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## Abstracts and Keywords of This Issue

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### **Analysis of the Maternal Cultural Spirit in Taoism through the Belief in Doumu**

**Zhan Shichuang**

**Abstract:** This paper explores the maternal cultural spirit embedded in Taoism through an analysis of the origin and development of the Doumu (Mother of the Dipper) belief. The study first traces the historical origins and theological evolution of Doumu worship, revealing how her divine image transformed from a celestial veneration of the Northern Dipper constellation into the sacred "Mother of All Stars." Second, it delves into the philosophical connection between Doumu belief and the concept of the Dao (Great Dao) in the *Daodejing*, demonstrating how Taoism sublimates maternal reverence into a cosmogonic framework. The paper then systematically interprets the core attributes of Taoist maternal spirituality—creativity, inclusivity, and redemptive power—and concludes by examining the cultural significance and practical implications of this spiritual tradition in contemporary society, offering ethical insights and spiritual nourishment for modern life.

**Key words:** Doumu belief; Cosmogonic Maternal Divinity; Dao (Great Dao)

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### **From the Perspective of Faith-based Perspective: An Exploration of the Past and Present of Chinese Taoist Doctrinal Studies**

**Wan Mingxu**

**Abstract:** Taoist doctrinal studies is a discipline that interprets its religious system from a faith-based perspective. It encompasses the interpretation of terminologies and systematic doctrinal theories. In the Eastern Han Dynasty, Taoist doctrinal studies was in its embryonic stage with *Laozi Xiang'er Zhu* (Laozi Xiang'er Commentary). In the initial period, influenced by the concept of "the integration of the Three Teachings," it adopted Buddhist doctrines, forming a cultural character of integrated terminologies in Taoist doctrines. During the Southern Dynasties, Taoism began to construct a doctrine-oriented terminological system and carried out doctrinal activities through forms such as annotations and exegeses. In the Northern Dynasties, *Wushang Miyao* (The Supreme Secret Essentials) formed the framework of the Taoist doctrinal system. In the Sui and Tang Dynasties, Taoist doctrinal studies matured due to systematic and comprehensive discussions of Taoist doctrinal literature and the Chongxuan (Twofold Mystery) ideological trend represented by Cheng Xuanying and Li Rong, showing a speculative power comparable to that of Buddhism. After the late Tang Dynasty, Taoist doctrinal studies suffered a long-term interruption

due to factors such as wars and the burning of scriptures. In modern times, Taoist doctrinal studies has been revived with the promotion of the Taoist religious community and the academic circle, forming an embryonic interaction between the "Taoist religious community + academic circle." However, problems such as the long-term absence of the Taoist religious community as the main body, the disconnection between faith experiences and theoretical interpretations, and the misinterpretation of the absorption of Buddhist terms as "plagiarism" still exist. In the future, the Taoist religious community needs to start from a faith-based perspective, construct an interactive mechanism for Taoist doctrinal studies, and respond to existing controversies by combining faith experiences and religious pluralism.

**Key words:** Taoist doctrinal studies; Taoism's faith-based standpoint; relations between Buddhism and Taoism; religious pluralism

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## **Daoist Cultivation Thought in Du Guangting's *Daode Zhenjing Guangsheng yi***

**Wang Hui**

**Abstract:** This study elucidates the distinctive features and theoretical contributions of Du Guangting's cultivation philosophy through three dimensions: his cosmological perspective, theory of cultivation stages, and cultivation methodologies. By systematically analyzing Du's synthesis of Tang-Dynasty Daoist thought—particularly his exegesis in the *Guangsheng yi*—this paper reveals how he advanced the doctrinal systematization of Daoist cultivation. His concept of "responsive non-action" (renwu wuwei 任物無爲) reinterprets cosmological harmony as a dynamic alignment with natural rhythms. The framework of "graded spiritual transformation" (cidi huaren 次第化人) establishes a hierarchical path from physiological discipline to transcendent realization. Meanwhile, his methodology of "physio-spiritual refinement" (lianxing xiuxin 煉形修心) integrates internal alchemy with ethical cultivation, reflecting a holistic approach to Daoist practice. This systematic reconstruction clarifies the developmental trajectory of Tang Daoist philosophy and provides new hermeneutic tools for contemporary studies of Daoist asceticism.

