

道教教主

祖天師張道陵

小傳



道教三祖：黃帝、老子、張道陵

道教推尊黃帝為始祖，推崇《道德經》的作者—老子為太上道祖，以創立道教教團—五斗米道的張道陵(34-156)為教祖，並尊稱為「道教三祖」。

祖天師小傳

出生 張道陵(34-156)，原名陵，字輔漢，沛豐邑(今江蘇省豐縣)人，乃西漢留侯張良的八世孫。生於東漢光武帝建武十年甲午(西元34年)五月十八日。後世尊為「祖天師」。農曆五月十八日為祖天師聖誕。今日道士舉辦法會、醮典時需禮「師」與「聖」，「師」即祖天師，「聖」為翊聖玄天上帝。



受命 張道陵在江西龍虎山修道，三年丹成。他得到了祕書祕文，天帝命令他掌管山嶽，徵召萬靈。東漢順帝漢安元年(西元142年)於四川鶴鳴山修道，得太上老君傳授符籙、斬邪雌雄二劍、陽平治都功印等。太上老君命其為「天師」，在四川降妖除魔，區別人鬼。

立教 他開創教團，受其道者，出米五斗，而有「五斗米道」之稱。後世又稱「正一道」或「天師道」。設立二十四治，「治」有管理、有序、文明等意義，即二十四個教區組織，以對應一年的

二十四節氣，後來增為二十八治，以對應天上的二十八宿。

教化 張道陵立「祭酒」一職，管理民戶，有如地方官長。訂各種規定，命令百姓依事提供粟帛等物，作齋醮之準備，並提供商旅者義米、義舍，百姓遵守執行，無人敢欺竊。又教民立橋梁，修道路，置義井，視之為立功。如果有州縣官及人民生病，持文書來陳情，張道陵檢察其所犯罪過，一一條列，令病人設齋醮，布施懺悔，則病即愈。四川百姓自此畏罪遷善，盜賊不作，物無災疫，皆天師之教化。

成道 東漢桓帝永壽二年（西元 156 年），道陵功成道著。該年九月九日，太上老君授「正一真人」之號。張道陵以盟威都功等諸品祕籙、斬邪雌雄二劍、玉冊、玉印，授其長子張衡，並囑咐他傳承事宜後，白日昇天。

傳承 張道陵將祕籙、玉冊等授予張衡時說：「此文總統三五步罡正一之樞要，世世一子紹吾之位，非吾家宗親子孫不傳。」張天師一職自此代代血脈相傳，

張天師世家成為中國歷史上除孔子世家之外的另一傳承千年以上的世家。民國 38 年(1949) 國民政府遷台，第六十三代天師張恩溥隨之來台，道統轉移至台灣。天師血脈於台灣繼續傳承，至今傳至第六十五代天師張意將。

封號 歷代皇帝對張道陵屢有敕封。宋徽宗大觀二年（1108）進封「正一靜應真君」。宋理宗嘉熙三年（1239），冊封為「三天扶教輔元大法師正一靜應顯祐真君」。元成宗元貞元年（1295）加封為「正一冲玄神化靜應顯祐真君」。

道教封號為「正一冲玄神化靜應



顯佑真君 六合無窮高明大帝降魔護道天尊」

黑虎坐騎

相傳祖天師以虎為座騎，民間常見祖天師騎黑虎的畫像造型。

二大弟子

祖天師二大弟子：「左玄真人」王長與「右玄真人」趙昇。據《洞玄靈寶真靈位業圖》記載，兩人昇天後，擔任「三天都護」。

據言興起於宋朝的神霄派其「五雷法」得自於趙昇。傳說風火雷電雨均屬天師管轄，此說顯示雷法亦尊天師。

「嗣漢」二字之由來

「嗣」為繼續、承繼之意。「漢」指漢朝。因張道陵乃漢朝時人，故後人也稱祖天師稱為「漢天師」或「漢張天師」。

為了區分歷任的張天師，宋朝皇帝開始稱為「漢天師某某代孫」。元世祖則稱張可大為「三十五代嗣教漢天師」。明太祖即位後，封張正常為「正一教主嗣漢四十二代天師護國闡祖通誠崇道弘德大真人」，並出白金修建宅地，賜額為「嗣漢天師府」。從此，歷代天師以「嗣漢第某代天師」或「嗣漢天師第某代」稱之。

「正一」之教

祖天師所創之教，最初稱「五斗米道」，除了因當時新入教者須繳交五斗米的制度外，更深一層的意義是斗府崇拜。其教義說人的生死、元神的來源和歸宿均由「斗府」掌管。

斗府包含東、西、南、北、中「五斗」星宿。天上「五斗」掌管人之命，人間之「米」為活人之糧，「五斗米」顯示道教自始即為熱愛生命的宗教。「禮斗」法會的目的即是向斗府祈求元神光彩，此「拜斗」科儀乃源祖天師之教。

