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Lake of Lotus

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*The Three Steps In Search of an
"Authentic Guru"*

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The Short Life Story of H.H. Dudjom Rinpoche

*Reason for the Generation of the
"Light of Life & Death"*

The Truth of "Prophecy"

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*This Bronze Statue of Dudjom Lingpa
is Worshipped at the Dudjom Buddhist
Association*



The Life Story of His Holiness Dudjom Rinpoche (1904-1987)

by Vajra Master Yeshe Thaye

Prediction on His Holiness Dudjom Rinpoche

It was predicted by **Urgyen Dechen Lingpa** that “in the future in Tibet, on the east of the Nine-Peaked Mountain, in the sacred Buddhafield of the self-originated Vajravarahi, there will be an emanation of Drogben, of royal lineage, named **Jnana**. His beneficial activities are in accord with the Vajrayana although he conducts himself differently, unexpectedly, as a little boy with astonishing intelligence. He will either discover new Terma or preserve the old Terma. Whoever has connections with him will be taken to **Ngayab Ling (Zangdok Palri)**.”

His Holiness Dudjom Rinpoche's Birth

His Holiness Dudjom Rinpoche was born in the Water Dragon year of the 15th Rabjung Cycle (on June 10,

1904), into a noble family in the southeastern Tibetan province of **Pemakod**, one of the four “hidden lands” of Guru Rinpoche. He was of royal Tsenpo lineage, descended from Nyatri Tsenpo and from Puwo Kanam Dhepa, the king of Powo. His father Kathok Tulku Norbu Tenzing, was a famous tulku of the Pemakod region from Kathok Monastery. His mother, who had descended from Ratna Lingpa and belonged to the local member of the Pemakod tribe, was called Namgyal Drolma. His Holiness Dudjom Rinpoche has always been specially connected with the Kathok Monastery, as can be seen



*H.H. Dudjom Rinpoche at
His Youth (1)*

from his previous incarnations: his ninth manifestation was **Dampa Dayshek** (A.D. 1122-1192) who founded the Kathok Monastery, and his fifteenth manifestation was **Sonam Detsen** who was responsible for the revitalization of the Kathok Monastery.

Conditions for His Holiness' Rebirth

His Holiness was recognized as the incarnation of **Dudjom Lingpa** (A.D. 1835-1904), a famous discoverer of many concealed teachings or "treasures" (Terma), particularly those related to the practice of Vajrakilaya (Dorje Phurba), amounting to twenty-one volumes. It had been Dudjom Lingpa's intention to visit southern Tibet to reveal the sacred land of Pemakod, but being unable to do so, he predicted that his successor would be born there and reveal it himself.

Za-Pokhung Tulku **Gyurme Ngedon Wangpo**, who was a holder of the teachings of Dudjom Lingpa, and Lama Thubten Chonjor of Ling came to Pemakod and enthroned him. Gradually the disciples of the previous Dudjom came and paid their respects to him.

His Holiness' Intensive Studies



His Holiness Dudjom Rinpoche at His Youth (2)

His Holiness Dudjom Rinpoche studied with the most outstanding lamas of his time, beginning his studies with Khenpo Aten in Pemakod. He studied many texts and commentaries, such as the **Dom Sum** (Three Precepts), **Chod Juk**, etc. It was said by Lama Konrab that at the age of five, His Holiness started discovering Ter.

When he was eight years old, he began to study Santideva's "**Bodhicaryavatara**" with his teacher Urygen Chogyur Gyamtso, a personal disciple of the great **Patrul Rinpoche** (A.D.1808-1887).

He studied for sixteen years with Za-Pokhung Tulku Gyurme Ngedon Wangpo and had great realizations on the teachings of Dzogpa Chenpo. From Jamyang Khyentse Chokyi Lodro, he received the tantric teachings (Gyud, Lung, and Men-Ngag) of the "**Sangwa Nyingthig**". He further received Dzogchen teachings from Jedrung Thinley Jampai Jungne (Dudjom Namkhai Dorje) of Riwoche.



His Holiness Dudjom Rinpoche (1972)

In his teens, His Holiness Dudjom Rinpoche attended the great monastic universities of Central Tibet, such as Mindroling, Dorje Drak and Tarje Tingpoling, as well as those of East Tibet, like Kathok and Dzogchen. It was to Mindroling that His Holiness returned to perfect his understanding of the Nyingma tradition. Thus from the Mindroling Vajracarya, Dorzim Namdrol Gyamtso, His Holiness learned all the rituals, mandalas, songs, dance and music of **Terdak Lingpa**, along with many other teachings. There were many other great teachers from whom His Holiness had received all the teachings of the Nyingma School of Tibetan Buddhism.

From Togden Tenpa, His Holiness received both the wang and lung of the "**Dzogchen Nyingtig Yabshi**", which was the lineage of the Great Khenpo Nyoshul Lungtok Tenpai Nyima. From Jedrung Rinpoche of Riwoche, His Holiness received the "**Kangyur**" lung, "**Dam Ngag Dzod**", the seventeen "**Sangchen Ngepai**" tantras, "**Nyingthig Yabshi**", and so on, as well as all the teachings of Dzogpa Chenpo. His Holiness received them completely and was considered his teacher's heart son. From Tulku Kunzang Thekchog Tenpai Gyaltsan, His Holiness also received many deep and important teachings. From Ngagtsun Gendun Gyamtso, His Holiness received all the teachings of Pema Lingpa, the "**Dzod Dun**" (the Seven Treasures of Longchenpa, 1308-1363), among many others.

Furthermore, from the Great Khenpo Jamde, Pande Odzer (disciple of Mipham Rinpoche, 1848 - 1912), His Holiness received the “*Nyingma Kama*”, “*Kagyed*” empowerments, Sangye Lingpa’s “*Lama Gongdu*” and “*Sangwa Nyingpo*” according to the Zur tradition; as well as the cycle of the “*Osel Sangwa Nyingthig*”. His Holiness also received many tantra commentaries like the great commentaries of Mipham himself, the “*Nyingthig Yabshi*”, and so on. His Holiness considered Khenpo Jamde as his second kindest Lama and took many vows of Pratimoksha, of Bodhisattva, and of Vajrayana from him.

His Holiness also received teachings from the great beings who were disciples of the Great Khenpo Nyoshul Lungtok Tenpai Nyima: Khenpo Ngawang Palzang, *Chadral Sangye Dorje*, Lama Ugyen Rigdzin, Kathok Chagtsa Tulku, Pulung Sangye Tulku, and Gyurme Phendei Ozer, among others. His Holiness received teachings from them and he also gave teachings to them as well.

His Holiness’ Great Realizations

Taking his practice very seriously, His Holiness Dudjom Rinpoche went to a secret place called Kenpa Jong (or Phuntsok Gatsel), and accomplished the Dorje Phurba of “*Dudjom Namchag Pudr?*”. At Buddha Tse Phuk, His Holiness did Tse-Drup and his Tse-chang boiled. He further received the auspicious signs when he was



H.H. Dudjom Rinpoche made this Nectar Holy Image of Himself

practicing the “mind-treasure” (gongter) of Dudul Drollo. When in Paro Tak-Tshang (the Tiger’s Nest), His Holiness Dudjom Rinpoche rediscovered the “*Pudri Rekpung*”, the “*Tsokye Thugthig*” and the “*Khandro Thugthig*”, for which he wrote down the main parts. In short, in all these important holy places where he practiced, His Holiness always experienced the signs of accomplishment.

His Holiness’ Writings

His Holiness Dudjom Rinpoche was world famous as a very prolific author and a scholar. His writings are celebrated for the encyclopaedic knowledge they display of all the traditional branches of Buddhist learning, including poetics, history, medicine, astrology and philosophy. A writer of inspirational poetry of compelling beauty, His Holiness had a special genius for expressing the meaning and realization of Dzogpa Chenpo with a crystal-like lucidity.



His Holiness Dudjom Rinpoche

His Holiness’ “*Collected Works (Sunghum)*”, numbering twenty-five volumes, did not include his complete output. Among the most widely read of his works are the

“*Fundamentals of the Buddhist Teachings*” and “*History of the Nyingma School of Tibetan Buddhism*”, which he composed soon after his arrival in India. These works have now been translated into English by Gyurme Dorje and Matthew Kapstein and published by Wisdom Publications, while His Holiness’ Chinese spiritual representative Lama Sonam Chokyi Gyaltsan (alias Guru Lau Yui-che), with the help of Ming-chu Tulku, had also translated it into Chinese and published by the Secret Vehicle Publications in Taiwan.

Another important and major part of His Holiness’ work was the revision, correction and editing of many ancient and modern texts, including the fifty-eight volumes of the whole of the *Canonical Teachings of the Nyingma School (“Nyingma Kama”)*, a venture which he began at the age of 74, just as Jamgon Kongtrul had collected the Terma teachings. His Holiness’ own private library contains the largest collection of precious manuscripts and books outside of Tibet.



His Holiness Dudjom Rinpoche

His Holiness' Spreading of the Holy Dharma

Unique in having received the transmission of all the existing teachings of the immensely rich Nyingma tradition, His Holiness Dudjom Rinpoche was famous in particular as a **Great Tertön** (treasure revealer), whose **Termas** are now widely taught and practiced, and as the **leading exponent of Dzogpa Chenpo**. Indeed, His Holiness was regarded as the **living embodiment of Guru Rinpoche** and His Representative (Regent) in this contemporary time. A **Master of masters**, His Holiness was acknowledged by the leading Tibetan Lamas as possessing the greatest power and blessing in communicating the nature of mind, and it was to him that they sent their students when prepared for this "Mind-direct" transmission. His Holiness Dudjom Rinpoche was, indeed, the teacher of many of the most prominent lamas still alive and active today.

As his teachers had prophesized, His Holiness gave the **"Rinchen Terdzod"** (**"Treasury of Precious Termas"**) ten times, Pema Lingpa's **"Pedling Cho Kor"** three times, the **"Kangyur"** and **"Nyingma Gyudbum"**, the Drupwang of **"Kagyed"**, **"Jatson Podruk"**, the complete empowerment and transmission of the **"Nyingma Kama"**, as well as teachings according to his own Terma (**"Dudjom Tersar"**) tradition, and innumerable other important teachings.

His Holiness Dudjom Rinpoche's main area of activity was in Central Tibet, where he maintained the Mindrolling tradition, and especially at Pema Choling and his other seats in the Kongpo and Powo regions of southern

Tibet. In Pemakod, His Holiness established many new monasteries and two colleges for both Gelong (ordained monks) and Ngagpa (yogis). In the Kongpo region, His Holiness reconstructed the Thadul Buchu Lhakhang, and close to it he built anew the monastery of Zangdok Palri. He also erected anew the tantric centre of Lama Ling.

While in Tibet, His Holiness Dudjom Rinpoche has proclaimed to the world that **His Holiness Chadrak Sangye Dorje Rinpoche is the "Vajra Regent" (Dorje Gyaltsap) of the Dudjom Tersar Lineage**. Furthermore, His Holiness Dudjom Rinpoche became renowned throughout Tibet for the brilliance of his spiritual achievements and wisdom, for his compassionate Bodhisattva activities, as well as for his unsurpassed scholarship in all aspects of the traditional arts and sciences.

