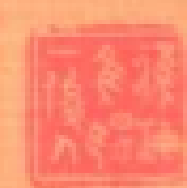


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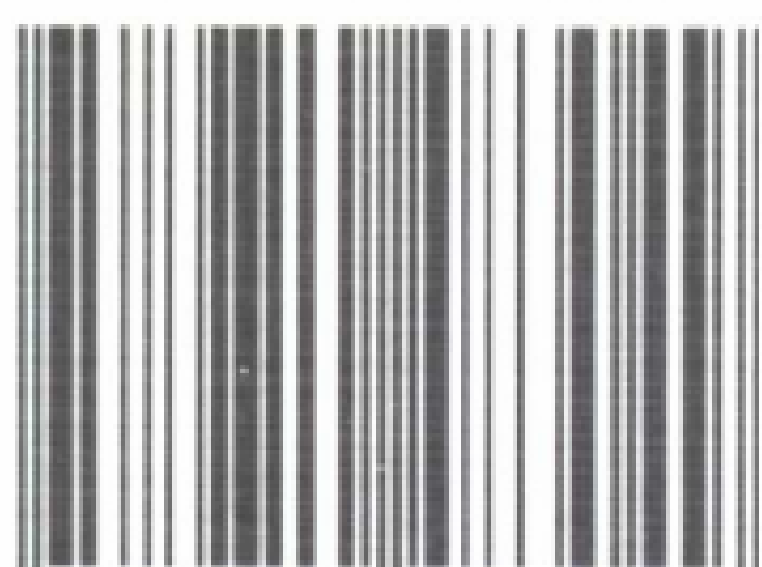
● 河南醫科大學出版社

LONGMEN YAOFANG SHIYI

国家科学技术学术著作出版基金资助出版
河南省 1998 年局定重点图书



ISBN 7-81048-304-8



9 787810 483049 >



ISBN 7-81048-304-8/R·287

定价: 70.00 元

国家科学技术学术著作出版基金资助出版

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主 编：张瑞贤

副主编：王家葵 李 剑

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龙门药方释疑

责任编辑：蔡 婷

装帧设计：吴 昕

责任校对：李同奎

项目负责：郑永红

选题策划：蔡 婷

责任监制：何 芹

河南医科大学出版社出版发行

郑州市大学路40号

邮政编码 450052 电话 (0371)6988300

河南第一新华印刷厂印刷

开本 787 × 1092 毫米 1/16 印张 22.75 字数 420 千字

1999年4月第1版 1999年4月第1次印刷

印数 1~3 150 册

ISBN 7-81048-304-8/R·287

定价：70.00 元

内 容 提 要

本书属于中医药文献著作,洛阳龙门石窟药方洞沿壁南北及北侧洞内局部壁上镌刻了 100 余首药方,一般将其称为“龙门药方”,该窟也因此被称为“药方洞”,由于年代久远,风化水蚀,现在可见的龙门药方已漫漶难识。本书力图恢复该石刻原貌,并对与此有关的各个方面进行广泛深入的研究。

全书由四部分组成:第一部分为辑复校释,在这一部分以龙门药方的旧拓本为底本,以日本天元五年(公元 982 年)丹波康赖的《医心方》,我国敦煌卷子以及宋以前主要医学著作作为主校本,以清代王昶《金石萃编》等金石著作和日本水野清一等《龙门石窟研究》等 20 余种医籍为旁校本,校勘、辑复完成,并结合医理进行了必要的注释。是最完整、最接近原貌的龙门药方辑校注释本。

第二部分为考证研究,在这一部分围绕龙门药方的方方面面进行了全面考证研究。以翔实的资料,严格的逻辑,提出了大量新的论点,解决了许多以往的不解之谜,填补了医史研究的某些空白。如对龙门药方的镌刻年代问题,历代莫衷一是,经过深入考证,以令人信服的证据,首次提出其刻于唐初高宗永徽元年~四年(公元 650~653 年)。再如对龙门药方的来源问题,经过仔细分析,首次发现其与敦煌卷子中的《备急单验药方》的同源关系……

