
Abstracts and Keywords of This Issue

A Daoist Perspective on the Healthy Inheritance of Daoism: Insights from the Jingming School

Chen Yalan

Abstract: From an aesthetic perspective, this paper explores the beauty of Daoist doctrine and examines the traditional cultural value and contemporary social significance of the teachings of the Jingming School. This exploration represents both a critical issue for the healthy inheritance of Daoism and a manifestation of Daoism's responsibility to serve society. It aligns with the practical requirements of systematically advancing the sinicization of Daoism and thoroughly strengthening its internal governance, as well as Daoism's honorable mission to contribute to the building of the Chinese national community. Focusing on the recorded teachings of past masters of the Jingming School—such as its founding patriarch Xu Xun, its formal founder Liu Yu, and later masters like Huang Yuanji and Liu Yuanran—this paper elucidates their doctrines and contemporary relevance. It further discusses the historical mission and developmental pathways of the Jingming School within the strategic context of fostering a strong sense of the Chinese national community.

Keywords:Jingming School;doctrine;Daoism;Healthy inheritance

The Stages of Daoist Learning and Practice:Historical Logic and Future Prospects

Wang Chi

Abstract: Throughout the long history of Daoism, a system for progressively studying scriptures and practicing methods was gradually formed and established,based on the foundation of the “Three Caverns Canon”.This system is structured into the three graded levels of the “Small, Middle, and Greater Vehicles”, which naturally manifest as progressively advancing stages of logical development.Centering on these fundamental historical facts and using the doctrinal teachings of the Daoist Canon as its basis,this paper preliminarily reveals the intrinsic nature of Daoist learning and practice through an exposition of its diachronic evolution.Subsequently,following the continueing of this Daoist tradition, this paper looks at the issue of academic credential certification in Daoist colleges as an example,offering constructive prospects for the future development of the sequential structure for Daoist learning and practice.

Keywords: Daoism; Stages of Learning and Practice (Three Vehicles); Historical Logic; Academic Credential Framework

A Study on the Relationship between the Xuanyuan and the Emperor of Middle

Yang Dai Xiaoxi; Wu Xiaojie

Abstract: Although both the Xuanyuan Yellow Emperor and the Zhongyang Yellow Emperors can be referred to as “Yellow Emperor”, they are not always considered equivalent in every context. Under the framework of the “Lunar Ordinances” system and records of Huangdi being worshipped posthumously, the two can be interchangeable. However, considering the distinct divine attributes and differences in sacred status presented by the two Yellow Emperors in Daoist scriptures, the majority of Daoist classics do not consider them as equivalent.

Keywords: Xuanyuan Yellow Emperor; Central Yellow Emperor; Huangdi

Returning to Daoist Tradition and Constructing an Interdisciplinary Paradigm: A Tentative Discussion on the Interpretation of Modern Daoist Doctrines

Li Yongzheng

Abstract: This article focuses on the interpretive challenges and systematic reconstruction of modern Daoist doctrinal studies, offering an in-depth analysis of the hermeneutical dilemma of “internal-external division”: academia remains confined to textual research while neglecting the Daoist tradition of “mutual reference between scriptures and teachings”, whereas religious circles overemphasize ritual practices, resulting in a weak understanding of doctrinal principles. The author argues that the Daoist doctrinal system of the Three Caverns possesses a tripartite structure of “Dao—Scripture—Master”, whose internal logic transcends historical-textual criticism and should be holistically interpreted through internal narrative methods such as cross-referencing implicit texts and tracing terminological origins. In response to contemporary interpretive challenges, this article advocates breaking through sectarian positions and disciplinary barriers to construct an exegetical community of “scholars and Daoist practitioners”. Following the path of “guarding the scriptures while innovating”, it integrates textual criticism, semantic analysis, and practical guidance, while engaging with contemporary themes such as ecological civilization and the

community with a shared future for mankind. This approach aims to provide theoretical support and practical direction for the contemporary value of Daoist belief.

