

從翻譯佛說佛名經說起
(續)

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Insight from Translating the Sutra of the Buddha Proclaiming the Names of Buddhas (continued)

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接下來的一個多月，我們一直在進行重校整理統一的工作，務使佛名的英譯一致，不致產生歧義。

今年五月，參加萬佛寶懺的幾個居士來看我們所做這部經的翻譯，他們也隨喜好樂，之後也參與加入，其中以西雅圖凌峰居士，成為我們翻譯小組的「常規會員」。另有來自聖地牙哥的Tom Gray，以及芝加哥的Frank Dachille，他們兩位更是廣泛地從英文角度來協助我們，給予不少建設性提議。還有一位就是北京的居士，他常常於下班後夜晚（北京時間）來參與我們的譯經會，這實在不能不為之感動。

走筆寫到這裡，現在是八月份，如果算一下進度，從去年到現在就滿一週年，我們應該能譯完八千佛名。想想這一年，吃了不少苦，擔了不少心，所幸有諸菩薩和上人的加被，以及諸位善知識的悉心護持，才能使這一翻譯小組走到現在——猶如在茫茫無際的大海中航行，終於看到陸，終於可以坐「八千」望「一萬」了。

◎ 佛名品析及譯名比較

在翻譯《佛說佛名經》中，有時會遇到一些很有意思的佛名，或是讓我們「十年磨一名」的佛名，現節錄出部分以饗大眾。

南無孔雀聲佛：大眾在拜這尊

Therefore, for the following month, we decided to do a systematic review of what had been done so far to improve consistency and to avoid misleading translations.

In May this year, some participants in *the Ten Thousand Buddhas Repentance* also came to support and delight in the process of the translation. Among them were Ling Feng from Seattle who became a regular member in our team, Tom Gray from San Diego, and Frank Dachille from Chicago. Tom and Frank gave helpful suggestions from an English perspective and improved the translation. Another online translator from Beijing, he usually joined us after he was about to rest after a long day of work; we were moved by his sincerity.

I paused my pen in writing, and the calendar showed “August 21st, 2012.” One year has passed. At the rate of our progress we should be able to finish translating the eight thousand Buddhas’ names. For the past year, we have gone through a lot of trials and worries, ups and downs. It was due to the protection and blessing of Venerable Master Hua, and the support of all Bodhisattvas, and other good and wise advisors that our translation team has reached where it is now. We are like people who are sailing on the sea, longing to see land. Now, we have caught a glimpse of the land—with the 8,000 names completed, then the completion of 10,000 names can be sighted by eye.

◎ Analysis of the Buddhas’ Names and the Comparison of Different Translations

During the translation of *the Sutra of the Buddha Proclaiming the Names of Buddhas*, sometimes one would see some very interesting



佛時，外面的孔雀聲似乎也唱和著我們共成佛道。

南無迭共華佛：這一尊佛我們暫時翻成 Namō Flower of Succession Buddha，意象之中隱約能感覺到的是怎樣一尊佛，但不是很肯定，竟用英文表達不出來。

南無不厭足藏佛：在中文可說一個人「對法樂求無厭」，但在英文中很難將這意思翻出，因為很容易就變成「貪得無厭」的意思。所以如何將一種語言成功地翻成另一種語言，是很不容易的一件事，稍不小心就會走樣。我們目前翻成：Namō Tirelessly in the Treasury Buddha。

南無十千同名星宿佛：這裡很有意思的是，「十千」為什麼不用「萬」？星宿，是「星」與「宿」兩個，還是泛指我們所熟悉的天上星星？幾次摸索之後我們決定用兩個，星與宿，英文即：stars and constellations。所以這一佛號我們翻成：Namō to the ten thousand Buddhas named Stars and constellations。

南無二億拘鄰佛：拘鄰，乍一聽，似乎是將鄰居拘禁起來；當初果根居士看到這一翻譯時，他笑得人仰馬翻：「我的天哪，怎麼會有這樣暴力而不講理的佛？」後來我們查詞典方知，原來這一位尊者就是憍陳如尊者。這尊佛名的另一個問題是，譯者前後文翻的不一致，有時翻成「南無拘鄰佛」，有時又翻成「南無駒鄰佛」。統一後我們就翻成 Namō to the two hundred million Buddhas named Kaundinya。

