

陆羽与余杭

杭州市余杭区茶文化研究会编

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陆羽泉

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陸羽著經其地
日本茶道之源

贈余杭區茶文化研究會
王家揚

九十七歲



题词

陆羽著经其地，日本茶道之源
赠余杭区茶文化研究会

九十七岁王家扬

Inscription

The place where the tea sage created
the "Tea Classics, The origin of
Japanese Tea Ceremony
Gifted to Yuhang District Tea Culture
Research Association

Ninety-year-old Wang Jiayang

王家扬 原中共浙江省委副书记、
原浙江省政协主席、原中国国际茶
文化研究会会长

Wang Jiayang Former deputy secretary
of the CPC in Zhejiang Province,
Former Chairman of Zhejiang
Province Political Consultative
Conference, Former President of
China's International Tea Culture
Research Association

陆羽与余杭

刘枫

题



题词

陆羽与余杭 刘枫题

Inscription

The Story Between Lu Yu And Yu
Hang by Liu Feng

刘枫 原中共浙江省副书记、原浙江省政协主席、原中国国际茶文化研究会会长

Liu Feng Former deputy secretary of the CPC in Zhejiang Province, Former Chairman of Zhejiang Province Political Consultative Conference, Former President of China's International Tea Culture Research Association

陸羽著經其地
日本茶道之源

癸巳年夏周國富

题词

陆羽著经其地，日本茶道之源

癸巳年夏周国富

Inscription

The place where the tea sage created
the "Tea Classics, The origin of
Japanese Tea Culture

by Zhou Guofu

周国富 原中共浙江省副书记、
原浙江省政协主席、中国国际茶文
化研究会会长

Zhou Guofu, Former deputy secretary
of the CPC in Zhejiang Province,
Former Chairman of Zhejiang
Province Political Consultative
Conference, Former President of
China's International Tea Culture
Research Association

序一

杭州市余杭区茶文化研究会组织了一批对茶、禅文化颇有造诣的专家及志士仁人，经过认真艰辛地考证，耗时两年多编纂了《陆羽与余杭》一书，该区人大常委会主任兼区茶文化研究会会长汪宏儿同志要我为该书写序，我颇感忐忑，对于茶和茶文化，我刚刚涉足，知之甚少，要为《陆羽与余杭》这样既有历史文化内涵，又有现实意义的宏著写序，实难胜任。然人生缘分，2004年4月以后，我有幸在杭州市先后任过市长和市政协主席近九年，宏儿同志作为老同事、老朋友有嘱，盛情难却，只能遵嘱为之。

余杭是个历史悠久、文化灿烂、物华天宝、人杰地灵之地。它是5000年良渚文化考古发现的发祥地，传说余杭原名为禹航，是当年大禹治水航行到此泊岸的地方而得名。千百年来多少高士贵人、文人墨客频频光顾余杭，不仅留下了他们历史文化的足迹，还流传着流芳百世的业绩和美谈。尤其是源于天目山脉的余杭境内的径山高峻秀美，站在径山之巅远眺，不禁使人豁然开朗、心旷神怡、心志高远；高瞻远瞩前方，锦绣山河、一览无遗、尽收眼底。无怪乎，据传吴越国王钱鏐，北宋徽宗，南宋高、孝二宗，清代康熙等帝王将相、文人高士纷纷接踵上径山。北宋大文学家、时任杭州太守苏轼（东坡）三上径山，写下了“众峰来自天目山，势如骏马奔平川”的千古名句。

