Taoism Questions and Answers

1. What are Taoism and its basic beliefs?

Taoism believes in Tao, and that is what gives Taoism its name. The main activities of Taoism include learning, self cultivating and practicing Tao in order to help others. Taoism was initiated by Yellow Emperor around 3,000 B.C.; it is a religion indigenous to China. The Book "Laozi", also known as "Dao De Jing", is the main classic of Taoism. Taoism believes that Tao is the holding of nothingness, it is the root of creation, it is the origin of consciousness and it is the beginning of Heaven and Earth. The multitudes of nature phenomena exist due to Dao, and the five elements take their shapes because of Dao. The core essence of the universe, Yin and Yang as well as everything in the universe is but the creation or manifestation of the Dao. In Taoist view, there are other universes besides the universe we live in. These universes, such as the 10 grand Dongtian (Grotto-Heavens), the 36 Dongtian, and the 72 Fudi (blessed locations), are where all the Divine, Immortals and Deities live in. In the view of Taoism, Tao had originally manifested itself into 3 different kinds of vital Breaths or Qi, and they in turn transformed themselves into the 3 highest Divine in Taoism, the Yuanshi (Primordial Beginning) Heavenly Worthy, the Lingbao (Numinous Treasure) Heavenly Worthy and the Daode (Tao and Virtue) Heavenly Worthy.

There are other Divine and Deities that Taoism believes in. They form a huge pantheon of Celestial Beings. These are Deities in charge of every possible aspect of the natural world and human society. Some Deities are responsible for larger events in Nature, such as the Three Officials who are the Deities in-charge of Heaven, Earth and Water; and others are assigned minor duties, such as the Door Guardians, the Kitchen Deity.

Another fundamental belief of Taoism is that human beings can shun death and achieve immortality. Since Tao is eternal, and whoever can acquire and hold on to it, can therefore achieve eternal life. The process is also called De (as in Dao De Jing), which means, "obtain" or "obtaining the Dao".

In summary, Taoism values life and pursues longevity; it believes one can achieve immortality and spiritual enlightenment through prayer or proper practice; it believes that one can enjoy life of this world and at the same time by returning to Dao - the source of all life, achieve immortality while keeping one's physical body, and eventually transcend to the realm of the Divine and Deities, live happily ever after.

2. Is Taoism indigenous to China?

Yes. Taoism began with the Yellow Emperor, it was fully enriched and theorized by Laozi and institutionalised as a formal religion by Zhang Daoling. The great scholars from Warring States period, and from Qin and Han Dynasties all respected and promoted the teachings of Yellow Emperor and Laozi. From Tang and Song Dynasties onwards, Taoism was popularly
learnt, practised and respected and therefore spread to whole of China. Taoism as a
commonly known religion began in Tang dynasty (618 - 906 A.D.), before that it was mainly
known as the teachings of Yellow Emperor and Laozi, although Taoism was immensely
popular through out those times.

3. Why did Taoism name itself after Tao?

Taoists take studying, believing, inheriting and promoting Dao as their main tasks. In the
book "Dian Lun", it is stated "Taoists are practitioners who wholeheartedly make matters of
Tao as their lifelong mission ."

4. What is Tao and Te?

Tao as taught by Laozi, is the core concept of Daoism religion. It takes purity and tranquility
as goals, emptiness and great void as its foundation, softness and humility as tools. Tao is
considered the source and the lord of the universe; it is all encompassing; it is omnipresent; it
is the mother of all creations. In Tao Te Ching, it is said "Dao gives rise to one, one gives rise
to two, two gives rise to three, and three gives rise to ten thousand beings". In the view of
Laozi, Tao means the nature of everything, the nature of the whole universe, and the laws of
nature. Therefore, Tao puts every thing and every being on an equal footage in front of the
Divine.

Taoism believes every man has the right to believe in Taoism, and every being has the ability
to learn about and acquire Dao.

Taoism believes when Dao disperses, it is a Vital Breath, when it gathers it materialized as
Supreme Venerable Lord. Dao is also referred as "the nature", "the void" or "the nameless". Taoism believes "Laozi is Laojun (one of the three highest Divine in Taoism). He is Tao itself,
he is the father of all energies, he is the essence of the heaven and earth". Laozi is the
personified embodiment of Tao itself.

Te is another central concept of Taoism. Tao and Te are two aspects of one unit. In Tao Te
Ching, Te is often referred to as complementary to Tao. It is the other half of unity the two
has formed. In other Taoist texts, such as "The Scripture of Purity and Tranquility", Te is also
considered as one's virtue, personal conduct, and the goal for Taoists to achieve. Therefore, in
Taoist belief and practice, one must accumulate Te in addition to cultivate Tao.

It is considered whatever conforms to Tao, conforms to Te. When one or a matter conforms
to Te, it is called "You De", literally "has Te"; and when one or a matter does not conform to
Te, it is called "Wu De", literally "has no De". In the preface of the text "Xi Sheng Jing"
(Scripture of Western Ascension), it writes "when talk in the context of a person, Tao is called
Te".

According to standards of Tao, when one improves Te upon his body, his Te becomes
authentic. When a family improves Te upon itself, the Te becomes plentiful. When a village improves Te upon itself, the Te becomes respectful. When a state improves Te upon itself, the Te becomes splendid. When all under the heaven improves Te upon itself, the Te becomes universal. Taoism puts great emphasis on cultivating Tao and Te, and views this as the basis for all activities regardless its individual, family, state or world wise. The goal is, by making Tao and Te universal, we may have peace and love spread through out the world.

There are two categories of Te, the Yin (hidden) Te and the Yang (obvious) Te. Yin Te is one's Te or virtues or good deeds that others do not know, and Yang De is the opposite. Taoism values Yin De over Yang De; it encourages people to self-improve, to accumulate Te, to perform good deeds no matter how small it might be.

5. What are the Three Treasures in Taoism?

Originally, the “Three Treasures” refers to the three highest Divine in Heaven: Yuqing or Tianbao Heavenly Lord, Shangqing or Lingbao Heavenly Lord, and Taiqing or Shenbao Heavenly Lord.

Since Taoism is about learning, cultivating and practising Dao, the “Three Treasures” are also being given meanings in the following manner.

For people who are in the process of learning the Dao, the “Three Treasures” means the Tao itself, the Writings of Tao, and the Teachers of Dao. One must seek refuge under these “Three Treasures” when becoming a Taoist.

For people who are in the process of cultivating the Dao, “Three Treasures” means Jing, Qi and Shen, or in other words one's essence, vital energy, and Divine consciousness. These are the treasures within oneself that must be gathered and transformed in order to attain Dao.

For people who are in the process of performing the Dao, “Three Treasures” means compassion, frugality and humility. These are the treasures one must follow in order to stay among people and spreading the Dao.

The version of the “Three Treasures” from "Dao De Jing" is "I have three treasures, they are compassion, frugality and dare-not-be-the-first".

6. What is Wu-Dou-Mi (five bushels of rice) Daoism?

“Dou” is a fairly large container for measuring the volume of the grain. Wu-Dou-Mi means five Dou of rice. Wu-Dou-Mi Daoism is an important Daoism branch that was established by Zhang Daoling in East-Han Dynasty (25 - 220 A.D.). Zhang Daoling studied Dao in Mount Heming, and claimed that he was taught by Laozi directly. Zhang Daoling had required everyone joining his organization, and any patient who sought his treatment pay with five “Dou” of rice. He took care his patients with talismans and holy water. Later in the history
people honoured him with the title "Tianshi" or "Celestial Master".

The religious organisation established by Zhang Daoling was fairly large and systematic; it had 24 power centres called "Zhi" (ruling). "Zhi" were places where matters pertaining to the organisation were handled and religious rituals performed.

Wu-Dou-Mi Taoism conducted three kinds of common rituals for followers and patients. First and the most common was meditation in silence to repent and confess past wrong doings. Second, prayers service expressing the willingness to accept all punishment that might be resulted from one's past wrong doings. Third, worshipping services in the name of Laojun and Deities of the land.

Wu-Dou-Mi Taoism honoured Laojun as their highest Divine, and proclaimed that Laojun is the personification of Tao. Wu-Dou-Mi Taoism is also called “South Tianshi (heavenly teacher)Taoism”. Later in the history Southern Tianshi Taoism, together with Northen Tianshi Taoism, Shangqing Taoism and Lingbao Taoism, merged into a new sect of Taoism called Zhengyi (Orthodox One) Taoism.

7. What is Tai-Ping Taoism?

Tai-Ping Daoism was an important early Taoism school created by Zhangjiao around 172 to 178 A.D. Tai-Ping Daoism took "Tai-Ping Jing" as its main classics. “Tai-Ping” means peace, “Tai-Ping Jing” means the “Classic of Peace”.

When Tai-Ping Taoism was established during Eastern Han dynasty, the government was extremely corrupted, the society was in turmoil, and the people were in desperate need of peaceful and prosperous life. By using the word of peace in its name, Tai-Ping Taoism had successfully attracted a very large number of followers, especially among the poor and needy.

Zhangjiao had divided his organization into 36 branches, which controlled 36 areas throughout the nation. Zhangjiao named himself the "Da Xian Liang Shi' or "The Great Wisdom Master", and named the leaders of each branch the "Qu Shuai" or "The Channel General".

Rituals commonly performed in Tai-Ping Taoism were all related to curing sickness. During one of the rituals the “Great Wisdom Master" or his "Channel Generals" would use a 9-section stick, which symbolizing their status, together with incantation to bless bowls of water, and then give it to people for drinking. Another kind of ritual was asking followers to confess and repent on their knees.

In the year 184, after careful preparation, Zhangjiao started the famous "Yellow Turban Uprising" aimed at overthrowing the government. The uprising failed, and Tai-Ping Taoism was banned thereafter, and left over followers turned their activities underground.

8. What is Zhen-Da Daoism?
The words "Zhen Da" mean "True and Grand". Zhen Da Daoism was also called "Da-Dao-Jiao" or the Grand Taoism. Zhen Da Taoism was created by Liu De Ren in the thirteenth century.

In practice, Zhen-Da Taoism emphasised on some of the basic concepts outlined by Laozi in "Dao De King", such as "Maintain purity, tranquility and non-doing", "Curbing selfishness and one's desires", "Promote thriftiness and non-competitiveness", and etc. The school stressed humility and simplicity in oneself, and kindness toward others. It discouraged the use and pursuit of magic power, and it discouraged even the ideas of longevity and immortality.

Zhen-Da Taoism was favored by some of the Emperors in its time, and was quite popular in yellow river Valley and southern China. Later in the history, Zhen-Da Taoism merged into Quan-Zhen Daoism.

9. What is Tai-Yi Taoism?

Tai-Yi Taoism was created by Xiao Bao Zhen in the early Jin Dynasty. Tai-Yi Taoism believed in the concept of "One", which means the real truth is one of ultimate purity. It emphasized that people only need to follow "One" rule in order to succeed in pursuit of Dao, that is, "softness".

All followers of Tai-Yi Daoism took on the same last name "Xiao", which was the surname of the founder, to pay respect. Followers performed talismans and incantations to help people. These special practices made Tai-Yi Taoism stood out from the others. Tai-Yi Taoism had once flourished during Yuan Dynasty due to the favorable recognition given by the Imperial family. After 6 to 7 successful generations of passage, it eventually merged into Zheng-Yi Taoism.

10. What is Zheng-Yi Taoism?

It is also known as "Zheng-Yi-Jiao" or "Zheng-Yi-Pai". Zheng-Yi Taoism was established in the 2nd century, at the time it was called Wu-Dou-Mi Taoism. During Yuan Dynasty, around 13th to 14th century, many different sects of Taoism had merged into Wu-Dou-Mi Taoism, and followed by a change of name to “Zheng-Yi-Jiao” which is still in use today. Since that time, Taoism schools in China were either part of Zheng-Yi Daoism or part of Quan-Zhen Daoism.

The top leader or patriarch of "Wu-Dou-Mi Daoism" is called “Tian-Shi (Celestial Master)”. The 35th generation Tian-Shi was granted special authorities by the Emperor to lead off most of the Taoist organizations in the country, as well as the right to lead the three major schools of incantation and talisman. Later in Yuan Dynasty, the 36th generation Tian-Shi was given the power to lead all Taoist organizations in south China, and the 38th generation Tian-Shi
was put in charge of the three major schools of incantation and talisman.

After these series of arrangement, all schools under the category of "incantation and talisman" became a part of Zheng-Yi Taoism. The commonalities of all these different schools under Zheng-Yi-Jiao are: they all take "Zheng-Yi-Jing" as their basic canon, they all practice immortal worshipping, incantation, talisman, and provide exorcism and prayer services.

Zheng-Yi Taoists are not required to live inside Taoist temples, nor are they required to stay celibate.

1. What is Quan-Zhen Taoism?

Founded in 12th century during the early Jin Dynasty by Wang Chong Yang. Later in Yuan Dynasty (12-13th century) it became one of the two major sects of Taoism ever since.

Wang founded Quan-Zhen Daoism during his teaching tour in 1167. Wang believed that one needs to realize the self and uncover one's true nature. He insisted that all three major religions in China (Daoism, Buddhism and Confucianism) were intrinsically the same and should not be separated, since they all believe in honesty, true self, unselfishness, and abstinence. In Wang's organizations, the followers worship the founders of all three religions, Laozi for Daoism, Confucius for Confucianism, and Buddha for Buddhism.

Wang's Quanzhen Daoism was also called the Northern Lineage of QuanZhen Taoism since it was mostly active in northern China. Northern Lineage made great success and reached its peak during the time of Wang's student Qiu Chu Ji. Qiu Chu Ji and Quan-Zhen Taoism under his leadership was greatly appreciated by the ruler Genghis Khan. He granted Qiu Chu Ji the title of "immortal" and put Qiu in charge Taoism religion for the whole nation.

Due to the supportive interference by the government, Quan-Zhen Taoism spread rapidly throughout the nation and became very popular. Many other Taoist sects, under such circumstance, merged into Quan-Zhen Daoism, include the very influential sect called "Southern Lineage".

Both the Northern Lineage and Southern Lineage emphasize on self cultivation of the Dao instead of performing incantation and talisman. But there are significant differences between the two lineages. For example when coming to self cultivation, Sothern Lineage puts the refining the body and obtaining longevity ahead of elevating one's mind, and the Northern Lineage takes just the opposite approach. In addition, Sothern Lineage encourages its followers to stay with the crowd and shown nothing special than the commoners, while Northern Lineage requires all followers to become monks and live in monasteries.

Sothern Lineage has created a rich heritage of writings and developed very complete theories and systems of practice. Northern Lineage is systematic, and maintains a greater influence
through out the history.

12. What is Cheng-Fu?

Cheng_Fu, literally bearing the negative, means "cause and effect". The concept generally means when one does something, one's offspring down the line will bear the consequences. When the deeds are positive, the consequences would be positive, and when the deeds are negative, the consequences would be bad as well.

13. What is “Shou-Geng-Shen”?

In Taoism, people believe that there are three Corpse-Spirits inside each one of us. On the days of Geng-Shen, the Corpse-Spirits will, during our sleep, ascend to heaven and report on our wrong doings.

There are many methods to prevent them from doing so, such as medication, incantation, talisman and etc. But the most popular method is “Shou-Geng-Shen”. "Shou" means "hold" in Chinese, here it means "stay awake". But staying awake 24 hours on the days of Shou-Geng, the spirits will not have the chance to leave us and make bad reports.

The three Corpse-Spirits have many other popular names, and the processes to stop them from doing their jobs are also called "killing the three-corpse-spirits".

14. Why does Taoism promote the concept of "Wu-Wei"?

The concept of Wu-Wei, literally "non-doing" or "not for any purpose", came from "Dao De Jing" where it says "Therefore the Master acts without doing anything, and teaches without saying anything", and "Practice not-doing, and everything will fall into place".

In early days of Taoism, "Wu-Wei" was considered the basis for comprehending the Tao, for understanding the heart of the nature, for reaching the peace. In the book of "Huai Nan Zi - Yuan Dao" it says "The meaning of Wu-Wei is to act not prior to nature, the meaning of Wu-Bu-Wei means to act in response to nature".

By the time of Wei-Jin Dynasties and there after, "Wu-Wei" became the basis of Taoist sociological viewpoint. In the book "He Shang Gong: Laozi Interpreted", it says "The way of Dao is Wu-Wei. Apply it to oneself, one's spirit is uplifted; apply it to a nation, the people of the nation will enjoy its benefit".

15. Why does Daoism promote the concept of "Qing-Jing"?

"Qing" indicates "purity and cleanliness" and "Jing" means "silence and tranquility". Taoism believes "Qing-Jing" is the basis for Dao. Only in the state of "Qing-Jing" Dao will come to dwell. The concept of "Qing-Jing" has its root in “Dao-De-Jing".
In the book "Shi Ji" section "Preface by Tai Shi Gong" it says "By Wu-Wei Li Er (another name for Laozi) becomes enlightened, by Qing-Jing Li Er becomes righteous". Taoism put great emphasis on "Qing-Jing", the reason lies in by learning "Qing-Jing" one can easily approach the Tao and strengthened one's will in searching the ultimate truth.

Other Taoism classics have indicated that Heaven and Earth are the best embodiments of Qing-Jing. Therefore, Taoists should take them as examples, act in Qing-Jing and Wu-Wei. Only so that one may have the chance to obtain the Tao.

A precondition for becoming "Qing-Jing" is that one must first be Wu-Wei and stay abstinence.

16. Why does Taoism promote the concept of "Gua-Yu"?

"Gua-Yu" literally means less desires, it implies a Taoist should reduce his own desires unceasingly and stay abstinence. In Chapter 19 of "Laozi" it says in order to manage the society the ideas of simple life style, unselfishness and lesser desires (Gua-Yu) should be embraced. Daoism takes "Gua-Yu" as one of the most important rules of conduct and requires all Taoists to live a simpler life with lessening desires.

Since Tang Dynasty, about 1000 years ago, the concept of Gua-Yu was applied to internal Taoist cultivation. It is generally believed that one must maintain one's heart unpolluted by materials, one's mind undisturbed by activities, then can he reach the highest state of Gua-Yu called "Wu-Yu", in other words, "No desires".

In “Dao-De-Jing” the concept of Gua-Yu does not mean "No Desires", rather it means "only the proper desires".

17. Why does Taoism promote the concept of "Bu-Zheng"?

"Bu-Zheng" means "Do not compete". The concept in Daoism actually means one should follow the rules of nature and do not compete forcefully without proper cause. It is a rule that everything in the universe follows and man should do so too.

In the book "Lao Zi Xiang Er Zhu" it says "The saints do not compete with commoners, when competition arises, the saint retreat to the highlands". It also says "One who is searching for eternal life does not work out himself to earn fortune and entertain the body, nor does he make contributions to the emperor to win honour and respect, and he should stay away from luxury and not compete with the commoners".

In Taoist Classic "Yun Ji Qi Jian" it says "Laozi has said that the Tao of Heaven is to nourish rather than harm; the Tao of saints is to do rather than compete. Therefore, he who competes with time will prosper; he who competes with people will perish". Taoist who follows
"Bu-Zheng" is not only for humbleness, it also a demonstration of one's will toward goodness. With "Bu-Zheng" one can also reach success and exert influences. "Bu-Zheng" is silent yet a powerful language; it marks the height of one's wisdom.

18. How does Daoism explain the concept of "Tian-Ren-Gan-Ying"?

"Tian" is the word for sky or Heaven, "Ren" the word for man, and "Gang-Ying" the word for induction. Taoism believes that the Tao of Heaven, the Tao of Nature and the Tao of Mankind can all be interlinked.

