

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

### 《楞嚴經》葡萄牙文譯本視訊問答（續）

An Excerpt from a Question-and-Answer Session with Dharma Master Heng Chih

Chinese Translated by Allen Chang

恒持法師答問節錄

張雨農 中譯

**Facilitator:** I'd like to ask what were the most important words of the Master when he had a chance to say goodbye to the sangha at the end of his life.

**DM Chih:** Now it's a more general question. At the very end of his life, different people came to his bedside. He spoke particularly for each person. I don't know what those things were.

Of all the things the Master taught, the one thing that I find to be most important is *ahimsa*—no harm. He taught us not to harm each other. Not to harm our environment and not to harm ourselves. Most things aren't easy. It's not easy to interact with other people and not hurt them because we're not sensitive enough to realize what's going to hurt someone. And it's even harder to forgive ourselves to be practicing non-harm in terms of ourselves, because we tend to judge ourselves harshly. And the hardest, of course, is the environment, because we don't have control over it. But we might be able to influence a small portion of where we are. He saw that it is absolutely vital that each of us in our own sphere try to protect our environment, protect the people around us, and protect ourselves. I would say *ahimsa* to me was his message.

**Facilitator:** Wonderful. Thank you so much, Dharma Master. So maybe now we can proceed to your presentation about BTTS.

**DM Chih:** The Buddhist Text Translation Society (BTTS) uses eight guidelines. We all follow these guidelines and are very aware of them. Sometimes we even recite them before we start our work. Translators and volunteers must free themselves from motives of personal fame and reputation. The first one says that you don't try to get famous by translating. You don't use your translations to try

主持人：我想請問上人臨終前，有機會向僧團道別時，囑咐了哪些重要的事？

持法師：這是一個比較籠統的問題。上人臨終時，有許多人來探望他。他會針對每個人個別開示，具體內容我並不清楚。

在上人的教導中，我認為最重要的一件事就是「不傷害」（*ahimsa*）。他教導我們不要互相傷害，不傷害我們的環境，也不傷害我們自己；絕大部分都不容易做到。與人相處而不傷害對方並不容易，我們可能不夠細心，在無意之中冒犯對方。要原諒自己、不傷害自己更難，因為我們對自我的批判往往更嚴厲。最難的當然是不傷害環境，我們無法面面俱到，但至少能維護我們周邊的環境。上人認為，最重要的是我們每個人都應該盡一己之力致力愛護環境、保護身邊的人，以及保護自己。對我來說，「不傷害」就是上人所傳遞給我的訊息。

主持人：非常感謝法師。接下來，我們要請您介紹佛經翻譯委員會（BTTS）。

to make you famous.

The second one is to cultivate an attitude free of arrogance and conceit. We need to show pride in our work but we should not be arrogant or conceited about it. We want to be proud of what we do, but we don't want to make what we do something that we sell in order to sell ourselves. We don't want to be arrogant or conceited.

The next one is that we don't aggrandize ourselves and denigrate others. Don't speak highly of our translations or badly of others or of the translators themselves. We don't say, "I'm a better translator than you are" and we don't say, "Your translations are not good." So, in doing our translations, we don't do that.

The next one is we don't set a standard that what we say is the only right way to do something. If other people's translations don't adhere to that, then we should not say that those translations have problems. We don't establish ourselves as the standard of correctness and suppress the work of others. We don't do that. If we do that, we're not being a BTTS translator.

Next one is we have to take the Buddha mind as our mind. That's a difficult one, because of course we're not Buddhas yet. But we have to assume we can be Buddhas right where we are now and assume that our mind is awakened, even though we may not be aware of that awakening. We have to take the Buddha mind as our own mind.

The next one is we have to use the selective Dharma eye (擇法眼). We need to understand the Dharma and then we have to discern what is Dharma, what is proper Dharma, what is true and also be able to discern what isn't, what isn't Dharma. That's the sixth one.

The seventh one is we need to ask elders, virtuous ones, like your Lama, or like our Master, to certify and verify our translations. We don't just translate and say, "I did a good job." We submit our translations to virtuous elders and ask them to verify that what we have said in our translation is accurate.

