

The Impact of Tibetan Buddhism on the Customs of Peking Citizenry

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Abstract

In Qing dynasty, there were more than one thousand Buddhist temples in Beijing, 32 among which were of the creed of the Tibetan Buddhism. After Shunzhi Emperor obtained the reign of China, Tibetan Buddhist Temples gradually sprang up within the Beijing City. The number of the temple reached to 32 during the reign of Qianlong Emperor. The characteristics of these temples were that they were built by the emperors and the lamas were supported and subsidized by the government. Scholars in the past examined these temples in terms of the commercial function of the temple fair; they more or less neglected how these temples influenced the daily life of the citizens. This paper will address this much-neglected issue in the following directions:

Firstly, this paper will discuss the Tibetan Buddhist activities as recorded in the Beijing Chronicles (北京歲時記). When paying their annual tribute to the Qing emperors, the Mongolian nobilities and officials would worship in the temples within the Beijing city. During their stay in the city, the Mongolians as well as Beijing citizens would organize religious gathering in every temples, striving for salvation through their devotional worship. Every year, from 1 to 3 January, males and females would circumambulate the pagoda in Bai Ta Temple (白塔寺), believing it to be an auspicious act to dispel evil and accrue merits. In Hou Huang Temple (後黃寺), the annual routine would be to have lamas reciting Buddhist sutras from 8 to 15 January; in 23 January a ritual of "dispelling ghosts" (打鬼) would be performed. In Hou Hei Temple (後黑寺), also known as Cha-han Lama Temple (察罕喇嘛廟), there would be two opening days in 15 and 23 January; the 15 January would be drilling for the "dispelling ghosts" ritual while the 23 January would be for the ritual proper. Citizens nearby would swarm to visit the temple in these two days. From 23 January to 1 February, the Yonghe Temple (雍和宮) would organize series of Buddhist rituals and activities, ending with the ritual of 'sending away evil spirits' (送祟). This summary illustrates that January is the month for rigorous religious activities for Beijing citizens. Furthermore, in 8 April, the day of "Bathing Buddha Festival," temples within Beijing and Manchu households would cook multi-color beans for passers-by. In 13 May, the legendary day when Guanyu died, Manchu and Mongolian military members would perform sacrificial rituals in the Yonghe Temple. Lastly, in December, every temples would provide food for the poor.

Secondly, once or twice a year, there would be Buddhist or Taoist sacrificial occasions for the Beijing temple fairs. Citizens would uphold the deities to travel around the city, with many entertaining and commercial activities taking place within the fairs. Among these activities, several were related to Tibetan Buddhism. In January, the Huang Temple (黃寺), Hei Temple (黑寺), and Yonghe Temple would organize such activities. Then the turn would come to the Wuan Shou Temple (萬壽

寺) in April. The Yonghe Temple would organize again in December. The Huang Temple and the Hei Temple, located near the foreign embassies, became centers of foreign trade. Merchants would trade with the Mongolians for daily necessities; common form of exchange included the exchange of Chinese silk with Russian wool. Some temples also had regular fairs; among them, the Long Fu Temple (隆福寺), the Hu Guo Temple (護國寺), and the Bai Ta Temple (白塔寺) are of the Tibetan Buddhism creed. As the center of commercial activities, the fairs of these temples also furnished commodities of some religious tint.

The third aspect this paper addresses is the relation between Tibetan Buddhism and the faith of citizens. With Qianlong Emperor's conversion into and faithful pursuit of Buddhism, royal family members and court officials, Han gentlemen or even eunuchs of the royal consorts were all finding their faith in Buddhism. Generally, every household would support one or two lamas, who would then visit the household regularly to recite sutras. The burial custom of the Manchus included having lamas recite, a fact supported by many passages in late Qing documents. The Yonghe Temple and the Song Zhu Temple (嵩祝寺), the temples belonging to the Imperial Household Department, would also provide services of Buddhist rituals. Large Manchurian households generally had two sets of reciting rituals for the burial process.