**Key words:** Du Guangting; *Daode Zhenjing Guangsheng yi* (Amplified Sacred Meanings of the *Daode jing*); responsive non-action (renwu wuwei); graded spiritual transformation (cidi huaren); physio-spiritual refinement (lianxing xiuxin)

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## **Good-evil and Tao-nature: Meng Anpai's view of causality in The of *Daojiao Yishu***

**Zhi Zhongle; Wan yong; Shi Xinru; Lu Liqing**

**Abstract:** *The Pivot of Daojiao Yishu (Taoist Doctrine)*, compiled by the Tang dynasty Qingxi Taoist Meng Anpai, stands as a seminal synthesis of northern and southern Taoist doctrinal traditions. This text innovatively integrates the indigenous Taoist concept of "karmic retribution across generations" (*chengfu*) with Buddhist karma theory in its exploration of good-evil causality. Through establishing a retribution framework centered on the Ten Virtues and Ten Evils, coupled with systematic criteria such as the Four Conditions of Karmic Formation (*siyuan chengye*), it elevates Taoist causality discourse to unprecedented philosophical sophistication. Regarding Tao-nature causality, the treatise elucidates how clarity and naturalness (*qingxu ziran*) define the ontological essence of Tao-nature. By synthesizing Han-Jin Daoist notions of "Tao-nature as spontaneous actualization" with the innovative proposition of ubiquity of Tao-nature (*daoxing bianzai*), Meng constructs a unique soteriological path grounded in Tao-nature theory.

**Key words:** *Daoist Yishu*; karmic retribution; Dao-nature; Meng Anpai; Daoism in the Tang Dynasty

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## On the Construction of the Relationship between Dao and Fa in the Qingwei Thunder Magic of the Song and Yuan Dynasties—Purpose and Essence of *Qingwei Dao Fa Shuniu*

Feng Haoyang; Hou Size

**Abstract:** Included in the first volume of the Taoist ritual compendium *Daofa Huiyuan*, *Qingwei Dao Fa Shuniu* is a foundational text of Qingwei Thunder Rituals, a Taoist sect that emerged during the Song and Yuan dynasties. It aims to elucidate the profound philosophical principles underlying Taoist rituals. This paper argues that *Qingwei Dao Fa Shuniu* is unified by the core principle of "Dao as the substance and ritual as the function", constructing a ritual system centered on internal cultivation as the foundation and external application for societal benefit. In its discourse on the "Dao," the text inherits traditional Taoist theories such as the ontology of Dao, the theory of Primordial Qi (炁), and Ganying theory (感应), while integrating mind-nature philosophy to provide a metaphysical grounding for Taoist practices, thereby elevating them beyond mere technicality. In its discussion of "ritual" (fa), the text distinguishes between rituals inherent in the Daozhong zhi fa (道中之法) and Fazhong zhi fa (法中之法), Taoist rituals and Shushu (术数), as well as Xiantian fa (先天法) and Houtian fa (后天法). It also addresses practical issues in ritual execution, such as Fufa (符法), Zhaojiang (召将), exorcism and Liandu (炼度). By critiquing the contemporaneous trend of prioritizing technique over philosophical depth, the text revitalizes traditional Taoist practices through innovative reinterpretation. As a microcosm of Song-Yuan Thunder Rituals, *Qingwei Dao Fa Shuniu* not only offers insight into the philosophical landscape of Taoism during this

period but also provides a framework for understanding the relationship between Dao (principle) and ritual (practice).