第三部分为与龙门药方有关的资料,在这一部分,收录了著者在研究工作中搜集整理的有关龙门药方的各种资料,我们将此进行分类编排,便于其他学者进一步研究。

第四部分为珍藏图片,包括药方洞、金石书影、拓片、相关敦煌文献等。

序 一

潜心发掘研究， 龙门药方显异彩

李经纬

1998 年夏

于中国中医研究院

中国医史文献研究所

龙门药方石刻，是龙门石窟重要遗存之一。

龙门石窟是我国著名的石窟文化宝藏，全国重点文物保护单位，位居河南洛阳城南伊河入口两岸之龙门山。龙门石窟约开凿于北魏太和十八年（公元 494 年），历经 400 年，至隋唐时期，尤以唐代开元（公元 713 ~ 741 年）以前之开凿为最多。现存石窟 1 352 个，题记 3 680 种。近代因遭帝国主义破坏，加之风雨剥蚀，许多文物已残缺不全，字迹湮没难辨。龙门药方洞药方石刻原物虽存，但 1 000 多年的风雨剥蚀、人为破坏、无数拓打等，特别是缺乏保护，药方石刻字迹已很难全部辨认。

龙门药方石刻以其独具的优势，在医药卫生文献研究上有着极大的重要性。因为，药方石刻虽然已很难确知其全貌，但其基本内容仍清楚可见，这是任何抄写、刻印文献所不能比的。同时，另一个特点，龙门药方石刻可以供众人拓印而无误流传，为人们医疗保健服务，这在魏晋隋唐乃至历代是无可比的。龙门药方千百年来虽然也不能避免风雨剥蚀、人为破坏之灾难，但仍然为我们提供了 1 000 多年前医疗卫生的原始风貌。无疑，这比传抄、刻印等医药文献更要珍贵得多，特别是对现代研究或校勘是任何出版物都难以取代的。

随着千百年岁月沧桑，龙门药方洞药方石刻已非昔日完美。故在许多学者的研究中，由于时代不同，所见各不尽同，不断出现一些差异，或个人理解之误区，互为校注而使差异不断扩大，甚至众意纷纭，莫衷一是。因此，给现代研究、复归原貌之考证，增加了更多的困难。《龙门药方释疑》作者，以他们多年研究成果要我

推荐时,我未加考虑的第一句话:你们怎么选此难题?这反映了我对此课题重重困难的估计。待我阅读了他们的论著后,深感我们医史文献领域一代更比一代强,为之十分欣慰。

《龙门药方释疑》有着重要的学术价值,这绝不是因为他们敢于啃这块硬骨头,也不单是因为这项研究有着突出的文化史、医疗保健文化、医史学学术价值,而且因为这一研究可以为现实中医药学研究、文献整理提供更为可靠的参考文献。龙门药方研究,是一项重要的基础理论研究。我所以向作者发问“你们怎么选此难题”的另一个不解,就是当今忽视学术,只看重经济效益的风气很盛。说实在话,我对他们的敢为从内心感到宽慰与钦佩。我衷心期盼居于领导地位者能够像老一辈领导那样,像中央强调重视基础理论研究那样,给此类研究在人、财、物方面以真正的倾斜支持。如果在这一代人的手里,让中医学基础理论研究、医史文献研究萎缩下去,甚至步入深渊,那是要承担历史罪责的。我们绝不可以使我国四五十年代跟上国际步伐,于七八十年代跻身国际学术界辉煌的医史学研究,在90年代衰落下去。学术研究,特别是基础学术研究,绝不可单以经济效益衡量。否则,我可以作个比喻,那同20世纪30年代一些无识之士,看不到中医药学之珍贵,千方百计要置之于死地而后快的态度,有什么不同?他们的结果是完全一致的。

张瑞贤自获得医史学硕士学位后,多年来特别是任中国中医研究院中药研究

所中药文献研究室主任以来,与同事们精诚合作,努力完成了许多课题,获得了不少成果。他们敢于选择龙门药方这一难题,经多年艰苦努力,实地调研考察,收集了大量资料,并对历代拓片、国内外研究论著进行了综合整理与分析研究,完成了系统的比较、校勘、注释、复原等工作。他们对龙门药方与敦煌等相关内容进行的考证与比较研究,甚是难能可贵。他们的研究结果表明他们不但掌握了大量第一手资料,而且运用了正本清源等先进手段与可靠的方法,表现了严谨、严肃、严格的“三严”学风,认真求实的治学态度,在当今尤属可贵。读了他们的论著,我以为他们恢复龙门药方历史原貌之目标已经实现,为我们提供了大量可以信赖的历史资料与参考文献。

