

Tracing the Time of the Chinese Ancestors, Yan, Huang and Chi: Weixin Shengjiao's Religious Care, Enmity-Bond Release and Universal Peace

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Abstract

At the beginning of the Chinese People, Huangdi, Yandi, and Chiyou led three tribes respectively and fought against each other fiercely at Zhuolu. Yandi allied with Huangdi defeated Jiuli tribe. Ancestor Chiyou was slandered and his tribal descendants dispersed. Under the reincarnation of birth and death, ignorant enmity causes endless wars in Chinese successive dynasties and generations. In Chinese culture, from the religious viewpoint, it is a significant issue to figure out how to release people's resentment and enmity aroused by the tragedy which occurred five thousand years ago. However, research about this issue has been neglected for a long time in the field of Eastern religion studies. Now, Weixin Shengjiao, a new religion developed in Taiwan, proposes the concept of "pacifying ancestral spirits" and "releasing the bonds of enmity". This study applies the methods of documentary analysis, observation and interview, starting from examining Chinese ancient history to explore Chinese historical enmity, and conducts investigations and discussions in the timeline. The research findings indicate that the dispersion of Chiyou descendants has a huge impact on the formation and development of Asian peoples. In addition, Weixin Shengjiao's religious practice of releasing enmity-bonds for promoting Chinese ethnic solidarity can be summarized into five important points: (1) Research publication, (2) Worship ceremony, (3) Construction, (4) International exchange, (5) Religious education. Meanwhile, this study is beneficial for international society to understand and respect the concepts of Chinese culture and peoples, and provides a new thought about the action of universal peace promotion.

Keywords: Weixin Shengjiao, Enmity-Bond Release, Huangdi, Yandi, Chiyou

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Introduction

In the “Annals of the Five Emperors” volume of “Shiji”, it is indicated that “In the time of Xuanyuan, Shennong became enfeebled. The princes made raids on each other and harassed the people, but Shennong could not chastise them, so Xuanyuan exercised himself in the use of weapons of war, so as to be able to punish irregularities. The princes all came and paid homage, but Chiyou, the fiercest of all, could not be subdued. Yandi wished to oppress the princes, so they turned to Xuanyuan, who practiced virtue, marshalled his men, controlled the five elements, cultivated the five kinds of grain, pacified the nations, and went over all parts of his country. Training black bears, grizzly bears, foxes, panthers, lynxes, and tigers, he, with their aid, fought with Yandi in the desert of Banquan, and, after three battles, realised his wishes. Chiyou was a rebel, who did not obey the Emperor's command, so Huangdi, levying an army of the princes, fought against Chiyou, captured, and slew him in the desert of Zhuolu. The princes all agreed that Xuanyuan should be the Emperor in place of Shennong, under the title Huangdi. Those in the empire who would not submit, Huangdi pursued and chastised, and when they were subdued, he left them. He made cuttings in hills, opened roads, and was never at rest.” “Marquis of Lu on Punishments” of “Book of Documents” records “There was a legacy in the ancient times. Chiyou started to cause chaos and the impacts was extended to the common folks. Plunder, robbery, theft, and mischief were everywhere.” From this point of view, the evaluation of the history of Chiyou from the above-mentioned historical records has turned Chiyou into a violent and chaotic people, and Huangdi, Yandi are deemed as the orthodox of the Chinese nation and become the representatives of today’s descendants of the Chinese nation, while the status of Ancestor Chiyou was destroyed.

