

Translation of Buddhist Texts

-- BUILDING OF TRANSLATION MEMORY, GLOSSARY
AND CORPUS ANALYSIS TOOLS

YOU ZAI SHIH

FO GUANG SHAN
INSTITUTE OF HUMANISTIC BUDDHISM

Fo Guang Dictionary of Buddhism

- 10 volumes
- 32,000 entries
- 3,000 illustrations
- approx. 10 million characters



Challenges

- Research manually
(Printed materials, online research)
- Very few online Chinese-English glossary and dictionary on Buddhism (DDB, Soka Gakkai, NTI Reader)
- Other bilingual Buddhist glossaries (raw data)

Earlier Phase

- Collected Dataset: Chinese & English Buddhist Dictionary

Chinese dataset

English dataset

- | | |
|-------------------|-------------------|
| - 62 volumes | - 35 volumes |
| - 21,350 entries | - 6,882 entries |
| - 1,011,000 words | - 2,629,550 words |
| - 5 sources | - 9 sources |
- Collect, Categorize, Catalog, Digitize, Systematize

kalpa

(Front & Back Page)

kalpa (Skt.; Pāli, kappā). An aeon; a measurement of time widely used in ancient *India. Several accounts exist of the precise number of years involved, and there are also small, medium, great, and 'uncountable' kalpas. The most common values given for an 'uncountable' (asamkhyeya) kalpa are 10^{51} , 10^{50} , or 10^{63} years. A *Bodhisattva is said to become a *Buddha after three of these 'uncountable' kalpas.

(ODB)

Kalpa (Sk.)

The length of a Day and Night of Brahma, the "Unrolling and rolling up" of the universe as described in the Pāli Canon. It is given in Hindu chronology as 4,320,000,000 years. (See *Manvantara*.)

(Humph)

► KALPA

Syn: Eternity; Eon; Empty Eon.
See also: Cosmology (Buddhist).

► "The nearest approach to the conception of eternity in Buddhist thought is the kalpa (Sanskrit), which is an *inconceivably long period of time*. The kalpa is divided into four parts: period of world-dissolution; period of chaos; period of world-formation; period of world-continuation. A simile, used in a discourse of Buddha, is as follows: 'Suppose, O monks, there was a huge rock of one solid mass, one mile long, one mile wide, one mile high, without split or flaw. And at the end of every 100 years a man should come and rub against it with a silken cloth. Then that huge rock would wear off and disappear quicker than a Kalpa.' Of such world-periods, according to Buddha, there have been many hundred thousands. In the Buddhist view of things, there is no limitation to the process of world-dissolution, chaos, world-formation and world-continuation, nor to the number of Buddhas who will appear in the course of this process."

Ling: 113

"The period required for a celestial woman to wear away a stone of ten cubic miles if she touched it with her garments once every three years.

KALPA. Sanskrit technical term meaning "world cycle." Early Buddhism, in consistence with the basic worldview of its Indian homeland, accepted the notion of a cycle of time that had neither an absolute beginning nor ending. This cycle of unending time is referred to as *saṃsāra*, and for the earliest tradition, helps to define Buddhist soteriology as a system promoting the cessation of suffering (*duḥkha*) in a continually enduring chain of rebirths in a never ceasing time frame. Nonetheless, within the overarching picture of a ceaseless cycle of time, world cycles or kalpas are designated as a means of making the immense notion of temporal infinity more understandable in conventional human terms. Consequently, when one can fathom the vastness of time considered in terms of *even one kalpa*, then the notion of time's unending nature can be emphasized in a meaningful fashion.

(PREB)

kalpa. (P. kappā; T. bsal pa; C. jie; J. kō; K. kōp 劫). In Sanskrit, "eon" or "age"; the unit of measurement for cosmological time. There are a number of types of kalpas. An "intermediate kalpa" (*antarakalpa*), often a synonym of the generic kalpa, is said to mark the aeon during which the lifetime gradually decreases from being essentially eternal down to ten years. A "great kalpa" (*mahākālpā*) is composed of eighty intermediate kalpas and is the longest of the kalpas governing creation. (In the Pāli tradition, a *mahākappa* is instead said to be four "incalculable eons.") In the cycle of creation and dissolution of the universe, a great kalpa is divided into four periods of twenty intermediate kalpas. These are (1) the "kalpa of creation" (VIVARTAKALPA), the period from the arising of the primordial wind that produces the receptacle world and the arising of the hell denizens; this is followed by (2) the "kalpa of abiding" (VIVARTASTHĀYIKALPA); (3) the "kalpa of dissolution" (SAMVARTAKALPA), the period between the time when the hell denizens vanish through the dissolution of the receptacle world (BHĀJANALOKA), viz., the physical environment; and finally (4) the "kalpa of nothingness" (SAMVARTASTHĀYIKALPA). The longest of all kalpas is called the "incalculable kalpa" (ASAMKHYEYAKALPA), which, despite its name, has been calculated as a *mahākālpā* to the sixtieth power. The BODHISATTVA path leading to buddhahood is presumed to take not one, but three, "incalculable eons" to complete. A kalpa during which a buddha appears in the world is known as an "auspicious" or "fortunate" kalpa (BHADRAKALPA).

