and life *ming* (命). The character that we translate today as “life” consists of other building blocks of characters: human *ren* (人), one *yi* (一),

and kowtow *kou* (叩). In ancient imperial times, the character *ming* had a very profound meaning: submission to the rule of those with higher authority gives people above us *ming*, the so-called mandate. Sadly, in modern Chinese, this character lost its original meaning.

In the beginning, when the Earth took its round shape, there was only a little water on its surface, about 1/10 of today’s amount. This water could not only create life (*ming*) but also prolong it. This water is known in Taoism as “water prolonging life.” Initially, there were only a few types of life forms on Earth. According to ancient legends, the Supreme Pure One, driving the Grand Lunar Star of the Water Essence, ascended from the moon to Earth and brought with him oceans of water – thanks to that, water on Earth reached the level we know today. However, this sudden increase in water element somehow distorted the balance and inflicted a heavy flood. This event has been described in myths and stories of all cultures. In the East, for example, there is Nuva, who fixed the pillar of Heaven. In the West, on the other hand, we have Noah and his Ark. In Chinese historical annals, there are records of an ancient hero Great Yu who was fighting the flood. On a more positive side of the story, new forms of life were born thanks to Earth’s vast oceans. More water equaled more beings to nourish, various forms of life started interacting, and the species evolved. For Taoism, the changes in the natural environment are always caused by the thinning amount of the “water prolonging life”. In other words, the primordial waters diluted in the water from the moon, and their life-prolonging characteristic weakened. That is why today, we have so many species of animals and plants with

Taoism in Culture

relatively short life spans. Water influences life the most. The state of water resources in an area will directly impact the quality of life of humans, animals, and plants habituated in it. The Celestial Masters believe The Supreme Pure One brought the oceans of life-nourishing water. In the early drawings, he is always portrayed holding a lotus seedpod filled with lotus seeds, a symbol of abundance, richness, and plentifulness. In our modern world, scientists, with the help of the newest technology, can make a thousands-year-old lotus seed sprout, proving that this plant is a perfect symbol of a long and lasting life. Sadly, in the later depictions of the Supreme Pure One, the lotus seed symbolism was abandoned, and the deity was drawn holding a block of nephrite.

According to another Taoist belief, if one wishes to have male offspring, aside from praying to one's ancestors, one should pray to the deities of the moon, especially the Lunar Star Lord. When the empress could not bear a child in ancient times, on the day of the Lunar Star Lord's birthday (the time of the Midautumn Festival), the court would summon a Taoist master to perform a special fertility rite. Among common people, there is also a custom of praying to the moon during the festival and asking for children.



Praying to The Moon During Midautumn Festival". The drawing comes from the Atlas of Beijing Customs, compiled by Masaru Aoki with commentaries by Uchida Michio

Celestial Masters believe that both the moon and the sun have a tremendous influence on humans. Nowadays, the birth rate has dropped low, and one of the reasons is the stressful modern pace of life. Those who wish to get pregnant should pay special attention to the fifteenth, sixteenth, and seventeenth days of the eighth lunar month. Each night during those three days, they should gaze

directly into the moon for at least two hours. This will increase the probability of bearing a child.

The origin of the Taoist cult of Three Pure Ones

The Primial Celestial One brought fire, or the celestial fire of *bing*, which is *yang*; The Supreme Pure One brought water, or the celestial water, which is *yin*. When fire and water interact, *yin* and *yang* combine and create life. The third deity, the Grand Pure One, holds the Precious Fan of the Sun and Moon in his hand, symbolizing his control over the *yin* and *yang* interactions. He oversees education and is often titled "the teacher." His role is to bring people back on the path of the Tao and self-improvement.

The Taoist Association of Celestial Master Chang, under the guidance of the LXV Celestial master Chang Ei-Chang, spars no efforts to propagate Taoism and the Taoist spirit among people, helping them discover the traditional values, culture and orthodox Taoist beliefs and customs. Recently the Association prepared a "life-nourishing rice" for the devotees. You are welcome to come to our headquarters, pay your respect to the deities, and take it for free!



Taoists believe that the Tao is a source of the spontaneous flow of life. Our goal is to imitate the Tao, be clear, still, and only act when necessary. Just like the Tao, we respect and take care of life. Often we heal with the use of talismans and sacred rituals. Taoism is a tradition that is the root of Chinese culture.

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