

## *Messages from Buddha Heart Village*

No. 1803-003

The purposes of the Buddha Heart Village are twofold. The first is to understand the foundation and connotations of the Buddha Dharmas, that is, to learn the theories and principles. The second is to practice the Buddha Dharmas in daily life and living, that is, to live by the precepts. The first is theory and principle, the second experiment and experience.

Theory gives us a perspective and a general rule or law. With a proper theory we will not feel completely lost in a strange or fast changing environment. Theory is always subject to error. That is why, in science, experiment is always the final judge to a new theory; although, experimentations, no matter how many or how sophisticated, can never prove a theory. In daily life, a theory may give us an incentive to try new things, new ideas or new approaches; but the acceptance of a theory is determined by the outcome of our experiences. The wise differs from the fool by knowing how to discriminate other people's experiences as harmful or harmless. He can further identify, within the harmless experiences, the useful or workable ones which he may run independent experiments for himself or accept them as the truth without his own test.

The acceptance of other people's experiences as working principles is called "transmissibility of experience". Only when some experiences, if not all, are transmissible, a science of life and living may be established by accumulating the experiences of all human beings through time. The prerequisite for the transmissibility of experiences or any knowledge is integrity and intelligence.

We improve our intelligence by studying Sutras and the cultivation of meditation. We improve our integrity by practicing the precepts in daily life and living. This is the reason that we come together to form the Buddha Heart Village, to improve and further improve ourselves until there is nothing to improve. This is the state of Buddhahood.

The reason a Buddha comes to the mundane world is to inform people about the discovery of his free state of mind, and that everyone can be like Buddha and experience such a free state if he works diligently and accordingly to the Dharma. By a free state, I mean a state of mind free from any kind of suffering, free from any disturbance. Buddha Heart Village is a person or a group of persons who have the determination to try and reach that free state of mind that Buddha has experienced himself. I consider the word "village" as a group of persons, not a place, in the hope that if there is a person, there is a Buddha Heart.

The path may be hard, but what choices do we have. The first, we may choose a god as our protector; only have we completely trusted him, he will be able to take care of our welfare. After we die, we can enter the heaven to enjoy whatever god has prepared for us. That is his blessing; there is no rationale. Is there really such a powerful god? If there is, how long will the blessing last. Indefinitely? Buddha says no for both questions, and I agree. We can only harvest what we have planted in the field and no more. No one can keep writing checks if he has not deposited enough money in his bank.

The second, we can ignore the problem of life and death completely; but problem will not be solved by ignorance. This is not an intelligent choice.

The last is the hard way, Buddha's Way. Face the problem squarely. Strive to be enlightened to our true nature. Only after enlightenment, we can restore our intrinsic wisdom and embracing compassion.

Because of our past good relations, I let you know that all Villagers have chosen to walk the hard way, Buddha's Way. We hope that you will join us to make the way easier.

A Buddha Heart Villager

*James C.M. Yu* 果空

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

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What is life? Life is a sequence of events strung together by the desire of wanting to string them together. This desire is attachment, attaching to the events and attaching to the relations among them. If one arranges them in time, he has a temporal sequence which forms a nonlinear and piece-wise continuous curve in his mind. If one assigns some measure (importance) to the events, then he has a normed space in his mind. Along any closed path (ex. from one birth to the next), the process is non-conservative and dissipative. If one has no desire to attach to any of the events, when the last event is over, he is free from all events. Whatever is left is he, the real he. This is Dhyana in Sanskrit, Ch'an in Chinese, Zen in Japanese, and Meditation in English. If you are enlightened to it, this is your own self nature. Whatever you call it is irrelevant.