

A New Study on Yunjin Mount, Land of Western Supernatural Beings and Bilu Cave

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Abstract

Yunjin Mount was an important travel site of Daoling Zhang, Natural Master of Eastern Han Dynasty about 1800-1900 years before, and it was deemed to be Loonghu Mount of Yingtan, Jiangxi Province, which was named from a historical document "Natural Master History of Han Dynasty" and it was said that Natural Master Zhang had succeed in his exercise of elixir of life and thereafter Loong (Dragon) and Tiger occurred. However, when we examined the human-shaped mountains and land images of characters of Loonghu Mount, found out the fact that the characters belonged to the Eight Families of Zhurongs, Fire God system of traditional China. It was the historic relics of the period of Warring States and even earlier, without any relationship with that of Natural Master Zhang's family of Eastern Han Dynasty. Therefore, Yunjin Mount might not be Loonghu Mount and it should be another site of China. This article studied this item and testified Yunjin Mount was Zhangjiajie (Land of Zhang's family), west of Hunan Province, instead of Loonghu Mount of Yingtan, Jiangxi Province. Meanwhile, the place name of Land of Western Supernatural Beings and Bilu Cave concerned in the document of "Natural Master History of Han Dynasty" respectively referred to Wulingyuan and Heaven Gate Cave of Heaven Gate Mount, and listed enough evidence to testify this theory.

Key Words: *Yunjin Mount, Land of Western Supernatural Beings, Bilu Cave, Daoling Zhang, Loonghu Mount, Zhangjiajie, Natural Master Zhang, land image, human-shaped mountain.*

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Loonghu Mount was a famous site of early Daoism, which was located in Yingtan, Jiangxi Province, and its outlines were very like Loong (Dragon) and tiger, so it was called Loonghu Mount. It was said that Loonghu Mount had been called Yunjin Mount at first time, and the ancestor of Daoism Daoling Zhang (DC34-156) had practiced his divine elixir of life at the site, when finished, Loong and tiger occurred, so its name was changed into Loonghu Mount. This was told by Jinyuan Lou, a Daoist scholar in Qing Dynasty, in his works "Record of Loonghu Mount".[1]

Zhengchang Zhang, a Daoist and offspring of Daoling Zhang, Ming Dynasty, said in his works "Natural Master History of Han Dynasty" as:

Natural Master Zhang travelled along Huaihe River, and then lived in Taiping Mount of Tongbai Mountains. He and his disciple Chang Wang travelled from Huaihe River to Poyang Lake, climbed up the Huzi Peak of Leping County, reached Yunjin Mount up against the current, and practiced his divine elixir of life at the site. When finished, Loong and tiger occurred, so its name was changed into Loonghu Mount. At that time, Natural Master had been more than sixty years old, and became younger and stronger after taking the elixir. Thereafter, he visited Land of Western Supernatural Beings and was ordered to draw the map of Five Mountains, summon millions of Souls and write secret characters of gods and tigers in Bilu Cave.

In this record, the map of Five Mountains was the first national map of China, Loong and tiger referred to the Mountain's outlines being like Loong (dragon) and tiger, and Bilu Cave was relics of early Daoism. In "Records of Loonghu Mount", it was said that Bilu Cave was located at Land of Western Supernatural Beings, northwest of Loonghu Mount, where Xianyuan County was established in Ming and Qing Dynasty, including the territory of Shangqing Town and Longhushan Town nowadays, according to which, Yunjin Mount, Land of Western Supernatural Beings and Bilu Cave were all located in Loonghu Mount of Yingtan, Jiangxi Province.

In traditional Chinese culture, Loong (dragon) and tiger were star images, respectively called Green Dragon in the east and White Tiger in the west, together with Xuanwu (Tortoise and Snake) in the north and Vermillion Bird in the south called Four Images, which were heaven images (or star Images), and also land images as well. Heaven images and land images were correlated and unified with astronomy and geography. The name of Loonghu Mount was derived from Loong (dragon) and tiger, the two of Four Images. At the same time,

Four Images stood for four directions of east, south, west and north.

Four Images were traditional Chinese land theory, and an independent unit of geography must contain the four elements, which was used for the building of cities, tombs and daily dwellings as a precondition in ancient times. Therefore, there were countless famous places named with dragon, tiger, tortoise, snake and bird in China. Loonghu Mount had the land images of Dragon and Tiger, but also Tortoise and Snake, and Vermillion Bird. Therefore, Loonghu Mount contained all of Four Images. On the land surface of Loonghu Mount, there were many human-shaped mountains and land images of personals of ancient history with vivid and lively styles, in which consisted the abundant ancient geographic culture of Four Images.

1.Loonghu Mount and Eight Families of Zhurongs

The time of historic geography of Loonghu Mount belonged to the period of post-“Classics of Mountains and Seas”, which emerged behind “Classics of Mountains and Seas”, but had a direct relationship with “Classics of Mountains and Seas”, correspondingly to about 3000 years Chinese history of Xia, Shang, Zhou and Qin Dynasty. In detail, the personal identities of the human-shaped mountains and land images belonged to Eight Families of Zhurong in Chinese history, also called Zhurongs in the South. Zhurongs were families of Fire God or Sun God, serving as Huozheng, in Charge of fire, correspondingly to Vermillion Bird in the south of China, one of Four Images.

In far ancient times, Emperor Zhuangxi had a grandson named Hui Wu, and he served as Huozheng, in charge of fire in Emperor Diku period. Zhong Lu, Hui Wu's son, married Guifang's daughter called Nvkui as wife and gave birth to six sons, thereafter produced eight great families of Chinese Nation, which were called Eight Families of Zhurongs.

It was said in “Da Dai Li Ji” referred in “Yi Shi”, chapter of “Gao Yang's Records”:

Emperor Zhuangxi gave birth to Laotong, Laotong gave birth to Zhong, Li and Hui Wu, and Hui Wu gave birth to Zhong Lu. Zhong Lu got married with Guifang's daughter, and gave birth to six sons. She had been pregnant for three years and couldn't give birth to the children, so she was dissected on her left ribs and came out six children. The first one named Fan, thus formed the family of Kunwu, the second one named Huilian, thus formed the family of Canhu, the third one named Jian, thus formed the family of Pengzu(ancestor of Peng's family), the fourth one named Laiyan, thus formed the family of Yunhuiren, the fifth one named An, thus formed the family of Cao, and the sixth one named Jilian, thus formed the family of Mi. Kunwu was the ancestor of Wei family, Canhu was the ancestor of Han family, Pengzu was the ancestor of Peng family, Yunhuiren was the ancestor of Zheng family, Cao was the ancestor of Zhu family, and Jilian was the ancestor of Chu family.[2]

According to the record, Zhong Lu was the ancestor of Wei, Han, Peng, Zheng, Zhu and Chu family. Continuously, Peng family branched out Tu family, and Cao branched out Zhen family, thus formed Eight Families of Zhurongs in history.

The daughter of Guifang, Nvkui, was the wife of Zhong Lu, the first female ancestor of Eight Families of Zhurongs, serving as birth goddess thereafter. In Chinese history, great talents appeared in Eight Families of Zhurongs, no less than those of the family of Natural Zhangs, famous ancient cultural figures such as Yuan Qu, Cao Cao, Yu Han, Tingyun Wen, Shi Su, Fu Mi, You Lu, Xi Zhu, Qichang Dong, Tinglin Gu, Xiaolan Ji, modern figures such as Jiegang Gu, Xuesen Qian, Biwu Dong, Zhenduo Zheng, and they were all direct offspring of Eight Family of Zhurongs. Nvkui contributed a lot to the multiplication of Chinese nation, just like an uncrowned queen, who was worshipped by the whole nation and left many worship relics around China.

