

圣经里的中国文化

Chinese Culture in the Bible

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目录 catalogue	页数 page
1.道、神和佛的关系	3
First: The Relationship between the Tao, God and Buddha	
2.中国道字的奥秘	10
Two. The Secret of the Chinese Character <i>Tao</i>	
3.中国德字的秘密	13
Three. The Secret of the Chinese Character <i>Te</i>	
4.耶稣就是一	18
Four. Jesus is the One.	
5.阴和阳	28
Five. Yin and Yang	
6.五行、五气、八卦和神的七灵	32
Six. Five Elements, Five-Qi, Eight Trigrams and the seven Spirits of God	
7.圣经中的五帝和五星帝君。	55
Seven. The Five Emperors and Five Planetary Lords in the Bible	
8.上帝用金灵、火和水灵造万物	75
Eight. God created all things by means of the Metal Spirit, Fire and the Water Spirit.	
9.圣经里的五道和轮回	81
Nine. The Five Realms and Transmigration in the Bible	
10.圣经里的因果报应	85
Ten. the biblical principle of retribution	
11.圣经里的空性观	88
Eleven. The View of Emptiness in the Bible	
12.真我佛性、不生不灭、涅槃和安息	90

Twelve. True Self, Buddha-nature, the non-arising and non-ceasing, Nirvāṇa, and Rest

13. 燔祭和上帝 96

Thirteen. The Burnt-Offering and God

14. 圣经和佛经里最简单的永生之道 97

Fourteen. The Simplest Path to Eternal Life in the Bible and Buddhist Scriptures

一、道、神和佛的关系

First: The Relationship between the Tao, God and Buddha

《太上老君虚无自然本起经》：“神本从道生，道者清静，都无所有，乃变为神，便见光明，便生心意，出诸智慧。”

《约翰福音》 1: 1 太初有道，道与 神同在，道就是 神。

Supreme Venerable Sovereign's Spontaneous Arising from the Void Origin : “God is inherently begotten from the Tao. The Tao is pure and limpid, empty of all things, and thus evolves to manifest as God. Then light appeared, consciousness and volition arose, and all wisdom emanated forth.”

John1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

中文：

道教之《太上老君虚无自然本起经》说道：“神本从道生，道者清静，都无所有，乃变为神”，这说明道在神之先存在，后来道变成了神，然后才生出光明，接着才生出心意，然后才有智慧。《约翰福音》第一章第一节说：“太初有道，道与 神同在，道就是 神。”由此可见，在道变成神以后，神就是道。

英文：

The Taoist scripture Book of the *Supreme Venerable Sovereign's Spontaneous Arising from the Void Origin* says: “God is inherently begotten from the Tao. The Tao is pure and limpid, empty of all things, and thus evolves to manifest as God. Then light appeared, consciousness and volition arose, and all wisdom emanated forth.”

The Gospel of John says in Chapter One ,Verse one : “In the beginning was the Word, and the Word was with God, and the Word was God.” Here the Word is the Tao, It can thus be seen that after the Tao turns into God, God is the Tao in essence.

《道德经》第二十五章：“有物混成，先天地生。寂兮寥兮，独立而不改，周行而不殆，可以为天地母。吾不知其名，强字之曰道”

《创世记》 1:1 起初 神创造天地。

《创世记》 1:2 地是空虚混沌，渊面黑暗； 神的灵运行在水面上。

Tao Te Ching, Chapter Twenty-Five: There was something formless yet complete, That existed before heaven and earth; Without sound, without substance, Standing alone and unchanging, moving in endless cycles and never fails. One may think of it as the mother of heaven and earth. Its name I do not know; I reluctantly designate it as the Tao.

Genesis 1:1 In the beginning God created the heavens and the earth.

Genesis 1:2 And the earth was without form, and void; and darkness was upon the face of the deep.

And the Spirit of God moved upon the face of the waters.

中文：

《道德经》第二十五章说道：“有物混成，先天地生。寂兮寥兮，独立而不改，周行而不殆，可以为天地母。吾不知其名，强字之曰道”。

由此可见，道和神在天地之前就已经存在了。道为天地之母，即道生天地，所以创世纪第一章第一节说：“起初 神创造天地”。

《出埃及记》第三章第十四节说道：“神对摩西说：‘我是自有永有的。’” 因为道变成了神，道就是神，所以神是自有的；因为道不殆，故道是永恒的，即永有；因为道周行，故《创世记》第一章第二节说：“神的灵运行在水面上。”

英文：

The Taoist scripture book of Tao Te *Ching* says in Chapter Twenty-Five: “There was something formless yet complete, That existed before heaven and earth; Without sound, without substance, Standing alone and unchanging, moving in endless cycles and never fails. One may think of it as the mother of heaven and earth. Its name I do not know; I reluctantly designate it as the Tao. ”

From this we can conclude that the Tao and God already existed prior to heaven and earth. The Tao is the mother of heaven and earth, meaning heaven and earth are brought forth by the Tao. This aligns with Genesis Chapter One, Verse One: which reads:“ In the beginning God created the heavens and the earth.”

Exodus says in Chapter Three, Verse Fourteen: “And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”

Since the Tao turns into God, the Tao and God are one. For this reason, God is self-existent. The Tao moves endlessly without exhaustion, hence the Tao is everlasting, existing from all eternity to all eternity. As the Tao circulates throughout all realms without cease, this aligns with Genesis Chapter One, Verse Two, which states: “The Spirit of God moved upon the face of the waters.”

《以诺二书》24:4 在任何看得见的东西被造之前，光尚未显现，我独自在无形存有之中往来运行，如同太阳从东往西、又从西折返东方。

《以诺二书》24:5 太阳尚有歇息之时，我却寻不到安息之处，因万物尚未成型；我预备要为一切受造之物设立根基，造出有形的世界。

2 Enoch 24:4 For before all visible things existed, I alone wandered amid the invisible realms, moving like the sun from east to west and west to east.

2 Enoch 24-5 The sun has its times of rest, yet I had no place to dwell or rest, for nothing had yet been created.

中文：

《以诺二书》第二十四章第四节到第五节说道：“在任何看得见的东西被造之前，光尚未显现，我独自在无形存有之中往来运行，如同太阳从东往西、又从西折返东方。太阳尚有歇息之时，我却寻不到安息之处，

因万物尚未成型；我预备要为一切受造之物设立根基，造出有形的世界。”

从这里可知，道是无形的，上帝就是道，道像太阳一样循环运行而没有安息，这正是《道德经》所说“周行而不殆”的意思。

The Second Book of Enoch says in Chapter Twenty-Four, Verse Four to Five: “For before all visible things existed, I alone wandered amid the invisible realms, moving like the sun from east to west and west to east. The sun has its times of rest, yet I had no place to dwell or rest, for nothing had yet been created.”

From this we may know that the Tao is formless, and God is the Tao. The Tao cycles endlessly like the sun without rest, which is precisely the meaning of the line " moving in endless cycles and never fails." from the Tao Te Ching.

《太上老君开天经》：“未有天地之时，老君独立虚空，即是大道本体；历劫分身下降，化为上古圣人，周流世间。”

《云笈七签·混元皇帝圣纪》：“老君也，此即道之身也。元气之祖宗，天地之根本也。”

《约翰福音》 1：14 道成了肉身，住在我们中间，充充满满地有恩典，有真理。我们也见过他的荣光，正是父独生子的荣光。

Scripture of the Supreme Venerable Sovereign’s Opening of Heaven : “Before heaven and earth came into being, Lord Laozi stood alone within the Void, for He is the very substance of the Tao. Throughout countless cosmic eons, He divides His divine form to descend into the mortal realm, manifesting as sage-rulers of primeval antiquity and wandering across all worlds to deliver teachings.

The Taoist Classic Seven Tablets in a Cloudy Satchel : "He is Lord Laozi, the embodied substance of the Tao. He is the Ancestor of primordial qi and the fundamental root of heaven and earth."

John Chapter One, Verse Forty-Four :“And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.”

中文：

《太上老君开天经》说道：“未有天地之时，老君独立虚空，即是大道本体；历劫分身下降，化为上古圣人，周流世间。”

《云笈七签·混元皇帝圣纪》说道：“老君也，此即道之身也。元气之祖宗，天地之根本也。”

《约翰福音》 第一章第十四节说道：“道成了肉身，住在我们中间，充充满满地有恩典，有真理。我们也见过他的荣光，正是父独生子的荣光。”

根据历史和道教经典记载，公元前五百七十一年在中国出生的老子就是道在人间的化身，而在《圣经》中耶稣为道的化身。老子和耶稣是同一个道和同一个神的化身，耶稣就是老子再来。

英文：

The Taoist scripture book of Scripture of the Supreme Venerable Sovereign’s Opening of Heaven says: “Before heaven and earth came into being, Lord Laozi stood alone within the Void, for He is the very substance of the Tao. Throughout countless cosmic eons, He divides His divine form to descend into the mortal realm,

manifesting as sage-rulers of primeval antiquity and wandering across all worlds to deliver teachings."

The Taoist scripture book of Seven Tablets in a Cloudy Satchel says: "He is Lord Laozi, the embodied substance of the Tao. He is the Ancestor of primordial qi and the fundamental root of heaven and earth."

The Gospel of John says in Chapter One, Verse Forty-Four says: "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

In Taoism, Laozi, who was born in China in five hundred and seventy-one BCE, is the earthly incarnation of the Tao. In the Bible, Jesus is the incarnation of the Tao. Therefore, the supreme Lord Laozi and Jesus embody one and the same Tao, one single divinity; Jesus is none other than the return of Lord Laozi.

《道德经》第三十四章：“大道泛兮，其可左右。万物恃之以生而不辞，功成而不有。”

《约翰福音》 1: 1-3 太初有道，道与神同在，道就是神。这道太初与 神同在。万物是藉着他造的；凡被造的，没有一样不是藉着他造的。

Tao Te Ching, Chapter Thirty-Four: "The Great Tao flows everywhere, extending to left and right. All beings rely on it for birth, yet it never denies them; Having accomplished all works, it lays no claim to possession."

John Chapter One, Verses Two to Three: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

中文：

《道德经》第三十四章：“大道泛兮，其可左右。万物恃之以生而不辞，功成而不有。” 约翰福音第一章第二节到第三节说道：“这道太初与 神同在。万物是藉着他造的；凡被造的，没有一样不是藉着他造的。”

《约翰福音》第一章第二节至第三节说道：“这道太初与 神同在。万物是藉着他造的；凡被造的，没有一样不是藉着他造的。”

可见，道教和基督教都认为万物都是道所生。

英文：

The Taoist scripture book of Tao Te Ching in Chapter Thirty-Four says: "The Great Tao flows everywhere, extending to left and right. All beings rely on it for birth, yet it never denies them; Having accomplished all works, it lays no claim to possession."

The Gospel of John says in Chapter One, Verses Two to Three: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

For the Tao is the Word, so it is evident that both Taoism and Christianity affirm that all beings are generated by the Tao.

《摩诃般若波罗蜜经》卷二十四实际品第八十：“菩提即道，道即菩提……佛即菩提，菩提即佛”

《地藏菩萨本愿经》：“（释迦牟尼佛）或现男子身，或现女人身，或现天龙身，或现神鬼身，或现山林川原、河池泉井，利及于人，悉皆度脱。”

The Buddhist sutra, *Mahāprajñāpāramitā Sūtra*, Volume 24, Chapter Eighty (The Chapter of Ultimate Reality): "Bodhi is the Tao, and the Tao is Bodhi... The Buddha is Bodhi, and Bodhi is the Buddha."

Sutra Kṣitigarbha Bodhisattva's Fundamental Vows : "[Śākyamuni Buddha] may manifest in a male form, a female form, the form of a deity or dragon, or the form of a spirit or ghost. He may also manifest as mountains, forests, rivers, plains, streams, ponds, springs and wells, benefiting all human beings and delivering every living creature to liberation."

中文：

《摩诃般若波罗蜜经》卷二十四实际品第八十说道：“菩提即道，道即菩提……佛即菩提，菩提即佛。”佛教将道称为菩提，佛就是菩提，菩提就是道，故佛就是道。耶稣和老子李耳都是释迦牟尼佛再来，佛就是基督。《地藏菩萨本愿经》说道：“（释迦牟尼佛）或现男子身，或现女人身，或现天龙身，或现神鬼身，或现山林川原、河池泉井，利及于人，悉皆度脱。”可见，万物和众生都是佛的化身，也就是说万物都是藉着佛造的，这与约翰福音说万物藉这耶稣造的完全一致。

英文：

Buddhist sutra *Mahāprajñāpāramitā Sūtra*, Volume 24, Chapter Eighty (The Chapter of Ultimate Reality), states: "Bodhi is the Tao, and the Tao is Bodhi... The Buddha is Bodhi, and Bodhi is the Buddha."

Buddhism refers to the Tao as Bodhi; the Buddha is Bodhi, and Bodhi is the Tao. Therefore, the Buddha is the Tao.

Jesus Christ and Laozi (Li Er) are both subsequent incarnations of Śākyamuni Buddha; the Buddha is none other than Christ.

Sutra Kṣitigarbha Bodhisattva's Fundamental Vows records: "[Śākyamuni Buddha] may manifest in a male form, a female form, the form of a deity or dragon, or the form of a spirit or ghost. He may also manifest as mountains, forests, rivers, plains, streams, ponds, springs and wells, benefiting all human beings and delivering every living creature to liberation."

It is evident that all things and all sentient beings are incarnations of the Buddha; in other words, all creation was brought forth through the Buddha. This aligns perfectly with the testimony in the Gospel of John, which states that all things were made through Jesus.

《大般涅槃经》第二十二卷：“如来或时分此一身为无量身。无量之身复为一身。山壁直过无有障碍。履水如地，入地如水，行空如地。身出烟焰如火聚。云雷震动其声可畏。或为城邑聚落舍宅山川树木。或作大身或作小身。男身女身童男童女身。”

The Buddhist sutra, *Mahāyāna Mahāparinirvāṇa Sūtra*, Volume Twenty-Two: "The Tathāgata may divide this single body into countless immeasurable bodies, and all those countless bodies may again converge into one single form. He passes straight through mountains and stone walls without any

obstruction; he treads upon water as if it were solid ground, enters the earth as though wading through water, and walks through empty space as upon land. Smoke and flames surge forth from his body, blazing like a massive conflagration; thunder and lightning roar, their sound awe-inspiring. He may manifest as cities, villages, dwellings, mountains, rivers, forests and trees. He can take on a colossal form or a diminutive form, the form of a man, a woman, a young boy, or a young maiden."

中文：

《大般涅槃经》第二十二卷说道：“如来或时分此一身为无量身。无量之身复为一身。山壁直过无有障碍。履水如地，入地如水，行空如地。身出烟焰如大火聚。云雷震动，其声可畏。或为城邑、聚落、舍宅、山川、树木。或作大身或作小身。男身、女身、童男、童女身。”这里也是说明万物和众生其实都是佛的化身，即都是佛用自己的法身变化出来的，或者说万物和众生其实都是佛，也可以说万物和众生都源自佛，或者说是佛创造出来的。

《帖撒罗尼迦后书》第一章第七节说道：“也必使你们这受患难的人与我们同得平安。那时，主耶稣同他有能力的天使从天上在火焰中显现，”这与佛身出烟焰如大火聚一致。

《撒母耳记下》第二十二章第十四节说道：“耶和华从天上打雷，至高者发出声音”。可见，耶和华发出打雷的声音与佛如云雷震动的声音一致，故在西游记中称佛住在雷音寺。

《马太福音》第二十五章第四十五节说道：“王要回答说：‘我实在告诉你们：这些事你们既不做在我这弟兄中一个最小的身上，就是不做在我身上了。’”这里耶稣暗示世间的一切人类都是耶稣的化身，这与佛化或作大身或作小身，男身女身童男童女身完全一致。

英文：

The Buddhist sutra, Mahāyāna Mahāparinirvāṇa Sūtra, Volume Twenty-Two, states:

"The Tathāgata may divide this single body into countless immeasurable bodies, and all those countless bodies may again converge into one single form. He passes straight through mountains and stone walls without any obstruction; he treads upon water as if it were solid ground, enters the earth as though wading through water, and walks through empty space as upon land. Smoke and flames emanate from His body, blazing like a great conflagration; Smoke and flames emanate from His body, blazing like a great conflagration; His voice resounds like thunder rolling forth amid clouds, a terrifying roar to all who hear it. He may manifest as cities, villages, dwellings, mountains, rivers, forests and trees. He can take on a colossal form or a diminutive form, the form of a man, a woman, a young boy, or a young maiden."

This passage also illustrates that all things and sentient beings are in fact manifestations of the Buddha; they are transformed by the Buddha from his own Dharmakaya. In other words, all things and sentient beings are themselves the Buddha. It may also be said that all things and sentient beings originate from the Buddha, or created by the Buddha.

Second Thessalonians says in Chapter One ,Verse Seven: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels"

It is evident that the thunderous voice emanated by Yahweh aligns with the Buddha's voice, which sounds like thunder echoing amid clouds. This explains why the Buddha dwells at the Temple of Divine Thunder in the novel Journey to the West.

The Gospel of Matthew says in Chapter Twenty-Five, Verse Forty-Five: "Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Here Jesus implies that all human beings in the world are incarnations of Himself, which is entirely consistent with the Buddha's manifestation in gigantic or diminutive forms, male bodies, female bodies, the forms of young boys and maidens.

《大般涅槃经》卷第二十三：“如来一心安住不动，所可示化无量形类，各命有心，如来有时或造一事而令众生各各成办”

Mahāyāna Mahāparinirvāṇa Sūtra, Volume Twenty-Three: "The Tathāgata abides steadfast in a single undisturbed mind; He manifests countless diverse forms. All such manifestations possess conscious minds. Sometimes the Tathāgata performs one single deed, yet enables all sentient beings to each fulfill their own affairs."

中文:

《大般涅槃经》卷第二十三说道：“如来一心安住不动，所可示化无量形类，各命有心，如来有时或造一事而令众生各各成办”

可见佛可以化为无量有心的众生，并且能让所有众生都去完成如来所要完全的事情。

英文:

The Buddhist sutra Mahāyāna Mahāparinirvāṇa Sūtra, Volume Twenty-Three states: "The Tathāgata abides steadfast in a single undisturbed mind; He manifests countless diverse forms. All such manifestations possess conscious minds. Sometimes the Tathāgata performs one single deed, yet enables all sentient beings to each fulfill their own affairs."

It is clear that the Tathāgata can manifest as innumerable sentient beings endowed with conscious minds, and He enables all living beings to fulfill all that the Tathāgata intends to accomplish.

《大宝积经》卷八十六：“一切诸佛，唯是一佛，说无量佛，是名神变，一切佛土，唯一佛土，说无量土是名神变。

《法华经》譬喻品：“今此三界皆是我有，其中众生悉是吾子，而今此处多诸患难，唯我一人能为救护”

《以赛亚书》 43: 11 惟有我是耶和华，除我以外没有救主。

The Buddhist sutra Mahāratnakūṭa Sūtra, Volume Eighty-Six: "All Buddhas are but one single Buddha; speaking of innumerable Buddhas is termed spiritual transformation. All Buddha lands are merely one single Buddha land; speaking of innumerable lands is termed spiritual transformation."

The sutra Saddharma Puṇḍarīka Sūtra, Chapter Three: The Parables Chapter: "Now these threefold realms all belong to Me; all sentient beings dwelling within them are My children. Yet this place is filled with countless afflictions and hardships, and I alone am able to deliver and protect them."

Isaiah 3:11 I, even I, am the LORD; and beside me there is no saviour.

中文:

《大宝积经》卷八十六说道：“一切诸佛，唯是一佛，说无量佛，是名神变，一切佛土，唯一佛土，说无量土是名神变。

《法华经·譬喻品》说道：“今此三界皆是我有，其中众生悉是吾子，而今此处多诸患难，唯我一人能为救护。”

《以赛亚书》第四十三章第十一节：惟有我是耶和华，除我以外没有救主。

可见一切佛虽然名字各不相同，其实都是释迦牟尼佛，一切世界都是佛所造，一切众生都是佛所生，佛为众生之父，佛就是唯一的救主耶和华上帝，就是三位一体的基督。

英文：

The sutra *Mahāratnakūṭa Sūtra*, says in Volume Eighty-Six: "All Buddhas are but one single Buddha; speaking of innumerable Buddhas is termed spiritual transformation. All Buddha lands are merely one single Buddha land; speaking of innumerable lands is termed spiritual transformation."

The sutra *Saddharma Puṇḍarīka Sūtra* says in Chapter Three: The Parables Chapter: "Now these threefold realms all belong to Me; all sentient beings dwelling within them are My children. Yet this place is filled with countless afflictions and hardships, and I alone am able to deliver and protect them."

It is evident that although all Buddhas bear distinct names, they are in essence none other than Śākyamuni Buddha. All worlds are created by the Buddha, and all sentient beings are brought forth by Him. The Buddha is the father of all living beings, the sole Savior Yahweh God, and the triune Christ.

二、中国道字的奥秘

Two. The Secret of the Chinese Character *Tao*

道字的甲骨文

The oracle bone script glyph
of the Chinese character *Tao*



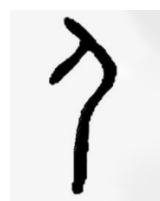
行字甲骨文

The oracle bone script glyph
of the Chinese character *xing*



人字甲骨文

The oracle bone script glyph
of the Chinese character *ren*



中文：

中国的道字甲骨文由“行”和“人”两个字组成，可见道就是行人，这与《道德经》所说“周行而不殆”完全一致。

《以西结书》第一章第二十六节说道：“在他们头以上的穹苍之上有宝座的形像，彷彿蓝宝石；在宝座形像以上有彷彿人的形状。”

《创世记》第一章第二十七节说道：“神就照着自己的形像造人，乃是照着他的形像造男造女。”

上帝就是道，道是行人，所以上帝有人的形像，上帝可以一分为二变出一个男人和一个女人的形像出来，所以上帝按自己的形像造男人和女人。当然，上帝的形像只有他自己能看见，对于别人而言，上帝是没有任何形像的、是无法看见的，但是上帝可以用光显示任何形像。

行字的形状像个十字架，所以行字也代表十字架。耶稣住在十字架上，所以他在《马太福音》第十章第

三十八节说道“不背着他的十字架跟从我的，也不配作我的门徒。”其实“不配作我的门徒”应该翻译成“配不上我”，也就是不能得道的意思。

在西游记中，孙悟空为道的化身，他代表道，故又名行者。

The oracle bone prototype of the Chinese character *Tao* is composed of the characters *xing* and *ren*. *Xing* stands for moving, while *ren* means human being. Therefore the Tao symbolizes a moving human figure, it completely aligns with the line “moving in endless cycles and never fails.” from the *Tao Te Ching*.

Ezekiel says in Chapter One, Verse Twenty-Six : “And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.”

Genesis says in Chapter One, Verse Twenty- Seven:“ So God created man in his own image, in the image of God created he him; male and female created he them.”

God is Tao, so God bears the image of man, and God can manifest the form of a woman out of His own essence. Therefore God created male and female according to His own image. Of course, only God Himself can behold His own form. To all other beings, God is entirely formless and invisible. Nevertheless, God may manifest any form through light.

The character“xing” is shaped like crossroads, so it also stands for the Cross. Jesus dwells in the Cross, so He said in the Gospel of Matthew Chapter Ten, Verse Thirty-Eight: “And he that taketh not his cross, and followeth after me, is not worthy of me.” This verse means if one fails to take up their cross, they cannot attain the Tao, and thus cannot walk alongside Jesus.

In the classic novel Journey to the West, Sun Wukong is the incarnation of the Tao and stands for the Tao, therefore he is also named Sun Walker.

曰字的金文

自字的金文大篆

山字的金文

又字的金文

Four distinct bronze script glyphs of the Chinese character

yue

zi

shan

you



中文：

请看汉字“曰”和“山”的金文，以及汉字“自”和“又”的金文大篆。

英文：

Please examine the Bronze Script glyphs of the characters *yue* 、 *shan* and *you* , as well as the Bronze Script and Large Seal Script forms of the character *zi*.

道字的三种金文

Three distinct bronze script glyphs of the Chinese character Tao



中文：

从汉字道的第一个金文看，道字由“行山曰又”三个汉字组成，在道字里面有个“曰”字，而曰就是说话的意思，所以道字有说话的意思，而圣经用 the Word，也就是用话来代表道字。在第二金文中，道字由“行山自又”组成，道字里面有个“自”字，这与圣经说上帝是自有的一致，也与佛教称自性佛一致。道字上面有个“山”字，所以道变成的神住在山上，在佛教称此山为灵山，在道教称之为玉京山，在圣经里称上帝在何烈山或西奈山或锡安山。神所住的真正的灵山其实在一切众生的心里，同时也无所不在，因为万物由心生，人的真心就是圣灵。

但以理书第二章第三十五节说道：“于是金、银、铜、铁、泥都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头变成一座大山，充满天下。”这个石头变成且充满天下的山就是人们心中的灵山，此灵山是道所住的十字架。“又”字代表神的手，手也是灵山。因为灵山分成南北两面，故有南灵山和北灵山，代表神的双手。“曰”和“自”在山字的中间，代表神藏在灵山的里面。

英文：

Judging from the first Bronze Script form of the Chinese character Tao, it is composed of three components: xing, shan, and yue. The component *yue* means to speak; hence the character *Tao* carries the connotation of speech, which aligns with the Bible's use of "the Word" to stand for the Tao.

In its second Bronze Script variant, the character Tao is made up of xing, shan, and zi. The embedded character *zi*, signifying self or intrinsic nature, corresponds to the biblical truth that God is self-existent, and also matches the Buddhist concept of the Self-Nature Buddha.

The character shan, meaning mountain, appears at the top of the Tao glyph. This indicates that God manifested from the Tao dwells upon mountains. In Buddhism, this sacred mountain is known as Ling Mountain; in Taoism, it is called the Jade Capital Mountain. The Bible records God's presence upon Mount Horeb, Mount Sinai, and Mount Zion.

Daniel says in Chapter Two, Verse Thirty-Five: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

Mountain formed of stone that fill the whole world are the Spiritual Mountain in people's hearts, and this sacred Ling Mountain is the Cross where the Tao abides. The character you symbolizes the hand of the God,

and the hand itself also stands for Ling Mountain. Since Ling Mountain is divided into a northern side and a southern side, there exist the Southern Ling Mountain. and Northern Ling Mountain, representing the two hands of God. Nestled in the middle of the component shan lie *yue* and zi, signifying that the God dwells hidden within Ling Mountain.

三、中国德字的秘密

Three. The Secret of the Chinese Character Te

十字的甲骨文和金文

The oracle bone and Bronze Script glyphs of the character of shi



中文：

请看“十”字的甲骨文和金文，在甲骨文中是丨字，就像一竖线。

英文：

Please examine the oracle bone and bronze script forms of the character shi. In oracle bone script, it appears as a single vertical line; in bronze script, it takes the shape of the Cross. The Shi means ten.

一字的小篆

The small seal script
glyph of the character yi



中文：

请看“一”字和“心”字的小篆。

英文：

心字的小篆

The small seal script
glyph of the character xin



Please examine the small seal script glyphs of the characters yi and xin. Yi stands for the number one, and xin signifies heart and mind.

德字的甲骨文	德字的小篆	目字的甲骨文
The oracle bone script glyph of the character Te	The small seal script glyph of the character Te	The oracle bone script glyph of the character mu



《以诺二书》第 30：1 第三，他的双眼取自太阳。

2 Enoch Chapter 30:1 three, his eyes from the sun;

中文：

从德字的甲骨文可见，德由“行 | 目”三个字组成，在德字的小篆中变成了“行十目”根据道教文化，“天五生土，地十成之”，所以五和十都代表土或石。土石堆积为山，所以十也代表山。道字金文里的“山”字在德字里变成了十，在圣经称之为十字架。土为行德，所以也是道字甲骨文里的“行”字分化出一个“十”字出来。

根据中国道教《三五历记》记载，盘古神造天地，他的气息化作风云，声为雷霆，左眼为日，右眼为月，四肢五体为四极五岳，血液为江河，肌肤为田土，发髭为星辰，皮毛为草木，齿骨为金石，汗流为雨泽，身之诸虫化为黎民百姓。月光来自于太阳光，故盘古神的目就是太阳。

《以诺二书》第三十章说道：“第六日，我吩咐我的智慧，用七种本源造人类，第一，他的肉身取自大地，他的血液取自晨露，第三，他的双眼取自太阳。第四，他的骨骼取自磐石；第五，他的理智取自天使的迅捷与流云；第六，他的筋脉与毛发取自地上百草；第七，他的灵魂出自我的气息与清风”

太阳是盘古的眼睛，而亚当的眼睛就是太阳，故亚当就是盘古神在人间的化身。亚当的灵魂就是盘古神的气息，也就是上帝的气息。

《启示录》第一章第十四节说道：“他的头与发皆白，如白羊毛、如雪，眼目如同火焰”。

可见，耶稣的眼目是火焰，道变成的火焰就是耶和华和耶稣的眼睛，也就是上帝的荣光。

在德字小篆中，在目字下面有个“一”和“心”字，这个“一”就是道变成的神，就是神的生命之气，就是神的气息。一心就是一变成的心，即真心，即圣灵，即道。道和神住在众生的心中。可见，道和神在德中，即道和神在光和火中，在有火和火的圣山中。

英文：

Te means virtue and glory. From the oracle bone script form of the character Te, we can see that Te

consists of three components: xing, a vertical line, and mu. In the small seal script of Te, this vertical line evolves into shi, which stands for the number ten, and shi symbolizes the Cross.

According to Taoist teachings, the number of ten stands for Earth element. Piled soil forms mountains, so shi or the Cross also stands for mountains. The mountain radical seen in the bronze script of the character Tao transforms into shi within the character Te, which is called the Cross in the Bible. Soil embodies the virtue of moving; thus the character shi branches off from the "xing" component in the oracle bone script of Tao.

According to Taoist teachings, the number of ten stands for Earth element. Piled soil forms mountains, so shi or the Cross also stands for mountains. The mountain seen in the bronze script of the character Tao transforms into shi within the character Te, Soil embodies the virtue of moving; thus the character shi is decomposed and evolved from the "xing" component in the oracle bone script of Tao.

The character "mu" means eye. According to the Taoist Chinese text Records of the Three Five Calendars, the deity Pan Gu fashioned heaven and earth. His breath turned into wind and clouds, his sound into thunder, his left eye the sun, and his right eye the moon. His four limbs and five torso segments became the four cardinal pillars and the five sacred mountains; his blood formed rivers and streams, his flesh and skin turned into fields and soil, his hair and whiskers became stars, his fur and skin grass and trees, his teeth and bones metals and stones, and his sweat rain and dew. All the parasites on his body transformed into ordinary human folk. Moonlight originates from sunlight, Hence, the eye of the deity Pan Gu corresponds to the sun. The sun consists of fire and light, so this eye stands for fire and light.

Revelation Chapter One, Verse Fourteen says: "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;"

It is evident that the eyes of Jesus are flames, and the flames manifested from the Tao are the eyes of Jehovah and Jesus, which represent the glory of God.

In the small seal script of the character Te, beneath the component *mu* lie the symbols "yi" and "xin". namely the One and the mind,

This "one" refers to God manifested from the Tao, the breath of life, the very breath of the Lord. The One Mind is the heart transformed from the One, namely the true heart—the Holy Spirit, which is none other than the Tao. The Tao and God abide within the hearts of all living beings. Thus, the Tao and God dwell within Te; they reside amid light and flame, upon the holy mountain filled with fire.

Please note that true heart, true inner heart, authentic mind, and the One Mind share the same meaning.

《哥林多前书》3:16 岂不知你们是神的殿，神的灵住在你们里头吗？

《罗马书》10:8 他到底怎么说呢？他说：‘这道离你不远，正在你口里，在你心里。’就是我们所传信主的道。”

《以西结书》36:26 我也要赐给你们一个新心，将新灵放在你们里面，又从你们的肉体中除掉石心，赐给你们肉心。

1 Corinthians 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

Romans 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

Ezekiel 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

中文：

哥林多前书第三章第十六节说道：“岂不知你们是神的殿，神的灵住在你们里头吗？”

罗马书第十章第八节说道：“他到底怎么说呢？他说：‘这道离你不远，正在你口里，在你心里。’就是我们所传信主的道。”在这一节里，“口”代表道字金文里的“曰”，“心”代表道字金文里的“自”，“口”和“心”代表一心，即代表道。一心就是无分别的心，就是没有吃伊甸园的善恶果的心，就是对一切事物都不作分别的心，即见一切皆空的无相之心。

以西结书第三十六章第二十五至二十六节说道：“我必用清水洒在你们身上，你们就洁净了。我要洁净你们，使你们脱离一切的污秽，弃掉一切的偶像。我也要赐给你们一个新心，将新灵放在你们里面，又从你们的肉体中除掉石心，赐给你们肉心。”这里的新心就是新灵，即圣灵，即道，即一心。因为人的旧心被妄想之尘蒙蔽了，所以要用圣水清洗，经过清洗后旧心就变成了无尘的新心，即观一切法为空的心。

英文：

The First Book of Corinthians says in Chapter Three, Verse Sixteen: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Romans says in Chapter Ten, Verse Eight : "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; "

In this passage, the component "mouth" corresponds to the glyph yue in the Bronze Script of the character Tao, while "heart" stands for zī in the Bronze Script of Tao. The mouth and the heart together symbolize one mind which is none other than the Tao itself.

One mind refers to the undifferentiated mind, the mind that never partook of the fruit of good and evil in the Garden of Eden. It is the mind that draws no distinctions among all things; in other words, it is the signless mind (formless, free of all perceptual marks and dualistic labels) that perceives all phenomena as empty. One

mind is identical to one inner heart; in truth, it is the Holy Spirit.