Keywords: Daoist doctrinal studies; Hermeneutics; contemporary Daoism; Daoist interpretation

The Tension Between Faith and Doctrine——A Case Study of the *Daojiao Yishu*

Liu Shixuan

Abstract: The doctrinal system of the *Daojiao Yishu* diverges from the traditional Daoist practice of achieving immortality through esoteric knowledge and ritual techniques. This divergence stems both from its metaphysical intellectual background and its theoretical attempt to reorganize Daoist doctrine. The divergence reveals the inherent tension between religious belief and doctrine—essentially the tension between faith-based and rational thinking, between the transcendence of religious faith and its goals, and the secular nature of religious entities. This tension manifests the mutual interplay between faith-based and rational thinking, as well as the dual nature of religion—both secular and transcendent. Moreover, from the perspective of lived religious practice, the gap between belief and doctrine does not impede the faithful from engaging in normal religious practices. This reveals the limitations of natural reason while demonstrating that faith is not merely a deficiency of natural reason. Rather, it functions as a fundamental mode of human thought and practice, playing an irreplaceable role in human life.

Keywords: Faith practice; Religious doctrine; *Daojiao Yishu*

A Brief Discussion on Pathways for Constructing a Contemporary Daoist Doctrinal System

Zhang Mizhen; Wang Tong

Abstract: The sinicization of Daoism is a profound manifestation of a theory of socialism with Chinese characteristics applied to religion. Its core mission lies in addressing the dual challenges of the modern transformation of an indigenous religion—it must both preserve the genetic code of Chinese culture and achieve adaptation to socialist society. As China's only indigenous religion, how Daoism upholds orthodoxy while innovating, and accelerates the construction of its doctrinal system, constitutes an important part of building a religious thought system with Chinese characteristics and is an urgent task for the sinicization of Daoism. Based on this, this paper explores the interpretation of Daoist classics and the

construction of theoretical systems, the restructuring of religious education curricula, and the development of dissemination systems, aiming to provide theoretical references for promoting the construction of a contemporary Daoist doctrinal system.

Keywords: Doctrinal system; Sinicization of Daoism; Social harmony; Pathway

Returning to the “Dao”: Constructing and Realizing the Sinicization of Daoism from the Perspective of Laozi’s Philosophy

Sun Kaiheng

Abstract: Since the Ming and Qing dynasties, the issue of “secularization” within Daoism has become increasingly pronounced. This poses a significant challenge to Daoism’s ability to maintain its sacredness and ensure its own continuity and development. As socialism with Chinese characteristics enters a new era, it has introduced new requirements for the “sinicization” of religions. Starting from the fundamental requirements of religious sinicization, this paper specifically analyzes and discusses the theoretical path and concrete implementation strategies for the sinicization of Daoism in the new era. It argues that the sinicization of Daoism should involve deeply exploring and identifying the profound connections between Laozi’s thought and the sinicization of Daoism within its doctrines. Furthermore, it should continuously construct a sinicized form of Daoism that meets the needs of social development in the new era and facilitates its healthy inheritance and development, focusing on specific aspects such as cultural traditions, Daoist precepts, Daoist classics, practice traditions, and cultural education.

Keywords: Laozi’s philosophy; Sinicization of Daoism; Theoretical and practical pathways of sinicization

A Brief Analysis of *Laozi Yuanyi* by Daoist priest Guo Qiansi in the Early Qing Dynasty

Tang Zhejia

Abstract: In the early Qing Dynasty, the Daoist priest Guo Qiansi compiled *Laozi Yuanyi* by revising *Laozi Yi*, a work by Jiao Hong, a later follower of Wang Yangming. At the same time, he also imitated Jiao’s “Bicheng” and further interpreted Laozi’s thought in the form of his own “Zhuibi”. On the one hand, Guo’s interpretation of the concepts in Laozi mainly focuses on “Daode” and “Wuwei”, especially from the three dimensions of “Wuwei”, thereby deepening Daoist understanding of Laozi’s “Wuwei”. On the other

hand, Guo continued Jiao Hong's interpretation of the Laozi with the theory of "Xining", thus elaborating on cultivation with renaturation as the core. Overall, this work is relatively brief, sticking to the position of explaining Laozi with Lao Zi's thoughts.

