

## 佛學問答

## Questions on Buddhism

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Q. Please give explanations on the loving kindness of Confucianism, Buddhism and that of Christianity. (P. 1, Vol. 2)

A. The main principle of Confucianism is benevolence. The love is one of its contents. It is practiced upon from persons near by to those far away, from human to animal. There are differences of love between near and far or human and animal. As in "Reverent to our olds and then to other's olds." "The good man avoid the kitchen." "Being seen the lived one is unable to bear to see the dead." The love of Christianity is confined to human only. They say that human has soul but animal has none. Animals are born for food. As to Buddhism, we use the term compassion, sympathy and equality. We don't use the word love. Love comes from sentiment and compassion comes from intelligence. We want to save all the sentient beings.

Q. How about the rule of transmigration? Can a man reincarnate after his death? If so, why the number of human beings increased comparing former times? (P. 3)

A. The increasing number of living beings is the law of physiology. Not only the number of human beings increased but also animals. For example, after a great war the population would be recovered after a few tens of years. The number of food animals, which were killed quite a lot daily, seems not decreased. I guess you may mean that human beings reincarnate into human beings and animals reincarnate into animals. You should know that sentient beings reincarnate among six paths of metempsychosis in which you can see only two of them. The increase or decrease of one path is as the waves of the ocean rolling to and fro.

Q. What is the difference between the word Dharma in "Buddha Dharma Sangha" and that in "all the Dharmas"? (P. 6)

A. The Dharma in the triple gem is the teachings of Buddha. The Dharma in all the Dharmas means all the events.

Q. I was told that if I lost my human life I am very hard to reincarnate in it. Why it is so difficult? If I reincarnate in the heaven I will be happy without pains. Is it not easier for me to practice the Pure Land doctrine there? Why I was told that after I would have got bliss in the heaven I would fall to the hell? (P. 6)

A. It is very difficult for gods to practice Dharma because they have more happiness and less misery. When you have more happiness you will stick on it and when you have less misery you will not desire the deliverance. You can look at the persons of birth. There are few of them searching after the truth and practicing Dharma. They are almost live purposelessly. From this you can imagine the filling of the great happiness of gods. You had better not go to the heaven.

Q. If a Buddhist is too busy to hear the preaching but only practice himself in his home with keeping five precepts and eating vegetable. Can he go to the Pure Land? (P. 7)

A. If he can repeat the name of Amitabha and keep the five precepts, he will surely go to the Pure Land.

Q. If I eat vegetable in my home and when I get out I have no way but eat meats, does this obstructive to the practice of Dharma? (P. 8)

A. If you don't like to eat meat you can eat the vegetables beside the meat in the dish.

Q. I was told that Buddha is inside my mind and Pure Land is just here. If I concentrate my mind can I see the Pure Land? (P. 8)

A. Don't mind whether you can see it or not. If you concentrate your mind to repeat the name of Amitabha, then Buddha is inside your mind. When the water in a pond is dirty, no image of the moon will appear. Even there is no image you can not say that the moon is not shining upon the pond.