

PUTUOLUOJIA

53

Holy Places of
Buddhist Kindom

普陀洛迦

佛国五十三参

自助游

蒋宝华 主编

宁波出版社

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……屡屡听着普陀山年胜一年的盛事盛况，听着从旅游部门到各方文友对普陀山的种种惊异和赞叹，我就忍不住得意，忍不住自豪，因为普陀所属的舟山，也是我的大故乡……普陀山，普陀山，天海相伴无穷极，普陀山，普陀山，山海相亲，人心相谐……

——叶文玲

佛国圣境 妙华天然



普陀山享有“海天佛国，琉璃世界”的美誉，是观音菩萨的惟一道场。唐宋以来，佛事日益鼎盛，形成莲花洋上“贡艘浮云”，短姑道头“香船蔽日”的繁荣景象。古往今来，文人墨客的普陀吟唱从未间断。康有为的“观音过此不肯去，海上神山涌普陀”，在意象上，道出了观音与普陀的融合，可谓佛国仙境，浑然天成。

我对普陀山慕名久矣，去年才有幸亲历普陀，梵音胜境迄今萦绕心头。普陀山佛国圣境，既有“镇山三宝”，也有“三寺”、“三石”、“三洞”，古刹琳宫不胜枚举，奇岩幽洞美不胜收。其时，登山临海，波澜不惊，顿感物我两忘。正所谓“以山而兼海之胜，当推舟山之普陀”。佛经中五十三参的典故，讲述善财童子无畏艰辛，参谒五十三位善知识，遇观音菩萨而得道的故事。其中，蕴含着成就取向的知识观，内外兼修的智慧观，谦己推胜的包容观，恒顺众生的成佛观，利生乐群的弘法观，以及同行同类的同修观等。五十三位善知识，既有观音菩萨、文殊菩萨、普贤菩萨、弥勒菩萨，又有童子、船师、医生、药师等人士，不分僧俗、尊卑、男女、长幼，无不体现佛教修行方式的多样性与包容性。

以五十三参典故为鉴，本书精选了普陀山五十三处观音圣迹。五十三圣迹同五十三现、五十三参，虽然并非一一对应，但在修学与问道的层面上，却具有高度的相通性，即通过参访与参学，感悟佛学义理，体会人生真谛。正如印光大师所言：“人之智识，非学问阅历，莫由开通。而天下名山圣道场地，最足以感发希圣、希贤之志，其有关于立身、修业、成德、达才也大矣。”

在普陀行程中，我曾经到访“海天第一庵”——圆通庵。鸟瞰旖旎风光，内心清净澄明，仰望天空，忽觉佛光普照，胸中莫名涌出“妙华天然”四字，于心灵感应间，体味到佛学精神与普陀山水的浑然天成，开始领悟参访与参学的相辅相成。以善财童子为标榜，倡扬五十三参之精进朝气，遍访普陀五十三处圣迹，于灵山秀水间，参悟佛理，结集善根，则无异于在烦嚣尘世外，寻觅佛国净土，进行心灵朝圣。

我想这就是蒋宝华局长将此书命名为“五十三参”的真谛。是为序。

王国华

二〇〇五年十月

Holy Place of Buddhist Kingdom and Fantastic Masterpiece of Nature

With the fame of “Buddhist Kingdom amidst sea and sky, and the most sacred and pure place in the world”, Mount Putuo is the sole place where Kwan-yin’s rites are performed. From Tang and Song Dynasty, Buddhism here became more and more prosperous, which forms the flourishing vision of “floating clouds consisting of tribute ships” on Lotus Sea and “shading sunshine by incense boats” in Holy Place at Duangu. From old times to now, thousands of literati leave their odes in praise of Mount Putuo here. The poem lines “Kwan-yin is reluctant to go while passing through here, and the holy mountain Putuo emerged from the ocean”, written by Kang Youwei, describe the perfect unification of Kwan-yin and Mount Putuo, so it’s really worthy of the name “Holy Place of Buddhist Kingdom and Complete Masterpiece of Nature”.

I have admired Mount Putuo for a long time, but I have not the honor to visit it personally until last year. Up to now, the Buddhist sound and beautiful scenery there still linger in my head. As the holy place of Buddhism, Mount Putuo has not only “Three Treasures of Dependence”, but “three temples”, “three stones” and “three caves”, all of which form its wonderful beauties with old temples, magnificent palaces, exotic rocks and deep caves. At the moment, climbing the mountain and facing to the sea which is not influenced by the great waves at all, you will forget both yourself and things around. So it’s praised as “While mentioning the mountain which combines the great natures of sea, Mount Putuo shall be the first one to be recommended”.