Keywords: Guo Jiansi; Laozi Yuanyi; Laozi yi; Wuwei; Renaturation

Re-examining the "Firewood and Fire Metaphor" in the Chapter "The Secret of Nourishing Life" of the *Zhuangzi*

Zou Ziling

Abstract: The "firewood and fire metaphor" in the chapter "The Secret of Nourishing Life" (*yangshengzhu* 養生主) has long been subject to widely divergent interpretations. Among the six major interpretative approaches in the history of Zhuangzi scholarship, the one construing "firewood" and "fire" in terms of "body" and "spirit" has been the most profoundly influential. Simultaneously, Buddhist "theories on the relationship between body and spirit" have exerted a deep influence on the interpretation of this passage. The Ming dynasty scholar Lu Xixing likened "firewood" and "fire" to the Buddhist concepts of the "Four Elements" and the "Primordial Spirit". Although this interpretative tradition facilitated the dissemination of Buddhism in China, it deviated from *Zhuangzi's* original ideas. The true meaning of the metaphor resides in the ontology of the "flow and transformation of *qi*". Through this metaphor, the *Zhuangzi* expresses a threefold meaning: it affirms the inevitability and finality of individual death; it thoroughly negates the existence of a substantialized soul; and it advocates a return to the natural transformation itself and acceptance of the Dao of nature (*tiandao* 天道). The phrase "the fire passes on" refers to the spontaneous operation of the power of *qi*-transformations pervading Heaven, earth and the myriad things, rather than an imperishable spiritual substance. The *Zhuangzi* situates individual life and death within the great transformation of the cosmos, thereby achieving, on spiritual level, a transcendence of the fear of death. This transcendence is cognitive rather than substantive, giving rise naturally to the practical philosophy of "being at peace with the times and following the flow".

Keywords: *Zhuangzi*; Firewood and fire metaphor; Body-spirit theory; Conception of life and death; Qi-transformation

"Three Worlds Are All Empty": An Analysis of the Chongxuan

View of Time in *Xuanzhu Lu*

Zhang Xiaohu

Abstract: As a temporal proposition borrowed from Buddhism, the three periods are empty plays a foundational role in the Chongxuan school by demonstrating and elucidating how the Celestial Venerable of the Primordial and all sentient beings attain the Chongxuan Dao. Through an analysis of the *Xuanzhu Lu*, semantic analysis shows that the “three periods” refer to the three temporal phases—past, present, and future—in which all phenomena manifest, while “empty” signifies the non-substantiality, nameable, and conditionally dependent nature of the Dao as ontological reality. Doctrinally, the “three periods are empty” implies that all consciousness and phenomena inherently possess the temporal phase structure of past, present, and future, while their ontological Dao lies in non-substantiality, nameable, and conditioned nature. Theoretically, the proposition “the three periods are empty” clearly evidences the ontological essence of the Chongxuan Dao and thoroughly establishes the ultimate possibility and reality of attaining it. This not only reveals the philosophical dimension of “comprehending the profound principles of the Dao” in Chongxuan Daoism but also opens up the religious dimension of “the technique of attaining the Dao and immortality”.

Keywords: “The three periods are empty”; *Xuanzhu Lu*; Non-knowing; Chongxuan Dao

Cheng Xuanying’s Chongxuan Interpretation of “Principle”

