

The Root of Spiritual Education: Chinese Culture's Guigu Spiritual Method

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Abstract

Spiritualism is the faith or belief that an individual maintains concerning life's ultimate value. Out of the world's four ancient civilizations, only the Chinese culture has remained fairly unbroken in its continuity, and the I Ching can be found at the root of Chinese philosophy and thoughts. All that governs Chinese culture can be traced back to I Ching, which describes the laws of harmony for the universe at large, and is the path for returning spirituality to the empty space (akasadhatu). I Ching originated from the Three Sovereigns and the Five Emperors, inherited by the master of wisdom Wan Chan Lao Chu and nurtured into the Guigu culture. The spiritual method is the origin, which is the root and source of I Ching, truth and wisdom, is both of Master Wang and Mentor Guigu, and is the awareness of the self. Spirituality is gained through the method. The truth from the universe's law of harmony is our origin and the infinite depth of our spirituality. The origin and root of spirituality is also the law of harmony, under the pseudonym of Guigu. The Guiguzui spiritual method using I Ching teachings, a superior spiritual method to true peace where man is taught peace can only be achieved through peace. This is the key to why the energy of Chinese culture has continued and flourished through time. This article describes the essence of Guigu spiritual method in Chinese culture, and what is the root of spiritual education in Chinese culture.

Keywords: Guigu spiritual method, Guigu culture, weixin divination, the Middle path, spiritual education

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Introduction

Pursuing economic and social progress is often a necessary direction for state governance. Looking back at the Asian financial turmoil in 1997, the global financial crisis in 2008 and the European debt crisis in 2011, the global economic environment is turbulent. The first issue to be confronted is the unemployment rate, which affects the stability of social security. The consequence is the issue of the physical and mental health on the individual level. According to the World Health Organization, in 2018, the burden of depression and other mental health conditions is on the rise globally. Depression is a common illness worldwide, with more than 300 million people affected. Depression results from a complex interaction of social, psychological and biological factors. People who have gone through adverse life events (unemployment, bereavement, psychological trauma) are more likely to develop depression. At its worst, depression can lead to suicide. Close to 800 000 people die due to suicide every year. Suicide is the second leading cause of death in 15 to 29-year-olds. Depression is an issue that is not limited by countries, ethnicities, genders, ages, occupations, and wealth, which is influencing different regions of the world at speeds and at a level of crisis that we can't imagine. From the macroscopic perspective, the external environment is reflected in the political, economic, societal and scientific and technological aspects, but from the microscopic perspective, it is the meaning and value of life truly hidden within human beings.

Therefore, Gawain (1996) believes that much of the chaos in society is rooted in "the deepest level of spiritual alienation and deprivation." Miller (2000) points out that the world's interest in spiritual affairs is increasing day by day. Miller defines spirituality as: if the existence of "spirituality" can be found in life, it is certain that the relationship between heaven and man is not a broken one. Any action that can be learned by the top and passed down to the bottom is certain to magnify life, and inspire spirituality, which in turn promote being serious about life, to live a meaningful life so as to affirm oneself. Spiritual education is one with high expectations. Spiritual learning seeks to restore the balance between external and internal life.

With regards to discussions of spirituality in the field of education, the 74th issue of the New Directions for Adult and Continuing Education series published in the U. S. in 1997 focused on the topic of spirituality to explore many adult learning and spiritual issues. Perterson (2002) consider that the term spiritual not only includes the omnipresent, boundless, immutable Principle pervading the universe that many call God, but it also includes forces and beings that are so subtle in their energetic field that they are rendered imperceptible to gross, physical senses. He assumed that the "outside environment" that we perceive with our senses is merely the outer crust of a vibratory reality that contains worlds within worlds of objective, "spiritual" existence. The many layers of subconscious and unconscious mentality of human beings, according to this view, also exist in these inner, subtle worlds. Perterson formulated the view about spirituality is everywhere in education and all work with children is, in essence, spiritual. A statement such as "all education is spiritual" can be substantiated by his own research documented in the secret life of kids. Perterson scholar's point of view is that the purpose of education is essentially the same as the spiritual purpose of life itself. The Latin term *educare*, meaning to "draw out from within," gives a spiritual context to all education. Education is meant not simply to prepare children

for adult careers or to initiate them into the ways of society. Rather, education should help children unfold their inner, human potentials so that they can be of service to the world around them.

