

第七屆暑期讀經譯經班

The Seventh Seminar on Reading and Translating Buddhist Texts

易凡 文/譯

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由國際譯經學院主辦的第七屆暑期讀經譯經班，於2023年首度自法界佛教大學位於萬佛聖城的校本部移師善財參學中心，並於7月31日至8月6日舉行。今年譯經分為六組：三組英文、以及挪威文、法文、韓文各一組。英文第一、二組翻譯《大方廣佛華嚴經·明法品》；英文第三組翻譯吉藏法師的《維摩義疏》。挪威文組翻譯《維摩詰經》；法文組翻譯《永嘉大師證道歌》；韓文組翻譯育良童書《老虎回來》。

今年有五位法大和培德中學校友擔任小組領導，其中包括柏克萊加大佛學研究博士生和史丹福大學宗教研究博士生，協助翻譯過程。

演講來賓之一，長老比丘尼恒持法師介紹宣公上人淺釋的《華嚴經疏玄談》，以中英雙語說明「將釋經義，總啟十門：一、教起因緣；二、藏教所攝；三、義理分齊；四、教所被機；五、教體深淺；六、宗趣通局；七、部類品會；八、傳譯感通；九、總釋經題；十、別解文義。」

持法師引用宣公上人的淺釋說：「百川沒有法子把大海的水攝收到百川裡頭來。這個『百川』就好像小、始、終、頓四教，或是其他什麼宗教；但是大海一定能容納百川的水。」這正是《華嚴經疏玄談》作者清涼國

Organized by the International Institute for the Translation of Buddhist Texts (IITBT), the seventh Seminar on Reading and Translating Buddhist Texts made its inaugural move from the headquarters of Dharma Realm Buddhist University (DRBU) at the City of Ten Thousand Buddhas (CTTB) to the Sudhana Center in Ukiah in 2023. This year's translation seminar took place from July 31 to August 6 and was structured into six groups—three in English, and one group each in Norwegian, French, and Korean. The first and second English groups translated the “Understanding Dharma Chapter” of the *Avatamsaka Sutra*, while the third English group translated Master Ji Zang's commentary on the *Vimalakīrti Sutra*. The Norwegian group translated the *Vimalakīrti Sutra*; the French group translated *Master Yongjia's Song of Enlightenment*; the Korean group translated *Come Back, O Tiger!*—one of the children's books authored by Instilling Goodness School.

This year, five alumni of Dharma Realm Buddhist University and Developing Virtue Secondary School served as group leaders, including a PhD candidate in Buddhist Studies at UC Berkeley, and a PhD candidate in Religious Studies at Stanford University. They all assisted in the translation process.

One of the guest speakers, Elder Bhikshuni Heng Chih, introduced Venerable Master Husan Hua's commentary on *The Prologue to the Commentary and Subcommentary on the Avatamsaka Sutra*. Dharma Master Chih explained in Chinese and English that “the preliminary explanation of the Sutra's meaning is based on the general analysis into Ten Doors: 1. The causes and conditions for the arising of the teaching; 2. The stores and teachings in which it is contained; 3. Doctrinal analysis; 4. The potentials covered by the teachings; 5. The shallowness and depth of the teaching substance; 6. The pervasiveness and uniqueness of purport and aim; 7. Classifications by category, chapter, and assembly; 8. Responses and insights in transmission

師所說的「其猶百川不攝大海，大海必攝百川」，清涼大師又接著說：「雖攝百川同一鹹味，故隨一滴迴異百川。」因此，賢首五教的小、始、終、頓四教，最後都由圓教所攝，亦即「始教亦通四諦，二諦等為境，加行根本後得等智。終教則是三諦等境，權實無礙等智。頓教則無境為境，絕智為智。圓教則無盡之境，無盡之智。」

舊金山州大教授李文肇應邀談「佛經中譯的文內與文外自主性對比：論玄奘『五種不翻』與贊寧『新意六例』」唐朝玄奘大師譯經的「五種不翻」（秘密故、含多義故、此無故、順古故、生善故）廣為人知，宋初贊寧法師則針對譯經常遇到的挑戰，提出「新意六例」：1) 譯字、譯音為一例；2) 胡語、梵言為一例；3) 重譯、直譯為一例；4) 龜言、細語為一例；5) 華言雅、俗為一例；6) 直語、密語為一例。在第二例中，胡語指的是雪山（喜馬拉雅山）以北的伊朗語系，梵言指的是雪山以南，五天竺的印度-雅利安語系。

李文肇教授還對中世紀佛教翻譯家從梵文翻譯成中文，和現代佛教翻譯家從文言文翻譯成英文，所面臨的挑戰進行類比，展示了現代佛經翻譯者如何從過去的經驗教訓中學習。

暑期讀經譯經班在疫情期間曾停辦兩年，2022年恢復舉辦後，特別增加「踏青」活動，讓大家在翻譯之餘，都能到戶外呼吸新鮮空氣；今年選擇到密爾溪公園踏青。最後一天照例舉行話劇表演，各組學員從

and translation; 9. A general explanation of the sutra's title; 10. Detailed elucidation of the meaning of the text.”

