

世界佛教名山

**MOUNT JIZU**

THE WORLD'S HOLY MOUNTAIN OF BUDDHISM

鸡足山



大理州民族宗教事务局 编

陕西旅游出版社



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迦叶尊者的道场  
虚云大和尚的住地

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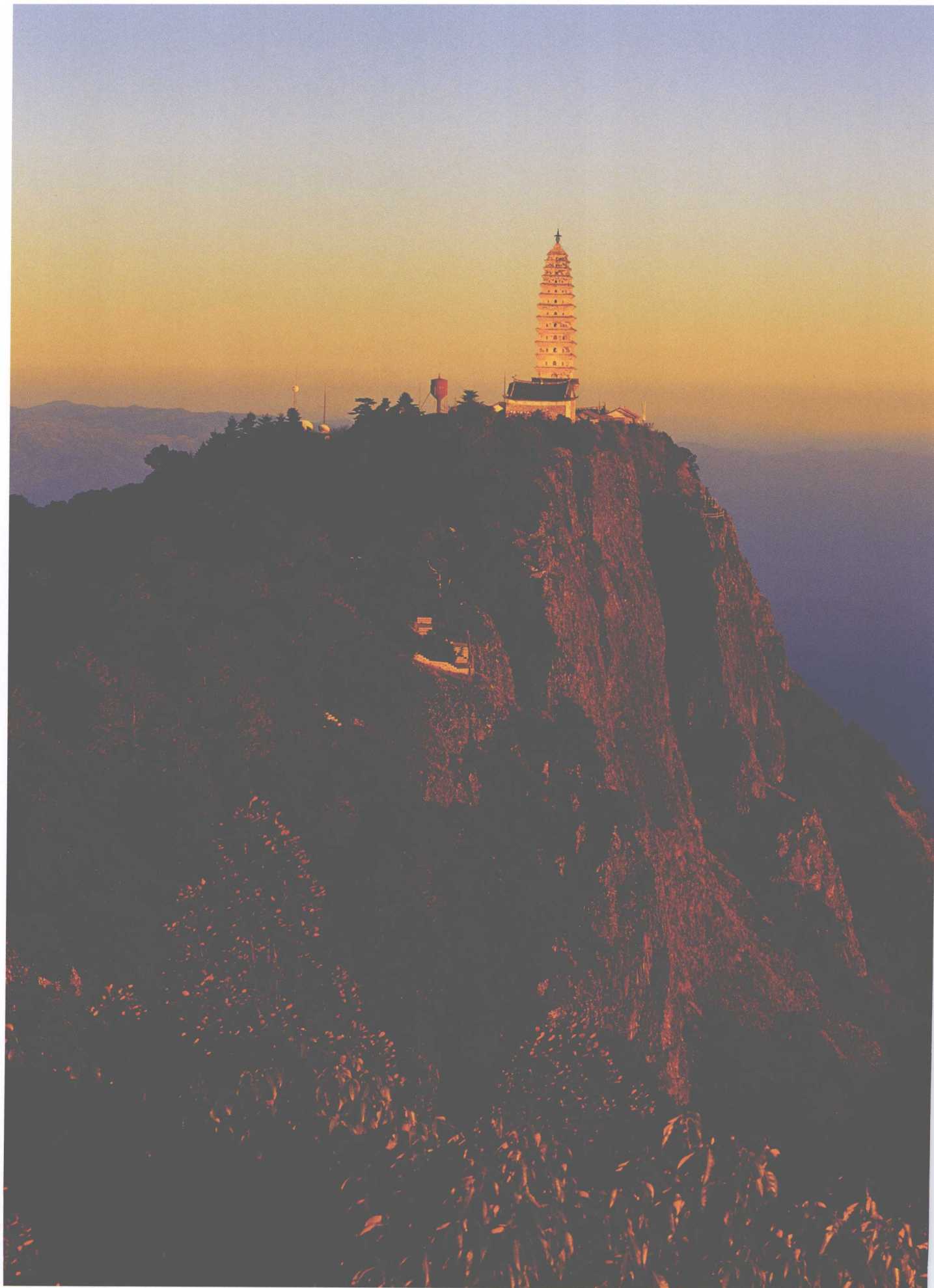
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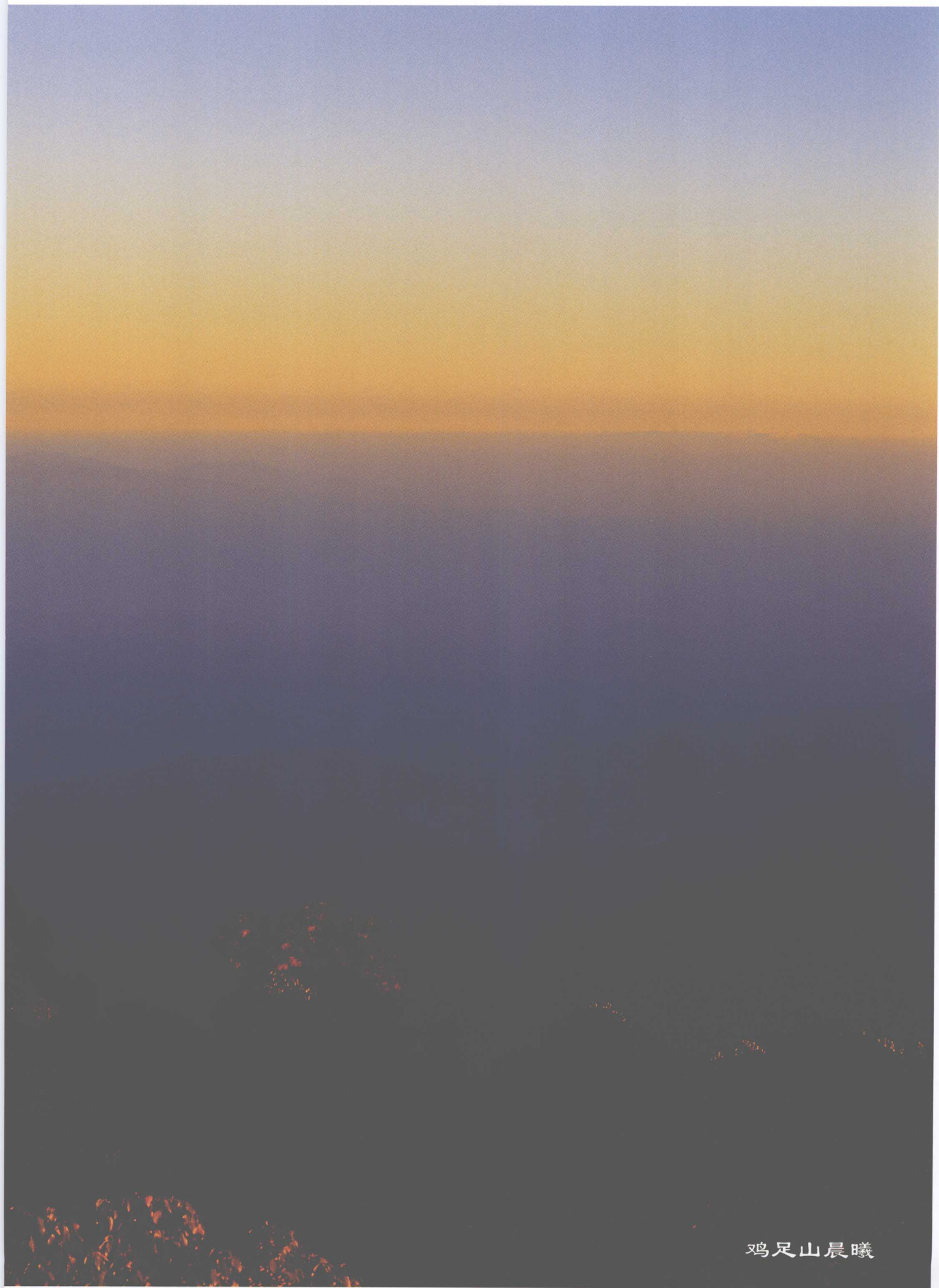
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鸡足山