"Tian-Ren-Gan-Ying" is a very important concept in Taoism. The concept of "Tian-Ren-Gan-Ying" includes three aspects. First Daoism believes man and the natural world resemble each other structure wise: each part of human body has it's semblance in the natural world, so is its functions. Therefore the management of the society is the same as managing a human body that is to follow the Tao of Heaven. Second, Taoists believe that immortals and common people are interlinked: by practicing internal alchemy and self cultivation a person can attain the Tao, attain the essence of the nature and be in smooth interconnection with Heaven and Earth. Third, Taoism believes that human beings are under constant surveillance of the Heaven: therefore man must maintain his goodness and integrity all the time.

19. What do the concepts "Xian-Dao-Gui-Sheng" and "Wu-Liang-Du-Ren" mean?

"Xian-Dao-Gui-Sheng" means Tao deems all lives precious. Taoism is about eternal life, and believes all lives can achieve eternity. Therefore, all lives are precious and should be respected. Taoism is against killing and suicide.

"Wu-Liang-Du-Ren" means to rescue others from the destination of perish. Since all lives are precious and can reach eternity and the difference is only speed to arrive at the final goal, therefore a Taoist must try to enlighten lives around him.

20. What is "Ji-Shi-Li-Wu" and "Qi-Tong-Ci-Ai"?

"Ji-Shi-Li-Wu" means philanthropy or helping the world. "Qi-Tong-Ci-Ai" means universal love. These are the two things all Taoists must do.

By helping the world and by love in universal way, one can not only benefit the others but can also help himself greatly in the way of pursuing the Dao.

Famous immortal Ge Hong once told his students "The reason that you are bonded to this Earth and can not reach level of Heavenly Immortality is because you did not do enough good to the world in your past life, and you only thought about yourself and your own enlightenment".
21. What is the philosophical basis for Taoism?

Taoist philosophy has its roots in "Yi-Jing". "Yi-Jing" is a Chinese classic, it states "Wu-Ji" (Nothingness) gives rise to "Tai-Ji" (Unity); "Tai-Ji" gives rise to "Liang-Yi" or Dual equilibrium; "Liang-Yi" gives rise to "Si-Xiang" or Four Diversification; "Si-Xiang" gives rise to "Ba Gua" or Eight Trigrams.

Taoism believes the world is made of Yin and Yang on the most basic level. On top of Yang and Yang are the “Five Elements (Metal, Wood, Water, Fire, and the Earth)” which come out of the interaction between the two, and the “Five Elements” are responsible for the formation of the universe and all the creations in it. The “Five Elements” are also responsible for the operations of our universe.

In "Dao-De-Jing" it says "Tao gives rise to One, One gives rise to Two, Two gives rise to Three, and Three gives rise to Ten Thousand Things".

22. What are the central ideas of Taoism?

The most central idea of Daoism is Taiji based on “Yi-Jing”. The most basic ideas of Daoism are illustrated in Taoist Classic "Wu-Jing" - the "Five Basic Canons of Taoism".

23. What are the five basic Cannons of Daoism?

They are,
"Yin Fu Jing" by Yellow Emperor,
"Dao-De-Jing" by Lao Zi,
"Nan Huang Jing" by Zhuang Zi,
"Huang Ting Jing" by Jing Jue Hou Sheng Jun, and,
"Wen Shi Jing" by Guan Yin Zi.

24. What are the main ideas of “Dao-De-Jing”?

“Dao-De-Jing” is made of two parts, the part of Tao and the part of Te, total eight one chapters. “Dao De Jing” promotes the ideas of "naturalism, purity, tranquility and Wu-Wei. It is considered the most important work of Taoism.

25. What are talismans?

Talismans are special brush written symbols using ink mixed with evil expelling minerals. They are used to communicate with deities to ask for protection, to order the spirits, and to expel ghosts. They are also used to cure illness. Talismans are often written by Taoist priests.

26. What is the ritual of "Zhai-Jiao"?
"Zhai" means vegetarian meal, and "Jiao" means offering and prayer. Before the ritual of "Zhai-Jiao" one must prepare oneself by staying vegetarian for a number of days, and during the ritual one need to pray and make offering when asking for good fortune and the dispelling of bad luck. The ritual is usually performed in Taoist temples.

27. What is the ritual of "Lian-Du"?

Taoism believe by using internal alchemy and talismans one can release the dead from their bad karmas and suffering. "Lian-Du" is a ritual performed to achieve such goals.

28. How is the ritual of "incense offering" performed?

There are two kinds of "incense offering" rituals. One is performed by Dian-Zhu or the In-Charge of a Taoist Altar. In this kind of ritual, the Dian-Zhu will light three long incense sticks parallel to each other. The distant between the adjacent incenses should not be greater than an inch or they will not be accepted by the deities.

The second kind is performed by the In-Charge of a temple, the host of a ceremony or priests with high status. Three-inch long sandal wood sticks are used as incense. This kind of ritual is normally performed in solemn occasions.

Incense offering is normally accompanied by bowing and "Kowtow" (kneeling and lowering one's head to the ground a number of times) done by priests as well as beneficiaries of the ritual. Bowing is commonly used by Taoists to greet another.

"Kowtow" ritual is either performed in set of three or nine. A set is done like this, bow once followed by Koutow three times and ends with another bow. A set like this is also call one "Li". At important occasions "Li" should be performed in groups of three.

When performing "KowTow" one must be on his knees, left hand holding the right hand, palm down touching the ground and then lower the head to touch the back of the hands three times.

29. Why do Taoists perform morning and evening prayers everyday?

"Morning and Evening Classics" are two important Taoist scriptures which record the principles of Taoism and the rules of conduct for all Taoists. All Taoists must follow the guidance of these two classics in order to have a better understanding of the Dao and to achieve the goals of self cultivation.

Taoism also believes that one needs to make three connections. First, through reading the scripture of "Purity and Tranquility" in the morning ritual, one repents one's wrong, prays for the betterment of the world, thus making a connection to the eternal world. Second, by reading "Jiu Ku Jing" in the evening ritual, one helps the spirits and ghosts to break away
from their suffering, thereby making a connection with the netherworld. Third by reading "San Guan Jing" in noon ritual, one prays for others the lifting of misfortune, the blessing of good luck and the pardons from Divine, hence making a connection to the world of humanity.

30. What is "Wan-Fa-Zong-Tan"?

"Wan-Fa-Zong-Tan" literally means the “altar of ten thousand might”. There are four major Taoist altars; they are the Zheng-Yi Altar in Long-Hu mountain of Jiangxi Province, Shang-Qing Altar in Mao-Shan Mountain, Ling-Bao Altar in Ge-Zhao mountain, and Jing-Ming Altar in Xi-Shan Mountain.

By Yuan Dynasty, due to various reasons, the last three altars had been abolished and their functions merged with Zheng-Yi Altar in Long-Hu Mountain. After the merge, Zheng-Yi Altar changed its name to "Wan-Fa-Zong-Tan". "Wan-Fa-Zong-Tan" is still in use today at its original location.

31. What is "San-Jie, Shi-Fang"?

"San-Jie" literally means “Three Realms”. From the prospective of time the Three Realms are the Realm of Wu-Ji, the Realm of Tai-Ji, and the Realm of Terrestrial. From the perspective of space, the three realms are the Realm of Heaven, the Realm of Earth, and the Realm of Water. From the perspective level of progress, they are the Realm of Desire, the Realm of Form, the Realm of Beyond Forms.

"Shi-Fang" refers to ten directions in space; they are the commonly known eight directions plus up and down directions.

32. What is "Si-En, San-You"?

The meaning of "Si-En" is 'four-grace”. They are, the grace given by Heaven and Earth, the grace given by the Emperor, the grace given by one's parents, and the grace given by one's teacher. These are the grace one must remember and try to repay.

"San-You', are the three haves. They are the ones who have compassion, the ones who have wisdom and the ones who have special connections (to us). These are the ones we need to be close with.

33. What is "San-Gui, Wu-Jie"?

"San-Gui" means seeking refuge under the Three Treasures: Tao, the Taoist Scriptures and Taoist teachers.

"Wu-Jie" are the "Five don'ts". They are: do not kill, do not steal, do not engage in immoral
sex, do not speak lies and unfounded words, do not drink alcohol, eat animal parts and other unclean food.

These are the rules must be accepted and followed when becoming a Taoist.

34. What are "San-Ye", "Liu-Gen" and "Liu-Chen"?

"San-Ye" means three sins. They are the sins committed by the body, the sins committed by the mouth, and the sins committed by the mind.

"Liu-Gen" are the six perceptual organs. They are the eyes, the ears, the nose, the tong, the heart and the mind.

"Liu-chen" are the six kinds of matters perceived. They are the seen, the heard, the smelled, the tasted, the felt and the methods of spiritual progress.

"Liu-chen" can pollute "Liu-Gen" and lead one to wrong path of cultivation.

35. What are "San-Zhang" and "Shi-E"?

"San-Zhang" are the "Three Barriers" that prevent one from attaining higher Taoist achievement. They are the barrier by Evils, the barrier by one's Sin, and the barrier by disasters. The barrier by Evils originates from one's lusts and desires. The barrier by sins arises from one's bad deeds. The barriers of disaster are mishaps of the nature.

"Shi-E" are the "ten wicked". They are (omitted here)

36. What are "San-Tu" and "Wu-Ku"?

"San-Tu" in Taoism means three special places. These are the most horrifying places in the universe. They are the place in hell where the blaze of death burns, the place in hell where the animals cannibalize each others, and the place in hell where hungry ghosts facing the swords and slaughtering.

"Wu-Ku" means five types of misery. They are the misery of falling into hell blades, the misery of falling into hell sword trees, the misery of falling into hell burning copper pillars, the misery of falling into hell boiling liquid, the misery of falling into hell of oceans filled with man-eating beasts.

37. What are "San-Zai" and "Ba-Nan"?

"San-Zai" means "three disasters" which are the wind disaster, the fire disaster and the water disaster.
"Ba-Nan" means "eight difficulties". They are, (1) To be born a human instead of others; (2) To be born a man instead of a woman; (3) To be born healthy and all parts complete; (4) To be born in China; (5) To be born when a wise Emperor is ruling; (6) To be born with a heart of kindness and generosity; (7) To be born at a time of peace; (8) To be able to come across the "Three Treasures".

In book "Yun Ji Qi Jian", there is another explanation of the "Ba-Nan": (1) Will not changes one's mind on search the Dao; (2) Able to study from the real masters of Tao; (3) Will not stay comfy and lazy; (4) Staying away from secular affairs; (5) Staying away from secular love and sentiment; (6) Staying away from greed and desires; (7) Staying away from joy and anger; (8) Staying away from sex and erotica.

38. What are the "Wu-Xing" and their relationships?

"Wu-Xing" are the basic "five elements" of the universes, and the interaction between the five elements creates and moves this world forward. The "five elements" are Metal, Wood, Earth, Fire and Water. There are two basic types of relationships among these elements, to create and demolish.


In Taoism, these elements and their relationships are assigned many meanings. For instance, they have been used to monitor human organs and their functions.

39. What are "Ba-Gua"?

"Ba-Gua" are the eight "Trigrams". They are "Qian", "Kan", "Gen", "Zhen", "Xun", "Li", "Kun", "Dui". "Qian" represents the sky or Heaven, "Kun" represents the earth or land, "Gen" represents the mountain, "Zhen" represents the thunder, "Xun" represents the wind, "Li" represents the fire, "Kan" represents the water, "Dui" represents the lake or marshland.

These concepts were invented by an ancient Emperor called "Fu-Xi". They are the building blocks of Taoism philosophy.

40. What are the five kinds of immortals?

They are Heavenly Immortals, Celestial Immortals, Earthly Immortals, Humanly Immortals and Ghostly Immortals.

41. What is the Taoism Calendar?
Daoism calendar is a calendar unique to Daoism which is based on "Xia Calendar" or the Xia Dynasty about 4700 years ago.

42. What are the three "Zu-Ting" for Daoism?

"Zu-Ting" are the places traditions originated from. There are three "Zu-Tings" for Taoism. They are "Yong Le Gong" in Yongji, Shanxi Province; "Chong Yang Gong" in Hu County, Shanxi Province; "Bai Yun Guan" (The White Cloud Temple) in Beijing.

43. How does a Taoist monastery organize itself internally?

A Taoist monastery is normally headed by a Fang-Zhang or Jian-Yuan. In larger monasteries, Fang-Zhang and Jian-Yuan are two separate positions, while in smaller ones there is only Jian-Yuan or commonly called Zhu-Chi. Fang-Zhang is more like the chairman of the board in a business, while Jian-Yuan compares to the CEO. In full scale Taoist monasteries there are normally eight managerial departments, each department will oversee a special activity, such as guest quarter, food processing, library and etc.

44. How many types of uniforms are there for Taoist priests to wear?

Three. Ever since Lu Xiu Jing (a famous Taoist during the fifth century) setting up the three uniforms as the standard, they have being the standard ever since. The three uniforms include, Da-Gua for daily wear, Jie-Yi wearied during initiation, and Fa-Yi during religious rituals.

45. How many different types of Guan (crown like headdresses) are there for Taoists?

Five. They are Huang-Guan, Wu-Yue-Guan, Xing-Guan, Liang-Hua-Guan and Wu-Lao-Guan. Guan must be wearied according to the occasion and one's status.

46. How many different types of Jin (headband like headdresses) are there for Taoists?


47. Why do Taoist priests keep long hair, and wear ancient costume?

There are four major reasons for Taoists to keep their hair long. (1) Its serves as a symbol of one's status as a Taoist priest and a vow to stay so. (2) To follow the way of Nature as Nature is. (3) To respect and honour one's parents; Taoists believe hair is part of the body given by one's parents, and they should not be cut easily. (4) Long hair demands regular groom which is every good way to improve one's health by massaging the scalp.

The ancient style uniforms Taoist priests wear are also called Han uniforms or Tang uniforms. Wearing these types of uniforms is to symbolise one's resolve in upholding the traditions.
48. What are the days of Su, Wang, Hui, Dian?

These are four special days in a month by Chinese Lunar calendar. "Su" is the first day of the month on which the moon begins to be invisible. "Wang" is the fifteenth day or the day of full moon. "Hui" is the last day of a lunar month, and "Dian" is the fourteenth day.

49. On which day are the rituals of "Jie-Jia" performed?

The 25th day of the last month of a year, according to Chinese calendar. It is the day when the Jade Emperor the Highest will make his duty tour of the Universe. So, at midnight on eve of the 24th, all Taoist temples will normally perform the "Jie-Jia" ritual. "Jie-Jia" in Chinese means "welcoming ceremony for the royals or honored guests".

50. How is the Ming Dynasty Taoist Canon "Zheng Tong Dao Zang" categorised?

"Zheng Tong Dao Zang" is the fullest collection of Taoist books ever assembled. In this collection the books are systematically categorised according to the areas of Dao, such as theories, methodologies, histories and etc.

51. What are the five sacred mountains by Taoism and where are they?

The five sacred mountains are also called the "Five Yue". Yue means mountain. Taishan mountain in Shandong Province is called Dong Yue or Yue on the East; Hua Shan near Xi’an is called Xi Yue or Yue on the West; Heng Shan mountain in Hebei Province is called Bei Yue or Yue on the North; Heng Shan mountain in Hunan Province is called Nan Yue or the Yue on the South; Song Shan mountain in Henan Province is called Zhong Yue or Yue in the Center.

52. What is the time of "Zi" and "Wu"?

Chinese Traditionally divides the time in a day into 12 two-hour-periods. The period from 2300 hour of the prior day to 0100 hour is called "Zi", and the period from 1100 hour to 1300 hour is called "Wu".

53. What are "Tian Gan" and "Di Zhi"?

"Tian Gan", literally Heavenly Stems, is group of 10 numerical denotations; "Di Zhi, literally Earthly Branches, is a similar group of 12 numerical denotations. "Tian Gan" and "Di Zhi" can be mixed and matched to form a series of 60 symbols to mark date or time.

Each of the 12 "Di Zhi" is also associated with a special animal, it is also known as the Chinese Zodiacs.
54. What Taoists do not conduct rituals on the days of "Wu"?

"Wu" here refers to the fifth day by the "Tian Gan" time system. According to the classics, on these days Heaven and Earth will go through certain shifts or changes. Therefore no ritual of any kind is allowed on "Wu" days, and breaking of this rule will bring hefty punishments.

55. Why Taoists do not like to be asked of their age?

Immortality is the goal of Taoism, asking the age of Taoists is like saying they are still bonded by time and death.

56. What are "San Yuan" and "Wu La"?

"San" and "Wu" here mean number 3 and 5 respectively. "San Yuan" and "Wu La" refers to 8 special holidays in Taoism.

57. What are the "Shi Er Huang Dao"?

"Shi Er Huang Dao" are 12 even divisions of the track of the sun in the sky within a year. The concept is extensively used in selecting suitable days for events and Taoist astrology in general.

58. Why do Taoist priests wear "Guan-Jin"?

"Guan-Jin" are headdresses for Daoism monks who have being through certain initiations. They symbolize the status, the achievement and the commitment of the monks who are wearing them.

59. What are the basic beliefs of the Quan-Zhen Daoism?

Quan-Zhen Taoism bases most of its beliefs on “Dao De Jing”. It advocates silence, purity, tranquility, softness, sincerity, abstinence and etc. It emphasizes on self cultivation, and the self cultivation includes two parts: "Zhen-Gong" or True Effort and "Zhen-Xing" or True Work.

True Effort means cultivation within oneself, In other words, it means to dispel desires, to be humble in social dealings, to uplift wisdom and spiritual self, and to uncover one's true nature. True Work means to do good for others and the society.

60. Who is Grand Master Qiu Chang Chun?

Qiu Chang Chun is a student of Wang Chong Yang the founder Quan-Zhen Taoism. Qiu himself is the founder of Long Meng Taoism Sect (Dragon Gate Taoist Sect), one of the mostly influential Taoist branches. Grand Master Qiu went through extreme hardship during
his time of learning which made him extremely knowledgeable in Tao, and extremely high in the realization of the Tao.

In the year 1220, Grand Master Qiu Chang Chun and his 18 followers were invited to make a long journey to visit the Mongol ruler Genghis Khan. During this meeting, Genghis Khan asked about the principles for managing a nation. Grand Master Qiu Chang Chun answered with "cleanse the mind, limit the desires, maintain purity and tranquility, and do nothing out of the course of nature". Grand master Qiu Chang Chun had also advised Genghis Khan to encourage filial piety in the society and to curb people's desire. He had suggested to the ruler to avoid killing as much as possible although it was a time of war. These words were well taken by Genghis Khan. Grand master Qiu Chang Chun was thereafter being conferred the honorable title of "Shen Xian"(immortal) and the position as Head Master to lead all Taoist associations in the country. Genghis Khan had also granted all Taoist priests the privilege of not paying any tax.

In the year 1227, Genghis Khan changed the White Cloud Temple to its current name and bestowed it to Grand Master Qiu Chang Chun in addition to many more privileges. Due the strong patronage by Genghis Khan, Quan-Zhen Taoism grew rapidly and soon became the largest and most influential Taoist tradition.

Quan-Zhen Daoism believes that a Taoist should renounce the secular world by converting himself to priesthood, practising abstinence, cleansing the self and pursuing Taoist Enlightenment.

61. Are there any rules and procedures to follow when making a Taoist statue?

Yes. There is a book in the collection of "Dao Zang" in which it specified in detail the materials to be used, procedures to be followed, the rituals must be performed and even the dates on which certain things can be and must be done.