The flesh body of mankind is in reincarnation cycles and seeds of good and evil are hidden in the human hearts, and hence, in the growth of the conscious genes over generations and places, it is inevitable that an ignorant hatred is evoked. Therefore, according to "The History of Chinese National Wars" published by the Taiwan Gui Gu Cultural Society, it has been found that there have been as many as 3,762 wars in the historical dynasties of the Chinese nation. In addition, it can be known from the "The Surnames of Ancestors of Chinese People" that the surname of the Chinese families has been differentiated into 15,615 surnames due to the wars. This result is the historical tragedy of the Chinese nation. Therefore, from the religious point of view of Chinese culture, it is a major topic in the religious perspective how to release people’s resentment and enmity aroused by the tragedy which occurred five thousand years ago; meanwhile, there is also a gap in research in the study of Eastern religion. As such, Weixin Shengjiao, a new religion developed in Taiwan, proposes the concept of “pacifying ancestral spirits”. The founder of Weixin Shengjiao, Master Hun Yuan, points out why the Chinese nation has had countless wars. The crux of the problem lies in the disturbance of the ancestors and unresolved historical enmity, and the root lies in the enmity of Ancestor Chiyou that caused vengeance against each other over generations and generations and led to 3,762 major wars of the Chinese nation. Therefore, the purpose of this study is to first explore the origin of Ancestor Chiyou’s enmity in the history of the Chinese nation and the relation of Weixin Shengjiao and Ancestor Chiyou’s enmity, and further explore the way Weixin Shengjiao applies to “pacifying ancestral spirits” and “releasing the bonds of enmity”.

Given the foregoing, this study is conducted by the methods of documentary analysis, and observation.

The historical enmity origin of the Ancestor Chiyou

From a historical point of view objectively, the Ancestor Chiyou of the Chinese nation led the Jiuli tribe to live in the plains of north of the Yangtze River and the lower reaches of the Yellow River in mainland China more than 5,000 years ago. At the same time Yandi and Huangdi also led their two tribal groups to live in the Shen-Kan Plateau region in the upper reaches of the Yellow River. As such, these three tribes constitute the most primitive humanistic social structure of the Chinese nation. In the Kao Yu's Commentaries on "Dang Bing" section of "Chronicle of the First Month of Autumn" chapter in "Lu Shi Chun Qiu" and volumes of "Qin" in "Stratagems of the Warring States", they all indicate that Chiyou is the king of Jiuli tribe. With the superior geographical conditions, the tribe constantly developed and expended, and the tribe's productivity continued to improve. The social economy of the tribe kept developing to become a powerful tribe in the east and the tribe was the first one that entered the Central Plains. After that, the three forces of Yandi, Huangdi, and Chiyou competed for the interests of people's livelihood in the Grand North China Plain, which is centered on Zhuolu in the lower reaches of the Yellow River. The first tragic war of the Chinese nation – the battle of Zhuolu was thus finally broke out. In the early days of the war, due to insufficient military strength and lack of understanding and not being accustomed to the topographical climate, "Huangdi was defeated 9 times in the battles of Chiyou and returned to Taishan" and "Huangdi had been attacking Chiyou for three years and could not conquer the city" as described in the "Huangdi's Enquiry of Art of War for the Fairy of Ninth Heaven". Later, the Huangdi tribe invented the compass chariot to identify the direction and added its strength such that it turned the defeat into a victory. In this battle, Yandi and Huangdi jointly defeated the Jiuli tribe, so that their leader, Chiyou, died at the place which is now named Limaguan, Lushan, Hebei Province, China. Under the political concept that the winner takes it all, Ancestor Chiyou of the Jiuli tribe was defiled in the torrent of history, which caused the descendants of his tribe to be dispersed.

According to the oral preachment in "The Practitioner of Yi" of the founder of Weixin Shengjiao, Grand Master Hun Yuan, talked about that ever since the infinite cycles of reincarnations, Master Wang Chan Lao Zu has once reincarnated as Kuei Yu-Chu, the national teacher of Huangdi. Kuei Yu-Chu was the inventor of the compass chariot and the compass chariot was designed by the principle of Posterior Eight Trigrams. Kuei Yu-Chu was also the leader who devised strategies of the military layout. This is the main cause of the death of Ancestor Chiyou. Grand Master Hun Yuan pointed out in the oral preachment that in 2002, he built the Bagua City of Yunmeng Mountain, Qi County, Hebi City, Henan Province, in accordance with the instruction of Master Wang Chan Lao Zu. February 18 of the lunar calendar was the day before the construction ceremony. On the day, the wind was raging and sands and stones flying. Suddenly, there was an ancestor circling around the construction base of the Bagua City of Yunmengshan, asking Master Wang Chan Lao Zu to explain and compensate to him. Grand Master Hun Yuan pointed out that the ancestor was Ancestor Chiyou, who has been humiliated for five thousand years and the grievances of Ancestor Chiyou were not released, which is passed down from generation to generation. Grand Master Hun Yuan pointed out that Master Wang Chan Lao Zu instructed him to drive

