頁；清俞正燮（1775－1840）：「癸巳類稿」卷十五（台北，1965），571頁；丁福保：「箋經雜記」載於「觀世音經箋註」（上海，1918）2a頁。

註廿五：「大唐濟度寺故大德比邱尼惠源和尚神空誌銘」，載於「全唐文」（1814；再版，台北，1965）396：20a。

註廿六：李圓淨編：「妙法蓮華經觀世音菩薩普門品并圖」（即普門品圖證）十四版（上海，1937）40b頁。吳越王錢繆子錢瓘撰有觀音讚辭六十二字，時爲949年，載於陳鴻墀一八一四年所撰：「全唐文記事」卷一〇六（上海，1959）1300頁。

註廿七：地婆訶羅譯：「佛說七俱胝佛母心大準提陀羅尼經」（大正大藏經20：185－186）；天息災（1000年歿）譯：「佛說大乘莊嚴寶王經」卷三及四（大正大藏經20：59b及63a），見於金陵木刻版由沈家楨博士等人標點之線裝本（台北，1974）。准提在婆羅門神話中是「凶惡者」突迦女神（即大自在天的妻子）。爲若干中日學者所依據的織田得能（1860——1911）解釋准提爲「清淨，讚嘆心性清淨之稱」（仏教大辭典，增訂本，〔東京，1954〕893b頁，「准提」條），意指法身。弘贊（1611－85）撰的辭彙式三卷「準提經會釋」（續藏經，第一輯，37套第3册）則沒有解釋；Edward Conze教授告訴作者說：「她被稱爲『諸佛之母』，是基於以般若波羅密多爲標準創造女神的習慣。

（未完待續）

Bodhisattva Doctrine in Buddhist Sanskrit Literature [London, 1932] 4-9頁）。

註十九： 鳩摩羅什譯：「大智度論」卷四(大正大藏經，25:86 a)。關於六度，請參考玄奘譯：「解深密經」卷四（大正大藏經16:705a）；又參考 Edward Conze 譯 "Selected Sayings from the Pertection of Wisdom" (London, 1955) 66－70頁。

註廿： 善無畏(637－735)及一行(673－727)譯：「大毘盧遮那成佛神變加持經」卷一(大正大藏經18:1bc)。

註廿一： 胡應麟：「少室山房筆叢」卷四十（1958）頁536-39；陳榮捷："Buddhist Terminology", 載於 Vergilius Ferm 編 Encyclopedia of Redigion (Paterson, N. J., 1964) 92b頁。

註廿二： 實叉難陀譯：「大方廣佛華嚴經」卷六十八（大正大藏經，10:366c）。

註廿三： 宗皋(號大慧，1089－1163)：「大慧禪師禮觀音文」，載於明，如巹集「緇門警訓」卷八(大正大藏經48:1018b)；梵琦(號楚石，1296－1370)：「觀音大士讚」，載於「楚石梵琦禪師語錄」卷十三（續藏經，第二輯，29套，1:106b）；及定西(1895－1962)：「定西大師語錄」48頁，與「東林小誌」合刊（香港，1963）。

註廿四： 道世（卒於683年）撰：「法苑珠林」卷廿七(大正大藏經53：484c)；「北齊書」33：7b；「北史」90:5b；「南史」12：9a（四部叢刊）。清趙翼（1727－1814）：「陔餘叢考」卷廿四（上海，1957）739

註十二：丁福保(1874－1952)編：「佛學大辭典」「觀音」條。譯按，丁氏曰：「案觀音本作觀世音，唐人諱世字故但稱觀音，後世遂用之。」

註十三：宋王欽若(962－1025)：册府元龜」，1754年的1672年木刻重印本，3：10ab。

註十四：彥悰：「佛頂最勝陀羅尼經序」(682)(大正大藏經，19：355a)。

註十五：關於支曜譯：「佛說成具光明定義經」(大正大藏經，15：451c；比較後藤大用：「觀世音菩薩の研究」. 3頁)的譯作日期，以及提到「觀世音所說行法經」的經名，請看智昇於730年所撰的「開元釋教錄」卷一(大正大藏經55：482c及483c)。