(20)

Current Phase

- Searchable datasets
(Cut and Search)
- More data repositories
- Usage of other software tools
(Translation system, HB Reader,...)

Cut & Search

single term.pdf - 1 / 1

kalpa (Front & Back Page)

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Name

Value

Type

Nam Lang

► pdf

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Current Phase

- Searchable datasets
(Cut and Search)
- More data repositories
- Usage of other software tools
(Translation system, HB Reader,...)

Data Repository

- Glossary (dictionary-based):
109,800 entries (completed) + *infinite* (incomplete)
- By text name, person name, place name, & terminology
- Datasets:
5,672 words (completed) + 10 other sources (incomplete)

Other Tools

- Corpus Analysis Tools
- Statistical analysis on the character, compound words

Introduction The Three Trainings in Humanistic Buddhism 《人間佛教的戒定慧》

學

各位嘉賓、各位居士，大家好！

今年一度我在紅磡香港體育館的佛學講座，今天起又將在這裡和大家共結第二十年的法緣。在這三天的講座裡，我將以「人間佛教的戒學」、「人間佛教的定學」、「人間佛教的慧學」，分別將佛教的根本教理「戒定慧」介紹給各位。

我與香港佛教的信徒結緣，至少已有三十年以上的歷史。回顧往事，自從在沙田大會堂及油麻地梁顯利中心講演以後，就固定每年在紅磡體育館舉行為期三天的佛學講座，到今年正好屆滿二十年。這二十年來，我在這《六祖壇經》、《金剛經》、《維摩詰經》、《法華經》、《八識規矩頌》等佛教的經論大義。也從佛教的「禪修法門」、「淨修法門」、「律修法門」，講到「身與心」、「空與有」、「教與用」。這些講題所探討的佛學原理主張與實踐修行法；甚至透過「禪師與禪詩」、「禪心與人心」、「禪道與佛法」，進一步參究禪的妙諦。另外，我也曾經提出「佛教的財富之道」、「佛教的長壽之道」、「佛教的人我之道」，乃至「佛教看素食」、「佛教看環保」等主題，提供人間佛教對現實人生各種問題的看法與解決之道。

多年來，每次的講座很感謝大家熱忱參與，每年都有不少人遠從世界各地回港，大家聞法的熱忱，足證香港佛教信眾的信仰虔誠。尤其大家十分熱心，總在聽聞佛法後，當天回家馬上就把聞法的歡喜，透過電話分享給全世界的親友。遍佈世界各地，在五大洲建寺弘法，香港移民最熱忱，無數的香港人在世界各地跟著聞法、護持，出錢、出力，卻從來不居功。所以我常說，如果今天我在世界各地推動佛法能有一些成就，應該感謝香港信眾們的因緣，真是功德無量。

這麼多年來也承蒙香港大學、香港中文大學、香港理工大學等校的邀請，讓我有因緣多次到各個大學結緣，尤其香港中文大學更在二〇〇五年四月，與佛光山合作，共同成立「人間佛教研究中心」，希望透過雙方合作，使佛學研究更有系統與深義，意義重大。

今年，我在佛光山舉行的僧信法會中，曾經宣布要「封人」。過去佛教有所謂「閉關」，現在我提出「封人」，意義有點相似。我的意思是，我在紅磡體育館講了二十年，台北國父紀念館也講了三十年，這種每年例行的講座，因為歲月不待人，我終究是年老了。但是這並不代表我從今以後不再和大家見面，所謂「做一日和尚撞一天鐘」，做一天出家人就必然和信徒有關係，所以今後大家仍然是道友，一樣隨時隨地可以和大家結緣。

香港是一塊寶地，人民很有法治觀念；因為香港是個法治的社會，有法治才有秩序。就好像佛教有戒律一樣，佛教有「戒住則法住」之說，所以佛教也講法治。佛教的戒律有比丘二百五十戒、比丘尼三百四十八戒、沙彌（尼）十戒，乃至在家信眾也需要受持五戒、八關齋戒、菩薩六重四十八輕戒，以及各種清規等等。你們各位會恐懼被佛教的戒律所束縛嗎？其實「戒」是「自由」的意思，不守法、不守戒才會失去自由，守法、守戒的人，多麼自由。

齋戒 (八關齋戒) ba guan zhaijie

baiguaijie proper noun the Eight Precepts / Eight Precepts Retreat

Buddhism 佛教
 killing 不杀生; (2) no stealing 不偷盜; (3) no sexual misconduct 不淫; (4) no telling lies 不妄语; (5) no alcohol 不饮酒; (6) no makeup 不着华鬘香油涂身; (7) no singing or dancing 不歌舞观听; (8) no sleeping on a fancy
 FGS standard translation: Eight Precepts Retreat (FGDB '八關齋戒'; Hunderd Lessons).

