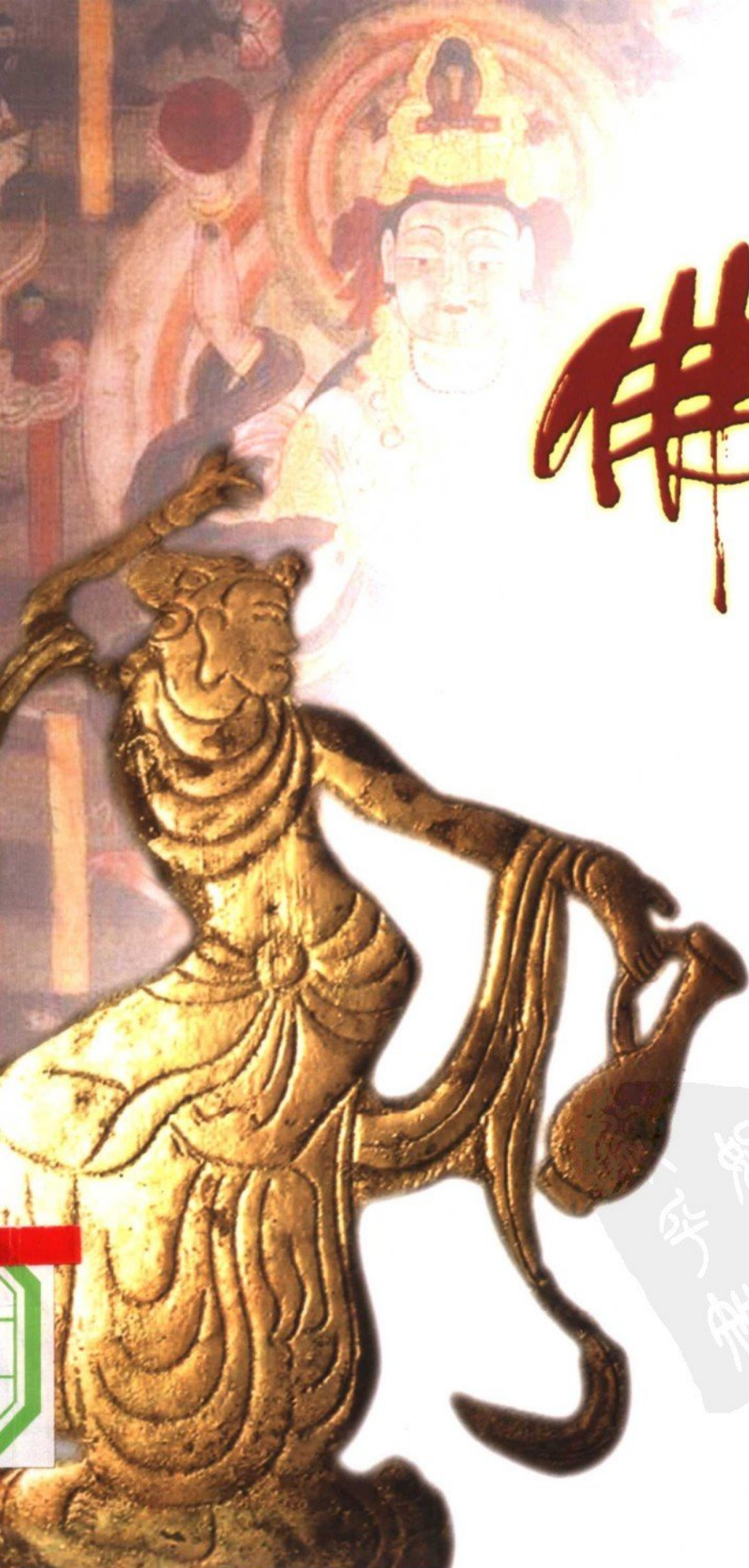


# 西北佛教

## 历史文化地理研究

介永强 著

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责任编辑:侯 春

封面设计:徐 晖

版式设计:程凤琴

### 图书在版编目(CIP)数据

西北佛教历史文化地理研究/介永强著.

