

# 中英佛學辭典

A DICTIONARY OF  
CHINESE BUDDHIST TERMS



# 中英佛學辭典

## A DICTIONARY OF CHINESE BUDDHIST TERMS

梵英詮釋附中梵巴文檢字索引

WITH SANSKRIT AND ENGLISH EQUIVALENTS

A CHINESE INDEX &

A SANSKRIT-PALI INDEX

原編者 英國 蘇慈爾教授  
美國 郝德士教授

COMPILED BY

WILLIAM EDWARD SOOTHILL

AND

LEWIS HODOUS

聖 剛法師 (詞彙首字檢字索引)  
增補者 李武忠教授 (梵巴文讀音示例)  
曾萊焯教授 (譯序及凡例)

Revised by

Rev. Shih Sheng-kang

Prof. Lii Wu-jong

Prof. Tseng Lai-ting



# 中英佛學辭典

(英)蘇慈爾(美)郝德士著 民國五十一年 高雄市 佛光  
出版社印行

[55]510面 27公分

[佛光工具叢書]第9200種

民國79年8月六版

I. 蘇慈爾·郝德士著

220.4

4447





# 增補中英佛學辭典獻言

倫敦保羅公司出版之中英佛學辭典，其英文名稱原義，爲中國佛學語辭與梵文英文同等語辭之辭典，附梵文巴利文索引。原作者蘇慈爾博士精通中國語文，郝德士博士爲梵文巴利文權威，二人博覽經藏，積學廣求，著成此書，原爲英美人士研習中國佛學之用，非但爲佛教西傳齊無量之功德，其貢獻於今後人類文化者蓋亦非淺，固已毋待乎吾人之推介。

顧三十年來，值我動亂頻仍，佛教式微之中，學者藉有此書，而於修智進業贏得莫大之便利與助益，恐又爲作者當初所未料。此書既成吾人之友侶，吾人亦珍貴此書；無如佛法似海，佛學語辭之匯集及其涵義之廣註與窮源，亦幾可爲浩闊無涯之工作，而學者進修之功愈深，對辭典之要求愈加苛細，遂愈見蘇氏序文所示：此書俟後人充實增輯之願望，厥爲鴻儒襟度中摯誠慧遠之遺言，亦愈堪爲吾人所重視。惜本會同人之學問造詣，不及蘇氏於萬一，而回顧當年以蘇氏之重望，結集羣彥共赴之陣容，實又遠非今日臺灣情況之所能比擬，則將何敢希冀於此書之增補？心餘力絀，實無以慰先賢而餉學者。

雖然，此書取材之豐富，註釋之精確，非敢率爲損益，惟於此書利用價值之推廣，似尙不無可効其棉薄者。茲根據使用經驗，試述管見兩點：

- 一、此書原訂漢文檢字法，先計一字之總筆劃，次分所屬部首，指示方法之後，僅以少數難檢之字列表；復以漢字有宋體楷體，筆劃每多出入，檢字者苟非有較深之漢文基礎，往往多費時間，或仍不免於遺漏。爰爲增訂『詞彙首字檢字索引』一種，將書中所有漢文語辭之首字，一律按其總筆劃依次備列，俾一次檢字，便得其所在篇頁之位置，以期簡捷，兼爲適合通俗之用。且索引中凡有同字異體、異字通用，以及古體、俗寫等，均爲兼列互參，藉以解決檢字者意外之疑難。
- 二、此書中之所謂梵文巴利文，實爲梵語巴利語之羅馬字母註音，而非梵、巴文之原字；雖自十九世紀以來，已爲西人所習用而成世界公認之梵、巴文字代用品，實又絕非古人之識梵、巴文字者所能先見，故梵、巴經籍中無此形跡，漢文經籍中之音譯語詞，亦無一由此而來。且此類羅馬字母註音之梵、巴語辭，雖見夾雜於英文語句之中，但其讀音則又與英文有異。如今在遷就現實中鑒足吾人之要求，若以書中之梵、巴語音與音譯漢文語辭互相對照或參

