



中国佛教：「五大名山」  
THE 5 GREAT MOUNTAINS OF BUDDHISM  
IN CHINA

中国神州：「五方五佛」  
THE 5 BUDDHAS IN THE 5 DIRECTIONS  
IN CHINA

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整理

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# ●旅遊中国佛教名山●

**中**国佛教有「五大名山」；中国神州有「五方五佛」。

**这**本小册子，旨在介绍旅遊者亲临中国佛教「五大名山」和神州「五方五佛」，并亲自朝拜，同时，饱览壮丽的自然风光，耸立的高山平川，壮伟的佛塔、佛寺、以及一座座焕发着灿烂古典艺术的建筑。还有古寺、巨塔、石窟寺等，增添着更为玄妙的形象，更加神秘诱人，对佛教在中国的情况有所了解。

**佛**教是世界三大宗教之一，渊源于古印度，西汉末年。东汉初年逐渐传入中国，至今已有 2000 年多的历史。佛教对中国的政治、经济、社会生活、文学、音乐、绘画、舞蹈、建筑等均产生过重大影响。特别是隋唐以后，佛教逐渐中国化，成为社会上层的一部份。

**佛**教在中国经历了漫长的发展过程，它的传播、发展与衰落，皆与过去中国封建社会的变迁有息息相关的。

# VISITING FAMOUS BUDDHIST MOUNTAINS IN CHINA

**In China, there are Five Famous Buddhist Mountains and there are the Five Buddhas in the Five Directions.**

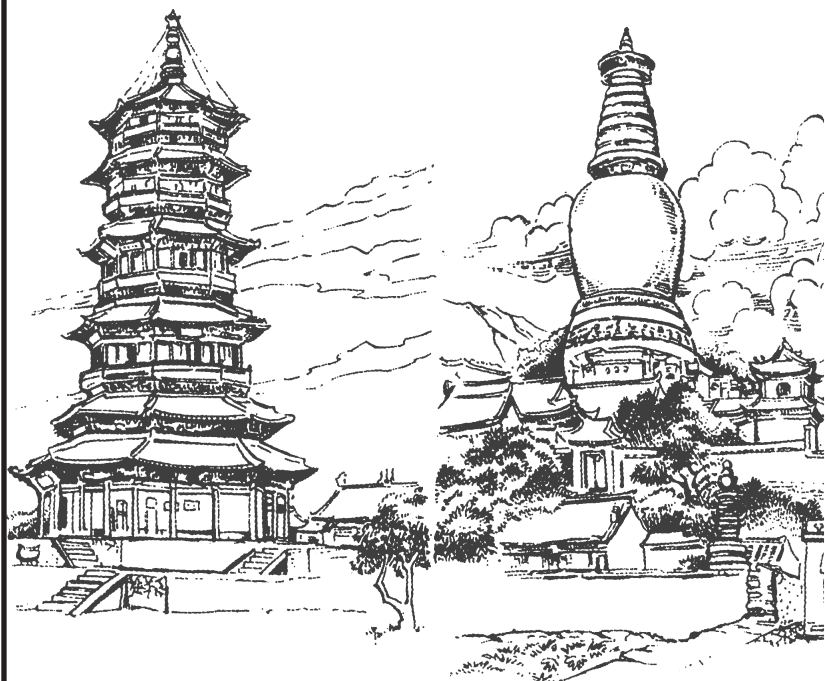
The aim of publishing this booklet is to introduce tourists to the **Five Great Mountains of Buddhism in China** and also the **FIVE BUDDHAS in the Five Directions in China**. Besides paying homage to the Mountains, the visitors also get a chance to enjoy the natural scenic views such as high mountains, flowing rivers, magnificent Buddhist Pagodas, Monasteries and other buildings which are adorned with beautiful ancient art. All these ineffably wonderful attractions greatly enhance the mysterious atmosphere in these places. The tourists can also get a better understanding of Buddhism in China.

**Buddhism** is one of the Three Great Religions in the World. It originated in Ancient India and spread to China during the transition between the Western Han and Eastern Han Dynasties. It has existed in China for about 2,000 years. Buddhism has greatly influenced the political development, commerce, way of life, literature, music, art, dances and architecture in China.

## VISITING FAMOUS BUDDHIST MOUNTAINS IN CHINA

After the Sui and Tang Dynasties, **Buddhism** underwent evident changes in that it was absorbed into the Chinese culture and become the way of life of the upper class in Chinese society.

Over such a long period of time, the spreading, development and decline of Buddhism in China were inevitably tied to the changes which took place in the feudal society in Ancient China.







## ●一路上……●

**有** 机缘到中国旅游 佛教圣地，多了解菩萨当时在因地修行的事迹，的确是人生一大快事。

**旅** 游佛教圣地时，由几个佛教朋友同行也好，或参加佛寺由法师带领也好，一路上沿途浩浩荡荡，唱着佛歌或佛号，那是多么的写意呀！

**由** 于我们要去的是佛教圣地，所以当乘车或巴士途中，最好是唱唱佛歌，这样可以打发长远的路途和时间。

**选** 唱佛歌方面，有一首叫：「寒山钟声」，里面的音乐和歌词都配合得很好。我认为

## ●一路上……●

，歌词方面，如有必要，可以加多或更改，以求达到完善为止。

**兹** 将配合「寒山钟声」(卡带)的音乐，歌词(原本的只有四段而已)共有八段如下：

- (一) 南无娑婆界，人天教主本师释迦牟尼佛。
- (二) 南无东方界，琉璃世界消灾延寿药师佛。
- (三) 南无西方界，极乐世界阿弥陀无量寿佛。
- (四) 南无五台山，金色世界大智文殊师利菩萨。
- (五) 南无峨嵋山，银色世界大行普贤愿王菩萨。
- (六) 南无普陀山，琉璃世界大悲观世音菩萨。
- (七) 南无九华山，幽冥世界大愿地藏王菩萨。
- (八) 南无兜率天，龙华世界当来下生弥勒菩萨。

**除** 了唱佛歌佛号以外，听听法师开示，佛友们也可以讲些故事，大家齐聚一堂，不亦乐乎。

## ALONG THE JOURNEY

It will be a great experience to **visit** the **Sagely Way Places** of Buddhism in China and get a better understanding of the cultivation of the Bodhisattvas .

One may visit these Sagely Way Places with our friends or join a tour initiated by Dharma Masters. What a wonderful experience it will be to have so many people singing Buddhist songs or reciting the Buddha's Name together.

While travelling along to these Way Places would be an ideal time to sing some Buddhist songs.

The following Buddhist song is known as '**Hanshan's Bell**'. It is a beautiful song with a good combination of verses and music. Originally there were only 4 verses. 4 more verses have been added.

Here is the eight verse version of '**Hanshan's Bell**' :

- 1:Namo **Sakyamuni Buddha**, the Teacher of Gods and people in the Saha Realm.
- 2:Namo **Medicine Master Buddha** who eradicates calamities and prolongs one's lifespan in The Eastern Lapis-lazuli world.
- 3:Namo **Amitabha Buddha** who dwells in the Western Realm of Ultimate Bliss.

## ALONG THE JOURNEY

4: Namó **Manjushri Bodhisattva**, the Bodhisattva of Great Wisdom who dwells in the Golden World of Mount Wutai.

5: Namó **The King of Vows Samantabhadra Bodhisattva**, the Bodhisattva of Great Conduct who dwells in the Silver World of Emei Mountain.

6: Namó **Guan Shi Yin Pu Sa**, the Bodhisattva of Great Compassion in the Lapis-lazuli World in Mount Putuo.

7: Namó **Earth Store Bodhisattva**, the Bodhisattva of Great Vows who dwells in the Nether World in Jiuhua Shan.

8: Namó the Bodhisattva in The Tushita Heaven **Maitreya Bodhisattva** who will descend into the Dragon Flower World to attain Buddhahood in future.

Besides singing the Buddhist songs, the travellers can also recite the Buddha's Name, listen to the Dharma Master's instructions or tell stories. It will be really great to enjoy the company of so many people!



## ●登山时须知●

**当** 我们游览观瞻的时候，特别是朝山进香，或光赏旖旎秀丽风光，或登高山游览佛教古刹名寺，必须注意以下事项：

(一) **攀** 登高山时，走路或登上梯级，速度不宜太快，应缓步慢行。步伐若太快，走一小段的路，精神容易疲倦，而且错过观赏沿途风光。

(二) **登** 山途中，要保持身心愉快。若遇有美好景色，不要边走边看，以免失足发生危险。必要时可以停步观赏风景。

(三) **有** 心脏病患者，或高血压患者，均不适宜攀登高山，或上较高的梯级，以防意外。

(四) **年** 老超龄，或身体虚弱者，自己要量力而行，不可勉强攀登高山，以防意外。

(五) **登** 山前最好备带一些饮料。若上山时遇下雨，则必括大风，不要用伞，宜穿雨衣代之。

(六) **登** 山时不宜穿皮鞋或高跟鞋，最好

## ●登山时须知●

穿登山鞋。普通鞋则以布鞋为佳；但穿胶底鞋最好。

(七) **高**山上的气温比平原地区为低，最好多带件衣服，以备急需时穿上。如觉得太热，应适当地将衣服脱下，到达目的地后及时穿回，以免着凉。

(八) **如**遇美景当前，要摄影时，要特别注意安全。千万不要只顾取景而误跌入深渊。

时时刻刻，要以安全为第一！



# GUIDELINES FOR MOUNTAIN CLIMBERS

When you go to pay homage to the Mountains, or visit scenic spots, or pray at ancient sites and famous Monasteries on the mountains, you must observe the following rules:

1. Do not walk too fast when you are walking up the mountains or ascending the stairs as you will feel tired easily. Walk slowly or else you may miss the chance to enjoy the beauty of the scenery.
2. Try to relax your body and mind while climbing up the mountains. Always be at ease. And if you wish to admire the scenery, you may stop for a while before you continue your journey.
3. Those who have had a heart attack or have high blood pressure should not climb the mountains or ascend a long flight of stairs as this might bring harm to them.
4. Those who are old and weak must take the precaution of not overexerting themselves so as to safeguard their health.
5. It is good to bring along some drinks when you go mountain climbing. Do not use an umbrella when it rains because of the strong winds. Wear a raincoat instead.

## GUIDELINES FOR MOUNTAIN CLIMBERS

6. Do not wear leather shoes or high-heels when you go mountain climbing. Wear mountain climbing shoes, canvas shoes, or rubber shoes.
7. The temperature up in the mountains is lower than in the lowlands, so it is better to bring extra clothing so as to keep warm.
8. Be especially careful when you take photographs at dangerous slopes or ledges.

Always remember that your safety is of utmost importance.





## ● 遊覽寺院須知 ●

**佛**教徒朝山、進香、光觀聖地勝迹遊覽，包括佛教各項活動等等，是有必要知道寺院里的一些規距。寺院不同於一般的公共遊覽場所。寺院除了供給人們遊覽之外，還有其他念經等法事要做。因此，我們到寺院遊覽時，要考慮到宗教傳統的制度、習慣，更要尊重宗教信仰者的感受。

**現**在，讓我們談一談到寺院遊覽時應注意的事項：

(一) **遊**客進入寺院，尤其是在殿內，不要大聲談笑，不能大吵胡鬧，不能播放收音機，不能跳舞。走路時腳步要輕穩，保持寺院清靜的環境。

(二) **在**寺院內遊覽時，若遇有法會，不要隨便撞入大殿，以免擾亂法事。你可以參與法會或者在旁聆聽。看到「遊客止步」的告示，就要按照規矩，不可擅自進入。

(三) **到**寺院去的人或遊客，進入大殿內，不管大人或小孩子，都不能大聲說話或指

## ●遊覽寺院須知●

手划脚，这样是没有礼貌的。

(四) **在**寺院內或寺外，若遇到僧人或法師，應該對着法師合掌說：「阿彌陀佛」。

(五) **進**入大殿參觀時，若見有信徒在禮佛，遊客不可以在他們的面前穿過，應繞道而行。否則就失禮了。

(六) **寺**院擺放的文物古迹，包括一草一木，一針一線都不可以拿走；否則就犯了偷盜的因，以後要還果報的。

(七) **在**寺院內不可用手觸摸佛像，以免佛像的光澤受損。這也是一種不尊重的表現！

(八) **在**殿內不得拍照、吸煙；燒香要在寺院指定的地點進行。

(九) **寺**院內的環境要保持清潔，不得隨地吐痰和亂丟瓜皮、果壳、紙屑等廢物。

(十) **寺**院的各種法器：鐘、鼓、木魚、磬等，不能隨便亂敲。

**初**次來到寺院旅遊光觀的人，對寺院內的裝飾不免會產生好奇心，新奇感。如果不小心種下了惡因，以後的果報是不堪設想的。

## GUIDELINES FOR VISITORS TO A MONASTERY

**B**uddhists who pay homage to the mountains, visit and light incense at Monasteries or attend the various Buddhist activities must have a basic understanding of the rules of the Way Place. A Monastery is different from other public places of interest. Besides being a place of interest, it is also a place where people will go for Sutra Recitation or for Dharma Assemblies. So, when you visit a Monastery, you must respect the rules, the traditions and also the feelings of the Buddhists.

**N**ow, there are some rules to observe when you go visiting the Temples:

1. On entering the Monastery, especially The Buddha Hall, you must never talk or laugh loudly, quarrel or ridicule anyone. You must not turn on the radio or any hi-fi equipment. Always walk quietly and slowly so as to maintain the peace and quiet of the Way Place.
2. If you happen to encounter the Dharma Assembly while visiting the Temple, you may join the Dharma Assembly or just stand nearby to listen to the recitation. Do not walk into the Main Hall and disturb the Assembly. If you see the Notice 'No Entry For Visitors', do not enter without permission.
3. It is disrespectful for anyone to shout or talk loudly in The Buddha Hall.

## GUIDELINES FOR VISITORS TO A MONASTERY

4. When you happen to see a Monk in the Temple or outside the Temple, you should put your palms together and say, "**Amitabha Buddha.**"
5. If you see that a lay disciple is making obeisance to The Buddha in the Main Hall, do not walk in front of him as this is disrespectful.
6. Do not take away any cultural relics, flowers or plants or any other things from the Temple as this is an act of stealing from the Triple Gems. You will suffer retribution for such a bad deed.
7. Do not touch The Buddha's Image with your hands so as not to spoil the lustre of the statue. It is also a disrespectful act.
8. Do not take photographs or smoke in The Buddha's Hall. If you want to light incense, light it at the special place provided for this purpose.
9. Keep the Monastery premises clean. Do not spit or litter.
10. Do not touch or hit any Dharma Instrument such as the bell, the drum, the wooden fish or the inverted bell.

People who visit a Monastery for the first time may naturally be quite inquisitive about the various decorations of the Way Place. However take care not to do anything that might offend and result in bad Karma.

忏悔

发愿

迴向

礼佛

## ●礼佛、发愿、忏悔、迴向●

### ●礼佛●

「礼佛」就是向佛礼拜；用意是忏悔自己所造的罪业，为灭障消灾，增加福慧的殊胜法门。因此，进入殿内，第一件事要做的就是「礼佛」。

**礼**拜佛菩萨时，要恭敬虔诚的发愿。发愿是一个学佛的人应定的目标和方向，这样，修行才会有结果。

**第**一拜默念：「愿一切众生，舍离外道邪见，归依我佛」。

**第**一拜默念：「愿弟子能深入经藏，智慧如海，辩才无碍」。

**第**三拜默念：「愿弟子身心轻利，无诸疾苦，广度众生，同证菩提」。

**还**有，礼佛时，我们面对着佛菩萨像，恭敬作瞑目观想：我无量劫中的父亲在我右边，我无量劫中的母亲在我左边，儿女眷属在后，一切冤亲债主在前，无量劫数父母亲的冤亲眷属，均在我四周围绕着我，随我一齐礼佛，愿

## ●礼佛、发愿、忏悔、迴向●

他们以此善缘，往生西方极乐世界。

**如**果自己有更好的发愿词，圆融应用的，尽可自由运用，没有限制。

**妙**法莲华经方便品中告诉我们：「礼佛」其中以跪拜礼佛的功德最大。

### ●烧香●

**有**些人进入寺院时喜欢上香。点燃香后，将第一支香插在中央，并默念：「供养十方三世诸佛」。将第二支香插在右边，并默念：「供养历代父母师长」。最后将第三支香插在左边，并默念：「供养十方世界一切众生和我某某的冤亲债主」。

**插**香的第二种方法是：先插右边，并念：「誓断一切恶」。次插左边，并念：「誓修一切善」。最后插中央，并念：「誓度一切众生」。

**插**香的第三种方法比较简单，和第一种方法一样。将第一支香插在中央，并念：「供养佛」。第二支香在右边，并念：「供养法」。第三支香在左边，并念「供养僧」。

**完**毕后，合掌，心中默念：「愿此香华云

## ●礼佛、发愿、忏悔、迴向●

，直达三宝所，恳求大慈悲，施于众生乐」即可。

### ●忏悔●

**在**佛菩萨圣像前，至心发露自己今日或往昔所作不当的过错，今后誓不再犯，谓之：「忏悔」。检讨自己的过失，陈露先恶，改往修来，求佛菩萨鉴察。有时在有意无意中得罪了人，或冒犯了尊亲师长，做错了心中感到不安的事，也常在佛菩萨像前忏悔。

### ●迴向●

**大**乘义章九（卷）说：「言迴向者回自善法，有所去向（目标）故名迴向」。往生论下卷说：「迴向者，把自己所已行之功德，普施众生，共见阿弥陀如来，生安乐国」。止观第七卷说：「众生无善，我以善施，施众生已，正向菩提，如回声入角，响闻则远，迴向为大利」。

**迴**向是把我们自己已做好的善行功德，希望自己和他人皆能成佛果，迴向菩提。由于迴向对自己他人都有很大的利益，所以一切菩萨之所行，无不悉皆迴向众生。



## MAKING OBEISANCE TO THE BUDDHA, BRINGING FORTH THE VOWS, THE REPEN- TANCE OF ONE'S MISDEEDS AND THE TRANSFERENCE OF MERITS

### ● MAKING OBEISANCE TO THE BUDDHA ●

Making obeisance to **The Buddha** or bowing to **The Buddha** is a form of repentance which helps to eradicate our sinful Karmas. It is a Supreme Dharma Door which helps to extinguish all hindrances and calamities besides increasing one's blessings and wisdom. So the first thing we must do on entering The Buddha's Hall is to make obeisance to **The Buddha**.

When we make obeisance to **The Buddha** or **Bodhisattvas**, we must bring forth the vows sincerely and respectfully. As a learner of the Buddha Dharma, bringing forth the vows is like having an aim or direction in our cultivation so that our practice will not be in vain.

When we bow down for the first time, we can recite silently, "May all living beings take refuge with **The Buddha** and renounce the evil views of the deviant Paths."

When we bow down for the second time, we recite silently, "May I be able to enter the deep Sutra Store, attain the unsurpassed wisdom and unlimited ability."

MAKING OBEISANCE TO THE BUDDHA,  
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When we bow down for the third time, we recite silently, "May I cross over all living beings so that all will certify to Bodhi together."

Moreover, when we are making obeisance to **The Buddha** or **The Bodhisattvas**, we should contemplate thus: My fathers from immeasurable Kalpas are on my righthand side; my mothers from uncountable Kalpas are on my lefthand side; my children and relatives are behind me; all my enemies and creditors are before me; the enemies, parents and relatives of my parents of immeasurable Kalpas are all surrounding me and together we are making obeisance to **The Buddha**. May they all be reborn in the World Of Ultimate Bliss for performing such a wholesome act and hence create a good affinity with **The Buddha**.

But you in your personal way are free to express your vows.

In the Chapter on the Expedience of The Wonderful Dharma of Lotus Flower Sutra, it was thus stated, "When we make obeisance to **The Buddha**, we must kneel down and prostrate ourselves sincerely before **The Buddha**. This will create the most merits and virtues."

● LIGHTING INCENSE ●

Some people like to light incense when they go to a Monastery. After lighting the incense, place the first incense in the middle and recite silently, "Making offerings to all **The Buddhas** in the ten directions in the three periods of time." Then place the second incense on the right and recite silently, "Making offerings to all my past parents and Teach-

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ers." After that, place the third incense on the left and recite silently, "Making offerings to all living beings, and my enemies, relatives and creditors in the ten directions of the Dharma Realm."

The second way of praying is to place the first incense on the right and recite, "I vow to sever all evils." Place the second one on the left and recite, "I vow to cultivate all goodness." And lastly, place the incense in the middle and recite, "I vow to cross over all living beings."

The third way of praying is even easier. It is the same as the first method. Place the first incense in the middle and recite, "Making offerings to **The Buddha**." Place the second incense on the right and recite, "Making offerings to **The Dharma**." Then place the third incense on the left and recite, "Making offerings to **The Sangha**."

