

，引自巴利文中部經(Majjhima Nikāya)；又見於 Ananda Coomaraswamy, *Buddha and the Gospel of Buddhism*(London, 1916), 226頁。

註二：見Mabel LaFarge, "A Niece's Memories,"載於 Henry Adams編: *Letters to a Niece and Prayer to the Virgin of Chartres*, (Boston, 1920) 14頁。作者的這項資料來自他的學生 Margaret Brown 在 Tulane 大學英文系提出的博士論文，她準備以 *Henry Adams and the Orient* 為題，這段引話見於其論文草稿第二章。比較 Hans Nordewin von Koerber, "Kuan-yin, the Buddhist Madonna," *Theosophical Forum* (1961), 洛杉磯的南加州大學圖書館有複印本。

註三：鈴木大拙, "Impressions of Chinese Buddhism," *Eastern Buddhist* 6(1935): 345

註四：Raddkrishnan, 1:589。比較 Paul Demiéville 所說的「印度大乘的思辨玄秘主義」("le mysticisme spéculatif de l'Inde mâtâyaniste") 見於 *La Pénétration du bouddhisme dans la tradition philosophique chinoise*, "Cahiers d'histoire mondiale" (1956): 22。有關觀音的經典書單，請參考後藤大用：「觀世音菩薩の研究」，(1970 東京修訂本) 283—88頁。

前 言

大乘佛教提供給衆生一輛「車乘」，使他們只要藉著信、愛、智就可以獲得解脫(一)。這「乘」的中心人物是觀音（阿縛羅吉他攝伐羅菩薩），他是「世間呼籲聲的諦聽者」，佛教大悲心的擬人化身；對某些人而言，也是釋迦牟尼佛的理想化身。觀音在西方通常被認為是女身，故稱「仁慈之女神」或「佛教的聖母」，亨利·亞當斯更讚誦祂為不具性別的、「人類的仁慈保護者」（二）。觀音在東方國家，可說家喻戶曉，俗語說得好：「家家觀世音，戶戶阿彌陀」。阿彌陀佛發願要將衆生在死後帶往不再有業果輪迴的世界去，觀音則志在滿足人類的慾望，使他們就是在這一世也能超脫自己業力的纏縛（三）。因此，在西藏，班禪喇嘛被認為是阿彌陀佛的化身；而現世的統治者達賴喇嘛則是觀音的化身。在通俗宗教裏，觀音是崇拜和虔誠的對象，但智者則認為他是理想的化身，可以確實幫助我們定心靜慮，進而與宇宙心認同。

本文旨在檢討文化背景下的觀音之概念，並想澄清觀音的名號和思想，及闡釋幾部基本經典（在八十多部講述觀音本蹟的經典中，學法華經、心經、楞嚴經及千手經咒為例），從中國人文主義與大乘玄秘主義之觀點出發，注重積極的宗教性之闡揚，而非以小乘的「消極的嚴格制定哲學界說」為從事。（四）

註 解

註一：比較S.Radhakrishnan：「佛陀的體系，不是一種哲學，而是一種乘或車輛，一種導致解脫的實際方法。」（Indian Philosophy，共二冊(London, 1951)，1:464

觀音： 半個亞洲的崇拜對象



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in its cultural setting. It endeavors to clarify the name and idea and elucidate the basic sūtras (the *Lotus*, the *Heart*, the *Śūrangama*, and the *Thousand-Hand*, among more than eighty canonical works devoted to Kuan-yin) in the light of Chinese humanism and Mahāyāna mysticism, which prefers “positive and religious expressions” to the Hīnayāna’s “negative and philosophically strict definitions.”⁴

For the Chinese characters which are presented in the text in transliterated form, see the Appendix.

¹Cf. S. Radhakrishnan: “The Buddha’s system is not a darśana, or a philosophy, but a yāna, or a vehicle, a practical method leading to liberation” (*Indian Philosophy*, 2 vols. [London, 1951], 1:464, citing *Majjhima Nikāya*); see also Ananda Coomaraswamy, *Buddha and the Gospel of Buddhism* (London, 1916), p. 226.

²See Mabel LaFarge, “A Niece’s Memories,” in *Letters to a Niece and Prayer to the Virgin of Chartres*, ed. Henry Adams (Boston, 1920), p. 14. I owe this information to Margaret Brown, who showed me the draft of her doctoral dissertation on Henry Adams and the Orient (chap. 2) prepared for the English Department at Tulane University. Cf. Hans Nordewin von Koerber, “Kuan-yin, the Buddhist Madonna,” *Theosophical Forum* (July 1941), available in reprint at the University of Southern California Library, Los Angeles.

³D. T. Suzuki, “Impressions of Chinese Buddhism,” *Eastern Buddhist* 6 (1935): 345.

⁴Radhakrishnan, 1:589. Cf. Prof. Paul Demiéville’s reference to “le ‘mysticisme spéculatif’ de l’Inde mahāyāniste” in “La Pénétration du bouddhisme dans la tradition philosophique chinoise,” *Cahiers d’histoire mondiale* 1 (1956): 22. For a list of canonical works devoted to Kuan-yin, see Gōtō Daiyō, *Kanzeon bosatsu no kenkyū*, rev. ed. (Tokyo, 1970), pp. 283–88.

In Mahāyāna Buddhism, which offers to all beings a *yāna* or “vehicle” leading to liberation by faith and love as well as by knowledge,¹ the central figure is Kuan-yin (the Bodhisattva “Avalokitasvara”), “the Regarder of the Cries of the World,” the personification of Buddhist compassion, and to some the idealization of Gautama Buddha. The name of Kuan-yin—popularly known in the West in the present feminine form as the “Goddess of Mercy” or the “Buddhist Madonna,” and hailed by Henry Adams as the sexless “merciful guardian of the human race”²—is a household word in the East. As the saying goes, in every home there is a Kuan-yin (Japanese, Kwannon or Kannon), in every house an Amitā Buddha. While Amitā (Japanese, Amida) vows to take the sentient beings after death into a world where the retribution of karma is no more effective, Kuan-yin caters to the human desire to rise above our own karma even while in this life.³ Thus in Tibet, the Panchen (Sanskrit, Paṇḍita) Lama is regarded as the manifestation of Amitā, and the Dalai Lama, the temporal ruler, the manifestation of Kuan-yin. In popular religion Kuan-yin is an object for worship and devotion; but the illumined may find in him an ideal and a tangible aid for concentration and mental tranquilization, through which they may identify themselves with the universal mind.

This paper attempts to examine the concept of Kuan-yin



KUAN-YIN: THE CULT OF HALF ASIA

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