

释净宗 著

笨...

LET'S
LEARN TO LOVE

...

也要学着去...

爱

中国出版集团
中译出版社

汉英对照版

再笨也要学着去爱

LET'S
LEARN TO LOVE

•
•
•
释净宗 著

中国出版集团
中译出版社

图书在版编目(CIP)数据

再笨也要学着去爱：汉英对照 / 释净宗著. — 北京：中译出版社，2017.4
ISBN 978-7-5001-5165-4

I. ①再… II. ①释… III. ①散文集—中国—当代—汉、英 IV. ①I267

中国版本图书馆CIP数据核字(2017)第038616号

出版发行 / 中译出版社

地 址 / 北京市西城区车公庄大街甲4号物华大厦6层

电 话 / (010)68359376, 68359827 (发行部); 68358224 (编辑部)

传 真 / (010)68357870

邮 编 / 100044

电子邮箱 / book@ctph.com.cn

网 址 / <http://www.ctph.com.cn>

出 版 人 / 张高里

特约策划 / 北京净土宗文化发展中心

策划编辑 / 周 炜 范 伟

责任编辑 / 范 伟 张 旭

书籍设计 / 黄 浩

印 刷 / 山东泰安新华印务有限责任公司

经 销 / 新华书店

规 格 / 880毫米×1230毫米 1/32

印 张 / 4.75

字 数 / 160千字

版 次 / 2017年4月第1版

印 次 / 2017年4月第1次

ISBN 978-7-5001-5165-4 定价：28.00元

版权所有 侵权必究

中 译 出 版 社

祝福	002	Best Wishes
新年谈“新”	003	The ‘New’ in New Year
一叶之舟	004	A Leaf Boat
艺术与净土	005	Art and the Pure Land
迷航	006 — 007	Lost in the Clouds
说道理	008 — 009	On Reasoning
骄傲的人类	010	Human Pride
蝉鸣	011	Chirping Cicadas
问路	012	Asking for Directions
颠倒的信	013	Misguided Belief
孤独的人	014	Lonely Hearts
人不当人看	015	Looking at People
为什么	016	Why?
无常	017	Impermanence
最后	018 — 019	The Final Moment
退一步	020	A Step Back
做梦	021	Dreaming of Dreams
扫帚涅槃	022 — 023	A Broom’s Nirvana
苦乐	024 — 025	Suffering and Joy
念佛胜家亲	026	Reciters Are Closer Than Blood Relations
得罪佛?	027	Can We Offend Amitabha?
梦	028 — 029	Dream
公共资源	030 — 031	Public Resource
语言的力量	032 — 033	The Power of Language
隐私	034 — 037	The Secrets of Others

小人物	038 — 039	To Be a Nobody
行善要机密	040 — 041	Doing Good Secretly
时间好比自来水管	042 — 045	Time Is Like a Water Pipe
一点点	046	Just a Bit
做个人生背包客	047	Live Like a Backpacker
佛不是神	048	Buddhas Aren't Gods
平安	049	Being Safe
善恶的木桩	050	Good and Evil
我们是这个世间的客人	051	Guests in the World
佛光无尽	052 — 053	Limitless Light
光彩照人	054 — 055	You Are So Bright
听心	056 — 057	Listening to the Mind
雪地潜逃	058	Escape in the Snow
以爱止恨	059	Nip Hatred in the Bud, With Love
再笨也要学着去爱	060 — 063	Let's Learn to Love
爱能融化一切	064	Love Melts Everything
暗夜	065	Dark Night
解决问题与取消问题	066 — 067	Problems: To Solve or to Cancel?
稳当	068	Safe and Sound
六字名号与五脏六腑	069	The Six-Character Name and Our Internal Organs
鸡同鸭讲	070 — 071	Dialogue of the Deaf
乡下郎	072	Country Bumpkin
怎样念佛	073 — 075	How to Recite Amitabha's Name
不小心碰到	076	Accidental Call
归命	077 — 079	Entrusting Our Lives to Amitabha