The literary quotation “Fifty-three Visits” in sutra tells the story of that Child Shancai used to overcome hardness and difficulties to visit fifty-three intelligents and finally be enlightened by Kwan-yin Bodhisattva. The story advocates the knowledge view of achievement orientation, wisdom view of cultivation both inside and outside, tolerance view of self-humbleness and praising others, Buddhism view of following and serving the mass, propagation

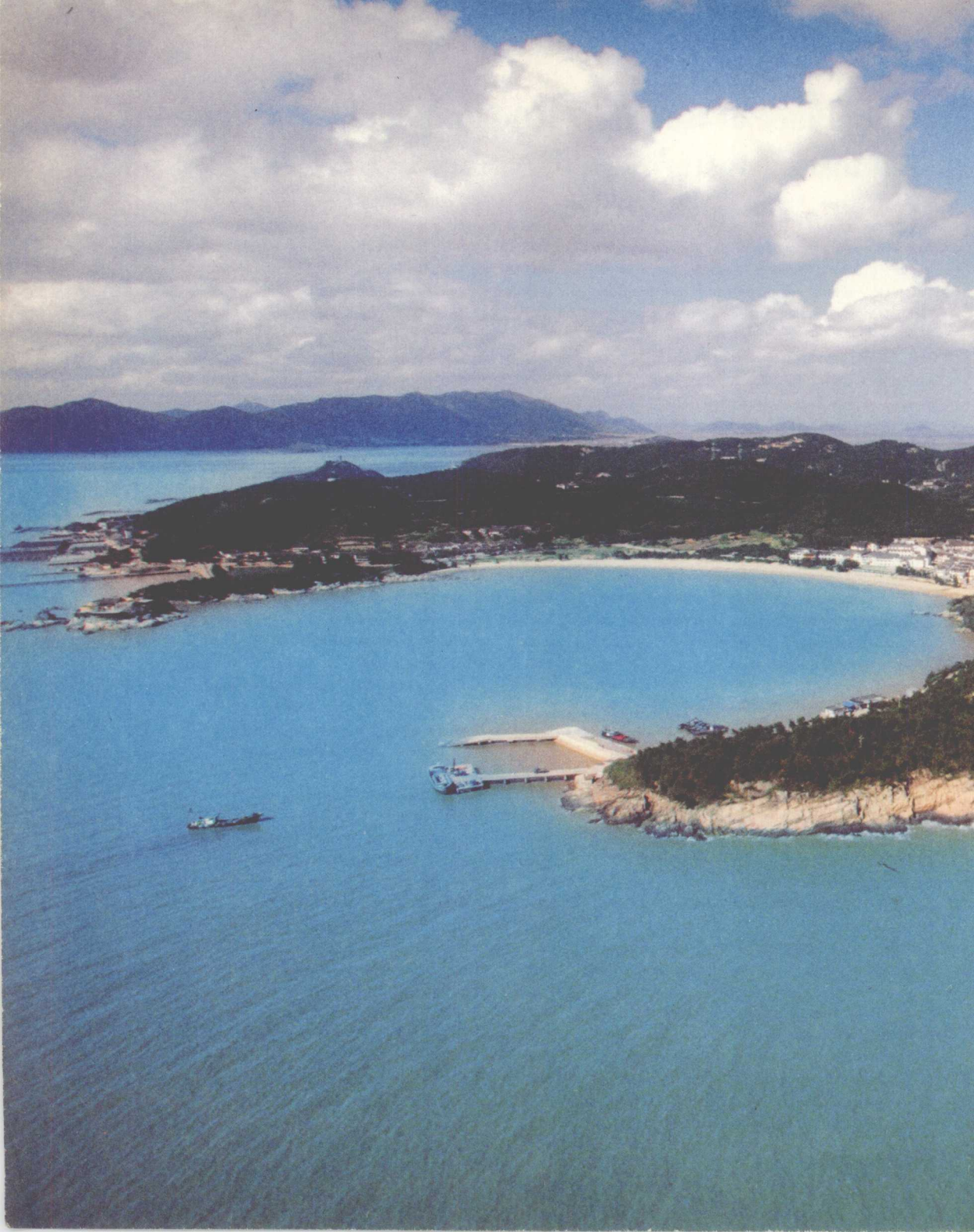
view of benefiting and cheering people and so on. The fifty-three intelligents include Kwan-yin Bodhisattva, Manjusri Bodhisattva, Samantabhadra Bodhisattva, Maitreya Bodhisattva, Child, Boat Master, Doctor, Pharmaceutist and others, but no matter they are monastery or not, humble or elegant, man or woman, old or young, they embody the variety and inclusiveness of cultivation manners in Buddhism.

