



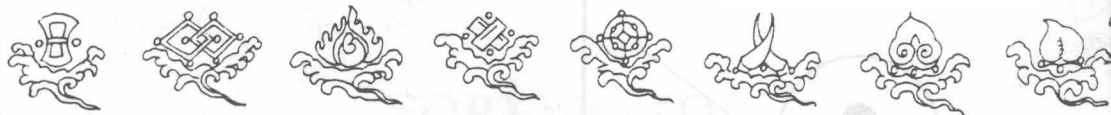
EVERGREEN

**A Dictionary of  
Chinese  
English-Japanese  
Buddhist Terms**

**中英日佛教辭典**

常春樹辭典編輯組

常春樹書坊



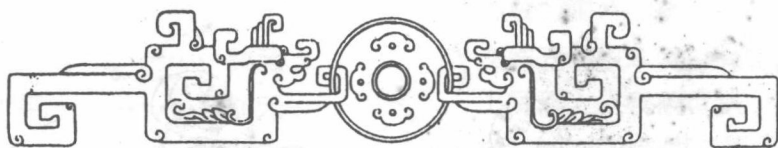
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*Based on References in  
Japanese Literature*

BY  
**HISAO INAGAKI**  
Ryukoku University

in  
collaboration with

**P. G. O'NEILL**  
School of Oriental and African Studies  
University of London



## 關於本書

佛教歷史悠久，佛理博大精深，佛法究竟圓融。以是之故，佛學被推崇為「哲學之母」。

今日世人面臨空前之迷惘時代，妄欲橫流，盲昧於生命之價值，茫然於生活之意義，無知於生存之目的，殊可悲嘆。為消除此弊，捨佛教而無他途。

由於佛教重於悲智雙運，解行雙修，進而「斷煩惱，了生死」，徹底的解決人類的根本問題。故佛教非應一時一地而創，其理其事放諸四海皆準，行諸古今咸宜。

然則佛教名相術語既繁富且古奧，非一般大眾所能廓然明其妙義。為期佛教國際化、普及化、平易化，本書坊多年以旋，即擬刊行一本涵蓋中英日三國文字之佛學辭典，以與世人廣結善緣，共享般若法味，同證無上菩提。

本書大多參照日本佛學泰斗稻垣久雄先生之鴻文，進行編輯，並羅列中文佛教名詞，日文語音及英文解說，都為一集，輯印成冊，此舉至屬未臻完善，只是拋出一塊磚頭，旨在引出十方善知識及諸大德之珠玉耳。



## FOREWORD

Throughout Japan's recorded history, Buddhism has permeated her life and thought so deeply that a general knowledge of it is necessary for any understanding of her past or of her present traditions. An adequate appreciation of her writings requires a more precise knowledge, and it is here that the present work will be invaluable to western readers.

By deriving virtually all its main entries from Japanese literary works rich in Buddhist references, it provides in an easily accessible form details of the wide range of Buddhist terms, persons, ceremonies, texts, sects and teachings necessary for any intelligent reading of her literature. With its help, the significance of Buddhist allusions will become clear and this will give the text itself a colour and richness that would otherwise never appear.

The very nature of Buddhism and its role in Japan mean that no reference work in this field can claim to be wholly complete, but the present work is on a far larger scale than was ever envisaged at the outset and there can be few occasions when even the specialist reader will fail to find enlightenment. This dictionary is a most welcome product of the impressive scholarship of its compiler in the fields of language and Buddhist studies generally and, no less, of his dedication to the task he set himself. It is also gratifying to me personally that it was prompted by his experiences as a fellow-teacher in London. My part in the undertaking has throughout been essentially editorial, but it has been a privilege to be associated with a work which is at the same time scholarly and practical, and which so fully meets a need long and keenly felt by west-

erners interested in any aspect of Japanese life and culture.

This dictionary will provide them with a convenient key to a subject that can be very elusive and confusing, and yet is absolutely basic to an understanding of Japan.

