

On Chinese Translation of Buddhist Sutras from Eastern Han Dynasty to Tang Dynasty

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Abstract : Sutra translation, from Eastern Han Dynasty to Tang Dynasty, is the first climax in China's translation history, which can be divided into early stage, development stage and heyday stage. Outstanding translators have put forward various translation theories. Meanwhile, the translation has also brought influences on Chinese culture.

Keywords : Sutra Translation; First Climax; Influence

1. Introduction

Master Ji Xianlin once said that the long river of Chinese civilization has been injected with new water from India and the West through translation(Wang, 2004: 26). Actually the new water injected from India refers to the first climax of translation in China, which the ancient Indian culture and the profound Chinese local culture had an equal and complementary exchange. The first translation climax in China occurred in the historical period from the Eastern Han Dynasty (25-220) to the Northern Song Dynasty (960-1234), which can be divided into three main stages: The early stage, from Eastern Han dynasty to Western Jin dynasty (265-316), introduced the Buddhist classics translation. The development stage, from the Eastern Jin Dynasty (317-420) to the Sui Dynasty (581-618), witnessed the growth of Buddhist sutras translation. The heyday stage, offered the flourishing period of Buddhist sutras translation. Finally, Buddhism absorbed Chinese local philosophy, integrated into China, became a religious system with Chinese characters, and offered a treasure to the bright crown of Chinese culture.

The first part of this paper will focus on the three stages of Buddhist translation history, analyze the main translation activities, translation achievements and theoretical achievements of representative translators in each stage. By making a vertical comparative analysis of the characteristics of Buddhist sutra Translation in each stage, we can have a clear understanding of the development history of Buddhist sutras. The second part will analyze the impact of Buddhist translation on Chinese culture, including the impact of Buddhist translation on Chinese vocabulary, the theme and genre of ancient Chinese literature, as well as philosophy and art. Thus, we can have a more comprehensive understanding of the development context and importance of Buddhist translation.

2. Three stages of sutra translation

From the end of the Eastern Han Dynasty to the Tang Dynasty, the translation of Chinese Buddhist sutras has experienced three stages: early stage, development and heyday stage.

2.1 Earlystage of sutra translation

From the end of the Eastern Han Dynasty to the Western Jin Dynasty, Buddhism was introduced into China soon.

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2. 1. 1 Major translators in early stage

In the middle of the 6th century BC, when China was in the Spring and Autumn period, Indian Buddhism was founded. Until the 3rd century BC, Buddhism began to spread eastward and initially reached some countries in the western regions. Subsequently, the influence of Buddhism began to spread north and south. In the south, it developed towards Southeast Asia. In the north, it spread from small Asia to Daxia, Sabbath and Dayue, then to Chongling and the western regions, and then to China along the silk road (Wang, 2006: 1). As for the specific age when Buddhism was introduced into China, there is no final conclusion at present. However, from the imperial edict of Emperor Ming of Han Dynasty in the eighth year of Yongping, “recite the whispers of the emperor and worship the benevolence temple of Buddhism”, it can be inferred that people already knew Buddhism at that time, which means that Buddhism should have been introduced into China before the eighth year of Yongping (65A.D). Some scholars believe that the earliest Buddhist sutra translated in China was the Futu sutra (the earliest may also be called the Fu Dou sutra). However, the translation specialists generally believe that Sutra in Forty-Two Sections is the earliest Buddhist sutra Translation in Middle Earth. The Sutra in Forty-Two Sections is recorded in the Compilation of Notes on the Translation of the Tripitaka in Nan Liang Dynasty. However, in China, the earliest textual research on the translation of Buddhist sutras is the fifty reflections on Buddhism by An Shigao in the Eastern Han Dynasty. In the early stage, famous translators included An Shigao, Zhi Chen, Zhi Qian, and Zhu Fahu, among which An Shigao and Zhi Qian were more famous.

An Shigao, according to historical records, was the prince of the Sabbath but he handed over the crown to his uncle to become a Buddhist monk when he was young. He was familiar with Hinayana classics and be proficient in Chinese after years of study. The Eminent Monk Biography included the comment on his translation as clear analysis of righteousness and reason, correct words, debate without brilliance, and quality without wild. He was a representative of literal translation in the history of translation with 35 Buddhist sutras and 41 volumes at all. However, it's said that he sometimes repeated and reversed in order to comply with the original structure, and some terms are not accurate (Ma, 1998: 23).

