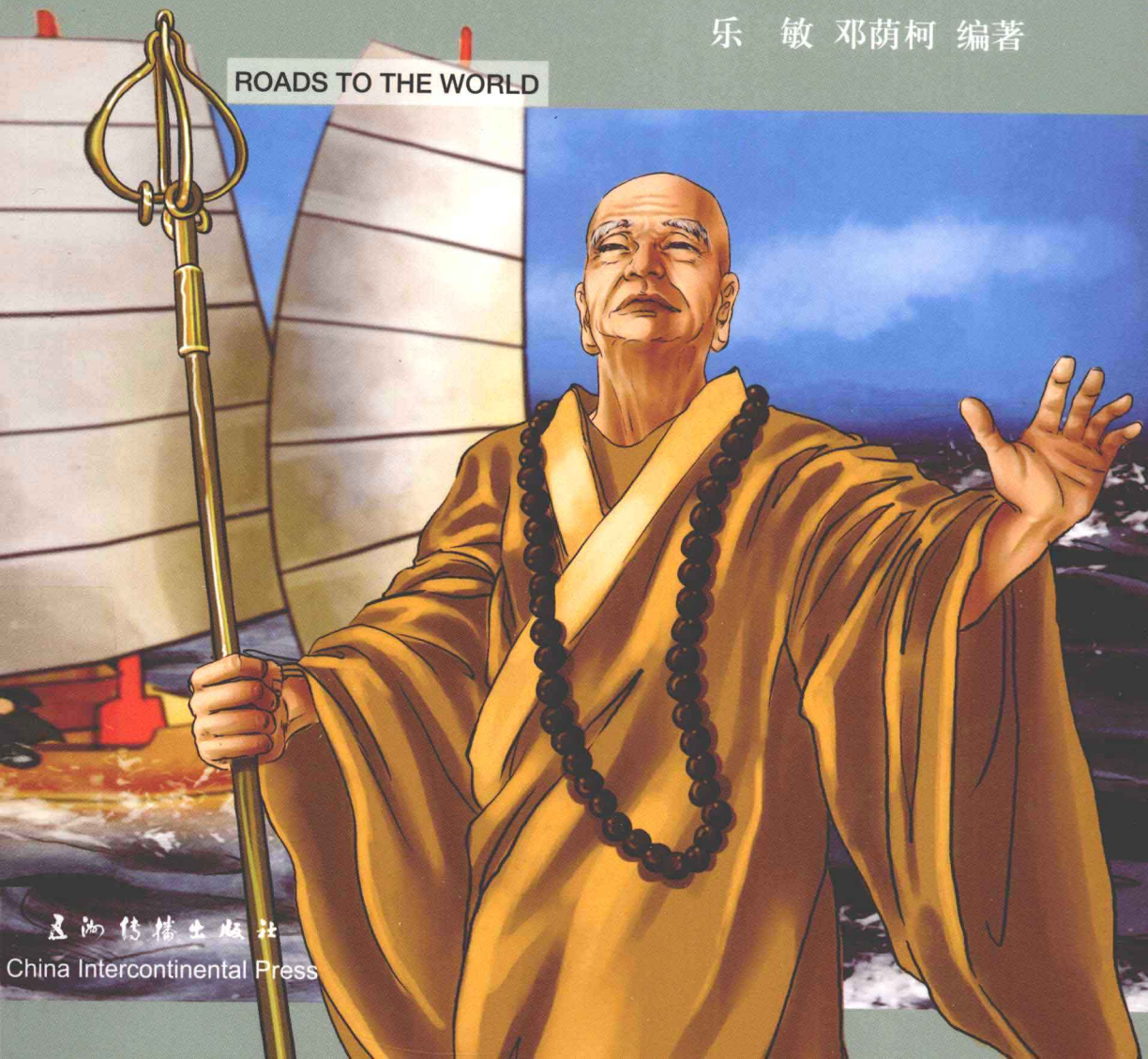


*Le Min & Deng Yinke*

# MONK JIANZHEN'S JOURNEY TO JAPAN 鉴真东渡弘法

乐 敏 邓荫柯 编著

ROADS TO THE WORLD



辽海传播出版社

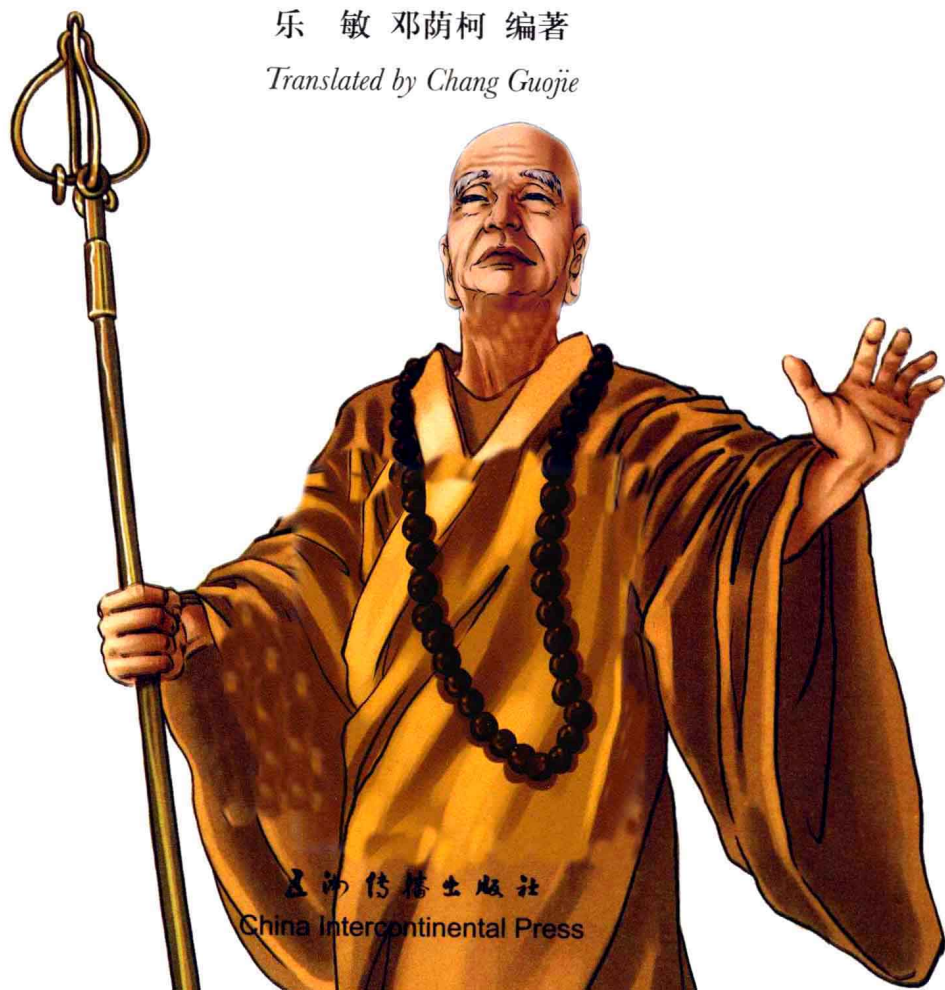
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*Translated by Chang Guojie*



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## FOREWORD

It has been a long and exciting history of tremendous cultural exchange between China and other countries. In terms of culture, economy, ideology, and personnel, these exchanges between China and other countries can be dated back to the times of Qin and Han dynasties—directly or indirectly, by land or sea. The long-term and multi-faceted cultural exchange helps the world to understand more about China and the rest of the world, enriching the common wealth of mankind—both materially and spiritually.

