

Exercise 1

Interactions between Translation and Religious Practice – Examining a Religious Perspective on Translation

The following are a set of eight translator guidelines published by the Buddhist Texts Translation Society.

1. Briefly consider and discuss together these eight guidelines. Begin by focusing on the following basic questions as a way into the material:

- Which of the eight points are more practical / 'guidelines' for translating? Which are more 'spiritual' / about self-cultivation? Is it possible to make clear distinctions between the two?
- Is there any logic to the ordering of the eight points? Or is their order more random?

2. Moving beyond the above questions:

- What issues do they raise about the links between religious practice and translation?
- How does this religious community perspective on translation challenge or confirm existing TS perspectives?

3. What sorts of Research Questions do you think you could generate from a consideration of these guidelines?

The Eight Guidelines of the Buddhist Texts Translation Society

1. A translator/volunteer must free himself or herself from the motives of personal fame and reputation.
2. A translator/volunteer must cultivate an attitude free from arrogance and conceit.
3. A translator/volunteer must refrain from aggrandizing himself or herself and denigrating others.
4. A translator/volunteer must not establish himself or herself as the standard of correctness and suppress the work of others with his or her faultfinding.
5. A translator/volunteer must take the Buddha-mind as his or her own mind.
6. A translator/volunteer must use the wisdom of the Selective Dharma Eye to determine true principles.
7. A translator/volunteer must request the Elder Virtuous Ones of the ten directions to certify his or her translations.
8. A translator/volunteer must endeavor to propagate the teachings by printing Sutras, Shastra texts, and Vinaya texts when the translations are certified as being correct.