Upon leaving Tibet, His Holiness Dudjom Rinpoche settled in Kalimpong, India in 1958, and then later in Kathmandu, Nepal in 1975. When the Tibetan culture was at a difficult time, His Holiness played a key role in its renaissance among the refugee community, both through his teachings and his writings. He established a number of vital communities of practitioners in India and Nepal. At **Tsopema (Rewalsar)**, His Holiness established a retreat centre; at Darjeeling, His Holiness established Tsechu Gompa; in Orissa, he founded Dudul Rabten Ling; and in Kalimpong, His Holiness founded the **Zangdok Palri Monastery**. Near the Great Stupa at Boudhanath, Nepal, His Holiness also erected the **Dudjom Gompa**. He also actively encouraged the study of the Nyingma tradition at the Tibetan Institute for Higher Studies in Sarnath.

In other parts of the world, His Holiness Dudjom Rinpoche had also made tremendous progress in various Dharma activities. He founded many Dharma centres in the West, including Dorje Nyingpo and Orgyen Samye Choling in France, and Yeshe Nyingpo and Orgyen Cho Dzong in the United States. Over the last one-and-a-half-decades of his life, His Holiness Dudjom Rinpoche devoted much of his time to teaching in the West where he has successfully established the Nyingma tradition. In his first world-wide tour in 1972, His Holiness Dudjom Rinpoche visited the centre of his Chinese spiritual representative **Lama Sonam Chokyi Gyaltsan** in Hong Kong, and also visited London at the invitation of Ven. Sogyal Rinpoche.

His Holiness' Family Life

His Holiness Dudjom Rinpoche manifested as a householder with family, married twice. His first wife was called Sangyum Kusho Tseten Yudron, and they had altogether six children, including two daughters and four sons.

Their eldest daughter, Dechen Yudron, is now in Lhasa, Tibet and is taking care of His Holiness Dudjom Rinpoche's seat Lama Ling in Kongpo. Their eldest son **Kyabje Dungsay Thinley Norbu Rinpoche**, who is himself a great Nyingma scholar and master like his

father, is also the father of Dzongsar Jamyang Khyentse Rinpoche III. He is the emanation of Kunkhyen Longchen Rabjam, as well as the rebirth of Tertön Drimed Odser, the eldest son of Dudjom Lingpa. In his youth, Thinley Norbu Rinpoche studied for nine years at Mindroling monastery and received many teachings from many great saints throughout Tibet, besides his own father. He is now residing in New York.

Their second son is Dola Tulku Jigmed Chokyi Nyima Rinpoche of mainly the Sakya lineage, and was the father of **Kyabje Dudjom Yangsi Rinpoche** until he passed away in Xining, Qinghai in the year 2000. Their second daughter, Pema Yudron, lives near Dola Rinpoche in Qinghai. Their third son, Pende Norbu, was also a tulku and passed away in Nepal. Their fourth son, Dorje Palzang, went to school in Beijing in the late fifties but was unfortunately killed during the Cultural Revolution.

His Holiness Dudjom Rinpoche's second wife is called Sangyum Kusho Rikzin Wangmo, and they had three children, including one son and two daughters. Their eldest daughter is Chimey Wangmo, and their younger daughter is Tsering Penzom. Their son is **Shenphen Dawa Norbu Rinpoche** who is now spreading his father's teachings in both Europe and the United States.



Dudjom Lingpa



His Holiness Dudjom Rinpoche at Samye Monastery in Lhasa, Tibet.



H.H. Dudjom Rinpoche (central) with Chung Rinpoche of Mindroling (left) and Rigzin Chenpo of Dorje Drak (right) in 1948

His Holiness' Parinirvana

Jamgon Kongtrul Lodro Thaye, who led a life encompassing the activities of one hundred tertons (treasure revealers), has said that **Mopa Od Thaye** (His Holiness Dudjom Rinpoche's future incarnation as the last Buddha of this Light Aeon) will have the activity of one thousand Buddhas. That this great being will perform the activity of all his previous lives and have many disciples is all due to his own power of Bodhicitta and prayers. As the Lord Buddha Shakyamuni, even though enlightened, performed the illusory activity of passing away for the benefits of worldly beings, likewise His Holiness Dudjom Rinpoche had entered into Mahaparinirvana on January 17, 1987.

[This article was written with the acknowledgement of the following persons and articles: Nyoshul Khenpo Jamyang Dorje's "History of the Dzogchen Secret Quintessence, Life Stories of the Vidyadharas of the Lineage", in Terry Clifford (ed.) (1988) The Lamp of Liberation, pp.1-5. Gyurme Dorje's "His Holiness Dudjom Rinpoche (1904-1987)" in The Middle Way, Vol. 62, No. 1 (May 1987), pp.25-28. "His Holiness Dudjom Rinpoche 1904-1987", in Vajradhatu Sun, Vol.8, No. 3 (Feb./ Mar., 1987), pp.1-3. "The Passing of His Holiness Dudjom Rinpoche", in Snow Lion, Spring, 1987, p.3. Personal Interviews with Bhakha Tulku Rinpoche in Pharping (Yangleshod), Nepal on 18th September, 1997.]



His Holiness Dudjom Rinpoche on the “Three Yanas”

By H.H. Dudjom Rinpoche
Recorded by Arnaud Desjardins



Drawing an analogy which I was often to meet again later, Dudjom Rinpoche answered: All these obstacles – call them sins if you like – can be thought of in three ways. Think of them, for example, as a poisonous plant. There are three possible attitudes to adopt before a poisonous plant.

so I have nothing to do with women, I do not even look at them...

The second attitude...is that of **Mahayana**, of the Madhyamika teaching of Nagarjuna: I can approach this poisonous plant, and even eat the fruit of it, because I know the antidote. The antidote is experience of unreality, of the Void. The Mahayanist knows how to wipe out Karma... how to make it disappear by one's experience of the non-reality, the insubstantiality of everything; for this can dissolve 'like snowflakes falling into boiling water'. Whatever comes, nothing comes. Whatever happens, nothing happens.

And then, Dudjom Rinpoche told me, there is a third attitude, that of **Tantrayana**, founded on the total absence of fear, which consists in deliberately eating the fruit of the poisonous plant, because one knows how to digest it, without its doing the slightest harm, because one knows how to transform it, assimilate it, eliminate it. **Where the way is concerned, it is this idea of transformation which is fundamental.**

(This is a short excerpt from Mr. Arnaud Desjardins' book of "The Message of The Tibetans", 1966.)



His Holiness Dudjom Rinpoche

First of all, fear and caution. That is a poison: I shall not touch it, I shall not even look at it; I shall turn away from it. This, Dudjom Rinpoche went on, is the attitude of **Hinayana**, with its rules and monastic disciplines, chattering is a stone of stumbling, so I keep silent; money is a stone of stumbling, so I say no to it, I refuse to touch it; sex is a stone of stumbling,



The Benefits of Saving the Lives of Other Living Beings

By His Holiness Chadrak Sangye Dorje Rinpoche
Translated by Chowang Acharya

Glory be to the Buddha Amitayus (Tsepamey, the Buddha of Eternal Life) and the numerous Bodhisattvas!

living being. By implication, there is no bigger source of accumulating merit than saving life.



His Holiness Chadrak Sangye Dorje Rinpoche

The unimaginable benefits of such noble deeds are described in different Sutras and Tantras taught by the Lord Buddha. The practice of such acts have been recommended by all the Siddhas, both Indian and Tibetan Buddhist pandits in various scriptures. Compassion, being one of the main tenets of the **Mahayana**, also forms the foundation of the **Hinayana** sect which sets great store by abstaining from killing, or even harming

any living being. The **Tantrayana**, on the other hand, has one additional facet; it lays great emphasis on maintaining a moral relationship, **Samaya**, between and the saviour and the saved.

Behind all these teachings, there is one single fact of cardinal importance: that on this earth, a human being can commit no greater sin than taking the life of another

To obtain real peace and happiness in this world, one has simply to follow the path of **Ahimsa** (non violence), which naturally is common to all the religions of the world. If we do not like to experience any pain or suffering of any kind, how can we expect any other creature, whether big or small, to feel otherwise?



H.H. Dudjom Rinpoche (central), H.H. Chadrak Rinpoche (left) and H.H. Dilgo Khyentse Rinpoche (right)



His Holiness Chadril Rinpoche watching the Fishes

There is no better prayer or worship we can offer to the Lord Buddha than by being thoughtful, kind, compassionate and abstaining from taking the life of any fellow human being, animal, bird, fish, or insect. Trying to save any life from imminent danger, or trying to mitigate their pain and suffering, is one more step further in the active practice of loving other living beings.

The next logical step, in this regard, is saying prayers for those who die owing to some other persons' thoughtless cruelty. Following this path automatically puts an end to conflicts, or obstacles, if any, within our inner self, generates spontaneous happiness, and bestows absolute inner peace. If your deeds flow from a genuine purity of the heart and are imbued with selflessness, they will enable you to attain enlightenment in the long run.

Conscious abstention from hunting and killing living beings, besides inspiring others to do the same, are actions behoving the kind-hearted and pious. For instance, the milk of human kindness requires us not to harm migratory birds in any way, such as casting stones or nets or shooting them while they are resting for brief moments in the course of their long journey from one country or continent to another. On the contrary, we should provide help to them in all



H.H. Chadril Rinpoche and his Daughter Tsemo Saraswati were Reciting Prayers for the Releases of Lives

possible ways before they reach their final destination.

A renowned Buddhist scholar from Bengal, Pandit Atisha Dipankara, said that giving compassionate love to the helpless and the poor is as important as meditating on Shunyata, i.e. Emptiness. This virtue of compassion is the principal foundation stone of the Mahayana Buddhism.

Hence, I passionately appeal to humanity at large, irrespective of nationality, caste, or religion to practice this most simple but profound virtue of compassionate love. We can praise and please our Lord Buddha in no better way than by doing all we can to save the lives of innocent, mute and defenceless animals and birds, fish and insects and thereby grant them the precious gift of life.

Moral values abjure us from taking anything which we cannot give to others. We cannot give life to anybody; it is the sole discretion of the Lord. So it will be shameless



H.H. Chadril Rinpoche's Releases of Cows in India (2004)

arrogance and heinous sinfulness on our part if we snatch life from others.

It is my firm belief that if people adopt this practice by universal consensus, **everlasting peace and all round happiness will descend on this earth**, and human suffering in all its forms will become a thing of the past. All of us will become privileged enjoyers of peace, prosperity, good health and increased longevity. In such an ideal situation, human beings will experience peace of mind and contentment



H.H Chadrang Rinpoche was Practicing the Sadhana for the Release of Lives

of heart even at death. Bereft of any disturbing thoughts or hallucinations but aware of the essence of Dharma, he or she will leave for their heavenly abode in perfect serenity and, in due course, will be born in higher spheres. Continuous practice of this noble path will ultimately lead to the attainment of **Nirvana, i.e. Buddhahood**.

