

The Construction of Qixiu Tower in Leizhou in Ming Dynasty and its Integration with Traditional Culture

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Abstract: Kaiyuan Temple, which was first built in Leizhou, went through thousands of years, developed to the Ming Dynasty, and left only one stupa. At the beginning of the tower construction, it was based on the local geomantic omen, hoping that the imperial examination would be prosperous; The construction process was widely participated and actively assisted by officials, gentry, scholars and people; Multiple names coexisted, all loud and clear, all with good omen; The construction of the tower greatly promoted the prosperity of the local imperial examination, the reform of the scenery, the political clarity and the improvement of the atmosphere. It can be said that the construction of Qixiu Tower was all combined with the local conditions, fully absorbs the traditional cultural elements, and shown the psychological demands of various local classes in terms of geography, imperial examination, cultural movement, politics and atmosphere. The construction process of Qixiu Pagoda was the process of China Buddhism.

Keywords: Qixiu Tower, Build, Traditional Culture, Integration.

1. Introduction

Kaiyuan Temple, established in Leizhou in the Tang Dynasty, is one of the most important Buddhist temples in Leizhou Peninsula. During the Tang Dynasty, Jian Zhen's visit made him famous.

In the Ming Dynasty, Kaiyuan Temple evolved into a Feng Shui tower, and its construction origin was mainly combined with local Feng Shui, and the tower was built to fill the ground. The construction process was not only attended by officials and gentry, but also assisted by scholars and people. It was well organized and extremely efficient, which was unexpected. Whether it is named Qixiu Tower, Sanyuan Tower, or even Yuankui Tower and Wenbifeng, it fully integrates traditional cultural elements and embodies good omen. The construction of the tower has promoted the prosperity of imperial examinations, political clarity and the change of atmosphere, which is of great significance.

However, the academic research on Qixiu Tower is almost absent. In particular, the tower's integration and transformation of local culture is even more neglected. In essence, this is a question of how Buddhist culture learns from and integrates traditional local culture, and how traditional culture accepts Buddhist culture. It is a question of how the two sides interact, and ultimately it is a question of China Buddhism. The research significance is self-evident.

2. Reiki Does not Belong, so it Should Be Supplemented by Towers

After hundreds of years of development, Kaiyuan Temple in Leizhou extended to the Ming Dynasty and evolved into a stupa. The opportunity to build this tower was requested by the builders. According to the records in Volume III of Leizhou Prefecture Records of Kangxi, Tower Space:

There were discussions about building a tower to compensate for the lack of feng shui, but this plan did not materialize. By the winter of the Wanli Imzi year, many students and scholars joined forces to petition local officials

to build it, recommending two students, Chen Jin and Chen Dong, as the leaders, which was felt to be a daunting task. Ouyang Bao, the magistrate, praised them for their ambition and efforts in taking up this responsibility. (Wu Seung-Jo & Hong Pan-Su. 2009).

The reason for repairing the tower is the desire of everyone to make up for Feng Shui, which is only a simple explanation in the article. The lives of Dong Chen and Chen Jin, the students, can no longer be examined in detail. However, the reconstruction of this tower was first promoted by them, and their first contribution was indispensable. Moreover, most people think this matter is difficult, which highlights the firmness of Ersheng's will. County official Ouyang Bao not only affirm the ambition of the second student, but also take the initiative to assume the corresponding responsibilities. So, what are the reasons for making up Feng Shui? According to Jiaqing's Records of Leizhou Prefecture, Volume 4, Records of Establishment and Tower Pavilion:

In the 40th year of Wanli in the Ming Dynasty, Dong Chen and Chen Jin, the government student, petitioned Daofu for reconstruction. (Lei Xuehai & Chen Changqi, 1811).

This quotation makes it clear that the tower will be destroyed, so it needs to be rebuilt. Why is it destroyed? It's mostly because it's in disrepair. Connecting with the above, it can be understood that the tower has been in disrepair for a long time, which has destroyed the geomantic omen, so it is necessary to rebuild the tower to supplement the geomantic omen. Since we want to make up the geomantic omen, we have to involve the topography and orientation of Leijun County. According to the Qing Dynasty QuanGuangZu compiled "Guangdong Tongzhi" Volume 14 "Minghuan" records:

The Lei Prefecture's Pingyang area lacked outstanding talents, so they particularly chose a location outside the south gate in the direction of Xun, gathered contributions from various government offices and counties, and built an elegant tower to enhance the feng shui. (Jin Guangzu, 1697).

