

Taking Up the Challenge of Translating Buddhism: An FPMT International Translation and Editorial Meeting



Lama Tzong Khapa Institute, Pomaia (Pisa), Italy

13-20 May 2011

Conference Participants

Facilitators

- Merry Colony – Director of FPMT Education Services
- Mariana Orozco – Senior Lecturer of the Department of Translation and Interpretation at the Autonomous University of Barcelona

Translation Offices

- FPMT English Translation Coordinator, Ven. Joan Nicell
- FPMT Spanish Translation Coordinator, Ven. Nerea Basurto
- FPMT French Translation Coordinator, Ven. Lobsang Detchen
- ILTK Italian Translation Coordinator, Daniela Abbà

Translators and Editors

English: Ven. Yangsi Rinpoche, Ven. Geshe Graham Woodhouse, Ven. Tharchin, Gavin Kilty, Philip Quarcoo, Roger Wright, Paul Hackett, Namdrol Adams, Gabi Staron, Fabrizio Pallotti, David Kittelstrom (editor), Jon Landaw (editor)

Spanish: Isabel Arocena

Italian: Aurora Maggio, Leonardo Cirulli, Annamaria De Pretis, Massimo Dusi, Ven. Daniela Brandstetter, Erica Pellati, Roberta Scandelari

French: Elea Redel, Ven. Tenzin Nguenga, Ven. Chantal Carrerot, Valerie Camplo

Mongolian: Khulan Dembereldorj

Czech: Ester Vinçotte, Markéta Bartošová

German: Christel Drescher-Hammerby

Slovanian: Danijela Stamatovi

Chinese: Ven. Sophia Su, Ven. Dechen Thubten

Representing Essential Education for all languages: Esther Garibay and Gabor Redel

Invitees Who Were Unable to Attend

Lama Zopa Rinpoche, Geshe Thubten Sherab, Geshe Gelek, Geshe Tashi Tsering, Professor Jim Blumenthal, Ven. Steve Carlier, Ven. Fedor Stracke, Tenzin Bhuchung, Toh Sze Gee, Ven. Namdak, Jampa Gendun, Ven. Tenzin Gyurme, Leonard Zwilling, Michael Sweet, John Newman, Roger Jackson, Jose Cabezon, Hans van den Bogaert, Beth Newman, Connie Miller, Gareth Sparham, Ian Coghlan (Jampa Ingyen), Conni Kraus, Ven. George Churinoff, Sean Price, Corey Jackson, Voula Zarpani, Shinta Lee, Salim Lee, Ven. Cristiana Costa

Specific Objectives of the Conference

The main objectives were to discuss:

- what is meant by ‘standardization of terminology’ in the FPMT,
- why there is the need to achieve ‘standardization of terminology’ in the FPMT,
- whether or not it can be realistically accomplished in the context of FPMT translations and publications,
- and, if so, what is needed to accomplish it.

As consensus presently *seems* impossible among the translators of the four Tibetan traditions, and even among the smaller number of translators who consider themselves Geluggpas, this initial meeting and discussion was confined to FPMT translators and others interested in and supportive of the translation effort in the FPMT.

Other objectives included:

- Introducing the on-line glossary database
- Identifying the LRZTT (Lotsawa Rinchen Zangpo Translation Team), the TEC (Translation and Editorial Committee), and an advisory board
- Finding a new database coordinator
- Keeping all of the meeting participants involved after the conference!

General Introductions

Friday, 13 May 2011, 21.00

Merry Colony introduced the conference participants who had sent in their curriculums. Other participants briefly introduced themselves.

Translation in the FPMT – Past and Present

Merry Colony, Director of FPMT Education Services

Saturday, 14 May, 2011, 9:00 AM

Phase One



- At this conference begin a discussion of terms
- Create a multi-language glossary database - input existing glossaries
- Define procedures for determining FPMT ‘preferred’ translation terms
- After the conference, open the discussion to the entire LZRTT using the on-line glossary database
- TEC decides on choice/s of terms
- Identify the preferred FPMT terms in the on-line glossary database

Phase Two

Determine translation and revision priorities

- create a projects list

With the TEC decide who does what

- assign the projects

Evaluate translations for accuracy and “sweetness”

- publish the translations

The Future of Translation in the FPMT

Yangsi Rinpoche, President of Maitripa College

Saturday, 14 May 2011, 10.30

*In his previous life Yangsi Rinpoche was one of Lama Yeshe’s teachers. Rinpoche became a Lharampa Geshe in 1995, and then engaged in tantric studies at Gyu Me Tantric College, becoming a Tantric Master. He was resident teacher at Deer Park Buddhist Center from 1998-2003. In 2006, he founded Maitripa College in Portland, Oregon, of which he is presently the president. Rinpoche is the translator of various, mainly tantric, texts, and author of *Practicing the Path: A Commentary on the Lam Rim Chenmo* (Wisdom Publications, 2003), as well as an original screenplay entitled *Freedom and Forgiveness*.*



Rinpoche began by thanking the conference participants for their enthusiasm and interest in the FPMT translation project and conference, and thanked Merry and Joan for having organized the meeting. As Rinpoche projected what he himself called ‘a Zen-like’ PowerPoint presentation of the main outlines of his talk on the screen, he paused to elaborate in detail on each point.

Our Precious Opportunity

Just as the lam-rim begins by investigating the precious opportunity afforded by our precious human rebirth, so too can we look at this conference from the point of view of it providing us with a precious opportunity. From the point of view of the external conditions, if this conference had been held thirty years ago, it would have been too soon as there was still chaos in the field of Buddhist translation and there would not yet have been a solid basis for discussion. If it had been held thirty years from now, it would have been too late as translators would by then be too stuck on their ideas and choice of terminology and an open discussion would have been impossible. In addition, the time is ripe for such a conference to take place in that a kind of collective karmic interest in translation has begun to evolve. Recently among Buddhist communities there has been a movement, which is gaining energy and momentum, to translate more and more texts, as can be seen by the recent Kangyur and Tengyur translation projects. Also from the point of view of internal conditions, the time is ripe as there are now enough people with a strong foundation in the study and understanding of Buddhism, making it possible to analyze and choose appropriate translation procedures and terminology. Therefore, it is the perfect time as internal and external causes and conditions have come together, so now we need to make effort with a pure intention and without grasping to our own ideas and opinions.

Looking Back

Now we look back at how the Buddha-Dharma was propagated in Tibet. From when Samye Ling was first founded, different students, based on their own karmic conditions and their own interests, established different committees and institutions for medicine, translation, meditation, rituals, etc. Because of an organized system of translation, the Tibetan Buddhism has, as His Holiness often says, the richest material of any Buddhist tradition. This was, I think, due to this effort in organizing and establishing committees



for standardizing or trying to keep terminology consistent. The preservation of Buddhism in Tibet was not only due to the hard work and intelligence of the great translators, but also due to an established system created by people thinking ahead of how to root Buddhism in their very culture.

Here today, we are trying to do something similar. A hundred years from now people will look back on this conference and see that it made a difference to their life. They will appreciate that all of you came from different places to make history, to do something that is of real benefit for people's spiritual path. Your intention, effort, and purpose here in the 21st century is similar to that of the people back in the time of Padmasambhava and the founding of Samye Ling. That Lama Tsongkhapa was able to compose so many clear and precise commentaries, especially on the Guhyasamaja Tantra, was only due to the work of individual translators like Marpa Lotsawa. In addition, that Lama Tsongkhapa was able to be of such great benefit was due to the previous work of systemizing translation when the Buddha-Dharma was brought to Tibet. A simple example is that the object of the homage and prostration made by the translator ('gyur phyag) identifies the type of text. Such a system contributed to the flourishing of the Dharma in Tibet.

A similar type of process to what happened in Tibet is happening here. First of all there is a phase in which different translators translate the same text, whereby the same information is expressed in different ways. This is not necessarily a weakness, as it contributes to improvement and progress. For example, *Engaging in the Middle Way*, Chandrakirti's root text on Madhyamaka, has already been translated by several different translators but this does not mean that we should stop translating it, and translate only texts that have not yet been translated. Of course, we should strive to translate those texts that have not yet been translated but at the same time we should ask ourselves whether we can bring the quality of existing translations up to an even higher level.