One mind is identical to one inner heart Ezekiel 36:25-26 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

This renewed inner heart is the new spirit, namely the Holy Spirit, the Tao, and the One Mind. The old human heart is clouded by the dust of delusional thoughts; hence it must be cleansed with holy water. After purification, the old heart transforms into a pure new heart free of all defiling dust—the mind that beholds all phenomena as empty.

《道德经》第十四章：“视之不见名曰夷，听之不闻名曰希，搏之不得名曰微。此三者不可致诘，故混而为一”。

《以赛亚书》 42： 19 谁比我的仆人眼瞎呢？谁比我差遣的使者耳聋呢？谁瞎眼像那与我和好的，谁瞎眼像耶和华的仆人呢？

《以赛亚书》 43： 8 你要将有眼而瞎、有耳而聋的民都带出来。

Tao De Ching in Chapter Fourteen : “That which cannot be seen is named Yi; that which cannot be heard is named Xi; that which cannot be grasped is named Wei. These three are beyond inquiry and analysis, so they blend together into the One.”

Isaiah 42: 19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant?

Isaiah 43: 8 Bring forth the blind people that have eyes, and the deaf that have ears.

中文：

《道德经》第十四章说道：“视之不见名曰夷，听之不闻名曰希，搏之不得名曰微。此三者不可致诘，故混而为一。” 可见，道是不可看见、不可听见、不可抓住的。从色、声、触三个方面都无法说出来，故道就是混沌的一，即无法分别的一，不显示任何相。

《以赛亚书》第四十二章第十九节说道：“谁比我的仆人眼瞎呢？谁比我差遣的使者耳聋呢？谁瞎眼像那与我和好的，谁瞎眼像耶和华的仆人呢？ 《以赛亚书》第四十三章第八节说道：“你要将有眼而瞎、有耳而聋的民都带出来。”

从这两节可见，与道在一起的人，也就是得道之人，他们都无所见，无所闻。因为他们获得了一心，故

对任何事情都无分别。如果心有分别，有所见、有所闻，那就证明他没有与道在一起。

Tao De Ching says in Chapter fourteen : "That which cannot be seen is named Yi; that which cannot be heard is named Xi; that which cannot be grasped is named Wei. These three are beyond inquiry and analysis, so they blend together into the One."

It is evident that the Tao cannot be seen, heard or grasped. It cannot be described through form, sound or tactile sensation, for it reveals no signs of any kind. Thus the Tao is the undifferentiated One, the unity beyond all discrimination.

Isaiah says in Chapter Forty-Two, Verse Nineteen: "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant?"

Isaiah says in Chapter Forty-Three, Verse Forty-Eight : " Bring forth the blind people that have eyes, and the deaf that have ears."

From these two verses, we can see that those who are united with the Tao, namely those who have attained the Tao, perceive nothing and hear nothing. Having obtained the One Mind, they draw no distinctions regarding all things. If one's mind discriminates, seeing and hearing distinct phenomena, this proves they are not united with the Tao.

四、耶稣就是一

Four. Jesus is the One.

《道德经》第四十二章：“道生一”

《老子想尔注》：“道者，一也。一散为气，聚为太上老君。”

《老子中经》第三十七篇：“故太初者，元气之始也，道也，一也”

《列子·天瑞篇》：“太易者，未见气也；太初者，气之始也；太始者，形之始也；”

Tao Te Ching, Chapter 42: "The Tao produces the One."

Xiang'er Annotations to Laozi: "The Dao is the One. Scattered, it turns into primordial qi (the breath of God); gathered together, it is the Most High Lord Laozi."

The Middle Classic of Laozi, Chapter Thirty-Seven says: "Therefore the Primordial Beginning is the origin of primordial qi; it is the Tao, and it is the One."

Liezi, Chapter Heavenly Portents : " Taiyi is the stage prior to the manifestation of primordial qi; primordial qi emerges from Taichu, and all forms arise from Taishi."

中文：

道教经典《道德经》第四十二章说道：“道生一” 道教经典《老子想尔注》说道：“道者，一也。一散为气，聚为太上老君。” 道教经典《老子中经》第三十七篇说道：“故太初者，元气之始也，道也，一也” 道教经典《列子·天瑞篇》说道：“太易者，未见气也；太初者，气之始也；太始者，形之始也；”

根据道教经典，道就是无极，在造天地之前，道依次进入五种状态，依次为太易、太初、太始、太素、太极，然后生成天地。

道进入太易状态，此时道生出水来，然后进入太初状态，此时道生出气来，这个气聚集就是一，故道德经说“道生一”。在道生一后，这个一就代表道，所以一就是道。这个一是无形、无名的，也就是无相的。一曾在人间化身为太上老君，故后人称一为太上老君。因为一是道，一又藏于德中，故又称一为道德天尊，也称盘古神。一散开就是气，也称元气，这个气就是神的呼吸。因为这个气在天地之先存在，故称先天一气。太始生火，这个火就是形的开始，火能化为光。

道生一后，道就变成一，此后一就是道。一是智慧之灵，道有了智慧之灵，道就变成了神，所以一就是神。太初之后进入太始，此时才生出火和光，火为形的开始。《创世记》第一章第二节和第三节说道：“地是空虚混沌，渊面黑暗；神的灵运行在水面上。神说：‘要有光’，就有了光。”神的灵就是一，可见先有水和一，然后才有火光。

英文：

Chapter Forty-Two of the Taoist classic Tao Te Ching, Chapter Forty-Two says: "The Tao generates the One."

The Taoist classic Xiang'er Annotations to Laozi says: "The Tao is the One. Scattered, it turns into primordial qi; gathered together, it is the Most High Lord Laozi."

The Taoist classic Liezi, Chapter Heavenly Portents says : " Taiyi is the stage prior to the manifestation of primordial qi; primordial qi emerges from Taichu, and all forms arise from Taishi."

Chapter Thirty-Seven of the Taoist classic Middle Classic of Laozi, says: "Therefore the Primordial Beginning is the origin of primordial qi; it is the Tao, and it is the One."

According to Taoist classics, the Tao is the Ultimate Void. Before heaven and earth were created, the Tao successively passed through five states in sequence: the Supreme Void (Taiyi), the Primordial Beginning (Taichu), the Origin of Form (Taishi), the Origin of Substance (Taisu), and the Great Ultimate (Taiji), after which heaven and earth came into being.

When the Tao enters the state of Taiyi, the Tao generates water. Next, the Tao proceeds to the state of Taichu, where the Tao generates primordial qi. This condensed primordial qi constitutes the One; hence, Tao Te Ching, Chapter Forty-Two states: "The Tao generates the One."

Once the Tao generates the One, the One fully manifests the Tao, meaning the One is identical to the Tao. Thus the Tao transforms into the One. The One is formless, nameless and signless.

The One incarnated among humanity as Lord Laozi, so later generations honor the One as Lord Laozi. Since the One is the Tao and dwells within Virtue, it is also known as the Heavenly Lord of Tao and Virtue, as well as the deity Pan Gu.

When the One is scattered, it turns into primordial qi, also known as the very breath of God. This

primordial qi exists before heaven and earth came into being, so it is named the Primordial One Qi.

In the state of Taishi, fire comes into being, marking the origin of all form, and fire can transform into light. Genesis, Chapter One, Verse Two to Three says: "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." The Spirit of God is the One. Thus water and the One came first, and only afterward came fire and light.

《道教义枢》卷七引《太真科》：“大罗生玄、元、始三气，化为三清天也：一曰清微天玉清境，元始天尊治；二曰禹余天上清境，灵宝天尊治；三曰大赤天太清境，道德天尊治。此三号虽殊，本同一”

Quoting the Tai Zhen Ke in Volume Seven of *The Pivotal Meaning of Taoism*: "The Great Luo generates the three vital qi of Xuan, Yuan and Shi, which transform into the Three Pure Heavens. The first is the Jade Clear Realm of the Subtle Clear Heaven, ruled by the Primeval Lord of Heaven; the second is the Supreme Clear Realm of the Remaining Yu Heaven, governed by the Heavenly Lord of Numinous Treasure; the third is the Supreme Clear Realm of the Great Crimson Heaven, administered by the The Heavenly Lord of Tao and Te. Though these three titles differ, they share one identical origin."

中文：

《道教义枢》卷七引《太真科》说道：“大罗生玄、元、始三气，化为三清天也：一曰清微天玉清境，元始天尊治；二曰禹余天上清境，灵宝天尊治；三曰大赤天太清境，道德天尊治。此三号虽殊，本同一”

道教最高神为盘古神，也称元始天王，后来元始天王变成了道教三位最高神，称为三清，其名分别为玉清元始天尊，上清灵宝天尊和太清道德天尊，这个道德天尊就是太上老君。三个神的名字虽然不同，其实就是盘古神的不同名字而已，其本质都是一。

根据道教经典，盘古神生了一个儿子和一个女儿。女儿名为西王母，儿子名为东王公，其实就是元始天尊的儿子太乙天尊，也称玉清真王。《玄中记》云：“太上老君常居紫微宫，一号天皇大帝，一号太乙天尊，一号金阙圣君”。太上老君就是道德天尊，金阙帝君就是天官紫微大帝，而天官紫微大帝和太乙天尊是元始天尊的儿子，可见道德天尊变成了元始天尊的儿子。元始天尊就是圣经里的耶和华上帝，就是父，灵宝天尊就是圣灵，道德天尊和太上老君就是上帝独子。

英文：

Quoting the Tai Zhen Ke in Volume Seven of *The Pivotal Meaning of Taoism*: "The Great Luo generates the three vital qi of Xuan, Yuan and Shi, which transform into the Three Pure Heavens. The first is the Jade Clear Realm of the Subtle Clear Heaven, ruled by the Primeval Lord of Heaven; the second is the Supreme Clear Realm of the Remaining Yu Heaven, governed by the Heavenly Lord of Numinous Treasure; the third is the Supreme Clear Realm of the Great Crimson Heaven, administered by the The Heavenly Lord of Tao and Te. Though these three titles differ, they share one identical origin."

The supreme deity of Taoism is the deity Pan Gu, also known as the Primeval Heavenly King. Later, the Primeval Heavenly King manifested as the three highest divinities of Taoism collectively called the Three Pure Ones, or San Qing in Chinese. Qing stands for Pure One.

The title of the First Pure One is the Jade Pure One, also known as the Primeval Lord of Heaven. The title

of the Second Pure One is the Upper Pure One, also known as the Heavenly Lord of Numinous Treasure. The title of the Third Pure One is the Great Pure One, also known as the Heavenly Lord of Tao and Te. This Heavenly Lord of Tao and Te is none other than Lord Laozi. Though these three divinities bear different names, they are merely various designations of the deity Pan Gu, and all of them share the identical essence of the One.

According to Taoist scriptures, the deity Pan Gu begot a son and a daughter. The daughter is the Queen Mother of the West, and the son is the Eastern King, who is actually Taiyi Heavenly Lord, the son of the Primeval Lord of Heaven, also titled the True King of the Jade Pure One, Jade Qing Ture King.

The Records of the Mysterious Middle Realm states: "Lord Laozi always dwells in the Purple Forbidden Palace; he bears three titles: the Great Emperor of the Heavenly Sovereign, Taiyi Heavenly Lord, and the Sacred Lord of the Golden Palace."

Lord Laozi is the Heavenly Lord of Tao and Te, while the Golden Palace Sacred Lord refers to the Purple Forbidden Great Emperor of the Heavenly Official. Both the Purple Forbidden Great Emperor and Taiyi Heavenly Lord are sons of the Primeval Lord of Heaven. Thus it can be seen that the Heavly Lord of Tao and Te manifests as the son of the Primeval Lord of Heaven.

The Primeval Lord of Heaven is Jehovah God in the Bible, the Father; the Heavenly Lord of Numinous Treasure is the Holy Spirit; the Heavenly Lord of Tao and Te, namely Lord Laozi, is the only begotten Son of God.

《诗篇》 93： 2-3 你的宝座从太初立定，你从亘古就有。耶和华啊，大水扬起，大大水发声，波浪澎湃。

《箴言》 8： 22-23 在耶和华造化的起头，在太初创造万物之先，就有了我。从亘古，从太初，未有世界以前，我已被立。

《弥迦书》 5： 2 “将来必有一位从你那里出来，在以色列中为我作掌权的；他的根源从亘古、从太初就有。”

Psalms 93: 2-3 Thy throne is established of old: thou art from everlasting. The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

Proverbs 8:22 The LORD possessed me in the beginning of his way, before his works of old.

Proverbs 8:23 I was set up from everlasting, from the beginning, or ever the earth was.

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

中文：

诗篇第九十三章第二至第三节说道：“你的宝座从太初立定，你从亘古就有。耶和华啊，大水扬起，大大水发声，波浪澎湃。”

这一节说明上帝在太初时才出现，而且在耶和华出现时就有水了。这与道教太易生水，然后太初生气相

符合。不过太易时所生的水并非人间的水，而是神的水灵，是一种能灭火或者说能吸收火的灵，称为弱水，在人体为肾水。上帝造天地，也是先造水，然后上帝在水上发出火光，接着再造空气，清气（空气等）上升，浊气（水等）下降，才形成天地。

箴言第八章第二十二到二十三节说道：“在耶和华造化的起头，在太初创造万物之先，就有了我。从亘古，从太初，未有世界以前，我已被立。”这两节说明圣灵在太初时出现。

弥迦书第五章第二节说道：“将来必有一位从你那里出来，在以色列中为我作掌权的；他的根源从亘古、从太初就有。”

这一节说明圣子也是在太初时出现，可见父，圣灵和圣子是在太初同时出现的。这也证明三个神都是太初时出现的一和元气。

不过从英文看，圣经里的太初是指在上帝造天地和万物之前的状态。如果结合《创世纪》第一章第一节至第三节看，上帝出现的时间与道教之有水无光而有气的太初时期完全一致。

Psalms Chapter Ninety-Three, Verse Two to Three says: “Thy throne is established of old: thou art from everlasting. The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.”

This passage illustrates that God manifested prior to the creation of heaven and earth, and waters already existed when Jehovah appeared as the One. This aligns perfectly with Taoist cosmology, which states that water was first generated in the Taiyi phase, after which primordial qi arose in the Taichu phase. Nevertheless, the water born of the Taiyi phase is not the ordinary water of the mortal world; it is the divine spiritual water of God—a spiritual force able to quench and absorb fire, known as Weak Water. From the perspective of traditional Chinese medicine, this primal water corresponds to kidney water.

Proverbs Chapter Eight, Verse Twenty-Two to Twenty-Three says: “The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.”

This passage demonstrates that the Holy Spirit manifested before heaven and earth were created, Actually the Holy Spirit appeared in the Taichu Phase.

Micah Chapter Five, Verse Two says: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”

This passage demonstrates that the Son also manifested before heaven and earth were created. Actually He appeared in Taichu phase too. It is clear that the Father, the Holy Spirit, and the Son all appeared simultaneously within Taichu. This further proves that these three divine persons are the One and primordial qi that arose in the Taichu phase.

Nevertheless, judging from standard English Bible translations, the phrase “In the beginning” in Scripture refers to the primordial state prior to the creation of heaven and all living things. When we examine Genesis Chapter One, Verse Three. The time of God’s manifestation coincides precisely with the primordial era of Taoism, when water and qi existed, light was absent.

《约翰一书》 5: 7 在天上有一位作见证的，父，道和圣灵，这三位都是一。

《约翰福音》 10: 30 我与父是一。”

《多马福音》 61 B: 耶稣对她说：“我就是来自‘一’的那位，我父将属于他的东西给了我”（撒罗米说:）“我是你的门徒”。（耶稣对她说:）“因此我说，一个人活在‘一’之中，就会充满光；人与‘一’分离，就会充满黑暗”。

1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

John 10:30 I and my Father are one.

The Gospel of Thomas 61B: Jesus said to her: I am he who comes forth from the one who is equal; I was given of the things of my Father. Salome said: I am your disciple. Jesus said to her: Therefore I say: If he is equal, he is full of light, but if he is divided, he will be full of darkness.

中文

约翰一书第五章第七节说道：“在天上有一位作见证的，父，道和圣灵，这三位都是一”，约翰福音第十章第三十节说道：“我与父原为一”。

从这两节可见，一就是道，就是神，就是父，就是子，就是圣灵。请注意，目前圣经中约翰一书第五章第七节的中文版本内容都是“并且有圣灵作见证，因为圣灵就是真理”，这个翻译是错误的，本人按照英文版本的原义翻译才是准确的。

多马福音 61B 说道：“耶稣对她说：“我就是来自‘一’的那位，我父将属于他的东西给了我”（撒罗米说:）“我是你的门徒”。（耶稣对她说:）“因此我说，一个人活在‘一’之中，就会充满光；人与‘一’分离，就会充满黑暗”。

在这一段对话中，耶稣明确告诉撒罗米，他就是那平等无二的一，就是那充满光的一，即上帝的荣耀。平等就是无二，无二就是没有分别，就是一。

英文:

The bible of First John, Chapter Five, Verse Seven says: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. John Chapter Ten, Verse Thirty says: "John Chapter Ten, Verse Thirty says: "I and my Father are one."

From the two verses, it is evident that the One is the Tao, God, the Father, the Son, and the Holy Spirit. Please note that all mainstream modern Chinese versions of First John, Chapter Five, Verse Seven renders the text merely as "And the Holy Spirit bears witness, for the Holy Spirit is the truth", which constitutes an inaccurate translation. Only my rendering, produced strictly in accordance with the literal meaning of English Bible texts, can be deemed authentic and precise.

The Gospel of Thomas 61B: Jesus said to her: I am he who comes forth from the one who is equal; I was given of the things of my Father. Salome said: I am your disciple. Jesus said to her: Therefore I say: If he is equal, he is full of light, but if he is divided, he will be full of darkness.

In this dialogue, Jesus clearly reveals to Salome that He is the undivided, equal One—the One filled with light. Actually the One abiding within the glory of God. Equality means non-duality, non-duality means no

differentiation, and this is the **One**.

《道德经》第十章说：“载营魄抱一，能无离乎？”

《道德经》第二十二章说道：“圣人抱一为天下式”

《道德经》第三十九章说道：“神得一以灵”

Tao Te Ching, Chapter Ten: "Merge your hun and po into the One, and hold fast to this One—can you stay unseparated from it?"

Tao Te Ching, Chapter Twenty-Two: "The sage transforms himself into the One and holds fast to this One, serving as the model for all under heaven."

Tao Te Ching, Chapter Thirty-Nine : "Only when divine spirits obtain the One can they manifest divine power."

中文：

道教经典《道德经》第十章说道：“载营魄抱一，能无离乎？” 《道德经》第二十二章说道：“圣人抱一为天下式” 《道德经》第三十九章说道：“神得一以灵”

根据中国传统文化，众生的心由魂、魄、意三个部分组合而成，这也是心字上有三点的原因。“营”就是魂的意思，能生出识别之心，魄能生出七情之心，意能生出思维之心。魂和魄能在意里面合成一，道教称为得金丹，佛教称得摩尼珠，即圣经所说的得圣灵。所以，圣人必定抱着一，也就是必定有圣灵才能称为圣人，如果神失去了一就不是神了。

英文：

The Taoist classic Tao Te Ching, Chapter Ten states: "Merge your hun and po into the undivided One, and hold fast to this One—can you stay unseparated from it?"

Tao Te Ching, Chapter Twenty-Two states: "The sage transforms himself into the One and holds fast to this One, serving as the model for all under heaven."

Tao Te Ching, Chapter Thirty-Nine states : "Only when divine spirits obtain the One can they manifest divine power."

In traditional Chinese culture, the mind of all living beings consists of three components: hun, po, and yi. This also explains why the Chinese character for "mind" features three dots atop its radical. The hun, namely the yang soul, which gives birth to the discerning function of the mind. The po, namely the yin soul, which generates the emotional function of the mind. The yi produces the thinking function of the mind.

Hun and po merge within the yi to form the One. This attainment is termed attaining the Golden Elixir or Yang Spirit in Taoism, acquiring the Mani Pearl or dharmakaya in Buddhism, and receiving the Holy Spirit as mentioned in the Bible.

Therefore, a sage must cling firmly to the One; that is to say, only those who possess the One can be called sages. If a divine being loses the One, it ceases to be divine.

《约翰福音》 17:22: 我将你赐我的荣耀赐给他们, 使他们成为一, 如同我们是一一样。

《希伯来书》 2: 11 因那使人成圣的和那些得以成圣的, 都是出于一。

《约翰福音》 3: 5 耶稣说: “我实实在在地告诉你: 人若不是从水和圣灵生的, 就不能进 神的国。

John 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

Hebrews 2:11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

中文:

约翰福音第十七章第二十二节说道: “我将你赐我的荣耀赐给他们, 使他们成为一, 如同我们是一一样。” 请注意, 结合英语和希腊原文, 不能翻译成“使他们合而为一, 像我们合而为一”

希伯来书第二章第十一节说道: “因那使人成圣的和那些得以成圣的, 都是出于一”。

基督的荣耀就是上帝的光。凡人要成圣人或成为神仙或成为天使, 就必须上帝之光的加持下使自己魂和魄相合而变成一, 不论是“那使人成圣”的基督, 还是“那些得以成圣的”圣徒全部都是一。可见, 这与道教思想完全一致。

《约翰福音》第三章第五节说道: “耶稣说: ‘我实实在在地告诉你: 人若不是从水和圣灵生的, 就不能进 神的国。’”。从这一节可知, 圣灵就是一。

英文:

The Gospel of John, Chapter Seventeen, Verse Twenty-Two says; “And the glory which thou gavest me I have given them; that they may be One, even as we are One:”

Hebrews, Chapter Two, Verse Eleven says: “For both he that sanctifieth and they who are sanctified are all of One: for which cause he is not ashamed to call them brethren.”

Christ's glory is the light of God. If mortal humans wish to become sages, immortals, or angels, they must unite their hun and po into the One under the empowerment of God's light. Both He who sanctifies—Christ—and all sanctified saints are the One. Thus, this teaching aligns completely with Taoist thought.

The Gospel of John, Chapter Three, Verse Five says: “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

道教《太平经》: “一者, 心也”

道教《抱朴子》: “守一存真, 一居心府”

佛教《楞伽经》请佛品第一: “寂灭者名为一心, 一心者名为如来藏”

Taiping Jing, a Taoist classic, states: "The One is the mind."

Baopuzi, a Taoist classic, states: "Guard the One and preserve the true essence; the One dwells within the palace of the mind."

The Laṅkāvatāra Sūtra, Chapter One: Inviting the Buddha, states: "That which is quiescent and still is named the One Mind; the One Mind is called the Tathāgatagarbha."

中文:

道教经典《太平经》说道：“一者，心也”；道教经典《抱朴子》：“守一存真，一居心府”；佛教经典《楞伽经》请佛品第一：“寂灭者名为一心，一心者名为如来藏”

可见住在心府的一就是心，也称一心和真心。

英文:

Taiping Jing, a Taoist classic, states: "The One is the mind."

Baopuzi, a Taoist classic, states: "Guard the One and preserve the true essence; the One dwells within the palace of the mind."

The Laṅkāvatāra Sūtra, Chapter One: Inviting the Buddha, states: "That which is quiescent and still is named the One Mind; the One Mind is called the Tathāgatagarbha."

It follows that the One dwelling within the heart mansion is the mind, also known as the One Mind and the True Mind, namely the Tathagata-garbha.

《约翰福音》17:21：他们都是一，正如你，父在我里面，我在你里面，叫他们也在我们里面；

《哥林多前书》12：13 我们不拘是犹太人，是希腊人，是为奴的，是自主的，都从一位圣灵受洗，成了一个身体，饮于一位圣灵。

《以弗所书》4：3 用和平彼此联络，竭力保守出于圣灵所赐合而为一的心。

John 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

First Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Ephesians 4:3 Endeavouring to keep the unity of the Spirit in the bond of peace.

中文:

约翰福音第十七章第二十一节说道：“他们都是一，正如你，父在我里面，我在你里面，叫他们也在我们里面；”

哥林多前书第十二章第十三节说道：“我们不拘是犹太人，是希腊人，是为奴的，是自主的，都从一位圣灵受洗，成了一个身体，饮于一位圣灵。”

因为一是不可分割的，所以所有的成圣者都拥有同一个一，就是都变成同一个圣灵，即都变成同一个圣

灵体。只不过每一个圣者的权柄不同而已。

以弗所书第四章第三节说道：“用和平彼此联络，竭力保守圣灵所赐合而为一的心”可见圣灵就是一心。如果分析希腊原文，应该翻译成“竭力保守圣灵所赐的一”

英文：

The Gospel of John, Chapter Seventeen, Verse Twenty-One says:“ That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

First Corinthians, Chapter Twelve, Verse Thirteen says: “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”

Since the One is indivisible, all sanctified beings partake of the identical One; they all transform into the same Holy Spirit, the one unified spiritual body. The only distinction lies in the differing spiritual authority each saint possesses.

Ephesians, Chapter Four, Verse Three says: “ Endeavouring to keep the unity of the Spirit in the bond of peace.” If we refer to the original Greek text, the term "unity" here ought to be written as or understood to mean "the One".

《诗篇》 33:6 诸天藉耶和华的道而造；万象藉他口中的气而成。

《创世纪》 2:7 耶和华神用地上的尘土造人，将生气吹在他鼻孔里，他就成了有灵的活人，名叫亚当。

Psalms 33:6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

中文：

诗篇三十三篇第六节说道：“诸天藉耶和华的道而造；万象藉他口中的气而成”。天上的万象包括日月星辰，也包括上帝的天使兵团，其实日月星辰也都是天使，而天使都是一，所以神口中的气就是能生成诸天和万象的一，就是圣灵，就是元气。

创世纪第二章第七节说道：“耶和华神用地上的尘土造人，将生气吹在他鼻孔里，他就成了有灵的活人，名叫亚当”。这里的“生气”是神吹出来的，可见“生气”就是“神口中的气”，就是一，就是元气，即生命之气。神的生命之气就是亚当的活灵，即圣灵。当亚当吃了善恶果以后，他的心就分解成魂、魄、意，此时本来是圣人的亚当就变成了有生死的凡人。所谓善恶果就是能分辨善和恶的心，就是分别心，而不是一心。

英文：

Psalms, Chapter Thirty-Three, Verse Six says:“By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. ”

The phrase “all the host of them” includes the sun, the moon and the stars, and it also includes the host of

God's angels. In truth, the sun, moon and stars are all angels, and every angel is the One. Therefore, the breath proceeding from God's mouth is the One that brings forth all the heavens and the entire heavenly host; this One is primordial qi. Genesis, Chapter Two, Verse Seven: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Genesis Chapter Two, Verse Seven says: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The breath of life here is breathed forth by God. It is clear that this breath of life is the breath from God's mouth—the One, primordial qi. God's breath of life became the living spirit within Adam, namely the Holy Spirit. After Adam ate the fruit of good and evil, His mind divided into hun, po, and yi. It means Adam lost the One. Adam, who had originally been a sanctified being, thus became a mortal subject to birth and death.

The so-called fruit of good and evil is the mind that discriminates good from evil, the discriminating mind, not the One Mind.

五、阴和阳

Five. Yin and Yang

《道德经》第四十二章：“一生二，二生三，三生万物。”

《道德经》第三十九章：“天得一以清，地得一以宁，神得一以灵，谷得一以盈，万物得一以生，侯王得一以为天下正”。

《创世记》 1: 26 神说：“我们要照着我们的形像，按着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜和全地，并地上所爬的一切昆虫。”

Tao Te Ching, Chapter Forty-Two: "The One generates the Two; the Two generates the Three; the Three generates all myriad beings."

Tao Te Ching, Chapter Thirty-Nine: "Heaven attains the One and becomes clear; Earth attains the One and becomes tranquil; Gods attain the One and become numinous; Valleys attain the One and become full; All myriad beings attain the One and come forth to life; Lords and kings attain the One and become the rectitude of all under heaven."

Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

中文：

《道德经》第四十二章说道：“一生二，二生三，三生万物”。

《道德经》第三十九章说道：“天得一以清，地得一以宁，神得一以灵，谷得一以盈，万物得一以生，侯王得一以为天下正”。

从这两章可知，万物都是由一所生，而且万事都是由一所决定，因为一在万物之中，在一切众生的心

里。

一是独一的，没有与之对立的東西存在，故称独一神。而一生二就是一个神变成了一个阴神和一个阳神，或者说变成了一男一女两个神，如同一个硬币有正反两个面，这就是佛像后面有个观音菩萨像的原因。上帝是圣灵，水和火合一之神，而阳神主要代表圣灵和火，阴神主要代表圣灵和水。火为阳，水为阴。当阴神和阳神合为一体时没有阴阳，当上帝夫妇分开时才有阴阳。

创世记第一章第二十六节，神说：“我们要照着我们的形像，按着我们的样式造人”，这里神说“我们”，可见神是有妻子的，所以神按照神自己有阴神和阳神的模式造了亚当和夏娃两夫妻。其实就是上帝夫妇自己分身变成了亚当和夏娃，因为夏娃出自亚当，所以上帝的妻子也是从上帝那里分身出来的。上帝本为一，后来变成二，也就是变成了一对夫妻，然后夫妻一起用自己的灵造天、地、人，这就是二生三。天上出现了日、月、星；地上出现了万物和众生；人也能造物，故说三生万物。

一切相皆无时就是一，一的特征就是无相，有相时就有阴和阳。阴和阳就是指一件事物相反的两个方面，称为阴和阳。如天和地，清和浊，白天和夜晚，大和小，正和负，电子和质子，雌性和雄性，强和弱，大和小，男和女，东和西，南和北，显示和隐藏，动和静、进和退，上和下，内在和外，胸部和背部，火和水，魂和魄都是属于相对立的阳和阴。其中天、清、白天、大、正、质子、雄性、强、男、东、南、显示、动、进、上、外、背部和火等积极或正面的为阳，而与之相对立的一面为阴。上帝按照阴阳规律来造万物和做一切事情，万事和万物都是由阴和阳组成的，所以都离不开阴阳。当人的心变成阴和阳的时候，也就是变成魂和魄时，人就生出了分别心，就看见了阴阳，也就是看见万物。如果心没有分成阴阳，就不会看见阴阳所生的万物，那么就会发现，原来物质世界就是虚空，因为万物本来就是如同虚空的一，就是道。我们看见有万物的存在只是因为我们的对心不同频率光子在视觉神经上产生的有波动的或者说有阴阳的神经信号进行了分别，如果心不分别这些神经信号就看不见万物，那么万物就不存在。不同颜色的光只是因为光子的不同振动频率对视觉神经产生不同的视觉信号并由心做出分别后所产生的幻觉，不同的光本质上只是不同运动方式的量子，量子本身并无颜色。同理，人的听觉，触觉，味觉，嗅觉都是幻觉。

英文:

Tao Te Ching, Chapter Forty-Two says: "The One generates the Two; the Two generates the Three; the Three generates all myriad beings."

Tao Te Ching, Chapter Thirty-Nine says: "Heaven attains the One and becomes clear; Earth attains the One and becomes tranquil; Gods attain the One and become numinous; Valleys attain the One and become full; All myriad beings attain the One and come forth to life; Lords and kings attain the One and become the rectitude of all under heaven."

Genesis, Chapter one, Verse Twenty-Six says: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

From these two chapters, we may see that all myriad beings are generated by the One, and all events are ordained by the One, for the One dwells within every being and abides in the mind of all living creatures.

From these two chapters, we may see that all myriad beings are generated by the One, and all events are ordained by the One, for the One dwells within every being and abides in the mind of all living creatures.

The One is unique, and nothing exists to stand in opposition to it; hence it is called the One and Only God. When the One generates the Two, the single God manifests as a Yin Divinity and a Yang Divinity, or a pair

of divine beings, male and female. This explains why Guanyin Bodhisattva stands behind the Buddha statues. The Yang Divinity primarily represents the Holy Spirit and fire, while the Yin Divinity primarily represents the Holy Spirit and water. Fire pertains to Yang, and water pertains to Yin. When the Yin Divinity and the Yang Divinity are united as a single whole, Yin and Yang do not exist; Yin and Yang only come into being when the Yin Divinity and the Yang Divinity separate.

In Genesis, Chapter One, Verse Twenty-Six, God said, "Let us make man in our image, after our likeness." The plural pronoun "us" spoken by God indicates that God has a divine consort. Therefore, God created Adam and Eve as a wedded couple following the pattern of the dual divine spouses, the Yin Divinity and the Yang Divinity.

In truth, the divine pair emanated their own essence to become Adam and Eve. Since Eve was formed from Adam's substance, God's consort also emanated from the essence of the one God. Originally, God was the One, then became the Two—a wedded divine pair. Afterwards, this couple created heaven, earth and humanity with their shared spirit; this is what is meant by the Two generating the Three.

The sun, moon and stars appeared in the heavens; all myriad beings and living creatures came forth upon the earth. Humanity is also endowed with the capacity to create things, hence the saying that the Three generates all myriad beings.

When all signs vanish, there is merely the One. The inherent characteristic of the One is to be signless; Yin and Yang come forth only when signs arise. Yin and Yang refer to the two opposing facets of anything.

Examples of Yin-Yang pairs include heaven and earth, clarity and turbidity, day and night, large and small, positive and negative, electrons and protons, female and male, strength and weakness, east and west, south and north, manifestation and concealment, motion and stillness, advance and retreat, above and below, inner and outer, chest and back, fire and water, hun and po.

The positive, active side of each pair belongs to Yang: heaven, clarity, daytime, largeness, positive charge, protons, masculinity, strength, the male gender, east, south, manifestation, motion, advance, upward, outward, the back, and fire. Their opposing counterparts all belong to Yin.

