

# 五台山

MOUNTAIN  
WUTAI



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SCENERY OF SHANXI



# 五台山

MOUNTAIN  
WUTAI

山西人民出版社





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## An Outline of Mt. Wutai

Mt. Wutai is originally named Mt. Wufeng (In Chinese it means mountain with five peaks). With the tops of five peaks formed as if platforms, it is also called Mt. Wutai (in Chinese it means mountain with five tops). And with its cool and pleasant summer without dog days, it is also called Mt. Qingliang (it means pleasantly cool). Mt. Wutai, located in the north-east of Shanxi province, consists of five peaks respectively in the east, west, north, south, and in the centre. All the peaks are connected like a dragon except for the south peak. It looks as if that the central area of the five peaks is in the peaks' embrace, for which it is called Taihuai (it means bosom of the peaks). Taihuai is about 75km away from the county site of Wutai, 150km from Xinzhou City and 230km from Taiyuan. Mt. Wutai is famous as a holy land of Buddhism, a natural scenic spot, a summer resort and a base area of the revolution against Japanese aggression in the modern Chinese history. It is also among the first group of the national scenic spots announced by the State Council.

The five peaks of Mt. Wutai were naturally formed during a long geological time. With a height of 2795m above the sea level, the east peak, also named Wang Hai Feng (Sea-watching Peak), is an ideal place for watching the scene of "Sunrise from the Sea of Clouds". The west peak, also named Gua Yue Feng (Moon-hanging Peak), with a height of 2773 m, is a place for watching "Moon Hanging on the Peak". And the north peak, also named Ye Dou Feng, with a height of 3058m as the roof of the North China, is the key position for watching "The Star and the Landscape"; the central peak, also called Cui Yan Feng (Green-rock Peak), with a height of 2892m, is the wonderful place for watching "Clouds Rolling and Rays Flying". Mt. Wutai is fraught with all that the nature nurtures, with sweet springs and mountain brooks, rocks and caves, grasses and flowers. The beautiful landscape, fresh air, and





cool and pleasant summer days all make it a nationwide famous summer resort.

Because the features of "five lofty peaks and pleasantly cool summer days" of the Mt. Wutai agree in the statement in the Buddhist scripture that Bodhisattva Wenshu expounded Buddhist doctrine and scripture to ten thousand disciples on Mt. Wuding, i.e., Mt. Qingliang (Pleasantly Cool Mountain). It has become the place where Buddhist rites are performed. With Bodhisattva Wenshu as the attendant in the Buddha's left, founder of the Dachengkongzong, and one of the forefathers of the Mi sect, (Wenshu is superior to Bodhisattva Puxian, Bodhisattva Guanyin and Bodhisattva Dizang), Mt. Wutai established its position as the primary one of the four famous Buddhist Mountains in China and the holy land of Buddhism of the Han and Zang nationalities.

As the Buddhist circle says, Buddhism spread to Mt. Wutai in the eleventh year of Yongping Period in the East Han Dynasty (68 AD). Xiantong Temple in Mt. Wutai and Baima Temple in Luoyang city are the first-established Buddhist temples. During the East Jin Dynasty, Buddhism spread to the area of Mt. Wutai. During the Beichao Period, Emperor Xiaowen of the Wei Dynasty once went there and built temples. All the emperors during the Beiqi period ordered that all the taxes collected from the eight states were to be used in more than 200 temples in Mt. Wutai. Monks gathered there to learn Huayan Scripture. And Mt. Wutai became the holy land for Huayan Sect in north China. Buddhism in Mt. Wutai reached its zenith in the Sui and Tang Dynasties, when 360 big temples and innumerable small ones were built, all the pilgrims went there, great masters founded their own sects and Mt. Wutai became the capital of Buddhism in China. Monks from India, Sri Lanka, Nepal, South Korea, Vietnam and Burma went to Mt. Wutai for Buddhist cultural exchange. The belief in Wenshu became the common belief of the Buddhists in the east. The Buddhist culture in Mt. Wutai spread to South Asia, east Asia and northeast Asia countries. And Mt.

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Wutai has become the holy land of Buddhism in the world and center for Buddhist cultural exchange which could compare well with the Mt. Lingjiu in India.

The Xijie Sect of Buddhism of the Zang nationality spread to Mt. Wutai in the Song Dynasty. At the beginning of the Yuan Dynasty, the teacher of Emperor Shizu and the eminent monk Zang Jia sent Basiba the fifth founder to Mt. Wutai for cultural exchange of the Buddhism, which makes Mt. Wutai the only holy land of Han and Zang Buddhism in the area where Han nationality resides, thus the epitome of Chinese Buddhism.