My point here is that we should avoid re-inventing the wheel and at the same time think how our work can have a similar impact on future generations through our contribution to the flourishing of the Buddha-Dharma to flourish.

In Tibet there was the earlier spread of the Dharma (bstan pa snga dar) and the later spread (bstan pa phyi dar) from the time of Lotsawa Rinchen Zangpo onward. Similarly, in the past fifty or sixty years there was an initial effort in the West to understand and translate the Dharma, and during this period many different translations were produced by individual translators without any kind of supporting structure or any emphasis on consistency. Now I think we are entering the period of the later spread of Dharma in the West as there are realized practitioners and learned scholars, who can work together as a group to standardize the terminology and polish the existing translations. People now have the experience and knowledge to be able to bring translation to a new level. Therefore, I think it is a very auspicious time.

What We Have



Here we are not talking about trying to translate the Tengyur and Kangyur. Rather we are trying to work within our own lineage. That is a really intelligent choice. I think we have to fill the gap. As an organization we belong to the Gelug lineage, particularly the lineage of Lama Zopa Rinpoche and Lama Yeshe who established this worldwide organization. Due to a karmic connection their impact on Westerners has been very unique and particularly effective and powerful.

The FPMT has lots of strength to contribute in the area of translation due to

the early establishment of Dharma centers that brought great masters and yogis as well as geshe to the West. From the side to the students, there are many who have an interest in learning the Buddha-Dharma as well as the Tibetan language. This is a very precious thing. Then there are teachers who are well trained in the Dharma subjects, not only in one country but in many FPMT centers throughout the world. Many of them are geshe who to a certain extent are able to communicate directly in the language of the country. If each of those countries were to start translating in an organized fashion, it would be of huge benefit. This is because there are students who are totally inspired, who understand another culture and the language, and teachers who know the subjects of the texts in depth and also understands the cultural aspect of the original texts. Then, between the teacher and the student there is a spiritual relationship, a Dharma relationship. All this is so precious. And this is not only in one place within the FPMT, it is all around the world.

So we should look at what we already have in the FPMT and basically just transform that existing energy to better organize and inspire others. For example, in my own case, when I first came to the West in 1998, the majority of the time I worked with students on translating texts. We would work through a text word by word. I got to know the culture and the people, and it was also beneficial for me in terms of improving my English. There was a mutual benefit. For the students, it was Dharma study. When translating in a class setting, you end up studying the Dharma based on translating. You look into the root of each word, word by word, whereby the depth of understanding goes far beyond the normal. So “What we have” in the FPMT is many geshe in different countries, and many students who are totally inspired to study and improve their knowledge. I think that is really, really, really very wonderful.

On the other hand, if we look at the great universities, we find scholars who are doing their own translations and writings for their dissertations and so on. In the academic world, there is strong knowledge but generally there no encouragement from the institution to have a pure intention. It is much more about how much one can publish. There is this kind of mundane effort and naturally there is the striving to do or create something new and different all the time. This has its own strength, and, of course, it has its own at impact.

Then we need to identify what is important within our lineage. For example, the *Sungbum* contain a real richness. For example, one of the texts I am working on explains how to meditate on emptiness based on a real philosophical foundation. There are a number of such texts by different authors that are not just intellectual but explain how to integrate this meditation into one’s own experience. If we could put them together into a kind of collection, it would be really beneficial, not only within the lineage, but also for clarifying the misunderstanding that the Gelug lineage is only about

intellectual understanding. These things need to be translated now because this is the time, the right time, the right moment. To do it thirty years from now might be a little bit too late.

Basically, “What we have” is two things: the potential, the causes and conditions, and the existing structure that we have right now, as well as all the different texts that already exist within the lineage. Now what we need to do is make an effort to translate them, to create collections of translations within the lineage of the literature on mahamudra, the literature on Madhyamaka, the literature on the Chöd practice, the literature on Tara practice, and so forth. A similar movement to collect together the works of different authors on the same subject in a single book also started in the Tibetan community about ten years ago. Up until then it was very complicated to find texts on the same subject by different authors as one would have to look for each of them in the individual *Sungbum*. Now there is this kind of effort within the Tsongkhapa lineage, to gather all the different commentaries on the Madhyamaka into in one bound book. Creating such material is really essential in order to benefit present and future, as it will give them a lot of inspiration.

Within the Gelug lineage there is this strength: all the practice is based on a great depth of understanding. It has this kind of style and flavor. It just manifests that way. I am not saying, other lineages don’t have that. But within our lineage, there is a kind of passion for it. I think that needs to come out in our translations and so forth. That is “What we have.”

And also “What we have” is the energy to put into enhancing that.

Translation Methodology

Just to tell a little bit about how I do translation work with my students in Maitripa. First we go through the text that we are reading, coming up with a surface translation through spending six to seven months just on the word translation. We go through the whole text in this way. Then, we go back over it again, really trying to see why this author is saying this. It becomes almost like a philosophical class, although it is a translation class. A classical translator needs to really understand the text. He/she needs to get to the bones, not just to the skin, to see what lies behind the words, to really understand the philosophy.



This is because what words are saying is very limited compared to what is behind the words. So a translator needs to come to an understanding of all those complex ideas, and then, through that, come up with the best translation possible. It is not just about looking at what the word is saying, and analyzing how the grammar works. That is not healthy. To translate, you need to understand the material as far as possible and really analyze and examine why this author is trying to communicate in this way. Then with this background, one should put effort into the translation.

I feel this is a possible methodology for translation. I am throwing out some ideas based on how I work with students. Some students are really good with the language, they have a taste for the language, it is as if they have a karmic gift, but they are really weak in understanding the material. Other students have a really good understanding for what is going on in the material but their taste or choice of terminology is not so good. And vice versa. So there needs to not only be enthusiasm for translation, but also wisdom-understanding. And not only wisdom-understanding, but a really compassionate way of choosing the words and the terminology. In this way it can become - as Merry mentioned earlier - a “sweet” translation. I think this comes about through wisdom and compassion. Once these are there, the flavor is there.

This is one methodology. Right now, it is a bit of an individual style. Each semester when we start, we try another way. We learn through our experience. There is lots of space for adjustment and learning. But in addition to working with a group and thinking about how the group can work together better, there is a need for standardization. It is necessary to have a foundation. Otherwise, translation just becomes very individual, very inconsistent, and so on.

So this conference is about saving time in the future, and really trying to be move forward as quickly as possible. I think translation methodology has many different aspects, this is just one of them.

Resources

I am using this very gentle name but basically ‘resources’ refers to money. A direct translation of this title is: “Where is the money? Show me the money!” I think many times in a Dharma environment, we avoid the subject of resources or money. We can talk big and have big ideas, but without money we won’t get anywhere. This is not only true of today’s world, but also in earlier times great projects were often funded by the ruler of the country. They too needed a huge and strong funding effort. That too is a driving force.

I try to use a gentle word by saying “resource,” but I mean budgeting. in order to establish Maitripa College I get asked “Where are your resources? What is your budget?” It is not enough to have lots of good heart, inspiration, and a good motivation, they won’t take it! So we need a healthy organization and a healthy project. We have to make it healthy from every aspect, not just the motivation and inspiration, by keeping an eye on all those practical matters.

Resources are important. Of course, when it comes to resources, there are often complications but we need to keep an eye on them and do more Dzambhala offerings (*Rinpoche laughs*). I think, as an inspiration and as a collected karma, and once we make effort. Resources are like the engine. Once they are present, things really being to move. Then, our attitude is important. Rather than thinking over and over again “We don’t have money. We don’t have money,” we should be strongly inspired and think “Let’s do it! Let’s start! Let’s move!” Of course, there will be resource issues, but we should try our best and be positive. I think that due to our collective karma, due to our intention and positive merit, there will be a response. It will come very gently. It will come.

