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SYSTEMATIC COLLECTION OF HISTORICAL DATA ON THE BUDDHIST MONASTERIES OF THE LONGMEN AREA

龍門地區佛教寺院史料輯錄

張乃翥輯



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序

在中外佛教文化交流史上，洛陽無疑享有筚路藍縷、開創先河的歷史地位——蔡愔、秦景之西訪，摩騰、竺蘭之東來，白馬負經於雍西，貝葉緘皮於蘭臺，這諸多富有濫觴意義的文化遺蹤，在在昭示着異邦梵法流明漢地的端緒。

魏晉末葉，洛陽“有寺四十二所”。及北魏移鼎嵩洛，“篤信彌繁，法教愈盛。王侯貴臣棄象馬如脫屣，庶士豪家捨資財若遺跡。於是昭提櫛比，寶塔駢羅，爭寫天上之姿，競摸山中之影；金刹與靈臺比高，廣殿共阿房等壯，豈直木衣綈繡、土被朱紫而已哉”^①。當時的洛陽，“寺有一千三百六十七所。天平元年遷都鄴城，洛陽餘寺四百二十一所”^②。我國封建時代佛教文化之發祥傳延與起伏消長，洛陽事實上已經形成展示這一文化動態的社會大舞臺。

時屆有唐，洛陽以兩京都會繼續在中國封建社會中發揮着文化主導的作用。佛教作為中國社會意識形態中一支活躍的力量，自必於此扮演着社會精神重構的重要角色。尤其是，在建鼎神都的武周女皇借重佛教神學發起新一輪政教狂熱的年代，包括龍門石窟在內的地方佛教文化業績就再次形成洛陽一道震耳燦目的人文風景線。佛教寺院崇拜之西風重振，由此貫穿於一代故都的大千晨昏、無量朝野。

迄今的學術研究業已顯示，有唐一代的洛陽，香火有緒、史蹤可考的佛教寺院幾達140餘座，從而與長安的寺院故實共同構成東方文化史上一宗內涵豐富而值得人們理性回溯的歷史遺產——剖析蘊含其中的歷史邏輯，對人們評價意識形態在古今現實生活中的資源價值必將有着珍貴的思維認知意義。更何況，發生於兩京地帶的教門故事，自來便浸潤着中古上層建築領域充滿政治運籌寓意的史學魅力！

從文化史視閥來考察，遠在北魏時代的晚期，楊衒之《洛陽伽藍記》的撰述便

①（北魏）楊衒之：《洛陽伽藍記·序》，上海：上海古籍出版社，1978年第1版，1982年第2次印刷，頁一。

②（北魏）楊衒之：《洛陽伽藍記》卷五，頁三四九。

爲人們認識中原佛教聲像紛呈的人文形態提供了詳實的歷史資料。嗣後，佚名氏《梁京寺記》^①、釋彥琮《大唐京寺錄傳》^②、韋述《兩京新記》^③、宋敏求《長安志》^④、元《河南志》^⑤、徐松《唐兩京城坊考》^⑥等古人遺籍，亦爲中古京都佛教寺院留下了珍貴的文獻。

近代以來，中外治佛教史者如小野勝年、張弓、景亞鸞、劉連芳、李芳民等學界有識，更對中古寺院文化史料的收集投入了極大的熱情並取得了豐碩的成果。^⑦ 學人們繼踵接武的科研努力，推動了一個時期以來佛教文化研究的持續進步。

在以上學術集群中，小野先生的鴻篇巨製《中國隋唐長安寺院史料集成》，以《史料篇》《解說篇》之遞進專章，對長安寺院的人文史蹤給予了全面的報道與解說。海東學人這種竭盡餘力的學術實踐，不僅對唐代京師佛教遺跡的景深揭示作出了突出的貢獻，更爲業界同仁的後續跟蹤提供了有益的思維啓迪。

