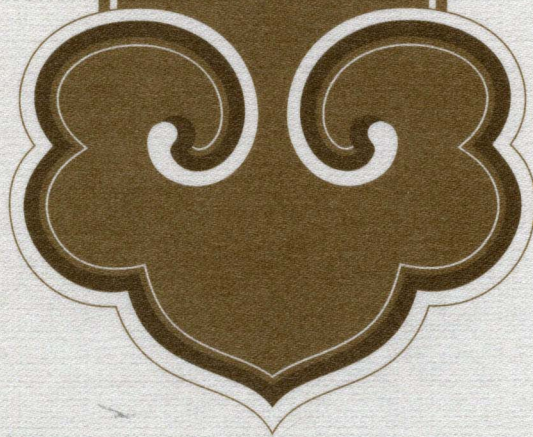




靈隱寺

LINGYIN TEMPLE



中國旅游出版社

CHINA TRAVEL & TOURISM PRESS

图书在版编目 (CIP) 数据

灵隐寺: 汉英对照/张望摄. —北京: 中国旅游出版社,
2009. 7

ISBN 978-7-5032-3817-8

I. 灵… II. 张… III. 寺庙—杭州市—摄影集 IV.
K928. 75-64

中国版本图书馆CIP数据核字 (2009) 第121320号

顧問: 董建平 金志强

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責任編輯: 龔威健

裝幀設計: 張 望

設計助理: 徐偉軍

制作品: 張望工作室

<http://blog.sina.com.cn/zhangwanggz>

靈 隱 寺

出版發行: 中國旅游出版社

地 址: 北京建國門內大街甲九號

電 話: 010-85166715 85166504

郵政編碼: 100005

網 址: <http://www.cttp.net.cn>

郵 箱: gwj8431@sina.com

制版印刷: 深圳雅昌彩色印刷有限公司

監 印: 張 望

版 次: 2009年8月第1版

印 次: 2009年8月第1版第1次印刷

開 本: 787毫米×1092毫米 1/12

印 張: 6

印 數: 1-1000冊

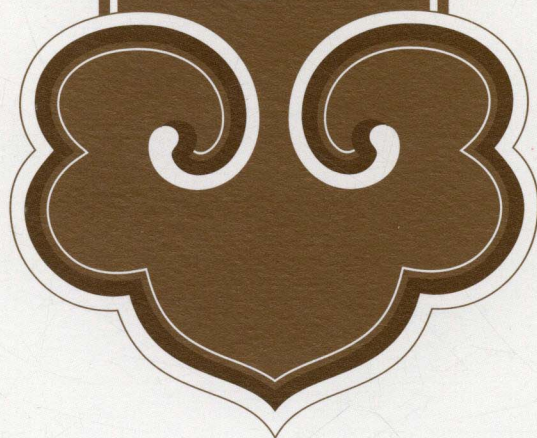
定 價: 188.00 元

(「佛國勝會」部分圖片為釋理君法師提供, 「靈鷲飛來」歷史資料圖片佚名)



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靈隱緣起

(代序)

佛教在公元前6世紀～公元前5世紀誕生於印度，公元前後傳入中土，經過相當時期的傳播和發展，逐步在中國繁衍扎根，深刻地影響了華夏2000餘年的歷史文化。從楊衒之《洛陽伽藍記》和杜牧的“南朝四百八十寺，多少樓臺煙雨中”等記載的情景來看，隋唐時期，佛教的發展到達鼎盛。

靈隱寺始建於東晉咸和初年（公元326～328年），至今已有近1700年的歷史。初創時，佛法未盛，一切僅具雛形而已。至南北朝梁武帝時，賜田擴建，殿宇初具規模。唐末“會昌法難”，靈隱寺僧散寺毀，一度沉寂。直至五代吳越王錢鏐時永明延壽大師奉旨重興，新建石幢、千佛閣、法堂及百尺彌勒閣，擴建僧舍達1300多間。南宋寧宗嘉定年間（公元1208～1224年），朝廷品定天下叢林為“五山十刹”，靈隱寺為五山之二。