May one and all follow this most meritorious path and benefit all living beings besides accumulating meritorious riches for themselves in the process.

“Mama Koling Samanta”

(This was written by His Holiness Chadrang Sangye Dorje Rinpoche. Translated by Chowang Acharya, Senior Lecturer, Sikkim Nyingma Institute, Gangtok, Sikkim.)



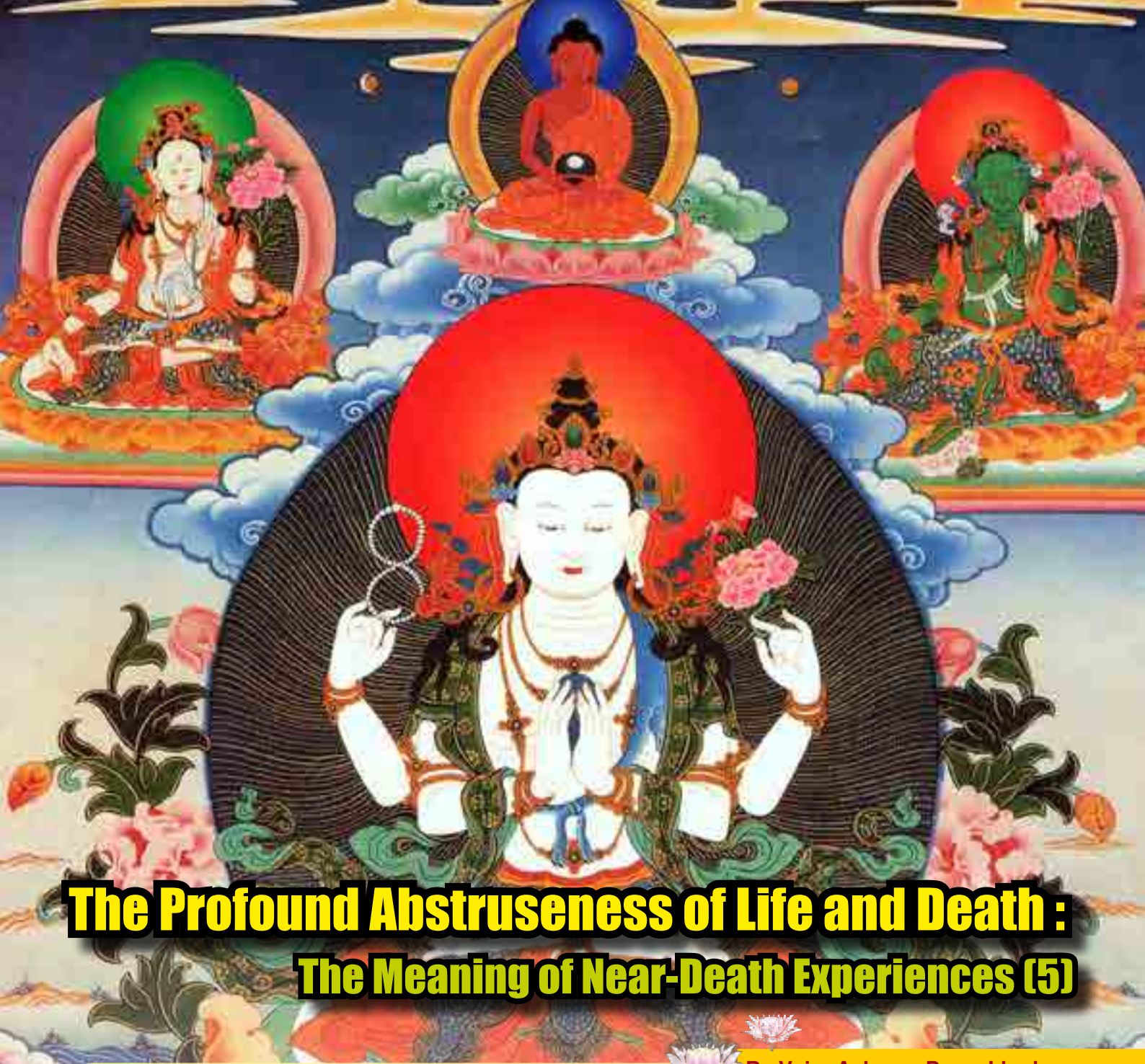
His Holiness Chadrang Sangye Dorje Rinpoche



His Holiness Chadrang Sangye Dorje Rinpoche



His Holiness Chadrang Sangye Dorje Rinpoche



The Profound Abstruseness of Life and Death : The Meaning of Near-Death Experiences (5)

By Vajra Acharya Pema Lhadren
Translated by Simon S.H. Tang



Reason for the Generation of the “Light of Life and Death”

According to the descriptions in the “Tibetan Book of the Dead”, the ‘spiritual body’ (which Buddhism calls as the “mind”) of a deceased person would experience ‘light’ after being detached from the ‘physical body’ and escaped through the ‘entrance and exit door of life and death’. Why would such a phenomenon take place after the ‘spiritual body’ (mind) left the ‘physical body’? It is because this is a **natural kind of physical evolutionary phenomenon**. Before giving a full account about the reason for the generation of ‘light’, perhaps we can start to realize the occurrence of ‘light’ from the following case study.



Case 5:

L. Kirueda, a Medical Doctor from Finland, was a specialist in research of social hygiene. She had been working in the local government's medical centre of the Lappeenranta District for thirteen years. Since she was a physician, she enjoyed high social stature. Further to that, she was renowned in both Europe and America due to her 'near-death experiences' (NDEs). Her book of "Death Does not Exist" on NDE is the number one bestseller in Finland, Norway and Sweden. Her NDE occurred in the year of 1969 when she just graduated from the medical school and started her practice. Dr. Kirueda was hospitalized for emergency operation due to an acute peritonitis. The following is her own account of what happened:

"At that time, I was under general anesthesia and was unconscious. All of a sudden, I found myself floating on the ceiling, and was looking down at myself under operation. Inconceivably, I could find myself **fully understand the thoughts** of my attending surgeon. He was thinking of 'I want to pick up the surgical scalpel and make an incision'. When he was about to make the cut, I didn't understand why I could know that there was a hidden small artery, but apparently the surgeon seemed not to be aware of it.

I wished to stop him and shrieked out, saying 'there is an artery over there, don't cut from there!' But they seemed not to be able to hear anything, and so promptly the artery was dissected, with blood so forcefully siphoned out almost up to the ceiling. I was **immediately sucked into a tunnel**. It was so dark inside the tunnel that I just couldn't see anything. Upon approaching the end of it, a **twinkling brightness** was awaiting me which I felt **great warmth** and was **embraced with love**.

That **light was so blazingly strong** that I just couldn't dare to stare at it. I couldn't help but kneeling down in front of the light. I saw an image in the light and it looked like Jesus. Then, I heard a voice, like an electric induction to my heart, saying: "it is no big deal to be a medical doctor". As I just started my career as

a physician at that time, and was really proud of myself. And so when I heard of this voice, I was rather shocked. The voice told me to look behind and so I turned my head, whereupon I saw hundreds of thousands of beautiful white pearls permeating over the sea. I heard the voice saying that "these pearls represent the souls of human beings."

The waves were thrusting upon the pearls, with a few beads being flushed onto the shore every time it did so. This phenomenon made me conscious of the fact that when the waves were pounding upon the souls of human beings, some of their "**consciousness**" **would then be attracted towards new heights**. I found a black pearl, and all of a sudden, I realized that this pearl was the soul of my husband. Then came the voice again, informing me that I would be in divorce. I was startled but I didn't believe in it at all. This is simply because I just got married, and both of us felt very fortunate. The voice also informed me that I had an unaccomplished mission. After that, I was back to consciousness.

I found that I was receiving a considerable amount of blood transfusion. Later on, I came to know that I had lost two liters of blood during the surgery (about 40% of the total blood capacity). I told the physician about my experiences, including the details of the failure during my surgery. However, they all denied it, and claimed that it was just an illusion that was created due to the low level of oxygen in

my brain. Afterwards, I saw my clinical report which **has verified that what I had seen were truths**. I discovered that during the state of 'near-death experiences' (NDEs), I couldn't feel the existence of time."

In fact, what is the "reason for the generation of light"? Is it an manifestation of the power of "God"? How come the NDE survivors always hear something like an "admonition", or as some kind of revelation or prophecy from "God"? **Why did some of these "prophecies" become facts later on?** Why were these "admonition" always to be associated with the weakness of the "near-death experiences" (NDEs) survivors? The scenes experienced were so assorted and



Vajradhara

strange. For instance, was the afore-mentioned pearls in the sea, as if they were "concentration camps of souls", really true? Why is it that the NDE survivors **could not feel the existence of time** in their experiences of "light"?

According to the explanations in "Buddhist teachings", all sentient beings possess "Buddhata", also known as "intrinsic nature" or "primordial nature". It exists naturally and will never vanish. Their physical bodies and the "intrinsic nature" of all sentient beings are **tightly linked together** when they were born. Their "intrinsic nature" is being restrained and strictly controlled by three main forces all along, and thus it cannot manifest freely. These **three** main forces come from respectively:

1. **The restriction of the "physical body": thus limiting the capability of the "intrinsic nature":**

While one is still alive: the "intrinsic nature" is being controlled by the physical body, so all the abilities of activities and expressions must be expressed through the physical body, and thus **cannot proceed independently**.

After death: the "intrinsic nature" is still under control by the "physical body"; however, at this time, the materialistic structure of the physical body is extremely sparse. It is known as the "body of the Bardo" (body in the intermediate state between death and rebirth) in Vajrayana Buddhism, while it is more commonly known as the "soul" or the "spiritual body" in other religions. Since the **structure** of this materialistic body is extremely **sparse**, and so its influential strength is relatively small. The restriction on the "intrinsic nature" is thus greatly reduced, and so the freedom for its ability and mobility after death is much greater than what it was while one was still alive.

2. **The hindrances from the web/network of pull and push forces of "traction":** an external web/network of pull and push forces of "traction" (commonly known as the "**karmic**

forces" in Buddhist teachings. Please refer to the VCD on "The Inconceivable Law of Cause and Effect", published by Dudjom Buddhist Association) restricts the ability of the "intrinsic nature".

3. **The firm grasping of one's "mind":** the "mind" of each sentient being carries the **limitations of one's ego, the dualism on all things** (all cognitions are classified into "subjects" and "objects", and thus cannot be fused into one) **and desires**, thus leading to the firm grasping of all kinds of "greed, hatred and ignorance", resulting in the forming of the various pull and push forces of "traction" in restricting the ability of the "intrinsic nature".

In fact, under what circumstances can the "intrinsic nature" be fully manifested? How can its ability be entirely recovered and not to be controlled by any other forces? As the "**intrinsic nature**" possesses the three states of "Dharmakaya" (Truth Body), "**Sambhogakaya**" (Complete Enjoyment Body), and "**Nirmanakaya**" (Emanation Body) (please refer to "The Meaning of Near-death Experiences (4)" in Issue 4 of the "Lake of Lotus"), thus resembling the three states of "water" (H₂O): gaseous state (vapour), liquid state (water), and solid state (ice) which can be freely interchangeable.