“忏悔”与“后悔”	080 — 083	Repentance or Regret?
松子与松树	084	Pine Seeds and Pine Trees
自由	085 — 089	Freedom
说话不算数	090	My Promise Doesn't Count
人人有权赞佛	091	Everyone Has the Right to Acclaim Amitabha
灯的信仰	092 — 093	The Faith of a Lamp
圣贤教育与凡夫教育	094 — 100	Education for Saints or Ordinary People?
佛法不可比	101	Buddhism Has No Comparison
我在中国想念你	102 — 103	I Am Thinking of You in China
“不”与“不”不一样	104 — 105	The Multiple Meanings of 'No'
念佛与做人	106 — 108	Amitabha-Recitation and Being a Good Person
心安	109	Pacifying the Mind
善护这颗心	110 — 111	Protect This Heart Carefully
唯一的“亲人”	112	Our Only Intimate
夜读	113	Reading at Night
碧空中的丝丝云	113	A Sliver of Cloud in the Sky
时间与念头	114	Time and Thoughts
认识佛	115	Knowing Amitabha
苦与累	116	Suffering and Weariness
记得与归命	117	Remembering and Entrusting
“幸”还是“不幸”	118 — 119	'Happy' or 'Unhappy'
重视因缘	120 — 122	Pay Attention to Causative Karma
消化因缘	123	Digesting Causative Karma
单独传法	124	Exclusive Propagation
将错就错 西方极乐	125	Make the Best of Our Mistakes

信仰的灯	126	Lamp of Faith
大盗	127	Bandits
人为何喜新厌旧?	128 — 129	Out With the Old, In With the New
水涨船高	130	The Water Swells, the Boat Rises
佛无味	131	Amitabha Is Without Taste
佛不可吃	132	Amitabha Can't be Eaten
佛淡如水	133	Recitation Is as Insipid as Water
影子	134	Shadows
一叶知秋	135	A Solitary Leaf Heralds the Fall
阿弥陀佛不值一文	136 — 137	Amitabha Buddha Isn't Worth a Cent
钱并非越多越好	138 — 139	More Isn't Better
变	140	Change
婴儿饮食	141	Diet for Babies

汉英对照版

再笨也要学着去爱

LET'S
LEARN TO LOVE

•
•
•

释净宗 著

中国出版集团
中译出版社

祝福

时光如箭，转眼又是一年。

时间是什么呢？是生死流转，是死亡。等到了净土，不生不灭，寿命无量，就不再有对时间束缚的感叹。此间任何之智者，谁能免脱时间的束缚？

以梦幻之时间，做梦幻之佛事，大家早归净土，早醒此梦。大梦谁先觉？南无阿弥陀佛。

因为人类的有限性，很多看似正面的祝福语，其实透露出来的都是负面的信息，反映了人类的无奈与希求，如祝你快乐、祝你幸福、祝你健康、祝你长寿，等等。

“平安、快乐”的祝词，多是肤浅的粉饰；“人生是苦”的诚言，才是切骨的关爱。

BEST WISHES

How time flies, another year has gone by.

But what exactly is time? Time is the endless cycle of death and rebirth. However, once we are reborn in the Sukhavati, we will enjoy an infinite life without further birth and death. No more lamentations over the constraints of time. In this world can anyone break through time and its constraints? Can it be done by even our wisest person?

Let us then accomplish dream like Dharma activities to overcome the illusion of time and its dreamlike limitations. May we all awaken from this dream and attain rebirth in the Pure Land as soon as possible. Who will awaken first? It will be reciters of *Namo Amitabha Buddha*.

Due to our limitations as human beings, many of our seemingly warm words of blessing really imply negative fears. These reflect our feelings of helplessness and our unrealistic hopes, such as wishing each other happiness, cheerfulness, health and longevity.

Blessings for peace and happiness are mostly superficial whitewashes. The truthful admonition that “life is suffering” reveals loving care and a profound concern.

新年谈“新”

心新，年才新；心好，年才好。若要“新年好”，需是“新心好”。

心若是旧的，年年过年，只是旧年，何来新年？心若新，则分分秒秒皆新，何必等待过年？

猎奇、搜新闻、学知识，并不能让心新；若能念佛，与佛心相通，便如浊溪得活水源头，清清汨汨，无时不新。

THE 'NEW' IN NEW YEAR

A year is new only when our hearts feel new. A year can be a happy one only when our hearts are happy. If we wish to have a "happy new year," we need to cultivate "happy new hearts."

