

## 《楞嚴經》譯聞記

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由法總譯經委員會新譯之英文版《楞嚴經》，已於7月4日印刷兩千本，正式出書問世。說起此次的翻譯過程，前後時間約花費7年，參與人員固定有3至5人，時而多至10人。我們以宣公上人著的《楞嚴經淺釋》及圓瑛法師著的《楞嚴經講義》為主要版本，而以交光法師的《楞嚴經正脈疏》及憨山大師的《楞嚴經通議》為輔助教材。在英文方面則以譯經委員會於1985年出版的英文《楞嚴經》為主軸。

進行翻譯方式，將一句中文及相對的英文寫於黑板或用幻燈投影，讓大家看清楚，然後先核對英文達意否？此時上述四位大師著解，一一讀過校對文意。如已達意，再問在場西方人士可明白此種翻譯否？然後由阮果舟居士負責執筆，寫出既讓人明白，又是高尚文雅的好英文，這是他的功夫。可是為避免想寫出好英文，而改變原句的意思，是故寫好後大家再重讀一次。如此經過多次推敲，反覆審閱校對，再由易果融居士負責後步的審譯，小至文法語氣，大至前後文句的邏輯思考，在這裏他都非常細心的。這樣的逐句翻譯方式，可想而知進展很慢，加以每逢法會或打七，又得停工，也多虧大家的耐心，一次次的聚會檢討改正，才得以完工。完稿後又請實法師重新讀一次，經他改正後，方印可出書。

在這段期間，大家除了深入《楞嚴經》的義理之外，以中文為母語的成員，英文進步了；對於以英文為母語的成員，更能抓住古文文句的精神；最重要的是，每個人在修行上有突破——當大家對所翻譯出來的文稿看法不同時，更有耐心，也更能接受別人的意見。在長達七年翻譯過程，冥冥之中蒙佛菩薩及上人加被攝受，才能順利出版流通。此書出版象徵佛法在西方真正扎根了，是一盞明燈，明確指示末世眾生修行的方向。願見聞者，有擇法眼，速發菩提心。

## *The Notes from the Shurangama Sutra Translation Team*

By Lao Yu Ong / Translated into English by Mu Xi

The newly translated *Shurangama Sutra* by BTTS was published formally with 2000 copies. The new translation took seven years from beginning to the end. The number of participants in each translation meeting varied from three to five; at times ten people were present. We used Venerable Master Hua's *Commentary on the Shurangama Sutra* and Great Master Yuan-Yin's *Shurangama Sutra Lecture Notes* as the main reference and Dharma Master Jiao-Guang's *Proper Pulse Commentary of the Shurangama Sutra* and Great Master Han-Shan's *Overview of the Shurangama Sutra* as the supplementary information. We used the *Shurangama Sutra Commentary* published by BTTS in 1985 as the English reference.

When translating, we would work on one sentence at a time, either writing it out on the board or typing it in the computer and projecting it on the screen, so that translators can see and read the text clearly. We first checked the English to ensure that its meaning was equivalent to the Chinese text. Then, we would read the commentaries of all four Great Masters and review the translation again on the spot. If the English expressed the meanings of the Chinese Sutra text, we asked the American readers to see if they understood the translation in English. Then, David Rounds would write out the translation in elegant and graceful English. This is where his skills came in. However, in order to avoid altering the sutra's meanings, we would re-read the English translation after David finished writing. After multiple iterations of reading, reviewing and revising, Dr. Epstein would revise for the last time. He paid detailed attention to little things like grammar, and even the logic of the entire context. The line-by-line translation process was quite lengthy and a slow process. Additionally, we would break whenever there was a session or Dharma Assembly. Luckily, the team was very patient. We met repeatedly to examine, review and revise the translation in order to complete the whole sutra. After the entire translation was finished, we requested Dharma Master Sure to read it again. With his additional corrections, we then sent it to the printer for publication.

During this time, besides being able to fathom the principles of the *Shurangama Sutra*, the Chinese speakers made improvement on their English skills and the Westerners on the team improved their skills in reading ancient terse Chinese. The most important thing was that when members have different opinions regarding the translation, we became more patient so as to listen and accept others' ideas. During the lengthy seven-year translation process, Buddhas, Bodhisattvas and Venerable Masters have been blessing us invisibly so that the new version could eventually be published. This symbolizes that Buddhism is truly rooted in the West. *Śūraṅgama Sūtra* is a bright lamp that provides those at the Dharma's End a clear guide on the path of cultivation. We wish that those who hear and see this sutra will have the Dharma-selecting vision and quickly bring forth the Bodhi resolve.