The relationship between education and culture is one that connects them to one another and is cooperative. The transmission and innovation of culture depend on the implementation of education. Culture should be regarded as education, and education as culture, such that the two are in a position of unity. Culture is the past experience of mankind, the societal tradition, the heritage of history, or even learned behaviors. The function of education is the process to transfer and sustain the past experience of human beings, societal traditions, and historical heritage, so that every member of society, as well as individuals who will become members of society, can learn and share. Therefore, the process of education is the process of culture. The form of education is the form of culture; the content of education is the content of culture. However, from the perspective of oriental culture, what are the roots and connotations of spirituality, education, and culture? Looking at the four ancient civilizations of the world, only the Chinese culture has maintained a continuous history, innovating and refreshing itself. Nowadays, Chinese culture is in the center of the world economy. Therefore, this study uses Chinese culture as the research theme to explore the origins of spiritual education.

The origins of the orthodox Chinese culture

Chinese culture has a long history and its philosophical foundation is in the I Ching, the Book of Changes. The Book of Changes is the oldest book of Chinese culture. It is the head of the classics and the origin of the grand ways, which has deeply influenced the development of Chinese culture. In order to further understand the roots of Chinese culture in spiritual education, this article is based on the literature review of the 15615 volumes of Collected Taoist Scriptures and 23 volumes of idealism classics of Weixin Shengjiao.

“Tiande Scriptures” of Mentor Guigu states:

「無極天帝伏羲氏。心傳天機。畫卦作易。妙述天地法則。傳至今日已有七千年。悠悠歲月。人事山河大地文化變遷無量劫。但真理永恆不變。易之妙。道之妙。天地無常之道也。」

“Fuxi the Wu-Ji Celestial emperor passed on the secrets of the heaven, drew Bagua and wrote the Book of Changes. He wonderfully taught the rules of heaven and earth. It has been passed on for seven thousand years. The Changes in people, things, mountains and rivers, and culture have been tremendous in the innumerable eons. But the truth is eternal. The wonder of Changes and paths represents the impermanence in heaven and earth.”

Grand Master Hun Yuan of Weixin Shengjiao described that prior to the innumerable eons, the origins of wisdom, nature and life were a peaceful heaven full of vigorous Yang Chi and light. Fuxi drew the Primordial Bagua of Tai Chi, and comprehended through his heart the secret of heaven represented by Qian, Dui, Li, Zhen, Xun, Kan, Gen, and Kun of Primordial Bagua, which is of the void of the grand universe. The Changes are the exchange of Yin and Yang. The rule of heaven and earth is the relative communication of Yin and Yang. The Yin and Yang are the ways. The law of Yin and Yang is the abundant native truth and wondrous method of the void of the

grand universe. It has been passed down from Fuxi for more than seven millennia. All of the world's laws and things are the Changes, all governed by exchanges and alterations. Every living being and thing in the world, every change, and every good and evil are all laws evolved from the impermanence.

"Tiande Scriptures" of Mentor Guigu also states:

「心易大道。不離八卦。乾兌離震。巽坎艮坤。位位天機。位位天德。
妙不可言。不可思議。」

"The grand path of the heart and the Changes do not deviate from the Eight Diagrams. Each position of the Qian, Dui, Li, Zhen, Xun, Kan, Gen, and Kun are the secret of the heaven, and represents the virtue of the heaven, which is incredulously wonderful and unbelievable."