It is also not so good to have a huge amount of money right from the beginning, as then, instead of starting the project, people start to fight for the money. Then it becomes a disaster. It is much more healthy when money takes a secondary position. We should plan and keep an eye on the budget and the resources with a long-term view, this is much more healthy. Therefore, we need a fund-raising program. I think we should set the goals and outline the benefits, and then look for the funds. Also in the case of both the Kangyur and Tengyur projects, there is a lot of talk about where to raise the money. There are different ways of coming up money. We need creative ideas about how to raise the necessary the funds and so forth. I think it is very important to keep an eye on this matter.

Defining Success & Accountability

This is the last topic I want to talk about. Although the word “success” may seem to be a rather mundane word, I think that resources are interconnected with success and accountability in many ways. Once there is some level of progress and the result begins to be seen, due to that karmic cause, the resources will come. And due to those resources, we will be able to do more and we will begin to move forward. Therefore, we need to have a really good plan right from the beginning about how we are going to move, how we will progress in the middle, and how we will produce the end result.

The resources and the success are like cause and effect. However, all these projects obviously need to come about through harmonious and joyful effort, accompanied by awareness. For example, in some cases a translator might only focus on getting a translation done, forgetting that other people

have worked hard and made financial sacrifices to make the translation possible. Therefore, everybody has to be aware of how things work. There should be mutual awareness and appreciation among the people involved: the people who are working to create the resources, the people who are working on the translations, and the people who are giving the money. This awareness becomes the cause of success, for achieving our goal of publishing our translations. As Merry mentioned, the FPMT has lots of texts that have been translated and are just sitting there, limiting their benefit.

So here publishing becomes one way of defining success, of defining that the goal has been achieved. But, of course, also within publishing there needs to be space for improvement. For example, I see that one translation of the *Bodhisattvacharyavatara* now has a second edition, a retranslation by the same group. So also in this area we need to clearly plan how to start, how to progress, and how to conclude. It is similar to Dharma practice: we need to think about how to start with a pure motivation, how to carry out the action, and how to do the conclusion and dedication. This conference has already established such a plan, it is already written in the agenda that was sent out to all of us.

So these are some of my thoughts. I don't have anything more to say at the moment. If you have questions, they are welcome. Otherwise thank you very much to all of you for all your hard work.

Questions

Ven. Joan Nicell: Rinpoche, you said that one of our strengths in the FPMT is having many geshe in many different centers and students studying at many different centers. How do you think we should go about setting up a system for working on translations? Do you think there will be a worldwide network working on different projects in different places, or do we need to eventually create an actual physical place, an institution or a school, where translators go to work with a team of geshe and rinpoches who are well educated in Tibetan language and Tibetan philosophy?

Yangsi Rinpoche: Right now in the case of French, for example, the translations come from the English. First a text is translated from Tibetan to English, and then from English to French. For example, here in Italy there is a geshe and there are students who are inspired to practice and understand Dharma and who also want to gain skill in translation and are skilled in their language.

Things get lost in the translation, obviously. When the original texts were translated from Sanskrit to Tibetan, definitely many things were lost. And now when they are translated from Tibetan to English, and from English to Italian, there will be more things lost. Each culture has its own flavor, each culture has its own way of saying things, so the number one priority, the ideal situation, would be to translate, in this case, from Tibetan directly into Italian. If this were France, then from Tibetan into French. I think these are different cultures and different language settings. Of course, if it is a Tengyur translation, then he/she also has to know Sanskrit and should make an effort to learn it. This would be ideal.

What will happen is that if we continue to go from English to Italian, from English to French, if this is the goal and we continue do that kind of translation and become habituated with it, then when in the future a group of inspired people begin to translate from Tibetan into Italian, and from Tibetan into French, what is going to happen to all those many years of work on translations? It will become invalid. All that effort will go to waste. So what I am saying is that since in the FPMT there are geshe who are living in different countries and in different cultures, with whom it is possible to have a direct interaction, I think there is a big opportunity here. If we were to create one big institution, again the language issue will come up: "Will the translation be done from the English or will it go from Tibetan into many languages?" It would be complicated, for example, if such an institution were to be set up would there be three different translation classes? I think it would be complicated.

So we should use what already naturally exists within the lineage, within the FPMT. I think we are already in a very good position. There is a geshe who knows the other culture and the foundation,

and there are people from the respective culture who have studied, so there is just a structure to build up. Otherwise, it will be too complex for such an organization as this. The FPMT is multi-cultural and has multi-languages. If we were to set up one big institution it would have to use one language, and then one language already creates a kind of limitation. So, right now, the way it has been karmically set up already, the FPMT is really in a good position. The point is to be able to translate directly from Tibetan as much as possible, from Tibetan to Italian, or Tibetan to French, and so forth. Right now we can't do it, so we have to go with what we have. I think that maybe a Dharma practitioner who lives in Italy should be required to do his/her commitments in Italian! I say this because some of my friends, although they are from different cultures, do their commitments in English, because they are used to hearing everything in English. In time, in the future, they should be done in the language of one's own culture, as that will make the practice much stronger. Since FPMT has that kind of structure, it is in a perfect position.

Merry Colony: I just want to add that for several years now Lama Zopa Rinpoche has been encouraging any center with a geshe to really encourage that geshe to teach Tibetan. Although Rinpoche has been pushing that to happen, actually very few centers take advantage of having a geshe to set up Tibetan classes. This is exactly in a line with what Yangsi Rinpoche was saying. It has to be done now through the centers. We are in a better position than anyone. We have got about 30 different centers with geshees now. So it is up to the students to ask the geshe to teach Tibetan.

Ven. Lobsang Tenkyong (MP student): I have more of a concern than a question. There are the Dharma of scriptures and the Dharma of insight, then there are the words and the meanings. If somebody who has realized the meaning, or somebody who has realized bodhichitta, were to compose a text, their speech would be in tune with their realization. They would choose the precise words that convey the actual meaning and transmit their realization. If that text is translated by someone who doesn't have that kind of realization, the meaning might get lost and most of the kind of energy or profundity of the realization that is carried therein would be lost. I think by putting the emphasis on finding and fixing words, there is a danger of losing the transmission.

Yangsi Rinpoche: In that case, in a translating contract they would have to be the question, "Are you enlightened, or not?" I am joking. First of all, we don't know who is enlightened and who is not enlightened, and anybody who is enlightened would say, "I am not enlightened." That is a whole complicated issue. We would have to set up one department to define who is enlightened. So that is complicated. As I mentioned earlier, we have to go with the best. As I mentioned earlier, it is important to have a pure intention. The people who are working on those kind of projects should have a passion for them and a bigger motivation. It is like a drop of the water that goes through the soil and nurtures the seed that produces the flower. But that drop of water doesn't need to produce the flower. Similarly, if an individual who has not realized emptiness has a pure intention, a certain amount of devotion or faith, and some connection with whomever he/she is working with, his/her translation will be like the drop of the water, it will nourish the seeds. Although only one drop will not necessarily bring the fruit, it will nourish the seed that brings the fruit. However, the concern you expressed is good.

Okay, thank you. Thank you very much.

Translation Theory and Methodology: How It Can Help Dharma Translators

Mariana Orozco, Senior Lecturer of the Department of Translation and Interpretation at the Autonomous University of Barcelona

Saturday, 14 May 2011, 11.45

(see PowerPoint presentation: 01_How can translation theory and methodology help Dharma.pps)

Mariana summed up the main points of translation theory and methodology in a very informative presentation. In brief:

- Translation is a complicated mental process, but it can be broken into smaller parts, so it can be learned.
- Translation is operative knowledge (like driving a car); you learn by doing it.
- Our brain is by nature lazy and translators tend to use no more than 10 % of existing vocabulary.
- First of all, read the whole text, and get a flavor of the author. Find out what the intention behind the words is.
- To translate you have to analyze and understand what is behind the words, otherwise, you are just decoding, and not translating.
- The important thing is the message, not the words.
- As you translate keep the target audience in mind. Translation is an act of communication.
- It is permissible to change a metaphor if the original metaphor does not convey the message intended by the original author to an audience of a different time and culture.
- Consult qualified teachers to make sure you thoroughly understand the content. If you don't understand the content, you cannot do a good translation.



