

Brief Analysis on ChongDao Thought of Zhu Bai, the King of Xiang

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Abstract: Taoism developed to a new stage in the Ming Dynasty, infiltrating into the social culture of the Ming Dynasty from the top. As the son of Zhu Yuanzhang, an admirer of Taoism, throughout the life of Zhu Bai, the king of Hunan Xian, he has an inseparable connection with Taoism.

Keywords: Ming Dynasty; Zhu Bai; Taoist Thought.

1. Introduction

Zhu Bai, the twelfth son of Zhu Yuanzhang, Taizu of the Ming Dynasty. In the first month of the eleventh year of Hongwu (1378), Zhu Bai, who was only eight years old, was named the king of Hunan and the fief of Jingzhou, but when the prince was young and lacked independent administrative ability, Zhu Bai remained in the palace after being crowned. In the eighteenth year of Hongwu (1385), he officially went to Jingzhou to take up the vassal and fuzhen in the south.

The phenomenon of Taoism in the Ming generation can be said to be a grand spectacle. In the early Ming Dynasty, for the purpose of building a "temple and family god" and political needs, the emperor adopted a policy of "attaching equal importance to grace and power" to Taoism; In the middle and later periods, especially represented by Emperor Jiajing, the worship of Taoism by the Ming imperial family reached its peak, and the worship of the royal family also led to the spread and in-depth development of folk Taoist beliefs to a certain extent. As a child of the early Ming dynasty, Taoist culture inevitably had an important impact on Zhu Bai.

2. The life of Zhu Bai, the King of Xiangxian, and the Background of His Times

In August of the fourth year of Hongwu (1371), "the twelfth son of the emperor was born, and the concubine Hu was also born." At the beginning of the Ming Dynasty, Zhu Yuanzhang divided the princes out of the need to "consolidate the border defense and defend the royal family": "For the crown prince, he knows the nine clans of Dunmu, and the grace of his relatives; For the sons, know and assist the royal family, in order to fulfill the righteousness of the monarch and the minister."

Zhu Bai was crowned King of Hunan in the eleventh year of Hongwu (1378), and in the eighteenth year of Hongwu (1385), Zhu Bai became the king of Jingzhou. In the fiefdom, the king of Xiang recruited talents to go to the school to study ancient books and annotate scriptures. "Wang is young and beautiful, reading until night, lantern pillow, thinking and practice, no one can peep into it. Open the Jingxuan Pavilion, recruit Yanjun □, compile the tomb of Ji, and then aim to run the country, on the ancient military system, there are veterans who are not timely. Zhu Bai is particularly fond of Taoist cultural classics. Mingren Zheng Xiao's "My Study Edition"

said: "Wang Mingmin is studious, can write, especially likes Taoist words, calls himself Zixuzi, has extraordinary strength, holds a knife and lance, and flies on a horse." Zhu Bai's image of being good at learning and cultivating both civil and military affairs can be seen from this. His father, Zhu Yuanzhang, used the story of Taoist immortals to concoct the basis for the divine grant of monarchy: "The room is full of red light, and there is light in the night after the night. And after the enthronement, he canonized a heavenly master and gave Taoist priests to enter the court as officials, and the ceremony of sacrificing to the heavens also ordered the Taoist heavenly master to preside, and he personally annotated the Taoist classic "Tao Te Ching". Under the vigorous advocacy of the monarch's father, in addition to the Confucian orthodox education required to govern the world and assist the government, the children of the Ming Dynasty clan were also influenced by Taoist ideology and culture to varying degrees. Zhu Bai often encourages himself with the goal of assisting the community and helping the people of the world, and has his own unique views on Taoist culture.