After that put your palms together and recite:

May the Flowery Cloud of Incense,  
Arrive at the dwelling of The Triple Gems  
directly.  
May the Great Kind and Compassionate  
One,  
Bestow Bliss on living beings."

● REPENTANCE ●

Repentance means to reveal and admit our present and past misdeeds sincerely before the Images of **The Buddhas** and **Bodhisattvas** and vow not to commit these sinful deeds again. We must always take note of our faults and past evils and seek **The Buddhas** and **Bodhisattvas** to be our witnesses. We must always try to change for the bet-

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ter. At times we might go against others without realizing it; or our unintentional remarks might have offended our parents, elders and teachers. If so, we can never be calm and peaceful. We should seek to repent before the Images of **The Buddhas** and **Bodhisattvas**.

● THE TRANSFERENCE OF MERITS ●

In the Meanings of The Great Vehicle, Chapter Nine, it was stated, "What is meant by the Transference Of Merits? It is the distributing of the Wholesome Dharma which is created by oneself and channelling it to a special direction."

In the Second Roll of The Shastra Of Rebirth, it was thus stated, "Transference refers to the pervasive giving of merits and virtues which have been cultivated by one to living beings so that all will be born in the Land Of Ultimate Bliss to draw near to **Amitabha Thus Come One**."

In the Seventh Roll of The Stillness And Contemplation, it was stated, "Living beings are without goodness. So I give them goodness. By giving goodness to living beings, I am indeed cultivating in accord with The Bodhi. Just like the sound which enters the horn, the echo can be heard afar. The Transference Of Merits is of great benefit to oneself and others."

The Transference is the giving of merits and virtues of one's good deeds to others. By doing so, we hope that all will bring forth the Bodhi Mind to attain Buddhahood. As the Transference Of Merits is of great benefit to oneself and others, **The Bodhisattvas** will always transfer all their merits to benefit living beings.

## 从中国佛教：「四大名山」 到..中国佛教：「第五大名山」

### ● 雪窦山为中国佛教第五大名山 ●

**佛**教十方善信，到中国佛教名山朝圣，都知道中国佛教最有名的「四大名山」亦叫「四大道场」。一是山西的五台山，相传是大智文殊师利菩萨的道场。二是浙江的普陀山，相传是大悲观世音菩萨的道场。三是四川的峨眉山，相传是大行普贤菩萨的道场。四是安徽的九华山，相传是大愿地藏王菩萨的道场。

**雪**窦寺，初建于晋代，盛于宋。到明代已经是殿、堂、楼、阁完备，道风卓著，成为中国著名禅宗十刹之一。至今已有一千多年的历史。

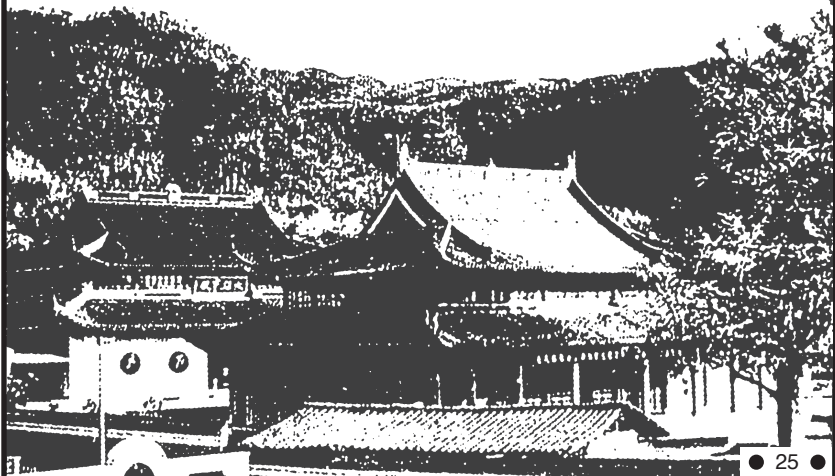
**民**国二十一年（公元 1932 年）太虚法师来到奉化主持雪窦寺时，创导雪窦山成为弥勒菩萨的道场。同时，中国佛教协会会长赵朴初居士在 1988 年 10 月 21 日视察雪窦山时，亦指示雪窦寺为弥勒菩萨的道场。中国佛教界也因此主张在四大名山中，再加一弥勒菩萨圣迹：座落于宁波西南县，合称为中国佛教五大名山，并以弥勒菩萨道场相传！

又，根据国民二十三年（1934年）出版的〈佛学辞典〉「四大名山」条记载：「今有主张于四大名山之外，加奉化雪窦山称弥勒菩萨道场为五大名山者」。

**笔**者亲自到雪窦山一遊，得知当时弥勒菩萨化身的布袋和尚契此，就是出生于奉化县，而且在奉化岳林寺出家，死后安葬于城北封山（即今锦屏山）的塔禅院。

**现**在，中国各寺院的山门，第一尊佛像就是弥勒菩萨；而弥勒菩萨亦是当来下生弥勒尊佛。如今，雪窦山雪窦寺有如此声望，可谓当之无愧！

● 孙一尘合十 ●



# FROM 'THE FOUR GREAT MOUNTAINS' TO 'THE FIFTH GREAT MOUNTAIN' OF BUDDHISM IN CHINA

**B**uddhist Devotees from the ten directions who pay homage to the famous **Mountains of Buddhism in China** know that the renowned '**Four Great Mountains**' are also known as '**The Four Great Way Places.**'

**T**he first one is **MOUNT WUTAI** in Shanxi which is said to be as the Way Place of Manjushri Bodhisattva; The Bodhisattva of Great Wisdom. **MOUNT PUTUO** in Zhejiang is said to be the Way Place of Guan Shi Yin Pu Sa, The Bodhisattva of Great Compassion. **MOUNT EMEI** is known as the Way Place of Samantabhadra Bodhisattva or The Bodhisattva of Great Conduct. The fourth one is **MOUNT JIUHUA** in Anhui which is known The Way Place of Earth Store Bodhisattva, The Bodhisattva of Great Vows.

**XUEDOU MONASTERY** was first built in the Jin Dynasty and flourished during the Sung Dynasty. By the time of the Ming Dynasty, it comprised a Main Hall, small halls, towers and pavilions. The lofty and adorned atmosphere has made it one of the famous Way Places of the Chan Sect for more than a thousand years.

**I**n 1932 Dharma Master Taixu arrived at Fenghua and became the Abbot of Xuedou Monastery. He suggested that **MOUNT XUEDOU** be established as the Way Place of Maitreya Bodhisattva.



## FROM 'THE FOUR GREAT MOUNTAINS' TO 'THE FIFTH GREAT MOUNTAIN'

At the same time, when Upasaka Zhao Pu Chu, The President of The China Buddhist Association inspected Mount Xuedou on 21/10/88, he also instructed that Xuedou Monastery be named as the Way Place of Maitreya Bodhisattva. The Buddhist Circle also suggested that The Sagely Vestige of Maitreya Bodhisattva which is situated at Ningbo, South West of the County be added to The Four Great Mountains.

So together all the above mountains are known as **The Five Great Mountains of Buddhism in China.**

In the Buddhist Dictionary published in 1934 after a reference therein to the Four Great Mountains it was noted:

"Now there is a suggestion to add The Maitreya Way Place at Mount Xuedou, Fenghua to The Four Great Mountains. Together they are known as The Five Great Mountains."

The writer has personally visited Mount Xuedou and learned that the Transformation Body of Maitreya Bodhisattva, or the Cloth Bag Monk Qici was born at Fenghua County. He left the homelife in Yuelin Monastery in Fenghua and after passing away, he was buried at the Courtyard of Pagoda Chan in Fengshan (Now called Jin Ping Shan) in the North of the City.

Presently, at the gates of all Buddhist Monasteries in China, the first Buddha Image to be seen is Maitreya Bodhisattva, The Buddha who will descend into the World in future. Now, the **XUEDOU MONASTERY** and **MOUNT XUEDOU** are greatly renowned and they are indeed worthy of such honour !

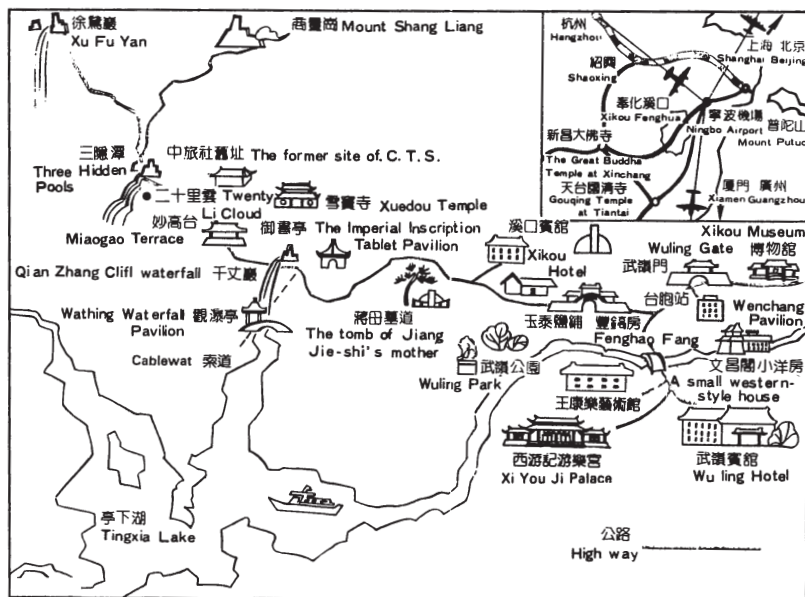


## ● 溪口 ●

**溪口**——雪窦山风景名胜区位於浙东的奉化市西北境内，距港城宁波35公里。景区面积85平方公里，分为溪口镇、雪窦山、亭下湖三大景系，内含景点53处。境内不仅有奇峰幽谷、清泉飞瀑、碧波湖水等自然景观，还有历代名人活动的遗迹和在明代就誉为“天下禅家十刹之一”的雪窦资圣禅寺。溪口是国家级风景名胜之一，也是已故蒋介石、蒋经国先生的故里。

## ● XIKOU ●

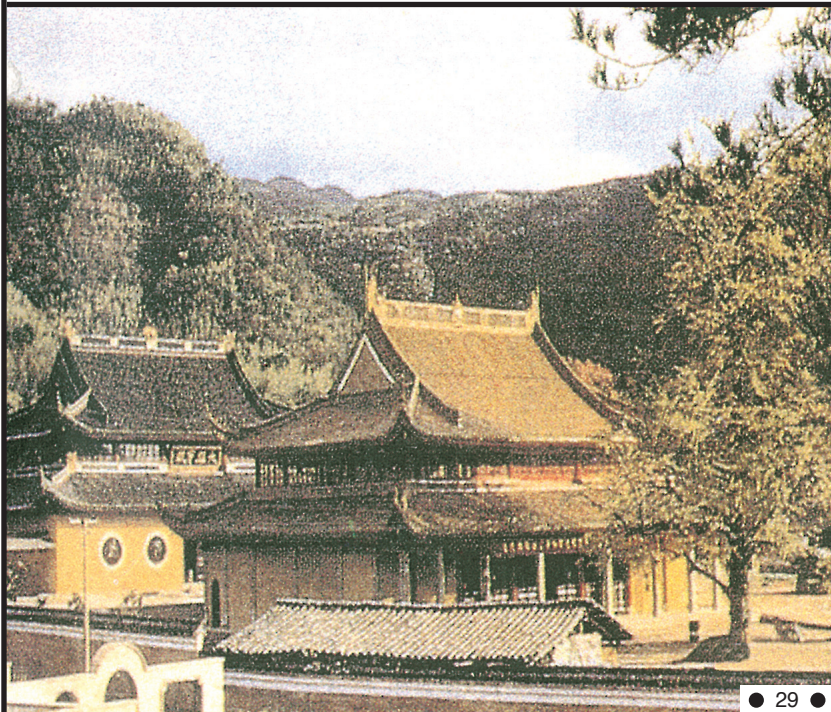
**Xikou** is a scenic spot at **MOUNT XUEDOU**. It is situated in the North-West of **Genghua in Zhedong**. It is about 35Km from **Kangcheng, Ningbo**. This place of interest occupies an area of 85 square kilometres and is divided into three great series of attraction, which are further subdivided into 53 scenic spots. Not only can we see spectacular mountains, deep valleys, clear springs, waterfalls and bluish green lakes, we can also see the vestiges of the past activities of prominent figures in history. Besides there is a **Sagely Chan Monastery in Mount Xuedou**. In fact **Xikou** is one of the Nation's scenic spots.



## ●雪窦寺●

●雪窦寺●建于1600年前的晋代，是中国禅宗名刹之一。寺前有罕见的五人合抱的两棵汉代银杏树。

**XUEDOU MONASTERY** was built in 1600 during the Jin Dynasty. It is one of the famous Chan Monasteries in China. In front of the temple there are two rare ginkgo trees from the Han Dynasty. The circumference of the tree trunks is as wide as the embrace of five men with open arms.



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## ●雪窦寺●

初建于晋代，  
盛于宋。  
到明代已经是  
殿、堂、楼、  
阁完备，道风  
卓著，成为中  
国著名禅宗  
十刹之一。  
至今已有一  
千多年的历史。

### 雪窦寺简介

雪窦寺位于浙江省宁波市奉化区雪窦山麓，是佛教天台宗的重要道场。相传为晋代高僧慧思大师所建，历经唐宋元明清各代，建筑屡经兴废。现存主要建筑有弥勒殿、药师殿、地藏殿、观音殿、罗汉殿、藏经楼等。寺内古树参天，环境幽雅，是佛教徒朝圣和游客观光的好去处。

雪窦寺在宋代达到鼎盛，当时有“雪窦五峰”之说。寺内有许多著名的景点，如千丈岩、妙高台、应真亭等。此外，寺内还保存有许多珍贵的佛教文物和古籍。雪窦寺不仅是佛教圣地，也是宁波市的重要文化遗产之一。

雪窦寺在历史上曾多次被毁，但每次都能重建。特别是在明代，寺院得到了大规模的修缮和扩建。如今，雪窦寺已经发展成为一座集宗教、文化、旅游于一体的综合性景区。

### A BRIEF INTRODUCTION OF XUEDOU TEMPLE

Xuedou Temple is situated in the center of Xuedou Mountain which is a famous state major scenic area. It is surrounded by steep peaks and has been famous for its "Three Peaks of the Snow" (the three peaks of the Snowy Mountain). The temple was built in the Jin Dynasty (265-420 AD) and has been a famous Buddhist center since then. It has an important position in Buddhist history. Xuedou Temple was named the name of one of the five famous temples in the world. Xuedou Temple is one of the best Buddhist temples in the world.

The temple covers an area of 8500 square meters and a building area of 1000 square meters. The main hall is the弥勒殿 (Maitreya Hall) and the main deity is Maitreya. The temple is famous for its "Three Peaks of the Snow" (the three peaks of the Snowy Mountain). The temple is one of the best Buddhist temples in the world.

Xuedou Temple is a place of culture. It has a long history of more than 1600 years. It has been a famous Buddhist center since then. It has an important position in Buddhist history. Xuedou Temple was named the name of one of the five famous temples in the world. Xuedou Temple is one of the best Buddhist temples in the world.

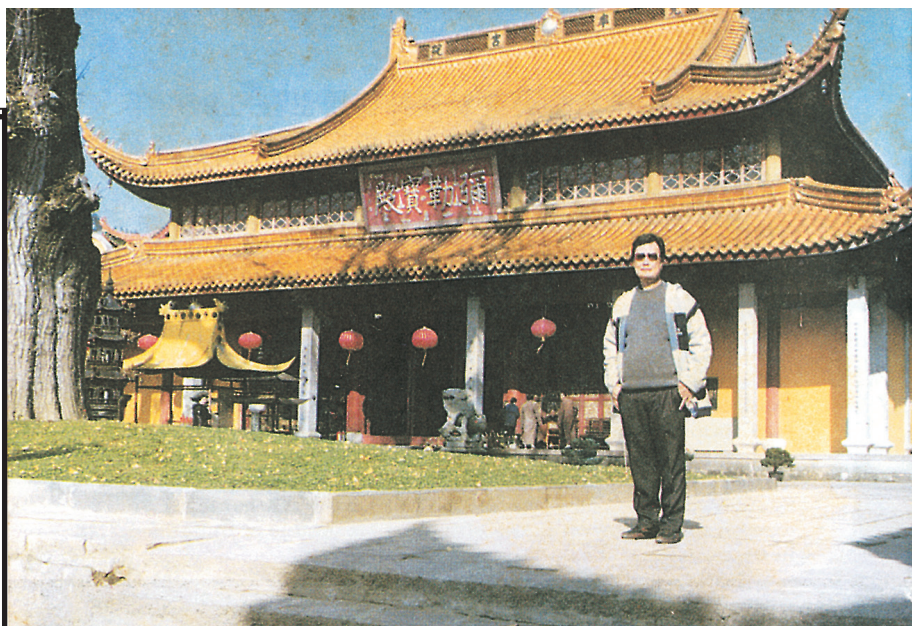




中国佛教协会会长赵朴初居士在 1988 年 10 月 21 日视察雪窦山时，亦指示雪窦寺为弥勒菩萨的道场。中国佛教界也因此主张在四大名山中，再加一弥勒菩萨圣迹：座落于宁波西南县，合称为中国佛教五大名山，并以弥勒菩萨道场相传！

**U**pasaka Zhao Pu Chu, the President of The China Buddhist Association inspected Mount Xuedou on the 21st October 1988. He instructed that Xuedou Monastery be named as the Way Place of Maitreya Bodhisattva. The Buddhist Circle also suggested that The Sagely Vestige of Maitreya Bodhisattva which is situated at Ningbo, South West of the County be added to **The Four Great Mountains**. So together they are known as **The Five Great Mountains of Buddhism in China**.







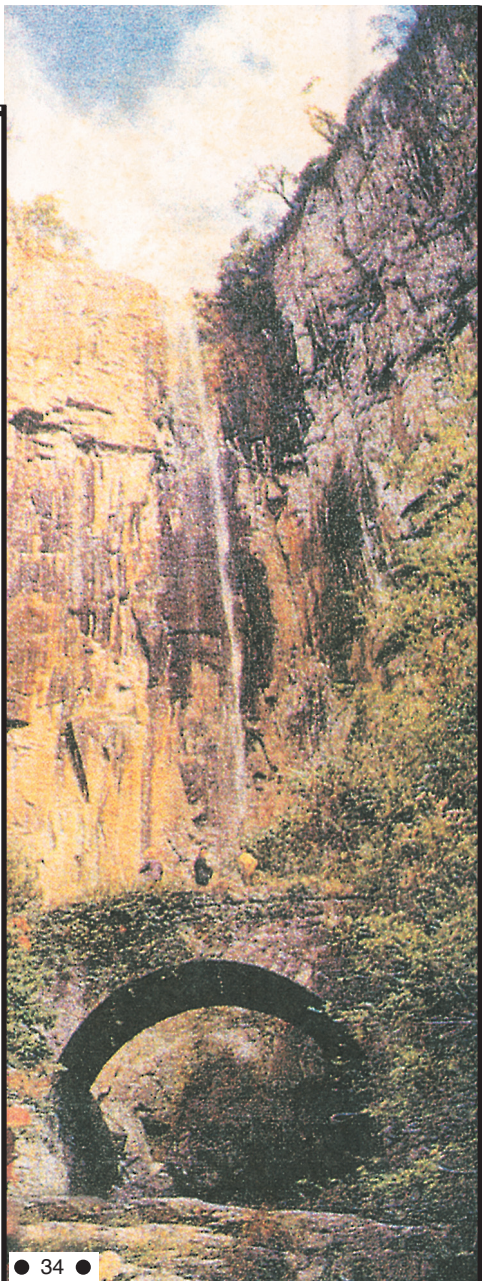


### ●千丈岩瀑布●

瀑布落差186米，半壁有巨石相隔瀑布底脚有仰止桥，午雷亭。瀑布旁筑有飞雪亭，专以俯览雄奇壮观的飞瀑。

### The waterfall at QIANZHANGYAN

The height of the waterfall is 186 metres. There is a huge rock in the middle. At the bottom of the waterfall are the Yangzhi Bridge and Wulei Pavilion which were specially built for people to get a good look at the magnificent waterfall.



# ● 徐 兕 岩 瀑 布 ●

这是悬崖峭壁，高247米，可谓「绝壑挽空与云平」。明宋琰曾题诗云：「云河一脉泻中天，地胜庐山瀑布泉，脱骨有仙今不返，老松玄鹤自有年」。

**X**ufuyan Waterfall is 247 metres in height and situated on a hanging cliff and sheer precipice. The following is an apt description:

"The precipice is trying to hold on to the empty space so that it will be at the same level as the cloud."

**D**uring the **Ming Dynasty**, **Songyan**, a poet wrote a poem entitled: '**XUFUYAN**.'

"The silver river rushes down from the heaven,

Lushan is truly a magnificent place with waterfalls and springs.