P.G. O'Neill

London, June 1984

## PREFACE

It is my great pleasure that part of the result of my work during my tenure at the School of Oriental and African Studies, University of London, has now been published. When I began to make cards for a glossary of Buddhist terms from Japanese classics about ten years ago, I had no intention of making a "dictionary" as in the title. My original design was to compile a glossary, rather than a dictionary, which gave simple English equivalents or short explanations of Buddhist terms occurring in popular Japanese classics, as a practical guide for students of Japanology and Buddhism. Any suggestion of making a dictionary would have appeared to be beyond my ability and outside the scope of one man's work.

When I told my colleague, Professor P.G. O'Neill, about the need for such a glossary and my intention to make one, he showed deep interest and kindly agreed to collaborate with me. Thus we started on the tedious and apparently interminable work. As I made cards from the texts I read, my collaborator checked the English and the general presentation. Although the work was often interrupted for various reasons, in the course of several years the cards grew enormously in number. Their content also changed from mere explanations of the meanings of terms to include fuller accounts of doctrinal implications and historical references, wherever appropriate. Without noticing myself the change of policy, I became more and more deeply involved in the work.

The classics I selected for trial runs from a vast collection of literature were shorter ones, such as *Makura no sōshi*, *Hōjōki*, *Tsurezure-gusa*, *Taketori monogatari*, *Yamato monogatari*

and *Ise monogatari*. I also quickly went through the *Ōkagami*. Still in an early stage, I began to collect terms from the *Shasekishū* but did not finish it until much later because of the great number of highly technical terms. In fact, the *Shasekishū* became the main source from which nearly a quarter of the entries listed have been taken. Further, the variety and nature of the Buddhist terms from the *Shasekishū* have given this work the definitive feature of a “dictionary”. Being a Zen monk of extensive learning, well-versed in Kusha, Vinaya, Tendai and Shingon as well as Zen, the author, Mujū Ichien (1226–1312), freely used terms and concepts from a wide area of Buddhist studies in presenting in the ten-fascicle collection of stories a simple and basic teaching of the Buddha, the law of karma. I often found it necessary to make cards for several related concepts in order to explain one term, and this policy soon became a standard one for other texts, too.

Other big works dealt with include the *Kokon chomonjū*, *Taiheiki* and, partially, *Heike monogatari*. The voluminous *Konjaku monogatari* and the *Nihon ryōiki*, which represent two peaks of the Japanese Buddhist literature, have been excluded from the scope of the present work simply because of lack of time. Among the classics I worked on, both the *Heike monogatari* and the *Taiheiki* with their deceptively nonchalant title of “*monogatari*” (tale) are, in fact, so full of Buddhist terms, sometimes highly impregnated ones, that to deal with them satisfactorily required an unexpectedly long period of time. Considerations of time finally forced me to leave the *Heike monogatari* at the end of the second fascicle.

Throughout the course of the work I made it my basic principle not to omit even simple terms and to give as many compounds and phrases as possible. References to literary



sources are given for most of the terms. When such references are absent, the terms concerned are either very common or are additional entries provided in order to explain concepts related to other terms. A small number of entries have been given from the viewpoint of the function of this work as a *dictionary*, e.g. the main Buddhist sects and their founders. For Buddhist scriptures, references to the *Taishō Tripitaka*, both in volume and scripture numbers, are given, if available.

The readings of terms often presented difficult problems. It sometimes happens that one and the same word was pronounced differently in different periods and also in different schools and traditions. I have made simple notes in such cases. Sanskrit originals have been provided wherever they are considered useful.

The basic work of making cards would be still continuing now if I had not left London permanently to return home to Japan three years ago. It was my father's sudden illness in 1980 that made me decide to go back to my old parents who had been without me for many years. Unfortunately, they did not live to see me and my wife on our return home, but our repatriation has offered me a chance to give shape to the work done in London.

My sincere thanks are due to the publisher, Nagata Bunshodo, who kindly undertook this costly enterprise without knowing exactly the sales prospect of the publication. In making the indexes I was greatly indebted to Miss Hiroko Yoshimoto, my sister-in-law, for the laborious task of making cards and arranging them for the stroke index; Professor Ryūei Yoshida for preparing the Chinese-Japanese character index; Rev. Takao Nishioka for making the Japanese index; and Rev. Kazuo Nasu for making the Sanskrit and Pali index.

