

靈隱寺

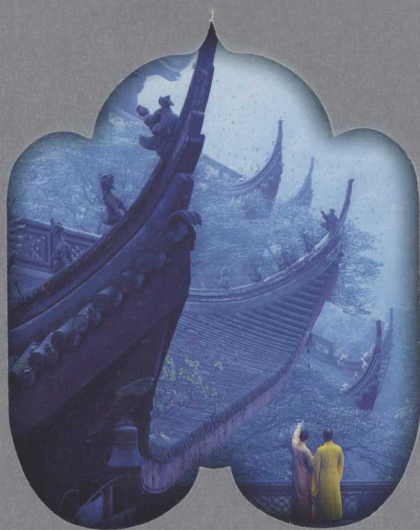


LINGYIN TEMPLE

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K9

一千六百年前
 有位印度高僧跋山涉水
 雲游來到錢塘
 見武林山一峰郁秀
 奇而嘆曰
 此乃天竺小靈鷲
 不知何時
 飛來
 ……
 從此
 靈隱鐘聲
 亘古悠悠
 與西子碧波共蕩漾
 叙說着那神奇的
 禪門歷代佳話



Sixteen hundred years ago,

An Indian Buddhist master arrived in Qiantang after a long and tiring trip.
 Upon the sight of a beautiful peak in Wulin (Hangzhou), he exclaimed in wonder:
 "Is it the Eagle Mountain in India? When did it fly to this place?"

Hence was the Lingyin temple.

Its bell began to toll,

Resonating with the lulling waves of the West Lake,
 Telling enchanting stories of Buddhist masters of the upcoming ages.





【靈隱緣起】

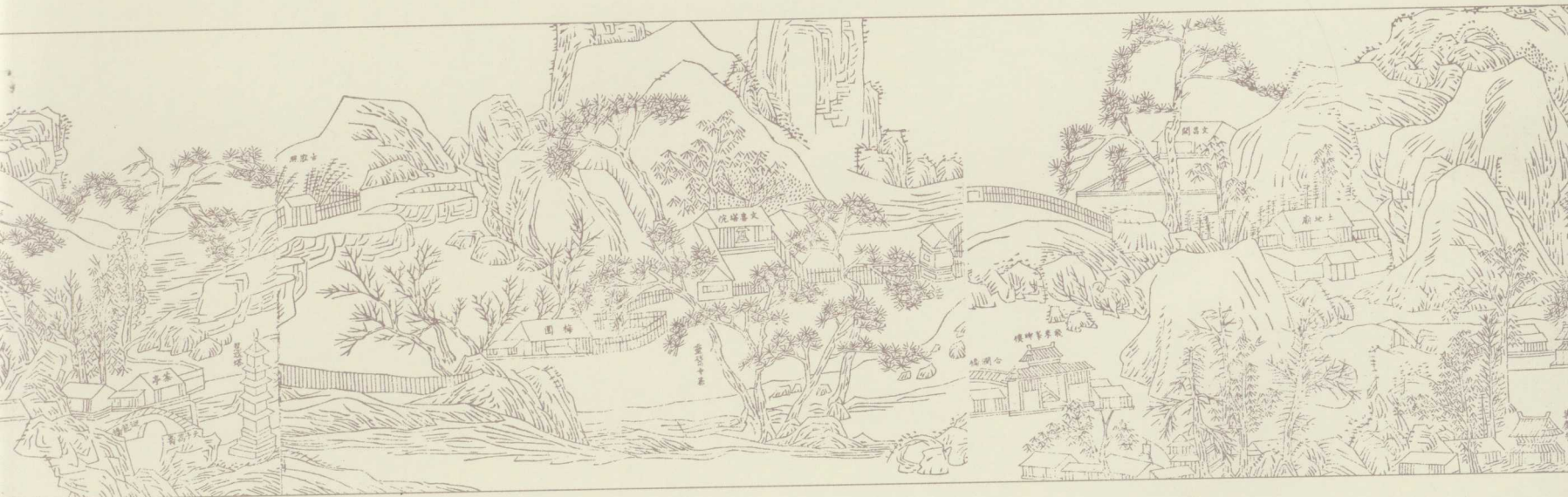
(代序)