Discussion

A discussion followed this presentation. Points included the necessity of reading the entire text, even a very long one, before beginning a translation. Mariana emphasized that to not do so would be a mistake. Yangsi Rinpoche agreed that the contents of a text need to be understood so as to convey the flavor of the text, otherwise it would be like a Catholic priest translating a text on selflessness in which case there would be no feeling behind the translation. Rinpoche also thought that translators need to have a structured Dharma education, for example, the Basic Program. Mariana mentioned again that while a literary translation (a word for word translation) is the easiest type of translation to do, this is not what being faithful to the original author as it does not convey his/her message in the way that he/she intended as the structure of every language is different. The 'sacredness' of Dharma texts is in the meaning, not in the words.

Translation Methods and Translation Techniques

Mariana Orozco, Senior Lecturer of the Department of Translation and Interpretation at the Autonomous University of Barcelona

Saturday, 14 May 2011, 16.00

(See PowerPoint presentation: 02_Translation methods and techniques.pps)

Presentation

Mariana clarified that ‘translation techniques’ occur at the level of the term, whereas ‘translation methods’ occur at the level of the text.

Possible translation methods applied to the whole text include:

- Literal translation - only useful for people who are learning the source language, in this case the source and target texts are printed side by side for easy comparison
- Philological translation – includes many footnotes, in this case the reader is interested in knowing more about the context in which the author wrote the text
- Interpretative-communicative translation (most widely used form of translation)
- Free translation (e.g. poetry translated as prose) e.g. a translation of *Bodhicharyavatara* for teenagers
- Beyond translation: adaption (includes simplification, additions, etc.)

The translation method should be decided before translating the text and then kept consistent throughout the translation. Sutras, for example, should be translated as a philological translation with footnotes explaining translation decisions, background, etc. Interpretative communicative translation can be used for many different audiences. In the FPMT any one of these approaches is possible, it is necessary to choose.

Discussion

A discussion took place about whether sadhanas, for example, can be translated using the literal translation method. Mariana clarified that a literal translation is a word for word translation that uses the same devices as the source language, whereby the result is always an awkward translation. Due to this, instead of the reader getting the same perception as the original reader, he/she understands less than the original reader. Therefore, the interpretative-communicative translation method is more appropriate. This method does not at all imply that the meaning is changed! Mariana stressed that it is advisable to keep to the same method throughout the whole translation, and that a literal translation is always awkward unless the two languages have a very similar structure.

Presentation

Mariana continued her presentation, setting out the different kinds of texts and the different kinds of audiences they are meant for. For each genre, the FPMT should choose a translation method, bearing in mind the target text's function and the audience. Based on that translation method, the translator should analyze the text and decide what options to use as translation techniques (see PowerPoint presentation 02). With respect to translating terms, the translator should first determine if they are specialized terms, and then keep in mind the translation method chosen for the whole text, the characteristics of the audience, and the cultural implications of the word (for example, religious, etc. as in the case of the word “sin”). It is important not to create a false connotation in the mind of the reader.

Using Technology: Translation Memory and Corpus Tools

Mariana Orozco, Senior Lecturer of the Department of Translation and Interpretation at the Autonomous University of Barcelona

Sunday, 15 May 2011, 9.00

(See PowerPoint presentation: 03_Translation memories and corpus tools.pps)

Presentation

Prof. Mariana Orozco presented the advantages and disadvantages of translation memory tools (such as Wordfast) and corpus tools. Her conclusion is that corpus tools are more suitable and suggests that the FPMT consider building their own corpus of texts using one in particular, MemoQ (Note: at the moment this is not available for Tibetan, but could potentially be devised by the MemoQ software developers). Using such a tool requires a well-trained project manager who combines language expertise with technical expertise.

A Proposed Addition to Future Translation Training in the FPMT

Merry Colony, Director of FPMT Education Services

Mariana Orozco, Senior Lecturer of the Department of Translation and Interpretation at the Autonomous University of Barcelona

Sunday, 15 May 2011, 15.00

(see PowerPoint presentation: 04_Translator_training.pps)

Translators should have a combination of five competences: (i) linguistic (the ability to understand the source-text language and to write in the target-text language; (ii) extra-linguistic (cultural, encyclopedic, thematic); (iii) transfer (the ability to switch from one language to another without any interference, calques, etc., using the cohesive devices of the target-text language); (iv) professional or instrumental (knowing how to research the subject of the source text; finding and using the reference sources necessary; knowing the job market; being self-critical, etc.); and (v) psychological (the ability to analyze, synthesize, reason, be creative, etc.).

Eight pages a day is a typical speed for a professional translator.

The Lotsawa Rinchen Zangpo Translator Program (LRZTP)

Participants should be trained in the Dharma terms of their respective target language. It is not useful to have to study in English while doing the LRZTP if one will ultimately be interpreting into a language other than English. LRZTP exercises should involve interpreting into one's native language, recording one's interpretation and then listening to oneself. These recordings should be sent to people in one's own country to check the accuracy of the translation.

Interpreters need to be taught how to take notes. This is a training professional interpreters receive.

Centers hosting interpreters should be trained in how to provide the best conditions possible for an interpreter, such as:

- ◆ The audio from the teacher should go directly into the interpreter's ears through large headphones that are comfortable and completely block out other sounds.
- ◆ For simultaneous interpretation, an interpreter should ideally work for 20 minutes followed by a 10 minute break (simultaneous interpretation is very exhausting work).

- ◆ The interpreter should be near the teacher and the teacher should definitely be visible to the interpreter.
- ◆ The teacher should be informed of the needs of the interpreter.

Yangsi Rinpoche: Interpreters need mind training in order to let go of the self as in that way the flow will be much better as they have to be completely relaxed.

Interpreter should receive training in concentration, calming and focusing the mind.

Interpreters should receive inspirational talks by other interpreters who can speak on the joys of interpreting.

They should be taught techniques for overcoming stage fright (many techniques exist such as seeing the kindness of the people in front of you, etc.).

Interpreters should remember to rejoice in the incredibly beneficial work they are doing for others,

They should be informed about drugs such as ginkgo that help the brain.



They should train in listening to different teachers, not just His Holiness the Dalai Lama. Recordings are useful as it is possible to stop and start. Spending a lot of time listening is the best way to become familiar with the language.

Training to be an interpreter is not just about training in comprehension, but about becoming familiar with the language itself.

The preparation time with the geshe/teacher doesn't have to be on the topics that will be taught. Rather, it should be about listening to the accent and manner of speaking of the teacher, even via recordings.

Conversation partners should be provided with lessons.

Drills should be prepared that involve listening to the same phrase of a teacher over and over again.

Recordings of stories can be used to train.

Regarding geshe teaching Tibetan in the centers: this doesn't have to involve teaching Tibetan language per se, rather it can involve working through a text with the students. The training should be in classical Tibetan, not colloquial, and can be based on texts such as the *Bodhisattvacharyavatara*. Students only need to be able to read the letters. They will also learn about Tibetan culture by the way.

Translation Technology: Resources for Translators

Paul Hackett, Columbia University

Sunday, 15 May 2011, 17.30

Paul introduced the Comprehensive Kangyur and Tengyur Database hosted by the American Institute of Buddhist Studies at Columbia University. He explained that various Tripitaka catalogues have been published over the years, and numerous electronic resources made available in recent times – most notably E. Gene Smith's TBRC, the CBETA/SAT project, and the Göttingen Register of Electronic Texts in Indian Languages (GRETIL). The AIBS Kangyur and Tengyur

Database has been designed as a comprehensive central index for all these resources, linking them together and to additional secondary bibliographic references and resources. The database lists all the works in the Kangyur and Tengyur, as well as some of the works contained in the Sungbum, in their original Tibetan together with their corresponding translations into other languages. Paul gave several examples of the usage of this database, highlighting the depth of annotation and the links to the actual translations available through the use of the site. Paul also gave an overview of an extensive database cataloguing verb conjugations and usages that he is developing on his own initiative.

