

**MINISTRY OF EDUCATION AND TRAINING
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NGUYỄN HỒ NGỌC ANH TUẤN

**AN INVESTIGATION INTO
BUDDHISM MEDITATION WORKS AND
THEIR VIETNAMESE TRANSLATED VERSIONS**

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Supervisor : TRẦN QUANG HẢI, Ph.D.

Examiner 1: Assoc. Prof. Dr. Nguyễn Văn Long

Examiner 2: Trương Bạch Lê, Ph.D.

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CHAPTER 1

INTRODUCTION

1.1. RATIONALE

With the rise of globalization and the proliferation of electronic media, intercultural communications, together with a translation, has taken on an important role the international community not only in terms of accessing information but also in forming a basis for understanding between cultures. Through translation, we can deeply understand embedded religious and cultural values understood. Because there is an undeniable connection between language and way of life. A translator of religious texts, especially from English Buddhism into Vietnamese, must take into account several factors when translating 'sensitive' texts. Translating English Buddhism texts involves not only problems at a linguistic level, including lexical and syntactic manipulation and the reformulation of concepts but also ideational hurdles that need mediating between the source text producer and reader. The objective of this thesis is to apply certain theoretical principles established in the field of Translation to the translation of the English Buddhism text.

I found it interesting to have a thesis in this field so I decide to research on the topic **“An investigation into Buddhism Meditation Works and their Vietnamese translated versions”**.

1.2. AIMS OF THE STUDY

1.2.1. Aims

This study aims at:

- Examining **Buddhism Meditation Works and their**

Vietnamese translated versions. Especially in the book “Three pillars of Zen” and its Vietnamese version.

- Finding out the loss and gain of meaning the translation of “Three pillars of Zen”.
- Discovering some popular procedures in the process of translation based on the theory of translation.

1.2.2. Objectives

To achieve this aim, the study will have the following specific objectives:

- To draw out the strategies and procedures that may apply to the translation of Buddhist works especially in “Three pillars of Zen” and its Vietnamese version “Ba Trụ thiền”.
- To find out the loss and gain in the meaning of the translation from English to Vietnamese.
- To put suggestions to the Vietnamese translators as well as for those who take care about meditation language in English and Vietnamese at a high level.

1.3. RESEARCH QUESTIONS

On this ground, the study seeks to answer the retailing research questions:

- What is the loss and gain of meaning in the Vietnamese translation of Meditation works?
- What are the strategies and procedures that may apply to the translation of Buddhist works in the version “Ba trụ thiền” by Đỗ Đình Đồng?
- What are the most common problems that translators face when transferring meditation works from English to

Vietnamese?

1.4. SCOPE OF THE STUDY

The scope of this study is to identify the strategies and procedures that may apply to the translation of Buddhist works, and the loss and gain of meaning in the book “The Three pillars of Zen” by Philip Kapleau and its Vietnamese version “Ba trụ thiền” translated by Đỗ Đình Đồng. Because of the limit of time and knowledge, I listed some specific aspects of the data related to translation procedures and loss in meaning only. I collected about 300 samples from the book “Three pillars of Zen” both in English and Vietnamese” to do this research.

1.5. SIGNIFICANCE OF THE STUDY

This study carried out with the hope of making a small contribution to the fields such as translation studies, Buddhism teaching and learning, language and research studies. It also helps translators enhance their ability on transferring English Buddhist works. Moreover, this research is also beneficial for those who carry out studies on Linguistic Approach to Buddhist Thought. I hope that the present research will make sense for Buddhist, researchers, critics, and learners.

1.6. ORGANIZATION OF THE STUDY

The thesis consists of five chapters.

- Chapter 1, INTRODUCTION, presents the statement of the problem, the signification of the study, the scope of the study, research questions, definition of terminologies, and the organization of the study.

- Chapter 2, LITERATURE REVIEW AND THEORETICAL BACKGROUND, reviews the previous studies

related to a communicative approach to translation. It is also an introductory chapter to the problems, which need solving in the research. Moreover, this chapter serves as the theoretical background for the study of the communicative approach to translation in the next chapters.