註十六：澄觀：「大方廣華嚴經疏」卷五十七(大正大藏經，35：940a)。

註十七：Clarence H. Hamilton, "The Idea of Compassion in Mahayana Buddhism," Journal of the American Oriental Society 70, no. 3 (July-September 1950)：148,引 Louis de La Vallée Poussin 及 Moriz Winternitz 的話。

註十八：鈴木大拙：Outlines of Mahayana Buddhism (New York, 1963) 9頁。比較Radhakrishnan：「實體(reality)在本體論上，稱爲眞如；在宗教上，則稱爲法身。這是調和所有矛盾現象的最高原理，亦稱爲涅槃，因爲它替憂傷的心帶來絕對的安樂。它是菩提，或智慧。它引導著世界的運轉，賦萬物與形狀。」(1：592－93；又見 Har Dayal, The

註　解

註五： 玄奘：「大唐西域記」卷第三（大正大藏經，51:883b）；Samuel Beal 譯本 Si-Yu-Ki: Buddhist Records of the Western World (London, 1884) 127頁，註28。

註六： 澄觀：「大方廣佛華嚴經疏」卷五十七（大正大藏經35:940a。譯按，經曰：「梵本之中自有兩種不同，：婆盧枳底，觀也。濕伐羅，此云自在。若云攝伐羅，此云音。故譯觀自在或觀音。」

註七： 見 N. D. Mironov, "Buddhist Miscellanea," Journal of the Royal Asiatic Society (April 1927) 241-52頁。比較本田義英：「觀音の古名に就こ」載於龍谷大大學論叢No, 296 (February 25, 1931) 1-23頁；Marie-Thérèse de Mallman, Introduction à lē tude d'Avalokiteçvara (Paris, 1948) 59－82頁。

註八： 窺基：「唐梵飜對字音般若波羅多心經」(大正大藏經8: 851a)；慧立、彥悰：「大唐大慈恩寺三藏法師傳」卷一（大正大藏經50: 224b）。

註九： 高楠順次郎："Kwan-Yin" 載於James Hastings 編 Encyclopaedia of Religion and Ethics, 共十三册，(New York, 1915), 7: 763b。

註十： 陳觀勝， Buddhism in China (Princeton, N. J. 1964) 340－41頁。

註十一 僧肇(384－414)「注維摩詰經」卷一(大正大藏經, 38: 331a)，引鳩摩羅什的話。譯按，什曰：「世有危難稱名自歸，菩薩觀其音聲即得解脫也，亦名觀世念，亦名觀自在也。」

像，並且爲了衆生的緣故，以全部精神力量爲悟證和發展菩提而奮鬥的人（十八）。如果有人發願爲救度一切衆生脫生老病死故修行佛道（行六度——布施、持戒、忍辱、精進、禪定、般若），是人即名菩提薩埵。」簡稱菩薩（十九）。入菩薩之道要以「菩提心爲因，大悲爲根本，方便爲究竟。」（二十）

觀音在圖像上由男性變爲象徵母愛和大慈大悲的女性，可以追溯到第五世紀的南北朝；胡應麟和陳榮捷教授認爲中國一直到十一世紀才有女性觀音的圖像出現，是不對的（廿一）。固然在唐朝（618—907年）以前，絕大多數的觀音像都是男性，這可從現存的經典圖像及唐譯華嚴經上「勇猛大夫」的稱號得到註明（廿二）；一直到現代，他仍然被稱爲「父」或慈父（廿三）。