A Report on the Bir and Sarnath Translation Conferences

Gavin Kilty, Tibetan Classics Institute

Monday, 16 May 2011, 9.00

King Trisong Detsen of Tibet organized a conference of translators in the 8th century at Samye. We then waited 1400 years and now in the last few years there have been three major translation conferences!

Bir Translation Conference

In March 2009, at Deer Park Institute, Bir, India, the conference hosted by the Khyentse Foundation was called 'Translating the Words of the Buddha'. Thirty-five translators, scholars, editors, and Tibetan lamas of the four traditions attended. Khyentse Rinpoche made the bold statement that the Kangyur in Tibetan will soon be lost in that there will no one left who is able to teach it. He made a fervent plea to prevent the words of our Founder from being lost. The Kangyur provides all of the sources and references for the Tengyur and the later commentaries, and because it is not based on any one school, it is the source for all the traditions. The conference established a 100 year, a 25 year, and a five-year goal. In 100 years the plan is to make the whole Kangyur accessible; in 25 years, much of the Tengyur; and, in 5 years, representative samples of the Kangyur, Tengyur, and Sungbum.

In the mornings there were talks by the rinpoches and scholars followed by breakout groups on topics such as goals, terminology, priority of texts, collaboration with Tibetan teachers, language programs, and funding.

Regarding the next steps and follow-up, several committees were formed. Chokyi Nyima Rinpoche pledged 15 translators, Robert Thurman pledged to translate the Prajnaparamita in 100,000 Verses.

At the end of the week, the entire group traveled to Dharamsala to meet with His Holiness the Dalai Lama, who said that the Tengyur was more important as it used logical reasonings that would be beneficial for Westerners in understanding and developing respect for the Buddha's teachings.

Subsequent to the conference, the Khyentse Foundation set up a working committee with subcommittees for review, training, and follow-up. There are currently 21 translations already piloted with 7000 pages completed. The KF is taking applications for translations. The Buddhist Literary Heritage Project, now called 84,000, is there to coordinate, train, and define the editorial policy. Ultimately the transitions will all be made freely available online.

Sarnath Translation Conference

In January 2011, in Sarnath, India, the 'International Conference on Tengyur Translation' was hosted by AIBS (American Institute of Buddhist Studies) and CUTS (Central University of Tibetan Studies). In attendance were Ling Rinpoche, Ganden Tripa, Samdong Rinpoche, Lobsang Norbu Shastri, and His Holiness the Dalai Lama on the last day. Themes included the translation of the

Tengyur into other languages, including Hindi, Chinese, Nepali, Sanskrit, Korean, and Japanese, as well as the problems of past and future translations of the Tengyur.

This conference clearly established that the main need at the moment is for expertise and training, even more than for funding. There is a great need for schools to train qualified translators and every organization should put effort into tackling this problem.

On the last day His Holiness listened to the results of the various breakout groups and suggested that texts could be re-translated for different contexts: science, philosophy, psychology and so forth. Khyentse Rinpoche once again said that he feels that the future of Tibetan Buddhism lies in bringing it to the Western world.

AIBS's view is that although the great Buddhist universities of old were run by Buddhists, it was non-Buddhists who went there as they were proper universities that created a multi-versed environment ripe for debate and learning. The Tengyur records the discourses that took place in this environment and, therefore, the translation of the Tengyur should be the prime priority for modern-day Buddhism in the West. His Holiness said the Buddhist 'clothing' in these texts can be taken out as these texts are based on logic and therefore don't need to be cloaked in the devotional.

The AIBS website will have video and transcripts of the conference. Presently AIBS is soliciting translations that have already been done. They are also setting up translation schools, including a residential institute in Sarnath with geshes and individual houses for different languages (German, Italian etc.), based on how Nalanda was set up. The 30-year plan is to translate the works of the 17 Nalanda pandits.

As the Bir conference excluded Sanskrit scholars, part of the purpose of the Sarnath conference was to bring CUTS into the fold. They also made it an action to prioritize texts, establish an editorial process, and seek funding.

Translation Standards and Standardization of Terms

Gavin Kilty, Tibetan Classics Institute

Monday, 16 May 2011, 10.45

One meaning of 'standardization' is a consensus on terminology that may vary depending on the context. Another meaning is that there is a one-to-one correspondence of terms. Here we are speaking about the former and within the FPMT this is not only desirable but achievable. The achievement of standardization in the FPMT will involve consensus building, meaning the gradual development of a glossary bank that FPMT translators will then be required to refer to. Such standardization is possible given the context of it taking place within a single organization.

While there will always be contextual decisions (for example, *ye shes* needs to be translated in different ways depending on the context) that will need to be made by the translator, the translation of Buddhist terms will be limited to the choices available in the online glossary. If the translator feels constrained by the glossary, he/she needs to understand that the FPMT is developing a glossary in order to lessen the confusion for students, it is not that we are lowering the standard of translations.

Ideally there will be 5 to 6 people on the FPMT translation committee that will include a non-Tibetan scholar who is not trained in Tibetan, as well as Tibetan scholars. (There were 17 people who worked on the Saint John's Bible that became THE Bible, that out of the five existing translations is still the most used today).

How do we choose terms? There should be a compromise between radical new words and terms of common usage, i.e., those that are already very well-established. For example, although there is

some debate even about the term ‘the Four Noble Truths’, since even His Holiness uses it, it would be better for the sake of moving on to just use it. Another word is ‘suffering’ (*sdug bsngal*), which others have translated as anguish, dissatisfaction, etc., but these terms are not as widely used and accepted as ‘suffering’.

We shouldn't proselytize and we should keep what is common as long as it's not wrong, for example, ‘refuge’ instead of ‘safe direction’. Also we should be careful not to confuse the etymology with the meaning, for example, in the case of ‘*gro ba*, ‘migrator’ is the etymological translation, but it actually just means ‘living being’, ‘sentient being’, or even just ‘being’. Non-Buddhists who see the word ‘migrator’ may think it refers to a flock of birds! However, an argument for keeping the word “migratory” is that it conjures up an image that is helpful.

While Tibetans usually translated meanings, if we only translate meanings we will lose the link with the original Tibetan while an etymological translation retains the original source more closely. For example, when *don spyi* is translated according to the meaning as ‘construct’ or ‘universal’, the etymological meaning that is conveyed by the more literal translation ‘meaning generality’ is lost.

Likewise, the translation of *ngegs 'byung* as ‘renunciation’ conveys the meaning, whereas ‘definite emergence’ retains the etymology. This concept of a meaning translation versus an etymological translation also exists in Tibetan.

In short, within the FPMT, standardization is entirely possible and achievable. A committee can discuss and decide translation terms via an online database, whereupon information will be disseminated from this central hub to the other FPMT translators. FPMT translators can also join the Lotsawa Forum set up by Jessie Freidman and Jules Levinson.

A one-to-one translation is neither desirable nor accurate, but as much as possible we should try to achieve this! Tibetan has the same problem. A single word translation forces a translator to strive to understand the term. For example, *mtshan nyid* can be alternately translated as ‘debate’, ‘characteristic’, and ‘definition’, thereby ‘forcing’ the translator to understand that characteristics are what a definition is.

What is the real purpose of translation? It is to take the words of an author and express it in another language. Therefore, we should consider what the author would say if he/she were writing the text in the target language.

At the Sarnath conference, Michael Hahn, a highly regarded professor said that one text should be translated in different ways for different target audiences, such as scientific, philosophical, and psychological. The risk in doing this is that we can't be sure that the translation will be understood by the target audience and that the text will retain its original meaning.

The way I translate is to read the text and then discuss the material in Tibetan out loud with myself, until I become the author and can explain the text out loud to an audience. I do this for some time until I have understood it. Then I write it out in English.

If an orchestra were to adapt a symphony to suit a jazz audience, wouldn't the conductor have betrayed the original composer? Just as a good film director should be invisible, so too should the translator remain unseen. Translation is an art, a creative process, however a translator does not have the freedom to embellish the original work. Buddhism doesn't proselytize, and neither should translators do this by dressing a text up to fit a particular target audience. Translators provide a service and should stick to doing what is expected of them – to translate.