- Chapter 3, **METHODOLOGY**, consists of research methods, data collection, and data analysis procedure.

- Chapter 4, **FINDINGS AND DISCUSSION**, discusses the result of the data analysis in the communicative perspective, and then gives a preferable approach to translation as manifested in contemporary translated works from English into Vietnamese.

- Chapter 5, **CONCLUSION**, consists of the conclusion of the whole study, the implications for the translation and for the teaching and learning. Limitations in doing the research and suggestions for further studies also mentioned in this chapter.

CHAPTER 2

LITERATURE REVIEW AND THEORETICAL BACKGROUND

2.1. LITERATURE REVIEW

It is common knowledge that translation plays such an important role in international exchanges and globalization. There is a huge amount of Meditation books written in English that need transferring into Vietnamese so that everyone can get the benefit. In a field such as Spiritual life, it is more important. I think the principles of the Buddha-dharma are so lofty and profound, so wonderful and inconceivable. I also find that the original purpose of spiritual education is to teach children to be filial to parents, to respect teachers and elders, and to set a good foundation for being a person, so that children will know how to love themselves, and how to love their families. So that all people can be free from misery, enjoy real peace, real harmony, and real happiness.

There are a lot of studies in translation, for examples: (Thanh Mai, 2007), she presents “In translation between closely related languages, the target language (TL)- oriented strategy does not seem to cause much distortion of the textual meaning of the source text. By contrast, in translations between such distant languages as Vietnamese and English, this strategy leads to an enormous loss of original textual meaning”.

2.2. THEORETICAL BACKGROUND

2.2.1. Definition of Translation

In Nida’s view, translation consists of reproducing in the TL the closest natural equivalent of the SL message, firstly in term of

meaning and secondly in terms of style. Underlying Nida's approach and view to translation is the conviction that anything said in one language in another with reasonable accuracy by establishing equivalent points of reference in the receptor's culture and matching his cognitive framework by restructuring the very basic elements of the message (Nida E. A., 1964).

2.2.2. Theories of Translation

There have been a plethora of definitions which (Nida, 1964, pp. 161-164) has elaborately surveyed. Definitions of proper translating are almost as numerous and varied as the persons who have undertaken to discuss the subject. This diversity is in a sense quite understandable; for there are vast differences in the materials translated, in the purpose of the publication, and in the needs of the prospective audience (161).

2.3. FACTORS AFFECTING RELIGIOUS TRANSLATION

Translation of religious texts has been a key element in disseminating the Buddha's message throughout history. Being employed also for teaching converts the basics of religion and for mirroring the beauty of faith and morality around the globe.

2.3.1. Losses and Gains in Translation

The most frequent but unavoidable problem in translation is loss and gain. According to Bassnett, losing or gaining meaning in the TLT results from language differences (Bassnett, 1991, p. 30). Language differences usually result in untranslatability, (Bassnett, 1991, p. 32), which inevitably leaves the translator no choice but to pick a TL expression that has the closest meaning.

There is no exact equivalent in language. Therefore, translator can adopt many ways in order to translate the text in source

language text into the target language text in a very natural way. However, the phenomena of loss and gain of information in the process of translating is something that very common.

2.3.2. Meaning

Studying meaning is a goal for studying semantics including lexical and grammatical meaning. It is not only looking for meaning in the dictionary but also understanding idioms, expressions, figures of speech and proverbs. Lyons and Palmer stated that meaning could not leave from another meaning of word. We use the term meaning in many ways. Meaning as a concept is more difficult to define than you might think (Lyons, 1984, p. 33) (Palmer, 1981, p. 3).

2.3.3. The Definition of Associative Meaning

It has been explained that connotative meaning, stylistic meaning, affective meaning, reflected meaning, and collocative meaning according to Leech (Leech, 1974, p. 21) is unstable meaning and have variants of individual experience. Associative meaning is different from conceptual meaning (Yule, 1985, p. 92). It is the words meaning that relates to other words. Conceptual meaning is the lexical or literal meaning. Sarefah (Sarefah, 2008, p. 11) emphasizes that associative meaning is the sense associations that are not part of a world's basic meaning and have variants meaning based on individual experience or the context of the sentences.

