**新羅崔致遠《四山碑銘》中的禪宗祖師觀**

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提 要

本論文分析九世紀禪宗的語彙如何成為一個論述的場域，表達了東亞的佛教圈裡，佛教徒日益增長的身份認同。不難理解的是，佛教中國化的過程包含了一種身份認同的機制，將中國置於佛教圈的中心。在這個過程裡，從中國到韓國，文化與宗教融合形成了佛教徒獨特的身份觀點。然而，在佛教的世界觀中，中心與邊緣的觀點並非固定不變的。新羅文人崔致遠 (Ch’oe Ch’iwŏn, 857 ~? ) 便代表了一種獨具創意的佛教中心觀。其《四山碑銘》是為韓國九山禪門中四位開山祖師所撰寫，文中清晰可見韓國欲以禪宗取代中國的中心地位之企圖心。本文特別提出的是，在佛教的跨文化傳遞背景中，禪宗祖師的「移動性」對於傳承與維持禪宗的延續性有獨特的重要性。崔致遠在碑銘中描述的韓國僧人便完全符合這種禪宗祖師的形象。

**The Role of Chan Patriarchs in Ch’oe Ch’iwŏn’s “Four Mountains Stele”**

Peiying Lin

Abstract

This paper aims to evaluate how Chan Buddhism played a part in Buddhist discourses reflecting an increased sense of legitimacy in ninth century East Asia. It may not surprise us that the sinicisation of Buddhism implies a process of identity construction to place China in the centre again. Culture and religion joined together in this process, first in China and then in Korea. However, the location of centrality or marginality was not fixed in Buddhist ontology. Rather, innovative Buddhist intellects such as Ch’oe Ch’iwŏn (b. 857 A.D.) ventured to create a reversal of centre and margin. In Ch’oe Ch’iwŏn’s inscriptions for four out of nine founders of Korean Sŏn schools (also known as nine mountains), an attempt to supersede China through Chan Buddhism is conspicuous. Furthermore, in the context of the cross-border transmission of Buddhism, the mobility of “ Chan patriarchs” was essential in maintaining the legitimacy and continuity. This characteristic of the mobility of Chan patriarchs is seen in the Korean masters depicted by Ch’oe Ch’iwŏn’s, namely Chingam, Ranghye and Chijŭng.