**唐‧北宋時期中日佛教文化交流考——以天台山與比叡山為主**

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提 要

中日佛教文化交流史上，可以說是從日本聖德太子派遣隋使為其濫觴。到了唐朝更有前後十三次的遣唐使，而這些使官都扮演著送迎留學生或佛教僧的重要角色，兩國交易的商船也有佛教僧搭便船，或商人受託佛教僧辦事的文獻記載。五代‧北宋時期日本佛教僧入華的人數銳減，而其中有位寂照(962-1034)，是筆者博士論文天台僧慈雲遵式(964-1032)研究中的日本僧人，他從日本帶來了兩本北宋時佚失的《大乘止觀法門》四卷及《方等三昧行法》一卷，送給遵式刊行後，並收入天台典籍中納入藏經的重要人物。

寂照於宋真宗咸平6年(1003)受命於其師源信渡海入宋，將有關天台學二十七條疑問，請益於天台學匠四明知禮。此種受委託請益疑義事並非始於寂照，入唐僧圓載(？-877)亦曾受當時的比叡山圓澄等人之託，攜入有關天台疑問五十科請益於廣修、維蠲等。然而北宋時期天台山與比叡山之間的交流，除了疑義問答之外，還有自家著作或天台祖師的典籍互贈交流的種種記載。

本論文的主旨在於研討唐‧北宋時期天台山與比叡山之間對天台疑義問答與互贈典籍的交流，其中蘊含了何種意義？在中日兩國的歷史上代表著何種轉戾點？又隱藏著多少不為人知的背後真相？

**Cultural Exchanges between Chinese and Japanese Buddhism in Early Song Dynasty: A study focusing on Mount Tiantai and Mount Hie**

Professor Ven. Guo Jing

Abstract

The history of Buddhist cultural interaction between China and Japan is considered to commence with Japanese Prince Shotoku’s sending embassy to imperial China during Sui Dynasty. Later in Tang Dynasty, there were a total of thirteen embassies dispatched. All these ambassadors served an important role of conducting students and Buddhist monks to China. In addition, there were records in literature about monks riding trading ships to China and businessmen fulfilling requests from monks. Later in the Five Dynasties and Northern Song Dynasty, the number of Japanese monks visiting China decreased sharply. Among them, there was Jakusho (962-1034), a Japanese monk in the author’s doctoral dissertation study about Tiantai’s Ciyun Zunshi (964-1032), who brought from Japan two scriptures that were lost during Northern Song Dynasty: four rolls of “Da-sheng-zhi-guan-fa-men, *The Dharma Door of Mahayana Samatha-vipassana*” and one roll of “Fang-deng-san-mei-xing-fa, *The Practice of Fang-Deng Samadhi*”. Receiving the gift from Jakusho, Zunshi had the scriptures republished and included them in the Tiantai literature.