

Messages from Buddha Heart Village

No. 1802-002

“I have preached the Truth without making any distinction between exoteric and esoteric doctrines; for in respect of the truth, the Tathagata has no such thing as closed fist of a teacher, who keeps something back.”

This is a very, if not the most, important message delivered by Buddha. It is important because it tells the basic nature of Buddhism - the Truth. An entity, a thing or a principle, which can be verified as truth is included in the broadest sense of the word “Buddhism”. Since the contents of Buddhism are not esoteric, it is, like science, a public treasure of knowledge for those who desire and have the ability to discover and understand.

What is truth? No one knows its definition. However, the lack of a definition did not and will not discourage people to search for the truth, nor will it diminish the hope of its discovery; as artists will not disappear because of the lack of a definition of good paintings; neither good paintings will stop bubbling up in the multitude of the bad ones.

We wish to know the truth though, sometimes, the apparent truth may even hurt us. Such strong willingness implies that we already accept, knowingly or unknowingly, two basic assumptions in our minds. The first is the assumption of existence; that is, truth exists, no matter how secretive or elusive it may be. This gives us the incentive to look for the ultimate truth. The second is the assumption of pragmatism; that is, the discovery of the ultimate truth will give us real happiness. This assumption limits our searching only to those which will be at least harmless to us, now and in the future. Furthermore, it established the foundation for compassion to all people and all living beings. Because of the pragmatism assumption, the scope of Buddhism is narrowed down to the ways which have been trodden and verified by Bodhisattvas and Buddhas, that will lead to real happiness in the end.

When the truth has not been found, we need some guidelines so that we will not search blindly and stray too far from our destination. Having learned from mathematics and sciences, we have a strong belief that truth, a true principle or a true way, must satisfy two conditions: condition of coherence and condition of correspondence. These conditions have been advocated for a long time by philosophers as the two theories of truth. However, I do not consider them as separate theories, but as complementary conditions which truth must satisfy.

Condition of coherence means that truth or a true principle cannot have internal contradiction. A principle with internal contradiction can at best be an approximation of the truth.

Condition of correspondence is not really a condition of the truth itself, but a relation between the truth (reality) and its representation (principle). This condition advocates that, if a principle is true, its deductions must have some correspondences to the reality. A true principle is, so to speak, an image or a print of reality. If a principle predicts N consequences, then these consequences must be found in reality. The more they are found, the more confidence we have in that principle. Newton’s law of gravitation is a good example.

When scientists studied the motion of Uranus, they found that its motion was “weird” and could not be explained by Newton’s law. Instead of discarding the law or ignoring the observed fact, Adams

(in England) and Leverrier (in France) made the assumption that there might be another star to cause such weirdness. They calculated the location of the star according to the law of gravitation, and sent messages to observatories and implored them to look. They did and found it was true.

A true principle helps us find where to look and what to do. In the fast changing environment, we need true principles and the Truth so that we will not lose ourselves in the turbulence of the world and the daily routines. Let us make a vow that we want to find the Truth, the ultimate truth.

A Buddha Heart Villager

 果空

James C.M. Yu (Kuo K'ung)

~ ~ ~ ~ ~

WHO ARE WE? We are made up of our thoughts, founded on our thoughts, and act accordingly. We are simply the accumulation of our past thoughts. These globules of thoughts interact to form a whole for accomplishing some purposes, like members of a corporation. If one acts or speaks with wrong thoughts, pain will follow him, like a shadow that is always around him. If one acts or speaks with good thoughts, happiness will follow him, like an echo that always follows the voice.

Dharmas have no "I" which is intrinsic. If I give a definition of I in a mathematical formula, it reads as follows:

$$I(t) = \int_{-\infty}^t T(\tau) f[A(\tau), S(\tau), E, \tau] d\tau$$

You are free to interpret the symbols any way you desire.