Zhi Chen, a native of Zhiyue country in the western regions, represented Mahayana classics learning, known for his diligence, and was proficient in Chinese. Zhi Chen came to Luoyang a little later than An Shigao. At that time, Buddhism spread in China almost in parallel with Mahayana and Hinayana. The translation of Zhi Chen was simple and accurate. An Shigao gave a comment that here viewed the original intention without ornamentation (Shi, 1992: 10).

Zhi Qian, also known as Zhi Yue. According to the records in Compilation of Notes on the Translation of the Tripitaka, Zhi Qian was familiar with the theory of Mahayana Buddhism and the master of 6 different languages. He was a disciple of Zhilou Chen. Zhi Qian, Zhi Liang and Zhi Chen prophecy were collectively called “Three master of Zhi”. At the end of the Eastern Han Dynasty, he followed his people from Luoyang to Dongwu nation (a district in south China during Three Kingdoms period). It's said that he was once appreciated by Sun Quan (king of Dongwu) and engaged in translation. Zhi Qian is known as the person who translated the most amount of Buddhist classics in the Three Kingdom period. He changed Hu pronunciation into Chinese pronunciation. In fact, he replaced transliteration with free translation. He can be called the pioneer of free translation school in China's translation history. In the records of Dharma-phrase sutra preface, Zhi Qian started a debate between Wen (word-for-word translation) and Zhi (literal translation). However, due to his excessive pursuit of free translation, his words were beautiful and skillful, which inevitably led to a loss of faithfulness. In addition, Zhi Qian was also familiar with rhythm. And he divided chapters and sentences in the translation, and compared them up and down, creating a new genre.

2. 1. 2 Translation characteristics of early stage

First, the subjects of translation were mostly foreign monks, and Han people mainly provided some assistance.

Second, the ways to translate were mainly oral interpreting. Since there was no written version of the early Buddhist sutras, the translation process depended on oral teaching. One person always translated it into Chinese, and then others would record it in words.

Third, the method of translation gradually changed from the literal translation in An Shigao period to the free translation in Zhi

Qian period, but most of the skills were literal translation.

Fourth, translation was influenced by the target language. Buddhism was in a weak position in the early stage. It was influenced by Taoist immortal prescriptions in the Han Dynasty and metaphysics in the Wei and Jin Dynasties. For example, Zhi Qian changed Prajna to Ming, which was influenced by Taoist terms; Influenced by Chuang Tzu's thought of no origin, Zhen Ru Pin was translated into Ben Wu Pin (the general words and phrases in Chuang Tzu's thought), which proved the German scholar Lefevre's evaluation that Chinese people were used to replacing the source language with target language.

Fifth, the translation activities are mainly individual and non-governmental organizations. There was no translated sutras system, no overall planning and long-term overall control of Buddhist sutra translation, and some translated versions were confused.

2.2 Developmentstage of sutra translation

Translation After the Western Jin Dynasty, the believers of Buddhism expanded from Princes and nobles to the normal people in the Central Plains, and Buddhism prevailed all over the country.

2.2.1 Majortranslators in development stage

After the demise of the Eastern Jin Dynasty, wars broke out everywhere and the people were miserable. The rule of foreign nationalities made the people's life full of despair. People were eager to seek shelter in the spiritual world and needed some mental comfort. During this period, Buddhism harvested many believers. Fo Tucheng was one of the people who spread Buddhism, and Dao An was a monk trained by him.

After Dao An became the first disciple of Buddha Tucheng, in order to avoid the suffering of war, he went to Shanxi province, Hebei province and Henan province to preach, which was appreciated by Qin Lord Fu Jian. Then he followed a king named Fu Jian to Chang'an and changed his career from advocating sutras to translating sutras.

Dao'an once recorded the Catalogue of comprehensive classics. When studying the Mahayana Buddhist sutras translated by people, he thought that there were many problems in the translation, and there was no source and translator's personal information. Therefore, with the strong support of Fu Jian, he began to set up a "translation office" and decided to make corrections to the Buddhist sutras in the world. Dao An screened the Buddhist sutras and strengthened the revision of the translation. Chang'an translation office was the first official translation place in China, which was of milestone significance in the history of translation. At that time, he presided over the translation of 14 sutras, about one million words.