考慮到“兩京共軌”在唐代文化史上曾經發揮過非凡的作用，在回溯中國佛教史及其研究成果整體理念的引導下，筆者認爲隋唐洛陽佛教寺院的史料整理，應該繼前賢步伐納入時代的日程。堪稱幸運的是，在筆者幾十年來從事龍門石窟學術實踐的過程中，出於學理題材參考的需要，個人曾有收集地方佛教史料的分心——接近200萬字的《隋唐洛陽佛教寺院史料輯繹》的手稿，庶幾可爲學界填充一段地方文化史料整理的空白。

現今奉獻給讀者的這本《龍門地區佛教寺院史料輯繹》的書稿，原係洛陽寺院遺籍整理一個帶有單元區系意義的篇章。依序編排其中的史料素材，對中古時期龍門地區佛教崇拜紛紜多織的人文事態每有清晰地折射。這些富有個案色彩的古史信息，可以爲人們瞭解龍門石窟文化遺產時代背景及其資源賦存的微觀情節視爲原生

① 佚名氏：《梁京寺記》一卷，《大正藏》第五一冊，頁一〇二四，臺北：新文豐出版公司，1983年。

② （唐）釋彥琮：《大唐京寺錄傳》十卷，歐陽修、宋祁等：《新唐書》卷五九《藝文志》，北京：中華書局，1975年，頁一五二七。又上海：開明書店，1934年第四次發送本，頁三七六八。

③ （唐）韋述：《兩京新記》五卷。輯本參見〔日〕平岡武夫：《唐代的長安與洛陽·資料篇》，上海：上海古籍出版社，1989年，頁一七九至二一四。

④ （宋）宋敏求：《長安志》二十卷，《文淵閣四庫全書》第五八七冊，上海：上海古籍出版社，1987年。輯本六至十卷，參見平岡武夫：《唐代的長安與洛陽·資料篇》，上海：上海古籍出版社，1989年，頁八九至一二一。

⑤ （清）徐松輯：《河南志》，《永樂大典》本，北京：中華書局，1994年。

⑥ （清）徐松：《唐兩京城坊考》記載唐代長安佛寺凡109所，北京：中華書局，1985年。

⑦ 參見〔日〕小野勝年：《中國隋唐長安佛教寺院史料集成》，法藏館，平城元年（1989年），京都。張弓：《漢唐佛寺文化史》，北京：中國社會科學出版社，1997年。景亞鸞、劉連芳：《隋大興城佛寺輯略》，西安碑林博物館編：《碑林輯刊》（九），頁一一七至一二八，西安：陝西人民美術出版社，2003年。李芳民：《唐五代佛寺輯考》，北京：商務印書館，2006年。

態文獻來閱讀。

書稿付梓在即，撰寫以上回顧性短文釋念於讀者。期待學林前賢後哲，能以高明卓識有教於筆者。

張乃騫

2010年6月20日序於龍門石窟研究院圖書資料室

Preface

In the history of Sino-foreign Buddhist cultural relations, Luoyang has undoubtedly played a pioneering and far-reaching role. Cai Yin and Qin Jing who went to the West, Kāśyapa-Mātanga and Gobharana coming to the East, the Baima Temple where sutras were brought to on the back of a white horse, and the palm-leaves with Buddhist scriptures kept in the Lantai Library are all historical facts deeply related with Luoyang that embody a founding cultural meaning, and do show the very first traces of the spreading of the Indian religion into China.

