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前言

龙曜明

弘法大师，法名空海（774-835 年），密号遍照金刚，谥号弘法大师。唐密第八代祖师，日本真言宗密教传灯之高祖，日本文化奠基人。大毗卢遮那如来与自眷属法身如来，于秘密法界心殿中自受法乐故，常恒不断演说此自内证智三摩地法。此最上佛乘大曼荼罗法教特名真言宗，真言宗传至娑婆世界之中国大唐，不空三藏广传金胎两门诸轨，圆成高级教法，成立佛教专宗，特称“唐密”。大唐永贞元年五月，弘法大师拜谒青龙寺东塔院内供惠果大阿闍黎求授密法。惠果是不空三藏之嫡传法嗣，乃大唐三朝国师，因宿世互为师资之缘，惠果已久待矣。弘法大师八月上旬受传法阿闍黎位之灌顶，绍唐密（真言宗）第八代祖师。仅三月之间，大师便得胎藏界、金刚界两部大法秘教印契悉数传授。唐密法藏因之东渡日本，大

师创立之真言宗弘演千载，法脉滔滔不绝，更于近代反哺中国，唐密遂得重兴于华夏。“五股金刚兴教化，千年唐密续法缘”。

惠果大阿闍黎开示弘法大师：“早归乡国，以奉国家，流布天下，增苍生福。然则四海泰万人乐，是则报佛恩报师德，为国忠也于家孝也。”弘法大师遵照惠果大阿闍黎付嘱，肩荷唐密传承大业，值佛法因缘成熟之际，运雄猛大悲创立真言密教，镇护国家，广弘密法，为日本真言宗之开山祖师。大师大振宗风，真言宗超迈于佛教群宗，诸宗大德竞相奉请大师传授密法。弘仁十四年，嵯峨天皇受两部灌顶，日本天皇入密教坛场受灌顶自兹始。自尔从大师受法灌顶者数万人，日本真言宗遂大兴，达及隆盛时代。大师自大同二年以降递经四朝，皆为日本国师，为国建坛修法五十余度，灵验其明。

弘法大师嗣真言宗密理，如法观机摄受，传承严谨，知见端正，持戒精严，护持正法，不徇私情，更不流于世间俗见。大师开演密教精邃超绝之真理，阐





发真言宗要义：一切众生心摄一切世间出世间法，是心真如相即示摩诃衍体故；是心生灭因缘相，能示摩诃衍自体相用故。所言义者即有三种。一者体大，谓一切法真如平等不增减故；二者相大，谓如来藏具足无量性功德故；三者用大，谓能生一切世间出世间善因缘故。真言教法者，谓以如来无量阿僧祇劫所集功德，而作遍一切处普门加持，是故随一言名成立中，皆如因陀罗宗，一切义利无不成就。“若人求佛慧，通达菩提心，父母所生身，速证大觉位。”

弘法大师清净居心、慈悲救世、忘我无私、悲悯众生、行愿无尽。大师之佛法修学愿力宏大，意志果决，勇锐无畏，勇猛精进。大师立志高远，为探求宇宙人生之终极真理，明志苦修，昼夜忏悔；为明悟一乘佛法之殊胜要旨，舍生忘死，渡海求法。大师之《我昔遇萨埵偈》云：“我昔遇萨埵，亲悉传印明。发无比誓愿，陪边地异域。昼夜愍万民，住普贤悲愿。肉身证三昧，待慈氏下生。”大师于高野山举万灯法会，祈文之中悲心表大誓愿：“虚空尽，众生尽，涅



槃尽，我愿尽。”大悲誓愿雄猛无伦，透彻法界，普利无量有情众生。

弘法大师世出世法超拔卓绝，万世朗照。大师世间法之功业源于出世间法之真修实证。大师入法界曼荼，光明普照，遍周法界，观智不离；大师入如来庄严藏，利乐无量众生。大师即身成佛之修证体现出无量慈悲、殊胜智慧与宏大加持。大师巡游诸国，弘扬密教，广利有情，济生利民。大师将真言密教“究竟觉知心之源底”贯之于世法教育，天长五年，仿唐朝之教育机构，大师于东寺边开设综艺种智院，为日本最早之平民学校。综艺种智院以人格修养教育为重心，实践综合教育，教育机会平等，完全公费制，体现大师超前之国民教育思想。大师之治水事业举国瞩目，广利民众；大师引进唐代先进工程技术，增益国民之福德依报。