五斗米道傳天師之教，俗稱「天師道」，後世稱「正一道」。「正一」有多重意義：據《盟威經》言為「正以治邪，一以統萬」；又據《金鎖流珠引》唐代高道李淳風言「正一者，正心取道，更無二三，故名正一。」最基本的意義是「以正為一」，即修道者當學正法、修正道，以之為根本。

祖天師常見造型



持劍祖天師



三天扶教祖天師



持淨鉢祖天師



持笏(奏板)祖天師

祖天師寶誥

(詳細解說, 見「祖天師寶誥解說」)

本來南土 上泝(么义、)蜀都
 先獲黃帝九鼎之丹書
 後侍老君兩度於玉局
 千軸得修真之要
 一時成吐納之功
 法籙全成 受盟威品 而結璘訣
 正邪兩辨 奪福庭治 而化鹹泉
 德就大丹 道齊七政
 大悲大願 大聖大慈
 三天扶教 輔元體道 大法天師
 雷霆都省 泰玄上相 都天大法主
 正一沖元 神化靜應 顯佑真君
 六合無窮 高明大帝
 降魔護道天尊

2022/6/20

正一嗣漢張天師府道教總會
 第六十五代天師張意將



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The Founder of Taoism

Ancestral Celestial Master Chang Tao-Ling

Small Biography



Three Ancestors of Taoism: Yellow Emperor, Laozi, and Chang Tao-Ling

Taoism extols the Yellow Emperor Huangdi as The First Ancestor of Humankind, venerates the author of the *Tao Te Ching* (*Daode jing*) - Laozi as The Most High Ancestor of the Tao, and pays respect to the founder of the first Taoist group - Chang Tao-Ling as the Ancestral Celestial Master. Those three seminal figures are revered as the Three Ancestors of Taoism.

Ancestral Celestial Master

Small Biography

Birth Chang Tao-Ling (34-156 CE), courtesy name Fuhan, was born in Feng, in the kingdom of Pei (today's Feng County in Jiangsu province). He is believed to be a descendant of Zhang Liang, a skilled Chinese military strategist from the early Western Han dynasty. Chang Tao-Ling was born in the tenth year of the Jianwu era during the reign of the Guangwu emperor from the Eastern Han dynasty (34 CE). Years after



his death, he was revered as the Ancestral Celestial Master, the first in the hundreds of years-long lineage of Celestial Masters. Every eighteenth day of the fifth lunar month, we celebrate his birthday. Whenever Taoist priests are to call a religious assembly or perform a *jiao* ceremony, they must pay respects to The Teacher (the Ancestral Celestial Master) and The Sage (the Supreme Emperor of Mysterious Heaven, Xuantian Shangdi).

Destiny Chang Tao-Ling committed himself to a challenging self-cultivation practice on the Long-Hu Mountain in today's Jiangxi. He completed his training in three years and achieved a harmonious unity

with the Tao. Seeing his virtue, Heaven bestowed him with sacred writings and ordered him to take charge of the lofty mountains and govern the ten thousand spirits. In the Han'An era, during the reign of the Shun emperor (142 CE), he traveled to the southern lands of the Shu kingdom (today's Sichuan) to continue his spiritual training. Atop the Heming mountain, he was visited by the Most High Lord Lao, accompanied by a large retinue. This deity bestowed upon Chang the sacred register, the Yin-Yang swords that expel evil spirits, and the Seal of the Head of the Yangtai Region. The Most High Lord Lao referred to him as the "Celestial Master" and commanded him to differentiate humans from demons, subdue malicious spirits and exorcise evil.

Foundation Chang Tao-Ling initiated the Taoist religion by founding the first organized spiritual movement – The Way of Five Pecks of Rice. The name came from the "enrolment fee" - whoever wanted to become a community member was obliged to give five pecks of rice as an offering to the deities. After some time, the small spiritual movement grew into a rich religious tradition and was renamed The Way of Celestial Masters or Orthodox Unity *Zhengyi*. In the

beginning, the land governed by the Celestial Masters was divided into 24 regions. The character for "region" *zhi* also means "to govern with order and civility". Each of these 24 regions was connected with one of the Five Phases, one of the 24 periods of the year, and one of the 28 constellations of the zodiac.

Teachings The enlightened Master Chang performed the roles of libationer and governor, taking care of every aspect of people's public life. He set clear rules and encouraged his adherents to prepare the grain, cloth, and other things for the *yearly zhai-jiao celebration*. He also advised people to take sufficient care of the traveling merchants, providing them with food and housing. His followers abode by those rules and carry out their religious duties without a doubt. The community was filled with an atmosphere of friendly brotherhood. No one dared to steal or cheat. Master Chang taught people how to build roads and bridges and repair wells and cottages. All of this was a part of public service done for merits. If anyone in the county was sick, no matter if it was a county magistrate or common folk, if only they came with a special document in their hands and sincere intention in their hearts, Chang Tao-Ling was able to detect the nature of their sins, and list them one by one.