-北京:人民出版社,2008.4

ISBN 978-7-01-006578-6

I. 西… II. 介… III. ①佛教史-研究-西北地区②佛教-地理分布-研究-西北地区 IV. B949.2

中国版本图书馆 CIP 数据核字(2007)第 155698 号

### 西北佛教历史文化地理研究

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人民出版社 出版发行

(100706 北京朝阳门内大街 166 号)

北京新魏印刷厂印刷 新华书店经销

2008 年 4 月第 1 版 2008 年 4 月北京第 1 次印刷

开本:880 毫米×1230 毫米 1/32 印张:11.5

字数:300 千字 印数:0,001-2,000 册

ISBN 978-7-01-006578-6 定价:28.00 元

邮购地址 100706 北京朝阳门内大街 166 号

人民东方图书销售中心 电话 (010)65250042 65289539

## Abstract

The religious problem is one of the current prominent social problems in China. The problem in northwest China is especially significant historically and currently. Properly dealing of the religious affairs demands not only an in-depth research in related disciplines as theology, ethnology and sociology but also a study in historical geography. Since most of the religious cultural phenomena are rooted in different historical conditions, it will be difficult for us to grasp the regional features of present religions if we do not understand the chronological and geographical evolution of religions in different historical periods. In history, quite a few religions were widespread in the northwest of China. However, culturally and historically, Buddhism has been the most influential one in the regions. Nowadays, Buddhism still remains the most important religion with the largest population of followers in the northwest apart from Islam. Therefore, the study of the spread and evolution of Buddhism in the northwest in different historical periods is particularly important in the comprehensive and thorough understanding of the origin and evolutions of current religious problems in these regions.

Buddhist temples, the important carriers of Buddhist culture, serve as the main places for monks to spread Buddhism. In different historical times, the geographical distributions of Buddhist temples in the northwest were different. Around 100B. C, crossing *Congling* (葱岭) Buddhism was first disseminated in *Tarim Basin* (塔里木盆地), this made the ba-

sin the center of Buddhist temples in the *Han* (206B. C. —220A. D) and *Wei* (220—265) dynasties. In the *Wester Jin* (265—420) and *Eastern Jin* (317—420), *North and South dynasties* (420—589), more temples came into existence in the northwest, and *Chang'an* (长安) became another center for the growing numbers of temples. In addition, a narrow strip of temples was formed in *Helong* (河陇) region with *Liangzhou* (凉州) as the center. Buddhist temples could be found everywhere in the northwest in the *Sui* (581—618) and *Tang* (618—907) dynasties, the golden age for Chinese Buddhism. Temples were densely distributed in *Jingji Dao* (京畿道) and *Longyou Dao* (陇右道) with *Jingzhao Fu* (京兆府) as the center. The density of temple distributions in *Chang'an* was rare in the history of Chinese Buddhism. In the *Song* (960—1279), *Liao* (907—1125), *Xia* (1038—1127) and *Jin* (1115—1234) dynasties, a rather big number of Buddhist temples were built in *Central Shaanxi* (关中), *Hexi* (河西) in *Gangsu*, *Yinchuan* (银川) in *Ningxia*, *Yushu* (玉树) in *Qinghai* and *Turpan* (吐鲁番) in *Xinjiang*, and these temples made these regions as the major places of Buddhist temples in the northwest. In the *Yuan* dynasty (1206—1368) there were many Buddhist temples in *Guanlong* (关陇) in the northwest. A large number of Tibetan Buddhist temples could be found in *Xiningwei* (西宁卫), *Ganzhou* (甘州) and *Liangzhou* (凉州). In the *Ming* (1368—1644) and *Qing* (1616—1911) dynasties, *Hehuang* (河湟) region was the most densely-distributed region of Buddhist temples with the largest scale while *Hexi* region was the second.

