

# 參訪名師：南宋求法日僧與江浙佛教叢林

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## 提要

本文討論日僧入宋求法與江浙佛教叢林之互動關係，提出下列觀點：求法日僧進入南宋，集中於江浙地區禪寺，參學於所謂的「五山」禪師，人數與日俱增。經過一段時間的調適與涵化，融入江浙叢林，與南宋叢林的禪師、法友形成了一法友聯誼網絡 (monastic fellowship network)。此網絡促使江浙地區產生了具有活力而獨特的地域性佛教文化。求法日僧不僅身受此文化之惠，且有參與強化之功，在宋以後江浙佛教文化及日本鎌倉後期五山文化之發展，扮演著很重要的角色。

本文分五段。第一段簡述唐以後日僧來華求法之中輟與北宋時期之再現。第二段討論南宋前期覺阿、榮西及能忍之兩位弟子等零星幾位日僧入宋參靈隱、天童、徑山禪師之求法情況，分析這些禪刹之地位日漸陞高之原因。第三段列出三十位左右求法日僧，並討論代表人物永平道元、神子榮尊、圓爾辯圓、悟空敬念、無關普門、無象靜照、南浦紹明等進入五山參學之情況，進一步說明他們意識到五山禪僧地位之特殊而選定五山為參學之地。他們因集中在五山禪僧處參學，彼此之間逐漸與江浙禪友形成一法友聯誼網絡。第四段討論所謂「五山」及「五山禪師」的形成，以癡絕道沖、石田法薰、無

準師範、虛堂智愚及偃溪廣聞爲例，說明禪師由蕞爾小寺入主育王、天童、淨慈、靈隱和徑山等大禪刹，如同官吏逐步拾階而上，位至卿相，深受聖眷，都有地方及中央官僚卿相支持。而日僧來參之日，正是他們歷主五山禪刹之時。本段並討論日僧在求法過程中，因語言障礙而難獲參悟，賴其師以書寫偈頌助其開悟，並學習以偈頌之形式表達其證悟之經驗，與禪師、法友互通聲氣，造成了江浙地區叢林之偈頌文化，有助於他們融入江浙叢林之法友聯誼網絡。

第五段總結以上觀點，強調南宋求法日僧進入江浙求法之意義，江浙五山、五山禪師與禪林法友聯誼網絡之出現，以及日僧加入禪宗偈頌之寫作等等對南宋江浙地域性佛教文化中及日本鎌倉五山文化的影響。

**關鍵字：**南宋、求法日僧、江浙、五山、禪宗、偈頌

**Searching for Inspiring Masters :  
Japanese Pilgrims and Buddhist Monasteries  
in the Jiang-Zhe Region  
during the Southern Song Dynasty**

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**Abstract :**

In discussing Japanese monks' pilgrimage to Song China and pilgrims' interaction with Buddhist monasteries in the Jiang-Zhe region, this article attempts to make the following argument: Japanese pilgrims journeyed to China and congregated at the monasteries in the Jiang-Zhe region in an increasing number during the Southern Song. After studying under Chan masters of the Five Mountains and a period of adaptation and acculturation, they assimilated into Southern Song Buddhist communities. These pilgrims, their masters, and their dharma friends formed a monastic fellowship network, fostering the rise of a dynamic and unique regional Buddhist culture. While benefiting from this regional culture, pilgrims also participated in reinforcing it, playing a vital role in the developments of the regional Buddhist culture in the Jiang-Zhe region and of the *Gozan* culture in the late Kamakura Japan.

The article consists of five sections. The first section outlines the post-Tang history of Japanese monks' pilgrimage, highlighting its occurrence and discontinuity in the late Tang as well as its resurgence in the early Northern Song. The second section discusses pilgrimages of a small number of Japanese monks, including Kakua, Eisai, and two disciples of Nōnin, who enrolled under Chan masters at Lingyin, Tiantong, and Jingshan in the early period of the Southern Song. It also analyzes the reasons for the elevation of status of these masters and their presiding monasteries. The third section notes the influx of some thirty pilgrims journeying to China in the later period of the Southern Song, discussing the study experiences of Eihei Dōgen, Jinshi Eison, Enni Ben'en, Kōkū Keinen, Mukan Fumon, Muzō Jōshō, and Nanpo Jōmin. It calls attention to their intentional choice of five prominent mountains as their pilgrimage sites and to their convergence at these monasteries administered by prestigious masters, both of which facilitated the formation of a monastic fellowship network in the Jiang-Zhe region. Section four elaborates on the formations of the so-called "Five Mountains" and "Masters of the Five Mountains." Using Chijue Daochong, Shitian Faxun, Wuzhun Shifan, Xutang Zhiyu, and Yanxi Guangwen as examples, it points out the process in which these masters worked their way up from smaller temples to larger monasteries known as Yuwang, Tiantong, Jingci, Lingyin, and Jingshan, much similar to that of officials who were advanced gradually, became ranking ministers, and enjoyed unusual imperial favor because of the support of highly ranking officials in regional and central government offices. Imperial decrees made these masters abbots of the Five Mountains, boosting their reputation and enabling them to draw a large following, often including Japanese pilgrims. Also discussed in this section is the difficulties confronting pilgrims who, despite their ability to write Chinese, were often handicapped by the minimal level of their linguistic proficiency in spoken Chinese, which was required to perform Chan style dialogical exchanges. The use of written *gatha* verses as an alternative resulted in the massive production of the genre, which helped pilgrims to assimilate into the fellowship network in the Jiang-Zhe monasteries where *gatha* verses were in vogue.

The fifth section wraps up the above points, stressing the significance of Japanese pilgrims' voyage to Southern Song China, the formation of the Five Mountains in the Jiang-Zhe region, the rise of masters of the Five Mountains, the appearance of the monastic fellowship network, as well as the pilgrims' participation in the writing of *gatha* verses, all of which made a considerable impact on the Buddhist culture in Southern Song China and Kamakura Japan.

**Key words:**

Southern Song, Japanese pilgrims, Jiang-Zhe, Five Mountains, Chan, *gatha* verses