Attempts have been made to rewrite the Bible, but people didn't like it because it has a target-audience feel to it. Already translators add a lot to a text in order to facilitate the reader's understanding: we use punctuation, divide the text into chapters, flesh out titles that are too cryptic, and add footnotes (this where the translator CAN live and be seen).

Then there is the question of a poetic versus a literal translation. The literal focuses on the source language, but is more rigid and can sound too tight. The poetic, on the other hand, focuses on the target language, whereby it is more flexible but can also risk being too loose.

“Trans-late” means to move over, to bring the meaning of the original author to the target reader.

The policy of the Tibetan Classics Institute is not to use square brackets. If something is implied but not there in the Tibetan it does not need to be put between brackets when added to the English. The implication means it is there, it is understood. The output should mirror the author’s thought without embellishing or tailoring, it should not be too tight, nor should it be so loose that it loses the meaning.

Discussion

Nerea Basurto: As we are already influenced by our worldview, if we were then to translate for a particular target audience we would run an even greater risk of our worldview coming across too strong.

Yangsi Rinpoche: The nature of Tibetan is vague, whereas English is more precise. Even though a term like *don spyi* wouldn’t be understood by normal Tibetans (those who have not studied Buddhist philosophy), they would accept this because it’s the very nature of their language. The nature of English, on the other hand, is to be precise, so we are much more liable in terms of finding the most exact translation term. Consistency will be achieved through conferences like this one, by collaborating and working together, by compromising, and by using the Internet to communicate.

Different translations for different audiences

Yangsi Rinpoche: Classical translation should be based on allegiance to the author who had a particular audience in mind. On the other hand, in the case of texts that are not classical, such as Lama Yeshe’s *Becoming Your Own Therapist*, the translator has some space to think about who the target audience is and adjust the translation to suit it. The author’s role is that of the film who decides who the film is intended for. The translator’s job is more that of the screen writer, who is responsible for conveying the director’s vision to the audience. Not everything needs to be translated, some words, such as karma, dakini, etc. can be left in Sanskrit. A literary translation is suitable for people who know the source language.

How to achieve consistency

There was difficulty also when translating from the Sanskrit into Tibetan. Five hundred years after the Buddha, there was the first wave of translation, then 1200 years after emphasis was put on standardization. Butin reorganized and compiled the first Kangyur, throwing out duplicates (in the case of the Guhyasamaja he kept the more popular versions rather than the best versions), and then disseminated it. Because it hadn’t been done, everyone accepted his version. Rolpachen established a fixed vocabulary in the eighth century and banned some tantric literature; this was the time in which a translators’ glossary was compiled.

Within the FPMT we can choose to use the terms that most commonly used including the terms that Lama Zopa Rinpoche uses. These choices should be accompanied by explanations as to why they were chose so that when translators of the other languages translate them from the English they will understand how about the terms were chosen. If it’s not easy to translate a term into other languages, it probably indicates that the English needs improving!

Conclusions

- ◆ We can achieve consistency/standardization in the translation terminology used in FPMT study program and practice texts.

- ◆ The target audience remains the audience originally intended by the author (i.e., texts will not be translated differently for different target audiences).
- ◆ All conclusions regarding translation in the FPMT will be conveyed to LRZTP.
- ◆ The online glossary is a tool, not an all-in-one solution, aimed primarily at keeping track of how and why decisions on translation terms have been made. In short, it is to be an archive of decisions reached based on an on-going discussion and collaboration between FPMT translators and editors.
- ◆ It is necessary to decide on a quality evaluation for proposed translation terms in order to aid the Translation and Editorial Committee in deciding the FPMT translation terminology.
- ◆ Translations terms chosen by FPMT translators will be labeled ‘FPMT preferred’, not ‘FPMT approved’.

An FPMT On-line Glossary: What, Why, and How to Use It

Joan Nicell, FPMT Translation Coordinator, and Ivan Zerlotti, On-line Glossary Database Developer

Monday, 16 May 2011, 17.30

(See 20110517_OnlineGlossaryDatabasePresentation.pps)

Ivan presented the technical side of the online glossary database, which is being created to enable FPMT teachers, translators, and editors to develop a standard FPMT translation terminology. The purpose of the database is to:



- bring together the glossaries of important translation terms by a wide variety of translators thereby enabling the comparison of translation terms chosen by different translators,
- provide a means to discuss these translation terms while taking into account the different genres of texts in which they are used, as well as the different contexts in which the same Tibetan word is used,
- keep a history of the discussion that takes place around each of these translation terms and the corresponding conclusions drawn, so as to avoid the same discussion taking place once again among a new generation of translators,
- allow for the assigning of a numerical rating for translation terms by members of the LRZTT that reflects the conclusions of the on-line and web conference discussions,
- enable the FPMT Translation and Editorial Committee, with the help of the Advisory Board, to delineate and record the FPMT preferred translation term/s according to genre and context,
- provide a tool that enables FPMT translators and interpreters to use a common terminology when translating texts and oral teachings, and thereby facilitate the audiences understanding of the subject,

- allow the broader public and other translators etc. access to a rich glossary of possible translation terms for one Tibetan word.

Summing Up

Merry Colony, Director of FPMT Education Services

Tuesday, 17 May 2011, 9.00

Merry summarized the main conclusions of the meeting so far:

- ◆ An FPMT glossary of standard translation terminology is achievable.
- ◆ There may be multiple translation terms for one Tibetan term given the different contexts in which it is used.
- ◆ The target audience is the same as that intended by the original author.

Overview of the Glossary

Joan Nicell, FPMT Translation Coordinator

Tuesday, 17 May 2011, 9.30

Joan clarified that the online glossary is not meant to be a dictionary and therefore is not intended to include all Tibetan terms. It will mainly include Tibetan terms that are translated in different ways by different translators. It will allow translators and editors to discuss the meaning of term and the suitability of its possible translations. These discussions will be archived so that future generations of translators can see why the FPMT chose a certain translation term/s. Comments should be kept short and useful. Terms will also be rated by the LRZTT, which will help the TEC decide which translation term/s are the FPMT preferred ones in which particular contexts.

The glossary will include definitions of terms culled from various Tibetan texts in their original Tibetan together with their English translation.

Lists will also be taken into account, the names of lists and its members being appropriately identified.

In short, the glossary is a tool specifically developed to keep track of why certain decisions were reached in order to create an FPMT list of preferred translation terms.

Terminology Discussions

(See TerminologyDiscussionConclusions.doc)

A list of terms found in the glossary of Philip Quarcoo's translation of Lama Tsongkhapa's *Middling Lam-rim* was discussed over several sessions. The debates were lively, interesting, informative, and fun! Many terms necessitated an hour of discussion and some of the more difficult ones took even two hours to narrow down the FPMT preferred choices.

How Translators and Editors Can Make Each Others' Lives Easier

David Kittelstrom, Senior Editor for Wisdom Publications

Wednesday, 18 May 2011, 9.00

(see HowTranslatorsandEditorsCanMakeEachOthersLivesEasier_DKittelstrom.doc)

The editor decides what audience the text is for. The publisher then decides how many copies to make. Wisdom makes 2000 copies for exclusive books and 3000 if the author is famous or if the teacher is alive with many disciples, or if it is referenced a lot, part of a curriculum or course adaptation in a university, if the translation is a very important contribution to Buddhism, if no other translation exists, if the translator is widely known, or if Lama Zopa Rinpoche said to do it.

The text needs a good title that is clear and memorable.

It needs a forward that is not by the author, but by someone else saying how great the book is. Ideally someone who is well-known and respected and who seems to have read the book

Needs a preface: there can be a lot of creativity here and it can be written by the author or translator. The preface can be spoken in a personal manner, otherwise the translator's voice is absent. Acknowledgements can also come here.

The introduction tells what the target audience needs to know in order to engage with the translation.

Footnotes and glossaries also help but also the introduction can explain things that will be discussed in the text. The introduction helps the reader to access the book.

