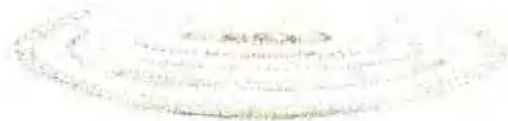


佛學名詞中英巴梵彙集



苦	<i>Sorrow</i>	DUKKHA	DUHKHA
集	<i>Cause of Sorrow</i>	SAMUDAYA	SAMUDAYA
滅	<i>Cessation of Sorrow</i>	NIRODHA	NIRODHA
道	<i>Path</i>	MAGGA	MĀRGA

林忠億
編



A GLOSSARY OF BUDDHIST TERMS

IN FOUR LANGUAGES

(CHINESE, ENGLISH, PĀLI & SANSKRIT)

佛學名詞中英巴梵彙集

COMPILED BY

LIM TEONG AIK

林忠億編

□慧炬文庫 5013

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THE BUDDHIST FLAG

CHABBANNA DHAJA (P), SHADVARNA DHVAJA (S). This is a six-coloured flag. The colours were taken from the rays RANSI (P), RASMI (S), which radiated from the Holy Body of the BUDDHA, immediately after He had attained Full Enlightenment under the BODHI TREE at BUDDHA GAYĀ in B. C. 588. From thenceforth, during the rest of His life, He radiated these six colours, whenever He wished. Sometimes He sent His luminous body with these colours to convert people. The colours are as follows:

1. NĪLA (P & S), 藍色 . Blue.
2. PĪṬA (P & S), 黃色 , Yellow or golden colour.
3. LOHITA (P & S), ROHITA (S), 紅色 . Red.
4. ODĀTA (P), AVADĀTA (S), 白色 . White.
5. MAÑJETHA (P), MAÑJISTHĀ (S), 橙色 . Orange.
6. PABHASSARA (P), PRABHĀSVARA (S), 以上五色各為一色，即
是第六色。 Lit: Resplendent. A mixture of the above 5 colours.

佛教旗幟說明

佛教旗幟分為六色，係是佛陀聖體之光。佛陀于公元前五八八年，在印度菩提迦耶，菩提樹下成正等正覺時，聖體即放光明。而後，其一生中，釋尊得顯發光明，以五色喜雲體，照耀眾生，其色如次。

1.藍色，2.黃色或紅色，3.白色或棕色，4.以上五色各為一色，即是第六色。此是世界佛教旗幟。

新版弁言

民國五十三年四月七日佛誕節的前一天，台大晨曦學社在校總區福利社舉行社慶晚會——慈光之夜，遊化新加坡的閩南大德廣義長老，在旅菲僑領劉梅生居士的介紹下，翩然駕臨會場，帶來溫馨的法喜，同時把林忠億居士編的《佛學名詞中英巴梵彙集》送給陳武成兄，武成兄當時就讀森林系二年級，學佛精進而為人豪爽，知道我喜涉內典，就把這本書轉送給我，成爲我最難得的工具書。

那時候，台灣的出版事業還很落後，尤其是佛教界，與國外的來往並不多，外文佛書少之又少，有此珍本，拱如至寶，我就把它獻給慧炬創辦人周宣德老居士，影印流通，對於大專青年學佛裨益甚大。

年前，慧炬不惜鉅貲，以電腦排版此書，並細加校閱，改正原書錯漏之處，又添上若干新資料，使之更趨完美。歷時年餘，方告功成。

本書編者林忠億居士旅居馬來西亞，雖然至今我仍無緣拜見請益，但不稍減我對他的孺慕之情。物換星移，無常迅速，距離我初睹此書已是四分之一個世紀。當時的青年已然壯年，壯年已然耄耋，如今散居天涯海角，聚首不易。人生知何似？雪泥留鴻爪而已。

出版前贅此數語，意在感念上述諸大德之殊勝因緣，並向參與出版工作的慧炬同仁致謝，他們是才榮春、席淑媛、許盛權、李秩偉、林春暖、陳嘉珍、陳孝慈、陳穗芽、趙靜英、朱萬廉、黃啓槐、林宜璇等大德。衆緣和合，善法斯舉。