The book series entitled *Roads to the World* offers the most splendid stories in the entire history of Sino-foreign cultural exchange. We hereby offer them to foreign students learning the Chinese language, and to foreign readers who have a keen interest in Chinese culture. These stories depict important personalities, events, and phenomena in various fields of cultural exchange between China and other nations, and among different peoples. By reading the books, you may understand China and Chinese civilization profoundly,

and the close link between Chinese civilization and other civilizations of the world. The books highlight the efforts and contributions of Chinese people and Chinese civilization in the world's cultural interchange. They reflect mankind's common spiritual pursuit and the orientation of values.

This book tells the story of Jianzhen—a prominent monk, who lived during the Tang Dynasty times in China. He went through many hardships making six attempts to cross the sea to take the Buddhist precepts to Japan. He succeeded in his last attempt. He introduced the advanced culture of the Tang Dynasty (architecture, sculpture, calligraphy, painting, and traditional Chinese medicine) to Japan, which still fuels the development of Japanese culture. The Japanese conferred him with the title "Cultural Benefactor." He stands high as the symbol of long-term Sino-Japanese cultural exchange!



## 前言

中国与其他国家、民族之间的文化交流具有悠久而曲折的历史。在中国与外国之间，通过间接的和直接的、陆路的和海路的、有形的和无形的多种渠道，各种文化、经济、思想、人员方面的交流，可以上溯至秦汉时代，下及于当今社会。长期的、多方面的交流，增进了中国与其他国家、民族之间的了解，使人类的共同财富（物质的和精神的）更加丰富。

中外文化交流故事丛书（Roads to the World）的宗旨，是从中外文化交流的历史长河中，选择那些最璀璨的明珠，通过讲故事的方式，介绍给学习汉语的外国学生和对中国文化感兴趣的外国读者。这些故事描述中国与其他国家、民族在各个领域文化交流中的重要人物、事件和现象，以使外国读者能够更深入地

理解中国，理解中国文明，理解中国文明与其他各文明之间的密切关系，以及中国人和中国文明在这种交流过程中所作出的努力和贡献，并尽力彰显人类共同的精神追求与价值取向。

本书讲述的是唐代高僧鉴真和尚历尽艰辛，东渡日本、弘传佛法的故事。鉴真大师还将建筑、雕塑、书法、绘画、医药等先进的中华文化传播到异邦，促进了日本文化的发展，被称为日本的“文化恩人”。其本人也成为源远流长的中日文化交流的象征。



# I

## Great Buddhism Master

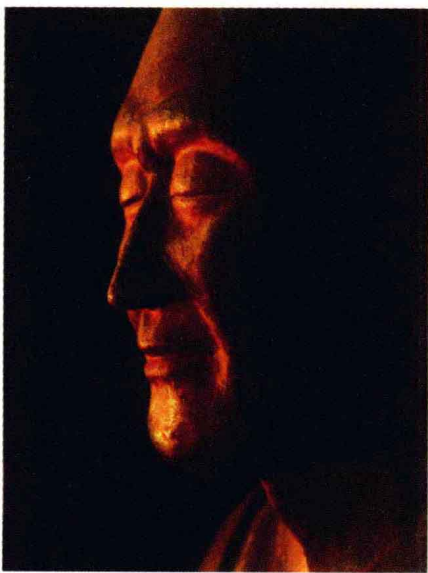
**J**ianzhen (Ganjin)—a renowned Vinaya master of the Tang Dynasty of China (618–907)—underwent many hardships during six attempts to sail eastwards to Japan. The first five ended in failure due to many reasons, but he finally made it in his last attempt. He reached Japan in year 754 and devoted rest of his life to disseminating Buddhist doctrines. As a great cultural envoy, he made splendid contributions to the cultural exchange and development between China and Japan with wisdom and effort. He set a permanent example to the world with his firm faith, indomitable will and broadmindedness.