The Leijun county mentioned here refers to Leizhou, namely Haikang. Because there is no beauty here, and it is in

a strange place, so a tower is built to help Feng Shui. Why is there no show in Leijun County? Why is it located in the other side? For more information, please refer to The Story of Ouyang Baoding's Jianyuan Kuita, which is included in Volume 41 of Continued Records of Haikang County and Records of Jinshi in the Republic of China:

Leiyang is located in the south of the sky, and some people say that as the mountain range extends westward from the eastern part of Guangdong, the aura of the landscape seems to have run out, as if the aura no longer gathers. I am skeptical about this.

Leiyang's talent fortune how in the past, the ancient situation need not be discussed. I organized the county records and found that it was only later that it gradually declined. Feng Shui masters say that Leiyang terrain is flat and there are no mountains like pens, so people here proposed to build towers to supplement the earth's veins. But each proposal failed to materialize. I have been ordered to manage Leiyang, and it has always been my wish to cultivate outstanding talents so that they will grace the country with their elegance.

It so happened that a scholar made a request to build a pagoda, and I did not hesitate to take up the responsibility. My father was fond of feng shui, and I studied beside him and gained some knowledge. I carefully observed the topography of Leiyang and realized that the southeast direction of the county appeared lonely and cold, and according to Feng Shui theory, it should be supplemented. Moreover, this direction belonged to the Sundance Square, which was suitable for building a tower to symbolize the writing style. So we chose an auspicious day to start the construction, and having received an auspicious omen, I was more than happy to take up the task. (Liang Chengjiu, 1937).

Leiyang here is the old name of Leizhou. (Tang Youbo, 2012) Geographically speaking, at the southernmost tip of the mainland, critics think that the mountains and rivers are exhausted and there is no aura. Ouyang Bao, on the other hand, believes that although the southeast of this place is relatively flat and in a poor position, building a writing tower can fill the gap of the earth's veins according to the viewpoint of Feng Shui. Life is a writing tower, hoping that the local branch will revitalize again. As for Shita's invitation, it's just an inducement. About the terrain, vein and the reason for building the tower in Leizhou, Jiang Guangyan, a Ming dynasty, also explained in his "Leizhou Mansion Dingjian Qixiu Tower":

The topography of Leiyang is deficient on the left and surplus on the right, and those who develop Leiyang should avoid the left and tend to the right in order to take advantage of the exuberant chi. However, the actual situation is the opposite, even though the chi of the Central Plains extends to the south, the chi is slightly weaker where it reaches the sea, which is a result of the advantages of the terrain not being well utilized. Now that the eastern corner is flat and open, there is nothing better than building a tower, considering that it can complement the southeast (Sundarbans).

People's talents and character are innate; topography and terrain are influenced by the earth. And the responsibility of molding people lies with the administrators. Now if the humanities are to blame for a poor environment, then the earth's veins should take the blame, and it is the responsibility of the managers to assist the city's earth's veins. As for human talent and character, even in the most remote and inhospitable places, the scholar can still motivate and strive

for himself. I will turn my hopes to the students, and the students will have to work hard. If the pagoda today prospers because of people's efforts, and in the future, someone uses this as a reason to thank the pagoda for its establishment, is it not because of people's efforts? I will wipe the stones of the Wild Goose Pagoda and observe how Leiyang's fortune prospers with people's efforts. (Liang Chengjiu, 1937).

This quotation first States the origin and implication of the name of Qixiu, and then explains the terrain and the lack of talents in Leidi in turn, and then puts forward the conclusion that the material is given to heaven and the situation depends on the land. And encourage the Reddi scholars to strive for self-improvement. Jiang's views are inherited from the predecessors, but also unique and extraordinary.

In short, the construction of Qixiu Tower in Ming Dynasty was because the original tower was damaged. Many scholars talked about repairing the tower, so they invited Chen chen and Chen Jin as representatives and asked Ouyang Bao, the county official, to take responsibility for it. The deep-seated reason is that local scholars, from the perspective of geomantic omen, place their good wishes on the revitalization of Kedi's humanities.