If our hearts stayed in an old state, every incoming year would feel the same as the year before, not a new one. But if our hearts are revitalized, every minute and second would be new. There would be no need to await a changing of the year.

Novelty, news developments and more knowledge do not refresh our hearts. By reciting the name of Amitabha Buddha and connecting our hearts with his, we renew them constantly. It's like providing a muddy stream with a source of fresh water, turning the waterway sparklingly clear.

一叶之舟

风和日丽，一片树叶轻盈地浮在水面，时而随细浪起伏，时而顺微风旋舞。她自傲地说：“看！我是多么善于驾驭风浪、掌控自我啊！”

话音未落，一层稍大的风浪就将她卷入水底。

人生之舟，亦如水上一叶。春风得意时，便觉得自己有能力掌控一切。而人类自傲的科技之舟，总在地震、海啸中瞬间倾覆。

A LEAF BOAT

On a peaceful, sunny day, a leaf is lazily floating on the surface of water. It bobs along on the small waves and sails willy-nilly in the gentle breeze, saying proudly, "Look at my expertise at harnessing the wind and waves; I am the sovereign master of my course!"

But before it can finish bragging, a large wave looms and sinks it to the bottom of the pond.

The ship of life is like the leaf drifting on the surface of water. When riding on the crest of success, we would believe that we have mastery over everything. The vessel of science and technology, though a particular source of pride for humans, has always capsized suddenly in earthquakes and tsunamis.

艺术与净土

艺术是什么？艺术是美。发现美，创造美，表现美。净土是纯美、绝美、无限美，经中说“无量庄严”。所以艺术家应该求生净土。

艺术取材自然，经过提炼，超越自然，如同法藏菩萨摄取二百一十亿诸佛国土精华，成就极乐庄严，最胜第一。所以艺术家应该更能领会法藏菩萨的“愿心庄严”。

ART AND THE PURE LAND

WHAT is art? It is beauty, and the process of discovering, creating and expressing beauty. The Sukhavati is pure, absolute, infinite beauty. The sutras speak of “immeasurable splendor”. So artists should aspire to be reborn in the Pure Land.

Art derives from nature, and it refines and transcends nature. Consider Bodhisattva Dharmakara, who absorbed the finest aspects of 21 billion Buddha-lands and accomplished the Pure Land's unparalleled splendors. Artists should be more attuned than others to Bodhisattva Dharmakara's “sublimity of vows”.

迷航

设想你正在飞行，飞机很先进，很舒适，天空很美，空中小姐服务非常周到，音乐很柔和，乘客很优雅……总之，一切都很好。你一定觉得这是一次非常好的旅行。

可正在这时，传来机长的声音：“飞机迷航了，与地面失去一切联系。我们没有着陆点，只能这样往前飞。但油量只剩几十分钟。”此时你的心情如何呢？先前所有的美好，瞬间消失。“机长！务必想尽一切办法，在油量耗尽之前找到安全的降落场。”

人一堕地，人生的飞机便起航了。即使还有四十年、五十年，也不过如飞机上的油量，只减不增，很快耗尽。

请问：人生的着陆点在哪里呢？在没有找到着陆点之前，你可以安心地享受人生吗？

权位、金钱、事业、婚姻、家庭，这一切是生命的最终着陆点吗？

如果有人认为这些就是人生的目的，就如同迷航的飞机把空中的白云当作安全的降落场一样。

LOST IN THE CLOUDS

SUPPOSE you are on a flight. The aircraft is state-of-the-art, comfortable. Beautiful sky outside the window, attentive stewardesses, soft music, classy passengers ... Everything is perfect. You are sure that the journey will be quite pleasant.

But suddenly comes the voice of the captain: "Our plane is off course and has lost contact with the ground. We have no landing point and must keep flying. We have enough fuel to do so only tens of minutes." How would you feel then? All those wonderful feelings disappear instantly. "Captain, please try all means to find a safe landing spot before the fuel runs out!"

When a person is born, the plane of his life takes off. Even if one has another 40 or 50 years to live, the time is like the fuel on the plane: It only decreases and will soon be used up.

