

The Origin of Taiwanese Shrine

Written by Dr. Hsu-Tung Yang & translated by Simon Lin
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Since ancient times, people of Taiwan have been constantly colonized and indoctrinated with ideologies of feudalism, emperors and princes by colonizers, and thus have a very blur concept about “god”. In order to survive from physical livelihood to mental suppression, people have emerged themselves into a phenomenon of “self-handicapping and self-devaluation”, and believe that only officials, generals and conquerors can be called as “god”.

In addition, subsequent missionaries utilize Han character of “god” and deem the character, god, as “unique” and prudent. Since Taiwan has long been filled with a variety of folk custom pantheistic worships. And, intellectuals often fall into a struggling state of mind due to this character, “god”, and are afraid of using it to offend all sides. Therefore, the belief of “god” has become polarized. And, in academia people avoid using the character, “god”, and refer it as “spirit” instead.

It is people who promote moral values and teachings, not the other way around. They all started from “humanism”. If no “human” preaches the justice, righteousness and fairness of God, then no moving gospels could be found in the ways of God. “Martyr” conducting oneself according to the justice, righteousness and fairness of the world is exactly like a “human god” preaching and enhancing the spirit of God. Therefore, martyrs who sacrifice their life for the benefit of Taiwan are called Taiwanese gods.

The definition of justice, righteousness and fairness, placed it in the content of current world moral standards, that is, democracy, freedom, human rights and the rule of law.

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And, people who “sacrifice and devote” themselves for the purposes of pursuing these standards in their lifetime without any resentments and regrets, namely possess the cultivation of the “great love of democracy”, and thus live and die according to God’s will are angels, bodhisattvas and true gods. Someone who performs the ways of God is a life and death follower, namely, a “true god-men”. God is a spiritual mentor, manifests and resides in world by His image; thus god is mind and mind is god in the human world. Someone who performs the ways of God, that is, a human god.

The pantheistic worship has to be eradicated from Taiwan. And, a great love of the true cultivation, having real-life stories of blood and tears, shall be followed in Taiwan. They who bear blood and tears by self-sacrificing for the good of whole are role models of the human world. This echoes “true person” who has “cultivated the true-self by utilizing the untruths” stated by Taoist, is also a Buddhism revelation of “enlightened sentient being” great bodhisattva, and is more of fellow practitioner of Jesus Christ.

For the purposes of raising Taiwan people’s “self-esteem”, “education”, memorial of “Taiwan martyrs”, and people who can be tightly fastened to the soul of Taiwan states, this “Taiwanese shrine” was built to manifest their virtues, to preserve their “deeds of great love”, and to leave the “education” assets for the preservation, independence and founding of Taiwan.

Yang Hsu-Tung, Chairman of Taiwan Tati Cultural and Educational Foundation, respectfully written on Nov. 25, 2015

Activity slide-show: [Taiwanese Shrine Initiation & Martyr-Spirit Enshrine Ceremony](#)