At the beginning of the fourth century, there were forty-two monasteries in Luoyang. When the Northern Wei moved their capital to Luoyang, “there was an increase in the number of Buddhist converts and those who lectured on Dharma. Princes, dukes, and ranking officials donated such valuable things as elephants and horses, as generously as if they were slipping shoes from off their feet. The people and wealthy families parted with their treasures as easily as with forgotten rubbish. As a result, Buddhist temples were built side by side, and stūpas rose up in row after row. People competed among themselves in making or copying the Buddha’s portraits. Golden stūpas matched the imperial observatory in height, and Buddhist lecture halls were as magnificent as the ostentatiously wasteful Epang of the Qin dynasty. Indeed, Buddhist activity was so intense that it was not merely a matter of clothing wooden [figures] in silk or painting earthen [idols] in rich colors.” (註, 英文翻譯出於 *A Record of Buddhist Monasteries in Lo-yang*, translated by Yi-t’ung Wang, Princeton: Princeton University Press, 1984, pp. 5-6) . Luoyang at that time had “one thousand three hundred sixty-seven temples and monasteries. After the moving of the capital

to the city of Ye in the first year of the Tianping period (534), four hundred twenty-one temples and monasteries still remained in Luoyang.” (註, 英文翻譯出於 *A Record of Buddhist Monasteries in Lo-yang*, p. 246.) . In the long and varied history of Buddhism in feudal China, Luoyang has indeed represented a huge social stage for those cultural activities.

Under the Tang Dynasty (618-907), Luoyang continued her leading cultural role in Chinese feudal society thanks to her status as Eastern capital within the two capital system. Buddhism was in fact one of the most dynamic forces among the ideologies that shaped Chinese society at that time, and consequently it played a key role in re-shaping Chinese social consciousness. In particular, Empress Wu adopted Buddhist religious thought in order to give start to a new era of political and religious fervour. During this period, epitomized by the Longmen grottoes, local achievements of Buddhist culture in China once again made the Luoyang area a brilliant example of a complex humanistic cultural environment. The western customs so much praised in Buddhist monasteries and temples re-gained popularity penetrating the everyday life of both the court and the commoners.

Academic research has already shown that over 140 monasteries and temples are attested in the Luoyang area during the Tang Dynasty. Hence, together with the monasteries in Chang'an, they represent an extremely rich legacy in the history of Oriental culture, worth being examined with a rational approach. Such a historical analysis can greatly contribute to the assessment of the ideologies pertaining the real life of ancient and modern China. And more importantly, they shed light on Buddhism in the two Tang capitals, and reflect the charming allusions to political plots so frequent in the superstructures of the Middle Ancient Period (3-10 C.) .

Seeing it from the perspective of cultural history, as far back as the end of the Northern Wei (386-534) Yang Xianzhi's (? -555) *A Record of Buddhist Monasteries in Luoyang* (Luoyang qielanji) has given us detailed historical accounts on the cultural configurations of Buddhist monasteries in the Chinese Central Plain. Afterwards, other sources have left us precious information on the Buddhist monasteries of Chinese capitals during the Middle Ancient Period, such as the anonymous *Record of Buddhist Monasteries in the Liang Capital* (*Liang jing si ji*) (註 one *juan*, related with the Southern Dynasty capital Jiankang, T.

vol. 51 n. 2094), Yancong's (557-610) *Record of the Buddhist Monasteries of the Capitals of the Great Tang* (*Da Tang jing si lu zhuan*) (註 ten *juan*, lost, title recorded in *Xin Tang shu* 59.1527), Wei Shu's (? -757) *New Record of the Two Capitals* (*Liang jing xin ji*) (註 five *juan*, see Hiraoka Takeo (ed.), *Tōdai no Chōan to Rakuyō, T'ang Civilization Reference Series* 5-7, 1956), Song Minqiu's (1019-1079) *Gazetteer of Chang'an* (*Chang'an zhi*) (註 twenty *juan*, *Siku quanshu* vol. 587, also in Hiraoka Takeo (ed.), *Tōdai no Chōan to Rakuyō, T'ang Civilization Reference Series* 5-7, 1956), the anonymous *Gazetteer of Henan* (*Henan zhi*) (註 collated by Xu Song, *Yongle dadian*, Beijing: Zhonghua shuju, 1994), and Xu Song's (1781-1848) *Study on the Districts of the Two Tang Capitals* (*Tang liang jing chengfang kao*) (註 109 *Chang'an Monasteries Recorded*, Beijing: Zhonghua shuju, 1985).

