

Students of Graduate Certificate Program in Buddhist Translation Reflect on Their Experiences in 2021

2021年佛經翻譯研修碩士班學生感想



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Good evening, all Buddhas, Bodhisattvas, sages, Dharma masters, and Dharma friends, thank you for being here tonight. We here from the translation program are really excited to be able to talk to you and tell you a little bit about our experiences of what we've been doing here over the last year or so.

I will just give a few introductory remarks. Confucius, famously said, "To have friends come from afar: is it not a joy?" I believe that this is the spirit of translation, that we are able to meet friends from very far away—from far away in place and from far away in time. And meeting the wisdom that is contained within our own hearts, close at hand.

And we wish to combine the work of studying the sutras, translating the sutras, and doing other forms of cultivation in order to allow us to work on ourselves, to transform our own hearts and minds, to come closer to Buddhahood, and to benefit all living beings.

諸佛菩薩、諸聖賢、各位法師、各位佛友，晚安！感謝各位今晚的與會。我們是佛學翻譯班的成員，很高興有此機會向各位報告，在過去一年左右的時間裡，我們究竟做了些什麼？並分享一些我們的體驗。

讓我先給各位點引言。孔子有句名言：「有朋自遠方來，不亦說乎？」我認為這就是翻譯的精神所在：藉著翻譯，我們得以與遠方的朋友相遇——不僅是得遇遠方的友人，還能得遇遠古的友人。在翻譯中，我們同時與遠方的朋友——來自其他時空的智慧相遇，也與那原本就存在我們心中，近在咫尺的智慧相遇。

我們希望能結合研習佛教經典、翻譯

One of our classes is called Hermeneutics of Self. In it we study how interpretation and understanding happen: both how do we understand the texts and how do we understand ourselves? We also study the biographies of famous translation masters; and we also read the experiences of modern-day translators as they talk about their own process of translation.

In another class, called Translating the Dharma. We read theories and ideas about translation from the ancient past, including China and Europe, as well as modern-day translation ideas.

We have a Reading Seminar where we focus on learning to appreciate different languages and cultures. We read classical Chinese texts, including texts from the sages and wise people; ancient Chinese poetry; Buddhist classics, including sutras and commentaries; and Western texts, both ancient and modern.

Finally, we have the Translation Workshop, in which we do group translation. And I'm sure that many people at the City of Ten Thousand Buddhas and other DRBA wayplaces have participated in very similar translation groups.

It is our wish to combine close study of the texts, dialogue with each other so that we can learn from each other, a lot of hands-on translation experience, and direct cultivation of our heart and mind to allow the students to walk the Path.

We encourage students from all over the world and from all different language backgrounds to come to the program and help us continue to fulfill the Venerable Master Hua's vow to translate the Dharma into all the different languages of the world.

經典、及其他的修行方式，來鍛鍊自我，轉化心識使之更為接近佛性，進而利益眾生。

我們的課程之一叫做「自我詮釋學」，在這我們學習到「翻譯」和「理解」是如何產生的。我們閱讀著名翻譯大師的傳記；我們也閱讀一些現代翻譯家有關他們的翻譯過程及經驗的敘述。

另外一堂課是「佛法翻譯」。我們閱讀包括中國及歐洲古代的翻譯理論及思想，同時也讀現代的翻譯理念。

我們還有個「閱讀研討課」，在這裡我們專注於學習並欣賞不同的語言和文化。我們閱讀中文古籍包括古聖先賢的文言文，中國古詩詞，佛教經典包括經書及淺釋，以及西方的古今文獻。

最後，我們還有個「翻譯工作坊」課程，在那兒我們一起致力於佛經群體翻譯。我相信有許多萬佛城及其他道場的佛友們也都參與過類似的群體翻譯小組。

我們期待通過對課文的深入學習，相互對話，從而彼此互相學習，並結合大量的親身翻譯經驗，來帶領我們心與靈的修行方向，進而使學生們行於正道。

我們鼓勵來自世界各地不同的國家，具不同語言背景的學生，能一起來參與這個課程，協助我們繼續完成宣公上人未竟的遺志：把佛法翻譯成全世界各個不同的語言。

By Thao Phi
Chinese Translation by Janet Lee

費如孝 文
李采真 中譯

I would like to extend my gratitude to the whole group of volunteers for being consistent and encouraging to engage with a dharma that is very close to our hearts. While we work together harmoniously and respectfully, we get closer to the text and the practice.

