

An Introduction of the Taoist Association of Celestial Master Chang LXV

1. Historical heritage

From among all the religions of the Chinese peoples, Taoism is the only ethnic religion which originates in Chinese culture and together with Confucianism and Buddhism has been termed The Three Teachings. Nearly two thousand years ago Chang Taoling (34-156) from the first generation established The Tao (or Dao) of the Celestial Masters (*tianshi dao*) in Sichuan, and is venerated as the ancestor of the Celestial Masters. A system of instructing into the Talismans and Sacred Registers (*fu* and *lu*) was started, which is known as the Zhengyi Tao (*zhengyi pai*) belonging to the Talismans and Sacred Registers School (*fulu pai*). Celestial master IV Chang Sheng moved to Mount Longhu in Jiangxi, which was thereafter venerated as the birthplace of Zhengyi Tao and it was there that generations of Celestial Masters succeeded each other. The Ming Dynasty (1368-1644) Emperor Taizu (r. 1368-98) bestowed on them the honor of “managing the matters of Taoism in the whole empire”, as a result of which the Celestial Masters were equal to the Confucians, becoming the two greatest intellectual legacies of transmitting tradition in China.

The leader of the Celestial Masters of every generation uses talismans to protect the empire and to benefit the world. All adepts are given responsibilities according to the sacred registers and the wisest ones in the practice of Tao are revered by the emperor. For example, Celestial Master XXX, Chang Jixian (1092-1126), established Tianxin Zhengfa to protect the empire from harm. Celestial Master XLIII Chang Yuchu (1359-1410) edited the aggregate scriptures of Taoism into the Taoist Canon, *Daozang*. Eminent personalities from the past also had a yearning for Taoist immortals. For example, the calligrapher Wang Xizhi and the poet Li Bo all received Sacred Registers (*lu*), with their superb artistic quality creating a new aesthetic dimension.

Celestial Master LXII Chang Yuanxu (1862-1924) was born in times of chaos and predicted that there would be turmoil. In the face of crisis the Grand Sacred Judges from Mt. Longhu were secretly ordered to escort Chang Hsinchun, the fifth son of Celestial Master LXII, to Taiwan. After the Civil War Celestial Master LXIII Chang Enpu (1904-1969) left mainland China coming to Taiwan, establishing the first Taoist Association of Taiwan. Later, Chang Yuanxian (1931-2008) succeeded him as Celestial Master LXIV, continuing to uphold the tradition of the Tao of the Celestial Masters.

Being well educated, Chang Hsinchun was proficient in the Tao of the Celestial Masters, and was officially documented as “the progeny of the Celestial Masters” during the Japanese occupation. The political upheaval after 1949 made him determined to cultivate his grandson,

Chang Ei-Chang, into inheriting the tradition of the Celestial Masters, taking him to Mount Douliu right from a tender age, and transmitted to him the knowledge of the talismans and the eight trigrams (*bagua*) from the *Classic of Changes (Yijing)*, as well as the art of *fengshui*. Later on, Chang Ei-Chang received standard education, graduated from university and after working for some time, he went abroad to study in Kyoto University in Japan and Manchester University in England, which broadened his horizons. Coming back to Taiwan, he immersed himself in work and frequented Mount Qingcheng, Mount Longhu, taking recourse in the Celestial Masters genealogical and religious lineage there. After the death of Celestial Master LXIV Chang Yuanxian the heritage genealogy remains unclear. At that time the Tao of the Celestial Masters lacked a leader, so in 2009 Chang Ei-Chang conformed to the will of heaven and decided to continue the tradition officially assuming the post of Celestial Master LXV.

2. Transmitting the ancient practices

After Chang Ei-Chang assumed the post, he swore to transmit the rightful ways of Taoism, inheriting the secrets of the teaching passed down by the ancestors; he also determined to carry forward with the tradition in the spirit of modernity so that Taoism can adapt to the contemporary world. First, attention was to be paid to the modern education of the Taoist adepts, and in addition to the Taipei headquarters, another educational center was established in the specifically chosen Fenyuan Township in Changhua County, enhancing greatly the Taoist quality of Taoists and Taoist adepts. This land of bliss is situated in central Taiwan, accessible equally conveniently from both north and south, where the space specifics combine ancient and modern into one. In 2014 a sacred statue of the Patriarch of the Celestial Masters facing the west, the direction of Mt. Longhu, was enshrined, proving that the ancestors from Mt. Longhu will be remembered.

According to the ancient system of transmitting the teaching through conferring sacred registers, practitioners of Taoism and Taoists are able to become ordained Taoist priests and to convert to Taoism in the Education Center. A contemporary interpretation of its doctrine is also considered in order to facilitate the practicing of religion in the contemporary society. Apart from the cultural knowledge of Taoist scholarship, the training is also in the spirit of modern times and includes elements of exercises to nurture the body and soul, religious rituals, numerology from the *Classic of Changes* and Zhengyi methods using the talismans, allowing for society to become familiar with the rightful ways of the Celestial Masters.