《龙门药方释疑》一书,内容翔实可靠,学术水平在复原、整理、校释、补遗、创新,以及他们的观点、看法或结论意见等诸多方面,已领先国内诸学者及日本学者研究的水平,是可以信之为依据的。

《龙门药方释疑》一书完成之后,河南医科大学出版社独具慧眼,他们看重的是学术价值,绝非着眼于经济效益,向作者争取出版,十分可贵。我对他们的精神表示诚恳的感谢。当此之际,作者约我为《龙门药方释疑》写序,我为他们的敬业精神与执着学术研究的认真态度,更为他们的成功所鼓舞,不顾自己智钝学拙,竟欣然命笔,还讲了一段激动感慨的话,愿与作者、出版者、读者共勉。

Preface I

The Exploration and Research with Concentration Making Longmen Prescriptions Radiating Unusual Splendour

Li Jingwei

Chinese Institute of Medical History Literature,
Chinese Research Academy of Traditional Chinese
Medicine

Summer, 1998

The stone inscription of Longmen prescriptions is one of the important remains in the Longmen Grottoes.

The Longmen Grottoes, situated at the banks of Yihe River at its entrance to Longmen Mount, south of Luoyang City, Henan Province, is the famous treasure of grotto culture of our country and the key national unit of preservation of cultural relics. The hewing work of the Longmen Grottoes began in the 18th year of Taihe (the title of an emperor's reign) of the Northern Wei Dynasty (494 A. D.), and lasted for about 400 years to the period of the Sui and the Tang Dynasties. Most of the grottoes were completed before Kaiyuan of the Tang Dynasty (713—741 A. D.). Now there exist 1,352 grottoes and 3,680 prefaces. The stone inscription of prescriptions was finished in the Northern Qi Dynasty. In recent years, owing to the damage inflicted by the imperialists and the weather erosion in a long time, many historical relics become fragmentary and incomplete, and the words fall into obscurity and are difficult to recognize. Although the original inscription of prescriptions still exists in the Prescription Grotto of the Longmen Grottoes, after the weather erosion in more than one thousand years, the man-made damage, the rubbing and striking for innumerable printings and especially the lack of protection, the characters in the

prescriptions carved on stone can hardly be recognized.

The stone inscription of the Longmen prescriptions, with its unique superiority, has its great importance in the research of medical literature. It is because, although the prescriptions inscribed on stone are incomplete and obscure, the basic contents are still clear enough to be recognized, and no transcribed or block-printed editions can compare to the stone-carved prescriptions in this respect. In addition, the stone inscription of the Longmen prescriptions can be used, without any error, for rubbing-print to provide medical care for the later generations, which was unparalleled in the Wei, Jin, Sui, and Tang Dynasties and the later periods to come. Although weather erosion and disasters of man-made damages to the Longmen prescriptions were unavoidable in the past, now they still provide for us the original styles and features which existed more than one thousand years ago. Undoubtedly, the Longmen prescriptions are much more precious than the private copies and block printings of medical literature. Particularly, for modern medical research and collation, no publications can take the place of the stone inscription of the Longmen prescriptions.

With the great changes in thousand and hundreds of years, the stone inscription of the Longmen prescriptions is

no longer as perfect as that in the old days, so that it is nothing queer that owing to different times in which there existed contradictory views that caused continual occurrences of divergence, and the misunderstandings by different researchers whose collation made the disputes enlarged, there are so many different opinions in the studies carried on by different researchers that it is difficult to tell which is right. Therefore, more difficulties have been given to the textual research in the restoration of the original features for modern research. Then, when the authors of "The Longmen Prescriptions" asked me to recommend their achievements which they made after lots of years' work, what I said first was a question: "Why did you choose such a difficult subject?" This question reflected my evaluation of the difficulty. However, after I had read their articles, I deeply felt that in the field of medical history literature, the research work got better and better generation after generation, and I was gratified at that.

