

2016 漢傳佛教文獻英語研修班學員心得分享二(近傳法師)

第二位學員是來至舊金山的近傳法師(史丹佛大學物理系學士,法界大學碩士畢業)

“2016 Summer Program: Reading Chinese Buddhist Texts” Report

By Bhikṣu Jin Chuan

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How did you come to know about the program?

您如何得知這個課程的?

I heard about the "Reading Chinese Buddhist Texts" program from Professor Weijen Teng who came to visit Dharma Realm Buddhist University (DRBU) at the City of Ten Thousand Buddhas last year. Given the shared purpose of spreading the Dharma through education, Dharma Drum and DRBU have had an ongoing exchange over the last number of years.

我是去年從鄧偉仁教授在美國萬佛城訪問法界佛教大學時,知道這個「漢譯佛典研讀」研修課程的消息的。法鼓山和法界佛教大學共同的目的都是為了透過教育來弘揚佛法,故過去幾年來一直互相有交流。

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Why did you join this reading course?

您為何參加這個課程?

The reason I joined this program was because as an ABC (American-born Chinese), my Chinese has, shall we say, room for improvement. I can communicate regarding daily matters in the monastery, but when it comes to learned Chinese (Classical Chinese, Sutra verse, or a poem), my comprehension drops significantly. If my lack of understanding only affected myself, that might be all right, but often I find myself having to play the role of interpreter and translator, and I do not want to translate the Dharma incorrectly and mislead someone who is relying on my translation.

我參加這個課程是因為,身為在美國出生的華人,我的中文總是有再改進的空間。我的中文也許能夠應付寺院日常生活所需,但一旦遇到較深的中文(古漢語、佛經偈語或中國詩),我的理解就大打折扣了。若我的中文理解程度只影響到我自己一人,那還不打緊,但常常是我必須擔任口譯或做筆譯,我可不想因為把佛法翻錯而誤導眾生。

Therefore, this program sounded ideal for improving my ability to read Chinese Buddhist texts. We are reading from original Sutra text and commentaries as well as supplementary material. I'm quite impressed by the level of knowledge of the professors as well as the students in the class. Simply observing how the professor and fellow students approach analyzing a Chinese character or phrase is extremely helpful.

因此,聽起來這個課程對增進我閱讀中文佛典能力方面甚是理想。我們不僅閱讀佛經,也看補充資料。我很佩服教授和同學們的知識水準。單單觀察他們怎麼下手分析一字一句就對我極有幫助了。

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What are your feelings about this program?

您覺得這個課程如何?

I feel the program has given me more tools in accessing the Buddhist texts. The class with Professor Teng is fascinating because he is fluent in Chinese, English, and Sanskrit as well as Yogācāra thought. As we study the *Laṅkāvatāra Sūtra*, he is able to give a thorough analysis of a Chinese Buddhist term by referencing its Sanskrit origins as well as how it fits within the larger Yogācāra philosophical framework. Having wrestled with many of the Chinese terms brought up in class like *jingjie* (境界) and *yinyuan* (因緣) in various translation groups in America, I found his explanations not only provide greater precision in the translation, but also open up deeper meanings in the text. In fact, Sanskrit and English are more closely related than Chinese is with English. Therefore, translating a concept from Sanskrit into English is often easier.

我覺得它讓我具備了更多接觸佛典的工具。鄧教授的課很有趣,因為他的中、英、梵文皆流利,瑜伽思想也很通達。當我們研習楞伽經時,他有辦法藉由參照梵文原文對漢語佛教名相作透徹的分析,並解釋該名相在瑜伽哲理的大架構下的適當意義。在美國曾因在不同的翻譯團體課堂上碰觸到像是「境界」和「因緣」等中文名詞而困擾不已的我,覺的他的解釋不只提供了更精確的翻譯,也使其在佛典內文中開展了更深入的意義。其實,梵文和英文的關係比中文與英文的關係更密切。因此,把一個觀念從梵文譯成英文反而比較容易。

Where Professor Teng's class provides depth (we often spend an entire three-hour class on a few sentences), Professor Ching-wei Wang's class provides breadth. In her

class we read a variety of Buddhist texts related to Venerable Huisi and Venerable Zhiyi, two great masters of the early Tiantai School. Again as an ABC with very little formal Chinese study, I find this is a wonderful opportunity to learn about the roots of Chinese Buddhism from Professor Wang, who is a scholar-practitioner devoted to the *Lotus Sutra*. It's inspiring to see someone who has not only done serious academic study of the *Lotus Sutra* but has also tried to embody it within her life — making it her life's work to literally “walk with the Sutra,” *jingxing* (經行).

鄧教授的課提供了深度(我們常得花一整堂課三個小時的時間探討幾個句子而已), 而王晴薇教授的課則提供了廣度。在她的課堂上, 我們讀到與兩位早期天台宗大師慧思禪師和智顗大師有關的佛典。如先前所提到的, 我這個在美國出生而缺少正式中文訓練的華人, 覺得這是個絕佳的機會, 可從專攻法華經的學術界行者王教授學到漢傳佛法的根源。看到某人不僅用功鑽研法華經並且在日常生活中身體力行, 很有啟發性, 著實反映了她畢生用功「經行(與經典同行)」的另類意義。

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How will the program help your future study of Buddhism?

您覺得這個課程可以怎樣幫助您未來的佛法修學?

In the future, I hope to use what I learn in this program to improve my translation of Sutras and interpretation of the Dharma for English-speakers. Many Americans (myself being one) are quite interested in Buddhism and meditation. However, as Chinese Buddhism is still fairly new in America, many of the concepts still need to be translated fully—not just the words but the cultural and philosophical implications as well.

未來, 我希望能運用在這個課程所學, 來改進我的經典翻譯能力和用英語分享佛法的口譯技巧。很多美國人 (我也是其中之一) 對佛法和打坐都很有興趣。然而, 漢傳佛法在美國對許多人仍相當陌生, 許多觀念尚待更周全的翻譯; 不僅字詞而已, 整個文化及義理內涵也是。

When I first began to study the Dharma, I was mostly reading popular books, and I misunderstood and misinterpreted much of what I was reading and learning. A great deal was lost in translation. I realized the importance of having a grounding in the Buddhist Sutras and primary texts as well as proficiency in Classical Chinese. I feel fortunate to have met the Dharma in America, and I wish that I can help make it more easily accessible for other English speakers as well. This requires me to work on improving my Chinese: I cannot be satisfied with my "Eng-ese and Ching-lish" (English-sounding Chinese and Chinese-flavored English translations).

當我起初開始學佛法時,大部分都在看大眾學佛書籍,並誤會、錯解了許多我所讀、所學的東西。很多意思都在翻譯當中不見了。我體會到在佛經和重要典籍下功夫紮根及加強中文古文精熟度的重要性。我覺得很慶幸能在美國遇到佛法,並希望我也能幫助其他英語使用人士更容易接觸佛法。這得需要我加強我的中文能力了;我可不能僅止滿足於我四不像的中英文(英式中文或中式英文的翻譯)才是。