佛教在公元前六—五世紀誕生於印度，公元前後傳入中土，經過相當時期的傳播和發展，逐步在中國繁衍扎根，深刻地影響了華夏兩千余年的歷史文化。從楊衒之《洛陽伽藍記》和杜牧的《南朝四百八十寺，多少樓臺煙雨中》等記載的情景來看，隋唐時期佛教的發展到達鼎盛。

靈隱寺始建於東晉咸和三年（公元323年），至今已有一千六百余年的歷史。初創時，佛法未盛，一切僅具雛形而已。至南北朝梁武帝時，賜田擴建，殿宇初具規模。唐會昌法難，靈隱寺毀僧散，一度沉寂。直至五代吳越王錢鏐命請永明延壽大師重興開拓，新建石幢、千佛閣、法堂及百尺彌勒閣，擴建僧宇達一千三百多間。故宋寧宗嘉定年間（公元1208年—1224年）靈隱寺被評定為天下禪院『五山十剎』之一。

元明時期，靈隱寺屢毀屢修。清代具漣和尚住持靈隱，募集興建，古風重振，建殿堂歷



十八年之久，鼎盛時僧衆達三千余人，其規模之大、住衆之多、道風之純，使靈隱寺一躍成爲東南佛國之冠。清嵇宗孟有詩贊靈隱云：『碧殿金鋪十二重，講筵坐繞萬芙蓉』。清康熙二十八年（公元1689年），帝南巡至靈隱寺，當時住持諦暉奏對稱旨，康熙帝親書『雲林』二字，故靈隱寺又有雲林禪寺之稱。

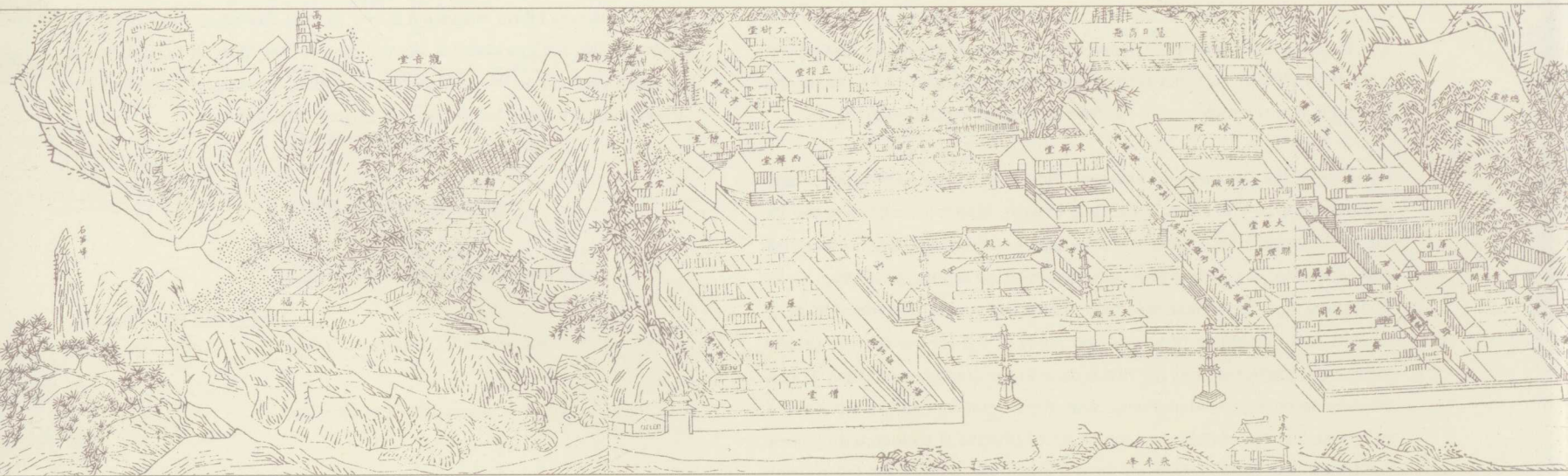
新中國成立后，在人民政府及各界人士的關心支持下，靈隱寺多次進行大規模修葺，香火漸盛，道風日隆。廢除子孫制，實行十方叢林制和民主管理制。近幾年來，靈隱寺衆緣成就，秉持『發揚佛教優良傳統，建設東南人間淨土』宗旨，遂使靈隱寺法幢高樹，海衆安和，梵音嘹亮，名遍十方。

