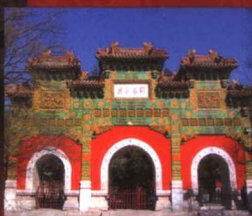
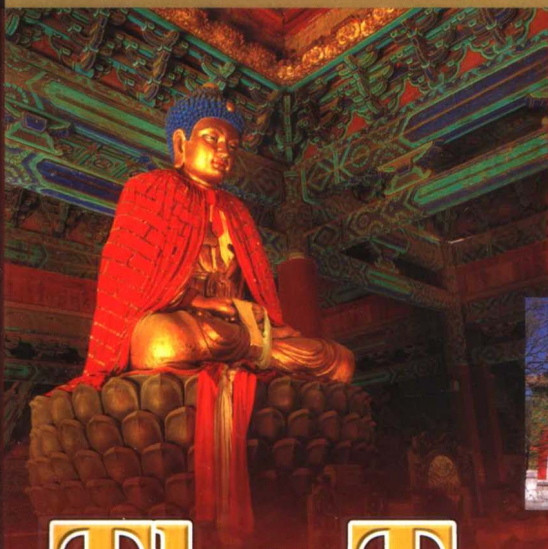


B E I J I N G

BEIJING



The Temples of Beijing



FOREIGN LANGUAGES PRESS

图书在版编目 (CIP) 数据

北京寺庙道观 / 肖晓明策划, 廖频、兰佩瑾编.

—北京: 外文出版社, 2006

(漫游北京)

ISBN 7-119-04388-9

I. 北… II. ①肖… ②廖… ③兰… III. 寺庙—简介—北京市—英文 IV. k928.75

中国版本图书馆 CIP 数据核字(2006)第 017581 号

策 划: 肖晓明

编 辑: 廖 频 兰佩瑾

撰 文: 廖 频 吴 文

影 一 何炳富 杜殿文 望天星 谢 军 孙树明 刘春根
罗广林 刘 臣 王新民 韦显文 姚天星 胡维标
董宗贵 王建华 高明义 严向群 兰佩瑾等

翻 译: 梁发明

英文定稿: Paul White 王明杰

封面设计: 吴 涛

版式设计: 元 青等

责任编辑: 兰佩瑾

北京寺庙道观

© 外文出版社

外文出版社出版

(中国北京百万庄大街 24 号)

邮政编码: 100037

外文出版社网页: <http://www.flp.com.cn>

外文出版社电子邮件地址: info@flp.com.cn

sales@flp.com.cn

北京外文印刷厂印刷

中国国际图书贸易总公司发行

(中国北京车公庄西路 35 号)

北京邮政信箱第 399 号 邮政编码 100044

2006 年 8 月(长 24 开)第 1 版

2006 年第 1 版第 1 次印刷

(英)

ISBN 7-119-04388-9

005800 (平)