Green Tara

When "water" transforms into either the solid state or the gaseous state, which

is **the time when the interchanges of the three states take place, either absorption or release of "energy" would be involved**. In this regard, the situation would be similar when the interchange of the states of the "intrinsic nature" is about to take place. When the "spiritual body" (the mind) is leaving the physical body, **the linkage between the two is about to decompose** and this involves **the transformation of "energies"**.

During this process of transformation, the impact of "energies" would cause all kinds of inner emotions and energies (a total of eighty kinds and is collectively known as "greed, hatred and ignorance") **to completely cease to function**. As the inner "tractions" cease functioning, the

outer “tractions” which have been formed due to mutual attractions via its linkage with the external pull and push forces of “tractions” (i.e. the “karmic forces”) will also **cease to interrelate with each other temporarily**, due to the disconnection that had occurred at either end of the two sides.

Since the outer linkage is disconnected, so the gigantic “energy web networking” from outside (“karmic web/network”) can **no longer be in control of the “intrinsic nature”**. Hence, **the “intrinsic nature”** can capitalize on this very occasion in order to fully manifest itself. In this way, the three major forces that have been controlling the “intrinsic nature” ever since have now come to **a point of standstill – that is, a period of “total vacuum”**.

When the “Dharmakaya” of the “intrinsic nature” manifests, and since the properties of the “Dharmakaya” are “without any form and shape, non-materialistic, covering everywhere and exists universally, and its existence cannot be detected by either instruments or observed through one’s discernment”, and so most sentient beings who have not been trained would have no way to sustain in this very state of the “intrinsic nature”, and would thus miss the best opportunity to thoroughly recover its “ability”.

Under the condition of an untrained and impure “mind”, the “intrinsic nature” is transformed from



Samantabhadra

the “Dharmakaya” to the “Sambhogakaya”, which is then manifested in the form of “light”. Since it is of a visible form, these sentient beings will be able to visualize the strong light of intensity of one thousand suns under such a process in restoring the ability of the “intrinsic nature”, though not in its entire recovery. Hence, this “light” is not the manifestation of “God”, but is in fact **one’s own “intrinsic nature”, or “Buddhata”, or “primordial nature” as manifested in one of its states or forms**.

The “reason for the generation of light” is a kind of natural phenomenon upon transforming the states of one’s “intrinsic nature”. It is a property of the “Sambhogakaya”, which is one of the states of the “intrinsic nature”. If there are scientists who, while having the afore-mentioned knowledge and understandings of the “Buddhist teachings”, can endeavor to do research in this specific area, it would be extremely beneficial in bring furtherance in scientific verifications on this “puzzle of life and death”. **The spiritual domain, vision of the mind and the elevation of consciousness of human beings would then be advanced in an amazing speed.**

Illusions of the “Mind”

As the “mind” is inclined to **make projections of one’s own images**, to **recognize everything through fixed patterns**, to **infer on and derive upon all things**, and so it can be said that it is **the “mind” which is the creator of all illusions**. (Please refer to the VCD on “Everything Comes From the Mind”, published by Dudjom Buddhist Association, in either Putonghua or Cantonese). Due to one’s **feelings of “inferiority” and “ignorance”**, sentient beings do not understand that this “light” is, in fact, one’s own manifestation; and do not feel comfortable enough to “accept it as it is”. As such, one will consider it as the manifestations of either “deities”, or “God”, or “Buddha”, or of any spiritual beings of a higher level than we are.

As Dr. Kirueda has said : “I couldn’t help but kneeling down in front of the light. I saw an image in the light and it looked like Jesus.” “Kneeling down in front of the light” is an indication of her feelings of inferiority. In the practice of Vajrayana Buddhism, the practitioner must clearly vindicate that the “light” and oneself are indeed one and the same thing. Otherwise, there is **no way for one to entirely restore the “Dharmakaya” state of one’s own “intrinsic nature”**.

Even worse still is that, due to the furtherance of the feelings of “inferiority, guilt and shame”, it

causes the "Sambhogakaya" state (in the form of "light") to be further transformed into the "Nirmanakaya" state (in the "material form of the body"). Due to her inferior feelings, Dr. Kirueda felt the strong "light" was really most sacred, and, as a result, her "mind" automatically projected the most familiar image of "Jesus" within the "light". Hence, many "near-death experiences" (NDEs) survivors **have seen, within the "lights" that they encountered, either "deities", or "God", or "Buddha" with whom they knew or believed in.**

Some scholars had conducted research about the religious beliefs and the cultural backgrounds of the "near-death experiences" (NDEs) survivors, and **have found that the detailed contents of the "near-death experiences" have great differences due to the cultural differences of the various NDE survivors.** For instance, there are great differences in the contents and the feelings for those NDE survivors who are either in America or in India.

The personalities that American NDE survivors have encountered were mostly religious figures such as "God, Jesus Christ, the Holy Mother Virgin Mary, Angels, Saints, and so on", while those religious figures that were encountered by NDE survivors after death in India were mostly "Arundhati, Shiva, Krishna" and other gods of Hinduism. Such kinds of situations have indicated that the explanations by the "Buddhist teachings" are, indeed, reasonable and correct.

As a matter of fact, the "Buddhist teachings", which considers that **the main cause of all sorts of illusions is a derivative of "psychological" factors**, is in direct congruency with the opinions of many scientists. The main difference, however, lies in the fact that the "Buddhist teachings" deem that **the creator of illusions is the "mind"**. The "mind" plays the dominant role -- regardless of whether one is "still alive" or "dead" -- it still plays the dominant role. On the other hand, **scientists consider the "brain" as the governing factor**, and thus leading to the wrong conclusion that there is no life "after death". In this way, they "get no clues" as to the concrete evidences as provided by the NDE survivors.

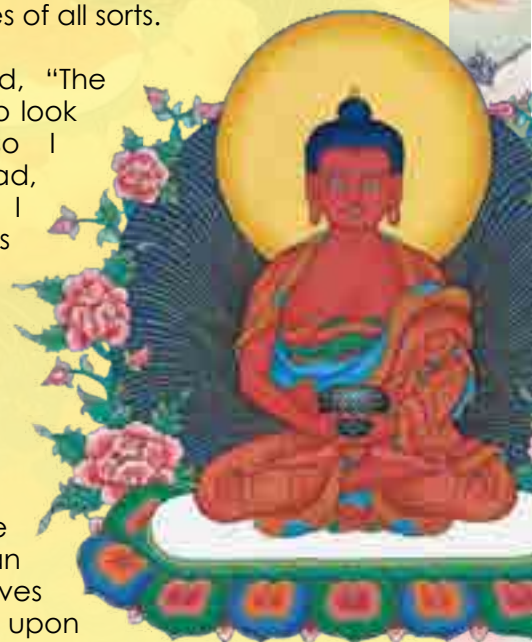
The "mind" has the **habit of carrying out self-comparison and self-reflection**. The standards of such mechanism of self-comparison and self-reflection come from those experiences and memories that have been accumulated throughout our countless lifetimes since

time immemorial. When a person has done something, or even just a thought of some behaviours, and if he/she indistinctly feels that it might not be right, then the projections of the relevant illusions would be formed. Therefore, Dr. Kirueda has indicated that "I heard a voice, like an electric induction to my heart, saying: 'it is no big deal to be a medical doctor'. As I just started my career as a physician at that time, and was really proud of myself. And so when I heard of this voice, I was rather shocked."

"Like an electric induction to my heart" is the "inner conversation within the self". The statement of admonition is some kind of a self-comparison, self-reflection and self-critique by the "mind" itself. "I was rather shocked" was because, at her "conscious" level, she did not realize the function of self-critique by the "mind" itself. This sudden critique, together with the unfolding of her innermost secrets deep down inside, made her feel that only "God" could do that, and that made her so shocked. In fact, **nobody else other than herself would have known better of what she had done or thought of before.** Even though her memories seemed to have faded away, but in fact they were just **being concealed and have not been vanished.** When under appropriate conditions, these memories would then **reappear**, and to become some kind of a self-comparison, self-reflection and self-critique by the "mind" itself.

The "mind" also has a function of **explaining all kinds of phenomena by itself**, and would incline to recognize all things with fixed patterns in order to infer upon all things. Upon appropriate conditions, the "mind" would collect, from the memory system, various kinds of information which are closest to one's own "thinkings" as the "inducing condition" to form illusionary images of all sorts.

Dr. Kirueda said, "The voice told me to look behind and so I turned my head, whereupon I saw hundreds of thousands of beautiful white pearls permeating over the sea. I heard the voice saying that 'these pearls represent the souls of human beings.' The waves were thrusting upon



Buddha Amitabha

the pearls, with a few beads being flushed onto the shore every time it did so. This phenomenon made me conscious of the fact that when the waves were pounding upon the souls of human beings, some of their "consciousness" would then be attracted towards new heights. I found a black pearl, and all of a sudden, I realized that this pearl was the soul of my husband."

"Pearls on the sea" represent the "souls", the "waves thrusting upon the pearls" symbolized that their "consciousness" would be attracted towards new heights, while the "black pearl" stood for her husband. All these were the matching logic of using "substances to stand for persons". It indicates that her "mind" was making rational explanations of the illusions. However, she did not know that it was the illusion of her own "mind", and deemed it as the "revelation of God". This kind of mentality, in seeking for comprehension on "the scenes that one is encountering", has thus triggered off the logics of rationalism.

The Truth of "Prophecy"

Furthermore, the "mind" also has the ability of self-inference and in sensing the possible future outcomes. Since Dr. Kirueda was in the state of "Sambhogakaya" (in the form of "light"), whereupon the great ability of her "intrinsic nature" has been recovered to a certain level, and thus her ability in the sensing of possible future outcomes has been increased. Because of the fact that the great ability of the "intrinsic nature" has been recovered to certain extent, "near-death experiences" (NDEs) survivors cannot feel the existence of time in their experiences of "light".

The property of the "intrinsic nature" is "eternality". Dr. Kirueda said, "Then came the voice again, informing me that I would be in divorce. I was startled but I didn't believe in it at all. This is simply because I just got married, and both of us felt very fortunate. The voice also informed me that I had an unaccomplished mission." It turned out that Dr. Kirueda actually got divorced three years later. Why would she only hear about the prophecy on her future "divorce" in the vast happenings of the future? Why was it that she only saw the pearl of her husband when she had so many other relatives? Why was it in black and not in white? These few points have indicated that the most concerned matter in her "mind" at that time was her husband and so it was located upfront in her memory system. This kind of hidden concerns probably came from some sort of ill feelings about her own marriage.

These hidden concerns induced projections of relevant illusions from the "mind". In fact, was her divorce due to the accuracy of her ability of the prophecy, or was it due to the hidden ill feelings that made her finally stepped forward towards the road of divorce?