佛說：『歸元無二，方便多門』，有靈靈隱欣逢盛世，故以此書與衆生結緣，同享莊嚴，共沾法益。然而，古刹靈隱，佛法浩瀚，安可區區一冊兼而容之！昔日佛陀在弘法時曾對弟子曰：我所說法如指上土，未所說法如大地土。倘本書獲殊勝功德，祈如佛陀指上之微塵土，願足矣！

雲林木魚



九十二



Origin of the Lingyin Temple (Preface)

Buddhism was founded in India in the century of 600 - 500 BC, and was introduced into China in the beginning of the first century. It was gradually imbedded into Chinese culture after a long period of propagation and development. It exercised a profound influence upon Chinese history for over two thousand years. According to Yang Xuan-zhi's *Records of Buddhist Temples in Luo Yang* and Du Mu's verses that "Of the four hundred and eighty temples in the Southern Dynasties, how many are still standing in the misty rains", Buddhism reached its zenith in the Dynasties of Sui and Tang.

The Lingyin Temple was first constructed in 328 AD. It has a history of more than 1,600 years. As Buddhism was not yet a very popular religion at the time, the earliest temple was in a very rudimentary form. In the period of the Northern and Southern Dynasties, Emperor Wu-di of the Liang Dynasty assigned more land to have it expanded. Thus the temple got its initial scale. However, it experienced a period of oblivion after 845 AD when Emperor Wu-zong promulgated an edict to destroy Buddhist temples across the country. The Temple was pulled down like the others and its monks were dismissed or secularized. In the period of Five Dynasties, Qian Liu, the King of Wu-yue Kingdom, requested the great master Yan-shou to rebuild the temple. Master Yan-shou set up the Stone Sutra Pillars, the Pavilion of Thousand Buddhas, the Hall of Dharma and the Pavilion of Maitreya. The scale of the Temple was so largely expanded that it contained a total floor space of 1,300 rooms. Therefore, during the years from 1208 to 1224, the Lingyin Temple was evaluated to be one of the leading Buddhist temples known as "Five Mountains and Ten Monasteries".

However, in the Dynasties of Yuan and Ming, it experienced destruction and reconstruction several times. In the Qing Dynasty, Master Ju-de became the abbot of the Temple, who endeavored to raise funds from society for its repair and expansion. The project of reconstruction lasted as long as 18 years. At its flourishing time, the Temple held more than 3,000 monks. Because of its magnificent scale, multitude of monks and purity of the way of life, the Lingyin Temple became reputed as the first temple in the Southeast of China. Poet Ji Zong-meng once praised in a verse that "the magnificent halls are decorated with twelve layers of gold, and the bema of Dharma is surrounded by thousands of lotus." In 1689, Emperor Kang-xi visited the Temple and felt pleased with the response of Abbot Di-hui in a conversation. At Abbot Di-hui's request, the Emperor wrote two Chinese characters of "Yun Lin" for the Temple. Therefore, the Lingyin Temple is also called the Yun Lin Temple.

Since the foundation of the new China, under the concern and support of governments and people from different social strata, the Lingyin Temple has had many large-scaled repairs and renovations, which has enabled it to attract increasing numbers of believers and become a flourishing center of Buddhist practices. In administration, the Temple has abolished the old hereditary system and adopted a democratic way to operate the Temple by Samgha or the resident Buddhist practitioners. With the joint efforts of different sides, Lingyin Temple has made a great achievement in recent years. Adhering to the principle of "developing the excellent heritage of Buddhism, and building the pureland of the Southeast in this world", the Temple has won greater reputation in the world of Buddhism with its achievements in the interpretation and practice of Dharma, the harmony and peace among its Buddhist practitioners and the melodious chanting of sutras.

Buddha says: "There is only one principle, but various ways to practice it." I am so deeply touched by the fact that the Lingyin Temple has entered a booming time that I decide to compile this album as an offering to all related people, hoping that they can enjoy the grandness of Buddha's world and benefit from the Buddhist Dharma. However, as an age-old temple, Lingyin has too much heritage to be fully recorded in this small album. Buddha once told his disciples: "the Dharma I have elucidated is only like the dust on my finger, but the Dharma I have not elucidated is like the dust on the earth." If I could expect this small album to achieve any meritorious virtue, it would be a perfect satisfaction to me if it could be like the dust on Buddha's finger.