The rulers in the Ming and Qing Dynasties took advantage of Buddhism for moralization and took Mt. Wutai as a holy land for comforting the monks, removing the hidden danger of war in the frontier area, upholding the social stability and safeguarding the unity of the motherland. During the period of Yongle in the Ming Dynasty, Halima, the Living Buddha of the fifth generation of the Geju Sect of Zang Buddhism, and Shijiayeshi, the disciple of Zongkeba who is the incarnation of Bodhisattva Wenshu, went on a pilgrimage to Mt. Wutai. Emperor Chengzu of the Ming Dynasty confer the title of "Dabao Master" and "Daci Master" upon them. Since then, temples were built in Mt. Wutai to develop Huang Sect. Emperors of the Qing Dynasty believed that "the development of Huang Sect and pacification of the Zang and Meng nationalities can make the country stronger than the Great Wall". Thus, Emperor Kangxi, Emperor Yongzheng, Emperor Qianlong and Emperor Jiaqing visited Mt. Wutai for thirteen times to propitiate the monks and bestow favour to Lamas to show equility, friendship and unity among different nationalities. As a result, in Ming and Qing Dynasties, "the inhabitants of the border areas lived peacefully for over two hundred years". Thus, as the Holy Book of Tour to the West says, Mt. Wutai is indeed Zhonghuaweizhang Scripture. In a word, Mt. Wutai plays an important role in strengthening the relationship between different nation-



alities and upholding the unity and stability of the country.

After the liberation, the regular religious activities were resumed in Wutai Mountain. After the third meeting of the twelfth National People's Congress, with confusions clarified and things brought back to order, and the policy of "temples support themselves" carried out, many temples were restored. Since the Reform and Open-up policy, instructions on religious works given by Chairman Jiang Zemin have been implemented and monks heartened to build socialism with Chinese characteristics. They practice Buddhism and host visiting monks from five continents and 53 countries, and also, protect the historical and cultural legacies conscientiously. Now, there are 47 temples which include 7 Huang temples<sup>①</sup>, 5 nunneries, and the rest being Qing temples<sup>②</sup>. Over one thousand monks stay there in the winter and 3 thousand in the summer, who are from 26 different provinces and municipalities in the country (including Hongkong, Macao and Taiwan), and of Han, Man, Meng, Zang, Tu, Miao, Chaoxian and other nationalities, living a solidary, friendly and free life of the Buddhists.

Mt. Wutai has a long history and is rich in Buddhist culture. There still exist in Mt. Wutai thousands of temples and hall buildings including Nanchan Temple and Foguang Temple built during the Tang Dynasty, all of which were magnificent and grandeur, antique and stately, with all the architectural features and styles since the Tang Dynasty. That is why Mt. Wutai is called as the "treasure house of the architectural art of Buddhism in China". There still exists in Mt. Wutai more than 150 ancient and rare pagodas (including the Zu pagoda in the North Wei Period), of varied shapes in different dynasties, built for different purposes and made of different materials, for which Mt. Wutai is called "the exhibition hall of the Buddhist pagodas in China". There are also more than 30 thousand painted sculptures of Buddhas, Bodhisattvas, Arhats, attendants of Bodhisattvas, patrons, emperors, lay Buddhists, and monks. All the painted

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sculptures embody the features of different ages, different areas and the tendencies of a confluence of three different kinds of religions and of saints and laymen mixed together, for which Mt. Wutai gets its title of "the museum of the Buddhist art of painted sculptures in China". The unique music of Buddhism in Mt. Wutai, handed down from the North Wei Period, has the forms of ode, modulation, the song of alphabet of Huayan Sect, and the ritual musics of the Weishi Sect, Jingtuo Sect and the Chan Sect, in addition of the musical theories of all the above sects and their music bands. There are Buddhist musics of the Han nationality and of the Zang nationality in Mt. Wutai, which influence and blend with each other, absorbing elements of the folk music, and distinguishing themselves from the Buddhist music of the north and south China. Hence, the Buddhist music of Mt. Wutai is one of the finest of the Chinese Buddhist music. The rich and varied culture of Buddhism in Mt. Wutai is not only a treasure of the Chinese nation, but also a precious cultural heritage of the world.

- ① the temples where the monks of minority nationality dwell.
- ② the temples where the monks of Han nationality dwell.



