
Translated into English

BY

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The Fan-i-ming-i-(chi) for which this preface was written is thus described in Bunyiu Nanjio's Catalogue. 1) "A collection of the "meanings of the (Sanskrit) names translated (into Chinese). Collec-
ted by Fa-yun in A. D. 1151 (sic) under the southern Sung "dynasty, A. D. 1127—1368 (sic for 1280). 20 fasciculi; 64 chapters. "This is a very useful dictionary of the technical names both in "Sanskrit and Chinese Buddhist literature, though much correction is required."

This Glossary both in arrangement and in contents closely resembles the Sanskrit-Tibetan vocabulary known as the Mahā-
vyutpāti 2), but has this advantage over that work that is gives, in addition to the translation a full explanation of each word and expression. When examining this work I was much struck by its

1) No 1640. I have copied my text from a little photographic reproduction in 2 vols. duo decimo.

2) Among the treasures of the Asiatic Society of Bengal is a large manuscript in folio in the careful hand of the great Hungarian scholar Csoma de Körös, which contains a complete transcript of the Mahāvyutpāti (Sanskrit and Tibetan) together with an English translation.

I am at present engaged on an edition of this long-neglected Manuscript; and it was in this connection that I came to examine the contents of the Fan-i-ming-i.
Preface which seemed to throw an instructive side-light on Chinese Buddhism in the 12th Century and at the same time to offer a characteristic example of the Buddhist-Chinese style. It occurred to me therefore that a translation of this little Introduction might not be without interest to Students of Chinese Buddhism. I was further encouraged to undertake this translation by the presence in Calcutta of a learned Japanese priest, Mr Yamakami 1) who has come to Bengal for the purpose of studying Sanskrit. Without his valuable aid I should not have ventured to make public this tentative rendering.

Preface to the Fan-i-ming-i.

Chow Tun-i, (a native of) Ch’ing-ch’i 2), an Upāsaka 3) and Vījñānavādin 4), under the Sung Dynasty 5), composed (this Preface).

Whenever I examined the Great (Buddhist) Canon I was always possessed by the notion that, taking as my model the Ch’ung wén tsung mu, I should extract the essence of those scriptures and make a general Catalogue of the orthodox books. Whenever I found a Sanskrit word employed in these Scriptures I straightway looked it up in the Doctrinal Works containing translations, translations and explanations, and made a note of it; and afterwards I extracted these notes and made a separate list of them.

But ere I was able to carry into effect my plan, the learned (lao) Hsien Ch’in Shên showed me the Fan-i-ming-i which was then being compiled by Fa-yüan of the Ching-te Monastery in P’ing-chiang 6), that is, the “Mahamahopadhyaya” (ta-shih) P’u-jun.

1) 上.
2) 荊谿, Ch’ing-ch’i, in Ch’ang-ch’ou fu, Chiang-su.
3) and 4) I am indebted to Mr Yamakami for the Sanskrit equivalents of wei-hsin and chü-shih.
5) i. e. The Southern Sung Dynasty (A. D. 1127—1280).
6) Su-chou fu, Chiang-su.
As soon as I saw this (compilation) I was overjoyed and said "This is (exactly) my idea. If some day or other this Catalogue is completed, a special (fair)-copy of it ought to be prepared (chih)."

After some little time I visited Ping-chiang, and thereupon [Fa] yün came to call on me, and entreated me to write a Preface (to this work of his).

I trust that this book will not only be useful to students (readers) of the Buddhist Scriptures, but that it may also serve to "protect" the minds of those men who speak lying words (abuse) Buddhism. ¹) Hsüen [tsang] the great (Buddhist) teacher of the T'ang Dynasty explained that there were five categories of words and phrases which ought not to be translated.

The first on account of secrecy (mystery), as for example Dhāranī.

The second because they possess several meanings, as for example Bhagavat, which has six meanings.

The third because (the thing indicated) is not known here (i. e. in China), as for example, the Jambu tree; for indeed we have not this tree in China (Hsia).

The fourth (category) for the sake of conformity with ancient practice: as for example Anuttara Samyākṣambuddha ²) of which, though it is not incapable of being translated, we have nevertheless since the time of Mātuvāga, always preserved the Sanskrit sounds.