Where is the landing point of our life? Can we enjoy living at ease before we find it?

Power, status, money, career, marriage, family — are any of these the final landing point of our life?

Someone who believes that these are the aim of life is like a lost plane taking the clouds in the air as a safe landing field.

说道理

人类空虚的心需要道理来作为它的食品；其实真正有智慧的人知道，种种的道理、理论、说辞，不过是让我们的心过得去而已。

谄曲的心需要道理的贿赂，正直的心并不需要。

念佛有道理吗？没道理。

念佛需要道理吗？不需要。

那岂不是迷信？念佛，没道理，不需要道理，也说不出道理，自然被认为是迷信，可那又何妨呢？

穷人才要掩饰穷相，富人并不怕人家说他穷。

我曾以为自己懂得了念佛的道理，现在才知道一点也不懂。

曾经需要懂得道理才能安心念佛，现在已不需要，反而更安心。

有人来问念佛的道理，我当然还会告诉他“他以为为是”的道理，但我心里明白，那不过是止啼之黄叶。

一般来说，理明信深——道理越明白，信心就越深，但这是对骄傲心重的钝根人不得已的；真正谦卑的人，真正虚心的人，善根深厚的人，并不需要。

ON REASONING

OUR vacuous human minds need to be fed with reason. But truly intelligent persons know that rationales, theories and arguments only provide us inner comfort.

A mind that is accustomed to complex thinking needs reasoning. But an upright one does not.

Is it justifiable to recite *Namo Amitabha Buddha*? No, it isn't.

Do we need any justification to recite his name? No, we don't.

Then isn't that just superstition? There is no reasoning in reciting *Namo Amitabha Buddha*. We do not need it; there is nothing to be reasoned about. It is natural, then, that name-recitation is considered superstitious. But what harm does that do?

Only the poor need to conceal their poverty. The rich do not care whether others consider them penniless.

I used to believe that I understood the rationale for name-recitation. But now I know that I am totally ignorant of such things.

There was a time when I needed to understand the rationale before I could recite *Namo Amitabha* with peace of mind. But now I have no need of understanding, and I feel more at ease.

If someone asks about the reasoning behind name recitation, I would still instruct him, as he believes it to be a necessity. But I know at heart that this is only a shiny trinket used to stop a child from crying — pure expediency.

Generally speaking, the more one understands the rationale, the deeper the confidence he has. But such understanding is only necessary for arrogant people with dull faculties. The humble, modest ones, with profound virtuous roots, have no need of it.

骄傲的人类

城市，大清早便如此喧嚣；不，她一夜未曾休息。

忙碌的人群，忙碌的城市，忙碌的人类，昼夜不停的脚步，你要走向何处呢？哪里是尽头？哪里可以歇息？何时可以恢复日是日、夜是夜的生活？

短短五千年，人类创立了各类文明，各种文化；摩天大楼拥簇起现代化大都会，发达交通网急速膨胀，因特网无孔不在；经济繁荣，科技走向外太空。于是人站在地球上骄傲地说：“我是地球的主宰！”

但只要人类还不能避免战争，它还只是幼稚的群类，未脱荒野与野蛮；只要个人还有贪瞋痴，他依然是一个罪恶生死凡夫。

我看不出人类有任何一点可以自骄的资本。

HUMAN PRIDE

THE city becomes noisy in the early dawn. Actually it has not rested all night.

In constant motion, busy people in busy crowds, making a busy city. But where are we going? Where is our destination? Where can we take a break? When can we resume a life where days are days, and nights are nights?

Over a mere five thousand years, mankind has created many cultures and civilizations. Modern skyscrapers compose our metropolises. Extensive traffic networks are rapidly expanding. The internet is everywhere and the economy prospers. Science and technology facilitate exploration into outer space, hence mankind stands proudly on the earth saying, “I am the master of the planet.”

However, as long as we remain unable to eliminate wars we will still be a tribal people, not yet out of savagery and barbarism. A person who is enslaved by greed, anger and delusion is still an ordinary human being, full of negative karma and trapped in the cycle of rebirth.

I don't see anything that humans can really take pride in.