85-E-628P

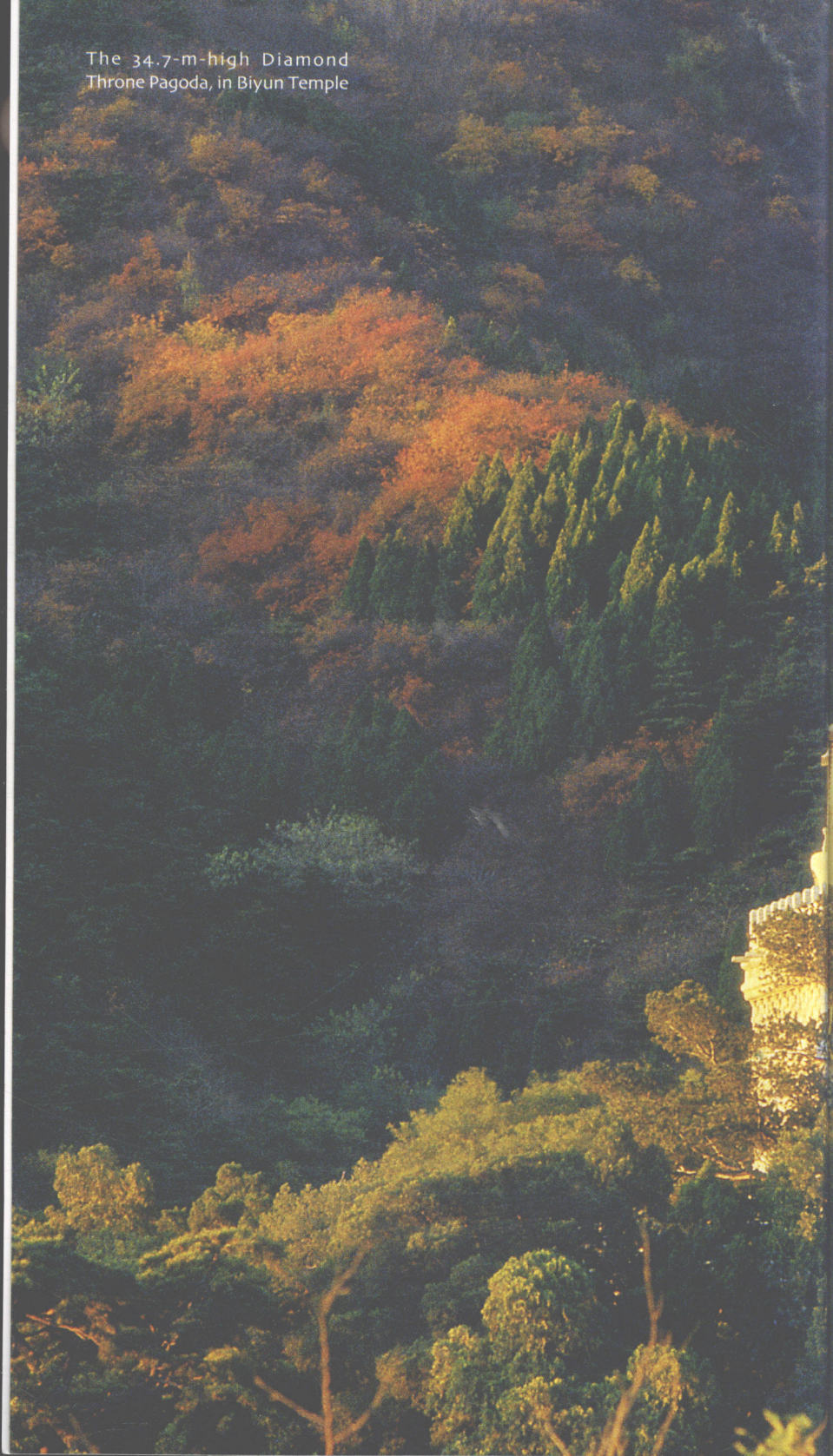


The Temples of Beijing



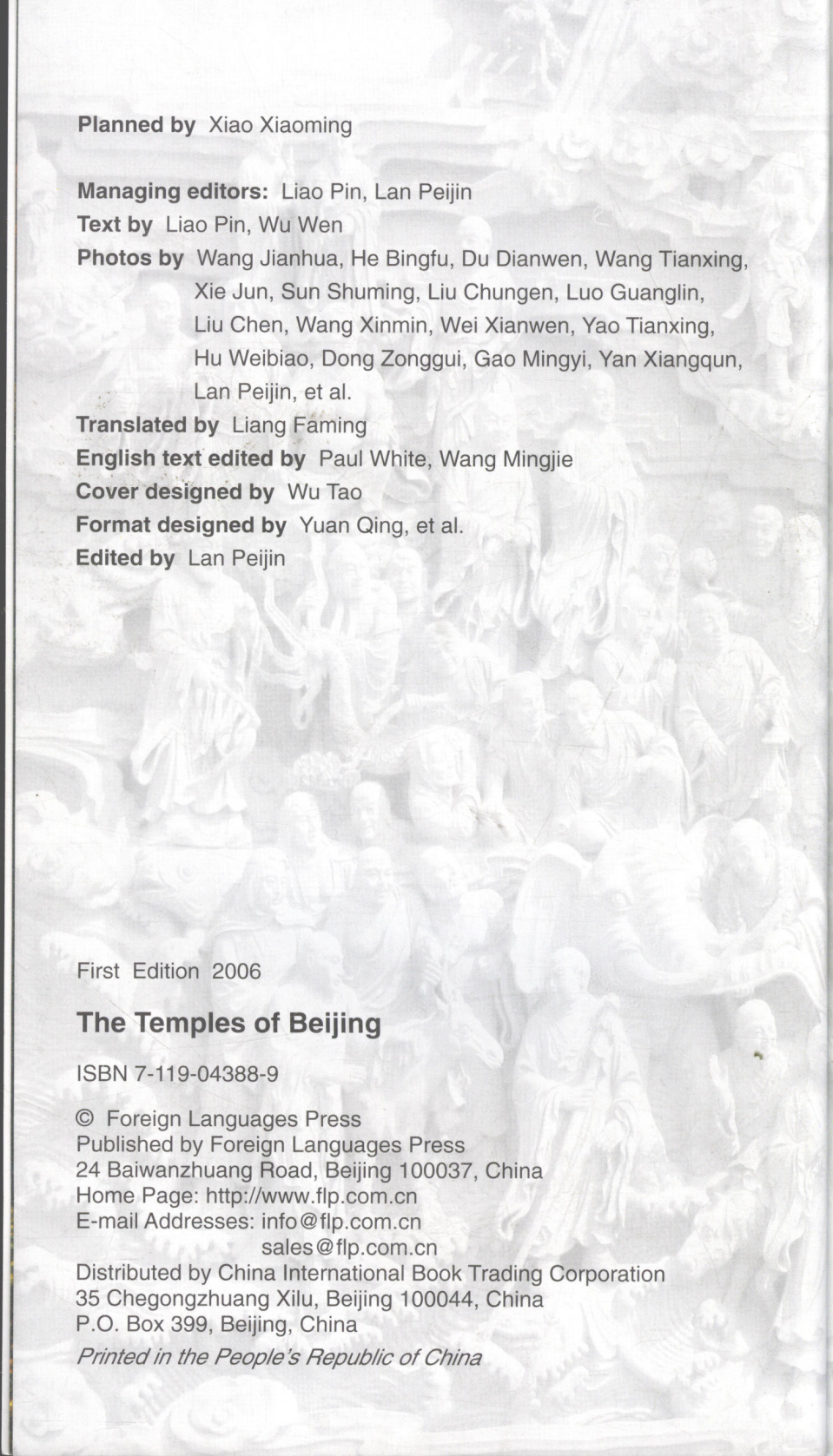
Foreign Languages Press

The 34.7-m-high Diamond
Throne Pagoda, in Biyun Temple



The Temples of Beijing





Planned by Xiao Xiaoming

Managing editors: Liao Pin, Lan Peijin

Text by Liao Pin, Wu Wen

Photos by Wang Jianhua, He Bingfu, Du Dianwen, Wang Tianxing,
Xie Jun, Sun Shuming, Liu Chungen, Luo Guanglin,
Liu Chen, Wang Xinmin, Wei Xianwen, Yao Tianxing,
Hu Weibiao, Dong Zonggui, Gao Mingyi, Yan Xiangqun,
Lan Peijin, et al.

Translated by Liang Faming

English text edited by Paul White, Wang Mingjie

Cover designed by Wu Tao

Format designed by Yuan Qing, et al.