Finally, considering the classification of associative meanings based on Leech's theory, five meanings illustrate on the table of associative meanings below:

*Table 2.1. Classification of associative meanings based on
Leech's theory*

(Based on Leech's Theory on Reimann, 2004)

Connotative Meaning	What is communicated by virtue of what language refers to
Stylistic Meaning	What is communicated of the social circumstances of language use
Affective Meaning	What is communicated of feelings and attitudes of the speaker/writer
Reflected Meaning	What is communicated through association with another sense of the same expression
Collocative Meaning	What is communicated through association with words which tend to occur in the environment of another word

Based on Geoffrey Leech's theory, there are five types of associative meanings are connotative meaning, stylistic meaning, affective meaning, reflected meaning, and collocative meaning.

a. Connotative Meaning

Leech (Leech, 1974, p. 14) stated connotative meaning refers to virtue of what language communicating over and above its purely conceptual content. Further, he stated (Leech, 1974, p. 15) that talking about connotative, actually talking about the real world, which associates the expression when someone used or heard it in their speech.

Finch (Finch, 1998, p. 142) stated that connotative meaning consistently exploited by writers who wish to engage our emotions, stimulate our imagination, or enlist our prejudice.

b. Stylistic Meaning

The language, which we use in communication, relates to the social circumstance of the speaker's culture. This is because the dialects appear from variety background's life. The difference of tone, style, or choice of words will influence in their speaking. Due to that, this stylistic meaning defines social meaning that it is a piece of language conveys about the social circumstance of language use (Crystal, 1987, p. 16). The English style has recognized some main dimensions of stylistic variation. Further, Leech also stated that here is the category of the main dimensions of stylistic variation to distinguish on each dimension which shows something from the different style which taken from (David Crystal and Derek Davy, 1974, p. 17)

c. Affective Meaning

In affective meaning, we use language to express personal feelings or attitudes to the listener. For Leech (Leech, 1974, p. 18) it is a kind of language, which reflects the personal feelings of the speaker or writer including his attitude to the listener or his attitude to something uttered. It is expressing or communicating emotion or feeling of the speaker about something that happens according to its situation. Mostly, it forwards to explicit, conceptual, connotative, or stylistic of the uttered used. Therefore, it shows the real meaning of the speaker indirectly. The main function of affective meaning is to express the emotion since it is relatively closer to emotive devices.

d. Reflected Meaning

According to Leech (Leech, 1974, p. 19) conveyed that what communicated through association with another sense of the same expression or the meaning, which arises in the case of multiple conceptual meaning when one sense of word forms part of our response to another sense. It means that one sense of a particular word affects the understanding and usage of all the other senses of the world. This usually happens when familiarity with one sense of a word affects of our interpretation of another sense.

e. Collocative Meaning

Collocative meaning communicated through association with word tends to occur in the environment of another word (Leech, 1974, p. 20) . It refers to an associate of a word since its usual habitual co-occurrence with certain types of words. Then, the collocative meaning not only caused by co-occurrence events but also by stylistic and conceptual differences. Simply, it has an *idiosyncratic property* of certain words.

2.3.4. Thematic meaning

Thematic meaning concerns itself with how the order of words spoken affects the meaning that is entailed (Mwihaki, 2004).

2.3.5. Conceptual meaning

Conceptual meaning makes up the central part. It is denotative in that it concerned with the relationship between a word and the thing it denotes or to which it refers. In this sense, conceptual meaning overlaps largely with the notion of reference.

2.4. BUDDHISM MEDITATION WORKS AND TRANSLATION

In this research, I use the book “Three pillars of Zen” by Philip Kapleau, Publisher: John Weatherhill, Inc, in Tokyo, Japan

1965 and the Vietnamese version “Ba trụ thiền” by Đỗ Đình Đồng as the main material.