In view of the “Fifty-three Visits”, this book selected fifty three holy traces of Kwan-yin which is also known as “Fifty-three Show” and “Fifty-three Visits”. In spite of not correspondingly one by one, from the perspective of cultivation and learning, they have high compatibility which means that people shall feel the essence of Buddhism and find the truth of life by visiting and learning. Just as master Yinguang (a famous Buddhist) said: Man’s knowledge can only be broadened by visiting and touring, whereas the famous holy mountains are the best places for such learning.

During the journey of Mount Putuo, I used to visit “The first nunnery amidst sea and sky” - Yuantong Nunnery, where my heart is purified and enlightened by its great beauty. Looking up to the sky, I suddenly feel that the light of Buddhism illuminates all and understand the meaning of “Fantastic Masterpiece of Nature”. From the deep heart, I apperceive the complete unification of Buddhism spirit and landscape of Mount Putuo, and finally know the supplement relationship between visiting and learning. Taking Child Shancai as the guide, we shall comprehend Buddhism and benefit others by advocating the spirit of “Fifty-three Visits” and following the fifty-three traces on Mount Putuo. In this way, we can live without world worries and finally find the pure land of Buddhist Kingdom, thus we can practise spiritual pilgrim from our deep heart. So, in my opinion, this is the very reason why Director Jiang Baohua titles this book with “Fifty-three Visits”. And this is taken as preface.