Master Mu Yu of Yun Lin
At the age of 92



【編目】

靈隱緣起（代序）

靈鷲飛來

殿宇巍巍

妙相莊嚴

學修雙運

法席相續

雲林寶藏

四季幽勝



Origin of the Lingyin Temple (Preface)

Peak Flying from Afar

Magnificent Temple Architecture

Majestic Images of Buddha and Bodhisattvas

Equal Emphasis on Study and Practice

Succession of Buddhadharma

Treasure of the Lingyin Temple

Quiet Appeal in Different Seasons

O N T E N T S





靈隱舊影·山門
An old image of the Temple The Entrance of the Temple



靈隱舊影·大雄寶殿
An old image of the Temple Hall of the Great Hero



靈隱舊影·五百羅漢
An old image of the Temple Five Hundred Arhats



靈隱舊影·寺前古道
An old image of the Temple An age-old footpath in front of the Temple

Flying Eagle Mountain

The Peak Flying from Afar tells a wondrous story. In the years of the Eastern Jin Dynasty, a Buddhist master of West India named Hui Li traveled to Zhejiang from northern China. He couldn't tear himself away from the fascinating sceneries of Wu Lin (Hangzhou). Amazed at the sight of an elegant peak erecting into the sky, he wondered: "Isn't it the peak of Eagle Mountain in Middle India? When did it fly to this place? It used to be the abode of celestial beings when Buddha was alive." The master, therefore, built a temple in front of the peak as his own abode. This is how the peak of Flying from Afar and the temple of Lingyin (celestials' abode) first got their name.

The Peak Flying from Afar is located opposite the Lingyin Temple. It is closely related with the history of the Temple. According to records, in the Tang Dynasty (618-907), people began to carve images of Buddha on the cliff. The grottoes and rock sculptures created in different eras are witness to the evolution of

Buddhist history and Buddhist art at the Lingyin Temple. Geologically, the Peak has a special structure. It has been said to have as many as 72 caves, the most of which have fallen into oblivion, though. The most famous remaining three are the Cave of Long Hong, the Cave of Yu Ru, and the Cave of She Xu. Poets of different times wrote plenty of verses to praise the beauty of the peak. In the Song Dynasty, Su Shi (1036-1101), one of the most famous poets in Chinese history, once wrote: "Everywhere among rivers and mountains an abode can be set, but the lonely Peak Flying from Afar is where I love best." There are many other amusing legends about the Peak. It is said that in the Song Dynasty, Emperor Gao-zong once visited the Temple. He asked Master Hui Yuan that since the peak flew from India, why it didn't fly back. The master answered that it preferred stillness to motion. The subtlety of the master's response reflects the spirit of Zen Buddhism.

靈鷲飛來，傳述了一個美妙而令人遐想的故
事：東晉咸和年，西印度僧人慧理大師從中原雲
游入浙，見武林山色秀美，流連忘返。更見一峰蒼
秀，奇而嘆曰：『此乃中天竺靈鷲山一小嶺，不知
何代飛來？佛在世時，多為仙靈所隱』。故于此峰
前建寺安身，飛來峰與靈隱寺之得名由此而來。

飛來峰坐對靈隱，與靈隱寺歷史緊密相連。據
考，早在唐朝，即有人在飛來峰中鑿刻佛像。各代
所鑿石窟佛像，見證了靈隱寺佛教歷史和佛教藝

靈鷲飛來

術的演變。飛來峰地質特殊，古來有七十二洞之說，
而今多已湮沒，只存有著名的龍泓洞、玉乳洞和射
旭洞。歷代文人墨客多有題咏，宋蘇軾曾有『溪山
處處皆可廬，最愛靈隱飛來孤』之句。亦流傳不少
佳話，昔時宋高宗曾駕臨靈隱，問當時高僧慧遠
曰：此峰飛來，何不飛去？

慧遠答：一動不如一靜。
所答之妙，具見禪機。



寺外青山山外天

There are blue mountains beyond the Temple and blue sky beyond the mountains



靈隱道場，于東晉初建時，僅結茅構室而已。

發展至唐代，其殿堂建築之精美在茶聖陸羽筆下已是：『綉角畫栱，霞罩于九霄；藻井丹楹，華垂于四照』。深山古寺，歷代以來，或毀于旱久失修，或遭于祝融之災，屢廢屢建，至今殿堂巍然可觀。整體建築既講究藝術品位，又考慮實用價值，力求與周圍環境相和諧。整個寺宇，氣勢宏偉，莊嚴肅穆。

