

# 中國佛教四大名山

BUDDHISM'S  
FOUR  
MOUNTAIN  
SANCTUARIES  
IN CHINA

趙豫初



中國旅遊出版社

China Travel & Tourism Press



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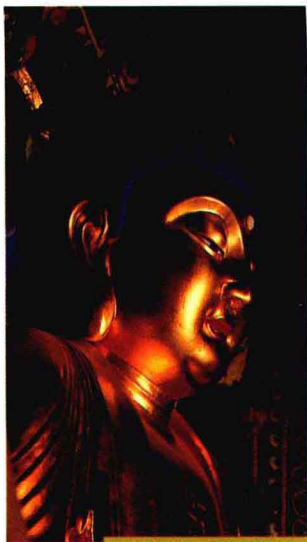
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## 佛教文化载体 华夏大地名山

历史，往往有惊人的相似之处。公元前6世纪，当中国的大思想家孔子(公元前551~前479)创立儒家学说之时，印度的圣哲乔达摩·悉达多，即释迦牟尼(公元前565~前486)创立了佛教。两位圣哲异国同时，思想精深，珠联璧合。公元1世纪前后的两汉之际，伴随着丝绸之路的开通，中国与中亚各国经济文化交流日益频繁。正是在这种交流过程中，印度佛教通过丝绸之路传入中国，与中国的传统文化，其中包括儒家学说与道家学说交流、碰撞、融合，在中国的社会土壤中生根开花，成为独具特色的中国佛教。

中国佛教自诞生之日起，便与许多名山结下了不解之缘。山因佛

而驰名，佛以山而圣洁。正所谓“天下名山僧占多”。这句古语的确道出了佛教文化在华夏大地分布的地理特色。如果您有幸游历华夏大地，您就会发现，雄伟壮观的石窟附丽于山岩峭壁之上，庄严精美的佛寺遍布于密林幽谷之间，凌云佛塔矗立于群峦峻岭之巅。为什么佛教对名山这样情有独钟呢？当您漫步在这名山奇峰之间，或许有这样的疑惑，但随着您在那里自然风貌神韵的领略和对佛教文化的了解，您会从两者之间的天然契合与相互依存的关系中有所领悟。

山岳，有直插苍穹、超越尘寰之崇高，能够表象佛教“出世”的价值取向和内省的文化品格；山岳，有洁净无尘、清深悠远之佳境，

可以体现佛教转染成净的人生立场和恬适淡泊的生活情趣。山岳，更以其澄澈寂寥、虚渺、空濛之神韵，象征着佛教文化的理想和佛教哲学的真谛。山岳密林，以自身特有的风貌为烘托佛教文化提供着理想的自然氛围。那远去红尘的山林，使人清心寡欲，自然是佛家修行的最好处所；同时，寺院建在幽静的山林之中，古树掩映，云雾缭绕，更显出佛的尊严与神秘。信徒们登山拜佛，肃穆之感油然而生，也更能表现出虔诚之情。而佛教及其寺庙、洞窟等，则以自身丰富的文化滋润着大自然，以自身璀璨的艺术装点着山川，赋予了山岳神奇的魅力和庄严形象。

在华夏大地，与佛教结缘的山



岳就有220多处。在灿若星辰的佛教名山，最显赫的当推中国佛教四大名山，它们分别成为中国佛教中最受崇敬的四大菩萨的道场。这就是，山西的五台山，为大智文殊菩萨的道场；四川峨眉山，为大行普贤菩萨的道场；浙江普陀山，为大悲观音菩萨的道场；安徽九华山，为大愿地藏菩萨的道场。依照佛教传说，这四大菩萨是以普度众生同登彼岸为己任，来到人间化导群生的；因而，逐渐形成应化说法的道场，就是中国佛教四大名山的来历。