2.5. SUMMARY

In short, the research mainly based on Newmark’s models (Newmark, 1988), which mentions the difference between translation methods and translation procedures to find out loss and gain in the meaning of Buddhism texts in English and Vietnamese. In chapter 4, we will discuss these views in detail on the data collected from the “Three pillars of Zen.”

CHAPTER 3

METHODOLOGY

3.1. RESEARCH METHODS

The qualitative uses to analyze the data. On one hand, the qualitative approach used in describing and analyzing data to find out the distinctive features of religious language as well as the loss and gain during the process of translation. Thanks to qualitative the researcher can proceed to describe and analyze, makes comparisons and generalization in order to reach the goals already set. The researcher uses a contrastive analysis to complete this study. The researcher took this method from the statement by (Goetz, J. P., and LeCompte, M. D., 1985, p. 87).

3.2. RESEARCH PROCEDURE

The procedure for the study will be as follows:

Firstly, the aim of this research is to analyze translation procedures and the loss of meaning in the translation process of the Buddhism works. So the method I used in this research is qualitative research method. I try my best to read books, Buddhism dictionaries, as well as search information from the internet to collect and classify data. However, I encounter a lot of difficulty in understanding Nôm terms in Buddhism. So I asked for advice from Thích Nữ Tịnh Viễn, an abbot at Thiên Ân pagoda and Venerable Thích Quảng Thiện, a specialist of Buddhism Nôm language at Vĩnh Đức monastery. At last, I had a lot of reliable data to complete this thesis.

Secondly, the researcher focuses on the utterances written in the source language Buddhism and the target language, which show the loss in its translation process. due to the data collection and

description, I focus on describing the process of collection, the kinds of data collected, the number of data collected from translation works both in Vietnamese and English of “Three pillars of Zen”.

Thirdly, the data extracted from the book “Three pillars of Zen” and the Vietnamese versions entitled “Ba trụ thiền”. There are 300 utterances in each version of the Buddhism meditation work, English and Vietnamese version. I classify the data by using Excel software so that it can be easy to classify and figure out kinds of translation procedures and the loss of meaning in translation.

Last, the procedures of the study are clearly mentioned, which lay a good foundation to carry out investigation according to a proper direction.

3.3. DATA COLLECTION

To achieve the aims of the study, About 300 utterances took from the Meditation work of Philip Kapleau, which was entitled “The three pillars of Zen” Publisher: John Weatherhill, Inc, in Tokyo, Japan 1965 and Vietnamese version, entitled “Ba trụ thiền” translated by Đỗ Đình Đồng, Thế Giới Publisher 2012.

3.4. DATA ANALYSIS PROCEDURE

The data of this study was taken from the “Three pillars of Zen” and it's Vietnamese version. In collecting the data, the researcher gathered every data needed through the following steps. First, the researcher collected the “Three pillars of Zen” a book published on February 27 and the Vietnamese version “Ba Trụ Thiền” published by Thế Giới Publisher in 2012. Second, the researcher found out one text of the content section of the “Three pillars of Zen” in English and Vietnamese. Third, I read the whole sentences. Then, the words or phrases, which contain associative

meanings: connotative meaning, stylistic meaning, affective meaning, reflected meaning, and collocative meaning was underlined. At last, the conclusion of the collected data drawn to continue in data analysis.

After I had collected all the data of this study, I scanned the text for presentation needs. I only focussed on utterances which related to the loss of meaning. I analyzed the data consisting of loss and gain in translation then I describe these kinds of losses and gains found . I wrote the data that has been classified into tables both in English and Vietnamese so that I could compare the data of the English and Vietnamese version. After that, I could Identify the utterances consisting of loss and gain in translation. Finally, I gave a conclusion for loss and gain phenomenon in Buddhism translation from English to Vietnamese via interpreting the data by using Excel software.

CHAPTER 4

FINDINGS AND DISCUSSION

4.1. LOSS OF MEANING IN TRANSLATION

4.1.1. Loss of Conceptual Meaning

During the process of translation, some words or phrases found in Vietnamese version seems to have a new meaning since the translators make a change to make it suitable for the context of target language instead of using the original meaning. For examples:

Excerpt 4.1

SL text Dokusan with the Old Lion's always a **shot in the arm** [p.221]

TL text *Độc tham với Lão Sư tử luôn luôn là một kích động lớn* [p.350]

The phrase “shot in the arm” with the original meaning that talks about the arm, which is hurt by a gun, but in Vietnamese version, the meaning is different. Clearly, the loss of meaning happens.