If one can quote the "teachings of Buddhism" for an answer, this must have been the relationship of "cause" and "effect". Nobody can ever predict the future precisely, even though if one can possess the great ability of the "intrinsic nature", it still cannot be most accurate. This is because that, even if you use the "method of induction" to subsume all the "factors" in constructing the "future outcomes" for inferences, confirmation and prediction of the future, but before the "result" would happen, if one of the factors is altered before the realization of the "effect", the "result" of the future would then be changed.

In other words, the actual determinant is the "factor" in comprising the actual "future outcomes", and is not the "prophecy" of anybody or "God". Therefore, the "future" scenarios that were encountered by some "near-death experiences" (NDEs) survivors in their experiences did not actually happen. The "Law of Cause and Effect" in "Buddhist teachings" is indeed the law of nature, and the principle as described in the "Buddhist teachings" is the principle of nature. Thus, it is very scientific and without the slightest trace of superstition. Therefore, the reason in causing Dr. Kirueda's divorce was due to her own ways in dealing with her marriage. In her illusions, it illustrated her notions at that time concerning



Ushnishavijaya

her husband and her marriage, and the ultimate way of her settlement resulted in "divorce". As to her notion of "I had an unaccomplished mission", this was also a notion on herself and not the "prophecy of God", as one of the characteristics of the "intrinsic nature" is "unconditioned love".

In the state of "Sambhogayaka" (in the form of "light"), one's feeling has recovered part of the compassionate love of the "intrinsic nature", with a feeling of "mission". Even though it is merely a viewpoint, once if the inciting factors such as the "prophecy of God" is inserted, the "feeling of having support" so derived could provide NDE survivors a clear and dominant "objective" in promoting the "prophecy" to become materialized.

So, in fact, whether it is the "prophecy" in comprising the "future outcomes", or whether it is the "future outcomes" that reflect the "prophecy"? Does it mean that if one does not have any "prophecies", then one does not have "future outcomes"? or visa versa? In fact, what is the "future"? And what is a "prophecy"? What

about all sorts of "fortune-telling"? How valid are their authenticities? Without giving you an answer, can you derive your own answers from the foregoing explanations? It is now an opportunity for you to agitate your own wisdom and to elevate your level of rationalism. Shall we work to verify our answers together in the next issue of the "Lake of Lotus", okay? ... (to be continued)



Vajraśarīrā

SPARK OF WISDOM

According to the explanations in "Buddhist teachings", all sentient beings possess "Buddhata", also known as "intrinsic nature" or "primordial nature". It exists naturally and will never vanish. Their physical bodies and the "intrinsic nature" of all sentient beings are tightly linked together when they were born. Their "intrinsic nature" is being restrained and strictly controlled by three main forces all along, and thus it cannot manifest freely. These three main forces come from respectively:



The "reason for the generation of light" is a kind of natural phenomenon upon transforming the states of one's "intrinsic nature". It is a property of the "Sambhogakaya", which is one of the states of the "intrinsic nature". If there are scientists who, while having the afore-mentioned knowledge and understandings of the "Buddhist teachings", can endeavor to do research in this specific area, it would be extremely beneficial in bring furtherance in scientific verifications on this "puzzle of life and death". The spiritual domain, vision of the mind and the elevation of consciousness of human beings would then be advanced in an amazing speed.



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The Application of Wisdom

The Wisdom in Directing One's Dharma Practice (5)

By Vajra Acharya Pema Lhadren
Translated by Amy W. F. Chow

Excerpt of Last Issue

The primary condition for “success” is the setting-up of an “objective”. In the setting-up of an objective with regards to one’s preference, capability and ideal, to be supplemented with the skills in the setting-up of an “objective”, a blueprint of grandeur for the ideal of one’s life has more or less been drawn up. Then, what is the next step to proceed in order to ensure success “in achieving the objective”?

The next step is to draw up a detailed and concrete “plan”, which is also strategic and efficient in nature. To work out a series of “plans” for the major, medium-term and small objectives is like the building up of a network of interconnected highways which would eventually lead to “success”. In designing the numerous “plans”, attention must be paid to the following items:

1. **Complementarity and the Enhancement of Effectiveness:** The links between “plans” should have compatible, complementary and interdependent effects....

The Skills in the Setting-up of “Plans” (2)

1. A thorough elimination process to decide what to “adopt and abandon” : Irrespective of working out major, medium-term and small “plans”, there must be a process to prioritize and eliminate with regards to some designated elements and conditions. A thorough elimination process to determine what to “adopt and abandon” should include the contents of the “plan” itself, as to whether the “plan” should ever exist or whether part of the “plan” should be accepted. What are these designated elements and conditions? Are they really so important? The answer is that if one does not know how to make use of and devise these designated elements and conditions, though one may be like the Monkey King (in the Chinese novel of “the Journey to the West”) with great abilities to make 72 types of unpredictable changes, the “plan” that one has made would only end up to be some kind of confusing illusions. With these, one could hardly escape the fate of “failure”. It is possible that one may have some minor successes, which are the results of one's putting in



Guru Rinpoche

huge amounts of efforts which do not commensurate with the small achievements (if any) and only by luck.

Designated Elements & Conditions in Determining What to “Adopt and Abandon”:

(1) **Importance:** To what extent would the “plan” help in achieving the “objective”? To what extent would this “objective”, in which one is preparing to achieve, help in achieving the major “objective”? If this “plan” is compared with the other “plans”, what will be its order of priority in terms of the overall importance? How much time, efforts and resources would have to be spent on this “plan”? If this “plan” is to be carried out, where will its “critical position” be in order to achieve the “objective”? If compared with the other “plans”, how would it stand with regards to the “critical position” of the overall situation? If one gives up this “plan”, what will be the extent of its impact towards achieving the ultimate major “objective”? What will its percentage be? Are there any better and more efficient “plans” to take its place? If this “plan” is accepted, whether the contents and detailed steps of this “plan” are efficient or not, and whether they are either redundant or too labour-intensive? Are those contents and steps “critical”? Are they directly linked to the “objective”? How much of

the contents and steps of this “plan” are good enough to achieve the “objective”, so as to decide on whether this “plan” should be implemented fully, or only partially?

Non-Differentiations on the “Order of Priority” without the Criterion of Importance

Over 90% of ordinary people may have toiled for their whole lives, and yet failed to achieve any success though they had worked hard. Apart from their not being clear about their “objectives”, the most important reason for their failures is the inability to differentiate the “order of priority” in terms of importance. Their fatal blow is their forgetfulness and lack of direction, simply because they are just not clear of what they are doing and why they have to do them? They would only work hard to clear away the trivial matters in front of them as quickly as possible. For the critical and major issues, either they have forgotten them, or simply could not see their importance. The results of “focusing on trivial matters while neglecting the critical ones, ending up in the loss of major issues for minor ones” are that: one would be busy all day, getting mentally and physically exhausted, and finding that it is most inadequate for having only 24 hours per day. Despite all these, one’s “achievements” will only be very limited, or even “without any achievements at all”.



Manjushri



Why is it like that? This is simply because most people have the tendency of seeing things that are immediately in front of them. As a result of this tendency, when people “think and respond”, they will also tend to focus on things right before them. One would have normally **mistaken “urgent” issues to be “important” ones**, and so accord “greater priorities in dealing with” them. Take for example, when the telephone rings, one would habitually answer the phone even though one may be dealing with an important issue or is meeting an important person. One would simply put aside the issue or the person on hand. When one answers the call, one would have mistakenly thought that one would be able to finish the call in a very short period of time, and so the important issue or person will have to be kept on “waiting”. This habitual pattern of thinking, as well as mode of handling matters, would result in having the important issues and events to be either shelved off, played down, procrastinated, ceased or even forgotten.

If one accords greater priorities in dealing with dates with friends, or coming of festivals, or unforeseen or untoward incidents, this would result in one’s “plan” to be shrunk or ceased. There are numerous trivial matters to be handled every day, and so if the approach adopted by one is not to differentiate the “order of priority” in terms of importance but to deal with them as they come along, or would only handle the issues in accordance with one’s prevailing preferences, then **a large part of the efforts, time and energy will be wasted on numerous “unimportant” trivial matters. Such an approach of handling matters would put all “plans” in stalemate and render the “objectives” to become non-achievable.**



Vajrasattva

many of them would have mistakenly believed that the receiving of “empowerments” are more important than the actual practices of the various “Dharma practices”. Whenever and wherever there are transmissions of “empowerments”, no matter how busy they are, they will attend them without any hesitations. While the numbers and types of “empowerments” that they have received are more than they could remember, they would “remain greedy” and will continue to attend. **They would only think of the “benefits”, but would disregard the possible “harms”.** If one would really want to receive such an “empowerment”, one would need to do some planning by treating the “empowerment” as one of the “plans” for achieving one’s “objective”, while using its “importance” as the criterion of assessment. **In working out the detailed contents and steps for the “plan”, one should first understand or investigate into the subject in order to master the relevant information and practical situations in relating to the “plan”. Repeatedly ask a few more questions on the subject before finalizing the details is an important method for doing so.**

Whether the one who transmits the “empowerment” is a qualified holder of the lineage (that is, is he being authorized) or not? What “vows and samayas (commitments)” must one have to keep while receiving the “empowerment”? Whether

an “empowerment” which does not require the recipients to observe any “vows and samayas (commitments)” is a proper and valid kind of “empowerment”? What will be the outcomes if one receives such an “empowerment” which is not properly “authorized”, or that it does not require the recipients to keep any “vows and samayas (commitments)”? What will be the outcomes if one has received the “vows and samayas (commitments)” but then would not keep them? What is the use to receive so many unknown “empowerments” in which the recipient is not clear about? Would the “benefits” of these empowerments be greater, or whether their “harms” would be greater? **What is the relationship between these “empowerments” and your own “objective”? What is the degree and extent of their “importance”?**

Mastering the Practical Situations & Relevant Information Relating to the “Plan”

What will happen if such situations are put in the context of “Dharma practice”? Take the example of those Dharma practitioners who are practicing “Vajrayana Buddhism”,



Saraswati

Whether the person has any credibility, if he only tells you that the more “empowerments” the better, but then he does not explain in details concerning the different scenarios of benefits and harms, as well as the different conditions for receiving the “empowerments”? For those who transmit numerous “empowerments”, whether the frequency and proportion of their transmitting “empowerments” are comparable to that of their explanations of the Buddhist teachings and other Dharma practices? If someone would inform you that the more the “empowerments”, the more the accumulation of wealth and offerings, then you will have to ask yourself as to whether their aim is to help you in your own “Dharma practice” and the nurturing of the “altruistic enlightened mind” (Bodhicitta), or whether it is to accumulate more wealth? Those people, who do not want to understand the Buddhist teachings and do not want to learn the “Dharma practices”, but only want to receive the various “empowerments”, are either “superstitious”, or “self-deceiving”. Or whether they are pitifully “being deceived” by others? Those people who would focus mainly on transmitting “empowerments”, **the frequency and proportion of which are many times more than that of their preaching of the Buddhist teachings and other Dharma practices**, may explain away their acts under the pretext of “widely spreading the Buddhist teachings”. We can ask these simple questions: are they “killing the hen for the golden eggs”, or are they **“widely proclaiming superstitious beliefs”**, or whether they are swiftly “stifling the existence of “Vajrayana Buddhism” due to their own selfishness? Though these people may have the so-called

“authorizations”, are they not haunting the evil spirits of “fake gurus” inside themselves when they have already “broken their vows and samayas (commitments)” by only caring for their own “immediate benefits” but **have no regards for the “true Buddhist teachings”**?

