

佛 教 新 聞

Buddhist News in Free China*Translated by Mr. H. Y. Li***Preach Given by Ven. Ananda, a French Bhikkhu, in Ilan**

Ilan—Ven. Potel Ananda, a French Bhikkhu, came to Ilan to preach the Dharma for three days accompanied by Ven. Hsingyuen. The Preaching Party of the Buddha Repeating Society of Ilan together with the Singing Party and Children Party, about one thousand people, met at the railway station. Beside Ven. Ananda, the yellow robe monk Ven. Changcheng, English interpreter Ven. Yin Hai and the photographer Mr. C. C. Chen came together. Miss Hsinlan, Miss Chihlien and Miss Chihhuei presented flowers to the Ven. Ananda. Then the welcome procession began.

The first day preaching of Ven. Ananda was "Buddhism is a Religion Leading to Peace and Freedom." That of the second day was "Tips on Buddhism." That of the third day was "Reverance to the Buddha Repeating Practicers."

The speech was interpreted into the Chinese national language (Mandarin) by Mr. Y. C. Yue of the Ilan Middle School and into Taiwanese (local dialect) by Miss Chihhuei.

Ven. Ananda was much pleased on his first preaching in Free China at the hall of the Buddha Repeating Society of Ilan with more than one thousand attendants.

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Hutukotu Changchia Returned to Good Health and Flew Back Taipei**President Chiang Sent His Chief Secretary C. Chang to See Him**

Taipei—Hutukotu Changchia, the president of the Chinese Buddhist Association, went to Japan to operate on his stomach cancer. He had returned to good health and flew back Taipei.

President Chiang sent his chief secretary C. Chang to see him at his residence. Many officials went to see him also.

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Ven. Nanting Went to Taoyuan Again to Preach on the Dharma Many Soldiers Converted

Taoyuan—The Lotus Club of Taoyuan invited Ven. Nanting to preach again for two days. The subjects were "The Relation of Buddhism to the Nation and the People" and "The Meaning of Taking Refuge to the Three Jewels." About three hundred people attended every night. Afterwards sixty-four soldiers converted to Buddhists.

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Buddhist Rites Held in the Chinsio Vihare

Putze—Buddhist rites was held in the Chinsio Vihara of Putze twice a month together with the Dharma preaching.

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Ven. Chuyuen Explained Sutra in Chiayi

Chiayi—Ven. Chuyuen explained the Pumen Chapter for fifteen days in Chiayi. Many young people attended every night, among them there was an American.

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The Lotus Club of Taichung Re-elected Their Executive Committee

Taichung—The Lotus Club of Taichung held a great meeting of all members. They reported the work done last year such as that they got their due position in the law court, they performed many things on the preaching of the Dharma, they had donated a big sum to the poor, etc. They re-elected their executive committee. They have a regulate meeting every Saturday. Now the program is the explanation of the Sutra of the Maid on the Moon by Mr. P. T. Chou.

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Lotus Club Established

The Buddhists in Hsinchu and in Keelung established Lotus Clubs to practice the Buddha Dharma together for quicker improvements.

佛 學 論 文

TOPICS ON BUDDHISM**BUDDHISM a RELIGION for PEACE and FREEDOM.**

BHIKKHU ANANDA

Buddhism is really a religion of reason as compared with religion of revelation and dogma as Christianity. His humanism crossed

racial and national barriers, its subject matter is neither Europe nor Asia, neither east nor west, but HUMANITY IN ALL LANDS AND AGES, in spite of political divisions, the world is one, wheter we like it or not.

The Buddha word exhorted us to test each step for ourselves to take nothing on trust through mere blind faith. The Buddhist scriptures are a veritable Charter of intellectual freedom for mankind. The Buddha aimed at the development of a new type of FREE MAN, free from prejudices, intent on working out his own future "with one's self as one's light". The Buddha does not accept a fatalistic view. He does not say that man has no control over his future. He can work out his future. Became an ARAHAT and attain NIRVANA. The change is a transformation itself of the substance. Man is not a final complete being, he is a being, who can transform himself, who can be born again. To effect this change, to be reborn, to be awakened, is the final goal of Buddhism. The Buddha revolted against the ignorance and superstition, the dread and the horrors which accompanied popular religion. Besides theistic views generally fill men's mind with dogmatism and their hearts with intolerance. Doctrinal Christianity has filled the world with unhappiness, injustice strife, crime and hatred. The great philosopher NIETZSCHE wrote "I CALL CHRISTIANITY the one immortal blemish of mankind".

If we wish to achieve peace we must maintain that inner harmony which are the essential elements of peace. Propheying is a proverbially hazardous game, but it may be confidently asserted that if we had the power of dipping into the future "as far as human eye can see". We should behold there Buddhism softly passing through the centuries hand in hand with culture and peace. Buddhism has been a great force for peace in the world, "the Buddha policy of peace" self sacrifice, kindness and charity finds an echo in the following lines from the MAHABHARATA sutra. "One should conquer anger by cool headedness, evil by good, miserliness by charity, and falsehood by truth".