There were many places to worship Nvkui, the daughter of Guifang in Loonghu Mount, among which, there were young and middle-aged portraits, about 100 meters in height, who looked like a simple housewife, decorated with short hair, in a common dress of northern woman, which showed the relationship between Loonghu Mount and Eight families of Zhurongs (Fig1, Fig2). Apparently, the human-shaped mountains and land images of personals of Loonghu Mount connected with Eight Families of Zhurongs.

Guifang was an ethnic minority in northeast of China in ancient times, concretely, which was located in the west of Liaoning Province, especially the interprovincial border region of Chaoyang City of Liaoning Province, Chengde City of Hebei Province and Chifeng City of Inner Mongolia Autonomous Region. Mom Mount, located in Beipiao City of Liaoning Province, was a full-length portrait of a woman lying on her back, about 2000 meters in length, who was Nvkui, the wife of Zhong Lu, the daughter of Guifang and the first female ancestor of Eight Families of Zhurongs (Fig3).

Nvkui was a girl from northeast of China. After married Zhong Lu, she was pregnant with six children and couldn't labor naturally, and had to undergo cesarean section. At that time, anesthesia technology was not invented yet, so operation was risky and must undergo great pain. Mom Mount was where the people worshipped great mother of Eight Families of Zhurongs, expressing their deeply memory, whose land image could be compared with that of Loonghu Mount.

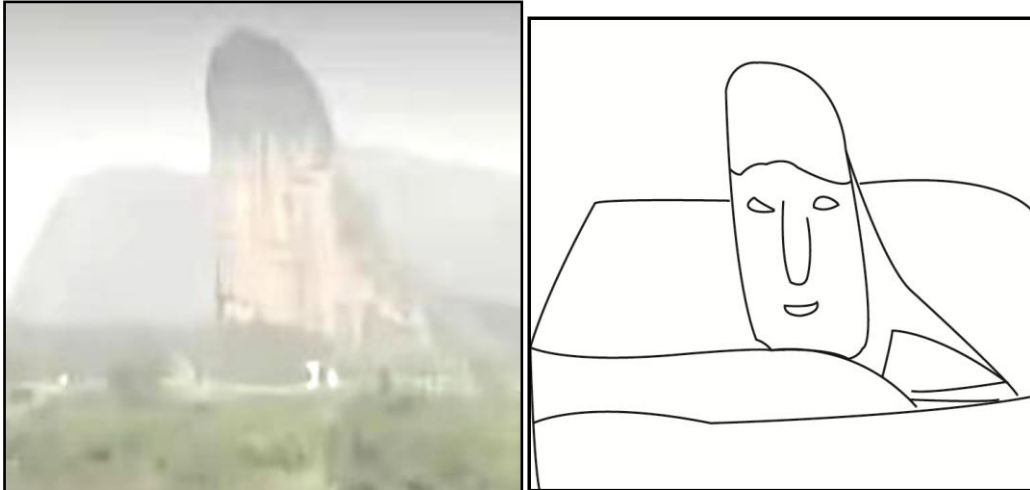


Fig1.The human-shaped mountain of Nvkui of Loonghu Mount (younger-aged portrait).



Fig2.The human-shaped mountain of Nvkui of Loonghu Mount (middle-aged portrait).



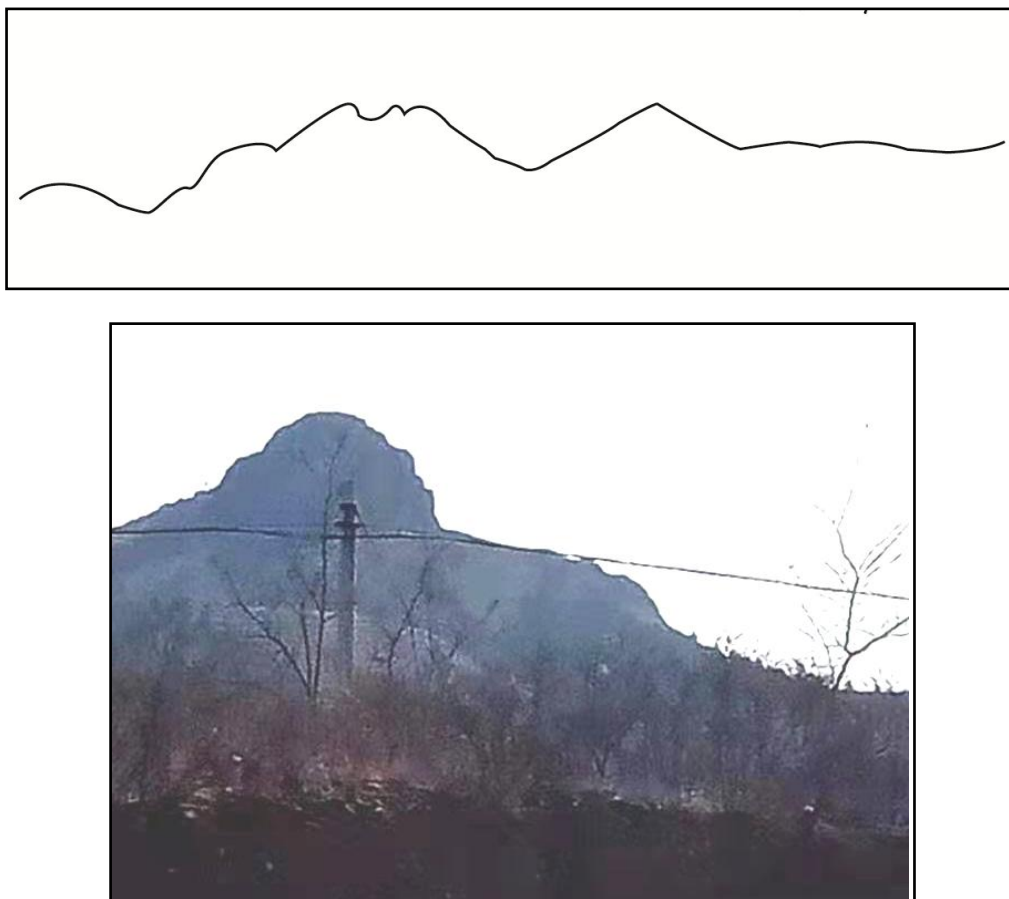


Fig3.The human-shaped mountain of Nvkui of Mom Mount (an old woman's portrait, Beipiao City, Liaoning Province).

2.Yunjin Mount should be Zhangjiajie of Hunan Province

Loonghu Mount of Yingtan, Jiangxi Province, was the place to worship Eight Families of Zhurongs, who was the offspring of Emperor Zhuangxi, whereas Natural Master Zhang was the offspring of Hui Zhang, son or grandson of Yellow Emperor. [3] Therefore, the historic geography of Loonghu Mount had no relationship with the family of Natural Master Zhang primarily.

Land images of Loonghu Mount belonged to Eight Families of Zhurongs, which was of the same system of Fire God Zhurong with Wuyi Mount Of Fujian Province, Hengshan, the South Mountain of Hunan province, and belonged to Chu culture in the south of China, and had nothing to do with the family of Natural Master Zhangs. Land images of Loong (dragon) and tiger of Loonghu Mount came into forth before Natural Master Zhangs, which was the cultural relics of Warring States and even earlier. When Natural Master Zhangs reached Loonghu Mount, land images of Loong (dragon), Tiger, Tortoise and Snake, Bird all had been there, and it was said that Natural Master Zhang had succeed in his exercise of elixir of life and thereafter Loong (Dragon) and Tiger occurred couldn't be true. Therefore, this record was not referred to Loonghu Mount, and it should be another site of China, which needed to establish other theory to disclose the truth.