to Zhuolu immediately after the ceremony was held on February 19. The next day when he arrived Banquan, he found out that Huangdi, Yandi, and Chiyou were still fighting in the war. Suddenly, a strong and tall person came to the front of Grand Master Hun Yuan, followed by a lot of people. It was the same person who was seen in Bagua City of Yunmengshan, that is, Ancestor Chiyou. Ancestor Chiyou showed himself and said to the Grand Master Hun Yuan: "You should settle this enmity for me, otherwise there will be a world war in seven days." At the moment, Grand Master Hun Yuan read a newspaper report on his return flight, he learned that Pakistan is about to launch a nuclear war, and the United Nations is actively mediating. Therefore, as the representative of Master Wang Chan Lao Zu in the world, when he returned to Taiwan, Grand Master Hun Yuan immediately made a phone call to Ren Changhua who was the secretary of the Zhulu County government, indicating that in the upcoming world war, the first affected country would be China. He would invite Taiwanese businessmen to build Chiyou Ancestral Hall to comfort the spirits of Ancestor Chiyou and his tribes. He also pleaded to Secretary Ren Changhua that for the stability of the Chinese nation, everybody should work together. Therefore, from now on, the prelude of Weixin Shengjiao's redress of the history of Chiyou and the "releasing the bonds of enmity" and "pacifying ancestral spirits" has begun.

Weixin Shengjiao: "Releasing the Bonds of Enmity" and "Pacifying Ancestral Spirits"

Weixin Shengjiao proposes to integrate the Confucianism, Buddhism and Taoism and the I Ching Feng Shui's concept of "releasing the bonds of enmity" to find the past, present and future in order to solve the national enmity and fulfill the wish of universal peace. Here, the concept of "enmity" is the same as "the heart's full of enmity and the inside's hurting" of Qu Yuan's "Nine Chapters – Grievance over Whirlwind". The Chinese society is considered to have collective nature in families. Therefore, between families and between people, the interpersonal network is both close and complicated, so it is easier to breed grievances and resentment. The longer the time is, the more difficult it is to solve.

Based on the above-mentioned karma, Weixin Shengjiao bears the fate of history to reconcile the historical enmity of Chiyoudi and release the bonds of enmity of the ancestors, and thereby establishing the joint worship ceremonies for the ancestors of Chinese peoples. Through religious care, the Chinese nation evolved in the Void Realm more than 2,500 years ago with Guiguzi's Vertical and Horizontal Alliances, such that Taiwan, China, Japan, and South Korea were built as "Center of the Cross". Grand Master Hun Yuan pointed out that "If the world wants peace, it must adopt the Vertical and Horizontal Alliances, and it must have the Center of the Cross. The cross of Jesus, the Embrace the Origin and Maintaining One of the Taoist, and the Añjali Mudrā of the Buddha are all the "Cross". Everything and every living being are "Cross" because "Cross" is the most stable." Therefore, Weixin Shengjiao traces the roots of the Chinese nation's blending blood so as to become one family of the world in order to achieve the original wish of universal peace.

In addition, Weixin Shengjiao's religious practice of "releasing the bonds of enmity" and "pacifying ancestral spirits" for promoting Chinese ethnic solidarity can be summarized into five important points: (1) Research publication, (2) Worship ceremony, (3) Construction, (4) International exchange, (5) Religious education. It will be described as follows:

I. Research publication: In this respect, the publication of the "Records of Heavenly Sons and Emperors and the Surnames of the Ancestors of Chinese Nation" was first completed, which laid the targets of "releasing the bonds of enmity" and "pacifying ancestral spirits". In addition, the continuous interpretations and preaches of the classics by the Grand Master Hun Yuan after his heavenly unification of Master Wang Chan Lao Zu in 1982 has been accumulated as the collection of the Weixin Classics and are accumulated to more than 21,000 volumes, which is still constantly accumulating.