南無點慧佛：這尊佛的英譯真是踏破鐵鞋始覓得，我們一番番比較可用的詞，始終未能如意。因為「點」字是「黑」做部首，黑有性堅而善藏的意思；雖然「點」字另有奸詐狡猾的意思，但是「點慧」重在「慧」，言其機敏靈巧，非常人可測度。

以下這一尊佛名，堪稱佛名之最，可入金氏世界紀錄，其名如下：

南無放光世界中現在說法空勝離塵無垢塵平等眼清淨功德幢光明華波頭摩琉璃光寶香象身勝妙羅網莊嚴頂無量日月光明照

Buddha names. We sometimes encounter a Buddha's name that forces us to "spend ten years just to translate one name." Now I will share some of the special cases to entertain readers.

Namō Sonorous Peacock Buddha: When the assembly was bowing to this Buddha, the peacocks outside of the Buddha Hall were singing with us so that it would seem like we would all realize the Buddha Path together.

Namō Flower of Succession Buddha: For this Buddha, we temporarily translated his name as "Namō Flower of Succession Buddha." We could vaguely feel what kind of name it should be. However, we were not absolutely certain. Therefore, we cannot express the name fully in English.

Namō Tirelessly in the Treasury Buddha: In Chinese we can say a person "never tires of learning Dharma." However, it is hard to explain the meaning in English because it is easy to misunderstand it as someone's being insatiable in seeking. Therefore, it is extremely difficult to translate one language into another without losing some of the meaning in the process. Therefore, currently, we translate it as "Namō Tirelessly in the Treasury Buddha."

Namō to the Ten Thousand Buddhas Named Stars and Constellations: This name is interesting. Why do we use ten thousands instead of wan (ten thousand in Chinese)? Does "Xing Xiu" mean both of stars and constellations, or just about any star in the sky? After some discussion, we decided to go on the safe side and render it as meaning both stars and constellations. Thus, this Buddha is called "Namō to the ten thousand Buddhas named Stars and Constellations."

Namō to two hundred million Buddhas named Kaundinya: "Juling" in Chinese means to imprison your neighbors. When Guogen saw this translation, he almost laughed uncontrollably and said, "Oh my god, how come there is a Buddha so violent and unreasonable?" Later, when we consulted the dictionary, we found out that this Buddha was actually the Venerable Chaukhandi. There was another problem with this Buddha's name. The original translation had different Chinese in different parts. Sometimes it was "南無拘鄰佛" and sometimes it was "南無駒鄰佛". Later we all agreed to translate to "Namō to the two hundred million Buddhas named Kaundinya."

Namō Ingenuity Buddha: This Buddha's name was so hard to figure out; to find it we "wore out our iron shoes." We could not reach satisfaction even after comparing all the possible choices, because in the word "點", the left radical "黑" means sturdy and well hidden. Even though the word "點" has the meaning of cunning, "點慧" emphasizes "慧", which means wisdom. Thus, "點慧" means ingenuity and beyond the normal person's thinking.

There are plenty of words in English describing someone's intelligence, such as smart, intelligent, wise, clever, etc. We tried Namō Clever Buddha, Namō Intelligent Buddha, and Namō Astute Buddha. However, we still felt that something was missing. We could not figure it out, so we just put it aside. It was really bothering us for a while, trying to figure out a better fit for the "黑" radical in the word. We could not find it until May. Later, during a translation meeting in July of that same year, someone mentioned Ingenious Buddha. Most people agreed that this was a good idea, so we decided to translate the

莊嚴願上莊嚴法界善化無障礙王佛。

英文翻譯，如果不是一組人一起做、一起看，我個人根本不知道要怎麼翻。這一佛名我們花了將近一個早上(九十分鐘)的翻譯時段才將它搞定，其譯名如下：

Namo the Buddha, who now speaks the Dharma in the Illuminating World, by the name of