The historic place where Natural Master Zhang had succeed in his exercise of elixir of life and thereafter Loong (Dragon) and Tiger occurred was Yunjin Mount according to the document "Natural Master History of Han Dynasty". After a systematical survey, the geographical sphere of Yunjin Mount was located in Zhangjiajie of Hunan Province, instead of Loonghu Mount of Yingtan, Jiangxi Province. The reasons were following:

(1)coincidence with the geographical sphere

Early Daoism was believed in geographical culture of mountains and rivers, and Natural Master Zhang had established twenty-four governments after occupying famous mountains and great rivers. Daoling Zhang was a geographer, served as the official of Sikong and Taifu in the time of Emperor Hanhedi and Emperor Hanzhangdi. According to "Natural Master History of Han Dynasty", when in his sixty years old, he practiced geographic survey with his disciple Chang Wang (or his son Heng Zhang) in the south of China. He surveyed for geographic culture, on the other hand, searching talents for Daoism. Daoling Zhang said in his "Zheng Yi Fa

Wen Tian Shi Jiao Jie Ke Jing” as:

I travelled many places all over the world with Tai Shang Lao Jun, looking for Zhong Min (talents),but failed for that, because the people loved richness, money, corn, cloth, broche and silk to feed up their wives and sons as their profession.

Poyang Lake was a Low-lying bottomland in the south to Yangtzi River, and many rivers flew into the lake from south to north or from west to east. Daoling Zhang practiced geographic survey in the regions south to Yangtzi River, came to Huzi Peak of Leping County, Jiangxi Province at first, and then went up against the river current of Poyang Lake and reached Yunjin Mount, which was said in “Natural Master History of Han Dynasty”. There were two routes from Poyang Lake to Yunjin Mount, one was from north to south, and it could arrive at Loonghu Mount of Yingtan, Jiangxi Province, the other was from east to west, and it could arrive at Zhangjiajie, west of Hunan Province.

The geographical sphere of Zhangjiajie, Hunan Province, coincided with the record going up against the river current of Poyang Lake and reached Yunjin Mount in “Natural Master History of Han Dynasty”. If Yunjin Mount were not Loonghu Mount, it must be Zhangjiajie, either one or the other. Natural Master Zhang went to Zhangjiajie because it located on the way to Sichuan, and it was convenient back home. If it were Loonghu Mount of Jiangxi Province, he would go the long way around, wasting time and cost. From this aspect, Zhangjiajie was the first choice.

Then, “Natural Master History of Han Dynasty” said that he visited Land of Western Supernatural Beings and was ordered to draw the map of Five Mountains, summon millions of Souls and write secret characters of gods and tigers in Bilu Cave. Yunjin Mount was Zhangjiajie, and correspondingly, Land of Western Supernatural Beings was Wulingyuan, Bilu Cave was Heaven Gate Cave of Heaven Gate Mount, which also coincided with historic document.

(2)coincidence with relics of history and culture

There were many human-shaped mountains and land images in the territory of Zhangjiajie, west of Hunan Province, and these land images of historic characters were connected with the family of Natural Master Daoling Zhang (Fig4). Zhangjiajie of Hunan Province was where the story that Daoling Zhang tested Sheng Zhao for seven times and Daoling Zhang fought against eight parts of ghost marshals took place. Land images of Zhangjiajie contained Loong (Dragon),Tiger, and even Four Images, the historic geographic time of which was Han and Wei Period, coincided with the record that Natural Master Zhang had succeed in his exercise of elixir of life and thereafter Loong (Dragon) and Tiger occurred, and also matched the saying of Natural Master Zhang subduing Loong (dragon) and taming tiger.

Land images of Zhangjiajie were lively and vivid, and three thousand stone peaks stood straight like supernatural beings, where was Natural Master Zhangs of past dynasties of early Daoism had been lived, which showed the prosperity of the family of Natural Master Zhangs in history.



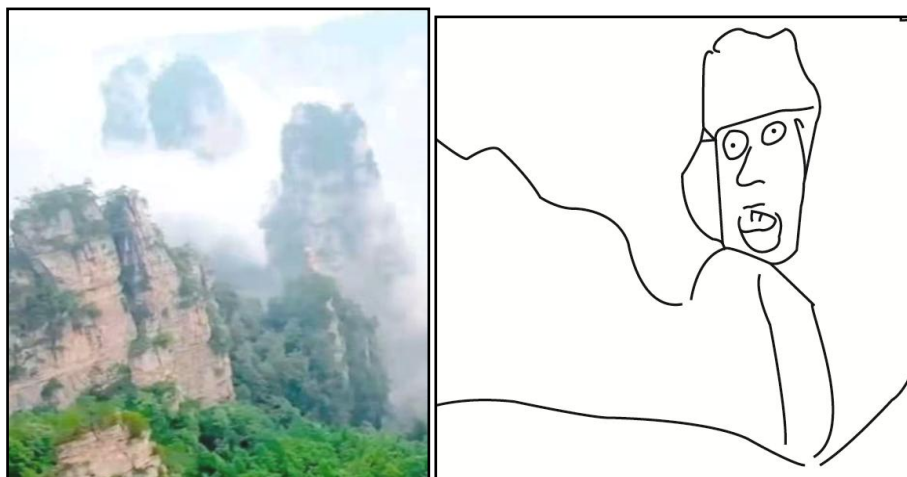


Fig4. Portrait of the family of Natural Master Zhangs (Wulingyuan of Zhangjiajie).

(3) coincidence with place name

Daoling Zhang was a geographer, and one of his contributions in geography was the discovery of Chengdu Plain and naming it Duguang Field after “Classics of Mountains and Seas”. Meanwhile, he established Guangdu County (Chengdu City today) as government, where he dug salt well and developed salt industry, so it grew populous, named Lingzhou (Renshou County of Meishan City, Sichuan Province today) after Daoling Zhang.[4]

Zhangjiajie of Hunan Province, namely, land of Zhang’s family, was said in folk where Liang Zhang the Marquis Liu of Western Han Dynasty, the ancestor of Natural Master Zhangs, had lived in seclusion. According to the result of field investigation, land images of Liang Zhang and Queen Lv were discovered on the top of Heaven Gate Mount, and the historic images of Natural Master Daoling Zhang were found at the same time, which testified the sayings in folk.

As a unique unit of traditional geography, Zhangjiajie preserved entire Four Images and the historic geographic time was coincided with that of Daoling Zhang, also coincided with the record that Natural Master Zhang had succeed in his exercise of elixir of life and thereafter Loong (Dragon) and Tiger occurred, also matched the saying of Natural Master Zhang subduing Loong (dragon) and taming tiger (Fig5, Fig6).