As for the translation method, he believed that we should be cautious. In fact, we should choose the literal translation method. He once put forward the principles of Five Losses and Three Difficulties. He believed that five kinds of loss of which occurred at the level of grammar and syntax. Three difficulties means that there were three major situations hard to be translated. This principle was also an embodiment of Dao An's view of literal translation.

Born into an aristocratic family, Kumarajiva (Referred to Luo Shi) learned Mahayana Buddhism when he was young. Later, he came into contact with Mahayana Buddhism. He was proficient in both Sanskrit and Chinese, and was erudite and knowledgeable. He was already a famous monk with a high reputation in Kuci country. In 379 AD, Dao An heard about the reputation of Luo Shiamong the people who came back from the journey to seek sutra sutras in Kuci, then he begged Fu Jian to invite Luo Shito China. Three years later, LV Guang was ordered by Fu Jian to lead his army to attack Kuci in order to bring Luo Shiback to China. After LV took Luo Shito Liangzhou, he just knew that Fu Jian had been killed, then LV Guang claimed himself as the king. Luo Shiwas detained in Liangzhou for 15 to 18 years. During this period, Luo Shi acquired Chinese. In 402 AD, Luo Shiwas picked up by Yao Xing to Chang'an and began to organize the translation of sutras in the Ximing Pavilion and the great temple of Chang'an. During the following eight years, Luo Shi translated more than 300 sutras, including the famous Mahayana sutras such as Saddharmapun darikasutra. His translation attitude was cautious and vocabularies were exquisite and gorgeous, with the translation method tending to free translation. In view of the phenomenon that predecessors often did not include the translated works, he began to advocate the idea of being responsible for their own translation, and the translation needed to include the translator's information. In translated literature and classics, Liang Qichao believed that the remarkable feature of Luo Shiwas that his style was novel. He did

not use such words as the best in ancient prose, nor did he use parallel and scattered structure. He often used prose and poetry forms. There were many explanations in sentences, and most articles were written in popular language, which was easy to understand. Luo Shirealized a beauty of coordination between Chinese and Indian languages.

Yan Cong lived in the early Sui and Tang Dynasties. At that time, Buddhist translation activities had developed for more than 400 years, and both practice and theory had been comprehensively developed. Yan Cong's dialectics promoted the formation of the first relatively complete translation theory in China. Dialectics expounds the translation of Buddhist sutras from four parts: the original text, the translation, the translator and the purpose. The first and second parts of the original text theory and translation theory were actually the inheritance of Dao An's concept, emphasizing the need to pay attention to the original text. The third part of the translator theory was some of his requirements for the translator's ability and quality, and puts forward the Eight Prerequisites for Translators theory, which believed that the translator should be noble, knowledgeable, and be familiar with Buddhism. In order to better translate sutras. The fourth part theory assumed that translation was just like living as a man, and it should clarify the purpose at first beginning. The theory of these four parts marked the emergence of the theoretical system of Buddhist sutra Translation in China.

2. 2. 2 Translation characteristics of development stage

Throughout a series of Buddhist sutra translation activities during the development period of Buddhist sutras, the characteristics of this period can be summarized as follows:

First, official translation replaced individual translation. Buddhist sutra translation activities developed from the initial individual behavior to the official behavior led by the government. The establishment of translation office provided a fixed place and management organization for Buddhist sutra translation, with more mature development, clearer division of labor and more perfect system. It was reported that there were more than 2000 translators who had translated Saddharmapundarikasutra presided over by Luo Shi.

Second, a single Hu-language version was turned into various versions of Sanskrit. Due to the close contact with Tianzhu (India) and the introduction of many Sanskrit Buddhist sutras, Chinese translators had a wider choice in choosing sutras, and the translation system expanded and became systematic. Dao An began to sort out the catalogue of Buddhist sutras.

Third, translation theories and methods were expanded massively. The Sanskrit translation was opposed by Zhi Qian. He pursued elegance in translation, which was improved compared with the previous literal translation, advocating literal translation. Luo Shideveloped free translation, and Yan Cong's Eight Prerequisites for Translators, that was, he believed that translation should follow the eight requirements. Different translators had different views, but they all followed the basic principle of faithfulness, that was, faithfulness to the original text.

Fourth, Buddhism in this semester was mostly used by Chinese rulers, combined with metaphysics in the south, blocked the development of Confucian classics in the north, and Buddhism mostly developed into Chinese Zen idea. The translation of Buddhist sutras was also influenced by the north and the south.

