



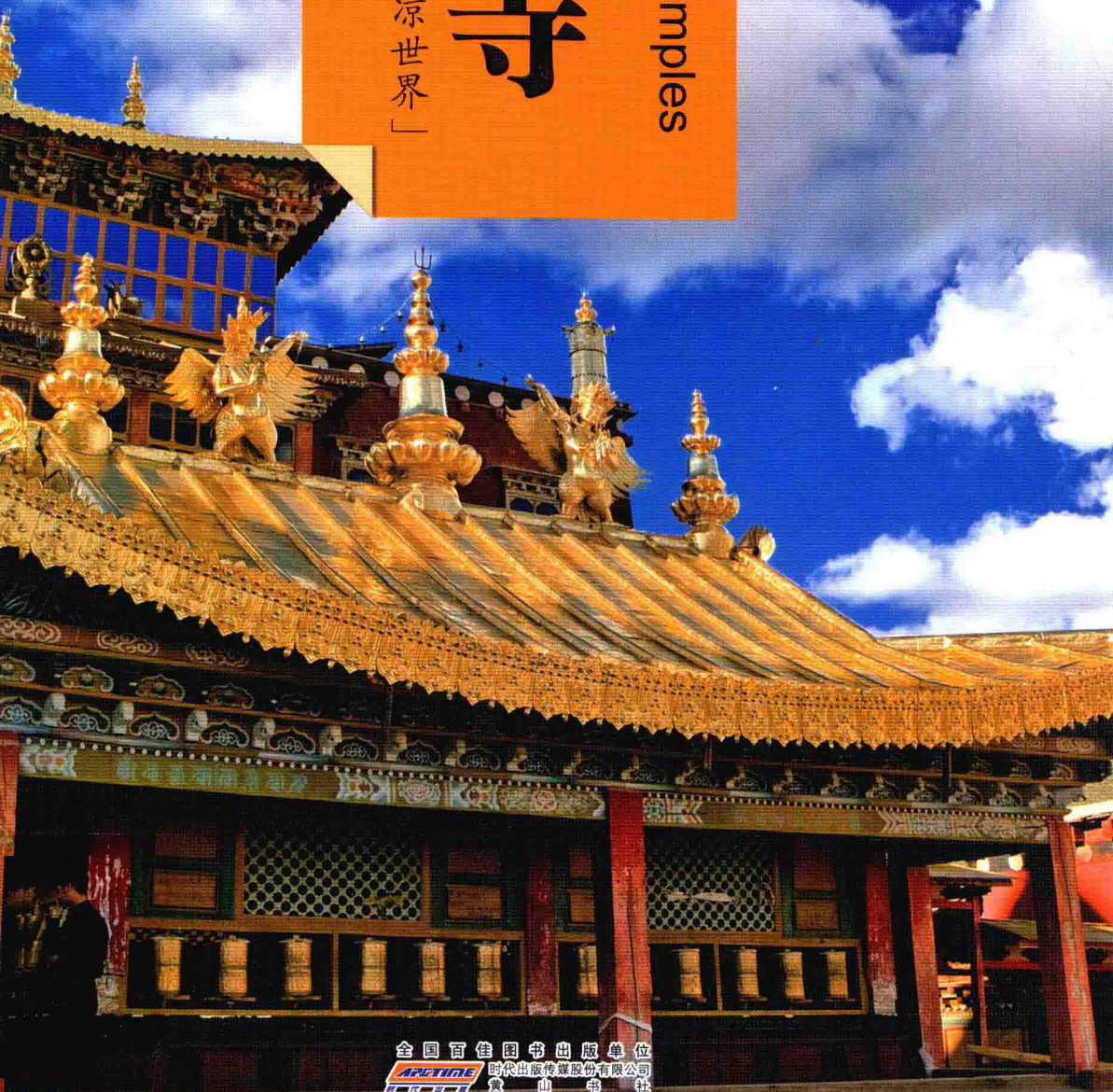
文明的印迹

Famous Temples
in China

名寺

「梵林古刹，清凉世界」

梓岩◎编著



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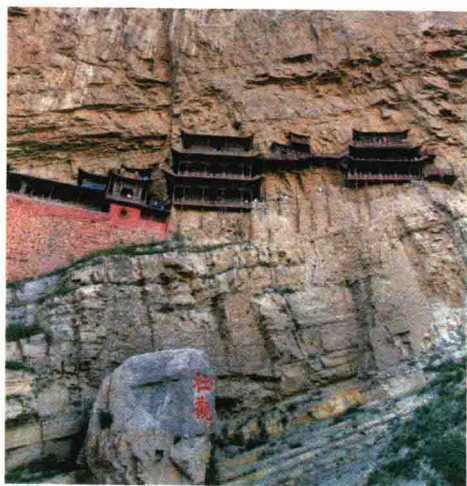
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寺，原指中国古代的官署。东汉时期佛教从印度传入中土后，寺逐渐成为佛教信众聚会修行和僧人居住地的专用名词。中国佛寺大致可分为汉地佛教寺庙、藏传佛教寺庙和南传佛教寺庙三大类。这些佛寺或居于深山荒野，或地处平原闹市，千百年来吸



Temples were original government offices of the ancient Chinese. After the introduction of Buddhism from India to China in the Eastern Han Dynasty (25-220), they referred to gathering places for Buddhist worshipers and monks to cultivate themselves and live. Geographically, Chinese Buddhist temples can be divided into three categories: the Han Chinese, Tibetan and Theravada Buddhist temples. These temples, located in deep mountains or downtowns in the plains, attract a large number of believers who offer incenses and make pilgrimages in thousands of years. The famous temples across China promote the development of Buddhism, cultivate many eminent monks and have a profound influence on Chinese traditional culture and folk customs.

The book details the history of ancient Chinese temples' rise and development,

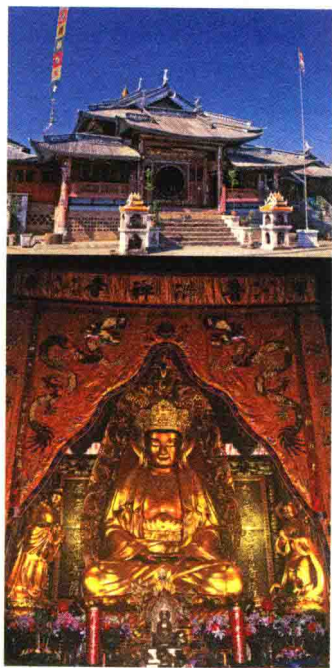