Grottoes, special forms of Buddhist temples carved in cliffs, are important relics of Buddhist culture in the northwest. Grotto temples in these regions are grand in scale, large in number and wide in distribu-

tion. From the preserved relics, grotto temples in the northwest can be divided into *Western Regions* (西域) district, *Hexi* (河西) district, *Central Gansu* (陇中) district, *Southern Gansu* (陇南) district, *Eastern Gansu* (陇东) district, *Southern Ningxia* (宁南) district and *North of the Weihe River* (渭北) district according to their regional features. Owing to different geographical conditions, grottoes in different areas bear distinct regional features in terms of architecture and carving. Thus in the vast territory of northwest of various geographical features, we can find variegated Buddhist figures. Generally speaking, the grottoes close to the *Western Regions* bear more Indian features while those close to *Central Shaanxi* assume more Chinese cultural features. The rich fine artistic Buddhist figures in these grottoes systematically demonstrate the gradual evolution of Buddhist art from the west to the east, slowly acquiring Chinese characteristics.

Buddhist scriptures translation served as a foundation for the spread of Buddhism in China. The largest part of the translation was finished in the middle ancient times (3C—9C). In that times, three large cultural regions were formed, namely *Western Regions*, *Hexi* and *Central Shaanxi*. The translating centers were usually in the vicinity of main arteries and big cities. *Western Regions* remained the center of Buddhist scriptures translation in northwest China for a long time in the middle ancient times. In the *Jin* and *Tang* dynasties the center shifted to *Central Shaanxi*. In the *South* and *North* dynasties, *Sui* and *Tang* dynasties, *Luxue* (律学), which studies the Buddhist disciplines, including *Shisonglu* (《十诵律》), *Wufenlu* (《五分律》), *Sengqilu* (《僧祇律》) and *Sifenlu* (《四分律》), gained much popularity in the northwest. Before the *Sui* and *Tang* dynasties, *Sengqilu* had been long adhered to in

*Central Shaanxi* and *Wufenlu* had also been popular for a time in some areas in *Guanlong*. By the *Tang* dynasties, *Sifenlu* had become the orthodox sect of *luxue* for which *Chang'an* became the center. *Yixue* (义学), which studies the meaning of Buddhist scriptures, became popular in the *North* and *South* dynasties and reached its peak in the *Sui* and *Tang* dynasties. In the times of the *Sixteenth-state*, *North*, *Sui* and *Tang* dynasties, *Chang'an* was the capital for many dynasties. At that times *Central Shaanxi* had become the gathering place for the contemporary prominent monks. *Yixue* was in full swing there while that in *Hexi* and *Western Regions* was the second and that in other northwest areas lagged behind. In the middle ancient times, Buddhist culture reached its highest in *Central Shaanxi* while that in *Hexi* and *Western Regions* was the second.

Various sects were formed in the long process of Buddhism development. Different Buddhist sects gained popularity in the northwest in different periods. Even in the same period the spreads of these different sects in the same region were not similar. In the *Han*, *Wei*, *Western* and *Eastern Jin*, *North* and *South* dynasties, both *Dasheng Buddhism* (大乘教) and *Xiaosheng Buddhism* (小乘教) were once popular in the northwest while their popularities were different in regions. The expansion of Buddhist sects such as *Zen*, *Mi* and *Huayan* sects was thriving in *Central Shaanxi* in the *Sui* and *Tang* dynasties. *Central Shaanxi* became the birthplace of various Buddhist sects with *Chang'an* as the center. Since the *Song* dynasty Chinese Buddhism was on the decline as a whole though it was still spreading, meanwhile Tibetan Buddhism began to rise. In the *Song* dynasty, Tibetan Buddhism was very popular in *Qingtang City* (青唐城, present *Qinghai*, *Xining*) and *Yushu* (玉树) area. In



the *Western Xia* dynasty, Tibetan Buddhism was spread mainly along the *Hexi Corridor* and extended to the present *Ningxia* gradually. Based on its spreading in the *Western Xia* dynasty, Tibetan Buddhism in *Gansu* and *Qinghai* was more thriving in the *Yuan* dynasty. The development of Tibetan Buddhism in the northwest in the *Ming* dynasty was characterized by the wide spread of the *Gelu Sect* (格鲁派). In the early *Qing* dynasty, the *Gelu Sect* was prevailing in *Gansu* and *Qinghai*. At present, among the Tibetan Buddhist temples in *Gansu* and *Qinghai* provinces, those of the *Gelu Sect* make up the largest number, most of which were constructed or adapted from temples of other Sects in the early *Qing* dynasty.

