

般若波羅蜜多心經  
觀自在菩薩行深般若  
波羅蜜多時照見五蘊  
皆空度一切苦厄舍利  
子色不異空空不異色  
色即是空空即是色受  
想行識亦復如是舍利  
子是諸法空相不生不  
滅不垢不淨不增不減  
是故空中無色無受想  
行識無眼耳鼻舌身意  
無色聲香味觸法無眼  
界乃至無意識界無無  
明亦無無明盡乃至無  
老死亦無老死盡無苦  
集滅道無智亦無得以  
無所得故菩薩摩訶  
般若波羅蜜多故心無  
罣礙無罣礙故無有恐  
怖遠離顛倒夢想究竟

清宮佛事活動秘藏檔案史料

趙樸初題

Secret Imperial Documents Concerning Buddhist  
Activities During the Qing Dynasty

## 前 言

中国历史悠久，文化灿烂。在中华文化形成和发展的历史长河中，佛教文化曾起过重要作用，并遗留下丰富的佛教文献典籍。在大量佛教历史文献中，真实记录佛教历史的档案文件尤为珍贵，在宏富的佛教档案中，帝王宫廷佛事活动的档案堪称精华。在中国第一历史档案馆所存的一千多万件明清档案中，有相当一部分档案为清朝帝后在宫廷从事佛事活动的记载。其中有皇帝传佛布道、修寺建庙的谕旨；封赏达赖、班禅及活佛、僧人的诏敕，皇帝御笔经文、题词及《御选语录》等，还有不少君臣为研习佛经问答奏对的折件。等等。这些档案的内容突出地反映了清王朝在民族、宗教政策方面的特点。

清朝是以满洲贵族为主、联合汉族地主阶级建立起的一个封建政权。它和以蒙古贵族为主体的元朝一样，与汉族地主阶级为主体的唐、宋王朝在宗

教政策上有着明显的不同。尽管唐、宋、明的皇帝大都信佛，但唐朝有武宗灭佛，宋朝有徽宗崇道排佛，明朝也有世宗信道毁佛，而元、清两朝各帝都崇佛。清朝有些帝王信佛还精研佛学。如顺治、康熙、雍正、乾隆诸帝在佛学方面很有造诣。清朝对中华民族传统的儒释道三家文化采取了三教一家、圆融一体的看法，坚持了三教平等对待的政策。雍正帝在禅学上有相当的功底，但不排斥道家，他甚至把道家张紫阳的《悟真篇》也选入佛家的《御选语录》。清王朝对汉传佛教与藏传佛教平等尊重。从秘藏的历史档案中可以看到皇家佛事活动中既有汉僧，也有喇嘛；既念汉经，也诵藏经；既有赐封汉传三十一位国师封号的史料，也有册封藏传四大活佛的档案。从册封达赖、班禅以及清政府制定的《二十九条钦定章程》和清政府批准的《二十八条奏款》等中，可以清楚地看出西藏历来就是祖国领土不可分割的一部分，达赖、班禅两个世系政教组织都是隶属于清朝中央政府，受中央政府领导和节制的。这是无可辩驳的历史事实。

从这些宫中秘藏的佛事活动的档案可以看出，清政府实行的宗教政策是符合当时历史条件的，是行之有效的政策。它对安定社会、安抚人心、团结各兄弟民族、安抚邻邦、巩固边防起到了积极的作用，在继承发扬传统文化方面作出了历史的贡献。

开发利用这些秘藏于宫廷的历史档案，进行分析研究，对我们了解历史、借鉴历史，特别是近代历史，继承优良的民族传统文化传统、发扬爱国主义精神都具有重要的意义。

## Introduction

China has a long and splendid cultural history. In the course of its formation and development, Buddhist culture once played a very important role, leaving in its wake a wealth of Buddhist literature. Among the vast amount of Buddhist writings, the documents which record the history of Buddhism are most precious, particularly the imperial records of Buddhist activities.