引着众多善男信女前来参拜，香火不绝。遍布大江南北的古寺名刹，显示着佛教发展的脉络，孕育了众多的高僧大德，而且对中国传统文化和民间风俗都产生了深远的影响。

本书系统介绍了中国古代佛寺兴起与发展的历史过程，并且选取了十数间具有代表性的名寺古刹，讲述其历史发展、建筑风貌、文化价值及典故传说，希望读者通过本书了解中国古寺，进而了解佛教文化与中土文明的交融与发展的历程。

selects ten representative and famous ancient Buddhist temples and introduces their historical development, architectural styles, cultural values as well as the allusions and legends. We hope that readers can know Chinese temples through the book, thus understanding the integration and development of Buddhist culture and Chinese civilization in Central Plains.



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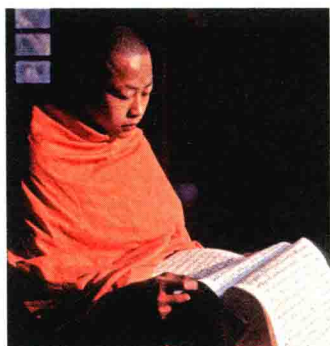
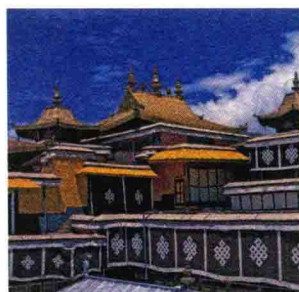
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中国的佛教与佛寺

Buddhism and Buddhist Temples in China

佛教是世界三大宗教之一，约产生于公元前6世纪的古印度，创始人是释迦牟尼。公元前3世纪，佛教成为印度的国教，并开始向国外传播。佛教传入中国后，对中国人的思想文化、风俗习惯乃至民族关系产生了深刻的影响。

Buddhism which is one of the world's three major religions was created in the 6th century B.C. in ancient India. Its founder is Sakyamuni. In the third century B.C., Buddhism became the state religion of India and began to spread abroad. The introduction of Buddhism to China has profound influence on the ideology, culture, customs, and even ethnic relations of Chinese people.