# 佛国圣境

## ——圣地清凉山综述

五台山，五峰耸立，顶无林木，如垒似台，故名五台山；以其岁积坚冰，夏仍飞雪，曾无炎暑，《佛经》又谓之清凉山。五台山在山西省东北部，由东南西北中五座台顶组成。台怀是五台山的中心区，距省会太原 230 公里。

五台山是佛教圣地、旅游避暑胜地和抗日革命根据地三位一体的文化活动基地。它历史悠久，地有五顶。五座台顶，巍峨敦厚，磅礴于五台、繁峙、代县、原平、定襄、忻州、盂县、阜平等两省八县，台基环至 500 余里。五座台顶，耸峙入云，气象万千，别有风姿。东台，亦名望海峰，海拔 2795 米，为观望“云海日出”的理想之地；南台，亦名锦绣峰，海拔 2489 米，为“赏花阅草”的最佳之地；西台，亦名挂月峰，海拔 2773 米，为观赏“月坠峰巅”的绝妙之地；北台，亦名叶斗峰，海拔 3058 米，为“华北屋脊”，是“赏星阅野”的制高之点；中台，亦名翠岩峰，海拔 2892 米，是“腾云蹑光”的玄妙之境。五台山，涵容万化，潜育百灵，甘泉涧水，遍满岩岫，名花异草，蒙茸山谷。金代诗人元好问赞曰：

山云吞吐翠微中，淡绿深青一万重。此景只应天上，岂知身在妙高峰。

五台山，风景秀丽，景色宜人。空气清新，污染极少。这里气候凉爽，夏季平均气温摄氏 17.9 度，降水量为 460.5 毫米，自古以来就是我国著名的风景旅游避暑胜地。

五台山，雄踞雁代，盘礴数州，在四关之中。左邻恒岳，秀出千峰；右瞰滹沱，长流一带；北陵紫塞，遏万里之烟尘；南拥中原，为大国之屏蔽。五峰中立，千嶂环开。曲屈窈窕，锁千道之长溪；叠翠回岚，幕百重之峻岭。岿巍敦厚，它山莫比。挺拔突兀，形似城垣。此地居高临下，易守难攻，历来为军事上的战略要地。早在唐代时，五台山就是大唐帝国的镇国道场；宋代时，这里又是杨家



将及释真宝领导的五台山僧兵抗击辽、金的重要阵地。抗日战争时期,五台山又是晋察冀边区的发祥地和中国共产党领导的八路军所开创的第一个敌后抗日根据地,著名的平型关大战就发生在五台山四关之一的平型关。因此说,五台山又是我国著名的抗日革命根据地。现在,五台山还保存着许多革命遗址和革命遗物。其中,著名的有南茹村八路军总部旧址、金岗库晋察冀军区司令部旧址、松岩口村白求恩纪念馆及白求恩“模范病室”遗址、塔院寺方丈院毛主席路居旧址、永安村徐向前元帅故居等等,所有这些革命文物,都是我们缅怀老一辈无产阶级革命家英雄业绩、进行革命传统教育和爱国主义教育的生动教材。

五台山以其具有五座巍峨耸峙的山峰和“曾无炎暑、清凉宜人”的气候,符契了《华严经》的“东北方有处名清凉山,现有菩萨名文殊师利……常在其中而演说法”和《文殊师利现宝藏陀罗尼经》的“文殊……统领万菩萨,居住五顶山”的经文,遂成了佛说的文殊菩萨道场。文殊代表大智,是释迦牟尼的左肋侍,经常代表释迦牟尼讲经说法,故是大乘空宗的奠基人、密教的祖师之一。他比大行普贤、大悲观音和大愿地藏地位都高,是大乘佛教中的首席菩萨。因此,五台山就成了四大名山之首。

佛教界说,东汉永平十一年(68),佛教传入五台山;五台山的显通寺和洛阳白马寺,都是“释源宗祖”。东晋初年,佛教领袖释道安至五台山北埕创立恒山寺庙,五台山地区的慧远、慧持往归出家。北朝时期是五台山佛教的第一个兴盛阶段,魏孝文帝幸台建寺,北齐诸帝曾割八州之税供五台山200余所寺庙的香火,五台山成了中国北方研习《华严经》的圣地。隋唐时期是五台山佛教的鼎盛阶段,时有大寺360座,兰若无计其数,僧人恒有万余。唯识宗实际创始人窥基、律宗初祖道宣、七帝门师澄观、“开元三大士”之一的不空、为日僧圆仁解疑释惑的志远、创作五会念佛的法照、南顿北渐的无名、神英、从谏等等著名高僧,在五台山传教弘法,开辟道场,建立宗派,遂使五台山有了唯识宗、律宗、华严宗、净土宗、密宗、天台宗、禅宗等宗派,五台山成了中国佛教的“首府”。时有印度、斯里兰卡、尼泊尔、韩国、越南、缅甸等国名留史册的僧人几百余名至五台山从事佛教文化交流,从而将五台山的华严学、禅学、文殊信仰、佛教音乐、绘画、雕塑、建筑等佛教文化艺术传到了南亚、东南亚和东亚诸国,文殊信仰成了东方各民族佛教