The Taoist Association of Celestial Master Chang LXV adheres to the Taoist spirit of charity and has established a disaster relief system; around one thousand poor citizens are subsidized for funerals every year. These efforts received the recognition of the Ministry of the Interior of Taiwan in 2012. It further brings its religious ideals to practice and contributes to the humanitarian relief process, for example during the typhoon on August 8th, 2009 in the south

of Taiwan and March 11th, 2011 earthquake in Japan, at which the Association led its followers to engage in rescue activities. It also encouraged them donating to assist the stricken areas, believing that disaster knows no boundaries, and therefore rescue knows no boundaries either.

The Talismans and Sacred Registers School has been known for its rituals and engages in Retreat and Offering rituals for individuals and the public. It aims at a stable world environment, benefiting both this and the other world. Chang Ei-Chang exercised his duties as the two previous Celestial Masters in Taiwan did before him, inaugurating a ceremony by burning the first incense, offering the deities a sacred notice with details of the ceremony and supervising the process, as a result of which the implementation of the rituals was successful and peace and calmness prevailed, making the right ways of the Celestial Masters become permeated in society.

The Celestial Masters in the past were the imperial spiritual masters and advisors, whose sacred duties are transmitted even to the present day when it is necessary to pray for the well-being of the country. Chang Ei-Chang was invited to participate in the 2009 World Games in Kaohsiung in a praying ceremony; in 2013 during the Taiwan Lantern Festival he was invited to preside over the Lantern (Spring) praying ceremony, during which an altar of the Ultimate Supreme Deity (*xuhuang tan*) was set up complying with the ancient practices, the Celestial Master ascended on the platform to offer the sacred notice of the ceremony, praying to the deities to bestow bliss and happiness. As a result, that year was prosperous and peaceful, and no disasters such as typhoons occurred in Taiwan.

3. Creating new trends

One of the contemporary functions of Celestial Master LXV is to place Taoism in the 21st century, enabling it to conform to the trends and to change, transforming it into a modern ethnic religion with new features. Its spirit respects Laozi's *Dadejing* and observes the principle of non-action of "the law of the Tao is its being what it is", emphasizes the idea of "not striving", believes that "the highest excellence is like water" and follows its example of the virtue of being gentle, of benefiting the myriad things without fighting them. Taoism is a religion which respects peace and is rooted in the principle of "being affable but not adulatory". On the one hand, it insists on its own unique doctrine; on the other hand, it communicates and co-exists harmoniously with other world religions, contributing to the peace and happiness in the world.

Chang Ei-Chang has studied abroad, and firmly believes that Taoism possesses universal values, and is active in academic conferences at home and abroad. He also participates in other international activities and sponsors Taoist culture. In 2012 and 2013 he took part in Taoist Day Worldwide Celebration, bringing Taoism to international levels; in 2013 he

sponsored the exhibition of Taoist cultural relics in the Museum of World Religions, and was invited to draw talismans on the spot, to give a keynote speech, promoting the relationship between the essence of the talismans of the Celestial Masters and modern life.

Taoism is rooted in the philosophy of the Taoist thinkers for whom man, heaven and earth have different functions with equal importance. Humankind must realize the symbiosis with nature, and only then is it possible to have a sustainable living environment. Right from the past Taoist abbeys were built in accordance with the specifics of the land, using the blessed spots created by forest grottoes, not destroying the geological system of the earth or cutting off its *qi*. This principle results in the co-existence of man and nature. The natural ecology expounded in the 20th century corresponds to the Taoist religious beliefs. In cases of something being constructed, it will usually organize a ritual of thanking the land, expressing repentance and offering an apology for the destruction of its order, using the occasion to remind people of the need of harmonious co-existence with the natural environment.

Although the Tao of the Celestial Masters was established almost two thousand years ago, it is still guided by the principle expounded in the *Classic of Changes* of the complementarity between *yin* and *yang*, believing that the combination of *yin* and *yang* creates the *taiji*, the Great Ultimate. Therefore, both men and women can practice cultivation with no differences in achieving the way and becoming immortals. This concept echoes some contemporary issues of equality between genders and the importance of equality, which is the philosophical level of the view of gender equality.

The mission and goals of the Taoist Association of Celestial Masters LXV in contemporary society is to lead traditional Taoism towards a further creative transformation, an ethnic religion with a modern spirit, which can be spread both among the Chinese people and the international community. It makes constant efforts for the bliss and tranquility of humankind and prays for world peace and happiness.

正一嗣漢張天師府簡介

一、歷史傳承

在中華民族諸宗教中，道教為唯一源起於中華文化的民族宗教，與儒家、佛教號稱三教。近兩千年前第一代張道陵（34-156）在四川創立天師道，被尊稱為祖天師，開始傳授符籙建立制度，即為正一派，屬於符籙派。至第四代張盛移居江西龍虎山，從此被奉為正一祖庭，歷代天師均在此世代相襲，明太祖曾賜予「掌天下道教事」的殊榮，故天師世家與孔子世家並稱，成為中國的兩大傳承世家。

歷代張天師即以符法護國救世，按照籙職規範信徒，其中道法高明者均為帝王所尊崇，如三十代天師張繼先（1092-1126）建立天心正法，為國除害；四十三代天師張宇初（1359-1410）編修道教一切經為《道藏》。而歷代名士也嚮往道教神仙，如書法家王羲之、詩人李白等，均曾受籙，其高超的藝術成就創造了美的境界。