> 最初的佛寺

对于佛教传入中国的确切时间，学术界众说纷纭，至今未能统一。其中有两种说法最有影响力。

一种说法认为，西汉哀帝元寿元年（公元前2年），西域大月氏国的国王派使者来到当时中国的都城长安（今陕西西安），口授佛经给一个名叫景卢的儒生，这就是佛教传入的开始。

还有一种更具神秘色彩的传说，相传在东汉永平七年（64），汉明帝夜里梦见一个神人身披金光在大殿前飞行，第二天向大臣询问此梦有什么寓意。太史傅毅回答说：“西方有名叫‘佛’的神仙，陛下梦见的恐怕就是他。”明帝就派蔡愔、秦景等人到西域求佛法。三年后，他们到达西域的大月氏

> Original Buddhist Temples

For the exact time of Buddhism's introduction into China, the academic community has different opinions and so far they cannot reach an agreement. There are two most influential sayings.

One saying is that Buddhism was introduced in 2 B.C. in the Western Han Dynasty (206 B.C.-25 A.D.) when the king of *Da Yuezhi* Kingdom in Western Regions appointed a messenger to Chang'an (now Xi'an), the capital of ancient China, to dictate the Buddhist sutras to a Confucian scholar called Jing Lu.

Another legendary and mysterious saying is that in 64, Emperor Ming of the Eastern Han Dynasty (25-220), dreamed of a deity who was flying in the hall and shone golden light. On the next day, he asked a minister about the implication of this dream. Fu Yi replied "There is a deity called 'Buddha' in western world

国，遇到高僧迦叶摩腾和竺法兰，便邀请他们来华。迦叶摩腾、竺法兰用白马驮着佛像、经卷来到洛阳。明帝下旨在洛阳城建造白马寺供他们居住。二位高僧在寺中译出了《四十二章经》，此经被认为是中土最早的佛经译本。自西晋以来，这个说法一直在佛教徒中盛传不衰。

and maybe it is him that my majesty dreamed last night.” So Emperor Ming sent Cai Yin, Qin Jing and others to the Western Regions for the Buddha Dharma. Three years later, they reached the *Da Yuezhi* Kingdom in Western Regions and met eminent monks Kasyapa-Matanga and Dharmaraksha. So invited by envoys, they came to Luoyang, ancient China with sutras and Buddha statues on their



• 河南洛阳白马寺山门 (图片提供: FOTOE)

洛阳白马寺创建于东汉永平十一年(68)，是佛教传入中国后官办的第一座寺院，被佛教界誉为“中华第一古刹”。

Mount Gate of White Horse Temple in Luoyang, Henan Province

White Horse Temple in Luoyang was founded in the year of 68, Eastern Han Dynasty (25-220). It was the first government built temple after the introduction of Buddhism and was considered as the first Buddhist Temple in China.

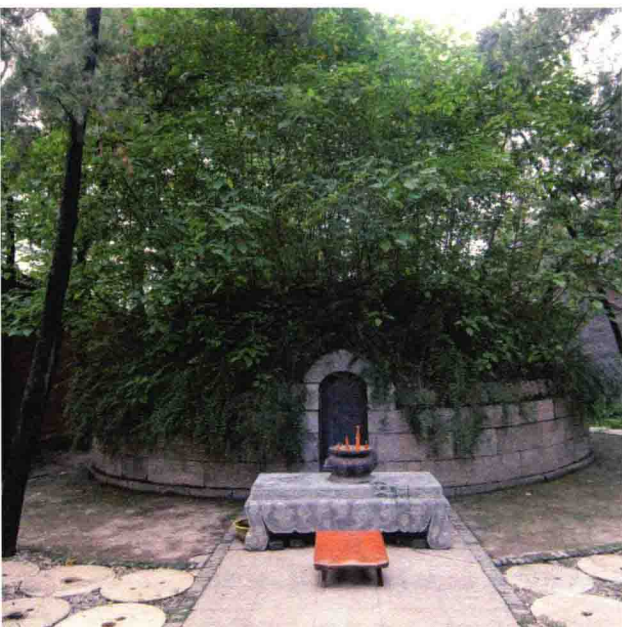
今天的学者一般都认为佛教是在西汉末、东汉初（公元元年前后）逐渐传入中国的。到了东汉末年桓帝、灵帝的时代（147—189），佛教在中国流传的史料才逐渐丰富，记载也日益翔实起来。

