

Fourth Faculty colloquium (2012-13)

New Approach to Buddhist Studies: Liturgical Buddhism in Southeast China

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Chan/ Zen Buddhism

- ◉ A separate transmission outside the sūtras (scripture)
- ◉ independent of words or writing
- ◉ it points directly to the human mind,
- ◉ and enables one to perceive one's true nature and attain Buddhahood

- ◉ 教外別傳、不立文字、直指人心、見性成佛

- ◉ Teach the disciple without talking, by using hand signals
- ◉ A travelling monk visiting public monasteries 十方剎 to seek the advice from abbot with spiritual accomplishment and to engage in investigation of Chan (encounter dialogue) 參禪 is called 跑江湖

Birth places of Chan/ Zen Schools

- 馬祖道一及百丈懷海，師徒兩代的本道場，都在江西
- 江西宜春仰山棲隱寺，宋更名為太平興國寺，靈佑弟子慧寂宗
- 江西宜豐黃檗山黃蘗寺臨濟宗祖庭
- 江西宜豐洞山普利寺曹洞宗祖庭
- 江西宜豐縣曹山荷玉寺曹洞宗祖師良介和龍山上永安寺，亦名黃龍院。臨濟宗八世宋代慧南居此建立黃龍派
- 江西萍鄉楊岐山普通禪院，宋代與慧南同門的臨濟宗八世方會建立楊岐派。
- 江西省吉安縣青原山淨居寺青原系祖師行思道場
- 南嶽懷讓及石頭希遷，兩大禪師的本道場均在湖南
- 湖南寧鄉縣為山密印寺為仰宗祖庭
- 湖南省衡山擲簸峰南嶽般若寺（福嚴寺）南嶽系祖師懷讓道場
- 湖北黃梅縣西山四祖寺為四祖道信道場
- 湖北黃梅馮茂山真覺寺又稱東山寺，五祖弘忍曾居於此

Interpretation

- Abbot's chair used in an ascending the hall ritual 上堂
- Three Jewels (three treasures) of Buddhism
- Buddha, Dharma and the Sangha 佛、法、僧
 - Although people from the south and people from the north differ, there is no north and south in Buddha nature
 - All Buddhist teachings are equal, there is no high and low teaching
 - An eminent monk is sitting on the mountain top covered by clouds 白雲深臥處，本是一高僧



Alternative perspective

- ◉ Chan/Zen represents as an elitist and antiritualistic, iconoclastic and radical teachings
- ◉ intertwined with a panoply of votive, apotropaic 避邪 and propitiatory forms of practices
- ◉ Cult of relics, mummies, and the Portrait halls where the portrait of the patriarchs were kept
- ◉ The dissemination and uses of Chan master portraits and eulogy 真讚
- ◉ Sentient beings including ghost and local deity were saved through the ordination and transmission of Buddhist's precepts