"The Longmen Prescriptions" is of great academic value. It is not only because the authors dared to gnaw this hard bone, or it is of outstanding academic value of cultural history, medical treatment and health care culture, and medical history, but also because it can provide reliable reference literature for the

practical study and the collection and collation of traditional Chinese medicine. The study of the Longmen prescriptions is an important basic theoretical research. Another reason for me to ask the authors the question mentioned above is that there is a problem I can't understand. The problem is why the authors worked upstream against the flow of such an environment in which learning is neglected and economic benefit is emphasized. To tell the truth, to what they dared to do, I have comfort and veneration in the depth of my heart. I cordially hope the leaders can give such research the support in manpower and financial and material resources like the leaders of the older generation, and can pay great attention to the basic theoretical research like the central leading body of our Party and government. If we let the research of the basic theories of traditional Chinese medicine and the literature of medical history wither, even let them step into the abyss, we will be responsible for the historical offence. We should not see the fact that we let them keep pace with the international levels in the forties and fifties, enabled them to rank among the international academic brilliance in the seventies and eighties, but let them decline in the nineties. Academic research, especially basic academic research, can not absolutely be measured

only with the standard of economic benefit. Otherwise, I can give an analogy: those who judge the value of academic research only with economic benefit are like the ignorant people in the thirties in our country who could not understand the precious value of traditional Chinese medicine and would, with every possible means, be content with nothing less than its destruction. There is no difference between the two sorts of people and the results made by them are consistent in all respects.

Zhang Ruixian, since he got the master degree of medical history, especially since he held the post of the head of the Research Room of Traditional Chinese Pharmacological Literature, the Research Institute of Traditional Chinese Pharmacology, the Academy of Traditional Chinese Medicine, has cooperated with his colleagues with absolute sincerity, accomplished many scientific items and made a lot of achievements. They dared to choose the Longmen prescriptions as their subject of research. After years of assiduous effort and on-the-spot investigation, they gathered a large amount of material and compared it with rubbings through the ages and the scientific works at home and abroad, which had been synthetically sorted out, analyzed and studied, comprehensively and systematically compared, collated,

annotated, and rehabilitated. Their study is the textual criticism and comparative study of the Longmen prescriptions and the related contents of Dunhuang culture, and is worth praising for their excellent achievement. Not only did they have a large amount of first-hand information in their hands through their research, but also use the advanced means of taking measures for thorough-going reform, and reliable methods. Their research was carried out with their three "S's" studying style, i. e. the style of severity, seriousness and strictness, and expressed their conscientious attitude and realistic approach to pursue one's study. It is especially praiseworthy at the present time. Having read their scientific work, I think that they have achieved the aim to restore the historical, original features of the Longmen prescriptions, and have provided a great deal of reliable historic information and literature for reference.

The content of the book, "The Longmen Prescriptions", is full and accurate, and its academic levels in the respects of restoration, rearrangement, revision and explanation, addendum,

blazing new trails, and their viewpoints, ideas and conclusions, have already surpassed those of the works of the scholars at home and in Japan, so we can take them as a trustworthy basis for research.

After "The Longmen Prescriptions" had been accomplished, Henan Medical University Press, with the exceptional insight, absolutely not viewing from the angle of economic benefit, but from the academic knowledge, strived to get the consent of the authors for the publication of the book. It is extremely commendable. I express my earnest admiration for the praiseworthy spirit of Henan Medical University Press. At the present time when the authors asked me to write a preface for the book, I was impressed and moved by their spirit of devotion, inflexible conscientious attitude and especially encouraged by their achievement; in spite of my dull intelligence and poor knowledge, I was glad to take up my pen, and said some exciting and emotional words. Let us, the authors, the publisher, the readers and me, encourage each other in our endeavours.

序 二

继承和弘扬 祖国中医药 文化的宝贵 遗产

温玉成

1998年6月20日

于应天书屋

中国中医研究院中药研究所张瑞贤先生主编的《龙门药方释疑》一书即将付梓,索序于我,辞不获免,特就药方洞之若干问题略书浅见,就教于大家。

一、关于药方洞的开窟史

药方洞是龙门西山南段的一座大型石窟,也是开窟史比较复杂、学术界颇有争议的一座洞窟。该窟大约始造于北魏孝明帝元诩的后期,初具窟形后,突然中止,还未来得及造像。推测这或许与尔朱荣发动“河阴之役”(公元528年)大杀诸王、公卿2000余人有关。现今洞内南壁内侧上方保存的李长寿妻陈暉造像龕,完工于孝庄帝元子攸永安三年(公元530年)六月十二日,有力地暗示出该窟中止于530年以前的情形。而另外三个早期小龕也刻于洞内上部,即孙姬龕(公元534年)、路僧妙龕(公元532年)、道岩龕(公元553年),都说明中止的当年窟底平面比今天为高。换言之,今日所见的窟底平面,是553年以后所增凿的结果。

