

葉嘉瑩教授與萬佛聖城的因緣

Professor Yeh Chia-Ying's Affinities with the City of Ten Thousand Buddhas

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葉嘉瑩教授，出生於中國北京，畢業於北京輔仁大學中國文學系。1948年遷居臺灣，曾旅居加拿大溫哥華，為當代著名之中國古典文學詩詞家。

葉教授曾任教於臺灣彰化女子中學、臺北第二女子中學、輔仁大學、淡江大學、臺灣大學、美國密歇根州立大學及哈佛大學、加拿大卑詩大學。曾至中國北京大學、北京師範大學、南京大學、南京師範大學、上海復旦大學、上海華東師大、成都四川大學等校講學或任教。任加拿大皇家學會院士，現為中國天津南開大學中華古典文化研究所長。

葉嘉瑩教授於1984年訪問加拿大溫哥華金佛寺，宣公上人請葉教授即席給大家談一談中國的詩詞，由此葉嘉瑩教授開講了二十首陶淵明詩講錄系列。前十七首講於加拿大溫哥華金佛寺，最後三首於1993年圓滿於美國加州萬佛聖城。

本刊從1998年7月號開始連載葉嘉瑩教授《陶淵明詩講錄》系列，於2003年5月號中斷刊登。

2022年南開大學將為葉教授慶祝百歲誕辰。本刊為葉教授2022年百歲誕辰送上祝福的同時，並藉此因緣繼續刊登葉教授的講座。圓滿葉教授與宣公上人及法界佛教總會的這段殊勝因緣。

Professor Yeh Chia-Ying was born in Beijing, China. She graduated from the Department of Chinese Literature of Fu Jen Catholic University in Beijing. In 1948, she moved to Taiwan, then to the United States, she used to live in Vancouver, Canada, where she is a well-known poet and scholar in the field of Classical Chinese Literature.

While in Taiwan, in her early adult years, she taught at Changhua Girls' Senior High School, the Taipei's Second Girls' High School, Fu Jen Catholic University, Tamkang University, and National Taiwan University. She was a visiting professor at Michigan State University and Harvard University in the United States, and later was a professor of the University of British Columbia in the city of Vancouver in Canada for twenty years until she retired. She has also lectured or been a visiting professor at Peking University, Beijing Normal University, Nanjing University, Nanjing Normal University, Fudan University, East China Normal University in Shanghai, Sichuan University in Chengdu, and others. She is a fellow of the Royal Society of Canada and the Director of the Classical Chinese Culture Research Institute of Nankai University, Tianjin, China.

When Professor Yeh Chia-Ying visited Gold Buddha Monastery in Vancouver in 1984, Venerable Master Hua invited her to speak on Classical Chinese poetry, and thus, she gave a series of lectures on twenty poems by Tao Yuanming. Professor Yeh lectured up to the seventeenth poem at Gold Buddha Monastery, and later expounded on the last three poems at the City of Ten Thousand Buddhas. Vajra Bodhi Sea published Professor Yeh's "A Lecture Series on Tao Yuanming's Poems" in installments from July 1998 through May 2003, at which point the series was paused.

In 2022, Nankai University will celebrate Professor Yeh's hundredth birthday. In commemoration of Professor Yeh's milestone, Vajra Bodhi Sea would like to send her our best wishes, and publish her final lectures on Tao Yuanming's poems, thereby bringing to full circle the supreme causes and conditions between her and the Venerable Master, as well as Dharma Realm Buddhist Association.



葉教授：我有一個理想，我要把中國的詩詞傳下去。我說，「千春猶待發華滋」，我希望我留下的種子在千百年後，如果有一個人看到我的書受到我的感動，他能夠有所成就，那我就不白講這個課，跟寫這個書。

Professor Yeh (Chia-Ying): I aspire to pass on the tradition of Chinese poetry so it will carry on forever. I once said, “Even if it takes hundreds of thousands of years to blossom, I can wait!” I hope that these seeds I have planted, in these books I have written, and lectures I have given can inspire others. After hundreds or thousands of years, even if just one person is touched by them and becomes accomplished because of them, my work will not have been in vain.

他們翻譯我的論詩詞的文章，要把它翻成英文。說詩、詞翻什麼，說詩 poetry，一翻就錯了。

中國的詩跟西方的poetry那個範疇觀念是完全不一樣的。我們說詞，詞——英文找不到一個這樣的翻譯。英文就從來都沒有這一類的按照樂譜填詞的文學體式。我們只是泛泛都說這都是poetry了。如果西方人用他們傳統的poetry的觀念來看是完全不一樣的。所以怎麼樣，我們說詩就是*Shi*，詞就是*Ci*，這是聲音，只能用聲音來表達。

佛經裡面也是有些個超妙的道理，而我們漢語言沒有辦法表達的。比如梵文的原文，菩提薩埵，摩訶薩之類的。那麼有些個字翻譯的時候不知道怎麼讀音，所以我們說詞就翻成*Ci*，詩翻成*Shi*。那麼佛經也要翻譯，但是這個字沒有恰當的意思，那個意思沒有恰當的譯文，漢語裡面沒有這樣的話，儒家沒有這樣的思想，這是佛家的思想。你們要把他的聲音翻出來，聲音怎麼樣，你就要知道這個梵文是怎麼讀啊。菩提薩

They want to translate my article, which talks about ancient Chinese poetry and songs, into English. They asked how to translate the words 詩詞 (*shīcí*) into English. To me, if you translate 詩 (*shī*) as poetry, then you have translated it incorrectly.