God created all myriad beings and governs all affairs in accordance with the law of Yin and Yang. All events and creatures are composed of Yin and Yang, and none can exist apart from this binary principle.

When the human mind divides into Yin and Yang, that is, splits into hun and po, discriminating thought emerges. The mind then perceives Yin and Yang, and thereby perceives all myriad beings.

If the mind does not split into Yin and Yang, one will not behold the myriad things born of Yin and Yang. One will instead realize that the material world is empty void, for all myriad beings are inherently the formless void that is the One, the Tao.

We perceive the existence of myriad beings solely because our mind discriminates the fluctuating, binary Yin-Yang nerve signals generated by photons of varying frequencies upon the optic nerves. If the mind does not discriminate these nerve impulses, the myriad beings cannot be seen, and they cease to manifest to us.

Light of different colors is merely an illusion produced when the mind distinguishes distinct visual signals triggered by photons vibrating at different frequencies. Fundamentally, all varieties of light are simply quanta

in different states of motion; quanta themselves possess no inherent color.

By the same logic, human hearing, touch, taste and smell are all illusory perceptions.

《马太福音》 18: 3 说：“我实在告诉你们：你们若不回转，变成小孩子的样式，断不得进天国。

《多马福音》一〇六、耶稣说：“当你们把二变成一，你们就成了亚当（或“人”）的儿子，那时你们说‘山，走开！’山就会走开”。

Matthew 18:3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Gospel of Thomas, 106 Jesus says, “When you make the two one, you will become sons of humanity, and when you say, ‘Mountain, move away,’ it will move away.”

中文：

《马太福音》第十八章第三节说道：“我实在告诉你们：你们若不回转，变成小孩子的样式，断不得进天国。”

《多马福音》一〇六、耶稣说：“当你们把二变成一，你们就成了亚当（或“人”）的儿子，那时你们说‘山，走开！’山就会走开”。

很小的孩子没有分别心，他们不分辨善和恶，即不分辨阴阳，也就是没有二心，只有一心，故可以进入天国。当小孩长大时，他们就由一变成了二，即由一心变成了二心，此时他们的魂魄处于分离了，所以他们就会有死亡。把二变成一就是心无阴阳，故不分辨阴和阳，就是有无相之心，此时魂和魄就结合成了一。

亚当就是三位一体的基督，就是上帝，故当人们把二变成一的时候，就变成亚当的儿子，也就是变成了上帝的儿子，也就是成为了神仙和天使。

英文：

The Gospel of Matthew, Chapter Eighteen, Verse Three says : “And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”

The Gospel of Thomas, saying One Hundred Six says: “Jesus says, When you make the two one, you will become sons of humanity, and when you say, ‘Mountain, move away,’ it will move away. ”

Little children possess no discriminating mind; they do not distinguish good from evil, nor Yin from Yang. In other words, they bear no dualistic mind but only the One Mind, and for this reason they may enter the Kingdom of Heaven.

As little children grow older, they shift from the One into the Two — their single unified mind divides into a dual mind. At this stage, their hun and po become separated, which subjects them to mortality.

To transform the Two back into the One means the mind transcends Yin and Yang, ceasing all differentiation between them. This is the signless mind. At this point, hun and po unite to become the One.

《多马福音》二二、耶稣看见一群婴孩在吃奶，就对门徒说：“这些吃奶的婴孩，正像进入天国的人”。

门徒就对他说：“那么，倘若我们是婴孩，我们就可以进入天国吗？”耶稣对他们说：“如果你们把二变成一，把内在的变成好像外在的一样，外在的变成好像内在的一样，上面的变成好像下面的一样；如果你们把男人与女人看为一样，男人不再是男人，女人不再是女人；如果你们以眼换眼、以手换手、以脚换脚、以容貌换容貌，——到那时候，你们就可以进去了”。

The Gospel of Thomas, Twenty-Two: Jesus saw some infants nursing. He said to his disciples, “These nursing infants are like those who enter the kingdom.” His disciples said to him, “Then shall we enter the kingdom if we become little children?” Jesus said to them: “When you make the two one, when you make the inner like the outer and the outer like the inner, and the upper like the lower, when you make male and female into a single one, so that the male is not male nor the female female, when you make an eye in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you shall enter the kingdom.”

中文：

《多马福音》二二、耶稣看见一群婴孩在吃奶，就对门徒说：“这些吃奶的婴孩，正像进入天国的人”。门徒就对他说：“那么，倘若我们是婴孩，我们就可以进入天国吗？”耶稣对他们说：“如果你们把二变成一，把内在的变成好像外在的一样，外在的变成好像内在的一样，上面的变成好像下面的一样；如果你们把男人与女人看为一样，男人不再是男人，女人不再是女人；如果你们以眼换眼、以手换手、以脚换脚、以容貌换容貌，——到那时候，你们就可以进去了”。

这里耶稣举例说明了二就是阴和阳，有二就是有阴阳，就是有分别心，就看见了阴和阳，就不能进入天国，因为天国就是一的国度，在那里没有男女，也没有你和我的区别，也没有你的手和我的手的区别。所有天使都是用同一个水中圣灵为身体，只是权柄有所不同。在人间的天使的心可以在一和二之间任意转换，所以他们的心可以分辨男女，也可以不分辨男女。

英文：

The Gospel of Thomas, Saying Twenty-Two: Jesus saw some infants nursing. He said to his disciples, “These nursing infants are like those who enter the kingdom.” His disciples said to him, “Then shall we enter the kingdom if we become little children?” Jesus said to them: “When you make the two one, when you make the inner like the outer and the outer like the inner, and the upper like the lower, when you make male and female into a single one, so that the male is not male nor the female female, when you make an eye in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you shall enter the kingdom.”

Here Jesus uses an illustration to explain that the Two corresponds to Yin and Yang. Where the Two exists, Yin and Yang exist, which means the discriminating mind is present. Once one discerns Yin and Yang, one cannot enter the Kingdom of Heaven, for the Kingdom of Heaven is the realm of the One. Within it, there is no distinction between male and female, no separation of you and me, nor any divide between your hand and mine. All angels take the same Holy Spirit and Water as their body; they differ only in their authority.

The minds of angels dwelling among mankind may freely shift between the One and the Two. Thus their minds are capable of distinguishing male from female, yet also capable of refraining from such distinction.

六、五行、五气、八卦和神的七灵

Six. Five Elements, Five-Qi, Eight Trigrams and the seven Spirits of God

阳 (符号： —)		阴 (符号： - -)		
Yang (symbol: —)		Yin (symbol: - -)		
金	木	水	火	土
Metal	Wood	Water	Fire	Earth

中文：

道教认为世界是由金、木、水、火、土五种基本元素组成的，称这五种基本元素为五行。佛教认为世界由地、水、火、风四种元素组成。因为自然界的金往往埋在土里面，故佛教将金元素和土元素统称为地。道教认为木为风，故佛教的风元素包含在道教的木元素里面。空气动而为风，人们用树叶做扇子，所以木也为风。在圣经创世纪第一章中，在动物出现之前的世界是由水、木、火、地和空气组成的。

中国古人认为由一生成阴气和阳气，由阴气和阳气的不同组合生成了金、木、水、火、土五行，万物都是由这五行之物质所组成。五行能互相生克，木生火，火生土，土生金，金生水，水生木；木克土，土克水，水克火，火克金，金克木。

英文：

Taoism holds that the world is composed of five fundamental elements: Metal, Wood, Water, Fire and Earth, collectively known as the Five Elements. Buddhism maintains that the world consists of four primary elements: Earth, Water, Fire and Wind. Since metal in nature is usually embedded within earth, Buddhism subsumes the element of Metal together with Earth under the single category of Earth. In Taoist thought, Wood corresponds to Wind; therefore, the Buddhist element of Wind is encompassed within the Taoist element of Wood. Ancient people made fans from tree leaves, hence Wood is also identified with wind.

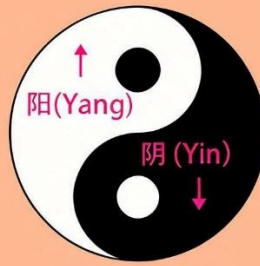
In Chapter One of the Book of Genesis, prior to the emergence of animals, the world was made up of water, vegetation, fire, land and air. Air in motion becomes wind.

The ancient Chinese believed that the One gave rise to Yin and Yang. Diverse combinations of Yin and Yang generated the Five Elements: Metal, Wood, Water, Fire and Earth. All things in existence are constituted by the substances of these Five Elements. The Five Elements interact through mutual generation and mutual conquest:

Wood generates Fire; Fire generates Earth; Earth generates Metal; Metal generates Water; Water generates Wood.

Wood conquers Earth; Earth conquers Water; Water conquers Fire; Fire conquers Metal; Metal conquers Wood.

太极图 (Taiji Diagram)



中文：

中国道教文化用一个圆代表一，用白色代表阳，用黑色代表阴，用圆里面有黑白代表一能生阴阳，即一生二。白里面有个小黑点代表阳中藏有一点阴；黑里面有一个小白点代表黑里面有一点阳。如果白中没有小黑点就称为纯阳，黑中没有小白点称为纯阴。阳主升，阴主降。天代表纯阳，地代表纯阴。气体为阳，液体和固体为阴。气体上升，液体和固体下降。天上的雨点、冰雹和扬尘为阳中之阴，地下和水中的气体为阴中之阳。

英文

In Taoist culture of China, a circle symbolizes the One. White stands for Yang, and black stands for Yin. The circle containing white and black within it illustrates that the One generates Yin and Yang, namely the One producing Two. The small black dot within the white signifies Yin concealed inside Yang; the small white dot within the black means Yang hidden inside Yin. If there is no tiny black dot within the white, it is called pure Yang; if there is no tiny white dot within the black, it is known as pure Yin.

Yang is characterized by ascent, and Yin is characterized by descent. Heaven represents pure Yang, and Earth represents pure Yin. Gases belong to Yang, liquids and solids belong to Yin. Gases ascend, while liquids and solids descend. The stars in heaven are Yin within Yang, and gases beneath the ground and water is Yang within Yin. Raindrops, hailstones and airborne dust in the heavens are yin within yang; the gases beneath the earth and within water are yang within yin.

卦	卦象；	卦	卦象；	卦	卦象；	卦	卦象
Trigram	symbol;	Trigram	symbol;	Trigram	symbol;	Trigram	symbol
乾 (Qian):	☰;	坤 (Kun):	☷;	兑 (Dui):	☱;	离 (Li):	☲;
震 (Zhen):	☳;	巽 (Xun):	☴;	坎 (Kan):	☵;	艮 (Gen):	☶;

中国古人用一条横线“—”代表阳或阳气，称之为阳爻；用两条短线“- -”代表阴或阴气，称之为阴爻。阳为奇数，阴为偶数。

从三个阳爻和三个阴爻中取出任意三个爻组成八个卦。用三个阳爻代表天，天为纯阳，用乾卦表示；用三个阴爻代表地，地称为纯阴，用坤卦表示。纯阳为气，纯阴凝结成有形的地。天地之阴阳相交而生成五行。

木分为强大的木和弱小的木，如松树，为强大的木，称为阳木；而花、草、竹、柳、荆棘、蒲草、果木和蔬菜都属于弱小的木，称为阴木。阳木生长过程中，其树干拔节的声音和树根撑开土的声音远远大于阴木所发出的声音，故用声音巨大的雷代表阳木，而用声音相对较小的风代表阴木。雷声震动，故阳木为震，而风的声音如同巽字发音，故阴木为巽。用雷象征震卦，用风象征巽卦。

对于普通人而言，很少听到木生长时拔节的声音，但是对于修定的人而言，他们能清楚地听到阳木和阴木所发声音的巨大差异。

兑卦为金，用泽象征。《五行大义》说道：“少阴之气润泽，山石藏金气，升腾为云，云降为雨，故金生水”。

在空气中较冷的金属，可在其表面生出凝结的水珠。空中的水汽依附凝结核凝结为水珠而化为云，而凝结核中有大量金属矿物微粒。金能生水，如同云能下雨。云就是天上的泽，故用泽代表兑卦。

火能化为光离去，故用离卦代表火；欠土为低洼，低洼积水，故用坎卦代表水；艮为止之义，山能止风和水，故用艮卦代表山，土聚为山，故艮也代表土。其中相互对立的两个卦合起来就有三个阴和三个阳，就是阴阳平衡状态。如乾和坤合一；兑和艮合一；震和巽合一；离和坎合一。

兑也代表口、舌和说话。口和舌有说话的功能。说话就是曰，道字中有曰，故兑卦代表道。《使徒行传》第二章第三节到第四节说道“又有舌头如火焰显现出来，分开落在他们各人头上。他们就都被圣灵充满，按着圣灵所赐的口才说起别国的话来。”可见有火的舌就代表有火的圣灵，兑卦代表圣灵，即代表一，即代表神口中气。神的口就是一。请注意，这个兑卦之金灵要进入到艮卦之山灵里面去才能称为圣灵和一。

离也代表闪电和目；震也象征雄龙或阳龙；巽也代表雌龙或阴龙；艮也代表土、石、玉、手；乾也代表金；坤也代表土。乾坤合一的泰卦代表宝座和战车等。

Taoism holds that the world is composed of five fundamental elements: Metal, Wood, Water, Fire and Earth, collectively known as the Five Elements. Buddhism maintains that all existence arises from four primary elements: Earth, Water, Fire and Wind. Since metal in nature is usually buried within earth, Buddhism subsumes the element of Metal and the element of Earth under the single category of Earth. From the Taoist perspective, Wood corresponds to Wind; therefore, the Buddhist element of Wind is encompassed within the Taoist element of Wood.

In Chapter One of the Book of Genesis, prior to the creation of all living creatures, the world consisted of Water, Wood, Fire, Earth and Air. Air in motion becomes Wind. Humans craft fans from tree leaves, which further affirms that Wood stands for Wind.

The ancient Chinese held that Yin or Yin qi and Yang or Yang qi arise from the One. Different combinations of Yin qi and Yang qi generate the Five Elements: Metal, Wood, Water, Fire and Earth. All myriad beings are composed of the substances of these Five Elements.

Wood generates Fire; Fire generates Earth ;Earth generates Metal; Metal generates Water; Water

generates Wood.

Wood restrains Earth; Earth restrains Water; Water restrains Fire; Fire restrains Metal; Metal restrains Wood.

Ancient Chinese used a single horizontal line "—" to stand for Yang or Yang qi, naming it a Yang yao; two broken short lines "- -" represent Yin or Yin qi, known as a Yin yao. Yang corresponds to odd numbers, while Yin corresponds to even numbers.

Any three lines selected from three Yang yao and three Yin yao form the eight trigrams. Three unbroken Yang yao symbolize heaven, which is pure Yang and represented by the trigram Qian; three Yin yao symbolize earth, which is pure Yin and represented by the trigram Kun. Pure Yang exists as qi, while pure Yin condenses to form tangible earth. The interaction of Yin and Yang between heaven and earth gives birth to the Five Elements.

Wood is divided into robust wood and delicate wood. Pine trees stand for robust wood, known as Yang Wood. Flowers, grasses, bamboo, willows, thorns, cattails, fruit trees and vegetables all belong to delicate wood, called Yin Wood. When Yang Wood grows, the sounds of its trunk stretching and roots pushing through the earth are far louder than any sounds produced by Yin Wood. Thus thunder, which booms loudly, symbolizes Yang Wood, while wind with relatively soft rustling sounds stands for Yin Wood. Thunder brings violent vibration, so Yang Wood corresponds to Zhen. The rustle of wind resembles the pronunciation of Xun, hence Yin Wood matches Xun. Thunder is the symbol of the trigram Zhen, and wind the symbol of the trigram Xun.

Ordinary people rarely hear the sounds of stem elongation as wood grows, yet practitioners of meditation can distinctly perceive the vast difference between the stretching noises of Yang Wood and Yin Wood.

The trigram Dui pertains to Metal and is symbolized by marsh. As stated in *Wuxing Dayi* (The Great Meaning of the Five Elements): "Mountains and rocks harbor metal qi, which ascends to form clouds, and clouds descend as rain—this is why Metal generates Water."

Cool metallic objects exposed to air will develop condensed water droplets on their surfaces. Water vapor in the air clings to condensation nuclei and condenses into tiny water droplets to form clouds, and these nuclei contain abundant mineral metallic particles. Metal generating Water is analogous to clouds producing rainfall. Clouds are the marsh of heaven, hence the trigram Dui symbolizes marsh.

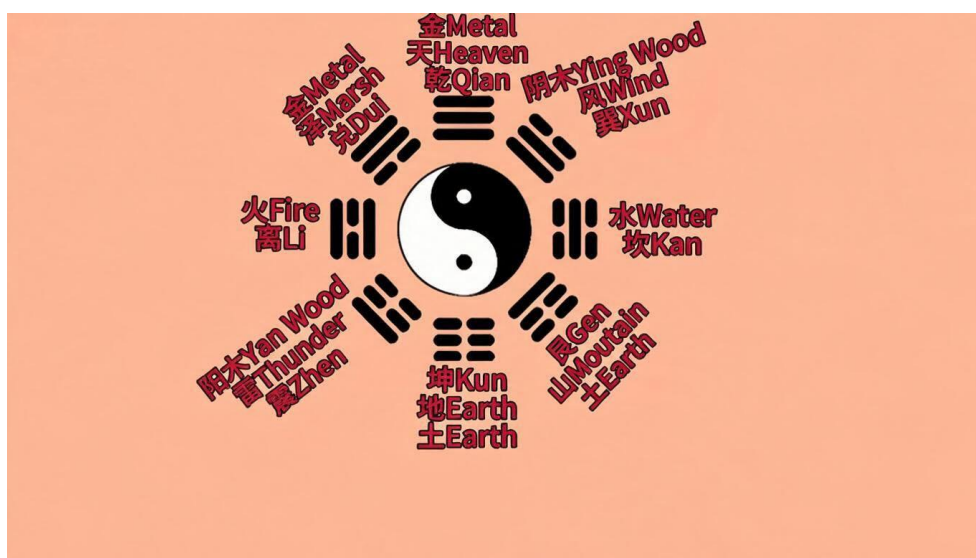
Li signifies departure. Fire dissipates into light and drifts away from its source, hence the trigram Li symbolizes fire. Kan refers to voids within solid earth; such voids become low-lying depressions that collect water, so the trigram Kan stands for water. Gen embodies the meaning of cessation: mountains can hold back both wind and water, thus the trigram Gen represents mountains. As masses of earth converge to form mountains, Gen also corresponds to the elemental Earth of the Five Elements.

Each pair of opposing trigrams collectively holds three Yang lines and three Yin lines, embodying a state of balanced Yin and Yang. Examples include Qian united with Kun, Dui united with Gen, Zhen united with Xun, and Li united with Kan.

Dui also symbolizes the mouth, tongue and speech. The mouth and the tongue possess the function of speaking. Speaking corresponds to yue, the character component found within the character Tao, hence the

trigram Dui represents the Tao. Acts of the Apostles, Chapter Two, Verses Three to Four state: " And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Thus it can be seen that tongues of fire stand for the Holy Spirit imbued with Fire. The trigram Dui represents the Holy Spirit, namely the One, the breath proceeding from the mouth of God. The mouth of God is the One. Note that the Metal Spirit of the trigram Dui must enter into the Mountain Spirit of the trigram Gen to be called the Holy Spirit and the One.

Li also stands for lightning and eyes. Zhen also represents the male dragon and feet, also called the Yang dragon. Xun also corresponds to the female dragon, the Yin dragon, and thighs. Gen also signifies stone, jade, hands and the nose. Kan also represents ears. Qian also stands for Metal and the head, while Kun also represents the elemental Earth of the Five Elements and the belly. The trigram Tai, formed by the unity of Qian and Kun, symbolizes thrones, chariots and the like.



中文

由此可见，五行化为八卦，或者说八卦也归类于五行。先天八卦中的乾坤两卦，通过中间的 S，合成一个泰卦。这样八卦就变成了七个卦。主管这七卦所对应物象的灵，在天上就是圣经里神的七灵。神的七灵在天上显现为北斗七星，也化为七大天使长，佛教称之为药师七佛，也称为转轮圣王的七宝。北斗七星都能借离卦之火发光，并借用兑卦之金为真心，所以又称为神的七盏金灯。

英文：

Thus it can be seen that the Five Elements transform into the Eight Trigrams, or in other words, the Eight Trigrams are classified under the Five Elements. In the Primordial Eight Trigrams, the two trigrams Qian and Kun combine via the central S-shaped curve to form the trigram Tai. This reduces the Eight Trigrams to seven trigrams, and the spirits that govern the objects corresponding to these seven trigrams are the Seven Spirits of God in the Bible. Manifested in the heavens, the Seven Spirits of God form the Big Dipper's seven stars; they also manifest as the Seven Archangels. In Buddhism, they are known as the Seven Medicine Buddhas, and are also referred to as the Seven Treasures of the Wheel-turning King. Each star of the Big Dipper shines with the fire of the trigram Li and takes the Metal of the trigram Dui as its authentic mind, hence they are also called the seven candlesticks of God.

《启示录》 3: 1 你要写信给撒狄教会的使者说：‘那有 神的七灵和七星的说：我知道你的行为，按名你是活的，其实是死的。

《启示录》 4: 5 有闪电、声音、雷轰从宝座中发出。又有七盏火灯在宝座前点着，这七灯就是 神的七灵。

《启示录》 8: 2 我看见那站在 神面前的七位天使，有七枝号赐给他们。

Revelation 3:1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

Revelation 4:5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Revelation 8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

中文：

《启示录》第三章第一节说道：“你要写信给撒狄教会的使者说：‘那有 神的七灵和七星的说：我知道你的行为，按名你是活的，其实是死的。”

《启示录》第四章第五节说道：“有闪电、声音、雷轰从宝座中发出。又有七盏火灯在宝座前点着，这七灯就是 神的七灵。”

《启示录》第八章第二节说道：“我看见那站在 神面前的七位天使，有七枝号赐给他们。”

《马可福音》第十五章第十七节说道：“他们给他穿上紫袍，又用荆棘编做冠冕给他戴上，”

神的七灵就是七大天使长，在天上显化作北斗七星。神的七灵合一就是紫微大帝，在天上显化为北极星。有神的七灵和北斗七星的耶稣就是道教众星之主的紫微大帝，所以罗马士兵曾给他穿紫袍。

英文：

Revelation, Chapter Three, Verse One says: “And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.”

Revelation, Chapter Four, Verse Five says: “And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.”

Revelation, Chapter Eight, Verse Two says: “And I saw the seven angels which stood before God; and to them were given seven trumpets.”

The Gospel of Mark, Chapter Fifteen, Verse Seven says: “And they clothed him with purple, and platted a crown of thorns, and put it about his head,”

The Seven Spirits of God are the Seven Archangels, manifesting themselves as the seven stars of the Big Dipper in heaven. When the Seven Spirits of God unite as one, they become the Great Emperor Ziwei, revealed

as the North Pole Star in the sky. Jesus, who embodies the Seven Spirits of God and the Big Dipper, is none other than the Great Emperor Ziwei, Lord of all stars in Taoism. The Great Emperor Ziwei is also named the Lord of the Purple Subtlety, so Roman soldiers dressed Him in a purple robe.

《出埃及记》 24: 17 耶和华的荣耀在山顶上，在以色列人眼前，形状如烈火。

《启示录》 4:5: “有闪电、声音、雷轰从宝座中发出。

《启示录》 1: 14 他的头与发皆白，如白羊毛、如雪，眼目如同火焰，

《诗篇》 18: 10 他坐着基路伯飞行；他藉着风的翅膀快飞。

《出埃及记》 3: 2 耶和华的使者从荆棘里火焰中向摩西显现。摩西观看，不料，荆棘被火烧着，却没有烧毁。

《出埃及记》 3: 4 耶和华 神见他过去要看，就从荆棘里呼叫说：“摩西！摩西！”他说：“我在这里。”

《出埃及记》 34: 5 耶和华在云中降临，和摩西一同站在那里，宣告耶和華的名。

《启示录》 14: 2 我听见从天上有声音，像众水的声音和大雷的声音，并且我所听见的好像弹琴的所弹的琴声。

《启示录》 15:2 我看见仿佛有玻璃海，其中有火搀杂。又看见那些胜了兽和兽的像，并他名字数目的人，都站在玻璃海上，拿着神的琴。

《启示录》 4: 3 看那坐着的，好像碧玉和红宝石，又有虹围着宝座，好像绿宝石。

Exodus 24:17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

Revelation 4:5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Revelation 1:14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

Psalms 18:10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

Exodus 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Exodus 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

Exodus 34:5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

Revelation 14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

Revelation 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

Revelation 4:3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

中文：

《出埃及记》第二十四章第十七节说道：“耶和华的荣耀在山顶上，在以色列人眼前，形状如烈火。”

《启示录》第四章第五节说道：“有闪电、声音、雷轰从宝座中发出。

《启示录》第一章第十四节说道：“他的头与发皆白，如白羊毛、如雪，眼目如同火焰”

从这三节可知，上帝出现时有如烈火一般的荣耀，还有闪电，雷轰和宝座。上帝的荣耀和闪电就是掌管离卦之火的天使长，即上帝的火灵，也就是耶稣的眼目。发出雷轰声的就是掌管震卦之雷的天使长，就是上帝阳木之灵。上帝的宝座就是上帝那由乾卦之金和坤卦之玉结合而成的泰灵。

《诗篇》第十八章第十节说道：“他坐着基路伯飞行；他藉着风的翅膀快飞。”

《出埃及记》第三章第二节说道：“耶和华的使者从荆棘里火焰中向摩西显现。摩西观看，不料，荆棘被火烧着，却没有烧毁。”

《出埃及记》第三章第四节说道：“耶和华 神见他过去要看，就从荆棘里呼叫说：‘摩西！摩西！’他说：“我在这里。”

从这三节可知，在火中的上帝坐在荆棘里或坐着代表风天使长的基路伯飞行，风天使长就是掌管巽卦之风的天使长，为上帝的阴木之灵。

《出埃及记》第三十四章第五节说道：“耶和华在云中降临，和摩西一同站在那里，宣告耶和华的名。”

从这一节可知，上帝在云中出现，云就代表掌管兑卦之泽的天使长，为上帝的金灵。《启示录》第一章第十四节说道：“他的头与发皆白”。这里的白头也代表白色的金灵。

《启示录》第十四章第二节说道：“我听见从天上有声音，像众水的声音和大雷的声音，并且我所听见的好像弹琴的所弹的琴声。”

《诗篇》第九十三章第三节说道：“耶和华啊，大水扬起，大水发声，波浪澎湃。”

《启示录》第十五章第二节说道：“我看见彷彿有玻璃海，其中有火搀杂。又看见那些胜了兽和兽的像，并他名字数目的人，都站在玻璃海上，拿着神的琴。”

《启示录》第四章第三节说道：“看那坐着的，好像碧玉和红宝石，又有虹围着宝座，好像绿宝石。”

从这四节可知，上帝能发众水或海水的声音，有玻璃海，故有水灵。这水灵就是掌管坎卦之水的天使长。上帝身体如碧玉或玉石，故上帝有土灵，这土灵就是掌管艮卦之山的天使长，琴也象征上帝的土灵。上帝就是水火合一的太极，故玻璃海里有火。

从以上可见，上帝有七灵，完全与泰卦、兑卦、离卦、震卦、巽卦、坎卦、艮卦相对应。七灵又合一合并为五行之灵，称金灵、火灵、木灵、水灵、土灵。

英文：

Exodus, Chapter Twenty-Four, Verse Seventeen says: "And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel."

Revelation, Chapter Four, Verse Five says: "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God."

Revelation, Chapter One, Verse Fourteen says: "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;"

From these three verses, we can see that when God manifests, He possesses glory like devouring fire, together with lightning, thunderclaps and a throne. The glory of God and lightning correspond to the Archangel governing the Fire of the trigram Li, namely God's fire spirit. It is also the eyes of Jesus. The one who sends forth thunderclaps is the Archangel ruling over the thunder of the trigram Zhen, God's spirit of Yang Wood. God's throne is the Tai spirit formed from the Metal of the trigram Qian and the jade of the trigram Kun.

Psalms Chapter Eighteen, Verse Ten says: "And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind."

Exodus Chapter Three, Verse Two says: "And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. "

Exodus Chapter Three, Verse Four says: "And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

From these three verses we can see that God, who dwells within fire, abides among thorns or flies upon the cherubim that represent the Archangel of Wind. The Archangel of Wind is the archangel presiding over the wind of the trigram Xun, the Yin Wood Spirit of God.

Exodus Chapter Thirty-Five, Verse Five says: "And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD."

From this verse, it can be seen that God appears within the cloud. the cloud stands for the archangel who presides over the Marsh of the trigram Dui, the golden spirit of God. Revelation Chapter One, Verse Fourteen states: "His head and his hairs were white." This white head likewise symbolizes the white Metal Spirit.

Revelation Chapter Fourteen, Verse Two says: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:"

Psalms Chapter Ninety-Three, verse Three says: "The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves."

Revelation Chapter Fifteen Verse Two says: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

Revelation Chapter Four, Verse Three says: "And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. "

From these four verses we may see that God can utter the voice of many waters or the sea, and there exists a sea of glass; hence God has the Water Spirit. The Water Spirit is the archangel who presides over the water of the trigram Kan. God's form resembles jasper or jade stone, therefore God possesses the Earth Spirit, which is the archangel governing the Mountain of the trigram Gen. The harp also symbolizes God's Earth Spirit. God is the Taiji wherein fire and water are unified, and for this reason fire abides within the sea of glass.

From the above, it is evident that God has Seven Spirits, which correspond exactly to the trigrams Tai, Dui, Li, Zhen, Xun, Kan and Gen. These Seven Spirits unite further into the spirits of the Five Elements, known as the Metal Spirit, Fire Spirit, Wood Spirit, Water Spirit and Earth Spirit.

《以诺一书》20:1-8 “以下便是那些守望圣天使的名号：乌列尔，圣天使之一，掌管寰宇世界与塔尔塔罗斯深渊。拉斐尔，圣天使之一，掌管人类的灵魂。拉贵尔，圣天使之一，负责惩戒诸天星辰违背天命的罪愆。米迦勒，圣天使之一，受命守护人类之中良善的族群，执掌混沌秩序。沙利叶（萨拉卡埃尔），圣天使之一，审判在灵性层面犯罪的灵体。加百列，圣天使之一，掌管伊甸园乐园、古蛇与基路伯。雷米尔，圣天使之一，由上帝指派，掌管末世复活苏醒之事。”

1 Enoch Chapter 20, Verse 1 to 8 says: And these are the names of the holy angels who watch. Uriel, one of the holy angels, who is over the world and over Tartarus. Raphael, one of the holy angels, who is over the spirits of men. Raguel, one of the holy angels who takes vengeance on the world of the luminaries. Michael, one of the holy angels, to wit, he that is set over the best part of mankind and over chaos. Saraqael, one of the holy angels, who is set over the spirits, who sin in the spirit. Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim. Remiel, one of the holy angels, whom God set over those who rise.

中文：

《以诺一书》第二十章第一节至第八节说道：“以下便是那些守望圣天使的名号：乌列尔，圣天使之一，掌管寰宇世界与塔尔塔罗斯深渊。拉斐尔，圣天使之一，掌管人类的灵魂。拉贵尔，圣天使之一，负责惩戒诸天星辰违背天命的罪愆。米迦勒，圣天使之一，受命守护人类之中良善的族群，执掌混沌秩序。沙利叶（萨拉卡埃尔），圣天使之一，审判在灵性层面犯罪的灵体。加百列，圣天使之一，掌管伊甸园乐园、古蛇与基路伯。雷米尔，圣天使之一，由上帝指派，掌管末世复活苏醒之事。”

《以诺一书》中的七大天使长是神的七灵，也就是神的组成部分。如巽卦之阴木灵等同于神的大腿和毛发；震卦之阳木灵等同于神的足和打雷的声音；离卦之火灵等同于神的眼睛；坎卦之水灵等同于神的血液；艮卦之土灵等同于神的手、肌肉和皮肤；乾卦和坤卦合一的泰灵，等同于神那由土灵和金灵组成的宝座，也就是金轮圣王的轮宝；而兑卦之金灵等同于神的头、真心和骨头。

乌列尔 Uriel，希伯来文本义为“神之光”和“属于神的光明”，故乌列尔为离卦之火灵，他掌管地狱和星辰秩序，也包括智慧启示，佛教称光明智慧。《但以理书》第十章第六节说道：“他身体如水苍玉，面貌如闪电，眼目如火把，手和脚如光明的铜，说话的声音如大众的声音。”这个“面貌如闪电，眼目如火把”的天使就是火灵乌列尔，也称火神。因为火生土，火不离土，故“他身体如水苍玉”

拉斐尔 Raphael，希伯来文的本义为“神施行医治”和“神是治愈者”，因为药草为阴木，阴木为巽，故拉斐尔就是巽卦之阴木灵。

拉贵尔 Raguel，希伯来文本义为“神的挚友”和“与神亲近之人”，因为上帝总是坐在他的宝座上，所以泰

卦之灵就是上帝最亲近的人，就是神的挚友。

米迦勒 Michael，希伯来文的本义为“谁像神”和“谁如同神”可见米迦勒就是代表神之根本智慧的兑卦金灵，就是神的独生子，就是一。根本智慧就是见空性和见道的智慧。他所掌握的混沌秩序就是天国秩序，混沌就是太极，太极就是天国。

沙利叶 Sariel，希伯来文的本义为“神的谕令”，“神之掌权者”，“神的王子”。掌权用手，手为艮卦之土灵。沙利叶就是神的手，艮卦也代表山和石，所以上帝在山上用自己的手指头将律法和诫命写在石板上。

加百列 Gabriel，希伯来文的本义为“神的大能勇士”和“神是我的力量”，水的流动能产生巨大的力量，这与中国的水神取名为真武大帝相对应，故加百列为坎卦之水灵。

《但以理书》第八章第十五至十六节说道：“我但以理见了这异象，愿意明白其中的意思，忽有一位形状像人的站在我面前。我又听见乌莱河两岸中有人声呼叫说：‘加百列啊，要使此人明白这异象。’”

这个形状像人的加百列天使长就是坎卦之水灵，故加百列站在河边。

雷米尔 Remiel，希伯来文的本义为“神之雷霆”和“神的怜悯”。震卦为雷，可见，雷米尔与震卦之阳木灵相对应。雷米尔掌管复活和灵魂苏醒。阳木之灵比阴木之灵的力量更大。道教文化认为魂为阳木，复活就是给与肉体魂。雷米尔就是道教掌管死人之魂的东岳大帝。阳木雷米尔和阴木拉斐尔，可以合一为一个没有分阴阳的木，称之为太素木，此木显示为阴木特征。道教称雷米尔为太乙天尊的大莲花，称拉斐尔为太乙天尊的小莲花。两朵莲花合一就是佛所坐的莲花，也化为太上老君所持的扇子和元始天尊所骑的龙，也能变成文殊菩萨所骑的狮子。

英文：

First Enoch Chapter Twenty, Verse One to Eight says: And these are the names of the holy angels who watch.