2. 3 Heydaystage of sutra translation

Buddhism entered its golden age of development in the Tang Dynasty, and Confucianism, Buddhism and Taoism were greatly applied by the rulers as a tool to strengthen the ideological control of the normal people. The translation of Buddhist sutras was strongly supported by the government, and reached a height that was difficult to reach in the initial stage and development stage of sutra translation, in terms of quantity and quality.

2. 3. 1 Major translators in heyday stage

Xuan Zang, who practiced Mahayana Buddhism, once traveled all over the world, visited famous Buddhist monks, and was proficient in Indian and Chinese. In the third year of Zhenguan (a period in Tang dynasty), Xuan Zang traveled westward to the Nalanda temple in Tianzhu in the north of the western regions to seek for Buddhist sutras. It took around 17 years before he returned to Chang'an and brought back 657 Sanskrit sutras. Since then, in the following 20 years, he has translated more than 75 sutras,

including the Vajrachedika - prajna - paramita sutra, and Lao Tzu, accounting for more than 50% of the total translation of Buddhist sutras in the Tang Dynasty. Xuan Zang also improved the organizational structure of the forum and set up more than 10 positions for translating sutras. At the same time, he broke the previous procedure of translating Sanskrit sutras, that is, Sanskrit was translated into Chinese directly, and then the translation was adjusted and deleted. Xuan Zang could translate Sanskrit directly into fluent and exquisite Chinese. In terms of translation methods, he emphasized being faithful to the original text, and the translation should be consistent with the style of the original text. If the original text was simple, the translation should also be simple; If the original text was gorgeous, the translation should also be exquisite and gorgeous. He put forward the viewpoint of Five Guidelines for Not-translating a Term. It should be noted that not-translating does not mean transcription, whereby a term from one language is transported—whole, intact and morphologically unchanged into another language. Rather, it means “transliteration” that is rendering a term representing its pronunciation in Chinese character, which had a profound impact on the development of Buddhist sutra translation. Xuan Zang’s translation level was superb, and the number of his translations was so large that it was difficult for anyone to catch up with him. He was called “the first translator” by Bai Le Tian (Hu, 1982: 102).

Yi Jing became a monk when he was young. At the age of 37, like Xuan Zang, he chose to travel west to seek Buddhism for 25 years. After that, he returned to Luoyang and began to translate sutras. In his seventies, Yi Jing also translated more than 20 Buddhist sutras. He continued to subdivide the division of labor in the discussion field. In terms of translation, Yi Jing added notes to the translated sutras, and retained some precious Buddhist historical documents, some of which even became historical materials, which not only had a great impact on the translation of Buddhist sutras, but also made a great contribution to the development of Chinese culture.

In the late Tang Dynasty, the temple economy expanded and a large number of temples were built. In addition, the monks at that time could be exempted from taxes and servitude, and the revenue of the State Treasury was seriously reduced. There was also a contradiction between the expansion of temples and the landlord class. In addition, Li Yan, Emperor of the Tang Dynasty respected Taoism and abandoned Buddhism. Therefore, the event of Exterminating Buddhism occurred, which seriously hit Buddhism and withered the sutra translation which gradually declined in the Song Dynasty.

2.3.2 Translation characteristics of heyday stage

In its heyday stage, Buddhist sutra translation mainly had the following obvious characteristics.

First, the subject of Buddhist sutra translation changed from foreign monks to native monks. These local monks, such as Xuan Zang and Yi Jing, were proficient in both Sanskrit and Chinese, and proficient in Buddhism. They can freely shifted between the two languages.

Second, Bible translation activities were under more planned and systematic arrangement. Compared with the previous translation of Buddhist sutras, the translation of Buddhist sutras in the Tang Dynasty was mostly carried out in a planned way, most of the whole Buddhist sutras were translated, and the translated sutras were more systematic.

Third, the management system and division of labor of the Buddhist sutra translation field were further improved. The organizational structure and division of labor were more detailed.

Fourth, at the peak of Buddhist sutra translation, great importance was put on the faithfulness to the original text. The translation of Buddhist sutras reached its peak at this stage, with a large number of famous translators, including the four famous translators Luo Shi, Zhen Di, Xuan Zang and Bukong, two of whom came from the Tang Dynasty. Xuan Zang and others went west to seek the Dharma. The level of Sanskrit was high, which also improved the quality of the translated sutras, making the translation more faithful to the style of the original text than before.