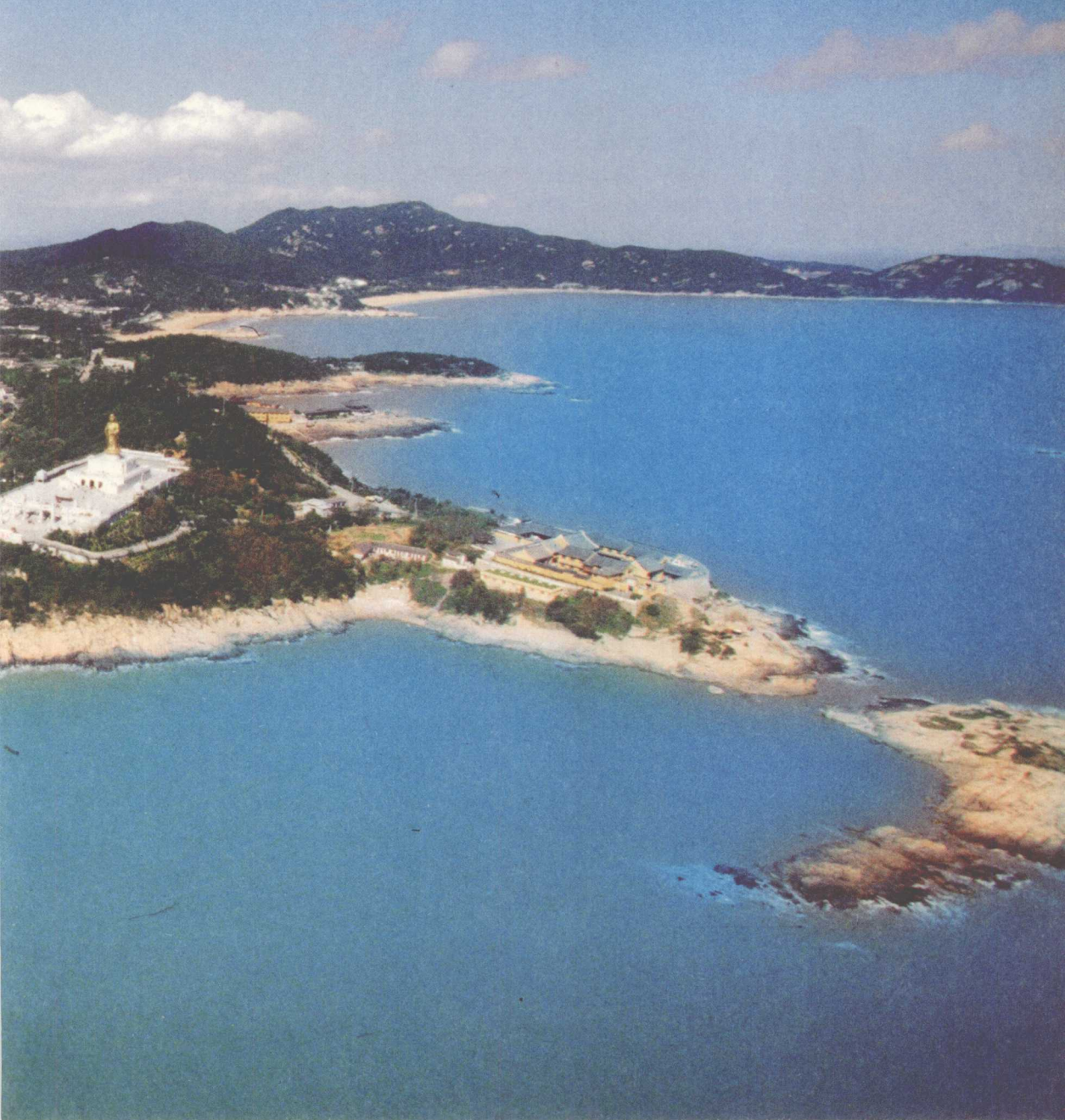
Wang Guohua
October, 2005





感受普陀洛迦 体验心灵日出

Feeling the experiences personally mind sunrise



前言

普陀山位于舟山群岛东部海域，西南距沈家门港6.5千米，南距朱家尖岛2.5千米，东濒大海。山体呈菱形，南北长8.6千米，东西宽约3.5千米，面积12.5平方千米。中部佛顶山最高，海拔288.2米，向四面延伸，西为茶山，北为伏龙山，东为青鼓垒山，东南为锦屏山、莲台山、白华山，西南为梅岑山，主峰均在100—200米间，连绵起伏。洛迦山距普陀山5.3千米，面积0.36平方千米，海拔97.1米，远望如一尊海上卧佛。

普陀山久负“海天佛国”、“观音道场”之盛名，山中梵宇林立，风貌绝佳，历来是佛子参学、游人观光的必到之所。游览佛国与一般的旅游不同的是，除了游山玩水能给人带来愉悦感，更是一种赏心悦目、怡情养性的审美活动；一种开拓视野、感悟人生的心灵体验：在晨钟暮鼓中去追寻丰富的佛教文化内涵，从庄严肃穆的菩萨塑像中去领悟大慈大悲。寺院是出家人修行的场所，寺院里每一缕阳光都充满了佛的启示；佛国的阳光纯洁而健康，充满柔和与慈爱。游人在此体味禅意，然后带一颗一尘不染的心，轻松下山。

佛国的魅力也引发了文人墨客的创作激情和灵感，宋元以来，记述普陀人文、自然的游记便时有问世，它们或以精辟的哲思，或以优美的抒情将普陀山如诗如画的佛寺、海山合一的美景刻画得淋漓尽致。但这些美文多为短文简篇，略记梗概。进入上世纪80年代，随着普陀山佛教事业的复兴和旅游事业的发达，一些带有导游性质的新编读物络绎登场，为游人认识、走进普陀山提供了有用信息。

进入新世纪以来，越来越多的人走进普陀山参学游览。本书针对自助旅行者，罗列普陀山53处观音道场主要圣迹，提供普陀山自助旅行所需的线路、食宿、景点信息，让旅行者用自己的眼睛去发现普陀山，用自己的眼睛去寻找心底深处的海天佛国。

Putuo Mountain, located in the eastern part of Zhoushan archipelago, is 6.5 kilometers far to Shenjiamen Port on the southwest, 2.5 kilometers far to Zhujiajian Peninsula on the south and close to the sea on the east. Shaped like a diamond, it is 8.6 kilometers long from north to south and 3.5 kilometers wide from west to east, covering an area of 12.5 square kilometers. Foding Mountain, located in the center, is the highest among all with a height of 288.2 meters, the west of which locates the Tea Mountain, the north Fulong Mountain, the east Qinggulei Mountain, the southeast Jinping Mountain, Liantai Mountain and Baihua Mountain and the southwest Meicen Mountain. The height of the main mountains ranges from 100-200 meters. Luojia Mountain, with an area of 0.36 square kilometers and a height 97.1 meters, is 5.3 kilometers away from Putuo Mountain. It is just like a lying Buddha Sculpture on the sea when you view it from far away.