3. With the Help of Many Parties, it Will Be Completed in a Few Days

Such a huge project, in terms of building capacity at that time, needed personnel coordination, extensive participation and careful management. According to "Ouyang Baoding Jian Yuan Kui Ta Ji" records:

I was responsible for the overall direction of the entire project, while the two Mr. Chen's were responsible for the management and execution of specific matters. From the elders of the township to the common people, everyone was fully committed to the project, worked diligently, and did so without fear of being misunderstood or suspected. Considering that there might be difficulties in the supply of wood and stone, I enlarged the size of the kiln, increased the value of the materials, paid money directly in the courtyard, and exchanged fuel in the community. The potters, masons and carpenters were delighted and worked hard, as strong as the capital and the embankment, and without worrying about the supply of materials. As a result, a floor was completed every month, and in less than nine months the nine floors were finished. (Liang Chengjiu&Chen Jingfen, 1927).

From the perspective of the participation class, there are county magistrates, scholars, old people in rural areas, both government officials, scholars and people, and there are a wide range of participants; In terms of the distribution of responsibilities, there is a general outline, a rational purpose, a deacon and a clear responsibility; Judging from the construction materials, most of them are wood and stone; From the perspective of construction efficiency, one floor in January and the tower in September can be described as an amazing construction speed. Not only that, Huang Shijun's record of the tower repair process is more specific:

So he reported it to Duke Niu, the governor, who said, "It is the responsibility of the county governor to cultivate talents. As you govern the place, how can I not assist you to succeed?" Then he reported to Duke Jiang, the counsellor, saying, "Since I began to build this place, I have been working every day to cultivate wise men and preach education, and this is in order to assume the responsibility of governing; please support this grand enterprise." Lord Chiang happily agreed,

hoping that there would be no financial worries. So they chose the site, about a mile away from the east gate outside the city, in a direction belonging to Xun, symbolizing wood and fire, bright and accessible, and settled on the base of the pagoda. They chose the virtuous students Chen Jin and Chen Dong to lead the matter. When assigning the tasks, there were senior Mo Bing, Zheng Ding, Jin Liang, Dong Qi, Jing Shu, Wang Yi, Wang Liang, etc., while the Imperial Envoy Zhong Ming Ke was in charge of the supervision, and Haikang County Chancellor Xiang Shicong was in charge of the finances. They prepared the materials, organized the workers, and everything was in order. They admonished the artisans and workers, saying, "Accepting payment requires hard work; there is only the difference between hard work and laziness; the lazy will be punished and there will be no tolerance." They also cautioned the officials and students involved in the matter. The Jains said, "The Prime Minister and the division of labor are your responsibility to make the affairs of the Tower your own." I hope that you will be successful; only justice and honesty will get you merit; if there is corruption or if you do not act according to the plan, you will not get justice and honesty. They will also be punished for your behavior by strictly following orders, and an auspicious day was chosen to start the work. Niu Gong had dreamed the night before that Wei Feng was flying in the clouds, and when three snake eggs were found after digging a few feet deep into the earth, the onlookers cheered, considering it an auspicious omen of the Three Elements. The workers encouraged each other by saying, "Being paid according to the number of hours worked, the public would come every two or three days and not worry about the cost of living." In all, it took one year to complete the foundation work, and after a few more months the tower was completed. There were also some public houses next to the tower for people to visit and rest. The area of the tower's foundation was about 1,000 miles, and the tower had eight sides and nine floors, and was about 1,000 fathoms high. The work on the foundation of the thousand zhang began in the first month of the year K'ai Ch'ung and ended in the second month of the year K'ai Yin. The work on the pagoda began in the eighth month of the year A-yin and ended in the fourth month of the year B-mao. In all, it cost a certain amount of money, which was donated by the public, as well as by Duke Jiang, Duke Niu, and others with their own salaries, and with the voluntary help of some burghers. After the completion of the project, I returned to my hometown to save my family, so I came to seek advice through Chen Dong, Chen Jichang and others to be engraved on the monument to pass it on to the rest of the world. (Liang Chengjiu&Chen Jingfen, 1927).

