

# 不一樣，不一直都是錯的

## Discrepancies Do not Necessarily Mean Mistakes

- A talk given by Bhikshuni Jin Jing  
in the Buddha Hall at CTTB on September
- 比丘尼近經講於2014年9月30日萬佛聖城大殿



BODHI FIELD | 菩提田

今天在法大上佛教詮釋學，讀到憨山大師的自述傳記，就是《憨山老人自序年譜實錄》。讀大師的自述年譜時，我們是讀英文的，後來我在《大藏經》找到中文的原文，我很好奇想要去對一對中英的翻譯。對照的時候，看到一些英文跟中文不同的地方，於是我飛快地下了一個結論——這個英文翻譯錯了。

後來我停了一下，問自己是從什麼觀點說這個翻譯是錯的。因為在翻譯的理論裏面，有直譯，有意譯；句子跟句子之間的結構不一樣，是一個翻譯理論，意思不一樣，又是另一個理論。可是就算句子的結構不一樣，用詞不同於原文，若整體表現出來的效果與原文一樣的話，在效應等值（Functional Equivalence）的翻譯理論上，這個譯文是可以被接受的。

然後想了想，其實我們人很多時候都不覺得自己很主觀，反而覺得自己是很客觀的。我們看到兩個不一樣，就會認為有一個對，有一個錯，一直活在一個對立的世界裏。

We read Master Hanshan's autobiography in the Buddhist Hermeneutics class at DRBU (Dharma Realm Buddhist University) today. The version we read was the English translation of *chronicle accounts of Hanshan's life events*. I was curious to read the Chinese original and later found it in the *Tripitaka*. I did a matching exercise between the Chinese and the English translation. I saw many places where English and Chinese didn't match. I quickly jumped to the conclusion that the English rendering was inaccurate.

But, then I paused a bit and asked myself, "From what perspective do I say that this translation is incorrect?" In linguistics and translation theories, there are literal translation, meaning-based translation and so on. If one compares the source language and the target language in terms of sentence structures, syntax and forms, there is one conclusion regarding translation equivalence; whereas if one compares the meaning between the source language and the target language, there might be a different conclusion. From



- 十八羅漢圖
- Eighteen Arhats

很少時候，我們會分辨出自己認為的事實，與實際真相之間的差別。

因為在每一天的生活裏面，我們都是以自己的眼耳鼻舌身意，所看到，所聽到，所聞到，所摸到的為準。也就是說，很多時候無意中以自己的感受，或者是想法來評斷一些事情，就會想：「啊，事情就是這樣子，錯不了！」很少會思考：「真的是這樣嗎？」

用一個故事來解釋這個道理。有一個老師問學生：「如果你發現這間屋子裏面有一些蜘蛛網，你會有什麼反應？」

甲學生說：「這麼多蜘蛛網，一定是房子太破爛了，才会有蜘蛛網。」

乙學生說：「那就是這一家人都不愛乾淨，才会有蜘蛛網。」

丙學生說：「就是這家女主人很懶惰，都不打掃，所以才會有這麼多蜘蛛網。」

第四個學生就說：「因為這間屋子裏面有蜘蛛。」

從上述的答案可以看出來，第四個學生的答案比較客觀，他沒有帶成見去敘述一個事實。

其他的學生有不同的見解，也是因為受了個人主觀影響才會出現這樣的答案。所以，人其實是一種經驗的產物，我們對人事物的看法，常常被過去的經驗系統所限制，或者所改變，乃至扭曲。因此我們所認定的事實，很多時候只是一種主觀的感受，乃至是一種偏見。所以主觀很強的人，偏見很深的人，就很容易產生一些人與人之間的誤解、衝突跟猜忌。

那事實與真相有何不同呢？再講一個故事解釋。

有兩個人走在路上，同時看到一位虔誠的宗教徒湯姆走進了妓院。路人甲見到虔誠的宗教徒進去，對他有一些批評，覺得這位宗教徒很偽善，對太太不忠誠。可是路人乙看到，就有不同的反應了，他的臉上露出一種很嚴肅的表情，很驕傲地跟旁邊的人說：「你知道嗎，我們的信徒臨命終時，即使是在妓院，我們的教友也會義無反顧地前去為他祈禱。」所以兩個人都看到同一個事實，就是「虔誠的宗教徒走進了妓院」。但是真相是什麼呢？兩位路人都不自覺地帶著自己的主見去下結論。人常常如此：看到一個事實，下意識地加上主觀意見後，就會創造出一個結論。而

the aspect of functional equivalence, words and sentences from the target language do not necessarily have to match the form of the source language. As long as the effect of the translation matches that of the source language, the translation is deemed acceptable.