Lastly, this paper will explicate the relationship between Tibetan Buddhism and medicine. Medicine is part of lama's education in the monastery. Generally, larger temples would have medical schools, and many senior monks of Tibetan Buddhism were famous for the medical treatment they provided. Lamas from Beijing temples usually provided this medical service, so much so that the Qing government even promoted an excuse system for lama-qum-medical practitioner. The Xi Huang Temple (西黃寺) and the Zi Fu Temple (資福院) were famous for the lama's pills. From 1 December, the pills, a mixture of medicine and flour, were laid out in front of the Buddha statues and accompanied with incessant recitation of the Avalokitesvara Circle of teaching by lamas for forty days. Allegedly, these pills were very powerful for gynecological diseases. Many cured patients returned with donation and established memorial steles in the Zi Fu Temple; some also donated for the renovation of the temple buildings. Meanwhile, some lamas also served as veterinarians, while the most legendary ones were said to bring back the dead.

清代北京的藏傳佛教對市民生活影響

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摘要

清朝北京有千所以上的佛寺，其中有 32 處是藏傳寺廟。從順治入關以後，在北京城陸續興建藏傳佛寺，至乾隆皇帝北京城內城外共有 32 處藏傳寺廟。這些佛寺的特色是由皇帝出資修建，喇嘛獲得國家的錢糧。過去，許多學者研究北京城內白塔寺、護國寺、隆福寺的廟會商業功能，沒注意到它們對市民日常生活的影響。本文將討論以下幾個重點：

第一、北京歲時記中的藏傳佛教活動。蒙古王公大臣年班朝覲必須參拜北京佛寺，這期間蒙古人和北京市民在各寺廟舉行法會，虔誠的禮佛累積集體的救度功德。每年新年元旦至初三日，男女於白塔寺繞塔，可以消災降福。後黃寺年例正月初 8 日起至 15 日止，由喇嘛唸經，正月 23 日打鬼。後黑寺又稱察罕喇嘛廟，於正月 15 及 23 日開廟兩天，正月 15 日為演習打鬼，23 日打鬼，附近民眾多往參觀。雍和宮每年自正月 23 日起至 2 月 1 日止，喇嘛誦發願文經、跳步扎克、轉麥達爾，最後舉行送崇活動。可見正月為北京市民消災祈福的月份。北京在 4 月 8 日浴佛日，內城廟宇，及滿州宅第，多煮雜色豆，讓往來人撮食名「結緣豆」。每年在農曆 5 月 13 日，傳說是關羽陣亡的忌日。滿蒙兩族的軍營中人，在雍和宮舉行祭禮。12 月各寺廟舉行捨粥等活動。

第二、北京的廟會一年中有一次或兩次的佛道祭日，人民迎神出遊，有各種娛神和玩耍雜貨商業活動。其中和藏傳佛寺有關的：正月的黃寺、黑寺、雍和宮；4 月的萬壽寺；5 月雍和宮。黃寺、黑寺靠近外館，為大商人和蒙古做交易，主銷百貨日用品等，常以貨易貨如以綢緞交換俄國呢絨。其次，寺廟中設有定期市，隆福寺、護國寺、白塔寺皆為藏傳佛教。護國寺、隆福寺、白塔寺為廟會中心，有些商品仍呈顯宗教色彩。

第三、藏傳佛教與市民信仰。乾隆皇帝學習佛法，年輕的皇子，宗室諸王、大小臣僚，漢族豪紳，以及皇妃身邊的太監等也隨之信奉佛教。許多人家都會有一、兩個喇嘛，經常定期到家裡來誦經的。旗人喪葬習俗有喇嘛誦經。清末的日記和文集都提到喪禮時兼用喇嘛經，雍和宮和嵩祝寺等內務府所屬喇嘛廟兼應佛事。經以「棚」為單位，旗人大戶人家多念兩棚經。《那桐日記》提到親戚去世，「辦事念禪、番經各三日」。

第四、藏傳佛教與醫療。藏傳佛寺有研習醫藥的傳統，一般大寺院設有曼巴扎倉（醫藥僧院），並且許多藏傳佛教高僧都已行醫治病聞名。北京寺院喇嘛常為人治病，因此，清政府曾規定行醫喇嘛的請假制度。西黃寺和資福院喇嘛製造的藥丸。從臘月初一日起，將藥物和麵粉做成的小藥丸放在佛殿前誦經，眾僧誦觀世音法門的經咒，使之成為「靈丹」，所以稱為「嗎呢丸」，製藥的過程為四十天。據說，治婦女病效果特別好。許多人治好病後，捐資在資福院修建許多功德碑，也有些人捐資維修寺院。喇嘛亦充當獸醫，頗擅長刀圭之術，而且能起死回生。