

LANGUAGE AND CULTURAL

EXAMINING BUDDHIST TEXT TRANSLATION APPROACHES: A CRITICAL ANALYSIS OF THE VIETNAMESE TRANSLATION OF THE THERAVADIN MAJJHIMA NIKAYA - TRUNG BỘ KINH

DO HUY LIEM*

ABSTRACT: The translation of Buddhist canonical texts (suttas) is a challenging yet understudied area in Translation Studies. Achieving a faithful translation is a crucial issue in this field. This research aims to emphasize the theories of religious translation in Buddhism, and to examine the Vietnamese translation of the Majjhima Nikaya (MN) from the Pali Sutta Collection of Theravada Buddhism. The study reveals that the Vietnamese translations of the suttas, like translations in other languages, still do not provide satisfactory translations for both monks and laypeople. This inadequacy is due to the translators' tendency to interpret the meaning of the texts based on their own cultural and religious experiences, outlooks, and interpretative traditions. Additionally, the influence of the Mahayana Buddhism tradition's suttas in the Han (Chinese) language can also be found in both semantic and etymological aspects of the Vietnamese translations. Therefore, it is imperative to establish proper translation methods to convey the genuine meaning of Buddha's teachings to learners, particularly in Asian contexts where language, interpretation and translation traditions and methods, literature, and aesthetics differ significantly from those of the West and even vary by country. It is important that future translators should possess language proficiency and expertise in religious matters, adopt a professional attitude towards translating religious texts, and, above all, show a sincere dedication to their translation works.

KEYWORDS: Theravada Majjhima Nikaya; Buddhist canonical texts (suttas);, religious translations; Vietnamese Sutta translation problems/solutions; language.

RECEIVED: February, 28th, 2023.

EDITED: May, 10th, 2023

1. Introduction

Translation is a multifaceted concept that is approached in various ways. Within the field of translation studies, there has been a surge of interest in exploring topics such as re-writing, semantic and syntactic differences, cultural identity, gender, ethnicity, education, social equity, among others. As a result, translation studies has become a truly interdisciplinary field of research. Among the most challenging areas in translation studies is the translation of Buddhist scriptures and texts. The aim of translation in Buddhism studies has always been to achieve an accurate and acceptable interpretation that leads to an exact translation. This article focuses on reviewing the theories of Buddhist texts translation and demonstrate their practical application in a specific set of translations from Pali into Vietnamese, namely Majjhima Nikaya - The Middle Length Discourses of Lord Buddha. Furthermore, it intends to analyze the challenges that arise in the process of translating these Buddhist texts.

2. Translation definition and principles for text translation in the Asian context

2.1. Some definitions and viewpoints on translation

Various definitions would reflect the viewpoint and approach to translation theory, and serve as the foundation and starting point for related translation studies. Therefore, a comprehensive

* *Van Lang University; Email: liem.dh@vlu.edu.vn*

understanding of the definition can enhance one's understanding and recognition of the theory. As Nida and Taber (1969, p.12) states, '*Translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style.*' Translation, as Catford (1965, p.20) defines, is '*an act of transference, in which a text from the source language is replaced by its equivalent in the target language*'. Newmark's (1988, p.5) modern version of the term Translation is '*often, though not by any means always, rendering the meaning of a text into another language in the way that the author intended the text*'. Bell's definition of the translating process sounds more straightforward, '*The translation is the replacement of a representation of a text in one language by a representation of an equivalent in a second language*' (Bell, 1991, p.6).

2.2. Principles of translation by Chinese scholar Yan Fu

In order to understand translation in an Asian context, it is important to examine the translation principles developed by Chinese scholar Yan Fu, who identified three basic standards for evaluating the quality of a translation: Faithfulness (Tin), Expressiveness (Đạt), and Elegance (Nhã) (Yan, 2012, p.89). While Faithfulness and Expressiveness are mandatory and clear requirements, Elegance is more subjective, involving artistic expression. Faithfulness and Expressiveness are complementary, while Elegance is a form of artistic creation based on them. Translating the Majjhima Nikaya into Vietnamese using Yan Fu's principles of translation may pose various lexical and semantic challenges, especially in conveying specific Buddhist terminology, technical vocabulary, syntax and grammar, cultural context. Pali, like many ancient languages, has a different syntax and grammar structure than modern Vietnamese. This may lead to difficulties in translating complex sentences and structures, which may not be easily understood in Vietnamese. The Majjhima Nikaya is an ancient Buddhist text with many specific Buddhist terms and concepts that may not have direct equivalents in Vietnamese. For example, the Pali term 'ukkha'(suffering), translated simply as 'khổ' has a specific connotation in Buddhism that may not be easily conveyed fully into Vietnamese. It also contains technical vocabulary related to meditation and Buddhist philosophy with no direct translations in Vietnamese so far. For example, the Pali term 'samadhi' (meditative concentration) translated as 'thiền chỉ' or 'thiền định' has a specific meaning in Buddhist philosophy to refer to a state of deep concentration and mental absorption that may be difficult to translate into Vietnamese.