I thought about different translation theories and realized that I am very subjective but didn't realize so. A lot of times, we see people or things that are different from our expectation, we then jumped to a conclusion and think one is correct and the other one is wrong. This type of judgmental attitude keeps us in the world of duality. Seldom can we discern the difference between our own idea of the truth and the actual facts.

We live in the world through the awareness of our sense organs: eyes, ears, nose, tongue, body and mind. We take what we see, hear or touch as the experiences of our life. In other words, many times, we judge based on our feelings and thinking and said, "Oh, this is what happened. That's got to be it!" We seldom ask ourselves, "Is what we see and hear the truth?"

Let me use one story to demonstrate what I mean. One teacher asks a group of students, "If you discover spider webs in a house, what would you think?"

Student A, "This must be a shabby house. That's why there are so many cobwebs."

Student B, "This family is not so tidy, that's why there are spider webs."

Student C, "The lady of the house must be very lazy and sloppy. She doesn't clean this house. That's why there are cobwebs everywhere."

Student D, "Since there are cobwebs in the house, there is a spider in this house somewhere."

From the answers above, one clearly sees that the answer from student D is more of an objective statement that does not imply any judgment or criticism.

The other three students have different answers and opinions because of their personal subjectivity. Therefore, we can tell that human beings are the products of their experiences. How we think or how we see things are, very often, limited, changed or even twisted by our past experiences. The so-called "facts" that we recognize are subjective feelings or even a kind of prejudice. Hence, misunderstanding, interpersonal conflicts or suspicion would occur if one is strongly opinionated.

So, what is the difference between a fact and the truth? I will tell one more story to demonstrate this.

Two people walking on a street. They saw Tom, a sincere religious person, walking into a prostitute's house. Passerby A commented with criticism, "Hmmm...this guy is a hypocrite.



這個結論，就會被誤認為是事實。

所以今天讀大師自述年譜的那段英文翻譯，亦復如是。看到中英文不一樣，馬上就下結論：那個英文是錯的。後來再想想，其實也不一定是錯的，要看是從什麼角度來看。不一樣，不代表它就是錯的。有時候我們腦筋動得太快，眼睛看了，耳朵聽了，馬上就下結論。但是，這個結論或許不是很客觀的。這是我今天讀憨山大師傳記所體會的道理。

講到憨山大師，在此介紹一下大師的生平。因為傳記很長，今天可能沒有時間全部講完。

憨山大師俗姓蔡，字澄印，號憨山，是明朝末年的出家人。他投於臨濟宗門下，希望復興禪宗，跟紫柏大師是非常好的道友。我們經常提到的明末四大高僧，就是紫柏大師、蕩益大師、蓮池大師跟憨山大師。



大師的自述年

譜裏，記載了他志心求悟的一個歷程。在7歲的時候，他看見叔父過世，於是就開始想：人死了要去哪裏。11歲那一年，看到幾位行腳化緣的出家人，便發起了出家之心。但是他覺得自己還不夠資格，母親只告訴他往後如果有福報，會讓他出家。所以十九歲時，便跟著雲谷禪師在廟上參禪打坐。

因為憨山大師學習四書五經學得非常好，成績優異，所以同學們都鼓勵他去考功名。雲谷大師知道後便為他開示，使其悟明心地之妙，知道我們的心地是很微妙的，如果好好修行也

He is not faithful to his wife!!” Passerby B saw the same thing but had a totally different reaction. His face became solemn and proud. He praised Tom, “you know, when our brother is about to pass, even in a prostitute’s house, Tom still goes in there to pray for him without any hesitation. Both passerby saw the same fact: Tom walked into a prostitute’s house. But what is the truth? Both passerby commented on this incident based on their own presupposition. This is how most people see, feel and experience every day. We see a fact, subconsciously add our presumptions, then give a conclusion. Sadly, this “conclusion” becomes the so-called fact.