徒的共同信仰，五台山也成了与印度灵鹫山角立相望的世界佛教圣地。

入宋之后，藏传佛教希解派传入五台山。元代诸帝崇尚佛教，尤尊喇嘛，时有元世祖的帝师、藏传佛教萨迦派五祖八思巴至五台山，从事佛教文化交流。从此，五台山就成了汉地惟一的“汉藏佛教圣地”。

明代诸帝利用佛教，化愚导顽，辅助王化，还把五台山看成了一个优抚番僧、消除边患、安定社会秩序的圣地。所以，从明成祖开始就致书邀请藏传佛教噶举派五世活佛哈立麻和文殊化身宗喀巴的弟子释迦也失至五台山朝圣，且封他俩为“大宝法王”和“大慈法王”。从此，黄教传入五台山。明朝实行了优抚番僧朝拜五台山的政策，遂使明王朝和西藏和睦相处了293年。

清朝的康熙皇帝和乾隆皇帝认为“兴黄教，绥柔蒙藏，比万里长城还坚固”。三世章嘉国师认为，五台山是世界佛教五大圣地之一。所以，康熙、雍正、乾隆、嘉庆4帝13次至五台山优抚僧人，施恩于喇嘛，还在菩萨顶树了泐有汉满蒙藏四种文字的汉白玉四棱碑，以示他们的民族平等之心和各族人民的友好团结。正因他们优礼汉藏佛教圣地五台山，使“边民享升平之福逾二百祀”。所以，《西巡盛典》说五台山“诚中华卫藏”。五台山具有加强民族团结、维护社会稳定和国家统一的巨大作用。

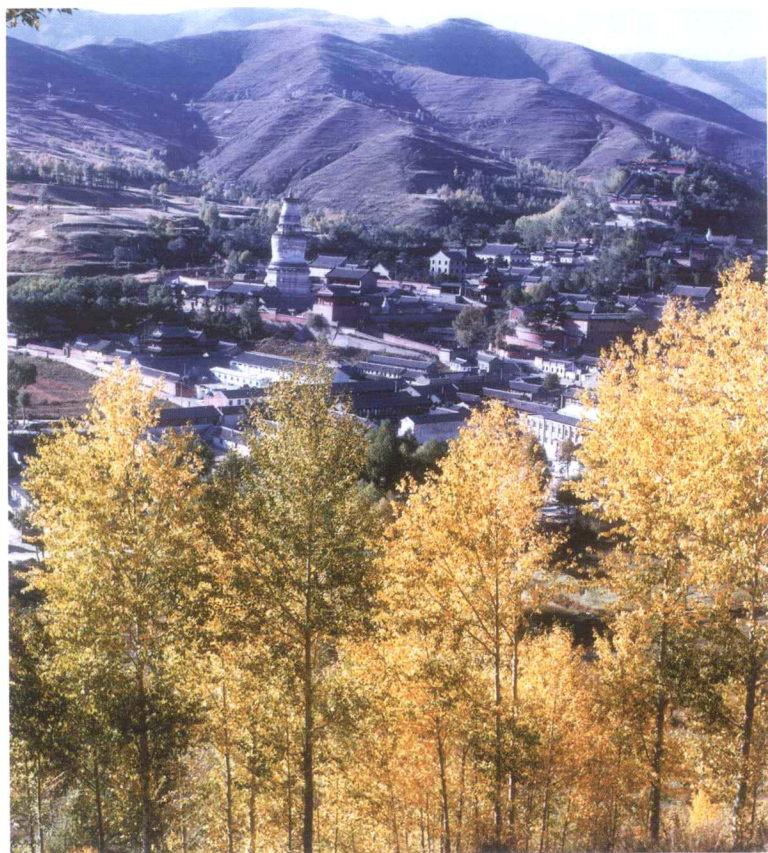
解放后，五台山佛教恢复了正常的宗教活动。“文化大革命”之后，落实了党的宗教政策，僧尼相继还山，国家还拨款修复了部分寺庙，从而恢复了正常的法事活动。十一届三中全会之后，拨乱反正，落实了以庙养庙的政策，调动了广大僧尼的积极性和主动性，僧人出资、集资、筹资，又修复了一批寺庙，并开展了正常的法事活动。十三届三中全会之后，贯彻落实了江总书记关于宗教工作的三点指示，极大地鼓舞了僧众建设有中国特色社会主义的积极性。他们一面修行，一面接待着来自六大洲53个国家和地区的僧俗游人，还积极护卫着历史文化遗产。目前，五台山有寺庙47座，其中黄庙7座，尼姑庙5座，余为青庙。冬季实际住僧千余人，夏季达3000余人。他们分别来自全国26个省市自治区和港、澳、台的汉、满、蒙、藏、土、苗、朝鲜等多个民族。因此说，五台山是一个开放的文化活动基地。信仰文殊，崇奉智慧，尊重科学，尊重人才，奉行平等不二的思想，是五台山多民族共居、团结友好的思想基