Afterward, he recommended the patient prepare the *zhai-jiao* ceremony, donate, and publicly repent for their sins. By doing so, their sickness could be elevated. Henceforth, the people of Shu, fearing punishment for their misbehavior, worked hard to amend what they did wrong. There was no more robbery, no more pestilence, all thanks to the teachings of the first Celestial Master.

Accomplishment In the second year of the Yongshou era, during the reign of Emperor Huan (156 CE), Chang Tao-Ling finally achieved accomplishment. That year, on the ninth day of the ninth lunar month, the Most High Lord Lao bestowed him with the title of The True Man of Orthodox Unity. Afterward, Chang Tao-Ling prepared the sacred Taoist scriptures, the Yin-Yang sword expelling the demons, the jade registry, and the jade seal and gave all these important artifacts symbolizing the power of the head of the 24 regions to his eldest son and successor, Chang Heng. After urging him to keep their rituals and customs alive, he ascended to Heaven.

Heritage Before his final departure, Chang Tao-Ling spoke to his son: “Those sacred texts conceal the secret of three-five ritual pace patterns pivotal for the whole Orthodox Unity

tradition. They must be transmitted from generation to generation, from father to son. You shall not reveal this wisdom to anyone outside our clan”. Since that day, the post of the Celestial Master Chang was passed within the Chang family from one generation to another. Chang Tao-Ling’s genealogical line, together with the bloodline stemming from Confucius, are the most extended existing family trees in the whole history of China. In the thirty-eight year of the Republic of China (1949 CE), the XLIII Celestial Master Chang En-Pu evacuated to Taiwan together with the republican government, marking a historical turning point in the lineage’s history. Since that day, the sacred tradition of Celestial Masters has been passed on among the Chang family members living in Taiwan. The current LXV Celestial Master, Chang Ei-Chang, received the sacred register in 2009.

Titles Throughout centuries, Chinese emperors conferred various titles to the Ancestral Celestial Master to honor his memory. Emperor Huizong from the Song dynasty in the second year of the Daguan era (1108 CE) referred to Chang Tao-Ling as The Orthodox Unity True Lord of Stillness and Responsiveness. In the third year of the Jiayi era (1239 CE), emperor Lizong developed the previous title to the Orthodox Unity True Lord of

Stillness and Responsiveness Who Became the Divine Manifestation of Blessings and Protection as The Great Master of Taoist Law who Supports The Three Heavens and Conforms to the Origin with his Teachings. The Mongol emperor Temür Öldžejtü from the Yuan dynasty in the first year of the Zhenyuan era (1295 CE) coined another title: Orthodox Unity True Lord of Stillness and Responsiveness Who Became the Divine Manifestation of Blessings and Protection and Deified Presence of the Mysterious and Powerful Origin. Chang Tao-Ling's complete official Taoist title is Orthodox Unity True Lord of Stillness and Responsiveness Who Became the Divine Manifestation of Blessings and Protection and The Deified Presence of the Mysterious and Powerful Origin Brilliant Great Emperor of the Endless Universe Heavenly Sovereign Who

Dispels Evil Spirits and Protects the Way.

Riding a Black Tiger

Chang Tao-Ling is generally portrayed with a ferocious countenance, brandishing a sword and riding a black tiger, dispelling evil and escorting the dead to their final destination.



Two Greatest Disciples

The two greatest disciples of the Ancestral Celestial Master are: The Left Mysterious Perfected Wang Chang, and The Right Mysterious Perfected Zhao Sheng. According to *The Complete Chart of the True Tablets of the Cavern of Sublimity of the Lingbao School*, those two men became The Protectors of Three Heavens after ascending to the Heavens.

The Five Thunder Rites of the School of the Divine Empyrean, established during the Song dynasty, came directly from Zhao Sheng. As legends say, natural forces like wind, fire, thunder, lightning, and rain are all controlled by the Celestial Master. No wonder the Thunder Rites used by various Taoist schools come from the Celestial Masters' repertoire.

“Descended from the Han”

The Chinese character *si* means “inherit,” “succeed,” or “descend,” and *han* indicates the Chinese Han dynasty. Because Chang Tao-Ling was born and lived during the reign of the emperors of the Eastern Han dynasty, his successors, aside from calling him the Ancestral Celestial Master, often referred to him as Han Celestial Master or Han Celestial Master Chang.