Buddhism enjoys the longest history in the Northwest of China and inserts a far-reaching influence upon the culture and history of the region. Owing to the different natural surroundings and humane traditions, from the *Han* and *Wei* dynasties to the *Sui* and *Tang* dynasties, Buddhism spread widely in the Northwest and formed 6 great Buddhist cultural regions, namely, *Western Region* (mainly the present *Xinjiang*), the *Region along the West bank of the Yellow River*, the *Region to the West of Longshan Mountain* (陇山), the region of the *Central Shaanxi Plain*, the *Region of the Northern Shaanxi*, and the *Region of the Southern Shaanxi*. This endowed the local cultures with remarkable Buddhist marks. Since the second half of the 10<sup>th</sup> century, the sudden emergence of Islam led to a great change of religious setups. During the dynasties of *Song*, *Yuan*, *Ming* and *Qing*, the northwest Buddhist cultural regions were made up of Tibetan Buddhist cultural region of the north of *Tian Mountain* (天山), *Gansu-Qinghai* Tibetan Buddhist cultural region, and *Han* secular Buddhist cultural region. This setup, which started in *Song*



and *Yuan* dynasties, and which took its shape in *Ming* and *Qing* dynasties, has laid the foundation for the modern setup of Northwest Buddhist culture.

It has been more than 2000 years since Buddhism was first introduced into northwestern China in 100 B. C. The center of Buddhist culture in northwestern China continued to transfer in different historical periods. In the time when it was first spread to the northwest, Buddhism in the *Western Regions* was the most thriving. The *Western Regions* remained the center for the Buddhist culture in the northwest for rather a long time. Up to the *Western* and *Eastern Jin*, the *North* and *South* dynasties, Buddhism had become prevailing in the east of northwestern China. The center of Buddhist culture was transferred to the Central *Shaanxi* in the *Sui* and the *Tang* dynasties. However, after the *Song* dynasty, the Chinese Buddhism declined gradually while the Tibetan Buddhism experienced a quick growth in *Hehuang* region and became flourishing there in the *Yuan* dynasty. Since then *Hehuang* region became known as the center of Buddhist culture in the northwestern China during the *Ming* and *Qing* dynasties. The flourishing of Buddhism in *Hehuang* region did not only influence the distributions of the Buddhist cultural districts of northwestern China in the *Ming* and *Qing* dynasties but also determined the modern and contemporary distributions of Buddhism in the regions. Buddhism is still popular in present *Qinghai* and some parts of *Gansu* and *Xinjiang*. This situation is owing to the long process of historical development after the Buddhist cultural center of Northwestern China was shifted to *Hehuang* region in the *Ming* and *Qing* dynasties.

## 序

在中国传统文化中,儒、道是固有的本土文化,佛教是外来的异域文化。佛教创立于公元前6世纪至公元前5世纪的古印度,在秦汉之际传入了中国内地。佛教传入中国内地主要是通过西北陆路而来,这与当时西北地区的政治地位密切相关。

西汉张骞通西域以后,开辟了有利于中西交往的“丝绸之路”。西汉首都长安是当时国家的政治中心,无论从地理位置上说,还是从政治、经济的需求看,都势必要与西方交通往来。正是由于历史进程的客观需要,才促成了张骞通西域的成功。应该说,张骞通西域开辟了“丝绸之路”,从而为佛教传入中国提供了必要的条件。“丝绸之路”开辟以后,随着中西经济、政治往来的日益频繁,佛教也开始传入了中国。