Edited by Lan Peijin

First Edition 2006

The Temples of Beijing

ISBN 7-119-04388-9

© Foreign Languages Press

Published by Foreign Languages Press

24 Baiwanzhuang Road, Beijing 100037, China

Home Page: <http://www.flp.com.cn>

E-mail Addresses: info@flp.com.cn

sales@flp.com.cn

Distributed by China International Book Trading Corporation

35 Chegongzhuang Xilu, Beijing 100044, China

P.O. Box 399, Beijing, China

Printed in the People's Republic of China

Contents

The Temples of Beijing	6	Huguo Monastery	52
Tanzhe Temple	19	Ruiyun Nunnery,	
Hongluo Temple	20	Diamond Pagoda	53
Tianning Temple	22	Confucius Temple	55
Statue Dating from the		Dongyue Temple	59
Northern Wei Dynasty	23	Cibei Nunnery	63
Yunju Temple	25	Biyun Temple	64
Badachu in the Western		Guanghua Temple	67
Hills	26	Zhenjue Temple	69
Jietai Temple	28	Fahai Temple	72
Cliff Carvings in Stone		Zhihua Temple	74
Buddha Village	30	Long'an Temple	77
Fire God Shrine	31	Guangji Temple	77
Recumbent Buddha		Dahui Temple	80
Temple	32	Cishou Temple	82
Fayuan Temple	34	Wanshou Temple	83
Ten Thousand Buddha		Tongjiao Temple	86
Hall	36	Cishan Temple	87
Baiyun Monastery	38	Pudu Temple	87
Niujie Mosque	41	Yong'an Monastery	90
Dajue Monastery	42	Yonghe Lamasery	91
Baoguo Monastery	44	Xihuang Temple	97
Dayansheng Monastery	46	Fuyou Temple	101
Miaoying Monastery	49	Juesheng Temple	104
Longquan Monastery	51	Emperor Worship Temple	107



Statues of deities enshrined in
Tianwang (Heavenly King)
Hall, the Tanzhe Temple

The Temples of Beijing

“Tanzhe Preceded Youzhou”

The Buddhist temple on Tanzhe Hill on the western outskirts of Beijing is surrounded on the east, west and north sides by nine peaks. In ancient times, the sight was called “nine dragons playing with a pearl” and “a palace hidden in lotus petals.” Tanzhe Temple (originally named Jiafu Temple) was built in the Jin Dynasty (265-420). It was the first Buddhist temple built in the Beijing area, a fact reinforced by the common saying: “Tanzhe preceded Youzhou.”

The first city built in the location of what is now Beijing was named Ji, and it emerged in about the 11th century BC. When Tanzhe Temple was founded, the city of Ji was the administrative center of Youzhou, a place under the jurisdiction of the united Western Jin Dynasty (265-316), and an important military gar-



Mahavira (great hero) Palace, built on a two-meter-high white stone platform, in Tanzhe Temple

rison in the north. In its heyday, the Tang Dynasty (618-907) devoted great efforts to rebuilding and reinforcing the Ji city walls, and renovating the neighborhoods and government offices. At that time, an alternative name for Ji was Youzhou. Its location is present-day southwest of the urban area of Beijing. Today, some of the ancient streets still remain.

Tanzhe Temple was founded at a time when Buddhism began to spread in Ji, some two centuries after the introduction of Buddhism into China from India via the Silk Road. Legend has it that the spread of Buddhism in China was due to Han Dynasty (206 BC-AD 220) Emperor Liu Zhuang (reigned 58-75). After the Buddha appeared in his dream, he sent envoys to Tianzhu (name for ancient India) in search of the Buddhist scriptures. In Dayueshi or the Kushans (present-day Afghanistan and Central Asia) they encountered two eminent Indian monks, Kashyapa-matanga and Dharmaranya, from whom they acquired Buddhist scriptures and images of the Buddha. They invited the two monks to travel with them back to China. The sacred objects were carried on the back of a white horse. The party reached Luoyang, the Han capital, in the year 67.