Uriel, one of the holy angels, who is over the world and over Tartarus.

Raphael, one of the holy angels, who is over the spirits of men.

Raguel, one of the holy angels who takes vengeance on the world of the luminaries.

Michael, one of the holy angels, to wit, he that is set over the best part of mankind and over chaos.

Saraqael, one of the holy angels, who is set over the spirits, who sin in the spirit.

Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim.

Remiel, one of the holy angels, whom God set over those who rise.

The Seven Archangels described in *First Enoch* are the Seven Spirits of God, constituting integral parts of God. The spirit of Yin Wood of the trigram Xun corresponds to God's thighs and hair; the spirit of Yang Wood of the trigram Zhen corresponds to God's feet and the sound of thunderclaps. The spirit of Fire of the trigram Li corresponds to God's eyes. The spirit of Water of the trigram Kan corresponds to God's blood. The spirit of Earth of the trigram Gen corresponds to God's hands, muscles and skin. The Tai Spirit, formed by the union of the Metal of the trigram Qian and the Earth of the trigram Kun, is God's throne. It is also the precious wheel belonging to the Wheel-turning Sacred King. The spirit of Metal of the trigram Dui corresponds to God's head,

authentic mind and bones.

Uriel. In Hebrew, his name means "Light of God" and "the Light belonging to God". Hence Uriel is the Fire Spirit of the trigram Li. He governs hell and the order of the stars, and also oversees wisdom and revelation. In Buddhism, this is known as the Light of Wisdom. Daniel, Chapter Ten, Verse Six states: "His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." The angel whose face as the appearance of lightning, and his eyes as lamps of fire is Uriel the Fire Spirit, also known as the God of Fire. Since Fire generates Earth and Fire cannot be separated from Earth, His body also was like the beryl.

Raphael. The Hebrew meaning of his name is "God brings healing" and "God is the Healer". Since medicinal herbs pertain to Yin Wood, the Yin Wood spirit is the trigram Xun. Therefore, Raphael is Yin Wood Spirit of the trigram Xun.

Raguel. His Hebrew name means "Friend of God" and "one who draws near to God". Since God always dwells upon His throne, the spirit of the trigram Tai is the one closest to God, the Friend of God.

Michael. The Hebrew meaning of his name is "Who is like God?" This reveals that Michael is the Metal Spirit of the trigram Dui, embodying God's fundamental wisdom. He is the Only Begotten Son of God, who is the One. This fundamental wisdom is the wisdom of realizing Emptiness and seeing the Tao. The chaos he governs is the governance of the Kingdom of Heaven. Chaos is Taiji, and Taiji is the Kingdom of Heaven.

Sariel. His Hebrew name means "Divine Decree of God", "Ruler under God" and "Prince of God". Authority is exercised through hands, and hands correspond to the Earth Spirit of the trigram Gen. Sariel is the hand of God. The trigram Gen also symbolizes mountains and stones. For this reason, on Mount Sinai God engraved His laws and commandments upon stone tablets with His finger.

Gabriel. The Hebrew meaning of his name is "Mighty Warrior of God" and "God is my strength". The flowing movement of water generates immense power. This corresponds to the True Warrior Sovereign, the God of Water in Taoism. Therefore, Gabriel is the Water Spirit of the trigram Kan.

Daniel Chapter Eight, Verse Fifteen to Sixteen says : "And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision."

Archangel Gabriel, whose form is human-like, represents the water spirit of the Kan Trigram; hence she stands beside the river.

Remiel. His Hebrew name means "Thunder of God" and "Mercy of God". The trigram Zhen governs the voice of thunder. It follows that Remiel corresponds to the Yang Wood Spirit of the trigram Zhen. Remiel presides over resurrection and the awakening of souls. The Yang Wood Spirit wields greater power than the Yin Wood Spirit. According to Taoist teachings, the Yang soul(hun) belongs to Yang Wood, and resurrection consists in bestowing a Yang soul upon the physical body. Remiel is none other than the Great Emperor of the Eastern Peak, who governs the Yang souls of the deceased in Taoism. Remiel the Yang Wood Spirit and Raphael the Yin Wood Spirit may unite as undivided Wood beyond the distinction of Yin and Yang, known as the Wood of Primal Simplicity, which manifests with the characteristics of Yin Wood. In Taoism, Remiel is called

the great lotus of the Supreme Lord Taiyi, while Raphael is referred to as the small lotus of the Supreme Lord Taiyi. United, these two lotuses form the lotus throne upon which the Buddha sits. They also manifest as the fan held by the Lord Laozi and the dragon ridden by the Primeval Lord of Heaven. They can further transform into the lion mounted by Manjushri Bodhisattva and the Supreme Lord **Taiyi**.

五行	代表的颜色	代表的方位	代表的数字
(Five Elements)	(Colour)	(direction)	Number
金(Metal)	白色(White)	西方(West)	7(Seven)
木(Wood)	青色(Azure)	东方(East)	9(Nine)
水(Water)	黑色(Black)	北方(North)	5(Five)
火(Fire)	赤色(Red)	南方(South)	3(Three)
土 (Earth)	黄色(Yellow)	中央(Center)	1(one)

中文：

道生太极，此太极里面有合为一体的五气。五气分别为金气、木气、水气、火气和土气。这里的气其实就是指无形的灵。五气就是五行之灵，即金灵，木灵，水灵，火灵和土灵，这就是神的五灵，也称五神。道教也用数字来代表这五种气，称金灵为七气，称木灵为九气，称水灵为五气，称火灵为三气，称土灵为一气。金、木、水、火四灵藏在土灵里面，五个灵混成为一体，称为太极。

太极实际由土里面的金灵主导，即由一主导，故太极也称为一。木、水、火、土四灵皆由道所生，而一代表道，故也可以说此四灵由一所生，即由土中金灵所生。

在太极状态时，五气还没有分开，故不呈现五气的各自特征。五气虽然有阴阳，但是五气没有分开，即太极里面的阴阳没有分开，故说太极没有阴阳。当太极分开变成两个部分时就产生阴阳，称为太极生两仪，两仪就是指阴和阳。由阴气和阳气生成无形的五气，五气凝结显相为可见或可感知的五行。五气清轻上浮为天，五行中之金和土重浊，下降为地。

可见或可感知的五行并非分别由五气所单独生成，如树木，其实里面有木灵、火灵、金灵、土灵，但是五行之木主要体现木灵的生长性；五行之水主要体现水灵的柔性；五行之火主要体现火之温暖性；五行之金主要体现金灵之刚性；五行之土主要体现土之容纳性。土能容纳其它四元素于自身体内。土有止的功能，同时还有行的功能。如地球看似静止，而实际快速旋转。

土灵就是佛教的净土世界，就是基督教的十字架和天堂，就是道教的八卦炉和三清天，就是基督教天使的翅膀和道教雷部众神的翅膀，灵魂进入土灵就能获得永生。

《启示录》第二章第十七节说道：“圣灵向众教会所说的话，凡有耳的，就应当听！得胜的，我必将那隐藏的玛哪赐给他，并赐他一块白石，石上写着新名，除了那领受的以外，没有人能认识。”

英文：

The Tao generates the Taiji. Within the Taiji are the Five-Qi united as one. The Five-Qi are respectively Metal Qi, Wood Qi, Water Qi, Fire Qi and Earth Qi. Here, Qi actually refers to formless spirits. The Five-Qi are the spirits of the Five Elements, namely the Metal Spirit, Wood Spirit, Water Spirit, Fire Spirit and Earth Spirit. These are the Five Spirits of God, also called the Five Gods. Taoism also employs numerals to represent these

five kinds of Qi: the Metal Spirit is referred to as the Seven-Qi, the Wood Spirit as the Nine-Qi, the Water Spirit as the Five-Qi, the Fire Spirit as the Three-Qi, and the Earth Spirit as the One-Qi. The four spirits of Metal, Wood, Water and Fire are concealed within the Earth Spirit, and the five spirits blend into a single whole, known as the Taiji.

The Taiji is actually governed by the Metal Spirit dwelling within Earth — that is, ruled by the One. For this reason, the Taiji is also called the One. The four spirits of Wood, Water, Fire and Earth are all generated by the Tao. Since the One represents the Tao, we may likewise state that these four spirits originate from the One, namely from the Metal Spirit within Earth.

In the state of the Taiji, the five kinds of Qi remain undifferentiated and do not manifest their respective attributes. Although Yin and Yang inhere within the five kinds of Qi, they are not yet separated. In other words, Yin and Yang inside the Taiji are undivided; hence it is said that the Taiji is without Yin and Yang. When the Taiji divides into two parts, Yin and Yang come forth. This process is known as the Taiji generating the Two Principles, which signify Yin and Yang. Yin Qi and Yang Qi bring forth the formless five kinds of Qi. When the five kinds of Qi condense and manifest phenomena, they become the visible and perceptible Five Elements. The five kinds of Qi are clear and light, floating upward to form Heaven. Among the Five Elements, Metal and Earth are heavy and turbid, sinking down to form Earth.

It follows that the visible and perceptible Five Elements are not each generated separately by one of the five kinds of Qi. For instance, a tree actually contains the Wood Spirit, Fire Spirit, Metal Spirit and Earth Spirit, yet the elemental Wood principally manifests the growing nature of the Wood Spirit. Similarly, the elemental Water primarily embodies the soft quality of the Water Spirit; the elemental Fire mainly displays the warming nature of the Fire Spirit; the elemental Metal chiefly reveals the rigidity of the Metal Spirit; the elemental Earth manifests the capacity of the Earth element to contain all other elements within itself.

The Earth Spirit possesses the function of stillness as well as the function of movement. The planet Earth, for example, appears stationary yet rotates rapidly. The Earth Spirit corresponds to the Pure Land in Buddhism, the Cross and Heaven in Christianity, the Eight Trigrams Furnace and the Three Pure Heavens in Taoism, the wings of Christian angels, and the wings of the divine generals of the Taoist Thunder Ministry. When the soul enters the Earth Spirit, it attains eternal life.

Revelation Chapter Two, Verse Seventeen says: “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”



中文：

道教认为金为白色，金和白色代表西方；木为青色，木和青色代表东方；水为黑色，水和黑色代表北方；火为红色，火和红色代表南方；土为黄色，土和黄色代表中央。在土里面的金代表道和一，而土为黄色，故也常常用金黄色的黄金代表藏在土里面的金灵。

英文：

According to Taoist theory, Metal corresponds to white; Metal and white stand for the west. The element of Wood corresponds to azure; Wood and azure stand for the east. Water corresponds to black; Water and black stand for the north. Fire corresponds to red; Fire and red stand for the south. Earth corresponds to yellow; Earth and yellow stand for the centre. The Metal latent within Earth represents the Tao and the One. Since Earth is associated with yellow, golden-yellow gold is frequently used as a symbol for the Metal Spirit concealed within Earth.

《撒母耳记下》22:12 他以黑暗和聚集的水，天空的厚云为他四围的行宫。

《马太福音》3:11 我是用水给你们施洗，叫你们悔改；但那在我以后来的，能力比我更大，我就是给他提鞋也不配。他要用圣灵与火给你们施洗。

《以赛亚书》6:6-7 有一撒拉弗飞到我跟前，手里拿着红炭，是用火剪从坛上取下来的，将炭沾我的口，说，看哪，这炭沾了你的嘴。你的罪孽便除掉，你的罪恶就赦免了。

2 Samuel 22:12 And he made darkness pavilions round about him, dark waters, and thick clouds of the skies.

Isaiah 6: 6-7 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Matthew 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

中文：

《撒母耳记下》第二十二章第十二节说道：“他以黑暗和聚集的水，天空的厚云为他四围的行宫。”

从这一节的经文可知，圣经以水为黑色，在英文版本中直接称之为“黑暗的水”。在创世纪第一章第二节说道：“地是空虚混沌。渊面黑暗。神的灵运行在水面上。”这一节也证明水为黑色。

《马太福音》第三章第十一节说道：“我是用水给你们施洗，叫你们悔改；但那在我以后来的，能力比我更大，我就是给他提鞋也不配。他要用圣灵与火给你们施洗。”

从这一节可知，耶稣用圣灵和火给人洗罪，

《以赛亚书》第六章第六节到第七节说道“有一撒拉弗飞到我跟前，手里拿着红炭，是用火剪从坛上取下来的，将炭沾我的口，说，看哪，这炭沾了你的嘴。你的罪孽便除掉，你的罪恶就赦免了。”

从这一节可知，用红炭洗罪，红炭代表火，可见，圣经以火为红色。

《创世记》 2：2 到第七日， 神造物的工已经完毕，就在第七日歇了他一切的工，安息了。

《马太福音》 12：8 因为人子是安息日的主。

《启示录》 1：13-14 灯台中间有一位好像人子，身穿长衣，直垂到脚，胸间束着金带。 他的头与发皆白，如白羊毛、如雪，眼目如同火焰，

Genesis 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Matthew 12:8 For the Son of man is Lord even of the sabbath day.

Revelation 1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

中文：

《创世记》第二章第二节说道：“到第七日， 神造物的工已经完毕，就在第七日歇了他一切的工，安息了。”

《马太福音》第十二章第八节说道：“因为人子是安息日的主。”

七气为金灵，土中金灵为圣灵，圣灵为一。金灵也能分阴阳，在土外面的金灵称为阳金灵，在土里面的金灵称为阴金灵，其中阴金灵等同于一，而阳金灵就不是一了，当阳金灵回到土灵里面就又变成了一。阳金灵与阳木之灵合一就是人的魂，而阴金灵就是人的魄。土灵里面永远有金灵。

一者无为，故上帝在第七日安息，而耶稣自称为安息日的主。安息就是指停止一切妄想心，从而停止一切虚妄的行为。佛家称寂灭和无愿，道教称清净和无为。也可以称行阴尽，也可以说成就不生不灭的法身。

在道教文化中，因为七气为金，金可以做成刀剑等武器，故七主杀。安息就是杀灭一切妄想心和一切虚妄的行为。圣经启示录预言，末世耶稣揭开七印，降下七种灾难，然后又让七个天使降下七碗和七枝号的灾难。

《启示录》第一章第十三节到十四节说道：“灯台中间有一位好像人子，身穿长衣，直垂到脚，胸间束着金带。 他的头与发皆白，如白羊毛、如雪，眼目如同火焰”

耶稣胸间束着金表示耶稣是金灵，他的头与发皆白，这表明金灵主白色。

英文：

Genesis Chapter Two, Verse Two says: “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.”

Matthew Chapter Twelve, Verse Eight says: “For the Son of man is Lord even of the sabbath day. ”

Seven-Qi denotes the Metal Spirit. The Metal Spirit abiding within the Earth Spirit is the Holy Spirit, and the Holy Spirit is the One. The Metal Spirit can also be divided into Yin and Yang. The Metal Spirit outside the Earth Spirit is called the Yang Metal Spirit, and the Metal Spirit abiding within the Earth Spirit is named the Yin Metal Spirit. Among them, the Yin Metal Spirit is identical to the One, whereas the Yang Metal Spirit is not the

One. When the Yang Metal Spirit returns into the Earth Spirit, it becomes the One once more. The union of the Yang Metal Spirit and the Yang Wood Spirit forms the human hun (Yang Soul), while the Yin Metal Spirit constitutes the human po (Yin Soul). The Yin Metal Spirit eternally resides within the Earth Spirit.

The One dwells in Non-action. Hence God rested on the seventh day, and Jesus declared Himself Lord of the Sabbath. Rest means ceasing all delusional thoughts, and thereby putting an end to all illusory deeds. In Buddhism, this state is called Tranquil Extinction and Non-aspiration; in Taoism, Purity, Stillness and Non-action. It may also be described as the exhaustion of active Yin, or the attainment of the unborn and undying Dharma Body.

In Taoist culture, Seven-Qi corresponds to Metal. Since Metal may be forged into swords and other weapons, seven governs slaughter. Rest means eliminating all delusional thoughts and every illusory deed. The Book of Revelation prophesies that in the end times, Jesus will open the seven seals and bring seven kinds of calamities. Afterward, He commands seven angels to unleash the disasters of the seven bowls and the seven trumpets.

Revelation Chapter One, Verse Thirteen to Fourteen says: "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;"

Jesus is girt about the chest with a golden girdle, which signifies that Jesus is the Metal Spirit. His head and hairs are white, and this indicates that the Metal Spirit corresponds to white.

《耶利米书》49:36 我要使四风从天的四方刮来，临到以拦人，将他们分散四方（注：“方”原文作“风”）。这被赶散的人，没有一国不到的。”

《启示录》7:1 此后，我看见四位天使站在地方的四角，执掌地上四方的风，叫风不吹在地上、海上和树上。

Lamentations 49: 36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

Revelation 7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

中文：

《耶利米书》第四十九章第三十六节说道：“我要使四风从天的四方刮来，临到以拦人，将他们分散四方（注：“方”原文作“风”）。这被赶散的人，没有一国不到的。”

《启示录》第七章第一节说道：“此后，我看见四位天使站在地方的四角，执掌地上四方的风，叫风不吹在地上、海上和树上。”

从这两节可知，四方的风由四个天使掌管，四方的风就是东风，南风，西风和北风。风天使就是中国的风神。

Lamentations, Chapter Forty-Nine, Verse Thirty-Six says: “And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.”

Revelation, Chapter Seven, Verse One says: “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.”

From these two verses, it can be known that the winds of the four directions are governed by four angels. The winds of the four directions are the East Wind, South Wind, West Wind and North Wind. These wind angels correspond to the wind deities of China.

《撒迦利亚》 1: 8 “我夜间观看，见一人骑着红马，站在洼地番石榴树中间。在他身后，又有红马、黄马和白马。”

《撒迦利亚》 6: 2 第一辆车套着红马，第二辆车套着黑马，

《撒迦利亚》 6: 3 第三辆车套着白马，第四辆车套着有斑点的壮马。

《撒迦利亚》 6: 5 天使回答我说：“这是天的四灵（或作四风），是从普天下的主面前出来的。

Zechariah 1:8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.

Zechariah 6:2 In the first chariot were red horses; and in the second chariot black horses;

Zechariah 6:3 And in the third chariot white horses; and in the fourth chariot dappled horses and strong steeds.

Zechariah 6:5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the LORD of all the earth.

中文：

《撒迦利亚》第一章第八节说道：“我夜间观看，见一人骑着红马，站在洼地番石榴树中间。在他身后，又有红马、黄马和白马。”

《撒迦利亚》第六章第二节说道：“第一辆车套着红马，第二辆车套着黑马，”

《撒迦利亚》第六章第三节说道：“第三辆车套着白马，第四辆车套着有斑点的壮马。”

《撒迦利亚》第六章第五节说道：“天使回答我说：“这是天的四灵（或作四风），是从普天下的主面前出来的。”

从第四节可知，天的四灵就是天的四风，也就是四匹不同颜色的马，所以风灵就是天上的马。上帝乘风而行就是上帝乘天马而行。在八卦中巽为阴木和风，所以马就是上帝的木灵变化出来的。红代表火，火代表南方，故红马代表在南方的木灵或赤帝所骑的马。白马代表西方的木灵或白帝所骑的马；黑马代表北方的木灵或黑帝所骑的马；黄马代表在中央的木灵或黄帝所骑的马。有斑点的壮马，代表在东方的木灵和青帝。东方本身属于木，木生在东方就茂盛，故称在东方的木为壮马，木会开各种颜色的花，故又称其为有斑点的壮马。

花斑色、红色、白色和黑色四马分别代表东风神、南风神、西风神和北风神。中央为不动之义，故中央没有风，不能称中央风神，而称中央木灵为黄马。四个风神其实是同一个风神，只是因为在不同的方位走来而得到不同的名。

从以上可见，五匹马的颜色与五行和五气（五灵）的颜色完全对应。

英文：

Zechariah, Chapter One, Verse Eight says: "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white."

Zechariah, Chapter Six, Verse Two states: "In the first chariot were red horses; and in the second chariot black horses;"

Zechariah, Chapter Six, Verse Three says: "And in the third chariot white horses; and in the fourth chariot dappled horses and strong steeds."

Zechariah, Chapter Six, Verse Five says: "And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the LORD of all the earth."

From the four verses, it can be known that the four spirits of Heaven manifest as the four winds of Heaven, which again appear as four horses of different colours. Therefore, when God rides upon the wind, He rides upon these horses. Within the Eight Trigrams, Xun signifies the Yin Wood; accordingly, the horses are transformations wrought from God's Wood Spirit. Red corresponds to Fire, and Fire stands for the south. Therefore the red horse represents the horse ridden by the Wood-Spirit or the Red-Emperor in the south. The white horse stands for the horse ridden by the Wood Spirit or the White Emperor of the west. The black horse represents the horse ridden by the Wood Spirit or the Black Emperor of the north. The yellow horse represents the horse ridden by the Wood Spirit or the Yellow Emperor at the centre. The dappled strong horse symbolizes the Wood Spirit and the Azure Emperor of the east. The East inherently pertains to Wood, and Wood flourishes when growing in the East, so the Wood Spirit of the East is called the strong horse. Wood bears blossoms of diverse colours, and thus it is further named the dappled strong horse.

The dappled, red, white and black horses stand for the deities of the East Wind, South Wind, West Wind and North Wind respectively. The Center carries the meaning of stillness; thus there is no wind in the Center. It cannot be called the deity of the Center Wind, and the Wood Spirit of the Center is instead referred to as the yellow horse. The four wind deities are in truth one and the same wind deity, who receives different names merely because He moves across different directions.

From the foregoing, it is evident that the colours of the five horses correspond perfectly to the colours of the Five Elements and the five kinds of Qi.

《启示录》 6: 2 我就观看，见有一匹白马；骑在马上拿着弓，并有冠冕赐给他。他便出来，胜了又要胜。

《启示录》 6: 4-5 就另有一匹马出来，是红的，有权柄给了那骑马的，可以从地上夺去太平，使人彼此相杀，又有一把大刀赐给他。揭开第三印的时候，我听见第三个活物说：“你来！”我就观看，见有一匹黑

马；骑在马上，手里拿着天平。

《启示录》 6: 8 我就观看，见有一匹灰色马；骑在马上，名字叫作死，阴府也随着他。

Revelation 6:2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

Revelation 6:4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

Revelation 6:8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

中文：

《启示录》 6: 2 我就观看，见有一匹白马；骑在马上拿着弓，并有冠冕赐给他。他便出来，胜了又要胜。

《启示录》 6: 4 就另有一匹马出来，是红的，有权柄给了那骑马的，可以从地上夺去太平，使人彼此相杀，又有一把大刀赐给他。

《启示录》 6: 5 揭开第三印的时候，我听见第三个活物说：“你来！”我就观看，见有一匹黑马；骑在马上，手里拿着天平。

《启示录》 6: 8 我就观看，见有一匹灰色马；骑在马上，名字叫作死，阴府也随着他。

这马和四个骑马的人代表五行之灵，也就是五个神，即五大天使长。灰色的希腊原文形容词：χλωρός (chlōros / chloros) 词义范围：包含黄、黄绿、青灰、病苍惨白。用来形容人、尸体、瘟疫病人肤色时为病黄、萎黄、青黄色、死灰色。可见这里的灰色马就是黄马。入土或归于土代表死亡，故骑在马上，名字叫作死，就是在地府掌握生死薄的判官崔珏。

英文：

Revelation Chapter Six, Verse Two says: "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."

Revelation Chapter Six, Verse Four says: "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand."

Revelation Chapter Six, Verse Eight says: "And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

The four horsemen and their horses represent the spirits of the Five Elements, namely five divinities — the Five Great Archangels. The Greek adjective for the so-called "pale horse" is χλωρός (chlōros). Its semantic range embraces yellow, greenish-yellow, ashen-gray, and sickly pallor. When applied to human beings,

corpses, or plague-stricken patients, it denotes sickly yellow, sallow-yellow, greenish-yellow, and ashen-gray hues. Accordingly, this pale-colored horse is actually a yellow horse. To be laid in the ground and return to dust signifies death. Hence the rider whose name is Death corresponds to Cui Jue, the Underworld Judge who presides over the Register of Life and Death in the nether realm.

《启示录》 4: 3 看那坐着的，好像碧玉和红宝石，又有虹围着宝座，好像绿宝石。

《但以理书》 7: 9 我观看，见有宝座设立，上头坐着亘古常在者，他的衣服洁白如雪，头发如纯净的羊毛，宝座乃火焰，其轮乃烈火。

《启示录》 4: 6 宝座前好像一个玻璃海，如同水晶。

《哈巴谷书》 3: 8 耶和华啊，你乘在马上，坐在得胜的车上，岂是不喜悦江河，向江河发怒气、向洋海发愤恨吗？

《以西结书》第一章第二十六说道：“在他们头以上的穹苍之上有宝座的形像，彷彿蓝宝石；在宝座形像以上有彷彿人的形状。”

Revelation 4:3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

Daniel 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

Revelation 4:6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

Habakkuk 3:8 Was the LORD displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?

Ezekiel Chapter 1:26 “And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. ”

中文：

《启示录》第四章第三节说道：“看那坐着的，好像碧玉和红宝石，又有虹围着宝座，好像绿宝石。”

《但以理书》第七章第九节说道：“我观看，见有宝座设立，上头坐着亘古常在者，他的衣服洁白如雪，头发如纯净的羊毛，宝座乃火焰，其轮乃烈火。”

《启示录》第四章第六节说道：“宝座前好像一个玻璃海，如同水晶。”

《哈巴谷书》第三章第八节：“耶和华啊，你乘在马上，坐在得胜的车上，岂是不喜悦江河，向江河发怒气、向洋海发愤恨吗？”

从这四节可知，上帝有五灵。如碧玉、蓝宝石、红宝石和绿宝石般的身体都是土灵；其洁白如雪的衣服代表金灵；其宝座上的火焰和轮上的烈火代表火灵；玻璃海和水晶为水灵；虹其实是龙所发出的光，故象征木灵；其所骑之马也为木灵。

《以西结书》第一章第二十六说道：“在他们头以上的穹苍之上有宝座的形像，彷彿蓝宝石；在宝座形像以上有彷彿人的形状。”

金灵在土灵里面，故穿白衣服的上帝坐在如同蓝宝石和红宝石的宝座上。金、木、水、火四灵可以藏于上帝的土灵里面，也可以从土灵里面出来。

英文：

Revelation, Chapter Four, Verse Three says: “And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. ”

Daniel, Chapter Seven, Verse Nine says: “ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. ”

Revelation, Chapter Four, Verse Six says: “And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. ”

Habakkuk, Chapter Three, Verse Eight says: “Was the LORD displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? ”

From these four passages we can see that God possesses five spirits. His form resembling jasper, sapphire, ruby and emerald stands for the Earth Spirit. His robes, white as snow, symbolize the Metal Spirit. The flames surrounding the throne and the blazing fire upon the wheels represent the Fire Spirit. The sea of glass and crystal correspond to the Water Spirit. The rainbow is light emanating from the dragon and thus symbolizes the Wood Spirit; the horse He rides also belongs to the Wood Spirit.

Ezekiel Chapter One, Verse Twenty-Six: “And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. ”

《死海古卷》之《战争卷》第九栏第十四到十六行：

堡垒所有盾牌上都要刻写天使名号：第一座堡垒刻「米迦勒」，第二座「加百列」，第三座「萨里尔」，第四座「拉斐尔」。米迦勒与加百列立于右翼统帅位，萨里尔、拉斐尔居左翼。

1QM 9:14-16 They shall write on all the shields of the towers: on the first, “Michael,” on the second, “Gabriel,” on the third, “Sariel,” and on the fourth, “Raphael.” Michael and Gabriel shall stand on the right, and Sariel and Raphael on the left.

中文：

死海古卷之战争卷第九卷第十四到十六行说道：“堡垒所有盾牌上，都要刻写天使名号：第一座堡垒刻「米迦勒」，第二座「加百列」，第三座「萨里尔」，第四座「拉斐尔」。米迦勒与加百列立于右翼统帅位，萨里尔、拉斐尔居左翼”。

这三行文字表明上帝含有金、木、水、火、土四灵。米迦勒为金灵；加百列为水灵；萨里尔即乌列，为火灵，拉斐尔为木灵；居于中央的上帝为内藏金、木、水、火四灵的土灵，实际上土灵是上帝的外在表现，

其实能完全代表上帝者就是藏在土灵里面的金灵。

米迦列和加百列在一起象征金生水，也表示是金藏于水中，而拉斐尔和萨里尔在一起象征木生火，也表示火藏于木中，即风火轮。

英文:

The War Scroll, Column IX, lines Fourteen–Sixteen: “They shall write on all the shields of the towers: on the first, “Michael,” on the second, “Gabriel,” on the third, “Sariel,” and on the fourth, “Raphael.” Michael and Gabriel shall stand on the right, and Sariel and Raphael on the left.”

These three lines indicate that God encompasses the Metal Spirit, Wood Spirit, Water Spirit, and Fire Spirit, as well as the Earth Spirit. Michael is the Metal Spirit; Gabriel is the Water Spirit; Suriel, also known as Uriel, is the Fire Spirit; Raphael is the Wood Spirit. God who dwells at the centre is the Earth Spirit that contains within Itself the Metal Spirit, Wood Spirit, Water Spirit and Fire Spirit. In fact, the Earth Spirit is the outward manifestation of God. Ultimately, that which can fully represent God is the Metal Spirit concealed within the Earth Spirit.

Together, Michael and Gabriel symbolize Metal generating Water, which also signifies Metal hidden within Water. Raphael and Suriel, by contrast, together symbolize Wood generating Fire, signifying Fire concealed within Wood — namely the Wind-Fire Wheels.

七、圣经中的五帝和五星帝君。

Seven. The Five Emperors and Five Planetary Lords in the Bible

《云笈七签》卷一百一引《洞玄本行经》：“五方五老，乃五行之精也。五老按五行而化为五方五帝。”

《河图》：“东方青帝灵威仰，木帝也；南方赤帝赤熛怒，火帝也；中央黄帝含枢纽，土帝也；西方白帝白招拒，金帝也；北方黑帝叶光纪，水帝也”。

《元始五老赤书玉篇真文天书经》：“五帝真符，上精在天为五星，中精为人世五帝，下精在地为五岳。”

《孔子家语•五帝》：“天有五行，水火金木土，分时化育，以成万物。其神谓之五帝。”

Yunji Qiqian, Volume 101, quoting Dongxuan Benjing jing: “The Five Elders of the Five Directions are the essences of the Five Qi. In accordance with the Five Qi, the Five Elders transform into the Five Emperors of the Five Directions.”

Hetu: “The Azure Emperor Lingwei-Yang of the East is the Wood Emperor; the Red Emperor Chibiao-Nu of the South is the Fire Emperor; the Yellow Emperor Han-Shu-Niu of the Centre is the Earth Emperor; the White Emperor Bai-Zhao-Ju of the West is the Metal Emperor; the Black Emperor Ye-Guang-Ji of the North is the Water Emperor.”

Scripture of the True-Text Heavenly Writ of the Primordial Five Elders and the Red-Inscribed Jade Tablets:: “Regarding the True-Talismans of the Five Emperors: their higher essence becomes the Five

Planets in heaven; their intermediate essence manifests as the Five Emperors in the human world; their lower-essence becomes the Five Great Mountains upon earth."

Confucius Family Talks · The Five Emperors: "Heaven possesses the Five Elements: Water, Fire, Metal, Wood and Earth. They transform and nurture all things according to seasonal cycles, bringing every creature into being. Their presiding spirits are known as the Five Emperors."