佛教刚传入中国时，人们一般将其看作是当时流行的神仙方术的一种。大城市中最早建立的佛教寺庙，主要是供西域来的僧人和商人居住和参拜使用，并没有汉人出家

white horses' backs. Emperor Ming ordered to build the White Horse Temple in Luoyang for them to live. The two eminent monks translated the *Sutra of Forty-two Chapters* in the temple, which is considered to be the first translation of sutra in Central Plains. Since the Western Jin Dynasty (265-317), this saying has been famous and widely spread among Buddhist disciples.

Scholars today generally believe that Buddhism was introduced into China in the late Western Han Dynasty (206 B.C.-25 A.D.) and the early Eastern Han Dynasty (25-220). In the reigns of Emperor Huan (147-167) and Emperor Ling (168-189) in the late Eastern Han Dynasty (25-220), the historical materials of Buddhism's spread in ancient China became abundant and the records more detailed and accurate.

When Buddhism was first introduced to China, people generally considered it as a kind of popular fairy alchemy. The earliest Buddhist temples in the large cities were built mainly for western monks and businessmen to live and worship. At that time, no Chinese people became monks. With the widespread of Buddhism, in the late Eastern Han Dynasty (25-220) some Buddhist temples



• 白马寺内的竺法兰墓 (图片提供: FOTOE)
Dharmaraksha's Tomb inside White Horse Temple



为僧。随着佛教的广泛流传，东汉末年在洛阳、徐州、豫州等地区先后兴建了一些佛教寺塔，并开始塑造佛像。据《后汉书》记载，汉献帝时，丹阳人笮融“大起浮图祠，以铜为人，黄金涂身，衣以锦彩……”这是史籍中关于建寺祠佛像的最早记载。其中“浮图”即指佛塔，东汉时期的佛寺布局以塔为中心，四周围成方形庭院，佛像设在塔中。由于佛塔内空间狭小，中间又有刹柱，佛像只能四面安设，不能居中，其大小和数量也受限制，所以逐渐产生了另建佛殿以安置佛像的需要。

and statues were built in Luoyang, Xuzhou, Yuzhou and other areas. According to *The Book of the Later Han* (also known as *History of the Later Han*), in the period of Emperor Xian (181-234) in the Eastern Han Dynasty (25-220), Ze Rong from Danyang “strived to build Buddhist temples with *Futu* (pagodas) and copper gilded statues with colorful silk clothes.” This is the earliest historical record of construction of temples and statues. *Futu* refers to the pagodas. In the Eastern Han Dynasty (25-220), the Buddhist temples were built in square arrangement with pagodas in the center and the statues were placed inside pagodas. Since there were pillars inside which spared little space in the interior of the pagodas, statues could only be set along the four sides with limited numbers and sizes. So gradually people had the need to establish Buddhist halls to place statues.



> 魏晋南北朝的佛寺

魏晋南北朝时期（220—589）是一个战乱频仍的时期，也是佛教在中国广泛传播与发展的时期。人们为了逃避战乱，往往遁入空门。而统治者为了安抚民心，也积极推动佛教的传播，因此，这一时期佛教寺院遍布全国各地。南北朝后期，北方的北魏和南朝梁对佛教的尊崇都达到极点。北魏末年，仅都城洛阳一地就有佛寺1300余所，南朝梁的都城建康（今江苏南京）有佛寺近500所，全国佛寺的数量达到1.5万所左右。

