

版文英聞新教佛
Buddhist News in Free China

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The Second Meeting of Administrators and Comptrollers of the Chinese Buddhist Association Was Held

Many Important Suggestions Were Made

The Securing of the Allegiance of the Overseas Monks Was Emphasized for the Preparation of the Restoration of the Chinese Mainland and the Reconstruction of Chinese Buddhism Monks Should be Elected as Directors of Local Buddhist Associations

Taipei--The second meeting of the third election of the comptrollers and administrators was held at the Shantao Temple of Taipei. The Hutuktu Kanjurwa was elected to be the president. The following suggestions were passed:

(1) To urgently build a meeting site for the Association.

(2) To revise the third rule of the Plan of the Reconstruction of the Buddhist Associations in the mainland so as to increase:

(a) Asia Section (b) European Section (c) American Section (d) Australian Section., etc.

(3) To increase the allegiance of overseas monks.

(4) To encourage monks to induce their disciples to join the Association.

(5) To rearrange the temples in Taiwan.

(6) To have faulty monks refrain from begging unlawfully.

(7) To strengthen the local Buddhist Associations.

(8) To prepare for the establishment of the Buddhist Association of Fukien and Kinmen. (Kemòi)

(9) To suggest to the Taiwan Buddhist Association to elect a Monk to be their director.

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The Birthday Celebration of Buddha Amitabha Was Held at Fengshan

Fengshan--The Lotus Club of Fengshan held a three day celebration of the birthday of Buddha Amitabha. They used automobiles, from which to propogate their ideas. Speeches were given every night. Ven. Chuyuen explained the Amitabha Sutra for fifteen days.

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The Animal Protecting Club met at Taichung.

Taichung--The Animal Protecting Club met at Taichung. More than eighty people attended. The suggestions were as follows:

(1) To suggest to the Government a law be devised to protect animals.

(2) To suggest to the Taichung Municipal Council to offer land for the building of a Free Animal Park.

(3) To suggest to the Ministry of Education to teach about the protection of animals in the primary schools.

(4) To suggest to the Government to assign an Animal Day.

(5) To suggest to the police station to advise everyone to stop shooting birds on the street.

(6) To suggest that the eating of frogs be stopped.

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Many Viharas Stood on the Hill of Peitou

Taipei--The Ven. Hsingyuen of the Ilan Buddha Repeating Society built a Vihara called Pumen at Peitou. And the Ven. Nengkuo of Shantao Temple built a Vihara called Buddhist Enlightenment at Peitou also.

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Ten Important Itens Buddhist News in Free China in the Year 46 C. R.

(1) Ten representatives consisting of four Monks and six laymen, were sent to Bangkok on the 7th. of May to attend the Jayanti celebration of Thailand. At the same time they visited Cambodia and Hong-Kong. Mr. F. Chu, editor of Bodhedrum, went together as a reporter for one month.

(2) The Hutuktu Changchia, the former President of the Chinese Buddhist Association, died on the 4th. of March.

(3) The Ven. Ananda, a French Bhik-

khu, stayed at Taiwan for four months beginning from the 26th. of Dec. 45 C.R.

(4) Seventeen Members of the Overseas Chinese Buddhists in the Philippines came back to the Motherland on the 5th. of July.

(5) New administrators and controllers of the Chinese Buddhist Association were elected.

(6) The overseas Chinese Buddhists in the Philippines suggested the establishment of an association for overseas Chinese Buddhists in other countries. The preparatory meeting was held at Taipei on the 8th. of August.

(7) The Chinese Buddhist Association held a Country Protecting and calamity stopping ritual on the 11th. of October.

(8) The Pictorial "Today Buddhism" was established and round the island preaching was arranged.

(9) The Ven. Bhikshuni Wenchu, a writer with Bodhedrum, came back to Taiwan on the 22nd. of August for one month.

(10) The first Buddhist library was organized and constructed.

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Buddhist Activities

(1) The Ven. Yanpei preached the Sutra of Eight Enlightenment at the Paochao Temple of Taichung.

(2) The Amitabha Sutra was explained at the Lotus Club of Taichung and the Sutra of 42 Chapters was explained at the Lingshan Temple of Taichung.

答問學佛

Questions on Buddhism

士居南炳李：者答解

Answered by Mr. P. N. Li

士居鉞恆李：者譯

Translated by Mr. H. Y. Li

士博偉豪李：者正校

Edited by Dr. H. S. Levy

Q. There are many methods of practice in the Pure Land Sect. Can I perform two of them at the same time? For example, can I repeat the name of Amitabha and meditate on the image of

Amitabha at the same time?

A. Formerly there were Pure Land practitioners who repeated the name and meditated on the image of Amitabha at the same time; but after Venerable Lienchih practitioners concentrate on one method only because it could easily cause the mind to become concentrated.

Q. It is difficult for one to be reborn to the Pure Land if he doesn't take the will of compassion, pity, gratefulness and charity. Is the above statement correct?

A. The practice of repeating Amitabha is a method of Mahayanist Buddhism. The proper requirement is to take the will of Bodhi which contains both the desire of being a Buddha and the salvation of all sentient beings. If one aims only on the rebirth to the Pure Land, and if he can perform diligently, he shall be reborn to the Pure Land but the rank will not be high.

文論學佛

Buddhism and Daily Life.

By Phra Sumangalo

Inasmuch as Buddhism is more than anything else a way of life, with particular emphasis placed on one's every thought and act, a talk on the subject of "Buddhism and Daily Life" is rather an agreeable task for me. This emphasis on the details of daily living is the result of the Buddhist teaching that the law of cause and effect is quite as irrefutable in the moral world as in the physical realm and that our lives are what we make them to be by our thoughts and acts. Therefore, to us, it is not a matter of supreme importance what an individual believes in the way of creedal formulations. What he does is of paramount importance.

There are well-formulated teachings in Buddhism, but nothing in the way of an inflexible confession of faith or creed in which one must believe. The Lord Buddha made it plain that each individual is his own High Court of Appeal and advised that no teaching be accepted