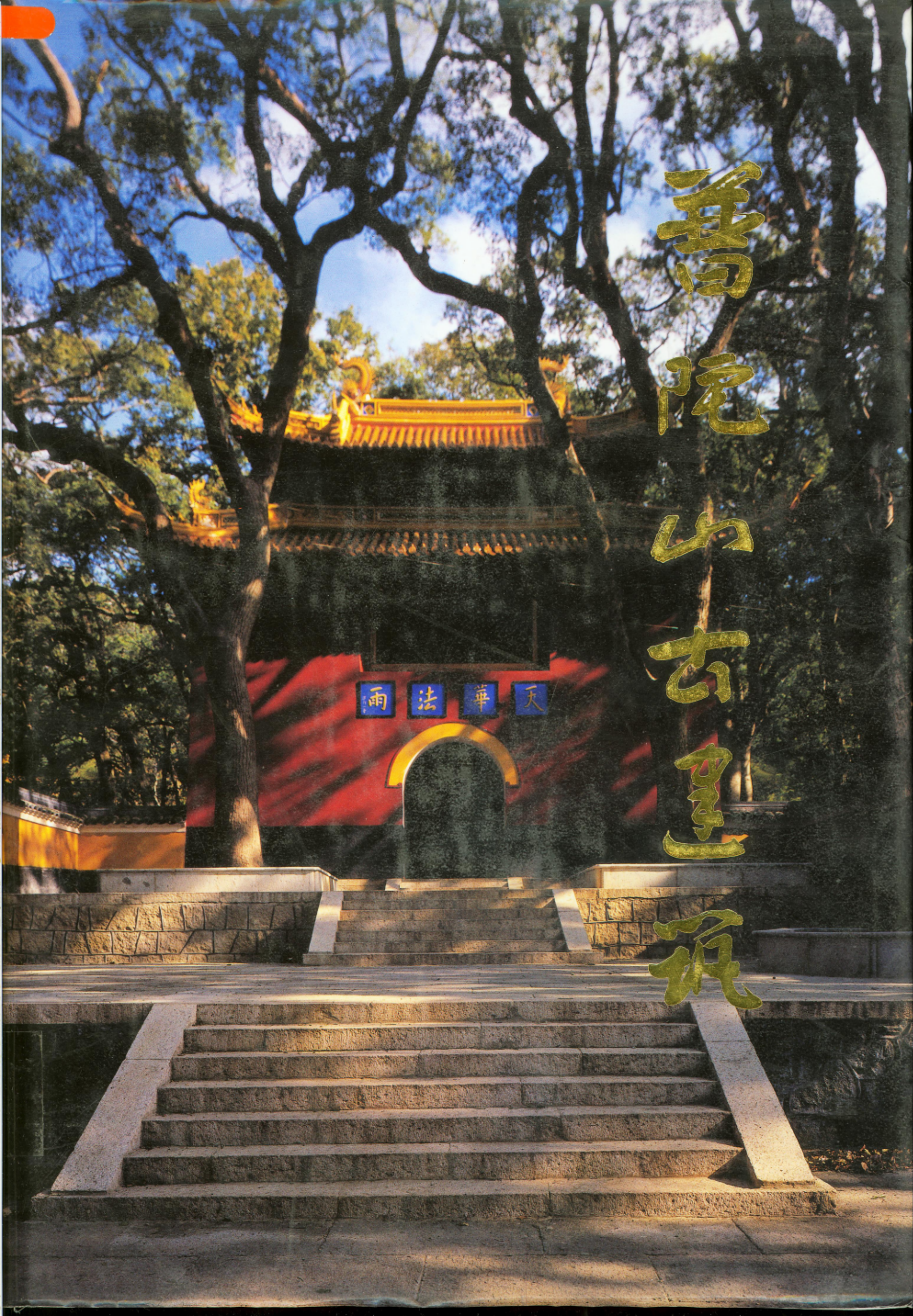
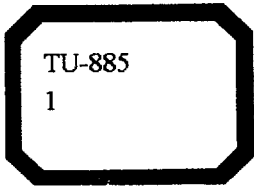