005

鸡足山晨曦

《世界佛教名山——鸡足山》画册在鸡足山祝圣寺开光暨虚云建寺一百周年庆典之际出版，邀我作序。画册中有优美的自然风光，精美的人文景观，悠久的佛教古刹，更有珍贵的文物历史资料。曾在许多汉文、藏文、巴利文，乃至梵文中都记载有不少关于佛教名山鸡足山的传说、故事、颂词。斗转星移，世事变迁，现在鸡足山的历史资料因种种原因已少之又少，我想这个画册不管对到此一游的旅游观光客，或是对忙碌之余寻求精神慰藉的现代人，亦或是对求证鸡足山佛教历史沿革的人士，都是弥足珍贵的。这是一件好事、善事，是圆满之事，所以我欣然应允，匆匆写下以下文字，权且作序。

鸡足山，钟灵毓秀，名闻遐迩，一直以来都是汉地佛教、南传上座部、藏传佛教所尊崇、向往、朝拜的神山圣山。

据佛教经典传说，释迦佛大弟子迦叶真身入定此山华首门。山志记载：明代每年鸡足山朝山节期间，缅甸、泰国、老挝、朝鲜、马来西亚、日本、柬埔寨等国的僧俗信众纷纷前来礼佛叩拜华首，熙熙攘攘，络绎不绝；不少僧人曾先后在此建茅棚修行、建庙宇弘法、建寺院传经，鼎盛时期曾经达到“360庵，72寺，170余所静室”，佛音缭绕，蔚为壮观。

山之神，山之灵，山之奇，山之秀，名扬四海，远播八方。从而，逐渐孕育形成了中华文化里的一种独特的鸡足山佛教文化。这个文



化传播的是和谐与仁爱，这正是这个文化的价值，这也是中国传统道德观的核心和中国传统文化的价值所在。因此，鸡足山引起国内文化界的广泛关注、西方学术界的高度重视，在佛教界更是推崇备至。

通观历史，人由茹毛饮血、赤身裸体，到食不厌精、长袍马褂，再到美食佳肴、西装革履；人由兽皮避寒、树叶遮羞，到草棚茅庐、青砖瓦房，再到钢铁水泥、摩天大楼；人由刻木记事、飞鸽传书，到电灯电话、汽车轮船，再到宇宙飞船、电脑网络……沧海桑田，朝代更迭，可谓五彩缤纷、眼花缭乱，但是不管历朝历代、古今中外，人类都有一个“痼疾”，那就是：猛兽易伏，人心难降；溪壑易填，人心难满。一不小心，金钱至上、争权夺势、损人利己、弄虚作假等等“陋习”就会沉渣泛起，小则危害自身，大则殃及国家社稷。我想，唯有和谐仁爱的文化才能拯救心灵，才能维护世界和平与发展，才能保护人类共同的家园。

所以，我一直坚信：物质绝对不是人的最终追求或最高境界，人作为世间灵物必须要有纯洁的精神，必须要有高尚的心灵，必须要有和谐的家园，必须要有仁爱的良心。而这种精神和心灵，只有通过文化来熏陶、浸润和指引，只有通过文化来传承、传播。

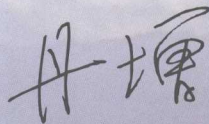
在此，我合十祝福：

祝圣寺开光暨虚云建寺一百周年庆典圆满成功！

迷人秀丽的鸡足山美景风采焕发！

和谐仁爱的鸡足山文化繁荣昌盛！

中国文联副主席  
中国作协副主席



2007年5月



鸡足山

007

佛教文化博大精深。研究佛教文化有万卷书要读，更有万里路要行，在这万卷书和万里路中，云南省大理白族自治州宾川县境内的鸡足山就不能不读，不能不到，不能不感悟。

“山不在高，有仙则名；水不在深，有龙则灵。”刘禹锡的《陋室铭》，说得再好不过了。鸡足山因摩诃迦叶的缘故，得以名扬。名山鸡足山又因祥云呈彩筵、苍洱列画屏、金沙飘玉带、玉龙为雪侣的名胜风景，使入山游客心旷神怡。加上徐霞客赞叹不已的“日海云雪”位于一顶的四大天下奇观绝景，如神来之笔挥写的五彩水墨丹青，占据了到天柱峰金顶寺感悟梵天佛景的众多游人之心中，才有了古往今来上山者从心中发出的由衷赞叹：“啊！天地间的灵气，原来都尽泄在这里了呀！”

鸡足山佛教缘起于“拈花一笑”。佛祖传心印于大迦叶，大迦叶遵佛旨携金缕袈裟入定鸡足山华首门待弥勒下生。佛教公认之说



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鸡足山

向人们展示了鸡足山过去、现在、未来“三世道场”的美妙画卷。

鸡足山为天下灵山，山中的一切都灵异神奇令人着迷：会劝人洗手烧香的灵雀、虔心念佛的奇鸟、听经跪拜的猕猴。山的空灵，水的神韵，玄月明霞，古洞禅窟，禅堂兰若，静室精蓝，神灵佛像，营就的是人与自然和谐，人与神灵和睦，人佛相通，物我合一。通过去读这座山，你会感悟到山中的历史文化丰厚，了知佛教的崇贵圆满，领略佛学教理是一类最高尚文化的产物。那时你才知晓，个人智慧的渺小愚钝，从内心叹服佛学的博大精深。虽有圣哲的智慧，也难以去参透悟尽智慧如海的佛学，即使是圣哲本人，也会变得无所措手。