校，則非求羅馬綴音字母之正確讀音不可。爰製梵巴文語音系統、讀音示例、梵巴文羅馬字綴法辨異等，增訂於此書之前；用以學習梵、巴語文或有不足，藉以參校此書中梵、巴語辭之音譯漢文，似已勉可敷用。

佛教經籍中語辭之繁多及其涵義深奧，原為研究佛學一大困難，而其中梵、巴語辭音譯之不同，再加方言發音之差異，更成雙重困難。本會旨在宣揚佛法，促進文化，此次編譯中英對照佛學叢書，經典之部第壹輯既成，深感其中中、英、梵、巴等語辭之意義及發音，宜借助於佛學辭典者必多，而蘇氏作品，克膺上選。更為讀者使用便利起見，臨時略加增補，剋期與第壹輯同時印行。在此偉大之著作中，為此兩項增補，顯屬末節，惟願蘊玉藏珠，益見其光彩，庶無忤於作者。再於蘇、郝兩氏原序等併予漢譯，俾此書創作之艱鉅與操觚之條件，為吾國從事佛學及熱心文化事業者便於借鑑，亦區區之意耳。

佛曆二五〇六年六月一日  
中華民國五一年

中英對照佛學叢書編譯委員會謹識

## PROFESSOR SOOTHILL'S PREFACE

**A**S compilers of the first Dictionary of Chinese Mahayana Terms, we are far from considering our attempt as final. Our desire has been to provide a key for the student with which to unlock a closed door. If it serves to reveal the riches of the great Buddhist thesaurus in China, we will gladly leave to others the correction and perfecting of our instrument. It was Dr. E. J. Eitel, of the London Missionary Society, who over sixty years ago, in 1870, provided the first means in English of studying Chinese Buddhist texts by his *Handbook for the Student of Chinese Buddhism*. It has been of great service; but it did not deal with Chinese Buddhist terminology in general. In form it was Sanskrit-Chinese-English, and the second edition unhappily omitted the Chinese-Sanskrit Index which was essential for the student reading the Chinese Sutras.<sup>1</sup>

Lacking a dictionary of Chinese Buddhist terms, it was small wonder that the translation of Chinese texts has made little progress, important though these are to the understanding of Mahayana Buddhism, especially in its Far Eastern development. Two main difficulties present themselves; first of all, the special and peculiar use of numerous ordinary Chinese terms; and, secondly, the large number of transliterated phrases.

In regard to the first difficulty, those who have endeavoured to read Chinese texts apart from the apprehension of a Sanskrit background have generally made a fallacious interpretation, for the Buddhist canon is basically translation, or analogous to translation. In consequence, a large number of terms existing are employed approximately to connote imported ideas, as the various Chinese translators understood those ideas. Various translators invented different terms; and, even when the same term was finally adopted, its connotation varied, sometimes widely, from the Chinese term or phrase as normally used by the Chinese. For instance, *kleśa* undoubtedly has a meaning in Sanskrit similar to that of 煩惱, i.e. affliction, distress, trouble. In Buddhism affliction (or, as it may be understood from Chinese, the afflictors, distressers, troublers) means the passions and illusions; and consequently *fan-nao* in Buddhist phraseology has acquired this technical connotation of the passions and illusions. Many terms of a similar character will be noted in the body of this work. Consequent partly on this use of ordinary terms, even a well-educated Chinese without a knowledge of the technical equivalents finds himself unable to understand their implications.

<sup>1</sup> A reprint of the second edition, incorporating a Chinese Index, was published in Japan in 1904, but is ~~is~~ very scarce.