舊院山古建苑

天華法雨





晋院山古建记

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著

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的关心和支持，特此鸣谢！

CLASSICAL CHINESE ARCHITECTURE OF MOUNT PUTUO

The Ritual Place of Guanyin at the
Buddhist Land on the Sea

1. Mount Putuo—the Ritual Place of Guanyin

Mount Putuo, one of the four well-known Buddhist mountains (holy lands) in China, is a small island in the outer ring of the Zhoushan Islands, Zhejiang Province, with an area of 12.5 square kilometres. Since ancient times it has been an important place for a seavoyage eastward to Japan, or down south to the West. As early as in the Western Han Dynasty Meifu came to the isle. He lived there in seclusion and tried to make pills of immortality. In the Tang Dynasty, Hui'e, a Japanese monk, on his voyage back to Japan after receiving the statue of Guanyin (Avalokitesvara, a Bodhisattva) from Mount Wutai, a Holy Buddhist Land, had to stop sailing when his boat had run up on rocks as a result of stormy waves somewhere around the isle. As he firmly believed that Guanyin was unwilling to take a sea-voyage eastward, he ashored and built the Unwilling-to-Leave Guanyin Temple together with the local habitants. Since then many temples were constructed there one after other in various dynasties in the Chinese history, thus forming the Ritual Place of Guanyin. Early in the twentieth century, there were three major temples, eighty-eight monasteries and one hun-

dred and twenty-eight Maopeng (small cottage temples) at Mount Putuo, the Buddhist Land on the Sea, and thousands of Buddhist priests lived there.

2. A Crisscross Network of Pilgrimage Paths

A Main path of pilgrimage from south (the lower seashore) to north (the higher mountain top), in conjunction with the three bypaths from south, east and west make the numerous temples of Mount Putuo a cluster of ancient architecture in the region.

Landing at the Duan Gu Dao Tou Ferry and starting from the Memorial Archway of Nan Hai Sheng Jing (the Holy Land on the South Sea), a pilgrim or visitor steps on Miaozhuangyan Pilgrimage Path. Passing the Zhengqu Pavilion, going down hillside, one comes to Puji Temple. Walking along the street in front of the temple and turning north one steps on another pilgrimage path i. e. Yutangjie Path with the mountains on its left and the sea on its right. Along the path there are the Celestial Well and Qianbusha Sands (a thousand steps long sandy beach) at the seaside and monasteries named Yuling, Heming, Dacheng, Shuanquan, Yangzhi at the mountains. Turning east, passing Haihui Bridge and walking through the Tianhou Pavilion, one comes to Fayu Temple, the second largest temple at Mount Putuo. Leaving the temple one treads on Xianyun Path, a path of stone steps leading upwards to the Foding Mount alongside the mountain stream. On the way one can stop at the Xiangyun Pavilion and look up at the mountain loft towering to the skies and a piece of huge rock (Yunfushi stone) uprightly amidst clouds; turning round one can overlook the blue waves of the boundless East Sea. Passing by the clouds-supported rock one soon reaches the summit of Mount Putuo. Huiji Temple is situated amidst the thick woods at the col.

To the southeast of Puji Temple a pilgrimage path leads down to the seashore. At the end of this path there are many sacred spots, such as the Unwilling-to-Leave Guanyin Temple, the Tide-sound Cave, the Guanyin-tiao Stone (a legendary stone on which Avalokitesvara first stepped after leaping over from the Luoia Mount). The west path of pilgrimage beginning from the west of Puji Temple winds its way to the Guanyin-cave Monastery. On the way along the hillside are located Pantuo Monastery and Meifu Monastery. The east path beginning from Fayu Temple leads to the Fanyin-cave Monastery. Sited along the path are the Viewing-the-Sea Pavilion and Wuzu Monastery. Further more there is a sea way of pilgrimage to the Luoia Mount, a small island on which there are some small cottage temples.

