**移動的聖山：中日五臺山信仰的跨域交流**

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提 要

中古時期五臺山聖山信仰的形成，最重要的意義在於開啟中國佛教傳播與信仰的新面向。五臺山整個區域被視為一體，不同於單一的宗派本山或容納多寺的名山，不但是信仰的根據，亦是信仰實踐的所在。文殊菩薩是五臺山聖山信仰的對象，與文殊菩薩化現的相關聖跡成為信仰傳播的輔助。聖山信仰的基礎是寺院與僧人，入山巡禮是聖山信仰的實踐過程，巡禮者成為信仰擴展的重要媒介，而五臺山圖與清涼傳的撰（繪）成，則是輔教之作。

五臺山文殊道場在成為佛教信仰圈認定的聖山之後，吸引更多的信眾巡禮五臺山，並隨著巡禮的信眾傳播至各地。唐代以降，除了山西五臺山以外，中國其他各地亦可見小五臺、南五臺等地。此外，五臺山信仰也影響中國域外的國家，特別是日本與新羅的僧人，不僅將五臺山信仰傳入本國，更在本國之內仿建文殊聖山，可謂當時佛教文化區內的共同現象。

本文目的在說明五臺山的聖地地位確立乃至擴大的過程，強調在擴大的過程中，聖地逐漸發展成簡略化、縮小化，並且如何透過論述使其可以他立、移動。巡禮者受限於巡禮距離過長，以及在經濟、時間與身體等方面過大的負擔，使得五臺山信仰在傳播擴展時受到限制；另一方面，隨著時代背景下政治、社會的變動，五臺山信仰產生質化與量化，尤其是政治變動下的交通阻隔，造成巡禮的困難。但五臺山卻也因此轉化發展出更多拓展形式，由此擴大與變化，藉由巡禮實踐的聖地信仰，在各地產生出各式的變容，成為東亞地區移動的聖山。

**The Buddhist Sacred Mount in Motion: The Worship of Wu Tai Shan Spreads Across Borders within China and Japan**

Yun-jo Lin

Abstract

The formation of Wu Tai Shan Belief in middle ancient age conveys several meanings, the most important one is that it directs to new dimension of spreading Buddhism and Belief in China. Saint Mountain is different from famous mountain or faction-based mountain, all areas of it are considered as a whole and it becomes abasement of belief and carrier of belief practice. Among the Saint Mountain Culture, Manjusri is the object of worship. A number of holy relic miracles concerning the emergence of Manjusri are medium for assisting the spread of belief. Temples in Wu Tai Shan and their Monks are foundations for the development of Saint Mountain Belief. Touring in Saint Mountain is the most characteristic performance of Saint Mountain Belief. While drafting Map of Wu Tai Shan and Ching Liang Chuan are masterpieces of this belief.

Manjusri field in Wu Tai Shan appeals to more worshipers touring in Wu Tai Shan after it becomes the Saint Mountain recognized by Buddhism. And it spreads further to other places following by the worshipers touring in Wu Tai Shan. After Tang Dynasty, Little Wu Tai and South Wu Tai appeared at other places in China except Wu Tai Shan in Shan Xi Province. Besides, Wu Tai Shan Belief also affects countries outside China. Particularly, Monks in Japan and Korea not only bring in Wu Tai Shan Belief in their countries but also build up Saint Mountains by imitating Manjusri field in their counties. This has become a common phenomenon within Regions of Buddhism Culture.

This article aims to observe Wu Tai Shan Belief in China and Japan from all aspects. This article further explores the variations in different areas during the process of its development based on Wu Tai Shan Belief of China.