弘法大师乃日本文化之重要奠基人。大师于日本文化广布德泽，流光千载；大师在佛法、教育、绘



画、建筑、诗文、书法等诸多方面塑造日本之文化，为中华优秀传统文化之海外传承奠定坚实之基础。大师英才绝颖，兼通梵汉和三学，诗文皆灵敏精妙，出岫于灵明自在之法性，辉耀乎龙象庄严之厚德。大师文采斐然，著述为汉诗文之珍品；其绘画、雕刻亦模范千古，万世敬仰。大师留存之每件文化遗迹，在当时日本皆为一流之珍品，御请来之唐代诸真言密教经藏与法器亦为国之灵宝。大师被誉为日本思想界、艺术界、政治经济界，乃至日常生活的伟大精神领袖。

弘法大师为报师恩，令密法久住，至今仍于高野山入长期大定，加持护念真言宗行者。善根福德深厚，以清净、至诚、精勤、报恩四心修持之行者，亦有缘得大师之护念。一乘法流，运转不息；法界体性，运用不息；是也诸佛菩萨长夜大慈大悲、大喜大舍摄取众生。大师之精神如慧日当空，圆光普照；破除迷惘之心灵，安乐浮躁之生存，启明人生之意义。大师之加持开启心光，提契本具之佛性；净化心灵，发起菩提之心；唤醒使命，勇担救世之业。大师之悲



愿遍照大千，与十方佛土相互辉耀，庄严佛刹土，利乐诸有情。如《大日经》所云：“所修一切众善业，利益一切众生故，我今尽皆正回向，除生死苦至菩提！”



Preface

Long Yaoming

Kōbō Daishi, Dharma name Kūkai (774-835 A.D.), esoteric name Henjō Kongō, posthumously honored as Kōbō Daishi, was the eighth patriarch of Tang Esoteric School, the founder of Japanese Esoteric Shingon Buddhism, and a founding figure in the formation of Japanese culture. According to the esoteric doctrine, Mahāvairocana Tathāgata, together with the assembly of Dharmakāya Tathāgatas, abide within the secret Dharma-realm palace of the heart. There, in the self-enjoyment of the Dharma, they ceaselessly and eternally expound the samādhi Dharma of inner realisation and wisdom. This supreme vehicle of Buddhahood, expressed through the teachings of the Great Maṇḍala teachings, is designated the Shingon School. When these teachings were transmitted to Tang China in the Saha world, Amoghavajra Tripitaka (Bukong) widely disseminated the rituals of both the Garbhadhātu (Womb Realm) and the Vajradhātu (Diamond Realm), thereby bringing the esoteric teachings to full development and establishing them as a distinct Buddhist lineage, subsequently known as Tang Esoteric Buddhism (Tangmi). In the fifth lunar month of the first year of the Yongzhen era of the Tang dynasty, Kūkai paid homage to Mahācārya Huiguo, Inner Offerer of the East Pagoda Court of Qinglong Temple, and sought initiation into the Esoteric Dharma. Huiguo, the direct Dharma heir of Amoghavajra Tripitaka and imperial preceptor to three Tang emperors, had long awaited Kūkai's arrival, bound by karmic ties of teacher and disciple from past lives. In the early 8th lunar month, Master Kūkai received the by



which he was established as a transmitting ācārya, thereby inheriting the position of the eighth patriarch of the Tang Esoteric (Shingon) lineage. Within a period of three months, he was entrusted in full with the esoteric transmissions, rituals and mudras of both the Garbhadhātu and Vajradhātu traditions. Thereafter, the treasury of Tang Esoteric teachings was transmitted eastward to Japan. The Shingon School established by Master Kūkai flourished for over a thousand years, its Dharma lineage flowing unceasingly, and in modern times it has in turn contributed to the revival of esoteric Buddhism in China. As it is said: *“The Five-pronged Vajra brings forth the propagation of the Dharma teachings; over a thousand years of Tangmi persists through renewed transmission.”*