The immortal left his body and never returned until now, And no one really knows the age of the old pines and mysterious cranes."

# ●雪窦山●

## ●雪窦山为中国佛教第五大名山●

**雪** 窦山在浙江奉化县宁波市，溪口镇西北约 1.5 公里处，系四明山支脉最高峰，海拔高度 800 米，是浙江省著名的风景名胜区。由溪口、雪窦山、千丈岩、妙高台、三隐潭、九曲剡溪、御书亭、飞雪亭景点组成。

**弥** 勒菩萨为佛教五大菩萨之一，相传浙江奉化是他的应化道场。经民国时期，太虚法师的创导，雪窦寺遂成为弥勒道场。

**中** 国佛教协会会长赵朴初居士在 1988 年视察雪窦山时，指示雪窦寺的修复显示弥勒菩萨道场的特色。因此，佛教界人士亦多主张在四大名山中，再加一弥勒菩萨圣迹，就是奉化雪窦山，合称为中国佛教五大名山。

**长** 期以来，相传奉化为弥勒菩萨化身之处。据〈奉化县志〉记载：布袋和尚是五梁时人，名契此。八岁时来到奉化长汀，由农民张重天收留抚养，故又名长汀子。他成人后形象矮小，肚腩大大，睡无定处，常拿着一布袋，袋不离身，人称「布袋和尚」。他经常在街坊，



# ●雪窦山●

●雪窦山为中国佛教第五大名山●

田野捡拾一些被人丢弃的杂物。有人笑他的布袋是垃圾袋，他笑道：「我有一布袋，虚空无障碍；散开偏十方，收回观自在」。

**契** 此还是一位插秧能手，曾写过〈插秧诗〉：「手捏青苗种福田，低头便见水中天，六根清静方成稻，退后原来是向前」。据说有一天，赵、钱、孙、李四家都请他帮忙插秧，他全答应了。到了晚上，各家请他来吃饭时，之后彼此到田里一看，大家都吃惊了，因各家的田都种好了。从此之后，人们对他更加十分敬重，认为他是有法力的人。后来，契此就在奉化大桥岳林寺做和尚。当时，岳林寺已经渐趋败落，布袋和尚为了重修寺宇，只身前去福建化缘。他向富家陈某化一布袋木头，陈某当即一口答应下来。谁知由三五个木工伐了两天木头，结果还没把袋装满！之后，契此和尚就用这些木头，回到奉化重建岳林寺。

**后** 梁贞明二年（公元916年）三月，契此和尚留下偈语：「弥勒真弥勒，分身千百亿；时时示世人，世人总不识。」即在岳林寺东廊石头上坐化，后葬在城北封山的塔禅院。

**人** 们根据他的一生行迹，尤其是临终遗偈，奉之为弥勒菩萨化身。因为这一关系，民国

# ●雪窦山●

●雪窦山为中国佛教第五大名山●

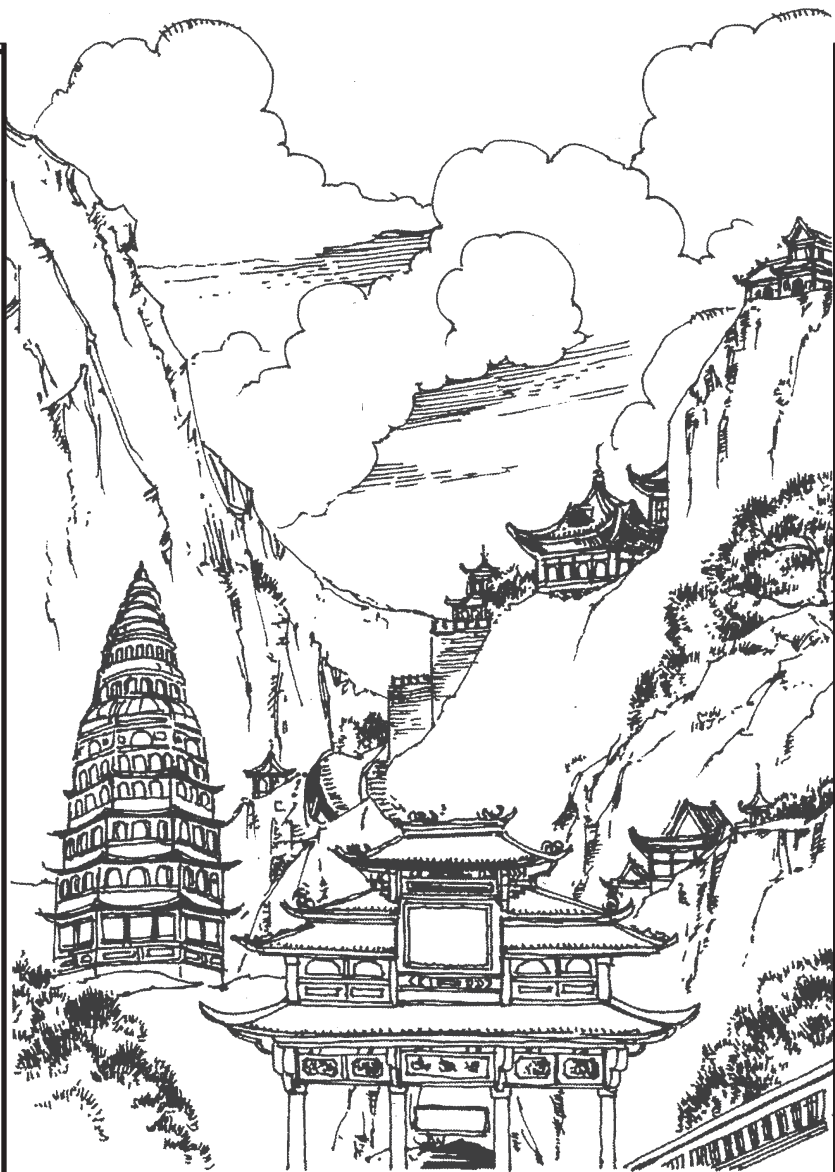
年间，太虚法师来奉化，住持雪窦寺时，创导将雪窦寺建成弥勒菩萨道场。

**雪** 窦寺，初建于晋代，盛于宋，到明代已经是殿、堂、楼、阁完备，道风卓著，成为名禅宗十刹之一，至今已有一千多年的历史。

**时** 光流逝，几经兴衰。至民国二十一年（公元 1932 年）太虚法师住持雪窦寺，重整宝刹，并设「世界佛教禅观林」于寺内。因当时太虚法师事务繁多，雪窦寺的事务全委托弟子克全、又信、亦幻、大醒诸法师代理、太虚法师接任住持后，即创雪窦寺为「弥勒道场」。该寺早晚课诵，亦改诵「弥勒经典」及「南无当来下生弥勒尊佛」。这一个特色，为弥勒名山所独有。

**现** 存雪窦寺的殿、堂、院等，全部八十年代新建。按照原貌建成的大雄宝殿，总高 19.5 米，进深 23.7 米，面积约 900 平方米。正冠庄严的弥勒菩萨，端坐在大雄宝殿正中，显示了弥勒菩萨道场的特色。

**雪** 窦山是国家级风景名胜区，早在汉代已享有「海上蓬莱」之誉了。



# MOUNT XUEDOU

**M**ount Xuedou is situated about 1.5 km from the North-West of Xikouzhen in Ning-Bo Town, Feng-hua County in Zhe-jiang. It is the highest peak in the Siming Mountain Range. It is 800 metres above sea level. It is a famous place of interest in Zhe-jiang. There we can see scenic views such as **Xikou, Mount Xuedou, A Thousand Zhang Cliff** ( about 3330 metres), a wonderfully high platform, the **Three Hidden Ponds**, the **Nine Meanders of Shan Stream**, the **Pavillion of the Emperor's Writing** and the **Pavillion of Flying Home**.

**M**aitreya Bodhisattva is one of the five Great Bodhisattvas in Buddhism. According to a legend, he had manifested in Feng-hua, Zhe-jiang to transform living beings. In 1932, Dharma Master Tai-xu suggested that Xuedou Manastery be named as the Way Place of Maitreya Bodhisattva.

**I**n 1987, when Upasaka Zhao Puchu, the President of the China Buddhist Association went to Mount Xuedou, he instructed that the Xuedou Monastery be renovated so as to reveal the special features of the Way Place of Maitreya Bodhisattva. So, many Buddhists proposed to add Mount Xuedou in Feng-hua and the Sagely Vestige of Maitreya Bodhisattva in Ningbo to the Four Famous Great Mountains and call them together the Five Famous

## MOUNT XUEDOU

Great Mountains !

For a long time now, people believe that Feng-hua is the dwelling place of the Transformation Body of Maitreya Bodhisattva. According to a record in the 'Feng-hua County Magazine', Cloth-bag Bhikshu whose name was Qi-ci was born during the period of Wu-liang. At the age of eight, he came to Chang-ting in Feng-hua and was raised by a farmer Zhang Chong-tian. So he was also known as the son of Chang-ting. He was small in stature but his stomach was quite big. He was a vagabond and wherever he went he would always carry a cloth-bag. Hence people called him the '**Cloth-bag Monk**'. He often collected all kinds of things thrown away by people in the streets or fields. Then he would keep them in his Cloth-bag. Some people laughed at him and said that it was a rubbish bag. He smiled and said, "I have a Cloth-bag which is without obstruction in empty space. When opened it will pervasively extend to the ten directions. And when it is gathered in, it will contemplate at ease"

Moreover, Qi-ci was good at transplanting rice seedlings. Once he had written a poem on the transplanting of rice seedlings.

"Holding the green seedlings,  
I am planting the fields of blessing,  
I lower my head and see the sky in the water,  
When the six roots are pure, the padi is ripe,  
To retreat is indeed advancing".

Once it was alleged that he was asked by

## MOUNT XUEDOU

the Zhao, Oian, Sun and Li families to transplant rice seedlings in their fields. That evening the four families invited him to eat at their house. When they met each other at the fields, they were most surprised to see that the rice seedlings had all been transplanted. From then onwards, people became more respectful towards him as they felt that he was a man of Dharma power. Later, Qi-ci became a monk in Yue-lin Monastery by the Feng-hua Great Bridge. At that time Yue-lin Monastery was on the decline. As Cloth-bag Bhikshu wished to repair the Monastery, he went to Fu-jian to collect donation all by himself. When he asked Mr Chen who was from a rich family to donate to him a Cloth-bag full of wood, he gladly agreed. But after the workers had cut the wood for about two days, they were still unable to fill the Cloth-bag fully. After going back to Yue-lin Monastery in Feng-hua, Qi-ci Bhikshu used the wood to rebuild the Monastery.

On the 3rd month of the second year of Chen-ming during the posterior Liang Dynasty (916 AD). Qi-ci Bhikshu left the following verses before he attained stillness on the rock on the Eastern porch of Yue-lin Monastery.

"Maitreya Bodhisattva, the Genuine Maitreya,  
Is able to transform Himself into hundreds of thousands of transformation bodies;  
He often reveals Himself before the worldly people,

## MOUNT XUEDOU

But they can never recognize Him".

Later, he was buried in the courtyard of Pagoda Chan in Feng-shan, in the North of the City.

People said that he was the Transformation Body of Maitreya Bodhisattva after considering the incidents throughout his life, especially the verses which were left by him. Because of such causes and conditions, when the Dharma Master Tai-xu became the Abbot of Xuedou Manastery, in 1932, he suggested to rebuild Xuedou Manastery as the Way Place of Maitreya Bodhisattva.

Xuedou Maonastery which was first built in the Jin Dynasty, flourished during the Sung Dynasty. By the time of Ming Dynasty, it was already fully built with a Main Hall, small halls, towers and pavilions. The atmosphere is lofty and adorned. It has become one of the ten famous Way Places of the Chan Sect for more than one thousand years.

Dharma Master Tai-xu who was The Abbot of Xuedou Manastery renovated this Jewel Monastery. He also built the 'World Buddhist Chan Contemplation Way Place' in the Monastery. After Dharma Master Tai-xu had become The Abbot of Xuedou Monastery, it was renamed as the Maitreya Way Place. The morning and evening recitations at the Monastery were changed too. They recited the **Sutras of Maitreya Bodhisattva** and the **'Namo Maitreya Buddha Who Will Descend Into The**

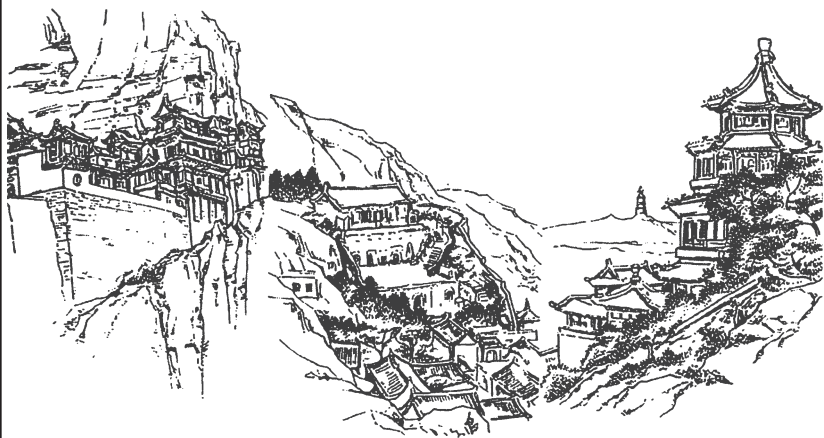


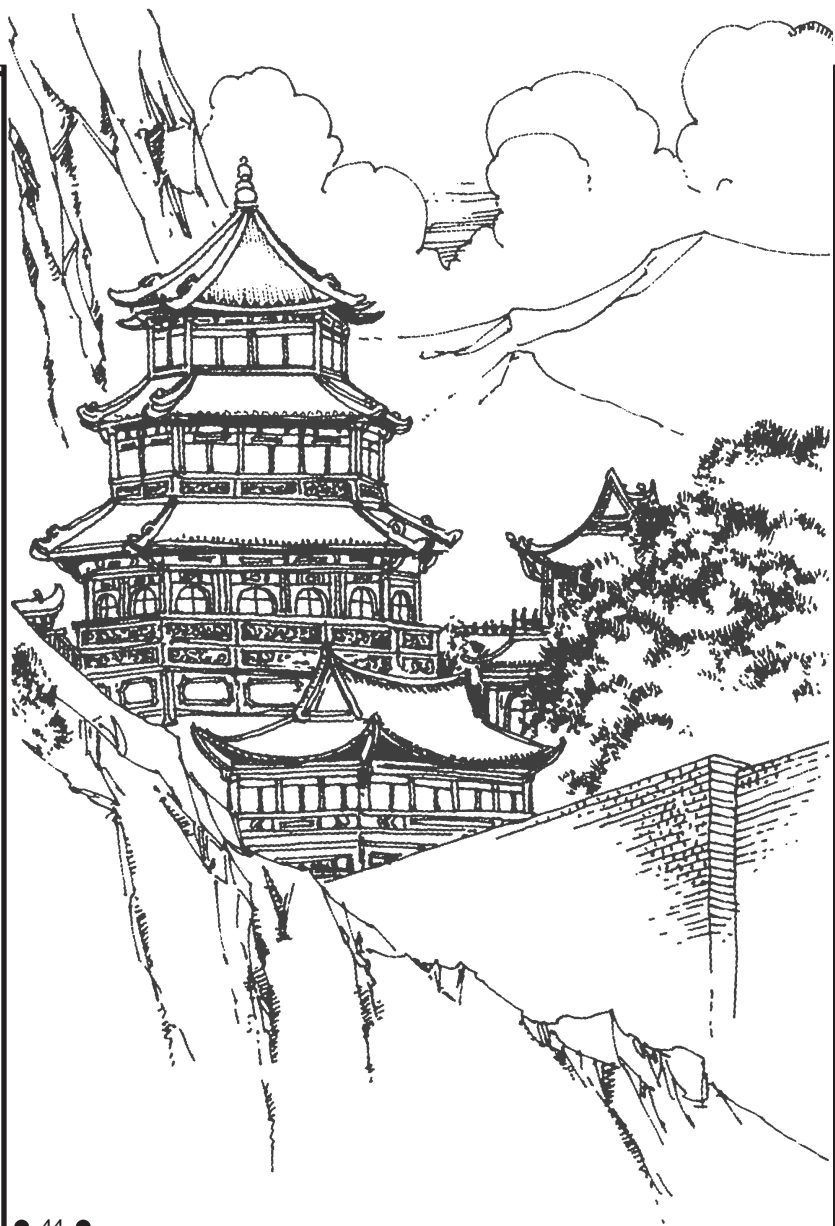
## MOUNT XUEDOU

**World In Future'**. This is a special feature in the Famous Mountain of Maitreya Bodhisattva.

The main and small Halls, the courtyards of Xuedou Monastery were all rebuilt in the eighties. The Great Jewel Hall of the Buddha was built in accordance with its original pattern. It is 19.5 metres high, 23.7 metres in depth and takes up an area of 900 square metres. Maitreya Bodhisattva who wears a High and Adorned Crown is sitting upright in the middle of Great Jewel Hall. This is a special feature of the Way Place.

**Mount Xuedou** is a famous place of interest in China. It has been renowned as the **'Fabled Abode Of Immortals In The Sea'** since the Han Dynasty !





[illegible]



## ● 普陀山 ●

**普**陀山是浙江省杭州湾外舟山群岛中的一个 小岛，素有「海天佛国」、「南海圣境」、「蓬莱仙境」、「海上仙山」之称，是著名的佛教圣地，相传为观世音菩萨的道场。普陀山名闻世界，又兼有山海之胜，风光旖旎，洞幽岩奇，海景变幻，名胜古迹比比皆是，所以吸引了众多的游客。

**普**陀山之所以成为「佛国」、「仙山」，这实与观世音菩萨的传说有关。佛教传说在一千多年前，观世音曾经在普陀山对面的小岛洛迦山上讲经说法、超度众生。

**又**传说在五代后梁时（公元916年），日本高僧慧锷曾从五台山请得观音圣像一尊，经明州（今宁波）乘船回国，途经普陀海面，遇风受阻，且海面上出现了数百朵铁莲花挡住了慧锷的去路，几经努力，船仍无法前行。此时慧

# ●普陀山●

鐸立即领悟到，可能观音菩萨不肯离开中国故土去日本。於是慧鐸祈祷说，如是观音菩萨不肯去日本，那么就在船到之处建寺供奉。说完，忽然铁莲花随即隐去，船飘到了普陀山下的潮音洞，慧鐸与岛上居民在紫竹林中建了一座「不肯去观音院」。此后，普陀山渐渐成为供奉观世音菩萨的道场。

**普**陀山最有名的是普济寺、法雨寺和慧济寺三大佛寺。普济寺座落在梅岭山东麓，为普陀山的主刹。在普济寺之东光熙峰下的法雨寺，始建于明历八年，佔地 9400 平方米，是遊人必到之处。在此你可以领略到普陀山的佛光胜海。还有建在主峰佛顶山之颠的慧济寺，更是绝妙去处。

**普**陀全山，以供奉观世音菩萨为主。每天香火日盛。全山寺院、庵堂、茅蓬多达 200 余所、僧尼数千人。普陀山有三大寺、四大陀、36 座寺院、148 座庵堂，闻名海外。

**十**月十四日，是普陀山一年一度的「朝山节」届时，将有隆重热烈的登山祈福和佛教法会等活动。

**每**年由四月至十一月为最佳旅遊季节。

## MOUNT PUTUO

**Mount Putuo** is one of the small islands in the Zhou Shan Archipelago, off the coast of Hang Zhou in Zhe Jiang Province. It is also known as the **'The Sea and Heaven Buddhaland'** **'The Sagely Dwelling of Southern Sea'**. **'The Fenglai Immortal Abode'**, or **'The Immortal Mountain In The Sea'**. It is said that this Sagely Way Place of Buddhism is the **Way Place of Guan Shi Yin Bodhisattva**. Lots of tourists are attracted to **Mount Putuo** because it is a famous place of interest with magnificent views of the sea and mountains, scenic spots, deep caves, strange rocks, the illusion of changing sea views and many historic places of interest.

**Putuo Mountain** is known as the **'Buddhaland'** and **'The Mount of Immortals'** as it is said that **Guan Shi Yin Bodhisattva** had been teaching the Dharma to living beings on Luo-jia Shan, an island opposite Putuo Shan about a thousand years ago.