At the proof stage a number of colleagues and friends carefully read part or the whole of the proofs and gave me valuable suggestions. Here I mention their names with deep gratitude: Professor Eshō Sasaki, Mr. Dennis Hirota, Rev. Yukinori Tokiya, Professor Michio Tokunaga, Professor Zenshō Asaeda, Rev. Meisei Tatsuguchi, Rev. Shōhaku Asada, Dr. and Mrs. Toshikazu Arai, Rev. Hidenori Kiyomoto, Rev. and Mrs. Shōju Akutagawa, and Miss Kyōko Nishizaki. Most of the above-mentioned persons who assisted me in making the indexes also helped me with proof-reading. Lastly, I wish to take this opportunity to thank my wife, Eiko, for helping me in many ways.

In all stages of preparing the work for publication Professor O'Neill has rendered invaluable service. He carefully read the entire proofs at two different stages, gave me additional useful suggestions, advised me about the format, and so forth. Without his enthusiasm and expertise the dictionary would not have achieved the present standard which is the highest I can hope for. A significant great part of any merit this work may have is attributable to Professor O'Neill; for the inadequacies and any mistakes that may have crept in I am solely responsible. As I am well aware of the incompleteness of this publication as a dictionary, I wish to resume the basic card-making work in the near future to produce an enlarged, perhaps more useful, edition.

H. Inagaki

Takatsuki, June, 1984

## EXPLANATORY NOTES

### [1] JAPANESE

1. In romanizing Japanese, the Hepburn system is used. Note special assimilated sound, 'jji', which occurs in 'shijji'.

2. The syllabic nasal 'n' before a vowel or 'y' is followed by an apostrophe: e.g. *shin'in*, *zen'aku*, *an'yo*.

3. Romanized Japanese sounds are not meant to be accurate reproductions of the readings of terms at the time when they were used in the work in question. In many cases, they have been altered to accommodate general readers, as for example: 'kwa', 'gwa', 'ye' are replaced by 'ka', 'ga' and 'e', respectively.

4. The old forms of characters as found in the standard editions of classical works are used throughout.

5. For proper names and technical terms, characters are usually supplied.

6. An asterisk\* indicates that the preceding term or name is a main entry to which cross-reference can be made.

### [2] CHINESE

1. In romanizing Chinese, a slightly modified Wade-Giles system is used.

2. 'E' and 'u' are used for 'ê' and 'ü', respectively. Hence, 'lê', for example, is replaced by 'le' and 'ssü' by 'ssu'.

### [3] SANSKRIT

1. In transcribing Sanskrit, a popular system as used in U. Wogihara's *Sanskrit-Japanese Dictionary*, ed. N. Tsuji, 1964-67, is adopted.

2. The following words are treated as terms in general use and are therefore given without diacritical marks: 'bodhi' (for Japanese, *bodai*), 'bodhisattva' (*bosatsu*), 'buddha' (*butsu*), 'dharani' (= *dhāraṇī*; *darani*), 'dharma' (*hō*), 'Hinayana' (= *hīnayāna*; *shōjō*), 'karma' (*gō*), 'Mahayana' (= *mahāyāna*; *daijō*), 'mandala' (= *maṇḍala*; *mandara*), 'mantra' (*shingon*), 'mudra' (= *mudrā*; *in*), 'Nirvana' (= *nirvāṇa*; *nehan*), 'pratyekabuddha' (*engaku*), 'samsara' (= *saṃsāra*; *rinne* or *shōji*), 'Sangha' (= *saṃgha*; *sōgya*), 'shravaka' (= *śrāvaka*; *shōmon*), 'sutra' (= *sūtra*; *kyō*) and 'tathagata' (= *tathāgata*; *nyorai*).

