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# Lake of Lotus

Bimonthly

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*"Near-Death Experiences"  
in the Realm of "Specters"*

*The Causes and  
Consequences of  
"Committing Suicides"*

*How to Avoid  
Entering into Evil  
"Spiritual Domains"*

*The "Three Essential  
Factors" in the  
Application of  
Buddhist Teachings  
in Our "Daily Living"*



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by H.H. Chadrak Sangye Dorje Rinpoche

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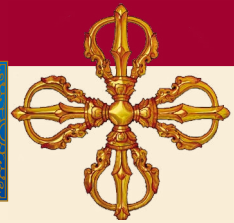
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# DECLARATION

- a] I wish to say a few important guidelines with regard to misuse of my humble name by different Buddhist monks Yogis and Lamas those who are either frequently visiting Taiwan or settled down in South East Asia in different countries despite of my repeated appeal to everyone. It is a matter of big surprise for me that several Buddhist Lamas whom even I have never met in my life time or I have never given them any teaching they are also using my humble name continuously for their personal monetary benefit which is extremely matter of shame and a big fraud. Wearing monks robe and cheating and misleading lay people are a serious crime and breaking all Buddha's principal Vows. Sowing serious negative Karma for yourself and at the same time ruining the Buddhism. I really feel sorry for such gross negative activities by Buddhist Lamas, Khenpos, Yogis or monks residing abroad. I strongly object those who are using my name directly or indirectly by any means.

My constant guidelines and advices to all persons either he is a Re-incarnate Lama, Yogi, Khonpo or an ordinary monk whom I happen to meet them from day to day are always same and which are quoted below:-

1. If you are a serious Buddhist Student and Zogpachenpo's practitioner, one should spend your life in retreat with minimum comfort and giving up all luxuries attachment.
  2. Do not waste your time in touring all foreign countries including Taiwan which is fruitless.
  3. Do not tempt for begging donations under different excuse such as construction of a big monastery, Stupa, Zangdogpelri, Bumtsog or big offerings or setting-up of a new Buddhist center etc.
  4. Do not sell out Zogpachenpo under different pretext for your own personal benefit.
  5. Always be humble and do not try to expose yourself in front of others even you may have little knowledge in Buddhism.
  6. Do not cheat others in the name of Zogpachenpo by giving initiations or teachings which you have never received and not done practice by yourself from a legitimate high Lama or Guru.
  7. Finally, I myself never have any slightest desire to visit any foreign country nor I have any specific reason.
- b] In the past, I have experienced several occasion that despite of my unwillingness and objection, re-incarnate Lama, Yogis, Khenpos and monks those who have come to see me are taking photographs with me by force under different pretext. Due to electronic supremacy people are coming with different types of electronic equipments so as to record my voice or photograph me which are not easy to detect by a people of my age.
- c] Hence, I notify all the Buddhist followers all over the world do not repeat do not believe on the person who is possessing such photographs or making false claim that he or she is my Student in the past or present. Please do not believe on just showing a photograph or Video etc. Therefore, I, the undersigned with full consent, reject such types of false claims made by different Buddhist Centers, Monasteries, Institute or Re-incarnate Lamas, Khenpos, Yogis and or any ordinary Monks etc. henceforth.

In conclusion, once again, I sincerely appeal to all Buddhist followers all over the world and Buddhist Centers including the people who are taking interest in Buddhism religion, kindly take note of my above cited humble declaration and suggestions. After seeing this article on the News Papers, I hope everyone would clearly understand me and my personal opinion hereafter.

Dated April 19, 2007

Thanking you,



Declaration By: CHATRAL SANGAY DORJE

*This Declaration has been translated into Chinese by Pema Lhadren. 此份「聲明」由啤嗎哈尊從英譯漢*



# The Garland of Crystal Pearls: The Prayer to the Legendary Incarnations of His Holiness Dudjom Rinpoche

In the sky of the unchanging empty bliss of the primordial sphere of truth,  
The clouds of immeasurable, original knowledge and compassion appear;  
I pray to the all-pervasively supreme Master (Guru), the learned one,  
Whose perfectly virtuous compassion rains forth.