Putuo Mountain has long been known as “Buddhist Kingdom amidst sea and sky” and “The place where the Kwan-yin's rites are performed” with its holy pagodas and unique scenery. Besides the pleasure which you could get during normal tour you can also enjoy the peace and spirit of the Buddha here; meanwhile you could learn the profound knowledge about Buddha while listening to the holy morning ring and evening drum. The temples there are all filled with the enlightenment and spirit of Buddha, so just come here and bathe in the Buddha's inspiration, you'll leave with a peaceful and light heart.

The charm of the Buddhist Kingdom has also inspired the literati and poets. Journals for the culture and geology of Putuo can be traced back as early as to Song and Yuan Dynasties, in which the writers depicted the beautiful scenery of Putuo in either complicated philosophy or graceful poetic words. Anyway, these journals just depict a general picture of Putuo. Since the 1980s, accompanying with the Buddhism Renaissance and the development of tour industry, some more newly-edited books, bearing characters of Tourist Guidebook, appeared, which provide very helpful information for tourists knowing Putuo and coming to Putuo finally.

Having been in the new century, Putuo Mountain is welcoming more and more tourists from all over world for visiting and learning, so we edited this book and listed all the 53 main holy sights one by one for the self-service tourists, in the hope of providing full introduction on the tour routes, accommodation and food information, and sight details. There's enough room for the tourist to understand Putuo Mountain by their own hearts and to find their real “Buddhist Kingdom amidst sea and sky” with their own eyes.





净土长吟菩提意 海潮从容向翠微

*The pure land is echoed with the preaching of Bodhisattva Avalokitesvara
The waves run leisurely toward the shady retreat on green hills*



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PUTUOLUOJIA

53 Holy Places of Buddhist Kindom

普陀洛迦

佛国五十三参自助游

宝华 主编

宁波出版社

第一参/正山门

走出普陀山客运码头，便是一处采用钢筋混凝土结构架筑在海面上的大广场，广场东边有一座“普陀圣境”门阙，筒瓦飞檐，花岗石筑成，高7.5米，宽18.5米，进深6.7米，又称正山门、朝圣门。下有3个拱形门洞，内置石凳，门之前后各置石狮一对，石狮每只重2.75吨。1990年5月普陀山管理局重建，门额系沙孟海所题。此乃登山第一景。



贴士

● 小贴士：由客运码头往东步行150米可达正山门

● 实用信息：普陀山正山门票每人110元。元月一日二日、春节初一至初五、五月一日至五月五日、十月一日至十月五日进山门票为每人130元。1.4米以下的儿童免进山门票。



The 1st visit — Front Mountain Entrance

Out of the Passenger Wharf of Putuo Mountain, you will see a big square which is built on a reinforced concrete frame over the sea. East of the square stands a granite gate which is considered as "Holy spot of Putuo": it is 7.5 meters high, 18.5 meters wide and 6.7 meters deep; and it is also called Front Mountain Entrance or Pilgrim Entrance. Beneath the gate there are 3 arches with stone benches in them. On the front and back of the gate stands a pair of stone lions respectively, weighing 2.75 tons each. Rebuilt in May 1990 by the Administrative Bureau of Putuo Mountain and inscribed by Mr. Sha Menghai, it is the first sight of the mountain.

TIPS

● Tips: Front Mountain Entrance is 150 meters east of the Passenger Wharf.

● Notice: The ticket for the Front Mountain Entrance is 110RMB for each tourist, while 130RMB on Jan. 1st and 2nd, from the 1st day of the Spring Festival to the 5th, from May 1st to 5th and from Oct. 1st to 5th. Children not 1.4 meters enough are free of tickets.



第二参 短姑圣迹

由正山门往东，至海边可达“短姑圣迹”。短姑圣迹古代为天然石埠，是朝山船泊停靠的惟一码头。现存道头为长20余米、宽9米、高3米的条石道头。道头两侧散布着大小不一、形状各异的岩石，经风化水蚀，被磨去了棱角，显得浑圆朴实，其中最大岩石镌“短姑古迹”四字，旁石上还有“同登觉岸”、“乐土”、“世外桃源”、“慈航普渡”、“求生好人”等题刻。

宋元（960—1368）时期，日本、朝鲜等国的船只来山朝圣者络绎不绝，所以又称为“高丽道头”。清光绪年间（1875—1908），普济寺住持了余、莲禅等捐资，将石埠改筑成条石道头。光绪三十三年（1907），慧济寺住持德化将灯竿改建成灯塔。清代《大清一统志》编修万言有诗赞云：“洛伽名藪，天下所趋。帆樯矗矗，集于短姑。”千百年来，短姑道

