



最新 漢英佛學大辭典

A DICTIONARY OF  
CHINESE BUDDHIST TERMS

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## A DICTIONARY OF CHINESE BUDDHIST TERMS

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A DICTIONARY  
OF  
CHINESE BUDDHIST TERMS

WITH SANSKRIT AND ENGLISH EQUIVALENTS  
AND A SANSKRIT-PALI INDEX

COMPILED BY  
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AND

LEWIS HODOUS

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LONDON

KEGAN PAUL, TRENCH, TRUBNER & CO., LTD.

## 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-nuo* 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 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.

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.*



## 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.*

## 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.

# INDEX OF CLASSIFICATION BY STROKES

<i>No. of Strokes</i>	<i>Page</i>	<i>No. of Strokes</i>	<i>Page</i>
1	1	16	446
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8	248	23	487
9	295	24	489
10	320	25	
11	341	26	490
12	367	27	491
13	395	28	
14	420	29	
15	430	33	

# LIST OF RADICALS

## ONE STROKE

- 1. 一
- 2. 丨
- 3. 丶
- 4. 丿
- 5. 乙
- ” 乚
- 6. 丿

## TWO STROKES

- 7. 二
- 8. 亠
- 9. 人
- ” 亻
- 10. 儿
- 11. 入
- 12. 八
- 13. 冂
- 14. 冃
- 15. 冂
- 16. 儿
- 17. 口
- 18. 刀
- ” 勹
- 19. 力
- 20. 勹
- 21. 匕
- 22. 匚
- 23. 匚
- 24. 十
- 25. 卜
- 26. 卩
- ” 卩
- 27. 厂
- 28. 厶
- 29. 又

## THREE STROKES

- 30. 口
- 31. 冂
- 32. 土
- ” 土
- 33. 士
- 34. 夕
- 35. 夕
- 36. 夕
- 37. 大
- 38. 女
- 39. 子
- 40. 宀
- 41. 寸
- 42. 小
- 43. 九
- ” 兀
- ” 凡
- 44. 尸
- 45. 屮
- 46. 山
- 47. 川
- ” 巛
- ” 巛
- 48. 工
- 49. 己
- 50. 巾
- 51. 干
- 52. 么
- 53. 广
- 54. 廾
- 55. 廾
- 56. 廾
- 57. 廾

- 58. 廾
- ” 廾
- ” 廾
- 59. 廾
- 60. 廾

## FOUR STROKES

- 61. 心
- ” 忄
- ” 小
- 62. 戈
- 63. 户
- 64. 手
- ” 扌
- 65. 支
- 66. 支
- ” 攴
- 67. 攴
- 68. 攴
- 69. 斤
- 70. 方
- 71. 无
- 72. 日
- 73. 日
- 74. 月
- 75. 木
- 76. 欠
- 77. 止
- 78. 歹
- ” 歹
- 79. 母
- 80. 母
- 81. 比
- 82. 毛
- 83. 氏
- 84. 气

- 85. 水
- ” 氵
- ” 火
- 86. 火
- ” 爪
- 87. 爪
- ” 父
- 88. 父
- 89. 爻
- 90. 爻
- 91. 片
- 92. 牙
- 93. 牛
- 94. 犬
- ” 犴

## FIVE STROKES

- 95. 玄
- 96. 玉
- ” 王
- 97. 瓜
- 98. 瓦
- 99. 甘
- 100. 生
- 101. 用
- 102. 田
- 103. 疋
- 104. 疋
- 105. 疋
- 106. 白
- 107. 皮
- 108. 皿
- 109. 目
- ” 目
- 110. 矛
- 111. 矢