## 1st Incarnation

Here in this pure awareness realm (Buddha Field), renowned as an excellent light kalpa,  
The guide who is the crowning diadem of the class of one thousand Buddhas,  
Who shows the supreme being of a powerful tantric yogi,  
Is Nuden Dorje Chang. To you I pray.

## 2nd Incarnation

Sentient beings in the degenerate time of disputation have been abandoned by the other Victorious Ones,  
But Shakyamuni Buddha has accepted to take them upon himself.  
Indivisibly one with the Buddhas, the supreme wisdom being,  
To the Arya Shariputra, I pray.

## 3rd Incarnation

He who experiences the supreme, indestructible, exhaustless strength of youth,  
Pierces whatever phenomena arise with the arrow of Great Bliss,  
Slaying the three realms and the inhabitants,  
To the Brahmin Saraha, I pray.

## 4th Incarnation

To grant and insure happiness and benefit,  
The minister pronounced the law of the saintly king, Indrabhuti.  
Guarding his utterance and prophecies like (his) ornamental crystal mala,  
To the Dharma Minister Trikna 'Dzin (Krishnadhara), I pray.

## 5th Incarnation

The noble Heruka's dance of great bliss,  
Is the illusory play of the unchanging supreme wisdom of intrinsic awareness.  
The accomplished Vidyadhara of the mind of Yangdagpa,  
To the Vajra Master Humkara, I pray.

## 6th Incarnation

In the presence of the second Buddha, Padmakara,  
His mind equal to the great tantric Guru, displayed his accomplishment of the secret mantras:  
By merely gazing into space, he could summon forth and capture all the birds.  
To the Lotsawa, Drogben Khye'u Chung, I pray.



### 7th Incarnation

**Having** received the direct vision and transmission from Manjushri Vadisimha, You directly perceived all Dharmas in their actual, ultimate nature as they conventionally exist.

The Bodhisattva of active method and wisdom which liberates sentient beings,  
To Jowo Mriti Jnana (Smrtijmanakirti), I pray.

### 8th Incarnation

**Having** fully accomplished all of the ten services,  
You illuminated the Buddha's doctrine with your brilliant sun-like teachings.

The great Pandita, illuminator of the cool land of Tibet,  
To you, Rongzom Chokyi Zangpo, I pray.

### 9th Incarnation

**From** the ocean-like compassionate mind of the powerful Lotus-Born One,  
The sun-like supreme emanation of miraculous activity is born.

The sun of Kathok, propagator of the original tradition,  
To your lotus feet, Dampa Dayshek, I pray.

### 10th Incarnation

**The** heart son of Dayshek Pagmo,  
Who transformed the secret path of pure awareness into the sphere of ultimate truth,  
The supreme chief among the Mahasiddhas in the Snow Land,  
To the Heruka Palden Lingje Repa, I pray.

### 11th Incarnation

**The** sun of exalted wisdom and compassion shining upon the cool plains of Tibet,  
Opening instantly all the lotus petals of happiness and benefit,  
Manjushri in the form of a human saint,  
To the protector of living beings, Chogyal Pagpa, I pray.

### 12th Incarnation

**He** who sees with pure awareness the supreme ultimate truth -- the uncontrived true nature of reality,  
Releasing chains of cyclic confusion,  
The powerful ruler of the undisturbed Dharmakaya kingdom,  
To Drumgyi Khar Nagpa, I pray.

### 13th Incarnation

**He** who accomplishes the prayer to extensively exercise penance,  
To surprise and overthrow those deceitful ones who are difficult to tame,  
The yogurt drinker, holding a vajra weapon, and possessing great strength,  
To your lotus feet, Hepa Chojung, I pray.

### 14th Incarnation

**He** who is in the secret sacred land of Dharma treasures, wealth, and relics,  
The kingly owner of a hundred inconceivably marvelous concealed treasures (termas),  
Having transcended the ten bodhi stages to turn the Dharma wheel,  
To you, Traktung Dudul Dorje, I pray.

### 15th Incarnation

**The** spiritual and actual son of Longsal Nyingpo who was the wrathful emanation of Guru Rinpoche,  
Illuminator of the essential true meaning of truth –  
The Great Perfection (Dzogpa Chenpo) –  
To you, the Bodhisattva Sonam Deutsan, I pray.