魏晋南北朝的佛寺已经逐渐脱离了早期佛寺以塔为中心的布局。因用于供奉佛像，佛殿的重要性渐渐在佛塔之上。北魏洛阳永宁寺的布局为殿、塔并重，成为当时佛寺

> Buddhist Temples in the Wei, Jin and the Southern and Northern Dynasties

This war-ridden period (220-589) also witnessed the widespread and development of Buddhism throughout China. In order to escape from wars, many people fled to temples and became monks. Rulers, for the purpose of pacifying people, also actively promoted the spread of Buddhism. Therefore, Buddhist temples were built everywhere in China during this period. In the late years of the Northern and Southern Dynasties, especially in the Northern Wei Dynasty (386-534) and Southern Liang Dynasty (502-557), the respect and worship for Buddhism reached to its zenith. In the late years of Northern Wei Dynasty (386-534), there were as many as over 1,300 Buddhist temples only in the capital Luoyang, and in the capital of



• 河南登封嵩岳寺塔 (图片提供: FOTOE)

魏晋南北朝时期所建的佛寺后来已全部毁灭,只保存了一座北魏正光四年(523)所建的嵩岳寺塔。此塔位于河南登封,为15层密檐砖塔。塔身分为上、下两段,下段有12面,每面砌出角柱和塔形佛龕,留有古印度风格的影响;上段每层各面砌出一门二窗,则是中国建筑形式的体现。

Pagoda of Songyue Temple in Dengfeng, Henan Province

Buddhist temples built in the State Wei and Jin Dynasty and Southern and Northern Dynasties were all destroyed in the later time. The only preserved one is the Pagoda built in Songyue Temple in the 4th Year of the Period of Zhengguang (523), Northern Wei Dynasty (386-534). Located in Dengfeng, Henan Province, this pagoda is multi-eaves style brick pagoda with 15 stories. It can be divided into upper and lower segments. In each lower segment, there are 12 sides on which corner columns and pagoda-shaped niches are carved like the ancient Indian style; on each side of the upper segment, one door and two windows are built, which is of the Chinese architectural style.

Liang Dynasty, Jiankang (now Nanjing), there were almost 500 temples. All across the country, the number reached to 15,000.

In the Southern and Northern Dynasties (220-589), the layout of temples was gradually changed from the pagoda-centered style to hall-oriented style. Buddhist statues were enshrined in halls which were given more importance than pagodas. Yongning Temple in the Northern Wei Dynasty (386-534) in Luoyang gave equal importance to the hall and pagoda and became the representative of Buddhist temples in the period. Another type of temples with no pagodas was mostly converted from the private residences donated by noblemen. This type of temples always had the front hall for enshrining statues and back hall as lecture hall; subsidiary gardens of the private residences were changed into the Buddhist temple gardens.

Since monks' meditation practice needs quiet environment, the newly built Buddhist temples are mostly located in mountains. It is recorded that in the Period of Taiyuan (376-396) in the Eastern Jin Dynasty (317-420), when the famous monk Huiyuan started to build Donglin Temple, he realized to





的代表。还有一类寺院不建佛塔，多是由贵族捐助私宅改建而成。这种寺院以前厅为佛殿供养佛像，以后厅为讲堂；私宅中的附属花园，则成为早期的佛寺园林。

出于僧人坐禅习静的需要，新建佛寺多选址于山林。据记载，东晋太元年间，名僧慧远在庐山营建东林寺时，就有意识地在自然中设置人工禅林，这是创建佛寺园林的早期记载。寺庙园林不同于皇宫禁苑与贵族府第，它是面向广大信众的，带有公共游览性质，更着意于展示静谧出世的气息。

include temple gardens, which was the earliest record of building Buddhist temple gardens. Temple gardens are different from imperial palace gardens or aristocratic mansions. They are open to believers and like public gardens, which highlight the quiet and seclusive atmosphere.

• 南朝梁武帝像

梁武帝萧衍（464—549），南朝梁政权的建立者。他在中年以后笃信佛教，大兴佛寺，还曾三次到佛寺出家，群臣用大量钱财才将他赎回。

Portrait of Emperor Wu (464-549) of the Southern Liang Dynasty (502-557)

Named Xiao Yan, Emperor Wu (464-549) was the founder of Southern Liang Dynasty (502-557). After his middle age, he became a devout Buddhist believer and built many Buddhist temples. He cultivated himself three times and the ministers spent a lot of money to redeem him.



