

佛學問答

Questions on Buddhism

解答者：李炳南居士

Answered by Mr. P. N. Li

譯者：李恆鉞居士

Translated by Mr. H. Y. Li



Q. I remember that a few years ago, a newspaper insulted the Moslem. The Moslems gathered together, ruined the printing press and appealed to the law court. By this action, no one dares to insult Moslem afterwards, Why Buddhists don't do this? (P. 45)

A. Buddhism encourages loving kindness and forbearance. Those who insult Buddhism will themselves conduct a sin which will cause them to be reborn to the hell for the reason of blocking others from a good way leading to deliverance. We have pity on such kind of men. We regret for inability to save them, why shall we again hurt them?

Q. To save your religion, why not try some spirit of fighting? (P. 45)

A. Buddhists never had bloodshed like the Crusades. In China, Buddhism was compelled by the Taoists and Confucians. The Buddhists even had no bad words toward them, to say nothing about fighting or other crude actions. This is the inherent pitifulness and greatness of Buddhism.

Q. The Venerable Taihsue said in his Elementary Buddhism: "Everything come from causes, even the Alaya Vinana (sub-conscious mind) comes from causes; therefore causes are everything." Is Alaya made by causes? (P. 67)

A. Alaya Vinana is Tathata (suchness, thatness or the reality) It contains one part of purity and another part of impurity. Its property is reality and has no rise and fall, but its appearance has rise and fall by reason of its purity and impurity and is called Karma Vinana (deed mind or influence mind). By appearance it contains impurities and is called Alaya which is formed by causes.

Q. I heard very often that all events are emptiness and that in Physics there is law of conservation of mass and energy. Are these principles contrary to each other? please explain. (P. 74)

A. The sentence, "All events are emptiness" means that all events are made from causes and have no absoluteness themselves. Everything come from conditions and are variable. They cannot vanish or come into existence and can only be everchanging. The mass and energy by Physicists are also caused and conditioned variables that should not be absoluteness.

Q. When Sakya Buddha first preached to his disciples, he explained the Four Truths of the Pain, the Cause of pain, the Deliverance and the Way to Deliverance. Until his Nervana (decease) he still sermonize upon the Four Truths. Why he laid so much importance upon them? (P. 74)

A. The Four Noble Truths are the two fold cause and effect on earthen events and deliverance. Every kind of Dharma (teachings for deliverance) teaches all the sentient beings work themselves from dullness to enlightenment and it is the same as the Four Noble Truths.

Q. Some Pure Land Buddhists abstained from killing and ate vegetables but they ate eggs. When eating eggs there are no blood and tears, maybe it will not hurt the pity mind. But anyhow there is life inside the egg. How shall I do? (P. 78)

A. If the eggs are laid without a cock, there are no lives inside and they can be eaten by Buddhists.

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佛教新聞

Buddhist News in Free China

Translated by Mr. H. Y. Li

The Ten Great Mews of Last Year.

1. The great Buddha Jayanti (the 2500th celebration after Buddha's decease) was held vigorously at all places.

2. Bodhedrum held a photo contest for the commemoration of the Buddha Jayanti. The first prize, Bodhi Cup, was won by the Venerable Kuangchih, president of the Buddhist association of Penghu.

3. Budhedrum held a round the island

photo show of Buddhist pictures and at the same time preached the Dharma.

4. The hall of the Chinese Buddhist Culture Hall completed.

5. The hall of the Buddha Repeating Society of Ilan completed and the Buddha image unveiled.

6. The Young Buddhist Preaching Party of Fengshan went to Chiayi and Peikang.

7. The Pagoda for the Relics of the Venerable Hsuan Chuang will be built beside the Lake of Sun and Moon. The Preparation Committee was organized by Buddhists and officials.

8. The Committee for the Revision of Chinese Tripitaka was organized in Taipei.

9. The precept transmission to the lay disciples was held by the Buddhist Association of Penghu for the celebration of the seventieth birthday of President Chiang.

10. The precept transmission to the monks and the laymen was held in the Tungshan Temple of Pingtung.

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The Young Buddhist Preaching Party of the Chinghsion Vihara (monastery) in Putze Established.

Putze—The Chinghsion Vihara was established last Buddha Day with a library of Buddhist books. They also had a Sunday School for children. They organized a Young Buddhist Preaching Party with the Venerable Chuyuen as their preceptor. They elected Mr. J. S. Li as their captain and Miss C. L. Wang as their vice captain.

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The Transmission of the Precepts at the Tungshan Temple of Pingtung Established. The Bhikshu Precepts Received by Twenty Monks.

Pingtung—The transmission of the precepts at the Tungshan Temple of Pingtung was established. Twentyfour Monks received Bhikshu precepts, two monks received the Sramana precepts, one hundred and eleven nuns received the Bhikshuni precepts and three nuns received the Sramani precepts.

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Sutra Explanation.

Yuli—The Buddha Repeating Society of Yuli invited Mr. K. S. Yin to explain the

Diamond Sutra for forty days.

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Lectures on Buddhism Finished.