A difficulty equally serious is the transliteration of Sanskrit, a difficulty rendered far greater by the varied versions of many translators. Take, for instance, the word "Buddha" and its transliteration as 佛; 佛陀; 浮陀, 浮圖, 浮頭, 勃陀, 勃駄, 部陀, 母陀, 沒駄, and so on. The pages of the Chinese canon are peppered with such transliterations as these from the Sanskrit, in regrettable variety. The position resembles that of Chinese terminology in Modern Science, which was often transliteration twenty or thirty years ago, when I drew the attention of the Board of Education in Peking to the need of a regulated terminology for Science. Similarly, in pages devoid of capitals, quotation-marks, or punctuation, transliterated Sanskrit-into-Chinese may well seem to the uninitiated, whether Chinese or foreign, to be ordinary phrases out of which no meaning can be drawn.

Convinced, therefore, that until an adequate dictionary was in existence, the study of Far Eastern Buddhist texts could make little progress amongst foreign students in China, I began the formation of such a work. In 1921 I discovered in Bodley's Library, Oxford, an excellent version of the 翻譯名義集 *Fan I Ming I Chi*, i.e. Translation of Terms and Meanings, composed by 法雲 Fa-yün, circa the tenth century A.D. At the head of each entry in the volume I examined, some one, I know not whom, had written the Sanskrit equivalent in Sanskrit letters. These terms were at once added to my own card index. Unhappily the writer had desisted from his charitable work at the end of the third volume, and the remaining seven volumes I had laboriously to decipher with the aid of Stanislas Julien's *Méthode pour déchiffrer et transcrire les noms sanscrits qui se rencontrent dans les livres chinois*, 1861, and various dictionaries, notably that of Monier Williams. Not then possessed of the first edition of Eitel's Handbook, I also perforce made an index of the whole of his book. Later there came to my knowledge the admirable work of the Japanese 織田得能 Oda Tokunō in his 佛教大辭典; and also the Chinese version based upon it of 丁福保 Ting Fu-pao, called the 佛學大辭典 in sixteen volumes; also the 佛學小辭典 in one volume. Apart from these, it would have been difficult for Dr. Hodous and myself to have collaborated in the production of this work. Other dictionaries and vocabularies have since appeared, not least the first three fascicules of the *Hobōgirin*, the Japanese-Sanskrit-French Dictionary of Buddhism.

When my work had made considerable progress, Dr. Y. Y. Tsu called upon me and in the course of conversation mentioned that Dr. Hodous, of Hartford Theological Seminary, Connecticut, U.S.A., who had spent many years in South China and studied its religions, was also engaged on a Buddhist Dictionary. After some delay and correspondence, an arrangement was made by which the work was divided between us, the final editing and publishing being allotted to me. Lack of time and funds has prevented our studying the Canon, especially historically, or engaging a staff of competent Chinese Buddhist scholars to study it for the purpose. We are consequently all too well aware that the Dictionary is not as perfect or complete as it might be.

## PROFESSOR SOOTHILL'S PREFACE

Nevertheless, it seems better to encourage the study of Chinese Buddhism as early as possible by the provision of a working dictionary rather than delay the publication perhaps for years, until our ideals are satisfied—a condition which might never be attained.

We therefore issue this Compendium—for it is in reality more than a Dictionary—in the hope that many will be stimulated to devote time to a subject which presents so fascinating a study in the development of religion.

My colleague and collaborator, Dr. Hodous, took an invaluable share in the draft of this work, and since its completion has carefully read over the whole of the typed pages. It may, therefore, be considered as the common work of both of us, for which we accept a common responsibility. It seemed scarcely possible for two men living outside China, separated by 2,000 miles of ocean, and with different mentalities and forms of expression, to work together to a successful conclusion. The risky experiment was hesitatingly undertaken on both sides, but we have been altogether happy in our mutual relations.