According to a legend, once there was a High Japanese Sanghan by the name Hui-e who came to China during the Posterior Liang Dynasty of the Five Dynasties (AD 916). He wished to carry a statue of Guan Yin Sagely Image from Mount Wutai to his country. He passed by Ming Zhou (presently it is known as Ning-bo) and travelled back by boat. When he arrived at the sea near to Mount

## MOUNT PUTUO

Putuo, a strong wind blew by and his journey was obstructed by hundreds of iron lotuses. Even though the boat owner tried to avoid the lotuses, he was unable to travel on. At the time the Dharma Master realized that it might be because Guan Shi Yin Bodhisattva did not want to leave China. So he prayed that the Bodhisattva would show him the place of worship if he did not wish to go to Japan. He vowed to build a Temple as an offering to The Bodhisattva. After saying the prayer the iron lotuses disappeared instantly and the boat was carried by the strong currents to Chao-Yin Cave which is situated at the foot of Mount Putuo. With the help of the locals, Dharma Master Hui-e managed to build a Temple which is known as '**The Not Going Guan Yin Monastery**'. Later, Mount Putuo become the Way Place of Guan Shi Yin Pu Sa where offerings are made to him till today.

**T**he three great famous **Monasteries** in **Mount Putuo** are **Puji-Monastery, Fayu Monastery** and **Huiji Monastery**. **Puji Monastery** is situated at the Eastern foot of Macen Shan. It is the main Monastery on Mount Putuo. **The Fayu Monastery** is situated at the foot of Guang-xi Mountain in the east of Puji Monastery. The temple was built in the eighth year of Ming Dynasty. It took up an area of 9,400 square metres. Many tourists visit it. Here you can experience the shrine of the Buddha and take a good look at the ever-changing sea. **Hui ji Monastery** is a wonderful place to visit as it is built on the summit of Fo-ding Shan which is the Main Peak.



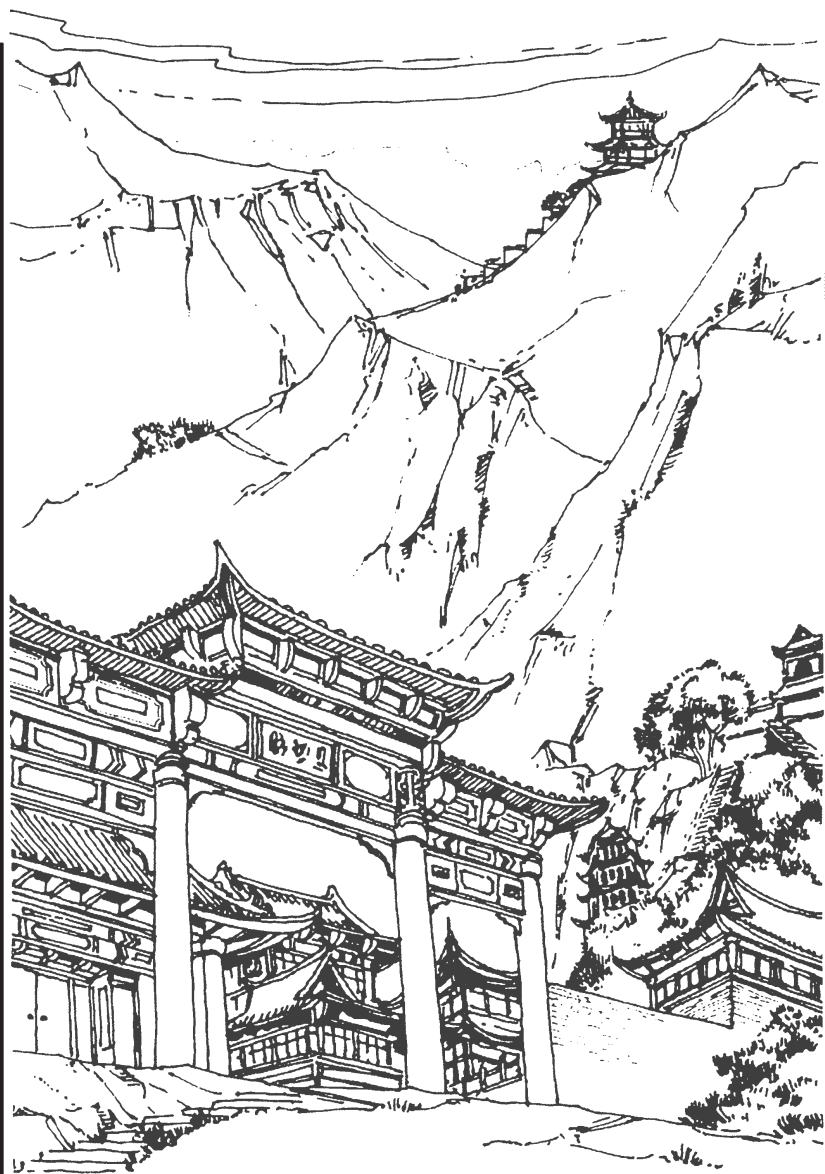
# MOUNT PUTUO

All the Monasteries in Putuo Shan make offerings specially to **Guan Shi Yin Bodhisattva**. The number of people who go to pray at **Mount Putuo** increases daily. There are more than 200 Monasteries, temples and thatched huts in the mountain. And there are thousands of monks and nuns on the island. There are three Great Monasteries, four Great Courts, 36 temples and 148 nunneries.

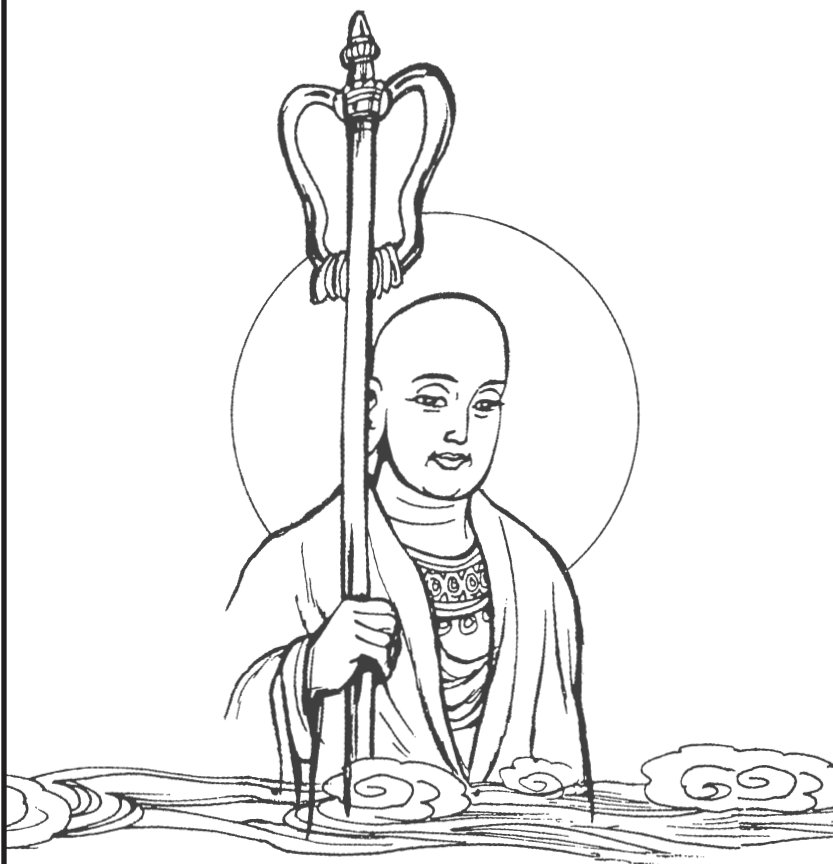
Every year, people will pay homage to **Mount Putuo** on the 14th day of the tenth month. At this annual event activities such as mountain hiking, seeking blessings and Dharma Assemblies will be held.

The best time to visit the place is from April to November.





# ●九华山●



●大愿地藏王菩萨●  
●Earth Store Bodhisattva●



**九** 华山，中国佛教圣地之一，是大愿地藏王菩萨的应化道场。九华山以山岳自然景观为特色，千姿百态的群峰，宛如莲花，誉为：「莲花佛国」之称。

**九** 华山在汉代称陵阳山，又名九子山，有99座大小山峰，其中以天台、天柱、十王、莲华、罗汉、独秀、芙蓉等峰最雄伟。最高峰为主峰十王峰，海拔1342米。唐代诗人李白游秋浦时，遥望此山，见九峰如莲，一时诗兴大发，写下了：「妙有分二气，灵山开九华」优美

## ●九华山●

诗句，从此一字千金，九子山就易名九华山。

**九**华山的自然景观丰富多样，既有奇峰異石，又有飞瀑流泉，山中溪流交错，瀑布多见，怪石、古洞、苍松、翠竹、山光水色独特别緻，遍布名胜古迹，世人誉为：「东南第一山」，不仅以景色秀丽，气候宜人，吸引了众多遊人前往，名扬海内外。

**唐**天宝年间，新罗国王子金乔觉，东渡大海，对九华山情有独钟，创立了地藏菩萨道场，苦修数十载，终年99岁。

**如**今，中国佛教名山圣地兴旺，为缅怀九华山道场的开拓者金乔觉，以及地藏菩萨大愿：「众生度尽，方证菩提，地獄未空，誓不成佛」的精神。

**九**华山佛教协会仁德法师愈古稀之年立下宏愿，决心在九华山地藏菩萨圣地铸造菩萨大型青铜立像，并建「大觉寺」为护佑，幸蒙中国政府嘉许支持。

**中**国佛教协会会长赵朴初居士深切地说：「铜像要依山而建，以示地藏菩萨仪态庄严……九华山九字居多，九十九峰，九莲花，九

## ●九华山●

九台阶，像应以 99 米高最好」。

**中** 国九华山铜像筹建委员会说：「九华山铸建地藏大铜像，不仅是弘扬地藏精神，增加人文景观，满足十方信士朝礼的心愿，而且是九华山佛教史，中国佛教史乃至世界佛教史上的一大成就，是中国宗教艺术的一大盛事。此工程须大量的人力、物力、财力（占地 10 万平方米，需人民币四亿多元），实非一方土地所能承受，还望海内外大德信士，咸发菩提之心，慷慨乐助，共襄胜举，圆满这一千秋功德。凡为地藏铜像添砖加瓦之善信，均蒙菩萨加被，尽享菩提之果」。



## JIUHUA SHAN

**The Nine Flowers Mountain** is one of the Buddhist Sagely Way Place in China. It is the **Way Place of Earth Store Bodhisattva**, the **Bodhisattva of Great Vows**. The special feature of **Jiuhua Shan** is that the Mountain looks like lotuses with their different shapes. So it is also known as ' **The Buddhaland Of Lotuses.** '

During the Han Dynasty, **Jiuhua Shan** was known as **Lingyang Shan** or **Jiu-zi Shan**. There are altogether 99 mountain peaks which are of all sizes. Among them, the **Tian-tai, Tian-zhu, Shi-wang, Lian-hua, Lu-shan, Du-xiu, Fu-rong** and others are extremely magnificent. The Main Mountain Peak — **Shi-wang Peak** is the highest. It is 1342 metres above sea level. During the Tang Dynasty, Poet Li-bai travelled to Qiu-pu. When he saw the mountain from afar and found that the nine mountain peaks looked like lotuses, he was moved to write down these beautiful verses:

"The wonderful existence is divided into two essences,  
And at Ling Shan there blooms nine flowers."

As the description was much appreciated by the people, **Jiu-zi Shan** was renamed as **Jiuhua Shan**.



## JIUHUA SHAN

**Jiuhua Shan** is naturally abundant in scenic spots which are varied in beauty. There are strange mountain peaks, unusual rocks, waterfalls and streams. In the mountains, the streams flow by everywhere. Besides, we can see many waterfalls, extraordinary rocks, ancient caves, old pine trees and green bamboo. The reflection of the mountains is found in all streams. This place is indeed unique with its many spots of historical interest. People praise that it is ' **The Foremost Mountain In The South-East.** ' The weather here is very cooling. So, many local and foreign tourists are greatly attracted to these mountains.

In the year of Tianbao during the Tang Dynasty, the prince of Xin-luo Country who was by the name Jin Qiao-jue crossed the Eastern Sea and was attracted by Jiuhua Shan. He built the **Way Place Of Earth Store Bodhisattva** in this mountain range and cultivated the ascetic practice for many years. Finally he passed away at the age of ninety-nine.

Nowadays, many people are attracted to this Sagely Way Place of Buddhism. People visit Jiuhua Shan in remembrance of Jin Qiao-jue who founded the Jiuhua Way Place. They are also attracted by the spirit of Earth Store Bodhisattva who has brought forth the great vows to cross over all living beings before certifying to Bodhi. He vows not to attain Buddhahood if the Hells are not empty.

## JIUHUA SHAN

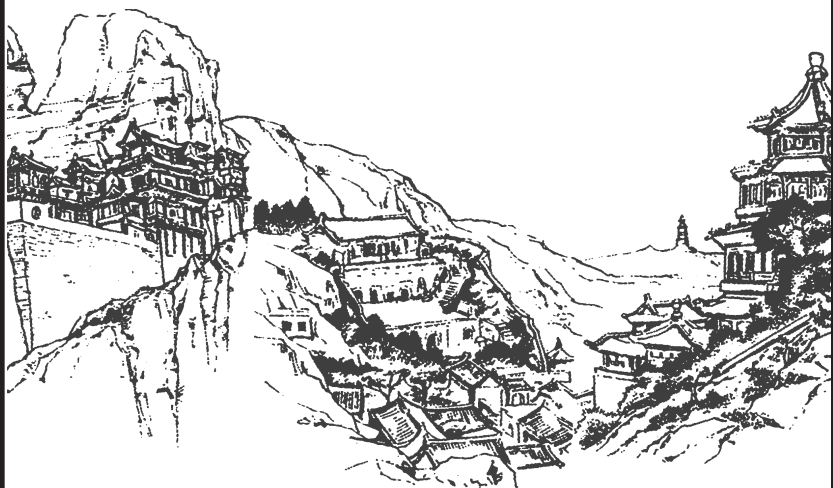
The Dharma Master Rende of Jiuhua Shan Buddhist Association vowed to build a standing Bronze statue of Earth Store Bodhisattva at this Sagely Way Place. He made this resolution in his old age. He also declared that he would build the Da-jue Monastery as a place of refuge. Luckily the Government of China granted him support.

Upasaka Zhao Pu-zhu who is The President of The China Buddhist Association also said, " The Bronze Statue will be built to accord with the shape of the mountains so as to reveal the adorned deportment of **Earth Store Bodhisattva**. As the number 'nine' appears many times in the ' **Nine Flowers Mountain** ', for example, we have the **ninety** mountain peaks, the **nine** lotuses, the **ninety-nine** steps, I think it is a good idea to build a **ninety-nine** metres high statue. "

The Committee which is in charge of the construction of the Bronze Statue at Jiuhua Shan in China said, " The construction of **Earth Store Bodhisattva Great Bronze Statue at Jiuhua Shan** is to propagate the Spirit of the Bodhisattvas, to increase the places of interest which are renowned for prominent Great Beings and to fulfil the vows of Buddhists who have come from the ten directions to pay homage to the Bodhisattva. Moreover, it is a great accomplishment for the History of Buddhism in Jiuhua Shan, in China and also in the world. It is also a great event for religious art in China. This project needs the co-operation of many people in

## JIUHUA SHAN

order to gather in the workforce, materials and money. The land will take up an area of about 100 thousand square metres and the expenditure is estimated at about four hundred million (Chinese currency). So this magnificent project can only be accomplished with the help of all Buddhists residing locally or abroad. May all the Virtuous ones bring forth the Bodhi Mind to support this project and hence accrue abundant merits and virtues. All those who donate to build the Bronze Statue will be protected by the Bodhisattva and accomplish Bodhi Fruit ultimately. "







## ●峨眉山●

**峨**眉山，中国佛教圣地之一，亦称「光明山」相传为大行普贤菩萨显灵说法的道场。全山有三大主峰，称大峨、中峨、小峨，因大、二两峨相对，远望似峨嵋，故得此名。主峰「万佛顶」海拔3099米。从山麓到山顶，沿途飞瀑流泉，气势雄伟，素有「峨嵋天下秀」之称。

## ●峨眉山●

**登** 峨眉山，从报国寺出发，有左、右两条路线：往左经伏虎寺、清音阁、洪椿坪、仙峰寺、洗象池，然后直登「金顶」。往右经龙门洞、白龙洞、万年寺、华严顶到「金顶」。

「**报** 国寺」是峨眉山最大的一座寺，又是登山的大门，是游峨眉山的起点。该寺始建于明万历年间，「报国寺」匾额为康熙帝亲书。

「**伏** 虎寺」相传「林中多虎，常出为害，始建尊胜幢于无量殿前以镇之，其患遂绝，故名伏虎寺。」

「**神** 水阁」离开伏虎寺，经雷音寺、纯阳殿即到神水阁。这里有玉液池，池水清冽味甜，沁脾清心，故名「神水」。

「**清** 音阁」由神水阁前行不远就到中峰寺。出中峰寺下三望坡，过龙升岗即到清音阁。这里离报国寺约 15 公里。

「**黑** 龙江栈道」在清音阁上方约 1 公里的峡谷哩，有迂迴曲折的黑龙江栈道。俯视峡底清流，仰望凌空峭壁，天光一线，这就是盛传千载的「龙江栈道一线天」。



## ●峨眉山●

「**洪椿平**」洪椿坪又称「千佛禅院」，因寺旁原有三株千年古洪椿树，现仅存一株，立于深谷之中。这里是峨眉山十景之一。

「**仙峰寺**」位于洪椿坪之后，古名慈延寺，又称永延寺。寺附近有莲池、老君洞，相传洞中曾有「九老仙人」黄帝曾来此问道。峨眉山十景之一的「九老仙府」即在此处。

「**洗象池**」相传普贤菩萨每次路过此地必在池中洗象，故得名。寺内大殿供奉观音、地藏、大势至三像。这里的「象池夜月」亦是峨眉山十景之一。

「**万佛顶**」建有铜殿一座，殿侧睹光台可观金顶四大奇观——日出、云海、佛光、神灯。每当清晨，自金顶下望，只见云雾似海，时如波涛，时又浪静，真是变幻无穷。在没有月光的晴天夜晚，有时还出现萤火火光，一明一暗，这是峨眉山奇观——神灯。铜瓦在阳光照耀下，金光熠熠，因而名之金顶，又称此处为「金顶祥光」是峨眉山十景之一。

**此外**，还有其他名胜景点。游览约需要三至五天的时间。

## MOUNT EMEI

**Mount Emei or The Guang Ming Shan** is one of The Buddha Sagely Places in China. People say that it is **the Way Place of Universal Worthy Bodhisattva** who revealed Himself to teach the **Dharma**. There are three main mountain peaks on this mountain. They are **Da-e, Zhong-e and Xiao-e**. As **Da-e and Zhong-e** are facing each other and look like **Emei** from afar, the mountain is named as **Mount Emei**. The main Mountain Peak **Wan-Fo-Ding** is 3099 metres above sea level. From the foot to the summit, there are waterfalls and swift streams throughout the journey. It is known as **'The Most Beautiful Mountain In The World'**.

The journey up **Mount Emei** begins at **Bao-Guo Monastery**. There are two roads which take us to the summit. The one on the left will lead us to **The Monastery of Subduing The Tigers, The Pure Sound Pavilion, Hong Chun Ping, the Monastery of Immortal Peak and The Washing Elephant Pond** before arriving at the **Golden Summit**. The road on the right will lead us to the **Dragon Door Cave, the White Dragon Cave, Wan-nian Monastery, the Hua-van Summit** and lastly, the **Golden Summit**.

**'Bao-Guo Monastery'** is the Greatest Monastery in **Mount Emei**. Moreover, it is also the gate and the starting point for the journey up **Mount Emei**. The Monastery was first built in the year of

## MOUNT EMEI

Wan-li during the Ming Dynasty. The horizontal inscribed board of Bao Guo Manastery was written by Kang-Xi Emperor personally.

There is a story behind the building of **'The Monastery of Subduing The Tigers'**. It was said that many tigers lived in the forests and they often harmed people. So an Honourable Victory Banner was erected before the Immeasurable Hall, in order to subdue them. Later, the tigers no longer came out to harm others. Hence, the Monastery was named after this incident.

After passing by the **Monastery of Subduing the Tigers, The Thunder Sound Monastery, The Chun Yang Hall**, we will arrive at the **Pavilion of The Spirit's Water**. The pond is filled with pure and sweet jade-green water which purifies one's heart and mind. Hence it is named as **'The Spirit's Water'**.

After walking pass the **Pavilion of The Spirit's Water**, we will arrive at **Zhong-feng Monastery**. After coming out from **Zhong-feng Monastery**, we walk down the slope of **San Wang** and pass by the **Long-shen Gang**. Then we will come to **The Pure Sound Pavilion** which is about 15 Km from **Bao Guo Monastery**.

**The Black Dragon Wooden Track** is situated in a gorge about a kilometre above the **Pure Sound Pavilion**. **The Back Dragon Wooden Track** is long and winding. Looking down at the

## MOUNT EMEI

bottom of the gorge, we can see a flowing pure stream. And above we can see the line of the bright sky above the steep mountain walls. This is **'The Sky Line of Black Dragon Wooden Track'** which has been renowned for thousands of years.

