

# A Report on the Fourth Seminar on Reading and Translating Buddhist Texts 第四屆暑期讀經譯經班側記

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歐瑪·聖立歐文

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If someone had walked into the common room of the new university building at the City of 10,000 Buddhas between the 10th and the 16th of August, she would have found five teams of about 10 people, each sitting together and looking intently at their own screen projected on a wall, which showed text in Chinese and English. The translation seminar was taking place.

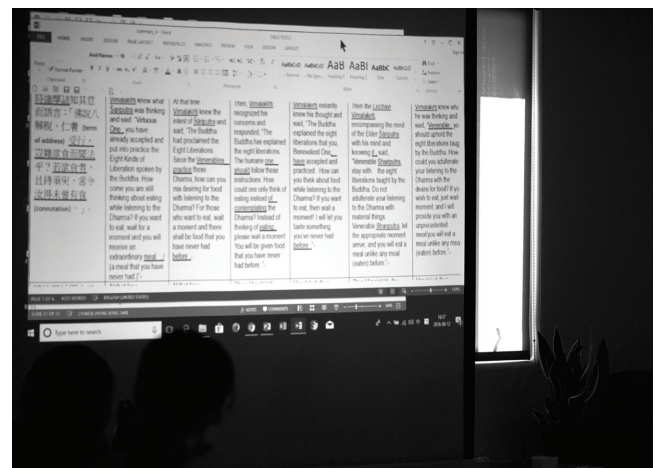
At first, if the person observed the behavior of the team members, she might come to the conclusion that translating is hard, serious work, for, as soon as the person in charge of typing wrote a sentence, almost certainly somebody would stop them and suggest that perhaps their word choice didn't accurately reflect the original meaning. Then two other people would give different suggestions. Then somebody would note that perhaps there is another interpretation for that word that hasn't been considered yet.

At this point, the person in charge of typing, overwhelmed by five voices telling him or her to write

如果在8月10日到16日這段期間，走進法界佛教大學新教學大樓的公共教室，你會看到五個小組（每組大概10個人），分組坐在一起，認真盯著各自投影機投射到牆上的中英文經文，這裏正進行佛經翻譯的研習班。

最初，如果你觀察小組成員的表現，妳也許會得出這樣的結論：翻譯是很艱辛、嚴肅的工作。因為負責打字的那位成員，只要寫出一個句子，幾乎是肯定地，一定有人會提出異議，認為某個用詞無法精確表達原文的含義。然後，另外兩個成員也會有不同的建議，還有人會提醒說，可能原文有我們沒注意到的含義。

此時，負責打字的這個人有點招架不住了，因為被五種不同的聲音包圍，於是他會建議大家慢一點。等到盡可能顧及每個人的建議，把這句經文翻譯好了之後，成員們會盯著這個版本，沉思一會兒，突然有人說：「還是有點不對，為什麼





five different things, would ask everyone to please slow down a bit. Then, after a new sentence had been produced, taking into account every suggestion as best as possible, everyone would stare at it thoughtfully for a while. Then someone would say, “It still doesn’t sound right. Why don’t we check what the Sanskrit version of the text says?” And so on, for every single sentence.

However, after a while, the person observing the seminar might be slightly confused. Although it is true that people in this seminar seem to take their work very seriously, these people don’t seem to be normal co-workers. In fact, they are more like close friends. They really seem to be enjoying what they are doing and each other’s company, and everybody seems quite happy to be here. Every so often someone bursts into laughter at one table or another.

Even though everyone seems to have a different opinion on how to translate a specific word, people are extremely respectful to each other and don’t get upset if their option doesn’t make it into the final draft. Once in a while, when one team finishes their assignment, they cheer loudly.

And finally, if the person decided to stay for the presentations at the end of the seminar, she might come to the conclusion that, in fact, the participants are a bit crazy. One team dressed up with Mexican clothes and sang the *Vimalakirti Sutra* in Spanish to the tune of *La Cucaracha*, then sang the Sutra text as an Italian opera, and finally performed a rap song with lyrics based on that Sutra.