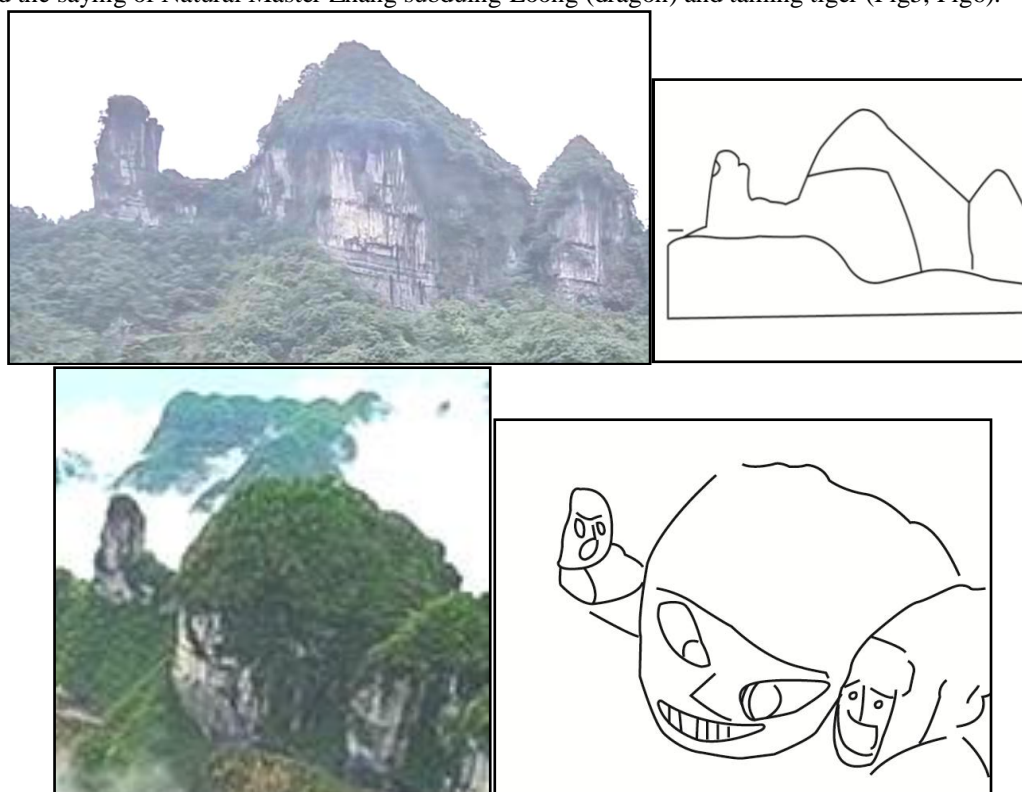


Fig5. Tortoise Mount and human-faced land image of Heaven Gate Mount, Zhangjiajie.



Fig6.Crouching Tiger Mount of Heaven Gate Mount, Zhangjiajie.

(4)coincidence with early documents

A scientist Hong Ge of Eastern Jin Dynasty said in his works “Legend of Immortals” that Daoling Zhang primarily went into Loonghu Mount to exercise elixir of life and became a supernatural being on the world, although he didn’t elevate his body and fly away. In this record, supernatural being on the world referred to his land images preserved on the surface of Earth.

The personals of land images of Zhanjiajie, west of Hunan Province, were directly related with Natural Master Daoling Zhang, while those of Loonghu Mount of Yingtan, Jiangxi Province, were derived from Eight Families of Zhurongs, having nothing to do with the family of Natural Master Zhangs. Therefore, the relics information of historic and geographic culture of Zhangjiajie was more suitable than that of Loonghu Mount. As shown, human-shaped mountain of Natural Master Zhang of Zhangjiajie was a young man opening his big mouth (Fig7).

As a geographer, Daoling Zhang travelled a lot and achieved a lot. However, his offspring was no longer geographer from the second and the third generation Natural Master Heng Zhang and Lu Zhang, and there was no comparison between them. To the fourth Natural Master Sheng Zhang, the geographic knowledge of the family of Natural Master Zhangs was having no different with the common people. Thereafter, the offspring of Natural Master searched the fire pit of elixir and other relics left by the founder of Daoism to the south of China, when going up against the current from north to south, and arrived at Loonghu Mount of Jiangxi Province. Consequently, Loonghu Mount became the location of Mansion of Natural Master descending from Eastern Han Dynasty. However, the relics place of Zhangjiajie, west of Hunan province, where Natural Master Daoling Zhang had arrived when he went up against the river current of Poyang Lake was completely neglected and forgotten, and nobody found out the mistakes for decades of years.

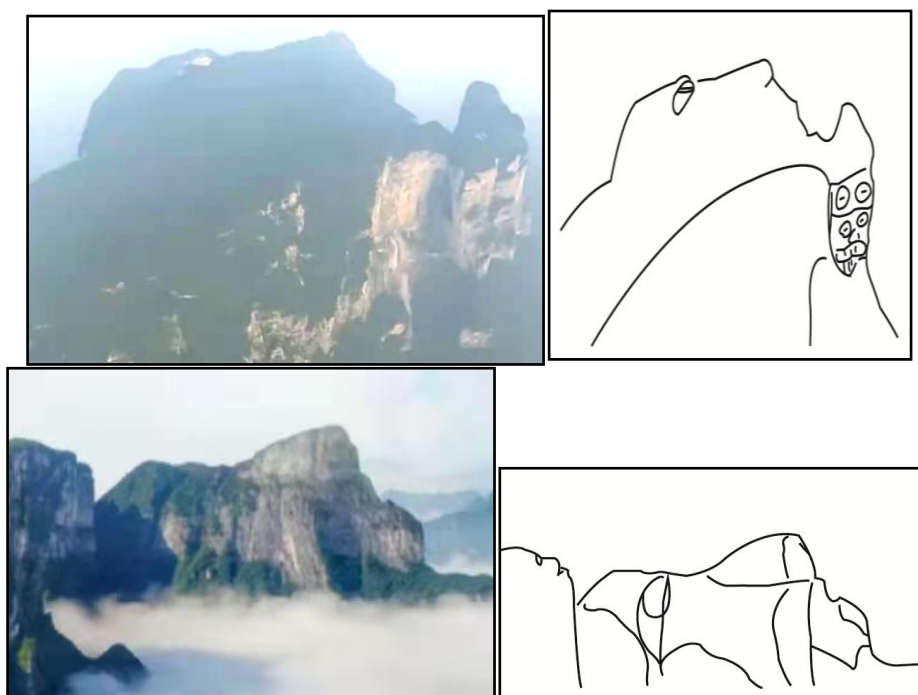


Fig7.Mountain of Natural Master Zhangs (Heaven Gate Mount of Zhangjiajie).

3.Land images of supernatural being Zhang giving child birth and Natural Master Daoling Zhang in Bilu Cave

Reproduction worship of far ancient time was primarily shown in the worship of female genitals (Fig8). For example, Nvwa Cave, a place asking for child of ancient people, showed a image of female genital, which was the opinion of reproduction worship of ancient maternal society. Nvwa was a reproductive expert and invented technology of cesarean delivery in history, specialized in delivery and labor induction, and she was widely worshipped in past dynasties.

In Eastern Han Dynasty, Daoling Zhang was a reproductive expert, specialized in reproductive technology and eugenics, which was called Supernatural Being Zhang giving child birth in folk. Heaven Gate Cave of Heaven Gate Mount, Zhangjiajie, Hunan Province, was a huge Nvwa Cave, where ancient people asking god for child (Fig7). Heaven Gate was called gate of “Xuan Pin” (a great female genital) in Daoism, which was the land image of female genital. Natural Master was a god of matchmaker as well, specialized in making marriage and family, so he was also called Aged Man Under the Moon in folk.

The 6th chapter of “Lao Zi” said that the gate of Xuanpin (a great female genital) was the root of heaven and earth, which was shown in Heaven Gate Cave of Zhangjiajie. Above the cave, there was a portrait of an aged man with a long moustache, together with great pleasure on his face, who should be Natural Master Daoling Zhang (Fig9). It was recorded in “Natural Master History of Han Dynasty” that Natual Master Daoling Zhang visited Land of Western Supernatural Beings and was ordered to draw the map of Five Mountains, summon millions of Souls and write secret characters of gods and tigers in Bilu Cave. Land of Western Supernatural Beings here referred to Wulingyuan, and Bilu Cave referred to Heaven Gate Cave of Heaven Gate Mount today.



Fig8.A walking genital, a stone sculpture in the ancient opinion of reproduction worship of far ancient time.



Fig9. Aged Man Under the Moon, land image of Natural Master Zhangs of Heaven Gate Cave, Heaven Gate Mount, Zhanjiajie.