中文：

《云笈七签》卷一百一引《洞玄本行经》：“五方五老，乃五行之精也。五老按五行而化为五方五帝。”

《河图》：“东方青帝灵威仰，木帝也；南方赤帝赤熛怒，火帝也；中央黄帝含枢纽，土帝也；西方白帝白招拒，金帝也；北方黑帝叶光纪，水帝也”。

《元始五老赤书玉篇真文天书经》：“五帝真符，上精在天为五星，中精为人世五帝，下精在地为五岳。”

《孔子家语·五帝》：“天有五行，水火金木土，分时化育，以成万物。其神谓之五帝。”

代表道气的一在东南西北中五个方位化为五老，五老按照五行化为五帝，分别掌管五行和五气（五灵）。一在东方化为青帝，也称木帝；在南方为赤帝，也称火；在西方化为白帝，也称金帝；在北方化为黑帝，也称水帝；在中央化为黄帝，也称土地。五帝在天空中化为五大行星，在地上化为掌管五岳的五岳大帝，在人间化为中国古代的五个皇帝，即青帝为太皞，赤帝为神农炎帝，白帝为少昊，黑帝为颛顼，黄帝为轩辕。

肉眼观察时，金星为银白色，与白帝对应；火星为红色，与赤帝对应；土星为黄色，与黄帝对应；木星为青白色，与青帝接近；水星为灰色，与黑色有点接近，但不完全一致，如果水星是黑色那我们就看不见了，所以星星不能完全为黑色。

英文：

Yunji Qiqian, Volume 101, quoting Dongxuan Benjing jing: "The Five Elders of the Five Directions are the essences of the Five Qi. In accordance with the Five Qi, the Five Elders transform into the Five Emperors of the Five Directions."

Hetu: "The Azure Emperor Lingwei-Yang of the East is the Wood Emperor; the Red Emperor Chibiao-Nu of the South is the Fire Emperor; the Yellow Emperor Han-Shu-Niu of the Centre is the Earth Emperor; the White Emperor Bai-Zhao-Ju of the West is the Metal Emperor; the Black Emperor Ye-Guang-Ji of the North is the Water Emperor."

Scripture of the True-Text Heavenly Writ of the Primordial Five Elders and the Red-Inscribed Jade Tablets: "Regarding the True-Talismans of the Five Emperors: their higher essence becomes the Five Planets in heaven; their intermediate essence manifests as the Five Emperors in the human world; their lower-essence becomes the Five Great Mountains upon earth."

Confucius Family Talks · The Five Emperors: "Heaven possesses the Five Elements: Water, Fire, Metal, Wood and Earth. They transform and nurture all things according to seasonal cycles, bringing every creature into being. Their presiding spirits are known as the Five Emperors."

The One, which embodies the Tao-Qi, turns into the Primordial Five Elders across the five directions of east, south, west, north and center.

According to the attributes of the Five Elements, the Primordial Five Elders respectively manifest as the

Five Emperors, each governing the respective Five Elements and Five Numinous Forces. In the east, the One manifests as the Azure Emperor, also known as the Wood Emperor; in the south, as the Red Emperor, also known as the Fire Emperor; in the west, as the White Emperor, also known as the Metal Emperor; in the north, as the Black Emperor, also known as the Water Emperor; in the center, as the Yellow Emperor, also known as the Earth Emperor.

In the sky, these Five Emperors materialize as the five major planets; upon earth, they become the Great Emperors of the Five Sacred Mountains who rule over the five great mountains. In the human world, they incarnate as the five ancient Chinese sage-kings: the Azure Emperor corresponds to Tai-hao, the Red Emperor to Shen-nong, the White Emperor to Shao-hao, the Black Emperor to Zhuan-xu, and the Yellow Emperor to Xuan-yuan.

Observed with the naked eye, Venus appears silvery-white, corresponding to the White Emperor; Mars is red, corresponding to the Red Emperor; Saturn is yellow, corresponding to the Yellow Emperor; Jupiter is bluish-white, akin to the Azure Emperor; Mercury is light gray, somewhat close to black though not an exact match. If Mercury were pure black, it would be invisible to us. Therefore, celestial stars cannot be entirely black.

《以西结书》 1: 4 我观看，见狂风从北方刮来，随着有一朵包括闪烁火的大云，周围有光辉，从其中的火内发出好像光耀的精金；

《撒迦利亚》 9: 14 耶和华必显现在他们以上，他的箭必射出像闪电。主耶和华必吹角，乘南方的旋风而行。

Ezekiel 1:4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of electrum, out of the midst of the fire.

Zechariah 9:14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south.

中文

《以西结书》第一章第四节说道：“我观看，见狂风从北方刮来，随着有一朵包括闪烁火的大云，周围有光辉，从其中的火内发出好像光耀的精金；”

《撒迦利亚》第九章第十四节说道：“耶和华必显现在他们以上，他的箭必射出像闪电。主耶和华必吹角，乘南方的旋风而行。”

从这两节可见，上帝既乘坐北方的风，也乘坐南方的风。当上帝乘坐北方的风时就变成了黑帝，而乘南方的风时就变成了赤帝。

Ezekiel, Chapter One, Verse Four say : “And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of electrum, out of the midst of the fire.”

Zechariah, Chapter Nine, Verse Fourteen says: “And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the LORD God shall blow the trumpet, and shall go with whirlwinds of the

south.”

From these two passages, it is evident that God rides upon both the north wind and the south wind. When God rides upon the northern winds, He becomes the Black Emperor; when riding upon the southern winds, He becomes the Red Emperor.

《太上洞渊神咒经》卷十三龙王品：“东方青帝青龙王，南方赤帝赤龙王，西方白帝白龙王，北方黑帝黑龙王，中央黄帝黄龙王”

The Book of Divine Incantations of the Supreme Pervasive Abyss, Volume Thirteen, Chapter on Dragon Kings: “The Azure Emperor of the East is the Azure Dragon King; the Red Emperor of the South is the Red Dragon King; the White Emperor of the West is the White Dragon King; the Black Emperor of the North is the Black Dragon King; the Yellow Emperor of the Center is the Yellow Dragon King.”

中文：

《太上洞渊神咒经》卷十三龙王品：“东方青帝青龙王，南方赤帝赤龙王，西方白帝白龙王，北方黑帝黑龙王，中央黄帝黄龙王”

根据中国道教文化，龙为木。上帝乘坐的风天使和马在中国文化中变成了龙，在《西游记》中称之为龙马。道教的五帝称为五方龙王，这说明五帝都有龙身，即都以木灵为身，这个木灵是没有分阴阳的木灵。青帝骑青龙或青马，赤帝骑红龙或红马，白帝骑白龙或白马，黑帝骑黑龙或黑马，黄帝骑黄龙或黄马。龙本是青色，当白帝骑上去时青龙就变成了白龙，黑帝骑上去时青龙就变成了黑龙，赤帝骑上去青龙变成赤龙，黄帝骑上去是青龙变成了黄龙。

英文：

As stated in the Taoist classic *The Book of Divine Incantations of the Supreme Pervasive Abyss*, Volume Thirteen, Chapter on Dragon Kings:

“The Azure Emperor of the East is the Azure Dragon King; the Red Emperor of the South is the Red Dragon King; the White Emperor of the West is the White Dragon King; the Black Emperor of the North is the Black Dragon King; the Yellow Emperor of the Center is the Yellow Dragon King.”

According to Chinese Taoist culture, the dragon pertains to Wood. The angelic beings of the winds and the horses upon which God rides manifest as dragons within Chinese tradition; in *Journey to the West*, they are known as Dragon-Horse. The Five Emperors of Taoism are also called the Five Directional Dragon Kings. This indicates that all Five Emperors possess dragon forms, meaning each takes the Wood Spirit as their body. This Wood Spirit is the undifferentiated Wood Spirit, prior to the division of Yin and Yang.

The Azure Emperor rides the Azure Dragon or the Azure Horse; the Red Emperor rides the Red Dragon or the Red Horse; the White Emperor rides the White Dragon or the White Horse; the Black Emperor rides the Black Dragon or the Black Horse; the Yellow Emperor rides the Yellow Dragon or the Yellow Horse.

The dragon is inherently azure. When the White Emperor mounts it, the azure dragon transforms into a white dragon. When the Black Emperor mounts it, the azure dragon becomes a black dragon. When the Red Emperor mounts it, the azure dragon turns into a red dragon. When the Yellow Emperor mounts it, the azure

dragon changes into a yellow dragon.

《出埃及记》 2: 3 后来不能再藏，就取了一个蒲草箱，抹上石漆和石油，将孩子放在里头。

《出埃及记》 3: 4 耶和华 神见他过去要看，就从荆棘里呼叫说：“摩西！摩西！”

《路加福音》 2:7 就生了头胎的儿子，用布包起来，放在马槽里，因为客店里没有地方。

《启示录》 11: 4 他们就是那两棵橄榄树，两个灯台，立在世界之主面前的。

《以赛亚书》 18: 2 差遣使者在水面上，坐蒲草船过海。

Exodus 2:3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

Exodus 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

Luke 2:7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Revelation 11:4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

Isaiah 18:2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters,

中文：

《出埃及记》第二章第三节说道：“后来不能再藏，就取了一个蒲草箱，抹上石漆和石油，将孩子放在里头。”

《出埃及记》第三章第四节说道：“耶和华 神见他过去要看，就从荆棘里呼叫说：‘摩西！摩西！’”

《路加福音》第二章第七节说道：“就生了头胎的儿子，用布包起来，放在马槽里，因为客店里没有地方。”

《启示录》第十一章第四节说道：“他们就是那两棵橄榄树，两个灯台，立在世界之主面前的。”

《以赛亚书》第十八章第二节说道：“差遣使者在水面上，坐蒲草船过海。”

从以上五节可知，圣经里的风基路伯、马、马槽、荆棘、蒲草和橄榄树都象征上帝的木灵。

英文：

Exodus Chapter Two, Verse Three says: "And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. "

Exodus Chapter Three, Verse Four says: "And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. "

Luke Chapter Two, Verse Seven says: “And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. ”

Revelation Chapter Eleven, Verse Four says: “These are the two olive trees, and the two candlesticks standing before the God of the earth. ”

Isaiah Chapter Eighteen, Verse Two says: “That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, ”

From the foregoing five verses, it follows that the wind-bearing Cherubim, horses, manger, thorn bush, bulrushes, papyrus and olive tree in the Bible all symbolize God's Wood Spirit.

《启示录》 1: 13 灯台中间有一位好像人子，身穿长衣，直垂到脚，胸间束着金带。

《启示录》 1: 14 他的头与发皆白，如白羊毛、如雪，眼目如同火焰，

《启示录》 19: 11 我观看，见天开了。有一匹白马，骑在上面的称为诚信真实，他审判、争战都按着公义。

Revelation 1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Revelation 1:14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

Revelation 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

中文：

《启示录》第一张第十三节说道：“灯台中间有一位好像人子，身穿长衣，直垂到脚，胸间束着金带。

《启示录》第一章第十四节说道：“他的头与发皆白，如白羊毛、如雪，眼目如同火焰，”

《启示录》第十九章第十一节说道：“我观看，见天开了。有一匹白马，骑在上面的称为诚信真实，他审判、争战都按着公义。”

耶稣就是金灵之白帝，故胸间束着金带，骑着白马，且头与发皆白。而耶稣如同火焰的眼睛就代表火灵，所以耶稣也是赤帝，就是圣灵与火合一之神。金灵和火灵总是在一起的，就如铀做的原子弹一般，爆炸时能释放巨大火能量。耶稣就是有火眼金睛的孙悟空，所以约翰一书第一章第五节说道：“神就是光” 约翰福音第十二章第四十六节，耶稣自己也说道：“我到世上来，乃是光，叫凡信我的，不住在黑暗里。” 其实五行之灵都是上帝的灵，都能在某种程度上代表上帝，但有主次之分。

Revelation Chapter One, Verse Thirteen says: “ And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. ”

Revelation Chapter One, Verse Fourteen says: “ His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; ”

Revelation Chapter Nineteen, Verse Eleven says: “And I saw heaven opened, and behold a white horse;

and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. ”

Jesus is the White Emperor embodying the Metal Spirit. Hence He wears a golden sash across His chest, rides a white horse, and His head and hair are as white as snow and pure wool. His eyes, which resemble flames, stand for the Fire Spirit. Therefore Jesus is also the Red Emperor, the Deity in whom the Holy Spirit and Fire are united. The Metal Spirit and the Fire Spirit always abide together, much like an atomic bomb made of uranium, which releases immense fiery energy upon detonation. Jesus is Sun Wukong with fiery eyes and golden pupils. As stated in First John Chapter One, Verse fifteen: “God is light.” In John Chapter Twelve, Verse Forty-Six, Jesus Himself declares: “I am come a light into the world, that whosoever believeth on me should not abide in darkness.”

In truth, the spirits of the Five Elements are all spirits of God, and each may represent God to a certain extent, yet there exists a hierarchy among them.

《以西结书》 1：27 我见从他腰以上有彷彿光耀的精金，周围都有火的形状；又见从他腰以下有彷彿火的形状，周围也有光辉。

《以西结书》 1：28 下雨的日子，云中虹的形状怎样，周围光辉的形状也是怎样。这就是耶和华荣耀的形像。我一看见就俯伏在地，又听见一位说话的声音。

Ezekiel 1:27 And I saw as the colour of electrum, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

Ezekiel 1:28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

中文：

《以西结书》第一章第二十七节：“我见从他腰以上有彷彿光耀的精金，周围都有火的形状；又见从他腰以下有彷彿火的形状，周围也有光辉。”

《以西结书》第一章第二十八节：“下雨的日子，云中虹的形状怎样，周围光辉的形状也是怎样。这就是耶和华荣耀的形像。我一看见就俯伏在地，又听见一位说话的声音。”

上帝如同光耀的精金，所以上帝就是金灵。人的肺部和头部都属于五行之金，所以上帝腰以上有彷彿光耀的精金，而金与火同在，故周围有火的形状。上帝周围有如同虹的光辉，这就是佛光，上帝就是金身佛。

请注意，在绝大多数的圣经的英文版本中将精金翻译称 amber，意思是琥珀。根据希伯来原文本义，应该翻译成 electrum。这是一种天然金银合金，也称琥珀金，颜色为淡金黄色或浅白金色，临近熔融高温时发出明亮银白色辉光。

英文：

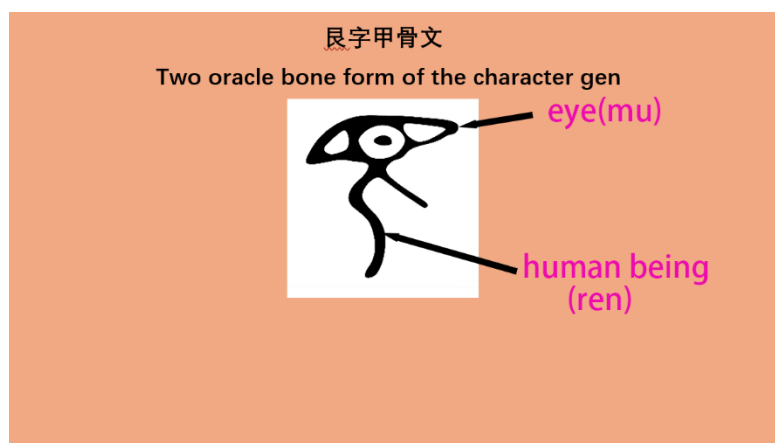
Ezekiel Chapter One, Verse Twenty-Seven says: “And I saw as the colour of electrum, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. ”

Ezekiel Chapter One, Verse Eight says : “As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake. ”

God is like electrum; therefore God is the Metal Spirit. The human lungs and head correspond to Metal among the Five Elements. Hence the region above God's waist appears like luminous refined gold. Metal and Fire always abide together, so forms of fire surround Him. Around God shines radiance resembling a rainbow, which is the Buddha's light. God is the Buddha with a golden body.

It should be noted that the majority of traditional English Bible versions render the Hebrew term for electrum as amber, which literally means fossil resin amber. According to the true denotation of the original Hebrew text, the accurate translation ought to be electrum.

Electrum refers to a naturally occurring gold-silver alloy, also named pale gold. It features a pale golden or whitish-gold hue. When approaching melting point under intense heat, it emits a brilliant silvery-white radiance.



中文：

艮卦代表山和土石，从艮字的甲骨文看，艮字由“目人”两个偏旁组合而成，这“人”字与道字里面那个“人”字一样代表道，也代表一，即代表金灵。因为道一定在山里面，故艮字里有“人”。上帝用尘土造人象征道化为众生之肉体。

“目”代表火，火在土上，表示火从土中出，所以同理地球中心的岩浆里都是火。火在土上，又如同牛在田上，故用牛代表火。牛能将田地犁开，如同火山喷发时火能将山裂开口子，所以艮字像个正在喷发的火山。这与元始天尊在玉京山上发出无量光明，而上帝在西奈山山顶发出烈火完全一致。

《出埃及记》第十九章第十八节说道：“西奈全山冒烟，因为耶和华在火中降于山上，山的烟气上腾，如烧窑一般，遍山大大地震动。”

《出埃及记》第二十四章第十七节说道：“耶和华的荣耀在山顶上，在以色列人眼前，形状如烈火。”

火隐藏时称为青牛，火显出来是称为白牛。传说中国古代的人祖神农炎帝牛首人身，这其实是为了说明神农炎帝是赤帝下凡，他并非真的长着牛首。

坎字里面也有个“人”，这表示道和一生水而藏于水，即代表道在水中。道教的主宰神元始天尊和金阙帝君（太上老君）都住在玉京山玄都七宝宫，玄都就是水城的意思。代表道和一旦有火眼的孙悟空住在大海围绕的花果山之水帘洞里，这说明道先藏在山或土里面，然后山外面是水或火，或者同时有水和火，所以坎字

也有个土边旁。《启示录》第十五章第二节说道：“我看见仿佛有玻璃海，其中有火搀杂。”，玻璃为土，海为水，水里有火。

《但以理书》第二章第三十四节到三十五节说道：“你观看，见有一块非人手凿出来的石头打在这像半铁半泥的脚上，把脚砸碎。于是金、银、铜、铁、泥都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头变成一座大山，充满天下。”

这块能变成山的石头就是艮卦之灵，就代表道，代表基督，代表末世再来人间的耶稣。兑卦之灵藏在艮卦之灵里面，艮卦之灵里面一定有兑卦之灵，如同土中总是含有一定量的金属元素。

英文：

The Gen trigram represents mountains, earth and stone. Judging from its oracle-bone script, the character Gen is composed of two components: “eye” and “human”. This “human” element, identical to the “human” within the character Tao, stands for the Tao, also for the One, namely the Metal Spirit. Since the Tao abides within mountain, the component “human” appears in Gen. That God created humanity from dust symbolizes the Tao transforms into the physical bodies of all beings.

The “eye” component stands for fire. Fire resting upon mountain or earth signifies that fire issues forth out of mountain or earth; similarly, magma within the Earth's core consists of fire. Fire above mountain or earth is analogous to an ox upon farmland, hence the ox symbolizes fire. An ox ploughs open the soil, just as fire splits mountains apart in volcanic eruptions. Therefore the character Gen resembles an erupting volcano. This aligns perfectly with the boundless radiance emanating from the Primeval Heavenly Lord upon Jade-Capital Mountain, as well as the blazing fire God sent forth atop Mount Sinai.

Exodus Chapter Nineteen-Eighteen says “And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.”

Exodus Chapter Twenty-Four, Verse Seventeen says: “And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.”

When fire is concealed, it is called the Azure Ox; when fire manifests, it is known as the White Ox. According to legend, Shennong the Flame Emperor (the Yan Emperor Shennong), the primordial ancestor of ancient China, had an ox-head and a human-body. This actually illustrates that Shennong the Flame Emperor was the Red Emperor incarnate; he did not truly possess an ox-head.

The character Kan also contains the component “human”. This signifies that the Tao and the One generate water and abide hidden within water — that is, the Tao dwells in water. The supreme divine beings of Taoism, the Primeval Heavenly Lord and the Sovereign of the Golden Portal (Lord Lao, the Supreme Elder), both reside in the Seven-Treasure Palace of the Xuan-du upon Jade-Capital Mountain. The Xuan-du means “water-city”. Sun Wukong in Journey to the West, who embodies the Tao and the One and possesses fiery eyes, dwells in the Water-Curtain Cave of Flower-Fruit Mountain encircled by the great sea. This shows that the Tao first lies hidden within mountains or earth. Outside the mountain there may be water, or fire, or both water and fire together; hence the character Kan also bears the radical for earth.

Revelation Chapter Fifteen, Verse Two states: “And I saw as it were a sea of glass mingled with fire.” Glass stands for earth, the sea for water, and fire exists within the water.”

Daniel Chapter Two, Verse Thirty-Four to Thirty-Five says: “Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. ”

This stone capable of turning into a mountain is the Spirit of the Gen Trigram. It represents the Tao, represents Christ, and represents Jesus who will return to the world in the end-times. The Spirit of the Dui Trigram dwells hidden within the Spirit of the Gen Trigram. The Spirit of the Gen Trigram necessarily contains the Spirit of the Dui Trigram, just as earth always holds a certain amount of metallic elements.

《左传·昭公五年》：“纯离为牛”

《周易·离卦》：“离：利贞，亨。畜牝牛，吉。”

《潜夫论·五德志》：“有神龙首出于常羊，感任姒，生赤帝魁隗，身号炎帝，世号神农。”

《帝王世纪》：“炎帝神农氏，姜姓也……人身牛首，长于姜水，以火德王，故号炎帝。”

《淮南子·时则训》原文注：“赤帝，炎帝，少典之子，号为神农，南方火德之帝也。”

Zuo Zhuan, Duke Zhao, Year 5: “A doubled Li signifies the ox.”

Zhouyi, Li, Hexagram Li: Beneficial to be steadfast. Prosperous. To nurture the female ox; auspicious.

Qianfu Lun: “The head of a divine dragon emerged at Changyang. It caused Ren Si to conceive, and she gave birth to Kuikui, the Red Emperor. His regnal appellation was Yan Emperor; the name by-posterity for him is Shennong.”

Di-wang Shi Ji: “Yan Emperor Shennong was of the Jiang clan … He had a human body with an ox’s head. He grew up along the Jiang River. He ruled by the Virtue of Fire, hence he was titled Emperor Yan. ”

Huainanzi: The Red Emperor is Yan Emperor. He is the son of Shaodian, styled Shennong, the sovereign of the south, Emperor of the Virtue of Fire.

中文:

《左传·昭公五年》说道：“纯离为牛”

《周易·离卦》说道：“离：利贞，亨。畜牝牛，吉。”

纯离即两个离卦，离卦为火灵，两个离卦还是火灵，用牛代表离卦火灵，不论是公牛还是母牛都代表火灵。

《潜夫论·五德志》说道：“有神龙首出于常羊，感任姒，生赤帝魁隗，身号炎帝，世号神农。”

《帝王世纪》说道：“炎帝神农氏，姜姓也……人身牛首，长于姜水，以火德王，故号炎帝。”

《淮南子·时则训》原文注：“赤帝，炎帝，少典之子，号为神农，南方火德之帝也。”

有个神龙的头出现在常羊，让少典的妻子任姒怀孕了，此后生下了赤帝魁隗，也就是后来的炎帝，世人称之为神农氏。这个神龙其实就是火龙，即赤龙王，即赤帝。传说炎帝人身牛首，这其实是指炎帝作为天上的赤帝时所显现出来的形象，而不是其肉身的形象。这里证明牛代表火灵。根据道教经典，老子所住的太清天也称大赤天，即充满火的天，故老子曾骑青牛车到西关。

炎字由两个火字组成，故代表纯离，两个火分别代表太阳之火和月亮之火，也代表大火和小火，阳火和阴火。

英文：

Zuo Zhuan, Duke Zhao, Year 5 says: "A doubled Li signifies the ox."

Zhouyi, Li, Hexagram Li says: "Beneficial to be steadfast. Prosperous. To nurture the female ox; auspicious."

Li trigram represents the Fire Spirit. From above two passages, it can be seen that the ox represents the Fire Spirit. Both oxen and cows stand for the Fire Spirit.

Qianfu Lun says: "The head of a divine dragon emerged at Changyang. It caused Ren Si to conceive, and she gave birth to Kuiwei, the Red Emperor. His regnal appellation was Yan Emperor; the name by-posterity for him is Shennong."

Di-wang Shi Ji says: "Yan Emperor Shennong was of the Jiang clan ... He had a human body with an ox's head. He grew up along the Jiang River. He ruled by the Virtue of Fire, hence he was titled Emperor Yan. "

Huainanzi says: "The Red Emperor is Yan Emperor. He is the son of Shaodian, styled Shennong, the sovereign of the south, Emperor of the Virtue of Fire."

A dragon's head appeared at Changyang and caused Ren Si, wife of Shaodian, to conceive. She thereafter gave birth to Kuiwei, the Red Emperor, later known as Yan Emperor, called Shennong by the world. This divine dragon was in fact a fire dragon, the Red Dragon King, namely the Red Emperor. Legend holds that Yan Emperor had a human body and an ox head; this describes the manifest form of Yan Emperor as the celestial Red Emperor, not his physical mortal form. This proves that the ox stands for the Fire Spirit. According to Taoist classics, the Taiqing Heaven where Laozi dwells is also named the Great Red Heaven, a heaven permeated with fire . Hence Laozi once travelled to the Western Pass in a cart drawn by a azure ox.

The character Yan is composed of two fire radicals, so it stands for the doubled Li trigram. The two fire components represent the fire of the Sun and the fire of the Moon respectively, also the great fire and the minor fire, the Yang Fire and the Yin Fire.

《启示录》 4：5 有闪电、声音、雷轰从宝座中发出。

《说卦传》：“艮为黔喙之属”

《焦氏易林》之《无妄之困》：“尚秉和注：艮为黔喙、为雕鹰。”

《历代神仙通鉴》卷四：“（黄帝）封号为九天应元雷声普化真王，所居神雷玉府。”

《道法会元》卷九十八：“雷霆敕火律令大神邓伯温，肉角红发，青面三目，鹰喙青身，两翅，龙爪手

足。”

Revelation 4:5 And out of the throne proceeded lightnings and thunderings and voices:

Zhouyi, “Shuo-gua Zhuan”: Gen represents creatures of the black-beaked kind.

Jiaoshi Yilin, “Wang Wu transforming to Kun”, Shang Binghe's commentary: “Gen stands for creatures of the black-beaked kind, such as eagle-hawks.”

Lidai Shenxian Tongjian, Volume 4:(The Yellow Emperor) was conferred the title of the True King of Nine-Heaven Responding-to-Origin, Thunder-Voice Universal-Transformation. His abode is the Divine-Thunder Jade-Mansion.

Taofa Huiyuan, Volume 98: “Marshal Deng Bowen, Great-Divinity of Xuhuo-Decree-and-Law, has fleshy horns and red hair, a blue-green face with three eyes, an eagle-beak, blue-green body, two wings, dragon-clawed hands and feet. In his left hand he holds the thunder anvil, in his right hand the thunder mallet, poised to strike, clad in red skirt and immortal sash.”

中文：

《启示录》第四章第五节说道：“有闪电、声音、雷轰从宝座中发出。”

宝座为坤乾合一之泰灵，为内含金灵的土灵。可见，闪电、声音、雷轰从土灵里面发出来，故土灵为掌控雷部众神的雷祖。阳木代表雷，阳木从土中生出来，故雷轰从土中发出。

《历代神仙通鉴》卷四说道：“（黄帝）封号为九天应元雷声普化真王，所居神雷玉府。”

黄帝代表土灵，故黄帝为雷祖，即九天应元雷声普化真王，居于神雷玉府。玉为土，玉府就是土府。

《说卦传》说道：“艮为黔喙之属”

《焦氏易林》之《无妄之困》：尚秉和注：艮为黔喙、为雕鹰。

艮为土灵，用雕和鹰等有坚利钩喙的猛禽代表。黔喙可以理解为黑喙，且黔又与钳通假，故也可以理解为坚利钩喙。有此可见，土灵为鹰和雕的形象

《道法会元》卷九十八说道：“雷霆歟火律令大神邓伯温，肉角红发，青面三目，鹰喙青身，两翅，龙爪手足。”

有鹰喙、双翅和龙爪的邓伯温为南方雷祖，即黄帝发出雷霆和火光时的化身，即雷祖的愤怒形象，为鹰的形象。

英文：

Revelation Chapter Four, Verse Five says: “And out of the throne proceeded lightnings and thunderings and voices:”

The throne is the Tai Spirit uniting Kun and Qian, the Earth Spirit containing the Metal Spirit within. It follows that lightning, sound, and thunder burst forth from the Earth Spirit; therefore, the Earth Spirit is the Thunder Ancestor who commands all gods of the Thunder Ministry. Yang Wood symbolizes thunder, and Yang Wood emerges from the Earth, so thunder erupts out of the Earth.

Lidai Shenxian Tongjian, Volume 4 says: “(The Yellow Emperor) was conferred the title of the True King of

Nine-Heaven Responding-to-Origin, Thunder-Voice Universal-Transformation. His abode is the Divine-Thunder Jade-Mansion.”

The Yellow Emperor represents the Earth Spirit; therefore, the Yellow Emperor is the Thunder Ancestor, namely the True King of Nine-Heaven Responding-to-Origin, Thunder-Voice Universal-Transformation., who dwells in the Divine Thunder Jade Mansion. Jade pertains to Earth, so the Jade Mansion is the Earth Mansion.

Zhouyi, “Shuo-gua Zhuan” says: Gen represents creatures of the black-beaked kind.

Jiaoshi Yilin, “Wang Wu transforming to Kun”, Shang Binghe’s commentary says: “Gen stands for creatures of the black-beaked kind, such as eagle-hawks.”

Gen represents the Earth Spirit, symbolized by birds of prey such as eagles and hawks with strong, sharp hooked beaks. Qianhui may be interpreted as black beaks. Furthermore, qian is an interchangeable character for qian (pincer), so it may also mean firm and sharp hooked beaks. It follows, therefore, that the Earth Spirit takes the image of eagles and hawks.

Taofa Huiyuan, Volume 98 says: “Marshal Deng Bowen, Great-Divinity of Xuhuo-Decree-and-Law, has fleshy horns and red hair, a blue-green face with three eyes, an eagle-beak, blue-green body, two wings, dragon-clawed hands and feet. In his left hand he holds the thunder anvil, in his right hand the thunder mallet, poised to strike, clad in red skirt and immortal sash.”

Deng Bowen, with an eagle’s beak, two wings and dragon claws, is the Southern Thunder Ancestor. He is the manifestation of the Yellow Emperor when sending forth thunderbolts and firelight, the wrathful form of the Thunder Ancestor, embodied as an eagle.

《启示录》4：6 宝座前好像一个玻璃海，如同水晶。宝座中和宝座周围有四个活物，前后遍体都满了眼睛。

《启示录》4：7 第一个活物像狮子，第二个像牛犊，第三个脸面像人，第四个像飞鹰。

《但以理书》7：9 我观看，见有宝座设立，上头坐着亘古常在者，他的衣服洁白如雪，头发如纯净的羊毛，宝座乃火焰，其轮乃烈火。

Revelation 4:6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

Revelation 4:7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

Daniel 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

中文：

《启示录》第四章第六节说道：“宝座前好像一个玻璃海，如同水晶。宝座中和宝座周围有四个活物，前后遍体都满了眼睛。”

《启示录》第四章第七节说道：“第一个活物像狮子，第二个像牛犊，第三个脸面像人，第四个像飞鹰。”

《但以理书》第七章第九节说道：“我观看，见有宝座设立，上头坐着亘古常在者，他的衣服洁白如雪，头发如纯净的羊毛，宝座乃火焰，其轮乃烈火。”

根据中国传统文化，十二地支中的寅为木和老虎，狮子与老虎同样为木。鹰有双翼，翼字代表有羽毛的翅膀。中国的翼字里面有个“田”字，田为土，这说明土灵为天使的翅膀。牛为火，故这三个活物分别为青帝，赤帝和黄帝，而在“坎”字里面有个“人”字偏旁，故有人脸的活物就是主管水和水灵的黑帝。

坐在宝座上的亘古常在者为人形且头发和衣服皆白，他就是代表道和一的上帝。人形代表道和一，白代表金灵，故上帝就是代表道和一金灵。宝座就是泰灵，其外面为土灵，里面有金灵。火从土中出，轮也为土，故说宝座为火焰，其轮乃烈火。

英文：

Revelation Chapter Four, Verse six says: “And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. ”

Revelation Chapter Four, Verse Seven states: “And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. ”

Daniel Chapter Seven, Verse Nine says: “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. ”

According to traditional Chinese culture, among the Twelve Earthly Branches, Yin corresponds to the Wood Spirit and the tiger. The lion, like the tiger, also pertains to the Wood Spirit. An eagle has two wings. The Chinese character yi denotes wing. Contained within this character yi is the component tian (field), which stands for the Earth Spirit. This indicates that the Earth Spirit constitutes the wings of the angels. The calf represents the Fire Spirit. Accordingly, these three beasts correspond respectively to the Azure Emperor, the Red Emperor, and the Yellow Emperor. Since the character Kan contains the radical “human”, the beast with a man’s face is the Black Emperor who presides over water and the Water Spirit.

The Ancient of Days, seated upon the throne, appears in human form, with hair and garments all white. He is God, who represents the Tao and the One. The human form stands for the Tao and the One, and whiteness stands for the Metal Spirit. Therefore God is the Metal Spirit embodying the Tao and the One. The throne is the Spirit of Tai. Its outer aspect is the Earth Spirit, and the Metal Spirit indwells within it. The Fire Spirit proceeds out of the Earth Spirit, and the wheels also belong to the Earth Spirit. Hence it is said that the throne is flame, and its wheels are burning fire.

《以西结书》 1：4 我观看，见狂风从北方刮来，随着有一朵包括闪烁火的大云，周围有光辉，从其中的火内发出好像光耀的精金；

《以西结书》 1：5 又从其中显出四个活物的形像来。他们的形状是这样：有人的形像，

《以西结书》 1：6 各有四个脸面，四个翅膀；

《以西结书》 1: 10 至于脸的形像：前面各有人的脸，右面各有狮子的脸，左面各有牛的脸，后面各有鹰的脸。

Ezekiel 1:4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of electrum, out of the midst of the fire.

Ezekiel 1:5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

Ezekiel 1:6 And every one had four faces, and every one had four wings.