To Dr. F. W. Thomas, Boden Professor of Sanskrit, Oxford University, I am deeply indebted for his great kindness in checking the Sanskrit terminology. He is in no way responsible for the translation from the Chinese; but his comments have led to certain corrections, and his help in the revision of the proper spelling of the Sanskrit words has been of very great importance. In the midst of a busy life, he has spared time, at much sacrifice, to consider the Sanskrit phrases throughout the entire work, except certain additional words that have since come to my notice. As an outstanding authority, not only on the Sanskrit language, but on Tibetan Buddhism and the Tibetan language, his aid has been doubly welcome. Similarly, Dr. Hodous wishes specially to thank his colleague at Trinity College, Hartford, Conn., Dr. LeRoy Carr Barret, for the generous assistance he rendered in revising the Sanskrit terms in his section of our joint work, and for his well-considered and acceptable comments and suggestions.

Dr. Lionel Giles, Keeper of the Department of Oriental Printed Books and MSS., British Museum, illustrious son of an illustrious parent, has also our special appreciation, for he magnanimously undertook to read the proofs. He brings his own ripe scholarship and experienced judgment to this long labour; and the value and precision of the Dictionary will undoubtedly be enhanced through his accurate and friendly supervision.

Next, we would most gratefully acknowledge the gift of Mrs. Paul de Witt Twinem, of Trenton, New Jersey, U.S.A. She has subscribed a sum of money which has made the publication of our work possible. To this must be added further aid in a very welcome subvention from the Prize Publication Fund of the Royal Asiatic Society. Such a practical expression of encouragement by fellow-orientalists is a matter of particular gratification.



## PROFESSOR SOOTHILL'S PREFACE

Our thanks are due to Mr. Zu-liang Yih 葉樹梁, who with accuracy, zeal, and faithfulness has written the large number of Chinese characters needed. To the Hon. Mrs. Wood I am grateful for help in the exacting task of transcribing. As to my daughter, Lady Hosie, I have no words to express my personal indebtedness to her. Without her loving and unflagging aid as amanuensis, I should have been unable to finish my part in this work, which—so the authors hope—will once again demonstrate the implicit and universal need of the human spirit for religion, and its aspirations towards the Light that “lighteth every man that cometh into the world”

W. E. SOOTHILL.

*Oxford, England, 1934.*

# 蘇慈爾教授自序

吾曹忝爲中國大乘佛學辭典之編輯人，深信此番嘗試與最後之完成尙有相當遙遠之距離。願吾曹之願望，實爲學者置備管鑰，藉以開啓緊閉之門戶耳。設若用以啓發中國偉大佛學之寶庫，則樂願以俟後人之修正與充實。六十餘年前，公元一八七〇，英倫敦會艾帖爾博士(Dr. E. J. Eitel)曾爲研習漢文佛學經籍者供備最初之工具，曰「中國佛教手冊」。此手冊誠爲一大貢獻，但就大體言之，固非從事於佛乘之術語學也。此其在形式上爲梵漢英三種語文之便覽，而不幸在再版中又略去漢梵索引〔註〕；此索引於學者閱讀漢文經典時實關重要。

雖然，中國佛學術語之於大乘佛學之瞭解，甚關重要，且於其在遠東之發展，尤關重要，願以缺乏中國佛學術語之辭典，則無怪乎漢文經典之繙譯，迄鮮進步。佛學術語自身呈現兩大困難：首爲無其數之通常漢文語詞之爲專門命意及爲特別用法，其次則爲多數之音譯字彙。

關於第一點困難，凡致力於參究漢文佛典而軼離於梵文背景之了悟者，大都鑄成虛謬之瞭解，實緣佛教經典根本爲移譯品或爲比擬之移譯品也。職此，多數固有之漢文語詞，近乎用以包容異國傳來之各意義，蓋各個不同之漢文譯者，俱能精通各該梵文之原意也。各譯者又各自創造不同之術語，甚至同一語詞經最後確定採用，而其涵意則迥異於中國人正常使用之術語或語詞。例如：「**Klesa**」在梵文中之意義，無疑爲類似於漢文之「煩惱」，亦即「痛苦」、「苦惱」、「困擾」。在佛學中，痛苦指「惑業」與「顛倒夢想」而言，於是「煩惱」最後在佛學字句上獲得此種特定之涵義，爲「惑業及顛倒夢想」。類此具有特性之多數語詞，將在本辭典中予以註解。蓋造因於普通語詞之有如此用法，甚至中國學人之不知其特定之同義語詞者，猶且不能瞭解其涵義矣。