如此风水宝地也引来佛家高僧大德来此驻足结庵。与陆羽同时代的径山寺开山鼻祖法钦和尚，在唐天宝九年（公元742年）来径山开山结庵，在此弘扬佛法，广植径山茶，以茶供佛待客，称之为“佛供茶”（早赵州和尚从谔的“吃茶去”多年，从谔和尚生于公元778年）。唐大历三年（公元768年），法钦和尚的弟子崇惠和尚在长安竞法获胜，唐代宗亲书御诏，礼请法钦和尚进京，赐“国一大师”，余杭径山寺更声名大振。到了宋代，据传径山寺兴盛时僧人数千。唐代法钦和尚开山以来，这里高僧大德辈出不穷，名扬海内外。如法钦之后有崇惠法师，宋有“临济正宗”第一人大慧宗杲法师和佛鉴禅师无准师范（其日本弟子圆尔辨圆为日本圣一国师）、明有紫柏真可、清有大清国师玉林通琇等等。就连日本的不少高僧都在径山寺求法交流过，如在日本有茶圣之称的荣西和尚应孝宗之请，在径山寺参加盛大茶礼，开创了中日禅茶交流之先。有很多史料论述，“径

山茶宴”为“日本茶道”之源。径山法钦和尚成为江南禅茶第一人，径山寺是“江南禅茶的源头”，径山寺的“佛供茶”是“禅茶一味”的真实写照。随之余杭的茶也随径山寺而更名扬天下。

《陆羽与余杭》一书中，经艰辛考证，翔实地记载茶圣陆羽在浙江余杭等地结庐苕溪之湄、汲泉品茗、讲德味道、朗咏终日、考察茶事的史料，还翔实地记载陆羽在唐上元初即公元670年“隐居雪溪著《茶经》其地”的史料。无怪乎，中国国际茶文化研究会第二任会长刘枫（原系浙江省政协主席、全国政协文史委副主任）在2010年4月贺余杭区茶文化研究会成立时的题词是“陆羽著经之地，日本茶道之源”。2014年中国国际茶文化研究会创始会长王家扬（原系浙江省政协主席），又一次为余杭区茶文化研究会题写“陆羽著经其地，日本茶道之源”条幅。

陆羽已成故人，《茶经》流芳天下。新千年以来，余杭人传承陆羽的茶德精神，盛世兴茶正当时，“茶为国饮、科学饮茶、以茶惠民、茶和社会、茶和天下”的茶文化目标做出了卓有成效的工作，也为“复兴茶文化、振兴茶产业、再创茶业强国辉煌”（均为中国国际茶文化研究会第三任会长周国富语）的中国茶人梦做出不懈努力。《陆羽与余杭》一书的出版，无疑是余杭区茶文化研究会为复兴茶文化做出的又一个贡献，它必将成为茶文化百花苑中又一朵新绽的艳丽奇葩！

是为序。

中国国际茶文化研究会常务副会长
杭州市原市长



二〇一四年八月

Preface One

Yuhang District, Hangzhou Tea Culture Research Association organized a group of tea, Zen culture experts and people with lofty ideals and spent two years researching and writing. They came up with the book "The Story between Lu Yu and Yu Hang" District Congress Standing Committee Director and Yu Hang Tea Culture Research Association Chairman Wang Honger wanted me to write a preface for this book. I was quite perturbed. To be honest, I did not study much about tea culture in the past and it was a really difficult task for me to write a preface for "The Story Between Lu Yu and Yu Hang" which does not only have historical and cultural significance, but also practical significance. However, the fate of life brought comrade Honger and me together. After April 2004, I fortunately served as the mayor of Hangzhou and later City Committee Chairman for nearly nine years all together. Comrade Wang Honger as my old colleague and old friend instructed me with great respect and passion, so I tried my best to write this preface.

