

# Q&A on the Release of the Portuguese Translation of the Shurangama Sutra

## 《楞嚴經》葡萄牙文譯本視訊問答

Q & A Session with Dharma Master Heng Chih

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The Portuguese translation of the *Śūraṅgama Sūtra*, which includes excerpts from Venerable Master Hsuan Hua's commentary, has been officially released at the Bodhisattva Buddhist Study Center in Brazil since December 25, 2024. On the day of the Portuguese edition's release, elder bhikshuni Heng Chih of the Dharma Realm Buddhist Association, who translated the first English edition of Master Hsuan Hua's Commentary on the *Śūraṅgama Sūtra*, was invited to speak via video to Brazilian devotees, introducing Venerable Master Hsuan Hua and sharing her insights on the *Śūraṅgama Sūtra*.

有宣公上人淺釋節錄的《大佛頂首楞嚴經》葡萄牙文譯本，於2024年12月25日，在巴西「菩薩佛教研究中心」正式發行。法界佛教總會長老尼恒持法師，是佛經翻譯委員會出版《楞嚴經淺釋》第一版英譯本的譯者。在《楞嚴經》葡萄牙文版發行當天，持法師應邀擔任演講嘉賓，透過視訊向巴西善信介紹宣公上人以及她對《楞嚴經》的見解。

**Facilitator:** Today's event marks the launch of the Portuguese translation of the *Śūraṅgama Sūtra*, one of the most important scriptures in Mahayana Buddhism. Dharma Master Heng Chih will share her invaluable insights into the significance of this sutra, discuss Venerable Masters unique approach to its teaching and offer a glimpse into the translation process at BTTS.

Dharma Master Heng Chih was formerly an assistant professor at Bond University in Australia, where she taught Buddhist philosophy. She first encountered Venerable Master Hsuan Hua in the 1960s during a ninety-six-day summer retreat on the *Śūraṅgama Sūtra*.

**DM Chih:** Hello everybody. I was asked to do two things. One of them was to talk about the *Śūraṅgama* and the other one was to talk about Buddhist Text Translation Society (BTTS). I thought maybe the best way is that I will read the short introduction to the *Śūraṅgama Sūtra* that the Venerable Master wrote:

“Within Buddhism there are many important sutras. However, the most important sutra is the *Śūraṅgama Sūtra* because as long as it abides in the world the proper Dharma is sustained. If or when the *Śūraṅgama Sūtra* disappears from the world, then the Dharma ending age appears. Therefore, all of us Buddhist disciples must use our blood, sweat and tears to protect the *Śūraṅgama Sūtra*. The *Sutra of the Ultimate Extinction of the Dharma* clearly states that in the Dharma ending age, the *Śūraṅgama Sūtra* will be the first to disappear and following that the rest of the sutras will disappear. While the *Śūraṅgama Sūtra* is in the world, the proper Dharma age abides. Because of that we Buddhist disciples must dedicate our lives protecting the *Śūraṅgama Sūtra*. Make vows to always protect the *Śūraṅgama Sūtra*. Cause the *Śūraṅgama Sūtra* to be known as far and wide as we possibly can. While the *Śūraṅgama Sūtra* remains in the world, proper Dharma radiates brilliant light.

Why would anyone want to destroy the *Śūraṅgama Sūtra*? Because it's too true. The *Śūraṅgama Sūtra* is the Buddha's true body, the Buddha's genuine sharia, the Buddha's legitimate stupa. Therefore, because the *Śūraṅgama Sūtra* is so true all the demon kings devise all sorts of methods to try and destroy it. They spread rumors saying that the *Śūraṅgama Sūtra* is spurious. They do that because of the truths which the *Śūraṅgama Sūtra* expresses, especially in the sections on the “Four Aspects of Purity,” “the twenty-five Sages Awakenings,” and the “States of the fifty skanda demons.”