4.Land images of Liang Zhang the Marquis Liu, Queen Lv, and her father Wen Lv

Liang Zhang the Marquis Liu (?-186BC) was an outstanding personage of Daoism, always being knight-errant to get rid of the evil and pacify the good with wonderful idea, who was greatly welcomed by the people in history. Qian Sima, who had seen the portrait of Liang Zhang, told in “Historical Records” his appearance was like a beautiful woman. Leitai Han tomb of Wuwei, Gansu Province, was the tomb of Natural Master Daoling Zhang, where unearthed a bronze status of Liang Zhang, ancestor of the tomb owner, sitting posture, hands putting in front of his bosom, wearing a scarf like a Chinese character “Jie” on his head, and his appearance was like a woman, which matched what Qian Sima had said (Fig10). [5]

Queen Lv (241BC-180BC) was the wife of Emperor Hangaosu Bang Liu. With the help of Liang Zhang, she murdered Emperor Bang Liu and took the throne in her old age, called Queen Hangaohou in history. Queen Lv was deeply influenced by the thought of Daoism, making people recuperate and multiply, governing without intervention, according to which she established the prosperity of the early time of Western Han Dynasty. It was said in “Records of Queen Mother Lv” in “Historic Records” that government order did not go out of house and the world arranged, penalty was seldom used and criminals was very scarce, the people was engaged in their farm, and clothes and food were sufficient.

Land image of Liang Zhang was located on Heaven Gate Mount, who was a young knight, wearing a helmet (Fig11). On his left shoulder, there sit a couple nestling against each other, who was Liang Zhang the Marquis Liu and Queen Lv (Fig12, Fig13). On the bosom of Queen Lv, there was a portrait of young man, who should be her son Emperor Hanhuidi. On the bosom of Liang Zhang, there was land image of a luxury woman sitting seriously on a throne, who was Queen Lv when proclaiming herself king of the empire. On the head of Queen Lv, there located an old man as her accompanied worship, who was Wen Lv, father of Queen Lv (Fig14). Wen Lv (? -203BC), born in Shan County of Shandong Province, great grandson of Buwei Lv.

Land image of Liang Zhang of Heaven Gate Mount, Zhanjiajie, Hunan Province, showed the relationship between Liang Zhang the Marquis Liu and Queen Lv was a pare of lover, which was an evidence of early Western Han Dynasty, disclosing the historic puzzles of the death of Emperor Hangaosu Bang Liu.



Fig10. Bronze status of Liang Zhang unearthed from Leitai Han tomb of Wuwei, Gansu Province.

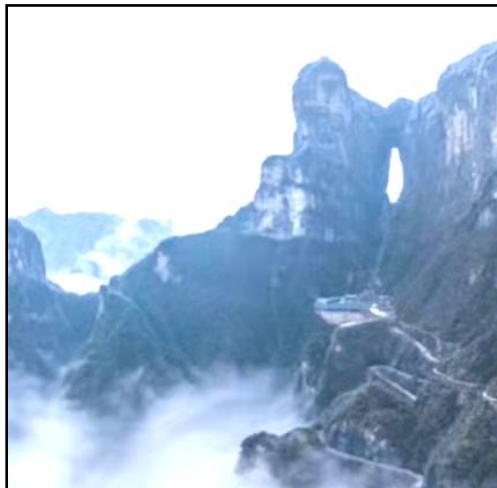


Fig11. Three-dimensional land images of Liang Zhang, Queen Lv and Natural Master Zhang of Heaven Gate Mount, Zhangjiajie, Hunan Province.





Fig12. Three-dimensional land image of Liang Zhang wearing helmet on Heaven Gate Mount.



Fig13. An affectionate lover, land image of Liang Zhang and Queen Lv.



Fig14.Land image of Wen Lv, father of Queen Lv.

5.Land images of Natural Master Daoling Zhang and his disciples

Wuwei of Gansu Province was called Liangzhou in ancient time, and the place name was derived from Natural Master Daoling Zhang. Daoling Zhang was born in Wu States south of China, where the weather was rather hot. When Natural Master reached the west regions of Yellow River for the first time, he felt the weather was cool and comfortable, so he named the place Liangzhou(Cool State). Liang was not only a place name, but also country name of Five Liangs, including Qianliang, Houliang, Xiliang, Beiliang and Nanliang.

Leitai Han tomb of Wuwei, Gansu Province, was the tomb of Daoling Zhang, where Natural Master Zhang was buried, from which unearthed 231precious cultural vessels, more than 28000 bronze coins, and a sitting status of Daoling Zhang (Fig15). [6] Beside the tomb way, there was a straight well which should be the Natural Master Well according to the document of early Daoism, and this was an important evidence to confirm Natural Master's tomb.[7] Early Daoism established mountains as administrative places. Lotus Mount of Wuwei was said to be the administrative capital of early Daoism called "Great Administration of Kunlun" in history. Around Leitai Han tomb, there were Mozuizi and Hantanpo Han tombs , where should be the tombs of the disciples of Natural Master Zhang, maybe including Chang Huang, Sheng Wang, Guang Zhao, Feng Yang, Zhong Li and so on. The human sculptures unearthed from Wuwei, Gansu Province, were from early Daoism, which could compare with that of the land images of Zhangjiajie, West of Hunan Province, and help to confirm their identity.

The disciples of Natural Master Zhang Guang Zhao, Sheng Wang, Chang Huang, Feng Yang and so on were concerned in the "Stele of Daoling Zhang" preserved in Yisu Town of Hongya County. In "Li Xu", written by Shi Hong of South Song Dynasty, it was recorded as:

On March 1st of the 2nd year of Xiping (173DC, Eastern Han Dynasty), heaven and ghost soldier Jiu Hu finished his experience of supernatural being and his life was prolonged, then he converted to Zhengyi Daoism and told the news to the first Qi, calling Jijiu Pu Zhang, disciples of Daoism Guang Zhao, Sheng Wang, Chang Huang, Feng Yang and so on together, accepted 12 volume classics of Daoism with respect, and Jijiu arranged to practice Daoism of Natural Master. How great of it!

In Zhangjiajie, there were human-shaped mountains of Natural Master Zhang and his disciples Chang Huang, Sheng Wang, Guang Zhao, about 100 meters in height, and that of Natural Master was head portrait and each of his disciples was full-length portrait (Fig16). Natural Master was located in the center, whose left side was Chang Huang with an appearance of civil official, wearing a flat scarf on head, covering a long gown, putting hands in sleeves, standing by seriously, and whose right side was Sheng Wang and Guang Zhao with an appearance of knight, Sheng Wang big-eared, Guang Zhao round-eyed sharpening and staring, which told the folk story of Shun Feng Er and Qian Li Yan as accompanied worship of Natural Master Zhang. On Heaven Gate Mount, there were land images of his head portrait of Natural Master Zhang (Fig17, Fig18). On the top of the mount, there was a man with great pleasure, who was Natural Master Zhang, or to say Moses, who was the forefather of Jewish People recorded in "Book of Exodus" of "Old Testament", which showed the historic relationship between the family of Natural Master Zhang and ancient Egypt (Fig19). The image of Moses handed down from generation to generation could be compared with that of Heaven Gate Mount, Zhangjiajie, west of Hunan Province (Fig20).

A wood figure of civil official unearthed from Mozuizi Han tombs of Wuwei, Gansu Province, wearing a flat scarf and gown with an appearance of early Daoist, who should be Chang Huang, a disciple of Natural Master Zhang (Fig21), which could be compared with the land image of Chang Wang of Zhangjiajie.[8] He put his hands in his sleeves, which meant all cosmos was contained in his sleeves in folk. A wood sculpture of a man opening his mouth, starring his eyes was unearthed from Hantanpo Han tombs, who wore flat scarf and

plain gown, eyes bulged, appearing great pleasure, which could be compared with that of Guang Zhao of Zhangjiajie, and he should be Guang Zhao, a disciple of Natural Master Zhang, the god Qian Li Yan of early Daoism afterwards (Fig22).[9][10]

In his late years, Natural Master Zhang had recruited a disciple recorded as Zhong Li in the document “Natural Master History of Han Dynasty”, and an inscription of Zhong Li was discovered on a pottery kettle unearthed from Leitai Han tomb of Wuwei, Gansu Province, which should be the disciple Zhong Li of Natural Master Zhang.



