

## Religious and Cultural Policies of the Mongol and Yuan Empires

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**Abstract:** the Meng Yuan Empire Pursued an Equal and Relaxed Religious Policy, with Freedom of Belief and Coexistence of Various Religions. Its Essence Was to Use Religion for Our Own Use and Maintain the Rule of Meng Yuan Dynasty. When the Influence of a Certain Religion Was Too Large to Be Conducive to the Rule, the Khan Court Often Took Measures Such as Suppression and Differentiation to Forbid It to Sit in a Big Position So as to Prevent the Tail from Growing Too Big. There is the Yuan Dynasty, Shamanism, Taoism, Zen Buddhism Fate is So.

### 1. Introduction

Culture is the soul of a country and a nation. China's confidence, in essence, is cultural confidence. Chinese historians usually divide the Mongol and yuan empires into two stages. The second phase began with Kublai Khan, the founder of the yuan dynasty, and ended with Taoyuan timer, emperor shun of the yuan dynasty, known as the yuan dynasty (1260-1368). <sup>[1]</sup>

In 1206, Genghis Khan united the tribes of Mobei grassland and established the great Mongolia. The Mongols swept across Eurasia, developing the great Mongolia into a world empire with a vast territory stretching from east to west. The primitive religion of Mongolian nationality is shamanism, which advocates animism and regards eternal heaven as the supreme ruler. It belongs to nature worship and animism. Zhao gong, a man in the southern song dynasty, recorded in the record of the Manchus that "the earth and heaven are the most respected in the vulgar world. Everything is called heaven, and the thunder is heard. Pondera, on the tartar affair, also writes, "it is a truism that he must bear the power of heaven, and the blessing of the emperor. What he did, he said, heaven teaches by earth. What man has done, he says, heaven knows. Nothing goes out of heaven, nothing goes out of the Lord, nothing goes out of the people." <sup>[2]</sup> after Genghis Khan went hunting and fell off his horse, Qiu Chuji advised heaven: "the way of heaven is good. Fall horse, day ring also; Nor shall god defend me before I dare." "The equality of the gods is an important feature of nature worship," says Mr. Chupo. God is neither great nor small, but each has a purpose. If the god of wind can only regulate the wind, the god of rain can only regulate rain." The Mongols believed in polytheism and worshiped the gods and goddesses of various religions, which was the root of the policy of religious equality and the integration of various religions in the Mongolian and yuan dynasties.

### 2. Development of the History

Genghis Khan's attitude towards religion can be summarized as follows: consolidate the royal power with the help of theocracy, make use of the influence of religion, put on the cloak of "divine right of Kings", and consolidate his ruling position. When religion threatened its own rule, it was firmly opposed. Such as Tiemuzhen was elected as the leader of the Mongolian tribes, shamanism shaman hooch creates public opinion, declared the mandate of heaven: "make Tiemuzhen the master of the country. Tongtian wu kuo kuo out (Mongolian language post Patanjali) is the first to put forward the "Genghis Khan" title, for the coronation of Genghis Khan. Then he stirred up the

brotherhood between Genghis Khan and heal, declaring, “heaven has a destiny, and Temuzhen and Hesaldi are the Lord of the people. We do not know.” Taizu felt its words, to kill, after the ether to save the exemption. Then he challenged the royal power with theocracy, interfered in the state affairs, and proposed the unreasonable idea of “qi wait” with Genghis Khan, which seriously threatened the monarchy. Genghis Khan could not stand it and planned to be executed. The death of Kuaokuochi reflects the fact that in the early days of Mongolia's founding, the two were competing for supremacy over theocracy.

The Persian historian Juvaini has written: “by not having converted to any religion, and by having no dogma to follow, Genghis Khan avoided the domination of any religion or the supremacy of one religion over another. He respected scholars and priests, regarded this practice as a way to reach the heavens, respected Islam, and honored Christians and idolatress.”<sup>[3]</sup> When east Mongolia passed through Bukhara (1223), they called the Muslims and heard about their teachings. In Samarkand, the local judge and imam agreed to exempt him from the service.