另一同等嚴重之困難爲梵文之英譯，多數繙譯者所爲不同之譯字，予人莫大之困難。舉例言之：「**Buddha**」一字之音譯爲「佛」、「佛陀」、「浮陀」、「浮圖」、「浮頭」、「勃陀」、「勃駄」、「部陀」、「母陀」、「沒駄」等等。漢文經典中滿佈如此變化多端之梵文音譯，殊爲扼腕。此種情形，適如現代科學中之術語，在二三十年前恒用音譯，當年余曾提請北京教育當局注意統一科學術語。今與前情相若，在缺乏大寫、引號、或全無標點之經籍中，梵文之音譯者，可能酷似於非引入之通常語詞，故無論其爲漢文或外文，但由此語詞中又毫無意義可以汲取！

余深信由於一日無適當之辭典，則凡外國學者在中國研習遠東佛教經籍，即一日不得進步，爰爲今日之纂作。公元一九二一年，余在牛津鮑德萊圖書館(**Bodley's Library, Oxford**)發現宋代(約當西元第十世紀)法雲法師所編之「繙譯名義集」，即爲語詞及意義之繙譯，誠卓絕之譯本。余察得此書逐一條目之首端，有人爲其按梵文字母列出梵文之同義字，但不知是誰所爲。余立即將同義之語詞填入資料卡片中，爲編纂本辭典之用。惜此註列梵文語詞者所爲大慈大悲之功德，僅止於是書之第三卷卷尾，則所餘之七卷，不得不乞助於朱利安(**Stanislas Julien**)氏一八六一年所刊行之「漢文經典之梵語譯法」及其他各種辭典如莫尼爾威廉氏(**Monier Williams**)等，慘淡經營，續爲闡釋。當時艾帖爾氏手冊之初版，尙未具有全書索引，余亦勉爲增補。厥後獲知日人織田得能氏之傑作「佛教大辭典」，而丁福保居士以此爲底本，輯成中文譯本十六卷，曰「佛學大辭典」，另編「佛學小辭典」一卷。在此諸輯之外，則爲郝德士博士(**Dr. Hodous**)與余協力從事，艱苦輯成之本辭典。此後陸續出現其他各字典詞彙，而其中分期出版之「法寶義林」，即日梵法佛學辭典開始已出之三，亦有足多者。

此書之編纂工作方在積極推進，朱博士(**Dr. Y. Y. Tsu**)來訪，在傾談中涉及美國康內底克州鹿津神學院之郝德士博士，彼在華南研習中國各宗教歷有年所，且亦致力於佛學辭典。迭經函商，略稽時日，成立雙方分工之佈署，而以最後之編輯及出版部份配屬於余。無如時間經濟，兩感缺乏，吾曹對經典之深研，尤關佛教歷史性之探索，或爲專邀勝任之中國佛學博達，組成編輯部從事研討，均受阻礙。事至終局，吾曹深切瞭解，本辭典實未盡其可能，以臻周至完善之境地。雖然，毋寧先備一實用之辭典，藉以鼓勵研究中國佛學，愈早愈妙，勝如延遲出版於若干年後，以待吾曹意願之滿足，而此種情況，又可能永難獲得。

職是之故，吾曹刊行此「簡明摘要之撰輯」，復因其在實際上業已超越「辭典」之任務，深冀於諸方人士之能受其激勵而支出時間，從事於研習發展宗教之課業，而此種課業，亦殊堪令人嚮往。

共同工作者郝德士博士，在本詞典底稿中參予無可估價之寶貴資料，且爲精心核閱全部打字稿件，底於完成。故此可視爲吾等二人共同之作品，亦宜擔負共同之責任。夫以二人均居中國境外，彼此分隔兩千英里之重洋，復以彼此不同之心向與思想方式，而由共同合作中獲得圓滿之成果，原似難爲情事之可能。顧雙方在猶豫中從事於此種具有冒險性之體驗，卒能貫徹終始，同感歡恰。

