

觀音

——
半個亞洲的信仰



KUAN-YIN : THE CULT OF HALF ASIA

(in English and Chinese) (中英文)

鄭僧一著

by C. N. Tay

觀 音

——半個亞洲的信仰

KUAN-YIN: THE CULT OF HALF ASIA

鄭僧一著

by C. N. Tay



□慧炬文庫 5018

觀音——半個亞洲的信仰

作者：鄭 僧 一

發行人：劉 勝 欽

出版者：財團法人台北市慧炬出版社

地址：台北市 10630 建國南路一段 270 巷 10 號

電話：(02)7026772(發行部)

(02)7075802(會計部)

(02)7031014(編輯部)

傳真：(02)7085054

郵政畫撥：0003484-5

登記證：行政院新聞局局版台業字第 1415 號

承印者：國利印刷廠

中和市中山路二段568巷26號

版 次：中華民國 76 年 5 月初版 82 年 11 月再版

定 價：新台幣 90 元整

版權所有・請勿翻印

TORCH OF WISDOM

10, Lane 270, Chien Kuo S. Road Sec.1, Taipei, Taiwan 10630, R.O.C.

ISBN 957-518-074-7

觀音大士造像 周千秋恭繪



Kuan—Yin
water—color by Chow Chian—Chiu

鄭僧一對有關信仰的佛教文獻作了一個獨特的貢獻——必有極虛心而具真正宗教虔誠的人然後能有此貢獻。一種罕見的精神貫注了他的學術著作，使其充滿活力。

——狄百瑞，哥倫比亞大學、大學講座教授，
前副校長兼教務長。

我所讀到有關此一論題的最佳著作。本文不僅顯示你對這論題的瞭解，你於群書的博覽，乃至你對素材之條理明晰的組織；而且也顯示你於佛教理想之專心致志。

——富路特，哥倫比亞大學漢學榮譽教授。

…我所見到最具學術性的著作之——小心的研究，完整的參考文獻，益以清楚的表達。

——陳榮捷，達特茅斯大學中國文化哲學榮譽教授。

…可卜其將吸引並教導廣大的讀者。

——戴密微，法國研究院榮譽教授。

（唐龍中譯）

目次

卷首插圖：觀音	
作者序	7
觀音——半個亞洲的信仰	鄭振煌中譯 11
法華經最新英譯評介(書評)	唐 龍中譯 121
「藥師佛」評介(書評)	唐 龍中譯 138
青頸觀音與大悲心陀羅尼	143
鄭烘雲「觀音歌」讀後記	148
大悲咒試譯	153
書後	鄭烘雲 175

CONTENTS

Frontispiece: Kuan-yin	
Author's Preface	1
Kuan-yin: The Cult of Half Asia	11
The Lotus Sutra in Its Latest Translation (Book Review)	109
The Buddha as Healer (Book Review)	132
Nīlakaṇṭha-Avalokitasvara and the Dhāraṇī of the Heart of Great Compassion (in Chinese)	
A Commentary on Vidya Tay's "Song of Kuan-yin" (in Chinese)	
Dhāraṇī of the Heart of Great Compassion—An At- tempt at Interpretation (in Chinese)	
Epilogue by Vidya Tay	167

Author's Preface

Ten years ago, Zen was very much in vogue in America. Young people, faced with the uncertainties of going away to war in Vietnam, lost interest in material satisfactions. They found no solace in institutionalized religion, and turned elsewhere for spiritual comfort. With the return to realities, many people now take a fancy to magic and the occult in a life of stress and boredom. Ten years from now, other ways may prevail. As old values revive and new ones arise, Pure Land Buddhism may happily serve the need for mental and spiritual peace with its popular, matter-of-fact practice. Whether it is Zen, occultism, Pure Land, and what not, any system intent on "uprooting suffering and bestowing joy" is concerned with Kuan-yin. Kuan-yin (Avalokitasvara, or Avalokiteśvara) symbolizes immanent truth, which is formless and many-formed. As it is said metaphorically in the Kuan-yin Sutra, "If needed in the form of Śakra (Creator-God) to save anyone, Kuan-yin so appears."