Need to decide before starting:

- About annotations: are you going to use footnotes or endnotes?
- Whether to translate certain terms.
- How to adapt the translation to the audience.
- How to introduce the reader to those things that they won't understand. Do you do this in the introduction, annotations, or other?
- For general audiences, you don't have to cite the source text if you are quoting.
- Verses use the same punctuation as text, don't capitalize each line, no commas at the end of the line, etc.
- Wisdom doesn't use brackets to indicate additions as they suggest that the translator didn't translate the full text, also because it interrupts the flow of the reader. If something very obviously is added in then there can be the occasional use of brackets.
- In general don't capitalize Buddhist terms.
- Outlines: be clear how to do them before you start.
- Wisdom hasn't slowed down our print runs although 20% of our sales are e-books. We convert our bestsellers into e-books. Buddhism is still on the rise so hard copies still work. If we sell 50 books a month worldwide it is enough to do a reprint of a book.
- Wisdom's 8% royalty to translators and authors is calculated based on the “publisher's net”, therefore about half the retail price. If we sell over 5000 copies, the royalty is 10%; if over 10,000 the royalty is 12%.
- Foreign language rights: the contract is with the publisher, not the translator. The translator makes a separate contract with the publisher. And in these cases it is a 50-50 split of the sales with the author.

Concluding Remarks

Yangsi Rinpoche, President of Maitripa College

Thursday, 19 May 2011, 9.00

This meeting has been meaningful and really well organized. Joan and Merry did a very good job. I appreciate that, thank you very much. I see [the field of translation] as being like a big garden, some people take care of one area and others take care of another area. It is like when, in the early days at Kopan, Lama Yeshe would send the young monks to take care of certain parts of the garden and the property. My garden was long and narrow, up the nearby stairs was the old temple. After morning prayers finished at 8 o'clock, then until 8.30 everyone had to be ready to go to their part of the garden and make sure to water it.



In this case the garden is the 84,000 collections of Buddha's teaching. There is the Kangyur translation, then there is the Tengyur translation over here, and then we are going toward the Sungbum, which seem to me to be more specific. While the other two, the Kangyur and Tengyur, are broad, very broad, here we are trying to be more specific. So, it is like we are all covering the entire garden. If somebody already planted the garden, on top of you are not going to plant one more garden. So, it is really beautiful that we are trying to cover all the areas. That is really beautiful.

Over the past few days we learned a lot and we have seen that there are lots of things that we can use to actualize our plans. There is a lot of experience, a lot of technology, and a lot of methodologies available that can help us translate. I think that it has all been very enriching and encouraging that it is possible to actualize such a task. I think that all of us had a wisdom adrenaline rush! And all this comes through pure intention and total spirituality. There has been an intellectual aspect and a deep spiritual aspect, whereby this conference has, I feel, been really beautiful and very effective. You didn't hide from the problem, but went word by word, trying to grab and wrestle with the definition and the terminology and so forth. I think it gave us lots of ideas and lots of ways to look at translation and ways to improve.

I think this conference will definitely become part of the history and future spiritual practitioners and students will appreciate this event very much.

Personally I myself learned a lot. I enjoyed it very much. It seems to me that everybody really enjoyed themselves. I hope these things happen again and again. This conference has involved a process of learning and sharing that is really wonderful. A lot of energy, time, and resources were invested in this conference but nothing has gone to waste. All the expectations have been fulfilled and it has been very beneficial. All of us will go on to different places, but we will go with lots of courage, lots of inspiration, and again it will increase even more.

I don't have much to say. Thank you very much. I appreciate everything very much. Thank you for organizing the conference. Thank you very much. It was a wonderful time. Thank you. Namdrol wants to read some beautiful sutra.

Namdrol Adams: Actually this is something composed by Rinpoche. Rinpoche, when he learned he had to make the closing remarks, had the idea to compose something and he told it to me and I put it together. This is an offering to all of you from Rinpoche.

Thus I Have Heard:

An Offering to the Participants of the First FPMT Translation Conference

Yangsi Rinpoche, Lama Tzong Khapa Institute, Pomaia, Italy, May 2011

Thus I have heard. At one time, the Bhagavan was dwelling in a pure land somewhere in Tuscany, along with a great community of bodhisattvas. At that time, the Blessed One entered the meditative absorption on the varieties of phenomena called the Appearance of Dharma in the West.

At that time as well, the holy Avalokiteshvara, the great Compassionate One, the bodhisattva, the great being, through the power of the mind of the Buddha, beheld the phenomena of the Western students of the Dharma and saw that though they were empty of inherent existence, they were suffering.

Through the Buddha's inspiration, the Venerable Shariputra, who was also present among them, spoke to the great Compassionate One, and said, "Great Compassionate One, these sons and daughters of the Buddha in the west have been circling in cyclic existence since beginningless time. They are barbarians, full of greed, attachment, anger, and ignorance. In particular they suffer from the mental affliction of conceptualization. When will they be liberated?"

The holy Avalokiteshvara, the bodhisattva, the great being, spoke to the Venerable Shariputra and said, "Shariputra, it is true that these sons and daughters of the Buddha in the west have been circling in cyclic existence since beginningless time. It is true, as you say, that they are barbarians, full of greed, attachment, anger, and ignorance. It is also true, as you mention, that they suffer from the mental affliction of conceptualization. But, Shariputra, they will be liberated.

"Today, Shariputra, in a small city in the west of Italy, a seed was planted. Today, Shariputra, a collection of devoted disciples, well-meaning and well-intentioned sons and daughters of the Buddha, monks and nuns and laymen and laywomen from the four corners of the globe, gathered together for a series of days to dedicate themselves to the most holy and virtuous of works."

Shariputra said, "Great Compassionate One, I am inspired to hear it. Great Compassionate One, please tell us, what is this work?"

The holy Avalokiteshvara, the bodhisattva, the great being, said, "Listen well and attentively, Shariputra, and I will tell you."

"Today, Shariputra, in a small city in the west of Italy, the seed was planted by these well-meaning disciples who gathered together with the sole motivation to benefit the future generations of truth-seekers. They gathered together with the motivation to embark on that most important and noble of activities, to translate the words of the Blessed One, and the great bodhisattvas of India and Tibet, into their native languages, with precision and integrity. They gathered so with pure intention and with good hearts, resolving to work together in concord, with mutual appreciation, without disputing, mixing like milk and water, viewing each other with kindly eyes.

"Doing so, Shariputra, these disciples have ensured that the teachings of the Buddha will remain in the world for a long, long time.

"Also, Shariputra, by their actions, maintaining physical, verbal, and mental acts of loving kindness towards one another, setting aside their own wishes with a mind intent

on benefiting all, and recalling the lack of inherent existence of every action, they have made the Dharma manifest in the West.

“The seed of these actions will ripen in the liberation and enlightenment of all sentient beings, and their own liberation and enlightenment will also come because of it.”

At that moment the Buddha arose from his meditative absorption on the varieties of phenomena called the Appearance of the Dharma in the West. “Excellent, excellent,” he commended the bodhisattva, the great being. “It is just so, it is just so. All those who wish to practice the Dharma that I have taught, should do so exactly like that.

“Rejoice, Shariputra, and all who are gathered here; a great work has been done in the world today.”

Thereupon the Venerable Shariputra, the holy Avalokiteshvara, the bodhisattva, the great being, and the entire assembly of bodhisattvas all rejoiced and praised them, as the Blessed One had said.

(Applause)

Merry Colony: Rinpoche, thank you. It is really beautiful, Rinpoche. Thank you so so much. Rinpoche himself actually said that I pushed him a lot to come here. What I remember is simply having to remind Namdrol several times that I hadn't gotten an answer. And I actually have to say that I was a little conflicted because, on the one hand, I completely wanted Rinpoche to be here, but when Rinpoche said YES, then I was actually filled with terror because what if it didn't go well? But I actually have to say that if Rinpoche had not been here, it would not have turned out like this. Rinpoche's presence here will give authority to everything that has been done here. Without that, I think, it would have been much more difficult to go forward with a kind of force behind us. I am really truly very, very grateful and want Rinpoche to remain closely, closely involved with FPMT translation going forward.