Over the last year, I've taken one class in the program, the reading seminar. In this class, I've been exposed to a wide

我要感謝整個翻譯團隊成員的相互打氣，讓法得以入心。當我們能互敬互愛地一起工作時，就更能體會懺文和修行的真實義理。

在過去的一年裡，我選修了佛經翻譯研修班的「閱讀研討」課。在這門課中，我大量閱讀各類的書籍，像是佛經、中國古文、印度詩歌、西方詩歌等等。這堂課培養我能深入

array of readings: Buddhist texts, Chinese classics, Indian poetry, Western poetry, and more. This course developed my skills in the ability to read the texts closely and do shared inquiry, a thoughtful and in-depth discussion eliciting our own relationship to the texts and how they interrelate among classmates and teachers.

As words are transformed in translation, the reading seminar assignments guided transformations in my life. I will share a few examples.

Last fall, a guest professor had us read the *Therigatha*, a Pali text and collection of poems from elder nuns. The longest poem of the anthology, called *Sumedha*, particularly resonated with me; *Sumedha* is about a princess who is betrothed to marry a handsome and powerful king. She learns about the Buddha's teachings and tells her parents that she will certainly not go forth in marriage,

*What can another do for me
when his own head is on fire?
When old age and death are right behind one,
one must try to end them.*

The poem continues with her resolve to become a nun and ends with a beautiful verse on having faith in the Buddha's teachings:

*Those who trust the teaching
of the one who has perfect wisdom
and do what he teaches,
they become disgusted with existence,
and turning away from it,
they set themselves free.*

It has deeply driven the question into me, "If I'm really serious about cultivation, then why am I doing anything else?" While I continue to unpack what this means to me, it really has planted a seed that feels like a spiritual quaking.

I shared this with the professor who introduced me to the *Therigatha*, and he told me a Pali term for what I experienced: *saṃvega*. *Saṃvega* is an urgency, an alarm — in an existential way — and "remains the baseline of our cultivation, whether we act on it to the extent of renunciation or not. It is the same path and the same motivating feeling."

I still re-read the poem frequently, and share this poem with others, too. Over the semester, the reading seminar course

書本內容和進行共同探究；深度討論的過程也觸發了我和經文的連結、以及老師和同學之間的關係。

翻譯是文字的轉變，閱讀研討課的作業也引導我在生活中進行改變。以下分享幾個例子。

去年秋天，一位客座教授讓我們閱讀巴利文藏經中的《長老尼偈》，這是一本講述佛陀早期比丘尼弟子的詩集，其中最長的一首詩〈蘇美達〉，特別引起我的共鳴；〈蘇美達〉講述一位公主被許配給一位英俊強大的國王。她聽到佛陀的教誨後，向父母表明自己不想出閣。

當他的頭上著火，
又能為我做什麼？
當老死緊跟在後，
解脫之道當尋求。

這首詩也描述公主決定出家為尼的決心，並以優美的偈頌表達對佛法的信心作尾聲：

奉行覺者教法者，
必當離塵得解脫。

這首偈頌讓我深思一個問題：如果我要認真修行，何必浪費時間在其他事情上？當我繼續思索修行對我的意義為何，其實也在心中埋下一顆種子，感覺像是一種精神上的覺醒。

我與介紹我們《長老尼偈》的教授分享這個感受，他告訴我有一個巴利文術語可以表達我的經歷，*saṃvega*是一種急迫感、一種警覺心，也是我們修行的一個基礎。無論我們是否對這種感覺做出反應、甚至進而展現出離心，它都是相同的修行路徑，相同的激勵感。

至今我依然反覆閱讀這首偈頌，推

was enriching and colorful. With diverse classmates, translations were done in English, Chinese, French, and Spanish. It was inspiring and re-ignited my interest to develop my language skills. It is refreshing to be a student again, and I feel welcome to bring more of my whole self to the classroom table. Like anything in life, “you get what you put into it.” Being able to bring the other parts of my life into the classroom, the course itself brought transformations in my life beyond the classroom.

This class also touched upon other parts of my life: cultivation, filial piety, and creativity. This program is helping me become a better translator and a better human being. I look forward to continuing and completing my course of study in DRBU’s translation certificate program.

Written and Translation by Xiaojuan Shu

束曉娟 文/譯

For the past year studying in the translation has program further expanded my mind and deepened my connection with the texts. Translating the texts puts shared inquiry into a concrete practice as it involves group discussions to decide the right word or sentence that could best translate the meaning of the texts.

In the beginning, due to my lack of skills and wisdom, I was timid in learning a new skill, but my poor translation appears awkward and lifeless. Sometimes, I may go to the other extreme, consciously or unconsciously, latch onto my own ideas in translation. The meaning of a Buddhist text is vast like a boundless ocean, while our translations are like various small streams. We can only hope that the small streams can lead others toward the ocean, not further away from the ocean.