今存窟内正壁(西壁)的一佛二弟子二菩萨共五尊大像,窟门外二立柱,二金刚力士,窟门上方的大碑及左右飞天,应是同期完成的工程。有人认为这批造像是“北齐完工”的,但这显然是不可能的,因为立柱打破了北齐武平六年(公元575年)六月邑师道兴造像碑,可知立柱晚于公元575年,而在这之后一年半(公元577年2月),北齐就灭亡于北周了。

依考古学之类型学的比较研究,这铺五尊大像等,大约完工于唐太宗李世民贞观十五年(公元641年)以前,即略早于龙门宾阳南洞正壁的一铺大像。这铺像依《伊阙佛龕之碑》可知,是魏王李泰为追悼

亡母长孙皇后所造,完工于贞观十五年(公元641年)十一月。又据药方洞主佛的手印与宾阳中洞主佛释迦牟尼相同,故可推知药方洞主佛应是释迦牟尼佛。

窟门外上方的大碑,今刻《究竟庄严安乐净土成佛铭记》,则补刻于唐高宗李治永隆二年(公元681年)四月廿三日。

二、关于都邑师道兴造像碑

“邑社”是在家的佛教徒(居士)自愿组合而成的信仰团体。人数从几人、几十人乃至上万人不等。邑社的头目叫“邑主”,负责戒律纠察等事物的叫“维那”,邑社成员叫“邑子”或“邑人”。邑社礼聘指导佛事活动的僧人叫“邑师”,有时可请若干位邑师,为主的叫“都邑师”。比丘道兴就是他所在邑社的都邑师。他是一位少年出家、佛学知识渊博的人。碑文中说他“八相俱闲,五家具晓”。“八相”即释迦一生八相;“五家”,有人解释为禅宗五派,实乃大误。因禅宗五派形成于晚唐五代,北齐人如何能预知300多年以后之事!五家是指当时“判教”的一种观点,即把佛理深浅依佛经内容区分为立性宗、破性宗、破相宗、显实宗及法界宗。

相关的僧传中没有道兴的传记,我们对他所知有限。不过,玩味碑文中字句,似乎可以说道兴等人认为当时处于“末法”时代。碑中说:“夫金躯西奄,仪像东流。宝像既沉,以表遗化。自非倾珍建像,焉可炽彼遗光。若不勤栽药树,无以疗兹聋瞽。”

佛经云,佛法在经历了“正法”500年(或曰1000年)、“像法”1000年之后,世界就进入“末法”时代。这是一个“人鬼哀伤,天神悲惨,慧日既隐,苍生昼昏”的无

佛法的时代,所以信徒们大造石塔、石像,刊刻石经……准备后事。由“末法”思潮演化出了隋代信行禅师的“三阶教”。此教在唐代屡禁屡行,后在民间秘传之。

三、关于石刻药方的年代

早在清代,金石学家王昶(公元1724~1806年)就在《金石萃编》(成书于公元1805年)卷35中,收录了道兴碑及药方,认为“是言造像、治疾二事”。也就是认为药方是道兴等人所为,是北齐武平六年所刻,而稍早的毕沅(公元1730~1797年)《中州金石记》亦持此观点。原因是他们皆未亲临文物现场作认真的观察所致。

最早提出此药方不是北齐所刻,“而应是隋唐之刻石”的是北京大学教授阎文儒先生(1912~1994年)。我在就读北大历史系考古专业时,1962年听阎先生主讲“中国石窟寺艺术”课,就已听到这一观点。先生的论文《龙门药方洞石刻考》先刊于《辽海文物学刊》(1987年2期),后又收入专著《龙门石窟研究》(1995,书目文献出版社)之中。范行准先生主张药方刻于唐高宗永徽以后(1965年论文);丁明德先生主张北齐武平六年至唐高宗麟德元年前(1979年论文)。总之,上述三说之共同点,即主张药方不晚于初唐。