Hsinchu—A lecture class on Buddhism was held by the Buddhist Association of Hsinchu for four months with the Venerable Yanpei as their preceptor. The class was finished in due time and another class will be established soon.

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The Venerable Potel Ananda, a Young French Bhikku, Arrived at Taiwan.

Taipei—The Venerable Potel Ananda, a young French Bhikku, after his six month study on Zen Buddhism at Japan, arrived at Taiwan for his further study on Mahayana Buddhism. He will stay for four months to study Chinese language and Chinese Buddhism. The Ven. Yinshun of Shantao Temple and the Ven. Nanting of Chinese Buddhist Culture Hall gave him a hot receipt.

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CAMBODIAN MONK CONDUCTS BUDDHIST SERVICE IN UNITED STATES

Washington, D. C.—The people assembled in the room were quiet. A young Vietnamese girl knelt with her mother. To one side stood a diplomat from Thailand. Nearby was an American chemist, a member of the Federation of American Scientists. Seated in the audience were four newspapermen from Thailand. A Cambodian student listened attentively and prepared to translate. An American archeologist who had lived in Southeast Asia looked on with great interest, as a solemn ceremony began.

A distinguished monk from Cambodia, the Venerable Brah Bodhivamsa Huot-That Vajirappanno conducted the special Buddhist church service for about 50 guests and members of the Washington Society of Friends of Buddhism. The Venerable Huot-That is in the United States with the approval of the Cambodian and United States Governments. He is observing the American education system.

A visiting Thai journalist, Sathira Bandharangsri of Chao Thai Daily, opened the service by making votive offerings and petitioning the bhikkhu. The Venerable then pronounced the Pancha Sila and the audience repeated these five precepts of moral training. A young Cambodian, Nol Phim, who is studying at a university in Washington, acted as interpreter during the service, which included the Dhamma and the Sangha.

In his sermon, the monk explained elements of Buddhism to his mixed audience. He particularly stressed the Buddha's strong opposition to prejudice—a precept shared with Christianity.

William Schlecht, an American chemist whose work is in the field of atomic energy, serves as president of the Washington Society of Friends of Buddhism. He and others in the group now are studying Pali and Buddhist doctrine. They meet from time to time in the Washington area to improve their knowledge and understanding of Buddhism and the religious spirit of the peoples of East and Southeast Asia.

A number of diplomats from Asian countries belong to the Society, and one of these, Chun Prabha-Vivadhana of the Royal Thai Embassy, arranged for this special service to be held in the red-carpeted, upper drawing room of the beautiful Embassy. He had a special altar placed on a table in front of the monk for the service.

An American archeologist, Dr. Olov E. T. Janse, who lived in Southeast Asia from 1934-1940 during a scientific expedition sponsored by Harvard University, attended the service with his wife.

The Venerable Huot-That has completed his visit to Washington and now is travelling to other cities in the United States.

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佛學論文 TOPICS ON BUDDHISM THE ZEN SHU IN JAPAN TO-DAY BHIKKHU ANANDA

The ZEN school of Buddhism in JAPAN can be divided into two main branches or sects. SOTO and RINZAI both of them were originally established in CHINA the former

started with TOZAN (TUNG-SHAN 807-869) and his disciple SOZAN (TS'AO SHAN 839-901) of TANG dynasty, and the latter with RINZAI (LIN-CHI 867) also of TANG. There is a third school of ZEN known as the OBAKU, which may however, practically be included in the RINZAI school—The OBAKU was established in JAPAN by a CHINESE ZEN master named INGEN (1592-1673) in 1661.

The SOTO school was brought to JAPAN by DOGEN ZENGI (1200-1253) in 1227 where as the RINZAI by EISAI ZENJI (1141-1215) in 1191.

The SOTO school has two main head temples, EIHEIJI near FUKUI prefecture and SOJJI at TSURUMI near YOKOHAMA.

The RINZAI school has fourteen of which MYOSHINJI of UJI near KYOTO is the main temple of the OBAKU school. The three sects of ZEN at present with the numbers of their temples and adherents are—

SOTO SCHOOL.....	15,128 temples. 6,675 713 adherents.
RINZAI SCHOOL.....	5,984 temples. 2,530,000 adherents.
OBAKU SCHOOL.....	500 temples. 120 000 adherents.

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MEANING OF ZEN MEDITATION. BHIKKHU ANANDA

The word ZEN has so many meanings as a matter of course the word ZEN comes from INDIA. it is the transliteration of an INDIAN PRAKRIT word JHANA.

I think in our current CHINESE it is pronounced CH'AN. The Sanskrit word corresponding to JHANA is DHYANA come from DHYAI which means "to think".

I have explained briefly the original meaning of ZEN (meditation). The practice doesn't mean to ATTAIN "enlightenment", but is that excellent practice which spontaneously reveals itself of its own accord.

That ultimate experience in which originally enlightened true nature reveals itself is the fusion of wisdom and concentration.

Walking is also ZEN, sitting is also ZEN. This is the ultimate goal of ZEN practice. In this connection I wish to say a few words on the meaning of the phrase ZAZEN or sitting in meditation. Sitting and meditation