3. The Worship of Zhu Bai, the King of Xiang

Zhu Bai believed in Taoism and spent a lot of energy studying alchemy; Visit the true immortals of Taoism, build Taoist temples, and worship the gods. Wudang Mountain, since the Song Dynasty, is an important dojo to worship the Zhenwu Emperor. Regarding the connection between the true martial god and Wudang Mountain, according to the "Yuan Shi Tianzun Says the Northern True Martial Arts Sutra", it is recorded: "Zhenwu gave up his family, resigned from his parents, entered Wudang Mountain, and cultivated for forty-two years. The achievements are full, and the sun rises to the sky. The Ming Dynasty inherited the worship of the Song and Yuan dynasties to the Zhenwu Emperor, according to the "Dayue Taihe Mountain Chronicles" record: "Hongwu twenty-three years, His Royal Highness the King of Xiang came down to pay homage to the Tianzhu Peak, saw that the teacher had the merit of cultivation, Yijiazhi, and gave the Jingzhou Governor Changchun Guan. During the Hongwu period, Zhang Sanfeng, a famous Taoist priest of Quanzhen Dao, preached in Wudang Mountain, and Zhu Bai rushed to Wudang after learning about it, but he couldn't find Zhang Daochang, so he had to give up. In order to facilitate the practice of Taoism, in the twenty-seventh year of Hongwu

(1394), Zhu Bai imitated the Taoist style of Taiyue Wudang Mountain at the west gate of Jingzhou City to build the "Taihui Temple", which became the Taoist cultural transmission center in the fiefdom of King Xiang.

In addition, Zhu Bai also held a Jiao ceremony to express his heart to the Tao. The so-called "Zhai Jiao Ritual", also known as "doing the dojo", is regarded by Taoists as a special form of communication between people, gods and ghosts. In the first month of the first year of Jianwen (1399), Zhu Bai had been in Wudang Mountain for five days and nights, "today there is a disciple of the three scenes of Xuandu in the Great Cave of the Shangqing Dynasty, King Xiang, with the current Shangyuan Order, the Taihui Sanjing Spiritual Altar was opened, and the Xuanling Treasure of the Supreme Cave was cultivated to teach the blessing of the country and the people of the world. "The grand ritual activity of fasting Jiao for five days and nights shows Zhu Bai's worship of Taoist gods.

In May of the 31st year of Hongwu (1398), Zhu Yuanzhang died, and Emperor Jianwen Zhu Yunwen was afraid of a repeat of the rebellion of the Seven Kingdoms of the Han Dynasty after he ascended the throne. "And if you have been the king of Zhou today, you must first be the king of Zhou. Zhou, Yan's mother and brother, take Zhou Jianyan's hands and feet. Jianwen Junchen was afraid of the rebellion of King Yan, who had a heavy army, so he chose to cut the domain from the king of Zhou first, and the confession of the king of Zhou implicated the king of Xiang: "This year, the king of Qi conspired against the situation, questioned the offender, and said that he conspired with the king of Xiang Bai and the king of Yan. "In April, Xiang Wang Bai forged treasure money and brutally killed people, and the higher authorities were responsible for it, and they agreed to send troops to ask for it. The king was angry, burned the beauty of the palace, and jumped into the fire with a bow to die. The emperor blamed Zhu Bai for this, causing him to burn himself to death in the palace.

Regarding whether Zhu Bai really committed rebellion, the Jianwen Dynasty and the Yongle Dynasty have different accounts. Emperor Jianwen's edict against King Yan said that Zhu Bai committed suicide due to rebellion, "Last year, Zhou Yuren was wrongdoered and resigned from the three kings of Yan, Qi and Xiang. For the sake of kissing, I can't bear it, stop the crime, and don't ask the rest. This year, Qi Wang's conspiracy against the facts, questioned the offender, and said that he conspired with Xiang Wang Bai and Yan Wang. Knowing that the crime was inevitable, Pak had already set himself on fire and died. In the last letter of King Yan, it is also called the king of Xiang, but he is actually a crime that he wants to add: "Emperor Gao, the father of the emperor, is not in the first month,..... The king of Xiang was not guilty and burned to death in the palace. Both dynasties may have explained the reasons for Zhu Bai's death in order to conceal their respective political objectives, and this article will not discuss this issue, but will focus on the important factors that influenced Zhu Bai's choice of self-immolation.