For example right before the completion of a statue, things such as grains, Taoist texts, incense, minerals and etc. should be put inside the hollow, and then the statue be sealed off permanently. After a statue is installed, a proper date must be selected to perform an installation ceremony.

62. How to make a religious promise and fulfill it?

When a devotee prays for a special request, he can re-enforce his will by making "religious promises", that is, the prayer promises that he will do certain "good things". The "good things" could be anything that is beneficial to others, especial to the cause of Taoism, such as making donations, printing and distributing Taoist texts, making ritual and prayer arrangements for others.

When making a "religious promise", one needs to cleanse oneself first and then go in front of
the Deities, light up incense, and make the request and promise. The promise can be fulfilled anywhere and anytime.

63. How do Taoists greet each other?

There are many titles in use for Taoists. The most common ones are "Dao Zhang", "Xian Zhang", "Shi Fu", "Shi Xiong", "Da Shi" and etc.

If one knows the Taoist's position in the temple, one can greet with the title of the position, such as "Fang Zhang" (compares to chairman of a business), "Zhu Chi" (compares to president), "Zhi Ke" (public affair manager) and etc.

There are also phrases and hand gestures used in the greeting process.

64. What are the names of some of the well-known Taoist temples in China?

In 1983, Chinese government identified 21 Taoist temples in the country as the "Important Taoist Temples". Temples on this list get special support from the government. Here are some of them,

White Cloud Temple in Beijing,  
Tai Qing Temple in the city of Shen Yang,  
Mao Shan Taoist Monastery in the county of Ju Rong,  
Bao Pu Taoist Monastery in Hangzhou,  
Chang Dao Temple in Dujiangyan.

65. Are there any Taoist organisations on national level in recent history and what are their names?

Yes, in 1912 Taoist Chen Yu Kun, the abbot of the White Cloud Temple, started the "Central Daoism Association" which basically a national level Quan-Zhen Taoism organization. The same year in Shanghai, the "Taoism Association General of the Republic of China" was formed, headed by the 62nd Celestial Master Zhang Yuan Xu.

After the establishment of the People's Republic of China in 1949, "China Taoism Association" was formed. The first chairman of the association was Mr. Qiu Yue Dai, and his successors include famous Taoists Chen Ying Ning, Li Yu Hang, Fu Yuan Tian, Min Zhi Ting. The current chairman of the association is Master Ren Fa Rong and the permanent location of the association is at the White Cloud Temple in Beijing.

66. Who are the three Taoist primogenitors?

Taoism takes the Yellow Emperor as its forefather, Laozi as the forefather of the Tao, and Zhang Dao Lin as the founding father of Taoist Religion.
67. What are the "San-Qing-San-Jing"?

"San-Qing-San-Jing" are the three highest Heavens in Taoism. They are where the three highest Divine of Taoism reside. The three highest Divine in Taoism are known by many names, the most popular names are "Yu-Qing Heavenly Worthy, Shang-Qing Heavenly Worthy and Tai-Qing Heavenly Worthy" or "Yuan-Shi Heavenly Worthy, Ling-Bao Heavenly Worthy and Dao-De Heavenly Worthy".

68. Who is "The Jade Emperor of the Highest"?

"The Jade Emperor of the Highest" is considered the spiritual body of the highest Emperor in Heaven, the Yuan-Shi Heavenly Worthy or Yu-Qing Heavenly Worthy. Yuan-Shi (originator) Heavenly Worthy is in charge of all universes and all beings.

69. Who are the "Four Heavenly Emperors"?

The "Four Heavenly Emperors" refers to "Zhong-Tian Zi-Wei Bei-Ji Da-Di", "Nan-Ji Chang-Shen Da-Di", "Gou-Chen Shang-Gong Tian-Huang Da-Di" and "Cheng-Ttian Xiao-Fa Tu-Huang Di-Zhi". These four Heavenly Emperors assist the Jade Emperor of the Highest in managing the universes, every being and every matter in these universes.

70. Who is "Bei-Ji-Da-Di" and "Chang-Shen Da-Di"?

"Bei-Ji Da-Di", or "Zhong-Tian Zi-Wei Bei-Ji Da-Di" in full, is one of the four Heavenly Emperors, "Bei-Ji" means "the North Most". "Bei-Ji Da-Di" helps the Jade Emperor of the Highest managing the Heavens, the stars, the earth, the sky and the seasons.

"Chang-Sheng Da-Di" or "Nan-Ji Chang-Sheng Da-Di", is one of the Four Heavenly Emperor who is in charge of fortunes, and life spans of all human beings. The word "Chang-Sheng" means longevity in Chinese.

71. Who is "Tian-Huang Da-Di" and "Tu-Huang Di Zhi"?

They are two of the "Four Heavenly Emperors". "Tian-Huang Da-Di" is the one directing the North and South Poles, the sky, the earth, the people. He is also in charge of the stars and the wars.

"Tu-Huang Di Zhi" is the Heavenly Emperor (Female) responsible for the bearing, breeding and growing of all living things. She is also responsible for land and mountains on earth.

72. Who are "San-Huang", "Wu-Di"?

“San Huang” are three ancient Emperors commonly known by the names of Tian-Huang,
Di-Huang and Ren-Huang. "Wu-Di" refers to five Heavenly Emperors who are the "Cang-Di of the East", "Chi-Di of the South", "Bai-Di of the West", "Hei-Di of the North" and "Huang-Di of the Centre".

73. Is Laozi and “Tai-Shang Lao-Jun” the same person?

Laozi is an actual person in history. Laozi was born on the 15th day of 2nd Chinese Lunar Month in 1300 B.C.E. It is said that Laozi was born out of a virgin birth, and his mother bore him for eighty one years before he was born. His name "Laozi' means "old son".

Tai-Shang Lao-Jun is one of the three highest Divine in heaven. His is also known as Dao-De Heavenly Worthy. Taoism believes that Tai-Shang Lao-Jun had descended to earth in the form of mortal for eighty one times. Laozi is the one when Tai-Shang Lao-Jun came to earth on the eighteenth time.

In the year 666, the Emperor of Tang Dynasty conferred Laozi with the title "Tai-Shang Xuan-Yuan Emperor", and later in 1013 another Emperor gave Laozi the title "Tai-Shang Lao-Jun Hun-Yuan Shang-De Emperor".

74. Who is the founder for Taoism as a religion?

His name was Zhang Dao Ling. Zhang Dao Ling created the very first Taoist organisation called Wu-Dou-Mi Taoism in year 141 A.D. He wrote 24 books in which he preached repentance and Tao worship. He cured people with incantation and talismans. He is considered one of the "Celestial Masters" of Heaven. However, "Celestial Master" became an inherited title for his descendents.

75. Who are the Wu-Zu or the Five Patriarchs of Taoist religion?

Wu-Zu refers to five most recognized Taoists (immortals) in the history. They are Wang Cheng and his student Zhong Li Quan, his second generation student Lu Dong Bin, his third generation student Liu Hai Chan, and his forth generation student Wang Chong Yang.

Quan-Zhen Northern Lineage Daoism considers Wu-Zu as the founders and patriarchs of the lineage.

76. Who is “Shao-Yang Di-Jun”? 

“Shao-Yang Di-Jun” is first of the Wu Zu (the Five Patriarchs). His name was Wang Chen, lived around the 4th to 5th century before his enlightenment. Wang Chen is said to be a direct student of Laozi. His title "Shao-Yang Di-Jun" was conferred by an Emperor of the Yuan Dynasty in year 1269.

77. Who is Grand Master Zheng-Yang?
Grand Master Zheng-Yang is the second of the Wu-Zu (the Five Patriarchs). His name was Zhong Li Quan before enlightenment and he is the student of Shao-Yang Di-Jun. Before becoming a Taoist priest, Grand Master Zheng-Yang was a high ranking general.

Grand Master Zheng-Yang had created many basic concepts in Taoist Internal Alchemy, such as "Internal Herbs", "Huo Hou" or "the control of fire", "Collecting" of the internal herbs and etc.

78. Who is Grand Master Chun-Yang?

Grand Master Chun-Yang was born on April the 14th in year 796. His name was Lu Yan before enlightenment. It is said on the day of birth a white crane flew into the delivery room, soon Lu Yan was born.

Lu Yan had once passed the highest qualification exam for becoming a government official in the year 862. But soon after the exam he met his master Zheng-Yang, and again after went through extensive tests he was accepted as a student and being given full knowledge of immortality and enlightenment.

Grand Master Chun-Yang had made many changes to the theories and practice of Taoism. For example, he emphasised compassion and society serving as the correct way for enlightenment; he had changed Taoism from practising external alchemy (for immortality purposes) to practising internal alchemy; he had also stopped popular swordsmanship in Taoists to the practice of slashing one's own greed, worry and desire.

These changes are very significant in the development of Taoism. In 1161, he was given a holy title, later in year 1269 and 1310 he was again conferred with holy titles by the Emperors.

79. Who is Grand Master Hai-Chan?

Grand Master Hai-Chan is the forth of the Wu-Zu (the Five Patriarchs), his name was Liu Cao and lived around the 10th century before enlightenment.

He had served as the prime minister of a small nation. While he was the prime minister, a man came to visit him one day and asked for ten eggs and ten coins. Then the man piled the eggs one on top of another separated by the coins. Having seen this Liu Cao awed with "How dangerous it is"! The visitor smiled and said "Your position in this world is more risky than this pile". Soon after the encounter, Liu Cao resigned from his high post and became a disciple of the visitor, Grand Master Zheng-Yang.

Grand Master Hai-Chan was later conferred twice with holy titles by Emperors.
80. Who is Grand Master Wang Chong-Yang?

Grand Master Chong-Yang is the last of the Wu-Zu (the Five Patriarchs). Grand Master Chong-Yang’s secular name was Wang Zhong Fu and he changed his name to Wang Ji after becoming a Taoist priest.

When he was 47, Grand Master Chong-Yang met his master Lu Dong Bin. He taught seven very famous students, they are the "North Seven" Taoist Masters. Grand Master Chong Yang is the actual founder of one of the most influential Taoist sects, the Quan-Zhen Taoism.

81. Who are the "Bei-Qi-Zhen"?

"Bei-Qi-Zhen", or the "The Northern Seven Taoist Masters". They are all disciples of Grand Master Chong-Yang. Their names are Grand Master Qiu Chang Chun, Grand Master Liu Chang Shen, Grand Master Tan Chang Zhen, Grand Master Ma Dan Yang, Grand Master Hao Guang Nin, Grand Master Wang Yu Yang and Grand Master Sun Bu Er (Female).

"The Northern Seven Taoist Masters” had successfully brought Quan-Zhen Taoism to its peak, and each of the seven had also founded their own branches of Taoism within the structure of Quan-Zhen Taoism.

82. Who is Qiu Chang Chun Zhen-Ren?

Zhen-Ren is a title for the enlightened male Taoist Master; it literally means a person of truth. Qiu Chang Chun is the youngest of the “North Seven” but the most successful student of Grand Master Wang Chong-Yang. Qiu Chang Chun had founded the Dragon Gate Branch of the Quan-Zhen Taoism. He went through extreme hardship before reaching enlightenment.

Grand Master Qiu Chang Chun was greatly patronised and supported by the ruler Genghis Khan. Genghis Khan had honored Qiu Chang Chun with the title "Shen Xian" (Immortal) and "Da-Zong-Shi" (Great Master). Grand Master Qiu was also bestowed with the position as the highest leader of Daoism organizations for the whole nation.

83. Who is Liu Chang Sheng Zhen-Ren?

Liu Chang Sheng (1147 - 1203), also know as Liu Chu Xuan, is one of the " Northern Seven" Taoist Masters, a student of Grand Master Wang Chong Yang. Liu Chang Sheng is the founder of the "Sui Shan Taoism Branch" under the Quan-Zhen Taoism.

In year 1269 Liu Chang Sheng was conferred with his first holy title by the Emperor.

84. Who is Tan Chang Zhen Zhen-Ren?
Tan Chang Zhen (1123 - 1185), also known by the name Tan Chu Duan, is one of the "Northern Seven", and a student of Grand Master Wang Chong Yang. When Tan was still a young boy, he had once fallen into a well, instead of being scared he just sat there in the water calmly until being rescued.

At the age of fifteen, Grand Master Tan Chang Zhen made up his mind to be educated, but the hard work cost his health. The illness lasted a long time until he met his master Wang Chong Yang in year 1167. Wang cured his illness and taught him the way of Golden Elixir for enlightenment.

Tan Chang Zhen was conferred with holy title in 1269. He is the founder of the "Nan-Wu Taoism Branch" under the Quan-Zheng Taoism Sect.

85. Who is Ma Dan Yang Zhen-Ren?

Ma Dan Yang (1123 - 1183), also by his other name Ma Yu, is one of the "Northern Seven", and a student of Grand Master Wang Chong Yang. His wife, Sun Bu Er, is also a student of Wang Chong Yang and one of the "Northern Seven".

Ma is the first disciple Wang Chong Yang had initiated. In the backyard of Ma's house, Wang Chong Yang had build many huts to house his students. Wang called these Huts "Quan-Zhen Huts", called his students "Quan-Zhen Taoists", and hence created Quan-Zhen Taoism Sect.

Ma Dan Yang was conferred with holy title in year 1269. He is the founder of the "Yu-Shan Daoism Branch" under the Quan-Zhen Taoism Sect.

86. Who is Hao Guang Ning Zhen-Ren?

Hao Guang Ning (1140 - 1212), also known by his other name Hao Da Tong, is one of the "Northern Seven", and a disciple of Grand Master Wang Chong Yang.

Hao Guang Ning is an expert in Taoist astrology. He has a very strong interest to become a Taoist ever since he was a very young boy. The encounter with Wang Chong Yang had helped Hao to make the ultimate decision to become a priest. So after the death of his mother, and after completing his duty of piety, Hao became a Taoist priest.

Hao Guang Ning was conferred his first holy title in year 1269.

87. Who is Wang Yu Yang Zhen-Ren?

Wang Yu Yang (1142 - 1217), also known by his other name Wang Chu Yi, is one of the "Northern Seven", and a disciple of Grand Master Wang Chong Yang.

Wang Yu Yang had experienced his own near death at the tender age of seven, which had
gave him an unique insight into life early on. He became a Taoist priest after he met Wang Chong Yang.

Wang Yu Yang was conferred his first holy title in year 1269.

88. Who is Sun Qing Jing Xian-gu?

Sun Qing Jing (1119 - 1182), also known by her other name Sun Bu Er. She was the wife of Ma Dan Yang. Both of them are students of Wang Chong Yang, and they both are members of the "Northern Seven". It was at their house that Grand Master Wang Chong Yang had established the "Quan-Zhen Taoist Sect".

Sun Qing Jing was conferred with holy title in year 1269.

89. Who are the "Five Southern"?

"Five Southern" refers to the first to the fifth patriarchs of the "Southern Lineage" of the Quan-Zhen Taoism.

The first patriarch or the founder of the lineage is Zhang Zi Yang; the second patriarch is Shi Tai; The third patriarch is Xue Dao Guang; the fourth is Chen Nan and the fifth is Bai Yu Chan.

90. Who is Zhang Zi Yang?

Zhang Zi Yang (984-1082) is the founder of "Southern Lineage" of the Quan-Zhen Taoism. He is a well learned scholar, but not until he was 82 that he met his Taoist master.

In 1075 he wrote the most influential Taoist text, "Wu-Zhen-Pian". "Wu-Zhen-Pian" systematically explained first time in history the procedures for making an internal Golden Elixir, and laid a solid foundation for all approaches related to internal practice. According Grand Master Zhang Zi Yang, in order to achieve the goal of Dao, one must first take the path of Internal Golden Elixir, secondly one must elevate both the mind and the body, and thirdly one should nourish the body prior to the mind.

Zhang Zi Yang was honored with the holy title "Zhen-Ren", which means a "real person", in other words "Real Enlightened Immortal". He is commonly known as "Zi Yang Zhen-Ren".

91. Who is Shi Xing Lin?

Shi Xing Lin (1122-1058) is the second patriarch of the "Southern Lineage" of Quan-Zhen Taoism and his secular name was Shi Tai. Shi is the student of Zhang Zi Yang, and he is well known for his medical skills. Shi treated patients for free, instead of asking for money he told each of them to plant an apricot tree. That's where he got his name "Xing Lin", which means
"apricot forest". The term "Xing Lin" later became a common word in Chinese for the field of medicine.

92. Who is Xue Dao Guang?

Xue Dao Guang (1078-1191) is the third patriarch of the "Southern Lineage" of Quan-Zhen Daoism. He is also known by the name Xue Zi Xian. Xue was a well-learned Buddhist Monk for many years. When he met Grand Master Shi Xing Lin, the second patriarch of the "Southern Lineage", he came to the realisation that what he was practising could not lead him to enlightenment, and therefore converted to Taoism.

93. Who is Chen Ni Wan?

Chen Ni Wan was the fourth patriarch of the "Southern Lineage" of Quan-Zhen Taoism. His secular name was Chen Nan. Chen was a water bucket maker and had a strong interest in Taoism. He met Grand Master "Li Mu Shan Ling Ren" who taught him incantations and gave him the power of making magical medicine. Later he met Grand master Xue Dao Guang, the third patriarch of the "Southern Lineage".

Chen was also famous for treating illness with his magical "Ni Wan" or "Mud Balls", he was hence been called the "Mud Ball Master" in respect.

94. Who is Bai Yu Chan?

Bai Yu Chan (1194-1229) was the fifth patriarch of the "Southern Lineage" of Quan-Zhen Daoism. His secular name was Ge Chang Geng. Bai Yu Chan had shown extreme talent at a very young age, he has a deep knowledge of Chinese classics and history. He is a master in painting, calligraphy, as well as writing. Bai Yu Chan has left a rich collection of Taoist writings.

95. Who is "Dou Mu Tian Zun"?

Dou Mu Tian Zun is a female Divine. She is the Mother of the deities who are in charge of the Big Dipper constellation. The word "Dou" means the Big Dipper and the word "Mu" means mother. She is also the mother of the "Zi Wei Emperor" and the "Great Tian Huang Emperor" of the Heaven.

96. Who is "Bi Xia Yuan-Jun"?

Bi Xia Yuan-Jun is a female deity, she is also known as the "Virgin Tai-Shan" or "Goddess of Tai-Shan". Tai-Shan is mountain in East China. As early as Han Dynasty, people began to build temples on top of Tai-Shan to house the statues of "Bi Xia Yuan-Jun" for worship.

97. Who is Tian Fei Niang-Niang?
Also known as Tian Hou Niang-Niang or Ma Zu, her secular name was Lin Mo. The given name "Mo" in Chinese means "silence". She got the name because she did not cry for a whole month after she was born. Lin Mo was the youngest child in the family and the favourite of her father, a government officer.

Lin Mo had vowed never to get married, and has been seen many times in red dress amongst the clouds and sea waves to help fishermen in danger.

In south China, people are used to calling her Ma Zu, and many temples were built in her name. Ma Zu was honoured with holy titles many times, with the first in year 1279.

98. Who are San-Guan-Da-Di?

San-Guan-Da-Di are three high level celestial officials. They are also know as Tian-Guan Da-Di, Di-Guan Da-Di, Shui-Guan Da-Di. Tian-Guan Da-Di is responsible for managing all deities and immortals, record their deeds and decide their promotion or demotion. Di-Guan Da-Di is responsible for managing all the creatures in various universes, include Human Beings. Sui-Guan Da-Di is responsible for creatures of the water, ghosts and the under world.

