

## The Compassion Network Wiki-Canon

T50n2060 續高僧傳 [0436b15]

*A Continuation of Records of Preeminent Monks (excerpts)*

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彥琮言之八備：

誠心愛法,志願益人,不憚久時,其備一也;

將踐覺場,先牢戒足,不染譏惡,其備二也;

荃曉三藏,一貫兩乘,不苦暗滯,其備三也;

旁涉坟史,工綴典詞,不過魯拙,其備四也;

襟抱平恕,器量虛融,不好專執,其備五也;

耽于道術,淡于名利,不欲高炫,其備六也;

要識梵言,乃聞正譯,不墜彼學,其備七也;

薄閱蒼雅,粗諳篆隸,不昧此文,其備八也。

Yancong (557 - 610 A.D.) on Eight Preparatory Steps for Translators:

Be sincere and love the Dharma, aim to benefit others--  
do not grow weary over time, this is the first preparatory step.

About to step onto the field of enlightenment, first secure the fulfillment of precepts--  
do not be tainted by mockery and deviance, this is the second preparatory step.

Understand the Tripiṭaka completely, so you connect the Two Vehicles--  
do not be afraid of obscurity and stagnation, this is the third preparatory step.

Tread through the histories of ancient times, perfect the craft of classics and poetry, do not become crude and clumsy, this is the fourth preparatory step.

Embrace equanimity and forgiveness, let your heart's capacity be spacious and integrating, do not enjoy specializations in being attached, this is the fifth preparatory step.

Indulge in the art of the Way, take fame and fortune lightly, do not wish to climb high and shine, this is the sixth preparatory step.

Know the Sanskrit language so as to be at ease with proper translation, do not falter in your studies, this is the seventh preparatory step.

Browse airily through elegant writings, apprehend roughly forms of calligraphy-- do not be enchanted by these texts, this is the eighth preparatory step.

彥琮論及道安之五失本三不易：

有五失本三不易也：一者胡言盡倒而使從秦，一失本也。二者胡經尚質，秦人好文，傳可眾心非文不合，二失本也。三者胡經委悉，至於歎詠丁寧反覆，或三或四不嫌其繁。而今裁斥，三失本也。四者胡有義說，正似亂詞。尋檢向語文無以異，或一千或五百。今並刈而不存，四失本也。五者事以合成將更旁及，反騰前詞已乃後說而悉除此。五失本也。然智經三達之心，覆面所演。聖必因時時俗有易，而刪雅古以適今時。一不易也，愚智天隔聖人叵階，乃欲以千載之上微言，傳使合百王之下末俗。二不易也，阿難出經去佛未久，尊大迦葉令五百六通迭察迭書。今雖千年而以近意量截，彼阿羅漢乃兢兢若此。此生死人平平若是，豈將不以知法者猛乎。斯三不易也。

Yancong summarizes Daoan's Five Faults of Deviation from the Original and Three Counts of Difficulties:

First, Sanskrit adopts a reverse word order when translated into Chinese, it creates a loss in the original. Second, Sanskrit scripture is plain in style while the Chinese is fond of ornateness. To appeal to Chinese readers, the translated texts could not but be polished. This is the second deviation from the original. Third, Sanskrit scripture is elaborate, especially in chants and odes. No one tires of repetition even if refrains repeat three or four times. Repetitions, however, are

often deleted in translation. This is the third deviation from the original. Fourth, the Sanskrit texts employ summations, similar to the finale passages of the Chinese rhyme-prose. They reference or repeat previous passages with little variation, hence, translations sometimes delete a thousand words or five hundred words in an instance. This is the fourth deviation from the original. Fifth, though the narration of an event is complete, it is reiterated in terms of ramification. Translations delete recurring words in latter sections. This is the fifth deviation from the original.

The Three Difficulties include: (1) the original Sūtra acclimates to the customs and mores of a former time to serve contemporary Chinese tastes, posing the first difficulty; (2) the unfathomable wisdom of the Buddha is rendered to fit secular conventions a thousand years later, posing the second difficulty; and (3) the Buddhist Sūtras were discreetly compiled by Arhats, but now they are discretionarily translated by humdrum earthlings, posing the third difficulty.