Ezekiel 1:10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

中文：

《以西结书》第一章第四节说道：“我观看，见狂风从北方刮来，随着有一朵包括闪烁火的大云，周围有光辉，从其中的火内发出好像光耀的精金；”

《以西结书》第一章第五节说道：“又从其中显出四个活物的形像来。他们的形状是这样：有人的形像，”

《以西结书》第一章第六节说道：“各有四个脸面，四个翅膀；”

《以西结书》第一章第十节说道：“至于脸的形像：前面各有人的脸，右面各有狮子的脸，左面各有牛的脸，后面各有鹰的脸。”

《以西结书》第一章第二十六说道：“在他们头以上的穹苍之上有宝座的形像，彷彿蓝宝石；在宝座形像以上有彷彿人的形状。”

云和精金代表兑卦之金灵，故代表白帝，白帝坐在仿佛蓝宝石的宝座上，带着四个活物，而这四个活物就是青帝，赤帝，黑帝和黄帝。四个活物都有四张脸，这说明这四个活物都有神的木、火、水、土四个灵，也就是说四个活物本身没有区别，只是赤帝对外主要显示出火灵之特性，故主要显示为牛脸。而青帝对外主要显示为木灵之特性，故主要显示为狮子脸，黑帝对外主要显示为水灵之特性，故主要显示为人脸，而黄帝对外主要显示为土灵之特性，故主要显示为鹰脸。在《启示录》第四章第七节中说：“第一个活物像狮子，第二个像牛犊，第三个脸面像人，第四个像飞鹰。”，可见在这里四个活物都只显示了一个脸。四个活物的心都是白色的金灵，即四个活物的心都是上帝，故四个活物独立出来时都有五个灵。

白帝出现时，显示金灵之形体，但有木、火、水、土之灵跟随。同样，其他四帝出现时，也有另外四灵跟随。如果五帝中的某一个帝下凡为人时，其实五行之灵皆在其身。五帝之间是可以互相转化的，五帝之五灵完全合一时，即金、木、水、火四灵皆藏于土中时，就变成了太极，此时就是上帝，或称为上帝独子。

英文：

Ezekiel Chapter One, Verse Four to Six says: “And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of electrum, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And everyone had four faces,

and everyone had four wings.”

Ezekiel Chapter One, Verse Ten says: “As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.”

Ezekiel Chapter One, Verse Twenty Six says: “And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.”

Clouds and electrum symbolize the Metal Spirit of the Dui trigram and thus represent the White Emperor. The White Emperor sits upon a throne resembling sapphire and is accompanied by four living creatures. These four living creatures are the Azure Emperor, the Red Emperor, the Black Emperor and the Yellow Emperor. Each of the four living creatures has four faces. This indicates that all of them embody God's four spirits of Wood, Fire, Water and Earth. In other words, the four living creatures are intrinsically the same.

The Red Emperor outwardly manifests primarily the traits of the Fire Spirit, hence appearing chiefly with an calf's face. The Azure Emperor reveals mainly the characteristics of the Wood Spirit and therefore displays a lion's face. The Black Emperor manifests the qualities of the Water Spirit outwardly, shown as a human face. The Yellow Emperor exhibits the attributes of the Earth Spirit, taking the form of an eagle's face. Revelation chapter Four, Verse Seven states: “And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.” It can be seen that only one face of each of the four living creatures is revealed in this passage. The hearts of the four living beings are the Metal Spirit. When the four living beings stand alone, they all have five spirits.

When the White Emperor appears, He manifests the form of the Metal Spirit, accompanied by the spirits of Wood, Fire, Water and Earth. Likewise, when any of the other Four Emperors manifests, He is attended by the remaining four spirits. If one of the Five Emperors descends into the mortal world as a human being, all five elemental spirits dwell within Him. The Five Emperors are capable of transforming into one another. When the five spirits of the Five Emperors unite completely — that is, When the spirits of Metal, Wood, Water and Fire are all concealed within Earth, they become the Great Ultimate (Taiji).

《启示录》 2：1 那右手拿着七星，在七个金灯台中间行走的说：

《启示录》 5：6 我又看见宝座与四活物并长老之中，有羔羊站立，像是被杀过的，有七角七眼，就是神的七灵，奉差遣往普天下去的。

Revelation 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

Revelation 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

中文：

《启示录》第二章第一节：“那右手拿着七星，在七个金灯台中间行走的说：”

《启示录》第五章第六节：“我又看见宝座与四活物并长老之中，有羔羊站立，像是被杀过的，有七角七眼，就是 神的七灵，奉差遣往普天下去的。”

这七星并非七个教会的使者，这七灯也不是七个教会，如今哪里还有七个教会和他们的使者呢？《启示录》第一章第二十节说“那七星就是七个教会的使者，七灯台就是七个教会。”，这一段话显然是后人自己加上去的。在《启示录》第四章第五节已经告诉人们“这七灯就是 神的七灵。”

神有七灵，就是神的七大天使长，在天上显化为北斗七星。七大天使长都要有火灵才能发光显现，要有金灵作为心才有智慧。七个金灯台就代表七大天使长的金灵和火灵，所以七个金灯台就代表神的七灵。金灵是耶稣的主灵。金灵是七大天使长的心，也是五帝的心，即五帝的圣灵。

羔羊耶稣有七角和七眼，角为武器，故代表金灵，而眼就是金灯台发出的光，可见七角七眼就是发光的七个金灯台，故说耶稣有 神的七灵。作为基督的耶稣就是七灵合一的人，所以他就是上帝。

英文：

Revelation Chapter Two, Verse One says :“Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;”

Revelation Chapter Five, Verse Six says: “And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. ”

These seven stars are not the seven angels of the seven churches, nor are the seven golden candlesticks the seven churches. Where can the seven churches be found now? Revelation Chapter One, Verse Twenty states: “The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.” This verse was evidently added by later scribes. Revelation Chapter Four, Verse Five clearly informs us: “there were seven lamps of fire burning before the throne, which are the seven Spirits of God.”

God possesses seven spirits, namely the Seven Archangels of God, who manifest in heaven as the Big Dipper. Each of the Seven Archangels requires the Fire Spirit to shine forth and become visible, and the Metal Spirit as their inner heart to possess wisdom. The seven golden candlesticks symbolize the Metal Spirit and Fire Spirit dwelling within each of the Seven Archangels; hence the seven golden candlesticks represent the seven spirits of God. The Metal Spirit is the primary spirit of Jesus. The Metal Spirit is the heart of the Seven Archangels and also the heart of the Five Emperors — that is, the Holy Spirit of the Five Emperors.

The Lamb Jesus has seven horns and seven eyes. Horns serve as weapons and therefore symbolize the Metal Spirit, while the eyes stand for the light emanating from the golden candlesticks. It follows that the seven horns and seven eyes correspond to the seven luminous golden candlesticks; hence it is said that Jesus possesses the seven spirits of God. As Christ, Jesus is the human being in whom the seven spirits are united, and so He is God.

《民数记》 24：17 我看他却不在现时，我望他却不在近日。有星要出于雅各，有杖要兴于以色列，必打破摩押的四角，毁坏扰乱之子。

《马太福音》 2: 2 “那生下来作犹太人之王的在哪里？我们在东方看见他的星，特来拜他。”

《马太福音》 2: 9 他们听见王的话就去了。在东方所看见的那星，忽然在他们前头行，直行到小孩子的地方，就在上头停住了。

Numbers 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

Matthew 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

中文：

《民数记》第二十四章第十七节说道：“我看他却不在现时，我望他却不在近日。有星要出于雅各，有杖要兴于以色列，必打破摩押的四角，毁坏扰乱之子。”

《马太福音》第二章第二节说道：“那生下来作犹太人之王的在哪里？我们在东方看见他的星，特来拜他。”

《马太福音》第二章第九节说道：“他们听见王的话就去了。在东方所看见的那星，忽然在他们前头行，直行到小孩子的地方，就在上头停住了。”

从这三节可知，耶稣在伯利恒出生时，有星星悬停在耶稣的头上，故耶稣是在东方天空出现的星星下凡。

英文：

Numbers, Chapter Twenty-Four, Verse Seventeen says: “I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. ”

Matthew, Chapter Two, Verse Two states: “Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. ”

Matthew, Chapter Two, Verse Nine states: “When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. ”

From these three passages we may learn that when Jesus was born in Bethlehem, a star descended from the east and stood over where Jesus was. It follows that Jesus is the star which appeared in the eastern heavens, who came down to the mortal world.

《启示录》 22: 16 我是大卫的根，又是他的后裔。我是明亮的晨星。”

《启示录》 2: 28 我又要把晨星赐给他。

Revelation 22:16 I am the root and the offspring of David, and the bright and morning star.

Revelation 2:28 And I will give him the morning star.

中文：

《启示录》第二十二章第十六节说道：“我是大卫的根，又是他的后裔。我是明亮的晨星。”

《启示录》第二章第二十八节说道：“我又要把晨星赐给他。”

金星早晨在东方出现时，称为晨星，也称启明星，简称明星。金星是天空中最亮的星。金星就是神的金灵，就是金帝和白帝。金星特别亮，且星体为白色，故中国称之为太白金星。人类通过天文望远镜所看见的金星的星体只是白帝的居所，并不是白帝的本体真像，如同人的肉体为灵魂的居所一样，肉体并不是真正的我。

英文：

Revelation, Chapter Twenty-Two, Verse Sixteen says: “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. ”

Revelation Chapter Two, Verse Twenty-Eight states: “And I will give him the morning star. ”

When Venus appears in the east in the early morning, it is called the Morning Star, also known as the Phosphorus. It is briefly called the Bright Star. Venus is the brightest star in the sky. Venus represents the Metal Spirit of God, namely the Metal Emperor and the White Emperor. Venus shines exceptionally bright and appears white, therefore the Chinese name it Taibai Venus. The planetary body of Venus observed by humans through astronomical telescopes is merely the abode of the White Emperor, not His true original form. This is analogous to how the human body serves as the dwelling place of the soul; the physical flesh is not the true self.

《太子瑞应本起经》：“佛星下现侍太子生”

《成道部》第八：“菩萨于树下坐。明星出时豁然大悟。”

《贤愚经》：“必当有佛，我书所记佛星下现，天地大动，当生圣人”

The Sutra of the Original Acts of the Prince with Auspicious Signs states: “The Buddha-star descends and manifests to attend the Prince’s birth.”

From Chapter Eight of the *Sutra of Attaining Enlightenment*: “The Bodhisattva sat beneath the tree. When the Morning Star appeared, he suddenly attained thorough enlightenment.”

The Sutra of the Wise and the Foolish states: “There must surely appear a Buddha. According to records in my scriptures, when the Buddha-star descends and manifests, heaven and earth shall greatly shake, and a sage shall be born.”

中文：

《太子瑞应本起经》：“佛星下现侍太子生”

《成道部》第八：“菩萨于树下坐。明星出时豁然大悟。”

《贤愚经》：“必当有佛，我书所记佛星下现，天地大动，当生圣人”

佛教称金星为明星或佛星，其实就是启明星。从这三段经文可知，释迦牟尼佛也是启明星下凡。当他见到自己内心的启明星时，就是他成为启明星之时，即他成佛之时，因为金星就是金灵，即一和圣灵，代表法

身佛和一切智慧。由此可知，耶稣就是释迦牟尼佛再来。

英文：

The Sutra of the Original Acts of the Prince with Auspicious Signs states:你“The Buddha-star descends and manifests to attend the Prince’s birth.”

From Chapter Eight of the Sutra of Attaining Enlightenment: “The Bodhisattva sat beneath the tree. When the Morning Star appeared, he suddenly attained thorough enlightenment.”

In Buddhism, Venus is called the Bright Star or the Buddha-Star, which is in fact the Morning Star. From these three scriptural passages, it can be seen that Shakyamuni Buddha was also the Morning-Star incarnate. When he beholds the Morning Star within himself, he becomes that very Morning Star; that is the moment when he attains Buddhahood, for Venus is the Metal Spirit, namely the One and the Holy Spirit, symbolizing the Dharmakaya Buddha and all wisdom. It follows that Jesus is the return of Shakyamuni Buddha.

《以诺二书》第三十章第十二至第十三节：“我立下旨意：我以无形灵性与有形物质二者造人，生死形像皆由此出。人渺小又伟大，伟大亦藏于渺小。我将他安置在地上，如同第二位天使，尊贵荣耀，立他为大地的管理者，赐予他我的智慧，地上受造之物无一能与他相比。我取自四方（东西南北）为他定名，又为他指派四颗星辰，唤他名为亚当。”

2 Enoch (The Second Book of the Secrets of Enoch) 30:12–13 states:“I created man from invisible (spiritual) and from visible (physical) nature; of both are his life, death and form. He possesses speech like other created beings, small within greatness, and great within smallness. I set him upon the earth as a second angel, honourable, mighty and glorious. I appointed him ruler over the earth to possess my wisdom; among all my earthly creatures there was none like him. I fashioned his name from four directions: east, west, south and north. I assigned four special stars to him, and I called his name Adam.”

中文：

《以诺二书》第三十章第十二至第十三节说道：“我立下旨意：我以无形灵性与有形物质二者造人，生死形像皆由此出。人渺小又伟大，伟大亦藏于渺小。我将他安置在地上，如同第二位天使，尊贵荣耀，立他为大地的管理者，赐予他我的智慧，地上受造之物无一能与他相比。我取自四方（东西南北）为他定名，又为他指派四颗星辰，唤他名为亚当。”

无形灵性就是神的气，就是伟大的圣灵，就是佛教所说的遍宇宙满虚空的佛性，而有形物质变成了渺小的肉体。第一位天使长就是管理诸天的米迦勒，即道教的天官紫微大帝。第二位天使长就是管理大地的亚当，即道教的地官清虚大帝。实际上天官和地官都是一，两者都是太极。

上帝将自己的智慧赐予亚当了，可见亚当就是一，就是白帝，就是米迦勒天使长下凡。亚当的希伯来文本义为红土和血液，红土代表有火的土。亚当的名取自四方，即不是某一方，而是包含四方的中央土，可见亚当之名代表土灵，故他为黄帝，也是土星。

上帝赐给亚当的四颗星指金星、木星、水星、火星，这说明亚当是五星合一之神，即五灵合一之神，即五帝合一之神，即太极，可见亚当就是三位一体的基督，为道在人间之化身。

英文：

The Second Book of Enoch (The Book of the Secrets of Enoch) Chapter Thirty-Two to Thirteen states:

"I created man from invisible (spiritual) and from visible (physical) nature; of both are his life, death and form. He possesses speech like other created beings, small within greatness, and great within smallness. I set him upon the earth as a second angel, honourable, mighty and glorious. I appointed him ruler over the earth to possess my wisdom; among all my earthly creatures there was none like him. I fashioned his name from four directions: east, west, south and north. I assigned four special stars to him, and I called his name Adam."

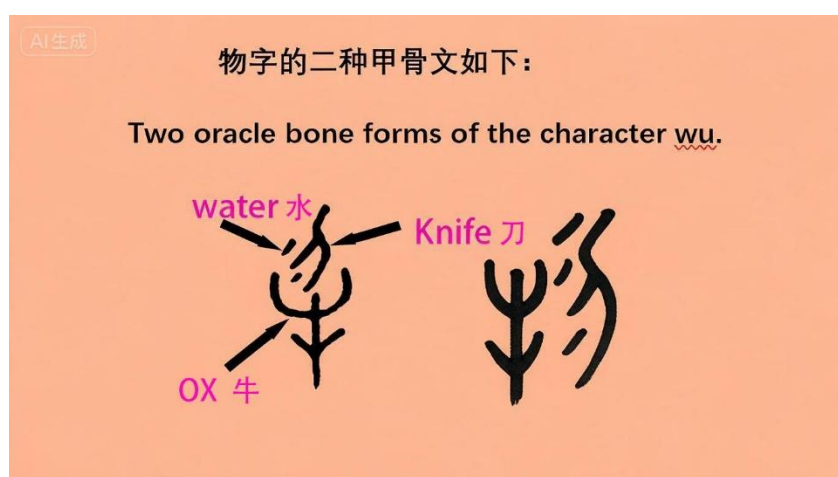
The invisible spiritual essence is the breath of God, the great Holy Spirit. It corresponds to the Buddha-nature in Buddhism, which pervades the whole universe and fills all empty space, while tangible matter becomes the mortal, finite physical body. The First Archangel is Michael, ruler over all heavens, namely the Heavenly Official, the Great Emperor of Purple Subtlety in Taoism. The Second Archangel is Adam, governor of the earth, also known in Taoism as the Earthly Official, the Great Emperor of Pristine Emptiness. In truth, the Heavenly Official and the Earthly Official are the One, and both are the same Taichi.

God bestowed His wisdom upon Adam. It follows that Adam is the One, the White Emperor, the Archangel Michael incarnated into mortal flesh. In the original Hebrew, the name Adam signifies red earth and blood; red earth stands for Earth infused with Fire. As recorded in the Second Book of Enoch, Adam's name derives from the four directions. This means he belongs to no single direction but embodies the Central Earth that contains all four directions. Hence the name Adam represents the Earth Spirit, making him the Yellow Emperor, who corresponds to Saturn.

The four stars God bestowed upon Adam refer to Venus, Jupiter, Mercury and Mars. This indicates that Adam is the deity in whom the Five Stars are united, namely the deity of unified Five Spirits, the deity of the unified Five Emperors, the Taiji. It is thus evident that Adam is the triune Christ, the incarnation of the Tao upon earth.

八、上帝用金灵、火和水灵造万物

Eight. God created all things by means of the Metal Spirit, Fire and the Water Spirit.



中文：

中国“物”字是指在物质世界中一切存在的东西，包括生物和非生物。物字的甲骨文由“牛刀水”组成，牛就是光，即火灵，刀就是金灵。在第一个甲骨文中水和刀在牛里面，可见万物由光组成，但在光里面有金灵和水灵。这表示金灵利用火灵在水中生成万物，当然此金灵必然在土灵里面。空间由金灵生成，金灵扭曲空间生成万有引力，火灵化作旋转的光生成各种带电粒子和其它各种力。其中水灵可能只是起到控制光的运动方向的作用。

英文：

The Chinese character wu refers to all existent things in the material world, including both living beings and inanimate objects.

The oracle bone form of the character wu consists of symbols for an ox, a knife and water. The ox represents Fire, namely the Fire Spirit, while the knife stands for the Metal Spirit. In the first oracle-bone variant, the symbols of water and the knife lie within the ox. This reveals that all things are made of light, yet within light abide the Metal Spirit and the Water Spirit.

Space arises from the Metal Spirit. The Metal Spirit warps space and thereby generates universal gravitation. The Fire Spirit transforms into rotating light to form various charged particles and all other fundamental forces. The Water Spirit likely serves to govern the direction in which light travels.

道教《太平经》：“万物始于元气，天地万物莫不受其而生”

道教《玉清无上内景经》：“四方余气，水、火、金、木分布，中央为黄庭之色，结化一气，神光周流，陶铸五行，繁育万类。”

The Scripture of Great Peace states: “All things originate from primordial qi; heaven, earth and all things receive life from it.”

The Supreme Inner Vision Scripture of Jade Clarity states: “The residual qi of the four directions disperses Water, Fire, Metal and Wood. At the centre lies the hue of the Yellow Court, which consolidates into a single qi. Divine light circulates everywhere, moulding the Five Elements and nurturing all living kinds.”

中文：

道教《太平经》说道：“万物始于元气，天地万物莫不受其而生”

由此段经文可知，《太平经》认为万物都是由元气生成的，也就是由土中金灵生成的。元气就是一散布宇宙而变成的气，即土灵里面的金灵。

道教《玉清无上内景经》说道：“四方余气，水、火、金、木分布，中央为黄庭之色，结化一气，神光周流，陶铸五行，繁育万类。”

由此可见，《玉清无上内景经》认为神的五气或者五灵合一后能变成一气（太极），然后一气用神光造五行，然后由五行之物生成万物。由此部经文可见，道教认为一气用运动的火灵造万物。

英文：

The Scripture of Great Peace states: “All things originate from primordial qi; heaven, earth and all things are created by it.”

From this scriptural passage, it can be seen that The Taiping Jing holds that all things are generated by the Primordial qi, that is, generated by the Metal Spirit within Earth Spirit. Primordial qi is the qi brought forth as the One scatters forth across the universe; in other words, it is the Metal Spirit dwelling within the Earth Spirit.

The Supreme Inner Vision Scripture of Jade Clarity states: “The residual qi of the four directions disperses Water Qi, Fire Qi, Metal Qi and Wood Qi, at the centre lies the hue of the Yellow Courtyard, the five kinds of Qi consolidates into the One Qi. Divine light circulates everywhere, moulding the Five Elements and nurturing all living kinds.”

From this it is evident that The Supreme Inner Vision Scripture of Jade Clarity holds that the Five Qi or Five Spirits of God, once unified, become the One Qi (the Taiji), Then the One Qi creates the Five Elements by means of divine radiance, and the Five Elements generate all things. As can be seen from this scripture, Taoism maintains that the One Qi creates all things through the moving Fire Spirit.

藏族《斯巴宰牛歌》：“远古斯巴宰杀神牛，牛头变山峰、牛皮变大地、牛骨变岩石、血液化为江河，牛躯体化生整个世界万物。”

纳西族东巴经《崇般图》：“巨牛被诸神斩杀，身体各部分分化形成天地山川万物。”

The Tibetan folk epic *Song of Sba Killing the Divine Ox*: In primordial times, Sba slew the divine ox. Its head became mountain peaks, its hide the earth, its bones rocks, and its blood rivers. The body of the divine ox transformed into all things throughout the world.

The Dongba scripture of the Naxi people, *Chong Ban Tu*. “The colossal ox was slain by the gods, and every part of its body split apart to form heaven, earth, mountains, rivers and all living things.”

中文：

藏族《斯巴宰牛歌》记载：远古斯巴宰杀神牛，牛头变山峰、牛皮变大地、牛骨变岩石、血液化为江河，牛躯体化生整个世界万物。

纳西族东巴经《崇般图》记载：“巨牛被诸神斩杀，身体各部分分化形成天地山川万物。

由此可见，中国藏族人和纳西族都认为物质世界的万物是由牛所生成，也就是有光所生成，即由火所生成。

英文：

The Tibetan folk epic *Song of Sba Killing the Divine Ox*: In primordial times, Sba slew the divine ox. Its head became mountain peaks, its hide the earth, its bones rocks, and its blood rivers. The body of the divine ox transformed into all things throughout the world.

The Dongba scripture of the Naxi people, *Chong Ban Tu*. The colossal ox was slain by the gods, and every part of its body split apart to form heaven, earth, mountains, rivers and all living things.

It can thus be seen that both the Tibetan and Naxi peoples of China hold the belief that all things in the

material world came into being from an ox, that is, generated from light, or from fire.

《以诺二书》25：1 我吩咐混沌深处，使有形之物从无形之中显现。于是亚丢显现，形体无比宏大；我观看他，见他通体赤红，光明盛大。

《以诺二书》25：2 我对他说：亚丢，你要自行分裂，使你内里蕴含的有形万物显现出来。

《以诺二书》25：3 亚丢随即分裂，一道浩大光明从中涌出，我安住在这片光明之中。光明自光明而生，万古寰宇就此显现，我预先计划造作的一切万物尽数展露；我看这一切，皆是美好。

《以诺二书》25：4 我为自己设立宝座，坐于其上，又对这光说：你升往至高之处，稳固安置在我的宝座之上，作为诸天万有存在的根基。

《以诺二书》25：5 没有任何事物能高于这道光。我安坐宝座之上，俯瞰一切受造之物。

2 Enoch Chapter 25: 1 'And I commanded in the depths that visible things should come out of invisible. And out came Adoil very great, and I gazed upon him. And lo! his colour was red, of great brightness.

2 Enoch Chapter 25: 2 And I said unto him: "Burst asunder, Adoil, and let that which comes from thee be visible."

2 Enoch Chapter 25: 3 And he burst asunder, and there came forth a great light, and I was in the midst of a great light, and as the light came forth from the light, there came forth the great world, revealing all the creation, which I had purposed to make, and I saw that it was good.

2 Enoch Chapter 25: 4 And I made for Myself a throne, and sat upon it, and I said to the light: "Go forth on high and be established above My throne, and be the foundation for things on high."

2 Enoch Chapter 25: 5 And there was nothing higher than the light, and as I reclined, I looked out over all creation from My throne.'

中文：

《以诺二书》第二十五章第一节说道：“我吩咐混沌深处，使有形之物从无形之中显现。于是亚丢显现，形体无比宏大；我观看他，见他通体赤红，光明盛大。”

从这一节可知，亚丢就是代表神之火灵的乌列尔天使长。亚丢通体赤红，光明盛大，可见火为赤色。

《以诺二书》第二十五章第二节说道：“我对他说：亚丢，你要自行分裂，使你内里蕴含的有形万物显现出来。”

《以诺二书》第二十五章第三节：“亚丢随即分裂，一道浩大光明从中涌出，我安住在这片光明之中。光明自光明而生，万古寰宇就此显现，我预先计划造作的一切万物尽数展露；我看这一切，皆是美好。”

《以诺二书》第二十五章第四节：“我为自己设立宝座，坐于其上，又对这光说：你升往至高之处，稳固安置在我的宝座之上，作为诸天万有存在的根基。”

《以诺二书》第二十五章第五节：“没有任何事物能高于这道光。我安坐宝座之上，俯瞰一切受造之物。”

从这四节可知，火灵亚丢自身分裂成了光子，从而变了万物。上帝用光造诸天和万物，并且无形的上帝

坐在光里面。可见万物的本质都是光和上帝，整个宇宙中有形之物都是上帝用光幻化出来的，除了光，别无其它有形之物。地球上的水也是光幻化出来的。神的水灵不等于地球上的水，但是地球上的光就是神的火灵。

英文：

The Second Book of Enoch, Chapter Twenty-Five says: "And I commanded in the depths that visible things should come out of invisible. And out came Adoil very great, and I gazed upon him. And lo! his colour was red, of great brightness. "

From this passage, it can be deduced that Adoil stands for Archangel Uriel, the Fire Spirit of God. Adoil is entirely crimson and radiates immense brilliant light, signifying that his colour is the red..

The Second Book of Enoch, Chapter Twenty-Five, Verse Two to Five says: "And I said unto him: "Burst asunder, Adoil, and let that which comes from thee be visible. And he burst asunder, and there came forth a great light, and I was in the midst of a great light, and as the light came forth from the light, there came forth the great world, revealing all the creation, which I had purposed to make, and I saw that it was good. And I made for Myself a throne, and sat upon it, and I said to the light: "Go forth on high and be established above My throne, and be the foundation for things on high. And there was nothing higher than the light, and as I reclined, I looked out over all creation from My throne."

It can be inferred from these four passages that Adoil, the Fire Spirit, divided Himself into photons and thereby brought forth all things. God fashioned the heavens and all creation out of light, and the invisible God dwells within light. It follows that the essence of all things is light and God. Every tangible object across the universe is manifested by God through light; apart from light, there exists no other tangible substance. Water on Earth is also brought into being by the transformation of light. The Water Spirit of God is not identical to earthly water, yet light manifest on Earth is the Fire Spirit of God.

犹太卡巴拉文献《创造之书》：“二十二个基础字母，三母、七双、十二单。三母为阿列夫、梅姆、辛，是重大隐秘奥秘，火、灵、水由之而出，万物由此受造。”

犹太卡巴拉文献《光辉之书》：“在一切世界受造之前，唯有无限之光充盈一切存在。当无限者意欲创造，一束原始之光迸发，所有国度与一切存有皆由这光开展而出。”

Jewish mystical text *Sefer Yetzirah* (*The Book of Creation*): "Twenty-two foundation letters: three mothers, seven doubles, and twelve simples. The three mothers are Alef, Mem and Shin, a great hidden mystery, from which fire, spirit and water emanate, and all creation comes forth from them. "

The Zohar states: "Before all worlds were created, only the endless Light filled all existence. When the Infinite desired to bring forth creation, a spark of primal light emerged, and all realms and all beings unfolded from this light."

中文：

犹太卡巴拉神秘文献《创造之书》记载：“二十二个基础字母，三母、七双、十二单。三母为阿列夫、梅姆、辛，是重大隐秘奥秘，火、灵、水由之而出，万物由此受造。”

犹太卡巴拉神秘文献《光辉之书》记载：“在一切世界受造之前，唯有无限之光充盈一切存在。当无限者意欲创造，一束原始之光迸发，所有国度与一切存有皆由这光开展而出。”

这两本书的内容属于犹太内部秘传的思想文化，阿列夫之希伯来文的本义是空气和风，可以理解为上帝的气息，也就是一，即圣灵和金灵。梅姆的本义是水，辛的本义是火。可见与中国的物字含义完全一致。

英文：

As recorded in the Jewish mystical text Sefer Yetzirah (The Book of Creation): “Twenty-two foundation letters: three mothers, seven doubles, and twelve simples. The three mothers are Alef, Mem and Shin, a great hidden mystery, from which fire, spirit and water emanate, and all creation comes forth from them.”

The Zohar states: “Before all worlds were created, only the endless Light filled all existence. When the Infinite desired to bring forth creation, a spark of primal light emerged, and all realms and all beings unfolded from this light.”

The teachings contained in these two works belong to mystical cultural thought within Judaism. In Hebrew, the original meaning of Alef is air and wind. It may be interpreted as the Breath of God, namely the One, the Holy Spirit and the Metal Spirit. Mem originally stands for water, and Shin for fire. It can thus be seen that these ideas align perfectly with the connotation of the Chinese character wu.

《约翰福音》1: 3 万物是藉着他造的；凡被造的，没有一样不是藉着他造的。

《约翰福音》1: 4 生命在他里头，这生命就是人的光。

《约翰福音》12: 46 我到世上来，乃是光，叫凡信我的，不住在黑暗里。

John1:3 All things were made by him; and without him was not any thing made that was made.

John1:4 In him was life; and the life was the light of men.

John1:5 And the light shineth in darkness; and the darkness comprehended it not.

中文：

《约翰福音》第一章第三节说道：“万物是藉着他造的；凡被造的，没有一样不是藉着他造的。”

《约翰福音》第一章第四节说道：“生命在他里头，这生命就是人的光。”

《约翰福音》第十二章第四十六节说道：“我到世上来，乃是光，叫凡信我的，不住在黑暗里。”

这三节暗示万物都是耶稣用光造的，即一带着光造出万物。

英文：

John Chapter One, Verse Three says: “All things were made by him; and without him was not any thing made that was made. ”

John Chapter One, Verse Four says : “In him was life; and the life was the light of men. ”

John Chapter Twelve, Verse Forty-Six says : “I am come a light into the world, that whosoever believeth on me should not abide in darkness.”

These three passages suggest that Jesus created all things through light; that is, all creation is brought forth by the One bearing light.

九、圣经里的五道和轮回

Nine. The Five Realms and Transmigration in the Bible

《历代志上》16：26 外邦的神都属虚无，惟独耶和华创造诸天。

《以诺三书》第十七章：“拉比以实玛利说：御前之子米大隆对我言道：“有七位伟大的大君，掌管七重天。他们是尊贵、奇妙、伟大的君王，各有四十九万六千天使随侍。”

《彼得后书》3:10 但主的日子要像贼来到一样。那日诸天必大有响声废去，有形质的都要被烈火销化。地和其上的物都要烧尽了。

1 Chronicles 16:26 For all the gods of the people are idols: but the LORD made the heavens.

3 Enoch, Chapter 17: “Rabbi Ishmael said: Metatron, the Prince of the Presence, said to me: There are seven great princes who rule over the seven heavens. They are great, wonderful, noble kings, each with forty-nine thousand six hundred ministering angels attending him.”

2 Peter 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

中文：

佛教有六道轮回的理论，即众生在天，人，阿修罗，畜生，鬼，地狱六道里轮回投胎，但有些佛经里面只提到天，人，畜生，鬼，地狱五道。

历代志上第十六章第二十六节说道：“外邦的神都属虚无，惟独耶和华创造诸天。”

以诺三书第十七章：“拉比以实玛利说：御前之子米大隆对我言道：“有七位伟大的大君，掌管七重天。他们是尊贵、奇妙、伟大的君王，各有四十九万六千天使随侍。”

彼得后书第三章第十节说道：“但主的日子要像贼来到一样。那日诸天必大有响声废去，有形质的都要被烈火销化。地和其上的物都要烧尽了。”

创世记第六章第二节说道：“神的儿子们看见人的女子美貌，就随意挑选，娶来为妻。”

从以上可见，上帝创造了很多层天，且天上住着很多天人。在末日审判后，除了上帝和永生者所在之天，其他诸天都要被废去。

英文：

Buddhism puts forward the doctrine of the Six Realms of Transmigration. Sentient beings cycle through rebirth within six realms: the heavenly realm of devas, humanity, the asura realm, the animal realm, the ghost realm, and the hell realm. Yet some Buddhist sutras mention only five realms of rebirth: the heavenly, human, animal, ghost, and hell realms.

As recorded in the First Book of Chronicles, Chapter Sixteen, Verse Twenty-Six :“For all the gods of the people are idols: but the LORD made the heavens. ”

The Third Book of Enoch, Chapter seventeen says: “Rabbi Ishmael said: Metatron, the Prince of the Presence, said to me: There are seven great princes who rule over the seven heavens. They are great, wonderful, noble kings, each with forty-nine thousand six hundred ministering angels attending him.”