It is said Emperor Yao was the reincarnation of Tian-Guan Da-Di, Emperor Shun the reincarnation of Di-Guan Da-Di, and Emperor Yu the reincarnation of Shui-Guan Da-Di.

99. Who is Wen-Chang Di-Jun?

Wen-Chang Di-Jun is a Celestial Lord whose duty is to decide the political and scholarly future of a person. Wen-Chang Di-Jun's name is Zhang Ya Zi when he was alive as a human being. He died in a battle and later people built a temple in memory of his bravery and sacrifice.

Wen-Chang Di-Jun was honoured with his holy title in year 1316, and he is worshipped popularly by people who are searching for scholarly and political future.

100. Who is Xuan-Tian Shang-Di?

Xuan-Tian Shang-Di, a Celestial Emperor of the Xuan Heaven, he is the embodiment of Deity North Star, the ruler of the North. While as a human, he was born to an Imperial family, and became a Taoist priest when grown up. He succeeded in attaining Dao at the age 42 and was conferred his holy title by the "Jade Emperor" of the Heaven.

101. Who is General Zhao Gong Ming?

General Zhao Gong Ming is considered the one of the Deities of Wealth in Taoism, the figure came from a real historical person, a general in Qin Dynasty around two thousand years ago.
General Zhao Gong Ming was a disciple of the Celestial Master Zhang. He had helped his master to guard the caldrons for making the Golden Elixir and shared the Golden Elixir once it was made.

It is said General Zhao Gong Ming is able to control thunder and lightning, to dispel evil and eliminate epidemics, and bless people with wealth and fortune. In popular art, the figure of the general is one with black and hairy face, a stick weapon in hand and riding a black tiger.

102. Who is Wang Ling Guan?

The figure came from an actual person, Mr. Wang Shan, who lived around twelfth century. Wang Ling Guan is considered the discipline reinforcement officer of the Heaven. He is also the Door Guardian and guardian of Taoist temples. In popular art, Wang Ling Guan has a red face, three eyes, with an iron stick in hand.

103. Who is Bian Que?

Bian Que lived in late part of Han Dynasty, he was honorable and a very famous Chinese medical man in history.

He was conferred the title "King of Medicine" later in the history, and there were temples through out the nation his name where people can pray and accord their respect.

104. Who is Sun Si Miao?

Known as the King of Medicine, Sun Si Miao was a Taoist from the Tang Dynasty around the sixth century. In medical practice, Sun Si Miao believed in the balance of Yin and Yang, he believed in the harmony between man and his natural environment (i.e. the climate). He had saved countless lives by applying these and many other ideas. These ideas influenced Chinese Medicine greatly and are still used widely today.

In year 1103, Sun Si Miao was conferred with holy title by the Emperor at the time.

105. Who is Zhang San Feng?

Zhang San Feng was a Taoist priest at the end of Song Dynasty. Zhang San Feng is his Taoist name and his secular name was Zhang Jun Shi. Zhang San Feng is an expert martial artist. He had created Wu Dang Taoist style martial art, and he also created Tai Ji style martial art. It was said his martial art were taught by Zhen-Wu Da-Di (Zhen-Wu Heavenly Emperor) in a dream.

Zhang San Feng was honoured with holy title in 1469.

106. Who is Xu Xun?
Xu Xun is one of the Celestial Masters in Taoism. Xu Xun was a Taoist priest around the third century, and he had served as the governor of a county. During his official service, he had done many things to help the people, and was greatly praised for his fairness.

People built temples to remember him, and he was honoured with holy titles in year 1112. According to the legend, after succeeded in attaining Tao, Xu Xun ascended to Heaven in broad day light taking his family, his house and even his animals with him. Xu Xun is considered the founder of Jing-Ming Taoist Tradition.

107. Who is Ge Xuan?

Ge Xuan, one of the Celestial Masters, lived from year 284 to 364 before enlightenment. His other name is Ge Xian. Ge Xuan is the grandfather of Ge Hong, another famous immortal. Ge Xuan has many famous disciples. He was honoured with holy titles, first in 1104 and later in 1243.

108. Who is Ge Hong?

Ge Hong was a very influential Taoist theorist, alchemist and medical physician. Ge Hong is also known by his other Taoist name Bao Pu Zi. Ge Hong had successfully put the vast number of Taoist immortals into a hierarchy. He had systemised many Taoist theories and he had also successfully combined the theories of Taoism with that of the Confucianism. His work "Bao Pu Zi" is one of the most important collections of Taoist texts and articles.

109. Who are the San-Mao-Zhen-Jun?

They are the three Mao brothers, famous Taoists from the second century. Three Mao brothers were the founding masters Of the Mao-Shan Taoist Sect and they were conferred with holy titles later in Song Dynasty.

110. Who is Tao Hong Jing?

Tao Hong Jing (456 - 536), is well known and very influential Taoist theorist, medical physician, and astrologer. He had served as a general for the state. He had supported the merger between the major religions in China.

111. Who is Kou Qian Zhi?

Kou Qian Zhi (365 - 448), a Taoist priest, is also known by the name Kou Fu Zhen. Kou Qian Zhi became a Taoist priest at a very young age. He had produced many important Taoist literatures which he claimed were given him by Laozi. He had also claimed that he was given the title of "Celestial Master" by Laozi personally.
In year 424, with the support of the prime minister of the state of North Wei, he established a worshipping ground in the capital city, and created a branch of Taoism called "Xin-Tian-Shi-Dao" (New Tian-Shi Taoism). "Xin-Tian-Shi-Dao" was valued highly by the state during the entire dynasty of North Wei.

112. Who is Lu Xiu Jing?

Lu Xiu Jing (406 - 477), was a well known Taoist priest, the author of the largest collection of Taoist literature called "Dao Zang". Lu's "Dao Zang" had included almost all imaginable literatures related to Taoism. It was divided into three parts, and total 1228 volumes. "Dao Zang" was further enriched many times later in history, they are all based on the works of Lu Xiu Jing had created 1500 years ago.

Lu Jing Xiu had been honoured with a holy title about 600 years after his time.

113. Who are the "Eight Immortals"?

The term "Eight Immortals" initially appeared in a script for play from Yuan Dynasty. It was a play about the eight immortals attending a birthday celebration.

The "Eight Immortals" are Han Zhongli, Lu Dong Bin, Zhang Guo Lao, Han Xiang Zi, Li Tie Guai, Cao Guo Jiu, Lan Cai He and He Xian Gu.

114. Who is Han Zhongli?

One of the "Eight Immortals", also know by his Taoist name "Zheng-Yang Di-Jun (Zheng-Yang Lord of Heaven)", his secular name was Zhongli Quan. (Also see item under "Zheng-Yang Di-Jun").

115. Who is Lu Dong Bin?

One of the Eight Immortals, his secular name was Lu Yan, known mostly as "Chun-Yang Zhu-Shi" or by his Taoist title "Fu-You Di-Jun (Fu-You Lord of Heaven)". (Also see item under "Chun-Yang Zu-Shi").

116. Who is Zhang Guo Lao?

One of the Eight Immortals, he lived in Tang Dynasty. It is said the Emperor at the time had invited Zhang Guo Lao to advice on matters of immortality. Being impressed, the Emperor had even wanted to bestow his own daughter to Zhang Guo Lao as wife but he refused.

According to the legend, Zhang rides a white donkey which can be folded like a paper and put into a pocket. He and his donkey can travel ten thousand miles in a single day.
117. Who is Han Xiang Zi?

Han Xiang Zi was a person from Tang Dynasty, his secular name was Han Xiang, and he is one of the "Eight Immortals".

Han Xiang Zi was the nephew of the famous politician and literature writer Han Yu. Han Xiang Zi had written a poem urging his uncle to renounce the world by becoming a Taoist priest, but without success. In the poem Han Xiang Zi had predicted that his uncle is going to lose his post and many other things, and they all came true years later.

118. Who is Tie Guai Li?

Tie Guai Li's secular name was Li Xuan, and he is one of the "Eight Immortals". Legend goes that Tie Guai Li was taught by Laozi. Once before he was going on a meeting Laozi, he told his disciple to guard his body for seven days since he needs to travel with his soul for that many days. However, his disciple had to leave to handle a family emergency on the sixth day and the body was cremated earlier than it should be. When returned, there was no body for the Li’s soul to dwell, and the only one he had managed to found was that of a beggar who just died.

Thus his image was cast as a cripple with an iron cane and torn clothes.

119. Who is Cao Guo Jiu?

Cao Guo Jiu's secular name was Cao Jing Xiu, who lived in Song Dynasty. He is the uncle of the ruling Emperor, and he is one of the "Eight Immortals". Since young, Cao Guo Jiu was very interested in Daoism and he was fortunate enough to meet with famous immortal Lu Dong Bing.

120. Who is Lan Cai He?

Lan Cai He, one of the "Eight Immortals", who lived in Tang Dynasty. The image of Lan Cai He is one with beggar's clothes, basket of flowers in hands, and singing songs on immortality. Lan Cai He was taught about immortality by Han Zhong Li. When succeeded, Lan Cai He was seen flying away riding a crane.

121. Who is He Xian-Gu?

"He" is a surname, "Xian-Gu" means female Immortal. "He Xian-Gu" is the only female among the "Eight Immortals". She was from Guangdong Province, and when she was thirteen she once lost her way when picking tea leaves in the mountain. It was during this incident when she met "Lu Dong Bin" who is one of the "Eight Immortals". Lu Dong Bin, enlightened at the time, gave "He Xiang-Gu" a peach and told her if she could eat the whole fruit she would be fully enlightened and become an immortal.
122. Who is Guan-Sheng-Di-Jun?

"Guan-Sheng-Di-Jun" is a deity derived from an actual historical figure, General Guan Yu of the Three Kingdom Era about 1800 years ago. General Guan Yu is known throughout the history for his bravery, righteousness and loyalty.

"Guan-Sheng-Di-Jun" is one of the popular Deities of Wealth, and he is worshipped commonly in households and businesses.

123. Who is Dong-Yue Da-Di?

"Dong-Yue" is another name for Tai-Shan Mountain in east China. Dong-Yue Da-Di refers to the Lord of Tai-Shan Mountain. In Chinese culture, Tai-Shan Mountain is the most respected of "Wu-Yue" or the five sacred mountains.

The Lord of Tai-Shan is said to be the one who manages the hells, in charge of death of people, decides the fortunes and mishaps of a person. In Chinese history, many Emperors had performed rituals honouring the Tai-Shan Mountain. This ritual is considered the highest that only the most successful Emperors have the right to perform.

124. Who is Cheng-Huang-Ye?

Cheng-Huang-Ye is a position for some earth bound deities, whose duties include to oversee a special area, such as a city, to make sure things are going by the rule, to protect the people and dispel evil. Cheng-Huang-Ye will answer prayers, limit the damage flood and drought, manage ghosts and wandering spirits.

In rituals designed for uplifting ghosts from the underground, the host must formally inform the local Cheng-Huang-Ye during the process in order to release the ghosts concerned.

125. Who is Lei Gong?

"Lei Gong" or the God of Thunder is one of the earliest recorded deities in Chinese culture. The first image of "Lei Gong" is a mixture of human and beast, with a head of man, a body of dragon and a belly in the shape of drum. In Daoism, "Lei Gong" is more human like and supposed to be a subordinate of the Yellow Emperor. There is a full system of deities surrounding "Lei Gong", which in charges of a wide spectrum of activities in the universe, especially activities related to mankind such as the course of our natural world, life, death, awards and punishment.

126. Who is Tai Sui?

"Tai Sui" is the deity on duty during a given Chinese calendar year. According to Taoism,
there are 60 deities who will take turn serving as "Tai Sui". The job of a "Tai Sui" is to oversee the activities in the world, give rewards and serve punishment, and expel evil spirits.

127. Who are Tu-Di-Gong and Cai-Shen-Ye?
Tu-Di-Gong is the Earth Deity who is in charge of an area or community of land, according to the Book of Gong Yang. As long as there is a community, there will be a deity of land established to be the very Guardian for Fu and De (blessing and virtue), this very god is called the ‘Senior of Land’. Folklore has his picture and statue depicted as an old and grey haired man, with left hand holding a gold nugget and right hand holding a cane to attract and hold fortunes. It is therefore called Fortune Deity Grandpa. Nowadays, all temples worship him.

128. What are the major holidays of Taoism (according to Chinese calendar)?
First Lunar Month
1st day The day of "Tian-La"
3rd day The birthday of Immortal Sun and Immortal Hao
5th day The birthday of Immortal Sun Qing Jing (Female, one of the North Seven Immortals)
9th day The birthday of the Jade Emperor of the Heaven
13th day The day when Heavenly Lord General Guan ascended (the day when one leaving the world after attaining Tao)
15th day The birthday of deity "Sang-Yuan-Tian-Guan"
19th day The birthday of Immortal Qiu Chang Chun (one of the Northern Seven Immortals)

Second Lunar Month
1st day The birthday of Deity “Gou-Chen”; the birthday of Immortal Liu Ya
3rd day The birthday of “Wen-Chang-Zi-Tong Heavenly King”
6th day The birthday of “Dong-Hua Heavenly King”
13th day The birthday of Immortal Ge.Zhen Jun
15th day Taoist Day, The birthday of “Tai-Shang-Lao-Jun”
16th day The birthday of Deity “Tian-Xian Niang-Niang”(Female)
18th day The birthday of Immortal Wang Yu Yang (one of the North Seven Immortals)
19th day The birthday of Deity “Ci-Hang-Guan-Yin”
25th day The birthday of “Xuan-Tian-Sheng-Fu-Ming-Zheng Heavenly Lord”

Third Lunar Month
3rd day The birthday of Queen Mother of the West
5th day The birthday of “Xuan-Tian Heavely Lord”
6th day The birthday of “Yan-Guang Niang-Niang” (Female)
15th day The birthday of General Zhao Gong Ming (one of the Deities of Wealth).
16th day The day of success in attaining Tao for the Three Mao Brothers (Immortals), the birthday of “Zhong-Yue Heavenly Lord”
18th day The birthday of Immortal Wang Yu Yang (One of the North-Seven Immortals); the birthday of “Hou-Tu Niang-Niang” (Female)
19th day The birthday of the Sun Deity
20th day The birthday of “Zi-Sun Niang-Niang” (Female)
23rd day The birthday of Immortal “Ma-Zu” or “Tian-Hou” (Female)
26th day The birthday of Holy Master Gui Gu
28th day The birthday of “Dong-Yue Heavenly Lord”

Fourth Lunar Month
1st day The Day of Success in attaining Tao for Immortal Tan Chang Zhen (One of the Northern Seven Immortals)
10th day The birthday of Immortal He Xian Gu (Female)
14th day The birthday of Immortal Lu Chun Yang
15th day The birthday of Immortal Zhong Li Quan
18th day The birthday of “Bei Ji Chun Celestial Emperor”, the birthday of Deity “Tai-Shan-Sheng-Mu” (Female), and the birthday of Holy Master of Medicine Hua Tuo
20th day The birthday of Deity “Yan-Guang-Sheng-Mu Niang-Niang” (female)
28th day The birthday of Emperor Shen Nong

Fifth Lunar Month
1st day The birthday of “Nan-Ji-Cheng-Sheng Heavenly King”
5th day The day of “Di-La” and the birthday of Deity “Nan-Fang-Lei-Zu” or the Southern God of Thunder
13th day The birthday of “Guan-Ping Heavenly Lord”
18th day The birthday of “Celestial Master Zhang”
20th day The birthday of Immortal Ma Dan Yang (One of the Northern Seven Immortals)
28th day The birthday of Immortal Bai Zi Qing

Sixth Lunar Month
10th day The birthday of “Heavenly Lord” Liu Hai Chan
15th day The birthday of Immortal “Wang-Ling-Tian-Jun”
19th day The birthday of “Ci-Hang-Guan-Yin” (Female); the birthday of Immortal Bian Que
23rd day The birthday of the Deity of Fire
24th day The birthday of “Ni-Ji Heavenly Lord”, the birthday of Deity “Zhong-Fang-Lei-Zu” or Thunder Deity of Central Direction
26th day The birthday of Deity Er-Lang-Zhen-Jun”, the birthday of “Miao-Dao-Zhen-Jun”

Seventh Lunar Month
7th day The day of “Dao-De-La”
12th day The birthday of “Xi-Fang-Lei-Zu” or the Thunder Deity of Western Direction
15th day The birthday of “Zhong-Yuan-Di-Guan”
18th day The birthday of Deity “Wang-Mu Niang-Niang” (Female)
19th day  The birthday of Tai Sui
20th day  The birthday of Immortal Liu Chang Sheng
22nd day  The birthday of Deity General Ma
23rd day  The birthday of “Zhu-Ge-Wu-Hou”
25th day  The birthday of “Qi-Tian-Da-Sheng”
26th day  The birthday of Holy Master Zhang San Feng

Eighth Lunar Month
1st day     The birthday of “Xu Fu Zhen Jun”
3rd day     The birthday of “Jiu-Tian-Si-Ming Kitchen Deity”, the birthday of the deities of the Big Dipper
5th day     The birthday of the Thunder God of the North
8th day     The day for “Yao-Chi Assembly” in Heaven
10th day    The birthday of “Bei-Yue Heavenly Lord”
15th day    The birthday of “Tai-Yin-Xing-Jun”, the birthday of Holy Master Cao Guo Jiu

Ninth Lunar Month
1st day     The day when Deity of the “Nan-Dou” descends to Earth
1st – 9th day The day when the nine deities of the Big Dipper descends to Earth
9th day     The birthdays of “Dou-Mu Yuan-Jun”, “Jiu-Huang-Xing-Jun”, and “Chong-Yang-Di-Jun” and the day when Xuan-Tian Heavenly Lord” ascended to Heaven. It is also the birthday of “General Zhong-Tan” and “Feng-Du-Da-Di”
22nd day    The birthday of “Zen-Fu Deity of Fortune”
23rd day    The birthday of “San-Weng Zhen-Jun”
28th day    The birthday of “Xian-Ling-Guan General Ma”

Tenth Lunar Month
1st day     The day of “Sui-La” and the birthday of “Dong-Huang Heavenly Lord”
3rd day     The birthday of “San-Mao-Ying-Hua Zhen-Jun”
6th day     The birthday of “Tian-Cao-Zhu-Si”, “Wu-Yue”, and “Wu-Di”
10th day    The Birthday of Zhang-Guo-Lao
15th day    The Birthday of “Xia-Yuan Shui-Guan Heavenly King”
18th day    The birthday of “Di-Mu Niang-Niang” (female)
19th day    The day when Immortal Qiu-Chang-Chun ascended to Heaven
20th day    The birthday of “Xu-Jing Celestial Master”
27th day    The birthday of “Bei-Ji-Zi-Wei Heavenly Lord”

Eleventh Lunar Month
6th day     The birthday of “Xi-Yue Heavenly Lord”
9th day     The birthday of Immortal Han-Xiang-Zi
11th day    The birthday of “Tai-Yi Jiu-Ku Tian-Zun”
23rd day    The day when the deities of “Nan-Dou” descends to earth
26th day    The birthday for “Wu-Dao” of the North
Twelfth Lunar Month
8th day       The day of “Hou-Wang-La”
16th day      The birthday for the God of Fortune, and the birthday of “Nan-Yue Heavenly King”
20th day      The birthday of Master “Lu-Ban”
21st day      The birthday of “Tian-You Heavenly Lord”
22nd day      The birthday for Immortal Master Wang-Chong-Yang, and the Day of Success in attaining Tao for Immortal Ma-Dan-Yang
24th day      The day of Kitchen Deity to report on the good and bad deeds of each family
25th day      The day when deities of the Heaven descend to earth
29th day      The Day of Success in attaining Immortality for Sun-Qing-Jing (Female)