2.3. Buddhist texts translation principles in ancient China

There are two schools of interpretation of Buddhist classical scriptures that rooted in ancient China and still exist in Asia, namely the translation styles of Kumarajiva (Cưu Ma La Thập) and Xuan Zhuang (Huyền Trang). According to Dankova (2006, p.60), Kumarajiva's translation principles include: a) emphasis on polished language, b) the use of additions and omissions when necessary, and c) the correction of terms. Xuan Zhuang's translation style, as observed by Thich Phuoc Son (2013, p.177) can be summarized as "Ngũ Chung Bất Phiên" (Five categories should be left without translation), which includes situations such as a) when the original is secret, b) a word is ambiguous, c) there are no equivalents in the target language's vocabulary, d) there are already widely accepted transliterations, and e) there are no stylistic equivalents. While Xuan Zhang's translations are well-known, Thich Nhat Tu (1985, p.6) notes that they are often challenging to understand phonetically, resulting in less frequent recitation of these translations during daily Buddhist rituals in China, Korea, Japan and Vietnam. Kumarajiva's translation principles, on the other hand, are still highly popular, and quite influential among modern religious translators in Asia and Vietnam. On account of using Kumarajiva's translation principles and Xuan Zhuang's translation style, the Vietnamese translation of the Majjhima Nikaya (Trung bộ Kinh) by Thich Minh Chau is evaluated by Buddhist scholars and monks faithful to the original text, but shows problems in accurately conveying specific Buddhist terminology, and idiomatic expressions. Trung bộ Kinh is to be faithful to the original Pali text, and shows appropriate clarity and readability, since the translation is aimed to be accessible to a wider

audience- Buddhist lay people community, not just the Buddhist monks. However, as with any translation, there may be difficulties in accurately conveying the meaning of certain words and expressions from the Pali language to Vietnamese. For example, the Pali term ‘papanca’ (conceptual proliferation), translated into Vietnamese as ‘trễ nãi, chướng ngại’ may not be an accurate translation. Also, Majjhima Nikaya was written in Pali in a specific cultural context at the Buddha’s time of over 2,500 years ago in India, and some of the practices and customs mentioned in the text may not be familiar to Vietnamese readers. This could result in difficulties in accurately conveying the cultural context of the text. Another problem may lie in religious and philosophical differences. As with any translation of a religious text, there may be difficulties in conveying the original meaning of certain concepts and ideas. For example, the concept of ‘kamma’ may require an explanation to convey its meaning accurately in Vietnamese. Within the scope of religious text translation, this is not always possible.

2.4. Modern Principles for Buddhist text translators

Most Venerable Shuan Hua proposes principles for Buddhist text translators that are widely adopted in the translator community in Asia. He emphasizes the need for translators to free themselves from personal motives of fame and reputation, cultivate a sincere and humble attitude, refrain from elevating their work while criticizing others', and seek the approval of Virtuous Elders in all directions. When translations are certified as correct, they should aim to disseminate Buddhist teachings through the printing of Sutras, Shastra texts, Vinaya texts, and other Buddhist texts. *‘In translating the Sutras, nothing is more important than accuracy (correctness). The translation cannot be at odds with the original text...’* (2019, p.6). In comparison with these sets of principles, Thich Minh Chau’s Vietnamese translation of Majjhima Nikaya (Trung Bộ Kinh) can adjust well on account of ‘accuracy, humility, approval of the Virtuous Elders, and Dissemination of Buddhist teachings’. Thich Minh Chau’s translation strives to be as accurate as possible to the original Pali text. For example, in the translation of MN 61, the Pali term ‘kilesa’ is accurately translated as ‘phiền não’ in Vietnamese, which conveys the concept of mental impurities or afflictions that obscure the mind. Minh Chau’s translation demonstrates a humble attitude towards the text and the Buddhist teachings. In the preface to his translation, he acknowledges that the task of translating the Majjhima Nikaya is a great responsibility and that he has relied on the guidance of Virtuous Elders and teachers in his translation work. Minh Chau’s translation has been approved by the Vietnamese Buddhist Sangha Executive Council members, who have praised his work for its accuracy and clarity. This approval is an important part of Most Venerable Shuan Hua’s principle of ‘seeking the approval of Virtuous Elders in all directions’. The translation aims to disseminate the Buddhist teachings to a wider audience, which reflects Most Venerable Shuan Hua’s emphasis on the importance of making Buddhist texts more accessible to people.