The emperor had a temple built in the Indian style on the outskirts of Luoyang for the two Indian monks. It was named White Horse Temple in commemoration of the white horse which had carried the scriptures and the images of Buddha.

The word *si*, which is translated "temple" or "monastery," originally meant a government office. It enjoyed the status next only to the imperial palace. The place where the two monks resided in was deemed as sacred as a *si*. This is how temple came into being.

Building Buddhist Temples and Grottos in Large Scale

The Western Jin Dynasty (265-316) lasted only for half a century, and was wiped out by the Hun of the north in 316. The next year, Sima Rui, a member of the imperial house of the Jin, ascended the throne in Jiankang (present-day Nanjing, Jiangsu Province) and established the Eastern Jin Dynasty (317-420). Since then, China was thrown into endless turbulence and barbarian encroachments. Disappointed and miserable, people turned to the doctrines of “retribution for sin”, “transmigration of life and death”, “being content with the reality and putting the hope in the next life” advocated by Buddhist preachers. The rulers of the succeeding dynasty, too, patronized the religion, building many temples and carving cliff grottoes as places of worship containing Buddhist statues and devout murals. At the end of the Northern Wei Dynasty (386-534), the number of temples in the north of China had reached more than 30,000. An image of Buddha carved in stone during the Northern Wei Dynasty is still preserved in Beijing’s Haidian District. The 2.2 m tall image is one of the oldest stone-carved images of Buddha extant in China. Tianning Temple, located outside Beijing’s Guang’an Gate,



Detail of decorative carvings of the pagoda in Tianning Temple

was also built during the Northern Wei Dynasty. It was known as Guanglin Temple at that time.

During the Sui (581-618) and Tang dynasties, when China was united once more, the emperors of the two dynasties energetically supported and promoted Buddhism for the sake of consolidation of their rule, which reached the peak of its influence in China in this period. In the Beijing area a number of leading temples and shrines were built, including Yunju Temple, Hongye Temple (on the basis of Guanglin Temple built in the Northern Wei Dynasty) and Minzhong Temple (present-day Fayuan Temple), as well as the Taoist Tianchang Temple (present-day Baiyun Monastery).

Yunju Temple is situated on the western slope of Mount Shijing, in the southwest of Beijing. During the reign of Emperor Yang (605-617) of the Sui Dynasty, a monk named Jing Wan (?-639) cut grottoes on the hillside, in which he enshrined tablets upon which were carved with the texts of the Buddhist scriptures. Later, he built a temple at the foot of the mountain. Jing Wan's endeavors marked a resurgence of Buddhism after it had been persecuted by two previous emperors. Emperor Taiwu of the Northern Wei Dynasty and Emperor Wu of the Northern Zhou Dynasty (557-581) tried to suppress the religion, and ordered Buddhist monks

Depository of Buddhist sutra in Fayuan Temple



and nuns to resume their secular lives. Hui Si, Jing Wan's master, began to carve scriptures on slabs and hide them in grottos. Before then, Buddhist scriptures had been written on silk and paper which could be easily destroyed. Jing Wan, following Hui Si's footsteps, spent over 30 years carving the scriptures on stone slabs and sealing them in grottos he had excavated by molten iron. After his death, his disciples carried on his work, right up into the 17th century. The 14,278 carved slabs which have survived are considered valuable state treasures.

Fayuan Temple, located outside present-day Xuanwu Gate and built in the Tang Dynasty, is one of the renowned temples of Beijing. In the early Tang Dynasty, Emperor Taizong (reigned 627-649) ordered a Buddhist temple to be built in the Youzhou district to commemorate the dead in an unsuccessful campaign. The building was completed in 696, and given the name Minzhong Temple. According to historical records, there was once a tower known as Minsi inside the temple, but it collapsed in later times, and its exact appearance and dimensions are unknown.