不看看梵文版的經文？」諸如此類，每一句翻譯都是經歷這番過程。

然而，如果你再觀察一會兒，可能又會有點困惑。這些人非常認真看待翻譯工作，但他們卻不像普通的同事；事實上，他們更像親近的朋友。他們頗陶醉於自己正在進行的工作，以及共事的同伴。每個人都那麼開心，整桌人歡笑的場面此起彼落。

雖然對於如何翻譯某個特定名詞有不同的見解，但是都特別尊重彼此；倘若自己的觀點並未納入最終定稿，也不會難過。每當某個小組完成他們的任務，大家就會給予熱烈的歡呼喝彩。

如果你再決定留到譯經會的尾聲——成果展示，可能會覺得這些參與者有點瘋狂。有一組成員穿上墨西哥服裝，套用西班牙歌曲《La Cucaracha 螞蟻之歌》的旋律，以義大利歌劇的方式演唱《維摩詰經》，甚至結尾用饒舌歌說唱一段經文。

另外一組則是用《洋基歌》的旋律，用英文和法文演唱《維摩詰經》經意。還有一組表演了一臺舞台劇——維摩詰居士，

In another presentation, participants shared the teachings of Vimalakirti to the tune of *Yankee Doodle* in English and French. Another team put on a stage play that featured a transformation Bodhisattva who visited different Buddhalands riding on a horse. In another team's play, an Arhat went to the Arctic in a helicopter, represented by one of the participants extending her arms, spinning and making helicopter sounds. It was a lot of fun.

The synergy and joy were perhaps sparked by the opportunity to work in self-managing teams. Creative license was also inspired by two guest speakers, Professor Chris Li of San Francisco State University, who gave two lectures on transcending linguistic equivalence to become more situation- and culture-sensitive in one's translation, and Rev. Heng Sure, who shared his translation of *Great Master Yongjia's Song of Enlightenment*, with fiddle accompaniment.

It is perhaps not too far-fetched to think that, by seeing what happened at this seminar, an external observer may understand a little bit of what is meant by "the joy of the Dharma." ❀



這位化身菩薩，騎馬遊諸佛土；還有一組，是羅馬搭乘直昇飛機探尋北極。真人喬裝成直昇飛機，得不停煽動胳膊，製造出飛機的聲音。現場簡直一片趣味橫生。

或許是以這種自我管理的小組方式進行，協同與喜悅這兩種氛圍互相交織，激盪出許多火花。譯經成員的創意執照，也拜兩位演講嘉賓所啟發。舊金山州立大學的李文肇教授主講兩堂課，介紹如何超越語言等值，使翻譯更富情境化與文化敏感度；恒實法師以小提琴伴奏的方式，分享自己翻譯的這首《永嘉大師證道歌》。

不難想像地，身為旁觀者的你，觀察完今年的讀經譯經班之後，或許會對「法喜充滿」有多一點的認識。❀



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諸位請知其意  
 而語之：「佛說八  
 解脫，仁者 (Term  
 of address) 受行，  
 豈難飲食而隨法  
 乎？若欲食者，  
 且待須臾，當令  
 汝得未曾有食  
 (connotation) 」。

Vimalakī knew what Śariputra was thinking and said, "Venerable One, you have already accepted and put into practice the Eight Kinds of Liberation spoken by the Buddha. How come you are still thinking about eating while listening to the Dharma? If you want to eat, wait for a moment and there will be something for you."

At that time Vimalakī knew the intent of Śariputra and said, "The Buddha has proclaimed the Eight Liberations. Since the Venerables practice these Dharma, how can you mix desiring for food with listening to the Dharma? For those who want to eat, wait a moment and there will be something for you."

Then, Vimalakī recognized his concerns and responded, "The Buddha has explained the eight liberations. The humane one should follow these instructions. How could one only think of contemplating the Dharma? Instead of thinking of gaining

Vimalakī instantly knew his thought and said, "The Buddha explained the eight liberations that you, Benevolent One, have accepted and practiced. How can you think about food while listening to the Dharma? If you want to eat, then wait a moment! I will let you taste something

Then the Lecher Vimalakī, encompassing the mind of the Elder Śariputra with his mind and knowing it, said, "Venerable Śariputra, stay with the eight liberations taught by the Buddha. Do not adulterate your listening to the Dharma with material things. Venerable Śariputra, let

Vimalakī knew who he was thinking and said, "Venerable yo should uphold the eight liberations taught by the Buddha. How could you adulterate your listening to the Dharma with the desire for food? If you wish to eat, just wait moment, and I will provide you with an unprecedented