All religions are different expressions of the one universal truth. In Historian Henry Adams' words, Kuan-yin is the "merciful guardian of the human race."

After the appearance of my paper in 1976 in *History of Religions* published by the University of Chicago, H. T. Chow, Chairman of the Torch of Wisdom Publishing House, requested and obtained the University's permission to present it in the Chinese language. The translation was executed by Cheng Chen-huang and collated by Fa-yen S. K. Koo, and serialized simultaneously in the monthly journals *Torch of Wisdom* in Taiwan, and *Nei Ming* in Hong Kong. The publishing house is now issuing the translation in monograph form, and I am asked by Acting Chairman Fu Yih-Yeong to provide the bilingual preface.

"Kuan-yin" does not include in its study the Bodhisattva's supernatural responses to appeals, which are well-known and numerous. Nor does it resort to the interpretations of science, which change with time and the advance of knowledge, while truth is eternal and unchanging. Studies in Kuan-yin already have praised Marie-Thérèse de Mallman's technical tome in French published in Paris more than thirty years ago, and Gōtō Daiyō's recent religious-oriented Japanese work based on thirty years of exhaustive investigation. This paper merely attempts to examine the concept of Kuan-yin in its cultural setting and clarify the name, and endeavors to introduce the basic texts of Kuan-yin, namely, the Kuan-yin Sutra which is also a chapter of the Lotus Sutra, the Heart Sutra, the Śūraṅgama, the Karaṇḍavyūha,

and the Sutra of the Great Compassionate Heart Dhāraṇī of the Thousand-hand-and-thousand-eye Kuan-yin, in the light of Chinese humanism and the positive and religious expression of Māhāyana mysticism. By adding what is lacking, corroborating what is right, and rectifying what is wrong in previous works, it hopes to dispel doubts and enhance the understanding of Kuan-yin. Kumārajīva has said that any translation is like "feeding others with one's chewed morsels." A meeting of minds is indispensable to its comprehension. As for the physical limitations in the production of the Chinese version, it is hoped that future amelioration will avail, because Kuan-yin is revered by all.

My initiation into Buddhism was motivated by the vicissitudes of life. In my tender years, I was fond of Schopenhauer and the Ṛgveda. Later, I was fascinated by Māhāyana and Christian mysticism, which sets ultimate reality as its goal, and looks upon a personalized God as a means to an end. For more than twenty years I have repeated and adhered to the tenet of the Kuan-yin Sutra, which bespeaks Kuan-yin's exemplary freedom from illusion, and by keeping desires and needs at a minimum, gradually become in accord with Kuan-yin. To my sister, Vidyā, I owe my incentive, and the help for gathering materials. It is remarkable that we had now and again come upon our sources by opening a book, notwithstanding our sizable collection which includes the Taishō and Zōkuzokyō, and acquisitions in Chinese history and literature. Kuan-yin

was, so to speak, lending us his many hands and eyes to help us find what we wanted.

Twenty years ago, while serving as Librarian of the Center for Chinese Studies at the University of California at Berkeley, I had begun collecting materials for "Kuan-yin." As an engineer who had changed profession, I was a rolling stone that gathered no moss. Buddhism was still in the offing in the United States. But my late friend and colleague Professor T. A. Hsia went all-out to encourage me. And Professor Wolfram Eberhard said, "If America won't publish it, we will publish it in Europe." Professor Murray B. Emeneau, moreover, let me sit in his class, and has stood by me ever since with ready advice on Sanskrit. Thereafter, I was destined to lead the nomadic life of a pedantic teacher, and my publications were of necessity concerned with literary and historical research and book reviews. It was not until 1974 when I left Miami, Florida, and came again to New York that I had put together my study, under adverse circumstances, in synopsis. Nevertheless, Professors Paul Demiéville and L. Carrington Goodrich countenanced its presentation, and it was subsequently placed on the reading lists of courses at other universities. Speaking in terms of religion, it was all compassionately arranged by Kuan-yin.