Ven. Joan Nicell: Right from the very beginning Rinpoche encouraged us to have a plan for going forward after the conference, and we will discuss that tomorrow. Since Rinpoche is leaving this afternoon, can give us some advice about what, after this conference, would be a good way to proceed in terms of keeping this conversation going especially about terminology. Although we can definitely use internet, it is very dry and certainly not at all able to replicate the stimulating discussions that have taken place here.

Yangsi Rinpoche: The next step is to establish the committee. Then, I think it is important for all of us here to keep in touch. Right now we are all inspired, we have all this energy, and I think it is important to keep that by keeping everyone up to date on what is going on in terms of the committee and so forth. We have this collective karma and it is really important to continue nurturing it. I think that is pretty much what I can say right now. Maybe in the future I can add something more.

Translation Offices: Structures and Procedures

Thursday, 19 May 2011, 14.30

Nerea Basurto, Director of FPMT Spanish Translation Services

(see FPMTSpanishTranslationOffice_Handbook.pdf and FPMTSpanishTranslationOffice_VirtualOffice.pps)

Lobsang Detchen, Director of FPMT French Translation Services

(see FPMTFrenchTranslationOffice.pps)

Editing Lama Yeshe

Jon Landaw

Thursday, 19 May 2011, 16.30

Jon gave a chronological history starting from when he was Alex Berzin's friend in Dalhousie, to studying with Geshe Ngawang Dhargyey, to Lama Yeshe, to his present editing jobs. In the original team he was the only one who didn't understand Tibetan, which was a benefit because if he could understand the translation it meant that the translation was good. Jon, like Gavin, would spend time going over a sentence/paragraph/section over and over again until he "got it". He would then re-write the sentence/paragraph/section and then edit it, taking out some and adding some, and then taking the draft to Lama for comment. When translating Lama into other languages from English, the translator should not feel that he/she has to be totally faithful to the English as this has already been changed a lot from the original. So again one has to think a lot about the meaning and try to be faithful to that. Lama's main objective was to communicate so this is the priority.

Meeting Outcomes

Joan Nicell and Merry Colony

Friday, 20 May 2011, 9.00

Continuing the Terminology Discussion

A discussion took place regarding how to continue the terminology discussion post-conference. It was decided that the Translation Coordinator will propose five words a week (initially from the *Middling Lam-rim*) through inserting them into the on-line glossary together with as many translation alternatives as possible.

The initial discussion will focus first on defining whether each of the terms is used in different domains and contexts. *Domains* will consist in a standard list of choices offered in a pull-down menu:

- Colloquial
- Philosophy
- Tantra
- Medicine
- Astrology /Astronomy
- N/A

If the same term occurs in two different domains, it will be considered as two separate terms, one in one domain and the other in the second domain. A domain is to be defined *only* if it would affect the choice of the translation term.

Contexts, on the other hand, will be flexible, for example, in the case of *chos nyid* one context is the nature of fire, water, etc., and another is the ultimate. Therefore, also in the case of two contexts, the same term would be considered as if it were two separate terms. Sentences illustrating the different contexts will be posted (Paul Hackett has been asked to provide these). When possible, definitions will be inputted from original Tibetan sources (together with their corresponding translations).

The LZRTT will then post their comments on each of the term with a view to gaining a clear understanding of the meaning and usage of the term.

Then the possible alternative translations for each term, in each of its separate domains and/or contexts, will be discussed.

At the end of the month, 20 terms will have been discussed on-line, at which point a web conference call will be organized by the Translation Coordinator to discuss any remaining doubts etc.

After the call, the LZRTT will rate the translation proposals from 1-5 for each of the following categories:

- Ease of comprehension: does the meaning get across easily
- Prevalence: is it widely known and used
- Etymological accuracy: literalness
- Equivalence of meaning
- Elegance (“sweetness”): the word sounds normal, it is not too long, easy to pronounce, etc., has esthetic quality

The TEC will subsequently oversee the ratings and decide which translation terms are best in which domains and contexts. The Advisory Board will be consulted when needed and will be responsible for observing and approving the TEC’s decisions.



Setting Up the Infrastructure for Translation in the FPMT

FPMT Translation Services is the branch of FPMT Education Services responsible for ensuring the quality and accuracy of textual translations from Tibetan into English. It will consist of:

1. The Lotsawa Rinchen Zangpo Translation Team

- Action: Invite all English-language FPMT and FPMT-affiliated translators and editors to join the LRZTT and engage in the discussion of terminology using the on-line glossary database.

All the English-language translators and editors present at the conference agreed to be part of the LRZTT and will be given access to the on-line glossary database.

2. The FPMT Translation and Editorial Committee

- Action: Invite experienced Dharma teachers, translators, and editors to form the Translation and Editorial Committee (TEC) which is responsible for overseeing the selection of translation terms to be included in the FPMT standard terminology and for checking the accuracy of FPMT translations.

3. An Advisory Board

- Action: Invite Kyabje Zopa Rinpoche and well-known non-FPMT translators to form the Advisory Board, which acts as consultants for the Translation and Editorial Committee in their work of developing an FPMT standard terminology and supervising and assessing the quality of FPMT translations. Send them an e-mail explaining the purpose, providing the list of terms we’ve already discussed and describing the process used for discussing them, and asking them to rubber stamp the TEC’s translation terminology choices.

4. The FPMT Translation Coordinator. Responsibilities include:

1. Administering the on-line glossary database
2. Sending weekly terms
3. Organizing the monthly conference calls
4. Organizing the annual conference

5. Replying to queries
6. Coordinating LRZTT, TEC, and Advisory Board
7. Overseeing the input of definitions in Tibetan and English into the on-line glossary, the development of a Translator Brief, and the creation of a Style Guide.
 - Action: Subsequent to the conference, Merry Colony, director of FPMT Education Services, requested Joan Nicell to continue in this role until the end of 2011. For that same period, Merry Colony will act as temporary director of FPMT Translation Services.

Developing a Translator Brief and a Style Guide

A translator brief will be developed by Merry Colony and Joan Nicell in consultation with Mariana Orozco.

A Style Guide will be developed by Merry Colony and Joan Nicell together with David Kittlestrom and submitted to the Translation and Editorial Committee for approval.

Preparing a Priority List of Translations/Revisions

At the moment the number one priority is Lama Tsongkhapa's *Middling Lam-rim*, which is included in the core curriculum of the FPMT Basic Program. For this reason, the terminology discussions will initially be based exclusively on the terms found in this text. Once this discussion is concluded, the translator, Philip Quarcoo, will implement the necessary changes, after which Wisdom Publications and the Translation and Editorial Committee will appoint an experienced translator to review the translation for *accuracy* and an editor to review the translation for *elegance*.

In the future a list of translation and revision priorities will be prepared by Merry Colony and Joan Nicell in consultation with the Translation and Editorial Committee.

Creating a Logo

An experienced graphic artist has been asked to create a logo for the FPMT Translation Services based on recent advice given by Kyabje Zopa Rinpoche on this subject. Several prototypes will be presented to Rinpoche for his evaluation and suggestions. The plan is for the same logo to be used by all the FPMT Translation Services.

Publishing FPMT Translations

Any FPMT publication worked on by members of the LRZTT will read "Translated by the FPMT Lotsawa Rinchen Zangpo Translation Team." The actual translator's name will also be mentioned (how and where to be decided).

Next Year's Conference

- June/July 2012 at IVY or ILTK.
- From Friday evening to Saturday noon with a break.
- Representatives of all the different language FPMT translators/teams will be invited.
- Brief reports will be given on progress made in the various FPMT Translation Services following this year's conference.
- There will be a few presentations on such subjects as translation tools and training (e.g. MemoQ).
- Terminology discussions will initially take place in the large group, after which the individual language groups will meet to discuss the specific choice of terms in their respective languages.
- Time will be allowed for individual languages to discuss national Translation Service issues and procedures.

Many thanks to all the participants for dedicating their time, knowledge, and expertise to making this meeting a success.

May all your Dharma wishes be fulfilled!

SARVA MANGALAM