The eighth thing we do is to try to make sure that certified translations get published. Now these days, it isn't always books. These days it could be a digital publication. It could be a presence digitally so that people who want to read the Sutra can find it online somewhere. It isn't always going to be in books. It also can just be in speech. Here it says to print them, number eight. But these days, we can also say that we propagate the teaching through any kind of verbal means. And we do that for the Sutras, which

持法師：佛經翻譯委員會有八項守則，我們恪守這些規定，有時甚至會在工作前先念誦一遍。一、從事翻譯工作者不得抱有個人的名利——第一條是說，翻譯不是為了成名，不利用譯作來博取聲譽。

二、從事翻譯工作者不得貢高我慢，必須以虔誠恭敬的態度來工作——我們可以對自己的工作感到自豪，但不能因此傲慢自負。我們以自身的志業為榮，但不把它作為行銷自己的工具，也不貢高我慢。

三、從事翻譯工作者不得自讚毀他——不誇讚自己的翻譯，也不批評其他譯者或作品。我們不作「我的翻譯比你」或是「你的翻譯不好」這樣的評論。我們盡心翻譯，不作這些批評。

四、從事翻譯工作者不得自以為是，對他人作品吹毛求疵——如果其他人以不同的方式詮釋，我們不能因此批評對方的作品有問題。我們不以自己為標準來障礙他人，如果有這種行為，就是與佛經翻譯委員會的守則相違背。

五、從事翻譯工作者必須以佛心為己心——這點很難，因為我們還未成佛。但我們必須假設自己當下已經開悟、證果，也許我們還未察覺自己開悟的心，但我們必須以佛心為己心。

六、從事翻譯工作者必須運用擇法眼來辨別正確的道理——我們要認識佛法，要能分辨是法、非法，這是第六個。

七、從事翻譯工作者必須懇請大德長老來印證其翻譯——大德長老相當於你們的上師或我們的師父。我們不是僅僅翻譯，就自詡譯作有多好，而是將譯文交給有德的長老們審定內容是否正確。

八、從事翻譯工作者之作品在

are the texts spoken by the Buddha, the Shastras, which are commentaries spoken by Masters, and the Vinaya texts, which are the precepts that the monastics and the lay people hold.

Finally, the Master points out that translators have to be magnanimous in spirit. They have to be open-minded, willing to accept what may not be their preference, and make sure that it receives the same expertise as the things they prefer. We have to be broad-minded, and we have to have integrity. We have to be true to ourselves and also true to the work that we do. So, those are the guidelines for the Buddhist Text Translation Society.

**Facilitator:** Thank you so much, Dharma Master, for sharing those guidelines with so much detail. It's also going to be very useful for us, for our translation team, because there are so many things that it's actually our aspiration, but having them so clearly specified and written is amazing and it is very good to know that Dharma is being translated with so much care.

**Question:** I would like to understand the practice more. There is a specific note in the commentary, in footnote 43, stating that “with patience there are no mental states.” Can you comment on this? Is there a practice?

**Facilitator:** There is a footnote in the translation of BTTS of the *Sūraṅgama Sūtra* in which Master Hua talks about a practice; we have the words in Portuguese, I don't remember the exact words in English. It was a practice about gaining patience with the mind of states for no objects arise or something like that. Could you share a few words about this practice?

**DM Chih:** Oh...we'll let your teacher share them... But there's two ways I translate it in English. One way is patience with beings and dharma. “Beings” meaning people or sentient beings, cows, horses, birds, patience with beings and patience with dharma. “Dharma” meaning everything else, not just the teachings, capital D, but all dharmas, everything is Dharma. But there are sentient beings and then there are insentient dharmas. And I often think of it that way. It's also translated as “patience with the non-arising of Dharma,” where *wú shēng* (無生) is a verb, not a noun. I think both are to be

獲得印證之後，必須努力弘揚流通經、律、論，以及佛書，以光大佛教——如今，出版的形式不僅限於紙本書籍，也可以是數位出版，讓想閱讀佛經的人能在網路上閱讀。出版不局限於紙本形式，也可以是口傳。雖然第八條守則說要印刷出來，但現在我們可以詮釋為，我們以各種形式來弘揚教法。這也適用於佛所說的「經」，祖師所著的「論」，以及僧俗弟子所持的「律」。

最後，上人強調，翻譯者要心胸寬廣，能接納各種翻譯風格，並確保它們得到相同的專業處理。我們心量要大，要保持耿直，忠於自己，也忠於我們所從事的工作。以上就是佛經翻譯委員會的八項基本守則。