So translation and cultivation must go hand in hand. How can a self-centered, narrow, and calculating mind translate a text that’s as vast as a boundless ocean? My answer is “It can’t.” In order to participate in translating the Buddhist texts, I need to expand my mind and heart. In the translation program, daily practices and service to others are integrated into the course of Hermeneutics of Self. In translation workshops and

薦給其他人。一個學期下來，閱讀研討這門課相當充實精彩。與國際化的同學一起學習，用英語、漢語、法語和西班牙語進行翻譯。不但具有啟發性，也重新點燃我學習外語的興趣。重拾學生身分是種全新的感受，在教室中展現更多的個人色彩也是被歡迎的。就像生活中的任何事情一樣一有所付出必有所得。能夠將我的其他生活經驗帶入課堂，課程本身對為我的影響遠遠超教授內容。

這門課就觸及我生命中的重要部分：修行、孝道和創造力。這個佛經翻譯研修班不僅讓我成為一個更出色的翻譯員，也幫助我成為一個更好的人。我期待繼續並完成在法大佛經翻譯研修班的課程。

在佛經翻譯研修班過去一年裡的學習。進一步開拓了我的心境，加深了我與法的聯結。因為翻譯過程中需要小組討論去盡力選擇和原文意思最接近的詞句。

開始時，由於缺乏技巧與智慧，我心存膽怯；而我的翻譯卻顯得枯澀，毫無生命力。有時，我或許又會走到另一面，有意識或無意識地套用自己已知的一些經驗和理念來翻譯。佛經的教義廣闊無垠如海洋，而我們的翻譯如同溪流，只能希望此小溪能將讀者引導入海，而不是離海更遠。

因此翻譯和修行是分不開的。用一顆自私、狹隘、算計的心能翻譯好像海一樣廣闊無垠的佛學經論嗎？我的答案是：「不能」。若要參與佛教經典的翻譯，我一定要擴展我的心。在翻譯研修班，我們有一堂課叫「自我詮釋學。」每日個人的修行功課和為別人的服務都是此課程的一部分。小組翻譯和譯法實驗課讓我在不同的翻譯小組裡工作時，更加看清自己的習

Translating the Dharma Lab, I learned a lot about my habitual tendencies while adapting to different group dynamics. I had to constantly check with myself: Am I too attached to my own ideas? Am I too timid to voice what I think is different from others? Am I engaged or am I withdrawn? Through cultivation, I hope to wipe clean my inner mirror so that it can reflect the texts more clearly within me.

One of the assignments in the translation program was to write a reflection paper on our new understanding of the Eight Principles of translating the Buddhist texts that Venerable Master Hsuan Hua left behind. Reading the Eight Principles again and again is a good way to re-examine myself: is my conduct in accordance with those principles? And I hope more and more cultivators of the Way join the translation of the Buddhist texts. Let's grow together in cultivation through translation, and to improve our translation through cultivation.

Written and Translation by Rui Liu

劉睿文/譯

In this program, we did close readings of articles on translation theory, and learned about the practice, including different translation ideas, styles and techniques. We appreciated different translations of the same article, and translations of texts of different genres and historical periods, such as Confucian and Taoist classics, ancient Chinese fables, the famous work of Chinese history Shiji, and poems by prominent Tang Dynasty poets.

We learned the history of how Buddhist texts were translated and the teachings spread into China. We read about life stories and contributions of prominent translators, including those who risked their lives to go to India to do a pilgrimage and study, and then brought sutra texts back to China to translate and teach from.

We had fun in do-it-yourself translation of poems of prominent Tang Dynasty monks, and deeply enjoyed the guest lectures which broadened our horizons, such as first-hand experience of years of contemporary Korean monastic life, and how to use metering to translate verses into English. We also had real-world practice and contributed in translating the *Flower Adornment Sutra*, later to be reviewed and published.

氣。我需時常檢測自己：我是否過於執著於自己的觀點？我是否不敢表達自己的不同意見？我此刻的狀態是投入還是不投入？通過修行，我希望我內在的那面鏡子更加光亮，佛學教義因而可以被更清晰地照現出來。

在學期末，我們每人都要寫自己對宣公上人留下的佛經翻譯八大原則的新認識和理解。時常讀一下這八大原則，是常檢測自己的行為是否符合這八大原則的一個好方法。最後，希望更多的同參道友們加入佛經翻譯的行列，讓我們共同在翻譯中提升我們的修行，在修行中提升我們的翻譯。

在這項課程中，我們研讀了翻譯理論，學習了翻譯實踐的細節，如不同理念、風格及技巧。我們還欣賞、比較了對同一原作不同風格的翻譯，及比較鑑賞對不同文體、不同歷史時期作品的翻譯，如論語、孟子、尚書、莊子、先秦寓言、史記、唐詩等。