主持人：今天的活動標誌著大乘佛教最重要的經典之一《楞嚴經》葡萄牙文譯本的推出。恒持法師將分享她對這部經重要性的精闢見解，討論大師們對此經的獨特教法，並帶大家一探佛經翻譯委員會的翻譯流程。

恒持法師曾於澳洲邦德大學擔任助理教授，教授佛教哲學。她初次見到宣化上人是在上世紀60年代，為期九十六天的暑期楞嚴講修班。

持法師：大家好，今天我有兩個任務：其一是跟各位談談《楞嚴經》，其二是介紹佛經翻譯委員會。我想，最好的方法是讀一段宣化上人講述的《楞嚴經》簡介：

「在佛教裏面，有很多的經非常重要，但是最重要的經典就是《楞嚴經》：有《楞嚴經》的地方，就是正法住世；《楞嚴經》沒有了，這就是末法現前了。所以我們每一個佛教徒，必須要拿出我們的力量來，拿出我們的血來，拿出我們的汗來擁護這一部《楞嚴經》。

在《法滅盡經》上說得清清楚楚：末法時代，《楞嚴經》先滅，其餘的經典跟著就滅了。如果《楞嚴經》不滅，那麼正法時代就現前。因為這個，我們佛教徒必須要以生命來護持《楞嚴經》，要發願來護持《楞嚴經》，令《楞嚴經》發揚光大。只要《楞嚴經》存在，就是正法大放光明的時候！

為什麼《楞嚴經》會先滅呢？就因為它太真了！《楞嚴經》是佛的真身，《楞嚴經》是佛的舍利，《楞嚴經》就是佛真正的塔廟！

因為《楞嚴經》這樣真，一切的魔王就用種種的方法來毀滅《楞嚴

The principles set forth in the *Śūraṅgama Sūtra* totally expose monsters, demons, ghosts, and weirdos that inhabit various sects and cults. They cannot hide who they are. Unfortunately, many scholars lack awareness of this based on scant or partial understanding. They're confused and unclear and lack true and actual wisdom. That's why they criticize the *Śūraṅgama Sūtra*. We who study the Buddhadharma should be deeply aware of these circumstances. Therefore, wherever we go, we should advocate the *Śūraṅgama Sūtra*, propagate the *Śūraṅgama Sūtra*, introduce the *Śūraṅgama Sūtra* to people. We should do that so the proper Dharma can long abide in the world. To verify this truth, let me say that if the *Śūraṅgama Sūtra* were phony, then I would willingly fall into the hells forever. To verify its truth, I vow in life after life to propagate the *Śūraṅgama Sūtra* at all times and in all places. How could the great principles in the *Śūraṅgama Sūtra* not have been spoken by the Buddha? How could anyone else have had the wisdom to speak the *Śūraṅgama Sūtra*? I hope that anyone who makes the senseless accusation that the *Śūraṅgama Sūtra* is spurious will quickly wake up and stop creating causes for suffering in the hell of pulling out tongues. All scholars and all students of Buddhism of every nationality should quickly mend their ways, admit their mistakes, and manage to change. There is no greater good than that. I will close by verifying that all who read the *Śūraṅgama Sūtra*, all who listen to the *Śūraṅgama Sūtra*, all who investigate the *Śūraṅgama Sūtra* will very quickly accomplish the truth.”

**DM Chih:** I have given you some insight into the sutra by reading you the Master's affirmation of the Shurangama. He specifically says that if the *Śūraṅgama Sūtra* was inauthentic, he was willing to fall into the hells. Master Xuyun, his teacher, also said the same thing. So two sages of our modern age verify that the *Śūraṅgama Sūtra* is indeed spoken by the Buddha. Do you have any questions about what I've said so far?

**Facilitator:** It's an honor to be here with the newly integrated sangha in Brazil and the BTTS sangha; it feels like a miracle for us. We have been studying different translations of the *Śūraṅgama* and studying from which was the Buddhist bible some years ago. With this teaching of the *Śūraṅgama*, we now have this access to Master Hsuan Hua's wisdom. We'd like to thank the BTTS sangha very much for taking care of all the texts in-house. We are

經》，首先他就造謠，說《楞嚴經》是假的。他們之所以這樣說，就因為《楞嚴經》所說的太真了，尤其是〈四種清淨明誨〉、〈二十五聖圓通章〉、〈五十種陰魔〉等部份。

《楞嚴經》所說的道理，讓妖魔鬼怪、旁門左道都無所遁形。可惜，有許多學者，他們一知半解，糊糊塗塗的，沒有真正的智慧，就妄加批評《楞嚴經》。我們學佛法的人要深深知道這種關係。所以我們要到處提倡《楞嚴經》，我們要到處宣講《楞嚴經》，我們要到處為人解說這部《楞嚴經》。

我們應該這樣做，令正法久住於世。我願意向大家提出保證，如果《楞嚴經》是假的，我願意永遠都墮地獄去！如果《楞嚴經》是真的，那麼我就生生世世都發願要弘揚這個楞嚴大法。《楞嚴經》中的大道理要不是佛所說的，任何人也說不出來的！