经过魏晋南北朝时期的发展,到了隋唐时期,佛教在中国各地得到了广泛传播。同时,佛教极其深刻地影响到中国政治、经济、文化等各个领域。寺院占有相当数量的土地和人口,严重影响封建政府的经济来源和政治稳定。这样一来,在国家治乱兴衰的问题上,政治人物的头脑中往往产生崇佛和反佛的矛盾。唐代贤相姚崇反对崇佛,他以北周、北齐对待佛教的态度不同为例,认为北齐被北周所灭是北齐崇佛的结果,逻辑的结论必然是崇佛无益。前后与姚崇持类似观点的政治人物还有很多,贞观年间的李师政,后来的狄仁杰、韩愈等人,都曾论述过佛教的发展与国家政治和经济的关系。

历史上的北魏太武帝、北周武帝、唐武宗、后周世宗时期四次大规模灭佛事件,虽然发生在不同时期的不同地区,但无不与当时的政治和经济有关。同时也说明,佛教的发展在国家政治中心的影响更为深刻,因为非常敏感的政治人物必然对国家的兴衰存亡更为关心。在文化方面,哲学、史学、文学、艺术、民俗等领域也都增加了佛教的色彩。另一方面,佛教宣扬“善有善报,恶有恶报”,教人们忍受现实的苦难,把希望寄托于来世,实际上是削弱人们扬善除恶的积极精神,必然有利于封建王朝对广大人民的统治,因而得到统治者的大力支持。

宋代以前,佛教在西北地区乃至更大范围内得以发展壮大,正是统治者积极支持的结果。玄奘从印度回到长安后,就是由于唐代执政者的鼓励和支持,他在佛教传播方面发挥了重要作用。在唐代,日本遣唐使中有许多僧人,他们是来唐学习佛教的。例如,唐文宗时来唐的日本僧人圆仁,从长江口进入中国内地后,经过今江苏、山东、河北、山西到达长安。圆仁为什么长途跋涉、不辞艰辛地到长安学习佛教?他在长安四年又七个月,最后因武宗灭佛才被迫离开。可见,长安在佛教的传播中确有其他各地无可与比的作用。唐代以后,由于国家政治中心的东移,加之程朱理学的形成,为执政者提供了更为有力的、巩固其统治地位的思想武器,佛教不再像以前那样受到统治者的重视了。统治集团是在国家政治中心发挥作用的,国家政治中心的东移和佛教的社会影响是有密切关系的。

概括起来说,佛教主要是沿着“丝绸之路”通过我国西北地区入境,然后逐步向全国各地扩散。首先,在当时的历史条件下,西北地区具有无可替代的地理优势。其次,当时的国家政治中心主要位于西北地区,在国家对外的经济、文化交流中,首都具有举足轻重的作用。也就是说,在中国文化史上,西北地区不仅是中国佛教文化传播的源头,而且是中国佛教文化发展的重镇。正是有感于此,介永强同