In 2003, Grand Master Hun Yuan explained the spirit of the grand path of the heart and the Changes as the life of all sentient beings. The hearts of all sentient beings comprise our lives, and our lives comprise the lives of all beings. This also reveals the intricate life concepts and experiences of the Qian, Dui, Li, Zhen, Xun, Kan, Gen, and Kun. "Qian, Dui, Li, Zhen, Xun, Kan, Gen, and Kun" are the eight wonderful methods that the void of the trisahasra-maha-sahasra-lokadhatu can't leave. They are the basic conditions for the structure of all sentient beings and things, and the eight elements of family ethics in the secular world. They are the basic elements and forces of human life and they are also the element of earth's reconciliation. The heavenly secrets of Qian, Dui, Li, Zhen, Xun, Kan, Gen, and Kun of Bagua evolved into sixty-four trigrams and three hundred and eighty-four lines of a trigram, and evolved into boundless sentient beings in the Dharma realm in time and space 2.4 billion and 6,400 rounds. The grand path of the heart and the Changes is return to the origin from the heart, the path to any heaven and the world. Therefore, the Dharma between heaven and earth cannot be expressed, discussed and imagined in words. It can only be experienced and practiced by oneself with the combination of knowledge and actions. Grand Master Hun Yuan explains the Zen interpretation of Bagua of the Book of Changes, and states:

- ☰ "Qian as the sky"; the sky is wide and boundless; one needs to learn the forgiveness and generosity of the sky.
- ☰ "Dui as the pool"; there are many lives and energies in the pool, and it also contain every sentient beings and things, which means one needs to learn to transform this into life, and turn into wisdom, confidence, and strength.
- ☰ "Li as fire"; fire symbolizes the light, and the heart contains the light which shines upon the earth. One shall have good understanding of everything and learn the enlightened heart of sages.
- ☰ "Zhen as thunder"; thunder is the voice of Dharma, and the thunder between heaven and earth reminds everyone to do things with wisdom and courage, to be more understanding, recite more of Buddhist mantra, and speak good words;
- ☰ "Xun as the wind"; the wind is the energy of breathing, and if the earth is windless, all beings would be lifeless. The wind is the great mentor of all beings and therefore, the wind is joy.
- ☰ "Kan as water"; water is the source of human life and property. One shall be

wise and grateful upon seeing water, and needs to learn the flexibility of the water.

- ☰ "Gen as the mountain"; the mountain is life, Buddhist nature, gorgeous genuine nature, and steadfast as can be. One needs to learn the stillness of the mountain, and the steadiness of the mountain.
- ☰ "Kun as the earth"; the earth bears and carries all the sentient beings and things. One shall learn, reflect, and repent to accommodate all beings as the earth does.

Given the aforementioned, Grand Master Hun Yuan revealed that the origin of the orthodoxy Chinese culture is the Book of Changes. 7352 years ago, Fuxi created the sky in one stroke and founded the earth with a second stroke, which is known as the Wu-Ji, is the Primordial Bagua and the nature of void. There then came the fairy of ninth heaven, which is Tai-Ji, as the Manifested Bagua. The Two Forces and Four Symbols were generated from thence. Later, the Three Emperors of China, the Yellow Emperor, the Emperor Yan and the Emperor Chi-You subsequently emerged. The Yellow Emperor and the Emperor Yan inherited the Primordial Bagua of the ancestor Fuxi, which is emptiness, the Feng Shui of the mountains and rivers and the methods of Lianshan and Guizang, as the "body"; Emperor Chi-You inherited the Manifested Bagua of the fairy of ninth heaven, which is the three elements and nine operations with the flow of fate and the law of movement for the nine planets, as the "application"; Thereafter, the Kunlun civilization, Fuxi civilization and Sanzu civilization was passed down along Taihang Mountain to Yunmeng Mountain in Qixian County, Henan Province. It was passed down from the ancestors to the Bodhisattva Wang Chan Lao Zu, and was developed as the Guigu Culture. It began with the Primordial and Manifested Bagua Culture of the Three Sovereigns and Five Emperors. The physical form and practical application for both were well established. Guigu Culture was passed from Yunmeng Mountain in Qixian County, Henan Province, through Magong City, Penghu County, to Mt. Chan-Chi in Taiwan. It was passed down to Grand Master Hun Yuan of Weixin Shengjiao, which then established itself and became rooted in Taiwan.