元明時期，靈隱寺屢毀屢修。清代具德和尚住持靈隱，募集興建，宗風重振，建殿堂歷18年之久，鼎盛時僧眾達3000餘人，其規模之大、住眾之多、道風之純，使靈隱寺一躍成為東南佛國之冠。清嵇宗孟有詩贊靈隱云：“碧殿金鋪十二重，講筵坐繞萬芙蓉”。清康熙二十八年（公元1689年），康熙帝南巡至靈隱寺，當時住持諦暉奏對稱旨，帝親書“雲林禪寺”額，故靈隱寺又稱雲林禪寺。

新中國成立後，在人民政府及各界人士的關心支持下，靈隱寺進行大規模修葺，香火漸盛，道風日隆。廢除子孫制，實行十方叢林制和民主管理制。近幾年來，靈隱寺眾緣成就，秉持“發揚佛教優良傳統，建設東南人間淨土”的宗旨，遂使靈隱寺法幢高樹，海眾安和，梵音嘹亮，名遍十方。

佛說：“歸元無二，方便多門”，有感靈隱欣逢盛世，故以此書與眾緣結緣，同享莊嚴，共沾法益。然而，古刹靈隱，佛法浩瀚，安可區區一冊兼而容之！昔日佛陀在弘法時曾對弟子曰：我所說法如掌上塵，未所說法如大地土。倘本書獲殊勝功德，祈如佛陀掌上之微塵，願足矣！

雲林木魚 印 九十二年

ORIGIN OF LINGYIN TEMPLE

(PREFACE)

Founded in India in 600-500 BC, Buddhism was introduced into China in the first century. It was gradually imbedded into Chinese culture after a long period of propagation and development, exerting a profound influence upon Chinese history for over two thousand years. According to Yang Xuanzhi's Records of Buddhist Temples in Luoyang and the noted poet Du Mu's mention of "four hundred and eighty temples", Buddhism reached its zenith in the Dynasties of Sui and Tang.

Lingyin Temple was first constructed at the beginning of 4th century, dating back nearly 1,700 years. As Buddhism was not yet very popular at the time, the earliest temple was in a very rudimentary form. In the 6th century, Emperor Wudi of Liang Dynasty assigned more land for its expansion, so that the temple got its initial scale. However, it experienced a period of oblivion after 845 AD when Emperor Wuzong decreed the destruction of Buddhist temples across the country. The Temple was pulled down like the others and its monks dismissed or secularized. In 960, King Qian Liu of Wuyue Kingdom requested Master Yanshou to rebuild the temple. Master Yanshou set up the Stone Sutra Pillars, the Pavilion of Thousand Buddhas, the Hall of Dharma and the Pavilion of Maitreya. The scale of the Temple was expanded so that it contained a total of 1,300 rooms. Therefore, in early 1200s, the Temple was listed by the central government among the leading Buddhist temples known as "Five Mountains and Ten Monasteries".

However, it experienced destruction and reconstruction several times from 14th-17th centuries. In Qing Dynasty, Master Jude became the abbot of the Temple, who managed to raise funds from society for its repair and expansion. The reconstruction lasted as long as 18 years. At its flourishing time, the Temple hosted more than 3,000 monks. Because of its magnificent scale, multitude of monks and purity of the way of worship, Lingyin Temple became reputedly the first temple in Southeast China. Poet Ji Zongmeng praised it by saying that "The magnificent halls are decorated with twelve layers of gold, and the bema of Dharma surrounded by thousands of lotuses." In 1689, Emperor Kangxi visited the Temple and felt pleased with the response of Abbot Dihui in a conversation. At the Abbot's request, the Emperor wrote two Chinese characters "yun lin" for the Temple. Therefore, Lingyin Temple is also called Yunlin Temple.