殿宇巍巍

靈隱寺中軸綫現共有五進殿，分別為天王殿、大雄寶殿、華師殿、藏經樓和華嚴殿。兩邊附以五百羅漢堂、道濟禪師殿、大悲樓、方丈樓及聯燈閣等。大雄寶殿為三層飛檐建築，高達33.0米，巍然嵯峨，實屬罕見，為中國漢傳佛教寺院大殿高度之冠。宋高宗賜靈隱寺法堂為直指堂，則又為靈隱寺殿堂之一特色所在。





谷上樹比壽藏經樓

妙莊嚴域

大雄寶殿

佛

樹老人稀古寺幽·大雄寶殿

Trees old, people few, and the Temple quiet — Hall of the Great Hero

- ① Which is more magnificent, the trees or the storey building? Library of Sutras
- ② Listening to murmur of the stream at the entrance Hall of Heavenly Kings
- ③ The morning bell tolls in the dawn of rosy clouds Hall of the Great Hero
- ④ The rain does not keep visitors away Hall of the Medicine Buddha

Magnificent Temple Architecture

When the Lingyin Temple was first built in the Eastern Jin Dynasty it was in a primitive shape. However, by the Tang Dynasty, the Temple had developed into a splendid architecture. The greatest tea master Lu Yu once depicted that "the upturned eaves with exquisite ornaments and beams with fine carvings were glowing in rosy clouds; the richly decorated ceilings and painted pillars were projecting their beauty onto the surroundings." Although in the following ages the old Temple experienced many times of damages; either because of poor maintenance or fires, it still stands magnificently in the quiet mountains today. The design of the whole structure of the Temple has stressed not only a noble taste of art, but also its operational functions, and a harmony with its surroundings. The building complex of the Temple displays an impressive style of grandeur and solemnity.

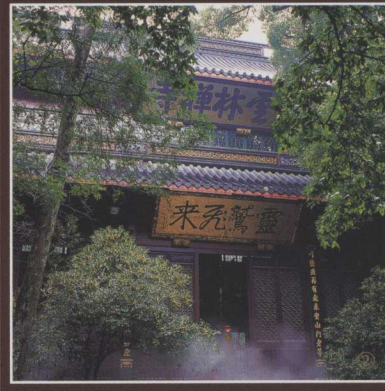
Along the central axis are five grand halls, the Hall of Heavenly Kings, the Hall of Great Hero (Mahavira), the Hall of Medicine Buddha (Bhaisajyaguru), the Library of Sutras, and the Hall of Flower Adornment. By the two sides of the central buildings there are the Hall of Five Hundred Arhats, the Hall of Master Dao-ji, the Pavilion of Great Mercifulness, the Abode of Abbot and the Pavilion of Unifying Lanterns. The Hall of Great Hero is a three-storey building with upturned eaves. With a height of 33.6 meters it looks lofty and glorious. It is the highest hall in the temples or monasteries of Chinese Buddhism in the whole country. Emperor Gao-zong of the Song Dynasty named the Hall of Dharma Zhi-zhi Hall (meaning "pointing directly"), which becomes a special feature of the Lingyin Temple.



天雨風輕過客多·藥師殿

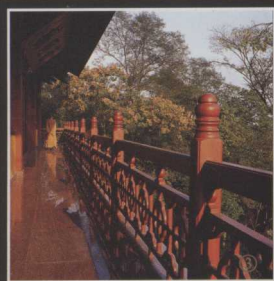
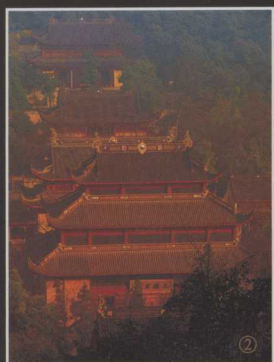


半天朝霞一杵鐘·大雄寶殿



坐冷山門聽水聲·天王殿





① 靜觀衆妙晨靄低·華嚴殿

② 一排樓閣高峰下

③ 齋罷經行三兩圈

④ 一片淨土藍天下

① The abstruseness of the delicate morning mists · Hall of Flower Adornment

② A row of buildings at the foot of a high peak

③ Walk a few loops after the meal

④ Pure-land under the blue sky