Yuhang is a land of history, splendid culture, rich natural resources and outstanding people. It was the birthplace of 5000 years Liangzhu Culture archaeological discoveries. It is said Yuhang was originally called YuHang. It gained its name when Dayu dock his ship during his water conducting project. For thousands of years, a great number men of letters frequently patronize Yuhang. They did not only left their footprints of history and culture, but also spread the immortal achievements. Jingshan Mountain, a branch of the Tianmu Mountains in Yuhang is especially high, steep and beautiful. Standing on the peak of Jingshan Mountain and look into the far horizon, people feel suddenly seeing the light, refreshing and lofty aspirations. Beautiful mountains and rivers are at a glance. According to folk stories, King of Wuyue, Qianliao, Emperor Song Huizong, Song Gaozong, Songxiaozong and Kangxi Emperor of the Qing Dynasty all set their foot on the mountain along with scholars. Northern Song Dynasty great writer, TaiShou (mayor) of Hangzhou, Su Shi more than once climbed Jingshan Mountain and wrote the following well-known poem "All peaks come from Tianmu Mountain, they looks like handsome horses rushing across the plain".

Such a geomantic treasure ground attracted senior monks to establish buddhist temples. Lu Yu's contemporary, founder of Jingshan Temple, Master Faqin established the temple in 742AD and started to promote Buddhism and plant Jingshan Tea plants. He used tea for serving guests and worshipping Buddha. He called the tea "Buddha tribute tea".(Zao Zhaozhou Monk Congnian's "Chi Chaqu" many years, Monk Congnian was born in 778 AD) (Tang Dynasty Third year of Dali Peroid (768AD)), Master Faqin's disciple Conghui won a Buddhism contest in the empire's capital Changan. Tang Emperor issued an invitation to him to meet with the emperor. Conghui was given the title "Guo Yi Da Shi". Since then Yuhang Jingshan Temple was known around the nation. Later in Song Dynasty, According to legend Jingshan Temple had thousands of monks during its flourishing time. Since Master Faqin established the temple, eminent monks have been coming out there. Some of them were well-known around the country, for example Master Conghui, Song dynasty Master Dahuizongtan,

Min dynasty Master Hanshandeqing, Qing dynasty Master Yulintongxiu and others. Many Japanese monks even visited Jingshan Temple for example the Japanese Tea Sage master Xirong was invited by monk Yingxiao for a great tea ceremony. Jingshan temple started some of the first Zhen tea culture exchange with Japan. Many historical material dissertate that "Jingshan Tea Ceremony" is the origin of "Japanese Tea Ceremony". Master Faqin from Jingshan also became the founding father of Zen Tea in the south of the Yangzi River. Jingshan Temple is the "Origin of Zen Tea in the south of the Yangzi River". "Buddha Tribute Tea" in Jingshan Temple is a true portrayal of "Zen and Tea have the same taste" Tea of Yuhang became more well-known as the Jingshan Temple gained world renown.

The book "The story between Lu Yu and Yu Hang" informatively documented Lu Yu's life in Yu Hang. As a tea sage, he settled by the side of Shaoxi stream and spread the method of tea planting, processing and the wisdom behind them. The book also included Lu Yu's writing "Tea Classics" which was completed in 670 AD. China International Tea Culture Research Society president, Liu Feng (Former chairman of the CPPCC Zhejiang Province, deputy director of History in the CPPCC National Committee), his inscription for April 2010 the establishment of Yuhang District Tea Culture Research Association was "The birth place of the "Tea Classics", the source of the Japanese Tea Ceremony." In 2014 China International Tea Culture Research Association Founding President Wang Jiayang (former chairman of the CPPCC Zhejiang Province), again wrote for the Yuhang District Tea Culture Research Association: "The birth place of the "Tea Classics", the source of the Japanese Tea Ceremony."

Lu Yu is now in the past, but his "Tea Classics" remained its fame around the world. In the last a thousand years, people of Yuhang took on Lu Yu's tea virtues. It is now a great time to revival the tea culture. They gave great contributions to achieve this following goal : "Tea as national drink, drinking tea scientifically, using to benefit the people, using tea to build a harmonious society and a world of serenity". Publishing of the book "The Story between Lu Yu and Yu Hang" is surely another great contribution made by Yuhang District Tea Culture Research Association in order to revival the tea culture. It will certainly become one of the hundreds of blooming flowers in the garden of tea culture.