牛津大學梵文教授湯瑪斯博士(**Dr. F. W. Thomas**)，惠予校核梵文語詞，

深致感荷。彼絕非負責於由漢譯梵，但其註解梵字則引示若干勘正，又協助爲梵文綴字之改正亦頗關重要。除少數增補梵字夙爲余所注意者外，湯博士爲全書梵文字句通盤考量，係在其繁忙生活中勻出時暇，勉力爲之，犧牲良多。湯博士不但精通梵文，且爲西藏佛學及藏文傑出之權威，故加倍歡迎其協助。情有類同於此者，郝德士博士欲特別向其夥同工作者康州鹿津三一學院之巴雷博士(**Dr. Lerey Carr Barret**)表達謝意，因巴博士慨助於負責分擔部份中梵文語詞之校正，及提供精慮允洽之註解與意見也。

大英博物院東方書刊及繕稿保管部蓋爾茲博士(**Dr. Lionel Giles**)，肯構肯堂，慨爲閱校印樣，特誌敬謝之意。以其成熟之學養與老練之衡斷，致力於此冗長之工作，則本辭典之經其精確誠篤之察覈而提高價值，殆無可疑。

其次，美國新澤西州特蘭敦鎮之杜韻寧夫人(**Mrs. Paul de Wit Twinem**)慨助淨資，使本辭典得以出版，敬致最高之謝忱。在此更有必須銘誌者，爲續又獲濟於皇家亞洲學會獎助出版基金中一宗極可喜之補助金。凡此東方語學者同道君子所賜鼓勵之實地表現，誠屬特別奮感之事。

葉樹梁先生熱誠懇切，填寫本辭典中大量漢字，謹以誌謝。伍德夫人(**Hon. Mrs. Wood**)協助爲正確之繕寫工作，殊深銘感。對小女荷西(**Lady Hosie**)，余無言表達私人之倚畀。若非其稚愛不倦之協助於筆錄，實無以完成余所擔任本辭典中分配部份之工作。作者等深冀斯篇之成，將頻頻提示宗教爲人類精神上潛默一致之需求，而佛光燦發，普照於娑婆世界，芸芸衆生！

〔註〕 再版之複印本中，附有漢文索引，係於1904年在日本刊行，目下坊間已難購得。

西元一九三四年蘇慈爾(**W. E. Soothill**)序於英格蘭牛津。

## PROFESSOR HODOUS'S PREFACE

**A**FTER the Dictionary went to press, Professor Soothill died. The work on the Dictionary, however, was completed. For ten years we worked together, he at Oxford and I at Hartford, and the manuscript crossed the Atlantic four times. During his semester in New York as Visiting Professor in Columbia University and on my brief visit to Oxford, we had opportunity to consult together on some outstanding problems. The work of organizing the material and harmonizing the differences was done by Professor Soothill. He was well equipped to undertake the task of producing a Buddhist Dictionary, having a thorough knowledge of the Chinese language. His Pocket Chinese Dictionary is still in use. He knew Chinese culture and religion. He possessed a keen sense for the significant and a rare ability to translate abstruse terms into terse English. But even more valuable was his profound insight into and deep sympathy with the religious life and thought of another people.

The text and the indexes were again finally revised during his last long illness by Lady Hosie under his supervision. He was able also to appreciate the kind collaboration of Dr. Lionel Giles on the earlier proof-sheets. But his death meant a vastly increased amount of work for Dr. Giles who, on the other side of the Atlantic from myself, has had to assume a responsibility quite unexpected by himself and by us. For two to three years, with unfailing courtesy and patience, he has considered and corrected the very trying pages of the proofs, while the Dictionary was being printed. He gave chivalrously of his long knowledge both of Buddhism and of the Chinese literary characters. He adds yet another laurel to the cause of Chinese learning and research. And in the same way Professor F. W. Thomas bore the brunt of the Sanskrit proof-reading. We have indeed been fortunate to have had our work checked *in extenso* by such exacting scholars.