Avoiding Outcomes Which are Contrary to the “Objectives”

If the “objectives” of your receiving the “empowerments” are for the “peace of mind, for more blessings, for long life, for wealth, for power, for security, for health, for the well-beings of children, or for the well-beings of spouses, etc.....”, then first of all **you will have to ascertain that these “empowerments” would not bring you the opposite effects.**

“Tibetan Buddhism” places great emphasis on the importance of the “Source of the Holy Dharma”. From whom has the Holy Dharma been passed down? Whether the Holy Dharma has been polluted or distorted by “those who transmitted the Holy Dharma” (i.e. the so-called “preachers”) through their “breaking of vows and samayas (commitments)” in between these transmissions? Whether the “preacher” or the “Dharma practitioner” **has truly received the transmission of the lineage (and held the valid authorization)**? Whether the “preacher”, after receiving the “empowerment”, has also **received the “Sadhana teachings” for such an “empowerment”** at the same time? If yes, then **whether he has practiced them or not, and with any particular results?**

In “Tibetan Buddhism”, if the “empowerment” is transmitted by the one who does not have a pure “authorization”, it will lack the blessings from all the “Lineage Masters”. Furthermore, it might be rebuked by the “Dharma protectors”, and so the “empowerment” that was transmitted would become ineffective, and **the recipients of the “empowerment” would also become the victims.** This is simply because of the fact that the one who has transmitted the “empowerment” has already deceived others through his “broken vows and samayas (commitments)”, which would thus turn the benefits of the “empowerment” **into harms**, and thus would **become directly opposite** to the possible benefits. As a result, one would end up in getting the opposites for what one has prayed for after receiving such kind of an “empowerment”. Under these circumstances, it is similar to the using of a “fake” diploma or certificate to cheat on others in this world, as it will soon be found out and will not be recognized or supported. Finally, the person who is using this “fake” diploma or certificate may be prosecuted by the relevant authority of the government. Thus, to receive



the transmission of an “empowerment” from a “fake guru” or from a “preacher who has broken his vows or samayas (commitments)” is like to have oneself taken a bath in a sewer in which one will become infected with various germs and viruses. **One will continue to be infected with various germs and viruses on one’s body even after one’s cleansing of the body.** As no one can completely change the “Law of Cause and Effect” (karma), and so the “cause” of having taken a bath in the sewage will give rise to the “effect” of one’s body carrying various germs and viruses.

The meaning of a “Lineage” represents the “Source of the Holy Dharma”, the “name list of all those Gurus who are qualified holders of the lineage”, as well as the “qualifications of all those Gurus who have been authorized” to help spread the Holy Dharma. Each and every series of “Dharma Lineages” has its own unique kind of “empowerments”. To obtain the authorization in transmitting the “empowerments”, one has to obtain permission and authorization from the Main Lineage Holder of that particular



Ushnishavijaya

“Dharma Lineage” (i.e. the Lineage Master) for the “empowerments” and teachings of various “Dharma practices”. After which, one has to practice these various “Dharma practices” up to a certain level. It is only after one has achieved a certain level of practices that one may then be granted the “authorization” for the transmission of the “empowerments”. After all, “Tibetan Buddhism” is a very systematic, organized and authoritative school of practice. Thus, **if the “Guru” who transmits the Dharma teachings is not required to be “verified” and “authorized”, then the weakening and the degradation of the whole of “Tibetan Buddhism” would happen very quickly.**

Nowadays, the spread of “Tibetan Buddhism” only focuses on the transmissions of “empowerments”, while the “true Buddhist teachings” and its “Dharma practices” are being neglected. It is a situation in which the **“end” is being reversed, or even replaced, by the “means”**. So long as any Tibetan puts on a Dharma robe, dares to call oneself as a “lama”, or a “tulku”, or a “Rinpoche”, and then transmits numerous “empowerments”, **there is always a “market” for him to do so.** To most ordinary people, it

is unimportant at all as to whether this Tibetan can truly explain the “Buddhist teachings”, and whether he had truly practiced the various “Dharma practices” of the numerous “empowerments” before his transmissions. For all these so-called “gurus”, they may not even be able to utter some ambiguous and general answers to some common and basic questions on Buddhism, then how could they be

able to answer questions that are pertaining to the actual practices of the Holy Dharma? In fact, it would not be difficult at all to differentiate an “authentic Guru” from a “fake” one. **One can easily tell by the ways and styles of their spreading the Holy Dharma: whether they will mainly focus on the explanations of the Buddhist teachings and its “Dharma practices”, or whether they will purely give the transmissions of “empowerments”?** **It is so simple and clear!** If simply by the transmissions of “empowerments” one can save the sentient beings, then would it be necessary for the Lord Buddha Shakyamuni to have spent more than 40 years of explaining the “true Buddhist teachings” in the hope that all sentient beings can come to

understand the truth of all matters and will then diligently practice the Holy Dharma in order to be liberated from the “cycle of karmic existence” (samsara)?

Relying on Logical Analysis & Not to Be Deceived by Illusions or Lies

One has only limited time and energy. If one claims to have practiced the various “Sadhana practices” of the numerous “empowerments”, and basing upon the strengths of various levels of “realizations” (i.e. having experienced certain types of accomplishments), one may then have adequate qualifications to transmit these numerous “empowerments”. In such a case, one has to be like Guru Padmasambhava, who has been living and practicing the Holy Dharma for more than one thousand years in order to have such kinds of accomplishments to do so, otherwise the person who claims to be able to transmit such numerous “empowerments” is **just a liar**. Even if one has been “authorized”, yet if one does not have seriously practiced the “Sadhana practices” for the numerous



“empowerments” with certain levels of accomplishments in order to transmit the “empowerments” later on, then these “empowerments” will not be effective at all. An **“authentic Guru”**, with an **adequate level of accomplishment**, will be able to explain the “true Buddhist teachings” and its “Dharma practices” with **“clear, accurate, in-depth and unique viewpoints”**. As for those who have yet to reach an **adequate and acceptable level of accomplishment**, the “empowerments” transmitted by them would not have been effective. Furthermore, if there is an element of deception in the whole process of transmission, the **effectiveness of the “empowerment”** would have the totally opposite effects.

Kyabje Chadrak Sangye Dorje Rinpoche, who is recognized as one of the greatest realized Dzogchen masters of the Nyingma School of Tibetan Buddhism, constantly reminded us that: **“For those “gurus” who transmit Dharma teachings and practices but don’t follow the rules of transmissions, or don’t have the necessary qualities and qualifications as “gurus”, when they causally transmit the “empowerments” and “teachings”, they will all get into troubles with the different “negative karmic consequences” of short life-spans, numerous illnesses, and many obstacles while they are still alive. These “negative karmic consequences” will also be applied to those who receive their teachings and transmissions. All the “empowerments” should have all those necessary “Vows” and “Samayas” (commitments) that go along with them, and should also be kept by both the “gurus” and the “disciple” during the process of the “empowerment”. Otherwise, they will all get into troubles, that is, all those “negative karmic consequences”! Once the “empowerment” is granted, the relationship between the “guru” and the “disciple” in the form of “Samayas” will be naturally and instantaneously established, and should not be broken by either party.”**

If you can believe, **without the support of any evidence**, that the more “empowerments” the better, then **why can’t you take the heart advice from such a great Master** that one should be very careful about the “empowerments” that one receives! Which are the advices that we should be listening to in order to bring more **protection** and benefits to ourselves? If you believe that “empowerments” will bring

you the **benefits** of “increasing” your blessings, then why can’t one also believe that improper “empowerments” will bring you the **harms** of “reducing” your blessings.

Irrespective of your various “objectives” for receiving “empowerments” as for the “consolation of the mind, for the liberation from life or death, for going to the Buddha fields, for realizing Buddhahood”, you must first of all work out a steady and secure “plan” to do so.

**The Three Steps in Searching for an “Authentic Guru”-
First Step in Making Plans: With “Importance” as the “Basis” of the “Plan”**

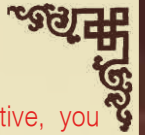
First of all, you need to consider in what ways will “empowerments” help in your achieving the “objective”? Whether these “empowerments” are critical or not? Whether these are recommended and approved by your “Guru”? If the answers to these questions are negative, **then wouldn’t it be too risky for you to receive these “empowerments”?** Should one just casually receive various “empowerments” from any “Gurus”? Furthermore, if after receiving many of these “casual empowerments” from so many “Gurus”, then what will be the consequences for you in having so many casual “Gurus”?

In the Dharma practices of “Tibetan Buddhism”, the primary “objective” is to be “liberated from life and death” / to be “liberated from the cycle of karmic existence (samsara)”. In order to achieve this “objective”,

one has to **be very cautious in choosing an “authentic Guru”** (please refer to the articles on “Authentic versus Fake Gurus” in the 3rd & 4th Issues of the “Lake of Lotus” for details). Furthermore, this “authentic Guru” **must have to be easily reachable, and can freely communicate in order to facilitate both the questioning by the disciples and the teachings by the Guru.** This “authentic Guru” will be the **“critical person”** as to whether you will be able to achieve the “objective” or not. If one cannot communicate with one’s own “Guru”, one’s beliefs will only have to be built upon “superstitions”, without the support of any explanations of the Dharma teachings and its practices. **This step is, indeed, the foremost and of paramount “importance” when making “plans” as it will have serious**



Buddha Amitabha



consequences. As such, this is the first step in making “plans”.

The success and failure in making “plans” and the pace of progress, be it quick or slow, will have to depend upon the “skills of teaching and the levels of accomplishments (i.e. realizations)” of this “authentic Guru”. If you are certain that he is “being authorized” and is a qualified “authentic Guru”, you should listen to the ways that he explains the Buddhist teachings. You can pretty much tell the breadth and depth of his levels of accomplishments (i.e. realizations) from the way of his interpretations, the degree of depth, clarity and ease of understanding through his different explanations. You will find that his interpretations of the Buddhist teachings will be at the very “focal point of Buddhism”, i.e. the “training of the mind”, and that they are right to the point, relevant and practical. This is an illustration of the integration on “practical experiences” with “wisdom”. For an “authentic Guru” without any levels of accomplishments (i.e. realizations), his explanations would be unclear. This is very simple because even he himself does not understand, and has not yet experienced, the doctrines of and methods for the “Dharma practices”, then how can he explain it to you and make you understand?