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基础。崇奉华严，重视理论，具有理论和实践相结合的学风，是五台山华严学的特色。五台山僧人至其他名山古刹，参学布道，其他名山古刹的僧人至五台山取经送宝，从事佛教文化交流，这是五台山佛教文化的开放性。汉藏并存，显密竞传，具有子孙庙和十方庙的模式，体现了五台山佛教文化的包容性。早在北宋时候，太平兴国寺的僧人杨五郎、释真宝率领五台山僧兵抗击辽金入侵，表现了五台山僧人爱国爱教、反抗侵略的宝贵精神。日本侵华时期，五台山僧人在中国共产党的领导下，高举“我们出了家，但没有出国”的旗帜，积极参加抗日战争，为打败日本军国主义做出了巨大贡献。因此说，爱国、爱教是五台山佛教的优良传统。



五台山秋景

*The Autumn of Mt. Wutai*





五台山佛教历史悠久，古刹精蓝颇多。现存的还有唐建南禅寺和佛光寺，金建岩山寺和佛光寺东大殿，元建广济寺，明建显通、塔院、殊像、圆照、碧山等寺；清建菩萨顶和镇海寺；民国年间建的南山寺、普化寺、龙泉寺、金阁寺、尊胜寺等，现代建有白云寺、七佛寺和凤林寺等等。这些建筑宏伟壮观，庄严古朴，具有唐以来各个朝代的建筑风格和特征。因此说，“五台山是中国佛教建筑艺术的宝库”。五台山的佛教建筑还包括有各种各样的宝塔150余座。从时间上来说，从北魏祖师塔始，以后各个朝代都有。从形制上来说，有覆钵式塔、密檐式塔、楼阁式塔、亭阁式塔、花塔、金刚宝座塔、造像塔、球形塔、钟形塔、锥形塔、组合式塔和全国最大的塔林。从体质上来说，有木塔、砖塔、石塔、铁塔、铜塔、银塔、琉璃塔、水晶塔、玉塔、绫塔、钢筋水泥塔等。从层级上来说，有一至十三层的塔。从形状上来说，有方形、六角形、八角形、十二角形和圆筒形塔等。从位势上来说，有孤立式、对立式、排立式、方立式、拱立式和分立式塔。从性质上来说，有儒家塔、佛家塔、镇海塔。就佛教本身而言，则有笠子塔、法身塔、寿塔、舍利塔、发塔、衣冠塔、普同塔、高僧墓塔、文殊塔、普贤塔、观音塔、佛塔、华严经塔、无缝塔等等。此外，五台山还有塔中塔、飞来塔、万藏塔、祈光塔、莲花塔等等奇塔。因此说，“五台山是中国佛教宝塔艺术的展览馆”。在五台山佛教圣地里，不仅有佛、菩萨、罗汉、胁侍、供养人、护法神，而且也有儒教、道教、地方宗教和帝王将相、僧人居士的彩色尊像30,000余尊。这些彩塑，不仅有时代感，而且有中国化、地方化的特色和三教合流、凡圣同居的倾向。因此说，“五台山是中国佛教彩塑艺术的博物馆”。

在五台山佛国圣境里，还有历史悠久、别树一帜的佛教音乐。其开山宝典《华严经》偈颂很多，倡导讽诵。所以，在北魏时，五台山就风行着《华严经》的呗赞、转读。唐代时，窥基法师提出了“四声八转”、“上、返二合”的声法理论，又建立了唯识宗的音乐仪式。华严四祖澄观也提出了“八转八德六十四声”的声法理论，并应用于《华严经》赞呗、转读的实践之中。净土宗四祖法照又创作了“五会念佛”音曲和仪规，且传到日本比睿山。五台山著名禅师从谄的《十二时歌》，采用了唐代民歌的辞式，语言通俗、生动、谐谑，反映了佛教倡导之辞的通俗化、民歌化的倾向。五台山佛教音乐已有自己的一套理论、曲谱、歌辞和演奏队伍，且把“唱”、