3. Translation of Pali Texts in Vietnam

The history of translating Pali Buddhist texts into Sino-Vietnamese (chữ Hán) is not well-documented, with no records available to date. The Buddhist text *Đạt-na thái tử hạnh*, written in verse in Sino-Vietnamese and related to the Vessantara Jataka 547, can be seen as the first instance of translating the Pali canon in Vietnam, according to Le Manh That (2016, p.4). However, there are no further records of Pali translations appearing in Vietnamese Buddhist literature after this work. In the 1930s, when Vietnamese citizens went to work in Cambodia, a few of them began to practice Theravada Buddhism, though this was not a widespread practice in Viet Nam at the time. This trend of religious practice then led to the translation of Pali texts into Vietnamese, including the *Abhidhammapitaka* (*Luận tạng - A Tỳ Đàm*) by Mahathero Santakicco Tịnh Sự. The full set of Vietnamese translations of *Abhidhammapitaka* was later released in 1990 with the important contribution of Most Venerable Thích Minh Chau, who completed his PhD in Sri Lanka and India in the 1950s and has since devoted his time to translating the Pali Suttapitaka into Vietnamese. His

translation works began with the *Digha Nikaya* (Trường bộ kinh) and then the *Majjhima Nikaya* (Trung bộ kinh). The earliest Vietnamese translation of the Majjhima Nikaya was published in 1973 by Van Hanh University Press. The official translation work for the Pali sutta collections, including the *Digha Nikaya* (Trường bộ kinh) in 1991, *Samyutta Nikaya* (Tương Ưng bộ kinh) in 1993, *Anguttara Nikaya* (Tăng Chi bộ kinh) in 1996, and *Tiểu bộ kinh* (Khuddaka Nikaya) in 1999, were later published as part of the *Vietnamese Great Pitaka* (Việt Nam Đại tạng kinh), along with other Vietnamese translations from the Chinese Tipitaka. In 2010, a new edition called *Đại tạng kinh Việt Nam Nam truyền*, purely reserved for Pali Tipitaka, was published. In 2015, the printing work was completed in 13 volumes. Bhikkhu Indachanda, a Vietnamese Buddhist monk residing in Sri Lanka, began the translation work for another collection of the Tipitaka, the *Vinaya Pitaka* (Monastic Code - Luật tạng), in 2009 and finished it in 2010. However, the *Abhidhammapitaka* (Luận tạng - A Tỳ Đà) collection translated by Mahathero Santakicco Tịnh Sự in 1990 remains the most popular and official work in Vietnamese Theravada monasteries, and no new full set of translations for Abhidhammapitaka has been found to date.

4. Current status of Vietnamese Theravadin Tipitaka translations

The current status of Vietnamese translations of the Theravadin Tipitaka Nikaya collection reveals a heavy Chinese vocabulary influence in most of the classical Pali sutta translations, even those translated directly from Pali to Vietnamese. This poses a significant challenge to Buddhist followers, especially those without a minimum level of Sino-Vietnamese language proficiency, as they struggle to comprehend the profound insights conveyed in these texts. Thich Nhat Tu (1985, p.10) attributes the reasons of these challenges to the pervasive 'Sino influence', since most translations into Vietnamese were carried out during the early 20th century, a period when the Vietnamese language was not yet fully shaped and widespread. Additionally, the lack of reference materials and the absence of previous translations hindered the translators from producing texts that are more accessible to a broader audience. The heavily influenced Sino-Vietnamese translations are likely to appeal only to a limited number of readers, leaving behind those who do not have proper knowledge of Sino-Vietnamese and/or Chinese language. The situation is further complicated by the Chinese translations of Sanskrit texts, which followed Xuan Zhang's rules of translation 'Ngũ chủng bất phiên'" resulting in the sacredization of the scriptures and the transformation of the classic texts into objects of prayer. The Buddha's teachings, once accessible and practical, became elevated to the status of divine blessings, moving away from the essence of his teachings. To overcome these challenges, it is necessary to revisit the existing translations and make them more accessible to a broader audience by reducing the heavy Sino vocabulary influence and making them more understandable to modern Vietnamese readers.

