

**Dharma Realm Buddhist University**  
**International Institute for the Translation of Buddhist Texts**  
**Certificate Program in Buddhist Translation**  
**TRNC 31/32 – Hermeneutics of Self**  
**Fall 2019 / Spring 2020**

**Time:** 2 hr class, 9 hr lab per week

**Location:** TBA

**Units:** 5 units

**Lecturer:** TBA

### **Course Description**

This course is designed to introduce students to the more subjective dimension of Buddhist translation—how understanding and interpreting is determined by the presuppositions and beliefs of the interpreter. Hermeneutics of Self is concerned with determining the psychological, emotional, and mental *conditions* that make both understanding and misunderstanding possible. Through the study of biographies and autobiographical records of eminent Buddhist translator-practitioners, personal diaries, journals, poetry, and lived-encounters we explore how in their effort to produce accurate translations of texts, they also struggled to uncover and transform the unexamined biases and predispositions that might cloud their work.

As a corollary to translation work and close reading of primary texts, students will engage in contemplative practice and self-cultivation exercises embedded and advocated in the texts they are reading and translating, and mindful service emulating the translators whose lives they are studying. This hermeneutical approach, where intellectual inquiry is enhanced through meditative exercises, aims to give students a holistic appreciation of what it means to be a translator-practitioner as understood and derived from Buddhist sources. The insights acquired through these readings along with direct laboratory experience provide a study-practice hermeneutical dimension that students may reference in their translation work in the program.

### **Program Learning Outcomes**

- TRNC PLO 1 - Exercise ethical sensibility.
- TRNC PLO 2 - Appreciate and apply major Buddhist methods and practices.
- TRNC PLO 4 - Explain insights gained from close reading and translation of texts and their contemporary implications for the personal, the social, and the natural worlds.

### **Course Learning Outcomes**

Students will demonstrate the ability to

- Explore the lives and spiritual practices of Buddhist translators

- Reflect on ethical norms that guide translation; in particular, contemplate the spirit of the guidelines for translators established by the Buddhist Text Translation Society
- Engage in shared inquiry with experienced translator-practitioners to learn how translation affects their practice and vice versa.

### **Grading Breakdown**

- Class Attendance & Participation (25%)
- Research Assignments and DIY Projects (40%)
- Contemplative Exercises and Mindful Service (25%)
- Reflection Journal (10%)

### **Required Work & Grading**

Contemplative Exercises and Mindful Service: As part of experiential learning and emulating the translator-practitioners they are studying, students will participate in three hours of sitting meditation, three hours of ceremonial recitation, and three hours of mindful community service each week. This may be supplemented by occasional opportunities to explore additional practices.

DIY Projects: Translating the Lives of Eminent Translators: Under the supervision and with the assistance of teaching faculty, students will work as a group to translate biographies of eminent Buddhist translators. True understanding of Buddhist texts is impossible without direct experience of their principles through practice; the lives of these translator-practitioners thus serve as inspirational models for would-be translators of the Dharma.

Reading & Practice Journal/Self-Reflective Practice: The fusion of theory and praxis is indispensable to Buddhist practice. Buddhist texts offer not abstract doctrine but embodied philosophy, intended to form as well as inform. To encourage students to engage with the texts as aids to growth and change, we ask that they self-reflect regularly in writing throughout the semester. In doing so, they learn to apply the teachings directly to their lives while critically examining their own experience.

Attendance & Participation: Class performance, cumulative understanding, and informed participation in ongoing discussion depend on regular attendance. More than **2** absences from class will result in a failure for the course. Students will be expected to keep current with the weekly reading assignments and engage in class discussion. If you need to miss a class, please contact the course coordinator with the reasons for your absence.

FALL SEMESTER

<p>Weeks 1-2</p>	<p>The Lives of Early Translators of Chinese Buddhism, 3<sup>rd</sup>-4<sup>th</sup> centuries, introduced in the <i>Gaoseng zhuan (Biographies of Eminent Monks)</i>:  Venerables Kāśyapa Mātāṅga 竺攝摩騰, Gobharaṇa 竺法蘭, An Shigao 安世高, Kang Senghui 康僧會, Vighna 維祇難, Dharmarakṣa 竺曇摩羅刹 (竺法護)</p> <p>Readings:  Buswell, Robert E. Jr. Introduction: “Contemplative Practice in the <i>Exposition of the Vajrasamadhi-Sutra</i>.” <i>Cultivating Original Enlightenment: Wonhyo’s Exposition of the Vajrasamadhi-Sutra</i>. Translated with an Introduction by Robert E Buswell Jr., University of Hawai’i, 2007.</p> <p>Selections from <i>Records of High Sanghans, Volume One</i>, BTTS, 1983. <i>Gaoseng zhuan 高僧傳</i> (CBETA, T50, no. 2059)</p>
<p>Week 3</p>	<p>DIY Project: Lokakṣema 支樓迦識, 553</p>
<p>Week 4-5</p>	<p>The Life of Venerable Shi Dao’an (312–385)</p> <p>Readings:  <i>Biography of Shih Tao-an</i>. Arthur E. Link. <i>T’oung Pao</i>, second Series, Vol. 46, Livr. 1/2 (1958), pp. 1-48</p> <p>“Dao’an.” <i>Encyclopedia of Religion</i>. Encyclopedia.com.  &lt;<a href="https://www.encyclopedia.com">https://www.encyclopedia.com</a>&gt;. Accessed Apr. 12, 2019</p>
<p>Week 6</p>	<p>DIY Project: Dharmakāla 曇柯迦羅 485</p>
<p>Week 7 Guanyin Session</p>	<p>No class; contemplative exercise, Mon-Wed</p>
<p>Week 8-10</p>	<p>The Life of Venerable Kumārajīva (344-413)</p> <p>Readings:  Sharma, Nirmala. <i>Kumarajiva: The Transcreator of Buddhist Chinese Diction</i>. Niyogi Books, 2012.</p>