Portrait halls



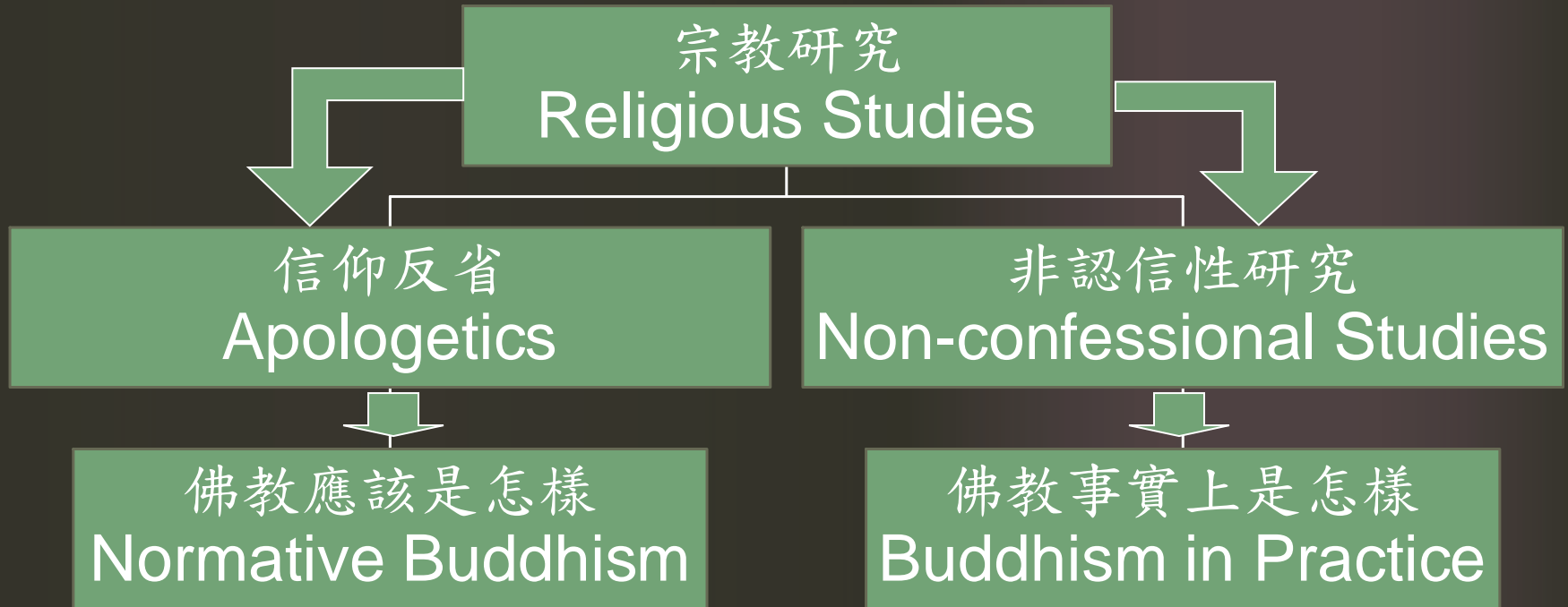
Religion in modern times

- ◎ Joseph M. Kitagawa (1915–1992), a famous historian of religion has suggested that there are three fundamental features of all major religious traditions in the world
 1. A modern preoccupation with the meaning of human existence, meaning of life. The dominant contemporary religious question is the human fulfillment in a complex social world in which individual people most commonly feel threatened by alienation and meaninglessness

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2. A this-worldly soteriology, a soteriology centered on this world in which heavens and hells are usually interpreted existentially. Salvation is defined as the full achievement of human potential and harmony within the communal order of this life
 3. A search for freedom, escape from all confining patterns rather than preservation of order.

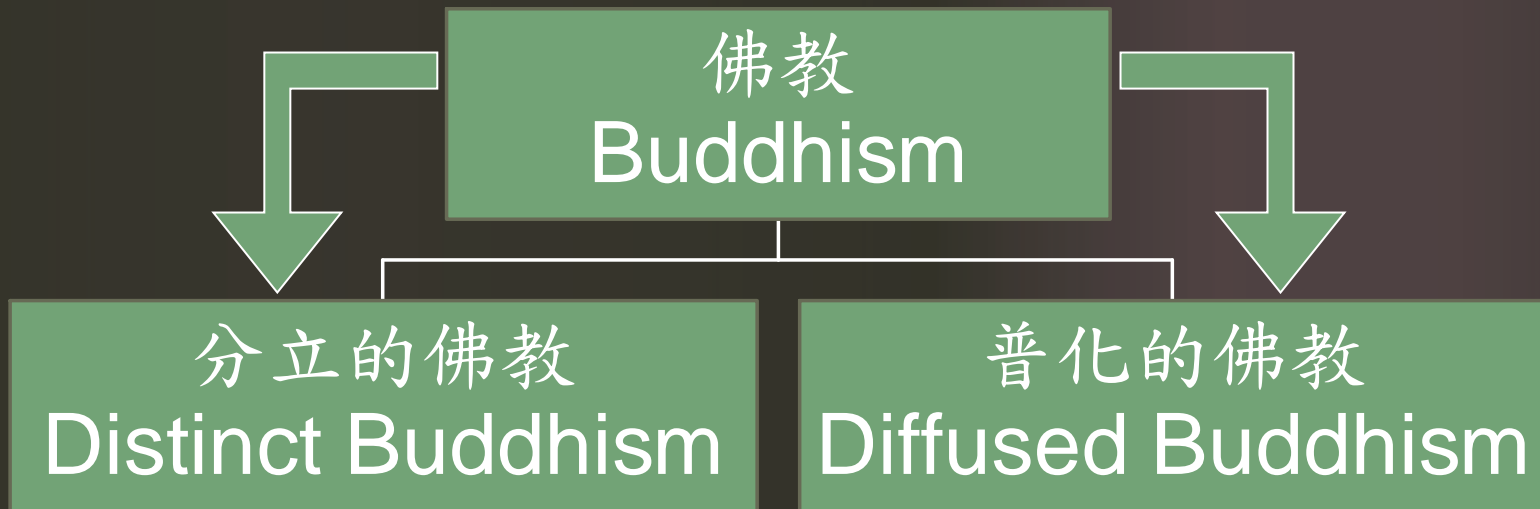
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- ◎ A multitude of monks choose renowned mountains as their temple site
 - ◎ 天下名山僧佔多
 - ◎ From Buddhism in the mountains to the Buddhism in the Human realm, i.e. Humanistic Buddhism
 - ◎ From funerary Buddhism to Buddhism of the living

Non-confessional studies



Diffused Buddhism

Hubert Seiwert



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- It 's not enough to tell me what you see. I want to know where you are standing as you see and speak, and also why you stand there.
 - O'Connor, "Feminist Research in Religion" in Ursula King ed. *Religion and Gender* (Oxford: Blackwell, 1955), p.48

2005 and 2011 Census in China

指 标	年末数	比重 (%)
全国总人口	130756	100.0
其中：城镇 <u>City</u>	56212	<u>49.68</u> 43.0
乡村 <u>Village</u>	74544	<u>50.32</u> 57.0
其中：男性	67375	51.5
女性	63381	48.5
其中：0-14岁	26504	<u>16.6</u> 20.3
15-64岁	94197	<u>70.1</u> 72.0
65岁及以上	10055	<u>8.9</u> 7.7