The plain layout of early Chinese temples was patterned upon the Indian model. A pagoda was built at the center of the temple, chiefly for keeping Buddhist relics. Around it were structures for religious service and accommodation for monks. This was the pattern adopted for the White Horse Temple, the first Buddhist temple built in China (in the middle of the 1st century). The main structure was a large square wooden pagoda situated in the center of the temple, encircled by halls, corridors and residences for the monks. Generally, the gate was in the front, and a pagoda was built behind the gate, after which was a

hall with an image of Buddha enshrined therein. With the passage of time, this hall assumed equal importance with the pagoda. In the Tang Dynasty, the monk Dao Xuan (596-667) drew up a blueprint for temples which moved the pagoda to the side or back of the main hall.

From the Tang Dynasty, more attention was paid to landscaping, featuring twists and turns which revealed new vistas. While maintaining the pattern of symmetry and unity, scenic spots with garden-like charm were also created within the temple.

“The Number of Temples Ranks First in the North”

In the early 10th century, the Qidan tribe, originated on the Mongolian Plateau, set up the Liao Dynasty (916-1125). The dynasty ruled most of northern China, and in 938 made Youzhou one of its five capitals, with the name Nanjing (“southern capital”). It was also known as Yanjing.

To consolidate the rule, the Liao rulers energetically promoted Buddhism, patronized monks, built temples and pagodas, and had the Buddhist scriptures carved on wooden blocks for printing. Nobles

and wealthy families believing in Buddhism donated large sums of money and land to temples. There



The bronze statue in Leizu Hall in Baiyun Monastery was cast during the Ming Dynasty.

were 36 major temples inside the city of Youzhou at that period. However, not many palaces or gardens were built specially for the imperial house for residence and pleasure. According to the *History of Liao Dynasty*, Yanjing was a place where “the number of temples ranks first in the north.”

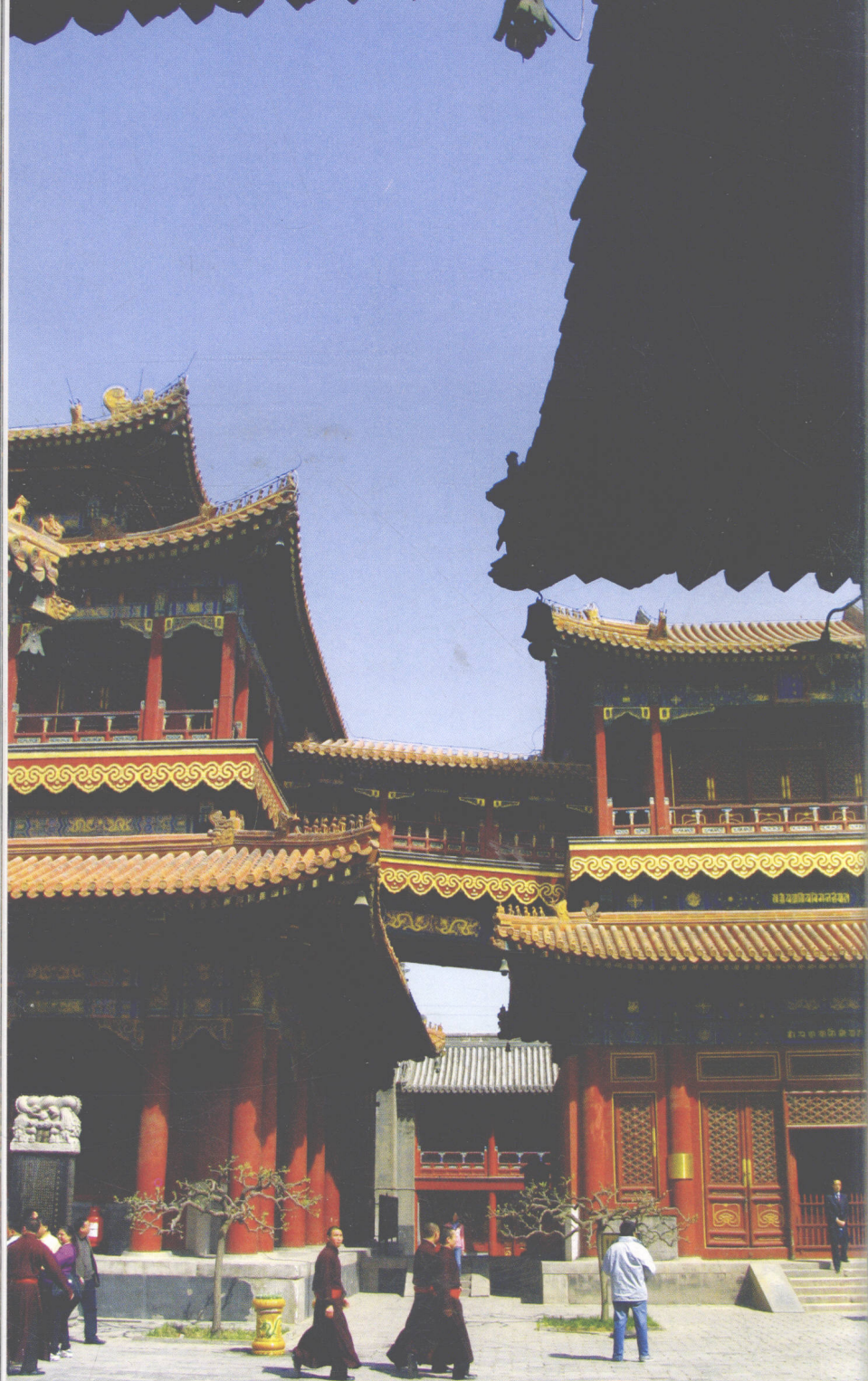
Dajue Temple is located in Yangtai Hill on the western outskirts of the city. Its predecessor was the Qingshui Yuan (“clear water courtyard”) Temple, built during the Liao Dynasty. The temple faces east, as the previous one did, which stemmed from a Qidan custom of having buildings face the sun.