Perhaps someone may ask, "Protestants accuse Catholics of Mariolatry, and Catholics accuse Protestants of Bibliolatry (v. 'Idolatry' in Encyclopedia Britannica). Why do Buddhists also want to have the idolatry of Kuan-yin?" We may answer with what Hebrew University Mysticism

Scholar Yossi Dan told my Buddhism class: "The symbol represents the unknown ($S = X$). Besides the symbol, we have nothing. Therefore, we must cherish it, and worship it." The preface to Hsüan-ying's seventh-century Glossary of the Tripitaka also says, "Without form, there is no way to draw forth the Mind. Without sound, there is no way to comprehend." The wonder of Māhāyana Buddhism lies in its personification of the Dharmakāya (literally, embodiment of truth), and giving it a name (e.g., Kuan-yin), so that we may be able to have easy access, and through reverence to emulate it with humility, and become one with it with the elimination of all dichotomy. By awaking ourselves, we awake others. By helping ourselves, we help others. This, in sum, is the positive expression of the Māhāyana spirit. When the Kuan-yin Sutra urges us to "Always recollect and reverence Kuan-yin," it is giving us a means to draw forth the Mind with the use of form. It enables us to view our inner Mind or conscious substratum with the aid of the external phenomenon, and "realize spontaneously our true self-nature, which is inherent and not external to us." This is the distinction between Buddhism and religions in general. "The phenomenon," warned the fifth-century Buddhist monk-theologian Chu Tao-sheng, "is a surrogate of truth. If we cling to the phenomenon, we will lose the truth." Some may think that by touching the forehead on the ground a few more times, a few more spiritual credits will be gained. This is, nonetheless, a means in popularization. Religion cannot exist without popular sup-

port. To end the source of suffering, one must first plant the good root.

The Emperor Wen of Wei lamented in his Critique of Literature: "There is a time when one's life will come to an end, and all glory and pleasure will end with it." But "men seldom bestir themselves to higher endeavors. In poverty and lowliness, they live in dread of cold and hunger. In wealth and position, they indulge themselves in idleness and sensual gratification." Alas! They have too few hands and eyes at their disposal. May the Bodhisattva take pity, and appear in innumerable forms to bestow fearlessness to all, and with his thousand hands give all a hand, and awake all to their own potential.

New York University

January, 1981

作者序

十年前美國是禪的天下，青年人面對越戰遠征，厭倦物質生活，不滿傳統宗教，別尋精神寄託。現在又回復到現實，在緊張單調的人生中，崇尚神奇。十年後說不定還有其他法門，或藉人人可行的淨土，腳踏實地，達到心靈安定。不論禪也好，密也好，淨也好。任何「拔苦予樂」的法門，總離不開觀世音菩薩。觀音象徵泛在的真理，無形而無所不形。法華經普門品說：「應以帝釋（宇宙創造之主）身得度者，即現帝釋身而為說法。」一切宗教都是同一真理的不同表現，所以美國歷史學者、總統世家的亨利·亞當斯(Henry Adams)稱觀世音菩薩為「全人類的慈悲保護者」。