**Key words:** *Qingwei Dao Fa Shuniu*; Dao and ritual; Dao as substance, ritual as function; Qingwei Thunder Rituals

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## **Religious innovation of the Jin Dynasty aristocracy: Wei Huacun and the formation of the early Shangqing**

**Bai Wenhui**

**Abstract:** As the founder of the Shangqing Sect's religious system, Wei Huacun's religious practices and the social network of the aristocratic clans in the Jin Dynasty exhibit structural interdependence. His dual background as an aristocrat with cultural capital and a follower of the Celestial Master Daoism enabled him to inherit the teachings of Celestial Master Daoism while reconstructing doctrines with aristocratic thinking. He further relied on high-ranking aristocratic clans such as the Langya Wang family, Chenjun Xie family, and Danyang Xu family to facilitate the transformation of Daoism from a "ghostly path" to an elite "teaching of true people." The Shangqing Zunsi method advocated by Wei Huacun's lineage constructs an "inner landscape—body spirit" system, emphasizing the cultivation of essence, energy, and spirit within the human body. This forms his unique "reciting scriptures—preserving spirit—ascension" doctrinal practice system, marking the development of Daoism towards a more systematic and standardized direction through the aristocracy. Indeed, the formation of the Shangqing Sect is a material manifestation of the aristocracy's control over religious discourse. Centering on Wei Huacun's narrative technique of "bestowing the true teachings," it essentially maintains the sanctity of his sect through a family-secret transmission network, profoundly revealing the knowledge logic and sacredness construction of medieval Daoism within the context of aristocratic culture.

**Key words:** Jin Dynasty; aristocratic families; Wei Huacun; early Shangqing

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## **Core Values of Daoist Doctrines and Pathways for Contemporary Promotion**

**Lu Shengyao; Zhang Mingjing**

**Abstract:** Taoism, as China's indigenous religion, takes "Xian Dao Gui Sheng" (the pursuit of immortality values life highly), "Shang Shan Ruo Shui" (the supreme virtue is like water), and "Chang Sheng Jiu Shi" (longevity with clear perception) as its core value propositions, which respectively construct theoretical frameworks for social care, ethical practice, and transcendence of life. "Xian Dao Gui Sheng" emphasizes the unity of spiritual cultivation and benefiting the world; "Shang Shan Ruo Shui" has

developed into a unique ethics of dealing with the world; "Chang Sheng Jiu Shi" achieves life transcendence through the study of Neidan (internal alchemy). Facing the challenges of inheritance in modern times, the modern transformation of Taoist doctrines needs to be based on literature collation, integrate interdisciplinary approaches to explore the connotations of classics, and integrate these doctrines into actions such as ecological protection and public welfare charity through temple practices. In accordance with the spirit of relevant documents of the China Taoist Association, contemporary Taoism should establish a talent cultivation model that combines classical studies with practical skills, and expand its dissemination through digital means. At the same time, it should participate in dialogues among civilizations with concepts like "Tian Ren He Yi" (harmony between humanity and nature). On the premise of adhering to its traditional core, it should realize organic integration with contemporary society and set an example for the transformation of traditional culture.

**Key words:** Daoist doctrines; contemporary Daoism; Daoist localization in China

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## Social Responsibility and Contemporary Daoism's Adherence to the "Chinese Localization" Direction

Liu Xiongfeng

**Abstract:** From the perspective of human civilization history, religion can be regarded as one of the major knowledge and practice systems that have driven the evolution of human society. As an indigenous Chinese tradition, Daoism, through its religious praxis oriented toward ultimate goals of "venerating the Dao and valuing life" (*zundao guisheng*) and "perpetuating life and attaining transcendent vision" (*changsheng jiushi*), provides a culturally coherent response to existential questions of origin and destiny—the so-called "ultimate concerns"—thereby forming a distinctive Sinicized intellectual system. This system has historically contributed to social progress and development. The theorization and implementation of "Daoist social responsibility (DSR)" will further catalyze contemporary Chinese Daoism's proactive social engagement. Through the spiritual and practical power of its moral-ethical framework, Daoism is poised to collaborate with scientific-technological advancement in constructing a shared human destiny community, playing an indispensable role in pursuing collective development and prosperity. Consequently, fulfilling social responsibility constitutes the essential pathway for contemporary Chinese Daoism to maintain its Chinese localization orientation and achieve sustainable development.