Mahācārya Huiguo instructed Master Kūkai: *“Return swiftly to your homeland, serve your country, spread the teachings throughout the world, and increase the blessings of all beings. When the four seas are at peace and the people rejoice, this is the repayment of the Buddha's grace and the virtue of the master; it is loyalty to the nation and filial piety to one's family.”* In accordance with Mahācārya Huiguo's charge, Master Kūkai assumed the great responsibility of transmitting the Tang Esoteric lineage. When the conditions for the Dharma had matured, he established the Shingon School through powerful and fearless compassion, guarding the nation and widely propagating the esoteric teachings. He thus became the founding patriarch of the Japanese Shingon School. Master Kūkai greatly revitalised the tradition, and Shingon came to stand preeminent among the Buddhist schools. Renowned monks from various sects vied to receive esoteric transmission from him. In the fourteenth year of the Kōnin era, Emperor Saga received Abhiṣeka of the Two Realms,



inaugurating the practice of Japanese emperors entering the Esoteric Buddhism altar for initiation. Thereafter, tens of thousands received Abhiṣeka from Master Kūkai, and the Japanese Shingon School flourished, entering a period of great prosperity. From the second year of the Daidō era onward, the Master served under four successive emperors as National Preceptor. He established ritual altars and performed state rites for the country over fifty times, each time with manifest efficacy.

Master Kūkai inherited the esoteric doctrines of the Shingon School, expounded and transmitted them in accordance with the Dharma, skillfully observing the spiritual capacities of living beings to empower them. His Dharma lineage transmission was strictly disciplined;; his understanding and insight were upright and pure; his observance of precepts was exacting; he upheld the True Dharma without partiality and never conformed to worldly or personal biases. The Master revealed the profound and unsurpassed truths of Esoteric Buddhism, expounding the essential doctrine of the Shingon School:

The true-nature of all sentient beings encompasses all dharma, both mundane and supramundane realms. The true-nature's Tathātā form demonstrates the substance of the Mahāyāna; The true-nature's birth-and-death-nidāna form demonstrates the manifestation and application of the Mahāyāna Dharma. The meaning is threefold. First, the 'greatness of substance' means that the true nature of all Dharma is equal, neither increasing nor decreasing. Second, the 'greatness of manifestation' means that Tathāgatagarbha is fully endowed with immeasurable virtues and merits. Third, the 'greatness of application' means that it gives rise to all beneficial causes and conditions for both the mundane and the supramundane realms. The



teachings of the Shingon School are those in which the Tathāgata, through immeasurable kalpas of accumulated merit, bestows universal empowerment throughout all realms. Therefore, within each and every mantra, all meanings are established. Like Indra's net, each contains the whole; all truth and its beneficial realisation are accomplished without exception. *"If one pursues the Buddha's wisdom and can realise the Bodhicitta, then with this mundane body born of one's parents, one can swiftly attain Buddhahood."*

Master Kūkai dwelt in purity of heart, saving sentient beings with great compassion, free from self and selfish attachment, compassionate toward all beings, with vows and practices without end. His aspiration in Buddhist cultivation was vast, his resolve firm, his courage fearless, and his diligence vigorous. The Master set his aspiration high and far, seeking the ultimate truth of the universe and human existence. He practised austerities with unwavering determination, repenting day and night. In order to realise the supreme essence of the One Vehicle, he risked his life to cross the seas in search of the Dharma. In his *Verse on Encountering the Bodhisattva*, he wrote:

"In former times I encountered the Bodhisattva, who personally transmitted the esoteric mudras and mantras. I made an incomparable vow to accompany the living beings in the lands where the Dharma is difficult to hear. Day and night I empower all living beings with compassion, abiding in the great vow of Samantabhadra. With this mundane body I will realise the great Samādhi, awaiting the descent of Maitreya."

At Mount Kōya, the Master conducted the Great Ten-Thousand-Lamp



Dharma Assembly. In his prayer he expressed the vast vow of great compassion:

“When all ākāśa (boundless space) is reached, all living beings are enlightened, nirvāṇa is achieved, then my wishes are fulfilled.”

Such a vow is boundless in power, pervading the Dharma-realm and benefiting innumerable sentient beings.