The First Historical Archives hold more than ten million documents from the Ming and Qing dynasties. These include a large number of documents recording the Buddhist activities of the emperors and empresses of the Qing. There are imperial edicts on the propagation of Buddhism and the building of Buddhist temples, pronouncements of the conferment of awards to the Dalai and Panchen Lamas, the Living Buddhas and other monks, as well as scriptures and inscriptions written by the emperors, the compilation of "Recorded Utterances of Zen masters Selected by the Emperor" and so on. There are also several memorials concerning questions of Buddhist doctrine discussed by the emperor and his ministers. The content of all these documents reveals the notion of Qing policy towards religion and national minorities.

The Qing Dynasty established a feudal regime at the head of which stood the Man chu nobility supported by the united landlord class of the Han. Thus it was very like the Yuan Dynasty which based its feudal system on the Mongolian nobility, but differed, particularly in its religious policy from the dynasties of the Tang and the Song which were based on the Han landlord class. Although most of the emperors of the Tang, Song and Ming dynasties believed in Buddhism, in the Tang Dynasty Wu Zong carried out a purge of Buddhism, in the Song, Wei Zong venerated Taoism to the exclusion of Buddhism and in the Ming, Shi Zong who was a Taoist, implemented another purge of Buddhism. However, all the emperors of the Yuan and Qing dynasties believed in Buddhism and some emperors of the Qing Dynasty, for example Shun Zhi, Kang Xi, Yong Zheng and Qian Long were accomplished students of Buddhist philosophy. The emperors of the Qing regarded the three

traditional cultures of Confucianism, Buddhism and Taoism as elements of one teaching and treated them equally. Emperor Yong Zheng was a student of Zen Buddhism, but he did not reject Taoism and even included "Enlightening into Reality", a work by the Taoist Zhang Zi Yang in the Buddhist compilation "Recorded Utterances of Zen Masters Selected by the Emperor. The Qing Emperors honored buddhism of both the Han and Tibetan traditions equally. From the secret historical documents it is known that both Han monks and lamas were involved in imperial Buddhist activities, both Han and Tibetan scriptures were recited and while 31 Han monks were conferred with the title of Imperial Tutor, 4 Tibetan were conferred with the title of Great Living Buddha.

The conferment of the titles of Dalai and Panchen, the drawing up of the 29 Articles concerning the Administration of Tibet, and the Manual to the throne of 28 Articles and so on all clearly demonstrate that historically Tibet is an inseparable part of China. It is an irrefutable fact that the government administration and religious affairs of the Dalai and Panchen Lamas were under the control of the central government of the Qing.

It is evident from the documents of the Imperial Palace recording Buddhist activities that the religious policy adopted by the Qing was both effective and appropriate to the historical conditions. It played a significant role in stabilizing the society, pacifying neighboring countries and consolidating frontier defense. It also made a great historical contribution to the development of traditional culture.

The opening of these secret historical imperial documents for consultation and research will contribute to our understanding of history and help us to draw lessons from it. The transmission of this fine national cultural tradition is also important in developing the spirit of loving the motherland.

天無心。霜雨雪。地無心。草木蟲魚。五光十色。而莫不順聖  
人之心。而華應聖凡之降。孫康之涌。出在有心無心之間。  
此所以通入於常法也。天地悉皆歸。何既具他者。此  
此成德為陽也。既為人矣。何不則天象地法三才作一真人。不  
亦快哉。仙有一提者。建方。侯府則王爺自能授此八聖而已。  
王云。噫。是何言哉。聖曰一字。則余豈敢。傍而不倦。海人不  
厭。或謂予翁已矣。

## 雍正帝御笔禅机语录

有僧請示問云踏破塵空而後作麼生行願王云合  
大體去僧云設有個直入千峰萬嶂的還有事  
也多王云半過寒檣僧云要是安身立命處麼  
王云身亦小身命亦小命僧云貧衲曾助破王爺  
伎倆<sup>也</sup>王云大士今日喫余<sup>力</sup>再<sup>禮</sup>僧云難親王教下王云  
居然未許你助破在