**Keywords:** social responsibility; contemporary Daoism; adherence; "Chinese localization" direction

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## On the Triple Meanings of "Dao Follows Nature" and Its Modern Enlightenment

Song Chongdao

**Abstract:** "The Dao" is the core concept in Laozi's *Tao Te Ching*. "Dao follows nature" (Dao fa ziran), a phrase from the *Tao Te Ching*, stands as the central proposition of Laozi's philosophy. Over more than 2,000 years of interpretation, it has developed multiple connotations intersecting cosmology, ontology, and practical theory. This article explores three dimensions: "The Dao takes its model from nature," "The laws of the Dao are inherently natural," and "Following the spontaneity of nature." By integrating textual analysis, commentaries, and comparisons between Chinese and Western philosophy, it systematically dissects the uniqueness of the concept of "nature" (ziran) advocated by Daoism. This "nature" is neither a physical world external to the Dao nor a mechanistic objective law, but rather the inherent, self-transforming state of all things—"being as they are of themselves." By revealing the essence of the Dao's adherence to nature, the intrinsic naturalness of the Dao's laws, and the principle of "following spontaneity," this article examines theories of personal cultivation, political philosophy, and ecological ethics, striving to present the theoretical depth of this proposition as the cornerstone of the view of nature in Chinese philosophy.

**Key words:** "Dao Follows Nature"; righteous principles; concept of nature; modernity

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## **The Dual Rejection of the Dao Nature and New Interpretation of Xuqi Zhang Ying**

**Abstract:** The "theory of the Dao nature" in Esoteric Daoism, as the core of the innovation of the medieval Daoist paradigm of mind and nature, has broken through the rigid connection between the traditional "Dao as the metaphysical body" and "the Dao nature." Through the speculative path of "dual rejection and triple reversal," Esoteric Daoism has dissolved the reification of the Dao nature. Integrating Buddhist negative thinking with the Daoist tradition of "qi transformation and naturalness," it has proposed a universal potential theory of "the Dao nature as inherently pure." This potential is not a static metaphysical entity but is realized through the progressive practice of "restoring nature—overcoming attachment—spiritual enlightenment." This practice enables practitioners to break free from the fixation on physical forms and achieve the unity of mind and nature with the cosmic law, known as "the non-duality of ethereal qi." In this way, Daoism confronts the theoretical dilemma of physical immortality, shifting the path of transcendence from external cultivation to internal realization. It establishes the realm of "attaining the heavenly way through the human way," which not only continues the fundamental spirit of Daoist "naturalness and non-action" but also provides a new practical dimension for the relationship between heaven and humanity.

**Key words:** Esoteric Daoism; Theory of Dao as the metaphysical body; Theory of the Dao nature; Daoist mind and nature

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## **Attaining Chongxuan through double negation: Evolution of "sitting-in-forgetfulness" doctrine from Zhuangzi to Tang Chongxuan school and its religious purport**

**Zheng Hanxi**

**Abstract:** This paper aims to explore the doctrinal evolution and religious significance of the concept of "zuowang" (sitting in oblivion) within its interpretive trajectory from Zhuangzi to the Tang Dynasty. Zhuangzi's "sitting in forgetfulness" (zuowang) constructs a path of embodying the Dao that transcends physical form and cognition, an idea that provided the ideological gene for the Chongxuan (Double Mystery) school. In the Tang Dynasty, Cheng Xuanying absorbed Guo Xiang's "double negation" theory and Buddhist Madhyamaka thought to propose the "threefold negation through double abandonment" theory, employing triple negation to deconstruct attachments to existence/non-existence and language/images. He redefined oblivion as the essence of Double Mystery philosophy while imbuing his commentary on "sitting upright and forgetting" with Daoist cultivation implications. Sima Chengzhen further ritualized "zuowang" by systematically expounding a seven-stage cultivation method in his *Zuowang Lun* (Treatise on Sitting in Oblivion), returning to Daoist immortality practices and facilitating the transformation of Double Mystery studies from metaphysical speculation to religious praxis. The research demonstrates that the evolution of "zuowang" reveals the core value of Lao-Zhuang philosophy in constructing Daoist doctrines and the systematization of Daoist philosophy, while reflecting the developmental trend of Buddhist-Daoist syncretism, offering new perspectives for understanding the transformative development of Daoism.