is mentioned most frequently in

common words

Collection	Document Title	Occurrences
100 Lessons on Monastery Language and Affairs 4: Assemblies and Dharma Services 《僧事百講4—集會共修》	Lecture 5: The Eight Precepts Retreat 第五講·八關齋戒	92
Trainings in Humanistic Buddhism 《人間佛教的戒定慧》	Morality in Humanistic Buddhism 人間佛教的戒學	5
100 Lessons on Monastery Language and Affairs 4: Assemblies and Dharma Services 《僧事百講4—集會共修》	Lecture 14: Dharma Service Assemblies 第十四講·集會共修	2
The Diamond Sutra 《金剛經講話》	Generosity and non-attachment - Part 4 [Lecture] 布施心應無所住分第四【講話】	2
100 Lessons on Monastery Language and Affairs 4: Assemblies and Dharma Services 《僧事百講4—集會共修》	Lecture 10: Short-Term Monastic Retreat 第十講·短期出家	1
100 Lessons on Monastery Language and Affairs 5: Organizational Management 《僧事百講5—組織管理》	Lecture 1: Kinds of Disciples 第一講·信徒種類	1
100 Lessons on Monastery Language and Affairs 5: Organizational Management 《僧事百講5—組織管理》	Lecture 13: Buddhist Requirements 第十三講·佛教需要	1
The Platform Sutra of the Sixth Patriarch 《六祖壇經講話》	Questions and Discussion 問題討論	1
The Diamond Sutra 《金剛經講話》	True faith is rare in the world - Part 6 [Lecture] 真實信心世間稀有分第六【講話】	1
Trainings in Humanistic Buddhism 《人間佛教的戒定慧》	Wisdom in Humanistic Buddhism 人間佛教的慧學	1

Applications

common words

Collection	Document Title	Occurrences
One Hundred Lessons on Monastery Language and Affairs 4: Assemblies and Dharma Services 《僧事百講4—集會共修》	Lecture 5: The Eight Precepts Retreat 第五講·八關齋戒	92
Trainings in Humanistic Buddhism 《人間佛教的戒定慧》	Morality in Humanistic Buddhism 人間佛教的戒學	5
One Hundred Lessons on Monastery Language and Affairs 4: Assemblies and Dharma Services 《僧事百講4—集會共修》	Lecture 14: Dharma Service Assemblies 第十四講·集會共修	2
The Diamond Sutra 《金剛經講話》	Generosity and non-attachment - Part 4 [Lecture] 布施心應無所住分第四【講話】	2
One Hundred Lessons on Monastery Language and Affairs 4: Assemblies and Dharma Services 《僧事百講4—集會共修》	Lecture 10: Short-Term Monastic Retreat 第十講·短期出家	1
One Hundred Lessons on Monastery Language and Affairs 5: Organizational Management 《僧事百講5—組織管理》	Lecture 1: Kinds of Disciples 第一講·信徒種類	1
One Hundred Lessons on Monastery Language and Affairs 5: Organizational Management 《僧事百講5—組織管理》	Lecture 13: Buddhist Requirements 第十三講·佛教需要	1
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Trainings in Humanistic Buddhism 《人間佛教的戒定慧》	Wisdom in Humanistic Buddhism 人間佛教的慧學	1

Definitions

Traditional	Example	Example Reference
舉辦八關齋戒	舉辦八關齋戒的用意	One Hundred Lessons on Monastery Language and Affairs 4: Assemblies and Dharma Services 《僧事百講4—集會共修》 Lecture 5: The Eight Precepts Retreat 第五講·八關齋戒
在八關齋戒	在八關齋戒的戒期中	One Hundred Lessons on Monastery Language and Affairs 4: Assemblies and Dharma Services 《僧事百講4—集會共修》 Lecture 5: The Eight Precepts Retreat 第五講·八關齋戒
持守八關齋戒	當時正在持守八關齋戒的茉莉王后聞訊	Lectures on the Diamond Sutra 《金剛經講話》 Generosity and non-attachment - Part 4 [Lecture] 布施心應無所住分第四【講話】
八關齋戒一定	八關齋戒一定要在寺廟裡舉行	One Hundred Lessons on Monastery Language and Affairs 4: Assemblies and Dharma Services 《僧事百講4—集會共修》 Lecture 5: The Eight Precepts Retreat 第五講·八關齋戒

Data Repository

- Translation Memory (neural-based)
- By phrase, verse, idiom, sentence, ...
- Pattern recognition with pre-translated data

Future Phase

- Automated portion of the translation
- Reuse many pre-translated words
- Provide list of suggested translation with additional data
- Shared data repositories of Buddhist content for many new translation & research projects