In recent times, both Chinese and foreign historians of Buddhism like Ono Katsutoshi, Zhang Gong, Jing Yali, Liu Lianfang, Li Fangmin and others have put great passion in the collection of historical data on the Buddhist monasteries of the Middle Ancient Period achieving important results. [註 see Ono Katsutoshi, *Chūgoku Zui Tō Chōan jūin shiryō shūsei*, Kyoto, Hōzōkan, 1989; Zhang Gong, *Han Tang fosi wenhuashi*, Beijing: Zhongguo shehui kexue chubanshe, 1997; Jing Yali and Liu Lianfang, "Sui Daxingcheng fosi ji lüe," in Xi'an beilin bowuguan (ed.), *Beilin jikan* no. 9, Xi'an: Shaanxi renmin meishu chubanshe, 2003, pp. 117-128; Li Fangmin, *Tang Wudai fosi ji kao*, Beijing: Shangwu yinshuguan, 2006]

Among the various research contributions, the massive work by Prof. Ono *Chūgoku Zui Tō Chōan jūin shiryō shūsei* is arranged according to one "data section" (*shiryō hen*), and one "explicative section" (*kaisetsu hen*), thus providing comprehensive collected and interpreted data for the historical and cultural facts involved with the Buddhist monasteries in Chang'an. Not only has his hard-working research produced outstanding results for the comprehension of Buddhism in one of the two Tang capitals, it has also provided useful inspiration to other colleagues for continuing research in the field.

On the basis that the "two capitals formula" has had a key political function for the development of Chinese culture during the Tang Dynasty, and by recalling the whole idea of the history of Chinese Buddhism and its research achievements, the author believes that it is

necessary to follow the steps of previous scholars and bring research up to date. Thankfully, during various decades of fieldwork at the Research Institute of the Longmen Grottoes, I have kept the habit of collecting information on local Buddhism. Therefore, it is my hope that this manuscript of mine, nearly two million characters long, may contribute to partly fill this vacuum in the field of Chinese cultural history.

The volume that I offer to the public was originally conceived as a specific publication focused on collecting historical data on the Buddhist monasteries in Luoyang. Yet, the collation of such data does also reflect the complex and multi-folded worship of Buddhism in the Longmen area during the Middle Ancient Period. Hence, these historical materials can be also viewed as a primary source for the understanding of the historical and cultural context of the Longmen grottoes as well of those subtler aspects related with the religious and social dimension of Chinese Buddhism.

As I got closer to the publication of the manuscript, I decided to dedicate these memories to the reader, in the hope that both old and young scholars may come across this book and provide me with their valuable teachings.

ZHANG NAIZHU

Luoyang, 20 June 2010

Library of the Research Institute of the Longmen Grottoes

編輯例言

Explanatory notes

一、本書內容雖為漢文史料的結集，但考慮到文獻紀事屬於龍門石窟這一世界文化遺產的歷史內涵，為了便於國際讀者對本書題旨及其他要素內容的瞭解，所以在編輯體例的設置中，將序全文譯為英文；將其他要點，如書名、編輯例言等予以英文的注譯。

二、由於本書內容主要係古籍文獻及出土石刻史料的輯錄，考慮到簡體漢字在使用中常有語義兼融、導致歧異的不便，所以本書採用古代通行的繁體字，以便保持相關文獻語義的原真。

三、本書寺院史料編排的順序，以寺院名稱的筆書由少到多排列。

四、為了給讀者核查本書史料提供方便，本書文獻注釋採用頁下注。注釋文獻的頁碼，為援引文獻原始出處的頁碼，以示引文的原真與可靠。

五、鑒於出土石刻文獻在史學研究中具有重要的價值而為學界所矚目，本書於正文之後，以影印圖版的形式公佈其拓本。為了彌補圖像資料品質的局限，史料行次在錄文中以“/”顯示。若干援引於未有回行顯示的石刻文獻，則本書錄文祇能“照本直錄”。