**Key words:** sitting and forgetting (zuowang); Chongxuan learning; Zhuangzi; Cheng Xuanying; Sima Chengzhen

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## **From "Tao models itself after nature" to "Tao-nature is fundamentally pure": Foundations of Tang Chongxuan mind-nature theory in *Zhuangzi·Discourse on Seeing Things as Equal***

**Chang, Ying-Hsin**

**Abstract:** This study centers on *Zhuangzi·Qiwulun* (On the Equality of Things) to systematically elucidate its foundational role in shaping the Taoist mind-nature theory and cultivation systems of the Tang

Dynasty. By reconstructing the ontology of "Dao modeling itself after spontaneity" (道法自然) and advancing a three-dimensional deconstruction of the "equality of things" — encompassing the equality of self/other, right/wrong, and life/death — Zhuangzi dismantles subject-object dualism and cognitive limitations, proposing the meditative state of "mental tranquility and sitting in forgetfulness" (虚静坐忘). This framework provided the philosophical bedrock for Taoist mind-nature discourse. Cheng Xuanying pivotalized the concept of "authentic nature" (真性), religio-philosophically reinterpreting Zhuangzi's thought by asserting that "authentic nature constitutes the origin of life." Through the Twofold Mystery (重玄) methodology of "double negation of being and non-being" (双遣有无), he transformed the "equality of things" into a soteriological practice of "returning to spontaneity." Building upon this, Tang Dynasty Twofold Mystery thought catalyzed Taoism's paradigm shift from external alchemy to internal alchemy. Sima Chengzhen's *Treatise on Sitting in Forgetfulness* (坐忘论), with its emphasis on "withdrawing consciousness from phenomena," and the Zhong-Lü internal alchemy tradition's "dual cultivation of nature and life" (性命双修) both stemmed from this intellectual lineage. Concurrently, Taoism assimilated Buddhist and Confucian elements, forging an integrative system of "Taoist essence, Confucian function, and Buddhist methods" (道体儒用佛法), which not only facilitated profound interpenetration of Three Teachings' mind-nature theories but also furnished intellectual resources for Song-Ming Neo-Confucianism. This research reveals how Qiwulun, through Cheng Xuanying's Twofold Mystery hermeneutics, achieved trans-epochal synthesis across philosophical ontology, religious praxeology, and cultural syncretism. Its "perspective of equality-in-difference" and "methodology of double negation" continue to offer profound insights for contemporary ecological philosophy, civilizational dialogue, and spiritual transcendence.

**Key words:** *Qiwulun* (On the Equality of Things); Taoist mind-nature theory; authentic nature (真性); Twofold Mystery methodology (重玄); internal alchemy transformation

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## **Mysticism and revelation: Comparative study on truth-seeking approaches in Taoism and Christianity**

**Yan Zhonghu**

**Abstract:** Abstract: This article offers a comparative study of two paths in humanity's quest for ultimate truth—revelation and mystical experience. Christianity emphasizes divine revelation, whereas Daoism focuses on mystical experience, highlighting the individual's direct union with the Dao. The paper explores the mystical characteristics found in classics such as the *Daodejing* and *Zhuangzi*, as well as the esoteric practices of the Shangqing school and inner alchemy. It also points out the profound resonances between Daoism and Christianity in their methods of cultivation, ethical spirit, and cosmology. The author

argues that revelation and mysticism are not oppositional but complementary; Christianity and Daoism can enrich each other's spiritual pursuits, expanding the understanding of both Dao and God.