**'Hong-chun Ping'** is also known as **'A Thousand Buddhas Chan Monastery'**. Originally, there were three thousand Hong-chun Trees beside the Monastery. But now only one tree is standing in the deep valley. It is one of the Ten Scenic Spots in Mount Emei.

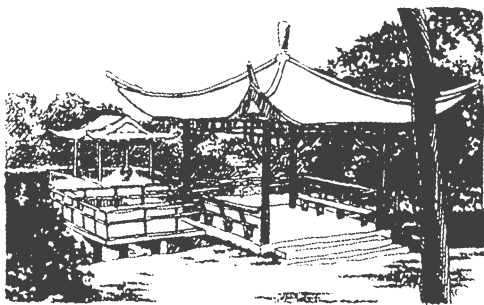
**'The Immortal Peak Monastery'** is situated behind the **'Hong-chun Ping'**. In ancient times, it was known as **'Ci-yan Monastery'** or **'Yong-yan Monastery'**. Near the Monastery, are the **Lotus Ponds** and the **Lao-jun Cave**. It was alleged that there were nine Immortals who stayed in the Cave. Huang Emperor had been here to enquire the Path. Here you can see the **'Dwelling of The Nine Old Immortals'** which is also one of the Ten Scenic Spots in Mount Emei.

**'The Washing Elephant Pond'** got its name because **Universal Worthy Bodhisattva** had been washing his elephant there whenever He passed by the pond. In the Main Hall of the Monastery, offerings are made to the images of **Guan Yin Bodhisattva** and **Di Zhang Bodhisattva**. **'The Moonlit Nights of Elephant Pond'** is also a scenic spot in **Mount Emei**.

## MOUNT EMEI

On top of 'Wan-Fo-Ding', there is a Bronze Hall. By the side of the Hall is a platform for the observation of lights. We can see four marvellous phenomena here. They are '**Sunrise**', '**The Sea of Cloud**', '**The Buddha Lights**', and '**The Divine Lantern**'. At dawn, when we look down from the **Golden Summit**, the clouds and mist look like flowing sea waves. At times they stay still without moving. These illusory changes are limitless. On a clear moonless night, there appear firelights at times. They shine alternately between brightness and darkness. This is the wonderful sight of **Mount Emei — The Divine Lantern**. The bronze tiles shine brightly in the sunlight. As such it is known as **The Golden Summit** or **The Auspicious Light of Golden Summit**. It is one of the Ten Scenic Spots of Mount Emei too !

There are many other places of interest in **Mount Emei**. One would have to spend about three to five days to visit them !



## ●五台山●

「**五**台山」在西山省五台县东北角，由一系列大山和高峰组成。其中有五个平台状的山峰，峰顶平坦宽阔，故称「五台山」。因五台山温差悬殊，一日之久气温迥异。北部峰顶常年积雪，即使是盛夏也无炎故 又称「清凉山」。

**五**台山分东台、西台、南台、北台和中台。五台之中以北台最高，海拔 3058 米，素有「华北屋脊」之称。五峰之外为台外，五峰之内为台内。台内以「台怀镇」为中心，风景以佛教寺见长，充份体现了佛教慈善为怀，宽爱为本的思想。五台上最著名的是「南禅寺」和「佛光寺」最大的是「显通寺」。

**长**期以来，五台山名列中国佛教名山之一，相传为大智文殊菩萨应化的道场。五台山被肯定为大智文殊菩萨应化道场，最早的根据是晋译〈华严经〉卷二十九「菩萨住处品」记载：「东北方有菩萨住处名清凉山，过去诸菩萨常于中住，彼现有菩萨名文殊师利，有一万菩萨眷属，常为说法」。

**今**日的五台山，其中心「台怀镇」是著名



# ●五台山●

的「显通寺」和「大舍利塔」的所在地，距五台县城东北约 60 公里。中台，亦叫翠岩峰，在大舍利塔西北 12.5 公里，台顶有演教寺，供儒童文殊像。北台，也称「叫斗峰」。在大塔寺北 5 公里，为五台山最高峰，海拔高度 3058 米。台顶有灵应寺，供无垢文殊像。台东亦名「望海峰」又称无恤台、常山顶。在大塔寺东 12.5 公里，台顶有「望海寺」供聪明文殊像。台西，又叫「挂月峰」在大塔西北 12.5 公里，台顶有「法雷寺」供狮子文殊像。台南，也称「锦秀峰」又叫系船山。在大塔西南 19.5 公里，台顶有「普济寺」供智慧文殊像。

**五**台诸峰，形态各异。前人有称中台为雄狮；东台如立象；南台似卧马；西台若孔雀舞；北台宛如共命鸟。维妙维肖，游者称奇。

**五**台山上寺院林立，星罗棋布。山上有寺院 300 余座，而后，多有毁损再建。全山有汉传佛教寺院近百座；藏传佛教寺院二十余座。直至现在山上尚有寺院近百座，殿堂楼阁近六千间，佛像三千多尊。

**五**台山上内气候凉爽。每年四月下旬开始到十月上旬止，是适合旅游季节。

# WUTAI MOUNTAIN

**Wutai Mountain** is situated in the North-East of Wutai County in Shan-xi Province. It is a combination of a series of great mountains and peaks. Among them are five mountain summits which are shaped like flat and broad plateaus. So it is known as the ' **Five Platforms Mountains.** ' There can be a drastic change in temperature within a day; going up these mountains. **The Northern Mountain Peak** is covered with snow the whole year through. So it is also known as **Mount Qing-liang** or the ' **Cooling Mountain.** '

**Wutai Mountain** is divided into the **Eastern Platform**, the **Western Platform**, the **Southern Platform**, the **Northern Platform** and the **Central Platform**. The highest platform is the Northern Platform which is 3058 metres above sea level. So it is also known as ' **The Ridge of The Roof In Northern China.** ' The exterior platform refers to the area outside the five mountain peaks while the interior platform refers to the area inside the five mountain peaks. The centre of attraction in the inner platform is the ' **Tai-hui Town** ' which is a scenic spot with many Buddhist Monasteries. The most famous Monasteries on **Wutai Shan** are the ' **Southern Chan Monastery** ' and ' **The Buddha Light Monastery.** ' The biggest Monastery is ' **Xian-tong Monastery.** '

## WUTAI MOUNTAIN

**Wutai Mountain** has been one of the well known Buddhist Mountains in China for a long time. People believe that it is the Way Place of the **Bodhisattva of Great Wisdom, Manjushri Bodhisattva**. The earliest proof that we can find about this Way Place of Manjushri Bodhisattva is in Chapter 29 of The Flower Adornment Sutra. According to the chapter on The Dwelling Place of Bodhisattva, it was thus stated, " In the North-Eastern direction, there is a Mount Qing-liang which is the dwelling place of Bodhisattvas. In the past, many Bodhisattvas dwelt there. Presently, The Bodhisattva by the Name Manjushri Bodhisattva is dwelling there with his retinue of ten thousand Bodhisattvas. He often lectures them on the Buddha Dharma. "

Presently, the famous **Xian-tong Monastery** and **Great Sharira Pagoda** are situated in the centre of **Wutai Mountain**, in Tai-huai Town. It is 600Km in the North-East of Wutai County. The middle platform which is also known as **Cui-yan Feng** is 12.5Km to the North-West of **Great Sharira Pagoda**. On the summit is the **Yan-jiao Monastery** where offerings are made to the **Image of Manjushri Bodhisattva** as a young student. The **Northern Platform** is also known as ' **Tiao-dou Feng**. ' It is 5Km to the North of **The Great Pagoda Monastery**. It is the highest Mountain Peak and is 3058 metres above sea level. On the summit is the **Ling-ying Monastery** where offerings are made to

## WUTAI MOUNTAIN

the **Image of Manjushri Bodhisattva** who is without defilements. The **Eastern Platform** is also known as the **Wang-hai Feng**. It is also known as **Wu-xu Tai** or **Chang Shan Ling**. It is situated at about 12.5 Km to the East of **Great Pagoda Monastery**. On the summit is the **Wang-hai Monastery** where offerings are made to the **Image of Manjushri Bodhisattva of Intelligence**. The **Western Platform** is also known as **Gua-yue Feng**. It is 12.5 Km towards the North-west of **East Pagoda**. On the summit is the **Fa-lei Monastery** where offerings are made to the **Image of Manjushri Bodhisattva who sits on the Lion**. The **Southern Platform** is also known as **Jin-xiu Feng** or **Xi-chuan Shan**. It is 19.5 Km to the South-West of the **Great Pagoda**. On the summit is the **Pu-ji Monastery** where offerings are made to the **Image of Manjushri Bodhisattva, the Bodhisattva of Great Wisdom**.

The Mountain Peaks in **Wutai Shan** are each shaped differently. In the past, people said that the Middle Platform looked like a lion, the Eastern Platform looked like a standing elephant, the Southern Platform looked like a lying horse, the Western Platform looked like a dancing peacock, while the Northern Platform looked like Jiva-java (a bird with two heads). Most tourists who have seen them are surprised to see such resemblance.

They are many Monasteries and Temples in

# WUTAI MOUNTAIN

**Wutai Shan.** There are about 300 in number. About 100 of the Buddhist Monasteries are from the Chinese lineage and there are about twenty Temples from the Tibetan Sect. Presently, about 100 Monasteries, 6000 big and small halls, pagodas and pavilions and 3000 Buddha Statues can still be found.

The climate of **Wutai Shan** is very cooling. The best time to visit is from the last ten days of April until the first ten days of October.



# ● 中国神州五方五佛 ●

## THE BUDDHAS IN THE FIVE DIRECTIONS OF CHINA

### 五方五佛分布圖

位處山西大同市城西北山南面雲岡石窟，建於北魏文成帝興光二年（公元四五五年），有主要洞窟四十五個。佛像五萬一千多尊，雲岡大佛是第二十個洞窟裏的主佛——石剎釋迦牟尼佛像。身高十三點七米，佛像結跏趺坐，作禪定印，神清氣爽。



北 雲岡大佛



東 靈山大佛

位處無錫縣錫山華嚴峰南側小靈山。佛像淨高八十八米，若計算蓮花基座在內，總高度有一百零四米。一九九四年十月動土，預計本年七月一日附落成，是五佛中唯一採站姿設計的青銅「立佛」。



中 龍門大佛

位處河南省洛陽市龍門口的龍門石窟，是五佛中唯一不採坐相而採立相的佛像。主佛名叫「盧舍那」，身高十七點一四米。



南 天壇大佛

位處香港大嶼山水魚峰。佛像以青銅鑄成，融鍊而成，淨高二十六點四米，連底座總高度為三十三點九五米。一九八三年籌劃及動工，一九九三年正式落成開光。



西 樂山大佛

位處四川省中部樂山市。佛像依山鑿建而成，高五十八點七米，連已殘缺的底座蓮花座，總高度七十一米。在公元七一三年興建，八零三年完成，歷時九十年之久。



## ● 中国神州五方五佛 ●

**中国佛教：**「神州五方五佛」是指：

- 东 方无锡灵山大佛；
- 南 方香港天坛大佛；
- 西 方四川乐山大佛；
- 北 方山西云岗大佛；
- 中 原洛阳龙门大佛。

### THE BUDDHAS IN THE FIVE DIRECTIONS OF CHINA

In China, the Buddhas in the Five  
Directions refer to:

- The Eastern **LINGSHAN** Great Buddha  
in **Wuxi**.
- The Southern **TIANTAN** Great Buddha  
in **Hong Kong**.
- The Western **LESHAN** Great Buddha  
in **Sichuan**.
- The Northern **YUN-KANG** Great Buddha  
in **Shanxi**.
- The Central **LONGMEN** Great Buddha  
in **Luoyang**.



## ●东方灵山大佛●

**被** 誉为神州五方五佛之东方大佛——灵山大佛，通高 88 米，连同莲花座计算，总高度 104 米，约相等于 35 层楼高。用铸青钢共 700 余吨，佛体由 1560 块青钢板装焊接而成。佛像是根据佛经如来三十二形相的记载设计，八十种好的种种规定，又继承了古代佛像艺术的传统风格，而且融入了现代雕塑艺术的特色。金容妙相，堪称为神州之最！

**灵** 山大佛的手印相，与香港天坛大佛完全相同；右手为「施无畏印」表示拔除痛苦，令众生无畏惧；左手为「与愿印」表示给予快乐和满足祈求，愿普天下众生都无忧无虑，尽享

## ●东方灵山大佛●

人间快乐。

**说** 起来实在凑巧，天坛大佛坐南向北，面对神州，正好与坐北向南的灵山大佛遥遥相对，增加了亲切感，所以佛教中人称之为「姐妹佛」。

**灵** 山大佛脚下一共有四个第一：即华夏第一壁、神州第一鼎、天下第一掌和江南第一钟。这些景观艺术精湛，意蕴深厚，規制宏大，令人惊叹。此外，主要的景点还有：千年古刹祥符禅寺、祥符禅钟、万年宝鼎、灵山万佛殿、古井莲池、银杏梅桩，一万平方米佛教文化博览馆等。

**灵** 山大佛的莲花基座共有六层：一楼是一个面积达三千五百平方米的门庭；二楼是设影像厅，透过放映录像向信众介绍佛教的历史；三楼是佛教博物馆；四楼是会议大厅；五及六楼是藏经阁。

**灵** 山胜境座落于山青水秀，风物宜人的无锡马山太湖中国国家旅游度假区，距离无锡市区 17 公里，规模庞大。由无锡市区前往灵山大佛所在地，乘车程只需约半个钟头而已。

## The Eastern GREAT BUDDHA OF LINGSHAN

**The Eastern Great Buddha of Lingshan** is one of the **Five Buddhas in the Five Directions of China**. It is 88 metres in height. Together with the lotus dais, the height is 104 metres, which is equivalent to the height of a block of building that comprises 35 floors. It was casted from more than 700 tons of steel. The Buddha's body is welded by using 1560 pieces of steel plates. The design of the Buddha was based on the description of the 32 features and 80 minor subtle adornments of **The Thus Come One in The Buddhist Sutras**. Besides it is a combination of the traditional styles of the images of ancient Buddhas and modern sculptural arts.

**The Mudra** (or the **Hand-Seal**) of the **Great Buddha of Lingshan** is the same as the **Tiantan Great Buddha in Hong Kong**. The right hand reveals the "Seal of Giving Fearlessness" so as to sever the suffering of living beings and to bestow courage on them. The left hand reveals the "Seal of Fulfilling Wishers", so that living beings will be happy when their wishes are fulfilled. The Buddha vows to pervasively free living beings from worries and afflictions so as to enjoy bliss in the Human Realm.

It is really a coincidence that the **Great Buddha of Tiantan** is situated in the south and facing North, while the **Great Buddha of Lingshan** is situated in the North and facing South, So the

## The Eastern GREAT BUDDHA OF LINGSHAN

two Buddhas are facing each other from afar. They are dearly known as the '**Sisters Buddhas**' by Buddhists.

At the foot of the **Lingshan Great Buddha** there are four foremost features. They are the foremost wall of Huaxia, the foremost incense pot of China, the foremost palm in the world and the foremost bell of Jiangnan. These artistic features are most intricate and magnificent and hold people in awe on witnessing their grandeur. Besides there are other attractions such as the Xiang-fu Chan Monastery which is an ancient temple of thousand of years, the Chan Bell of Xiangfu, the Jewel Incense Pot of tens of thousands of years, the Ten thousand Buddhas Hall of Lingshan, the Ancient Well, the Lotus Pond, the silverish Almond Plum Pillar, the Buddhist Cultural Museum of ten thousand square metres and others.

The lotus dais at the base of the **Lingshan Great Buddha** consists of six storeys. The first floor is a compound of 3,500 square metres. On the second floor, there is a Hall of pictures and photos. The third floor is the Buddhist Museum while the fourth floor is a grand Meeting Hall. The fifth and sixth floors are used to store the Buddhist Sutras.

Lingshan is situated at the Wuxima Hill of Taihu which is a famous tourist resort in China. It is 17 km from the town of Wuxi. The journey from Wuxi town to **Lingshan Great Buddha** takes about half an hour.



## ●南方天坛大佛●

**天**坛大佛坐落在香港大屿山宝莲禅寺旁边的木鱼峰上，是一尊释迦牟尼佛坐佛；全部用锡青钢铸成，用钢量达250吨。包括钢铸莲花座在内，佛像总高26.4米，相当于一幢九层楼房的高度，在建成的当时为世界第一大钢佛。由于大佛的座基系模仿北京天坛形式设计建造的，因此大佛被命名为「天坛大佛」。

**天**坛大佛在经过放样、铸造、加工、预装等大量工作以后，于1989年4月19日在大屿山木鱼峰现场正式开工安装，前后历时228天，于1989年12月2日安装完成。建成后的天坛大佛，不论在形象的雄伟巍峨，慈悲庄严上



## ●南方天坛大佛●

，还是在艺术与工程技术的完美结合上，都受到社会各界的高度赞誉。建造天坛大佛，体现了人们希望香港今后更加安定繁荣的迫切心理和强烈愿望，客观上已经和1997年香港回归中国紧密地联系在一起。这可以说是：「香港未来的新标志」及「今后香港安定繁荣的象徵」。

**天**坛大佛的形象慈悲庄严，是广大信众和遊客有口皆碑的。大佛眉如初月，给人清新悦目之感；慈目垂视，对众生似有无限关切之情。当香港佛教联合会会长觉光法师看到佛首1：1足尺放样的石膏像时，曾高度评价说：「我跑遍世界各国，见过很多佛像，但从来没有看到过如此庄严美好的佛像。我提不出任何不足之处的意见。」中国佛教赵朴初会长在看到天坛大佛佛首足尺放样的石膏像后，十分高兴，也盛赞：「这是唐代以来最好的佛像」。

**如**今，天坛大佛不仅使宝莲禅寺的香火空前旺盛，而且它已成为香港「新十景」的第一景，成为香港地区的标志之一。1995年12月29日，香港佛教界又为天坛大佛开光两周年举行了盛大的纪念活动。

## The Southern Tiantan Great Buddha

**The Tiantan Great Buddha** is situated on **Muyu Peak** by the side of the Jewel Lotus Chan Monastery in **Tayu Shan, Hong Kong**. It is a Sitting Statue of **Sakyamuni Buddha** which is made from 250 tons of steel. Together with the steel lotus platform, The Buddha statue is 26.4 metres high or is equivalent to a nine-storey building. At the time it was built, The Buddha was the greatest Steel Buddha in the world. As the base of the sitting platform is an imitation of the design of Tiantan in Beijing, The Buddha is known as '**Tiantan Great Buddha**.'

After moulding, casting, refining and preparatory installation, the **Tiantan Great Buddha** was officially erected on 19/4/89. The installation was completed on the 2nd, December, 1989 after 228 days. **Tiantan Great Buddha** is a magnificent statue which portrays kindness and compassion. The project is an achievement of Art and Technology. It is appreciated by all. The Tiantan Great Buddha also represents Hong Kong's hope for future peace and prosperity. We can say that it is '**A New Symbol of Future Hong Kong**' or '**A Sign of Future Peace And Prosperity in Hong Kong**'.

## The Southern Tiantan Great Buddha

Most devotees and tourists who have seen **Tiantan Great Buddha** are greatly moved by His image of kindness and compassion. People are naturally filled with bliss on seeing the slender eyebrows which resemble the new moon. He looks kindly at all living beings just as though He has endless concern for them. When the President of the Union of Hong Kong Buddhist Association Dharma Master Jue-guang saw the cast of the Buddha's Head in plaster of Paris, he commented. "I have seen many Buddha images throughout the world, but I have never seen such an adorned and wonderful Buddha like this before. I cannot find any deficiency in this statue." The President of China Buddhist Association Mr Zhao Puchu was also pleased when he saw the cast of the Tiantan Great Buddha's Head in plaster of Paris.

He praised thus, "This is the best Buddha Image after the Tang Dynasty."

Now, lots of devotees are attracted to the Jewel Lotus Chan Monastery to see the **Tiantan Great Buddha**. It has become a symbol of Hong Kong.