百科全書式的「法苑珠林」撰於 668 年，記載觀音曾於 479 年現女身，替一位名叫彭子喬的信徒鬆開雙械，編撰較早的北齊書、南史和北史，也有類似的記載：觀音現女身，爲放蕩瘦弱的北齊武成皇帝（561—65 在位）治病；並說陳朝的最後一位皇后沈氏出家爲尼，於 627 年獲得法名「觀音」（廿四）。楊休列（737 年最享盛名）在讚嘆一位佛教尼師時，曾提到另一位有神通的尼師說：「時人稱之爲觀音」。（廿五）在天竺志中，觀音據說示現女身於錢繆（852—932）的夢中，告訴這位未來的吳越王說他將統治一個諸侯之國，他的國家也將度過混亂的五代，因爲他仁慈爲懷，反對殺生（廿六）。第七世紀時，地婆訶羅翻譯「佛說七俱胝佛母心大準提陀羅尼經」，女性的觀音才以準提觀音（被稱爲「七俱胝（大數，通常以千萬代表一俱胝）諸佛之母」）的形相，在中國立定了脚跟（廿七）。

的一人，但他早就說過，觀世音「亦名觀自在」(十一)。

時常有人以爲觀音是觀世音的縮寫，原因是爲了崇敬唐太宗（西元627—49年在位）而避其名諱「李世民」（十二），事實亦非如此。太宗於西元626年被立爲王位繼承人時，他的父親下令禁止「世」和「民」兩個字合併使用，但可以依禮分開使用；而且，上述規定也只限於「官銜、公私文書及人名。」西元650年，過份熱心的太宗之子高宗繼位，又把「民部」改稱「戶部」（十三）；但當西元697年，把「世尊」代以「聖尊」、「世界」代以「生界」的「最勝陀羅尼經」初譯稿，呈獻給高宗時，高宗讀後說：「既是聖言，不必避諱。」因此又恢復到原來的名詞——世尊和世界（十四）。

事實上，「觀音」早於西元185年就出現在支曜所譯的「佛說成具光明定意經」內，在那同時「觀世音」也被用於一篇「後漢所譯」而「已佚失」的行法的題目上（十五)。而，就像艾美諾教授所告訴我們的：「Avalokitatvara絕不能分析爲包含有『世』的意義在內；lokita絕對不是那種義義。假如鳩摩羅什的翻譯有『世』這個字，可能是因爲avalokita和loka（世）兩個字（偶然）相似的緣故。」。澄觀說：「Avalokita的意思是觀，Svara的意思是音。」並無新意。法華經觀音品說，菩薩「觀其音聲，皆得解脫」，即指觀世音也（十六）。

關於菩薩一詞，本來是指喬達摩佛在圓成佛道之前的多生修行階段，其義爲「以圓滿智慧爲體者」或「決定要成正覺的衆生」（十七)。鈴木太拙解釋菩薩是一位深信菩提（義爲「智慧」）即法身（或稱佛性)反映在人類「心靈」上的影

一、觀　音

「觀音」這個名詞，長久以來一直是爭論紛紜的題目。玄奘（602—64）乾脆說它是早期的譯經上「謬誤」，認爲梵文 Avalokiteśvara (=Avalokita-iśvara) 一字應該翻譯爲「觀自在」。自在是主宰義。觀自在就是「被見者之主」或「衆生所見之主」（五）。但，澄觀（738—839?）却指出，梵文原典本身就有兩種不同的名稱（六）；一九二七年在新疆發現的古抄本就證實了這一點，這是第五世紀末葉的作品，在一片殘葉上出現了五次觀音 Avalokiteśvara (=Avalokita-iśvara) 這個名詞，因而掃除了傳抄錯誤的可能性；引致米羅諾夫的結論，說觀音 (Avalokitasvara) 是本來的稱號，觀自在(Avalokiteśvara) 是後來才有的（七）。穆雷．艾美諾師曾在給我的一封信中說：「觀音 (Avalokitasvara)的意義，無疑的是『察覺到聲音者』，梵文原字是所有形容合成語，前半部是被動的語氣 avalokita的意思是『被察覺的東西』，前後合起來，字面上的意思完全是『聲音被他所察覺到者』。」很特別的，玄奘的高徒——窺基 (632—82)，與同時代的慈恩傳作者慧立一樣，在「唐梵飜對字音般若波羅蜜多心經序」中，仍然繼續使用「觀音」的稱號（八）。