Chinese culture is spiritual education

"Scripture of Peace of Mind" of Weixin Shengjiao states:

「唯心聖教 法源易經 伏羲氏祖 一畫開天 再畫闢地 人立其中 萬法生成 先天河圖 後天洛書 體用兼備 法古今來 未有變化 一以貫之 人之生命 亦復如是。」

"The doctrines of Weixin Shengjiao originated from the Book of Changes. The Ancestor Fuxi created the sky with one stroke, founded the earth with the second stroke, and then sentient beings stood in between. All laws were formulated. Both the physical form and practical application of Primordial Bagua in the illustration from the Yellow River and Manifested Bagua in the book from Luoshui were well established to be consistently observed through the ages without change. It is also true to human life."

In 2014, Grand Master Hun Yuan explained that the Book of Changes demonstrates everything from the cause to the result, which is the most serious religious treasure for causality. The Book of Changes is the supreme wisdom that is so large to have

nothing going beyond and so small to have nothing going within. The Dharma source of the Book of Changes is the wisdom of 7,354 years. It is the grand wisdom of 2.4 billion and 6,400 rounds of Bagua, which can relieve 84,000 troubles. Therefore, the Book of Changes is the source of Weixin Shengjiao. Ancestor Fuxi is the same as Wu-Ji the ancestor, meaning that Wu-Ji (Limitlessness) is our ancestor, our root and origin. Striking once to create the sky means that the sky is pure and radiant, which is our spirituality and indicates that everyone is equal; striking twice to found the earth means our physical and darkness, which comprises greed, anger and ignorance, the three poisons in the human mind. There is heaven and earth and there are sentient beings in the middle. There are all the laws that are boundless between heaven and earth. The primordial in the Primordial Bagua in the illustration from the Yellow River is our wisdom, and it is as steady as can be. The illustration from the Yellow River is our emptiness, focusing on the spirituality and emphasizing the emptiness.

The manifestation in Manifested Bagua in the book from Luoshui represents the application. The book from Luoshui is the Bagua of Jiugong, namely, Qian, Dui, Li, Zhen, Xun, Kan, Gen, and Kun, which are constantly changing. Therefore, the spiritual wisdom of our entire thinking is the knowledge, and our internal organs, eyes, ears, and limbs are the utility, and we must be able to make use of both the physical form and practical utility, and integrate our knowledge and actions. Heaven, earth, and sentient beings are all in one place. This is Zen, which represents our heart and life. The human body will eventually be decayed and destroyed, which is in the world of form, but life is eternal is the empty space (akasadhatu). We are constantly in the wheel of reincarnation circulating through the worlds. From this, it can be seen that the Dharma origin of the Chinese culture is the Book of Changes. Human being is life and culture is also life.

“The True Scripture of the Mysteries” of Bodhisattva Wang Chan Lao Zu states:

「靈性稟自無極 惟人得厚 物僅得微 故人微為萬物靈長 能致知格物
自三皇迄至於今 生生不息 其數難稽」

“Spirituality originates from Wu-Ji (Limitlessness). Only human beings are bestowed the rich natures from the world, while the other sentient beings obtained only very little of it. Therefore, the human beings are at the top level of sentient beings, who can exploit knowledge and research things. Since the Three Emperors, they have continued to perpetuate and the amount is countless.”

Human life includes the access to and the departure from the world. The life of human beings is the Buddha's nature, the universe's void is infinite, and the human life is our soul. There are three lives in a human being, the first one is the life of the body that is temporal ; the second is the life of the soul, which is the Sipa Bardo; the third is the life of wisdom, which is the infinite life and eternal wisdom. The life of the wisdom and the life of the soul contained in the life of the body are integrated as one. If a person does not have the "essence of life", he cannot master his own life.

In 2014, Grand Master Hun Yuan explained "Scripture of Peace of Mind in True Zen" of Weixin Shengjiao regarding the importance of studying the Book of Changes. Through the study of the Book of Changes, the use of the Book of Changes to solemnize our hearts, the truth of the law of Yi Jing, the solemnity and achievement of

our sacred self-Buddha. When we know both ends, we realize that success, failure, from birth to death, arrival and absence, the coming and going, and whether or not we should be able to return to the sun and the moon.