4. Zhu Bai, the King of Xiang, Worships Taoism

In Taoism, there is a cremation "Dengxia" saying, "Carry the camp and climb the Xiayi, hug my Lingqi and rise." Xia, called the morning glow, red yellow gas also. "The great point is that if the soul does not receive the soul, and if the soul does

not carry the soul, then the soul will descend and the person will die. Therefore, cultivators make the soul always possessed, like the moon-carrying quality of the sun; If the soul is often picked up, such as the moon receiving the sun, the spirit will not gallop and the spirit will not die. Through cremation, the soul can ascend to heaven by fire and reach the realm of immortality of the gods. Legend has it that the immortals such as Chi Songzi and Ning Fengzi cultivated through cremation: "The one who is red pine nuts is also the rain master of Shennong." Serve water jade to teach Shennong, and can burn itself in the fire. "Ning Fengzi, the Yellow Emperor, is also a person, and is passed down as the Yellow Emperor Tao Zheng. The fire burns itself, and with the smoke up and down, it is regarded as ashes, and there are still its bones. The reason why Zhu Bai chose to end his life by self-immolation was his last practice of his dream of cultivating to become an immortal, and it was also the final result of years of cultivation.

Zhu Bai's idea of Taoism is also reflected in his personal poems. Wudang's "Taihe Mountain Zhicun" records a number of poems written by Zhu Bai for Taoist immortals: "The King of Xiang Xuantian God: Emperor God, a fractal. False danger Zhong Xiu, Kan Li pregnant sperm. The merit is high and the saints, and the virtue and auxiliary are nine clear. The ministers are ignorant and dare not be famous. "One gas fractal" is one of the important philosophical ideas of Taoism, "Zhou Yi Xiang Ci" has "the husband fire is in the wood, but the wood is out of the fire, the fire is the wood; The wind is blazing, the fire is the wind, and the wind follows the embers. Since the fractal of one qi, the blind date is nurturing each other, and the chaos and disturbance are already in it. "Qi" is the material origin in the Taoist philosophical worldview, from which all things in the world come from, and they are transformed into several forms and mutually reinforcing each other, and they are mutually reinforcing. Zhu Bai's understanding of this in his poems shows his thinking and cognition of Taoist philosophical thought.

"Praise Zhang Zhenxian poem: Zhang Xuanxuan, love immortals, drink the clear stream of Jiudu, and stay in the purple smoke of Nanwei at dusk. The good mountains have been known for several years, and they are not moved with the scenery. I went to the empty mountain halfway, and I was desolate in vain. In the lonely and lonely pine, the only old macapine sleeps. Zhang Xuanxuan, who loves immortals, suppresses the extreme table of the bandits, and Mao Long wants to control the blue sky. This poem was written after Zhu Bai went to Wudang to seek the way to Zhang Sanfeng without seeing him, "The Lonely Empty Pine" highlights the empty silence of Wudang Mountain, and "The Old Macath Pine Sleeps" expresses the isolation from the world, the return to the basics of life; With the call of "Zhang Xuanxuan, love immortals", Zhang Sanfeng's love and pursuit of Taoist cultivation is emphasized, and "riding the bird" and "driving the dragon" show that in the heart of the believer Zhu Bai, Zhang Sanfeng has extraordinary ability to travel freely between heaven and earth. This reflects Zhu Bai's pursuit of the ideal of transcending the constraints of the physical body and being free in the universe as a cultivator.

5. Conclusion

The Ming Dynasty was a peak in the development of Taoism, and Taoist thought was more universal, which was easier for the people to understand and believe, and had a strong realistic utilitarian thought. At its core, the idea of

becoming an immortal is the actual response of the people to the realization of their fantasies and aspirations to prolong their lives and enjoy real life. By studying Zhu Bai's worship and practice of Taoism, it is helpful to reveal the relationship between religious belief and political power in the Ming Dynasty, as well as the spread and development of Taoist culture in the Ming Dynasty. As a member of the royal family, how Zhu Bai sought personal spiritual sustenance and the expression of political positions through religious beliefs during times of political turmoil. This is not only an exploration of personal beliefs, but also a reflection of religious practices and cultural expressions in the social and political context of the time. Finally, Zhu Bai's beliefs and practices reflect his deep interest in Taoist culture, as well as his understanding and identification with Taoist philosophy. This kind of love and belief is also instructive in contemporary society, which can help people re-examine the value of traditional culture and explore the role and significance of religious belief in contemporary society.

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