僧問不與弟作爲侶者何意王云即內不與外辭二不  
離一言徑屬則是法住任女間<sup>也</sup>常住王云日暮  
西山月昇東海王云<sup>乃</sup>弟<sup>也</sup>中心村<sup>也</sup>王云還見四方八  
面麼王云作麼生行願即得王云泥中套入海底羅羊  
掛角枓梢



張伯端字平叔。北宋英神間。天台鶴林街人。少慕仙  
宗。寄迹雲水。宋神宗熙寧二年。遇異人於蜀。傳金丹  
秘要。改名用成。著悟真篇八十一章。金丹四百字。傳  
於世。伯端習黃老言。因悟無為妙覺之至道。以為世  
人根性之鈍。執其有身。而惡死悅生。故卒難了悟。黃  
老悲其貪著。乃以箇生之理。順其所欲。漸次導之。益  
猶法華經所云。先以欲鉤牽。後令成佛智之義也。乃  
與弟子劉奉真輩。深明此事。斥彼異流之妄見。合仙  
佛而一之。俱登一際解脫之門。共受平等菩提之記。  
著悟真篇外集。直指圓宗。其性地頌等篇。及西江月  
十二詞。實得達摩曹溪最上一乘之妙旨。廓徹圓通。

雍正帝御筆《張紫陽傳》。張紫陽真人為  
道家南宗祖師，雍正帝將此傳納入禪系《御選語錄》  
中，可見其禪、密、道融合之思想。

The Biography of Zhang Zi Yang written by the Emperor Yong Zheng. Ven. Zhang Zi Yang was a patriarch of the South Sect of Taoism. Emperor Yong Zheng included his biography in the Quotations Selected by the Emperor, a book belonging to the Zen system. From this, it is quite clear that Yong Zheng intended to bring Zen, Tantric Buddhism and Taoism together.

洞明了達。自利利他。不可思議。為禪門古鑑中所希有。仙家之書。如是契合真諦。一路涅槃之門者。更

為希有。禪師薛道光亦以弟子之禮事之。其

入寂也。劉奉真等依天竺法。焚獲舍利千百。若雞頭

實者。色皆紺碧。世傳伯端寂滅後七年。劉奉真復見

之於玉崖山。至政和中人謁尚書黃冕仲。如達摩見

宋雲於葱嶺故事。以為伯端登仙之證。然伯端之所

以為仙為佛者。與此無交涉也。世稱伯端為紫陽真

人。大清雍正十一年。封大慈圓通禪仙。紫陽真人。

贊曰。心佛皆妄。真妄總塵。妙覺圓常。斯為獨尊。本自

無生。如然不滅。一彈指間。八萬億劫。

謹按六祖下世代次第列如左恭呈

聖覽

應化聖賢

肇法師

晉孝武太元九年生晉安帝義興十

寶誌公

晉安帝義熙十四年生梁天監十三

南嶽思

梁武帝天監五年生太建九年六月

寒山

拾得

觀國師

唐元宗天寶間生憲宗元和間逝

六祖下一世

永嘉覺

唐高宗麟德二年生元宗開元元年

忠國師

唐大曆十年逝

六祖下二世

六祖下世代国师次第表。 唐代僧人慧能為  
禪宗南宗的創始人，世稱禪宗六祖。此表中的国师  
仅限于佛教禪宗。

The chart shows the long line of Imperial Tutors after the Sixth Patriarch. Master Hui Neng of the Tang Dynasty was the founder of the South Branch of the Zen Sect. He is regarded as the Sixth Patriarch of the Zen Sect. The Imperial tutors on this chart are confined to those of the Zen Sect of Buddhism.