Fig15. Status of Daoling Zhang, the tomb owner, unearthed from Leitai Han tomb of Wuwei, Gansu Province.



Fig16. Land images of Natural Master Zhang and his disciple Chang Huang, Sheng Wang, Guang Zhao of Zhangjiajie, west of Hunan Province.

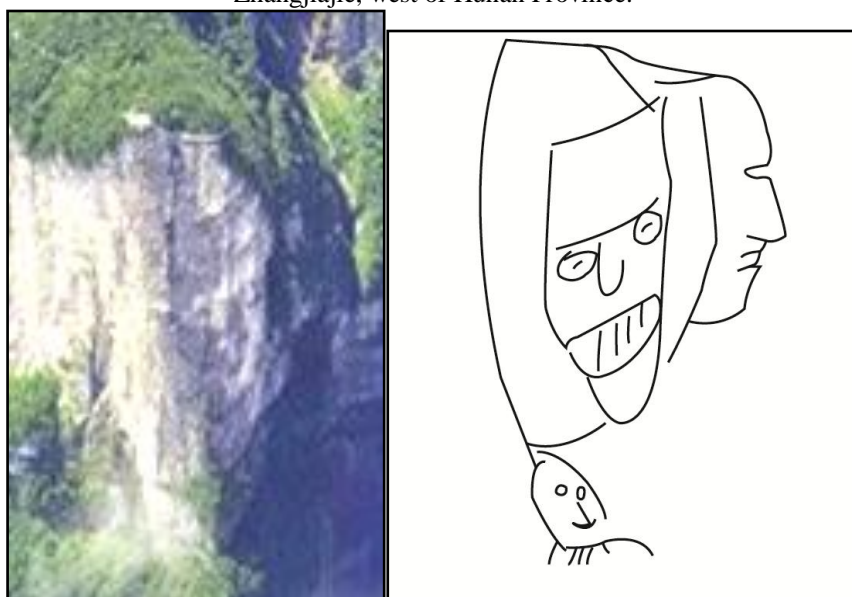


Fig17. Huge rock art of Natural Master Zhang's family.



Fig18. Land image of Natural Master Zhang

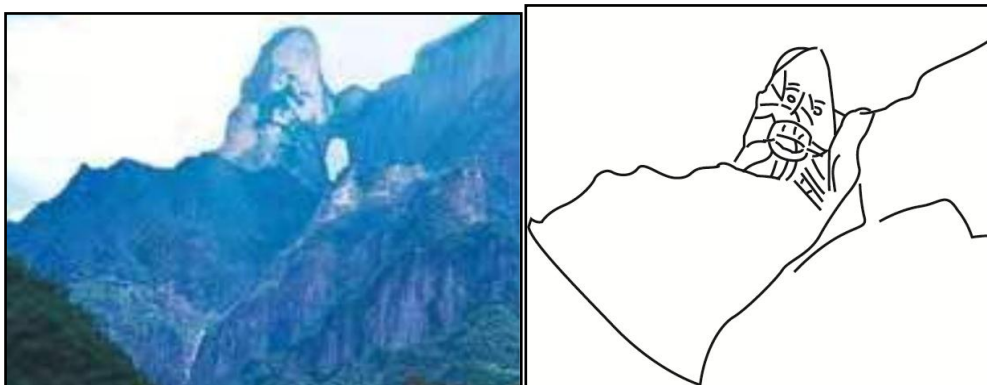


Fig19. Land image of Natural Master Zhang with great pleasure (or to say Moses, the ancestor of Jewish people).

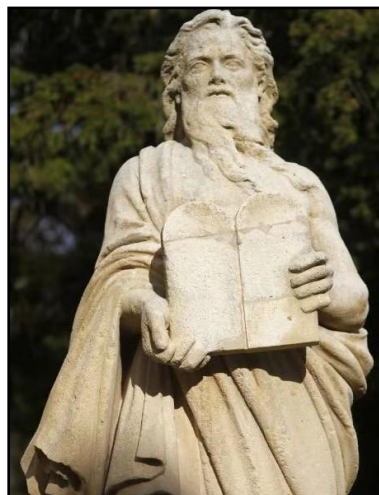


Fig20. Stone sculpture of Moses in folk.



Fig21. Wood sculpture of Chang Huang, a disciple of Natural Master Zhang, which means filling the cosmos in his sleeves, unearthed from Yangjiashan Han tomb, Mozuizi of Wuwei, Gansu province.



Fig22. Wood sculpture of Natural Master Zhang's disciple Guang Zhao (45cm in height, unearthed from Hantanpo Han tomb of Wuwei, Gansu Province).

6.Land images of four generation Natural Master Zhangs of early Daoism

Daoling Zhang was the eighth generation grandson of Liang Zhang the Marquis Liu. Daoling Zhang established Daoism and became the founder, thereafter, his son Heng Zhang and grandson Lu Zhang carried forward Daoism, and they three called Three Zhangs together in history. The time of Three Zhangs was the primary period of Daoism, also the most glory time of the family of Natural Master Zhangs. The fourth generation Natural Master Sheng Zhang went to the south of China, and the family of Natural Master Zhang lived in Loonghu Mount generation after generation.

Heaven Gate Mount of Zhangjiajie located land images of four generations of Natural Master Zhangs, which were arranged in order according to their internal ethnic relationship. The fourth generation Natural Master Sheng Zhang was located the lowest among land images because of low generation, which was a portrait of a young man (Fig23). On the top of Sheng Zhang's head, there was a mid-aged knight, who should be his father Lu Zhang, the third generation of Natural Master Zhang (Fig24). On the forehead of Lu Zhang, there was

Liang Zhang the Marquis Liu, and at the back side of head, there was Heng Zhang, father of Lu Zhang. On the head of Heng Zhang, there was his father, Natural Master Daoling Zhang, the founder of Daoism, an aged man with great pleasure, whose portrait was quite above Heaven Gate Cave. In Wulingyuan, there were mountains of the founder, the second and the third Natural Master, and they were arranged orderly, worshipped by early Daoism, where the people saluted, showing deeply respect for these outstanding historic figures.



Fig23.Land image of Sheng Zhang, the fourth generation of Natural Master Zhang.



Fig24.Land image of Lu Zhang, the third generation of Natural Master Zhang.

7.Natural Master Zhang pledging five ghosts

At the end of Eastern Han Dynasty, human beings and ghosts mixed together and human beings suffered a lot. Therefore, Natural Master Zhang pledged five ghosts, fought against eight parts of ghost marshals, called on thousands of Souls, and became the king of ghosts, which was recorded in “Cheng Du Ji”, volume18 of “Li Shi Zhen Xian Ti Dao Tong Jian” as:

Eastern Han Dynasty declined in its mid age, human beings and ghosts mixed together, and in the states of Qiong and Shu, human being was suffered from the ghosts.

In the opinion of early Daoism, five ghosts and eight parts of ghost marshals, referred to all kinds of

infectious diseases. Natural Master Zhang happened to meet Tai Shang Lao Jun who just descended to the world and told him to fight against gods of hot diseases from every aspect, treating disaster, which was said in “Natural Master History of Han Dynasty” as:

Gods and ghosts respectively occupied their places, human beings and ghosts couldn’t be separated, and Natural Master Zhang recovered their order.

Zhangjiajie, west of Hunan Province, located land image of Natural Master starring his eyes. When he pledged five ghosts and fought against eight parts of ghost marshals, it was described as red-top-headed, green eyed Natural Master in “Li Shi Zhen Xian Ti Dao Tong Jian” (Fig25). At that time, eight parts of ghost marshals led millions of ghost soldiers to harm the world, brought out various infectious diseases, and the people suffered a lot. Natural Master Zhang invented the method to eliminate the ghosts, wrote the technologic book, and ghosts and demons disappeared.