Jianzhen was born to a devout Buddhist family in year 688 in Jiangyang County, Yangzhou (now eastern suburb of Yangzhou, Jiangsu Province) in the reign of Emperor Wu Zetian (690–705). His surname was Chunyu. His father was a rich businessman, and family was well off. As a devout believer in Buddhism, his father learned Zen and received ordination too. With a Buddhist shrine at home,

# 1

## 江淮独秀

鉴真和尚是中国唐朝（618—907）时候的一位佛教高僧，他历尽磨难，经历了五次失败，终于在754年东渡日本，弘传佛法。作为一位伟大的文化使者，他



鉴真像。日本奈良唐招提寺御影堂藏。田建国供图。  
The portrait of Jianzhen, collected in Mieido (Portrait Hall), Tōshōdai-ji Temple, Nara, Japan. Photo credit: Tian Jianguo.

将智慧、心血和生命都贡献给了中日文化交流事业，为世人树立了坚定信仰、顽强意志和博大胸怀的不朽典范。

鉴真本姓淳于，于688年生于扬州东郊的江阳县。鉴真的父亲是一位富商，家境殷实，而且笃信佛

his father paid respect to the Buddha and chanted sutras every day. When Jianzhen was a little boy, his father often told him Buddhist tales and took him to worship and offer incense in temples and monasteries. To his father's happiness, the little boy showed no interest in the luxurious life in Yangzhou. Jianzhen had great enthusiasm in religion



扬州大明寺栖灵塔。阿南史代摄。

Qiling Pagoda in Daming Temple, Yangzhou. Photo by Virginia Anami.

and culture. He had the nature of Buddha and yearned for living in a strong religious and cultural environment.

Jianzhen and his father were quite familiar with the abbot of the Dayun Temple in Yangzhou—Master Zhiman. With kind and elegant attitudes, the master left little Jianzhen with a carefree and happy feeling. Tranquil environment in the temple, lofty majestic halls, serene smiles on the faces of Buddha statues, long deep sound of chanting sutras, and stories about Buddhist willingness to do good and boundless kindness and virtue—all these deeply attracted Jianzhen. He began to get fascinated with



扬州运河两岸的古建筑。Fotoe供图。

Historic buildings near the banks of the Grand Canal, Yangzhou. Photo credit: Fotoe.

教，曾经学禅受戒，家中设有佛堂，礼佛诵经是每日必做的功课。他常常给小鉴真讲解佛经故事，领鉴真去寺庙进香拜佛。小鉴真对扬州的灯红酒绿、车水马龙没有什么兴趣，却对浓厚的宗教文化氛围心有灵犀，心向往之。鉴真父子与大云寺的住持智满法师十分熟悉，法师亲切文雅的态度，给了小鉴真轻松而快乐的感觉。寺院清幽静谧的环境，巍峨庄严的殿堂，安详微笑的佛像，悠长深沉的诵经之声，佛教徒乐善好施、功德无量的故事，都深深吸引着小鉴真。他开



## Yangzhou

Yangzhou in Jiangsu Province of East China is located in the north wing of the Yangtze River Delta. Yangzhou was the third largest metropolis—only second to the capital of Chang'an (now Xi'an) and eastern capital of Luoyang during the Tang Dynasty. It was a leading economic and cultural center and major port of foreign trade and external exchange since the Tang Dynasty rule. The Grand Canal built during the Sui Dynasty (581–618), ran through both Luoyang and Yangzhou, making Yangzhou the north-south, west-east water and land transport hub. The transport system was well developed in Yangzhou where many merchants and foreigners gathered. The Buddhist culture flourished there.

Buddhism and gradually cherished a desire to become an eminent monk to accumulate kindness and virtue and transmit Buddhist precepts among the common people for the rest of his life.

One day in year 702, when he was 14 years old, Jianzhen asked his father for permission to leave home and become a monk in the Dayun Temple. As the father understood the child's zeal that temple visits had awakened his son, he agreed to his son's request and invited Master Zhiman as his son's mentor. Knowing that Jianzhen had a profound wisdom, Zhiman gladly

## 扬州

扬州今属中国东部的江苏省，位于长江三角洲北翼。盛唐时代，扬州是仅次于首都长安（今陕西西安）和东都洛阳的大都市，是中国与各国通商贸易和文化交流的主要口岸之一，以及海上丝绸之路重要的港口城市。建于隋朝（581—618）的大运河连接洛阳与扬州，使扬州成为南北、东西水陆交通的总枢纽。这里交通发达，商贾云集，外国人众多，而且佛教文化兴盛。