5. Challenges in translating Pali terminology into Vietnamese

Translating from one Source Language (SL) to a Target Language (TL) is always a difficult process. Experienced Vietnamese Buddhist scholars, such as Thich Minh Chau, Le Manh That, and Thich Nhat Tu, have identified several common obstacles in translating Buddhist scriptures into Vietnamese. These include a translator's knowledge, textual ambiguity, inconsistencies and discrepancies in translation work, a lack of standardization in terminology and transliteration.

(i) *Translator's Knowledge*: To translate Buddhist scriptures effectively, the translator must have a thorough understanding of the three language sources - the original written target language (Pali), the reference language (Sanskrit, Chinese), and the source language (Vietnamese). Additionally, they should possess a good understanding of the philosophy and thought behind the content of the original text, including ancient Indian philosophy and religion, and be able to express it accurately in the target language.

(ii) *Ambiguity in Text*: Differences in syntax and semantics between languages often lead to misunderstandings and misinterpretations, resulting in textual ambiguity. Ambiguity in the original

language can stem from words having multiple meanings and functions, which creates further confusion and misinterpretation of the text.

(iii) *Inconsistencies and differences in translation works*: these issues are often seen when multiple translators work on a series of volumes. This can result in confusion for readers when the same term is translated into multiple different words.

(iv) *Lack of standardization in terminology and transliteration*: It is a challenging task to create a new term or word that is not present in both the source and target languages. In such cases, footnotes should be used to provide explanations for the reader. For instance, the term ‘si’ in Vietnamese does not fully convey the meaning of the word ‘moha’ in Buddhist Abhidhamma. Without proper explanation, the reader may misunderstand the text as being influenced by Chinese culture instead of Buddhist culture.

(v) *Transliteration*. To avoid losing the meaning of a word, translators often use transliteration instead of translation. However, this method can create difficulties in accurately reproducing phonemes, particularly when dealing with Sino-Vietnamese words and phrases for proper names. Syntax and semantics are the most problematic in translating concepts and names, and transliteration is another problem.

a) Difficulties in translating concepts:

Even though translations are supposed to help us understand the true meaning of the words used by Buddha, as Rao (2017) states, ‘Translation of words of Pali must help us to understand the real sense used by the Buddha’, in reality, the translated terms fall short in reflecting the full sense of the original terms. For instance, the Ten Names of the Buddha, which are frequently recited by Buddhist followers, have various translations. The term ‘Buddha’, which is translated as ‘The Fully Enlightened One’ in English and transliterated as ‘Phật Đà’ or ‘Phật’ in Vietnamese, but both the translation and the transliteration of the term cannot capture the meaning of the term phonemically or semantically. Similarly, the term ‘Tathagata’, which the Buddha used to refer to himself, is translated as ‘N hư Lai’ in Vietnamese, which means ‘One who has gone so’, but this translation does not fully convey the deep understanding and spiritual experiences the Buddha obtained after his enlightenment. In fact, the term ‘Tathagata’ in Pali reflects the great spiritual and philosophical experiences that the Buddha achieved after his enlightenment. Another popular epithet of the Buddha, ‘Bhagava’, which means ‘The Lord of the World’, has been translated into Vietnamese as ‘Thế Tôn’, which means ‘a person respected by the whole world’, but this translation does not fully reflect the original meaning of its Pali expression term- Buddhalokanatha, which means The Lord of the World.

b) Difficulties in translating technical terms:

The translation of technical terms into a target language can present challenges. In the Majjhima Nikaya series, the term ‘Dukkha’ is commonly translated into Vietnamese as ‘Khổ’, but this translation only captures the meaning of ‘suffering’ and ‘stress’. ‘Dukkha’ also encompasses the idea of ‘unsatisfactoriness’ or ‘getting what one does not want’ and ‘not getting what one does want’. Unfortunately, a concise and precise equivalent for ‘unsatisfactoriness’ is not available in the Vietnamese language. Therefore, the translation of ‘Dukkha’ into Vietnamese cannot convey all the nuances of its meaning in Pali. Similarly, the Vietnamese translations of other common terms in Abhidhamma (Vi Diệu Pháp), such as ‘Khổ - Suffering’ and ‘Dòng Tâm thức - Flow of Mind’, cannot fully capture the intended meanings in Pali. Often, the Vietnamese translations of these terms are loose interpretations based on Chinese translations and the religious experiences and perspectives of the translator, such as the Most Venerable Thích Minh Châu. For example, the term ‘metta’ frequently appears in many suttas of the MN Collection and is often translated simply as ‘tâm từ’ (loving-kindness), but this translation does not encompass the additional meaning of ‘sự thân thiện’ (friendliness). A more accurate translation would be ‘Tâm từ vô hạn’ (the unconditional love). Other