This is the preface

China International Tea Culture Research Association executive vice president

Former mayor of Hangzhou

Sun Zhonghuan

August 2014

序二

径山禅茶文化、良渚文化、运河文化并称余杭三大文化。如果说良渚文化有四五千年的历史纵深度，运河文化有绵延数千公里的地域广袤度，那么径山禅茶文化更以其独特性卓然而立。径山寺自唐代法钦开山以来，曾为江南五山十刹之首，其辉煌历时一千三百余年；径山又以“径山茶”闻名，当年，法钦师“手植茶树数株，采以供佛，逾年蔓延山谷。其味鲜芳，特异他产”。如今，径山茶屡获盛誉，是连续两届在浙江夺冠的历史名茶。径山更是陆羽著经之地，日本茶道之源。这一切都赋径山禅茶文化以博大精深的内涵，底蕴深厚的人文，风貌独具的魅力。

陆羽（733—804），湖北天门人，我国唐代的杰出学者、茶叶科学家，中国茶文化奠基人。径山寺与径山茶在唐代业已闻名遐迩。陆羽慕名而至，隐居径山双溪将军山麓品泉、植茶、制茶、研茶、著经。他以毕生精力创研茶学，著述《茶经》，对中国茶业乃至世界茶业做出了卓越的贡献。宋代梅尧臣曾有诗赞道：“自从陆羽生人间，人间相学事新茶。”陆羽历来备受人们的尊敬，被奉为“茶祖”、尊为“茶圣”、祀为“茶神”。

余杭区茶文化研究会自2010年6月成立以来，对陆羽在余杭著述《茶经》的史实、陆羽茶文化对余杭茶业的影响，进行广泛深入研究，获得不少新成果。陆羽在余杭双溪著《茶经》，历代志书都有记载。《陆羽与余杭》一书立足于此，追根寻源，正本清源。根据大量文献资料来探寻考证历史的真相，这既是历史赋予后人的责任，也是后人的荣光。本书第一章《陆羽余杭著〈茶经〉》，通过古籍对陆羽余杭著《茶经》的记载和对陆羽著《茶记》《茶经》的初考，阐明了本书主旨，很有说服力；第二章《陆羽〈茶经〉对历代余杭茶业的影响》，阐述了自唐以降陆羽《茶经》对余杭茶业的影响，也对余杭禅茶的渊源作了探索，而历代余杭茶诗一节，更是洋洋大观，美不胜收；第三章《陆羽茶文化从径山传播海外》，记述了陆羽茶文化传播日本、新罗、高丽的史实，尤其是日本高僧成寻在神州的几件事，颇堪一读；第四章《陆羽余杭周边行迹》，记述考证了陆羽在余杭周边行迹，从本省的杭州、湖州、浙东，到江苏的丹阳、常州、栖霞山，和江西上饶、南昌，直至湖南、广州等地行迹，让我们了解陆羽生平的同时，感受

到陆羽务实、勤勉的治学精神；第五章《陆羽茶文化在当代的传承和弘扬》，则是现实篇章，从径山茶的恢复、创新到径山茶文化的繁荣、发展，揭示了以《茶经》为核心的陆羽茶文化巨大的现实意义和深远的历史意义。在附录中，作者依据对陆羽生平的考略编制出陆羽年表，我觉得这又是一项创新的工作，不论有无缺失或失当，总是跨出了第一步；而且随着陆羽研究工作的进一步深入，可以不断充实完善或推敲纠偏，第一步总是弥足珍贵的。综观全书，紧扣“陆羽与余杭”这一主题，又纵向透视陆羽一生、横向剖析陆羽毕生行踪与业绩，具有极强的资料性和研究价值，不少资料是初次面世，一些事件是最新披露，许多观点让人耳目一新，应当感谢作者的苦心搜求，长期积累，厚积薄发。