As for the relationship between the Mongolian chanting and Buddhism, the Mongolian rulers gave Buddhism a lot of preferential treatment. In the early stage, Zen Buddhism was favored; in the later stage, Tibetan Buddhism was prominent. As early as before the western expedition, Genghis Khan summoned the middle view and disciple Hai Yun of the Buddhist master Linji Buddhism in 1214, and in 1219 ordered him to lead the monks of the Han dynasty to avoid his poor hair. According to the general record of the past dynasties of the Buddha, “you (referring to Mu Huali) are the elders (referring to the middle Zen master) and the elders (referring to the Haiyun Zen master), who are actually the people who preach to heaven. Good food and clothing to feed, teach the chief, deal with more people like that, don't pick who, do not bully, hand over to the Darhan.” When Mongol khan ascended the throne in 1251, Hai yun was still in charge of Buddhist affairs. “Hai yun was the monk responsible for Buddhist affairs, and li Zhenchang was the Taoist priest responsible for Taoist affairs.”<sup>[4]</sup>

In order to conquer the Tubo (Tibet) region, the Mongolian Khanting adopted the strategy of drawing on the power of Tubo Buddhism (Tibetan Buddhism, also known as lamaism). 1244 Wokuotaihan, Tubo Buddhism Sakya leader GongGaJianZan class (think of) were invited to north and prince Gotan at liangzhou talks, talks result is converted Gotan Lamaism, class think tank at the head of the Tubo, issachar yield to suzerain Mongolia, Tubo split situation of nearly four hundred years to an end, Tibet began in China, has a strong. In 1253, baisiba was invited to liupan mountain to meet with Kublai Khan, who converted to Lamaism and honored Baisiba as his master. Lamaism then began to enter the Mongolian ruling class, replacing Zen Buddhism. The Mongolian rulers used lamaism to conquer the Tubo region. Lamaism was also proud and Domine because it was supported by the court. Mr. Zhou Liangxiao said, “Kublai Khan's worship of Lamaism is both superstitious and political. The imperial court established its monastic and secular governance system by using the authority of the yuan court.”<sup>[5]</sup>

The relationship between Mongolian Khanting and Taoism was that Taoism prevailed in the early stage and Taoism was not as popular as Buddhism in the middle and late stage. During the jin and yuan dynasties, there were mainly Quanzhen, zhendaodao and Taiyi Taoism in the north. The prosperity of Quanzhen religion started from the fact that Guanzhen patriarch had a chance to evaluate the situation and made a pilgrimage to the west to meet Genghis Khan and was protected by Genghis Khan. On the one hand, Genghis Khan summoned Qiu Chuji to seek immortality. On the other hand, he wanted to enter the central plains with the help of Quanzhen religion for political consideration. In 1222, Genghis Khan and Qiu chu had an opportunity to meet, and the two “courtiers and ministers” met and talked happily. Genghis Khan called Qiu Chuji an “immortal” and gave him special treatment, such as giving him the gold tiger card to avoid his service and appointing him to take charge of all monks in the world. In 1223 issued the imperial decree: “the immortals should be the bottom of the courtyard, such as day by day reciting the text of the people of heaven, and the emperor long live long live according to the size of the tax are Hugh teaching. In the same year, he issued a decree (namely, the imperial decree tablet ii of the longevity palace of the double ninth festival in 1223): “the imperial decree has come to teach you that every monk and

good man in the world should regulate his writings. Good bottom bad bottom, qiu immortal you then concern.” In 1227, he issued another decree: “change beigong xiandao (qionghua island) to wan 'a palace and Changchang palace. Language world monks are Liyan, and give gold tiger brand, the way family affairs a Yang fairy disposal. Because of this, Qiu Chuji became the general leader of Taoism, “respected teacher of the emperor”, “godfather of the world” and “master of ten thousand chariots”. Therefore, Quanzhen sect took advantage of this favorable opportunity to build a palace view and collect disciples widely. The capital xi ran mu, if the household command. The church is four times better than before. Is to build equality, Changchun, Lingbao, Changsheng, Ming zhen, peace, eliminate the scourge, wanlian eight meeting in the big view. There are more and more people who come from distant places to seek dharma names. Quanzhen religion developed into the largest denomination in the north.