### 16th Incarnation

**Who** is blessed by your constant reliance upon the tutelary deity,  
Possessing the Dakinis' secret treasures by the power of previous karma,  
The guide who leads those who meet you to the Clear Light Lotus Realm,  
To you, Dudul Rolpa Tsal, I pray.

### 17th Incarnation

**The** supreme guide who has achieved the full blessing of non-human personal projection,  
Revealer of the mind treasure of Samantabhadra from the vast sphere of ultimate truth,  
The actual emanation of kingly wrath, the space-like yogi,  
To you, Garwang Dudjom Pawo (Dudjom Lingpa), I pray.



## 18th Incarnation

From the realm of Copper Mountain (Zangdol Palri), the Vajra Guru in union,  
Sends forth the warm, rich blessing of his pure enlightened intention.

The holder of this eternal Victory Banner – the Great Secret Doctrine –

To you, Jigdral Yeshe Dorje (H.H. Dudjom Rinpoche), I pray.

In order to tame beings according to their elements and mental capacities,  
When conditions are conducive during the special pure light aeon of time,  
You will appear whenever to whosoever may be tamed.

To the aspects of pure awareness emanation, gone beyond all limitations, I pray.

## 19th Incarnation

At the future time when the Buddha's doctrine is overcome by barbarians,

He who is known as Dorje Nonpo (the Sharp Vajra) in the land of Shambhala,

Will become the exalted king.

To you, who will then put an end to that destructive war, I pray.

## 20th Incarnation

The future Guide who will come at the end of this light aeon of time,

The Victorious One whose name will be called Mopa Od Thaye,

Will arise to tame beings by manifesting the four immeasurable qualities.

To you, who will transport ongoing beings from the deep pit-like realm, I pray.

## Concluding Verses

By the force of this heartfelt prayer of unfailing faith,

For all future lifetimes you will be my crowning protector.

By my continual reliance upon you, my Crowning Jewel,

May I hear your nectar-like speech forever!

By the power of your immeasurably great compassion and mercy,

With the potential to send forth emanations of miraculous activity into the hundred directions,

Awaken me that I may gain the inner strength of perfect virtue,

May I become your heart son and spiritual regent!

In the enlightened palace of Ogmin Copper Mountain (Zangdol Palri),

The Guide, assembly, and pure intention remain inseparably of one taste.

By actualizing the state of Buddhahood and travelling through the all-pervasive space of ongoing beings,

May I then become a great spiritual guide and saviour!



*I have written this history of my past incarnations so as not to disappoint several devoted disciples who have fervently requested it again and again. This account finds its origin in the past treasures and spiritual precepts as well as the mind and speech of those previous Vidyadharas (pure awareness holders). Thus, I, Jigdral Yeshe Dorje, have written this down so that good fortune and prosperity may prevail!*

## The ABBREVIATED VERSION

(To be done when extensive version is NOT done)

To the skillful Vidyadhara of the past who was known as Nuden Dorje,

To the feet of the Victorious One Mopa Thaye,

To the present day Regent of Guru Padma who is actually Drogben Lotsawa,

To you, Jigdral Yeshe Dorje (H.H. Dudjom Rinpoche), I pray.

Thus, for the benefit of devotees, this was written by myself.



# The Contemporary Mahasiddha with Many Prophecies --- **Our Lord of Refuge, His Holiness Chadrak Gyendun Rinpoche (5)**

by His Holiness' Humble Disciples Yeshe Thaye & Pema Lhadren



## ***Namo Gurubhya!***

We bow down at the Lotus Feet of our most beloved **Lord of Refuge**, the precious **Wish-fulfilling Gem**!

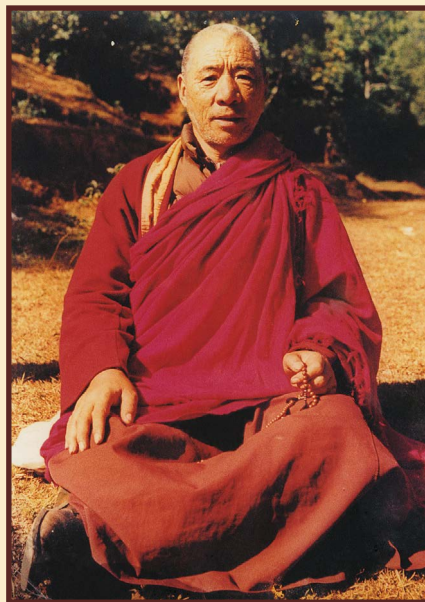
## ***Palden Tsa'wai Lama Channo!***

Glorious Root Guru, please pay heed to us, and bless us with your **Body, Speech and Mind**!