3. Ordinary Sanskrit terms are italicized and usually translated or provided with cross-references to entry-words.

#### [4] ENGLISH

1. Some frequently used terms are given in English without references: e.g. 'birth and death' (for Japanese *shōji* or *rinne*), 'buddha' (*butsu*), 'buddhahood' (*bukka*), 'Buddhist law' (*hō*), 'Buddhist Way' (*butsudō*), 'enlightenment' (*satori*), 'Pure Land' (*jōdo*), 'Pure Land Buddhism' or 'Pure Land teaching' (*Jōdomon*), 'precept' (*kai*), 'vow' (*gan*).

2. Less common terms are given in English with Japanese equivalents in parentheses: e.g. Matrix-store Realm Mandala (*Taizōkai mandara\**).

#### [5] PROPER NOUNS

1. The names of historical persons are given in the languages of their origin (except for Korean names which are read in Chinese) and followed where appropriate by their Japanese readings in parentheses: e.g. Nāgārjuna (Ryūju\*), Ajātaśatru (Ajase\*).

2. The names of buddhas and bodhisattvas are given in

Japanese, with main entries indicated as appropriate, and their Sanskrit forms in parentheses, when given: e.g. Shakamuni\*, Dainichi\* (Mahāvairocana) and Miroku\* (Maitreya).

3. The names of non-Japanese countries, places, dynasties, etc., are given in the original languages, followed by their Japanese readings, except for common ones: e.g. Magadha (Makada\*), Śrāvastī (Shae\*), but T'ang, Sung.

4. The names of heavens, continents, mountains and the like which are conceived in Buddhist cosmology are written in Sanskrit, with their Japanese readings in parentheses.

5. For convenience, the names of mountains have sometimes been translated as such: e.g. Mt. Lu (Rozan).

6. The titles of works, including dharanis ('spells'), are given in Japanese and italicized, and important ones are usually translated. If there is no cross-reference to a main entry, Chinese characters are supplied if applicable: e.g. *Hoke-kyō\**, *Kōsan-hannya* 光讚般若.

7. The names of historical Japanese persons are written in the Japanese way with the family name first, with the 'no' between this and the personal name omitted: e.g. Minamoto Tamenori.

## [6] TAISHŌ TRIPITAKA REFERENCES

References to Buddhist scriptures are given by the volumes and text numbers of the *Taishō shinshū daizōkyō* (popularly known as *Taishō Tripitaka* and abbreviated to TT.), ed. J. Takakusu and K. Watanabe, 55 vols., Tokyo, 1924–29. For example, 'TT. 8, No. 251' means 'the *Taishō Tripitaka*, Vol. 8, text number 251'. Very occasionally, references are given to the *Dainihon zokuzōkyō*, published 1905–12, which is abbreviated to Zoku.



## [7] ABBREVIATIONS

abbr.=abbreviation	Ch.=Chinese
esp.=especially	fasc.=fascicle
Ja.=Japanese	lit.=literally
n.=name	Pre.=Preface
Sk.=Sanskrit	tr.=translated

## [8] REFERENCES TO THE SUPPLEMENT

A star mark ☆ indicates that reference should be made to the Supplement.

## SOURCE REFERENCES WITH ABBREVIATIONS

The Japanese classics from which entry-words originate and their abbreviated titles are as follows. The full titles with their English translations are followed by short descriptions of the works, including the dates of composition and the authorship, and references to the texts as given in the *Nihon koten bungaku taikei*, Iwanami Shoten, Tokyo (abbreviated to NKT.).

**Hei.**=*Heike monogatari* 平家物語 ('*Tales of the Heike clan*'); 12 vols.; history of the rise and fall of the Heike clan; written toward the end of the 12th century and traditionally attributed to Shinano Zenji Yukinaga 信濃前司行長; NKT. Vols. 32-33; numerals following the title abbreviation refer to chapters.

**Ho.**=*Hōjōki* 方丈記 ('*Writings from a 10-foot square room*'); 1 vol.; by Kamo Chōmei 鴨長明; an account of the vicissitudes of the world as seen in wars, fires, earthquakes, etc., and also a description of the author's state of mind in

his retired life; completed in 1212; NKT. Vol. 30.

**IH.**=*Ichigon hōdan* 一言芳談 ('One-word fine sermons'); 2 vols.; a Pure Land Buddhist work compiled in the 14th century; author unknown; NKT. Vol. 83.