民國七十八年三月廿六日

農曆二月十九日 觀音菩薩聖誕

鄭振煌謹識

再贅言

〈新版弁言〉寫於民國七十八年三月底，原本計畫可以在很短期間內出書，誰料好事多磨，又過了一年四個月才與讀者見面，足見文字般若之不易。

滄海桑田，就這麼一眨眼的工夫，上文所提到的各位大德，又有了許多變化。廣義長老年邁臥病星洲；劉梅生居士出家，法號覺生法師，遊化世界各地；周宣德老居士於七十八年八月二日往生，由莊南田大德接任慧炬董事長；陳武成居士僑居印尼一段日子之後，終於移民美國洛杉磯，專修淨密。慧炬同仁或來或去，新進如玉美惠、陳綺玲、羅美珠、葉萬音、黃泰新、黃美惠、陳勁宇等，也都直接或間接參與本書的出版。緣起性空，幻化如是，又一明證，佛所說法，善哉！

民國七十九年五月二十八日

農曆五月初五 端午節

鄭振連謹識

A NOTE ON PĀLI/SANSKRIT VARIATIONS AND PRONUNCIATIONS.

(P) indicates PĀLI. (S) indicates SANSKRIT.

Students of Buddhism are apt to be confused by the use in textbooks of different spellings of the same word. This difference usually arises from the use of PĀLI and SANSKRIT variations of the same term, generally in THERAVĀDA and MAHĀYĀNA schools respectively. Thus KAMMA (P) becomes KARMA (S); DHAMMA (P), DHARMA (S); NIBBĀNA (P), NIRVĀNA (S); SUTTA (P), SŪTRA (S), and so on.

PĀLI, which was spoken over a very wide area of India, during the life time of the BUDDHA, may be regarded for practical purposes as a kind of simplified SANSKRIT.

Two assimilated consonants in PĀLI are usually different in SANSKRIT: thus TT (P) becomes TR (S); PP (P), PR (S); MM (P), RM (S); SS (P), SY (S); TT (P), KT (S); TT (P), TM (S); GG (P), GN (S), etc., e.g. SUTTA (P) for 'discourse' becomes SŪTRA (S); PĀNA (P) for 'breath', PRĀNA (S); KAMMA (P) for 'action', KARMA (S); TASSA (P) for 'of this', 'to this', TASYA (S); SAMYUTTA (P) for 'conjoined', SAMYUKTA (S); ATTĀ (P) for 'self', ĀTMAN (S); AGGI (P) for 'fire', AGNI (S), etc. Sometimes a vowel is inserted between two consonants to prevent assimilation, e.g. KILESA (P), KLESA (S).

BB (P) becomes RV (S); JJ (P), DY (S); CC (P), TY (S); JH (P), DHY (S), e.g. NIBBĀNA (P) becomes NIRVĀNA (S); AVIJĀ (P), AVIDYĀ (S); ANICCA (P), ANITYA (S); JHĀNA (P), DHYĀNA (S).

Where S is lost in PĀLI, it usually precedes a consonant in SANSKRIT: thus PH (P) becomes SP (S); KH (P), SK (S); NH (P), SN (S), etc., e.g. PHASSA (P) for 'contact' becomes

SPARSA (S); KHANDHĀ (P) for 'aggregate', SKANDHA (S); TANHĀ (P) for 'thirst', TRSNĀ (S). The last example also shows the vowel A in PĀLI appears in SANSKRIT as R.

The pronunciation of PĀLI and SANSKRIT words is quite regular, though it may present some difficulties to the English-speaking student.

The long vowels Ā, Ī, Ū are pronounced as in 'father', 'see', 'pool'. The short vowels A, I, U are the same in quality, differing only in duration. In SANSKRIT E and O are always long like EH, OH in English, and in PĀLI they can be short before two consonants. The last long vowel of a word is usually stressed.

The consonants are pronounced as in English, except that: C = CH as in 'church'; S is always as in 'yes'; M is like ng in 'long', Ñ is like 'signora', G is always hard as in 'get'. V = W as in 'way'.

In pronouncing T, D N the tip of the tongue should touch the upper front teeth.

Aspirated consonants are followed by a distinct aspiration: thus TH is not as in 'think', but as in 'pot-herb'; CH as in 'catch hold'; DH as in 'red-head', etc. Double consonants (as in ATTĀ, PHASSA) are pronounced double, as in 'at ten', 'yes sir', etc.