Such a big project, written by Huang Shijun edited by Hanlin, is recorded very clearly. Since we are building a tower, we must follow the steps as follows: report to the magistrate Niu Gong and Jiang Gong → determine the tower foundation → arrange personnel and assign tasks (first thing, division, supervision, cashier, craftsman service) → make rules → raise expenses → start construction → build a mansion outside the tower → set up a monument. From the words of Niu Gong and Jiang Gong at that time, we can see that the government fully supported the tower building at that time, and local government officials regarded the tower building as their duty, because it was not only about politics, but also about cultural movement. The participation of scholars and aged person also brought tangible benefits to the local general public because of the construction of the tower. In the meantime, the narratives about aged person's words, Niu

Gong's dream and labor persuasion not only add fantasy color, but also concern people's hearts.

4. Taking a Good Name Skillfully is a Good Omen

The name of the Nine-level Qixiu Tower has changed many times in history, which reflects the process of China. Generally speaking, the change of tower name has gone through the following stages.

4.1. Unknown Period

According to Wanli's Records of Leizhou Prefecture, since the Tang Dynasty, stone pagodas have been built next to Kaiyuan Temple. Stone pagodas of this period have no names. Kaiyuan Temple was destroyed at the end of Song Dynasty. Rebuilt and destroyed in yuan dynasty. As for the stone pagoda, it is still old. The stupa still maintains the basic appearance of the early stupa in terms of construction. However, from its design, it mainly reflects the realistic style of the Tang Dynasty, which can be seen from the two remaining lotus stone pillars in Kaiyuan Temple. (Yang Zhanpeng., 2023)

4.2. Multiple Periods

(1) Wen Bifeng

The origin of Wenbifeng was first found in the Records of Leizhou Prefecture in Wanli, Volume 22, Waizhi and Temple View;

The Kaiyuan Temple was created during the Tang Dynasty and was located in the southern part of the city at the Tiaohui Square. Inside the temple was a stone pagoda with a height of over five feet. By the end of the Song Dynasty, the temple was abandoned. The temple was rebuilt during the Tianli years of the Yuan Dynasty, but was later abandoned again. The ruins of the temple have now become residential. The stone pagoda still stands tall, and the feng shui master said, "This stone pagoda is like a pen dipped in an inkwell, which foretells that the scholar and the top scholar will appear one after another." Therefore, people in the county called the pagoda Wenpen Peak. (Ouyang Bao, 1614).

Since life is the peak of writing, its meaning is very clear.

(2) Yuankui Tower

In the Ming Dynasty, there were many names for Qixiu Pagoda. First called Yuankui Tower, it was recorded as Yuankui Tower in Ouyang Bao's "Ouyang Baoding Building Yuankui Tower". According to the Republic of China's "Continued Records of Haikang County":

I optimistically looked forward to its completion, climbed to the top of the nine-story pagoda and looked out, leaning against the Gao Liangshan Mountain in the north, the mountain color was lush and green; floating in the south of the Qiongzhou Strait, clouds and rainbows ethereal; the east side of the convergence of the pale sea, fish and dragons in which the vastness of the swim; the west side of the back to look at the Lianzhou and Jiaoshu, the beautiful river shimmering in the night. The topography and scenic beauty of Leizhou loomed large and striking.

The mountains seemed to become higher because of this tower, and the water seemed to become wider because of this tower. In such a place, I would not believe it if it did not give birth to many sages, and if there did not appear people who occupied the top of the list and took the first prize, and if the merits were not inscribed on tripods and bells. In the fall of

the year b d, the tower of literature was completed, Leizhou had two people passed the examination, this was a good omen. From here onwards, more outstanding talents will appear; such momentum will not stop. The plaque on the tower read 'Yuan Kui Pagoda', which was a sign of early anticipation. (Liang Chengjiu&Chen Jingfen, 1927).

Yuan Kui, the first scholar in palace examination, a senior high school. The reason why we named Yuankui Tower is that Ouyang Baojian believed that Leidi's superior geographical position would surely bring forth Yuankui in large numbers and prosper endlessly.

(3) Qixiu Tower

In Jiang Guangyan's pen, this tower is called Qixiu Tower. According to Jiang Guangyan's "Leizhou Mansion Ding Jian Qi Xiu Tower":

The tower was named "Qisu", which means blessing. If a gentleman loves a person, he will pay attention to what that person lacks and bless him. What Leizhou lacks and has not yet fully developed is culture and education, so the name "Qixiu" was used to bless it. (Liang Chengjiu&Chen Jingfen, 1927).