# ●西方乐山大佛●

「山是一尊佛，佛是一座山」

**四**川乐山市，古称嘉州，是著名的历史文化名城。清雍正十二年（公元 1734 年）以城西南五里至乐山为名，更名为乐山县，从此就一直沿用至今，已有二百五十多年的历史。公元 1985 年，乐山县更为四川省辖乐山市。

**乐**山市位于四川省中部，距成都 162 公里，扼川西南地区的水陆交通要道。乐山市的凌云山西壁，是岷江、青衣江和大渡河三水汇合之处，那里地貌奇特，形势险要，西方大佛——乐山大佛就雕凿在凌云山栖霞峰的断崖峭壁上。所以，「乐山大佛」又称：「凌云大佛」。又因山上有唐代修建的凌云寺，山又因寺而得名「凌云山」。

**凌**云寺因大佛所在之处，故又称「大佛寺」。凌云寺创建于唐初，它外有九峰环抱，山势奇特；内有庄严气派，巍峨辉煌，因而吸引来海内外的佛教信徒和游客，香火十分旺盛，自古以来就是著名的佛教胜地，素有：「上朝峨嵋，下朝凌云」之说。

## ●西方乐山大佛●

**谈**到乐山大佛，在神州大地上几乎是无人不晓，因为它早就享有「世界第一古佛」、「世界第一石佛」等美誉了。

**乐**山大佛是一尊弥勒佛坐像，包括已经毁损的莲花座在内，通高 71 米，肩宽 28 米，背宽 8.5 米，佛头高 11.7 米，头径 10 米，颈高 3 米，眉长 3.7 米，眼长 3.3 米，鼻长 5.6 米，咀阔 3.3 米，耳长 6.43 米，耳朵中间可以同时并立二人。脚背至膝高 28 米，脚背宽 8.5 米，脚趾长 8.3 米，一只脚背可以横放五辆汽车。大佛头上有 1021 个螺形发髻，顶部的肉髻上竟可以放置一张大圆桌。这一切，都体现了一个「大」字。

**乐**山大佛确实不愧为中国古代最大的佛像，也是迄今为止，世界上最大的石雕像。大佛背负九峰，脚踏三江，坐东朝西遥对峨嵋，大有「独览群山」之气势。大佛背靠青山，而头部高出青山，面对汹涌江水却又以两脚踏着江水，情景雄伟壮观！真可谓：「山是一尊佛，佛是一座山。」

**以**乐山大佛作为神州大地上西方诸佛的「代表」无疑是最为恰当的了！

# The Western LESHAN GREAT BUDDHA

‘The Mountain Is The Buddha  
The Buddha Is The Mountain’

Leshan Town in Sichuan was known as Jiazhou in the past. It was renowned as a cultural centre in History. During the reign of Qing-yong, in the twelfth year (1734) the area which was five miles from the South-Western side of the town until Leshan Mountain was renamed as Leshan County. In 1985, Leshan Town came under the jurisdiction of Leshan County in Sichuan Province.

Leshan Town which is situated in Centre Sichuan Province is 162 kilometres from Chengdu. It is an important centre for land and river transport in south-western Sichuan. The western cliff of Ling yun-shan in Leshan Town is the meeting place of three rivers. They are the Minjiang, the Qing-yi-jiang and Dadu-he. The cliff is strategically located and is difficult to access. **The Western Great Buddha** or the **Leshan Great Buddha** is carved on the perilous cliff of Qiluan Peak at Ling-yun-shan. That is why **Leshan Great Buddha** is also known as the **Ling-yun Great Buddha**. Moreover on the mountain there is a Lingyun Monastery which was built during the Tang Dynasty. As such the Mountain was named after the Monastery.



## The Western LESHAN GREAT BUDDHA

Lingyun Monastery is also known as The Great Buddha Monastery as it is situated on the same mountain as the Great Buddha. It was built at the beginning of Tang Dynasty. The Monastery is surrounded by nine peaks which are strangely magnificent. The adoned Monastery has a lofty and splendid atmosphere . As such, many Buddhists and tourists from other parts of China and foreign countries are attracted to the place. It has been a famous Buddhist attraction since ancient times. Just as the saying goes,

"After Paying Homage To E-mei Mountain,  
We Will Pay Homage To Lingyun Mountain,"

Everyone in China knows about **Leshan Great Buddha** because it is renowned as '**The Foremost Ancient Buddha In The World**' or '**The First Rocky Buddha In The World**'

**Leshan Great Buddha** is a sitting statue of **Maitreya Buddha**. Together with the damaged lotus seat, it is 71 metres high. The width of the shoulders is 28 metres. The thickness of His back is 8.5 metres. The height of The Buddha's Head is 11.7 metres. The diameter of the head is 10 metres. The neck is three metres high. The length of the eye brow is 3.7 metres. The eye is 3.3 metres long and the nose is 5.6 metres long. The width of His Mouth is 3.3 metres. The length of His Ear is 6.43 metres. In the middle of His ears, the width is enough for two men to stand together in it. The height from the back

## The Western LESHAN GREAT BUDDHA

of His foot till the knee-cap is 28 metres. The width of the back of His foot is 8.5 metres, while the nail is 8.3 metres long. On the back of His foot we can park five cars horizontally. The Head of The Great Buddha consists of 1021 loops of hair which are coiled in spiral shape. In fact we can even put a round table on His Summit. All these descriptions reveal His greatness.

**Leshan Great Buddha** was the greatest **Buddha Image** in ancient **China**. Even now, it is still the **Greatest Rock Sculpture** in the world. This is '**The Buddha Who Alone Can See All The Peaks**' as He is surrounded by nine peaks while sitting in the Eastern side with His face looking at E-meii Mountain in the West. Below His feet flow the three great rivers. He is sitting in front of Qingshan but His head is taller than Qingshan. The magnificent scene is enhanced with The Buddha's feet stepping on the turbulent water which flows by. It is a genuine description of the following sentence:

**‘ The Mountain Is The Buddha  
The Buddha Is The Mountain ’**

It is indeed appropriate to call **Leshan Great Buddha** the **Western Buddha** of **Shenzhou** as He is the representative of **Western Buddhas**.

## ●北方云岗大佛●

**云**岗石窟原名武州山石窟，或称武州塞石窟。据说明代嘉靖时才改云岗石窟。云岗是指武州山的最高峰。

**云**岗石窟位于西省大冈市城西 16 公里的武州山南麓，依山开凿，东西绵延一公里在右，规模宏大，气势雄伟，是中国著名的石窟群之一，也是世界闻名的艺术库之一。它与敦煌莫高窟、洛阳龙门石窟合称为中国三大石窟，也有称四大石窟的，那就是再加上「麦积山」石窟。

**就**石窟的特色而言，莫高窟以壁画著称，云岗石窟和龙门石窟以石刻闻名，麦积山石窟则以石胎彩色泥塑见长，可谓各有千秋。

**据**史料记载，云岗石窟开始建造于北魏文成帝兴光二年（公元 455 年），大部份完成于北魏迁都洛阳（北魏太和十八年）之前，是继敦煌石窟之后在新疆以东地区最早建成的石窟。北魏迁都洛阳以后，平城（即今山西大同）失去了原来的特殊地位，开窟造像的中心也由这里移往洛阳。但是，小规模零星开窟造像工作却一直并没有停止，至正光年间才基本结束。在此期间，有数万名石刻艺术匠投入这一工程，

## ●北方云岗大佛●

为之呕心沥血、挥洒汗水，甚至还付出了宝贵的生命。工程前后总共持续了 70 年之久，才凝铸成我们今天所看到的稀世艺术瑰宝——云岗石窟。

**云**岗石窟现有主要洞窟 53 个，其中大型石窟 21 个，中型石窟 32 个，小型石窟则不计其数。据说总共有 2100 多个佛龕，大小造像共 51000 余尊。最大的佛像高达 17 米，而最小的佛像高度还不足 2 厘米。石刻题材内容丰富，造像形态各异，真可谓千姿百态，琳琅满目，确实不愧为划时代的石刻奇葩。

**由**于 1500 多年的沧桑变迁，现在似乎已经很难找到当时那样绝妙的山景水色了。悠悠岁月所带来的自然风化和多次地震影响，已使云岗石窟屡次发生崩塌现象，再加上人为的破坏，云岗石窟已经远非当年的风貌。洞窟中的很多雕像，已经残缺不全，有的甚至无头缺手，看了实在令人心痛！

**云**岗石窟在中国佛教文化和佛像艺术上具有不可替代的历史地位和重要作用。将云岗石窟里的大佛作为北方佛像的「代表」而称之为「北方大佛」无疑是最适合的了。

# The Northern YUNGANG GREAT BUDDHA

Originally, **Yungang Grotto** was known as **Wuzhou Mountain Caves** or **Wuzhou Border Cave**. According to the saying, it was renamed as **Yungang Grotto** during the reign of Jia-qing in the Ming Dynasty. Yungang refers to the highest peak in Wuzhou.

**Yungang Grotto** is situated at the foot of the Southern Range of Wuzhou Shan which is 16 km to the West of Datong Town in Shanxi Province. Its sculpture follows the shape of the mountain and its length is about 1 km from the East to the West. It is one of the **Famous Grottoes in China**. It is also renowned as one of the precious **Store of Art** in the world. Together with the **Dunhuang Mo Gao Grotto**, the **Luoyang Dragon Door Grotto** and **Maiji Shan Grotto**; they are known as the four great grottoes.

Each of the grottoes has its speciality. **Mogao Grotto** is famous for its mural paintings while **Yungang** and **Dragon Door Grottoes** are renowned for stone carvings. **Maiji Shan Grotto** is famous for unpainted rock and colourful clay sculpture. Each one is different in its attraction.

According to historical records, **Yungang Grotto** was first built in the second year of Xing-

## The Northern YUNGANG GREAT BUDDHA

guang during the reign of Wen-cheng Emperor of the Western Wei Dynasty. (AD 455). Most of the work was completed before the transfer of the Capital from Northern Wei to Luo Yang (in the 18th year of Taihe of the Northern Wei Dynasty.) It is the second earliest grotto which was built in Eastern Xin-jiang, after the Dunhuang Grotto. After the Northern Wei transferred its Capital to Luo yang, the Ping City lost its special position (Ping City is presently known as Dagang in Shanxi). The centre for making Buddha images was also transferred to Luo yang. But the process of making images on a smaller scale did not come to an end until the year of Zheng-guang. During that period, tens of thousands of craftsmen who were famous in stone carving were involved in this project. They worked with all their might to create the masterpiece and some even died in the process. The project lasted 70 years. Consequently we have a chance to witness this rare Jewel of Art- The **Yungang Grotto**.

**T**here are 53 main caves in **Yungang Grotto**. Among them are 21 great caves, 32 medium caves and uncountable small caves. It is said that there are altogether more than 2,100 Buddha shrines and 15,100 Buddha statues. The highest Buddha statue is 17 metres high and the smallest Buddha statue is less than 2cm in height. The stone carvings are rich and varied. And every image is different in appearance and manner. We can say that the stone carvings are truly far ahead of time with the varied



## The Northern YUNGANG GREAT BUDDHA

forms and postures found.

Unfortunately after 1,500 years of natural transformation and disasters such as earthquakes, much of the original splendour has been lost forever. Yungang Grotto suffered caving-ins and human destruction. So the Grotto is no longer the same as before as many statues are without heads and hands. It is really a pitiful sight !

From the perspective of Buddhist Culture in China and the aesthetic value of Buddha's image, there is nothing in China which can really replace its historical position and influential effect. So it is most appropriate to name the Great Buddha in the Yungang Grotto as the '**Northern Great Buddha**' as it is the representative of the Northern Buddha images.



## ●中原龙门大佛●

**龙**门石窟位于河南省洛阳市城南14公里处的龙门口，那里是洛阳城南的天然门户。入口处龙门山和山夹岸对峙，形成一个天然的门阙；「伊阙」是历来兵家必争的战略要地。隋朝建都洛阳以后，由于宫城城门面对「伊阙」因而将「伊阙」改称「龙门」。

**云**岗石窟的佛像之多，已经使人目不暇接，赞叹不已了；谁知龙门石窟的佛像总数竟比云岗石窟的佛像还要多出一倍，达十万尊之多，实在使人瞠舌。

**龙**门石窟是继云岗石窟之后陆续开凿而成的，也是中国著名的三大石窟之一，而且规模之大和开凿时间之长，都远远超云岗石窟，成为世界闻名的艺术宝库之一。

**龙**门石窟的佛像，据统计，在龙门东、西两山现有窟龕2345个，大小佛像97306躯，号称十万尊，故有「十万石佛」之称。碑刻题记3680余块，佛塔40余座。这是多惊人的一笔宝贵财富啊！古代艺术匠师们为此花去了多少心血和汗水，谱写了多少可歌可泣而没有文字记

## ●中原龙门大佛●

载的历史篇章。特别是在北魏和唐代，由于君王们笃信佛教的缘故，龙门石窟的大规模营造工作，前后长达 150 余年之久。

**武**则天亲政至武周时期（公元 690-704 年）是龙门石窟造像的鼎盛时期，也是佛像艺术取得卓越成就的时期，著名的奉先寺大卢舍那像龕，就是在这时期建造的。

**这**些琳琅满目的艺术瑰宝，都有力地说明了中国佛教文化艺术的源远流长、丰富多采，同时也充分显示了中国古代艺术匠们的艺术才华和精湛技艺。但令人惋惜和遗憾的是，龙门石窟在经历了 1000 多年人间沧桑以后，由于自然环境变化的影响，崩塌、损坏十分的严重，特别是人为破坏的程度似乎要远超过云岗石窟，致使目前几乎没有一尊佛像是完整无损的，这实在令人痛心！

**主**尊大卢舍那佛，高 17.14 米，头顶至下颌高 4 米，耳长 1.9 米，是龙门石窟所有佛像中最大的一尊，也是唐代建造的最大佛像。所以，中国佛教协会会长赵朴初先生将奉先寺大卢舍那佛像称为「中原大佛——龙门大佛」是最恰当不过的了。

# The Central DRAGON DOOR GREAT BUDDHA

**The Dragon Door Grotto** is situated at the entrance of Dragon Door which is 14Km from the Southern Wall of Luo-yang in Henan Province. At the entrance there are the **Dragon Door Mountain** and the **Hilly Coast** which face each other. They resemble the natural high towers by the gate. They are also known as the ' **Yi-Tower** '. From ancient times until now, it was a vital strategic military position. When the capital of the Sui Dynastry was built in Luo-yang, the gate of the palace was facing the ' **Yi-Tower** ', so it was renamed as the ' **Dragon Door** '.

The number of Buddhas in Yun-gang Grotto is already great enough. It is therefore most surprising to see that the **Dragon Door Grotto** has more than 100 thousand Buddha images or twice the number of images in the Yun-gang Grotto. The number is indeed very great !

**Dragon Door Grotto** was built after the Yun-gang Grotto. It is one of the three famous grottoes in China. Moreover, the project was greater and the time taken to build it was longer than the Yun-gang Grotto. It has become one of the renowned Jewel Store of Art in the world.

According to a recent survey, they are 2345

## The Central **DRAGON DOOR GREAT BUDDHA**

shrines in the two mountains on the East and West of Dragon Door. And there are 97306 Buddha Statues which are of different sizes. So it is also known as the '**One Hundred Thousand Stone Buddhas**'. There are 3680 pieces of tablets with inscriptions of the project and more than 40 Buddha Pagodas. This is truly the most precious Store of Wealth. The ancient craftsmen had spent lots of effort in creating the precious store without having their deeds recorded in history. During the Northern Wei Dynasty and the Tang Dynasty, the Emperors were especially faithful in the Buddha Dharma. The project of Dragon Door took nearly 150 years to be completed.

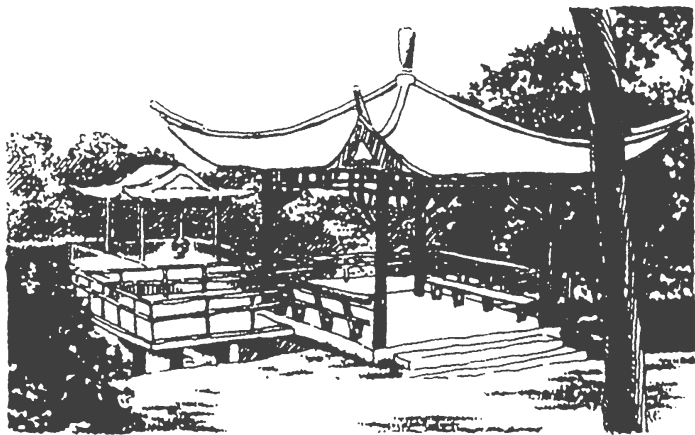
During the reign of Wu-zhe-tian till the period of Wu-zhou (AD 699-704), the carving of statues at **Dragon Door Grotto** was at its peak. It was during this period that artistic creation was at its peak. The famous **Great Vairocana Buddha Shrine** in Feng-xian Monastery was built at this time too.

These varied Jewels of Art prove that Buddhist culture and art in China was extremely influential and plentiful. The ancient craftsmen have shown they have the most refined skills. But what is truly regretful is that the sculptures have undergone great destruction after enduring 1000 years. Many of them have collapsed and were destroyed by natural disasters and human factors. In fact the damage here is greater than at Yun-gang Grotto.

## The Central **DRAGON DOOR GREAT BUDDHA**

We cannot find any perfect piece of statue. It is indeed very disheartening!

**T**he Main Buddha is the Great Voirocana Buddha. It is 17.14 metres high. The height from the summit of the Buddha to the chin is 4 metres and the ear is 1.9 metres long. It is the biggest Buddha among the other Buddha Statues in Dragon Door Grotto. And it was the greatest Buddha image which was built during the Tang Dynasty. That is why The President of China Buddhist Association Zhao Puchu named the Great Vairocana Buddha in Feng-xian Monastery as '**The Great Buddha of Central China — The Great Buddha of Dragon Door**'. This is a most appropriate name.





# 谈：佛教的「对联」

「**对**联」在中国佛寺和佛教圣地最多。所以，我每到中国佛教圣地游览，就特别留意这些对联对语，尤其是在佛寺的山门、大雄宝殿、禅堂里、斋堂、精舍、道场内外等都悬挂着很多对联对语。

**在**福州的涌泉寺有一对联：「净地何须扫，空门不用关」。的确，心清净则一切清净，真是一语双关。另一首：「手上只有金元，你也求，他也求，未知给谁是好？心中无半点事，朝来拜，夕来拜，究竟为何理由！」

**到**了杭州灵隐寺上天竺，有一首联：「生欢喜心，证菩提果；登清凉地，结香火缘」。另一联是：「山中鸟语花香，活泼天机，好参妙谛；湖上风清月，真空景象，即是如来」清静无染心，即达佛菩萨境界。还有一联是弥勒菩萨警醒世间人语：「布袋无双，破颜垂笑尔等，莫待龙华三会；法门不二，大肚能容来人，全凭念佛一心」。在四川峨眉山灵岩寺弥勒佛殿，也有类似的一联。

## 谈：佛教的「对联」

**佛**教的「钟」是世界闻名的。在四川成都云顶寺有一联：「钟声扬三千里外，佛法传亿万国中。」是非常好的一首。另一对好联是在四川乐山凌寺：「笑古笑今，笑东笑西笑南笑北，笑来笑去，笑自己原来无知无识；观事观物，观天观地观月观日，观上观下，观他人总是有高有低」。

**四**川新都宝光寺有一对联，大有静观事变，闲看忙人，放下放下之意：「世外人法无定法，然后知非法法也；天下事了犹未了，何妨不了了之！」

**在**成都文殊院也有一对好联，就是：「见了便做，做了便放下，了了有何不了；慧生于觉，觉生于自在，生生还是无生」。

**在**北平的显应寺有一联：「月在上方诸品静，心持半偈万缘空」。另一对联是在柏林寺法轮殿：「广一切善缘，呈庄严相；普如此功德，发欢喜心」。

**在**云大理崇圣寺，有一对好联：「大叩大鸣，小叩小鸣，普觉梦中之梦；一声一佛，千声千佛，遥闻天外有天」。

## 谈：佛教的「对联」

**鹤**庆龙华山有一对联是：「石上清泉滚出，头头是道；山间明月照来，色色皆空」。在陕西富县石泓寺，也有以「石」作对联：「石山石洞石佛像，天下第一；泓寺泓庙泓佛堂，世界无双」。

**在**安徽的九华山祇圆寺：「三眼遍观天下事，一鞭惊醒世间人」亦是一副好对联。

**在**济南的千佛山兴国寺，也有一对好联：「暮鼓晨钟，惊醒世间名利客；经声佛号，唤回苦海梦迷人」。千佛寺另有联：「笑到几时才合口，坐来无日不开怀」亦是好联。

**在**乐山乌尤寺有一联：「是谁将眼孔放开，看得穿大千世界；到此要脚跟站定，方许入第二法门」语亦警世人看破放下之意。

**在**浙江新昌大佛寺有一迴文的对联：「人过大佛寺，寺佛大过人」。的确，人经过佛寺，「佛」、「寺」都比人大！

**我**联想到在无锡马山有神州之最高的东方大佛，88米高的灵山大佛，是当今世界最高的佛像。若把「灵山大佛」作迴文来念，就是：「佛大山灵」了。真可以说是维妙维肖的迴文答配了。

## THE BUDDHIST COUPLETS

We get to see Buddhist COUPLETS in the Monasteries and Sagely Places in China. So, whenever you visit the Buddhist Way Places, you should pay special attention to the couplets which are hung at the Main Gate, the Buddha's Jewel Hall, the Zhan Hall, the Dining Hall, the Vihara and the exterior and interior of the Way Places.