單位：萬人

H.K. Zhengyi (Orthodox Unity) Namo Taoists 2007 Lianhuadi



八鄉蓮花地五年一屆

Fieldwork and documents: South China Research Resource Station newsletter 66

- ◎ 31 years ago, November 12 to 15, 1981
- ◎ Jinglan shu village (新界) 西貢井欄樹村
- ◎ Hakka Namoo or fellow monks 「和尚佬」
- ◎ First night when presenting memorials to gods, ritual masters blow buffalo horn and wielding their paper fans and ritual knives
- ◎ Second night when enlisting spirit soldiers, ritual masters performing female ritual dance by using paper fans and handkerchief
- ◎ The fourth night when floating lanterns ritual masters put on a Buddhist robe

Namo in Yingde, northern Guangdong



上壇喃嚙佛教



Namo in Huanghua, Yingde, northern Guangdong 2000



醮榜文之榜尾

寶經玉字達天庭
 榜
 號

南無中天教主釋迦牟尼文佛
 秉教加持吉祥醮事師 弟子李道啟 同眾 恭請
 公元二零一四年甲申歲 十一月初十日為始
 須至榜者 右榜告明 三才同鑒
 香燭信人黎苟 辦齋信人眾信等 延至十四日為週具榜示
 韓韓鄂畢共賦英年同享榮華自此云週仍冀豐登萬物 准此
 不泯洋

發仰

座前

迴

請

Namo in Huanghua, Yingde, northern Guangdong

- ◎ 英德黃花鎮溪村李金（80歲）號道啟手寫於筆者筆記簿上：
- ◎ 「師傅是佛教出身，兼學道士。師爺道教即是道士。道教者救生（退病）。南無者救死超度。」
- ◎ The origin of my master was Buddhist but he also learnt under another master to become a Taoist. Taoist belongs to the Shiye Taoism. While Taoism saves the living (by healing), we Namo save the dead.

Namo in Huanghua, Yingde, northern Guangdong 2010



Xinmin of Yingde, northern Guangdong 2010



Pu'an Buddhism works together with Lüshan Taoism



Namo in Yangshan, northern Guangdong 2000



Lechang Shigong 2000



佛道總持法壇司

為合衆將天宮高真萬福平安清醮集兵
鴻報福果旨意通陳事

伏以

蘋蕩告慶聖真咸臨濟會酌賽意合人天齊濟為壇雷之祥光就日
續雲沐帶端之瑞氣良辰筮舞樂剌神麻萬邪電驅千祥雲集茲
同拜命之靈符具奏廟之息 欽 求

佛道玉皇門下傳授道教執錄弟子奉命切行人天主持加持爵恩
畫顯吉祥福果法事臣吳煌三 郎即日誠惶誠恐誓首頓首伏
百拜愚言冒奏 今 據

中華人民共和國天下 廣東省 樂昌市 黃圃鎮 棠溪村地名

江頭 排上 黃家山 上洞 老虎冲 兩界墟 楊家山

醮榜文

Zhaigong in Heyuan, eastern Guangdong 2010



'Incense and flower' monk in Meixian, eastern Guangdong

廣東梅縣
香花僧



Vegetarian mothers in Meixian, eastern Guangdong

廣東梅縣齋嫗



Taoist in Peitian, western Fujian



閩西河源十三坊出公太醮疏文

Memorial for a God parade in western Fujian

Complementary close: "your official monk" (Chen seng)

釋維調撰使注司給出
新發
州謝鴻
謝清醮榜文公道

伏以

諸佛垂慈永珍三災八難
衆神降席願祈百福千祥

臣僧奏為

佛法宏深能賜自增百福
神功有感必祈應主納千祥

福建省汀州府連城县河源里宣和鄉齊村居住奉

佛教建誠心奉敬

平
堂八世祖仲生公而下巫志大人列列灵位
陽

十任氏夫人
三玲瑚侯王
坊黃氏夫人
楊太伯公
兵馬兵將

滿堂諸佛面前下馬安神位祈福修醮奉章

佳福送給祈保子人平安云云
生意未財謝恩清醮保安醮主提爐

安灵清醮

人口平安

万事順遂

'Incense and flower' monk in Zhao'an, southern Fujian 2005



'Incense and flower' monk in Tonggu, northwest Jiangxi 2005



Buddho-Taoist 佛教道士 in Wanzai, northwest Jiangxi 2009



Buddho-Taoist 佛教道士 in Wanzai, northwest Jiangxi 2010



Cihua monastery of the Chan/Zen monk Pu'an (1115-1169)



Transmission ritual in Wanzai

17/02/2006



26代：楊昌祥（60歲）號：仁昌

27代：楊永明（30歲）號：聖明

Transmission ritual in Wanzai

17/02/2006



Concluding observations

- Local popular ritual specialists have a clear sense of their identity and distinguish themselves from rival specialists with considerable clarity
- There are groups who clearly identify themselves with Buddhism
- Buddhism has played a major role in shaping local ritual traditions
- This is a neglected phenomenon of Buddhism in the current predominant textual/philological and historical studies of Buddhism in China.