Second Step in Making “Plans”: Mastering the “Critical Position”

When you have found a responsible “authentic Guru”, he will be able to understand your level and, depending upon your situations, will give you the appropriate and relevant “empowerments” and Dharma teachings in order to train your “mental concentration”, “power of meditation” and “understanding of the Buddhist teachings”. All these are important elements for one’s “liberation from life and death” / “liberation from the cycle of karmic existence (samsara)”. Too many “empowerments” will only confuse the “Dharma practitioners”, disturb their practices of “mental concentration” and “power of mediation”. This will also give rise to more “greediness” as one can boost in front of others, thinking that the receiving of more “empowerments” is a symbol of status. All these will not help a bit in one’s “Dharma practices”, but, instead, will only bring more harms than good.

“Empowerment” is a type of ceremony to be performed by an “authentic Guru” who is authorized to do so. In so doing, the “authentic Guru” will authorize you to practice the particular “empowerment” and all those “Dharma practices” that are related to it. If you can strictly follow some specific requirements and fulfill the necessary criteria, you will be able to practice them after the ceremony.

Hence for a true “empowerment” to be effective, you will have to observe all the relevant “vows and samayas (commitments)”, in which you should have been informed of such observances, through your own willingness to do so, long before the “empowerment”. For such an “empowerment”, which does not include a requirement for the observances of “vows and samayas (commitments)”, is not in line with the “true Buddhist teachings”, and so it is only an ineffectual ceremony which would only give rise to more “greediness”. Though authorized, if these so-called “Gurus” transmit “empowerments” that go against the Buddhist teachings, they are, in fact, only very greedy, ignorant and short-sighted “Gurus who break their vows and samayas (commitments)”. In which case, they are no different from any other “fake gurus” simply because the results of both of them are totally the same! These so-called “Gurus” should and must reflect deeply upon their own behaviours and ask themselves whether they will, in fact, make “Tibetan Buddhism” to become a religion that is “super-superstitious”, if it does not require the observances of vows and samayas (commitments). In actuality, are they not practicing some selfish behaviours which would only bring ruins, and destroy the whole of “Tibetan Buddhism” at full speed, in the name of “providing a convenient way for the spreading of Buddhism and the benefiting of living beings”?

Many of those who claimed themselves to be the so-called “Dharma practitioners”, in receiving numerous “empowerments”, are in fact indecisive in handling issues, without much “mental concentration”, nor with the “power of meditation”, with poor focus and much confusion on the Buddhist teachings, extremely superstitious, and with poor logical reasoning of all sorts. They are always chasing after the numerous “empowerments” which will never bring them any real benefits. Such a style of handling matters, together with their inability to differentiate the “order of priority” in terms of importance, is similar to only focusing on handling trivial daily matters while “shelving off” the important issues and people. If it is really necessary for one to have some “empowerments” in order to facilitate and elevate one’s “Dharma practices”, one’s “Guru” will naturally inform you of such a necessity. There is no need for one to act like the “blind flies” bumping onto different things here and there aimlessly. Hence, the second step in making “plans” is to have appropriate communications with your own “Guru”, to gain his confidence on you, and to receive his “tailor-made” guidances.

However, one must remember this: if you have already most sincerely and whole-heartedly help to spread the Holy Dharma, to follow strictly on the “vows” without breaking them, and keep your “samayas (commitments)”



pure and clean with your “Guru” for at least a period of six years, and yet your “Guru” still **does not teach you any teachings in relations to either “mental concentration”, or the “power of meditation”, or the ways to be liberated from the “cycle of karmic existence” (samsara), or the teachings to be practiced at the “moment of death”,** then you must have to find another “Guru” who will be able to teach you all these teachings and practices. This might simply be the fact that this “Guru” that you have been following all along does not know these teachings and practices, or else it might be because you do not live up to his minimum requirements. Thus, this “Guru” cannot become your “Root Guru”, and he can be one of the many general “Gurus” that you should pay due respects to. As one’s life does not have too many “six years” to be wasted away, particularly when one’s “mental concentration”, or the “power of meditation”, will have to **accumulate bit by bit slowly.** As for the teachings to be practiced at the “moment of death” will also **need time to practice** in order to reach the expected effects, and so you must **have to make the decisions one way or the other.**

Third Step in Making Plans: Avoiding the Outcomes of “Non-Differentiations on the Order of Importance” and of “Reversing the End with the Means”

Many people have received numerous “empowerments”, have gone to various “Dharma centres”, and have numerous “Gurus” to attend to, **and yet without anyone being responsible to follow up with their “Dharma practices”.** The teachings from each one of the “Gurus” will differ from each other, but if one **does not have the necessary and sufficient wisdom** to integrate all these various teachings, then the outcome for one will be that one does not know to whom should one “visualize” as one’s “Guru” in order to save oneself when one dies. Even if one can pick out one from among the many of his “Gurus”, due to the

inadequacies of his “mental concentration” and “power of meditation” in his daily practices, one would not be able to “visualize” anything at all amid his pain and confusion. Given that he has so many “Gurus”, even if he can “visualize” one, but then **the pain and adversity still remained, and so he would think that this “Guru” that he has visualized might not**

be strong enough, and hence he would think of switching into “visualizing another one” instead. In this way, he would keep on changing from visualizing one “Guru” to another, and so on; the result will be that he would continue to be **more frightened, more confused and more helpless.**

When the time of one’s “death” comes, if one still does not know that **the most important key** in saving oneself is **whether one has the “mental concentration” and the “power of meditation” to help one practice the “Dharma teachings of liberation”.** These three abilities must supplement each other, and cannot succeed “without either one of them”. If only after death that one starts to realize that the asking of a Rinpoche for the practice of the “death rituals” for oneself is only **an “auxiliary force”, and not the “main force”,** and that it **would at most only temporarily stop one from the “crisis” of falling** into the “three lower realms”. If one is not careful enough, and if there is the slightest deviation on the practices, one will still have the chance to fail, and will then fall into the “three lower realms” as a result. Furthermore, it might also fail when your **past karma matures right there and then.** (Please refer to the VCD on the “Inconceivable Law of Cause and Effect”, published by the Dudjom Buddhist Association)

To place this “most important turning point of your life” in the hands of others, wouldn’t it be reversing the “end” with the “means”? Wouldn’t it be **better if one can start making “plans”** while still alive to train one’s “main force”, and then to be complemented with the “auxiliary force” when one dies? **Wouldn’t it be having a better chance to succeed by supplementing the two forces together?** Hence, the third step in one’s “plan” is to follow the instructions of your “Guru”, and to **focus on the “three key points of Dharma practices”, namely: “mental concentration”, “power of meditation” and the “Dharma teachings of liberation”,** instead of searching endlessly for numerous “empowerments” .



The Mandala of Buddha Akshobhya

At the “moment of death”, if one still doesn’t know the “objective” of “empowerment” which is to make oneself to become better than before, then it is rather sad indeed. One shouldn’t forget also that the purpose of receiving “empowerments” is **only a part of the “plan”.** The real



“objective” is to enable one to be freed from the “cycle of karmic existence” (samsara) after one’s death. One should not wait until the “plan” has failed or becomes irreversible that one starts to know, or still even doesn’t know, that one has placed wrong emphasis on the “cornerstone” of the “plans”. One must know that the “importance” is the major factor to be considered when one first starts making the “plan”.

No matter what “plans”, the criterion of “importance” must be used as the principle for elimination. Furthermore, the criterion of “importance” must also be used as the standard for deciding on the “order of priority”, and on “what to adopt and abandon” in deciding on the detailed contents and steps of one’s own “plans”. The trivial matters, as well as irrelevant and unimportant behaviors, should all be dropped. Don’t let the attractiveness, illusions and the ignorant recommendations by other people to make you put aside the most important people and issues. Please remember this: your life, time and energy are extremely precious and very limited, and so we should cherish them and make the best use of them as far as possible while we can still have them. This is the most critical mode of handling matters in determining their successes or failures, which we must learn.

Even if you have found a responsible “Guru”, there is still the “crisis” of indiscriminately receiving “empowerments” to satisfy the desires of some people. This is another type of “what to adopt and abandon” that we should pay attention to.... (To be continued)



Buddha Shakyamuni

SPARK OF WISDOM

Non-Differentiations on the “Order of Priority” without the Criterion of Importance

Over 90% of ordinary people may have toiled for their whole lives, and yet failed to achieve any success though they had worked hard. Apart from their not being clear about their “objectives”, the most important reason for their failures is the inability to differentiate the “order of importance”. Their fatal blow is their forgetfulness and lack of direction, simply because they are just not clear of what they are doing and why they have to do them? They would only work hard to clear away the trivial matters in front of them as quickly as possible. For the critical and major issues, either they have forgotten them, or simply could not see their importance. The results of “focusing on trivial matters while neglecting the critical ones, ending up in the loss of major issues for minor ones” are that: one would be busy all day, getting mentally and physically exhausted, and finding that it is most inadequate for having only 24 hours per day. Despite all these, one’s “achievements” will only be very limited, or even “without any achievements at

Avoiding Outcomes Which are Contrary to the “Objectives”

If the “objectives” of your receiving the “empowerments” are for the “peace of mind, for more blessings, for long life, for wealth, for power, for security, for health, for the well-beings of children, or for the well-beings of spouses, etc.....”, then first of all you will have to ascertain that these “empowerments” would not bring you the opposite effects....

Thus, to receive the transmission of an “empowerment” from a “fake guru” or from a “preacher who has broken his vows or samayas (commitments)” is like to have oneself taken a bath in a sewer in which one will become infected with various germs and viruses. One will continue to be infected with various germs and viruses on one’s body even after one’s cleansing of the body. As no one can completely change the “Law of Cause and Effect” (karma), and so the “cause” of having taken a bath in the sewage will give rise to the “effect” of one’s body carrying various germs and viruses.

Letter of Qualification Bestowed Upon Vajra Master Yeshe Thaye

By Guru Lau Yui-Che
(alias Lama Sonam Chokyi Gyaltsan)



H.H. Dudjom Rinpoche with Yeshe Thaye (1972)

April 15, 1991

TO WHOM IT MAY CONCERN

This is to certify that Mr. CHAN Kin-keung, David (Tibetan name : Yeshey Thayee) has been a long standing student of mine for the past twenty three years since 1968.

During these times he has received extensive teachings and initiations on Tibetan Buddhism from me, and has helped in translating a lot of materials from English into Chinese and vice versa. Notably, he has helped to translate one of my Chinese works called "Tibetan Buddhist Meditation : A Systematic Analysis" into English for the western world.

Among the various teachings he has received, the Tibetan Buddhist Meditation and the preliminary practices (ngondro) are the most fundamental and essential, as well as the Six Yoga practices. And among the various initiations he has received, the followings are the most important ones with dates :-

- (1) The Vase Empowerment (first initiation) of Chenresig in December 9, 1969.
- (2) The Secret Empowerment (second initiation) of Vajrayogini in July 5, 1970.
- (3) The Acarya Empowerment (third initiation) of Vajrasattva from my late Root Guru His Holiness Dudjom Rinpoche, Supreme Head of the Nyingma School of Tibetan Buddhism, in October 27, 1972.
- (4) The Word Empowerments (fourth and highest initiation) of Samantabhadra and of Guru Rinpoche in January 22, 1983.

In order to certify that Mr. Chan has achieved such a standing in Tibetan Buddhism, I hereby sign my signature with my seal on it.