The first Beijing mosque was also built during the Liao Dynasty. It was erected in 996 on Niujie Street by an Arabian priest, in an area where Hui (Muslim) people were concentrated. It is the largest extant mosque in Beijing today.

It is said that five pagodas were built around the city during the Liao Dynasty, each marked by a different color. Four of them were destroyed in subsequent wars, and only the White Pagoda of Miaoying Temple, on the inner side of the Fucheng Gate, survived. Ex-

Wangyue Tower inside Niujie Mosque





Yonghe Lamasery

tant pagodas built in the Liao Dynasty are those in Tianning and Yunju temples.

The pagoda was introduced together with Buddhism into China from India. Indian pagodas consist of two kinds: One is for preserving relics of Buddha and eminent monks. It is called stupa, a memorial mound encased in masonry, with an altar and parasol at the top, corridors around the base. There are steps in front of it. The White Pagoda of Miaoying Temple is an example of the structure of this type of pagoda. The other kind is a tower called chaitya built within a grotto. When this type was introduced into China, it evolved into a central tower-post inside a grotto. Buddhist pagodas in China integrated the Indian stupa and the Chinese traditional architecture. The materials used to build pagodas were wood, stone, brick, gold, silver, copper, iron, pottery and glazed ware. They were built in square, round, hexagonal, octagonal and dodecagonal shapes.

The Liao Dynasty was followed by the Jin Dynasty (1115-1234), founded by the Nüzhen tribe. The Jin capital was Yanjing, which was renamed Zhongdu. Under the Jin, a frenzy of temple building took place, and within the capital city alone over 100 new temples and nunneries sprang up. The most famous ones were Mituo Temple, Husheng Temple, Xiangshan Temple, Sheng'an Temple, Long'en Temple, Gongde Temple, Xianglinchan Temple and Que'er Nunnery. Meanwhile, new Taoist temples included those of Yuxu, Tianchang, Chongfu and Xiuzhen.

Famous Temples of the Capital of the Mongol Empire