圣山的高远雅静，佛的淡泊宁静，山的灵气荡胸，佛的神圣，信的虔诚，在“幽涧泉清，高峰月白”、遗世独立的鸡足山得到了最好的诠释。阅读这座山，山在画册里，画册里有山。用心去读它，用神去亲近它，你会找到你的所求所需。江泽民同志在洛阳白马寺会见印忠和尚的题词：“晨钟暮鼓警醒世间名利客，经声佛号唤回苦海迷路者。”不妨来读一读这一题词，也许你会有“踏破铁鞋无觅处，得来全不费工夫”的喜悦。因为你找到了真正的自我，知道我是谁，谁是我。

翻开这本画册，阅读这座山吧！让你的思想进入到画册里，与山同在，与树同语，与水亲近去感悟……不敢说，你这一游，能有多大收获。但请你相信，至少你的心灵会度过一次自在潇洒探觅新知的旅程。

中共大理州委书记

顾伯平

2007年5月



鸡足山



## 前 言

中国云南东经 $100^{\circ} 20' \sim 100^{\circ} 25'$ 、北纬 $25^{\circ} 56' \sim 26^{\circ} 00'$ 之间，屹立着一座雄伟巍峨的山峰，因前伸三趾、后拖一岭，形如鸡足而得名鸡足山。山中有一座鬼斧神工、足以让世人顶礼膜拜的天下奇门——华首门，被人们誉为“中华第一门”。2500年前，佛陀首座弟子大迦叶奉佛旨传承衣钵在此入定，鸡足山因此成为“天下名山此独尊”的佛教名山圣地，受到佛教各大宗派的尊崇。

从鸡足山历史来看，佛教各宗派的法脉，一直存在。从印度传来的杂密密教，斯里兰卡传来的南传上座部佛教，西藏传来的佛教，以及汉地回传、以禅宗为主的汉传佛教，都在这里得到交流融汇。因此鸡足山成了亚洲佛教三大部派的交汇点，是世界佛教文化的一座丰碑。

汉传佛教有史料可查，石钟寺的碑文记载：唐天宝年间，鸡足山就有佛教。宋代被邀请到敦煌主持法会的住世罗汉宾头卢，元代时的源空、本源，明代有见月律师成为南山律宗第二代祖师、当今世界佛教传戒仪轨的创造人。此外还有丰富的各种版本大藏经成千上万卷，清代末年到民国初年虚云入山振兴山中佛教等。吕徵教授认为，春秋时期鸡足山就有佛教之说；达摩一苇渡江前，先到山中叩拜大迦叶。陈聿东也赞同蜀汉三国时期，鸡足山有佛教的观点。清代陈鼎《滇黔纪游》中说：传衣、罗汉、迦叶、放光、寂光这五大寺院最著名了，每座寺院有僧侣达上千人的，或者数百人等等不一，过的是刀耕火种的生活。僧人多数卷毛、勾鼻、深目、穿耳，他们在鸡足山中的树巢树洞岩穴里修禅定习密法。在20世纪80年代，保山发掘出戴帽的胡僧奏乐图陶俑，经云南考古专业人士考证，这是印度尼泊尔一带做生意信佛教的古印度境内一个民族的装束和生活写照。无独有偶，在新疆一带的丝绸之路上，也挖掘出同样的陶俑胡僧。这表明，佛教的传入至少是在不同时间年代，从两个不同方向的丝绸之路传入。可以说，汉传佛教的历史久远深厚。



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印度直接传来，也有据可查。陈香梅女士回国访问，曾对同济大学建筑系王杲先生说，她是在“二战”期间来到鸡足山学的密法，属孔雀大明王这一法脉。而她的上师传承直接来自印度的祖师，不知道现在鸡足山还有没有这支法脉存在？