Master Kūkai’s accomplishments in both the mundane and supramundane realms were extraordinary, illuminating countless generations. His achievements in the mundane realm arose from his true realisation of the supramundane realm. Entering the maṇḍala of the Dharma realm, his light shone universally, inseparable from contemplative wisdom; entering the treasury of the Tathāgata’s adornment, he brought benefit and joy to immeasurable living beings. His realisation of Buddhahood in this very mundane body manifested immeasurable compassion, supreme wisdom, and mighty empowerment. Travelling widely across Japan, he propagated the Esoteric teachings, benefiting beings and aiding the people. He integrated the Shingon School of “ultimately realizing the true-nature” into worldly education. In the fifth year of Tenchō era, modelled on Tang educational institutions, he established the Shugei Shuchiin near To-ji Temple, Japan’s earliest school for commoners. The Shugei Shuchiin focused on moral cultivation, practiced comprehensive education, promoted equal access to learning, and was fully publicly funded, reflecting the Master’s pioneering vision on civic education. His water conservancy works were widely celebrated throughout the



country, greatly benefiting the populace. He also introduced advanced engineering techniques from Tang China, thereby enhancing the merit and blessings of the people.

Master Kūkai stands as a foundational figure in Japanese culture. His virtue has spread across Japanese culture, shining brightly for a thousand years. Across Buddhism, education, painting, architecture, poetry and prose, and calligraphy, he profoundly shaped Japanese culture and laid a firm foundation for the transmission of excellent Chinese civilisation overseas. Exceptionally gifted, he was proficient in Indian, Chinese and Japanese cultures; his poetry and prose are refined and luminous, arising from the unimpeded nature of the Dharma, and reflecting the dignity and depth of great spiritual virtue. The Master’s literary talent was outstanding, and his writings are treasured masterpieces of Chinese poetry and prose; his painting and sculpture likewise served as models for generations and have been revered through the ages. Every cultural artifact he left behind was regarded in Japan at the time as a work of the highest quality, while the esoteric scriptures and ritual implements he brought back from Tang China were revered as national treasures. He is honoured as a great spiritual leader in Japan’s intellectual, artistic, political and economic circles, as well as in the sphere of everyday culture.

In order to repay the kindness of his teacher, Mahācārya Huiguo, and to ensure the enduring presence of the Esoteric Dharma, Master Kūkai entered eternal samādhi at Mount Kōya, where he continues to empower and protect practitioners of the Shingon School. Practitioners endowed with deep roots of virtue and abundant merit, who cultivate themselves with purity, sincerity, diligence, and a spirit of gratitude, are also able, through karmic affinity, to receive



the Master's empowerment. The Dharma-current of the One Vehicle flows unceasingly; the fundamental nature of the Dharma-realm functions without interruption. Thus do the Buddhas and Bodhisattvas, throughout the long night of ignorance, with great loving-kindness, great compassion, great empathetic joy, and great equanimity, continuously empower all sentient beings. The Master's spirit shines like the sun of wisdom in the sky, radiating perfect light; dispelling delusion from the heart, calming the unrest of life, and illuminating the meaning of existence. Through the Master's empowerment, the light of the heart is awakened, bringing one into accord with one's inherent Buddha-nature; the heart is purified, one's bodhicitta is evoked, and vocation is kindled, enabling one to courageously undertake the work of saving sentient beings. Master Kūkai's vows of great compassion shine throughout the cosmos, radiating in mutual brilliance with the Buddha-lands of the ten directions, adorning the pure realms and bringing benefit and joy to all sentient beings. As stated in the *Mahāvairocana Sūtra*:

"All virtuous deeds that are cultivated are for the benefit of all beings; I now dedicate them wholly and rightly, so that, freed from the suffering of birth and death, all may attain Bodhi."



序 幕

弘法大师是唐密（真言宗）第八代祖师，乘愿而来，传承真言密藏，普利有情。约二千六百年前，在贤劫第九小劫，人寿减至百岁时，吾辈阎浮提所感得之应身佛，为释迦牟尼佛，为贤劫第四尊佛。贤劫第十小劫之初，人寿由八万四千岁减至八万岁时，有弥勒佛出世，继释尊之后为贤劫第五位应身佛。弘法大师入法界大定之前，发愿侍弥勒菩萨尊前，待与弥勒菩萨俱下生，广转法轮，度百亿众生。弘法大师的弘化事迹距今已然千年之余。公元 832 年，大师悲悯众生，于高野山举万灯法会，祈文之中表大誓愿：“虚空尽，众生尽，涅槃尽，我愿尽。”大誓愿回荡群山，气象雄猛清静，直透法界。