In Chinese traditional culture, January 15th was the day of Shangyuan Festival, also called Lantern Day or Dumpling Day, which was the day when Natural Master was born. Natural Master Zhang pledged five ghosts, fought against eight parts of ghost marshals, and striving for the mastery of the underworld. Ghost marshals located in the dark, and Natural Master Zhang located in the bright, the people so lit up lanterns and came to help, thereafter the Lantern Day was established.



Fig25.Land images of the couple of Natural Master Zhang in their youth, and red-top-headed, green eyed Natural Master subduing demons and catching ghosts.

8.Great Emperor Yu Huang Da Di and Queen Wang Mu Niang Niang

Great Emperor Yu Huang Da Di was the Emperor of Heaven, standing for human society in heaven, who was Natural Master Daoling Zhang after his death. As a culture giant, Daoling Zhang was respected and worshipped by late generations. In his late years, he took his throne and called himself Great Emperor of “Liu He Wu Qiong Gao Ming Da Di” as recorded in “Natural Master History of Han Dynasty”, who was Great Emperor Yu Huang Da Di in folk, one of the most important gods of China.

Queen Wang Mu Niang Niang was the wife of Great Emperor Yu Huang Da Di in Heaven, who was Queen Lv after her death. The life of Queen Lv was deeply connected with ancient Daoism and the family of Natural Master Zhangs. She was specially worshipped in early Daoism. Queen Lv was a goddess of the family of Natural Master Zhangs, and her divinity of goddess was increasingly enhanced after her death, and finally became the wife of Great Emperor Yu Huang Da Di, called Queen Wang Mu Niang Niang, standing for longevity and richness as an idol of Han nation.

Natural Master Zhang pledged five ghosts, fought against eight parts of ghost marshals, and became the king of underworld. Meng Po was a goddess in the underworld, also a goddess welcoming new comer located at the gate of underworld (Fig26). Meng Po made a type of soup like wines, including sweet, bitter, hot, sour and salty five tastes, called “Meng Po’s soup”, which should be a type of alcohol drink made from foods or fruits. If drink, you would forget yourself.

Underworld goddess Meng Po and Queen Wang Mu Niang Niang should be the same historic figure, and it was her different name respectively in hell or heaven. Meng Po thereafter released souls of the whole underworld into heaven with Ghost King Natural Master Zhang, thus formed Ghosts Mansion, one of

Twenty-Eight Mansions in Heaven. Therefore, Ghost King Natural Master Zhang ascended to Heaven and became Great Emperor Yu Huang Da Di, and Meng Po was ascended from underworld goddess to Queen Wang Mu Niang Niang in Heaven, the wife of Great Emperor Yu Huang Da Di (Fig27).



Fig26.Land image of Ghost King Natural Master Zhang and Meng Po on the top of Heaven Gate Mount.

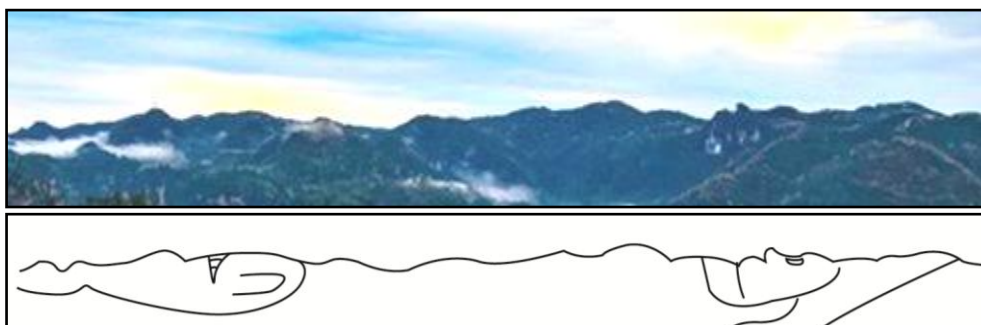


Fig27.Human-shaped mountains of Great Emperor Yu Huang Da Di and Queen Wang Mu Niang Niang, Zhangjiajie.

9.Daoling Zhang testing Sheng Zhao for seven times

Daoling Zhang, also named Fuhan, was from Feng County of Pei State(Feng county of Xuzhou City, Jiangsu Province today), primarily a great intellectual in Confucius, specialized in Five Classics. At his late age, he noticed these had nothing to do with longevity, so he researched Daoism of longevity, and recruited more than one thousand disciples. His doctrines of Nine Tripod only told Chang Wang, then he got Sheng Zhao who was tested for seven times and all qualified.

This story was recorded in “records of Daoling Zhang” in “Yun Ji Qi Qian”. Two disciples Chang Wang and Sheng Zhao were primarily three disciples of Natural Master Zhang, Chang Huang, Sheng Wang and Guang Zhao. When established the portrait or sculpture of Natural Master Zhang, his disciples were established as well by his two sides, so three disciples Chang Huang, Sheng Wang and Guang Zhao were simplified as two disciples and renewed as Chang Wang and Sheng Zhao, whose names added together meant longevity, which was derived from the 59th chapter of “Lao Zi”.

Sheng Wang, also named Zhiji, was born in Wuyang county of Qianwei (Pengshan County of Meishan City, Sichuan Province today), Minister of Hanzhong County (Hanzhong City, Shaanxi Province today), a disciple of Natural Master Daoling Zhang. In the 2nd year of Jianhe (148DC), Emperor of Hanhuandi, Sheng Wang climbed up the mountain, inspecting the Baoxie Way, praised his fellow countryman Huan Yang for the credit building the Stone Gate, and created Ode to the Stone Gate.

Land image of Sheng Wang was located in Zhangjiajie, west of Hunan Province as accompanied worship of Natural Master Zhang, who was a big-eared young man. When Natural Master Zhang became Great Emperor “Liu He Wu Qiong Gao Ming Da Di” (Great Emperor Yu Huang Da Di) after his death, Sheng Wang became the God Shun Feng Er accompanying. In the story of “Daoling Zhang testing Sheng Zhao for seven times”, it concerned the unforeseen abyss, which coincided with the topography of Zhangjiajie.

10.Natural Master Zhang subduing dragon and taming tiger

In Chinese traditional culture, Loong (dragon) and tiger stood for the emperor or the king. Subduing Loong (dragon) and taming tiger referred to conquer the emperor or the king, usually to show one’s capacity and courage. On the gate of Loonghu Mount, there was hanging a couplet, saying it supernatural being guest of kylin

palace and homeland of Minister in Loonghu Mount, which showed the influence of Natural Master Zhang on the society of ancient China.

Zhangjiajie, west of Huan Province was the location of Natural Master Zhang subduing Loong (dragon) and taming tiger. The land image of White Tiger of Zhangjiajie was a taming tiger, and a woman riding on a galloping horse in land images of Natural Master Zhangs, which traditionally meant subduing Loong (dragon) (Fig28).



Fig28. Gongging to heaven by Loong, a woman galloping on horse in land images of Natural Master Zhangs, Heaven Gate Mount, Zhangjiajie.

11. Natural Master Zhang and Horse Prince

In ancient time, an excellent horse was called Loong (dragon), it was said that an angry horse was like Loong (dragon), and riding on a horse galloping freely also meant going to heaven by Loong in Daoism. Going to heaven by Loong was an illiterate saying of riding on a horse. It was said in the chapter of “Yu Ren” in “Zhou Li” (Warring States) that the length of a horse got eight Chi and it was called Loong (dragon).

In land images of Natural Master Zhangs of Zhangjiajie, a woman was galloping on a horse in the clouds and fog, full of interest of supernatural being. On the head of horse, there located a man's portrait, who was Horse Prince derived from Midi Jin (134BC-86BC), a famous liegeman of Emperor Hanwudi, Western Han Dynasty (Fig29).

