

佛學問答 Questions on Buddhism

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Q. "Whatsoever a man soweth, that also shall he reap." The law of consequences is a universal truth. Some one said that referring to this law we need not do anything, we only let the fate do the work and we simply wait and see. Then that man will be lazy and useless. Is this kind of man also the result of the former cause? (p. 44)

A. Your mind can make the Karma and can also change the Karma. You can change the kind of harvest or modify it. You are a master and not a slave. If anyone is lazy and depending on the fate, that kind of conduct will be a cause and consequently he will get a bad result. The fools obey the fate and the wisemen make the fate. You should look farther away.

Q. The Sutra said "Beings and Buddhas are the same." If so, why we have heavens, hells and the six paths of lifes? (p.55)

A. Buddhas and beings have the same nature. When the nature is covered by delusion, it is a common being and wanders around the six paths. When it is enlightened by deliverance, it is a Buddha and maintains all good virtues. Looking upon the nature, the beings and the Buddhas are the same. Looking upon the conditions of delusion and wisdom, the beings and the Buddhas are different in their appearance.

Q. The Buddha has three bodies. The Dharma body fills up the space in all directions and the time of present, past and future. The Buddha is compationate. Why he does not make all the beings Buddhas? (p.59)

A. The Buddha neither makes the beings to be Buddhas nor gives them deliverance. But he teaches them the way and let them work out themselves. The speeches and writings are only one kind of teaching. Other kinds of teaching are sounds, colors,

flying of flowers, falling of leaves, scenery of mountains, sounds of water, everchanging of persons and rounding of the sun and moon such are all the expressions of the Dharma body of the Buddha. They are all neglected by beings. Even the preachings of the Sakya Buddha are neglected by many beings. The question is that the beings didn't accept Buddha's teachings and you should not blame him for merciless.

Q. Is being a Buddhist inconvinent to one's occupation? Can soldiers be Buddhists? (p. 61)

A. One works for one's person and learns Buddhism for one's wisdom. If one has no wisdom one cannot work well. Soldiers who learn Buddhism will increase their bravery, realize their ability of defence, protect their people and yield the enemy.

Q. Buddists abstain from killing. Is there a sin when the soldiers kill enemies in a battle field? (p. 61)

A. To kill to protect lives of many, to stop invasion, to maintain peace and to save the country is an inavoidable versatile. To obey the order of our nation is not sin. But you should fill you mind with mercy and don't kill those, who have no intention to fight or those who give up the fighting.

Q. When I lose my sleep, I want to practice meditation. But I don't know the method; (p. 62)

A. When you lose your sleep or get insomnia, you had better to lie right side down with right hand below your right cheek and left hand on top of your left leg. Close you eyes, breath very lightly, stop all thoughts, release all the burdens of your mind, think the name of Amitabha and try to listen to it. Then you can fall asleep. Even you cannot sleep after you do so, you get the benefit of it. If you sit, you do the same thing in you mind also.

Q. When Christain missionaries preach, they often blame Buddhism. Why Buddhists don't bargin or debate with them to release from the unfavorable condition? (p. 64)

A. I didn't see or hear such things. If there was such a thing, that should not be any clergyman spoke. May be some less learned Christain who spoke instead. Those who blamed Buddhism not only didn't understand Buddhism but were also not well educated in Christainality.