	<i>Records of High Sanghans, Volume One</i> , BTTS, 1983. <i>Gaoseng zhuan</i> 高僧傳 (CBETA, T50, no. 2059)
Week 11	DIY Project: Boyuan 帛遠 (aka: Bai Fazu 白法祖), 1015
Week 12	The Life of Venerable Buddhayaśas 佛陀耶舍 (fl. 406-413)  Readings: <i>Records of High Sanghans, Volume One</i> , BTTS, 1983. <i>Gaoseng zhuan</i> 高僧傳 (CBETA, T50, no. 2059)
Week 13	DIY Project: Boyuan 帛遠 (aka: Bai Fazu 白法祖), 1015
Week 14	The Life of Venerable Buddhahadra 佛陀跋陀羅 (359-429)  Readings: <i>Records of High Sanghans, Volume One</i> , BTTS, 1983. <i>Gaoseng zhuan</i> 高僧傳 (CBETA, T50, no. 2059)
Week 15	DIY Project: Zhu Fonian 竺佛念 294
Week 16	The Life of Venerable Guṇavarman 求那跋陀羅 (367–431)  Readings: <i>Records of High Sanghans, Volume One</i> , BTTS, 1983. <i>Gaoseng zhuan</i> 高僧傳 (CBETA, T50, no. 2059)

#### SPRING SEMESTER

Week 1-2	The Life of Venerable Faxian (337–c. 422)  Readings: Li, Rongxi. “The Journey of the Eminent Monk Faxian.” <i>Lives of Great Monks and Nuns</i> . Berkeley, CA: Numata Center for Translation and Research, 2002.
Week 3	DIY: Saṃghabhadra 僧伽跋澄, 356
Week 4-6	The Life of Venerable Xuanzang (602-664)  Readings:

	<p>Li Rongxi. <i>A Biography of the Tripiṭaka Master of the Great Ci'en Monastery of the Great Tang Dynasty</i>. Berkeley, CA: Numata Center for Buddhist Translation and Research, 1995.</p> <p>Li Rongxi. <i>The Great Tang Dynasty Record of the Western Regions</i>. Berkeley, CA: Numata Center for Buddhist Translation and Research, 1996.</p>
Week 7	DIY: Dharmanandi 曇摩難提, 589
Week 8	<p>The Life of Venerable Pramiti 般刺蜜帝, (7th–8th centuries)</p> <p>Reading: Reader</p>
Week 9	DIY: Dharmanandi 曇摩難提, 589
Week 10	<p>The Life of Venerable Śikṣānanda 實叉難陀 (652-710)</p> <p>Reading: Reader</p>
Week 11	Spring Break, no class
Week 12	<p>The Life of Venerable Chengguan 澄觀 (738–839)</p> <p>Texts: Hamar, Imre. <i>A Religious Leader in the Tang: Chengguan's Biography</i>. Tokyo: The International Institute for Buddhist Studies, 2002.</p> <p>Reader</p>
Week 13	DIY: Saṃghadeva 僧伽提婆, 629
Week 14-16	<p>Understanding the Self: A Study on Masters Hanshan (Cold Mountain), Hanshan (Silly Mountain), and Xuyun (Empty Cloud)</p> <p>Readings: Master Hanshan. Selected poems. English translations by Red Pine for reference, from <i>The Collected Songs of Cold Mountain</i>, Copper Canyon, 2000.</p> <p>Master Hanshan Deqing. Selected maxims. English translations by Upasaka Richard Cheung for reference, from <i>Autobiography and Maxims</i>, Hsu Yun Temple, Honolulu, Hawaii, 1993, eyeofchan.org. Accessed April 2019.</p>

	<p><i>The clouds should know me by now: Buddhist poet monks of China</i> / edited by Red Pine &amp; Mike O'Connor ; introduction by Andrew Schelling ; translations by Paul Hansen [and five others].</p> <p>Master Xuyun. Selected poems. Anonymous English translations for reference, from eyeofchan.org. Accessed April 2019.</p>
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### **Electronics policy**

While technology (computers, cell phones, tablets) use is generally not allowed in DRBU classes, students in this course will be allowed to use devices in the lab section and in class for research and communication **only** for the purposes of translation-related activities. Please respect guest lecturers and those speaking in class discussions by paying full attention and not misusing technology.

### **Academic Dishonesty and Plagiarism**

You are responsible for submitting your own original work. Plagiarism includes copying passages from someone else's work, using someone else's insights without acknowledgement, or paraphrasing another's original phrases without acknowledgement. Using someone else's words or ideas without proper citations will affect your grade or result in failing the course. Be sure that you provide complete citations for *any* material that helps shape your translations, even if you are paraphrasing another person's text in your own words. Papers that do not meet academic standards for citation may not be credited for the course and, if plagiarism is a concern, may be reported to the Program Director.

### **Disability Services**

The Office of Disability Services has been designated by the University as the primary office to guide, counsel, and assist students with disabilities. If you already receive services through the Office of Disability Services and require accommodations for this class, make an appointment with me as soon as possible to discuss your approved accommodation needs. Please bring your accommodation letter with you to the appointment. Your professors will hold any information you share with them in the strictest confidence unless you give them permission to do otherwise. If you have not contacted the Office of Disability Services and need accommodations, your professors will be happy to refer you.