LIST OF RADICALS

- 112. 石
  - 113. 示
  - ” 示
  - ” 示
  - 114. 肉
  - 115. 禾
  - 116. 宀
  - 117. 立
- SIX STROKES
- 118. 竹
  - ” 竹
  - 119. 米
  - 120. 糸
  - 121. 缶
  - ” 缶
  - 122. 网
  - ” 网
  - ” 网
  - ” 网
  - 123. 羊
  - 124. 羽
  - 125. 老
  - ” 老
  - 126. 而
  - 127. 耒
  - 128. 耳
  - 129. 聿
  - 130. 肉
  - ” 肉
  - ” 肉
  - 131. 月
  - 132. 臣
  - 133. 自
  - 134. 至

- 135. 舌
  - 136. 舛
  - 137. 舟
  - 138. 艮
  - 139. 色
  - 140. 艸
  - ” 艸
  - ” 艸
  - 141. 疋
  - 142. 虫
  - 143. 血
  - 144. 行
  - 145. 衣
  - ” 衣
  - 146. 冫
  - ” 冫
- SEVEN STROKES
- 147. 見
  - 148. 角
  - 149. 言
  - 150. 谷
  - 151. 豆
  - 152. 豕
  - 153. 豸
  - 154. 貝
  - 155. 赤
  - 156. 走
  - 157. 足
  - 158. 身
  - 159. 車
  - 160. 辛
  - 161. 辰
  - 162. 辵
  - ” 辵

- 163. 邑
  - 163. 卩 (R)
  - 164. 酉
  - 165. 采
  - 166. 里
- EIGHT STROKES
- 167. 金
  - 168. 長
  - ” 長
  - 169. 門
  - 170. 阜
  - ” 阜 (L)
  - 171. 隶
  - 172. 隹
  - 173. 雨
  - ” 雨
  - 174. 青
  - 175. 非
- NINE STROKES
- 176. 面
  - 177. 革
  - 178. 韋
  - 179. 韭
  - 180. 音
  - 181. 頁
  - 182. 風
  - 183. 飛
  - 184. 食
  - ” 食
  - 185. 首
  - 186. 香
- TEN STROKES
- 187. 馬
  - 188. 骨

- 189. 高
  - 190. 彡
  - 191. 鬥
  - 192. 鬯
  - 193. 鬲
  - 194. 鬼
- ELEVEN STROKES
- 195. 魚
  - 196. 鳥
  - 197. 鹵
  - 198. 鹿
  - 199. 麥
  - 200. 麻
- TWELVE STROKES
- 201. 黃
  - 202. 黍
  - 203. 黑
  - 204. 黼
- THIRTEEN STROKES
- 205. 黽
  - 206. 鼎
  - 207. 鼓
  - 208. 鼠
- FOURTEEN STROKES
- 209. 鼻
  - 210. 齊
- FIFTEEN STROKES
- 211. 齒
- SIXTEEN STROKES
- 212. 龍
  - 213. 龜
- SEVENTEEN STROKES
- 214. 龠