**Ise.**=*Ise monogatari* 伊勢物語 ('Tales from Ise'); 1 vol.; some 125 stories centring on Ariwara Narihira 在原業平; written in the middle of the Heian period (784-1192); author unknown; NKT. Vol. 9.

**K.**=*Kokon chomonjū* 古今著聞集 ('Collection of well-known stories ancient and modern'); 20 vols.; some 700 stories divided into 30 sections under the headings of Shinto, Buddhism, etc., with the stories in each section arranged chronologically; compiled in 1254 by Tachibana Narisue 橘成季; NKT. Vol. 84; numerals following the title abbreviation indicate story numbers.

**Ma.**=*Makura no sōshi* 枕草子 ('Pillow stories'); 3 vols.; a collection of some 300 short essays by Sei Shōnagon 清少納言 about her court life, travels, events in daily life, etc.; composed in the late 10th or early 11th century; NKT. Vol. 19; numerals following the title abbreviation indicate essay numbers.

**O.**=*Ōkagami* 大鏡 ('A great mirror'); 8 vols.; a historical account of the period 850-1025, centring on the Fujiwara family; author unknown; compiled in the late Heian period; NKT. Vol. 21; numerals following the title abbreviation indicate volume numbers.

**S.**=*Shasekishū* 沙石集 ('Collection of sand and stones'); 10 vols; stories compiled by Mujū 無住 to explain Buddhist teachings on morality and religious practices; completed in 1283; NKT. Vol. 85; volumes and sections are indicated by roman and Arabic figures, respectively; the fifth and the tenth volumes are each divided into two parts, which are shown

as 'Va', 'Vb', 'Xa' and 'Xb'.

**Ta.** = *Taketori monogatari* 竹取物語 ('*Story of a bamboo cutter*'); 2 vols.; a romantic story of a beautiful lady from Heaven found as a baby in a bamboo stem; written in the Heian period; author unknown; NKT. Vol. 9.

**Tai.** = *Taiheiki* 太平記 ('*History of the great peace*'); 40 vols.; history of a turbulent period of some 50 years during the 14th century; written in the latter half of the 14th century; some attribute the work to the priest Kojima 小島法師; NKT. Vol. 34.

**Tsu.** = *Tsurezure-gusa* 徒然草 ('*Gleanings from my leisure hours*'); 2 vols.; a collection of essays in 243 sections by Yoshida Kenkō 吉田兼好, written around 1330–31; NKT. Vol. 30; numerals following the abbreviation indicate sections.

**Ya.** = *Yamato monogatari* 大和物語 ('*Tales from Yamato*'); 2 vols.; 173 stories with two supplementary ones, mostly romantic stories, compiled in the middle of the 10th century; author unknown; NKT. Vol. 9.

*For the source references and abbreviations for the Supplement, see pp. 477–8.*



## 作者簡介

稻垣久雄，日本神戶外國語大學英美學系畢業後，修完龍谷大學文學研究科碩士課程及博士課程以及專攻真宗學。

自一九六六年至一九六八年做為British Council（英國文化振興會）的留學生，至倫敦大學修博士課程，一九六八年取得Ph. D.自一九六九年起十二年擔任該大學School of Oriental and African Studies 的佛教學講師，一九八一年回國，現任龍谷大學教授。

**主 著：**Index to the Larger Sukhavativyuha Sutra: a Tibetan Glossary with Sanskrit and Chinese Equivalents（藏梵漢「大無量壽經」索引），1978年永田文昌堂出版增版。  
。ATTri-lingual Glossary of the Sukhavativyuha Sutras（梵藏漢「大無量壽經」、「阿彌陀經」比較語彙索引）1984。  
The Anantamukhanirhara-dharani Sutra and Jnana-garbha's Commentary（出生無邊門陀羅尼經與小拿迦魯巴之廣釋）一九八七年永田文昌堂刊。

**翻 譯 書：**空海著「即身成佛義」、善導著「觀念法門」、親鸞著「教行信證」（部分譯・共著）其他有許多翻譯及論文。