我們學習了佛經譯成中文、傳入中國的歷史，及該過程中重要譯經師的生平及貢獻，包括那些冒生命危險遠赴印度朝聖、學習並帶回經典以弘傳的高僧。

老師還找了唐朝高僧的詩、讚，讓同學們試譯和相互比較切磋，我們覺得很好玩。末學也很喜歡特邀客座講師的講座。這些講座開闊了我們的眼界，比如了解到當代韓國多年出家生活的第一手資料，及試驗如何在翻譯詩歌、偈頌成英文時使用節拍。我們並學以致用，幫助翻譯《華嚴經·十迴向品》，以備將來修訂出版之用。

除了教學的部分，該課程還有修行實踐的部分，例如每天的打坐、晚課及每周的社區服務。

Besides the academic component, this program also has a practice part, including daily meditation, evening ceremonies, and community service.

There is a special sutra in the Buddhist canon, the *Amitabha Sutra*, which Shakyamuni Buddha spoke without being requested, thus revealing his original intention in coming to this world. He came to rescue all living beings to leave suffering and attain happiness, and the good way, the sutra taught us, is to exclusively recite the name of Amitabha Buddha, and get reborn into Amitabha Buddha's Land of Ultimate Bliss. In this way, every one of us is able to break the cycle of birth and death and be liberated at the end of this very life.

As we know, language students in an immersion environment where they use the language exclusively learn the language quickly and well. Similarly, the Western Pure Land came into being from the pure mind of Amitabha Buddha, and all six sense objects in it speak Dharma—the language of Buddhas—to living beings there. Immersed in that land one surely learns fast, and achieves Buddhahood quickly. That land is boundless and pervades the Dharma Realm, and no roles other than teachers and students exist there. So the Western Pure Land is a true, super-sized Dharma Realm Buddhist University. There, one quickly attains Buddhahood, and will go to all worlds to teach all living beings, essentially translating the Dharma into the languages of living beings. In that sense, all beings in the Western Pure Land are in a translation program, and when graduated, become Buddhas, the perfect translators.

Inconceivable kalpas ago, long before we beseeched to go there, in a former life of Amitabha Buddha, the Bodhisattva Dharmakara voluntarily made vows to help us to go to his pure land. He fulfilled the vows ten kalpas ago. I humbly urge all of us to accept his help, chant the name of Amitabha Buddha exclusively, and wish to be born into his Land of Ultimate Bliss, so at the end of this very life, we will enter the Land of Ultimate Bliss—the true, super-sized DRBU, and quickly attain Buddhahood there, and as perfect translators, go to all worlds and using the languages of all living beings, help them leave suffering and attain happiness. Thank you very much! Namó Amitabha! ❀

佛經中有一部特別的經典：《阿彌陀經》。這部經，釋迦牟尼佛無問自說，將他的出世本懷和盤托出。佛出世，是為救度一切眾生離苦得樂，而達到這個目標直接、快速而又究竟的方法，佛在經中告訴我們是執持名號，也就是專稱阿彌陀佛名號，往生極樂世界。這種又容易又優勝的方法，能令我們每一位三界中的罪惡生死凡夫今生就獲得了脫生死、出離六道輪迴的大利益。

我們知道，學習外語，有一種方法叫「沉浸式教學」，也就是學生從早到晚完全沉浸在所學語言的環境中學習和生活。用這種方法，學得又快又好。同樣，西方極樂世界是由阿彌陀佛清淨心中流出；那裡從早到晚二十四小時六塵說法——法就是佛的語言——以佛的語言教化往生的眾生。沉浸在這樣的環境，當然學得很快，迅速成佛。

極樂世界無量廣大，充滿整個法界，而其中的正報只有兩種角色：老師和學生，沒有士農工商、王侯將相。老師是阿彌陀佛，學生是往生眾生。所以，極樂世界是真正名副其實的、大品的法界佛教大學。學生在那裡迅速成佛，又到十方世界說一切眾生的語言，以佛法教化一切眾生。從這個意義上說，所有往生眾生都加入了譯經訓練課程。畢業就是成佛，成為完美的譯經師。

在我們罪障凡夫聽聞有阿彌陀佛、求生極樂淨土的無量劫以前，阿彌陀佛的前身法藏菩薩就主動發願要平等、無條件地救度我們到他的淨土快速成佛，並於十劫前完成了他所發的弘願。在此末學仰勸一切仁者、前輩、先進，願我們共同相信、接受彌陀的救度、專稱彌陀佛名、願生彌陀的淨土。這樣，今生命終即往生彌陀淨土，在那名副其實的大品法界佛教大學中快速成佛，作為完美的譯經師，到十方世界，行如來之行，以今佛的身份，以當時當地眾生的語言，轉述古佛所說，幫助一切眾生離苦得樂。謝謝大家！南無阿彌陀佛！❀