

Investigation on the Construction of Yinshan Buddhist Temple in Beijing

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Abstract

Yinshan Tallin is located in Xihu Village, Xingshou Town, Changping District, Beijing. During the reign of Tang Zhenguan, Yinshan temple was built, and the famous monks and Zen masters of all dynasties came to practice here one after another. Through a detailed review of the construction of Yinshan Buddhist Temple and the development of Buddhism from the Tang Dynasty to the Ming and Qing Dynasties, that is, from the 7th century to the 20th century, this paper conducted investigation on such a temple with a long history and unique geographical location, which can help people better understand its value and influence, and provide references for protection and inheritance.

Keywords

Beijing History; Buddhist history; Historical evolution.

1. Introduction

Yinshan is located in Yanshou Town in the northeast of Changping District, which is located in the northwest of Beijing, the capital of China. Surrounded by high mountains on all sides, the terrain is slightly low-lying, belonging to the warm temperate semi-humid continental monsoon climate. Superior climatic conditions and unique geological resources have created a good opportunity for the growth of natural vegetation in Yinshan, where the natural vegetation is lush, diverse and beautiful. Buddhism in Yinshan has a long history. Since the Tang Dynasty (618 AD), it has become one of the main places for the southern Zen Buddhism to spread to Youzhou. Deng Yinfeng, the famous Buddhist master of Zen Buddhism, was the founder of Yinshan and played an important role in the history of the formation of Yinshan Buddhist culture. After the Tang Dynasty, in Liao, Jin, Yuan, Ming, Qing and other dynasties, a number of eminent Buddhist monks came here to preach Buddhism and promoted Yinshan Buddhism to its peak. It was once as famous as Jinshan Temple, a famous Buddhist holy place in Zhenjiang, Jiangsu Province, and enjoyed the reputation of "gold in the South and silver in the north" among the people, forming a situation where the South and the North were far from each other. Attracted many celebrities, dignitaries and dignitaries to come here. Zhu Qizhen, Emperor Yingzong of Ming Dynasty, and Zhu Houzhao, Emperor Wuzong of Ming Dynasty, came here and gave the temple its name for many times. There is no doubt that the history of Buddhism in Yinshan is covered with a strong royal culture color.

2. Construction of Buddhist temples in Yinshan throughout history

The prosperity of Buddhism catalyzed the great prosperity of temple construction in Yinshan. According to historical records, there were temples in Yinshan since the Tang Dynasty (618 AD), and after continuous development, the original temple developed into a huge temple complex. At that time, Yinshan was already the most prosperous and large-scale temple gathering place in Beijing. After the founding of the People's Republic of China, Yinshan Tallinn, which is dominated by the Jin Dynasty tombs, was announced as a national key cultural relic protection

unit due to its historical research value in history, cultural relics, art, architecture and many other aspects.

2.1. Tang Dynasty

Buddhist temples were built at the foot of Yinshan as early as the Tang Dynasty. Deng Yinfeng was a famous Buddhist monk in the Tang Dynasty. In Sui and Tang dynasties, other schools of Buddhism paid more attention to the tedious interpretation of chapters and sentences, and advocated the study method of scholasticism to understand the purpose of Buddhism. In terms of style of life, they were also more extravagant. Zen Buddhism, on the other hand, was born in a common family and worked hard in life. In terms of style of study, Zen Buddhism does not advocate a large number of arguments, does not advocate quoting scripture, does not advocate holding many complicated religious ceremonies, and does not advocate reciting a large number of scriptures every day. In their opinion, since Buddhism puts low value on worldly wealth and wealth, it should abandon material comforts and refrain from giving a lot of alms. To become a Buddha, there is no need to practice repeatedly. According to Zen Buddhism, all a monk needs to do to become a Buddha is to rely on his own subjective beliefs and conscience. This subjective idealism of filial piety is easily accepted by people. Therefore, Zen soon became a prominent school, and its influence spread to both home and abroad, almost monopolizing the entire Buddhist circle.

The place of Deng Yinfeng's practice, according to the records of Changping Prefecture in Kangxi, is the former site of Fahua Temple, the main temple in Yinshan. In addition, there are many other relics of Deng Yinfeng in the area of Yinshan. In front of the peak halfway up the mountain there is Dengyin peak platform, so far under the peak rock still exists, carved on the rock is a "Buddha" word. There are also architectural remains preserved before Shiyan.

2.2. Liao Dynasty

In the Liao Dynasty, the main temple of Yinshan was Baoyan Zen Temple, which was founded by the Mangong Zen master during the Shouchang period of Liao Dynasty (1095~1101). Later, three masters, Tongli, Tongyuan and Shenzhao, gave lectures here many times. Tongli, Tongyuan and Shenzhao were the most influential monks in the Yenjing area and even in the northern half of China during the middle and late Liao Dynasty.