**In Fuzhou** there is a couplet at **Yongquan Monastery**:

"It is unnecessary to sweep the Pure Ground;  
It is unnecessary to close the Gate of Emptiness."

This is true. When the Mind Ground is pure, everything is pure. This is truly a couplet with a double meaning.

Another couplet goes as follows:

"I am holding a golden coin in my hand.  
You seek for it;  
He looks for it;  
To whom should I give?

There is nothing in your mind,  
You come to pray in the morning;  
You come to pray at night.  
what is the reason behind this?"

**In Tianzhu**, you can see the following couplet:

## THE BUDDHIST COUPLETS

" By giving rise to a happy mind,  
A man will certify to the Bodhi Fruit;  
By ascending the Ground of Coolness,  
He will be able to create good affinity with  
all living beings."

Here is another couplet:

" In the mountain the birds are singing and  
the flowers are fragrant,  
It is a lively world with many hidden  
meanings.  
Let's come and penetrate the wonderful  
Truth;  
Above the Lake, the breeze is blowing and  
the pale moon is shining,  
This is the phenomena of Genuine Emptiness;  
And indeed it is the Thus Come One."

**W**hen the mind is pure without defilement,  
a man will arrive at the state of **Buddhas** and  
**Bodhisattvas**.

**M**oreover there is another couplet which  
was written by **Maitreya Bodhisattva**. He wished  
to awaken the worldly beings with the following  
epigram:

"You can never find another Cloth Bag like  
this,  
Grinning with delight at you all,  
We do not have to wait till the Three Dragon  
Flowers assemble to meet each other.  
He has accomplished the Dharma Door of  
Non-Duality,

## THE BUDDHIST COUPLETS

His endurance for whoever that comes,  
His way is as great as His stomach,  
All because He has attained ----  
Single-mindedness in Buddha Recitation."

In the Maitreya Buddha Hall at Lingyan Monastery in Mount Emei, Sichuan, you can find the same couplet too.

The **Buddhist Bell** is greatly renowned in the world. At **Yunding Monastery** in **Chengdu, Sichuan**, there is the following couplet:

"The sound of the Bell can be heard three thousand miles away;

The Buddha Dharma is propagated to thousands of millions of countries."

Another good couplet can be seen at **Leshan Ling Monastery** in **Sichuan**:

"Laughing at the people in the past,  
Laughing at the present people;  
Laughing at the people in the North,  
South, East and West,  
Laughing at everthing,  
Finally, one has to laugh at oneself who is truly ignorant.

Looking at Worldly affairs,  
Looking at things;  
Looking at the Sky, the Earth, the Sun and the Moon,  
Looking at everything,



## THE BUDDHIST COUPLETS

Looking at others, one will always give rise  
to a mind of differentiation."

**A**t **Baogung Monastery in Xindu, Sichuan**,  
there is a couplet which encourages people to  
renounce Worldly affairs. We are told to contemplate  
Worldly affairs with a Silent Mind and to look at  
busy people with a Relaxed Mind:

" A man who has renounced the World  
understands that there is no fixed  
Dharma in the World,  
Only then will be know that the Non-Dharma  
is in fact the Dharma;  
There is no end to Worldly affairs,  
And no one can really fully finish doing what  
he desires to do,  
So why not just let go of it?"

**T**here is another good couplet in **Chengdu**:

"When something is to be done, do it right  
away,  
Do not think about it after you have done it.  
Everything is very clear without confusion,  
Why are you still hesitating?  
Wisdom arises from an awakened mind,  
An awakened mind comes forth when one is  
carefree.  
Speaking ultimately there is no-arising in all  
appearance."

**A**t **Xianying Monastery in Beiping**, there

## THE BUDDHIST COUPLETS

is the following couplet:

" Above, the moon is shining,  
Everything remains silent;  
Inside, the mind is upholding half a verse,  
The myriad conditions become empty.'

Another couplet can be seen at **Falun Hall**  
in **Bailing Monastery**:

"By creating good affinities expansively,  
A man will obtain well-adorned features,  
By cultivating such merits and virtues  
pervasively,  
There will arise in him a blissful state of  
mind."

There is a good couplet at **Chong Sheng**  
**Monastery** in **Dali, Dong Yun**:

" Hitting hard, the sound is loud,  
Hitting softly, the sound is low;  
May all pervasively awaken from the dreams  
in the dream.

A Buddha appears in a single recitation,  
A thousand Buddhas appear in a thousand  
recitations;  
From afar I heard that there is a heaven  
outside the heaven."

There is couplet at **Longhua Shan** in  
**Heqing**:

" The pure stream flows out from the rock,  
Everywhere is its Path;

## THE BUDDHIST COUPLETS

The moon shines brightly in the mountain,  
Every colour is emptiness."

**At Shihong Monastery in Fuxian, Shaanxi,**  
there is a couplet about the 'rock' :

"The rocky mountain, the rocky cave and the  
rocky Buddha Image,  
Are the foremost in the World;  
The Hong Monastery, the Hong Temple and  
the Hong Buddha Hall,  
Are incomparable in the World."

**At Zhiyuan Monastery in Jiuhua Shan,**  
**Anhui,** there is the following good couplet:

"With three eyes, He can pervasively  
contemplate the worldly affairs;  
With a single lash, He can awaken the  
worldly people."

**At Xingguo Monastery in the Mountain of**  
**A Thousand Buddhas, Jinan,** there is a good  
couplet:

"The sound of the drum in the evening,  
The sound of the bell in the morning,  
Warn the worldly visitors who are attached  
to fame and benefits.  
The sound of Sutra Recitation,  
The sound of Buddha Recitation,  
Awaken the lost and dreamy beings in the  
seas of suffering."

**Another good couplet at A thousand**  
**Buddhas Monastery** is as follow:

## THE BUDDHIST COUPLETS

" I am always laughing,  
When will I ever close my mouth?  
I am sitting here,  
And not a day will I be unhappy."

At the WuYou **Monastery in Le Shan**, there is the following couplet:

"Who can have his pupils open widely,  
And see through the falsity of the Great  
Thousand World System?  
After that he must be firm in his resolution,  
Before he is allowed to enter the second  
Dharma Door."

The couplet advises the worldly people to let go of attachment.

There is a '**Converse Couplet**' at the **Great Monastery in Xinchang, Zhejiang**:

" A man walks past the Great Buddha  
Monastery;  
The Buddha and the Monastery are greater  
than the man."

It is indeed true because **The Buddha** and the **Monastery** are bigger than a man!

It reminds me of the **Eastern Great Buddha** in **Wuxi Ma Shan**, the **Lingshan Great Buddha** which is 88 metres high.

If we were to reverse the phrase '**LINGSHAN GREAT BUDDHA**' it will carry the meaning that '**THE BUDDHA IS GREAT**' and the '**SHAN**' (Mountain) is '**LING**' (Efficacious).

This is truly a wonderful '**Converse Couplet**' !

# 中国佛寺 趣谈

*Interesting Issues About THE TEMPLES In China*

佛教传入中国是在公元一世纪中叶，至今已有一千九百多年的历史。

中国佛教寺院之多，少说也有万座以上。由于历史悠久，寺院采用中古式建筑的，都保存得非常完美，包括中古壁画、雕塑、碑刻、典籍等重要珍品，因而成了中华民族传统文化遗产的重要宝库。

在中国河南洛阳的「白马寺」是中国历史上建筑下来的第一座佛教寺院。那是在公元 67 年。另外第一座藏传佛教寺院，是建设在唐朝时代的西藏拉萨的「布达拉宫」，至今已有一千多年的历史。

中国佛教寺院如今还保存着唐代建筑的殿堂有：山西省的「南禅寺」、「佛光寺」、「镇国寺」、「华严寺」、「善化寺」；天津的「独乐寺」；宁波的「保国寺」；河北的「隆兴寺」等都保存着中国古代的建筑。这些佛寺已有一千多年的历史。

中国佛教寺院建于唐朝、五代和辽金、宋时期，至今已有千年或千年以上的历史。建于明代时期的，至今已有四五百年以上的历史。建于清朝时代的，至今也有一二百年的历史。

总之，这里只写一小部份简短的介绍，当作是「中国佛寺趣谈」吧。

# 中国佛寺 趣谈

*Interesting Issues About THE TEMPLES In China*





# 中国佛寺 趣谈

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● **北京** ● 雍和宫的御碑亭后，有一个搁置在汉白玉座上的小几石池，池内有一件明朝万历年间（公元 1573-1619 年）铸造的铜制品。这就是须弥山。须弥山形象地再现了佛教对世界的看法，即佛教宇宙观。须弥山的最下层为风轮，再上为水轮，再上为地轮（即金轮），再上是九山八海，山海之间就是须弥山。须弥山的下部分七层，山水交错；中部为平原和山峦，是人类生活的地方。再上，东南西北四方各有一排殿宇，代表着东胜神州，南瞻部州，西牛贺州，北俱卢州，是四大天王居住的地方。山顶有一座小坛城，这便是天堂，是诸天天主的居住地。坛城的下部，代表宇宙空间，数百颗星宿有规则地排列其间。据说，这些星座的标记和分布，与现代天文学的研究成果大体相符。

● **法源寺** ● 坐落在北京市宣武区牛街东面的法源寺，是北京城内历史最为古老的一座佛教寺院。在法源寺里的毗卢殿，原名净业堂，是供奉唐朝玄奘法师头顶骨舍利的地方。玄奘法师的头顶骨舍利，是金陵长于寺演纯大师于宋端拱元年（公元 988 年）在东南山紫阁寺发现的。

● **大钟寺** ● 大钟寺是北京一座名气不小的寺院。大钟寺位于北京北三环路西段北侧，始建于清朝雍正十一年，即公元 1733 年。原名叫做觉生寺，因寺内悬挂着一口遐迩闻名的大铜钟，人们便叫它大钟寺。如今，它已成为一座古钟博物馆，倍受人们青睐。

# 中国佛寺 趣谈

Interesting Issues About THE TEMPLES In China

●智化寺●智化寺系一座佛教禅宗寺院，是北京城内现存最完整的一组明代木结构建筑群。由于智化寺音乐艺僧传授有方，作为佛教音乐的「京音乐」，却一直流传到今天。现在，智化寺里有专门的古乐演奏团。八十年代的後半期，北京组织了智化寺艺僧为主的北京佛教音乐团出访欧洲，获得成功。此外，智化寺内还有明代壁画，也非常珍贵。

●碧云寺●碧云寺在北京西郊香山东麓，是京都的一座华美秀丽的古老寺院。寺内拥有全国最大的金刚宝座塔，远近知名。原叫着明妙觉殿的中山纪念堂，是1925年孙中山先生在北京逝世后停放灵柩的地方。已故国家名誉主席宋庆龄题写的「孙中山纪念堂」六个大字。在纪念堂内，陈列着孙中山先生的遗著、遗墨和他早年活动及领导1911年辛亥革命的照片。

●卧佛寺●北京西郊有座寿安山，因山似荷叶，又叫荷叶山。有一座红墙围绕着的「卧佛寺」。此寺最大的特点，就是用雕塑艺术的形式再现了释迦牟尼圆寂时的情景。卧佛寺初建于唐朝贞观年间，即公元627-650年，至今已有一千三百多年的历史。

●隆兴寺●在河北省省会石家庄市北十五公里的正定县城东门里街。该寺保存有较完好的宋代建筑、宋铸大铜佛、明塑五彩观音、铸造精美的毗卢佛铜像和龙藏寺碑而饮誉海内外。

# 中国佛寺 趣谈

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●佛宫寺与释迦塔●位于山西省应县城内西北角的佛宫寺，是中国一座古老的名刹。佛宫寺的释迦塔，是中国建筑时间最早、体量最高、保存最好的楼阁式佛塔；也是世界现存最高大的一座木构建筑。佛塔总高六十七点三一米，已有近千年的历史了。

●显通寺●坐落在中国佛教圣地之一，在山西省五台山腹地台怀镇上。它是五台山众多佛寺之中，最大、最古的一座。该寺历史悠久，珍贵文物很多，可说是佛教圣地的一颗明珠。

●塔院寺●山西省五台山的塔院寺，是以塔命名的佛教寺院。因寺院中有释迦牟尼舍利塔、佛足迹图碑和五台上教主文殊菩萨的发塔，成为五台山的标志，被佛教徒视为圣地。

●菩萨顶●位于山西省五台山台怀镇的灵鹫峰上，是五台山十座黄庙（喇嘛庙）中的首庙。菩萨顶是满族语言的叫法，意思是文殊菩萨居住的地方。

●罗睺寺●坐落于中国佛教圣地之一。山西省五台山腹地台怀镇上的罗睺寺，以「开花见佛」著称。罗睺寺始建于唐代。据说，文殊菩萨曾在这里落脚，还曾讲经说法，人们初叫「落佛寺」，后来改为「罗睺寺」了。

●金阁寺●距五台山中心台怀镇十五公里，位于五台山南台和中台交接处。金阁寺是海拔最高的一座寺院。

# 中国佛寺 趣谈

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● **普宁寺** ● 位于河北省承德避暑山庄东北部的狮子沟北坡上。寺内有世界上最大的木雕佛像，又称大佛寺。大乘之阁内矗立着一尊千手千眼观音菩萨像。这尊佛像高二十二余米，是由十四根榆、杉、柏、桧等几种木料拼接，雕刻而成的；重量约一百二十吨。这是中国，也是世界上最高的木雕菩萨像。

● **须弥福寿之寺** ● 在河北省东北部的承德市，有一处闻名于世的旅游胜地，那就是：「承德避暑山庄」。山庄的西边是仿西藏布达拉宫修建的，又称「小布达拉宫」。东边是仿西藏扎什伦布寺修建的。因班禅六世曾在此寺居住过，又称为班禅行宫。

● **崇善寺** ● 位于山西省太原市五一南路皇庙，它在历史的进程中，却有着自己光辉灿烂的一页。占地仅为九百方米的大悲殿，它却保存着崇善寺的精华，价值连城的宝物。藏经是第一宝：这里保存的佛教藏经，数量之多，版本之名贵，在全中国是少有的。大雄宝殿两掖长廊珍贵的壁画是第二宝。

● **悬空寺** ● 晋北民谣把悬空寺的惊、险、奇、绝形容：「半天高，三根马尾空中吊」说得淋漓尽致。悬空寺在山西省浑源县城南三点五公里，整个寺院镶嵌在上离山顶甚远，下离地面四十七米的悬崖绝壁上，是中国罕有的高空木结构建筑，已有一千四百余年历史。

# 中国佛寺 趣谈

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● **华严寺** ● 是中国存面积较大的佛殿。华严寺在山西省大同市西部，是佛教华严宗主要寺院之一。内供奉释迦牟尼佛和文殊、普贤菩萨。这里的图案壁画，大部份是清代的作品。

● **玄中寺** ● 提起中国佛教净土宗的名刹，应首推位于山西交城县西北十公里处深山中的玄中寺，是净土宗的发祥地。

● **双林寺** ● 位于山西平遥县西南六公里处桥头村的双林寺，以拥有众多的古代彩塑闻名于世。据统计，全寺共有彩塑二千零五十二尊，现在尚完好无损的有一千六百五十一尊；从宋代经元、明至清代的作品均有，堪称为中国古代彩塑艺术的宝库。一位外宾说：「到中国游览，必到山西；到山西游览，必看双林寺的彩塑」。

● **普救寺** ● 位于山西省西南部永济县境内的峨眉源头。这里是中国历史名剧「西厢记」故事的发生地。寺内有座方形砖塔，原名舍利塔，俗称莺莺塔。这座塔同北京天坛的回音壁；河南宝轮寺塔；四川潼南县大佛寺内的「石琴」；并称为中国现存的四大回音建筑。

● **兴隆寺** ● 又名石佛寺；是黑龙江省保存较为完好的清代木结构建筑群。寺内遗留下来的石幢和大石佛，弥足珍贵。大石佛坐落在三圣殿内。石佛端坐于莲花宝座上，面目慈祥，反映了工匠们的娴熟技艺。

# 中国佛寺 趣谈

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● **龙泉寺** ● 在辽宁省千山北沟的山腰上，西距鞍山市二十公里，是千山风景区中景区色宜人的风景点之一。有人说，当年唐太宗到千山，饮用了这里的泉水，因泉水甘甜适口，故名「龙泉」，寺院也就随之叫做「龙泉寺」了。也有人说，寺后的泉水流经寺内，蜿蜒如龙，所以就叫「龙泉寺」。

● **玉佛寺** ● 坐落在上海市安远路。此寺始建于清朝光绪年间。在光绪初年，普陀山有一僧人，名叫慧根，他从五台山出发，只身远行，途经峨眉山、西藏，跋山涉水，历尽千辛万苦，到达佛教之国缅甸，并从那里迎回玉雕佛像五尊。当他路过上海，留下玉佛两尊，一坐一卧，并募集款项，建造佛寺一座，供奉玉佛，并将寺名定为：「玉佛寺」。

● **龙华寺** ● 坐落在上海市龙华镇北面、黄浦江西侧，是上海地区的一座著名古刹。全持由五进院落组成。清代道光以后，它又以桃花而远近闻名。现在，古刹、佛塔、桃花，被称为龙华三绝。

● **真如寺** ● 在上海市嘉定县真如镇，建于元代延祐七年（公元1320年）。当时，一位僧人把建于它处的一座名叫万寿寺的寺院拆除后，将其材料移到这里，并按山西芮城永乐宫纯阳殿的形式，重新建筑了一座佛寺，并将佛寺命名为：「真如寺」。



# 中国佛寺 趣谈

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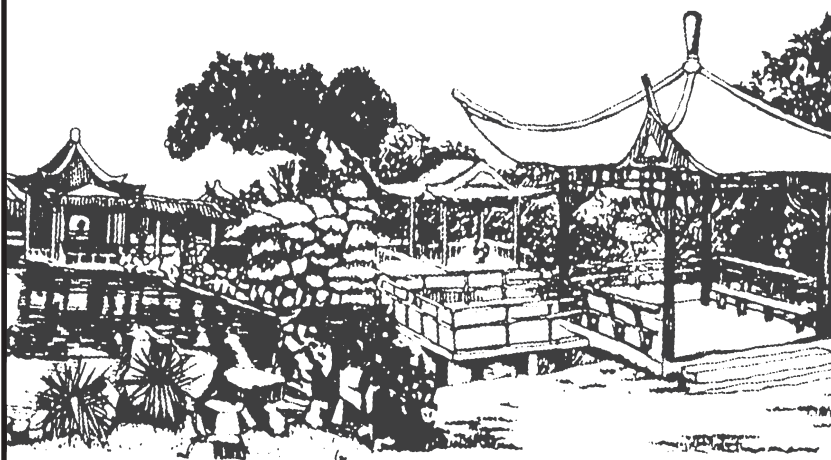
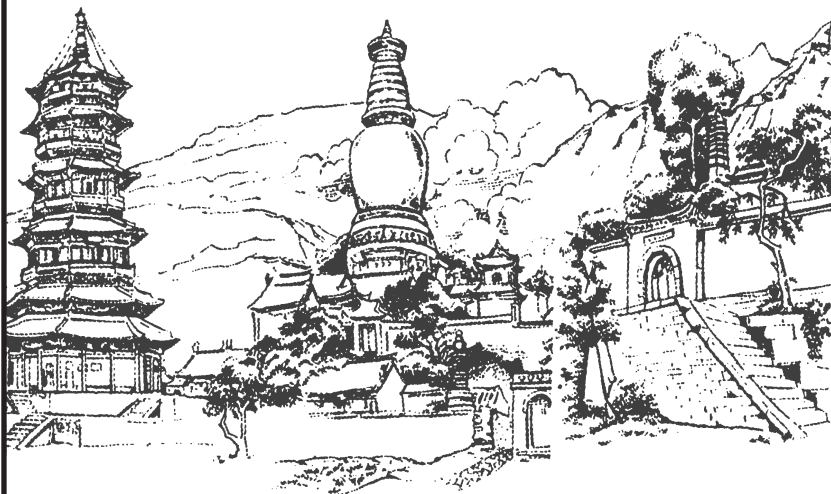
● **灵隐寺** ● 在浙江省杭州市西子湖畔的飞峰下，有一座在中国东南一带最大的佛寺，这就是灵隐寺。现在已有一千六百多年的历史。灵隐寺以山水优美、景色宜人取胜。寺内寺外，古木参天，浓荫之中点缀着造型巧妙的冷泉亭、壑雷亭、春淙亭、翠微亭等，真似神仙洞府，别有风采。