This article makes it clear that the tower is a symbol of good omen.

(4) Nine-stage Qixiu Tower

In Huang Shijun's "Huang Shijun Dingjian Nine-grade Qixiu Pagoda in the South of the City", it is called the Nine-grade Qixiu Pagoda, which is actually the same as the Qixiu Pagoda above, but the name direction is more clear. According to the Republic of China's "Continued Records of Haikang County":

The foundation of the pagoda was about 1,000 square miles, and the pagoda itself was eight sides and nine stories high. Work on the 1,000-mile-square foundation began in the first month of the year K'ai Ch'ou and was completed in the second month of the year K'ai Yin. Work on the pagoda began in August of the year K'yin and was completed in April of the year B'dao. (Liang Chengjiu&Chen Jingfen, 1927).

Named after the nine-level Qixiu Tower, it is rich in content, and nine takes the maximum yang number in Zhouyi, representing masculinity. Qixiu, when the tower is built, means that it will be prosperous.

(5) Yanta

According to Jiang Guangyan's "Leizhou Mansion Ding Jian Qi Xiu Tower":

The pagoda rose in the Buddha, and it was called 'Wild Goose Falling' and Bita Tower. Tang Jinshi banquet Qujiang, must be named Yanta. Tower, Buddha land, and hanging the name of Confucianism was even more important for Buddha. It was not a Buddha but a tower. In the past, it was steep and loud in the place of Yi Yan, and the shape of the home was called the peak of the pen. There were many reasons for the extraordinary beauty of mortal literature. (Liang Chengjiu&Chen Jingfen, 1927).

This passage explained the name of Yanta. The Wild Goose Pagoda was an elegant name at that time, and it was modeled after the title of Chang'an Wild Goose Pagoda. Not only that, in the Ming Dynasty, many literati inscribed the Wild Goose Pagoda, such as Liu Guan's Title of Wild Goose Pagoda, which vividly described the appearance and external environment of the pagoda. Poetry says:

This tower was built abruptly and delicately, and when you climbed up and looked out, you were in a relaxed mood, as if you were stepping in the clear air of the sky. The top of the tower was decorated with soaring decorations connected to

the Big Dipper, and the red staircase wined its way up to the clouds. Looking up from the tower, you can see layers of houses and trees as if surrounded by smoke, while the fields were alive with mulberry trees and hemp fields everywhere. People who looked down on the world from a high place had naturally high horizons, but who can tell what kind of fame our generation would leave behind in the future? (Liang Chengjiu&Chen Jingfen, 1927).

Another example is Chen Xuanzao's Title of Wild Goose Pagoda, which expresses the majestic momentum of Wild Goose Pagoda. Poetry says:

The pagoda had nine floors with spires that came together and towered over the clouds, as if it could look down into the southern part of the sky. The tower seems to extend out three hundred paces, and the path close to the clouds was eight thousand miles long. The pagoda's bodhicitta chimed in harmony with the wind, making a pleasing sound, and the golden disk shined in the sunlight as if it were a newborn. Chanting Buddhist scriptures at the top of the pagoda, practicing the fruits of purity, I hoped to leave my name in Ci'en Temple soon. (Deng Xizhe, 2018).

Another example is "The Title of Wild Goose Pagoda" written by Hong Panzhu, a scholar in Ming Dynasty, which focuses on realism, describes its shape, and highlights its charm of being in harmony with the lake scenery and echoing the island. Poetry says:

The nine-story tower was finally completed after careful construction, hollow on the inside and straight on the outside, as if it could touch the clarity of the sky. The golden spire was once again visible, as if following the will of the heavens, and the jade-like body of the tower, newly constructed, boasted its magnificence as it rose from the ground.

To the west, the light of the lake mirrored the shadow of the sun, and to the east hang the island, welcoming the surge of the tide. A marvelous pillar of thunder remained to the south of the city, unlike the pillars of waves on earth that were built to garner fame. (Wu Seung-Jo& Hong Pan-Su. 2009).

This shows that at least in the Ming Dynasty, this pagoda was often named "Wild Goose Pagoda" by literati.