达摩祖师与少林寺

达摩祖师全称“菩提达摩”，南天竺（古印度）人。传说，达摩祖师是天竺国香至王的第三个儿子，自幼拜释迦牟尼的大弟子摩诃迦叶之后的第二十七代佛祖般若多罗为师。一天，达摩问师父：“我得到佛法以后，应到何地传化？”般若多罗说：“你应该去震旦（即中国）。”又说：“你到震旦，不要住在南方，那里的君主喜好功业，不能领悟佛理。”达摩遵照师父的嘱咐，用了三年时间，历尽艰难，来到了中国。

达摩到中国时，正是南北朝时期。南朝梁武帝萧衍笃信佛教，听说达摩来华，立即派使臣把他接到国都建康（今江苏南京）。可是，梁武帝与达摩谈论起佛事时，总是话不投机。达摩感到南方不是久留之地，于是不告而别，继续北上，于北魏孝昌三年（527）到达了河南嵩山少林寺。他看到这里群山环抱，森林茂密，环境清幽，是一块难得的佛门净土，于是就把少林寺作为他卓锡传教的道场，广集僧徒，首传禅宗。自此以后，达摩便成为中国佛教禅宗的初祖，而少林寺成为中国佛教禅宗的祖庭。



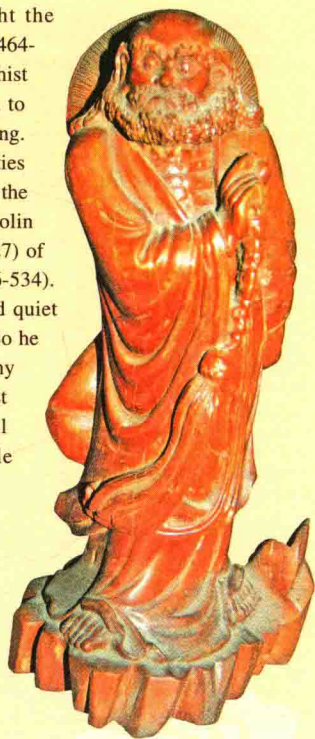
• 《达摩面壁图》宋旭（明）

Fresco of Bodhidharma Facing the Wall, by Song Xu (Ming Dynasty, 1368-1644)

Patriarch Bodhidharma and the Shaolin Temple

Patriarch Bodhidharma and *Damo* for short, was from South of ancient India. It is said that he was the third son of an Indian King, King Kanchipuram and was student of Prajna Doro, the 27th Master of Buddha after Mahakashyapa who was the first disciple of Sakyamuni. One day, Bodhidharma asked his master "If I get the Dharma, how and where should I pass it?" Prajna Doro said "You should go to Zhendan (namely China)". He added "When you go to Zhendan, do not live in the South where monarchs prefer achievements and cannot comprehend the Buddhist Dharma." Obeying his master's orders, Bodhidharma spent three years and came to China through trials and tribulations.

When Bodhidharma arrived in China, it was right the Northern and Southern Dynasties (386-589). Emperor Wu (464-549) of Southern Liang Dynasty (502-557), a devout Buddhist believer, immediately sent envoys to receive Bodhidharma to the capital Jiankang (now Nanjing) after he heard of his coming. However, Emperor Wu and Bodhidharma had few similarities when they talked about Buddhism, so Bodhidharma left for the north without noticing the emperor. He reached to the Shaolin Temple in Mount Song, Henan Province in the 3rd Year (527) of the Period of Xiaochang in the Northern Wei Dynasty (386-534). After he saw the surrounding mountains, dense forests and quiet atmosphere, he thought it was a rare Buddhism Pure Land. So he made it as his Bodhimanda to live and preach, gathered many monks and believers and introduced Zen to them for the first time. Since then, the Bodhidharma became the original ancestor of Chinese Zen Buddhism and Shaolin Temple became the master hall of Chinese Zen Buddhism.



• 木雕达摩像
Wooden Sculpture
of Bodhidharma