根据佛教经典的阐释，佛国世界也是一个等级森严的境地。佛，是至高无上的，意译为“觉者”。所谓“觉”，有三大意义：自觉、觉他、觉行圆满。凡夫俗子缺此三项，只有佛才三项俱全。菩萨仅次于佛，只缺最后项。菩萨的职责就是帮助佛，以佛教的宗旨和教义，解救苦海中的芸芸众生，把他们普度到极乐世界中去。佛，完美无缺，异常崇高，令人觉得高不可攀。而菩萨，却使人感到更亲切、更实在、更需要。所以，佛教在中国传播过程中，人们对菩萨的崇拜逐渐突出，并最终确立了中国佛教四大名山的应有地位。

中国佛教四大名山，有着悠久的历史，蕴含着丰富的佛教文化，保留了灿烂的佛教艺术，珍藏了多彩的佛教文物。既是璀璨夺目的佛教艺术之宫，又是价值连城的佛教文物宝库，在中国佛教史中占有重要的地位。这里的山水草木，都交织着神奇的佛教传说；这里的寺院殿堂，都记载着佛教发展的历史；这里终日佛乐阵阵、经声朗朗，是佛教僧众参方修学的佛门净土；这里长年轻烟缭绕、香客不绝，是佛

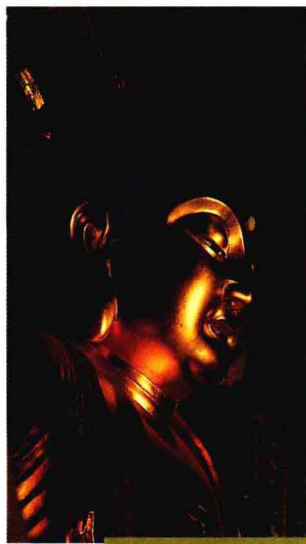
教信徒朝圣礼佛的信仰圣地；这里风景秀丽、环境清幽，更是文人游客揽胜探幽的理想胜地。作为佛教文化的载体，四大名山则是一部丰富多彩的佛教百科全书。作为著名的风景胜地，四大名山包容着华夏山岳各具特色的风貌。它们或有北疆的高峻粗犷，或有南方的秀雅灵妙，或有西域的雄伟神奇，更有东部的海山仙境，是中国壮丽风光的结晶与缩影。

千百年来，佛教四大名山感召了众多的佛教信徒，更吸引了无数的中外游客。人们徜徉于这华夏名

山胜景之中，尽情探幽揽胜，寻古访今，求法还愿，吟诗挥墨。人们漫游在这佛教文化载体上，更能陶冶性情，调适心境，博览艺术，汲取智慧。

中国佛教四大名山，集中体现了华夏山岳自然美与佛教文化创造美的和谐统一。在这里，秀丽的自然景观与辉煌的人文景观交相辉映，为中国文化添彩，为华夏大地增辉，为中国旅游高奏优美的佛教乐章，为中外佛教文化交流架设友谊的桥梁。





## —Cradles of Buddhist Culture and spectacular Mountains

As if by coincidence, when Confucius (551-479 BC), the celebrated thinker, created Confucianism in China the sixth century BC, the sacred Indian philosopher Gautama Siddhartha (or Sakyamuni, 565-486 BC) founded Buddhism. As contemporaries these two great philosophers made a perfect pair, each being the father of a profound school of thought. The opening of the Silk Road during the Han Dynasty around the first century BC, set the stage for burgeoning economic and cultural exchanges between China and central Asian countries. It was in this process of exchanges that Buddhism found its way into China via the Silk Road, and through interaction with Confucianism,

Taoism and other branches of traditional culture, struck root in Chinese society and became the Chinese school of Buddhism with distinctive characteristics.

