

佛學問答

Questions on Buddhism

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Q. Wars and battles continued for many years. I am a soldier. I take it to be that teachings are only for the superior men; but for the time being the best way is to kill the bad. Because if you do not take off the bad, there would be no peace for the good. Is this idea contrary to the teachings of the Buddha? (P. 70)

A. The duty of the soldier is to protect the country and save the people. To defend against the invaders is the same as to conquer the demons. This is the same as to offer fearless to the people. But the purpose of fighting is to stop the fighting power of the enemies and not to kill every one of them.

Q. Since I have my family, I must sorrow for my living necessities. Since I serve the community, I must trouble myself for the society and individual. Then I have no tranquility of my mind all the time. And I am straightminded. When I meet something unfair and I am unable to help the weak, I get angry for a long time. When I meet something pitiful, I feel quite uneasy. I know that this is against the way to deliverance. But I find no way to eliminate. Please tell me a method to correct it. (P. 70)

A. I divide the answer into three parts. First, all one's occurrences are called "following rewrnds" which are fixed by one's former actions. You can only do with all your might to make actions of influence and need not worry. You know the law of cause and effect. Then you can release the tension of your nerves. Second, when you meet something unfair, you should consider the people to be brethren and you will not get angry. You should pity on the stronger when you are aware that his action will give him bad rewards. It is better for you to advice him to ad-

vice him to do something fair and noble. It is unwise to help the weak to fight against the strong to enlarge the trouble. Angry gives bad effects both to others and to yourself. Thirdly, pity on your mind is a very good character of Bodhisattva. You should help the unfortunate if possible.

Q. If the hatred is governed by the law of cause and effect, is the war between countries also conform to the theory? (P. 71)

A. There is no exception on the law of cause and effect. There was hatred between France and Germany. They fought several times. Until recently the world war two, France united with the allied countries and defeated Germany and other axis countries. This was an example of effect which was very near to the cause. In the Buddhist Sutra (canon), the story of the Glass King who killed all the Sakyas (the race of Buddha) was an example of an effect which was very far away compared to its cause. A country will be fought when there is quarrel inside such as in Han Dynasty while T. Yuan brothers fought themselves and was defeated by T. Chao. C. Huany in Tang Dynasty and C. Li, H. C. Chang in Ching Dynasty killed numerous people and at last were all defeated. Everything is governed by the law of cause and effect.

Q. How did Buddha explain the beginning nature of human beings? (P. 72)

A. By the explanation of the Tientai Sect, human nature contains one pure part and one basic part. When the pure part is developed one will be good and vice versa. It was told that there was no beginning of it. If there were a beginning, then what would be before the beginning? Also the ignorance comes from beginningless and derive the birth and death.

Q. I have heard that the abstract mind is not inside nor outside nor in between the body. Where is it? (P. 74)

A. The abstract mind is as small as that inside the mustard seed and as big as that enveloping the universe. It has no fixed place.