II. Worship ceremony: As "Zuo Zhuan" indicates "The grand events of a country are rituals and wars," and Confucius also preaches "when parents are alive, be served according to propriety; when dead, they should be buried according to propriety and should be sacrificed to according to propriety," and hence it is necessary to rely on the sacrifice to express the filial piety of recollection and repentance of the ancestor. This is also the meaning of comforting souls and protection of the country. Since January 1, 2004, Weixin Shengjiao has been holding a joint worship ceremony for the ancestors of Chinese peoples on January 1 each year and has completed 13 times so far. In every major ceremony, there will be a key direction in the progress of "releasing the bonds of enmity" and "pacifying ancestral spirits". Grand Master Hun Yuan points out that only from filial piety, the world will be peaceful; only from filial piety, the business will be smooth; and only from filial piety, the family should be harmonious. If filial piety is defied, the heart of people will be disturbed, family will be disturbed, society will be disturbed, the country will be disturbed, and the world will also be disturbed. To promote filial piety, ancestor worship is the foundation. The merits of ancestor worship are the only rule to maintain human peace.

The history of the Chinese nation begins with the tribal wars of the Three Ancestors of China, Huangdi, Yandi, and Chiyou five thousand years ago. Under the concept of winner-take-it-all, the people of Chiyoudi's tribes migrated to the south, to Yunnan, and developed into the present Miao nationality. In the north, they migrated and developed into the present Republic of Korea and the Democratic People's Republic of Korea. During the Qin Dynasty, Xu Fu led five hundred boys and girls and the followers to go eastern bound, and developed into Japan of the present day. In modern era, Sun Yat-sen, the founding father, overthrew the monarchy to found the Republic of China, and then, there were the war between China and Japan, the civil war between the Kuomintang and the Communist Party, and the division of the two sides of the Taiwan Straits. Therefore, Weixin Shengjiao respectfully sets up lotus seats for 15615 surnames of the ancestors, the wraiths of the casualties of 3762 wars, 917 heavenly sons, emperors, and presidents of the Chinese nation, 124 heavenly emperors of Japan since the founding of the nation by the Chinese blood Xu Fu, and various family spirits of 202 Heavenly Kings of Korea of the descendants of Ancestor Chiyou that migrated north bound in the Mandala of the joint worship ceremony for the ancestors of Chinese peoples. According to the religious rituals, all of the above-mentioned spirituals were summoned to the Mandala of the Dharma meeting for listening the preaches of the Sutras in the ceremony of the birthday of Amitabha which lasted for a month before the opening of the Grand Ceremony. After that, they were invited

to enter the Mandala of the joint worship ceremony for the ancestors again to accept the offerings of the descendants of the three ancestors of the Chinese Three Ancestors at home and abroad. The participants of the ceremony connected with their hearts and hands and prayed for universal peace.

- III. Construction: Weixin Shengjiao used the wisdom of I Ching Feng Shui of Chinese culture to build Bagua City of Yunmengshan in Qi County, Henan Province, China in 2001, and built Huangdi Palace, Yandi Temple, and Chiyou Ancestral Hall in Zhuolu of Hebei Province in 2003 to release the bonds of enmity of the Chinese nation with the construction of a large pattern. Master Hun Yuan points out that the inspiration of Huangdi represents "the affinity and complement of each other," and the inspiration of Yandi represents the "raising the sages and nurturing the talents," and the inspiration of Chiyou represents "being courteous to the wise and condescending to scholars."

As for the Yunmeng Mountain, Grand Master Hun Yuan indicates that Chinese culture has been in the seven thousand years since Fuxi, which is attributed to the grand culture melting pot of Bagua City of Yunmeng Mountain. All cultures and all methods are merged into the Bagua City of Yunmeng Mountain. The culture of innumerable eons will also be built in the Bagua City of Yunmeng Mountain. The Bagua City will merge the heavens, the earth, and the human and the wisdom of human beings will be reopened.