藏传佛教历史上有无著、龙树、金洲法称（阿底峡的上师）等菩萨尊者到过鸡足山，此外阿底峡还随师在鸡足山修行12年。20世纪80年代来的拉萨女活佛，民国年间来的章嘉、贡嘎二法王，都在不同时间得到圣山加持，明代徐霞客《鸡足山志·法王缘起》有记载，二法王从丽江进入鸡足山。今天，漫山遍野飘荡的经幡、哈达再次向世人证明：鸡足山是藏传佛教文化的八大圣山之一。

南传上座部佛教从缅甸传入到鸡足山，也有遗迹可寻。吴棠先生撰的《云岭丛谈·佛教圣地鸡足山》说：“20世纪40年代，在鸡足山顶的楞严塔里，还散堆着无数页的梵文贝叶经，是珍贵的民族文化遗产，也是中外佛教文化交流的见证。”20世纪50年代，云南人民出版社的《松帕敏和嘎西娜》傣族民间叙事长诗里，也提过两人上山的诗句。

因此可以说，鸡足山是一座丰富的佛教文物宝库，是佛教三大部派的汇集地，是世界佛教文化的枢纽；在东南亚巴利语经典佛教文化、青藏高原藏语经典佛教文化里，享有崇高的地位，是世界佛教名山、圣山。

今天，这座迦叶真身入定的名山圣地，用它的神奇奥秘，包容汇聚着世界佛教文化的精髓，浇灌着印传、汉传、南传及藏传佛教的灵魂，贯穿着佛教禅宗历史的始终。

从迦叶叩开华首门入内禅定开始，鸡足山佛教始终源源不断地传递着佛祖的旨意，度化着世间众生，教化着山中的神木奇花、灵鸟异兽。一度曾在明代达到“360庵、72大寺”的鼎盛局面，又在清朝后期一度衰落，直到禅门泰斗虚云老和尚的到来，鸡足山又重现十方丛林、迦叶道场的辉煌，再次成为传承世界佛教、弘扬世界佛法的道场，再次成为世界佛教界关注的焦点。2000年春天，联合国教科文官员一行三人到鸡足山考察佛教。此外还有新加坡、马来西亚、韩国、澳门、台湾、香港、新西兰、泰国等佛教考察团，都先后踏入这座名山、圣山，来探求佛的真谛，感受佛的恩赐，寻觅佛的足迹……

## Foreword

Towering majestically in China's south-western province of Yunnan, there stands a mountain at 25°56' ~ 26°00'N and 100°20' ~ 100°25'E. The mountain is named as Jizu (rooster foot) because its foot stretches out like a claw of a rooster. The mountain is best known for its widely-worshipped huge cliff gate that came into being uncannily and is known as Huashoumen – the First Gate of the Chinese Nation. Over 2,500 years ago, it is said, it was here that the Great Kasyapa Buddha, one of Sakyamuni's first disciples, became a Buddhist monk and sat in meditation. For this, Mt. Jizu is reputed as "The Best of the Most-Renowned Mountains", worshipped universally by all sects of Buddhism.

Mt. Jizu has witnessed the development of all the sects of Buddhism, such as the Esoteric from India, the Hinayana from Sri Lanka, and the Chan (Zen) in China. As the convergence of three sects of Asian Buddhism, Mt. Jizu is a monument of the world Buddhist culture.

A review of some historical literature may prove the introduction of Chinese Buddhism to Mt. Jizu. According to the record of inscriptions on a slab in the Shizhong Monastery, Buddhism already had believers in Mt. Jizu during the reign of Emperor Tianbao in the Tang Dynasty (617-907). Later in the Song (960-1279), Yuan (1206-1368), Ming (1368-1644) and late Qing dynasties (1636-1911) and the early period of the Republic of China (1912-1949), Mt. Jizu attracted many eminent monks including the 'secular arhat' Pindolabbaradvaja who had once hosted Buddhist services at Dunhuang grottoes; Yuankong and Benyuan; Jianyue, the second-generation master of the Vinaya sect who first practiced Buddhist disciplines and rituals in the world; and Xuyun, a distinguished monk who greatly developed the local Buddhism. Professor Lü Zheng agreed that Buddhism was there early in the Spring and Autumn period (770-476 B.C.). Another Buddhist scholar Chen Yudong argued that the religion was spread there in the Three Kingdom period (222-280) when Bodhidharma, the master of Zen came to the mountain to worship the Great Kasyapa before his crossing of the Yangtze on a reed raft. A much more detailed description can be read in *Travels in Yunnan and Guizhou* by a Qing scholar Chen Ding: The five monasteries of Chuanyi, Luohan, Jiaye, Fuangguang and Jiguang are best known. Each monastery had over one thousand or at least several hundred monks who lived by slash-and-burn cultivation. Most of the monks inhabiting the trees or caves practised the Esoteric sect of Buddhism in meditation. With frizzles, hooknoses, deep-inlaid eyes and pierced ears, they looked markedly different from the local people. In the 1980s, some pottery statues of foreign monks wearing caps and playing musical instruments were unearthed. Their costumes and ornaments as well as the folkways, according to some archaeological specialists of Yunnan, turned out to be those of a group of ethnic people and Buddhist followers of India now doing business at the cross-border area of India and Nepal. Coincidentally, the same pottery relics were also unearthed along the ancient Silk Road in Xinjiang, which indicates that the introduction of Buddhism was from different directions of the same ancient trade roads at different times. We can conclude that Chinese Buddhism has experienced a long history of development with profound, overwhelming influences.