六、本書收錄龍門地區佛教寺院的名稱，凡同一寺院不同場合出現另外名稱者，於寺院名稱之間以“/”標識；多座寺院曾經合為一座寺院者，則用“（）”標識於後。

七、由於某些引文涉及多個寺院，故有重複引用現象存在。

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北朝龍門地區佛教寺院

千聖寺

《景德傳燈錄》卷三《達磨傳》：

第二十八祖菩提達磨者。南天竺國香至王第三子也。姓刹帝利，本名菩提多羅。後遇二十七祖般若多羅，至本國受王供養。知師密跡，因試令與二兄辨所施寶珠，發明心要。既而尊者謂曰：“汝於諸法已得通量。夫達磨者，通大之義也，宜名達磨。”因改號菩提達磨。師乃告尊者曰：“我既得法，當往何國而作佛事？願垂開示。”尊者曰：“汝雖得法，未可遠游。且止南天，待吾滅後六十七載，當往震旦，設大法藥，直接上根。慎勿速行，衰於日下。”師又曰：“彼有大士，堪為法器否？千載之下，有留難否？”尊者曰：“汝所化之方，獲菩提者不可勝數。吾滅後六十餘年，彼國有難。水中文布，自善降之。汝至時南方勿住。彼唯好有為功業，不見佛理。汝縱到彼，亦不可久留。”聽吾偈曰：“路行跨水復逢羊，獨自淒淒暗度江，日下可憐雙象馬，二株嫩桂久昌昌。”

復演八偈，皆預識佛教隆替（事具《寶林傳》及《聖胄集》）。師恭稟教義，服勤左右垂四十年，未嘗廢闕。逮尊者順世，遂演化本國。時有二師，一名佛大先，一名佛大勝多。本與師同學佛陀跋陀小乘禪觀。佛大先既遇般若多羅尊者，捨小趣大，與師並化。時號“二甘露門”矣。而佛大勝多更分途而為六宗：第一有相宗，第二無相宗，第三定慧宗，第四戒行宗，第五無得宗，第六寂靜宗。各封己解，別展化源，聚落崢嶸，徒衆甚盛。大師喟然而歎曰：“彼之一師，已陷牛跡。況復支離繁盛，而分六宗。我若不除，永纏邪見。”言已，微現神力，至第一有相宗所。問曰：“一切諸法，何名實相？”彼衆中有一尊長薩婆羅，答曰：“於諸相中，不互諸相，是名實相。”師曰：“一切諸相，而不互者。若名實相當何定耶？”彼曰：“於諸相中，實無有定。若定諸相，何名為實？”師曰：“諸相不定，便名實相。汝今不定，當何得之？”彼曰：“我言不定，不說諸相。當說諸相，其義亦然。”師曰：“汝言不定，當為實相。定不定故，即非實相。”彼曰：“定既不定，即非實相。知我非故，不定不變。”師曰：“汝今不變，何名實相。已變已往，其義亦然。”彼曰：“不變當在，在不在故。故變實相，以定其義。”師曰：“實相不變，變即非實。於有無中，何名實相。”薩婆羅心知聖師懸解潛達，即以手指虛空曰：“此是世間有相，亦能空故，當我此身得似否？”師曰：“若解實相，即見非相。若了非相，其色亦然。當於色中，不失色體。於非相中，不礙有故。若能是解，此名實相。”彼衆聞已，心意朗然，欽禮信受。師又瞥然匿跡，至第二無相宗所。問曰：“汝言無相，當何證之？”彼衆中有智者波羅提，答曰：“我明無相，心不現故。”師曰：“汝心不現，當何明之？”彼曰：“我明無相，心不取捨。當於明時，亦無當者。”師曰：“於諸有