4.1.2. Loss of Associative Meaning

During the translation process, the researchers try to keep the original meaning of words or phrases. However, there are some situations that the researchers lose their associative meaning.

a. Loss of Connotative Meaning

SL text P looks at me and I at him, then he **explodes**: "The old Chinese Zen masters burned or spit on Buddha statues, why do you bow down before them?" [p.212]

TL text P nhìn tôi và tôi nhìn P. Rồi P. **châm ngòi nổ**: “Các Thiền sư Trung hoa ngày xưa đã đốt cháy, khắc nhủ vào tượng [313]

The sentence above, we can see the underlined word “**explodes**” which is called connotative meaning since the word “**explodes**” is defined purely conceptual as “**to break up into pieces violently, or to cause something to do this**”. In this situation, the word “**explodes**” has more meanings more than in dictionary or conceptual meaning. When someone heard or used it, the word “**explodes**” in the sentence above connotes to the meaning “**taunt, deride, banter**.” Certainly, the word “**explodes**” brings different meaning from age to age and society to society in the real world due to that relates to one’s experience, phenomenon, and the society. The translator translated into Vietnamese as “**châm ngòi nổ**” “So that, the translator lost the connotative meaning of the word “**explodes**”.

b. Loss of stylistic meaning

As indicated by Leech, stylistic meaning concerns what communicated in social circumstances of language use (Leech, 1974, pp. 16-17). We know it from the dialects or the language usage of “status” as the category of its usage to differentiate between each dimension, which shows something from the different style. Perhaps, it occurs in certain language is:

Excerpt 4.6

SL text August 1 is my **D-Day**, the start of a one-week summer sesshin, my twentieth with Yasutani-Roshi. [p.226]

TL text Mừng một tháng tám là **ngày khai đại chiến** của tôi, khởi đầu tuần nhiếp tâm mùa hạ lần thứ hai mươi của tôi với Lão sư Bạch Vân[p.357]

Based on the sentence above, the underlined word “**D-Day**” belongs to the stylistic meaning since this word involves in the D-Day Normandy Language style especially in the ‘Normandy’ of its usage. Related to the sentence above, the word “D-day” here is associated with the sense of “the day during the Second World War when the Allies began their invasion of Europe by attacking the coast of northern France” This word usually used based on the social circumstance of language use that in related with *a day when something important will happen*. In this case, this kind of meaning uses to deliver the occupation style, which appears in language due to the word “D-Day” Therefore; the writer here translated the word “D-day” as “ngày khai đại chiến”. Clearly, it lost the real meaning that the writer wanted to emphasize. Therefore, we call it the loss of stylistic meaning.

c. Loss of affective meaning

Excerpt 4. 8

SL text As a sculptor, as a wife and mother, as a drunk, and finally as a member of Alcoholics Anonymous, I had **good** pre-training.[p.250]

TL text Là một nhà điêu khắc, một người vợ và một người mẹ, một người nghiện rượu và cuối cùng là hội viên của hội Những Người Nghiện Rượu Nặc Danh, tôi có sự tiền tu **tốt**.[p.392]

This sample belongs to the loss of affective meaning because it comes from the feeling or emotion of the speaker.

d. Loss of reflective meaning

Excerpt 4.9

SL text **A thousand** new sensations are bombarding my senses, **a thousand** new paths are opening before me.[p.245]

TL text **Một nghìn** cảm giác mới dội lên các giác quan tôi, **một nghìn** con đường mới đang mở ra trước tôi. [p.383]