To Sir E. Denison Ross, who kindly looked over the proofs, and added certain welcome corrections, our thanks are due. Also we would wish to acknowledge the help of Mr. L. M. Chefdeville, who, putting his experience of various Oriental languages at our disposal, made many helpful suggestions, especially as regards the Indexes. Nor do we forget the fidelity and careful work of the printers, Messrs. Stephen Austin and Sons, who collaborated with us in every way in our desire to produce a volume a little worthy of its notable subject.

Our object is well expressed by my late colleague. The difficulties in the production of the book were not small. Buddhism has a long history. Its concepts were impregnated by different cultures, and expressed in different languages. For about a thousand years



Buddhism dominated the thought of China, and her first-rate minds were occupied with Buddhist philosophy. For a period it lagged ; but to-day is in a different position from what it was a generation ago. Buddhism is no longer a decadent religion and in certain countries it is making considerable progress. It is therefore to be hoped that this Dictionary will help to interpret Chinese culture both through the ages and to-day.

LEWIS HODOUS.

*Hartford, Connecticut, 1937.*

# 郝德士教授序

本辭典行將付梓之際，蘇慈爾教授竟不幸長辭人世，所幸編輯工作終告完成。余與蘇教授合編本辭典歷時十載。其時渠在英倫牛津大學執教，余在美國鹿津大學任職，重洋遠隔，無由當面切磋，故稿本橫渡大西洋者凡四。迨至渠在紐約哥倫比亞大學任客座教授一學期及余短期訪問牛津大學期間，彼此始有機會面商若干有關未決之問題。關於資料之整理，全書觀點之劃一均由蘇教授擔任。渠精通中文，對佛學辭典之編纂可謂勝任愉快。渠所編之袖珍中文字典，膾炙人口，迄今仍為各界人士所樂用。復且，渠深諳中國文化與宗教，對材料之鑑別獨具慧眼，且能將深奧之佛學術語迺譯為簡潔之英文，譯筆之高明誠屬罕見；尤其難能可貴者，厥為渠對其他民族之宗教及思想具有充分之認識及深切之同情。

蘇教授臨終前之長期臥病中，本辭典正文及索引仍在渠督導下，由荷茜女士作最後校訂。渠謝世前並曾核閱蓋爾茲博士惠予代校之初校大樣。惟蘇教授逝世後，蓋博士之工作負擔頓形加重。蓋博士在大西洋彼岸負起此一艱鉅編務，誠非彼此始料所及，蓋博士費時將近三載，憑其堅忍不拔之精神完成艱鉅之校對工作，使本辭典得以順利付梓。渠久諳佛法及中文，此番校閱固可施展所長，渠對中國學術之鑽研與介紹亦有極大貢獻。此外復蒙湯瑪斯教授慨然惠允梵文校閱工作。湯教授梵文知識淵博，貢獻良多。幸賴上述諸位學者精心審閱全稿，使本辭典益臻完善。

於此筆者須特致謝意者為羅斯爵士(Sir E. Denison Ross)暨齊符得先生(Mr. L. M. Chefdeville)。羅爵士曾審閱校樣，并予珍貴之校正，齊先生則以其東方語文之豐富知識與經驗，提供諸多有益之建議，尤以索引為然。奧斯汀父子印刷公司與吾人密切配合，依吾人意旨精美印製，為本辭典增色不少，合作熱忱，永誌不忘。

本辭典之編輯旨趣，故友蘇教授言之詳矣，毋庸再贅。本辭典之出版誠非易事，因佛教歷史悠久，其思想已被不同之文化吸收融合，并經以不同之文字表達。佛教統治中國人心已有千年。中國名流學者無不受佛教哲學之影響。佛教雖曾一度衰落，惟今日地位與一世紀前不同。佛教已不再是衰老之宗教，在若干國家內已有長足之進步。深望本辭典之問世對中國近千年來文化之闡釋弘揚有所裨益，則吾人致力學術之微意庶幾不虛矣。（曾萊焯譯）