Summer Solstice       The birthday of “Ling-Bao Heavenly Worthy”
Winter Solstice       The birthday of “Yuan-Shi Heavenly Worthy”
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117、问：韩湘子传略如何
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119、问：曹国舅得道之事迹如何
120、问：蓝采和之行略如何
121、问：何仙姑是何出处
122、问：关圣帝君事迹如何
123、问：东岳大帝是何神圣
124、问：城隍爷是何神灵
125、问：雷公是何神
126、问：太岁君是何神明
127、问：土地公与财神爷是为何神
128、问：道教有哪些节日
一、道教教义和思想文化

1、问：何为道教及基本信仰是什么？

答：道教以学道、修道、行道为主。源发最早，始於轩辕黄帝，为中国民族固有的宗教。道教基信仰是“道”，故称道教。尊奉《老子》一书为《道德经》，作为主要经典。道教认为，道是，“虚无之系，造化之根，神明之本，天地之元”，“万象以之生，五行以之成”，也就是说，宇宙、阴阳、万物都是由它化生的。道教认为：在万物中，除了人居住的世界外，还有人神居住的所谓十大洞天，三十六小洞天和七十二福地。道化为三种气，再化成三位至高无上的神，即元始天尊、灵宝天尊和道德天尊。道教信奉的神还有许许多多，拥有庞大的神团系统。如三官、四御、四值功曹、六丁六甲、三十六天罡、七十二地煞、玉皇大帝、王母娘娘、真武大帝、东岳大帝、碧霞元君、斗姥元君、骊山老母、关圣帝君、城隍、土地、灶君、门神等等。

信仰“道”的另一个重要内容是相信人可以长生不死，可以成仙。道教认为道具有永恒的生命，获得它、保持它便可长生，这也叫做“德”。德即得，即得道。道教重生，追求长生，相信人通过求神或修炼可以得道，不仅可以享受人间的幸福，而且可以返本还原，与道同体，肉体永生，白日飞天，长存仙界。

2、问：道教为何是中国固有的宗教？

答：道教始源於黄帝，发扬於老子，成教於张道陵天师。战国及秦汉诸儒，皆崇黄帝老子之学，称为道家。唐宋以降皆宗道教学术思想，信仰崇奉，普及於中华民族，故道教为中国固有的宗教。

3、问：道教为什么以道名教呢？

答：道教徒对老子之道，一要研究、二要信仰、三要继承、四要发扬，所以《典论》中说：道士者，要“以道为事”。

4、问：什么是道与德？

答：老子所说之“道”是道教教义的核心，是以“清静为宗，虚无为体，柔弱为用”的一种“道”。这种“道”是宇宙的本源与主宰者，它无所不包、无所不在，它是一切的开始与万事万物的生化者。《道德经》云：“道生一、一生二、二生三、三生万物”。老子所说的“道”是指“宇宙”的本体，又是指“自然”的规律。所以“道”能使一切有形在三清众神面前，不论贵贱、贫富、聪愚，一律平等。道教强调，任何人都可以信仰道教，都能够学道、得道。《老子想尔注》把“道”说成是“散形为气，聚形为太上老君。常治昆仑，或言虚无，或言自然，或言无名，皆词一耳”。《混元皇帝圣纪》也有类似的说法：“老子者，老君也，此即道之身也，元气之祖宗，天地之根本也”。这是把太上老君看成了“道”的化身。

“德”和“道”是一个整体，成为道教教义的核心。《道德经》中所说的“上德”、“玄德”、“常德”、“道尊而德贵”之“德”指的是这个“德”。《清静经》中说：“上士无争、下士好争、上德不德、下德执德、执著之者，不明道德。众生所以不得真道者，为有妄心”。所以道教徒一定要重视“修道养德”。并将“道”和“德”作为最根本的信仰和行动的准则，必须做到既修道，而更要积德。《道教义枢·道德义》说：“道德一体，而
其二义。一而不一，二而不二”。所以可以说，凡是符合“道”的准则的，便是“有德”；凡是违反“道”的准则的，便是“无德”。《西升经·序》云：“道之在我谓之德”。按照“道”的准则，“修之于身，其德乃真；修之于家，其德乃余；修之于乡，其德乃长；修之于邦，其德乃丰；修之于天下，其德乃普”。道教强调，修身、治家、统治天下，都应该修道，从而使之“道德并行”，以达到太平和仁爱。道教将“德”按态度区分为“阴德”和“阳德”二类。所谓“阴德”，是指个人不被他人所知道的德行；所谓“阳德”，是指个人被大家了解的德行。道教提倡“阴德”密惠，“大以及于人，小以及于物，修身积德”。

5、问：何为道教三宝？

答：道教原以：元始天王所化玉清天宝君，上清灵宝君，太清神宝君，为道教三宝，尊为最高之神。然因道教以学道、修道、行道为本，故又有以所本的三要旨，尊为三宝者：（一），学道者：以玉清元始天尊为道宝尊，上清灵宝天尊为经宝尊，太清道德天尊为师宝尊，作为皈依道教之“道、经、师”三宝。 (二)，修道者：以人身之“精、气、神”为修养性命，作出世工夫的三宝。 (三)，行道者：以“慈、俭、让”为立身行道，作入世工夫的三宝。盖基于老子三宝章云：“我有三宝，持而宝之，一曰慈，二曰俭，三曰不敢为天下先”是也。

6、问：什么是五斗米道？

答：五斗米道是早期道教的一个重要派别，于东汉时由张陵创立。顺帝时学道于鹤鸣山（今四川）中，称得到太上老君亲授，制订了一系列宗教仪式，要求入道的人都要交五斗米，病人请医诊治也要出五斗米，以符水为医疗手段。后人称张陵为“天师”，他的儿子张衡、孙子张鲁被称为“系师”和“嗣师”。五斗米道的组织系统称作“治”。在巴蜀一带设立了24个“治”，这是处理道教事务和祭神的地方。仪式主要有三种：第一种是常礼仪式，静室思过，让病人或教徒在静室忏悔自己的过失。第二种是请祷仪式，称“三官手书”，即在纸上写病人姓名，表示服罪的意思。第三种是祭神仪式，偶像有太上老君及九卅土地之神。
主要教义思想是：“道”为“一”，“一散形为气，聚形为太上老君”，就是“道”的化身，五斗米道的尊神。创立较为系统的道教斋戒仪范，为南天师道。唐、宋以来，南北天师道与上清、灵宝等道派逐渐合流，到元代演变为“正一道”。

7、问：什么是太平道？

答：太平道是早期道教的一个重要派别，东汉灵帝熹平（172－178）年间，由张角创立，奉《太平经》为主要经典。
东汉末年，朝政腐败，社会黑暗，人民过着水深火热的生活。张角以“太平”理想为号召，吸引了广大苦难的民众。张角将全国太平道的组织划分为“三十六方”“方，犹将号也。方方万余人，小方六七千”。管理“方”的神职人员，称作“渠帅”；张角是太平道的最高领导，自称“大贤良师”。
太平道有其特定的宗教仪式。一种是以符水治病，大贤良师或渠帅持九节杖，为信徒用“符”祝祷，随后让病人饮下符水。另一种是跪拜首过，患有疾病或犯有过错的人，叩头跪拜，诉说自己的错误。
张角在经过周密的布署后，预定甲子年甲子日，即汉灵帝中平元年（184）三月五日起义。口号为“苍天已死，黄天当立，岁在甲子，天下大吉”。简称“黄天太平”。起义者皆著黄巾为标帜，故称“黄巾军”。后被镇压而失败。以后太平道在民间仍有秘密流传。

8、问：什么是真大道教？

答：真大道教，原名“大道教”，是道教派别之一。金初，刘德仁所创立，后传至郦希诚，受到元宪宗（1251—1260在位）的赏识与支持，被赐名为“真大道教”。遵循老子“清静无为”、“少私寡欲”、“慈俭不争”的宗旨。要求教徒忠孝诚谦，去恶扬善，至元五年（1268）奉诏统辖诸路“真大道”。又三传而至张请志，其教益盛，授“演教大宗师”、“凝神冲妙玄应真人”。教徒遍及黄河流域与江南一带，经十余传而衰落，后来也许并入了全真教中。

9、问：什么是太一教？

答：太乙教，是金代初叶由萧抱珍所创立于卫卅（治所在今河南汲县），道教宗派之一。因传“太一三元法录之术”，或称“取元气浑沦，太极剖判，至理纯一之义”，故名其教曰“太一”。教旨以老子之学修身，认为“做仙做佛不难，只依一弱字便是”。又以巫祝之术济人，“祈禳诃禁，罔不立验”。其教传嗣有秘录法物，继法嗣者皆改姓萧，即以祖师之姓为姓。因其以符箓济人，故与全真道、真大道教相异。四祖萧辅道，五祖李居寿（入道改姓萧）。因元朝重视，其教进入全盛时期。太一教传至六、七祖后，逐渐融合于正一教派。

10、问：什么是正一道？

答：正一道又称“正一教”、“正一派”，原为五斗米道，为东汉顺帝时张陵所创。元以后，为道教上清派、灵宝派、天师道等符箓派的总称，与全真道同为道教的两大派。宋理宗封三十五代天师张大可，总领三山（龙虎山、阁皂山、茅山）符箓，兼御前诸宫观教门事，位居江南各道派之首；元世祖敕三十六代天师张宗演“主江南道教事”；元成宗授三十八代天师张与材“正一教主，主领三山符箓”。此后凡是道教的符箓各派统称为正一道。主要奉持《正一经》，崇拜神仙，画符念咒，驱鬼降妖，祈福禳灾。可以不居宫观，拥有妻室。

11、问：什么是全真道？

答：全真道是金代初叶由王重阳祖师所创立的道教宗派，与正一道同为元以后道教两大派。王重阳，字知明。金世宗大七年（1167）在山东宁海（今牟平），马钰，孙不二夫妇筑庵侍奉，庵名“全真庵”聚徒讲道时创立。认为“识心见性”即为全真。主张释、儒、道三教合一。《全真教祖碑》记载：“先生劝人诵《道德清静经》、《般若心经》、《孝经》，云可以修证”。《重阳仙迹记》载：“尝率其徒演法建会者五，皆所以明正心诚意，少私寡欲之理，不主一相，不拘一教也”。王重阳还亲自创立了“三教七宝会”、“三教金莲会”等组织，供奉太上老君、释迦牟尼和孔子。诗云：“心中端正莫生邪，三教搜来做
正当全真道在北方兴盛时，南宋统治下的神霄派受到朝野摒弃，也出现了一个主张内修的道派，相传是吕洞宾传于张伯端，再传石泰，又传薛道光。元代道士陈致虚兼受王重阳、张伯端所传，统归全真道，追溯王传为北宗，张传为南宗。南北宗的谱系是：其南宗者，谓自东华少阳君得老聃之道，以授钟离权，权授唐进士吕洞宾、辽进士刘操，操授宋张伯端，伯端授石泰，泰授薛道光，道光授金王重阳，重阳授七弟子（即北七真）。

后五十余年，丘祖曾被元太祖召见，赐号“神仙”，爵“大宗师”，命其掌管天下道教，全真道乃广泛传布，盛极一时。

南北宗都有轻符箓，重炼养的特点。所不同的是：南宗强调性命双修，先命后性，并留下许多内修典籍，有详尽、系统的内修方法，其提倡和光混俗，修道者不必出家，组织比较松散；北宗主张以性为主，先性后命，强调斩断情欲，立志苦行，绝对禁欲，道士出家居室观，组织比较严密。

12、问：什么是承负？

答：道教讲“承负”即“因果”也。意思是前辈行善，今人得福；今人行恶，后辈受祸。因为有“承负”，所以今世有的人一贯行善，但却经常得福；有的人一直行恶，但却经常得福。道教认为，这是由于“承负”使人蒙受的。即本人如果造恶，子孙就会得祸；本人如果行善，子孙就会得福。同样，本人的命运是在为祖先承前后果，祖先如果造恶，本人就会得祸；祖先如果行善，本人就会得福。就如同祖辈积财，后辈享受，祖辈欠债，后辈还债一样。所谓“积善之家，必有余庆；积不善之家，必有余殃”，即是这种理论。

13、问：什么叫守庚申？

答：道教认为人身中有三尸神，每到庚申之日，即上天报告人的过失。三尸分为上尸名彭倨，中尸名彭质，下尸名彭矫，所以也叫三彭。也有称为玄灵的，也有称为青姑、白姑、血姑的。道教为了除去三尸神，采取了许多办法。一种是去欲。所谓“欲生则三尸生，欲灭则三尸灭”。一种是服符诵咒，一种是厌胜，一种是服药，一种是服气，流行最广的是守庚申。所谓守庚申是在每月的庚申日，彻夜不眠，阻止三尸上天报告，或者斩却三尸神。

14、问：道教为何提倡无为？

答：无为的思想，源于《道德经》说：“是以圣人处无为之事，行不言之教，……使夫知者不敢为也，为无为，则无不治”。早期道教以“无为”作为得道意、得天心、致太平的根本。《淮南子·原道》说：“所谓无为者，不先物为也；所谓无不为者，因物之所为”。魏晋以后，“无为”逐渐成了道教社会观的基础。河上公的《老子注》声称：“法道无为，治身则有益精神，治国则有益万民”。所谓“治身”的“无为”，应当“无为事主，无为事师，寂若无人，至于无为，”这样才能全身、去危、离咎。所谓“治国”的“无为”，应当按自然规律和社会发展规律来治理天下，这样才能使黎民百姓得益。

怎样才能做到“无为”呢？《云笈七签》指出：“欲求无为，先当避害。何者？远嫌疑、
远小人、远苟得、远行止；慎口食、慎舌利、慎处闹、慎力斗。常思过失，改而从善。又能通天文、通地理、通人事、通鬼神、通时机、通术数。是则与圣齐功，与天同德矣。

可见道教的“无为”，并非消极避世，而是应该努力学习，积极进取，通晓自然和社会，善于处理人际关系。所以说，“无为”并非无所作为，什么事情都不做；而是应该按“道”行事，处世立命，必须摒弃妄自作为，远祸慎行，追求朴素节俭、清静寡欲的境界。

15、问：道教为何提倡清静？

答：道教认为，“清静”是“道”的根本。万物只有在“清静”的状态中，“道”才会来居。于是，“清静”成了道教教义的一个重要内容。而这种思想，追根寻源，还是出自《道德经》。
《史记·太史公自序》说：“李耳无为自化，清静自正”。道教强调“清静”，目的是为了“真思志道，学知清静”。《老子想尔注》主张：“人法天地，故不得燥处，常清静为务”。还指出：“道常无欲乐清静，故令天地常止”。这是说，学道的人只有“无欲”而“清静”，才算符合“道”的规律，才有可能得道。道教认为，学道者只有先做到了“寡欲”和“无为”，才有做到“清静”的可能。

16、问：道教为何提倡寡欲？

答：所谓“寡欲”，就是少私欲或节欲。《老子》第十九章，在谈到治理社会时，要求能够“见素抱朴，少私寡欲”。道教将“寡欲”作为教义的一个重要内容，认为道教徒为人处世，应该时时刻制个人的私欲。
唐宋以后，“寡欲”与内修术结合在一起，从而要求修道者，“在物而心不染，处动而神不乱，无事而不为，无时而不寂”，达到“无欲”的清高境界。《道德经》所说的“寡欲”，其实并不是“绝欲”、“无欲”的意思，只不过是应该“去甚、去奢、去泰”，即不极端、不奢侈、不过分。特别是现代社会，要求学道者绝对“无欲”是不现实的。

17、问：道教为何提倡不争？

答：在道教教义中，“不争”则是人们顺乎天理而不强求的原则。而这种原则，是天地万物的运行以及人的为人处世都必须遵循的。《老子想尔注》说：“圣人不与俗人争，有争，避之高逝，俗人如何能与之共争乎？”并指出：“求长生者，不劳精思求财以养身，不以无功劫君取禄以荣身，不与俗争”。《云笈七签》有：“太上曰：天之道，利而不害；圣人之道，为而不争。故与世争之者昌，与人争之者亡，是以有兵甲而无所陈之，以其不争。夫不祥者，人之所不欲；垢辱者，人之所不欲。能受人所不欲则足矣”。大家都知道，俗人所不争的事物，一般都是不祥的；俗人所不欲的事物，基本都是垢辱的。道教徒的“不争”，还不仅仅是谦让，而且还得一心为善，绝不造恶。道教认为，一个为善的道教徒，即使“不争”，也不会不胜利；即使“不言”，也会有响应的人。这是因为，“不争”的高尚行为，自然会感动周围的人。“不争”本身是无声的语言，标志着一个道教徒的思想境界。
18、问：道教怎样解释天人感应？

答：道教将“天人感应”纳入教义，认为天道与人道、自然与人为能够相通。道教有关“天人感应”的理论，主要包括三方面内容：第一，是从天地与人体相类这方面来解释。《云笈七签》引《真文经》之说：“人之生也，头圆像天，足方法地，发为星辰，目为日月，眉为北斗，耳为社稷，口为江河，齿为玉石，四肢为四时，五脏法五行。与天地合其体，与道德齐其生”。人体所有的部位，不仅与天地相对应，还和“四时”、“五行”相联系。所以，治国就好像治身，都应当贯穿于“天道”。第二，是从神仙与世人相通这方面来解释。《神仙可说论》说：“五脏六腑，百关四肢，皆神明所属，各有主守”。所以，人的内丹修炼可以与自然相通，得天地之精华。第三，是从人的言行受到天的监视这方面来解释。

19、问：何为仙道贵生无量度人？

答：道教十分重视人的生命，因为道教讲的是长生不死，修道成仙。对于生，老子曰：“出生入死，生之徒十有三，死之徒十有三，人之生，动之死地亦十有三”。说明人的生命非常有限，所以要求人们“深根固蒂”，追求“长生久视之道”。《太平经》中主张乐生、重生。总之尊重生命是道教的一贯主张，主要包括：一，尊重人类自身的生命价值，反对轻生自杀，也反对杀害他人，要求洁身自好，修身养性，追求长生；二，尊重动物的生命，认为一切血性之物，皆有灵性，即有道性，由于悟性有早迟之分，所以修道阶次有快慢之别；三，尊重植物的生命，认为植物和人一样具有灵性，在某种特定的环境下，也能够修炼成仙；四，尊重人类和动植物赖以生存的环境。做到上述四点既度己又度人，故《度人经》云：“仙道贵生，无量度人”。

20、问：何为济世利物齐同慈爱？

答：济世利物是道教修炼生活中必不可少的环节，济世即普济世间，利物即利益万物。道教认为济世利物不仅帮助了他人，而且有利于自己仙道的修成。老子曰：“赈穷补急则名生，起利除害即功成”。葛洪曾对弟子解释云：你们之所以不能够成为天仙，而做了个地仙，是因为“前世学道受经，少作善功，唯欲度身，不念度人；唯自求道，不念他人得道”。故道教修行时强调“济世利物，齐同慈爱”。

21、问：道教哲学是根据何种学说？

答：道教哲学是由道教基於易理而来，易之无极生太极，太极分生阴阳两仪，而生四象，而成八卦。由阴阳二气变合，而生五行（木、火、土、金、水五气）。而此五行，布於四方，运於四时，化育万物，变化而无穷尽。老子云：“道生一，一生二，二生三，三生万物”。是谓道之理，即太极阴阳的原理也。