terms commonly found in the Sutta Collection, such as ‘phóng dật, trạo hối (uddhacca & kukkuccha)’, ‘tâm & tứ (vitakka & vicara)’, ‘hī (pīti)’, ‘tín (saddha)’, ‘tàm (hiri)’, ‘quý (ottappa)’, and ‘lậu hoặc (asava)’ are all Sino-Vietnamese transcriptions of Chinese translations of Pali words. Therefore, readers may experience difficulties in understanding and memorizing these terms when learning Buddhism.

c) Difficulties in translating/transliterating proper names:

The task of translating or transliterating proper names has proven to be very challenging for translators. Most Venerable Thich Minh Chau (1973, p.4) acknowledged that, despite his best efforts, he was ‘unable to complete this task satisfactorily’. Many of the Pali proper names were translated into Vietnamese using Chinese equivalents found in Mahayana sutra translations or simply transliterated, resulting in the loss of their original and historical meanings. For instance, the name Sariputta was translated into Vietnamese as Xá Lợi Phất, which reflects no true meaning. However, the name Sariputta comprises two parts, ‘Sari’ and ‘Putta’, which means the son/daughter, indicating that Sariputta is the son of a lady named Sari, and thus revealing something about his religious practice life. Similarly, the name Angulimala means a person who wears a garland made of human fingers, and such details help clarify the context of the sutta and the characters in it. However, such name translations were often ignored in most of the suttas in the Majjhima Nikaya (MN) collection. Most Venerable Thich Minh Chau stated that such work would be time-consuming and could distract readers from the focus of the sutta (Minh Chau, personal contact with the researcher in June 2000). Additionally, the names of places were often mistranslated, with only 22 of the 152 sutta titles in the MN Collection being in Vietnamese. The other titles were half-Vietnamese and half-Pali, and the rest were Sino-Vietnamese titles. For example, the Pali word Ambala, which means ‘a mango forest’, was translated into ‘Kinh giáo giới La-hầu-la ở rừng Ambala’ in Majjhima Nikaya Sutta No. 61, Ambalathika Rahulovada Sutta, which does not accurately reflect the place where the discourse was given. Kinh Ví dụ tấm vải (The Simile of the Cloth - MN7), Kinh Vasettha (MN 98), and Đại kinh Mãn nguyệt (MN 109) are examples of Vietnamese translations of sutta titles using different methods.

6. Conclusion

This research has mentioned the importance of language proficiency, translation skills, and a professional attitude for translators of Buddhist canonical texts in Vietnam. Collaborative efforts among individuals with different skills and expertise are required to translate religious texts, particularly from Pali into Vietnamese. However, this process presents challenges in choosing appropriate English words and terms to replace Buddhist terms familiar to Buddhist schools, resulting in hard-to-hear sounds for Vietnamese readers accustomed to Sino-Vietnamese terms. To overcome these challenges, renovating Buddhist terminology and translating it into Vietnamese using both pure Vietnamese words and former popular Sino-Vietnamese words in proper contexts is recommended. This approach will enable Vietnamese Buddhists to express Buddhist thought accurately and coherently in their native language, free them from relying too much on the ancient Chinese language (Han), and ultimately uplift their spiritual and moral lives in line with the noble spirit of the Buddha's teachings. Some suggestions are also recommended for future translators of religious texts in Vietnam so as to reach a better understanding and interpretation of the Buddha's teachings. Translators should have a strong command of both the source language (e.g., Pali) and the target language (Vietnamese) and understand the nuances of Buddhist terminology, adopt a professional attitude towards translation, be committed to achieving accurate and coherent translations of Buddhist texts, collaborate with others with different skills and expertise: in linguistics, religion, and philosophy. In case possible, they should cooperate to renovate Buddhist terminology, and/or use both pure Vietnamese words and former popular Sino-Vietnamese words in proper contexts in their translation. This approach will enable Vietnamese Buddhists to express

Buddhist thought accurately and coherently in their native language and free them from relying too much on the ancient Chinese language (Han). This can be a challenging task, but it is necessary to ensure accurate translations of Buddhist texts. By following these insights, Vietnamese translators can contribute to the dissemination of Buddhist teachings and help Vietnamese people better understand and practice the Buddha's teachings.