(6) Sanyuan Qixiu Tower

The ternary theory comes from Huang Shijun's Nine-grade Qixiu Pagoda in the south of the city;

The Ox Duke had dreamed of a mighty phoenix soaring through the clouds the night before, and when he waited until he had dug into the earth several feet deep, he found three snake eggs, which the crowd around him cheered when they saw it, believing it to be an auspicious omen for the Three Elements and the first day of the year. (Liang Chengjiu&Chen Jingfen, 1927).

Therefore, this tower is called Sanyuan Qixiu Tower, which should have its own origin, that is, when digging the tower foundation, there were three snake eggs, hence the name. In fact, whether it is a single-name period or a multi-name situation, there is only one object it refers to, and that is the nine-level Qixiu Tower. The evolution history of the Nine-Grade Qixiu Pagoda from nameless to multi-name clearly shows that the process of China Buddhism fully combines local customs, beliefs and cultures.

5. Xiuta Completed, Political and Literary Works

For people at that time, building towers to make up for the deficiency of geomantic omen was effective at that time.

(Deng Xizhe, 2018)Of course, in today's view, this solution to the problem may not be effective. Qixiu Tower meets its purpose and desire from establishment to completion. The significance of building this tower can be seen from the following aspects:

5.1. Live up to the Leizhou Locals

Ouyang Bao, the push officer, is the person in charge of building Qixiu Tower. During his six years in Leizhou, he worked hard and devoted himself to the people. He has his own unique understanding of the significance of building this tower. According to its record:

I had managed this place for six years and had been careful to obey the law. I was ashamed to say that I had no good deeds worth recording, but I had no evil deeds worth writing about either. This place of Leizhou had been administered for more than two hundred years without the emergence of a transcendent talent. Now that I was relying on the gods of Leizhou, I had been fortunate enough to be chosen for the draft. Then, I had not failed Leizhou, and Leizhou had not failed me, which was why I was so devoted to the scholars of Leizhou. As for the credit for building the pagoda, that lay with the powers orientation and the geographical location. The construction of the tower was the power of many gentlemen, what credit do I have? This was recorded in the early fall of the year B-chen in the Wanli reign. (Liang Chengjiu&Chen Jingfen, 1927).

According to the quotation, Ouyang Bao, as the main undertaker of this tower, has a particularly strong sense of mission and responsibility. It was with this spirit that he spared no effort to ensure the smooth completion of the project. The first announcement of the completion of Qixiu Tower is Er Chen, and the first contribution should be Ouyang Bao. Therefore, later, Jiang Guangyan and Huang Shijun praised Ouyang Bao's achievements, which was not empty talk.

5.2. Jingyun Reform

The construction of this tower, the primary purpose is to hope that Leidi will run well from now on. According to the above-mentioned Ou Ji, the decline of Leidi's literary movement was after the beginning of the country, that is, after Yonghong in the Ming Dynasty. Therefore, the practical function and purpose of tower repair are very clear. The construction of the tower has indeed brought about the reform of Jingyun, the justice of the world and the revitalization of humanities. According to "Huang Shijun Dingjian Nine-grade Qixiu Tower in the south of the city", say:

The times were progressing, and the talents of Leizhou were also flourishing, revering the learning of Confucius and Mencius even more, and enriching their cultural cultivation with classics and historical documents. Seeing the successive successes of people in the imperial examinations and the emergence of prestigious officials one after another, their virtues and careers were worthy of respect. These achievements shone in the era of Qing Ping and became the pillars of the country. The consolidation of imperial power and the moral code of society, all of which depended on just governance, had great significance for Leizhou. In the past, only one person in Leizhou stood out in the provincial examination, but after the completion of the pagoda, two consecutive people were successful in the examination. The revitalization of culture and education can already be seen in its beginnings. (Liang Chengjiu&Chen Jingfen, 1927).

After the completion of the tower, NVC often studied Confucius and Mencius to study and study the history, and it is inevitable that the division will be reelected and famous. Not only that, the thunder and the wind are clean and the world is just. Compared with the past, the results of provincial examinations are twice as high as before. Humanistic revitalization is presented.