It was the consistent policy of the Mongolian rulers to appeal to the people's obedience through religion. Quanzhen teachings hold an ultimatum, the original is to announce Ali fresh invitation. “The people of Shandong are fascinated by music, and they are very active.” “Jinlian orthodox school records” said: “at that time, four hundred states and half of a safe living, tens of thousands of miles rate were all given” is the Qiuchu machine.<sup>[6]</sup> “Changchun palace tablet” records: “(Qiuchuji) is the gate of yuanmen of the great pipi. It sent people to capture and kill them during the war. Or a wearing a yellow crown, while holding its ultimatum, the slave will be people. Twenty or thirty thousand giants who live by death.” Genghis Khan treated the hill with respect and made use of the powerful Quanzhen religion to win the hearts and minds of the people and consolidate the regime. Quanzhen religion also saves lives from killing because of rescue, the power of religious group grows gradually, the arrogance is also increasingly arrogant, wantonly expand, and intend to control monks and nuns, with the central plains of Buddhism conflict is increasingly fierce. Quanzhen sect seized Buddhist monasteries and farmland, changed the monasteries into Taoist temples, destroyed Buddhist statues, and published a large number of books that disparage Buddhism. “The entire history of the Buddha” records: “between b MAO, Taoist hill machine, li Zhichang and other destroyed the western capital of heaven Confucius temple Wencheng view, the destruction of the Buddha Buddha, white jade Guanyin, Sheri treasure pagoda, occupied the temple 482. Pass on the false language Lao tzu wang fu “eighty-one”, confused the minister zuo.” It is recorded in the record of the discrimination of Zhiyuan that “(Qiuchuji) returned to Xuande and other states, where monk Qu welcomed him... They want to take charge of monks and nuns.” “Up until the middle of the 13th century, Zen Buddhism and Quanzhen were almost evenly matched, but Taoism was largely private and Buddhism was imperial,” says Mr Door.<sup>[7]</sup>

### 3. Debates on Buddhism and Taoism

The three debates on Buddhism and Taoism were concentrated in 1255, 1258 and 1281. Three debates were defeated by Taoism, Quanzhen religion suffered a continuous blow, its power greatly reduced; The position of Buddhism was significantly improved, especially Lamaism. In 1260, when Kublai Khan came to the throne, “he took the brahman, sangha, Bahe Siba as the state teacher and gave him a jade seal to unify Buddhism. Ba siba became the master teacher, the Buddhist leader, and the leader of the country's Buddhist affairs. In 1270, Kublai Khan promoted Baisiba to the title of “king of great treasure and dharma, Buddha of the western heavenly kingdom, and teacher of the emperor of the yuan dynasty”. During the past hundred years, the court has used every means to honor and honor people.” Kublai Khan revered Baisiba as the emperor's teacher and established a yuan dynasty system of Tibetan Buddhism above all other schools of Buddhism. The imperial master was a monk of the Sakya school of Xizang. He was not only the religious teacher but also the spiritual pillar of the emperor and the royal family, and the leader of the national Buddhist monks.

Kublai Khan sided with Buddhism in the battle between Buddhism and Taoism, and pursued the policy of “worship, teaching and suppression of Zen” in the battle between different sects of Buddhism. Since the tang dynasty, Buddhism has been divided into two major schools: Zen and Buddhism. Zen refers to Zen, while Zen refers to other sects besides Zen, including Tiantai sect,