主持人：非常感謝法師為大家深入介紹這些翻譯守則。這對我們，特別是我們的翻譯團隊也非常有幫助。因為這些準則，事實上都建構於我們的願心。但現在卻如此明確、具體的被規範出來，真的非常難得，也讓我們感受到佛法翻譯是如此用心。

**問題：**我想更深入了解這個行門，在註解43中提到「無生法忍」，能否請您談談它的意思？這是一種修行嗎？

主持人：在佛經翻譯委員會出版的《楞嚴經》英譯本中有一則註解，宣公上人在其中談到一種修持；我手上只有葡萄牙文版，我不記得英文的確切用字是什麼。內容大概是說，藉由培養忍辱，令心中不再生起種種境界。能不能請法師跟我們談談這種行門？

**持法師：**哦……這個部份還是請你們的上師來談比較好。

我可以分享我作英文翻譯時使用的兩種詮釋。生忍和法忍——「生」是指人或一切有情，例如牛、馬、鳥；「法」

considered, using it both as a noun and as a verb when you think about patience. Have I said enough?

**Facilitator:** I think what you have beautifully said is more than enough. Thank you so much. Are there other questions in the temple or maybe from the participants on Zoom?

I'll say a bit more about the patience part. Patience means you endure it. But it's basically unendurable. And so, you need to be patient again and again and again. Part of being patient is being willing to let the patience expand and being willing to, once you fall down, get back up again.

**Question:** How do you see the art as a means to convey the teachings of the Sutra? For example, through a play or through making music out of the mantra? Do you think that is appropriate or maybe that should not be done?

**DM Chih:** I believe it's appropriate. I do know that the Master Hua didn't like cartoons of the Sutra. Because when we had the first Śūraṅgama session, there was one young woman who drew cartoons of portions of the Sutra, and the Master didn't like that. But in terms of music and plays and having a parade, you know, you can do a lot of things to propagate a Sutra. And it's necessary in this day and age when a lot of people don't read. You have to find ways that are graphic or in media that are accepted and interesting to people today. So yes, do a musical, a dance.

**Question:** My question is more about the translation path because I've been working with another translation group. I started this path in the last few weeks or month. And one thing that I really think that's so hard is to translate with different words, because when you switch languages, you also switch words and some times a word that has the same meaning but doesn't exist really in that language, so sometimes it's really hard to translate very well and put everything they may want in a sentence in words

是指所有其他的東西，不只是教法，也包括一切事物——有情與無情法，這是一種。另一種翻譯是「無生法忍」，無生是動詞，不是名詞。在理解「忍辱」時，我認為要從動詞與名詞這兩個角度思考。這樣說明清楚嗎？

主持人：我覺得您回答得相當好，非常詳盡，非常感謝法師。寺裏或是線上的參與者，還有其他問題嗎？我再補充一下「忍辱」。忍辱就是忍受，但有時遇到的境界難以承受，你就需要一而再、再而三地練習忍耐。忍辱的一部份就是願意長養自己的忍耐力，在失敗後力圖振作。

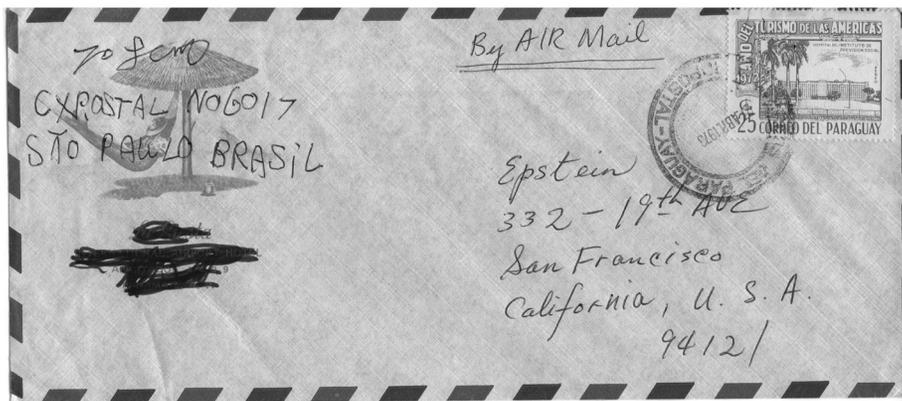
問題：您如何看待以藝術語言來傳達佛經的教義？例如，透過戲劇表演，或是將咒語譜成音樂。您認為這樣做適當嗎？或者不認同這種做法？