Therefore, Grand Master Hun Yuan of Weixin Shengjiao revealed and enlightened with an ink treasure at the Origin of the World Peace Dharma meeting in Taichung Bodhimanda of the Weixin Shengjiao: "Buddhism and Taoism both start from each end of the Yin and Yang, with no good and evil. The good and evil in one heart, they all return to the stillness and purity without the controversy between the cleanliness and filthiness, which can then realize the true Zen of Buddhism and Taoism." In addition, the ink treasure states: "concentrating wholeheartedly on the Changes to maneuver the openness and closeness of the Yin and Yang. The rise and diminishment of the ideas shall not reside at both ends. The presence and absence of the ideas exist in the minds of the secular persons and the saints. All of the beings improve intensively and never retreat. Such is the oneness." All of the above are the grand path of the Changes and the true Zen and Truth.

The inheritance of Chinese culture is the Guigu spiritual method

The "Perfect Scripture for Calming the Mind" of Weixin Shengjiao states:
「鬼谷仙師 王禪老祖 始自三祖 軒轅黃帝 神農炎帝 九黎蚩尤 三皇五帝 列祖列宗 億萬子孫 生生不息 三世因果 一以貫之 即名王禪 心法是祖 真理是祖 亦名鬼谷 佛曰佛子 無始無終 故名老祖 王禪老祖 鬼谷仙師 本是如一 故有真禪 了知法界 三千世界 萬法歸宗 萬法唯心 即是易心 古往至今 一炁呵成 即名易經 生命如是 萬法如是 空無如是。」

"The Mentor Guigu and Wang Chan Lao Zu originated from the three ancestors: the Yellow Emperor, the Emperor Yan and the Emperor Chi-You. The Three Sovereigns and Five Emperors, every ancestor and billions of descendants are endlessly living on. The three generations of causes and effects resulted in a constant outcome as the name of Wang Chan. With the spiritual method and the truth as the ancestral origins, he is also known as Guigu. Just like the offspring of Buddha, who has no beginnings and no end, he bore the name of Lao Zu. Wang Chan Lao Zu is the Mentor Guigu; they are the one and the same. Therefore, there is the true Zen that thoroughly comprehends the realm of Dharma. In the trisahasra-maha-sahasra-lokadhatu, every law pertains to this origin; every law originates from the heart, that is, the heart of Changes. From ancient times to the present, the truth is realized in one action, and its name is I Ching - the Book of Changes, as is life, as is every law, as is the emptiness."

In 2014, the Grand Master Hun Yuan explained that Mentor Guigu is the Wang Chan Lao Zu. Wang Chan Lao Zu is the heavenly realm, the empty realm and the sage of wisdom. The Mentor Guigu is the mentor of the man and the heaven. Guiguzi represents the man and the earth, the Mentor is the heaven, a practitioner, a teacher for people, and a teacher for the secular world. Therefore, the Mentor Guigu is our spirit. The human heart contains the spirit of heaven and the spirit of the earth. The heaven, the earth, and the people are united as one, which is Wang Chan, representing wisdom, consciousness, light and nature.

"Three generations of causes and effects" are all the causes and effects, first the cause then the effect, the good causes and good effects, and evil causes and evil effects. Only when we let go can we return to find our own spirituality, nature and Amitabha. This is called Wang Chan. The spirit in "spiritual method" is the accumulation of life experience. The method is the joy, anger, sadness, and happiness of the world, favors and grudges, affection and hatred, as well as the formation, existence, destruction, and emptiness. The spirit is the process of the method, and therefore, the method is the origin of the spirit and the spirit is the origin of the method. The spirit and the method are thus our origins as well as our roots and source. The spiritual method is the origin and hence, the Book of Changes, and the origin of the truth and wisdom. That is, the ancestors of Wang Chan Lao Zu are also the Mentor Guigu. The self-consciousness means the real realm of conscience and peace of mind. With the real understanding, actual practice and wisdom, it is true Zen.