3. Temples at Mount Putuo

Puji Temple is the main temple for worshipping Guanyin (Avalokitesvara, a Bodhisattva) at Mount Putuo. The present temple buildings were built in early Qing Dynasty. On the 151-metre central axis were laid out the Front Gate, Tianwang Hall, Avalokitesvara Hall, Buddhist Sutra Pavilion and the Abbot's Hall. On the sides there are Numerous auxiliary halls. The temple consists of some three hundred rooms altogether.

Fayu Temple, first built in the reign of Emperor Wanli, Ming Dynasty, has now about 300 rooms (bāys), Following the contour of the mountains six building compounds located at the level one higher than other. The main hall is the Avalokitesvara Hall. At the central part of the hall is the famous Nine Dragon Caisson Ceiling which, it is said, was taken from the Imperial Palace of the Ming Dynasty in Nanjing.

Huiji Temple was first built in the Ming Dynasty. The main hall is the Sakyamuni Hall where the statue of seating Buddha Sakyamuni was enshrined. In front of the Sakyamuni Hall are sited the Tianwang Hall with the Buddhist Sutra Pavilion and the Avalokitesvara Pavilion on its sides.

In addition to the three major temples, there are some renowned and well-reserved monasteries as Xilei, Hongfa, Baihua, Yinxiu, Pantuo, Meifu, the Guanyin-cave, Fuquan and Tianhuatang in the front mountain area, and monasteries as Yueling, Dacheng and Shuangquan in the middle area.

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第一篇 概论

第一章 自然环境

一、地理位置

普陀山是浙江省舟山群岛中的一座小岛，位于镇海县以东，与大陆相距仅 20 余公里，约当东经 112.5 度，北纬 30 度。“东望日本，北接登莱，南亘闽粤，西通吴会。……小洛迦山峙其东南，翁洲（即今之舟山岛）诸山绵其西北，月岙拱其南，霍山映其东北。”^① 其面积为 12.5 平方公里，呈狭长形，南北纵长 8.6 公里，东西横宽 3.5 公里，环山一周 33 公里。洛迦山在其东南 6 公里处，面积为 0.4 平方公里。两岛联称“普陀洛迦。”（插图 1-1）

普陀山位于舟山群岛外沿，面临太平洋，有国际航线经此，洛迦山即树有国际航标。古时，此地处在东渡日本及南下“西洋”之要冲，与国内各地的联系也全仗舟楫之利。

舟山群岛的几个大岛，如金塘、舟山、朱家尖、桃花和六横等，环列于镇海之东南，形成横水洋和崎头洋。虽称作“洋”，实为内海。每当海潮涨消，从内海通向大洋的水流经过岛间峡口时，水流湍急。这些海峡犹如海水进出之门户，故命名为“门”，如“乌沙门”、“西墩门”、“虾峙门”、“蛟门”、“沈家门”……，都是一个海域通向另一个海域之门户。古时，海中行舟全赖风力，唯此处海域除靠风力外，更借助于潮水涨落之力。故普陀山虽地处“天涯海角”，因其特殊的地理、水文条件，造就了便捷的水路交通，终成为“佛国净土”的理想境地。（插图 1-2）

二、自然环境

普陀山是四明山入海之余脉，山岛由花岗岩丘陵构成。岛上山峰不高，环境清幽蔚秀。以白华顶为其主峰，向四面绵亘。地势南低北高。平面呈不规则状，略似面东向的一只羔羊，头抵龙头山（伏龙山之东北部分），脚踩青鼓磊，软腹部有大片金沙，观音跳和南天门相当两只后趾，西向为尾尻。

^① 见道光十二年（1832 年）重修《南海普陀山志》。