

From Tashilhunpo Monastery to Xumifushou Temple

-- A Brief Analysis of the Pilgrimage of the Sixth Panchen Lama

Kaiheng Sun

Southwest Minzu University, Chengdu, Sichuan 610041, China

kh941027@outlook.com

Abstract

The sixth Panchen Lama was the first Panchen Lama to go to Beijing to make a pilgrimage to the Qing emperor. He lived in the middle and late eighteenth century, when Britain had already begun the industrial revolution and gradually expanded to the world; at the same time, China had also entered the latter part of the so-called "Kang-Qian Flourishing Age" era. It was at such a key historical node that when the British colonists began to covet Tibet, the sixth Panchen Lama took the initiative to enter the capital to meet Emperor Qianlong. This not only reflects that the Qing government's prosperous age is still there, but it is still facing external forces. It has the ability to deter, and it can also provide relatively strong protection for local governments. On the other hand, the Qing government's high courtesy and generous rewards and charities for the Sixth Panchen Lama and his party also show from one aspect the Qing government's commitment to ethnic local powers. In addition, after the death of the Sixth Panchen evolved into the treason of Sharma Barr. In response to this, the Qing government took tough measures to suppress it by force, which is a manifestation of another feature of its ethnic policy. It can be said that the visit of the Sixth Panchen Lama is not a simple visit. While listening to the pulse of an era during this visit, we can also discover the reasons why a multi-ethnic country is united and prosperous.

Keywords

The Sixth Panchen Lama; Mountain Resort and its Outlying Temples; Ethnic Policy of Qing-Dynasty.

1. Introduction

The sixth Panchen Lama was the first panchen Lama to visit the Emperor in Beijing. In order to congratulate Emperor Qianlong on his 70th birthday, the sixth Panchen Lama led a large number of congratulatory teams to arrive in Chengde on July 21, the 45th year of Emperor Qianlong, after a journey of more than 20,000 li from Tashilhunpo Temple in Shigatse, Tibet. Before the Qing Dynasty, Chengde was a little-known village (The full sentence is: "The name is not in the hands of the official side, and the shape is better than the topography", from "The Imperial Summer Resort") outside China whose name was not officially known. But in the middle of the Qing Dynasty, it became an important city (From "The Record of Emperor Gaozong of the Qing Dynasty", Volume 183) for the population of the Qianlong Emperor. Because of its vast and important geographical location (From Liu Degong's "Luanyang Lu, Volume 1, Rehe"), it became another political center only second to the capital Beijing at that time. Emperor Qianlong's choice to receive panchen Lama in Chengde should have his profound thinking and wisdom.

2. First of All, Although Chengde was the Capital in Summer, it was Not the Capital after All

The rise of Chengde as a city and the construction of the summer resort here originated from the formation of autumn hunting events customized by the imperial family during the Qing Dynasty. This is because, in the early period of emperor Kangxi's reign, the eight Banners army sergeants had long endured the peace, and their force was weak; In the process of pacification of three Han vassal Kings in the early Qing Dynasty, the army went south, which led to the emptiness of the north, but also triggered the rebellion of the Chahar Ministry of Mongolia in the northern Desert. In order to intimidate Mongolian tribes, better deal with their political and military relations, and maintain stability and security in the north, Emperor Kangxi began to shift his strategic vision and focus to the north. Until the 61st year of Kangxi, emperor Kangxi made 56 inspections to the north, and the emperor went hunting 45 times in autumn. It was precisely because of such frequent north patrols and hunting activities that it was particularly important for the emperor to take a rest on the way, thus the summer resort came into being.

3. Secondly, Chengde was Located Outside the Border of China, with a Special Location

On the one hand, Chengde was connected with Shengjing (now Shenyang), the birthplace of Manchu regime, and on the other hand, it was close to Mongolia, so its strategic position was extremely important. More importantly, Chengde lies outside the Great Wall. Throughout the history of feudal dynasties since the Qin Dynasty, the past dynasties mostly choose to build the Great Wall to resist the so-called "foreign enemy", the Great Wall is in people's mind of "China", outside the Great Wall is full of "alien". The ancestors of the Manchu, who originated in the white mountains and black waters, advanced all the way from the Great Wall until they entered the Central Plains. As the so-called "foreigners", they knew that only the Zhu Ming dynasty, which represented the interests of the Han landlords, could be destroyed, while the Chinese ethnic group's millennia-old culture could not be destroyed by any means. As "victors" from beyond the Great Wall, the Qing rulers naturally knew that the Great Wall was not impenetrable and that sooner or later an unconquerable hoof would cross it and crush it. Only by uniting inside and outside the Great Wall, applying kindness and awe together, and turning enemies into friends, can the unity of all nationalities cast the Great Wall into a truly invincible one.