So, this is what I learned from trying to match the English translation and original Chinese. When I saw that the English and the Chinese do not match exactly, I jumped to the conclusion that the translation was inaccurate. I thought about my reaction and realized that perhaps the translation is not inaccurate. It really depends on the perspective from which I read the rendering. Differences

between the source and target languages in translation do not necessarily mean the rendering is inaccurate. Sometimes, our brain reacts very fast to what we see and hear. We then jump to a conclusion, which may not be very objective. This is what I learned today in my class when reading the autobiography of Great Master Hanshan.

Speaking of Great Master Hanshan, I would also like to share with everyone his stories. Since the autobiography is very long, I may not be able to finish everything today.

Great Master Hanshan’s lay surname was Cai. His Dharma name was Chengyin, a.k.a. Han Shan. He was a monk under the Linji lineage at the end of the Ming Dynasty. He wished to revive the Chan tradition and was a good friend of Master Zibo. In Buddhism, people often talked about the four great masters at the end of the Ming Dynasty. They were Master Zibo, Ouyi, Lianchi and Hanshan.



可以證得這種微妙的境界。禪師還講了很多高僧的生平事蹟給他聽，然後命他讀《傳燈錄》與《高僧傳》。後來，當大師讀到《中峰廣錄》時非常高興，深感出家就是他心中最嚮往的事。於是，19歲那年便剃度出家。

不久他專心致力於參禪，卻未得參禪的要領，便轉為專心念佛；打坐的時候專心念佛，日夜不斷。20歲那年，他夢見阿彌陀佛，現身立於空中，非常清楚，可以看到阿彌陀佛的面目光明；再繼續念的時候，就見到西方三聖，了了分明。以後只要念佛，西方三聖便現在眼前。因為這樣的一個經驗，他覺得「修行可辦」——修行是可以離世間的。

20歲的時候，他對修行的信心與體驗更為深化。但數年過後仍未開悟，所以26歲時決定朝五臺山，並閉關修行。他的道友說：「五臺山冬日嚴寒，你不要去了。還是留在南方，一邊參方，一邊看風景，不需要到嚴寒之地修行。」但是憨山大師卻不這麼想：「喜好軟暖會成為一種習氣，讓人懈怠。修行時身心若不經過一番鍛煉，並對自己的毛病以

In the autobiography, Master Hanshan recorded his aspiration to be enlightened. When he was seven years old, he witnessed the death of his uncle and started to wonder about where people go after death. At the age of eleven, several monks came to his house and asked for offering. He then wished to enter the monastic life. But he also felt that he didn't have the necessary holiness to become a monk yet. There was no way to fulfill this wish yet. His mother told him that if he had enough blessings, she would give him permission to become a monk. At the age of nineteen, Master Hanshan learned meditation from Master Yungu.

Originally, his friends encouraged him to go the capital to take the scholar's examination since he was an excellent student well-versed in the Four Books and the Five Classics. He had planned to do so, too. However, Master Yungu learned about this and spoke to Master Hanshan. Describing the mind and all its wonders, Master Yungu assured Master Hanshan that by detaching from worldly desires and cultivate, he, too, could realize these wondrous states of mind. One by one, Master Yungu also told Master Hanshan about the lives of the past Masters and of their great accomplishment. Master Yungu also instructed Master Hanshan to read Records of Lighting the Lamp and the Biographies of Great Masters. When Master Hanshan came upon a copy of the The Sayings of Zhongfeng, he was delighted and realized that his true aspiration was to enter the monastic life. Therefore, at the age of nineteen, he became a monk and join the Sangha.