## ***Emaho!***

How wonderful and marvelous! With such an exceptional and rare opportunity to hear such a story!

## **His Everlasting Strong Perseverance and Great Endurance of Hardships**



His Holiness Chadrak Gyendun Rinpoche

For more than six years, His Holiness Chadrak Gyendun Rinpoche perfectly served his Root Master, Khenpo Ngagi Wangpo, through the three ways of pleasing one's master. He began his spiritual path with the preliminary practices (ngondro), continued through the path's various stages, until the practices of secret luminosity in the **Great Perfection (Dzogchen)** – “Cutting Through Solidity to Primordial Purity” (Thekchöd) and “Crossing Over to Spontaneous Presence” (Thödgäl), resulting in the Four Realizations of Dzogpa Chenpo. In this way, his achievements and



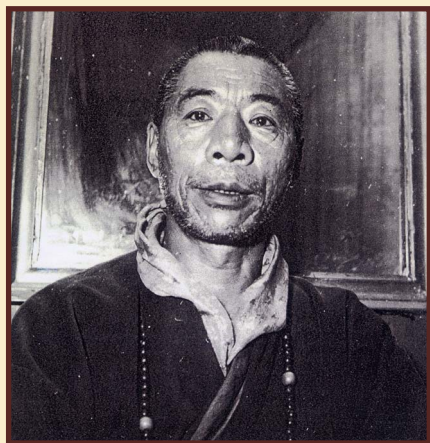


His Holiness Chadrak Rinpoche

realizations on the study and practice of Tibetan Buddhism are beyond words, only comprehensible by the few Great Holy Masters. Though he was brought up in a good family that respects the Holy Dharma, His Holiness Chadrak Rinpoche was determined, while he was still very young, to lead a very simple and harsh life of a

“hidden yogi”. The “**Four Thoughts that Turn One’s Mind Towards the Holy Dharma**” had been strong in His Holiness’ mind ever since: (1) it is extremely rare to have this precious human birth and to be able to listen to the Holy Dharma; (2) death and impermanence come so suddenly and without prior notice; (3) cyclic existence is miserable and full of sufferings; and (4) all actions (karmas) will have causal effects. Thus, at the age of fifteen, he abandoned his ties with his family and the villagers, and went to many teachers to study and practice.

With everything behind him, his strong thought of **renunciation** had pushed himself to only one aim in life: **liberation and enlightenment**. With his light backpack, His Holiness insisted on traveling on foot across the whole of Tibet. He refused to enter the residences of householders, staying only in hermitages, caves, or his own little tent. Having nothing with him, His Holiness relied on whatever alms came his way. With nothing to desire, his mind is completely free from all attachments. **In this way, he leads his life with his mind merging with the Holy Dharma, and that his “conduct” is in total congruence with his “view”.** Because of his **genuine determination in practicing the Holy Dharma**, His Holiness’ **realizations and attainments are as strong and stable as the mountains.** Fame, glory, wealth, position, power and so on, together with the eight worldly concerns, just cannot move him for even a single moment, or a



His Holiness Chadrak Rinpoche

single inch! **His Holy Face, which is so full of wrinkles**, has shown us the great endurance of hardships (including the forces of nature), as well as his everlasting strong perseverance, during his many years of Dharma practice in the mountain caves. All these **are witnesses to his great attainments and realizations** (which come no easy) that are incomparable with those of the other gurus who only enjoy their comfortable livings in their own monasteries.