The fifth (category) is for the sake of impressiveness ³) as for

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¹) This sentence is somewhat difficult to translate. My friend Mr. Yamakami says that 什么是 to protect is here used ironically — and that the writer means "this book should be enough to convert the mind of an unbeliever."

²) The expression 乔木 = the Sanskrit ज्ञान — the root of thought — the "intellectual heart."

³) The phrase 了事 = to excite religious emotion", "to promote devotional feelings" and "to inspire piety" and I think the English word "impressiveness" as applied to a religious ceremony, for example, comprises these notions.
example *prajñā* is profound and dignified, whereas *chih hui* is familiar (lit. light and shallow).

Now (we read) in Ch'i Mi's work (the following) remarks: "Śākya Muni ought to be rendered in Chinese by *nēng jén* (the "charitable"): but the purport of *nēng jén* would make (Buddha) "rank below Chou [kung] and K'ung [fu-tzu]". Anuttara Samyak "sambuddha should be translated by "Right universal knowledge": "but in China in the teaching of Lao tzu there has long existed the "Way of the Highest Truth. Bodhisattva should be rendered by "The Sublime Way of Love for Mankind."

"The renderings being somewhat common-place all the originals "were left obscure (lit: covered) and untranslated."

Now as for the titles in the Tri Ratna, the translators have preserved the original words. Although (this author) arbitrarily uses abusive and offensive languages, let him but see this book and then perhaps he would not be so madly to poke his nose (lit: beak) into such matters!

Since Buddhism was first introduced into the Middle Kingdom *Sūtra* and *Shastra* have day by day increased more and more. From Tao-an the great preacher of the Tsin Dynasty down to Chih-shéng of the T'ang Dynasty only about ten men, roughly speaking, have compiled Catalogues of the whole Buddhist Canon.

Even at the present time with reference to all the Sūtras in the great *Pitaka*, the great Preacher Shéng's "*k'ai yüan shih chiao lu*" 

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1) Mr. Yamakami says this simply means "able man", jén here only means "man". The term "able man" reminds us of Carlyle's Chapter in *Heroes and Hero Worship* in which he points out that the *king* is the man who can, deriving König from können.


3) The phrase *ta tao hsü chung sheng* offers some difficulty as a rendering of *Bodhisattva*. The ordinary rendering is *tuo hsin*.

4) The compiler of the *k'ai yüan* Catalogue, mentioned below — and other works.

5) *Tu* is here used in the sense of comprehensive, all embracing.

is still consulted as an authority. His successors have only added to the Third Division of the [Tri] Piṭaka, outside the Canon, in the Tsung chien lu ¹) and the Fa yüan chu lin ²). As for example the four volumes of the Mahāyāna Shastra Chin kuang ming ching ³) and in this country (? China) the Chêng tao ko ⁴), and many others there are which have not been admitted into the Canon.

Our Emperor once a time ordered his assistant minister to take up the duties of “Official censor of Buddhist Translations”, and this is how it comes about that the propaganda of Buddhism is perfect (in China). But as no one has yet arisen to carry on the work of Shêng, in making translations (from the Sanskrit) and as for a long time the historical data have been scattered and lost, what is genuine cannot be distinguished from what is spurious, and there is not authority to go upon. This is surely a cause of profound regret ! ⁵)

Yün! Although you are an old man, you must make an effort.

I wrote this Preface on the 9th of September A. D. 1157 (i. e. shao hsing: ting ch'ou). ⁶)

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1) Bunyiu Nanjio N° 1489. “Compiled by Yen-shen, of the later (or Northern) or Southern Sung dynasty, A. D. 960—1127, or 1127—1280.” As this work is quoted here it seems more probable that it was compiled under the earlier of these Sung Dynasties.

2) Compiled by Tan-shi of the T'ang Dynasty in A. D. 665. See Bunyiu Nanjio N° 1482.

3) Svaviria prabhūsa-sūtra, Bunyiu Nanjio N° 127.

4) This is a famous poem by Yun Chia ⁷), which Mr. Yamakami tells me has a great vogue in Japan, Bunyiu Nanjio at N° 1585 says Yung chia is the name of a place.

5) Lat. “This ought to cause a deep sigh.”

6) Bunyiu Nanjio (N° 1640) gives the date of this work as A. D. 1151.