22、问：道教之学术思想以何为中心？

答：道教哲学思想，是根据易之太极原理，已如上述。至其学术思想，则以道教《五大经》为修奉的中心经典。

23、问：何为道教五大经？
答：道教以黄帝之《阴符经》。老子之《道德经》，庄子之《南华经》，及《黄庭经》（金阙后圣君著），与《文始经》（关尹子作）为五大经。而此五大经中，又以道德经为道家崇奉思想之中心，与必修之经典。

24、问：老子道德经之旨要及定义何？

答：老子所著《道德经》，分为上下两部，其旨要在於“自然、清静、无为”，乃为道教修奉之中心，尊为圣典，上下两篇计分八十一章。上篇第一章至第三十七章为“上经”，开章首句曰：“道可道，非常道”，故称为“道经”。下篇自第三十八章至第八十一章，为“下经”，头一句云：“上德不德，是以有德”，故称为“德经”。合上下两篇，乃称为“道德经”。

25、问：何谓符？

答：符，也称“符字”、“墨”、“丹书”。为一种笔画屈曲、似字非字的图形，道教常可用它来“遣神役鬼”、“镇魔压邪”。东汉时张道陵混元等曾以符为人“治病”或“驱鬼”。后正一派道士广传其法。中国古代封建帝王有亲幸道坛受符事，魏太武亲受符，自是之后，每帝即位，必受符以为故事。

26、问：何谓斋醮？

答：道教设坛祭祷的一种仪式。即供斋醮神，借以求福免灾。其法为清心洁身，筑坛设供，书表章以祷神灵。斋者，戒洁行事，古人於祭祀之前，必先斋，斋必有戒，故亦云斋戒。醮者，祭也，祈祷也。道教所建祈禳法事道场，皆曰建醮，又统称为“斋醮”。

27、问：什么叫炼度？

答：道教认为，通过符或内丹术可使亡魂受炼，消除罪业，重获神形，获得度化，故称炼度。炼度，是超度亡魂中的一种科仪。

28、问：道教怎样敬香叩拜？

答：敬香，有两种，一是殿主烧香，此皆用线香，以三炷为准，插於大香炉内，炷与炷之间距，三炷平列以不过寸宽为合格，故有“烧香不过寸，过寸神不信”之谚。二是坛主拈香，此香以檀香为之，敬拈檀香，非常讲究，每炷檀香长短粗细，长不过寸，粗不过分。坛主拈香时，初炷香熟入炉中间，二炷插於左，三炷插於右，三炷香平列并拢。香炉左盘盛香面，右盒盛檀香。

叩拜，叩拜礼，是我国民族传统礼仪，有不同的敬意和不同的仪规，用不同的礼节以表示，故有九拜之仪。“擎拳恭手”，是以表示恭敬之意。后世演变成叩头作揖礼，直到现今，道教仍行叩头作揖礼。

叩头有三叩、九叩之别。道教以一揖三叩再一揖，为一礼。与上圣高真祝寿、庆祝法会等皆是行三礼，九叩为九礼。叩头虽用拜垫，实际是五体投地，即双足，双手著地，头磕下去时要头著手。足端成八字形，双膝与手同时著地，左手搂著右手，手心皆向下，成十字形，身为一，表示著“八十一化”
29、问：道教为何诵早晚功课？

答：玄门早晚功课，是道教徒早晚必诵的两部经典，是修道者的基本法则。功课者，课自己之功，修自身之道。修道之士要认真习诵，理解经意，深悟玄理，脚踏实地按经旨行持。道教讲结三缘，《早课》诵清静经，即分轻清之意，为祈求国泰民安，忏悔罪业，也可结仙缘。《晚课》诵救苦经，超度鬼魂，可结鬼缘。《午课》诵三官经，可赐福、消灾、解厄、赦罪，可结人缘。

30、问：何谓万法宗坛？

答：道教原有四派法坛，龙虎山天师派是为正一玄坛，茅山三茅君派则为上清法坛，阁皂山葛仙翁派称为灵宝玄坛，西山许旌阳派号为净明法坛。后因三山甚少传世，元时天师奉旨领天下道教教，故三山法均收归龙虎山天师府，乃改正一玄坛，为“万法宗坛”，至今仍之。

31、问：何谓三界十方？

答：三界者有三：一以时间而言，分为无极界、太极界、与现世界；一以空间而言，分为天界、地界、与水界；一以道境而言，分为欲界、色界、与无色界。皆称为“三界”也。十方者，乃为东方、南方、西方、北方、东北方、东南方、西南方、西北方、上方、下方，为十方天也。

32、问：何谓四恩三有？

答：道教以报恩为重，故以四恩应报。四恩者：一天地恩，二君主恩，三父母恩，四师长恩。凡此四者，皆宜回向以报之。三有者：一有情者，二有识者，三有缘者。凡此三者，道皆应亲之。所以“四恩三有”为信道者，须念念不忘之也。

33、问：何谓三皈五戒？

答：三皈者：皈依道，皈依经，皈依师，为皈依三宝也；五戒者：一戒杀生，二戒偷盗，三戒邪淫，四戒妄语，五不酒肉。此三皈五戒为学道者入道之初，首要遵守之规也。

34、问：何谓三业与六根及六尘？

答：三业者：身业、口业、意业，谓身口意三者所起作用之业也。六根者：眼根、耳根、鼻根、舌根、心根、意根，谓此六官能生六识之根，故谓六根。六尘者：色、声、香、味、触、法，谓此六境，能由六根而染尘污，故谓六尘也。

35、问：何谓三障与十恶？

答：三障者：魔障、业障、灾障也。一、因贪嗔痴等之惑，而生魔障。二、因五逆十恶之业，而成业障。三、因三灾八难之遭，而见灾障。十恶者：口有四恶：绮语，妄
36、问：何谓三涂五苦？

答：三涂者：一、火涂，地狱道猛火所烧之处。二、血涂，畜生道互相厮食之处。三、刀涂，饿鬼道被刀剑逼迫之处。又以：一者考对前非之涂，二者畜生偿酬往业之涂，三者饿鬼苦对最深，渴饮火精，饥则食炭之涂，号曰三涂。五苦者：一、刀山地狱之苦，二、剑树地狱之苦，三、铜柱地狱之苦，四、护汤地狱之苦，五、溟泠地狱之苦，是为五苦。

37、问：何谓三灾八难？

答：三灾者：遭受三大天灾也。一、风灾，二、火灾，三、水灾。八难者：一者得生人道难，二者去女为男难，三者形体完全难，四者得生中土难，五者值有道君难，六者禀性慈仁难，七者值国太平难，八者与三宝相遇难，谓之八难。《云笈七签》卷三十

五“杂修摄”的八难为不废道心一难，不就明师二难，不托闲居三难，不舍世务四难，不割恩爱五难，不弄利欲六

38、问：道教的五行与相生相克关系？

答：金、木、水、火、土，为五行。相生是：金生水，水生木，木生火，火生土，土生金。相克是：金克木，木克土，土克水，水克火，火克金。道教还把人体的五脏，也以“五行”来解释：肾为水，心为火，肝为木，肺为金，脾为土。所谓“相生”是：肾气生肝气，肝气生心气，心气生脾气，脾气生肺气，肺气生肾气；所谓“相克”是：肾气克心气，心气克肺气，肺气克肝气，肝气克脾土，脾土克肾气。

“五行”与“五方”也有关系：木主东方，火主南方，金主西方，水主北方，土主中央。

39、问：八卦的称呼和代表的涵义是什么？

答：八卦为：乾、坤、坎、离、震、巽、艮、兑。

乾卦代表天，坤卦代表地，坎卦代表水，离卦代表火，震卦代表雷，巽卦代表风，艮卦代表山，兑卦代表泽。相传“八卦”是伏羲氏所创。后道教经籍吸收阴阳八卦思想以衍经义，特别用以指导修炼内外丹。

40、问：仙有五等是哪五仙？

答：天仙、神仙、地仙、人仙、鬼仙也。

41、问：何为道历？

答：道历为道教专用之历纪也。系按我国夏历为准，用六十甲子以纪年。推算之法，由黄帝纪元（公元前二六九七年）开始，迄今（公元二00二年）道历为四六九九年。唐朝曾因老子为其始祖，乃以老子降生年（公元前一三00年）为道历之开始，但至宋
以后，则仍以黄帝纪元为用也。而道教斋醮道场，所用表奏文牒等，则皆书以天运甲子之岁，因对神明故不用道历纪年也。

42、问：全真道哪三大祖庭？
答：山西永济的“永乐宫”（吕祖）；陕西户县的“重阳宫”（王重阳祖师）；北京的“白云观”（丘祖）。

43、问：十方丛林中的常住道士如何分工？
答：十方丛林中的常住道士有细致的分工。最高负责人是方丈，或监院（住持），即观主。方丈、监院以下有：客、寮、库、帐、经、典、堂、和号等八大执事，分头负责八个方面的事务。

44、问：道士服饰有哪几种？
答：自刘宋陆修静始，道教服饰有了规定。现在道装有：大褂，袖宽一尺四寸，袖长随身；道袍或称“得罗”（得读“朵”音），袖宽一尺八寸，袖长随身；戒衣，袖宽二尺四寸，袖长随身，黄色黑边，受戒时穿；法衣，花衣，或称“班衣”。大褂为日常服，法衣是作法事或宗教大典时高功和方丈穿的法服，花衣是经师上殿时穿的绣花衣。

45、问：道士戴的冠子有哪几种？
答：有：黄冠（即月牙冠或称偃月冠）、五岳冠（覆斗形，上刻“五岳真形图”，必须受过戒的方能戴）、星冠（覆斗形，上刻五斗星形，老修行拜斗时戴）、莲花冠（也称上清冠，一般是高功才戴）、五老冠（莲花形，中绣五老像，亦为高功做超度时戴）。

46、问：道士戴的巾有九种是哪九巾？
答：道士戴的巾，称“巾”有九种称“九巾”是：混元巾、庄子巾、纯阳巾、九梁巾、浩然巾、逍遥巾、三教巾、一字巾、太阳巾。

47、问：道士为什么穿古装，蓄头发？
答：道装，又称唐装或汉装。道士是中国传统文化的忠实继承者，而道服宽松、大方，具有鲜明的民族特色，所以，道士均穿古装，以显示其从事职业的传统性和民族性。
道士蓄留须发，一是作为从道的标志，二是为了顺应自然规律，三是为了表示尽孝之意，胡须鬓发父母所授，不得轻易毁埙。四是为了养生保健，人蓄头发，必须要经常梳理，经常梳理头发有助于大脑血液循环。大脑为人身之主，大脑健康，人亦少病，因此，道士常蓄须发。
48. 问：朔，望，晦，电，是哪一天？

答：每月初一为朔、十五为望、三十为晦、十四为电。

49. 问：接驾是什么时间举行？

答：因为腊月二十五日为玉皇大帝巡天之辰，道教宫观都举行“接驾”仪式，在腊月二十四日半夜子时举行。

50. 问：明正统《道藏》分类有，三洞，四辅，十二类，其名称？

答：三洞者：洞真、洞玄、洞神。四辅是：太玄、太平、太清、正一。十二类是：本文、神符、玉诀、灵图、谱、戒律、威仪、方法、众术、记传、赞颂、章表。

51. 问：道教五岳名山在什么地方？

答：东岳泰山（在山东泰安）、南岳衡山（在湖南衡阳）、西岳华山（在陕西华阴）、北岳恒山（在河北曲阳或山西浑源）、中岳嵩山（在河南登封）。

52. 问：子午时是什么时间？

答：深夜二十三点至凌晨一点为子时，上午十一点至十三点为午时。（每隔二小时为一个时辰）

53. 问：天干和地支是什么？

答：天干为：甲、乙、丙、丁、戊、己、庚、辛、壬、癸。十二地支是：子（鼠）丑（牛）寅（虎）卯（兔）辰（龙）巳（蛇）午（马）未（羊）申（猴）酉（鸡）戍（狗）亥（猪）。天干与十二地支循环相配为六十甲子。

54. 问：什么是戊不朝真？

答：道教凡是六戊不朝真，不烧香、诵经、不朝拜，不建斋设醮。六戊，即：戊子、戊寅、戊辰、戊午、戊申、戊戍日，这叫“明戊”。《抱朴子》云：“天地逢戊则迁，出军逢戊则伤，蛇逢戊不进，燕逢戊不衔泥”。《女青天律》云：”不法官道士焚香诵经，不禁六戊，钟鼓齐鸣，进表上章关奏天曹者罪加一倍；禁戊不犯者功德无量”。念经和拜静斗的老修行，亦忌“暗戊”，口诀为：“正羊（未日），二犬（戍日），三在辰，四月期间不犯寅，五月六子七鸡（酉日）位，八月周流又到申，九蛇（巳日），十猪（亥日），十一兔（卯日），十二牛头（丑日）重千斤”.

55. 问：什么是道不言寿？

答：修道之士，忌讳人们询问其年龄，这是因为“道不言寿”的缘故。因为道教的思想基础是悦生恶死，而追求长生成仙，所以道不言寿也。
56、问：什么是三元五腊？

答：三元节日是：正月十五日上元天官节，七月十五日中元地官节，十月十五日下元水官节。五腊节日是：正月初一日天腊，五月初五日地腊，七月初七日道德腊，十月十五日下元水官节。

57、问：十二黄道日歌内容？

答：子午临申地，丑未戍上寻，寅申居子位，卯酉却加寅，辰戍龙位上，已亥午中行。一青龙黄，二明堂黄，三天刑黑，四朱雀黑，五金匮黄，六天德黄，七白虎黑，八玉堂黄，九天牢黑，十玄武黑，十一司命黄，十二勾陈黑。此亦即：道远几时通达路遥何日还乡十二字黄道法。

58、问：全真道士为什么要冠巾？

答：是出家道士正式成为道士的仪式。冠巾又称“小受戒”，凡出家者，度师必亲为诵经礼忏。如自悟大成，未请科事，不妨道友代诵经礼忏。先令罪过消除，方可穿戴太上巾袍。次奏疏文，上达三官大帝，遂移太乙灵官部下，即当拥护。行冠巾礼，有数师，高功为冠巾师。度师即恩师，是亲师父。梳发挽髻者称：拢发师。引导行礼的称：引师或引礼师。

59、问：全真教的主要教义是什么？

答：根据《道德经》则尊道，主张无心忘言，柔弱清静。正心诚意，少思寡欲。注重修行，分为真功和真行。真功即内修，其修持大略以识心见性，除情去欲，忍耻含垢，苦己利人为宗。全真因内修“求返其真”，主张功行双全，以期成仙证真，所以叫“全真”。这种内修主要是修养精神，即性，也称为性功，全真教既修性，也修命。真行即外修，主张济世度人。

60、问：丘长春祖师是怎样使全真教走向全盛？

答：丘祖拜王重阳祖师为师，金世宗大定十四年（1174 年）入蟠溪穴居，乞食度日，行携一蓑。随后赴陇丱龙门山修道，为全真龙门派创始人。1191 年后，他以栖霞县太虚观为中心进行传教活动，受到金章宗重视。他广结高官显贵，又大力拯救民众苦难，获得极大声誉。于 1220 年率徒一行十八人应成吉思汗之召，不远万里，西行到印度河上游成吉思汗行宫。他三次晋见成吉思汗，太祖问他治理天下良策，他回答以“敬天爱民”为本；问长生久视之道，回答以“清心寡欲，无为清静”为要。劝不可杀人，禁止不孝和色欲，深得欢心。成吉思汗封他为神仙，授予道士免除一切赋税的特权，令丘祖掌管天下道教。1227 年诏改太极宫为长春宫（今北京白云观），赐丘祖金虎牌，由于成吉思汗的支持，后道侣云集，全真教大兴。主张修道者应出家，断绝一切尘缘，清心寡欲，即为修道成仙之根本。
61、问：塑像仪有哪些内容？

答：道教塑像有一定的仪轨。《洞玄灵宝三洞奉道科戒营始》第二卷有《造像品》，规定了造像的先后次序，质料、尺寸、仪相、辅神、衣冠、华座、冠帔等，要求皆依经典规定。在塑像时，也要进行敬神仪礼。首先，要选择吉日良辰，举行开工仪式，向神位或木料供奉，焚香、诵经、礼拜。“开脸”后神像头部要用红布或红纸蒙上。还要将经典、五谷、铜镜、朱砂、沉香、雄黄、五色线、金银珠宝、灵符或香灰等放入神像体内。塑像造好后，还要进行开光点眼仪式，举行祭祀庆祝活动。

62、问：怎样许愿、还愿？

答：许愿是求神护佑自己，使自己的心愿得以实现。还愿是自己的心愿得以实现，对神许下的诺言得以对现。许愿、还愿不需择吉日，随时随地都可以许愿、还愿。许愿之前最好能沐浴其身，斋戒净口。在神前敬三炷香，然后在神前虔诚祈祷，默许所求心愿，祈求神灵护佑实现其心愿。许愿可大可小，不拘形式，有许做多少善事的，有许诵经，做道场，献神供品，重塑金身，助印善书赠送，捐资修庙等。求神护佑实现心愿后，求神护佑之时许下的什么诺言必须兑现。

63、问：道友相遇怎样称呼和礼节？

答：可称道长、仙长、师兄、师父、师傅、大师、爷。因道士不改姓氏，也可带姓称呼，向某道长、某师。另外有职务可称会长、方丈、监院、知客等。见面一般用传统礼节，抱拳恭手，称作揖。打招呼时，可称“无量天尊”，一般就称“慈悲”、“慈悲”等。

64、问：现代有哪些著名宫观？

答：1983年国务院确定了21座道教全国重点宫观，它们是：北京白云观、辽宁沈阳太清宫、鞍山市千山无量观、江苏句容县茅山道院、浙江杭州市抱朴道院、江西贵溪县龙虎山天师府、山东青岛市崂山太清宫、泰安市泰山碧霞祠、河南登封市嵩山中岳庙、湖北十堰市武当山紫霄宫和玉帝庙（包括金顶）、武汉市长春观、广东博罗县罗浮山冲虚观、四川成都市青羊宫、重庆市中心道观（包括天师洞）和祖师殿、陕西华阴县华山玉泉院和镇岳宫及东道院、西安市八仙宫、周至县楼观台。

65、问：近代何时成立全国性道教组织？

二、道教神仙信仰及宗派人物

66、问：何谓道教三祖？

答：道教以始源於黃帝，乃尊黄帝为始祖，以阐扬道教精义的老子为道祖；以促成道教的张道陵为教祖，是谓道教三祖。

67、问：何谓三清三境？

答：三清系元始天王所化法身，而三境则是三清所居之境。《列仙传》云：元始天王在天地未分时之一元精气，在大罗天上，化身於三清。一化无形天尊（今称元始天尊），即天宝君，是为太初之时，常住於清微天之玉清境。二化元始天尊（今称灵宝天尊），即灵宝君，是为太始之时，常住於禹馀天之上清境。三化梵形天尊（今称道德天尊），即神宝君，是为太素之世，常住於大赤天之太清境。

68、问：何为昊天玉皇上帝？

答：玉皇上帝乃元始天王所化法身，为太极界最高之神。道经以：玉皇上帝居昊天天金阙，弥罗天宫，妙相庄严，法身无上。统御诸天，统领万圣，主宰宇宙，开化万天。行天之道，布天之德，造化万物，济度群生。权衡三界，总御万灵，而无量度人。为天界至尊之神，万天帝主也。宋真宗大中祥符（1008—1017 年）八年（1105 年），尊玉皇上帝圣号为“太上开天执符御历含真体道玉皇大天帝”。宋徽宗政和六年（1116 年），又尊玉皇尊号为“太上开天执符御历含真体道昊天玉皇上帝”，简称“玉皇大帝”或“玉皇”。道教认为玉皇为众神之王，在道教神阶中地位极高，神权最大。道经中称其居住昊天天金阙弥罗天宫，妙相庄严，法身无上。总管三界（天上、地下、空间），十方（四方、四维、上下），四生（胎生、卵生、湿生、化生），六道（天、人、魔、地狱、畜生、饿鬼）的一切阴阳祸福。