高楠順次郎和陳觀勝都曾說玄奘是「觀自在」一詞的創始者，事實並非如此。高楠教授說，玄奘「引進了觀自在，『自行存在的凝視者』或『凝視主』這個新譯名。」（九）陳教授也寫道：「中國早期的譯者都使用觀音或觀世音的稱號，一直到玄奘才首次使用 Avalokiteśvara 的正確譯名觀自在（旁觀主）。」（十）鳩摩羅什(344—413)在翻譯法華經和和心經時，因爲使用「觀世音」一詞，也是被玄奘批評過的

觀音：
半個亞洲的崇拜對象

鄭僧一原著
鄭振煌中譯
顧法嚴校訂

原載於1976年11月美國芝加哥大學
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25 "Ta-T'ang Chi-tu-ssu ku-ta-teh pi-ch'iu-ni Hui-yüan ho-shang Shen-k'ung chih-ming," in *Ch'üan T'ang wen* (1814; reprint ed., Taipei, 1965), 396:20a.

26 See *Miao-fa lien-hua ching Kuan-shih-yin p'u-sa p'u-men-p'in ping-t'u* (same as *P'u-men-p'in t'u-cheng*), ed, Li Yüan-ching, 14th reprint (Shanghai, 1937), p. 40b. There is a sixty-two-word eulogy of Kuan-yin by Ch'ien Liu's son Ch'ien Kuan, Prince of Wu-Yüeh, dated 949, in *Ch'üan T'ang wen chi-shih,* ed. Ch'en Hung-ch'ih in 1814, *chüan* 106 (Shanghai, 1959), p. 1300.

27 See *Chun-t'i t'o-lo-ni ching,* trans. Divākara (Taishō, 20:185–186); cf. *Ta-ch'eng chuang-yen pao-wang ching* [*Karaṇḍavyūha Sūtra*], trans. T'ien-hsi-chai (d. 1000), *chüan* 3 and 4 (Taishō, 20:59b and 63a), available in stitched-bound (Taipei, 1974) reprint of Chin-ling woodblock print with added punctuation by Dr. C. T. Shen et al. Cundī, more commonly Cundā, is a name for Durgā, "the violent or ferocious one" in Brahmanic mythology. Oda Tokunō (1860–1911), who is followed by some Chinese and Japanese scholars, interprets it as "purity, in praise of the purity of mind and nature" (*Bukkyo daijiten,* rev. ed. [Tokyo, 1954], p. 993b, s.v. "Juntei"), which denotes the Dharmakāya. The three-*chüan* glossarial *Chun-t'i ching hui-shih,* ed. Hung-tsan (1611–85) (Zokuzōkyō, pt. 1, case 37/3), neglects to explain; and Prof. Edward Conze tells me, "She is called 'mother of the Buddhas' because of the habit of devising feminine deities from P. P. [*Prajñā-pāramitā*] as prototype."

18 D. T. Suzuki, *Outlines of Mahayana Buddhism* (New York, 1963), p. 9. Cf. Radhakrishnan: "Reality in its ontological aspect is called Bhūta-tathatā [Chinese, *chen-ju*], or the essence of existence. In its religious aspect it is called Dharmakāya. It is the highest principle which harmonises all contradictions. It is also called Nirvāṇa, since it brings absolute peace to the torn heart. It is Bodhi, or wisdom. It directs the course of the world and gives shape to all" (1:592–93; see also Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature* [London, 1932], pp. 4–9).

19 *Ta chih-tu lun* [Commentary to the *Prajñā-pāramitā Sūtra*], trans. Kumārajīva, *chüan* 4 (Taishō, 25:86a). On the six Pāramitās, see *Chieh shen-mi ching* [*Sandhinirmocana Sūtra*], trans. Hsüan-tsang, *chüan* 4 (Taishō, 16:705a ff.); also *Selected Sayings from the Perfection of Wisdom*, trans. Edward Conze (London, 1955), pp. 66–70.

20 *Ta-jih ching* [*Vairocana Sūtra*], trans. Śubhakarasiṁha (637–735) and I-hang (673–727), *chüan* 1 (Taishō, 18:1bc).