5.3. Political Clarity

The construction of the tower not only brings prosperity to the people, but also brings political clarity, which can be described as a political move. Literary style and American politics bring boundless merits and achievements, and show the prosperity of status and achievements. This merit can be compared with Shujun Xiuxue Palace. According to "Huang Shijun Dingjian Nine-grade Qixiu Pagoda in the south of the city", it is recorded that:

Justice, your integrity was as clear as water, and your compassion was as spring; you had resolved long-standing cases of injustice and decided cases of doubt that have been pending for years. Every year you directly pointed out problems and personally visited various departments. You removed corruption and purified the atmosphere, and you always traveled in person after political affairs. You taught students to focus on culture and character, and it was difficult to enumerate your good governance. As a result, Your positions had grown higher and higher; Your accomplishments had become more and more remarkable, and Your immeasurable merits had filled the entire world. Aren't there many such nine-story towers? Who was more virtuous compared to you, when Shu County built the Palace of Learning to inspire its students, and its reputation had not waned to this day? (Liang Chengjiu&Chen Jingfen, 1927).

The merits of this tower after its construction can be seen in the poems attached to Jiang Guangyan's "Leizhou Mansion Dingjian Qixiu Tower":

The towering pagoda thrust straight into the blue sky, and the new Haitian pagoda was as brilliant as a pearl palace. The divine staircase seemed to have just unfolded, supporting the thunderstorm, and the flying eaves reached far and wide as if to swallow the rainbow on the opposite side. The power of the Buddha retained complete exuberance, and the aura of the place was indeed worthy of a miracle in return. Officials prayed privately in honor of their mothers' birthdays, and millions of auspicious rays of light reflected on the distant windows. (Liang Chengjiu&Chen Jingfen, 1927).

5.4. The Atmosphere Has Changed

The atmosphere is the most difficult to change, and the change of atmosphere is also the most fundamental. Once the atmosphere changes, the whole social outlook will be very different. What is behind it is politics, economy and people's hearts. With the construction of the tower, Leijun's shape has changed, the atmosphere has improved, and NVC has worked hard, which is the biggest gain. According to "Huang Shijun Dingjian Nine-grade Qixiu Pagoda in the south of the city", it is recorded that:

The sound of books in the Lei Yang area was audible to each other, but it was close to the sea and the terrain was flat, with few peculiar peaks and steep rock faces. In terms of encouraging culture and education, it may be sufficient in other areas, but it was still insufficient in the northwest. And it was in the southeast that this deficiency can be

supplemented by the construction of the Wenta. This Wenta towers over the clouds as if it were a natural formation, and the scholars looked up at the clouds, which would inspire them to study harder. (Liang Chengjiu&Chen Jingfen, 1927)

And "Huang Shijun Dingjian Nine-grade Qixiu Tower in the south of the city" contains:

This work, which did not utilize public funds or burden private families, had resulted in a new topography and beauty for the entire county, and a more solid local ethos as a result. (Liang Chengjiu&Chen Jingfen, 1927).

It is also a vivid description of this change in atmosphere.

6. Knot

As far as the current research is concerned, Kaiyuan Temple in Leizhou Haikang is the earliest Buddhist temple established in Leizhou Peninsula. The basic shape and historical latitude and longitude of this Buddhist temple in the Tang Dynasty have been discussed in a special article. Its importance, on the one hand, is an important material carrier to witness the spread of Buddhism on the peninsula, on the other hand, it is manifested in its evolution process of China.

Kaiyuan Temple in the Ming Dynasty has been transformed into a Feng Shui Tower. Its construction is because the local terrain is not beautiful, and it is in a bad place, and the tower is built to make up the geomantic omen. Its construction has been widely participated and helped by local officials, gentry, scholars and people, reflecting its will and needs. Whether it is named after Qixiu, Yuankui Pagoda, Yanta Pagoda and Wenbifeng, it is an absorption and creative transformation of traditional cultural elements, which is auspicious. The construction of Buddhist temples is not a complete inheritance of Buddhism, but more considerations of geomantic omen, politics and imperial examinations.

The ninth-grade Qixiu Pagoda, the evolution form of

Kaiyuan Temple in the Ming Dynasty, fully integrated the local traditional cultural elements, met the requirements of the times and regained its vitality, which was the crystallization of the exchange and integration of Buddhist culture and local culture.

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