3. Influences of sutra translation

The introduction of Buddhism into China experienced a week-to-strong transmission track. With the development of Buddhism, the translation of Buddhist sutras also experienced a individual - to - official process. The introduction and growth of Buddhism derived the activities of Buddhist sutra translation. The increasing maturity of Buddhist sutra translation has greatly deepened the

influence of Buddhism. The two complement each other and are inseparable. The Buddhist sutra translation activities that have lasted for thousands of years in China have already had a deep impact on Chinese culture.

3.1 Influences of sutra translation on Chinese language and literature

As a medium of culture and information dissemination, language is first affected in translation activities. Language can not only express, but also promote the formation of our thoughts (Whorf, 1956: 114). The impact of Buddhist sutra translation on Chinese language is reflected in the following dimensions.

First, it enriches and expands the vocabulary of Chinese language. Some monosyllabic words in Buddhism can be used to form new Chinese words. For example, Buddha, devil and robbery can form new Buddha Hall, magic barrier and doom, which enrich the source of word formation in Chinese language. After some disyllabic Buddhist words were integrated into the Chinese language, because the Chinese people like the neat four character structure, many four character lattices or four character idioms with Buddhist terms came into being, such as six roots are quiet, four are empty and so on. There are also some words that used to be Buddhist terms, which have become commonly used in social life. For example, self-respect was originally used to worship the Buddha, but now it is used to describe a person who is complacent and arrogant and has nothing to see.

Second, it promotes the development of Chinese literature. On the one hand, there are many imaginative character stories and scenes in Buddhist classics, and there are also many anecdotes in the activity of Buddhist translation, which provide a lot of materials and creative ideas for Chinese literary creation. For example, the well-known journey to the West tells us a story with Buddhist teachings that has experienced hardships and popularized all sentient beings. Most of the stories in Wei and Jin Dynasties embody the Buddhist thought of cause and effect karma. The Legendary Novels of the Tang Dynasty developed on the basis of strange stories often have the conflict between good forces and evil forces. Most of the ending is to see through the secular world and reflect the Buddhist concept that being moral person will be rewarded, while the opposite one will be punished.

Third, There are many metaphors in Buddhist sutras, with a large number of fantasy elements, which shows rich imagination. It is transmitted to the Chinese people through translation, inserts fantasy wings into Chinese literati, and creates some literary works full of fantasy. Journey to the west is an example. There is less fantasy in ancient Chinese literature and lack of “unrestrained fantasy ability like Indians”. Therefore, Chinese Romantic literature is the product of the influence of Indian literature. In addition, some Buddhist sutras are elegant and magnificent literary works. In Six Dynasties, the development period of Buddhist sutra translation and the Tang Dynasty, in its heyday stage, changes of the legends and poems are obvious and it can also tell us the influence of the sutra translation, which further interpreting the great role of Buddhist culture in promoting the development of Chinese literature.

Fourth, the integration of Buddhist culture into Tang Legends has become an organic part of Chinese novels. The legend of the Tang Dynasty inherited the tradition of the novels of the Six Dynasties and developed the literary characteristics of the novels. The characters and plot of the works tended to be rich and colorful, and the content mostly described love stories and heroic stories. The legend of the Tang Dynasty was a literary re creation based on the Legends of the Six Dynasties and Buddhism. It was different from the legends of the Six Dynasties, which were mostly supplemented by macro methods. The legend began to change to the aesthetic function of literature. Although the novel involves Buddhist affairs, Buddhist monks and Buddhist temples, the novel takes monks as the turning point of the plot and Buddhism as a perspective to express the life in Middle Earth, which is intended to enhance the authenticity and appeal of the fictional story. Inspired by the story materials and narrative structure in Buddhism, the concept of ghosts and gods in China has changed more diverse, and the descriptions of Buddha, ghosts and gods and the Dragon King in the works are also rich and specific. The narrative story pays more attention to the integrity and richness of the plot.