S in SANSKRIT is sometimes similar to the English sh. In SANSKRIT R is sometimes (less correctly) written as RI; S as SH: thus TRSNĀ (S) sometimes appears transcribed as TRISHNĀ (S).

The remaining consonants B, F, J, K, L, M, P, R, Y are pronounced just as they are pronounced in English.



慧炬叢書

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**NAMO TASSA BHAGAVATO ARAHATO
SAMMĀ-SAMBUDDHASSA!**
(P) indicates PĀLI. (S) indicates SANSKRIT.

A

1. **ABBOT.** 方丈. VIHĀRĀDHIPATI (P), VIHĀRADĪSHVARA(S).
Head monk; head priest.
2. **ABHAYA (P & S).** 無畏. Fearless; nothing and nobody to fear.
3. **ABHAYAPRADĀNA (S).** 無畏施. Giving "fearlessness". The
bestowing of confidence by every true Buddhist, i.e. that none
may fear him, and that he may not fear anything.
4. **ABHIDHAMMA (P), ABHIDHARMA (S).** 論. The third divi-
sion of the TIPITAKA (P), TRIPITAKA (S). "Discussions".
Higher DHAMMA (P), DHARMA (S). It is philosophical and
psychological, and contains an entire system of mind training.
See T 29.
5. **ABHIÑÑĀ (P), ABHIJÑĀ (S).** 六通. See SALABHIÑÑĀ(P),
SADABHIJÑĀ (S). P 11, and S 11.
6. **ABRAHMACARIYĀ (P), ABRAHMACARYĀ (S),** 不淫慾.
Live alone, singly and nothing to do with the opposite sex. See
A 46, and P 13.
7. **ACINTEYYA (P), ACINTYA (S).** 不(可)思議. Beyond thought,
word and conception; amazing.
8. **ADHITTHĀNA (P), ADHISTHĀNA (S).** 願;決定. Determination.
9. **ADINNĀDĀNĀ (P & S).** 不偷盜. Not to steal. See A 46, and
P 14.

10. **ĀGAMA (P & S)**. 阿含經. General name for the HĪNAYĀNA or THERAVĀDA scriptures, SUTTA PITAKA (P). Here there are 5 sections.
 - i. **DĪGHA-NIKĀYA (P), DĪRGHĀGAMA (S)**. 長阿含. Long Discourse.
 - ii. **MAJJHIMA-NIKĀYA (P), MADHYAMĀGAMA (S)**. 中阿含. Medium Length Discourse.
 - iii. **SAMYUTTA-NIKĀYA (P), SAMYUKTĀGAMA (S)**. 雜阿含. “Grouped” or “Connected” Discourse.
 - iv. **ANGUTTARA-NIKĀYA (P), EKOTTARĀGAMA (S)**. 增一阿含. Numerical Discourse.
 - v. **KHUDDAKA-NIKĀYA (P), KSUDDAKĀGAMA (S)**. 屈陀迦阿含. Division of smaller books, e.g. MANGALA SUTTA, RATANA SUTTA, KARANIYA METTA SUTTA. DHAMMAPADA, JĀTAKA, BUDDHAVAMSA. etc.
11. **AHIMSĀ (P & S)**. 不害. Not hurting; harmless.
12. **AJANTĀ**. 阿然打. The caves of AJANTĀ are famous throughout the world on account of their mural paintings. There are altogether 29 caves, 4 of which are of CHAITYA (pagoda) type, and the rest VIHĀRAS and monasteries. The Indian Archaeological Department has numbered them serially for the convenience of the visitors.
13. **AJĀTASATTU (P), AJĀTASATRU (S)**. 阿闍世. Lit. “Enemy before birth”. A prince of MAGĀDHA, who killed his father, King BIMBISĀRĀ, and ascended the throne.
14. **ĀJĪVA (P & S)**. 命. Livelihood.
15. **ALAMKĀRAKA (P & S)**. 莊嚴. Stately; imposing; dignified.
16. **ĀLAYA-VIÑÑĀNA (P), ĀLAYA-VIJÑĀNA (S)**. 阿賴耶識. “Basic consciousness”. It is the store-house or the basis from which all “seeds” of consciousness are “stored”. It is mystical