2.3. Jin Dynasty

In the Jin Dynasty, Buddhism in Yinshan reached its heyday. During Emperor Taizong's reign of Tianhui (1123~1135), Haihui, a famous monk from Yunmen Sect, came to live in the mountain. In the third year of Tianhui (1125), he founded Dayansheng Temple. Hai Hui, who had practiced at Mount Wutai in his early years, later moved east to present-day Beijing, where he was honored by the imperial family of the Jin Dynasty. Emperor Taizong and his empress spent tens of thousands of dollars to build a temple for him and Master Huitang near the present-day Niu Street in Beijing. In the third year of the Jin Emperor's reign (1143), Prince Ying Dao founded the Great Chuqing Temple, and asked him to be the head of the temple. During his stay in Yinshan, he preached the Sutras and made the Yunmen School very popular. In the Jin Dynasty, in addition to Buddha Jue Da, there were Hui Tang Da, Yi Hang Da, Xu Jing, Yantong and Hejing Da, who successively explained and taught the Dharma here, making Dayansheng Temple in Yinshan a famous temple in Yanjing. There were also many smaller temples next to Dayansheng Temple, which were called "Seventy-two nunneries". Nunnery generally refers to the place of female practice. At present, in the courtyard site of Fahua Temple, there are still the tomb towers of five great Zen masters, Buddha Jue, Hui Tang, Yi Hang, Yuan Tong and Xu Jing, which are the most typical and most important cultural relics in Yinshan.

2.4. Yuan Dynasty

In the Yuan Dynasty, Dayansheng Temple was still known as Baoyan Zen Temple. In 1304, the Buddhist followers of Xingshou Village near Yinshan attached Jiusheng Zen Temple to Baoyan Zen Temple. In the meantime, GUI Yan, the famous elder of Baoyan Zen Temple, renovated the temple. After that, the abbot Qianyun Daoze renovated the temple's Dharma hall. In the Yuan Dynasty, there were also tombs for some monks in the area around Yinshan.

2.5. Ming and Qing Dynasties

During the Ming and Qing Dynasties, the temple in Yinshan was renovated and renovated repeatedly. In 1429, in the fourth year of Xuande in the Ming Dynasty, Wu Liang, an eunuch, spent his savings, bought building materials and hired construction personnel. In April of that year, he began to renovate Dayyansheng Temple. The temple was completed in February of the second year of Orthodoxy (1437). Wu Liang, in the Ming Orthodox Dynasty was an influential old eunuch who experienced the four dynasties of Jianwen, Yongle, Hongxi and Xuande. After the temple was repaired, Wu Liang asked the imperial court for a grant, and Emperor Zhu Qizhen gave the temple the name "Fahua Temple". After the restoration, Fahua Temple, old and new, there are five halls, mountain gate, Zen hall, abbot, kitchen, courtyard wall and so on.

From February to May of the 20th year of Ming Chenghua (1484), eunuch Yu Wentong enlisted the monks Fuqing, Furui and Rushan, etc., to repair Fahua Zen Temple again because the temple buildings were so old and damaged by wind and rain. Not only all the halls on the central axis were repaired firmly, but also the left Jialan Hall, the right Zushi Hall, as well as the veranda and monk rooms were all renovated. According to the 13th year of Zhengde (1518), Zhu Houzhao, Emperor Wu of Ming Dynasty, also visited this temple.

During the reign of Kangxi in Qing Dynasty, some buildings of this temple collapsed due to its age. As a result, the wealthy families who came here to offer incense jointly planned to repair the temple. Construction began in September of the 11th year of Kangxi (1672) and was completed in October of the 13th year of Kangxi (1674). The renovation project lasted two years and one month. After the renovation, all the buildings took on a new look. Although Fahua Zen Temple was still known as "Ling 72 nunnery" in the Ming and Qing dynasties, "72" only represented the meaning of many, not the real number. According to "Emperor Jing Scenery" records, in the Ming Dynasty, there were Tiebi Temple, Songpeng nunnery and so on around Fahua Zen Temple. In addition to temple, nunnery, Ming and Qing dynasties, there is a ten-foot square stone platform on the top of the peak. There are stone railings around the platform, and a stone niche in the middle is dedicated to the stone Buddha. There is a clock hanging on the left side of the stone Buddha. When people reach the top of the middle peak, they often tap a few times before descending. In addition, there are some man-made caves in the foothills of Yinshan, which were also Buddhist sites in ancient times. In 1995, when the site of Yinshan Temple was cleaned up, a brick plaque with three characters of "Silver cave" was unearthed near the cave behind the site of Fahua Zen Temple.

In addition to temples, there are also pagodas in the Buddhist architecture of Yinshan. Pagoda architecture was introduced from India along with Buddhism. The Sanskrit meaning of a tower is a tomb.

3. Conclusion

Yinshan in Changping District, Beijing, has witnessed the development of Buddhism in Beijing area. Since the Tang Dynasty, a temple has been built on Yinshan, and after a thousand years of development, it has formed a huge group of temple buildings, providing extremely rich tangible materials for studying ancient Buddhist temples in China and the situation of Buddhism in Beijing area since the Jin-Yuan dynasties. It has important historical, artistic and scientific value.

References

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