Since the founding of the new China, with the concern and support of the government and people from different circles, Lingyin Temple has had many extensive repairs and renovations, which have enabled it to attract an increasing number of believers and become a flourishing center of Buddhist practices. In administration, the Temple has abolished the old hereditary system and adopted a democratic way to operate the Temple by Samgha or the resident Buddhist practitioners. With the joint efforts of different parties, Lingyin Temple has achieved much in recent years. Adhering to the principle of "developing the excellent heritage of Buddhism and building the pure-land of the Southeast in this world", the Temple has won greater reputation in the world of Buddhism with its interpretation and practice of Dharma, the harmony and peace among its Buddhists and the melodious chanting of sutras.

Buddha says: "There is only one principle, but various ways to practice it." I am so deeply touched by Lingyin Temple in its booming time that I decide to compile this album as an offering to all related people, hoping that they can enjoy the grandness of Buddha's world and benefit from Buddhist Dharma. However, as an age-old temple, Lingyin has too much heritage to be fully recorded in this small album. Buddha once told his disciples: "The Dharma I have elucidated is only like the dust on my finger, but the Dharma I have not elucidated is like the dust on the earth." If I could expect this small album to achieve any meritorious virtue, it would be a perfect satisfaction to me when it could be like the dust on Buddha's finger.

Master Muyu of Yunlin Temple
At the age of 92

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彈





靈鷲飛來

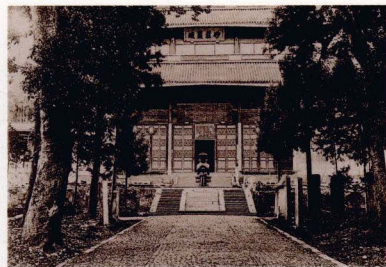
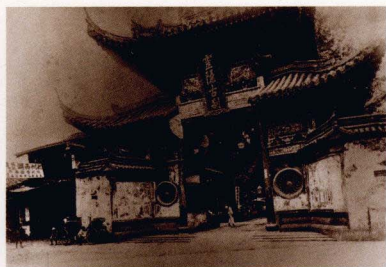
PEAK FLYING FROM AFAR

靈鷲飛來，傳述了一個美妙而令人遐想的故事：東晉咸和初年，西印度僧人慧理大師從中原雲游入浙，見武林山色秀美，流連忘返。更見一峰聳秀，奇而嘆曰：“此乃中天竺靈鷲山一小嶺，不知何時飛來？佛在世時，多為仙靈所隱。”故于此峰前建寺安身，飛來峰與靈隱寺之得名由此而來。

飛來峰坐對靈隱，與靈隱寺的歷史緊密相連。據考，早在唐朝，即有人在飛來峰中鑿刻佛像。各代所鑿石窟佛像，見證了靈隱寺佛教歷史和佛教藝術的演變。飛來峰地質特殊，古來有72洞之說，而今多已湮沒，祇存有著名的龍泓洞、玉乳洞和射旭洞。歷代文人墨客多有題咏，宋蘇軾曾有“溪山處處皆可廬，最愛靈隱飛來孤”之句。亦流傳不少佳話，昔時宋高宗曾駕臨靈隱，問當時高僧慧遠曰：“此峰飛來，何不飛去？”慧遠答：“一動不如一靜。”所答之妙，具見禪機。

The Peak Flying from Afar embodies a wondrous story. In the 4th century, a Buddhist master of West India named Huili traveled to Zhejiang from northern China. He could not tear himself away from the fascinating scenery of Hangzhou. Amazed at the sight of an elegant peak rising into the sky, he wondered: "Doesn't this look like the Vulture Hill in India? When did it fly to this place? It used to be the abode of celestial beings when Buddha was alive." The master, therefore, built a temple in front of the peak as his own abode. This is how the Peak Flying from Afar and the temple of Lingyin first got their names.