Horse Prince was the ancestor god of horse, also called Horse King Underworld, Horse King Underworld of Water and Grass, King of Water and Grass. Horse god of early Daoism was heaven horse, god of war, and deeply worshiped by the army as the victory root of war in Han Dynasty. Leitai Han tomb of Wuwei, Gansu Province, was the tomb of Natural Master Daoling Zhang, dozens of bronze horse figures unearthed, which were heaven horses. According to ancient document, the leading one was the bronze galloping horse called Fengxing (star of assaulting), full of the style of war god, follow which were seven god horses as seven stars of Green Dragon, and the fourth one in the center was Fangxing (star of house), the so-called ancestor god of horse in folklore.

Midi Jin was Horse Prince in folklore. He was born in Xiuchu (Minqin County of Wuwei City, Gansu Province today), Xiuchu Prince of Hun. When he was fourteen years old, Hun was defeated by Qubing Huo, and he was captured as slave and held in the palace of Han empire to feed horses. He specialized in feeding horses, and became an royal expert on this aspect. Moreover, he saved Emperor Hanwudi's life some a day. Hun had no family name, and Emperor Hanwudi gave the family name Jin to him. When the very young Emperor Hanzhaodi took throne, he help to administrate the empire with Guang Huo and Honyang Sang according to the testamentary edict.

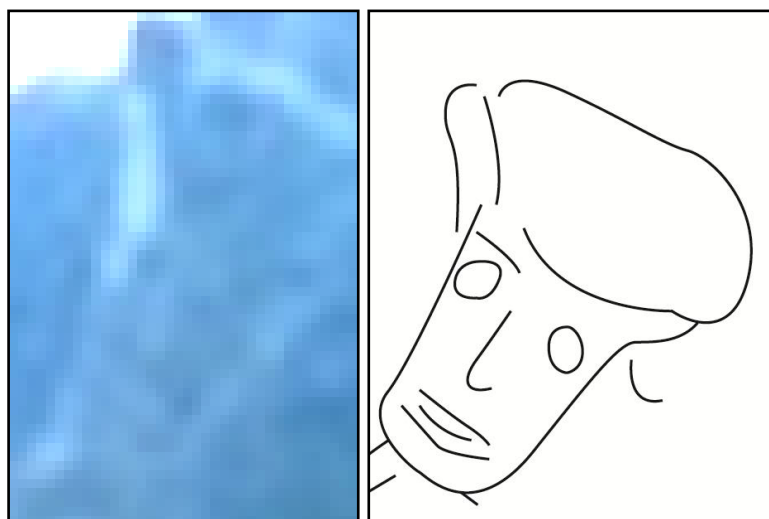


Fig29.Land image of Horse Prince.

12.Daoling Zhang and Twelve Beauties

When Daoling Zhang spread Daoism in the west of Shu state, he dug well for salt to meet the civil necessary. There were demons of Twelve Beauties doing harm in the world. Daoling Zhang subdued the demons and held them in the well. Therefore, Twelve Beauties became the accompanied worship of Natural Master Zhang, which was told in “Yun Ji Qi Qian”, written By Junfang Zhang of Northern Song Dynasty:

Natural Master went around the mountain and met with Twelve Beauties, who wanted to serve Natural Master as wives. Natural Master knew they were Goddesses from underworld, so asked them what was the gift given to him and he would make a choice according to the value of the gift. Every beauty took off her jade bracelet and gave it to Natural Master. Natural Master said to them:

“The gift was so common, I would get the twelve jade bracelets together and transformed into a larger one. When I threw it on the ground, the one who got it would be married by me.”

So he turned twelve small jade bracelets into a larger one, almost one Chi in diameter, and threw it on the ground, then the jade bracelet deep set and eventually formed a well. Beauties undressed themselves into the well to get the jade bracelet but could find nothing. Natural Master collected their clothes and hid it in a stone box, so Twelve beauties all had been in the well as so far.

There were sculptures of Natural Master Zhang and Twelve Beauties nearby every salt well.

It was referred in “Pictorial Classics of Lingzhou” from the 399th chapter of “Tai Ping Yu Lan” that Twelve Beauties pointed the ground and established salt well with Daoling Zhang, so they were worshipped as goddesses by the people.

Natural Master Zhang pledged five ghosts, fought against eight parts of ghost marshals, became the king of ghosts, and the underworld goddesses Twelve Beauties also came to join (Fig30). Twelve Beauties were famous figures in Chinese history, however, because they suffered the world a lot, and came down to the underworld after their death, becoming death goddesses. Meng Po, one of goddesses of underworld, raised to heaven with Natural Master Zhang and became Queen of Heaven, called Queen Wang Mu Niang Niang. In land images of Natural Master Zhangs, there located many women as accompanied worship, which showed the classic stories of Natural Master Zhang and Twelve Beauties.

Among them, there was a land image of Meng Po, who was wearing a dark gown, pale face, long tongue reaching out, dark circles around her eyes and bleeding, which looked very terrible (Fig31). This was a scene of the death of Queen Lv. Primarily, it was a phenomenon of corpse, and it was a natural process of death when corpse decayed. It was changed into the image of death goddess, for some reasons, standing for death goddess Meng Po. In this land image, it contained a face of a very beautiful woman with black and long hair, eyes shut up tightly, looked perfect and graceful, which should be recorded the state while Queen Lv was passing away (Fig32).

The family of Natural Master Zhangs was engaged in architecture generation by generation, and tightly connected with the civilization of mankind, the forefather of whom was Hui Zhang, son or grandson of Yellow Emperor. In the middle age of Xia Dynasty, the family escaped to ancient Egypt. A famous artisan Imhotep from the family became Minister of the king Zoser, the 3rd dynasty of ancient Egypt, he designed and invented Pyramids of Egypt, and invented the technology of mummies as well.

Imhotep was a sacrifice master, writer, doctor, astronomer and architect, and he was worshipped as god

of wisdom, thereafter became god of medicine and science in Egypt. The family of Natural Master Zhang came from the western countries and was direct offspring of Imhotep, which was shown in Zhangjiajie. Land image of Ghost King Natural Master Zhang was a foreign god, who was Osiris, god of underworld of ancient Egypt. Accompanied him, there was a very graceful woman who was his wife goddess Isis on his right side, whereas the most beautiful woman in the world of ancient Greece named Hellen who caused a famous war between two countries on his left side. Because the land image concerned supernatural beings from western countries, the land name of western supernatural beings was formed historically.



Fig30.Land images of Ghost King Natural Master Zhang and Twelve Beauties.



Fig31.Land image of Death Goddess Meng Po, Heaven Gate Mount, Zhangjiajie.



Fig32.Land image of the death of Queen Lv, Heaven Gate Mount, Zhangjiajie.

The family of Natural Master Zhangs was a famous and prominent family, which was a wealth of talents in history. In Zhangjiajie, west of Hunan Province, there was abundant land images, including various figures of human being, and each of them had his own look and vivid story, which showed abundance of history and culture of the family and effectively made up the defect of Natural Master Zhang's research. Zhangjiajie entirely showed the whole life of the family of Natural Master Zhangs, and Loonghu Mount of Yingtan, Jiangxi Province, never had such functions.

Compared with documents and fields, Yunjin Mount concerned in "Natural Master History of Han Dynasty" written by Zhangchang Zhang, Ming Dynasty, was Zhangjiajie today, Land of Western Supernatural Beings was Wulingyuan, and Bilu Cave was Heaven Gate Cave of Heaven Gate Mount, and this theory could be further confirmed. Zhangjiajie was where the people worshipped Liang Zhang the Marquis Liu and Natural Master Zhangs generation by generation, which had the same value as Mansion of Natural Master descending from Eastern Han Dynasty of Loonghu Mount of Yingtan, Jiangxi Province. Therefore, they would serve as the most important historic and cultural relics of Chinese Daoism together.

(Zhenhua Tian draws the image lines and here shows the acknowledgement for him.)

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