Yours sincerely,

Ven. Lama Sonam Chokyi Gyaltsan,
(alias Guru Lau Yui Che)
Chinese Spiritual Representative
of His Holiness Dudjom Rinpoche.



Guru Lau with the Family of Yeshe Thaye (11 Mar. 1996)



Guru Lau with Yeshe Thaye (1986)



H.H. Dudjom Rinpoche with Guru Lau (1984)



H.H. Dudjom Rinpoche Personally Wrote the Tibetan Dharma Name of Yeshe Thaye and Sealed it With His Own Thumb, while Guru Lau Personally Made the Chinese Transliteration and Translation of it

Short introduction of Vajra Master Yeshe Thaye



The Coronation Ceremony of Yeshe Thaye by H.H. Chadrak Rinpoche (2003)

the late Ven. Lama Sonam Chokyi Gyaltsan (alias Guru Lau Yui Che), the Spiritual Representative of the late His Holiness Dudjom Rinpoche (Jigdrak Yeshe Dorje) in the Far East, both of whom were Vajra Master Yeshe Thaye's Root Gurus (Tsawai Lamas).

For 30 years, Guru Lau had taught him the complete system of Vajrayana teachings and Dharma practices, and Guru Lau had **bestowed upon him all the highest initiations and the ultimate authority**. The late His Holiness Dudjom Rinpoche, the then Supreme Head of the Nyingma School of Tibetan Buddhism, personally conferred upon him the Vajra Acharya Authority and Empowerment while visiting Hong Kong in 1972, and he was given the Dharma name of "Yeshe Thaye" (meaning one with "boundless wisdom") by His Holiness Dudjom Rinpoche. **It was back in 1986, and again later in 1996, that Vajra Master Yeshe Thaye was twice asked by his Root Guru, the late Ven. Lama Sonam Chokyi Gyaltsan, to uphold his two major lineages of the "Narak Dong Truk" cycle and of the "Dudjom Tersar" in the Far East.**

The present Root Guru of Vajra Master Yeshe Thaye is the contemporary great realized Dzogchen Master, **His Holiness Chadrak Sangye Dorje Rinpoche**, the most respected and world-renowned Master and Elder of the Nyingma School of Tibetan Buddhism. **His Holiness Chadrak Rinpoche has most kindly and personally written two important letters in his own handwritings, signed and sealed by Rinpoche himself, acknowledging and authorizing Yeshe Thaye as the authentic Dharma Heir of the late Ven. Lama Sonam Chokyi Gyaltsan. Furthermore, His Holiness Chadrak Rinpoche has also given the Coronation Ceremony, by bestowing upon Vajra Master Yeshe Thaye the Pandita Hat and Dharma robes, as well as the Enthronement Ceremony to Vajra Master Yeshe Thaye in Rinpoche's own monastery in Siliguri, India.**

In response to favourable circumstances, as well as to uphold and spread the Holy Dharma, Vajra Master Yeshe Thaye established the Dudjom Buddhist Association (International) in early 1998, while commencing public Dharma activities in 1999. A three-months' intensive course, consisting of 12-lectures, on "Mind Training and Dharma Practice" was delivered by Vajra Master Yeshe Thaye, which was subsequently recorded as a "complete set of 10 CDs" to be published and disseminated for the propagation of the Holy Dharma in world-wide distribution. Since early 1999, the Association has published an English and Chinese bilingual journal of the "Light of Lotus" (Pema Osel), and the different issues were available as bound hardcover series. In 2006, the Association launched another full-colour bimonthly publication of the "Lake of Lotus" (Tsopepa), which contains articles in Chinese, English and Tibetan. It is widely available at all convenience shops in Hong Kong and thus becomes easily accessible to the general public.

At present, the major Dharma activities within the Association are the various teachings, with detailed explanations from the most fundamental concepts of Dharma practice to the most important "visualizations and oral instructions", starting from the basic "Preliminaries" to more advanced teachings of both the "Narak Dong Truk" cycle and of the "Dudjom Tersar" Lineages. Large-scale public activities of the Association include large gatherings on the Freeing of Lives and Lamp Offerings at various festivals, as well as other public lectures, seminars and meditation classes. Topics of public lectures and seminars include "The Attainment of Buddhahood in One's Lifetime in Tibetan Buddhism", "The Essences of the Tibetan Book of the Dead", "The Fifty Stanzas of Guru Devotion", as well as elementary and advanced classes on "Mind Training and Dharma Practice", and so on. In following the footsteps and teachings of the Lord Buddha, as well as the instructions of Guru Lau, the Association conducts monthly confessions and repentance of sins (sojong) by reciting the various disciplines (silas) and commitments (samayas) of the Three Yanas, as well as the tsok offering ceremonies (pujas). The above only serves as a short introduction of Vajra Master Yeshe Thaye, who is whole-heartedly committed to the spreading of the Holy Dharma and working for the benefits of all our motherly sentient beings. All of you are most welcome to make contributions, in whatever ways you can, for helping to spread the Holy Dharma, such that it will bring enormous benefits to both oneself and others, as well as to accumulate countless merits.

Vajra Master Yeshe Thaye went to study in UK and USA in his early years. He received a BA (Hons) from the Oregon State University and MA from Stanford University in USA, and then he further read for his PhD at the University of Nottingham, UK. He is the Founder and the designated Instructor-in-Charge of the Dudjom Buddhist Association (International). He started learning and practicing the Holy Dharma, with Vajrayana Buddhism in particular, at the age of 15 under



H.H. Dudjom Rinpoche (right), Guru Lau (middle) and Yeshe Thaye (left) taken in Hong Kong (1972)



H.H. Dudjom Rinpoche with Yeshe Thaye in Hong Kong (1984)

Short Introduction of Vajra Acharya Pema Lhadren

Vajra Acharya Pema Lhadren has followed the late Ven. Lama Sonam Chokyi Gyaltsan (alias Guru Lau Yui Che) in practicing Vajrayana Buddhism for more than 20 years, and Guru Lau had personally conferred upon her the Authority of the Vajra Acharya with Empowerment. Meanwhile, back in 1981 and 1984, she had received empowerments and teachings from the late His Holiness Dudjom Rinpoche (Jigdral Yeshe Dorje), the then Supreme Head of the Nyingma School of Tibetan Buddhism, and was thus given the Dharma name of “Pema Lhadren”. His Holiness Chadrak Sangye Dorje Rinpoche, the most respected and world-renowned Dzogchen Master and Elder of the Nyingma School of Tibetan Buddhism, is the present Root Guru of Vajra Acharya Pema Lhadren, and His Holiness Chadrak Rinpoche has most kindly bestowed upon her the Dharma robes.

Vajra Acharya Pema Lhadren is also the co-founder of the Dudjom Buddhist Association (International), and she has been committing and dedicating all her efforts to the spreading of the Holy Dharma for the benefits of all our motherly sentient beings. Vajra Acharya Pema Lhadren adopts a very unique and concise approach, which is in-depth and yet easy to understand, in her way of explaining Buddhism to both Dharma practitioners and laymen alike. Through this unique approach of exposition, Vajra Acharya Pema Lhadren would use various accounts of personal experiences, as well as explanations from science, different kinds of human behaviours, classic stories and quotations from the Buddhist sutras, in her structural analysis and logical deduction which is in-depth, right to the core of things, and covering different perspectives at different levels. She translates the hard-to-understand Buddhist teachings into laymen concepts of everyday life experiences, such that her unique and concise approach of explanations can be easily understood and remembered. Even for those who have some basic knowledge of Buddhism will be inspired by her insightful approach with a deeper level of understanding on Buddhism.



The Bestowal of Dharma Robe to Pema Lhadren by H.H. Chadrak Rinpoche (2003)

Short Introduction of the Dudjom Buddhist Association (International)

Dudjom Buddhist Association (International) is a non-profit making, charitable, religious organization which aims mainly to spread the Buddhist teachings of the Nyingma School of Tibetan Buddhism. Our Root Guru and Spiritual Leader is His Holiness Chadrak Sangye Dorje Rinpoche. The Instructor-in-Charge of the Association, Vajra Master Yeshe Thaye, is the Dharma Heir of the late Ven. Lama Sonam Chokyi Gyaltsan (alias Guru Lau Yui Che), the Spiritual Representative of His Holiness Dudjom Rinpoche in the Far East.

In following the footsteps of His Holiness Chadrak Rinpoche and his style of teaching the Holy Dharma, the Association is well known for its stringency in its admission of members and disciples, as well as on how well they perform their daily activities. The ways and orders of teaching the Holy Dharma are very systematic, in a step-by-step approach, and also use the most effective and direct methods for the “mind training” of its members, which include “meditation”, “mental concentration”, “teachings on the liberation from samsara”, with particular attention on “Dharma practices for one’s freedom at the moment of death”. Both the theory of Mahayana Buddhism and the practice of Vajrayana Buddhism are valued and well-integrated in order that members can practice these two together side by side, and thus enable them to mingle the Buddhist teachings into their daily lives: to rid oneself of the evil deeds and to acquire the “good qualities” of a Dharma practitioner. Hence, when the time comes when one will be passing away, with one’s own long-term “training of the mind” (as the main cause), together with the blessings from the Lineage Gurus (as the auxiliary condition), one could then be readily liberated from this cyclic existence of reincarnations (samsara).



The Premise of the Dudjom Buddhist Association



Yeshe Thaye & Pema Lhadren presiding at a Puja Ceremony

The magazines and journals of the Association are published bilingually in both Chinese and English, while the CDs, VCDs and DVDs are distributed in a trilingual manner of English, Cantonese and Mandarin. Your contributions, in terms of financial and other supports, for the publications of these products are most welcome, as your can thus help to spread the Holy Dharma for the benefits of all our motherly sentient beings.

EPILOGUE

The Buddhist teachings are meticulous and profound, while its methods of practice are practical and achievable. Nevertheless, the teachings are as abstruse and comprehensive as an ocean such that it is not an easy task for one to even just trying to grasp its contents in a concise and accurate manner. Therefore, our Association aims to help reveal the abstruse meanings of the Buddhist teachings in such a way that it can be easily understood by the general public through the distribution of CDs and VCDs, either free of charge or with a cost.

Though we have limited resources and capabilities, we still humbly wish, with a sincerity of heart, to publish this bimonthly journal of the "Lake of Lotus", in order that the essence of the Buddhist teachings can be spread and popularized. We earnestly hope that the readers will help with your meritorious deeds by supporting this publication of the "Lake of Lotus", through subscriptions and donations, as well as in our various projects in the preaching of Buddhism, so as to sow the seed of meritorious cause in benefiting all our motherly sentient beings.

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After which, please send the deposit slip and the filled-in form to our address, or fax them to (852) 31571144. Phone for enquiry: (852) 25583680. Or Email to info@dudjomba.org.hk. For remittance of donations through banks, use the Swift Code : "HSBCHKHHHKH" Bank Address : The Hong Kong and Shanghai Banking Corporation Limited, Headquarter, Queen's Road Central, Hong Kong. A/C Name: Dudjom Buddhist Association International Limited

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