21 See, respectively, Hu Ying-lin, *Shao-shih-shan-fang pi-ts'ung, chüan* 40 (Peking, 1958), pp. 536–39; and Wing-tsit Chan, "Buddhist Terminology," in *Encyclopedia of Religion*, ed. Vergilius Ferm (Paterson, N.J., 1964), p. 92b.

22 *Hua-yen ching*, trans. Śiksānanda (652–710), *chüan* 68 (Taishō, 10: 366c).

23 See Tsung-kao (style Ta-hui, 1089–1163), "Ta-hui ch'an-shih li Kuan-yin wen," in *Tzu-men ching-hsün*, ed. Ju-chin (Ming dynasty), *chüan* 8 (Taishō, 48:1081b); Fan-ch'i (style Ch'u-shih, 1296–1370), "Kuan-yin ta-shih tsan," in *Ch'u-shih Fan-ch'i ch'an-shih yü-lu, chüan* 13 (Zokuzōkyō, pt. 2, case 29/1:106b); and Ting-hsi (1895–1962), "Ting-hsi ta-shih yü-lu," p. 48, in 1 vol. with *Tunglin hsiao-chih* (Hong Kong [1963]).

24 See, respectively, Tao-shih (d. 683), *Fa-yüan chu-lin, chüan* 27 (Taishō, 53:484c); *Pei-Ch'i shu*, 33:7b; *Pei shih*, 90:5b; *Nan shih*, 12:9a (Ssu-pu ts'ung-k'an). Cf. Chao I (1727–1814), *Kai-yu ts'ung-k'ao, chüan* 34 (Shanghai, 1957), p. 739; Yü cheng-hsieh (1775–1840), *Kuei-chi lei-kao, chüan* 15 (Taipei, 1965), p. 571; Ting Fu-pao, "Chien-ching tsa-chi," *Kuan-shih-yin ching chien-chu* (Shanghai [1918]), p. 2a.

[5]Hsüan-tsang, *Hsi-yü chi, chüan* 3 (Taishō Daizōkyō, 51:883b); Samuel Beal, trans., *Si-Yu-Ki: Buddhist Records of the Western World* (London, 1884), p. 127, n. 28.

[6]Ch'eng-Kuan, *Hua-yen ching su* [Commentary to the *Avatamsaka* Sūtra], *chüan* 57 (Taishō, 35:940a).

[7]See N. D. Mironov, "Buddhist Miscellanea," *Journal of the Royal Asiatic Society* (April 1927), pp. 241–52. Cf. Honda Giei, "Kannon no komei ni tsuite," *Ryūkoku Daigaku ronsō,* no. 296 (February 25, 1931), pp. 1–23; Marie-Thérèse de Mallman, *Introduction à l'étude d' Avalokitecvara* (Paris, 1948), pp. 59–82.

[8]See K'uei-chi, *T'ang-Fan fan-tui tzu-yin Po-jo-po-lo-mi-to hsin-ching*; Hui-li and Yen-tsung (fl. 688), *Tz'u-en chuan, chüan* 1 (Taishō, 8:851a and 50:224b, respectively).

[9]Takakusu Junjirō, "Kwan-yin," in *Encyclopaedia of Religion and Ethics,* ed. James Hastings, 13 vols. (New York, 1915), 7:763b.

[10] Kenneth K. S. Ch'en, *Buddhism in China* (Princeton, N.J., 1964), pp. 340–41.

[11] See Seng-chao (384–414), *Chu Wei-mo-chieh ching* [Commentary to the *Vimalakīrti Sūtra*], *chüan* 1 (Taishō, 38:331a), citing Kumārajīva.

[12] *Fo-hsüeh ta-tz'u-tien*, ed. Ting Fu-pao (1874–1952), s.v. "Kuan-yin."

[13] See *Ts'e-fu yüan-kuei*, ed. Wang Ch'in-jo (962–1025), 1754 reprint of 1672 reengraved ed., 3:10ab.

