

## 佛學問答

## Questions on Buddhism

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Q. Is the Pure Land inside one's mind? (P.79)

A. It is inside the mind. But it is also a real place beside the mind. For instance every one in Taichung has the Liu River in his mind but that River is a real place beside his mind.

Q. When one is reborn in the pure Land by transformation, is there a real body by touch? (P.79)

A. By the Sutra there are waters, flowers and buildings in the Pure Land which are bouchable real things. Even in a dream you can touch the bodies of others as if they are real.

Q. I have seen in the Sutra that the mind is the Buddha. When it is such, can I get delivery by repeating my own name? (P.79)

A. You can get deliverance by contemplating on your mind. But not by repeating your name for the sake of selflessness. It is better for you to count the breath or contemplate some phrase without thinking anything. But this is the method of deliverance by the effort of yourself. It is easier to follow the method of the Pure Land Sect by the effort of Amitabha and you altogether.

Q. I can go to the Pure Land by repeating the name of Amitabha. How about repeating my own name? (P.80)

A. By the Amitayur Sutra when Buddha Amitabha was the Bhikshu Fatsang, he had practiced the Dharma very hard and made up the Pure Land. He had vowed forty-eight great willings in the front of Buddha Shih-tsu-tsaiwang. Where is your Land? To where will you reincarnate? If you want to go to Amitabha's Pure Land, why you repeat your own name? Will you get melons by sowing the seeds of beans?

Q. Is dozing a disease of the spirit or of the body? (P.81)

A. Dozing when you practice Dharma is a mind condition of incoherence. It is related

to both mind and the body. You should repeat Amitabha at leisure time, reduce the fantasy and repent constantly. If you feel dull during your cultivation, you may try to rub you ears with your hands, wipe your face with a cold wet towel, repeat Buddha loudly, salute Buddha or surround the Buddha.

Q. By the word of Ven. Chihyi, "For the sake of saving the beings in the bitter world, the Bodhisattva must join with the Buddha and attain deliverance." Also in the Sastra of Prajna paramitta, "It is not right for a common people to have the great pity mind and save the beings in the bitter world." Also "For instance two men's relatives were drown. One who can't swim jumped into the water intending to save his relative but drown with him." Are these words opposite to the deeds of Bodhisattva to save the bitter beings? If doesn't save others, one would be like a rotten seed. Which way is right? (P.82)

A. The mind of Bodhisattva is to search for Bodhi and to save beings. If you don't search for Bodhi and only desire to save others, you can do neither. The words you quote explain that you should not stick to one side. To save others requires method. If you have no method, how can you save? For example, doctors can save patients. If you are not a doctor you can advice him to go to doctors. That is also a pity mind. If common people cannot save beings, he can advice him to go to a savior. That would be a great pity mind.

Q. For a Chan (Dyana) Buddhist all mental Phenomina are hindrances. How about the Chingtu (Pure Land) practicers? (p.88)

A. It is right when you get what you intend to get. The Chan wants to disclose his pure real mind which has no phenominon at all. Then anything appeared would be inconsistent. But the Chingtu thinks about the Amitabha according to the Sutra. Then if any phenominon which is consistant with the Sutra would be good. But if it diverses with the Sutra, it would be wrong.

Q. I saw in the paper that the ghost in Keelung can kill human. But those who repeating Buddha are save. What is the reason? (P.88)

A. The ghost is attracted by the mind. There was a proverb, "Suspicion causes ghost." That confirms with the Buddhist theory of everything rising from the mind. If one with bright mind, of course one will not contact with ghosts.