

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

Time: Wed 1:00-3:00 pm (class)
Mon-Thu 8:00-8:45 am (meditation lab)
Mon-Wed 6:30-7:30 pm (recitation lab)
Three hours self-scheduled (mindful service lab)

Location: online

Units: 5 units

Lecturers: Bhikshuni Heng Yin, Yang Liu

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 - Articulate insights gained from major Buddhist methods and practices, close reading, and translation of texts and their implications for the personal, social, and 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
- Reflect on how insights gained self-cultivation carry over to translation and vice versa

Grading Breakdown

- Class Attendance & Participation (25%)
- 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 Writings of Eminent Practitioners: Under the supervision and with the assistance of teaching faculty, students will work as a group to translate poems or other writings of eminent Buddhist practitioners, including translators. True understanding of Buddhist texts is impossible without direct experience of their principles through practice; the lives and writings of these 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

Weeks 1-2	Introduction to the Course
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<p>(8/12, 8/19)</p>	<p><u>Eastern Han (25 - 220)</u></p> <ol style="list-style-type: none"> 1. <i>An Shigao</i> 安世高 2. <i>Lokakṣema</i> (支婁迦讖) <p><u>Three Kingdoms (220 - 280)</u></p> <ol style="list-style-type: none"> 3. <i>Zhi Qian</i> 支謙 4. <i>Kang Senghui</i> 康僧會 <p>Readings:</p> <p>Olendzsky, Andrew. “What the Buddha Taught.” In <i>Unlimiting Mind: The Radically Experiential Psychology of Buddhism</i>, 21-23. Boston: Wisdom Publications, 2010.</p> <p>Rev. Heng Sure and Martin Verhoeven. “<i>The Sixth Patriarch’s Dharma Jewel Platform Sutra</i>: Excerpt from the Translator’s Introduction.” Berkeley Buddhist Monastery, 2014.</p> <p>Nattier, Jan. <i>A Guide to the Earliest Chinese Buddhist Translation – Texts from the Eastern Han 東漢 and Three Kingdoms 三國 periods</i>, 38-43,73-75, 118-121, 149-152. Tokyo: International Research Institute for Advanced Buddhology, Soka University, 2008.</p> <p>Optional reading:</p> <p><i>Tripitaka Master Hua. Records of High Sanghans, Volume One, 7-24.</i> Talmage, CA: Buddhist Text Translation Society, 1983.</p> <p><i>Gaoseng zhuan</i> 高僧傳 (CBETA, T50, no. 2059)</p>
<p>Week 3 (8/26)</p>	<p><i>DIY Project – 道安法師念佛讚文附入山讚文 (Dunhuang text by Master Dao’an)</i></p>
<p>Week 4-5 (9/2, 9/9)</p>	<p><i>Shi Dao’an</i> 釋道安 (312–385)</p>

	<p>Readings:</p> <p>Cummings, Mark D. “Dao’an.” In <i>Encyclopedia of Religion</i>. https://www.encyclopedia.com.</p> <p>“Dao’an.” in <i>Princeton Dictionary of Buddhism</i>, 213. Princeton, NJ: Princeton University Press.</p> <p>Knechtges, David R. and Taiping Chang, eds. “Shi Dao’an (312-385)” In <i>Ancient and Early Medieval Chinese Literature</i> (vol. 2): <i>A Reference Guide, Part Two</i>, 888–889. Brill, 2013.</p> <p>Huineng. <i>The Sixth Patriarch’s Dharma Jewel Platform Sutra</i>. Ukiah, CA: Buddhist Text Translation Society, 2014.</p> <p>Eight Guidelines for BTTS Translators http://www.buddhisttexts.org/translation-guidelines.html</p>
Week 6 (9/16)	No class; contemplative immersion exercise
<p>Week 7 (9/23)</p> <p><i>Note: Change for this day only: Herm of Self 9-11 am; Translation Workshop 1-3 pm</i></p>	<p>Bhikkhu Bodhi (1944 -)</p> <p>Reading:</p> <p>“Interview with Bhikkhu Bodhi: Translator for the Buddha.” In <i>Inquiring Mind</i> 22, no. 2 (Spring 2006). https://www.inquiringmind.com/article/2202_w_bodhi-interview-with-bhikkhu-bodhi-translator-for-the-buddha/</p> <p>[Ven. Bodhi will give a presentation and take questions from the class]</p>
Week 8 (9/30)	DIY Project – Master Hanshan (Cold Mountain) poems
Week 9-10 (10/7, 10/14)	<p>Faxian 法顯 (337 - 422)</p> <p>Reading:</p> <p>Li, Rongxi. “The Journey of the Eminent Monk Faxian.” In <i>Lives of Great Monks and Nuns</i>, 157-214. Berkeley, CA: Numata Center for Translation and Research, 2002.</p>

	<p>Optional reading:</p> <p><i>Records of High Sanghans, Volume One</i>, BTTS, 1983. <i>Gaoseng zhuan</i> 高僧傳 (CBETA, T50, no. 2059)</p> <p>Sen, Tansen. “The Travel Records of Chinese Pilgrims Faxian, Xuanzang, and Yijing: Sources for Cross-cultural Encounters between Ancient China and Ancient India” in <i>Education about Asia</i>, Volume 11, No. 3 (Winter 2006).</p> <p>Li, Xican. “Faxian’s Biography and His Contributions to Asian Buddhist Culture: Latest Textual Analysis.” Guangzhou University of Chinese Medicine.</p>
<p>Weeks 11 (10/21)</p>	<p>DIY Project – Master Hanshan (Cold Mountain) poems</p>
<p>Weeks 12-14 (10/28, 11/4*, 11/11)</p> <p>11/4</p> <p>Guest Lecturer DM Chih - Topic TBA</p>	<p>Kumārajīva (344 - 413)</p> <p>Readings:</p> <p>Ikeda, Daisaku. “Kumarajiva and his translation activities.” <i>Kumarajiva: The Transcreator of Buddhist Chinese Diction</i>, by Nirmala Sharma, Niyogi Books, 2011, pp. 81–114.</p> <p>Chou, Pokan. “Defining a new road for Mahayana Buddhism in China.” <i>Kumarajiva: Philosopher and Seer</i>, edited by Shashibala, Indira Gandhi National Centre For The Arts, 2015, pp. 237–249.</p> <p>Tizzano Fernández, Paula. “Kumarajiva’s Visibility: Proposals for Research in Translation Studies.” Presentation delivered at the International Seminar and Exhibition “Kumarajiva: Philosopher and Seer”, New Delhi, February 3-5, 2011.</p> <p>Tizzano Fernández, Paula. “Kumarajiva and the paradigm of the bodhisattva-translator: A Lotus-Sutra based approach” in <i>Journal of Indological Studies and Culture</i> 1:1, Universitas Mahendradatta, Bali, Indonesia, May 2012.</p> <p>Tizzano Fernández, Paula. “The Great Kumarajiva (344-413) and his Transcreation of the Lotus Sutra: Embodying Translation as Life Itself” in Tomiche, Anne (ed.). 2017. <i>Le comparatisme comme approche critique / Comparative Literature as Critical Approach</i>, Paris: Editions Classiques</p>

	Garnier, Collection Rencontres. Yang Lu. "Narrative and Historicity in the Buddhist Biographies of Early Medieval China: The Case of Kumārajīva." <i>Asia Major</i> , 2004.
Week 15 (11/18)	DIY Project – Master Hanshan (Cold Mountain) poems