「觀音」原文於一九七六年在美國芝加哥大學「宗

教學史」出版後，慧炬出版社周宜德董事長徵得芝大同意，授權中譯，由鄭振煌居士執筆，顧法嚴居士校訂，先在慧炬及香港內明兩雜誌分期刊載。今該社擬出單行本，代董事長傅益永來函索序。本文不談感應，感應正多。也不談科學，因科學日新月異，真理永恆不變。觀音研究，三十多年前有法國德馬爾曼氏(Marie-Thérèse de Mallman)的學術性巨著，晚近又有日本後藤大用積三十年探索的宗教性通論。本文只想在文化背景之下檢討觀音之概念，並澄清其名號，及從中國人文思想與大乘佛教的積極和宗教表現的立場，介紹幾部有關觀音的主要經典，如法華經觀世音菩薩普門品、心經、楞嚴經、大乘莊嚴寶王經、千手千眼觀世音菩薩大悲心陀羅尼經等，略補前人之所未備，是者是之，非者正之，或有俾解惑破疑，對觀音益臻了解。鳩摩羅什說翻譯如「嚼飯餵人」，讀者慧會神合，是為得之。至於排印的客觀條件，尚期將來有機會改進，因為觀音是人人所崇敬的。

我入佛因緣不外為人生的滄桑。少時喜讀叔本華及利俱吠陀，以後又嚮往於大乘佛教和基督教的玄秘主義(Mysticism)。玄秘主義所追求的是究竟的真理，視人格化之「神」為一種方便。二十餘年來誦持普門品觀世音菩薩「自在之業」，少欲寡求，逐漸與觀音打成一片。尤賴家姊烘雲的策勵，幫助搜集資料，家中正續二藏、文史叢書，常開卷輒是，得非菩薩假以手眼，以暢所

求？

「觀音」自二十年前在柏克萊加州大學中國研究中心掌管圖書時已開始收集資料。我是出身工程，半途出家的，西諺所謂「滾石不生苔」，轉業不成材。當年美國佛學未興，已故同事夏濟安教授大力慫恿，艾伯華(Wolfram Eberhard)教授以「美國若不出版，我們就在歐洲出版」相勉，又得艾美諾(Murray B. Emeneau)師指導梵文。可惜不久便過著逐水草而居的教書生涯，為生活現實出版的都是有關文史研究和書評。直到一九七四年離佛州重來紐約，於逆緣中節要脫稿，又獲巴黎戴密微(P. Demiéville)哥大富路特(L. Carrington Goodrich)兩名家鼓勵，「觀音」面世，旋經他校列入哲學課程教材。從宗教立場言之，菩薩慈悲安排，真不可思議。

也許有人會問：「耶穌教稱天主教為『瑪麗亞偶像崇拜』，天主教說耶穌教是『聖經偶像崇拜』（見大英百科全書偶像崇拜條），佛教為甚麼也要來個觀音偶像崇拜？」我們可用希伯來大學玄秘主義學者約西·丹(Yossi Dan)在本校佛學課講的這段話作答：「象徵代表不可知（ $S = X$ ），除了這個象徵之外，我們一無所有，所以不能不珍惜它，崇拜它。」玄應一切經音義序說：「非相無以引心，非聲無以通解。」大乘佛教的妙處，就是將「法身」（泛在的真理）人格化，寄以名號，

使我們易於親近，由崇拜，虛心學習，進而與他認同，自他不二，自覺覺他，自利利人，這才是大乘精神的積極表現。普門品說：「常念恭敬觀世音菩薩」，就是以相引心的一種方便，讓我們借境觀心，「頓明自性，不向外尋。」這就是佛教和一般宗教的不同處。竺道生說：「象者理之所假，執象則迷理。」一些人認為多磕幾下頭，多得幾分福，那也是大眾化的權引法門；宗教要普及大眾才能存在。欲竭苦源，必種善根。

魏文帝典論論文歎「年壽有時而盡，榮樂止乎其身。」而「人多不自強力，貧賤則慍於飢寒，富貴則流於逸樂。」手眼太少難支撐，多麼可惜！願菩薩哀憐，化身千百億，徧施無畏，千臂莊嚴普護持，叫人惺惺。

庚申殘臘寫于紐約大學近東系

（原載慧炬、內明、菩提樹、南洋佛教雜誌）

本書編排限於人手，越洋校理深費時日，有賴今代董事長才榮春慈軫督促，於焉剞劂，何以報之！作假王荊公詩句為獻：「未曾相識已相憐，香火靈山亦有緣。」

一九八六年清明于紐約補誌