69、问：四御是哪几位？

答：道教信奉的天神。御，对帝王的敬称。此指仅次于三清的四位天帝：一，中天紫微北极大帝；二，南极长生大帝；三，勾陈上宫天皇大帝；四，承天效法土皇地祗。《道法会元》称“三清”、“四御”为“七宝”，认为三清是宇宙万物的创造者，四御是统率天地万神者。此外，四御还协助玉皇执掌天道。

70、问：何为北极大帝和长生大帝？

答：道教尊为四御之一，“中天紫微北极大帝”，是协助玉皇执掌天经地纬、日、月、星、辰和四时气候之神。“南极长生大帝”，是协助玉皇执掌人间寿夭祸福。
71、问：何为天皇大帝和土皇地祗？

答：道教尊为四御之一，“勾陈上宫天皇大帝”，是协助玉皇执掌南北极与天、地、
人三才，统御诸星，并主持人间兵革之事。“承天效法后土皇地祗”，是协助玉皇执掌阴
阳生育，万物生长与大地山河之秀的女神。

72、问：何为三皇五帝？

答：三皇是古时代帝王。道教供奉为神。《史记·三皇本纪》引《河图》、《三五历》
记载：为“天皇、地皇、人皇”。五帝：为道教供奉五位天帝，据云笈七签卷十八老子
中经一名琼宫玉历记载：“东方苍帝，东海君也”，“南方赤帝，南海君也”，“西方白帝，
西海君也”，“北方黑帝，北海君也”，“中央黄帝君也”，“与中太一并治度人命，爱养善
人，成就人”。

73、问：老子是否即太上老君，其事迹有哪些？

答：老子生於商武丁庚辰岁（公元前一三〇〇年）二月十五日，母（玄妙玉女元君）
怀孕八十一年，於李树下，破腋而出。指李树曰此为我姓，生而白首，故号老子，耳有
三漏，又号老聃。名耳，字伯阳。唐为元始天王所化神宝君之化身。道书以元始八十一
化，至老子是为第十八化，世乃称为太上老君。老子出生於，楚国苦县（今河南鹿邑东）
厉乡曲仁里人。唐高宗乾封元年（666），封老子为“太上玄元皇帝”。宋真宗大中祥符
六年（1013）加号“太上老君混元上德皇帝”。

74、问：创成道教张道陵天师其传略如何？

答：正一教祖张天师道陵（本名陵），字辅汉，系张良（子房）八世孙，后汉沛国
丰（今江苏丰县）人。东汉五斗米道的创立者。汉顺帝（125—144 在位）时于鹤鸣山
（今四川大邑县境）修道。永和六年（141）作道书二十四篇，自称“太清玄元”，创立
道派，凡入道者纳米五斗，故称五斗米道。教人悔过奉道，用符水咒法治病。建二十四
治，立祭酒以领道民。后道教徒尊为天师。后裔承继道教，世居龙虎山，称“张天师”。

75、问：何为道教五祖？

答：道教五祖有南北二派。据吕祖全书仙派源流云：“大道之传，始於太上老君，
而盛於吕祖。溯其源，少阳帝君得老君之传也。两传而得吕祖云。盖少阳帝君王玄甫，
传正阳帝君钟离云房。钟离祖传孚佑帝君吕纯阳。吕祖传海蟾帝君刘成宗；又传重阳帝
君王德威”。按此系为北派五祖，系出少阳祖师一脉传承者也。

76、问：少阳帝君仙迹如何？

答：是全真道北五祖之一，为第一祖。姓王讳诚，字玄甫，号少阳，又号东华子。
系天仙东王公所降生，乃亦称为东华帝君，生於战国时。据《金蓮正宗记》云：东华帝
君生有奇表，幼慕真风，白云上真见而爱之，曰：“天上谪仙人也”。乃引之入道，授以
青符玉篆，金科灵文，大丹秘诀，周天火候，青龙剑法。东华得之，拳拳服膺，三年精
心，尽得其妙。遂隐居於昆仑山烟霞洞，结草庵以自居，额曰东华观。度门人正阳子钟离云房，嗣弘法教。元世祖至元六年（1269年）正月诏封其为“东华紫府少阳帝君”。后元武宗又加封为“东华紫府辅元立极大道帝君”。

77. 问：正阳祖师传略如何？

答：是全真道北五祖之一，也称正阳帝君，姓钟离名权，五代京兆咸阳（今陕西咸阳）人，号和谷子，一号正阳子，又号云房。面容慈善，身材魁梧，美髯俊目，身长八尺。历仕汉、魏、晋为将军，后因兵失利，退隐终南山，得东华帝君授道真诀，复隐晋卅羊角山，於正阳洞修炼登仙。强调内丹炼养，创内丹药物、采取、火侯之理论，崛起内丹道之先声，故被全真教尊为北派第二祖。元世祖诏封其为“正阳开悟传道真君”，元武宗加封为“正阳开悟传道垂教帝君”。

78. 问：纯阳祖师圣迹如何？

答：是全真道北五祖之一，也称孚佑帝君。姓吕讳岩，号纯阳子，自称回道人。唐代宗贞元丙子（796年）四月十四日巳时生，众见一白鹤，自天而降，飞入母之房中，随即吕祖降生。山西蒲坂县（今山西济源）永乐镇招贤里人。传说咸通三年（862年）二十四岁进士及第。后游长安，遇钟离权，经过“十试”，乃授以“大道天遁剑法，龙虎金丹秘文”。百余岁而童颜，步履轻疾，顷刻数百里，世以为神仙。其理论以慈悲度师为成道路径，改丹铅与黄白之术为内功，改剑术为断除贪嗔、爱欲和烦恼的智慧，对北宋道教教理的发展，有一定影响。北宋宣和元年（1116年）诏封为“妙通真人”。元世祖至元六年（1269年），封为“纯阳演正警化真君”。至大三年（1310年）加封为“纯阳演正警化孚佑帝君”。

79. 问：海蟾祖师仙迹如何？

答：是全真道北五祖之一，五代时道士。名操，字昭远，又字宗成，以号行。燕山（今北京市西南宛平）人。为辽进士，又说名哲，字元（铉或玄）英。事燕主刘守光为丞相。好黄老之学。一日，有道人自称正阳子来谒，海蟾待以宾礼。道人为演清静无为之宗，金液还丹之要，并索鸡卵十枚，金钱十文，一文置几上，累累十卵于金钱上，若浮图状。海蟾惊曰：“危哉！”道人曰：“居荣禄，履忧患，其危殆甚！”尽以其钱劈破掷之，辞去。海蟾“大悟”，遂弃官隐于华山，终南山。相传得道仙去。元世祖封其为“海蟾明悟弘道纯佑帝君”。元武宗加封为“海蟾明悟弘道纯佑帝君”。

80. 问：重阳祖师传略如何？

答：是全真道北五祖之一。金代道士，全真道的创立者。原名中孚，字允卿，后应武举，易名德威，字世雄，入道后改名吉，字知明，号重阳子。咸阳（今属陕西）大魏村人。政和壬辰年十二月二十二日生，出身豪门，伪齐阜昌（1130～1137）时曾应礼部试未第，金熙宗天眷（1138～1140）时应武举，中甲科。年四十七，顿猛省，解组归。弃妻儿，拂衣尘外。游终南山，遇正阳祖同纯阳祖二师，因再拜求道，密授金丹口诀。次年复遇二师於醴泉观，更授金丹真旨。大定八年和九年间创立“三教七宝会”、“三教金莲会”、“三教三光会”、“三教玉华会”、“三教平等会”，主张儒、道、释三教的合流,
提倡“全神炼气”、“出家修真”，不炼外丹，并制定道士出家的制度。元世祖至元六年（1269年）追封为“全真开化真君”。元武宗至大三年（1310年）加封为“重阳全真开化辅极帝君”。著有《重阳全真集》、《重阳教化集》、《立教十五论》等。度化弟子有马丹阳、谭处端、刘处玄、丘处机、王处一、郝大通、孙不二（女）等，后世称“北七真”。又分别创立遇仙、南无、随山、龙门、嵛山、华山、清静七派，极大地弘扬了全真教，在道教史上产生了极其深远的影响。

81. 问：何为道教七真？

答：七真是由王重阳祖师一脉传承者：一，邱长春；二，刘长生；三，谭长真；四，马丹阳；五，郝广宁；六，王玉阳；七，孙不二。是为北派七真也。

82. 问：邱长春真人传略如何？

答：（1148—1227）金代道士。全真道北七真之一。字通密，自号长春子。登州栖霞（今属山东）人。十九岁在宁海昆嵛山（今山东牟平东南）出家，拜王重阳为师。金世宗大定十四年（1174）入蹯溪穴居，乞食度日，行携一蓑，人称“蓑衣先生”。随后赴陇卅龙门山隐居修道，为龙门派创始人。元太祖（成吉思汗）遣使召之，翌年应诏与弟子尹志平、宋德方、李志常等十八人同往西域雪山。太祖问为治国之方，丘对以敬天爱民为本；问长生久视之道，则告以清心寡欲为要。太祖深契其言，赐号“神仙”，爵“大宗师”，掌管天下道教。赐居太极宫，改名长春宫（今北京白云观）。元世祖至元六年（1269年）追赠为：“长春主道演教真人”。元武宗时加封为：“长春全德神化明应真君”，是为龙门派祖师。清乾隆皇帝赞其曰：“万古长生，不用餐霞求秘诀；一言止杀，正知济世有奇功”。

83. 问：刘长生真人事迹如何？

答：（1147—1203）金代道士。刘长生姓刘名处玄，字通妙，号长生子，山东莱卅人，生於宋高宗绍兴十七年七月十二日。事母至孝，立誓不婚不宦，清静固守。屡欲修道，其母不许。至孝宗五年，其母弃世。大定九年（1169）重阳祖师见其神采不群，引之入道。后常乞食炼形，离人远物。金章宗泰和三年（1203年）二月初六日，处玄羽化登仙，行世五十有六。元世祖至元六年（1269年）春正月赠封为“长生辅化明德真人”。武宗加封为“长生辅化宗玄静明德真君”。俗称随山刘祖，留传随山派。

84. 问：谭长真真人传略如何？

答：（1123—1185）金代道士。长真真人姓谭名处端，字通正，号长真子，河南洛阳人，后迁山东宁海卅，生於金天会元年三月初一日。幼时失足堕井，坐於水而不警，后遇人救起。年十五有志於文，因感风痹疾。大定七年（1167），闻马丹阳拜王重阳为师之事，遂弃家往拜重阳为师学道，宿疾顿除，后授道诀。至淳熙丁未年七月十二日仙化。元世祖至元六年（1269年）春正月封赠为“长真云水蕴德真人”。武宗加封为“长真凝神玄静蕴德真君”。为南无派祖师。
问：马丹阳真人传略如何？
答：(1123—1183)金代道士。丹阳真人姓马名钰，字玄宝，号丹阳子。山东宁海（今山东牟平）人，生于金天会元年（1123年）五月二十日丑时。其母梦见麻姑赐丹一粒，吞之而有孕。遂从义，字宜甫。兄弟五人，丹阳居其次，家财巨富。幼时常诵乘云驾鹤之诗。长娶孙氏女，生三子。年四十五，遇重阳祖，乃乞为师！授得真诀。孙氏亦好道。金大定七年（1167年）七月，王重阳祖师自终南山来宁海传播全真道，见面一句：“终南不远三千里，特来扶醉人，宿缘仙契有知己之寻耳”。令丹阳大吃一惊，遂拉妻子不二拜于重阳祖师足下，以王重阳为师，出家学道，捐资为其筑庵，名曰“全真庵”，从此，入道者皆称“全真道士”，全真道正式建立。后夫妇相继成道。元世祖至元六年（1269年），封其为“丹阳抱一无为真人”，元武宗加封为“丹阳抱一无为普化真君”。俗称遇山马祖，留传遇山派。

问：郝广宁真人事迹如何？
答：(1140—1212)金代道士。广宁真人姓郝名大通，字太古，号广宁子，山东宁海人，生于金熙宗天会十八年正月初三日。初名玲，号恬然。事母至孝，有出尘修真之志，好读易，晓卜筮。年二十八，遇重阳祖于宁海州，背坐于石。郝曰：“请先生回头”！重阳祖言：“君何不回头”？郝忽惊异！遂拜为师。重阳授以二词，郝大悟曰：“有母在，未能即入道”！次年母终，遂弃家寻师，入昆仑山受道真诀，后乃成道。元世祖至元六年（1269年）追赐为“广宁通玄太古真人”，元武宗时加封为“广宁通玄妙极太古真君”。俗称华山郝祖，留传华山派。

问：王玉阳真人传略如何？
答：(1142—1217)金代道士。玉阳真人姓王名处一，字静通，号玉阳子。宁海（今山东牟平）人，宋高宗绍兴十二年三月初十日，其母梦见丹霞披体而生。七岁时疾病而复苏，由是知生死之理。大定戊子年，闻重阳祖师至卅，往迎之，拜为师。重阳携之至昆嵛山烟霞洞修仙，授以真道口诀。元世祖至元六年（1269年）追封为“玉阳体玄广度真人”，元武宗时加封为“玉阳体玄广度真君”。俗称崂山王祖，留传崂山派。

问：孙清静仙姑事迹如何？
答：(1119—1182)金代女道士。清静仙姑姓孙名不二，号清静散人。山东宁海人，生於金天会二年正月初三日，母梦六鹤飞舞於庭，一鹤入怀，觉而遂生。孙姑性慧聪明，温和慈善，严於礼法。长适马丹阳，克尽妇道，生三子。与夫丹阳拜重阳祖为师，筑全真庵学道。后孙姑从风仙姑居洛阳风仙洞，修炼七年，道成。元世祖至元六年（1269年）追赠为“清静渊真顺化真人”。元武宗加封为“清静渊真玄虚顺化元君”。俗称崂山王祖，留传崂山派。

问：何为南五祖？
答：南宋五祖系由海蟾祖师所传之张紫阳、石杏林、薛道光、陈泥丸、白玉蟾等五位真人为南五祖。
90、问：张紫阳真人传略如何？
答：（984—1082）北宋道士。悟真紫阳真人姓张名伯端，字平叔，浙江台州天台县人。力习儒业，历久不第，改学玄道，通三教典籍，及刑法、书算、医卜、战阵、天文、地理、吉凶生死之术。因未遇至人，常游西蜀。年八十二，感遇海蟾祖师，传授金丹药物火候之秘。改名用诚，号紫阳。熙宁八年（1075）作《悟真篇》，宣扬内丹修炼和道教、禅宗、儒教、“三教一理”思想。主张“性命双修”、“先命后性”的修炼方法，对后世道教影响甚大，被全真尊奉为南宗五祖之首，紫阳派的祖师，称“紫阳真人”。

91、问：石杏林真人事迹如何？
答：（1022—1158）宋代道士。翠玄杏林真人姓石名泰，字得之，号翠玄子，号杏林，常卅（今属江苏）人。性好黄老之道，宋神宗元丰年间，得遇紫阳师，授以大丹秘法，修之。经常行医救人，不受答谢，惟愿植一杏树，久遂成林，人称之为“石杏林”。主张以修炼内丹（亦称“修性命”）为主。强调“只寻身内药，不用检丹书。”至崇宁丙戌年，时八十五岁，绿发朱颜，神采不凡，苦修道成，又号紫虚子。

92、问：薛道光真人事迹如何？
答：（1078—1191）宋代道士。道光紫贤真人姓薛名式，字道源，陕西凤翔府宝鸡县鸡足山人。初为僧，居福安寺，参修长老，深明佛法。宋徽宗大观时，忽念谈禅不能长生，志向金丹玄学。丙辰岁得遇石翠玄真人，因语昔时传道之故，道源闻言，即稽首皈依，求受玄功。翠玄真人见其诚意，乃授以丹道，后改名道光，号紫贤。成道后人称为道光紫贤真人。

93、问：陈泥丸真人事迹如何？
答：宋代道士。泥丸翠虚真人姓陈名楠，字南木，号翠虚，广东惠州博罗县白水山人。好黄老道学，先遇黎母山灵人，授景霄火雷琅书，能捏土为药医人，故号泥丸翠虚。政和（1111—1118）中，擢道院录事。后遇薛道光真人，授以刀圭大丹，居罗浮山，炼成仙去。

94、问：白玉蟾真人传略如何？
答：（1194—1229）南宋道士。白玉蟾真人本姓葛，讳长庚，字如晦，又字白叟，号海琼子。琼州（今海南岛琼山）人。一说福建闽清人。十二岁举童子科，谙九经，能诗赋，且长于书画。遂笃志玄学，别家遍访名师，苦志修炼，参游各地，於惠州得遇泥丸真人，授以金丹火候之法，后居武夷山得道，称为琼崖紫清真人。

95、问：何为斗姥天尊？
答：是道教信奉的女神。是北斗众星之母，故名斗姥。原为龙汉年间周御王之妃，名紫光夫人。生九子，初生二子为天皇大帝、紫徽大帝；后生七子为：贪狼、巨门、禄
存、文曲、廉贞、武曲、破军七星。四头八臂乘七豕之车,现紫金巨光,大施法力,而扶危护驾。以能消灾解厄,保命延生也。号曰: 圣德巨光天后, 圆明道姥天尊。

96、问：何为碧霞元君？

答：碧霞元君又称“泰山玉女”全称“东岳泰山天仙玉女碧霞元君”，民间俗称“泰山奶奶”。道教所奉女仙尊神之一。据明王之纲《玉女传》: “泰山玉女者, 天仙神女也。黄帝时始见，汉明帝时再见焉”。汉代人还在泰山顶上雕刻神女石像，在泰山极顶修建玉女池以奉祀。

97、问：何为天妃娘娘？

答：天妃娘娘，亦称“天后娘娘”，简称“天妃”，俗称“妈祖”。天妃本姓林名默，世居福建莆田湄洲屿。因出生一个多月，未曾啼哭，故而得其名曰默。其父林愿，曾任宋代都巡检，林默在家最小，长得眉清目秀，聪明惹人喜爱。林默长大后，誓不嫁人，经常朱衣云游于岛屿间，乘船渡海，拯救海上遇难的渔民和客商，被当地人呼为神女、龙女。闽人在母家称“妈祖”。元世祖（1279年）制封泉卅神女号“护国明著灵惠协正善庆显济天妃”，各地普遍修建天妃庙，岁时祭祀。明庄烈帝（崇祯）特封之为“天仙圣母青灵普化碧霞元君”。又加封为“静贤普化慈应碧霞元君”。清康熙二十九年（1689年），因显圣助舟师南征获胜，被昭封为“昭灵显应仁慈天后”，因此天妃庙又称“天后宫”。

98、问：何为三官大帝？

答：三官，亦称“三元”即上元天官、中元地官、下元水官。上元天官，为玄都元阳一品，居紫徽宫中，部三十六曹，主宰众生善恶之籍，致诸仙升降之司，号曰：上元九气赐福天官，紫薇大帝；中元地官，为青灵洞阳二品，居北都宫中，部四十二曹，主宰三界十方九地，掌理八极四维五岳，考众生祸福之机，核男女善恶之籍。号曰：中元七气赦罪地官，青虚大帝；下元水官，为肠谷洞元三品，居青华宫中，部四十二曹，主管江河淮海水域万灵，掌死魂鬼神之籍，录众生功过之条，号曰：下元五气解厄水官，洞阴大帝。传说，尧帝乃天官所降生，舜帝为地官所化身，大禹系水官所降生。

99、问：文昌帝君是何事迹？

答：文昌帝君又称梓潼帝君，为掌禄籍之神。据明史礼志以：梓潼帝君姓张名亚子，居蜀七曲山，仕晋战殁，人为立庙祀之。唐宋屡封至英显王。道教谓梓潼帝君掌文昌府事，及人间禄籍，元仁宗延佑三年（1316）封梓潼神为“辅元开化文昌司禄宏仁帝君”。旧时士人多崇祀之，以为可保功名，而天下学校亦有祠祀者。

100、问：玄天上帝来历如何？

答：玄天上帝乃北极玄武星君之化身也。北方之神，即二十八宿中之北方七宿～斗、牛、女、虚、危、室、壁。玄武谓龟、蛇，位在北方，故曰玄，身有鳞甲，故曰武。同青龙、白虎、朱雀合称四方四神，作护卫神，以壮威仪。开皇元年三月三日，降诞於王
宫，既长舍家弃国，辞父母下入武当山修道，度世济人，四十二年，功成果满，白日升
天，玉帝封为“玄武真人”。唐贞观二年，封为“佑圣玄武灵应真君”。称号：佑圣真武
玄天上帝，终劫济苦天尊。

101、问：赵公明元帅是何来历?