Song Jiaqing

Abstract: As a key figure in Tang Dynasty Chongxuan Daoism, Cheng Xuanying’s intellectual distinctiveness lies in his construction of a Chongxuan system by interpreting the “Dao” through the concept of “Principle” (理, *li*). Confronting the Wei-Jin Neo-Daoist debates on “Being and Non-being” and challenges posed by Buddhist thought, Cheng proposed that “the Dao is the sublime Principle of emptiness and flow”. Here, “emptiness” (虛, *xu*) denotes the formless yet substantively existent ontological characteristic of “Principle”, while “flow” (通, *tong*) describes its mode of functioning without obstruction. By juxtaposing “Principle” with “phenomena” (事, *shi*), Cheng endowed “Principle” with ontological significance. Furthermore, he identified “spontaneity” as the concrete connotation of “Principle” and the ultimate aim of Chongxuan. The “Principle of Spontaneity” embodies both the universality of “generating all things comprehensively” and the normativity of “rectifying the nature of all beings”. Cheng emphasized that only by “mentally realizing the Principle of Spontaneity” can one “exhaust the origin and

penetrate the limits, sublimely reaching the culmination of Chongxuan”. He also pointed out the predicament of “biased and obstructed individuals being unable to comprehend Principle.” Finally, Cheng Xuanying applied “principle” at the practical level of self-cultivation. Through the method of “discarding the two biases” and subsequently relinquishing “the remedy of a centered oneness”, one attains the ideal state of “exhausting Principle and fulfilling nature”. This approach facilitates the transition from ontology to mind-nature theory, laying the groundwork for the Inner Alchemy and mind-nature theory that flourished after the Tang and Song dynasties.

Keywords:Cheng Xuanying;Chongxuan studies;Principle(理);Principle as foundation(理本)

On Zhiyi’s Incorporation of Daoist Self-Cultivation Practices in *Tongmeng zhiguan*

Wan Mingxu

Abstract:*Tongmeng zhiguan*, as an introductory text to Zhiyi's Tiantai system of samatha-vipasyana, systematically incorporates multiple facets of Daoist self-cultivation practices. Through textual analysis and tracing the history of thought, this paper explores Zhiyi’s selective integration of techniques such as Daoist physical regulation, breathing and massage, the method of guarding the one, and *qi* cultivation practices. This incorporation stemmed not only from the practical need to address “meditation sickness” but was also deeply influenced by the intellectual trend of Buddhist-Daoist syncretism during the Northern and Southern Dynasties. More crucially, through his doctrinal classification system, Zhiyi positioned Daoist self-cultivation practices as expedient means belonging to the “Human and Heavenly Vehicles”. In *Tongmeng zhiguan*, while fully acknowledging the practical value of these nourishment techniques, Zhiyi also established their subordinate status through Buddhist adaption, reflecting his broader religious perspective.

Keywords:Zhiyi;*Tongmeng zhiguan*;Daoist Self-Cultivation Practices;Doctrinal Classification;Buddhist-Daoist Relations

The Mirror Image of the “Conversion of the Barbarians”: On the Strategic Use and Transformation of Daoist Intellectual Resources by Manichaeism and Nestorianism

Wang Shenyuan; Yu Qiushuang

Abstract: During the Tang Dynasty, Daoism, supported by the theory of Laozi's Conversion of the Barbarians and imperial patronage, established a powerful and influential cultural context. Against this backdrop, the foreign religions of Manichaeism and Nestorianism adopted distinctly different strategies of ideological adaptation to establish themselves in the mainland. Manichaeism employed a "narrative integration" approach, directly placing its founder, Mani, into the genealogy of "Laozi's Conversion of the Barbarians" by proclaiming him an incarnation of Laozi. This strategy was used to gain legitimate local identity and political asylum. In contrast, Nestorianism adopted a "conceptual borrowing" strategy. While adhering to the theological premise of Christ's uniqueness, it extensively used indigenous intellectual vocabulary from sources like Daoism to interpret its core doctrines, attempting to build a communicative bridge at the linguistic level. These two strategies, rooted in their respective doctrinal genetics, had profound impacts on their historical fates in China. The former, at the cost of sacrificing part of its doctrinal subjectivity, achieved deeper dissemination among the populace. The latter, while maintaining its theological purity, struggled to be deeply accepted by the local culture, and its development was constrained.

