

歷|史|研|究

# 隋文帝建舍利塔與 靈隱寺智仙舍利塔考

何孝榮

## 摘要

隋文帝楊堅在位期間，先後三次分舍利於各州，建塔110餘座。後世史志載杭州靈隱寺有「神尼」智仙舍利塔，實為仁壽二年隋文帝所建南天竺寺（下天竺寺）佛舍利塔。其記載流傳訛誤，由南宋後期咸淳《臨安志》、周密《武林舊事》等開其端，至明代後期《西湖遊覽志》等推其波，至清代康熙年間《靈隱寺志》、雍正《浙江通志》等成其勢。於是，後世靈隱寺「神尼舍利塔」廣為人知，該塔真相被掩蓋。

關鍵詞：隋文帝、舍利塔、南天竺寺、靈隱寺、智仙

## A Research on Emperor Wendi of Sui Dynasty Building Pagodas for Relics and the Zhixian Pagoda of the Lingyin Temple

HE Xiaorong

### Abstract

During reign of Yang Jian, Emperor Wendi (581–604 AD) of Sui dynasty (581–618), the Buddhist relics were spread to prefectures across the country for three times, and 110 plus pagodas were built to enshrine them. According to records of later dynasties, there was a pagoda possessing relics of Zhixian, “the Divine Nun,” in Lingyin Temple of Hangzhou. However, as a matter of fact, this pagoda was the one treasuring relics of Śākyamuni Buddha in the Southern Tianzhu Temple (also called Lower Tianzhu Temple) built in 602 when Emperor Wendi ruled the Sui dynasty. Tracking the course of the misperception on the pagoda, it is found that the first misperception emerged in the *Lin’an Annals* made during the Xianchun Period (1265–1274) and the *Past Memories of Hangzhou* written by Zhou Mi in the final phase of Southern Song dynasty (1127–1279), it was further developed in the *Travelogue of West Lake* written in later period of the Ming dynasty (1368–1644), and was finally entrenched in the *Annals of Lingyin Temple* and the *Zhejiang General Annals* respectively written during the Kangxi

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(1661–1722) and Yongzheng (1723–1735) periods of Qing dynasty (1644–1912). As a result, the pagoda is mistakenly known to hold relics of Zhixian “the Divine Nun”; the truth hence has been long veiled.

**Keywords:** Emperor Wendi of Sui dynasty, pagodas for relics, Southern Tianzhu Temple, Lingyin Temple, Nun Zhixian

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