To differentiate between successive Celestial Masters in history, the emperors in the Song dynasty start to name them The Descendant of the N-Generation of the Han Celestial Master. The Kublai emperor from the Mongol Yuan dynasty called the contemporaneous Celestial Master Chang Ke-Da the Thirty-five Generation Celestial Master, Descended and Taught in The Tradition Stemming From The Han Celestial Master. Right after ascending to his post, Emperor Taizu from the Ming dynasty proclaimed Chang Cheng-Chang as the Presider Over the Teachings of Orthodox Unity, Forty-second Generation Celestial Master Descended from the Han, the Protector of the Nation And the Grand Perfected Who Transmits and Worships the Ancestral Way of Great Virtue. In the gesture of his support, the emperor sponsored the establishment of Celestial Masters compounds, later named The Organization of Celestial Masters Descended From The Han. From this time, the next generations of Celestial Masters were named The N-th Descendant of the Celestial Master from the Han or The N-th Han Descended Celestial Master.

The Teachings of Orthodox Unity

Although the religious movement created by the Ancestral Celestial Master initially received its name from the initial offerings every member gave to the deities, the term “five pecks of rice” has a more profound meaning - it symbolizes the worship of the Heavenly Dipper Departments. According to Celestial Masters’ religious creed, the humans’ destiny (life and death), humans’ origin and final resting place all point to the Dipper Departments. There are Five Dipper Constellations corresponding to five directions of the world: East, West, North, South, and Middle. In the beginning, the Way of Celestial Masters was known under the name The Way of Five Pecks of Rice *wudoumi dao*, because all new members were required to offer five pecks of rice as a sacrifice for the deities living in the five heavenly constellations, who watched over them and decided about their destiny. Rice was the most basic food that sustained peoples’ lives back then. This means that Taoism, grounded on the idea of “five pecks of rice” as an offering, is a religion that respects the value of life. That is why in its later development Taoism focused on longevity and healthcare practices and came up with many ways to protect life from various

Popular portrayals of Ancestral Celestial Master

evil forces and malicious spirits. The aim of one of the most critical Taoist liturgies - the *lidou* ceremony, is to offer prayers to the gods governing the Dipper Departments and ask for their protection over human's Original Spirit. That is why various ceremonies performed by Taoist schools as a type of "worship to the Dipper" are part of religious teaching created by the Ancestral Celestial Master.

Since the Way of Five Pecks of Rice encouraged a way of life architected by the Ancestral Celestial Master, it soon became famous as the Way of Celestial Masters. After some time, the movement became known under the name Orthodox Unity *Zhengyi*. The term *Zhengyi* can point to a variety of meanings. According to the *Scripture of Covenant*: "Zheng means punish evil, *yi* is the one that can govern all spiritual creatures". According to the *Guide to the Golden Lock and the Moving Pearls*, the Tang Taoist master Li Chun-Feng said: "Zhengyi means to receive the Way through the rectification of the self, as coming back to the unity of human and the Tao". The most basic idea expressed by the notion of *zhengyi* is to be faithful to the only orthodox way of the Taoist tradition. Any adept who wants to learn the correct methods and cultivate the right path should remember this.



Ancestral Celestial Master Holding a Sword



Ancestral Celestial Master Supporting Three
Heavens with His Open Hand



Ancestral Celestial Master Holding Alms
Bowl of Purity



Ancestral Celestial Master Holding Official's
Tablet

Treasured Proclamation from the Ancestral Celestial Master

It all started in the southern lands, in the capital of the Shu kingdom (today's Sichuan). The Master received the Yellow Emperor's Book on the Nine Cauldrons Elixir. Then he waited upon Lord Lao twice to be gifted with sacred scriptures and mysterious wisdom.

The writings bestowed by the deity helped the Master achieve the highest level of perfection. He came up with the "deep breathing" cultivation method called *tuna*.

He was bestowed with covenant registers filled with mysterious incantations summoning the lunar deities. With the power of knowing everyone's merits and demerits, Master Chang was set to establish Orthodox Unity and teach to save humanity.

Master Chang perfected his mind and body and achieved the highest virtue. His methods always align with the movement of the sun, moon, and five planets.

Filled with great compassion, he was determined to save all humankind. Bestowed with great wisdom, he was ready to bless and protect all living beings.

Having the support of the Three Celestial Deities, he embraced the Way and became one with the Tao. As The Great Master of the Taoist Law, he represents the will and command of Heaven.

He is called the Minister of the Mysterious Heaven and The Master of the Great Law of All Under Heaven. He is known as The Orthodox Unity True Lord of Stillness and Responsiveness Who Became the Divine Manifestation of Blessings and Protection and The Deified Presence of the Mysterious and Powerful Origin. We revere him as the Brilliant Great Emperor of the Endless Universe and Heavenly Sovereign Who Dispels Evil Spirits and Protects the Way.

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