近代六十二代天師張元旭（1862-1924）生逢亂世，預知天下將有變亂，天師一脈也將出現危機，乃秘令天師府大法官護送第五子張新君到臺灣。國共內戰之後，六十三代天師張恩溥（1904-1969）離開大陸輾轉來臺，先後成立道教會，設置嗣漢天師府駐臺辦事處。其後張源先（1931-2008）繼任六十四代天師之職，持續弘揚天師道法。

張新君歷經諸法官的教養，精熟天師道法，日本統治期間確認為「天師之子」。1949 年以後政治劇變，決心栽培孫子（張意將）傳承天師法脈，自幼即將其攜入斗六山中，傳授符法及易經八卦、地理風水諸術，以備將來之需。直到張意將年紀稍長，才接受現代教育，大學畢業、工作後，遠赴日本京都大學、英國曼徹斯特大學留學，這種國外留學經驗使他具備國際視野。歸國後既投入工作，也積極尋訪青城山、龍虎山，追索其天師血脈與法脈。六十四代天師張源先仙逝後，傳承譜系不明，乃決定於 2009 年正式襲職以符天意，使龍虎山天師道法得以傳續不絕。

二、傳承古制

張意將襲職以後誓弘道教正法，既承續祖庭所傳的功法秘訣，也決心採取現代精神加以弘揚，期使道教適應新世紀的世界潮流，首先注重道教徒的現代教育，除了臺北本府，特選彰化芬園設立教育總部，裨充實道士及信徒的道教素質。此一福地位於臺灣中部南北稱便，空間營造則融古制與現代於一，2014 年恭奉祖天師聖像，其風水座東朝西，以示不忘龍虎山祖庭。

自成立總部以來，即依照天師府古制授籙傳宗，使道教從業者及奉道之士得以奏

職、皈依。在教義上即酌加現代詮釋，方便現代社會的宗教實踐。這種訓練除了道教學術的文化知識，既有調養身心的傳統功法，也有科儀演法、易經術數及正一符法等，期使社會能夠認識天師正法。

張天師府秉承道家的慈善精神，建立急難救助機制，每年補助近千名清寒民眾喪葬諸事，2012 年曾受台灣內政部的表揚；並踐行人道救助志業，例如台灣南部發生 88 風災、日本 311 地震，天師都親率信眾投入救難，並勸募捐助災區，即認為災難無國界，救助亦無國界。

符籙派夙以科教見長，既為私人亦為公家從事齋醮，目的即是安定境宇，冥陽兩利。張意將天師亦如在臺前兩代天師行使其職，應邀前往開香、上表及監壇，故法事順利，人天俱安，使天師正法深入社會基層。

歷代天師作為帝師，例需為國祈福安鎮天下，迄今仍傳承此一神聖職責。張意將天師受邀參加 2009 年高雄世界運動會祈福法會；2013 年台灣燈會被聘請主持上元祈福法會，即遵循古制搭結虛皇壇，天師登臺上表，祈祝天官降賜福祥，故當年風調雨順，未曾發生颱風襲臺諸事。

三、創新潮流

六十五天師的當代職能，即重新為道教在二十一世紀定位，使其順應潮流與時俱變，轉型為現代化的新民族宗教。其精神境界遵循老子《道德經》，崇尚「道法自然」的無為，強調「不爭」思想，認為「上善若水」，效法其柔和之德，利萬物而不與之爭。故道教為崇尚和平的宗教，基於「和而不同」的原則，既堅持本身獨有的教義，也與世界各宗教交流、和諧相處，為人類創造世界的和平安樂。張天師遊學各國，深信道教文化具有普世性的價值，既積極參與國內外的學術討論、國際活動，也贊助道教文化的展演。在 2012、13 連續兩年參與「國際道教節世界慶典」，共同將道教國際化；又在 2013 年贊助「世界宗教博物館」舉行道教文物展，應邀現場書符並受邀專題演講，宣揚天師符法的精義與現代生活的關係。

道教基於道家哲學，認為人與天、地三才位育，人類應體認與大自然的共生之理，才能使生存環境永續。自古營造道觀均能因地制宜，利用山林洞穴形成洞天福地，而不破壞地脈斬斷地氣，使人的棲居所在與自然共存。二十世紀所闡揚的自然生態，契合道教的宗教信念，如面對營建都會舉行謝土儀式，對於土地秩序的破壞表達懺悔謝罪，即借此提醒人需與自然環境和諧相處。

天師道雖然成立於近兩千年前，卻依據《易經》的陰陽互補原理，認為一陰一陽合成太極。故男女均可修煉，成仙之道並無差別，這種精神實可呼應當代議題，

性別平等，同等並重，此為哲理層次的兩性平等觀。

張天師府的當代使命及目標，就是使傳統道教進而創造性轉化，使這一民族宗教也具有現代精神。既傳布於華人世界，也能邁向國際社會，共同為人類的安和樂利而努力，並為世界的和平幸福而祈福。