Therefore, the spirit is of such a principle, the past, the present and the future is a long flowing path , which is also the spirit of Changes. From the past to the present, our spiritual life wisdom forms in one action, which is called the Book of Changes. Life is the grand path of the Changes as mentioned above, and all laws are also the grand path of the Changes, in addition, when the physical body perishes, the spiritual nature return to the empty space (akasadhatu), which is also the grand path of the Changes. Therefore, Chinese culture is named as Wang Chan, also known as Guigu, the spirit of Changes, also as the Book of Changes. The Grand Master Hun Yuan thus explained the true Zen of fortune telling: one is the secrets of heaven, two is the hearts of people, and three is the righteous outcome. The connotation of the above classic text reveals to the people that the orthodoxy Chinese culture is the Book of Changes. It is a well-established grand path of Changes. It is the law of the grand universe. It is the grand path for the spirituality to return to the world of emptiness. It is the truth of the middle and true Zen that are not attached to both ends. However, how does one find an unbiased central point of the true middle? The only way is the spirit method of the Book of Changes. The ancient wisdom is applied for present use, and it uses the Changes. The true Zen in the realm of peace of mind can only be realized by applying the ancient wisdom to the present. Therefore, the Grand Master Hun Yuan revealed that "Guiguzi's spiritual method is to use the Changes. Therefore, teaching mankind to achieve peace from peace is the ultimate spiritual method....the promotion of Guiguzi's spiritual method in Taiwan is an illuminating lighthouse of Chinese culture for the past five millennia."

Hence, this article is complimentary of Wang Chan Lao Zu;s Buddhist hymn:
"The Yin and Yang and the sun and moon have the longest existence.
Unfortunately, the heavenly principles are difficult to comprehend. If there
is a true sage such as Guiguzi, the world shall come to peace once such an
individual emerges."

In 2003, Grand Master Hun Yuan of Weixin Shengjiao elaborated on the Buddhist hymns of Wang Chan Lao Zu. The so-called "Changes" means exchange. Everything in the world and every law of the world will exist forever. From birth to death and from death to life, life and death are all of "the Yin and Yang and the sun and moon have the longest existence", and they will always exist.

"Unfortunately, the heavenly principles are difficult to comprehend." Heavenly

principles are principles of human beings. Our life is in the pursuit of a middle path. No matter the modulation of the one Yin and one Yang or one sun and one moon, the most important thing is our heart.

"If there is a true sage such as Guiguzi," The so-called "sage" is our heart and our consciousness. They are the true sage because they are pure and clean. The holiness of the sages is from those who have come to a realization, have become enlightened. Our nature and our characteristics are called Guiguzi. Guiguzi shows us enlightenment: in the middle of a thought, where is the beginning and ending of our thought? It is the characteristics of our souls in our nature, that is steadfast, and it is called Guiguzi.

"The world shall come to peace once such an individual emerges," If our conscience appears, our own little world will be peaceful, our little spiritual world will be serene. The family will be peaceful, the work will be smooth, the society will be safe and happy, and the country will be strong and stable. Therefore, it is called "The world shall come to peace once such an individual emerges."

Summary

This article is based on the literature review of the 15615 volumes of Collected Taoist Scriptures of Weixin Shengjiao, which are lectured on and edited by Grand Master Hun Yuan. The doctrine of Weixin Shengjiao is the Book of Changes, that is, to promote the orthodoxy of Chinese culture. Therefore, the collection of classic literature of the Collected Taoist Scriptures is based on the orthodoxy of the Chinese culture, the Book of Changes, and Feng Shui. This article is based on the four main classics of the Weixin Shengjiao. The article essentially draws on the content of the scriptures as evidence to demonstrate the root of Chinese culture is the Book of Changes. The spirituality of humanity is derived from the Wu-Ji (Limitlessness), which is the primordial of all things. At the same time, it consolidates the classics lectured on and enlightened by Grand Master Hun Yuan, and establishing the core value of the inheritance of the orthodoxy Chinese culture as the Guigu spiritual method. Finally, supplemented by the law of Feng Shui, it constructs a idealistic pure land in the form realm, and through the use of Changes in the heart returns one to the wisdom of own-being and world of emptiness, such that the life of wisdom can be eternal so as to implement the true meaning of education. It can be seen the Guigu spiritual method of Chinese culture is ever-proliferating, with a long history and is the root of the spiritual education.

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