He then devoted himself to practicing Chan but didn't know the essential techniques. He then changed his practice to concentrate the mind on Amitabha Buddha's name while sitting in meditation. Day and night without interruption, he recited Amitabha Buddha's name. At the age of twenty, he dreamed of Amitabha Buddha standing on air very clearly. He could see the Buddha's countenance



刻苦方法加以對治，是很難有所成就的。」雖然同修道友勸他留在比較暖和的地方，他還是到了五臺山閉關修行。

基本上憨山大師的一生，有20年的光陰都在閉關潛修；八年在五臺山，十二年隱居東海。大師在出家前，已精研儒家與道家的思想，所以在深山修行時，亦瞭悟了釋儒道三家之心要，也註解過幾本道家的經典。

憨山大師的自述年譜中，也提到他在修行中一些身心與覺知的轉化。對於身心與物質世界的覺受、感知的轉變，分別發生在他20歲、29歲、30歲、31歲與40多歲這幾個階段。從「出世之志」到「合光同塵」，從「獨步獨行」到「與人交遊」的轉變，大師在待人接物方面皆有前期、後期之不同。這些轉折，皆表現出心性的鍛鍊已漸趨成熟。

礙於時間有限，我想講講他跟他母親情感上的轉變。憨山大師小時候，母親希望他能受良好的教育。因此當他還只有八歲，就必須坐船過河並寄住在鄰居家，才有辦法上學，每個月回家一次。因為太想家了，到了該返校時，卻在江邊不肯上船回學校讀書。母親一氣之下，扯著他的頭髮就把他丟到河裏頭去，她說：「與其看見你將來成為一個無用之人，我不如現在把你溺死算了！」多年後，憨山大師才得知母親在他去上學後，常常坐在江邊流淚思念兒子。這是不是「愛之深，責之切」的表現呢？

然而母親的這個舉動，看在八歲小孩眼裏卻覺得母親不愛他。於是他想：「算了，我不要想她了，我就繼續讀書。」但也因為

radiating light. When he continued to recite Amitabha Buddha's name, a clear vision of the Three Sages of the West came to him. After that, whenever he recited the Buddha's name, the Three Sages of the West would appear to him. Because of this experience, he knew that cultivating the way is an option to transcend the world.

At the age of twenty, Master Hanshan's cultivation and faith deepened but he was not enlightened yet. Therefore, at the age of twenty-six, he decided to do a pilgrimage to Mount Wutai and secluded himself for the sake of cultivation. His fellow cultivator advised him, "The winter is bitterly cold at Mount Wutai. It made no sense for you to go. It's better to stay in the south. You could travel and enjoy the beautiful scenery at the same time. There is no need to cultivate in such a cold place." But Master Hanshan thought differently, "Comfortable living soon becomes a bad habit. Without something to struggle against, you get lazy. I need adversity to overcome if I am ever going to gain real control of my mind. If one cannot discipline the mind, one would hardly have any accomplishment in cultivation." Although his friend advised him to stay in a warmer place, he still traveled to Mount Wutai and went into seclusion.

Basically, Master Hanshan spent about twenty years of his life in seclusion - eight years in Mount Wutai and twelve years in Donghai. Prior to leaving the home-life, Master Hanshan was well-versed in Confucian and Taoist philosophies. Therefore, he was cultivating at Mount Wutai, he was also enlightened to the essential principles of Buddhism, Confucianism and Taoism. He also commentated on a few Taoist classics.

In Master Hanshan's autobiography, he also talked about the changes in body and mind during the process of his cultivation. His awareness and experiences changed at the various stages of his life including age 20, 29, 30, 31 and his 40s. One can observe such transformation from the phase of aspiring to transcend the world to harmoniously intermingling with everyone, and from being a solitary cultivator to becoming friends to living beings. How he dealt with people and everyday matters were different from his early days and his late life. These transformations indicated the maturity in his cultivation and personal character.

Due to the interest of time, I would like to talk a little bit about the change of the relationship between Master Hanshan and his mother. When Master Hanshan was young, his mother wanted him to get a good education. At the age of eight, it was necessary for him to board at a relative's house and took ride a ferry back to the other side of the river when he came home once a month. He was really home sick and decided not to go back to school. He just refused to go to the dock and get on the boat. His mother got angry, took him by the hair and threw him into the river. She said, "I'd rather see you drown than seeing you become a failure!" It was not until years later that he learned how often his mother would go to the dock and sit there crying for me. Is this an extreme example of "tough love"?