任何主張《楞嚴經》是假的，妄加批評的人，希望他們趕快地醒悟，不要再造墮拔舌地獄的這種苦因。無論哪一個學者、哪一個國家學佛法的人，趕快要痛改前非，自己知錯能改，善莫大焉。最後我預祝所有看見《楞嚴經》的人，所有聽見《楞嚴經》的人，所有研究《楞嚴經》的人，都很快早成佛道！」

持法師：我為各位讀了上人對《楞嚴經》的保證，讓大家對這部經有所了解。他特別提到，如果《楞嚴經》不是真的，他願意墮地獄。他的師父虛雲老和尚也說了同樣的話。我們現代的兩位聖賢都證實《楞嚴經》確實為佛陀所說。對於我目前所講的，大家有任何疑問嗎？

主持人：很榮幸能與巴西新整合的

very happy to access this sutra and translation of Master Hsuan Hua, but also the special teachings of comments and paragraphs from the Master.

You can see and feel how these enrich and clarify the sutra. We can see in the words of Master Hsuan Hua the presence and all the traditions of the Chinese teachers that come through him that is present in the text to us. So when we read the words, we feel his presence and experience of generations of practitioners that have devoted themselves to this teachings and keep them alive.

We feel that communicating with you and being in your presence today with all our practitioners that the continuity of the teachings will be kept alive. I'd like to ask you about the summit of the Shurangama, the summit that is illuminated from atop the Buddha's crown. I'd like to listen how do you all practice the mantra and could you introduce us to this practice. How do we practice the Śūraṅgama Mantra?

**DM Chih:** The Śūraṅgama Mantra is 554 lines. Are you all familiar with it?

**Facilitator:** We have been studying the *Śūraṅgama Sūtra* for many years with our lama. We have the mantra in our publication of course. Many people from the sangha have been asking how do we practice this mantra, since it's a very long mantra. So the lama's question was, "How do you as a sangha practice and if you could speak a little bit about this mantra and the importance and relevance and how to practice it in our daily life?"

**DM Chih:** In the beginning, the Master had us just recite the first part up to "*na mo yin tuo la ye.*" And so when we first started to come close to the mantra, that's all we recited up to "*na mo yin tuo la ye.*" And he had us do those 108 times in the evening after the sutra lecture before we went home. And he explained that that was a perfection for us. There are also many other important sections. I don't know if the Lama has taught you particular sections or if you use particular sections.

僧伽以及佛經翻譯委員會的僧眾們齊聚一堂，對我們而言，簡直就像奇蹟。多年前，我們一直在研讀不同譯本的《楞嚴經》，並學習這部佛教聖經。因為《楞嚴經》的教導，我們才有機會親近宣化上人的智慧。非常感謝佛經翻譯委員會的法師們，他們提供所有經典文本。我們很高興有機會研讀宣化上人出版的經文和譯本，以及他對某些經文段落的教導。

各位可以看到並感受到這些（淺釋）是如何豐富和闡明佛經。透過宣化上人的講解，我們看到歷代中國高僧們的教誨在字裏行間中傳承。因此，當我們閱讀這些文字講解時，我們感受到他的存在，以及世世代代的修行者，致力弘揚佛法，讓法脈生生不息。

我們認為，今天的這場盛會，修行者共聚一堂，也讓教法得以宣流。我想向法師請教有關首楞嚴的問題，首楞嚴是指佛的頂上放光。我想知道各位如何修持〈楞嚴咒〉。能不能為我們介紹一下這個法門？我們該如何持〈楞嚴咒〉？

**持法師：**〈楞嚴咒〉共554句。大家都熟悉嗎？

**主持人：**我們和上師學習《楞嚴經》很多年了。當然，我們的刊物上也有〈楞嚴咒〉。常常有其他僧眾問我們該如何修這個咒，因為這是一個非常長的咒語。上師的提問是，身為僧伽，您們如何修持〈楞嚴咒〉？能不能簡單談談這個咒和它的重要性與相關性，以及如何在日常生活中修持它？

**持法師：**一開始，上人只讓我們念第一會的部分一直到「南無因陀囉耶」。所以剛開始學這個咒時，我們只念到「南無因陀囉耶」。上人要我們在晚上聽經後，回家之前念108遍。他說，這對我們來說是一種圓滿的修持。還有許多其他重要的部分。我不知道你們的上師是否有指導你們這個咒的特定幾段，或者你們是否持誦特定幾段。