始迷恋佛法，逐渐萌发出了要做一个积善积德、普度众生的大德高僧的心愿。

702年，14岁的鉴真向父亲表达了去大云寺出家为僧的愿望。父亲早就感觉到这个孩子有不浅的佛缘，就欣然答应了他的请求，而且请求智满法师做他的师父。智满法师也看出鉴真慧根深厚，相信他日后必有大成就，便欣然收他为徒。父亲深知佛寺的规矩，就对鉴真说，你先做“行者”吧，不剃发，在寺庙里服劳役。小小的鉴真以超出一个孩子的自觉一心向佛，

accepted him as a disciple. The master believed that Jianzhen would become a mahasiddha (a Buddhist with great spiritual accomplishment) in the future. His father knew monastic disciplines and rules very well. He told Jianzhen to start as a “novice” at the temple. Initially, Jianzhen had hair and worked as a servant and lay laborer. With his great awareness, this little boy focused on paying respect to Buddhism, industriously performed all the chores, such as sweeping the imperial courtyard, washing the master’s chamber pot and kasaya (cassock or robe), and often reading Buddhist scriptures and teachings until midnight. The sangha at the temple liked him very much. He successfully passed the examination held by the imperial court and got an official permit to become a monk and join a monastery as scheduled. The Daming Temple held a grand tonsure ceremony and a public ordination ceremony for him. After that, he became a samanera (little monk) with a monastic title (Buddhist name) of Jianzhen. At that time, becoming a member of the sangha was a very honorable thing due to the imperial court’s advocacy and the public recognition. It cost more money to receive a precept-granting ceremony and to get an official permit for becoming a Buddhist monk or nun. It was very difficult for an ordinary family to afford. It was evident that Jianzhen grew up in a rich family. Jianzhen devoted





唐代扬州古城墙遗址。阿南史代摄。

The historic site of ancient city wall of Yangzhou. Photo by Virginia Anami.

勤劳地做一切杂事，诸如洒扫庭除、洗涤师父的溺器和袈裟等，而且苦读经书，常常到深夜才熄灯，寺里上上下下都喜欢他。等到官府度僧的日期一到，他便顺利通过了考核，领到了度牒，也就是国家向僧尼发放的身份证明文件。寺里很快为他举行了隆重的剃度仪式，取法名鉴真，授沙弥戒。在当时，由于朝廷的倡导和民众的认同，进入佛门是一件很有荣耀的事，受戒和领取度牒所需要的费用也日益攀高，不是普通家庭所能负担的。由此足见鉴真的家境相当富裕。像



himself to Buddhism without taking into account the livelihood, but purely due to his lofty faith and firm determination.

Jianzhen studied Buddhism at the Dayun Temple. Despite being a highly intelligent learner, he spared no efforts to study all the doctrines, sutras, and Buddhist disciplines. Under the careful guidance of Master Zhiman, he gained much knowledge and acquired a deep understanding of several major sects in Chinese Buddhism—specifically the Vinaya sect (Lüzong). At the age of 18, he was ordained a bodhisattva by Patriarch Dao'an, who was a renowned Buddhist master, and the founding patriarch of Nanshan Vinaya sect. He resided in the Longxing Temple in Kuaiji (present-day Shaoxing in Zhejiang Province). He happened to pass by Yangzhou and was accommodated at the Dayun Temple. He gladly presided over the percept-granting ceremony for Jianzhen, having heard that Jianzhen just turned 18 years old, and that he had a deep understanding of Buddhism. Patriarch Dao'an believed Jianzhen would have a splendid future. In accordance with the ordination system of the Tang Dynasty, samaneras (little monks) should experience a tonsure ceremony and a public ordination ceremony first. When they were 20 years old, they would attend another ordination ceremony to become bhikshus (monks) or bhikshunis