Keywords: Laozi's Conversion of the Barbarians; Manichaeism; Nestorianism; Daoism; religious accommodation

The Integration and Reconstruction of Confucian Thought in *Biyuan Tanjing*

Zhang Haoyu

Abstract: As a core scripture of Wang Changyue, the patriarch and revitalizer of the Longmen branch of Quanzhen Daoism during the Qing Dynasty, *Biyuan Tanjing* (碧苑坛经) embodies his system of spiritual cultivation that integrates the teachings of Daoism, Confucianism, and Buddhism. From the three dimensions of ontology, practical path, and ethical perspective, Wang Changyue constructed a Daoist cultivation theory that incorporates both Confucian ethical concerns and Daoist transcendental pursuits through the integration and reconstruction of Confucian thought. Wang Changyue centered his ontology on "Heavenly Mandate—True Nature—True Spirit", transforming Confucian principles such as "self-cultivation and family regulation" and "filial piety, fraternal duty, loyalty, and trustworthiness" into practical guidelines for Daoist practice. Through the religious interpretation of the "three bonds and five relationships", he strengthened the social educational function of Daoism. This ideological fusion not only subsumed Confucian thought within Daoist doctrine, deepening the doctrinal core of "true practice and true

action” in Quanzhen Daoism, but also provided a typical example of the syncretism of the three teachings (Daoism, Confucianism, and Buddhism) during the Ming and Qing dynasties.

Keywords: *Biyuan Tanjing*; Wang Changyue; Confucian thought; Quanzhen Daoism; Integration of the three teachings

Breathing with the Xuanji Dipper, Returning to the Truth with the Pole Star: A Study on the Dandao Internalization of the Big Dipper Constellation in the *Diagram of Wan Shu Yi Ben*.

Liu Dan

Abstract: This paper focuses on the Wanshu Yiben Tu, as recorded in Yu Yan’s Zhouyi Cantongqi Fahui and Yiwai Biezhuan, centering on its first layer, the “Big Dipper Star Configuration”. It systematically elucidates how the Xuanji Dipper, originally an astronomical pivot, is internalized as a key point for breath regulation in Dandao practice. The study begins by analyzing the astral structure and calendrical rhythms of the Dipper, establishing its cosmological foundation based on “observing the way of heaven”. It then reveals how Yu Yan, through the framework of “heart-Dipper isomorphism”, transformed the Dipper’s rotational mechanism into a regulatory model of “true intention–true breath”, constructing a cultivation system in which the “celestial pivot within the body” is deeply integrated with “expansion and contraction of breath”. Furthermore, the paper explores the precise correspondence between “the Dipper’s handle pointing to the celestial markers” and the “progression and regression of fire times”, clarifying the “single-breath completing a cosmic cycle” as the core path to “stealing the Celestial Pivot for achieve the Primordial Origin”. Ultimately, it argues that the ultimate purpose of “celestial pivot breathing” lies in transcending astral symbolism, returning to Taiji as the Ultimate Reality through silent illumination within the “center of the circle”, thereby realizing the Dandao cosmological transition from “modeling oneself upon Heaven and taking Earth as the pattern.” to “the body-mind as universe itself”.

Keywords: Zhouyi Cantongqi; *Diagram of Wan Shu Yi Ben*; Xuanji Dipper; Breath Regulation; True Intent

The Korean Literatus Yu Mong’in’s Reception of Daoist Culture

Wang Yajing; Li Han

Abstract: The Korean literatus Yu Mong’in’s engagement with Daoist culture was the result of both

the specific historical climate and his personal experiences. Both his personal conduct and his story collection *Ōu yadam* were highly controversial during the Joseon Dynasty. Furthermore, his poetry and prose are permeated with Daoist ideas of immortals and transcendence. Utilizing Daoist imagery of immortals, he created numerous works closely linked to classical Chinese poetry, such as his *Nineteen Old Poems in Imitation* and poems *In Imitation of Li Bai*. His story *Record of a Strange Encounter at Mount Pongak* further integrates Daoist transcendent thought with natural imagery, expressing the secluded coolness and peculiar delights of his retreat in a mountain temple. Yu Mong'in's arrogant and talented personal disposition, coupled with his assimilation of Daoist culture, also caused his literary creations to exhibit an uninhibited, unrestrained, peculiar, and bold aesthetic style. Additionally, Yu Mong'in engaged with Buddhist and Daoist practitioners, showed interest in Daoist longevity and nourishing-life techniques, visited Daoist sacred mountains, and appreciated Daoist art. These practical activities further deepened his understanding of Daoist culture.