持法師：我認為是合適的。我知道上人不喜歡把經典畫成漫畫。我們第一次舉辦楞嚴法會時，有位年輕女眾將部分佛經內容畫成漫畫，上人並不喜歡。若是以音樂、戲劇和遊行來詮釋，可以有許多方式來弘揚經典。尤其在現代，閱讀的人越來越少，你必須找到讓大眾感興趣的圖像或媒介去呈現，因此，以音樂劇、舞蹈弘法也是一種方便。

問題：您好。我想請教有關翻譯的問題，我是在最近幾週或幾個月前開始與另一個翻譯團隊一起合作翻譯經典。從事翻譯工作中。我認為最困難的一件事是用不同的詞藻翻譯，因為當你轉換語言，常常也轉換用字。有時一個詞的意思相同，但在另一種語言中並不存在。因此翻譯的用字很難拿捏，很難使用相同的詞彙完整表達原文的意思。我一直在從事翻譯工作，將來也會做更多同步翻譯，有時會讓我感到緊張，因為我希望翻得盡善盡美。我想請教您，對於像我這樣的翻譯者有什麼建議嗎？例如，在翻譯前或是在翻譯過程中，是否有什麼練習可以強化翻譯技巧？謝謝。

持法師：我認為翻譯不須完全直譯，重點是讓譯文在目標語言（譯入的語言）中能清楚明瞭。身

that have the same meaning. I've been doing this and I will start to do this more also with simultaneous translation, which makes me really nervous sometimes because I really want to do it well. My question is, do you have any tips for these translators like me, for example, a practice maybe before doing it or maybe when it's happening? Thank you.



上人於巴西手寫書信 The letters written by Master Hua during his visit to Brazil.

**DM Chih:** I think it can't always be literal. It has to work in the language, the target language, the language you're putting it in, from the source language. As a translator you have to grasp what the essence is in the source language and then take that essence over into the target language and it may not be literal. You may need a different construction of sentences. You may need words that aren't exactly translations of the original in order to get it understood culturally and in terms of our times. So, when you're doing it simultaneously, you have to kind of filter it that way. I think that's fairer to the listener than to just keep rattling off a word for word translation for whatever the person is saying. In simultaneous translation, things go by so fast that you might miss some points, so I think it's better that you try to grasp the meaning that would be meaningful in your culture, in your language, and make sure they get those.

**Facilitator:** Thank you so much, Dharma Master! For being with us one more time. And again, thank you so much to all of the BTTS team who supported us throughout all these years with the translation process of the *Sūrangama Sutra* and who also made it possible for the Sutra to be now available in Portuguese. Our sangha and all of us we are very happy and we rejoice that it has happened and we're also very happy also to have this first one-on-one contact with the team.

*May the merit from this practice adorn all Buddhalands. / Repay the kindness from above and rescue those in past below. / May all who see or hear of this, resolve upon awakening. / And when this body meets its end, be born together in the land of Bliss. Amitofo. ❀*

度輪  
信箱地址 CX. Postal No. 6017, São Paulo, Brazil  
收件人：Epstein  
三藩市19街332號，美國加州，郵編94121

為譯者，你必須掌握原文的重點，再把它轉換到譯文中，這個過程往往無法逐字翻譯。有時還需要重組句子結構，甚至需要使用與原文不完全相同的詞彙，讓內容在文化上和時代上能被理解。因此，做同步翻譯時，也要以同樣的方式過濾訊息。與其一字不漏地直譯，不如讓翻譯內容更為當地聽眾所理解。即使同步翻譯時，可能速度過快而漏掉一些細節，我認為掌握你們的文化、語言中有意義的詞彙，並確保將這些重點傳達給聽眾。

主持人：非常感謝法師再次與我們相聚。同時再次感謝佛經翻譯委員會團隊，感謝您們多年來對《楞嚴經》翻譯工作的支持，讓這部經典能以葡萄牙文流通。我們整個僧伽與所有人都非常歡喜，也很高興能與團隊進行首次面對面的交流。

願以此功德，莊嚴佛淨土，  
上報四重恩，下濟三途苦。  
若有見聞者，悉發菩提心，  
盡此一報身，同生極樂國。  
阿彌陀佛。 ❀

上人於巴西手寫書信  
The letters written by Master Hua  
during his visit to Brazil.