3.2 Influences of sutra translation on Chinese philosophy

First, the theories of various sects of Buddhism have also had an indelible impact on China's ideological circles. In the Eastern Han Dynasty, before Buddhism was introduced into China, Confucianism prevailed for a long time, which can be described as respecting Confucianism alone. Confucianism advocates people to actively participate into the social benefits and pursue the life philosophy of self-cultivation, family harmony, governing the country and calming the world. Buddhist sutra translation introduces a

set of world outlook, outlook on life and outlook on time and space that are completely different from Chinese local philosophy. People who have experienced social unrest and oppression by rulers seek new spiritual sustenance in the rebirth of Buddhism, pursue inner peace, and believe in the concept of time and space of causal cycle such as this life and afterlife. Later, Buddhism absorbed Confucianism and put forward that believing in Buddhism and saving the world is the supreme filial piety on earth. In terms of communication methods, it draws lessons from the immortal alchemy of Taoism. After the localization of Buddhism, Zen appeared in the Sui and Tang Dynasties. After Zen, it absorbed Lao Tzu and Confucianism and respected subjective idealism. Idealism in Song Dynasty and Neo Confucianism in Song and Ming Dynasties were also deeply influenced by Zen. In the thinking and criticism of Buddhist philosophy, atheism and materialism were born. It can be seen that the development of Chinese philosophical thought has a far-reaching relationship with the translation of Buddhist sutras.

Second, it facilitates the emergency of Zen. The spread of Buddhism is a process of continuous self adjustment and gradual Sinicization. For example, after Buddhism entered China, it absorbed the Confucian thought of filial piety and proposed that becoming a monk and worshipping Buddha can honor the ancestors and save the world. This is great filial piety and compromise with Confucianism. In terms of missionary methods and theories, it absorbed many Taoist immortal alchemy ideas and reconciled with Taoism. Finally, Buddhism, Confucianism and Taoism formed a three legged force of mutual dependence, which is called cultivating the mind with Buddhism, cultivating the body with Taoism and governing the world with Confucianism. Zen rose successively in the Sui and Tang Dynasties, are Chinese Buddhist philosophy. Zen combined with Chinese Lao Zhuang philosophy and Confucianism to promote subjective idealism.

3.3 Influences of sutra translation on Chinese art

Buddhist translation activities provide rich materials for the creation of Chinese art works. Works of art based on Buddhist stories and characters also follow. A large number of temples, grottoes, sculptures, murals, paintings and other works of art all show the concept of Buddhism. Among them, grotto art, including Dunhuang Mogao Grottoes in Gansu Province, Longmen Grottoes in Luoyang, Henan Province and Yungang Grottoes in Datong, Shanxi Province, are classic works of Buddhist grotto art, which will last forever. At the same time, these works show China's artistic and aesthetic level. Buddhist art works, whether sculptures, paintings and murals, all show the pursuit of smooth and elegant line beauty. Line drawing is also one of the main methods of creating grotto art. The second is the preference for color. The coloring of Buddhist art is often colorful and colorful, with exquisite decorative patterns, various graphic changes and magnificence, which has excellent viewing value and artistic tension.

4. Conclusion

From above analysis, the development of Buddhist sutra translation has experienced three main development stages: The early stage, development stage and heyday stage, showing a spiral development track of step-by-step development and maturity. The translation theories put forward by several outstanding translators have also experienced a process from literal translation to free translation, and finally pursue a flexible and creative realm on the basis of being faithful to the original text. In the process of its development, Buddhist sutra translation blends with Chinese culture, and has a profound impact on our culture in terms of text, literary, philosophy, architecture and painting. Therefore, the translation of Buddhist sutra not only plays an important role in China's translation history, but also plays an important role in Chinese culture. Moreover, the study of the development history of Buddhist sutra translation is also of practical significance.

The relevant qualities of individual Buddhist sutra translators in translation activities still have enlightenment and guidance for today's translators. On the one hand, translators need to have professional bilingual ability as much as they can. Proficient in the original language is the premise of thorough understanding, and proficient use of the target language is the condition for accurate expression (Xu, 2002: 222). The above translators are proficient in Chinese and Sanskrit. On the other hand, translators should be familiar with the knowledge of relevant professional fields. Most of the above sutra translators are masters proficient in Buddhism. While proficient in Sanskrit and Chinese, they also need to understand Buddhism and Buddhist theory in order to do a good job in sutra translation. This standard is equally important for today's translators. In today's society, with the development of social science

and technology and the integration of culture, there are more and more communication between different countries and regions, and the communication between industries and various field is more and more frequent and in-depth, which requires translators not only to have bilingual ability, At the same time, they should also have the enough knowledge in the corresponding professional fields. The sutra translation activities not only enrich the Chinese language and culture, but also enlighten the translation industry in China and set an example for the self-improvement of modern translators.

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