The word bold in the sentence above is called reflected meaning because the meaning of word “**A thousand**” here is not indicated to “the number of 1.000” however, it represents the meaning of “much, many, most of or a lot of.” Based on the context of the sentence above, this word does not show us about something counted but it shows something uncounted. This sentence refers to “a lot of sensations are bombarding my senses; a lot of new paths are opening before me.” The function uses to deliver the new sense of a word that relates to another phenomenon in the same expression. The new sense here is the new meaning comes to the expression of the same words. The new sense comes because of removes another sense in the same expression. Shortly, the word “**Một nghìn**” usually people know seems to the meaning of “the number of 1.000.” However, the word “**A thousand**” in the sentence of “**A thousand** new sensations are bombarding my senses, **a thousand** new paths are opening before me.[p.245]” means “a lot of, most of, many”. The word “**Một nghìn**” which means “most, the number of” seems to remove another sense. Therefore, we call the language in the translated version loss of reflective meaning.

4.1.3. Loss of thematic meaning

Thematic meaning refers to the way a speaker or writer organizes the message.

Excerpt 4.12

SL text All this we believe /as historical truth.[p.28]

TL text Chúng ta tin tất cả điều ấy /như một sự thật lịch sử. [p.67]

In the above sample, “**Chúng ta tin tất cả điều ấy**”, this kind of meaning is the loss of thematic meaning because of the way speakers to present what they are talking about (the theme of their utterance) in relation to particular contextual presuppositions.

4.2. GAIN OF MEANING IN TRANSLATION

4.2.1. Gain of stylistic meaning

Gain is a concept that relates to translation as a finished product. It is the enrichment or clarification of the source language text. Gain enables a language to be flexible and usable in any social circle. Especially in Buddhism term, from English to Vietnamese. While doing the research I found it difficult to find out the gain of the meaning of Buddhism term in the Vietnamese version. Because it is necessary to know the languages of pre-modern texts: classical Chinese (Hán) and the Vietnamese Demotic script called Nôm, Japan, in addition to Pali and Sanskrit.

Excerpt 4.13

SL text To realize this wondrous thing called enlightenment, you must look into the source of your **thoughts**, thereby annihilating them. [p.71]

TL text Nếu không vượt qua được ái ấy, không diệt được sự xuất hiện các **tu niệm** [p.130]

The underlined phrase “**thoughts**” means “**sự suy nghĩ, sự ngẫm nghĩ, sự nghĩ ngợi, sự trầm tư**”. The translator translated it into Vietnamese as “**tu niệm**”. The word “**tu niệm**” particularly used by Buddhist in Vietnam. The translator it from the Vietnamese

Demotic script called Nôm. In this case, we called it gain in stylistic meaning because the word “**tu niệ**m” is involved in Buddhism language style of its usage.

4.2.2. Gain of Affective Meaning

In affective meaning, the usage of language is to express personal feelings or attitudes to the listener. For (Leech, 1974, p. 18) it is a kind of language, which reflects the personal feelings of the speaker or writer including his attitude to the listener or his attitude to something uttered. While scanning the data I found out a lot of gain of affective meaning discussed as follows.

Excerpt 4.16

SL text Pain in legs unbearable. . . . Why don't I quit? It's imbecilic trying to sit with this gruesome pain taking these senseless wallops of the yosaku plus **God**o's inane shouting, it's masochism pure and simple. . . .[p.217]

Table 4.10. Loss and gain in meaning

No.	Loss and Gain	Data	Percentage
1.	Loss of conceptual meaning	11	11,3%
2.	Loss of connotative meaning	18	18,6%
3.	Loss of stylistic meaning	2	2,1%
4.	Loss of affective meaning	3	3,1%
5.	Loss of reflective meaning	6	6,2%
6.	Loss of collocative meaning	6	6,2%
7.	Loss of thematic meaning	8	8,2%
8.	Gain of stylistic meaning	34	35,1%
9.	Gain of affective Meaning	9	9,3%
10	Total	97	100%

4.3. STRATEGIC METHODS OF TRANSLATION OCCUR IN VIETNAMESE VERSION

In the Vietnamese version, when the translator met an English vocabulary which is borrowed from other languages in the form of pronunciation or phonetic approach of another language that is, the use of the terms from a foreign language usually Japan or Sanskrit. He used more complex ways. He translated from English to Chinese and from the Chinese language translated into the Sino-Vietnamese vocabulary. In addition, if we notice, most of the terms translated in a way of transliteration: Om, yoga, mandala, mu...