4. Moreover, as Early as When the Panchen Lama Expressed his Intention to Visit Beijing for Pilgrimage to Emperor Qianlong, Emperor Qianlong Made an Order to Build a Temple in Chengde Modeled on Tashilhunpo Monastery for the Panchen Lama to Teach Buddhism

This grand Temple took one year to complete and was named "Xumifushou Temple" in the forty-fifth year of Qianlong's Reign ("Xumi Fushou" is the Chinese translation of Tibetan "Tashilhunpo"). To unite the Panchen Lama with Tibet, emperor Qianlong built large-scale temples in what was then the "sub-political center". Thus, emperor Qianlong's attention to Panchen and other people can be seen.

In addition to the construction of the "Panchen Pilgrimage Palace", Emperor Qianlong attached great importance to the Panchen Lama's pilgrimage to Beijing in the following aspects:

(1) Personally send the imperial Envoy to escort

In Draft of Qing History, there are two paragraphs: "丙午，以伍弥泰护送班禅至热河，给钦差大臣关防"。 It means at noon, Wu Mitai escorted the Panchen Chen to Rehe, leaving the imperial envoy to defend him. "十一月庚辰，命博清额为钦差大臣护送班禅额尔德尼往穆鲁乌

苏地方” [5]. It means in the morning of November, Bo Qinge was ordered to escort The Panchen Erdeni to Muluusu as the imperial Envoy. It was thousands of miles from Xining to Chengde, and General Xi 'an was a military and political leader on the reigning side. Such a special meeting showed that Emperor Qianlong attached great importance to panchen's visit.

(2) Seventy years old to learn Tibetan

In order to show his courtesy to the Panchen Lama, Emperor Qianlong studied The Tibetan language assiduously when panchen Lama came to visit him for 45 years. [6]. When the sixth Panchen Lama paid a visit to emperor Qianlong, Emperor Qianlong greeted him in Tibetan, "You must have been very hard after a long journey." The Panchen Lama replied, "Thank you for your grace. I have a safe journey." They could use Tibetan for their daily conversations. As for some topics involving lection and books, Zhang Jia, the national master, translated them. It can be seen that Emperor Qianlong made great efforts in learning Tibetan. After the reception ceremony, Emperor Qianlong composed an impromptu poem, indicating that the two "just like old acquaintance", and the joy was expressed in his words.

(3) A lot of giving

The Panchen Delegation traveled from Tibet to Chengde, and then from Chengde to Beijing. The emperor took care of panchen thoroughly, issuing imperial edicts for many times and rewarding panchen with property. Not to mention the offerings and alms made by officials, gentry and believers along the way. By the time of his death in Beijing, his property amounted to hundreds of thousands of gold.

Among the ethnic relations and policies of the Qing Dynasty, the most prominent and important one was the relationship among the five ethnic groups, manchu, Han, Mongolian, Tibetan and Hui. The central government's corresponding policies for the other four ethnic groups were also different. Among them, both The Mongolian and Tibetan ethnic groups believe in Tibetan Buddhism, and both the Tibetan areas and the Mongolian sects regard the religious leaders of Tibetan Buddhism as their spiritual leaders. In order to consolidate and develop the multi-ethnic country and better deal with the relationship between manchu, Mongolian and Tibetan, the Qing government vigorously promoted Tibetan Buddhism, and even included Tibetan Buddhism into its belief system, and even changed the previous Shamanistic belief of manchu. After all, the forms of religion are much more peaceful and efficient than the methods of conquest by force. Therefore, emperor Qianlong's high respect for the Panchen Delegation was fundamentally out of the need to consolidate and develop the relations among the three ethnic groups. On the other hand, according to the tradition of "taking turns to be a teacher", the actual leader of the local government in Tibet was the sixth Panchen Lama. Therefore, the respect for the local actual power holder was particularly important for the maintenance and development of ethnic relations.

It is worth noting that while the Qing government accorded such a high standard of courtesy and generous rewards to the Panchen Delegation, the sixth Panchen Lama's form of courtesy towards the Central Dynasty also changed. As early as 1652, local religious leaders from Tibet visited Beijing in person for the first time. When the fifth Dalai Lama was invited to Beijing to make an appearance before Emperor Shunzhi, he was treated with the most solemn hospitality by the Qing Government. He could even kneel rather than worship the emperor when he met him. Moreover, the lama's seat was only a little lower than the emperor's, and he almost sat and talked with the emperor on an equal footing (Seen in "The Fifth Dalai Lama Enters Beijing to Meet the Emperor Shunzhi"). But the sixth Panchen Lama said "one should kneel down", so he knelt and worshiped at the same time during his pilgrimage to emperor Qianlong. In fact, this change in etiquette reflected the strengthened relationship between officials and subordinates of the central government in Tibet at that time, and also indirectly confirmed the prosperous atmosphere of the Kangxi And Qianlong Periods.