REFERENCES

Vietnamese

1. Thích Minh Châu (Biên dịch) (1973), *Trung Bộ Kinh*; Tu thư đại học Vạn Hạnh.
2. Thích Minh Châu (Biên dịch) (1986), *Trung Bộ Kinh*; Viện cao cấp Phật học Việt Nam.
3. Thích Nhật Từ (1985), *Suy nghĩ về phương pháp dịch thuật kinh điển trong quá trình Việt hóa nghi thức tụng niệm*, Đạo Phật ngày nay.
4. Thiệu Chửu (2015), *Từ điển Hán Việt*; Nxb Thành phố Hồ Chí Minh.

English

5. Bhikkhu Thanissaro (2014), *An Anthology from Majjhima Nikaya*, Metta Forest Monastery.
6. Bhikkhu Nanamoli and Bhikkhu Bodhi (1995), *The Middle Length Discourses of the Buddha*, Wisdom Publication.
7. Dankova, Z (2006), *Kumarajiva, the Translator*, Univerzita Karlova v Praze.
8. Le, M.T. (2016), *The Pali Tipitaka in Vietnam*, University of Yangon.
9. Eugene, A. N. and Charles, R. T. (1969), *The Theory and Practice of Translation*, Brill.
10. Peter, N. (1988), *A Textbook of Translation*, Prentice Hall.
11. Rao, U.C. (2017) *Translations of Pali texts: A critical study*. Academia.edu.
<https://www.academia.edu/17836094>.
12. Shuan H. (2019) *Guidelines for the Translation of Buddhist texts*. Cttbusa.org.
<http://www.cttbusa.org/cttb/btts2.asp>
13. Yan, F. (2012), *Evolution and Ethics*, World Publishing Corporation.

Pali:

13. The Pali Text Society (2003), *Majjhima Nikaya*, Pali Text Society.
14. The Pali Text Society (2003), *Pali- English Dictionary*, Pali Text Society.

Phân tích bản dịch tiếng Việt của Majjhima Nikaya - Trung Bộ kinh

Tóm tắt: Dịch thuật kinh Phật là việc đầy thách thức nhưng chưa được nghiên cứu sâu trong lĩnh vực Dịch thuật học. Đạt được một bản dịch trung thực với nguyên bản là một vấn đề quan trọng trong lĩnh vực dịch thuật. Nghiên cứu này nhằm mục đích xem xét các lý thuyết về dịch thuật tôn giáo áp dụng trong Phật giáo, và chú trọng vào bản dịch tiếng Việt của Majjhima Nikaya (Trung bộ Kinh) từ tiếng Pali của Phật giáo Nguyên thủy. Nghiên cứu cho thấy rằng bản dịch tiếng Việt của Trung bộ kinh, cũng tương tự như các bản dịch sang các ngôn ngữ khác, vẫn còn một số bất cập về mặt học thuật cho giới xuất gia và cư sĩ do các dịch giả có xu hướng diễn giải ý nghĩa của các bài kinh Pali nguyên bản dựa trên kinh nghiệm, quan điểm và truyền thống văn hóa và tôn giáo của riêng họ. Ảnh hưởng của các bài kinh bằng tiếng Hán của Phật giáo Đại thừa cũng có thể được tìm thấy ở khía cạnh ngữ nghĩa và từ nguyên trong các bản dịch tiếng Việt. Vì vậy cần phải tìm ra các phương pháp dịch thuật phù hợp để truyền đạt ý nghĩa đích thực của những lời dạy của Đức Phật cho người học, đặc biệt là trong bối cảnh châu Á, nơi có ngôn ngữ, phong cách dịch thuật, văn học khác biệt đáng kể so với phương Tây và thậm chí khác nhau tùy theo quốc gia. Điều quan trọng hơn nữa là trong tương lai, các dịch giả cần phải có trình độ ngôn ngữ và chuyên môn về các vấn đề tôn giáo, có thái độ chuyên nghiệp đối với việc dịch các văn bản tôn giáo và trên hết là thể hiện sự cống hiến chân thành cho công việc dịch thuật của họ.

Từ khóa: Trung bộ Kinh; Kinh Phật; dịch thuật tôn giáo; những vấn đề và phương hướng giải quyết cho bản dịch kinh tiếng Việt; ngôn ngữ.