Indeed, depending on the translator's perspective, the translator can take this approach or not least in the case of personal names, place names. It may not bring a sense. I encountered a lot names of people, place, pagoda, which the English borrowed from Japanese in this book. Then, in the Vietnamese version, the translator transliterated that word to Chinese, after that he transliterated to Vietnamese. For example:

Source language Borrowed words in English (borrow from Japan or Sanskrit Transliterations)	Transliterate to Chinese	Target language Vietnamese
Tendai-shu (Japan)	T'ien-t'ai tsung	Thiên Thai tông
Joshu Jushi (Japan)	Chao-chou T'sung-shen	Triệu Châu Tông Thâm
Mu-I (Japan)	Wu-wei	Vô vi
Nirvana (Sanskrit)	<i>niệpán</i>	Niết bàn
Siddhartha (Sanskrit)		Tất-đạt-đa

CHAPTER 5

CONCLUSION

The four earlier chapters have presented some common cases of loss and gain of meaning in the Vietnamese version of “Three pillars of Zen”. I also point out ways that the translator used in the process of translating Buddhism text.

In this chapter, I would like to give a general conclusion of the study and some implications, which relate to the study. I also present limitations while doing the research and suggestions for further studies.

5.1. SUMMARY OF THE STUDY

My thesis has explored, analyzed the book “The three pillars of Zen” by Philip Kapleau and its Vietnamese version “Ba trụ thiền” translated by Đỗ Đình Đòng. This thesis has described and analyzed the cases of loss and gain of meaning occurring during the process of translation from English to Vietnamese of “Three pillars of Zen”. The source language is English Buddhism language style strongly influenced by Japanese, Sanskrit, Tibet and Sri Lanka language. Therefore, there are many terms borrowed from Japanese. Therefore, Loss and gain will appear. I would like to note that loss of meaning is not mistaken. It is an important part of the process of translation. Loss and gain of meaning, however, makes the target version smoother and acceptable.

Overall, we could say that the translation of religious texts is not at all an easy task because translators are all the time exposed to many problems such as equivalence and other difficulties that mainly relates to the universe of discourse. In other words, translators should be aware of the differences across cultures and ought to find what is

more relevant in a given culture. This means that they ought to be faithful both to the reader and to the text. Ultimately, translators as Wilhelm clearly pointed out have to be “Creative in their native language in order to be able to convey the message contained in the original text in the most accurate and understandable and yet elegant way possible”. (Willhelm, 1984, p. 4). This is clear evidence that the gifted translator should not embarrass the target audience by a false translation.

5.2. LIMITATIONS OF THE STUDY

Owing to the restriction of time and the shortage of reference materials related to the field under investigation as well as the constraints faced by the researcher. In other words, there must exist mistakes in this thesis and it has not reached a satisfactory depth, as it should. Due to the limited knowledge of the researcher in Vietnamese Buddhist terms of Vietnamese, Chinese, Japanese, English and Sanskrit in addition to the complicated classification of translation procedures; therefore, I encounter some problems in the study. Therefore, Chapter 4 of the thesis has not accomplished a satisfactory depth, as it should. However, with the samples classified clearly, analyzed fully and described carefully. The author believes that this chapter contains useful findings. The author also hopes to contribute to the teaching and learning of translation.

5.3. SUGGESTIONS FOR FURTHER RESEARCH

In order to continue our study of the common types of procedures used in the translation of the book “Ba trụ thiên” by Đỗ Đình Đồng and the most common problems in translating Vietnamese cultural words into English that can be seen in the book, we will investigate Religious Cultural Elements from English into

Vietnamese in religious documents. We will also invest a thesis that investigates discourse strategies adopted in the translation of religious texts from Vietnamese into English. Such texts pose serious challenges for translators because of the morality found in Vietnamese religious texts and the difficulty of transmitting Vietnamese terminology and English cultural and religious values into English.