The scope and concept of Chinese and Western poetry are completely different. As for 詞 (*cí*), we cannot find an English word to match it. In English, there are no literary styles where you write lyrics to an existing melody. In general, we say that they (*shīcí*) are all poetry. If Westerners use their traditional view of poetry to translate this term, it will not be the same (as it is in Chinese). So let's use *shi* for 詩 and *ci* for 詞. This is transliteration, the only way to express it.

There are also these types of wondrous principles in Buddhist sutras, but we have no way to express them with Chinese. Therefore, the original words are from Sanskrit, such as *Bodhisattva* and *Mahasattva*. When we translate some words, we don't know how to pronounce them, so we just translate 詞 as *ci*, 詩 as *shi*. Buddhist texts also have to be translated (from Sanskrit to Chinese), but certain phrases do not have an exact translation since they didn't previously exist in the Chinese language.

Confucianism didn't have exactly the same kind of thinking

唾它是怎麼讀的。你知道我的別號叫迦陵，迦陵的梵文是什麼？它的聲音是Kalavinka(迦陵頻伽)，是佛經裡面的一種鳥的名字。這是傳說如此，反正我是說就翻譯的音譯。

前天有一個人問我，聽說你到美國的這個加州，一個廟裡面去講過課？我說是的，我是去過的。那是美國有一個萬佛城，萬佛城裡面辦的有法界大學。我有一個在加拿大UBC（卑詩大學，或稱英屬哥倫比亞大學）教過的女學生，她一邊聽我的詩詞，一邊去聽她們宣公上人講佛經。然後她就將我的錄音帶去，宣公上人就聽到我講詩詞了。

以後宣公上人到我們溫哥華來說法，我很好奇，我就跟我的學生說：「我要去聽你們上人的佛法。」我就去了金佛寺。因為她介紹我跟她的師父見面，宣公上人在臺上，我是聽眾在底下。上人他不肯講，他說葉老師你上來；我說不成，我不懂佛法，我不能上來講。他說沒有關係，你今天愛講什麼就講什麼。非叫我上去不可，我不上去，他不開講，所以我就上去了。

那我講什麼呢，我當時正在UBC大學講詞的課，都是美女，都是愛情，都是相思，這我在廟裡也不大好意思講這樣的課嘛。所以我想就講了陶淵明，說「結廬在人境，而無車馬喧。」因為上人的廟是建在唐人街，外面是鬧市啊，這個車馬往來的，他鬧中取靜。所以我就講了這個。這首「結廬在人境」是陶淵明《飲酒》詩裡面的一首，《飲酒》詩有二十首。那師父就說了，他說葉老師你講得非常好，講得不錯，這個

as within Buddhism (when it came to China). We transliterated the sounds of the (Buddhist) words (from India), so you have to know how to read Sanskrit, how to pronounce *Bodhisattva*. You know that my alias is 迦陵 (*jiǎlíng*). What is the Sanskrit for that? It is *kalavinka*, which is the name of a bird in Buddhist sutras. My point is that sometimes in translation you have to transliterate.

A few days ago, someone asked me, "I heard you went to a monastery in California, in the United States to teach some classes?" I replied, "Yes, I have been there." In the United States, there is a monastery called the City of Ten Thousand Buddhas, and there they have a university called Dharma Realm Buddhist University. I once taught a young woman at the University of British Columbia (UBC). She was listening to my poetry around the same time as she was also attending Venerable Master Hua's sutra lectures. One day, she brought the recording of my lecture over to Venerable Master Hua so he could hear me explain poetry.

Venerable Master Hsuan Hua came to Vancouver to speak the Dharma. I was very curious. At that time, I told my student, "I want to listen to the Venerable Master's Dharma." So I went to Gold Buddha Monastery to attend the lecture. She then wanted to introduce me to the Venerable Master, who was on the podium, while I was in the audience listening with everyone else. Although he had ascended to the podium, Master Hua wouldn't start the lecture. He said that Ms. Yeh should come up instead. I said, "Sorry, I cannot. I do not understand Buddhism, so I cannot speak Dharma." He said that was fine and I could speak about whatever I wished. He really wanted me to go up. If I did not go up, he would not start the lecture. So I went up.