鸡  
足  
山



The Buddhist sect introduced from India is also traceable with sufficient evidences. During one of her visits, Chen Xiangmei (Madam Anne Chen) spoke to Mr. Wang Gao from the Department of Architecture of Shanghai Tongji University of her own experience in learning the Esoteric doctrines at Mt. Jizu during the World War II. She wondered whether the monastery still carried forth the Esoteric sect.

Masters of Tibetan Buddhism who used to be abbots at Mt. Jizu included Asanga, Nāgārjuna, Serlingpa and Atisa (Serlingpa's disciple). The latter two practiced the Buddhism together for 12 years. Other Tibetan Buddhist abbots were Zhangjia and Gongga in the period of the Republic of China, and a female living Buddha from Lhasa in the 1980s. As recorded in *Anecdotes of Abbots at Mt. Jizu* by the best renowned Chinese traveler Xu Xiake, Zhangjia and Gongga arrived at the mountain from Lijiang. Today, the long narrow banners with sutra inscriptions and the white silk for good wishes all over the mountain-tops again convince the visitors that Mt. Jizu deserves its fame as one of the eight most famous Tibetan Buddhist mountains.

The traces of the Hinayana sect from Myanmar can be also found at Mt. Jizu, as stated in *Yunnan Great Mountain Series – the Buddhist Mountain Jizu*: 'The 1940s saw numerous pages of scattered Buddhist sutras written in Sanskrit on patra leaves in the Lengyan pagoda standing on the mountain top. The sutras on the leaves are part of legacies of rare ethnic cultures as well as evidences of Sino-foreign Buddhist cultural exchanges.' As of the 1950s, some verses in the Dai ethnic narrative long poem *Songpamin and Gaxina*, published by Yunnan People's Publishing House, portrayed the visit of the two to the mountain.

To sum up, Mt. Jizu is a repository which houses a rich collection of Buddhist cultural relics as the convergence of the three major sects, as a hub of the world Buddhist culture, and as a world famous sacred Buddhist mountain. It boasts a highly honorable position in the southeast Asian Pali sutra culture and the original Tibetan sutra culture across the Qinghai-Tibet plateau.

Today, as the Chan sect has been greatly influenced by the Esoteric and the Hinayana, Mt. Jizu, where the Great Kasyapa Buddha once sat in meditation, embraces and gathers mysteriously the essential elements of the world's Buddhism.

Ever since the day when the Great Kasyapa Buddha knocked open the cliff gate, Buddhism at Mt. Jizu has been endlessly informing all believers of the Buddha's vision and mission, humanizing all living creatures in the secular world and domesticating all wildlife. Now the mountain remains a key venue for Buddhists to carry forth the world's Buddhism. In history, Mt. Jizu witnessed the prosperity in the Ming Dynasty with 72 temples and 360 nunneries, the decline in late Qing Dynasty, and later the arrival of the distinguished abbot Xuyun. Today, it once again draws the attention of the Buddhist circle of the world with its reappearance of a vast verdant forest and the gorgeously furnished rite of the Great Kasyapa Buddha. In addition, the mountain has been captivating visitors and pilgrims from around the world. The three inspectors from the UNESCO in the spring of 2000, the tour delegations from Singapore, Malaysia, South Korea, Macao, Taiwan, Hong Kong, New Zealand, and Thailand, as well as many others, have all come here to enjoy nature, to seek the truth of Buddhism, to have Buddhist blessings and to track the footprints of the Great Kasyapa Buddha.



世界  
佛教  
名山  
鸡  
足  
山