Unlike the previous Fifth Dalai Lama, who was invited by the emperor, the sixth Panchen Lama came to Beijing at his own request. Part of the reason for the request was that before the 6th Panchen Emperor's presentation, the British East India Company, after occupying India, began to cower over the land of Tibet, and even invaded Bhutan, which was then a vassal of Tibet. At the same time, the British also wooed and enticed the sixth Panchen Lama in an attempt to separate Tibet from the territory of the Qing government and bring it into the territory of British colonization. At this time, the world was not as calm as before. Driven by the industrial Revolution, the tentacles of capital began to spread to the whole world. An inward-looking China is entering the twilight of its golden age. Therefore, the 6th Panchen Lama's visit to emperor Qianlong, on the one hand, in the name of birthday worship, trying to further close the relationship with the central government, consolidate his local rule; On the other hand, it was also to inform the emperor in person that the British had the idea of invading Tibet, so as to obtain the attention and protection of the central government.

Unfortunately, the sixth Panchen Lama contracted smallpox during his stay in Beijing and died in Xihuang Monastery in Beijing, just over a year after he set out from Tashilhunpo Monastery. It can be said that emperor Qianlong's "overtures" and high attention to Mongolian and Tibetan religious leaders were stopped abruptly by the death of the Panchen Lama before they were fully expressed. To show his sympathy, Emperor Qianlong gave the sixth Panchen Lama a generous reward. And it was the great wealth accumulated by the bounty of rewards in life and after death, and by the vast alms of the personal appeal of religious leaders, that inspired the desires of human nature, this eventually led to two wars between 1790 and 1792 for the suppression of Gorkha. Although the British ambition and hidden dangers in the future were not paid enough attention to or understood enough at that time, the Qing government attached great importance to Shamabal's "defected to the enemy and treason" and never tolerated it. It used force to quickly wipe out the rebellion and maintain the stability of Tibet and the integrity of national territory. Therefore, after the death of the Sixth Panchen Lama, facing the war initiated by Zhongba Hutuketu and Shamabal for personal gain, Emperor Qianlong almost had no tolerance for the aggression, ended the war, maintained the territorial integrity of the unified multi-ethnic country, and achieved his own success. This shows from one side, through the early pains of the Qing rulers, to the late Qianlong dynasty has reached the prosperity, worthy of the "Kangxi flourishing age" evaluation. No matter in the ruling power of the central government, the actual control of the territory, the relationship with ethnic minorities, social and economic strength and military strength have reached a high level, in the face of foreign rebellion or invasion can be quickly wiped out with strong economic support and force.

5. Conclusion

It can be said that the whole process of the 6th Panchen Lama's audience, that is, the long journey from Tashilhunpo Monastery to Xumifushou Temple, epitomized the ethnic policy of the middle and early Qing Dynasty, that is, while "subduing the vassals by force", "enthroning people from afar with virtue"; It is an important reflection enough to arouse our insight and far-reaching vision in the face of historical nodes. Emperor Kangxi set up mulan Enclosure in order to "pacify foreign vassals by force", and finally in the hunting period, through awards, marriage, canonization, hunting, feast and other ways gradually close the relationship with the Mongolian princes, gradually eased the contradictions between the two, and promoted the national unity and multi-ethnic communication and integration. And eventually "bring the Mongols under their authority." (From "The Record of Kangxi Dynasty"). The Mongol tribes came one after another, an endless stream of people, in a peaceful way to solve the past dynasties of Mongolia to fight against the central Plains of the historical ills, and established a more solid "Great Wall" based on unity and unity. Later Emperor Qianlong asked Mongolia to follow the Yellow Religion,

because the Yellow religion was a Mongolian tradition, established for the way of god, and governed Mongolia according to their customs and habits. On the basis of respecting and affirming the spiritual beliefs of the Mongolian and Tibetan people, we will unite, develop and consolidate our relations with them and other ethnic groups based on Tibetan Buddhism. Temples have been built to form the Great Wall of manchu, Mongolian, Tibetan, Han and other national spirits. At the same time, in the face of external forces' provocation and invasion, it was able to give a head-on attack by virtue of the strong cohesion of all ethnic groups and the flourishing national strength of the Qing government, which reflected the powerful power and invincible centripetal force and cohesion of a unified multi-ethnic country. But at the same time, we should also see that behind any historical event is not simply the ownership of power, conflict of interests. Or behind any conflict is not only internal struggle, often there are external forces involved. The footsteps of the sixth Panchen Lama may have long been forgotten in history, but in his past and experience, there are always echoes of reflection on a country and several ethnic groups.

References

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