To an eight-year-old, Master Hanshan thought his mother didn't love him at all. His heart changed. He stopped missing his mother and went on with his studies. It is also because of this "special" treatment from his mother at such a young age, it trained Master Hanshan to be more independent and eventually propelled him to enter the monastic life.

At the age of thirty-two, he decided to make a copy of the Avatamsaka Sutra using his own blood as ink because he wished to repay the great kindness of his parents. In his forties, he had thought about visiting his mother but he wasn't sure if his mother was willing to see him or not. His mother hoped that he could have some accomplishment

母親這樣子特殊的對待，成就大師日後獨立的性格，以及他出家後的修行。

32歲時，為了要報父母恩，便刺血寫《華嚴經》。40幾歲時，想回鄉探望母親，可是又不知道母親願不願意見他，因為母親希望兒子在修行上能有所成就，所以不願孩子執著她。大師雖想返鄉省親，但又怕落於世俗情感的窠臼中，所以大師就把這個念頭放在心中，一直觀察，一直覺照。在44歲的一天晚上，靜坐時突然張開眼睛，說了一首偈頌，然後急呼侍者說自己可以回鄉見母親了。他證悟了一個境界，偈曰：「煙波日日浸寒空，魚鳥同遊一鏡中。昨夜忽沉天外月，孤明應自混驪龍。」

偈頌的前兩句，「煙波日日浸寒空，魚鳥同遊一境中」，煙波和寒空是形容他修行的一種澄覺的境界；魚跟鳥，就譬喻各類不同的眾生，以及各種不同的人際關係。一境，好比法界或真心。

如果是已經悟道的心境，心其實是不離眾生，與眾生渾然同體的。所以他就講「昨夜忽沉天外月，孤明應自混驪龍」，孤明就是他自己的境界；應自混驪龍，驪就是黑馬，表不善之人，龍就是天上飛的龍，表上等人。意思就是說，證悟的菩薩不該獨守孤明，應該跟所有的眾生合光同塵，混俗同光。因為這樣覺悟的境界，他覺得人際情感是超然又相容的，超然就是不粘著，相容是不離的境界。所以他說他可以回家省親了。

這是大師在人際關係上心境轉變的一個例子。這也是給出家人一個很好的學習，其實我們出家人沒有什麼放不下；對我自己來說，比較放不下父母。所以在修行的過程中，人與人之間的關係，我們都可以從這首偈頌及憨山大師的傳記中學習。

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in his cultivation and didn't want the son to be attached to her. Although Master Hanshan hoped to see his family, he was also afraid of falling into worldly affairs and emotions. He then put this thought in his mind and continued to reflect upon this topic. One night, he open his eyes after meditation, the following verse occurred to him. He called his attendant and told him, "Now, I can return to my native village to see my parents." This verse represented a state he was awakened to. The verse is as follows:

I have watched smoke spiral into the cold empty space.

In that bright mirror, I see birds and fish in there.

The shining moon suddenly fell.

That light shines on the dragons above and black horses below.

The smoke and cold empty space in the first two lines talked about Master Hanshan's clear and awakening state. Fish and birds are metaphors of different living beings as well as various types of interpersonal relationships. The mirror represents the Dharma Realm or the True Mind.

The mind of an awakened person does not leave living beings behind but is one with them instead. Therefore, he said, "The shining moon suddenly fell. That light shines on the dragons above and black horses below." The light describes his own state. Black horses represent the evils ones, whereas dragons in the sky represent the wholesome or noble ones. (Note: The metaphor of black horses in Chinese culture is equivalent to that of black sheep in American culture.) These two lines mean an enlightened Bodhisattva should not keep to himself but to walk into the crowd and help them. He understood that interpersonal relationships should transcend the world but at the same time interfuse within. "Transcend" means not to be sticky with anyone whereas "interfuse within" means not being away or distant from anyone. Because of this realization, he said he could go home to see his parents.

This is an example of his change in regard to dealing with interpersonal relationships. This case is also a good example for monastics to learn from. Monks and nuns don't have much to worry about but for me, personally, it is harder to put down my parents. During the process of our cultivation, this verse from Master Hanshan is something cultivators could learn from.

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