Keywords: Yu Mong'in; Daoist ideas of immortals and transcendence; Literary composition; Daoist practices

Health-Preservation Thought in Ge Hong's Inner Chapters of the *Baopuzi* and Its Contemporary Value

He Jiefeng

Abstract: Ge Hong, a Daoist scholar and herbalist of the Eastern Jin Dynasty, constructed a system of thought on preserving one's health in the Inner Chapters of the *Baopuzi*, with the ultimate goal of prolonging life and immortality. This system centers on the ingestion of golden elixirs, positing that they can confer immortality by "borrowing external substances to solidify oneself." It also emphasizes internal cultivation for nurturing the spirit, proposing the unity of body and spirit, valuing the body and preserving the spirit, and advocating internal practices such as breath circulation and guiding and pulling, while stressing adherence to the life principle of "following natural spontaneity". Furthermore, it integrates Confucian ethics into Daoist practice, advocating "assisting the body with virtue" and viewing the accumulation of good deeds and merits as a prerequisite for seeking immortality. This article outlines the connotations and characteristics of the nourishing life thought in the *Baopuzi*'s Inner Chapters, arguing that it can expand and reshape contemporary understanding in life sciences, bioethics, and concepts of health. Moreover, it provides reference for the construction of socialist spiritual civilization and a harmonious society, demonstrating

significant contemporary value.

Keywords: Ge Hong; *Baopuzi* (Inner Chapters); Nourishing Life Thought

Securing Peace Through Bribing the Gods: An Analysis of the Concept of “Bribing the Netherworld” in the *Records of the Money God*

Li Xiaolong

Abstract: *Records of the Money God* is a specialized work compiled by the late-Ming loyalist Li Shixiong, gathering knowledge and cultural materials about currency throughout history. The pre-Ming miscellaneous writings, notes, and tales of the strange cited within it contain rich and profound religious elements and connotations. The work includes a specific section on “Bribing the Netherworld”, which depicts stories of interactions between the living and officials of the underworld. Phenomena such as journeying to the netherworld, bribing netherworld officials, and fraud in the underworld courts are variously presented. Under the money-worshipping fetishism that places currency above all else, morality and faith are no longer the primary basis for judging life, death, fortune, or misfortune. Behind these illusory and bizarre phenomena lies both a reflection of the ancient imagination and understanding of the religious world and an expression of people’s condemnation and sense of helplessness towards the chaotic realities of their time.

Keywords: *Records of the Money God*; Bribing the Netherworld; Li Shixiong

From Practice to Theory: The Intellectual Breakthrough and the Making of Six Dynasties Daoism’s Doctrinal System—the—Reflections on Gao Xingfu’s *Study of Song Wenming’s Daoist Doctrinal Learning*

Wang Yuequan

Abstract: This article centers on Gao Xingfu’s work *Study of Song Wenming’s Daoist Doctrinal Studies*, exploring how Daoism during the Six Dynasties period achieved an intellectual breakthrough and transitioned from practical techniques to a structured doctrinal system. Utilizing newly discovered Dunhuang manuscripts as a key, the book systematically reconstructs records scattered throughout the *Daoist Canon*. It reveals how the Southern Dynasties Daoist master Song Wenming, with his “Theory of Dao-Nature” at the

core,integrated elements of Neo-Daoism and Buddhist thought within the scriptural framework of the “Three Caverns and Four Supplements”.The research not only restores the profile of a forgotten master of Daoist doctrine but also reveals the logic behind the transition from “practice to theory” in Six Dynasties Daoism. In doing so,it illuminates Daoism theoretical ascent and provides crucial scholarly support for understanding the peak of medieval Daoist thought.

Keywords:Daoist doctrinal system;Song Wenming;transition from practice to theory;Six Dynasties Daoism;Theory of Dao-Nature