馬祖

南嶽讓嗣

唐德宗貞元四年逝壽八十

石頭遷

青原思嗣

唐中宗嗣聖十七年生  
德宗貞元六年逝

六祖下三世

藥山儼

石頭嗣

唐肅宗乾元二年生文宗  
太和二年逝

六祖下四世

黃檗運

百丈嗣

唐宣宗大中年逝

趙州諡

南泉嗣

唐代宗大曆十三年生昭  
宗乾寧四年逝

長沙岑

南泉嗣

唐宣宗開元

為山佑

百丈嗣

唐代宗七年生宣宗大中  
七年逝

六祖下五世

臨濟玄

黃檗嗣

唐懿宗咸通八年逝

仰山寂

為山嗣

洞山价

雲叢嗣

唐憲宗二年生 懿宗咸通

授子同

翠微嗣

唐憲宗元和十一年生 梁  
太祖乾化四年逝

六祖下六世

曹山寂

洞山嗣

唐文宗開成五年生 昭宗  
天福元年逝

六祖下七世

玄沙備

雪峰嗣

唐文宗太和九年生 梁開

雲門偃

雪峯嗣

平二年逝  
晉天福十二年逝

六祖下八世

羅漢琛

玄沙嗣

唐懿宗咸通八年生 天成  
三年逝

六祖下九世

法眼益

羅漢嗣

唐僖宗光啟元年生 內憲  
懿五年逝

六祖下十世

韶國師

法眼嗣

唐昭宗天福元年生 宋太  
祖開寶五年逝

雪竇顯

智門嗣

宋太宗太平興國五年生  
仁宗皇祐四年逝

六祖下十一世

永明壽

韶國師  
嗣

唐昭宗天佑元年生  
宋太祖開寶八年逝

天衣懷

雪竇嗣

六祖下十五世

圓悟勤

五祖演  
嗣

宋紹興五年逝

六祖下三十二世

蓮池宏

笑巖嗣

明嘉靖十四年生  
萬曆四十二年逝

六祖下三十四世

玉國師

磬山嗣

明萬曆四十二年生  
康熙十五年逝

六祖下三十五世

茆溪森

玉國師  
嗣

明萬曆四十二年生  
康熙十六年逝

示超鼎

禪喜次。示超鼎曰。佛法者。出世之梯航。世法者。住世之  
關鍵。徑異途分。南轅北轍。殆夫人而云然矣。然使其人  
果於佛法。能了自心。得所無得。則以不染之心。現隨緣  
之相。無憎無愛。無取無捨。自然不逐波流。不隨影住。而  
得理事一如。空相無二。世法正是佛法也。若或心依塵  
刹。任起糾纏。取舍愛憎。雖然紛錯。甚至奔趨名利。希望  
寵榮。隱顯異行。外內異習。如此則雖三藏十二部。千七  
百公案。一一如瓶瀉水。其所為佛知見者。已不啻狐唾  
狸涎。况復藉古德之微言。作逢時之利器。了了於口。役

乾隆帝御筆《示超鼎》

On Chao Ding written by the Emperor Qian Long.

役於心。其不至塗污慧命。垢濁祖庭者。幾何。夫無法可得。是為佛法。認為佛法。猶落法見。然而百尺竿頭。何人進步。初機之輩。實難多求。惟能力行佛法。信守沙門。於一切世法中。不生歡喜心。而持貪嗔戒。則雖鐵蛇橫路。終可作弄死蛇想。從末有不行戒定。頓為了知。假借佛法。以行世法。而不習染因。仍增諸幻妄。以昧佛性。而撻世網者。我

皇父以現在佛。發如來藏。萬幾餘暇。時一隨喜。偶揭片語。如



歷代佛祖中有一人超佛越祖且道是那一人

臣張廷玉答 是佛

且道海底如何窮空際如何到

臣張廷玉答 要窮便窮要到便到

古人道道得的三十棒道不得的三十棒且道是賞那個罰那個

臣張廷玉答 本無言說 賞罰皆教誨之思

歷代佛祖中有一人超佛越祖且道是那一人

臣允祿答 一手指天一手指地 道不遠人

且道海底如何窮空際如何到

臣允祿答 百尺竿頭重進一步 如海底可

窮如空際可到

古人道道得的三十棒道不得的三十棒且道是

賞那個罰那個

#### 四大臣禪机奏對片

A memorial to the throne on Buddhist allegorical words presented by four ministers.