**King of Supreme Empty Space,
Transcending Dust, Free of Defiling Dust,
Eyes of Equality,
Banner of Pure Merit and Virtue,
Brilliant Padma-Flower, Light of Lapis Lazuli,
Jewelled Fragrant Elephant Body,
Sublime Summit of Supremely Wonderful Net,
Brilliantly Illuminating Limitless Suns and Moons,
Sublime Vows, Supremely Sublime,
and Skillfully Teaching without Obstruction throughout the Dharma Realm**

◎ 經本簡介

A. 藏教所攝——經集部

專門以佛名為內容的經稱為「佛名經」，這一類經被編入《大藏經》中的經集類。以編號看，經集部是在《大藏經》中第九部份。經集部中的佛名經有二十幾部，從T0425—T0428，這二十三部經全都稱為「佛名經」；佛名最少的佛名經有八尊佛，其間幾十尊的、幾百尊的、幾千尊的、上萬尊的，各各不等。

有些經憑經名就可一眼看出是以佛名為經，如《八佛名號經》、《十方千五百佛名經》、《過去莊嚴劫千佛名經》、《現在賢劫千佛名經》、《未來星宿劫千佛名經》。前面這三部經被合而為一，乃《三千佛懺》；法總的分支道場如金峰寺有專門拜過三千佛懺，並彙編出版該書之中越雙語版。有一些要讀完經中內容方知是有關佛名經，如《賢劫經》，要到第七卷第二十一品，才會看到〈千佛興立品〉；到第二十二品〈千佛發意品〉，才知道為什麼這一經是被放到經集部中的佛名經類。

◎待續

name into “Namo Ingenuity Buddha.”

One Buddha name is possibly one of the longest significant Buddha names, and it could be submitted to the Guinness Book of World Records. During the project of translating the sutra to English, I wouldn't possibly have known what to do if the whole group hadn't worked and reviewed together. We spent the entire morning of the translation session (90 minutes) to settle on a final name. The name is:

Namo the Buddha, who now speaks the Dharma in the Illuminating World, by the name of

**King of Supreme Empty Space,
Transcending Dusts, Free of Defiling Dust,
Eyes of Equality,
Banner of Pure Merit and Virtue,
Brilliant Padma-Flower, Light of Lapis Lazuli,
Jewelled Fragrant Elephant Body,
Sublime Summit of Supremely Wonderful Net,
Brilliantly Illuminating Limitless Suns and Moons,
Sublime Vows, Supremely Sublime,
and Skillfully Teaching Without Obstruction Throughout the Dharma Realm**

◎ Brief Introduction of the Sutra

A. Where this Sutra appears in the Tripitaka

Any sutra, which focuses on the proclamation and discussion of the Buddhas' names, can be called a “Sutra of Buddhas' Names” compiled in the Category of Collection of Sutras. Based on the serial numbers, it is the ninth part of the Tripitaka. There are 23 sutras regarding the Buddhas' names, from T0425 to T0428. All of the 23 sutras are called “Sutra of Buddhas' Names”; the shortest one has eight names, some have dozens of names, some have hundreds, and others have thousands, up to as many as ten thousand. The numbers are all different.

Some sutras can be recognized as a sutra of Buddhas' names at the first glance of their titles. For example, *the Sutra of Eight Buddhas Names*, *the Sutra of 1,500 Buddhas Names in the Ten Directions*, *the Sutra of the Thousand Buddhas' Names of the Past Kalpa of Adornments*, *the Sutra of the Thousand Buddhas' Names of the Present Worthy Kalpa*, and *the Sutra of the Thousand Buddhas' Names of the Future Kalpa of Stars and Constellations*. The latter three have been compiled into one to become the book of *Repentance Before the Three Thousand Buddhas*. One branch of the DRBA (Dharma Realm Buddhist Association), Gold Summit Monastery, specializes in bowing to the 3,000 Buddhas Repentance Ceremony. They even published the Chinese-Vietnamese version of the book. Some of them you have to read the contents of the sutra to realize that it is related to the Buddhas' names. For example, in Chapter 21 of the 7th scroll of *the Present Worthy Kalpa Sutra*, you will encounter *the chapter of Rising of 10,000 Buddhas*. When you reach Chapter 22, you will read *the Vow of 10,000 Buddhas to attain Enlightenment*. Then you will understand why this sutra was categorized as a sutra of Buddhas' names.

◎To be continued