

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

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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