志从文化地理学的角度较为全面地研究了佛教在西北地区的传播和发展。

本书首先对作为佛教文化主要载体的寺院和石窟在西北地区的地理分布及其地域特色进行了全面探讨。作者依据史书和方志中的相关资料,将汉魏直至明清的西北地区佛教寺院划分为五个时期,逐一分析了各个时期佛教寺院的分布状况及其中心区域;又根据考古资料勾勒了西北地区佛教石窟的区域分布,划分出七个区域,着重论述了各个区域石窟形制和造像的地域特色。其次,作者以译场、律肆和义林对佛教经、律、论三藏的传译和讲习,探讨了佛学在中古西北地区的发展状况,揭示了佛学在中古西北地区以关中最为发达、河西和西域次之、其他地区又次之的三级格局。接着,本书阐述了魏晋南北朝时期大、小乘佛教在西北地区的传播,阐述了天台宗、三论宗、三阶教、法相宗、华严宗、禅宗、律宗、净土宗、密宗在隋唐西北地区的传播,阐述了藏传佛教各派在宋元明清西北地区的传播,历史时期西北地区的佛教传播活动由此得以再现。在前文分别研究的基础上,全书最后对历史时期的西北佛教文化区域进行了科学划分,探析了西北地区佛教文化重心的历史变迁,阐明了当代西北地区佛教文化区域的历史成因。作者指出,由于自然环境和人文背景的差异,汉魏至隋唐时期,佛教在西北地区的广泛传播,形成了西域、河西、陇右、关中、陕北、陕南六大佛教文化区。公元10世纪中叶以后,由于伊斯兰教的异军突起,西北地区佛教文化的分布格局发生了重大变化。宋元明清时期,西北地区佛教文化区域由天山北部藏传佛教文化区、甘青藏传佛教文化区和汉地世俗佛教文化区组成。这种佛教文化格局产生于宋元时期,明清时期趋于定型。作者认为,自从公元前1世纪佛教传入我国西北地区,迄今两千多年,西北地区佛教文化重心经历了两次大规模的转移。佛教最早传入西域,西北地区佛教文化重心久在西域。两晋南北朝时期,佛教在西北地区东部有了较大的发展。 3

隋唐时期,西北地区佛教文化重心转移到了关中。宋代以降,汉地世俗佛教渐趋衰微,而藏传佛教在西北地区河湟流域渐渐兴起,并于蒙元时期日益兴旺繁盛。明清时期,西北地区佛教文化重心转移到了河湟地区。河湟地区作为明清西北地区佛教文化重心,不仅影响到明清西北地区佛教文化区域发展的态势,而且奠定了当今西北地区佛教文化的基本格局。这些结论,要言不烦,颇有见地。

长期以来,学者们多着眼于佛教本身的教义和信仰,一直从哲学思想角度研究中国佛教。介永强同志从文化地理学角度研究西北佛教,这一选题,据我所知,前所未有,十分新颖。西北地区地域辽阔、幅员广大,佛教思想深邃、内容玄奥。研究这一问题,任务艰巨,意义深远。西北地区在中国历史上是一个具有特殊地位的区域,这里不仅是华夏诸族文明的发祥地,又是古代中西文化交流的通道。印度的佛教、波斯的祆教和摩尼教、欧洲的景教(基督教的聂斯脱利派)、阿拉伯的伊斯兰教等都是从西北地区传入中国的。其中,佛教是在西北地区传播历史最为悠久的大型宗教。两千多年来,佛教在西北地区的传播与发展,不仅使西北历史文化带有浓厚的佛教文化色彩,而且构成了中华民族文化的重要内容。本书提纲挈领地阐明了历史时期佛教文化在西北地区波澜壮阔的发展历程,不言而喻,这部专著的出版必然有助于人们全面了解西北历史文化的丰富内涵,有助于人们深刻认识到西北地区是形成中华民族文化的一个重要源头。我国是一个多民族、多宗教的国家。汉族人口众多,在多种宗教中都有一定的汉族信徒。少数民族则不同,一个民族往往只信一种宗教,如回族、维吾尔族和哈萨克族都信伊斯兰教,藏族和蒙古族都信佛教。众所周知,每个少数民族的由来和发展都与一定的宗教密切相关。西北地区是一个少数民族聚居区,亦是宗教信仰比较盛行的地区。本书系统地研究了西北地区佛教历史文化时空变迁的轨迹及其规律

4 和特点,对于我们全面、深刻地认识当今西北地区宗教问题以及民族

问题的由来和演变,具有十分重要的现实意义。

介永强同志 1993 年毕业于陕西师范大学历史系,当年考上了本校中国古代史专业的硕士研究生,随我和赵文润教授研习隋唐历史文化。1996 年硕士研究生毕业后,永强同志留校工作。尔后,他又考上了著名历史学家史念海先生的博士研究生,本书即永强同志的博士学位论文。史先生极力提倡“为世所用”的学术研究,介永强同志继承了史先生的学术思想,使其所著既有深远的历史意义,又有明显的现实意义,难能可贵。现在,本书即将由人民出版社出版。作为一个就要跨入耄耋之年的教师,我与永强同志熟悉而深交,因而十分欣喜,遂以由衷之言表示祝贺,并希望他继续努力,在中国文化史及文化地理研究领域取得更大成绩。