Dharma Master Chih quoted Venerable Master Hua's commentary: “All the individual waterways do not have any way to receive the waters of the great seas into themselves. The hundred streams represent the four other levels of the Buddha's teaching: the small, initial, final, and sudden; as well as the teachings and doctrines of other religions. It is impossible for the hundred streams to take in the waters of the great seas, but the great seas receive all the waters of the hundred streams.” This is what National Master Qingliang, author of *The Prologue to the Commentary and Subcommentary on the Avatamsaka Sutra*, said that, although the hundred streams do not take in the great seas, the great seas must take in the hundreds of streams. National Master Qingliang continued, “Yet, although the seas take in the hundred streams, they are of one identical salty flavor, and any single drop of sea water will be quite different from the water in the hundred streams.” Therefore, the small, initial, final and sudden teachings of the Xian Shou System are all encompassed in the perfect teaching, the highest teaching of the Xian Shou System. That is to say, “The Initial Teaching also reaches through the states of the Four Truths, Two Truths, and so forth; wisdom includes that of the Aiding Practices, Fundamental, Latter-Attained and so forth. The Final Teaching includes the states of the Three Truths; wisdom becomes unobstructed provisional and actual and so forth. The Sudden Teaching is the state of there being no states; wisdom is absolute wisdom. The Perfect Teaching is the state of endlessness; wisdom is endless wisdom.”

Professor Chris W. Lee of San Francisco State University was invited to deliver a speech on “Intratextual and Extratextual Considerations in the Translation Commentaries of Xuan Zang (602-664) and Zan Ning (919-1001).” The Five Untranslatables—mystique, polysemy, realia, established convention, and added value—by great master Xuan Zang of Tang Dynasty are well-known. In the early Song Dynasty, Master Zan Ning put forward “The Six Innovations” to address the challenges often encountered in translating Buddhist sutras. They are:

Innovation 1: Replacing sound or symbol?

Innovation 2: Indic (South Asian) or Iranic (Central Asian) source?

Innovation 3: Native or non-native speaker of the source language?

Innovation 4: Coarse or refined? Formal or informal?

Innovation 5: Translate into literary or vernacular Chinese?

Innovation 6: Literal vs suggestive meaning; denotation vs connotation?

In the second innovation, Indic source language refers to the language used in the south of Himalayas whereas Iranic source language refers to the language used in the north of Himalayas.



這個星期所研習翻譯的經文中，挑選合適段落演出；每一組的表演都在笑聲和掌聲中結束。

參加的學員之一何秋蓮表示，日常生活中，她是個非常容易走神的人，但每次上課跟法師、同學們逐字逐句討論經文翻譯時，她發現自己慢慢能變得專注了些。為了翻出能讓大眾看懂的英文，有時一句話就會花掉半小時來討論。一開始何秋蓮覺得很不耐煩，但後來非常享受這個過程。她說：「當翻譯最快樂的事情，就是把經文翻『活』了。我們既要遵從宣公上人提出的八大譯經原則，也要結合當代中西方讀者的接受程度，在整個過程中，不斷尋求『中道』之法。」

來自台灣的學員蔡翰賢則說：「通過翻譯課程上的鍛煉，我第一次真正的逐字逐句認真思考經文含義，這是我最大的收穫。此外，我還學習了許多英語語言、翻譯相關的技巧；了解一些西方文化背景下的大眾，對佛經經文的視角和觀點。這些都是只有在法大翻譯課程上，可以學習到的知識。所以我覺得很幸運，能參與這個暑期課程。」❀

Professor Lee drew analogies also between challenges faced by medieval Buddhist translators working from Sanskrit into Chinese and modern Buddhist translators translating from literary Chinese into English, showing how modern practitioners of the art can learn from the lessons of the past.

The summer translation seminar was suspended for two years during the pandemic. After resuming in 2022, an “outing” activity has been

specially added to allow everyone to enjoy the fresh air outdoors. Mill Creek Park was chosen for an outing this year. Drama performances took place on the last day as usual. Each group of students selected appropriate passages from the scriptures studied and translated this week to perform. The performance of each group all ended with laughter and applause.

Lotus He, one of the participants, said that in daily life, she is a person who is very easy to get distracted, but every time she attended this translation seminar, she followed Dharma Masters and other participants to discuss the translation of scriptures word for word, she found that she gradually became more focused. In order to bring out the understandable English, sometimes one sentence can take half an hour to discuss. Lotus He felt very impatient at first, but then she gradually found that the process became very enjoyable. She said, “The happiest thing when translating sutra is to make the scriptures come alive. Since we must obey the eight guidelines of scripture translation instructed by Venerable Master Hua, they should also be combined with the acceptance of contemporary Chinese and Western readers. During the whole process, there should be a constant seeking of the ‘middle way.’”

Han Hsien Tsai from Taiwan said, “Through the training in the translation seminar, it was the first time that I really thought about the meaning of a sutra text word by word and sentence by sentence. This is my biggest gain. In addition, I also learned many English language and translation related skills. I was able to understand the perspectives and opinions of some people coming from a Western cultural background on Buddhist scriptures. All these are only available from this translation seminar. So I feel very lucky to be a part of this summer program.” ❀

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7月31日至8月6日

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July 31 - August 6, 2023