稍晚,又有学者发现“疗癖方”及“疗失音不语方”避开了一个小龕。而这小龕依造形上观察当是贞观年间所造。这又证明药方似乎也晚于贞观年间。

因此,可以初步判定,药方洞的石刻药方刻于贞观末至唐高宗前期之间,为公元650~670年这20年内。可知“药方”大体与孙思邈(公元581~682年)同一时代。

四、为什么把药方刻于佛窟中

众所周知,佛教中常常赞美佛为“医王”;有时这“医王”又专指“东方琉璃世界”的教主“药师佛”。古印度高僧往往兼攻“五明”(五种学问)。“医方明”为五明之一,系指“禁咒闲邪,药石针艾”,也就是医药学的知识。早年来华西域高僧,往往兼通医术。东汉末年的安世高,就是“洞晓医术,妙善针脉,睹色知病,投药必济”的人物。后赵时的佛图澄,则“有痼疾世莫能治者,澄为医疗,应时瘳损”。北周的宝象,“钞集药方,疗诸疾苦”等等。

古代寺院中有的也附设“医所”(诊疗所),备有各种医疗器械及药品等等。道宣(公元596~667年)所撰《量处轻重仪》二卷,就记述了这些情况。敦煌莫高窟藏经洞内所出大批医药书卷,如《本草经集注》残卷、《新修本草》残卷、《食疗本草》残卷及藏医《火灸疗法》等等,也足证寺院对医药之重视。

龙门石窟在北宋熙宁六年(公元1073年)也建有“药寮”——“珠渊堂”,就在今禹王池附近。这里的“胜善寺”功德主是文彦博(公元1006~1097年),他提供资

金,免费为来往行人治病。而在金代,嵩山少林寺也设立“药局”,备常用百余方所需之药,免费为人治病。这是住持僧东林志隆于兴定四年(公元1220年)所设,资金由寇彦温等百家施主提供。志隆说,他是模仿“青州故事”。青州希弁和尚(公元1082~1150年)是曹洞宗一代大师,他在山东青州时,也设有药局。

这样,我们对于佛窟中刻药方,也就不会感到奇怪了。就是说,有一种可能是僧人中之知医药者刊刻药方,利益大众,作为一种功德。

但我想也有另外一种可能,即与三阶教徒有关。他们刊刻药方以备“法灭”之灾。正像北京房山云居寺静琬(公元?~639年)大刻佛经以备“法灭”之灾一样。当时人相信“末法”来临了。

总而言之,不管出于何种原因,总算为后代保存了一批珍贵的古代药方,保存了一部分医药文化遗产。张瑞贤及他的同事王家葵、李剑、王滨生、黄斌、李国坤、先静、李禾诸君,下了近3年的功夫对药方拓本精加校补;对药方的来源、价值深入研讨;取得了显著的成果。为继承和弘扬祖国中医药文化作了一份宝贵贡献,这是很值得赞扬和祝贺的好事,特为之序。

Preface II

Inheriting and Developing the
Precious Legacy of the
Traditional Chinese Medical
Culture of Our Country

Wen Yucheng,

In Yingtian Study

20, June, 1998

The book, "The Longmen Prescriptions", edited by Zhang Ruixian of the Research Institute of Traditional Chinese Pharmacology, Chinese Research Academy of Traditional Chinese Medicine, as the editor in chief, is about to be sent to the printer. I was asked to write a preface for the book. Declining with thanks in vain, I wrote briefly some humble opinions on several problems of the Prescription Grotto to consult all the readers on them.

I. The digging history of the Prescription Grotto

The Prescription Grotto is a large stone grotto lying at the south section of West Longmen Mount. It is also a grotto of which the digging history is very complicated and contentious in the academic circle. The digging work, perhaps, began in the later stage of Yuanxu (the title of Emperor Xiaoming's reign) of Emperor Xiaoming of the Northern Wei Dynasty. However, When the grotto began to make shape, the digging work was suddenly stopt, and the statues were unable to be completed in time. This is supposed to have something to do with the Battle of Heying, launched by Erzhu Rong (528 AD) in which more than 2000 nobles and high officials were slaughtered. The niche for the statue of Chen Yun, the wife of Li Changshou, which is now preserved at the upper inner

side of the south wall of the grotto, was completed on June 12, 530 AD, the 3rd year of Yongan (the title of the emperor's reign of the Northern Wei Dynasty) of You, the eldest son of Emperor Xiaozhuang, which strongly suggests that the digging work of this grotto might be stopt before 530 AD. The fact that the three other small niches of the early stage, i. e. Sunji Niche (534 AD), Lusengmiao Niche (532 AD), and Daoyan Niche (533 AD) were also digged on the upper part of the grotto shows that in the year when the digging work stopt, the level of the grotto floor was higher than that of the present time. In other words, the level of the grotto floor seen nowadays is the result of the additional digging work done after 553 AD.