The Peak Flying from Afar is located opposite Lingyin Temple and closely related to the history of the Temple. According to records, in Tang Dynasty (618-907), people began to carve images of Buddha on the cliff. The grottoes and rock sculptures created in different eras bear witness to the evolution of Buddhist history and art at Lingyin Temple. Geologically, the Peak has a special structure. It has been said to have as many as 72 caves, most of which have fallen into oblivion, though. The three most famous existing ones are Longhong, Yuru, and Shexu Caves. Poets from different times wrote verses to praise the beauty of the peak. Su Dongpo (1036-1101), Governor of Hangzhou and one of the most famous poets in Chinese history, wrote: "Everywhere among rivers and hills an abode can be set, but the lonely Peak Flying from Afar is where I love best." There are many other amusing legends about the Peak. It is said that in Song Dynasty, Emperor Gaozong once visited the Temple. He asked Master Huiyuan that since the peak flew from India, why it did not fly back. The master answered that it preferred stillness to motion. The subtlety of the master's response reflects the spirit of Zen Buddhism.





1 2 3 4

① 靈隱舊影·山門

An old image of the Temple, The Entrance

② 靈隱舊影·大雄寶殿

An old image of the Temple, Mahavira Hall

③ 靈隱舊影·寺前古道

An old image of the Temple, An old footpath in front of the temple

④ 靈隱舊影·五百羅漢

An old image of the Temple, Five Hundred Arhats





殿宇巍巍

MAGNIFICENT TEMPLE ARCHITECTURE

靈隱道場，于東晉初建時，僅結茅構室而已。延至唐代，其殿堂建築之精美在茶聖陸羽筆下已是：“綉角畫栱，霞輦于九霄；藻井丹楹，華垂于四照”。深山古寺，歷代以來，或毀于年久失修，或遭于祝融之災，屢廢屢建，至今殿堂巍然可觀。整體建築既講究藝術品位，又考慮實用價值，力求與周圍環境相和諧。整個寺宇，氣勢宏偉，莊嚴肅穆。

靈隱寺中軸綫現共有五進殿，分別為天王殿、大雄寶殿、藥師殿、藏經樓和華嚴殿。兩邊附以五百羅漢堂、道濟禪師殿、大悲樓、方丈樓及聯燈閣等。大雄寶殿為三層飛檐建築，高達33.6米，巍然嵯峨，實屬罕見，為中國漢傳佛教寺院大殿高度之冠。宋高宗賜靈隱寺法堂為直指堂，則又為靈隱寺殿堂之一特色所在。

When Lingyin Temple was first built, it was in a primitive shape. However, by Tang Dynasty, it had developed into a splendid architecture. As the greatest tea master Lu Yu depicted it, "The upturned eaves with exquisite ornaments and beams with fine carvings were glowing in rosy clouds; the richly decorated ceilings and painted pillars were projecting their beauty onto the surroundings." Although in the following ages the old Temple experienced many times of destruction, either because of poor maintenance or fires, it still stands magnificently in the quiet hills today. The design of the whole Temple has stressed not only a noble taste of art, but also its operational functions, in a harmony with its surroundings. The building complex displays an impressive style of grandeur and solemnity.

Along the central axis are five grand halls, the Hall of Heavenly Kings, the Hall of Mahavira (Great Hero), the Hall of Bhaisajyaguru (Medicine Buddha), the Library of Sutras, and the Hall of Flower Adornment. By the two sides of the central buildings, there are the Hall of Five Hundred Arhats, the Hall of Master Daoji, the Pavilion of Great Mercifulness, the Abode of Abbot and the Pavilion of Unifying Lanterns. The Hall of Mahavira is a three-storey building with upturned eaves. With a height of 33.6 meters, it looks lofty and glorious. It is the highest hall in the Buddhist temples in China. Emperor Gaozong of Song Dynasty named the Hall of Dharma "Zhizhi Hall" (meaning "pointing directly"), which becomes a special feature of Lingyin Temple.



妙莊嚴殿

大磬寶殿

佛



- ① 樹老人誠古寺幽
Believers making pilgrimage before the center hall surrounded by old trees
- ② 含笑面對冷泉聲·天王殿
Listening to murmur of the cool stream at the entrance — Hall of Heavenly Kings
- ③ 最勝覺場客來多·大雄寶殿
The great temple filled with worshippers — Mahavira Hall
- ④ 天雨風輕過客多·藥師殿
The rain does not keep visitors away — Hall of Medicine Buddha

1

2 3 4

