

佛學問答

Questions on Buddhism

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Q.: Someone worshipped the image of the three saints in one's bedroom, with one foot off the floor and with the stool beside him. Also there was no cover on the image. Is this the right way?

A.: No image should be worshipped in this condition. One can just contemplate towards the west.

Q.: Everything has four periods of forming, maintaining, decaying and vanishing. How did the beings of this earth come about during the forming of the earth?

A.: All events are formed by causation. Earth (hardness), water (moisture), fire (heat), wind (flowing) and void are the seeds of all substances and all events are derived from the various substances.

Q.: The Sumerlu is the center of the Buddhist universe with four large continents, eight middle continents and many tens of thousands of small continents. The astronomers said that there are many stars in the sun's system. Are the two descriptions the same?

A.: The universe has no limits. For the convenience of study we divide it into systems. The sun's system of the astronomer is a kind of division and the Sumerlu system of the Buddhist is another method of division. The Buddhist calls one Sumerlu system a "three thousand large thousand world" with many suns and moons inside, and of course the sphere of space is different.

Q.: There is no above and no below of the ten directions. Why do we say that the gods in heaven are above us?

A.: Above, below, left and right are relative indications from the standpoint of the observer. It is an Upaya. The person upstairs is above the person on the floor below but below those who live on the

mountain. Those who live in China may say that America is beneath them and those who live in America may say the reverse.

Q.: One's nature contains purity and pollution. Is the true nature pure without being dirty? If so, where does the dirtiness go? If the pollution changes into purity, how does this change take place?

A.: We can use the sea as a simile. We take water to be purity and the waves the pollution. The quiet water is the original nature and can be called original purity, the wave is the movement by the winds and can be called pollution. We say there is no beginning of the pollution because the wave is caused by the wind and you don't know when the wave begins, and you may say that the pollution is without beginning. When the wave ceases you can't say where the wave goes, therefore the wave is another form of the water and the pollution is another form of purity and the pollution does not change into purity. The change is on the appearance and not in the quality.

Q.: Are all events in the universe like knowledge contained in our nature? If so, why? When we attain Buddhahood, does our knowledge become perfect?

A.: All events come from emptiness and all activities come from the nature. You can get fire from the friction of iron and wood and not from iron and water. Why you get the result is that the nature of the result is contained in the substances and also the reverse is true. Therefore you can say that the activities are originally contained inside the nature. The Buddhahood does not come from nothing but comes from diligence. When you reach perfectness you get super wisdom. One of the names of the Buddha is omniscience and there is nothing beyond his knowledge.

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Happy New Year! * * * * *
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May All Reings Be Well And Happy!
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