Genesis, Chapter Six, Verse Two states:“That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. ”

The Second Book of Peter, Chapter Three, Verse Ten says:“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. ”

From above passages ,it is evident that God created many layered heavens, and numerous celestial beings dwell in these heavenly realms. After the Last Judgment, all heavens shall pass away except the heaven where God and the immortal ones dwell

《马太福音》 5：29 若是你的右眼叫你跌倒，就剜出来丢掉，宁可失去百体中的一体，不叫全身丢在地狱里；

《路加福音》 8：29 是因耶稣曾吩咐污鬼从那人身上出来。原来这鬼屡次抓住他；他常被人看守，又被铁链和脚镣捆锁，他竟把锁链挣断，被鬼赶到旷野去。

Matthew 5:29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Luke 8:29 For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.

中文：

《马太福音》第五章第二十九节说道：“若是你的右眼叫你跌倒，就剜出来丢掉，宁可失去百体中的一体，不叫全身丢在地狱里； ”

《路加福音》第八章第二十九节说道：“是因耶稣曾吩咐污鬼从那人身上出来。原来这鬼屡次抓住他；他常被人看守，又被铁链和脚镣捆锁，他竟把锁链挣断，被鬼赶到旷野去。”

从这两节可见，圣经里也有地狱道和鬼道。再加上我们可以看见的人道和畜生道，圣经里共有五道。从这里可知，人有可能投胎到地狱道。

英文：

The Gospel of Matthew, Chapter Five, Verse Twenty-Nine says: “And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. ”

The Gospel of Luke, Chapter Eight, Verse Twenty-Nine states:“ For he had commanded the unclean spirit

to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness."

From these two passages, it can be seen that the Bible also contains conceptions corresponding to the hell realm and the ghost realm (the spirit realm) . Together with the human realm and the animal realm that are visible to us, there are five realms in total reflected in biblical texts. From this, one may infer that human beings could reincarnate into the hell realm.

《多马福音》十八：还未降生世间，就已然存在的人，是有福的。

《多马福音》八十四：你看见自己今生的模样便欢喜；可当你看见你诞生之前就已存在、永不消亡、肉眼不可见的本相，你将要承受何等苦楚。

Gospel of Thomas 18: "Blessed is he who was before he came into being. "

Gospel of Thomas 84: "When you see your likeness, you rejoice. But when you see your images that came into being before you, which neither die nor become manifest, how much you will have to bear!"

中文：

《多马福音》语录十八：“还未降生世间，就已然存在的人，是有福的。”

《多马福音》语录八十四：“你看见自己今生的模样便欢喜；可当你看见你诞生之前就已存在、永不消亡、肉眼不可见的本相，你将要承受何等苦楚。”

这两节经文证明有人或天人的灵魂来投胎为人。如果灵魂是来投胎之前就是人的形状，那么说明这个灵魂从天道来或人道来的，而不是从畜生道或地狱道或鬼道来的，所以说是有福的。不入地狱道和鬼道且没有肉体时的灵魂是可穿越一切物质自由来往的，是极其快乐的，而且灵魂是不灭的。

英文：

The Gospel of Thomas, Saying Eighteen states: "Blessed is he who was before he came into being. "

The Gospel of Thomas, Saying Eighty-Four states: "When you see your likeness, you rejoice. But when you see your images that came into being before you, which neither die nor become manifest, how much you will have to bear! "

These two verses demonstrate that souls of humans or celestial beings descend to be incarnated as humans. If a soul possesses a human-like form prior to incarnation, this indicates that the soul descends from either the heavenly realm or the human realm, rather than from the animal, hell, or ghost realms; hence such a soul is blessed. Souls that do not enter the hell realm or the ghost realm and exist without physical bodies are able to pass freely through all matter. They experience supreme joy, and these souls are imperishable.

《多马福音》：七、耶稣说：“被人吞噬、然后变成人的狮子有福了；但如果某人被狮子吞噬而这头狮子又变成了人的话，某人就有祸了”

The Gospel of Thomas, Saying Seven: Blessed is the lion which the man eats, and the lion will

become man; and cursed is the man whom the lion eats, and the lion will become man.

中文：

《多马福音》语录七、耶稣说：“被人吞噬、然后变成人的狮子有福了；但如果某人被狮子吞噬而这头狮子又变成了人的话，某人就有祸了”

从这一段语录可知，人会投胎变成狮子，狮子也会投胎变成人。

英文：

The Gospel of Thomas, Saying Seven states: “Blessed is the lion which the man eats, and the lion will become man; and cursed is the man whom the lion eats, and the lion will become man. ”

From this passage, we may infer that humans can be reincarnated as lions, and lions may likewise be reincarnated as humans.

《历代志上》22：9 他必为我的名建造殿宇。他要作我的子，我要作他的父。他作以色列王，我必坚定他的国位，直到永远。

《希伯来书》1：5 所有的天使， 神从来对哪一个说：“你是我的儿子，我今日生你”？又指着哪一个说：“我要作他的父，他要作我的子”？

1 Chronicles 22:9 He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever.

Hebrews 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

中文：

《历代志上》第二十二章第九节说道：“他必为我的名建造殿宇。他要作我的子，我要作他的父。他作以色列王，我必坚定他的国位，直到永远。”

《希伯来书》第一章第五节说道：“ 所有的天使， 神从来对哪一个说：‘你是我的儿子，我今日生你’？又指着哪一个说：‘我要作他的父，他要作我的子’”？

“我要作他的父，他要作我的子”这句话出现《历代志上》第二十二章第九节中，是上帝指着所罗门说的话。而在《希伯来书》第一章第五节暗示上帝曾经对耶稣说过“我要作他的父，他要作我的子”，由此可以推断耶稣就是所罗门再来。

英文：

The First Book of Chronicles, Chapter Twenty-Two, Verse Nine says:“He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever.”

Hebrews Chapter One, Verse Five says: “For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?”

The statement “he shall be my son, and I will be his father;” appears in First Chronicles, Chapter

Twenty-Two, Verse Ten, where God speaks concerning Solomon. In the Epistle to the Hebrews, Chapter One, Verse Five, it suggests that God spoke these same words concerning Jesus. From this, one may infer that Jesus is Solomon come again.

玛拉基书 4:5 看哪，耶和华大而可畏之日未到以前，我必差遣先知以利亚到你们那里去。

玛拉基书 4:6 他必使父亲的心转向儿女，儿女的心转向父亲，免得我来咒诅遍地。

马太福音 11:13 因为众先知和律法说预言，到约翰为止。

马太福音 11:14 你们若肯领受，这人就是应当来的以利亚。

Malachi 4:5-6 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Matthew 11:13-14 For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come.

中文：

玛拉基书第四章第五节到第六节说道：“看哪，耶和华大而可畏之日未到以前，我必差遣先知以利亚到你们那里去。他必使父亲的心转向儿女，儿女的心转向父亲，免得我来咒诅遍地。”

从这两节可知，在上帝化作耶稣出现在人间传福音之前，会先派曾经上天的以利亚再一次来到人间。

马太福音第十一章第十三节到第十四节说道：“因为众先知和律法说预言，到约翰为止。你们若肯领受，这人就是应当来的以利亚。”

从这两节可知，施洗约翰就是再来人间的以利亚。可见，同一个灵魂可多次来到人间出生，并非只是出现一次。只有死后下地狱的人才有可能一直被关在地狱等待末日的审判。

英文：

Malachi Chapter Four, Verse Five says: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

From these two passages, it follows that before God appears on earth as Jesus to proclaim the gospel, He would first send Elijah — who had been taken up into heaven — to come to the world once again.

Matthew Chapter Eleven, Verse Thirteen to Fourteen says: “For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come.”

From these two passages, it follows that John the Baptist is Elijah returned to the human world. Thus it follows that the same soul can be born into the mortal world many times, not merely once. Only those who descend into hell after death may remain confined there until the Last Judgment.

十、圣经里的因果报应

Ten. the biblical principle of retribution

《出埃及记》4:11 “耶和华对他说：“谁造人的口呢？谁使人口哑、耳聋、目明、眼瞎呢？岂不是我耶和
华吗？”

《列王记上》8:32 “求你在天上垂听，判断你的仆人，定恶人有罪，照他所行的报应在他头上；定义人
有理，照他的义赏赐他。”

《以赛亚书》 61: 8 因为我耶和华喜爱公平，恨恶抢夺和罪孽。我要凭诚实施行报应，并要与我的百
姓立永约。

Exodus 4:11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb,
or deaf, or the seeing, or the blind? have not I the LORD?

1 Kings 8:32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to
bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

Isaiah 61:8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their
work in truth, and I will make an everlasting covenant with them.

中文：

《出埃及记》第四章第十一节说道：“耶和华对他说：“谁造人的口呢？谁使人口哑、耳聋、目明、眼瞎
呢？岂不是我耶和華嗎？”

《列王记上》第八章第三十二节说道：“求你在天上垂听，判断你的仆人，定恶人有罪，照他所行的报
应在他头上；定义人有理，照他的义赏赐他。”

《以赛亚书》第六十一章第八节说道：“因为我耶和华喜爱公平，恨恶抢夺和罪孽。我要凭诚实施行报
应，并要与我的百姓立永约。”

圣经里讲按照人所行的给与赏赐和报应，其实就是讲因果报应。口哑、耳聋、目明、眼瞎都是因果报应
的结果。那些一出生就是耳聋口哑的人就是上帝按照此人上一世所行而给与的报应。如果人天生聋哑不是上
帝执行因果报应的结果，那么上帝就不是公正的神。如果人的天生聪明和愚蠢不是因为上辈子所做而得到的
报应，那么上帝也不是公正的神。

《路加福音》第十二章第三十三节说道：“你们要变卖所有的周济人，为自己预备永不坏的钱囊，用不
尽的财宝在天上，就是贼不能近、虫不能蛀的地方。”，可见神的有些赏赐要死后投胎到天上去后才能得到。当
然死后下地狱也是在下一世才得到的报应。

英文：

Exodus, Chapter Four, Verse Eleven says: "And the LORD said unto him, Who hath made man's mouth? or
who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? "

First Kings, Chapter Eight, Verse Thirty-Two says: "Then hear thou in heaven, and do, and judge thy
servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him
according to his righteousness. "

Isaiah, Chapter Sixty-One, Verse Eight states: "For I the LORD love judgment, I hate robbery for burnt

offering; and I will direct their work in truth, and I will make an everlasting covenant with them. ”

The biblical teaching that God grants rewards and retributions according to what people have done is in effect a doctrine of moral cause-and-effect. Muteness, deafness, clear-sightedness, and blindness are all outcomes of this retributive principle. Persons who are born deaf and mute receive retribution from God for deeds committed in their previous lives. If congenital deafness and muteness were not the outcome of divine retribution for past-life deeds, God would not be a just deity. Likewise, if inborn intelligence and foolishness were not retributions for acts performed in former lives, God would not be a just deity.

The Gospel of Luke, Chapter Twelve, Verse Thirty-Three says: “Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. ”

《增壹阿含经》卷四十七：佛言：“阿难，我观提婆达多身口意业，不见其一毫善根。以无善根故，我记其必堕无间地狱，经一大劫受苦，无有解脱之期。”

《法华经》譬喻品：“今此三界皆是我有。”

As recorded in the Ekottara Āgama, Volume Five: The Buddha said to Ānanda, “When I examine Devadatta’s bodily, verbal, and mental deeds, I do not perceive even a shred of good roots in him. Because he possesses no good roots, I prophesy that he shall fall into the Avīci Hell, where he will suffer torment for a great kalp.

As recorded in the Lotus Sūtra, Chapter of Parables: “Now these three-fold realms all belong to me.”

中文：

《增壹阿含经》卷第五·不逮品第十一：“佛言：‘若使我当见提婆达兜，身有毫厘之善法者，我终不记彼提婆达兜受罪一劫不可疗治。是故，诸比丘，我不见提婆达兜有毫厘善法，以是故，记彼提婆达兜受罪一劫不可疗治。’”

《法华经》譬喻品：“今此三界皆是我有。”

这里佛记提婆达多下地狱其实就是对提婆达多的审判。三界都是释迦牟尼佛所有，地狱自然也是释迦牟尼佛，如果释迦牟尼佛不让人进地狱，那灵魂就不可能进去。释迦牟尼佛化身金刚密迹菩萨管理鬼道，再化身地藏菩萨和阎王管理地狱。佛教的因果报应并不是自然规律，而是佛对众生的所作所为进行审判的结果。

英文：

As recorded in the Ekottara Āgama, Volume Five, Chapter of Non-Attainment, Section Eleven:

The Buddha said: “If I were to perceive even a particle of wholesome quality in Devadatta, I would never prophesy that Devadatta would suffer retribution for one kalpa beyond remedy. Therefore, O bhikṣus, I do not see even a particle of wholesome quality in Devadatta; for this reason, I prophesy that Devadatta shall endure suffering for one kalpa beyond remedy.”

As recorded in the Lotus Sūtra, Chapter of Parables: “Now these three-fold realms all belong to me.”

The Buddha’s prophecy that Devadatta would fall into hell is in fact a judgment upon Devadatta. Since the

three-fold realms all belong to Śākyamuni Buddha, hell naturally also belongs to Śākyamuni Buddha. A soul cannot enter hell unless Śākyamuni Buddha permits it. Śākyamuni Buddha manifests as Vajrapāṇi Bodhisattva to oversee the ghost-realm; he further manifests as Kṣitigarbha Bodhisattva and Yama to govern hell. In this understanding, Buddhist retribution for deeds is not an automatic natural law, but the outcome of the Buddha's judgment upon the conduct of sentient beings.

十一、圣经里的空性观

Eleven. The View of Emptiness in the Bible

《路加福音》9:58 “耶稣说：‘狐狸有洞，天空的飞鸟有窝，只是人子没有枕头的地方。’”

Luke 9:58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

中文：

佛教说空，道教曰无，无就是空。佛教说无相，道教说无名，空者无相，无相者无名。路加福音第九章第五十八节说道：“耶稣说：‘狐狸有洞，天空的飞鸟有窝，只是人子没有枕头的地方。’”

这里耶稣在宣传万物皆空之真理，耶稣见万物为空，故说这个物质世界没有他枕头的地方。

英文：

As recorded in Buddhism there is the teaching of emptiness; Taoism speaks of non-being, and non-being is emptiness. Buddhism teaches mark-lessness, while Taoism speaks of the unnameable; to be mark-less is to be unnameable. Emptiness means mark-lessness, and mark-lessness means the unnameable.

As recorded in the Gospel of Luke, Chapter Nine, Verse Fifty-Eight: “And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.”

Here Jesus proclaims the truth that all things are empty, so He states that this material world affords him no place to rest his head.

《传道书》1:2 传道者说：“虚空的虚空，虚空的虚空，凡事都是虚空。”

《传道书》1:14 我见日光之下所做的一切事，都是虚空，都是捕风。

《传道书》2:11 我察看我手所经营的一切事和我劳碌所成的功，谁知都是虚空，都是捕风，在日光之下毫无益处。

Ecclesiastes 1:2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

Ecclesiastes 1:14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

Ecclesiastes 2:11 Then I looked on all the works that my hands had wrought, and on the labour that I

had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

中文：

《传道书》第一章第二节说道：“传道者说：“虚空的虚空，虚空的虚空，凡事都是虚空。”

《传道书》第一章第十四节说道：“我见日光之下所做的一切事，都是虚空，都是捕风。”

《传道书》第二章第十一节说道：“我察看我手所经营的一切事和我劳碌所成的功，谁知都是虚空，都是捕风，在日光之下毫无益处。”

这三节经文告诉我们世间的一切都是虚空，都是不存在的，而且虚空本身也是虚空，也是不存在的。虚空的虚空就是佛教和道教所说的空空和无无，即真空，这正是佛教诸法性空之理。万物的本质都是虚空的虚空，即都是幻觉，即佛教所说的色、声、香、味、触都是空，即所见，所听，所嗅，所尝，所触都是空的，都是假的，都是幻觉而已。

英文：

Ecclesiastes, Chapter One, Verse Two says: “Vanitas of vanitas , saith the Preacher, vanitas of vanitas; all is vanitas. ”

Ecclesiastes Chapter One, Verse Fourteen says: “I have seen all the works that are done under the sun; and, behold, all is vanity and grasping for the wind. ”

Ecclesiastes Chapter Two, Verse Eleven says: “Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanitas and grasping for the wind and there was no profit under the sun. ”

These three scriptural passages teach us that all things in the world are vanitas and non-existent. Even vanitas itself is vanitas and non-existent. “Vanitas of vanitas” corresponds to “emptiness-of-emptiness” and “non-being-of-non-being” spoken of in Buddhism and Taoism, namely true emptiness. This is precisely the Buddhist principle that all phenomena are empty of inherent nature. The underlying essence of all things is vanitas of vanitas; that is, all are illusions. This accords with the Buddhist teaching that form, sound, smell, taste, and touch are all empty. What one sees, hears, smells, tastes and touches are all empty, illusory and unreal. All tangible things are illusory appearances generated by the motion of photons.

Note that many English-language versions employ the term “vanity”, while the Latin Vulgate uses vanitas. In Hebrew, the root term carries the literal meaning of breath, respiration, and mist. Such phenomena resemble emptiness and cannot be grasped; hence the metaphorical extension to the sense of futility or transitory vanity

《诗篇》94:11 耶和华知道人的意念是虚妄的。

《传道书》2:23 因为他日日忧虑，他的劳苦成为愁烦。连夜间心也不安。这也是虚空。

Psalms 94:11 The LORD knoweth the thoughts of man, that they are vanitas.

Ecclesiastes 2:23 For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the

night. This is also vanitas.

中文：

《诗篇》第九十四章第十一节说道：“耶和华知道人的意念是虚妄的。”

这一节宣传人的意念也是虚空的，即意识是虚妄的，即意识是假心。

《传道书》第二章第二十三节说道：“因为他日日忧虑，他的劳苦成为愁烦。连夜间心也不安。这也是虚空。”

这一节宣传人的情感都是虚空，即都是幻觉。

英文：

Psalms Chapter Ninety Four, Verse Eleven says: "The LORD knoweth the thoughts of man, that they are vanitas."

This verse preaches that human thoughts are vanitas, meaning consciousness is illusory and merely the false mind.

Ecclesiastes Chapter Two, Verse Twenty-Three says: "For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanitas."

This verse proclaims that all human emotions are vanity, that is, illusions.

《马太福音》6:3 “你施舍的时候，不要叫左手知道右手所做的。”

Matthew 6:3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

中文：

《马太福音》第六章第三节说道：“你施舍的时候，不要叫左手知道右手所做的。”

这就是佛教的布施波罗蜜，这也是《金刚经》里说的“应无所住而生其心”，也就是无心，即对万物都无分别心，即观万物为空。

英文：

Matthew Chapter Six, Verse Three: "But when thou doest alms, let not thy left hand know what thy right hand doeth:"

This corresponds to the Buddhist dāna-pāramitā (Perfection of Giving). It also accords with the teaching from the Diamond Sutra: "One should not give rise to a discriminating mind because of phenomenal marks." This means the no-mind state: possessing a non-discriminating mind toward all things, and contemplating all phenomena as empty.

十二、真我佛性、不生不灭、涅槃和安息

Twelve. True Self, Buddha-nature, the non-arising and non-ceasing, Nirvāṇa, and Rest

《大般涅槃經·如來性品》：善男子！我者即是如來藏義；一切眾生悉有佛性，即是我義。如是我義，從本已來，常為無量煩惱所覆，是故眾生不能得見。

The Mahāparinirvāṇa Sūtra, Chapter on the Tathāgata Nature, states: “O good man! The Self signifies the meaning of the tathāgatagarbha. All sentient beings possess the buddha-nature, and this buddha-nature bears the meaning of the Self. This Self has, since beginningless time, ever been veiled by innumerable afflictions; therefore sentient beings cannot behold it.”

中文：

《大般涅槃經·如來性品》說道：“善男子！我者即是如來藏義；一切眾生悉有佛性，即是我義。如是我義，從本已來，常為無量煩惱所覆，是故眾生不能得見。”

從這一節經文可知，如來藏就是佛性，佛性就是真我，也稱真如，也稱自性，就是自己的真面貌，即自己的本源。一切眾生皆有佛性，因為被煩惱所覆而無法找到。

英文：

The Mahāparinirvāṇa Sūtra, Chapter on the Tathāgata Nature, states: “O good man! The Self signifies the meaning of the tathāgatagarbha and Tathatā (Suchness). All sentient beings possess the buddha-nature, and this buddha-nature bears the meaning of the Self . This Self has, since beginningless time, ever been veiled by innumerable afflictions; therefore sentient beings cannot behold it.”

From this passage we may conclude that the Tathāgata-garbha is Buddha-nature, and Buddha-nature is the True Self, also called intrinsic nature. It is one's true countenance, one's own origin. All sentient beings possess Buddha-nature, yet fail to discover it because it is veiled by afflictions.

《成唯識論》卷九：真見道是根本智，親證真如；真如，常如其性、不生不滅之圓成實性。

《瑜伽師地論》：“由得此（見道）故，名入菩薩正性離生，生如來家，證得初地。”

《大方廣佛華嚴經·十地品》（初地歡喜地）：“其性從本來，寂然無生滅；從本已來空，滅除諸苦惱；遠離於諸趣，等同涅槃相。”

Cheng Weishi Lun, Volume Nine: The True seeing the Tao is the Fundamental Wisdom, which directly realizes Suchness. Suchness is the Perfectly Accomplished Nature, ever abiding in its own essence, non-arising and non-ceasing.

Yogācārabhūmi-śāstra: By attaining this (True Seeing the Tao), one is said to enter the Bodhisattva's Right Determination beyond Birth, be born into the Tathāgata Family, and attain the First Stage of the Bodhisattva.

Buddhāvataṃsaka Sūtra · Chapter of the Ten Bhūmis (the First Bhūmi, the Joyous Stage):“

Its nature is primordially tranquil, without birth or extinction; primordially empty, eradicating all afflictions; transcending all realms of rebirth, identical to the aspect of Nirvana.”

中文：

《成唯识论》卷九：“真见道是根本智，亲证真如；真如，常如其性、不生不灭之圆成实性。”

《瑜伽师地论》：“由得此（见道）故，名入菩萨正性离生，生如来家，证得初地。”

《大方广佛华严经·十地品》（初地欢喜地）：“其性從本來，寂然無生滅；從本已來空，滅除諸苦惱；遠離於諸趣，等同涅槃相。”

《大般若波罗蜜多经》：“如是不退轉菩薩摩訶薩，以自相空，觀一切法，已入菩薩正性離生，乃至不見少法可得。不可得故，無所造作。無所造作故，畢竟不生。畢竟不生故，名無生法忍。由得如是無生法忍故，名不退轉菩薩摩訶薩。”

见道就是证入寂然無生滅的境界，就是见到诸法本来没有生，也就没有灭亡的空性境界，就是亲证不生不灭的真如实相，就是见到涅槃相，见道就是见自己的佛性，就是见真我，就是得一，即得圣灵，即得金丹。见道者生如来家，即成为佛的法王子，即成为神的儿子，为佛教之初地菩萨。进一步进入无生法忍就是永不退转的八地菩萨。

英文：

Cheng Weishi Lun, Volume Nine says: “The True seeing the Tao is the Fundamental Wisdom, which directly realizes Suchness. Suchness is the Perfectly Accomplished Nature, ever abiding in its own essence, non-arising and non-ceasing.”

Yogācārabhūmi-śāstra says: “By attaining this (True Seeing the Tao), one is said to enter the Bodhisattva's Right Determination beyond Birth, be born into the Tathāgata Family, and attain the First Stage of the Bodhisattva.”

Buddhāvataṃsaka Sūtra · Chapter of the Ten Bhūmis (the First Bhūmi, the Joyous Stage) says: “Its nature is primordially tranquil, without birth or extinction; primordially empty, eradicating all afflictions; transcending all realms of rebirth, identical to the aspect of Nirvana.”

To See the Tao is to enter the realm of tranquil non-arising and non-ceasing, This means beholding the true empty nature: all things and events primordially do not exist, and therefore do not perish. All beings and phenomena perceived by people are illusions wrought by light.; it is to personally realize the non-arising and non-ceasing Suchness, the true mark of Nirvana. To See the Tao is to behold one's own Buddha-nature, to behold the True Self, to attain the One — that is, to attain the Holy Spirit, to attain the Golden Elixir. Those who See the Tao are born into the Tathāgata Family; they become the Dharma Princes of the Buddha, the sons of God, namely the First-Bhūmi Bodhisattvas in Buddhism (First-ground Bodhisattva) . Advancing further to gain the Patient Acceptance of the Non-Arising of All Dharmas, they become irreversible Eighth-Bhūmi Bodhisattvas.

《斗士多马书》：“那么，省察你们自己，了解你们是谁，如何存在，又将会如何。你们不应当不认识自己。不认识自己的人一无所知；已经认识自己的人，就已经洞悉万有之深度。”

Book of Thomas the Contender. “Examine yourselves, then, and learn who you are, and how you exist, and how you shall come-to-be. For it is not fitting for you to be ignorant of yourselves. Whoever has not known himself has known nothing, and whoever has known himself has already achieved knowledge about the depth of the all.”

中文：

《多马福音》记录有 115 条耶稣语录，而《斗士多马书》里的内容则是耶稣和多马的对话。

《斗士多马书》：“那么，省察你们自己，了解你们是谁，如何存在，又将会如何。你们不应当不认识自己。不认识自己的人一无所知；已经认识自己的人，就已经洞悉万有之深度。”

这一段耶稣所讲的认识自己其实就是指要认识自己的自性，万有出自自性，故认识自性就能洞悉万有，这与佛教思想完全一致。自性就是真正的自己，即真我，即真心，即佛性。

英文：

The Gospel of Thomas records one hundred and fifteen logia of Jesus, whereas The Book of Thomas the Contender consists of dialogues between Jesus and Thomas.

The Book of Thomas the Contender states: "Examine yourselves, then, and learn who you are, and how you exist, and how you shall come-to-be. For it is not fitting for you to be ignorant of yourselves. Whoever has not known himself has known nothing, and whoever has known himself has already achieved knowledge about the depth of the all."

What Jesus refers to by knowing oneself in this passage is in fact to realize one's own svabhāva (self-nature). All things emanate from this self-nature; therefore, to realize one's own self-nature allows one to gain insight into the totality of existence. This aligns completely with Buddhist thought. Self-nature is the true self, namely the genuine self, the true mind, and buddha-nature.

《斗士多马书》：“多马又说：‘主啊，我们回到自己本源之中安息，这对我们是有益的吗？’救主说：‘是的，这是有益的，对你们甚好。因为世人眼中一切可见之物都必将消散；’”

《斗士多马书》：“那属于在上者，并不显现在可见之物当中，只在自身本源之中显现。”

Book of Thomas the Contender: "Thomas answered and said, 'It is beneficial for us, lord, to rest among our own?' The savior said, 'Yes, it is useful. And it is good for you, since things visible among men will dissolve — for the vessel of their flesh will dissolve, and when it is brought to naught it will come to be among visible things. '"

Book of Thomas the Contender: "Those that are above do not appear among things that are visible, but they are visible in their own root."

中文：

《斗士多马书》说道：“多马又说：‘主啊，我们回到自己本源之中安息，这对我们是有益的吗？’救主说：‘是的，这是有益的，对你们甚好。因为世人眼中一切可见之物都必将消散；’”

《斗士多马书》说道：“那属于在上者，并不显现在可见之物当中，只在自身本源之中显现。”

从这两段经文可知，认识自己就是回到自己的本源，就是回到人的自性，而自性就是佛性，就是一，就是圣灵，其性本空，不可见，也不消散。回到自己本源，就是见道，就是自己的灵魂魄变成圣灵。

英文：

The Book of Thomas the Contender states: "Thomas answered and said, 'It is beneficial for us, lord, to rest among our own? ' The savior said, 'Yes, it is useful. And it is good for you, since things visible among men will dissolve — for the vessel of their flesh will dissolve, and when it is brought to naught it will come to be among visible things.'"

Book of Thomas the Contender says: "Those that are above do not appear among things that are visible, but they are visible in their own root."

From these two scriptural passages, it follows that knowing oneself means returning to one's own origin, that is, returning to one's inherent self-nature. This self-nature is equivalent to buddha-nature, the One, and the Holy Spirit. Its nature is intrinsically empty; it is invisible and imperishable. To return to one's own origin is to attain the Tao, whereby one's soul becomes the Holy Spirit.

《创世记》 2：3 神赐福给第七日，定为圣日，因为在这日 神歇了他一切创造的工，就安息了。

《马可福音》 2：28 所以，人子也是安息日的主。”

《以赛亚书》 30：15 主耶和華以色列的圣者曾如此说：“你们得救在乎归回安息，你们得力在乎平静安稳，你们竟自不肯。

Genesis 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Mark 2:28 Therefore the Son of man is Lord also of the sabbath.

Isaiah 30:15 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

中文：

《创世记》第二章第三节说道 “神赐福给第七日，定为圣日，因为在这日 神歇了他一切创造的工，就安息了。”

《马可福音》第二章第二十八节说道：“所以，人子也是安息日的主。”

《以赛亚书》第三十章第十五节说道：“耶和華以色列的圣者曾如此说：“你们得救在乎归回安息，你们得力在乎平静安稳，你们竟自不肯。”

“神歇了他一切创造的工，就安息了。”就是指神进入万物不生的涅槃状态了，也称此状态为安息。涅槃状态就是道和一的境界，耶稣就是道和一，故说耶稣是安息日的主。根据道教文化，七气为一，故上帝在第七日进入安息。万物都没有生出来，自然就没有可灭的万物。神没有进入涅槃状态时，他可以看见万物存在的幻相，但神进入涅槃时，他见万物都是不存在的，即都是空的。

英文：

Genesis Chapter Two, Verse Three says:“And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

Mark Chapter Two, Verse Twenty-Eight says: “ Therefore the Son of man is Lord also of the sabbath.”

Isaiah Chapter Thirsty, Verse Fifteen says:“For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.”

“he had rested from all his work which God created and made.”

"God rested from all his work of creation." This means God entered the nirvanic state where all things cease being created (non-arising) , a state also called Rest. The state of nirvana is the realm of the Tao and the One. Jesus is the Tao and the One; hence it is stated that Jesus is the Lord of the Sabbath. According to Taoist thought, the Seven-Qi converge into the One, therefore God entered rest on the seventh day. Before God entered the nirvanic state, He could behold the illusory existence of all things. When God enters nirvana, He perceives all things as non-existent, that is, as empty. Since nothing has come into being, there are naturally no things that can perish. this is the meaning of non-arising and non-ceasing.

《希伯来书》 4： 1 我们既蒙留下有进入他安息的应许，就当畏惧，免得我们中间或有人似乎是赶不上了。

《希伯来书》 4： 3 但我们已经相信的人得以进入那安息，正如 神所说：“我在怒中起誓说，‘他们断不可进入我的安息！’”其实造物之工，从创世以来已经成全了。

《希伯来书》 4： 9 -11 这样看来，必另有一安息日的安息，为 神的子民存留。 因为那进入安息的，乃是歇了自己的工，正如 神歇了他的工一样。 所以，我们务必竭力进入那安息，免得有人学那不信从的样子跌倒了。

Hebrews4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

Hebrews4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

Hebrews4:9 There remaineth therefore a rest to the people of God.

Hebrews4:10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Hebrews4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

中文：

《希伯来书》第四章第一节说道：“我们既蒙留下有进入他安息的应许，就当畏惧，免得我们中间或有人似乎是赶不上了。”

《希伯来书》第四章第三节说道：“但我们已经相信的人得以进入那安息，正如 神所说：“我在怒中起誓说，‘他们断不可进入我的安息！’”其实造物之工，从创世以来已经成全了。”

《希伯来书》第四章第九节至第十一节说道：“这样看来，必另有一安息日的安息，为 神的子民存留。因为那进入安息的，乃是歇了自己的工，正如 神歇了他的工一样。 所以，我们务必竭力进入那安息，免得有人学那不信从的样子跌倒了。”

安息之地就是永生不灭的涅槃境界，也是西方极乐世界，即永恒的天堂。

英文：

Hebrews Chapter Four, Verse One says: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

Hebrews Chapter Four, Verse Three says: "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world."

Hebrews Chapter Four, Verse Nine says: "There remaineth therefore a rest to the people of God."

Hebrews Chapter Four, Verse Ten says: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

Hebrews chapter Four, Verse Eleven says: "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

This Resting Place is the non-arising and non-ceasing realm of Nirvana; it is also the Western Pure Land, namely the eternal Heaven or eternal country.

十三、燔祭和上帝

Thirteen. The Burnt-Offering and God

《创世记》 8：20 挪亚为耶和华筑了一座坛，拿各类洁净的牲畜、飞鸟献在坛上为燔祭。

《出埃及记》 29：18 要把全羊烧在坛上，是给耶和华献的燔祭，是献给耶和华为馨香的火祭。

《尚书·尧典》：“岁二月，东巡守，至于岱宗，柴。”

Genesis 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Exodus 29:18 And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.

According to Book of Documents, Canon of Yao: "In the second month of that year, Shun toured the eastern regional lords, arrived at Mount Tai, and performed the柴火 sacrifice to offer oblations to Heaven."

中文：

根据《尚书·尧典》记载：在四千多年前的某一天，舜到东方巡视诸侯，抵达泰山，举行燔祭。所谓燔柴祭天就是祭祀时堆起柴薪，把牺牲放在柴上面焚烧，以祭祀上帝。这个与圣经以燔祭献给耶和华是完全一样。

中国人称上帝为天或帝，上帝一词在中国最早出现于《黄帝内经》中，轩辕黄帝大约为五千年前的中

国古代帝王，是天上五帝之一的黄帝下凡，其兄弟神农炎帝为赤帝下凡，其儿子少昊为白帝下凡，其孙子颡顼为黑帝下凡，蚩尤是神农炎帝的弟弟，也是赤帝下凡，为犹太人的祖先。舜帝的岳父尧帝是黄帝的第四世孙，舜帝是黄帝的第八世孙，为掌管阴间的地官清虚大帝下凡。圣经里的挪亚是蚩尤的第七世孙，故舜帝与挪亚大致属于同一时期的人物。

在大禹时期的《山海经》中称上帝为帝俊，到了周朝称上帝为昊天上帝或皇天，在唐朝时称上帝为玉皇或玉帝。东晋时道教葛洪称上帝为元始天王，南朝梁代陶弘景称上帝为元始天尊，瑶族人称上帝为盘古。

英文：

Genesis Chapter Eight, Verse Twenty says: "And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."