From the right beginning Chinese Buddhism has fostered an indissoluble bond with famous mountains across the land. The mountains became popular because of Buddhism, and Buddhism, on its part, became holier because of these towering mountains. "Most of the famous mountains under heaven have been occupied by monks." This old saying shed some light on the geographical features of the distribution of Buddhism on the land of China. If you have the opportunity to travel across

China, you will inevitably discover imposing-looking grottoes scooped into the craggy walls of stupendous cliffs, exquisitely designed Buddhism temples tucked away in dense woods, and Buddhist pagodas towering over the blue smudge of mountains. What accounts for such an irrevocable attachment of Buddhism with mountains? This question invariably comes to your mind as you ramble among these mountains. With the deepening of your understanding of the natural beauty of these rocky prominences and the culture associated with Buddhism, you will eventually get the answer from the natural harmony and intimate relations between the two.



The noble image of a mountain soaring over the mortal world and into the blue is an apt symbol of the Buddhist belief in samsara, or rebirth, and its cultural aspect of introvert meditation. The dust-free and profound environment of a mountain gives expression to the purity of the Buddhist world outlook and simple style of life. The ideals of Buddhist culture and the truth of Buddhist philosophy are symbolized by the solitude, ethereality and profundity of high mountains. A heavily wooded mountain provides just the right environment for the cultivation of Buddhist culture. The forests, detached from the mundane world, are naturally the best places for Buddhists to cultivate their morality. The monasteries and temples tucked away in the tranquility of a mountain forest and the sea of clouds serve to accentuate the awesome and mysterious image of the Buddha. When a follower climbs up the mountain to pay homage to the Buddha, he is invariably struck with awe, and his prayers naturally became more pious and sincere. Nature is nurtured by Buddhism and its clusters of temples and grottoes, whose splendid cultural heritage makes the mountains look even more appealing and solemn.

More than 220 mountains in China are associated with Buddhism. Four of them are domains of Buddhism's four most venerated Bodhisattvas. To be specific, Mount Wutai in Shanxi Province is the domain of Manjusri, or Bodhisattva of Wisdom; Mount Emei in Sichuan Province, the domain of Samantabhadra, or Bodhisattva of Universal Benevolence; Mount Putuo in

Zhejiang Province, the domain of Avlokitesvara, or Goddess of Mercy; Mount Jiuhua in Anhui Province, the domain of Ksitigarbha, Guardian of the Earth. According to Buddhist legend, these four Bodhisattvas descended upon the mundane world with the task of delivering the multitude to another world. As time went on, they established themselves in these mountains to preach their doctrines.

According to Buddhist classics, the world of Buddhism is one of strict hierarchy. The Buddha holds the supreme position and is known as the Enlightened One. Enlightenment has three aspects. The mortals lack all these three aspects, and a Bodhisattva lacks only the last aspect. It is a Bodhisattva's task to help the Buddha deliver all mortal beings from the Sea of Misery to the Land of Ultimate Bliss by indoctrinating them with Buddhist philosophy. The Buddha is omnipotent and untouchable, whereas the Bodhisattvas strike people as sincere, pragmatic and touchable. That is why in the course of the spread of Buddhism in China, worship of Bodhisattvas gradually emerged, and helped establish the position of the four mountains as Buddhist sanctuaries in China.

These Buddhist mountain sanctuaries are endowed with a venerated history and an abundance of Buddhist cultural legacy. As treasure houses of numerous invaluable Buddhist art and cultural relics, they figure importantly in the history of Chinese Buddhism. Every mountain, every stream, every grass or tree here is steeped in Buddhist fable and history.

Every temple is a witness to the development of Buddhism. Everyday the air reverberates with Buddhist music and incantations, and the halls are enshrouded in the smoke of burning incense, while a constant stream of pilgrims arrive to worship and ask the Buddha for blessings. Picturesque scenery and tranquil environments make these mountains ideal haunts for men of letters to come to seek out the secrets behind them. As cradles of Buddhism-related culture, the four mountain sanctuaries are something of an encyclopaedia on Buddhism. As famed scenic resorts, they have all the salient features of Chinese mountains -- high and rugged in the north, serene and graceful in the south, splendid and mysterious like the West Territory, and ethereal and wonderland-like in the east. They are, in a nutshell, a microcosm of the charms of Chinese landscape.