huayan sect (xian shou), cien sect (Faxiang), law sect (Nanshan), and tantric sect. It can also be divided into three schools of Buddhism: Zen, teaching and temperament. Yuan jujube said, “there are three schools of Buddhism today: Zen to metaphor empty, teaching to reality, law is to take its dignity, and the prohibition of error by no means. In the Han Buddhism of yuan dynasty, Zen is the main sect and has the greatest influence. Northern Zen Buddhism was mainly Cao dongzong (represented by wan song Xingxiu and his disciples Xue ting Fuyu, Lin quan conglun and ye lv Chucai) and linji zong (represented by Hai yun Yin jian and his successor Liu bingzhong), which was regarded as “authentic” due to the support of the imperial court. In the first half of the 13th century, in the north under the Mongol regime, Linji sect and Cao Dongzong were the most powerful in Zen Buddhism, and haiyun sect and Wansong sect were the most powerful. By the middle of the 13th century, the status of Zen had begun to decline. Although Jiangnan Zen is the mainstream of Zen Buddhism, it is the most prosperous. In 1288, the President of the Buddhist capital of Jianghuai, Yang lian zhenjia, summoned jiangnan Zen figures to Dadu and openly debated the merits of Zen teaching. “Buddha's unification ji” contain: “Jiangnan religion, Zen, law three schools of the mountains to Yanjing to ask the law. This debate “asking method” is actually a crusade against Jiangnan Zen. Mr. Daoru Wei once said, “the south is artificially low, which is no longer limited to the north and south, as in the past. It is a hierarchy being promoted by the ruling group of the yuan dynasty. In the middle of the yuan dynasty, the court gradually relaxed its attitude towards Jiangnan Zen and began to win over influential Zen masters. Most of the Zen masters still maintain the characteristics of Jiangnan Zen in the early yuan dynasty. They did not cooperate with the imperial court and continued to retire to practice in the mountains, which was called “nunnery knowledge”. There are also some Zen masters actively close to the court, so that the abbot famous mountains and temples, illustrious, the so-called “Dao qi wang Chen, small universe”. The former is represented by Zhongfeng Mingben school of Zen masters, including cliff cliff-end yi, Ming Ben's disciples Qian yan yuan Chang, tian ru-wei, and others such as yan shi-ya qing and yue cheng Ben Yin. The latter is represented by yuan Sou Xing Duan, Xiao Yin da yi, tan fang shouzhong, Gu Lin Qing MAO and so on.

Since the end of tang dynasty, Confucianism, Buddhism and Taoism have gradually merged. The Jin dynasty was already in vogue. <sup>[8]</sup> wang Chongyang, the founder of Quanzhen Taoism, compared the three religions to one tree and three branches. He believed that the three schools share the same principle and advocated integrating the three religions into one family. He also regarded the three religions as the ancestors of the world, Zong and Ke. The father is the father, the Buddha the father and the teacher the family card. In the yuan dynasty, Han ting adopted an equal policy of treating all religions equally. The key to freedom of religious belief was to consolidate the Mongolian and yuan regimes. Kublai Khan once said, “all classes of mankind look up to and worship the four great prophets. Christians, who made Jesus their god; The Saracens regarded Mohammed as their god; The jews regarded Moses as their god; Buddhists, on the other hand, worship Shakyamuni as the most prominent of their idols. I pay homage to all the four prophets and ask one of them who is really in heaven to help me.”

Kublai Khan believes in god, the thought of “three religions unity” consciousness is stronger, according to the history of yuan, he can accept YuanHaoWen and de-hui Zheng please, willing to become a “Confucian master”, and after contact with Tibetan Buddhism, accepting initiation, which receives Sakya leader eight thought as the “master”, “Buddhist”, then “royal preceptor”, conferring the Taoist leader also “Tianshi”. Mr. Door thinks that religious indulgence began with Genghis khan and the state policy of religious freedom began with Kublai Khan.

#### 4. Conclusion

The rulers of the Mongol and yuan empires adopted equal and relaxed cultural policies for all religions, and the prerequisite for freedom of belief was that they could be used to consolidate and strengthen their royal rule through religion. When the religious force was too large, the yuan court often took measures to suppress, divide, and not allow it to sit on the big, to prevent the tail too big. The imperial division system was also implemented and Tibetan Buddhism was revered to suppress

Chinese Buddhism. When Jiangnan Zen Buddhism developed, it catered to the political national hierarchy, worshiped and taught Zen, and maintained the balance of various religious forces.

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