Exodus Chapter Twenty-Nine, Verse Eighteen says: "And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD. "

According to Book of Documents, Canon of Yao: "In the second month of that year, Shun toured the eastern regional lords, arrived at Mount Tai, and performed the burnt offering to Heaven."

The burnt offering refers to a ritual in which firewood is piled up, sacrificial animals are laid on the firewood and burned to offer sacrifices to Shangdi. This ritual is completely identical to the burnt offerings presented to the LORD in the Bible.

The ancient Chinese referred to God as Heaven or Emperor. The term God first appears in Inner Canon of Yellow Emperor. The Yellow Emperor, Xuanyuan was a Chinese sovereign from roughly five thousand years ago. He was the earthly incarnation of Yellow Emperor, one of the Five Emperors . His brother Yan Emperor Shennong was the earthly incarnation of the Red Emperor; his son Shaohao was the earthly incarnation of the White Emperor; his grandson Zhuanxu was the earthly incarnation of the Black Emperor. Chi You, alleged younger brother of Yan Emperor Shennong, was also the earthly incarnation of the Red Emperor. He is the ancestor of the Jewish people.

Yao Emperor, the father-in-law of Shun Emperor, was the fourth-generation descendant of the Yellow Emperor, while Shun Emperor was his eighth-generation descendant. Shun Emperor was held to be the earthly descent of Di-guan Qingxu Great Emperor, the Earth Official who governs the underworld. In essence, Shun Emperor is a divinity uniting the White Emperor and the Red Emperor. According to this line of speculation, Noah in the Bible was the seventh-generation descendant of Chi You; accordingly, Shun and Noah were roughly contemporary figures.

In Classic of Mountains and Seas, which is traditionally dated to the era of Yu , God is referred to as Jun Emperor. During the Zhou dynasty, God was named Haotian God or Huangtian. In the Tang dynasty, God came to be known as Yuhuang or Yudi. It means the Jade Emperor in Heaven.

Ge Hong, the Taoist scholar of the Eastern-Jin Dynasty, referred to God as the Primal Heavenly King. Hongjing of the Southern Liang Dynasty called God The Primeval Lord of Heaven. The Yao people address the Supreme Deity as Pangu.

十四、圣经和佛经里最简单的永生之道

Fourteen. The Simplest Path to Eternal Life in the Bible and Buddhist Scriptures

《马太福音》 5: 18 我实在告诉你们：就是到天地都废去了，律法的一点一画也不能废去，都要成全。

《马太福音》 7: 21 凡称呼我‘主啊，主啊’的人，不能都进天国；惟独遵行我天父旨意的人，才能进去。

《马可福音》 12: 30 你要尽心、尽性、尽意、尽力爱主你的 神。

Matthew 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Matthew 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Mark 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

中文：

《马太福音》第五章第十八节说道：“我实在告诉你们：就是到天地都废去了，律法的一点一画也不能废去，都要成全。”

《马太福音》第七章第二十一节说道：“凡称呼我‘主啊，主啊’的人，不能都进天国；惟独遵行我天父旨意的人，才能进去。”

从这三节经文可知，惟独遵行天父旨意的人，才能进入天国，而上帝的律法属于天父的旨意，所以信仰耶稣者必须要遵守上帝的律法。其中上帝律法中最重要的一条就是“你要尽心、尽性、尽意、尽力爱主你的神。”宣传信耶稣就不需要遵守上帝的律法，那是魔说，那会引导人们下地狱。

英文：

Matthew Chapter Five, Verse Eighteen says: “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

Matthew Chapter Seven, Verse Twenty-One says: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”

Mark Chapter Seven, Verse Thirty says: “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.”

From these three scriptural passages, it follows that only those who do the will of the Father can enter the Kingdom of Heaven. Since the law of God belongs to the will of the Father, believers in Jesus must observe the law of God. The foremost commandment within God's law is: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.” To proclaim that faith in Jesus releases one from observing the law of God is demonic speech; such teaching will lead people into hell.

《约翰福音》 11: 26 凡活着信我的人必永远不死。你信这话吗？”

《约翰福音》 8: 31 耶稣对信他的犹太人说：“你们若常常遵守我的道，就真是我的门徒。

《约翰福音》 8: 51 我实实在在地告诉你们：人若遵守我的道，就永远不见死。”

《约翰福音》 16: 13 只等真理的圣灵来了，他要引导你们明白一切的真理，

《以弗所书》 1: 13 你们既听见真理的道，就是那叫你们得救的福音，也信了基督，既然信他，就受了所应许的圣灵为印记。

John11:26 And whosoever liveth and believeth in me shall never die. Believest thou this?

John 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

John 8:51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Ephesians 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

中文：

《约翰福音》第十一章第二十六节说道：“凡活着信我的人必永远不死。你信这话吗？”

《约翰福音》第八章第三十一节说道：“耶稣对信他的犹太人说：“你们若常常遵守我的道，就真是我的门徒。”

《约翰福音》第八章第五十一节说道：“我实实在在地告诉你们：人若遵守我的道，就永远不见死。”

《约翰福音》第十六章第十三节说道：“只等真理的圣灵来了，他要引导你们明白一切的真理，”

《以弗所书》第一章第十三节说道：“你们既听见真理的道，就是那叫你们得救的福音，也信了基督，既然信他，就受了所应许的圣灵为印记。”

信耶稣的人能获得永生，信耶稣不仅仅是要信耶稣是基督，还要信耶稣所说的一切话和耶稣的道。耶稣的道包含耶稣所说的一切话，就是福音，就是真理，也是圣灵和道，因为神口中的气就是圣灵。总而言之，耶稣就是神之道。

《启示录》第十九章第十三节说道“他穿着溅了血的衣服，他的名称为 神之道。”

完全遵守耶稣的道者就是如《多马福音》中耶稣所说，就是没有分别心地将二看成了一，就是获得了一，就是见道了，即得了圣灵了。得圣灵者自动遵守一切上帝律法，自动听从耶稣的话，自然明白一切真理。上帝的律法和旨意随着圣灵住在得道者的心里。

《耶利米书》第三十一章第三十三节说道：“那些日子以后，我与以色列家所立的约乃是这样：我要将我的律法放在他们里面，写在他们心上。我要作他们的 神，他们要作我的子民。

大般涅槃经云：皈依佛性（圣灵）就是同时皈依了佛（基督）、法（佛所传的道）和僧（传道者）。

英文:

John Chapter Eleven, Verse Twenty-Six says: "And whosoever liveth and believeth in me shall never die. Believest thou this?"

John Chapter Eight, Verse Thirty-One says: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;"

John Chapter Eight, Verse Fifty-One says: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."

John Chapter Sixteen, Verse Thirteen says: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

Ephesians Chapter One, Verse Thirteen says: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,"

Those who believe in Jesus may obtain eternal life. To believe in Jesus means more than merely believing that Jesus is the Christ; one must also keep the Jesus' saying and abide the word of Jesus. The word of Jesus are truth, the Word, the Tao, the Gospel, the saying and also the Holy Spirit, for the breath proceeding from God's mouth is the Holy Spirit.

Revelation Chapter Nineteen, Verse Thirteen says: "And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

Those who fully follow the word of Jesus are, as Jesus states in the Gospel of Thomas, those who without discrimination regard the two as one. They have attained the One, have seen the Way, and have received the Holy Spirit. Those who have received the Holy Spirit automatically observe all of God's laws, obey Jesus' words, and naturally understand all truth. God's law and will dwell within the hearts of those who have attained the Way through the Holy Spirit.

Those who fully follow the word of Jesus are, as Jesus states in the Gospel of Thomas, those who without discriminating mind regard the two as one. They have attained the One, have seen the Word (Tao) , and have received the Holy Spirit. Those who have received the Holy Spirit automatically abide all of God's laws, obey Jesus' words, and naturally understand all truth. God's law and will dwell within the hearts of those who have attained the Tao through the Holy Spirit.

Jeremiah Chapter Thirty-One, Verse Thirty-Three says: "But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. "

The Mahāparinirvāṇa Sūtra states: To surrender to (take refuge in) the Buddha-nature (the Holy Spirit) is simultaneously to surrender to the Buddha (Christ), the Dharma (the Way proclaimed by the Buddha), and the Saṅgha (the proclaimers of the teaching).

《马太福音》 10: 37 爱父母过于爱我的，不配作我的门徒；爱儿女过于爱我的，不配作我的门徒。

《约翰福音》 14: 23 耶稣回答说：“人若爱我，就必遵守我的道，我父也必爱他，并且我们要到他那

《约翰福音》 14: 24 不爱我的人就不遵守我的道，你们所听见的道不是我的，乃是差我来之父的道。里去，与他同住。

Matthew 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

John 14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

中文：

《马太福音》第十章第三十七节说道：“爱父母过于爱我的，不配作我的门徒；爱儿女过于爱我的，不配作我的门徒。”

《约翰福音》第十四章第二十三节说道：“耶稣回答说：‘人若爱我，就必遵守我的道，我父也必爱他，并且我们要到他那里去，与他同住。’”

遵守上帝律法就必然要尽心、尽性、尽意、尽力爱神，就是要尽心、尽性、尽意、尽力爱基督耶稣。此爱要远超对自己的人间父母和子女的爱，因为人绝对不能因为爱父母或子女而去抛弃上帝。爱耶稣最重要的前提条件之一就是遵守耶稣的道。

英文：

Matthew Chapter Ten, Verse Thirty-Seven says: “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.”

John Chapter Fourteen, Verse Twenty-Three to Twenty-Four says: “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.”

To abide the law of God necessarily entails loving God with all one's heart, soul, mind and strength, which means loving Christ Jesus with all one's heart, soul, mind and strength. This love must surpass one's love for one's earthly parents and children, for one must never forsake God out of love for parents or children. One of the most essential prerequisites for loving Jesus is to follow the Word (Tao) of Jesus.

《约翰福音》 14: 12 我实实在在地告诉你们：我所做的事，信我的人也要做；并且要做比这更大的事，因为我往父那里去。

《约翰福音》 15: 13 人为朋友舍命，人的爱心没有比这个大的。

《约翰一书》 3: 16 主为我们舍命，我们从此就知道何为爱，我们也当为弟兄舍命。

John 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

John 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

1 John 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

中文：

《约翰福音》第十四章第十二节说道：“我实实在在地告诉你们：我所做的事，信我的人也要做；并且要做比这更大的事，因为我往父那里去。”

《约翰福音》第十五章第十三节说道：“人为朋友舍命，人的爱心没有比这个大的。”

《约翰一书》第三章第十六节说道：“主为我们舍命，我们从此就知道何为爱，我们也当为弟兄舍命。”

为朋友舍命是人间最大的爱，尽心、尽性、尽意、尽力地爱耶稣就要为他舍命。爱耶稣不能只是凭嘴巴说说，或凭心里想想，必须要经受住死亡的考验。不能像彼得那样，没有生命危险的时候就爱主，一有生命危险就不认主。

英文：

John Chapter Fourteen, Verse Twelve says :“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

John Chapter Fifteen, Verse Thirteen says:“Greater love hath no man than this, that a man lay down his life for his friends.”

The First Book of John Chapter Three, Verse Sixteen says: “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.”

To lay down one's life for one's friends is the greatest love known among human beings. To love Jesus with all one's heart, soul, mind and strength means being ready to lay down one's life for him. Love for Jesus cannot consist merely in words spoken or inner thoughts; it must withstand the test of death. One ought not be like Peter, who loved the Lord when no mortal danger threatened, yet denied him as soon as mortal danger arose.

《马可福音》 8：35 因为，凡要救自己生命的，必丧掉生命；凡为我和福音丧掉生命的，必救了生命。

《约翰福音》 6：40 因为我父的意思是叫一切见子而信的人得永生，并且在末日我要叫他复活。”

《约翰福音》 11：25 耶稣对她说：“复活在我，生命也在我！信我的人，虽然死了，也必复活。

Mark 8:35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

中文：

《马可福音》第八章第三十五节说道：“因为，凡要救自己生命的，必丧掉生命；凡为我和福音丧掉生命的，必救了生命。”

《约翰福音》第六章第四十节说道：“因为我父的意思是叫一切见子而信的人得永生，并且在末日我要叫他复活。”

《约翰福音》第十一章第二十五节说道：“耶稣对她说：“复活在我，生命也在我！信我的人，虽然死了，也必复活。”

从这三节可知，见到耶稣且信耶稣者，就会为耶稣和他所传的福音而死，为耶稣和他的福音而死者就会复活并获得永生。很多人虽然天天在心里想耶稣或基督，但是，当耶稣或基督真正出现在人间时，可能他就不会信那个人就是再来人间的耶稣了。比如，基督说他就是佛，你还信他是耶稣吗？当年很多犹太人不信耶稣是基督，当耶稣再来人间时，同样很多基督教徒不会相信他。

英文：

Mark Chapter Eight, Verse Thirty-Five says:“For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. ”

John Chapter Six, Verse Forty says: “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”

John Chapter Eleven, Verse Twenty-Five says:“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:”

From these three passages, it follows that those who see Jesus and believe in him will die for Jesus and the Gospel he proclaims. Those who die for Jesus and his Gospel will be resurrected and obtain eternal life. Many people may constantly think of Jesus or Christ in their hearts, yet when Jesus or Christ truly appears in the human world, they may fail to believe that this man is the returning Jesus. For instance: if Christ declares that he is the Buddha, will you still believe that he is Jesus?

In former times, many Jews did not believe that Jesus was the Christ. Similarly, when Jesus returns to the human world, many Christians will not believe him.

《启示录》 13： 8 凡住在地上、名字从创世以来没有记在被杀之羔羊生命册上的人，都要拜它。

《启示录》 13： 15 又有权柄赐给它，叫兽像有生气，并且能说话，又叫所有不拜兽像的人都被杀害。

《启示录》 20： 4 我又看见几个宝座，也有坐在上面的，并有审判的权柄赐给他们。我又看见那些因为给耶稣作见证，并为 神之道被斩者的灵魂，和那没有拜过兽与兽像，也没有在额上和手上受过它印记之人的灵魂，他们都复活了，与基督一同作王一千年。

Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Revelation 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Revelation 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

中文:

《启示录》第十三章第八节说道：“凡住在地上、名字从创世以来没有记在被杀之羔羊生命册上的人，都要拜它。”

《启示录》第十三章第十五节说道：“又有权柄赐给它，叫兽像有生气，并且能说话，又叫所有不拜兽像的人都被杀害。”

《启示录》第二十章第四节说道：“我又看见几个宝座，也有坐在上面的，并有审判的权柄赐给他们。我又看见那些因为给耶稣作见证，并为神之道被斩者的灵魂，和那没有拜过兽与兽像，也没有在额上和手上受过它印记之人的灵魂，他们都复活了，与基督一同作王一千年。”

从这三节经文可知，两个见证人被杀害，那些为耶稣作见证者，也被杀，这些被杀者就是为神之道而死者，即为基督和福音而死者，这些人都复活了。在两个见证人被杀后，全世界的人都会被逼迫拜海中上来的兽之兽像，并接受兽印。凡是不拜兽像者和不肯接受兽印者都要被杀害，这些被斩杀者就是为正法而死者，也就是为真正的福音而死者，他们的灵魂也都复活了。

英文:

Revelation Chapter Thirteen, Verse Eight says: “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

Revelation Chapter Thirteen, Verse Fifteen says: “And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.”

Revelation Chapter Twenty, Verse Four says: “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”

From these three scriptural passages, it follows that the two prophetic witnesses are slain. Those who bear witness for Jesus are also put to death. These slain persons are those who die for the word of God, that is, those who die for Christ and the Word of God; all of these people shall be resurrected. After the two prophetic witnesses are killed, people across the whole world will be forced to worship the beast or the image of the beast that rises out of the sea and receive the mark of the beast. All who refuse to worship the beast or its image and decline to receive the mark of the beast shall be put to death. These slain martyrs are those who die for the true Gospel, and their souls shall also be resurrected.

《路加福音》 20: 36 因为他们不能再死，和天使一样；既是复活的人，就为 神的儿子。

《启示录》 14: 13 我听见从天上有声音说：“你要写下，从今以后，在主里面而死的人有福了！”圣灵说：“是的，他们息了自己的劳苦，做工的果效也随着他们。”

Luke 20:36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Revelation 14:13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

中文：

《路加福音》第二十章第三十六节说道：“因为他们不能再死，和天使一样；既是复活的人，就为 神的儿子。”

《启示录》第十四章第十三节说道：“我听见从天上有声音说：‘你要写下，从今以后，在主里面而死的人有福了！’圣灵说：‘是的，他们息了自己的劳苦，做工的果效也随着他们。’”

从这两节经文可知，复活后的人都是天使，即神的儿子。他们与主同在，即进入真正的安息。这就是圣经里的死后复活的永生之道。约两千年前，耶稣降临以色列，那些真心跟随耶稣的门徒，绝大多数都为耶稣而死了。当耶稣再一次降临人间时，这些人都会复活，

英文：

Luke Chapter Twenty, Verse Thirty-Six says: “Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.”

Revelation Chapter Fourteen, Verse Thirteen says: “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

From these two scriptural passages, it follows that those who are resurrected become angels, namely the sons of God. They abide with the Lord, that is, enter the true rest. This is the biblical way of eternal life through resurrection after death. Around two thousand years ago, Jesus came to Israel. The vast majority of disciples who sincerely followed Jesus died for him. When Jesus comes to the human world a second time, all of these people will be resurrected.

《启示录》 11: 3 我要使我那两个见证人，穿着毛衣，传道一千二百六十天。”

《启示录》 14: 6 我又看见另有一位天使飞在空中，有永远的福音要传给住在地上的人，就是各国、各族、各方、各民。

《马太福音》 13: 21 只因心里没有根，不过是暂时的，及至为道遭了患难，或是受了逼迫，立刻就跌倒了；

Revelation 11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Revelation 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Matthew 13:21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

中文：

《启示录》第十一章第三节说道：“我要使我那两个见证人，穿着毛衣，传道一千二百六十天。”

《启示录》第十四章第六节说道：“我又看见另有一位天使飞在空中，有永远的福音要传给住在地上的人，就是各国、各族、各方、各民。”

现在圣经里面有很多错误，还有魔鬼写的文章，所以在人们接受死亡考验前，必须要先接受两个传道人所传的真正福音。一个传道人就是再来人间的耶稣，另外一传道人就是南方的女王。

英文：

Revelation Chapter Eleven, Verse Three says: “And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.”

Revelation Fourteen, Verse Six says: “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,”

Matthew Chapter Thirteen, Verse Twenty-One says: “Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. ”

The present-day Bible contains numerous errors, along with passages written by demons. Therefore, before people undergo the test of death, they must first accept the true Gospel proclaimed by the two prophetic witnesses. One prophetic witness is Jesus who returns to the human world; the other is the Queen of the South.

《启示录》 14： 12 圣徒的忍耐就在此，他们是守 神诫命和耶稣真道的。

《彼得前书》 1： 25 惟有主的道是永存的。”所传给你们福音就是这道。

Revelation 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

1Peter 1:25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

中文：

《启示录》第十四章第十二节说道：“圣徒的忍耐就在此，他们是守 神诫命和耶稣真道的。 ”

《彼得前书》 第一章第二十五节说道：“惟有主的道是永存的，所传给你们福音就是这道。”

耶稣的道包含两个部分，首先道就指基督，其次道就是指耶稣所说的真理，即福音。为道而死就是指为基督而死或为真正的福音而死。如果人们不明白真正的福音就会被魔鬼以耶稣或上帝之名引入地狱。现在出

版的《圣经》并不代表福音，现在的神父和牧师所传的也不代表福音，甚至他们在传魔音。如：牧师们宣传佛就是魔鬼，这就是魔说。不能拜偶像不等于不能拜佛，不能信别的神也不等于不能信佛，因为佛就是上帝，信佛不等于信别的神。

英文：

Revelation Chapter Fourteen, Verse Twelve says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The First Book of Peter Chapter One, Verse Twenty-Five says: "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

The Word of Jesus comprises two aspects. First, the Word refers to Christ himself, namely the Tao. Second, the Word denotes the truth spoken by Jesus, namely the Gospel. To die for the Word means to die for Christ or for the true Gospel. If people fail to understand the true Gospel, they will be led into hell by demons in the name of Jesus or God. The presently-published Bible does not represent the true Gospel. What contemporary priests and preachers proclaim likewise does not represent the Gospel; instead, they even spread demonic teachings. For example, when preachers proclaim that the Buddha is a devil, this is demonic speech. The prohibition against worshipping idols does not mean one cannot venerate the Buddha. The command not to believe in other gods does not mean one cannot have faith in the Buddha, for the Buddha is God; to have faith in the Buddha is not to believe in some other god. Ignorance is the root of sin.

《帖撒罗尼迦前书》 4: 16-17 因为主必亲自从天降临，有呼叫的声音和天使长的声音，又有 神的号吹响；那在基督里死了的人必先复活。以后我们这活着还存留的人必和他们一同被提到云里，在空中与主相遇。这样，我们就要和主永远同在。

1 Thessalonians 4: 16-17 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

中文：

《帖撒罗尼迦前书》第四章第十六节说道：“因为主必亲自从天降临，有呼叫的声音和天使长的声音，又有 神的号吹响；那在基督里死了的人必先复活。”

《帖撒罗尼迦前书》第四章第十七节说道：“以后我们这活着还存留的人必和他们一同被提到云里，在空中与主相遇。这样，我们就要和主永远同在。”

很多基督教徒认为耶稣降临时，基督教徒会被提到空中与主相遇，从而避开末世大灾难，这是严重错误的认知。这会导致耶稣真正到人间变成传道人传道时，基督教徒们因为他们没有被提到空中，而否定基督已来人间，这样他们就会否定传道人就是基督，从而导致他们成为反对基督的人，成为敌基督的跟随者。

请务必注意，在为耶稣而死之前没有活人被提的事情发生。这段经文是有错误的。

英文：

The first book of Thessalonians Chapter Four, Verse Sixteen to Seventeen says: "For the Lord himself shall

descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Many Christians hold the belief that when Jesus comes, Christians will be caught up into the air to meet the Lord and thereby escape the great catastrophes of the end-time. This is a gravely erroneous perception. When Jesus truly comes to the human world as the prophetic witness to proclaim his message, the living Christians, having not been caught up into the air, will deny that Christ has arrived on earth. Consequently, they will reject that the prophetic witness is Christ, and thus become opponents of Christ and followers of the Antichrist. This scripture should be wrong.

Pls. note, no rapture before you die for Jesus.

《大般涅槃经》：“若有人建立护持正法，如是之人当舍身命而供养之。”

《大般涅槃经》卷三之金刚身品第二：“佛言：迦叶，以能护持正法因缘故，得成就是金刚身”

《大宝积经》卷 119 胜鬘夫人会第四十八：“若摄受正法善男子善女人为正法故，舍身命财，如是等人，以舍身故，证生死后际，远离老病，得不坏常、无有变易、究竟寂静、不可思议如来法身。以舍命故，证生死后际，永离于死，得无边常，成就不可思议诸善功德，安住一切佛法神变……世尊，舍身命财，摄受正法善男子女人，为诸如来之所授记。”

Mahāparinirvāṇa-sūtra : “If there be one who establishes and safeguards the True Dharma (the true Gospel) , one ought to devote even one’s own body and life in support of such a person.”

Mahāparinirvāṇa-sūtra : “The Buddha said: ‘Kāśyapa, by reason of safeguarding the True Dharma, one attains the adamant body.’”

Mahāratnakūṭa-sūtra: “If good men and good women who embrace the True Dharma give up their body, life and wealth for the sake of the True Dharma : such persons, by giving up their body, realize the final limit of birth-and-death, grow remote from old age and illness, and obtain the indestructible permanence, the unchanging, the ultimate stillness, the inconceivable Tathāgata-Dharma-body. By giving up their life, they realize the final limit of birth-and-death, forever transcend death, gain boundless permanence, accomplish inconceivable manifold virtuous merits, and abide in all the Buddha-Dharma and spiritual manifestation … O World-Honored-One, those good men and good women who embrace the True Dharma and renounce body, life and wealth receive prophecies of future Buddhahood from all Tathāgatas.”

the True Dharma is the True Gospel.

中文：

《大般涅槃经》：“若有人建立护持正法，如是之人当舍身命而供养之。”

《大般涅槃经》卷三之金刚身品第二：“佛言。迦叶。以能护持正法因缘故。得成就是金刚身。迦叶。我于往昔护法因缘。今得成就是金刚身常住不坏。善男子，护持正法者，不受五戒不修威仪，应持刀剑弓箭铍槊，守护持戒清净比丘。”

《大宝积经》卷 119 胜鬘夫人会第四十八：“若摄受正法善男子善女人为正法故，舍身命财，如是等人，以舍身故，证生死后际，远离老病，得不坏常、无有变易、究竟寂静、不可思议如来法身。以舍命故，证生死后际，永离于死，得无边常，成就不可思议诸善功德，安住一切佛法神变……世尊，舍身命财，摄受正法善男子女人，为诸如来之所授记。”

从以上三段经文可知，接受正法的人为正法舍命可以获得金刚身而永离于死，并且能获得神通变化，为如来所授记。金刚身就是圣灵身，即成为天使。为如来所授记就是成为永不退转的八地菩萨，即成为永远的天使。

末世来人间成佛的弥勒菩萨就是启示录第十一章的传道人，就是耶稣，也是文殊菩萨。佛就是三位一体的基督。

英文：

Mahāparinirvāṇa-sūtra says: “If there be one who establishes and safeguards the True Dharma (the true Gospel) , one ought to devote even one's own body and life in support of such a person.”

Mahāparinirvāṇa-sūtra says: “The Buddha said: ‘Kāśyapa, by reason of safeguarding the True Dharma, one attains the adamantine body.’”

Mahāratnakūṭa-sūtra says: “If good men and good women who embrace the True Dharma give up their body, life and wealth for the sake of the True Dharma: such persons, by giving up their body, realize the final limit of birth-and-death, grow remote from old age and illness, and obtain the indestructible permanence, the unchanging, the ultimate stillness, the inconceivable Tathāgata-Dharma-body. By giving up their life, they realize the final limit of birth-and-death, forever transcend death, gain boundless permanence, accomplish inconceivable manifold virtuous merits, and abide in all the Buddha-Dharma and super-natural powers… O World-Honored-One, those good men and good women who embrace the True Dharma and renounce body, life and wealth receive prophecies of future Buddhahood from all Tathāgatas.”

From the above three sūtra passages, it follows that those who embrace the True Dharma and sacrifice their life for its sake may attain the adamantine body, transcend death forever, acquire super-natural powers, and receive Buddhahood prophecies from the Tathāgatas. The adamantine body is the Holy-Spirit body, that is, becoming an angel. Receiving a Buddhahood prophecy from the Tathāgatas means becoming an irreversible Eighth-Ground Bodhisattva, namely an eternal angel.

Maitreya Bodhisattva, who will attain Buddhahood upon descending to the human world in the end-time, is the prophetic witness of Revelation chapter Eleven; he is Jesus, and likewise Mañjuśrī Bodhisattva. The Buddha is the Christ of the Holy Trinity.

《大宝积经》密集金刚力士会第三之六：“佛告密迹金刚力士……今复当护将来末世，令法流布，遍阎浮提，周于十方。令所施教，使法久存，持制一切诸外异学……诸天众各各举声而叹曰：正法住甚久，动三千佛土，一切众会，自投入王前，归命使无罪，施此无恐难，其持是言教，令正法永存。”

《启示录》 1: 18 又是那存活的；我曾死过，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。

Mahāratnakūṭa-sūtra: “You shall furthermore protect the coming last days, cause the Dharma to

spread abroad throughout Jambudvīpa and extend to the ten directions. Let the teachings you uphold endure long, subduing all heterodox schools of outer learning……the host of devas each lifted their voices in acclamation: Long may the True Dharma abide! It stirs the three-thousand Buddha-lands. All the assembled multitudes cast themselves before the Human-King (the Buddha), surrendering in whole-life homage, and thereby obtain absolution from guilt; bestowing deliverance from terror and peril. Those who hold to these teachings shall cause the True Dharma to endure forever.

Revelation 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

中文：

《大宝积经》密集金刚力士会第三之六说道：“佛告密迹金刚力士……今复当护将来末世，令法流布，遍阎浮提，周于十方。令所施教，使法久存，持制一切诸外异学……诸天众各各举声而叹曰：正法住甚久，动三千佛土，一切众会，自投入王前，归命使无罪，施此无恐难，其持是言教，令正法永存。”

《启示录》第一章第十八节说道：“又是那存活的；我曾死过，现在又活了，直活到永永远远，并且拿着死亡和阴间的”

密迹金刚力士为主宰鬼道的大鬼神王，是文殊菩萨在鬼道的化身，也就是拿着阴间钥匙的耶稣。末世密迹金刚力士要持制一切诸外异学，即统一一切宗教。密迹金刚力士成佛就是弥勒佛，即三位一体的基督。一切宗教会众皈依人王弥勒佛就会被赦罪。很多佛教界人士认为佛不能赦人的罪，那是极端错误的认知。

英文：

Mahāratnakūṭa-sūtra says: “You shall furthermore protect the coming last days, cause the Dharma to spread abroad throughout Jambudvīpa and extend to the ten directions. Let the teachings you uphold endure long, subduing all heterodox schools of outer learning……the host of devas each lifted their voices in acclamation: Long may the True Dharma abide! It stirs the three-thousand Buddha-lands. All the assembled multitudes cast themselves before the Human-King (the Buddha), surrendering in whole-life homage, and thereby obtain absolution from guilt; bestowing deliverance from terror and peril. Those who hold to these teachings shall cause the True Dharma to endure forever.

Revelation Chapter One, Verse Eighteen says: “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. ”

Vajrapāṇi, the Mysterious-Trace Vajra Warrior, is the great ghost-king who presides over the ghostly realm. He is the emanation of Mañjuśrī Bodhisattva manifesting within the ghost-realm, namely Jesus who holds the keys to the netherworld. In the last days, Vajrapāṇi, the Mysterious-Trace Vajra Warrior shall subdue all heterodox outer schools, that is, to unify all religions. When Vajrapāṇi attains Buddhahood, he becomes Maitreya Buddha, the Christ of the Trinity. When adherents of all religions surrender to the Human-King Maitreya Buddha, they shall thereby obtain absolution from guilt. Many Buddhist scholars and practitioners hold the view that a Buddha cannot absolve human beings of their sins; this is a gravely erroneous perception.

《大般涅槃经》：“一切众生谓我是人，我实非人。”

《太子瑞应本起经》卷上：“此神人也，其生之日，上帝亲下，万神侍卫。”

《增一阿含经》卷第四十一 马王品第四十五：“佛告比丘，汝今愚人，不信如来神口所说乎？”

《大宝积经》密集金刚力士会第三之五：“故佛弟子班宣经典，皆承如来威神圣旨”

Mahāparinirvāṇa-sūtra : “All sentient beings regard Me as a human being, yet in truth I am not a human being.”

The Sūtra on the Auspicious Origin of the Prince: “He is one descended from the divine, appearing as a human. On the day of his birth, God descended in person, attended and guarded by ten thousand divinities.”

Ekottarāgama-sūtra: “O you of foolish understanding, do you not believe what is spoken from the mouth of God ,the Tathāgata ?”

The Sūtra of the Great Heap of Jewels: Therefore, when the Buddha-disciples proclaim and propagate the scriptures, they all act by the sacred mandate of God, the Tathāgata.

中文：

《大般涅槃经》说道：“一切众生谓我是人，我实非人。”

《太子瑞应本起经》卷上说道：“此神人也，其生之日，上帝亲下，万神侍卫。”

《增一阿含经》卷第四十一 马王品第四十五说道：“佛告比丘，汝今愚人，不信如来神口所说乎？”

《大宝积经》密集金刚力士会第三之五说道：“故佛弟子班宣经典，皆承如来威神圣旨”

佛教界人士都认为佛是人而不是神，这是极端错误的。从以上四段经文可知佛就不是人，而是神。释迦牟尼就是上帝的独子下凡，即文殊菩萨下凡，觉悟成佛后就是三位一体的基督。

Mahāparinirvāṇa-sūtra says: “All sentient beings regard Me as a human being, yet in truth I am not a human being.”

The Sūtra on the Auspicious Origin of the Prince says: “He is one descended from the divine, appearing as a human. On the day of his birth, God descended in person, attended and guarded by ten thousand divinities.”

Ekottarāgama-sūtra says: “O you of foolish understanding, do you not believe what is spoken from the mouth of God ,the Tathāgata ?”

The Sūtra of the Great Heap of Jewels says: Therefore, when the Buddha-disciples proclaim and propagate the scriptures, they all act by the sacred mandate of God, the Tathāgata..

Buddhist scholars and practitioners generally hold the view that the Buddha was a human being and not a divinity, which is gravely erroneous. As may be seen from the four scriptural passages quoted above, the Buddha is not a human being but a divinity. Śākyamuni is Manjuśrī, the only-begotten Son of God who descended to the mortal world; upon attaining enlightenment, he became the Christ of the Trinity, namely the Buddha.

2026 年 8 月 26 日 于杭州

Hangzhou, August 26, 2026