CHARACTERS WITH RADICALS NOT EASILY IDENTIFIED  
ARRANGED ACCORDING TO THE NUMBER OF STROKES

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	了	20a		交	8 199b		南	24 297b		爲	87 383b
3.	久	80b		兆	10 201b		威	38 299b		疏	103 383b
	乞	80b		先	10 201b		帝	50 300b		舜	136 387a
	于	81a		全	11 202b		幽	52 301a		華	140 387a
	凡	81a		共	12 202b		拜	64 302b		衆	143 390a
	又	82a		再	13 203a		曷	73 304a		量	166 392b
4.	不	103a		己	24 203a		甚	99 308b	13.	亂	5 395a
	丹	112a		危	26 203a		禺	114 311a		募	19 395b
	井	112a		年	51 212b		背	130 311b		勢	19 396a
	互	112a	7.	求	85 241b	10.	乘	4 320a		嗣	30 396a
	云	112a		免	10 230a		兼	12 322a		會	73 402b
	午	143a		兔	10 230a		冥	14 322b		業	75 403a
	屯	148b		初	18 251a		夏	35 323a		楚	75 402b
	巴	148b		卯	26 233a		秦	115 335a		聖	128 410a
5.	丙	164a		君	30 233b		能	130 336b	14.	嘉	30 421b
	且	164a		弟	57 236b	11.	乾	5 341a		壽	33 422a
	丘	164a		每	80 241a		執	32 345a		夢	36 422
	乏	165b	8.	事	6 248a		堂	32 345a		截	62 424a
	出	166b		亟	7 249a		常	50 349a		幹	68 424a
	北	168a		亞	7 249a		曹	73 352b		搨	73 424a
	占	168b		兩	11 250a		曼	73 352b		爾	89 425b
	去	168b		函	17 250b		牽	93 358b		疑	103 425b
	失	184b		夜	36 253b		率	95 359b		與	134 428a
	央	184b		奉	38 253b		畢	102 361a		舞	136 428a
	巨	186a		承	64 260a		里	122 362b		蒙	140 428a
	市	186a		明	72 262a	12.	勝	19 367b		鳴	196 430b
	平	187b		東	75 263b		博	24 368a	15.	弊	55 432a
	弗	187b		秉	115 276a		喪	30 368a		慶	61 432b
	由	197b		育	130 278a		報	32 369b		慕	61 432b
	甲	197b		肩	130 278a		斑	67 374a		憂	61 433a

## RADICALS NOT EASILY IDENTIFIED

STROKES	RADICAL	PAGE	STROKES	RADICAL	PAGE	STROKES	RADICAL	PAGE	STROKES	RADICAL	PAGE				
15.	摩	64	434b	16.	賴	154	451a	18.	叢	29	464a	20.	釋	165	481b
	暫	72	438b		龜	213	455b		歸	77	465a		騰	187	483b
	養	184	446a	17.	扇	122	461b		舊	134	467a	21.	龜	116	484a
	黎	202	446a		舉	134	467a	19.	攀	64	471a	22.	囊	30	486a
16.	學	39	446b		賽	154	463a		辦	97	471b		懿	61	478b
	歷	77	448a		蹇	157	463a		辭	160	474b	23.	變	149	488a
	興	134	449b		隸	171	463b	20.	嚴	30	476a	24.	鹽	197	489b
	肅	140	449b		齋	210	464b		競	117	478b	29.	鬱	192	491a



## CORRIGENDA

- p. 1b, l. 15. Place comma after 華.
- p. 3a, last line. Add 佛 after 成.
- p. 3b, l. 2. For 皆悉 read 悉皆.
- p. 3b, l. 30. Add 法 after 萬.
- p. 4b, l. 15. For Shinron read Shinran.
- p. 52a, l. 29. Before 切 insert 一.
- p. 95b, l. 20. For Kele-yin iikin tegri read Kele-yin úkin tegri.
- p. 106a, l. 11. For Abrahamacaryā-veramaṇī read Abrahamararyād vairamaṇī.
- p. 194b, l. 6. Add 玄 before 應.
- p. 216a, l. 40. 汚, 6 strokes, reappears p. 241b, 7 strokes.
- p. 251a, l. 8. 初, 7 strokes, in 8 by error.
- p. 260a, last line. For 折 read 拆.
- p. 267b, l. 25. 法 Dharma; (1) thing, object, appearance; (2) characteristic, attribute, predicate; (3) the substantial bearer of the transcendent substratum of the simple element of conscious life; (4) element of conscious life; (5) nirvāṇa, i.e. dharma *par excellence*; (6) the absolute, the truly real; (7) the teaching, the religion of Buddha.
- p. 363a, l. 10. 單, 12 strokes, in 11 by error.
- p. 402a, l. 13. Transpose 身 and 愛.
- p. 446a, l. 33. 劍, 15 strokes, in 16 by error.
- p. 456b, l. 3 from bottom. For 邪 read 耶.
- p. 467a, l. 8. 舉, 17 strokes, in 18 by error.

## NOTE

- p. 15b, l. 34. Char. 乃, sometimes counted 3 strokes, to be found in 2 strokes.
- p. 363a, l. 16. Char. 莽, sometimes counted 12 strokes, to be found in 11 strokes.