Asian culture is a whole Buddhist culture. If the east is one, and there is something that differentiates it from the west the

differentiation must be sought in the thought that is embodied in Buddhism. For it is in Buddhist thought and in no other that INDIA, CHINA, and JAPAN representing the east could be united as one. Each nationality has its own characteristics modes of adapting the thought to its environmental needs, but when the east as a unity is made to confront the west, Buddhism supplies the bond. As far as our knowledge goes the Buddha confined his attention strictly to questions of religious discipline and refrained from making any pronouncement upon the relatives merits of rival political theories and systems. During his life time, as is well known to historians, two types of government prevailed in north eastern INDIA, the monarchical and the republican, but the Buddha did not praise or condemn either. India has declared times without number his firm faith in the peaceful method of settling disputes at home and abroad. The world foreign policy of each government must be based on the five rules of conduct

THE PANCA SILA itself a Buddhist term which allows for the possibility of peaceful co-existence between peoples of different ideologies. Being the means to enlightenment Buddhism naturally demands that the state should recognise the fact, that the true goal of life is not to eat, drink, and reproduce the species. But to attain Nirvana and that therefore it has the duty of providing for its citizens a political and social organization within which both monks and the laity can live in accordance with the DHARMA.

In Buddhism there is an open invitation for us to investigate all religions with an open mind. The Buddha did not believe in a law of retribution. He taught concerning the law of cause and effect. This is scientific and merits a complete study.

There is absolutely nothing in the teaching of the Buddha countaining war or the taking of life in any form. Buddhism does not contradict itself. It teaches the sublime and the logical. The following extract from the Buddhist scriptures is a true system to control the body and mind. "Do not believe in rumours, nor in anything merely because it is accepted by many or because it is based upon some

seemingly brilliant authority or some ancient and venerable tradition or some grand wishful thinking or because it seems extraordinary or because it has commendable connections, only when after proper experience and is also conductive to general good. Then accept it and live up to it. The Buddhism of the north called MAHAYANA is spiritualistic, and altruistic as it lays preference on the salvation of human kind at large. On the other hand MAHAYANA emphasizes the ideal nature in man. It is possible because we have Buddhahood in our nature, and we can become purified because we are originally pure. We have regained our true selves therefore our inborn nature is pure and has wisdom in it. Buddhism is not a God religion, but a human religion, not a religion for heaven, but one for the earth. I believe that miracles and science are incompatible. I believe also that the thought of true Buddhism can give an important suggestions and stimulate to the task of synthesizing philosophy east and west. as long as mankind possesses an inherent spirituality, both men and women are equal in so far as their personalities are concerned. This is a powerful stimulus for the democratic countries.

BUDDHISM IN FRANCE.

Until then Buddhism in France will have to be a quiet personal matter. It is even not foolish to suppose that a sudden extension on a big scale could be prejudicial, because it is clear that not everyone would take it even seriously. It is certainly not to these persons that Buddhism must go, for it would be useless.

If those person feel that there is something lacking in their life (or too full) then by tradition the well-known and familiar catholic church can offer them an easy consolation and an emotional satisfaction. The catholic church is of course by definition an enemy to any form of religion which does not agree with the only one that Rome admits. The church in France being very mighty, it can oppose with all the means and ways it possesses, against everything declared erroneous, heretic or pagan. This is well known by the smaller protestant sects. Therefore it is to be expected that once Buddhism starts on a higher level and will spread more in France the catholic church will try

everything possible to oppose it and will not hesitate to strike its opponents whenever and wherever it can. On putting further questions the catholic church gives the simple reply that this dogma, that this is faith, so the believers cease questioning, thinking on their eternal beatitude or suffering in hell. And with that in their mind curiosity is satisfied. Among these peoples there is of course a complete ignorance as to what Buddhism is. It is astonishing to observe how few people, although with an extended general culture know little about Buddhism. What is very necessary is a purely scientific action. We must prelude with a "critical" Buddhism. It must be proved that BUDDHISM can stand critics either by science or by philosophy. And these critics must be challenged. Ancient misconceptions must be eradicated. Possibilities must be created to bring people in a closer contact with real Buddhism. It must be demonstrated that Buddhism has nothing in common with occultism. It must be made clear that Buddhism is not for the weak. And as soon as Buddhism will have taken its rightful place, then can it be demonstrated that Buddhism is the only solution.

When the desire of mankind all the world over is for peace and tranquility surely there must be a way to reach this goal without any thoughts of aggression, hatred, or ill will. This is an ancient principle "The quarrelsome persons knows not that in the quarrel they will perish". Those of them who realise it have their quarrels calmed thereby.

The preparation for a war of total destruction goes on in regions where the word of the Buddha is not universally known. They are four boundless mental states which the Buddha advised his followers to enter for the good of mankind. The state of unbounded love METTA. The state of compassion KARUNA. The state of altruistic joy MUDITTA, and the state of equanimity UPEKKHA. Any individual who strives to live up to one of these ideals will never go to war or even think of it.

A nation that adopts any of these basic ideas will shed its benign rays of goodwill and universal kindness among all the nations of the earth.

May all beings live in peace and joy.

TAIWAN FREE CHINA

5 th January 1957.

Ananda