现在，《陆羽与余杭》一书即将付梓，据我所知，区茶文化研究会的同志们对这部著述非常重视，在主旨确定以后，对编撰纲目是多次商议，反复调整，这也牵涉到正文内容一次次较大幅度的更动。但编撰者和同志们毫无怨言，并且以陆羽的精神自励，使我也深受感动。手捧清样，浏览一遍，感触良多，写下这些文字，以为序。

杭州市余杭区人大常委会主任
杭州市余杭区茶文化研究会会长

江宏儿

2014年8月28日

Preface Two

Jingshan Zen Tea culture, Liangzhu Culture, and the culture of the Great Canal are the three greatest cultures in Yu Hang. If Liangzhu culture have a historical depth of four thousand years, and the culture of the great canal has the width that covers of thousands of miles, the Jingshan Zen Tea culture has its unique quality. After its establishment in Tang dynasty, Jingshan Temple was once the top temple of the greatest temples in the south of the Long River. Its glory shined for a thousand and three hundred years. Jingshan mountain was also famous for its Jingshan Tea. When the temple was first established, Master Faqin planted many tea trees for growing tea and worshiping the Buddha. Year after year, the plantation grew and spread. Its smell and taste stand out among other local products. Today, Jingshan Tea has become a renowned one. It won the first prize in "Zhejiang Historical Tea" for two continuous years. Jingshan is also the place where Lu Yu created the "Tea Classics" and it's the origin of Japanese Tea Ceremony. All of these gave Jingshan Zen tea culture extensive and profound meaning, deep cultural background, and unique charm.

Lu Yu(733-804), a Tang Dynasty tea industry scientist, scholar from Tianmeng Hubei is the founder of Chinese tea culture. Jingshan Temple and Jingshan Tea were already famous back in Tang dynasty. Lu Yu admired the reputation of the temple and live in seclusion in Shuangxi Jiangjun Mountain in Jingshan and started planting, processing and researching about tea. He spent his life time and energy developing and researching tea studies and wrote "Tea Classics" which is a contribution to the tea industry in the entire China and the entire world. Song dynasty poet, Mei yaochen praised that "Since the birth of Lu Yu, the world started learning the new way of processing tea". In the dynasties after Tang, Lu Yu remained a well-respected figure. He was deified as "Grandfather of tea", "Tea Sage" and was worshiped as "The God of Tea".

Since the inception of Yu Hang district Tea Culture Research Association in June 2010, the association has been researching on the history of Lu Yu writing "Tea Classics" in Yu Hang, the how Lu Yu influenced the tea industry in China. After extensive and intensive research, a lot of new achievements were made. Lu Yu writing "Tea Classics" in Shuangxi were recorded by historical books published in each dynasty after Lu Yu's time. "The Story between Lu Yu and Yu Hang" stands here for presenting the root of all the stories that came after. Exploring the historical truth according to a large number of research literature data is not only a responsibility given by our history but also a glory of the later generations. The first chapter "Lu Yu writing 'Tea Classics' in Yu Hang" is a very convincing chapter which uses ancient records of Lu Yu writing "Tea Classics" in Yuhang and a primary essay on Lu Yu writing Tea Classics to illustrate the main idea of the book. The second chapter "The Impact of the 'Tea Classics' by Lu Yu on Tea Industry In each Dynasty" describes the influence of the "Tea Classics" on the tea industry in each dynasties after Yuhang's time. It also explored the origin of Zen tea in Yu Hang. And the section of tea poetry is surprisingly broad and beautiful. The third chapter "Lu Yu's Tea Culture Traveling From Jingshan to Abroad" describes the history