The five grand statues, one Buddha, two Bodhisattvas, and two disciples, preserved on the principal wall of the grotto, the two columns, two warrior attendants to the Buddha outside of the grotto, the grand stele and the flying Apsarases at its right and left sides, should be completed in the same period. Someone believed that these statues should be completed in the Northern Qi Dynasty. However, it was obviously impossible, because the column had broken the statue stele of District Master Daoxing finished in June of the 6th year of Wuping (575 AD) (the reign title of an

emperor of the Northern Qi Dynasty). It demonstrates that the columns were completed after 575 AD, and one and a half years later (Feb., 577 AD) the Northern Qi Dynasty was wiped out by the Northern Zhou Dynasty.

According to the comparative study of typology of archaeology, the five grand statues and the others were finished before Zhenguan 15 (641 AD) (the reign title of Taizong, Li Shiming, of the Tang Dynasty), namely that they were completed a little earlier than the grand statue on the main wall of the South Binyany Grotto at Longmen, which, according to "The Stele of Buddha Niche at Yique", was made to mourn over Prince Wei, Li Tai's deceased mother, Queen Changsun. It was completed in November of Zhenguan 15 (641 AD). Furthermore, according to the fact that the impression of the hand of the main Buddha in the Prescription Grotto is the same as that of the main Buddha Sakyamuni in the Middle Binyang Grotto, it is suggested that the main Buddha in the Prescription Grotto should be Sakyamuni.

The grand stele at the upper part outside of the entrance of the grotto, "The Inscriptions of Attaining the Buddhahood in the Lustrous World", is the supplementary inscription engraved on April 23, Yonglong 2 (684 AD) of Gaozong Lizhi of the Tang Dynasty.

II. The statue stele of the Chief District Master Daoxing

“District Association” was a religious organization organized voluntarily by Jushi (Lay Buddhists). The number of the members ranged from a few people to some dozens or thousand dozens. The head of the district association was called “district chief”, those who in charge of maintaining the commandments were called “weina”, and the members in the district association were named “district persons”. The monk who was invited to direct Buddhist ceremonies was called “district master”. Sometimes several district masters were invited, and the chief one was called “chief district master”. Biqiu (monk) Daoxing was the chief district master in the district association in which he was engaged. He became a monk when he was a juvenile. He was erudite and learned in Buddhism. The stele says that he “complies with eightfold way and is well versed in five schools”. “Eightfold way” means that Sakyamuni was in eight correct ways throughout his life. As for “five schools”, someone thought it as the five schools of Chan Sect. It is a big misunderstanding in deed. The five schools of Chan Sect came into being in the Five Dynasties in the late Tang Dynasty. How could the people in the Northern Qi Dynasty know the thing more than three hundred years later! “Five

schools” denotes the view point in the assessment and induction of the schools of Buddhism: namely that according to the content of Buddhist sutra, the profundity of Buddhist theories was classified into Lixing School, Poxing School, Poxiang School, Xianshi School and Fajie School.

We know only a little of Daoxing, because in the biographies of monks there is no biography about him. However, in pondering the content of the stele inscription, it seems that Daoxing and others thought that they were living in Buddhism-declining times. The stele inscription says that after Buddhism times and post buddhism times, in order to prepare for the coming of Buddhism-declining times, people had to contribute money to mould Buddhist statues, otherwise Buddhist doctrines could not be developed and enhanced: namely that if there was no one to grow medical herbs, no disease could be treated.

The Buddhist sutra says that the world entered Buddhism-declining times after Buddhist doctrines had passed through 500 (or 1000) years of Buddhism times and 1000 years of post Buddhism times. It was the time of widespread indignation and discontent, and the time of degeneration of morality, in which no Buddhist doctrine could be found. Therefore the believers of Buddhism set up a large number of stone pagodas and stone