● **保国寺** ● 坐落在宁波市洪塘镇灵山的中部，离市区十五公里。该寺处于群山环抱之中，林木葱茏；不到山门，不知此处有寺。保国寺建在空气潮湿，木料容易腐烂，加上白蚁危害，木结构的建筑物很难保存下来。奇怪的是，保国寺的大雄宝殿，从修建之日起，时近千年，虽经地震、台风的袭击，仍然完好保存下来，这说明了它的结构合理。另外，殿内蚊蝇不进，鼠雀不宿，白蚁不蛀。这是什么原因呢？原来这座大殿选用了黄桧木建造的，这种有特别刺激性气味，人闻不出来，虫鸟却能嗅到，因而逃之夭夭，远避此殿了。

● **天童寺** ● 在宁波东郊太白山麓，离市区二十五公里，被日本僧人尊为该国曹洞宗的祖庭。据说，有位名叫义兴的法师云游四海来到这里，之后住了下来并筹建精舍，日夜诵经不辍。他的行为感动了玉皇大帝，便让太白金星化为童子，下到人间服侍义兴。待义兴的精舍建成之后，太白金星便腾云而去。故此寺名：「天童玲珑寺」。至明代洪武二十五年（公元1392年），才正式定名为「天童禅寺」。

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# 中国佛寺 趣谈

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● **灵谷寺** ● 位于江苏省南京市中山陵东二里处。那里有一座风景秀丽的公园，名叫灵谷公园。灵谷寺就座落在公园内。寺里有中国现存最大的无梁殿，全国闻名。

● **栖霞寺** ● 南京市东北二十二公里处的栖霞山中峰西麓，有一座千年古刹，那里不仅有始建于隋朝、重修于五代的舍利塔，而且还有开凿时间略早于著名的河南洛阳龙门石窟的千佛岩造像。这就是历史上有名的「栖霞寺」。

● **金山寺** ● 坐落在江苏省镇江市西北长江南岸的金山上，离市中心三公里。金山寺的殿堂楼阁，遍布金山。金山寺和山浑然一体，寺宇建筑和园林建筑结合自然。有「寺裹山」的特色、引人的历史故事、神话传说，受到人们的青睐。

● **寒山寺** ● 在苏州城西的枫桥镇，距城大约五公里。这座寺原名叫做妙利普明塔院。到了唐朝，名僧寒山曾在此寺任住持，遂更名为寒山寺。因寺而有诗，且借诗而闻名的佛教寺院，在中国范围内，要举「寒山寺」最为有名了。

● **普济寺** ● 始建于宋神宗元丰三年（公元1080年）名叫「宝陀观音寺」距今已有九百余年的历史。普济寺坐落在浙江省舟山岛东五公里处的海岛上，是中国佛教圣地之一普陀山中的一座重要寺院。

# 中国佛寺 趣谈

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● **国清寺** ● 在浙江省天台县城北的天台山麓，距县城三公里，是中国佛教天台宗的发祥地，也是日本天台宗的庭祖。天台宗的主旨是「法华经」，所以又称法华宗。其创始人是智凯法师。隋开皇十一年（公元591年），他得到了「智者」的称号，人们叫他「智者大师」。

● **法雨寺** ● 又名法雨禅寺。坐落在浙江省舟山岛东五公里处的海岛上，是中国佛教圣地之一。法雨寺不仅殿美，而且树也名贵。九龙殿前有两棵大银杏树，树干粗壮，三人方可合抱。寺后山上还有长势良好的枫香林，每到金秋时节，满山红霞，增添了不少姿色。

● **慧济寺** ● 由明代慧圆和尚创建，初名慧济庵。公元1793年扩建，变庵为寺；1907年又大规模的修葺，成为普陀山三大寺之一，与普济寺，法雨寺齐名。

● **明教寺** ● 位于安徽省省会合肥市淮河路东段，逍遥津公园旁边。据记载，明教寺初建于公元六世纪初的南朝梁武帝时期。到了唐朝，人们曾在此地挖得铁佛一尊。铁佛高一丈八尺（近六米）高大雄伟。地方官员见此铁佛出世，认为是圣物，立即申报朝廷，唐代宗大喜。之后，建寺院一座，初定名为铁佛寺，后改名为「明教寺」。

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● **化城寺** ● 坐落在九华街芙蓉峰下，中国佛教圣地之一。化城寺的名字，来源于佛教「法华经」中的一个典故。一天，佛祖释迦牟尼和一位弟子出去传法。突然间，道路被高山所阻。此时，徒弟饥渴难忍，便坐道休息，意欲回去。释迦牟尼将手一指，指着前面的一处地方说：「那里有一座城，我们可以前去化斋」。借着佛祖指地为城的故事，「化城寺」因此而得名。

● **祇园寺** ● 在安徽省青阳县九华山中的九华街，九华山中最大的一座佛寺。相传，「祇园」是佛祖释迦牟尼讲经说法的圣地。寺中主供释迦牟尼佛像，寺院的一些建筑也体现了佛祖祇园讲经的内容。

● **肉身宝殿** ● 又叫肉身殿、肉身塔。位于安徽省青阳县境内九华山的神光岭上。肉身宝殿是供奉地藏王菩萨肉身的地方。千百年来，一向被佛教信徒们所敬仰。

● **百岁宫** ● 在九华山东崖之巅的摩空岭上。在万历时期，有一位叫无瑕的僧人，从山西五台山云游来到摘星亭下，苦修苦行。活了一百岁圆寂。无瑕和尚死后，肉身装于缸中，三年后户缸，面颜仍如生前，人们认为是菩萨应世。后建寺院，并命名：「百岁宫」。

● **西禅寺** ● 位于福建省福州市西郊怡山的永钦里，离老市区约三公里。寺院规模宏大，清朝末期被列为福州五大寺院之一。

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● **涌泉寺** ● 位于福建省福州市东郊风景区鼓山的半山腰上。涌泉寺所在的地原为一水潭。潭中原有青龙作怪，遭害百姓。唐代名僧灵峤受福州地方官裴胄之邀，到此念「华严经」驱龙，恶龙逃去。因寺前有泉涌出，至公元 1407 年，定名「涌泉寺」。

● **开元寺** ● 唐玄宗李隆基继承皇位后，将年号更改为开元。为纪念他更改年号，开元二十六年（公元 736 年）他诏令各州建寺院一座，并赐名为「开元寺」。如今，中国各地有叫开元寺的佛教寺院有十余座，福建泉州「开元寺」是其中很有名气的的一个。

● **南山寺** ● 福建省漳州市南郊九龙江畔，有一座被称为闽南名刹的千年古寺。这座古寺叫「南山寺」。南山寺的石佛阁，有一尊大石佛。这尊佛像高约六米，两耳垂肩，双手过膝，端坐莲花座上，一派「福」相。据说，雕这尊佛像的人非常满意。在他喜不自禁的时候，说了一句夸大的话：「有谁能挑出佛像的毛病，我分文不取」。众人左看右看，都看不出有缺点。就在得意之时，有一个小童蹦跳而出，说道：「佛像的手指那么大，鼻孔那么小，他如何挖鼻孔呢？」雕者听后哑然失色，低头不语，果然工钱未领，便悄悄地走了。

● **东林寺** ● 江西庐山西部的东林寺，是佛教净土宗的发祥地，在中国佛教史和社会发展史上都占有重要地位。据记载：东林寺是在东晋太元六年（公元 381 年）由当时的著名僧人慧远大师创建的。



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● **灵岩寺** ● 位于山东省泰山西北麓的长清县境内，距省会济南约四十公里。相传，公元三世纪中叶，有位高僧名叫朗公，在此建寺并宣传佛法。据说，朗公说法，乱石点头。于是，人们便把这座寺院叫做灵岩寺。

● **白马寺** ● 在古都洛阳城东十二公里处，有一座驰名中外的古刹，被称为中国佛教第一寺的「白马寺」。这是因为当时传入中国的第一部佛经，是用两匹白马驮回的，所以将此寺院取名为：「白马寺」。这也是第一座由官方建设的佛教寺院。佛教传入中国的第一部佛经，即：「四十二章经」就是在这里被译成中文的。白马寺就中国佛教的发源地。

● **少林寺** ● 位于河南省登封县西北十三公里处，以佛教禅宗祖庭和少林拳称著于世，被誉为天下第一名刹。因寺院修在嵩山的森林中，于是被叫做「少林寺」。公元527年，印度高僧菩提达摩，经广东、南京，渡过长江，来到少林寺，广招弟子，传播禅宗教义。从此，少林寺逐渐扩大，僧徒也渐渐增多，达摩成了禅宗的初祖，少林寺也成为禅宗的祖庭了。

● **风穴寺** ● 位于河南汝州市东北二十来华里的崇山峻岭之中。这里有唐代修建的塔，宋代铸造的钟；金代、明代留下来的楼阁。寺内寺外，古迹杂陈，绿树环抱；山泉、溪流、风洞，使风穴寺一带成为一处名不虚传的风景区，一年四季游人不绝。

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● **相国寺** ● 古城开封市内有一座古寺，在中国佛教史上有着自己一段光辉灿烂的历史。这座寺院名叫「相国寺」。唐朝景云年间，一位名叫慧云的和尚，他想将一尊一丈八尺高的弥勒菩萨塑像，放在开封城内的安业寺内，但遭到安业寺和尚的反对。后来，慧云和尚募捐买了一块地修寺。在修寺的过程中，从地下挖出一块北齐修建建国寺的石碑，方知此地是建国寺旧址，于是将建好的寺院定名为「建国寺」。不久，唐睿宗将寺名改为「相国寺」。

● **归元寺** ● 位于湖北省武汉市汉阳区翠微路西端。寺内有五百罗汉塑像，远近闻名。归元寺是在公元1658年，由德明和尚，在明末汉阳诗人王章甫葵园的基址上动工兴建。罗汉堂内四周排列着五百罗汉、佛、菩萨像，塑造得很精美。据说，这是湖北省黄陂县的民间雕塑家用了九年的时间塑制成的。

● **玉泉寺** ● 在湖北省当阳县西十五公里的玉泉山东麓。这座寺院的修建，同三国时期的蜀汉大将、汉寿亭侯关羽有密切关系，并且寺外至今有与关羽有关的胜迹。在历史上，玉泉寺曾经是中国的一座颇负盛名的佛教寺院。今天，仍以铸造精美的宋代铁塔闻名于世。

● **开福寺** ● 在湖南省长沙市城北的开福寺，是座历史悠久的古老寺院，也是一处「古代文人汇聚」的地方。

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● **五祖寺** ● 位于湖北省黄石市黄梅县的东山上，距县城十六公里。它是中国佛教禅宗的一座著名古刹。「五祖寺」始建于隋朝末年，初名东山寺，亦名东禅寺、双峰寺。当时，因唐代名僧弘忍法师在寺内讲经传法，香火十分旺盛。

● **光孝寺** ● 坐落在广东省广州市的光孝路。它是中国岭南地区历史最久、规模最大的佛教寺院。寺内有唐代的著名古建筑。在历史上，光孝寺也是外国僧人来中国传法的重要佛寺，非常引人注目。

● **六榕寺** ● 坐落在广东省广州市朝阳北路（六榕路），是一座历史悠久、寺藏文物众多的古刹。自北宋大文豪苏东坡题写「六榕」二字后，此寺名声大振，远播海内外。

● **南山寺** ● 位于广西壮族自治区贵县南山公园内的「南山寺」，是一座寺、山、洞、结合，构筑奇特的古老寺院，堪称八桂名刹。古人说：「见山不见寺，寺在巉岩缝」。这是对南山寺的极好概括。

● **文殊院** ● 在四川省成都城北的文殊院街。这里保存有许多很有价值的佛教文物，其中尤以唐代高僧玄奘法师的顶骨最为珍贵，因而在佛教界很有影响。康熙年间，寺院的主持慈笃海月法师道行高深，人们说他是文殊菩萨的化身，便将信相寺改为「文殊院」。

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● **宏福寺** ● 又名黔灵山寺，坐落在贵州省贵阳市西北的黔灵山上，离城约一点五公里。这是贵州省著名的一座古刹。站在寺院高处，还可以俯览贵阳市的景色。寺内春有桃花，夏有榴花，秋有桂花，冬有梅花，四时鲜花不绝。因此一年四季，宏福寺不但香客云集，游客也络绎不绝。

● **皇泽寺** ● 在四川北部有一座中国历史上唯一的女皇武则天而享誉中华的佛教佛寺，这座佛寺院就是「皇泽寺」。公元 624-705 年，武则天的父亲武士彟，任利州都督时，武则天即出生于广元城北约一华里的莲花池畔，并在这里居住、读书。直到今天，这里还有天后梳洗楼、读书处、天后故宅、天后宫等遗址。

● **凌云寺** ● 曾名叫报恩寺。它拥有全中国和全世界最大的石雕佛像，所以又名：凌云大佛、嘉州大佛、乐山大佛。1982 年，凌云寺位于四川省乐山市东面的凌云山上，风景十分秀丽。古人曾在这样的赞誉：「天下山水之观在蜀，蜀之胜曰嘉州，州之胜曰凌云寺」。

● **乌尤寺** ● 坐落在四川省乐山市城东岷江边上，离市区三公里。这是一座建筑在古代水利工程离水坝上的寺院，向以风景名胜著称。据记载，唐代中间，惠净法师在乌尤山上结庐修行，此山始有寺院，初名正觉寺。北宋时改名为乌尤寺。

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● **宝光寺** ● 位于四川省成都市北十八公里处的新都县内。这是一座佛教禅宗寺院。寺内文物丰富，珍品不少；又有造型精美的五百罗汉塑像，久负盛名。寺院中又有一组净土宗的建筑。寺中有寺，这在中国更是少见。

● **洪椿坪** ● 在四川峨眉山的天池峰下，为中国佛教圣地之一峨眉山的一大丛林。寺内有清代末刻制的千佛莲灯一盏，十分精致，远近闻名。

● **报国寺** ● 位于四川省峨眉山市南面的峨眉山麓，离城约七公里。报国寺是中国佛教圣地之一，也是峨眉山的八大寺院之一；是峨眉山脚下的第一大寺，也是峨眉山风景区的入口。如今，峨眉山管理局就设在这里。

● **伏虎寺** ● 在四川峨眉山麓，与报国寺相距一公里。伏虎寺曾是中国佛教圣地之一，也是峨眉山最大的一座寺院。这座寺院的规模不小，风景秀丽。有的说，寺后的山形似卧虎；也有的说，昔日此处常有猛虎，出没伤人，遂建寺镇虎，所以叫「伏虎寺」。

● **万年寺** ● 是中国佛教圣地之一。四川峨眉山半山腰的骆驼岭下，海拔一千零二十米，是峨眉山的大寺院之一。寺内有宋代铸造的普贤菩萨铜像，和明代修建的无梁砖殿，古往今来，远近闻名。



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● **圆通寺** ● 在云南省昆明市中心的北部，与昆明动物园相邻。这是昆明市内建筑时间较早、规模较大的一座寺院。由于该寺的布局独特，是人们礼佛、游览的好地方。

● **筇竹寺** ● 坐落在云南省昆明市西北十余公里处的玉案山中。它以雕塑精美、风格各异的五百罗汉塑像闻名于世。据记载，筇竹寺始建于元朝初年，取名玉案寺，后改名为「筇竹寺」。我们今天看到的寺内绝大部分建筑，都是清朝的遗物。

● **曹溪寺** ● 在云南省昆明市郊安陆县西北七公里处的半山腰中，林木茂盛风景区内的一颗明珠，尚为世人瞩目。寺内有种于元代的梅花树和县花树。寺外有古今闻名的珍珠泉，金蟾泉。这些景点，为曹溪寺增添不少特色，也是游人必到的地方。

● **曼阁佛寺** ● 是一座南传佛教寺院。位于云南省西双版纳傣族自治州景洪澜沧江大桥北侧。相传，曼阁佛寺重建公元 1477 年，可见该寺的始建时间当在四五百年之前。

● **菩提寺** ● 位于云南省德宏傣族自治州芒市镇，是南传佛教著名的一间佛寺。傣语称之为奘相，意为宝石寺。据传，此寺创建于清朝初期，约在公元十七世纪中叶以后。

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● **大昭寺** ● 在喜马拉雅山脚下的美丽城市，拉萨市旧城中心，与布达拉宫遥遥相望的寺院。这座寺院在汉藏两族人民友好交往的历史上起重要作用。它是汉藏两族人民多少年来友好往来的见证。

● **布达拉宫** ● 地处于中国西南边的西藏自治区境内，不仅有世界闻名的珠穆朗玛峰和旖旎动人的高原风光，而且还有举世瞩目的伟大建筑——布达拉宫。它是昔日藏王和达赖喇嘛生活，居住的地方。

● **哲蚌寺** ● 在西藏自治区拉萨市西北十公里处的更丕乌孜山脚下。其建筑以白色为主调，远望如一个的米堆，所以叫着积米寺。藏语就叫做哲蚌寺。它是拉萨三大寺院中最大的一座寺院。

● **色拉寺** ● 位于西藏自治区首府拉萨市北五公里处的色拉寺，与甘丹寺、哲蚌寺并称为拉萨三大寺。因色拉寺在色拉乌孜山脚下，到处都生长着野玫瑰。藏语把野玫瑰叫着色拉花，故寺以花名，称为色拉寺。

● **香积寺** ● 在陕西省西安市的南面，大约十七公里的地方，有一座唐朝时期修建的寺院，这就是古今闻名的被称为佛教净土宗第二祖庭的「香积寺」。时至今日，寺院内还耸立着唐代建的两座有名的砖塔。

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● **草堂寺** ● 陕西省西安市西南约五十公里处，有一座名气不小的寺院，那就是古今闻名的草堂寺。它是中国佛教高僧从事佛经翻译的重要场所之一。名僧鸠摩罗什曾经在这里住过。

● **法门寺** ● 位于陕西省扶风县城北十公里法门镇上的「法门寺」始建于公元 147-188 年。初名阿育王寺。这座寺院藏着世界上仅存的一枚佛祖释迦牟尼真身指骨舍利，闻名于世界。

● **瞿昙寺** ● 坐落在青海省乐都县城南二十六公里处，坐西朝东。这是中国西北地区保存完好的一座明代建筑群。瞿昙寺原是藏族一个部族的佛寺是一位叫三罗喇嘛的僧人创建的。

● **承天寺** ● 在宁夏回族自治区首府银川市旧城的西南隅。寺内有一座秀丽挺拔的砖塔。这是中国目前仅存的一座古塔。我们现在看到的承天寺塔，是在 1820 年重新修建的。

● **扎什伦布寺** ● 在西藏自治区第二大城市日喀则城西南的尼色日山下，离市区四里。它是喇嘛教（黄教）两大教领袖之一班禅大师的住锡地。寺内有一尊高达二十七点四米的弥勒佛铜铸像，堪称世界之最。

# 中国佛寺 趣谈

Interesting Issues About THE TEMPLES In China

● **萨迦寺** ● 藏语中的「萨」是「土地」。「迦」是「灰白色」的意思。顾名思义，萨迦寺就是在灰白色的土地上建筑的寺院。寺内珍藏着许多历史文物，其以佛经、壁画最为珍贵，所以又有「第二敦煌」的美誉。

● **白居寺** ● 在西藏自治区，有一座以藏传佛教多种流派汇于一寺为特征，以构筑奇特的佛塔而闻名于世的寺院。这座寺院，就是「白居寺」。

● **桑鸢寺** ● 又写作桑耶寺、桑伊寺，在西藏自治区扎囊县雅鲁藏布江北岸。寺名是藏语的音，汉文的意思是出乎意料或不可想象。桑鸢寺是西藏佛教史上第一个剃度僧人出家的寺院。

● **夏鲁寺** ● 「夏鲁」是藏语，是青苗的意思。夏鲁寺位于西藏自治区日喀则市东南二十公里处的夏鲁村，是藏传佛教夏鲁派的创始地。该寺具有汉、藏风格完美统一的建筑而闻名于世。

● **慈恩寺** ● 位于陕西省西安市和平门南四公里处。寺内耸立着由唐朝著名僧人玄奘倡而修建的气魄宏伟的大雁塔。大雁塔又叫慈恩寺塔，修建于公元 652 年。大雁塔的修建，归功于僧人玄奘大师的功劳。

● **塔尔寺** ● 是在青海省一座最为著名的佛教寺院。这座寺院坐落在湟县鲁沙尔镇的莲花山山坳中，距省会西宁二十六公里。

# 中国佛寺 趣谈

Interesting Issues About THE TEMPLES In China

● **大兴善寺** ● 坐落在陕西省西安市南门外的新风公园内。它是中国佛教密宗的发源地。隋、唐时期，大善寺是中国著名的三大佛经翻译场所之一。先后有六位印度高僧到中国传播密宗教义，其中影响最深的要算不空法师了。

● **兴教寺** ● 在陕西省西安市东南二十余公里处，有一座被列为全中国重点文物保护单位的寺院，它就是「兴教寺」。兴教寺和玄奘墓塔是为纪念唐朝著名的僧人玄奘法师而修建的。