[14] See preface by Yen-tsung dated 682 in *Tsui-sheng t'o-lo-ni ching,* trans. Divākara (613–87) (Taishō, 19:355a).

[15] For the dating of the *Ch'eng-chü kuang-ming ting-i ching* (Taishō, 15:451c; cf. Gōtō, p. 3) and the mention of the title, *Kuan-shih-yin so-shuo hsing-fa ching*, see *K'ai-yüan shih-chiao lu,* ed. Chih-sheng in 730, *chüan* 1 (Taishō, 55:482c, 483c, respectively).

[16] *Hua-yen ching su, chüan* 57 (Taishō, 35:940a).

[17] Clarence H. Hamilton, "The Idea of Compassion in Mahayana Buddhism," *Journal of the American Oriental Society* 70, no. 3 (July–September 1950):148, citing Louis de La Vallée Poussin and Moriz Winternitz, respectively.

yen or *Avataṁsaka Sūtra,*[22] and until modern times he is still referred to as "father" or "compassionate father."[23]

The encyclopedic *Fa-yüan chu-lin* compiled in 668 notes that Kuan-yin manifested himself in the feminine form in 479 to free the devotee P'eng Tzu-ch'iao from chains. The histories of Northern Ch'i and the north and south dynasties compiled earlier tell of a similar manifestation to heal the dissolute and emaciated Northern Ch'i emperor Wu-ch'eng (reigned 561–65); and reveal that the last empress of the Ch'en, née Shen, became a Buddhist nun and received the religious name "Kuan-yin" in 617.[24] Yang Hsiu-lieh (fl. 737), in his eulogy of a Buddhist nun, refers to another with spiritual penetration "whom people of the time called Kuan-yin."[25] And in the Annals of T'ien-chu, Kuan-yin is said to appear in the form of a woman in Ch'ien Liu's (852–932) dream, in which the future prince of Wu-Yüeh was told that he was to rule a princedom, and his domain would last through the chaotic Five Dynasties period because he was compassionate and averse to killing.[26] With the translation of the *Cundīdevīdharaṇī Sūtra* in the seventh century, the feminine aspect of Kuan-yin in the form of Cundī-Avalokitasvara (Chun-t'i kuan-yin), "mother of seven koṭis (a huge number often represented as ten million) of Buddhas," was established in China.[27]

attainment of Buddhahood, the term denotes "one whose essence is perfect knowledge," or "a being destined for enlightenment."[17] Suzuki describes the Bodhisattva as one who, believing in the Bodhi ("intelligence" or " wisdom"), which is a reflection of the Dharmakāya (the "Dharma-body" or essential Buddha-nature) in the human "soul" (*sic*), directs all his spiritual energy toward realizing and developing it for the sake of his fellow-creatures.[18] From the moment one vows to attain Buddhahood for the salvation of all beings (by practicing the Pāramitās or "Perfections" of charity, morality, forbearance, vigor, concentration, and wisdom), one is called a Bodhisattva.[19] The way of the Bodhisattva is "entered upon with the mind for Bodhi, founded on compassion, and fulfilled by benefiting others by means suitable to their capacity to receive."[20]

The iconographic transformation of Kuan-yin from male to female, symbolic of maternal love and infinite compassion, is traceable to the fifth century during the north and south dynasties, contrary to assertions by Hu Ying-lin (1551–1602) and Professor Wing-tsit Chan that the feminine form did not appear in China until the eleventh century;[21] though until the T'ang (618–907) Kuan-yin was *predominantly* masculine, as evinced by existing sculptures and paintings and the epithet "brave and manly" (*yung-meng chang-fu*) in the T'ang translation of the *Hua-*

but when the preliminary translation of the *Tsui-sheng t'o-lo-ni ching* [Supreme dhāraṇi sūtra] was presented to him in 679 with *shih-tsun* (World-honored or Bhagavat) replaced by *sheng-tsun* (honored Sage) and *shih-chieh* (the world) by *sheng-chieh* (creatures), etc., the emperor decreed after perusal: "Since they are the words of the Sages (Buddhas), they need not observe the taboo," and the terms were restored.[14]