of the tea culture spreading in Japan, Korea and Xingluo, especially presented the visited of Japanese Monk Chenxun in detail which is worth to read. Chapter four "Lu Yu's Journey in the Surrounding Regions of Yu Hang" proves Lu Yu's traveling routes which cover Hangzhou, Huzhou, Zhedong in Zhejiang province and Danyang, Changzhou, Xixiashan in Jiangsu province, Shangrao, Nanchang in Jiangxi Province, Hunan province and Guangzhou. The chapter gives the reader the experiences that Lu Yu had in his traveling and at the same time describes the hardworking spirit and the strong motive towards his studies. Chapter five "Lu Yu Tea Culture in Modern Days" is a realistic chapter which covers from the recovery of Jingshan Tea to the innovations and booming development exploring the realistic meaning and deep historical meaning of the "Tea Classics" and other traditions that developed from the "Tea Classics". In the appendix, the author created a list of remarkable event in Lu Yu's life based on the research on Lu Yu and I regard it as an innovative project no matter if there is an error or draw back. The first step is valuable. We can always take the first step and correct, enrich our work as the research on Lu Yu advances. The book is wrote tightly around the theme "The Story between Lu Yu and Yu Hang" explaining the life of Lu Yu, his achievements and traveling. This has a huge amount of information and an important research value. Many of the material and evidences were first presented to the public including some of the very recent discoveries. Many opinions are also surprisingly creative. We should thank the author for putting such much time and energy to complete this great work.

Now the book "The Story between Lu Yu and Yuhang" is about to be printed and published. According to what I heard, comrades from the District Tea Culture Institute took writing very seriously and had many meetings trying to edit the outline after the main direction was decided. This resulted many times of the changes in its contents, however the editors and the comrades had no complains and even used Lu Yu's spirit to encourage themselves which moved me deeply. Browsing through the book, I was much inspired and came up with these texts as the preface.

Yuhang District People's Congress Chairman
President of Yuhang District, Hangzhou Tea Culture Research Association
Wang Honger
August 28th, 2014

引言

明、清、民国历代《余杭县志》均载“唐陆鸿渐隐居苕霅著《茶经》其地”，“余杭——茶圣著经其地”，闻名天下。本书题名为《陆羽与余杭》，余杭者，应有所交待。今杭州市余杭区，历史源远流长，是距今5300年—4300年前的良渚文化发祥地，中国古代文明的源流之一。

秦王政二十五年（前222），在今境内置钱唐、余杭县，属会稽郡。隋开皇九年（589），废钱唐郡，改置杭州。州治初设余杭，次年移钱唐。大业三年（607）又改杭州为余杭郡，钱塘、余杭县仍为所属。

唐武德四年（621），复余杭郡为杭州，避讳，改钱唐为钱塘。五代后梁龙德二年（922），划钱塘、盐官两县地各半及富春之长寿、安吉两乡地置钱江县，与钱江县同城设治。

北宋太平兴国四年（979），改钱江县为仁和县，南宋建炎三年（1129），升杭州为临安府，亦称行在。绍兴八年（1138），正式定都临安，钱塘，仁和升赤县（京都），余杭为京畿县。

元至元十五年（1278），改临安府为杭州路，钱塘、仁和、余杭属之。至正二十六年（1366），朱元璋攻下杭州，改杭州路为杭州府。明、清两代，仍称杭州府，钱塘、仁和、余杭均属之。明、清杭州府之钱塘、仁和、余杭三县均为今余杭区辖区。

民国元年（1912）1月，废杭州府，以原钱塘、仁和县地置杭县，与余杭县直属钱塘道。民国十六年（1927），废道制，实行省、县二级制，划杭县之城区，西湖、会堡、湖墅、皋塘、江干6区建杭州市。

1949年5月，余杭县、杭县解放，其建制未变。1958年4月，杭县撤销，分设杭州市临平、塘栖、三墩、上泗4县级区。同年10月，撤销4区，成立10个人民公社；1959年3月，建立半山、拱墅2个联社。1958年11月，余杭县撤销，并入临安县。1960年1月，两联社合并为钱塘联社（县级），1961年3月，从临安县析出原余杭县境并入钱塘联社。4月，撤销钱塘联社，恢复县建制，县治设临平镇。1994年4月，撤销余杭县，设立余杭市。2001年3月，撤销余杭市，设立余杭区。

民国以降，杭县、余杭县即今余杭区。

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