Over the last centuries, these four major Buddhist sanctuaries have attracted numerous Buddhist followers and visitors from at home and abroad, who come to ramble in these cradles of Chinese Buddhist culture so as to purify their soul, readjust their frames of mind, and draw on the wisdom of Buddhist art.

These mountains are a study of harmony between the natural beauty of Chinese mountains and the aesthetics of Buddhist culture. There, breathtaking natural beauty mingles with man-made scenes and sights, adding lustre to Chinese culture and landscape, rendering a melodious note to Chinese tourism, and bridging cultural exchanges between Chinese and foreign Buddhists.



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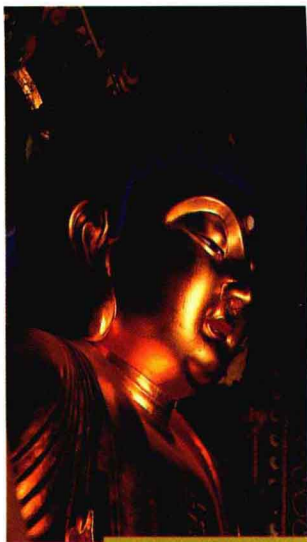
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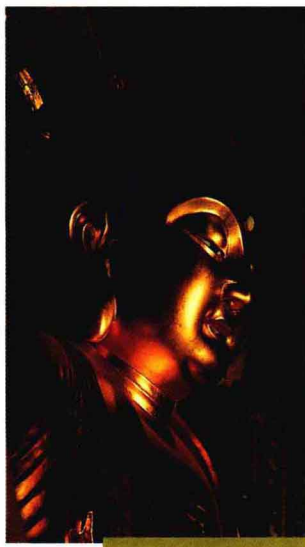
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中国佛教四大名山，集中体现了华夏山岳自然美与佛教文化创造美的和谐统一。在这里，秀丽的自然景观与辉煌的人文景观交相辉映，为中国文化添彩，为华夏大地增辉，为中国旅游高奏优美的佛教乐章，为中外佛教文化交流架设友谊的桥梁。







## —Cradles of Buddhist Culture and spectacular Mountains

As if by coincidence, when Confucius (551-479 BC), the celebrated thinker, created Confucianism in China the sixth century BC, the sacred Indian philosopher Gautama Siddhartha (or Sakyamuni, 565-486•BC) founded Buddhism. As contemporaries these two great philosophers made a perfect pair, each being the father of a profound school of thought. The opening of the Silk Road during the Han Dynasty around the first century BC, set the stage for burgeoning economic and cultural exchanges between China and central Asian countries. It was in this process of exchanges that Buddhism found its way into China via the Silk Road, and through interaction with Confucianism,

Taoism and other branches of traditional culture, struck root in Chinese society and became the Chinese school of Buddhism with distinctive characteristics.

From the right beginning Chinese Buddhism has fostered an indissoluble bond with famous mountains across the land. The mountains became popular because of Buddhism, and Buddhism, on its part, became holier because of these towering mountains. "Most of the famous mountains under heaven have been occupied by monks." This old saying shed some light on the geographical features of the distribution of Buddhism on the land of China. If you have the opportunity to travel across

China, you will inevitably discover imposing-looking grottoes scooped into the craggy walls of stupendous cliffs, exquisitely designed Buddhism temples tucked away in dense woods, and Buddhist pagodas towering over the blue smudge of mountains. What accounts for such an irrevocable attachment of Buddhism with mountains? This question invariably comes to your mind as you ramble among these mountains. With the deepening of your understanding of the natural beauty of these rocky prominences and the culture associated with Buddhism, you will eventually get the answer from the natural harmony and intimate relations between the two.