**Key words:** Revelation; Mysticism; *Daodejing*; *Bible*; Complementarity

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## Reflection on Hegel's Positioning of Taoism

Bao Lingzheng

**Abstract:** Hegel ranks the major religious types in world history according to the basic principle of development from directness and naturalness to conceptuality and spirituality. Based on this, he points out that the limitations of Chinese religions such as Taoism lie in the inadequacy of the spiritual concept, or contingency, finitude and externality within the framework of absolute power and the limited subject. The "Tao" is grasped as the conceptual "measure", and Taoist cultivation is regarded as an abstract and lonely self-contemplation. Hegel's system construction is restricted by a highly Euro-rationalist stance, making it difficult to recognize the non-substantial and non-conscious object attributes of the "Tao" in the context of Chinese culture, as well as its characteristics of embodiment, comprehension and vitalization. However, the metaphysical foundation of Hegel's philosophy of religion explores the unity between being and non-being of the thinking category at the level of substance, which potentially has the possibility of convergence with the understanding of the existence and non-existence in Taoist Chongxuan (the profound mystery) thought.

**Key words:** Hegel; Taoism; Tao; Philosophy of Religion; Chongxuan (the profound mystery) thought

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## Ontological inquiry into Chinese philosophy: Emphasizing the Appropriation of Being—A Review of Critique of *Daoist and Taoist Intellectual History: A Phenomenological-Theological Inquiry*

Cheng Yizhou; Yu Qun

**Abstract:** This article builds on *Critique of Taoism*, grounding itself in a paradigmatic reduction of its phenomenological theology to return to the originary domain of ontology. By founding and constructing the originary paradigm of "Being-Religion" based on the establishment of the fundamental manifestation of Being, it uses the understanding of the two existential attributes of Being—i.e., the right-wrong dichotomy, differentiation, and pure Being—as a mediator between Being and existence. On the basis of the "Being-Religion" paradigm, it enters the unilluminated existence of Being's fundamental manifestation to construct the research paradigm of "Existence-Religion-Teachings." Meanwhile, by emphasizing the two existential attributes of "right-wrong" and "existence," it obtains two sets of perspectives (paradigms) for existential construction and phenomenological theological investigation. With a complete paradigm, it

engages in the study of the "Taoism" rooted in "China" as expounded in *Critique of Taoism*, resolving the oppositional problem between "Laozi" and "Zhuangzi" from an ontological perspective. Through sorting out the existential construction of "China," it clarifies the essential form of Chinese philosophy's development—"the integration of Zhuangzi, Confucianism, and Taoism"—and through returning to and sorting out the existential construction of "China," it illustrates the essential unfolding of the inherent natural logic of "from Laozi to Zhuangzi."

**Key words:** History of Chinese philosophy; Being-Religion; Religious concepts; Laozi and Zhuangzi (Lao-Zhuang philosophy)

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## **The Path of Classical Interpretation and Taoist Inheritance—— An Overview of the Series of Study Sessions on *Daoist Yishu***

**Wang Kekai; Song Chongdao**

**Abstract:**The Series of Study Sessions on *Daojiao Yishu* (The Pivots of Taoist Doctrines), held from November 2024 to May 2025, was organized by the Working Group for the Translation and Annotation of *Daojiao Yishu*. Consisting of 8 online thematic sessions, the series focused on *Daojiao Yishu*, a seminal work authored by the early Tang Dynasty Taoist scholar Meng Anpai. The event fostered collaboration between academic and religious (Taoist) circles. Discussions centered on core doctrinal concepts such as "the meaning of Dao and De (Daode yi)," "the meaning of the Tao-body (Fashen yi)," and "the meaning of Cause and Effect (Yinguo yi)," alongside critical issues including textual variants and cross-religious intellectual exchange. Through meticulous close reading of the text, thematic presentations, and scholarly dialogue, the sessions yielded systematic research outcomes, significantly advancing the understanding of *Daojiao Yishu* and Taoist thought in the Tang Dynasty.

**Key words:** *Daojiao Yishu*; Taoist doctrines; classical interpretation; study of Taoist literature; Benji Jing;

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