答：赵公明元帅，亦称赵玄坛，讳朗，字公明。道教所奉的财神，秦时得道于终南山。
后为张道陵天师，收为守护丹室，天师丹成，分丹饵之。据说能驱雷役电，除瘟禳灾，
买卖求财，使之宜利。其像黑面浓须，头戴铁冠，手执铁鞭，身跨黑虎，故又称“黑虎
玄坛”。

102、问：王灵官是何来历?

答：王灵官，亦称“玉枢火府天将”，赤面，三目，被甲执鞭，为道教镇守山门护
法神。相传姓王名善，宋徽宗（1100—1125）时人。曾从蜀人萨守坚受符法，为林灵素
再传弟子。谓死后由玉皇大帝封为“先天主将”，司天上、人间纠察之职。明永乐（1403—
1424）中封为“隆恩真君”。

103、问：扁鹊是何来历?

答：扁鹊是我国古代的名医，《史记》称其姓秦，名越人，春秋渤海莫人（今河北
任邱）。他精通医道，闻名天下，被誉为神医。因医术神奇，医德高尚，遂被封为药王。
祭祀扁鹊的药王庙，以其墓所在地河北任邱。

104、问：孙思邈是何来历?

答：药王中最有名的是唐代神医孙思邈。《旧唐书》说其为京兆（今陕西耀县）人。
北周宣帝时（579年），以王室多故，隐居太白山，后期隐居终南山，行医修道。北宋
崇宁二年（1103年），赠封为“妙应真人”。孙思邈擅长阴阳术，主张治病时必须天人
合一，认为“天有四时五行，寒暑迭代”，人亦有“四肢五脏，一觉一寐”为之应，天
转运，“和而为雨，怒而为风，凝为霜雪，张而为虹霓”，谓此为“天地之常数也”，人
“呼吸吐纳，精气往来，流而为荣（营）卫，彰而为气色，发而为声音”，称此为“人
之常数也”。二者相结合，“阳用其神，阴用其精，天人之所用也”。提倡“良医导之以
药石，救之以针剂；圣人和之以圣德，辅之以人事”，最终使“形体有可愈之疾，天地
有可消之灾”。后人以此理论治病，救活了许多人，因此后人尊称他为“药王”，又称之
为“真人”。

105、问：张三丰是何来历?

答：张三丰本为宋、明间道士，名通，字君实，号玄玄子，因为他平时不修边幅，
人们又称他“张邋遢”。据《王征南墓志铭》和《宁波府志》称，北宋时的张三丰北赴
汴京的一个晚上，梦见真武大帝降临，传授给他一套奇掌神拳。第二天早晨，正好有一
群强盗打家劫舍，张三丰便用此拳掌打败了这伙强盗。此后，他来到武当山继续修炼拳
法掌诀，并将所炼之术定为武当内家拳，不久便以此闻名于世。明英宗天顺（1457—1465）
三年（1459 年）封其为“通微显化真人”。明世宗加封为“清虚玄妙真君”。

106、问：许逊是何时历？

答：许逊称“许天师”，为晋代道士，字敬之，南昌（今江西）人，又称“许真君”。晋太康（280—290 年）元年（280 年），许逊举为孝廉，时年四十二岁，拜为蜀地旌阳县县令。从政期间，公正廉明，吏明悦服，民众感其恩德，遂立祠供奉其像，人们都亲切地称他为许旌阳。东晋宁康（373—376 年）二年（374 年）举家从豫章西山（今江西南昌西山）白日升。乡人与其族人共立祠以祀之。北宋徽宗政和（1111—1118 年）二年（1112 年）封为“神功妙济真君”，因皇帝梦中显灵，为其疗疾，升观为宫，赐额为“玉隆万寿宫”（江西南昌西山）。元朝时，道士刘玉用“净明”作为教派名称，主要经典为《净明忠教全书》，并奉许逊为教祖，创立“净明忠孝道”。后来道教将其与张道陵、萨守坚、葛玄共为四大天师。

107、问：葛玄是何时历？

答：葛玄称“葛天师”。（164—244 年）三国时的方士，字孝先。丹阳句容（今江苏）人。葛洪的从祖父。《抱朴子·金丹》载：曾从左慈学道，受《太清丹经》三卷、《九鼎丹经》一卷、《金液丹经》一卷，后授弟子郑隐。于江西阁皂山修道，常服饵术，能用符，行诸奇术。道教尊为“葛仙翁”，又称“太极左仙公”。宋崇宁三年（1104）封为“冲应真人”。淳佑三年（1243）封“冲应孚佑真君”。在道教中其与张道陵、许逊、萨守坚共为四大天师。

108、问：葛洪是何时历？

答：葛洪是东晋道士（284—364 年），是道教理论家、医学家、炼丹术家。字稚川，号抱朴子。丹阳句容（今属江苏）人，葛玄从孙。少好神仙导养之法，从葛玄的弟子郑隐受炼丹术。著有《抱朴子》，内篇言“神仙方药、鬼怪变化、养生延年、禳邪却祸之事”；外篇言“人间得失，世事成败”。其思想基本上是以神仙养生为内，儒术应世为外。将道教的神仙信仰系统化、理论化，并和儒家的纲常名教结合起来，宣扬道教徒要以儒家的忠孝仁信为本，否则，虽勤于修习，也不能成仙，对道教的理论有一定发展。

109、问：三茅真君是何时历？

答：三茅真君，为汉代道成仙的大茅君，茅盈、茅固、茅衷三兄弟，是道教茅山派的祖师。《梁书·陶弘景传》载：“句容之句山，恒曰此山下是第八洞，名金坛华阳之天，周围一百五十余。昔汉有咸阳三茅君得道，来此掌山，故谓之茅山”。他们大约是汉景帝时（前 156—前 140 年）的人。南北朝时，民间则传说三兄弟俱成神仙。宋时，太宗、真宗封他们为“真应真君”、“妙应真君”和“神应真君”，统称“九天司命三茅应化真君”，后世称之为“三茅真君”。
110、问：陶弘景是何来历？

答：陶弘景是南朝齐梁时（456—536年）道士，是道教思想家、医学家。字通明，自号华阳隐居。丹阳秣陵（今南京）人。仕齐拜左卫殿中将军。入魏，隐居句曲山（茅山）。主张儒、释、道三教合流，对历算、地理、医药等都有研究。

111、问：寇谦之是何来历？

答：寇谦之是北魏时（365—448年）道士。字辅真，上谷昌平（今属北京市）人。早年学张鲁之道，经年无效。十八岁从成公兴入嵩山，修道七年。神瑞二年（415）托言太上老君授予“天师”之位，并赐以《云中音诵新科之诫》二十卷，令其“清整道教”；又授予导引，服气口诀。始光元年（424），由宰相崔浩之助，于魏都平城（今山西大同）建天师道场，称新天师道（后人称之为北天师道）。太武帝尝亲至道场受道，自称“太平真君”，改元为“太平真君元年”。此后道教在北魏受到各代皇帝的崇奉。

112、问：陆修静是何来历？

答：陆修静是南朝宋时（406—477年）道士，早期“道藏”的编辑者。字元德，吴兴东迁（今浙江吴兴东）人。笃好文籍，旁究象纬。早年弃家修道，好方外游。元嘉末（453）在建康（今南京）卖药，后去庐山修道。宋明帝泰始三年（467）奉命至建康，居崇虚馆广收道经，加以整理甄别，集经戒、方药、符图等一千二百二十八卷，分为三洞，奠定了“道藏”的初步基础。宋徽宗（1100—1125在位）尊信道教，封为“丹元真人”。

113、问：道教八仙是哪八位？

答：道教八仙，因元时人集八大仙人，作为“八仙庆寿”剧本，世俗乃有八仙名词，为汉钟离、吕洞宾、张果老、韩湘子、李铁拐、曹国舅、蓝采和、何仙姑等八仙是也。

114、问：汉钟离系何来历？

答：汉钟离系古仙人，姓钟离名权，字云房，即正阳帝君也。其事迹详於《正阳祖师传略》。

115、问：吕洞宾仙迹如何？

答：吕洞宾即孚佑帝君，姓吕名岩，字洞宾，号纯阳子。其事迹详於《纯阳祖师圣迹》。

116、问：张果老来历如何？

答：唐代人，姓张名果，隐居中条山。玄宗开元二十一年（733）屡遣使召之，问治道神仙事，语秘不传。欲以玉真公主嫁之，果笑，固不奉诏。擢银青光禄大夫，号“通玄先生”，恳辞还山，玄宗为之建栖霞观。《太平广记》卷三十载：果常乘一白驴，日行数万里，休则重叠之，其厚如纸，置于巾箱中，乘则以水噀之，还成驴矣。
答：韩湘子唐时人，姓韩名湘，吕洞宾度之学道成仙。《酉阳杂俎》载，为韩愈宗侄，性狂放，能奇术。湘欲度其叔愈，曾在初冬时数日内令牡丹花开数色，每朵又有诗一联，“云横秦岭家何在？雪拥蓝关马不前”之句。愈不悟，湘乃别去。后愈以谏迎佛骨，贬潮州，别家赴任，途经蓝关，值大雪，马惫于道。湘忽至，愈悟曰：“子言验矣！”然志于道，不欲随湘学仙。此为韩湘子度叔之事略也。

答：李铁拐也称“铁拐李”。姓李名玄，曾遇太上老君得道。一日赴李老君之约于华山，属其徒曰：“吾魂在此，倘游魂七日不返，方可化吾魄也”。徒以母急病迅归，六日即化之，李至七日归，失魄无依，乃附一饿殍之尸而起，蓬首垢面，坦腹跛足，并用水喷倚身的杖竹，变成铁杖，故名。

答：姓曹名景休，宋徐州人。据续文献通考云：“曹国舅宋曹太后之弟，因称国舅，学道山岩间，遇钟离权吕洞宾辈，引入仙班”。一日吕祖问曰：“何若邪？”对曰：“养道！”曰：“道何在？”曹指心。曰：“心何在？曹又指指。吕祖笑曰：天即道，道即心。”

答：蓝采和是唐时逸士也，常着破烂衫，夏则加絮，冬则卧雪，气出如蒸，时携篮唱踏踏歌於长安市，歌词多神仙意。其踏歌云：“踏踏歌，蓝采和，世界能几何？红颜一春树，流年一掷梭。古人混混去不返，今人纷纷来更多。朝骑鸾凤到碧落，暮见苍田生白波。长景明晖在空际，金银宫阙高嵯峨”。后得钟离祖师度引，于濠梁间酒楼，酒醉乘鹤仙去。

答：何仙姑名琼，为唐广东增城女子，住云母溪。年十三，随女伴入山采茶，俄失伴独行，迷归路。见东峰下一人，修髯绀目，冠高冠，衣六铢衣，盖即吕祖也。仙姑始仆仆亟拜之。吕祖与一桃曰：食此尽，他日当飞升，不尔只居地中也。仙姑仅食其半，祖指以归路。仙姑归，自谓只一日，不知已逾月矣，自是不饿，无漏。洞知人事休咎，后尸解去。此为何仙姑得吕祖之度而成道的事实也。

答：关圣帝君讳羽，字云长，本字长生，三国蜀汉大将，河东解县（今山西临猗西南）人。五月十三日生，长者美髯而丰厚，有胆力，好读春秋，秉性忠直。尊称为关公、关帝。与刘先主同张飞在桃园行结义，情若兄弟。宋徽宗崇宁元年（1102）封为“崇惠真君”，宣和五年（1123）封“义勇武安王”。明万历三十三年（1605）加封“三界伏魔
大帝神威远震天尊关圣帝君“。

123、问：东岳大帝是何神圣？

答：东岳大帝，或称“东岳天齐大帝”。道教所奉泰山神，是五岳之首，为五岳神之尊。中国古代封建帝王多以祭泰山为重要祀典。唐玄宗（712—756在位）封为“天齐王”；宋大中祥符元年（1008）封为“仁圣天齐王”；大中祥符四年（1011）封为“东岳天齐仁圣大帝”；元世祖至元二十八年（1291）封为“东岳天齐大生仁皇帝”。掌人世民贵贱高下长短之事，十八地狱六真簿籍，七十二司生死之期。

124、问：城隍爷是何神灵？

答：城隍爷为地方神灵也。周礼蜡祭八神之一（即水庸）而变化者，盖水为隍，庸为城，乃曰城隍。记载最早的是三国吴赤乌二年（239）所建芜湖城隍。唐以后郡县皆祭城隍，张说、韩愈、杜牧等皆有祭城隍文。宋以后祀遍全国，如苏卅祀春申君，杭卅祀文天祥，上海祀秦裕伯。率以有功于当地者为该地城隍。道教以城隍为“剪恶除凶，护国保邦”之神。称他能应人所请，旱时降雨，涝时放晴，以保谷丰民足。又以城隍为管领亡魂之神，当建醮“超度亡魂”，须发文书“知照”城隍（叫《城隍牒》），方能“拘解”亡魂到坛。

125、问：雷公是何神？

答：雷公是中国古代雷神。雷神起源很早。《山海经·海内东经》说：“雷泽中有雷神，龙身而人头，鼓其腹，在吴西”。最早的雷神呈兽形。后不断人格化，成为雷师或雷公，画成半人半兽形或鬼形。道教吸收了雷公为黄帝部下的说法，塑造了道教的雷神为“九天应元雷声普化天尊”，称他“主天之灾福，持物之权衡，掌物掌人，司生司杀”。并建立了雷神体系。

126、问：太岁君是何神明？

答：太岁君岁神也，道书以六十甲子，由天干地支循环，六十年为一周，每年由一位太岁轮值，能祛除邪魅，奖善罚恶，掌理人间祸福之神，为值年太岁，俗称为岁君也。

127、问：土地公与财神爷是为何神？

答：土地社神，俗称里社之神曰“土地”。公羊传注：“社神者土地之主也”。盖各地凡有里社必祀土地之神，称为“福德正神”，亦称为“土地公”。按俗以土地神之像，老而须发皆白，左手端一大元宝，右手执杖，以能招财与守财，因又称为财神爷，今凡庙宇亦皆祀之。
128、问：道教有哪些节日？

答：正月初一日天腊之辰
初三日郝真人圣诞孙真人圣诞
初五日孙祖清静真人诞
初九日玉皇上帝圣诞
十三日关圣帝君飞升
十五日上元天官圣诞
十九日长春邱真人圣诞
二月初一日勾陈神圣诞刘真人圣诞
初二日土地正神诞姜太公圣诞
初三日文昌梓潼帝君圣诞
初六日东华帝君圣诞
十三日葛真君圣诞
十五日太上老君圣诞
十六日天仙娘娘圣诞
十八日玉阳王真君圣诞
十九日慈航观音圣诞
二十五日玄天圣父明真帝诞
三月初一日谭祖长真真人诞
初三日玄天上帝圣诞 王母娘娘圣诞
初五日玄天上帝圣诞
初六日眼光娘娘圣诞
十五日财神赵公元帅圣诞
十六日三茅真君得道之辰中岳大帝圣诞
十八日王祖玉阳真人 后土娘娘圣诞
十九日太阳星君圣诞
二十日子孙娘娘圣诞
二十三日天后妈祖圣诞
二十六日鬼谷先师诞
二十八日东岳大帝圣诞
四月初一日长生谭真君成道之辰
初十日何仙姑圣诞
十四日吕祖纯阳祖师圣诞
十五日钟离帝君圣诞
十八日北极紫微大帝圣诞泰山圣母诞
华佗神医先师诞
二十日眼光圣母娘娘诞
二十八日神农先帝诞
五月初一日南极长生大帝圣诞
初五日地腊之辰 南方雷祖圣诞
十一日城隍爷圣诞
十三日关平帝君圣诞
十八日张天师圣诞
二十日 马祖丹阳真人圣诞
二十九日 紫青白祖师圣诞
六月初十日 刘海蟾帝君圣诞
十五日 王灵天君圣诞
十九日 慈航观音诞 扁鹊高真人诞
二十三日 火神圣诞
二十四日 南极大帝 中方雷祖圣诞 关圣帝君圣诞
二十六日 二郎真君圣诞 妙道真君之诞
七月初七日 道德腊之辰
十二日 西方雷祖圣诞
十五日 中元地官大帝圣诞
十八日 王母娘娘圣诞
十九日 值年太岁星君圣诞
二十日 刘祖长生真人圣诞
二十二日 马元帅圣诞
二十三日 南极紫微大帝圣诞
二十六日 二郎真君圣诞 妙道真君之诞
八月初一 日 许府真君
初三日 九天司命灶君诞 北斗下降之辰
初五日 北方雷祖圣诞
初八日 瑶池大会
初十日 北岳大帝
十五日 太阴星君诞 曹国舅祖师圣诞
二十七日 北斗下降之辰
九月初一 日 南斗星君下降
初一至初九 日 北斗九星下降
初九日 杜姥元君 九皇星君
重阳帝君 玄天上宫飞升
中坛元帅 丰都大帝圣诞
二十二日 增福财神诞
二十三日 萨翁真君圣诞
二十八日 显灵官马元帅圣诞
十月初一 日 民岁腊之辰 东皇大帝圣诞
初三日 三茅应化真君圣诞
初六日 天曹诸司五岳五帝圣诞
初十日 张果老圣诞
十五日 下元水官大帝圣诞
十八日 地母娘娘圣诞
十九日 长春邱真君飞升
二十日 虚靖天师诞
二十七日 北极紫微大帝圣诞
十一月初六日 西岳大帝圣诞
初九日 湘子韩祖圣诞
十一日太乙救苦天尊圣诞
二十三日南斗下降之辰
二十六日北方五道圣诞
十二月初八日侯王腊之辰
十六日福德正神之诞南岳大帝圣诞
二十日鲁班先师圣诞
二十一日天猷上帝圣诞
二十二日重阳祖师圣诞丹阳马真君成道
二十四日司命灶君上天朝玉帝奏人善恶
二十五日天神下降
二十九日清静孙真君成道
冬至元始天尊诞
夏至灵宝天尊诞