As for the Huangdi Palace, Grand Master Hun Yuan indicates that the Feng Shui pattern of the place where the Huangdi Palace is located is "the hall of the resignation". "the hall of the resignation" must have a corresponding sedan chair. Therefore, the appearance of the Huangdi Palace is like a sedan chair, which means that when Huangdi resigns from the palace, there will be a sedan chair for him to take. Huangdi sits on the sedan chair, and where there are an emperor and courtiers, there is a country having the emperor and courtiers supporting each other and the emperor caring about his people. In the "Annals of the Five Emperors" volume of "Shiji", it was pointed out that "Huangdi past away and was buried in Qiaoshan." Grand Master Hun Yuan indicates that Huangdi was buried in the Qiaoshan as the Wuzhi Mountain of the palm of Buddha. It inspires, appeases, and blesses the sons and daughters of Chinese nation to be thriving for generations to come.

As for the Yandi Temple, Grand Master Hun Yuan indicates that the geographical position of the Yandi Temple in Gushan is seating in the south and facing the north and is the treasure place of the Golden Lion facing toward the North Star where Yandi Temple, Huangdi Palace and Chiyou Ancestral Hall are connected in a line. Shennong Yandi Temple protects the descendants of the three ancestors of the Chinese nation for those who are dependent on the power of gods, and bestows the good weather, the wellbeing of the country and the people, and the universal peace. Among the three ancestors that become holy gods and are worshipped by the descendants of the three ancestors, only Shennong the Grain Lord blesses people in the whole world to be free from hunger.

As for the Chiyou Ancestral Hall, Master Hun Yuan indicates that the construction of Chiyou Ancestral Hall is to resolve the unfortunate event of the Chinese nation, to console the hearts of ancestors and the hearts of people. The Chiyou Ancestral Hall is the temple where the spirit of Ancestor Chiyou and the descendants of all their descendants lived. Chiyou tells us that he has

been humiliated for five thousand years, like the myriad practices subsumed in the six perfections of the Amitabha practice in the western bliss world. Everyone shall cultivate how to tolerate humiliation for everything, because Personal thoughts and ideas are different, and the universal peace can be achieved by tolerating humiliation.

- IV. International exchange: Weixin Shengjiao interacts with each other's heart through various exchanges such as international forums and international academic seminars to promote the goal of uniting the world as one family.
- V. Religious education: Weixin Shengjiao sets the goals of promoting the orthodoxy path of Chinese cultural and universal peace by the way of lifelong education. Said religion is based on the five major Dharma methods such as the filial piety Dharma methods, the altruism Dharma methods, the heart pacifying Dharma methods, the disaster relief Dharma methods, and the great harmony in the operation of etiquette Dharma methods as the core content of religious education, and further adopts the five major lifelong learnings such as moral education, life education, environmental education, filial piety education and cultural education to specifically practice the doctrines of Weixin Shengjiao so as to achieve the ultimate goal of universal peace of "cultivation of self of principles for the country, prays for the people." Up to now, Weixin Shengjiao has used I Ching University as a platform for 42 learning centers (Learning hubs) and 33 classrooms to enter deeply the township communities; and establishing study classrooms in overseas regions such as Hong Kong, Vietnam, Japan, Spain, Los Angeles and New York of the U.S., and Toronto of Canada. At the same time, Weixin Shengjiao has established a dedicated TV station in its philanthropy system, and the courses of the I Ching University are broadcasted to the world 24 hours a day, so that it can achieve the goals of cultivating morality, raising talents, promoting citizens, developing virtues, and realizing universal peace.

Conclusion

This study applies the methods of documentary analysis, observation and interview to account for the manner Weixin Shengjiao, a new religion developed in Taiwan, applied to release the enmity-bonds of the Ancestor Chiyou in the history of Chinese people with the way of "releasing the bonds of enmity" and "pacifying ancestral spirits". The contribution of this study is from the perspective of the integration of Chinese culture and religion and the Yijing and Feng Shui, explaining how to perform releasing the bonds of enmity, so that the Chinese people's ancestors will return to the South Heavenly Pure Land and reincarnate in the Western Blissful World of Buddhist Pure Land to achieve the universal peace. At the same time, this study will help the international community to understand and respect the religious and national views of Chinese culture and provide a new way of thinking about promoting universal peace.

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