So what did I share? At that time I was lecturing at UBC on Chinese *ci*-poems, which focused mostly on beautiful women, romance, love sickness and yearning. Obviously, it was unbecoming and inappropriate to teach such a class at the temple. So I thought a bit, and decided to speak on Tao Yuanming's poems. A verse from one goes, "*I build a hut in the human realm, but hear no clamor of traffic.*" Because his temple was built in Chinatown, the surroundings were very noisy with cars and vehicles bustling back and forth (echoing the previous mention of clamor of traffic), but he was able to find stillness in the noise. Therefore, I explained Tao's poems instead of choosing a topic from the Buddhist scriptures.

My talk on that occasion could not be counted as a formal lecture; I had to finish the complete lecture on this "drinking poem" (the fifth of the twenty poems I presented) which contained the verse, "*I build*

對我們修行的人也有用處，你以後每個週末來講一次。反正我都是義務，誰讓我講就講。我說好吧，我就每個週末給他們講一次陶淵明的詩。講到第十六、七首的時候，我說我下個禮拜不能來了。因為我當時每放暑假就回到中國來講課，所以大家都笑我真是愛講課，到處講。那我就跟他們說，對不起，我說我下個禮拜要去中國，不能來講課，我就走了。

那個時候我請了一年的休假，UBC大學可以拿60%的薪水，我就走了。過了一年，等我再回到溫哥華，我那個女學生不在UBC大學了，削髮剃度出家了。事隔八、九年以後，我這個出家的女學生啊，又回到溫哥華來了。她說：「葉老師，你當年講陶淵明《飲酒》二十首，你只講了十七首，還有三首沒有講呢！」——她來跟我算賬。她說：「我們師父說了要請你到美國加州萬佛城的法界大學去講。」所以昨天那個人問我，你在廟裡講過？我在廟裡是講過的。

廟裡講過怎麼樣呢？他們每天早晨就有早課和誦經，大家都念誦。念誦有的是翻譯的我們的中文你可以懂，有的就是念誦的經文。當時他們念誦的是什麼呢？是佛經裡面最莊嚴的最大的一個部頭——《華嚴經》。每天天還沒亮，我就好奇，就跑到他們大殿上。殿裡面都是拜墊，有人敲木魚，有人敲磬，然後就唱誦，非常好聽的聲音。是這個《華嚴經》，我就把《華嚴經》打開，你們有機會去看看《華嚴經》，《華嚴經》開頭的第一頁是什麼？是拼音。《華嚴經》一翻開的第一頁是拼音，告訴你這些字怎麼念。❀

a hut in the human realm, but hear no clamor of traffic.” Afterwards, the Venerable Master said, “Prof. Yeh, you did a good job. Excellent. Your lecture was quite helpful for cultivators. Please come to lecture once a week (to finish up the rest of these poems).” Since my lectures were voluntary, and basically whoever invited me to teach (on Chinese culture), I would agree; so I said, “Okay! I will come to explain Tao Yuanming’s poems every weekend.” After I lectured up to the sixteenth or seventeenth poem, I told him that I wouldn’t be able to come the next week because at that time, I went to China to lecture over every summer break. Everyone laughed at me because I liked lecturing so much, that I went everywhere to lecture. I said to them, “Sorry, I am going to China next week so I can’t come give a lecture,” and I left.

At that time, I took a one-year leave, during which I could still get 60% of my salary from UBC. It was an one-year sabbatical that allowed me time to do research work in my field. After one year, when I returned to Vancouver, my former student was not at UBC anymore; instead she had shaved her head to become a monastic. After eight or nine years, this student who had become a nun came back to Vancouver. She said, “Professor Yeh, when you explained Tao’s twenty ‘drinking poems,’ you only explained seventeen of them, and there are still three remaining. You should come and fulfill your commitment. The Venerable Master has invited you to teach at Dharma Realm Buddhist University (DRBU) located at the City of Ten Thousand Buddhas (CTTB) in California.” So yesterday, when a person asked me, “Did you ever lecture in a Buddhist temple?” I replied, “Yes, I did!”

How is life in a monastery? Every morning, they have morning ceremony. Everyone recites together. They recited in Chinese; some recited English translations. What were they reciting at that time? It was the *Avatamsaka Sutra*, the most lengthy and sublime text in Buddhism. Seeing everyone wake up so early (before dawn) to attend the ceremony, I was curious and decided to go and see for myself. When I came to the Buddha Hall, I saw the bowing cushions all around; some people were hitting the wooden fish, some hitting bells and gongs, and the rest recited along with the text together — producing a very melodious chanting. They were reciting the *Avatamsaka Sutra*. So I opened a copy of the text. If you had a chance to look at the *Avatamsaka Sutra* they were reciting, what is the first thing you would see on each page? It was a Hanyu Pinyin transliteration of the sutra text, showing you how to properly pronounce it. ❀