1. 1973年三月二十七日午二時  
精進法喜  
仍住在寺裡有無其他事項未信告知此祝  
迅速其各勉旃謝徐兩居士功夫如何是  
無上道勿把寶貴光陰空過當念無常  
先覺勇猛精進為法忘勞作西方佛教  
努力勇猛精進為法忘勞作西方佛教  
緣發展佛教由為函告賢徒等須各  
日再接見各佛教人士看情形如何有無因  
安抵巴西聖保羅城暫住旅店待休息數  
果寧等暨各位護法居士賢徒如見  
信鶴地址  
Z. LUNO  
CX. POSTAL No. 6017  
SÃO PAULO, BRASIL  
No. 6017  
SÃO PAULO, BRASIL

2. 精進法喜  
打疊藥視  
內赤紙二張佛曆三千年六月十日  
諸位善來者如晤後面菩提樹長有多  
高了是否增長發大了甚為念念六月  
十四日函計當收悉吾在巴拉圭或逗  
留幾日遊觀各省風俗習慣大約七月  
十日前後赴阿根廷故收此信後若有  
信件仍可直寄至巴拉圭旅店轉交  
取之於一星期內及星期三在三藩  
市時間下午二點半鐘打電話來連  
絡吾在店中等電話三位比丘尼均可  
打疊藥視  
度手泐  
HOTEL IPOA  
AZARA 1161  
TEL: 23-276

1. 果寧果瞻等暨各位護法居士、賢徒如見：

衲昨已安抵巴西，聖保羅城。暫住旅店，待休息數日，再接見各佛教人士。看情形如何，有無因緣。發展佛教。再為函告。

賢徒等，須各努力，勇猛精進，為法忘勞，作西方佛教先覺。為法界眾生津樑，發大菩提心，早成無上道，勿把寶貴光陰空過。當念無常迅速，其各勉旃。謝（冰瑩）徐（儀君）兩居士，功夫如何？是否仍住在寺裏？有無其他事項？來信告知。

此祝  
精進法喜  
衲度字  
一九七三年三月二十七日下午二時

To Kuo Ning, Kuo Chan, Dharma-protecting laypeople and wholesome disciples:

I arrived safely in São Paulo, Brazil yesterday. Temporarily, I am staying in a hotel to rest for a few days before meeting local Buddhists. I will see if the condition is right to propagate Buddhism here, and inform you by letter.

My wholesome disciples, you should all continue to work diligently and vigorously for the sake of the Dharma, despite of the challenges. Only by doing that can you become a pioneer of Buddhism in the West, and serve as bridges to cross living beings over in the Dharma Realm. By bringing forth a great resolve for Bodhi you can quickly realize the Unsurpassed Way. Don't let precious time go by in vain. Be mindful of how swiftly Impermanence arrives. Urge each other on! Are Upasikas Xie and Xu working hard to develop their skills? Are they still living in the Monastery? Are there any other updates? Please keep me posted by mail.

Wishing you Diligence and joy in Dharma,  
To Lun (度輪)  
CX. Postal No. 6017, São Paulo, Brazil  
2 pm on March 27, 1973  
Mailing address: CX. Postal No. 6017 São Paulo, Brazil

To all disciples:

How tall has the Bodhi tree behind the monastery grown? Does someone water and take care of it every day? Has your Bodhi resolve also grown bigger? These matters are always on my mind.

By now you must have received the letter I sent you on June 14. I will probably stay a few more days in Paraguay to observe more of the customs in various provinces. Around July 10, I will go to Argentina. Therefore, after receiving this letter, if there are letters to be forwarded to me, you can still mail them to this hotel address in Paraguay. In addition, let's set either Sunday or Wednesday at 2:30 pm San Francisco time as a time when you can call me, so we can communicate from the main phone in the hotel. All three Bhikkhunis can call me.

Wishing you Diligence  
HOTEL IPOA AZARA 1161 TEL: 23-276

written by To (度)  
Enclosed are two red packets.  
June 20, 3000th year of the Buddhist Calendar

2. 諸位善來者如晤：

後面菩提樹長有多高了？是否每日培養灌溉？諸位菩提心是否增長發大了？甚為念念。六月十四日函計當收悉。吾在巴拉圭或多逗留幾日，遊觀各省風俗習慣。大約七月十日前後赴阿根廷。故收此信後，若有信件，仍可直寄至巴拉圭旅店轉交。最好在每一個星期日及星期三，在三藩市的時間下午二點半鐘打電話來連絡，吾在店中等電話，三位比丘尼均可打電話來。

衲度手泐內赤紙二張。  
佛曆三千年六月二十日