The fact is, "Kuan-yin" appeared as early as 185 in Chih-yao's translation of the *Ch'eng-chü kuang-ming ting-i ching* [Perfect splendor samādhi sūtra], contemporaneous with "Kuan-shih-yin" which was used in the title of a liturgy "translated during the Later Han" and "is not extant."[15] Furthermore, as Professor Emeneau tells us, "Avalokitasvara certainly cannot be analysed as containing a form meaning 'world'; lokita never means that. If Kumārajīva's rendering in Chinese contains an element meaning 'world,' it might possibly be because of the similarity (quite accidental) between avalokita and loka ' world.' " Ch'eng-kuan sheds no light when he writes: *Avalokita* means *kuan* (perceive); *svara* means *yin* (sound). When the *Lotus* says the Bodhisattva "perceived (*kuan*) their sound (*yin*) and all were delivered," it means " Kuan-shih[?]-yin."[16]

On Bodhisattva, which originally applied to Gautama Buddha in the previous stages of his lives before final

hṛdaya (heart) *Sūtra,* as does his biographer and contemporary, Hui-li.[8]

Hsüan-tsang was not the originator of the term "Kuan-tzu-tsai," as Takakusu Junjirō and Kenneth K. S. Ch'en have alleged. In Professor Takakusu's words, Hsüan-tsang "introduced a new translation of the name, viz., Kuan-ts'u-ts'ai, 'Self-existent who gazes' or 'Gazing lord.' "[9] And Professor Ch'en writes: "All early translators in China used Kuan-yin or Kuan-shih-yin, and it was not until Hsüan-tsang that the expression Kuan-tzu-tsai, the Onlooking Lord, a correct translation of Avalokiteśvara, was first used."[10] Kumārajīva (344–413), who was among those criticized by Hsüan-tsang for using Kuan-shih-yin in his translation of the *Lotus* (*Saddharma-puṇḍarīka*) and the *Heart* (*Hrdaya*) sūtras, had already noted that Kuan-shih-yin was "also called Kuan-tzu-tsai."[11]

Nor is Kuan-yin a contraction of "Kuan(perceive)-shih (world)-yin(sound)" in deference to the name of Li Shih-min, the emperor T'ai-tsung of the T'ang (reigned 627–49), as it is often surmised.[12] When T'ai-tsung was installed heir apparent in 626, his father ordered his personal name avoided by not using the elements *shih* and *min* in toto, but allowing separate use, in accordance with decorum; and that, moreover, applied only to "official titles, public and private documents, and names of *persons.* " In 650, however, his overzealous son and successor, Kao-tsung, renamed the *min-pu* (ministry of finance) *hu-pu*;[13]

I. KUAN-YIN

The term "Kuan-yin", "he who has perceived sound," is a subject of long controversy. Hsüan-tsang (602–64) categorically declares it a "mistake" in translation along with all other early renderings, giving the "correct" form as Kuan-tzu-tsai, from the Sanskrit Avalokitesvara (= Avalokita-iśvara), "the lord of what is seen" or "the lord who is seen."[5] Ch'eng-kuan (738–839?), however, points out that the Sanskrit originals themselves contain two different names,[6] which is substantiated by the discovery in 1927 of an old manuscript in Sinkiang assigned to the end of the fifth century in which the name Avalokitasvara (= Avalokita-svara, "Kuan-yin") occurs five times on an incomplete leaf, thus dismissing the possibilities of a clerical error and leading Mironov to conclude that Avalokitasvara was the original form, later supplanted by Avalokiteśvara.[7] As Professor Murray B. Emeneau observes in a letter to me, "Avalokitasvara undoubtedly means 'who has perceived sound,' a bahuvrihi compound with a passive particle as first member. That is, avalokita is 'that which has been perceived,' and the compound is very literally 'he who has sound perceived.' " Hsüan-tsang's famous disciple K'uei-chi (632–82), °remarkably, keeps to the use of Kuan-yin in the preface to the Sino-Sanskrit phonetic transcription of the *Prajñā-pāramitā*

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