The noble image of a mountain soaring over the mortal world and into the blue is an apt symbol of the Buddhist belief in samsara, or rebirth, and its cultural aspect of introvert meditation. The dust-free and profound environment of a mountain gives expression to the purity of the Buddhist world outlook and simple style of life. The ideals of Buddhist culture and the truth of Buddhist philosophy are symbolized by the solitude, ethereality and profundity of high mountains. A heavily wooded mountain provides just the right environment for the cultivation of Buddhist culture. The forests, detached from the mundane world, are naturally the best places for Buddhists to cultivate their morality. The monasteries and temples tucked away in the tranquility of a mountain forest and the sea of clouds serve to accentuate the awesome and mysterious image of the Buddha. When a follower climbs up the mountain to pay homage to the Buddha, he is invariably struck with awe, and his prayers naturally became more pious and sincere. Nature is nurtured by Buddhism and its clusters of temples and grottoes, whose splendid cultural heritage makes the mountains look even more appealing and solemn.

More than 220 mountains in China are associated with Buddhism. Four of them are domains of Buddhism's four most venerated Bodhisattvas. To be specific, Mount Wutai in Shanxi Province is the domain of Manjusri, or Bodhisattva of Wisdom; Mount Emei in Sichuan Province, the domain of Samantabhadra, or Bodhisattva of Universal Benevolence; Mount Putuo in

Zhejiang Province, the domain of Avlokitesvara, or Goddess of Mercy; Mount Jiuhua in Anhui Province, the domain of Ksitigarbha, Guardian of the Earth. According to Buddhist legend, these four Bodhisattvas descended upon the mundane world with the task of delivering the multitude to another world. As time went on, they established themselves in these mountains to preach their doctrines.

According to Buddhist classics, the world of Buddhism is one of strict hierarchy. The Buddha holds the supreme position and is known as the Enlightened One. Enlightenment has three aspects. The mortals lack all these three aspects, and a Bodhisattva lacks only the last aspect. It is a Bodhisattva's task to help the Buddha deliver all mortal beings from the Sea of Misery to the Land of Ultimate Bliss by indoctrinating them with Buddhist philosophy. The Buddha is omnipotent and untouchable, whereas the Bodhisattvas strike people as sincere, pragmatic and touchable. That is why in the course of the spread of Buddhism in China, worship of Bodhisattvas gradually emerged, and helped establish the position of the four mountains as Buddhist sanctuaries in China.

These Buddhist mountain sanctuaries are endowed with a venerated history and an abundance of Buddhist cultural legacy. As treasure houses of numerous invaluable Buddhist art and cultural relics, they figure importantly in the history of Chinese Buddhism. Every mountain, every stream, every grass or tree here is steeped in Buddhist fable and history.

Every temple is a witness to the development of Buddhism. Everyday the air reverberates with Buddhist music and incantations, and the halls are enshrouded in the smoke of burning incense, while a constant stream of pilgrims arrive to worship and ask the Buddha for blessings. Picturesque scenery and tranquil environments make these mountains ideal haunts for men of letters to come to seek out the secrets behind them. As cradles of Buddhism-related culture, the four mountain sanctuaries are something of an encyclopaedia on Buddhism. As famed scenic resorts, they have all the salient features of Chinese mountains -- high and rugged in the north, serene and graceful in the south, splendid and mysterious like the West Territory, and ethereal and wonderland-like in the east. They are, in a nutshell, a microcosm of the charms of Chinese landscape.

Over the last centuries, these four major Buddhist sanctuaries have attracted numerous Buddhist followers and visitors from at home and abroad, who come to ramble in these cradles of Chinese Buddhist culture so as to purify their soul, readjust their frames of mind, and draw on the wisdom of Buddhist art.

These mountains are a study of harmony between the natural beauty of Chinese mountains and the aesthetics of Buddhist culture. There, breathtaking natural beauty mingles with man-made scenes and sights, adding lustre to Chinese culture and landscape, rendering a melodious note to Chinese tourism, and bridging cultural exchanges between Chinese and foreign Buddhists.