牛 致 功

2008 年 3 月



# 目 录

序 .....	牛致功( 1 )
绪 论 .....	( 1 )
一、历史宗教地理学的理论和方法 .....	( 1 )
二、研究西北佛教历史文化地理的意义 .....	( 10 )
三、学术史回顾 .....	( 11 )
四、本书研究内容 .....	( 14 )
第一章 西北佛教寺院的地理分布 .....	( 17 )
一、汉魏两晋南北朝时期 .....	( 17 )
二、隋唐时期 .....	( 30 )
三、宋夏金元时期 .....	( 53 )
四、明清时期 .....	( 65 )
第二章 西北佛教石窟的地域特色 .....	( 99 )
一、石窟寺的遗存状况 .....	( 99 )
(一) 新疆地区 .....	( 100 )
(二) 甘肃省 .....	( 104 )
(三) 宁夏地区 .....	( 109 )
(四) 陕西省 .....	( 109 )



二、石窟寺的区域分布 .....	(112)
(一) 西 域 .....	(112)
(二) 河 西 .....	(114)
(三) 陇 中 .....	(116)
(四) 陇 南 .....	(118)
(五) 陇 东 .....	(118)
(六) 宁 南 .....	(121)
(七) 渭 北 .....	(121)
三、石窟形制和造像的地域特色 .....	(128)
(一) “西域式”:西域石窟形制和造像的特色 .....	(128)
(二) “凉州模式”:河西石窟形制和造像的特色 .....	(133)
(三) “秦州模式”:陇南石窟形制和造像的特色 .....	(141)
(四) 陇中石窟形制和造像的特色 .....	(143)
(五) 陇东石窟形制和造像的特色 .....	(145)
(六) “黄土高原雕刻风格”:宁南石窟形制和造像的 特色 .....	(147)
(七) “长安模式”:渭北石窟形制和造像的特色 .....	(149)
第三章 佛教学术文化在西北地区的弘扬 .....	(155)
一、译场与佛经翻译 .....	(156)
(一) 西 域 .....	(157)
(二) 河 西 .....	(163)
(三) 关 中 .....	(168)
二、律肆与律学弘持 .....	(183)
(一) 《十诵律》 .....	(183)
(二) 《五分律》 .....	(186)
(三) 《僧祇律》 .....	(187)
(四) 《四分律》 .....	(189)

三、义林与义学风尚 .....	(194)
(一)《涅槃》义林 .....	(195)
(二)“三论”义林 .....	(200)
(三)《摄论》义林 .....	(203)
(四)《地论》义林 .....	(205)
<b>第四章 佛教主要流派在西北地区的传播 .....</b>	<b>(214)</b>
一、汉魏两晋南北朝时期大、小乘佛教的传播 .....	(214)
二、隋唐时期宗派佛教的传播 .....	(224)
(一)天台宗 .....	(225)
(二)三阶教 .....	(230)
(三)三论宗 .....	(233)
(四)法相宗 .....	(235)
(五)华严宗 .....	(239)
(六)禅 宗 .....	(242)
(七)律 宗 .....	(248)
(八)净土宗 .....	(252)
(九)密 宗 .....	(255)
三、宋元明清时期藏传佛教的传播 .....	(265)
<b>第五章 西北佛教文化区域及其重心的历史变迁 .....</b>	<b>(297)</b>
一、西北佛教文化区域的历史变迁 .....	(297)
(一)汉魏—隋唐时期西北佛教文化区域的 基本格局 .....	(298)
(二)宋元明清时期西北佛教文化格局的演变 .....	(303)
二、西北佛教文化重心的历史变迁 .....	(311)
(一)从西域到关中：晋唐时期西北佛教文化 重心的转移 .....	(311)