西元一九三七年郝德士(Lewis Hodous)序於康內底克州哈特富爾

## METHOD AND NOTES

1. The rule adopted has been to arrange the terms, first, by strokes, then by radicals, i.e. :—

- (a) By the number of strokes in the initial character of a term ; then,
- (b) According to its radical.

Thus 佛 will be found under seven strokes and under the 亻 radical ; 法 under eight strokes and the 丷 radical ; 愛 under thirteen strokes and the 心 radical. A page index is provided showing where changes in the number of strokes occur.

2. A list of difficult characters is provided.

3. An index of the Sanskrit terms is given with references to the Chinese text.

4. A limited number of abbreviations have been used, which are self-evident, e.g. tr. for translation, translator, etc. ; translit. for transliteration, transliterate, etc. ; abbrev. for abbreviation ; intp. for interpreted or interpretation ; u.f. for used for. “ Eitel ” refers to Dr. Eitel’s *Handbook of Chinese Buddhism* ; “ M.W.” to Monier-Williams’ *Sanskrit-English Dictionary* ; “ Keith ” to Professor A. Berriedale Keith’s *Buddhist Philosophy* ; “ Getty ” to Miss Alice Getty’s *The Gods of Northern Buddhism* ; B.D. to the 佛學大辭典 ; B.N. to Bunyiu Nanjio’s Catalogue.

5. Where characters are followed by others in brackets, they are used alone or in combination ; e.g. in 十善 (正法) the term 十善 may be used alone or in full 十善正法.

6. In the text a few variations occur in the romanization of Sanskrit and other non-Chinese words. These have been corrected in the Sanskrit index, which should be taken as giving the correct forms.

In this Dictionary it was not possible to follow the principle of inserting hyphens between the members of Sanskrit compound words.

# 編輯凡例

一、本辭典術語排列所用體例爲：首按筆畫，次按部首。即：

(甲) 首按一術語第一字筆畫之多寡。

(乙) 次按該字部首筆畫之多寡。

準此，例如佛字可在七畫中「亻」部內查得，法字可在八畫中「讠」部內查得，愛字可在十三畫「心」部內查得，餘此類推。特附筆畫頁數索引一頁，俾便檢查。

二、本辭典并附有「疑字檢部表」。

三、未附梵巴術語索引，俾與中文術語對照。

四、本辭典所用之若干縮寫字，多屬不言自明者。例如：**tr.**係**translation**, **translator** (翻譯或翻譯者) 之縮寫，**translit.**係**transliteration**, **transliterate** (字譯) 等之縮寫；**intp.**係**interpreted**, **interpretation** (解釋) 之縮寫。**abbrev.**係**abbreviation** (簡寫) 之縮寫；**u.f.**係**used for** (用作) 之縮寫；“**Eitel**”則係表示參閱艾帖爾博士著「中國佛教手冊」；“**M.W.**”表示參閱莫尼爾·威廉氏編之「梵英字典」；“**Keith**”表示參閱開斯教授著「佛教哲學」；“**Getty**”表示參閱葛蒂女士著「北傳佛教諸神」；“**B.D.**”表示參閱丁福保「佛學大辭典」；“**B.N.**”表示參閱南條文雄氏編之「目錄表」，餘不一一。

五、一術語括弧前文字表示可單獨使用，亦可與括弧內文字合併使用。例如：十善（正法）中十善一辭可單獨用之，亦可十善正法合併用之。

六、正文內梵文及其他非中文之羅馬字拚法，容有若干差異，惟於梵文索引中均已校正，應以校正者爲準。

七、又梵文複合字間之連號是否使用，殊難確定，故概予省略。

(曾萊焯譯)