His Holiness Chadrak Rinpoche

**Wind and frost are training grounds for his strong perseverant will-power, Smoke and cold dusts covered his Holy Face, With shabby clothes he lives under his tent, No fear of solitude, the stars accompany him in his sleep.**

### The Necessary Conditions for the “Attainment of Buddhahood in One’s Lifetime”

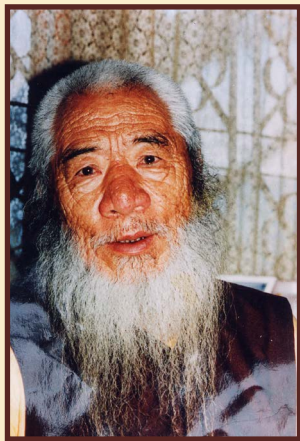
His Holiness Dudjom Rinpoche II, in his world-famous work “*Extracting the Quintessence of Accomplishment : Oral Instructions for the Practice of Mountain Retreat Expounded Simply and Directly in Their Essential Nakedness*”, has mentioned the necessary and most essential conditions for one to achieve enlightenment in this lifetime, as well as the critical points upon which one must remember in order to train one’s mind in this worldly context. Here is an excerpt of the main points:

“It is said : ‘**By abandoning one’s Fatherland half of the Dharma is accomplished.**’ So, leaving your Fatherland behind, wander through unknown countries. Parting from your friends and relatives in a pleasant way, ignore those who try to dissuade you from practicing the Dharma. (Once a Dharma practitioner has met a great realized Master and has received teachings from him, this hermit style of Dharma practice is the swiftest path – added by the writers). **Giving away your possessions, rely on whatever alms come your way.** Understanding all desirable things to be the obstacles linked with bad habits, develop a disinterested mind. If, of possessions and so on, you don’t know how to be contented with just a little, once you’ve got one you’ll



want two, and it won't be difficult for the deceiving devil of the desirable objects to enter...

You should take along the Path all connections, both with people who hold you in good esteem and treat you well, and with people who dislike you and treat you badly, good or bad, without caring at all, accepting them with pure and good wishes. **At all times inwardly keep your spirits high, without losing courage; and outwardly on the path of action, remain humble. Wear worn-out clothes. Consider everyone, good, bad or neutral, above yourself. Live frugally and remain steadily in mountain hermitages. Fix your ambition on the condition of a beggar.** (Hence one should adhere to the saying that "while I am still alive, I will keep on practicing the Holy Dharma; even if it leads to poverty; even if leads to my death; even if it leads to my corpse being buried in a mountain cave"--- added by the writers) ...



His Holiness Chadrak Rinpoche

Even when meditation has penetrated your mind, you need to cultivate it continuously, otherwise the deep instructions will be left on the pages of the books, and your mind, your Dharma and your practice will become impervious, so that the birth of genuine meditation .... will never come. You old meditators still novices in practice watch out --- there's a danger that you may die with your head encrusted with salt..."

We have seen a lot of Dharma practitioners who, having left their motherlands, tried to practice the Holy Dharma, yet they could not be persistent all through. Or else, **they still hover the thirst for lust in their minds, or even have the pride of being a hermit.** The end result is that even though they are physically away from the worldly context, but **deep down inside, their minds are so full of desires and other poisons, that in fact they are closely related to the eight worldly dharmas.** Even if they can go over this hurdle, they will still stick to the very refined attachments. Hence, they will not be able to **"descend with the view while ascending with the conduct"**, and so their realizations will not be stable and cannot be maintained! Whether one can have a congruence on both the "view" and the "conduct" is more easily said than done, and that those who are weak in their will-power will usually fail at the end of the day. The reason that **His Holiness Chadrak Rinpoche** is being reverend by others is simply because of the fact that he **persistently and steadfastly**

**holds onto his pure practice of the Holy Dharma, thus making his whole life as the best exemplary of all the best and pure qualities of what a genuine Dharma practitioner is supposed to be.**

With his mastery of the power of the great "altruistic enlightened mind" (bodhicitta), evident through love, compassion, diligence, transcendent knowledge, and other pure qualities, His Holiness has been working all along for the benefits of all sentient beings, but only **in the conduct of a "hidden yogi"**. After long periods of continuous and persistent practices, His Holiness' inner experiences metamorphose into realizations, and he stays in the pure nature of "intrinsic awareness". Now that his realizations of the Dharma practice have come to the point of the **"yoga of no-returning"**, in order to further benefit all sentient beings and to fulfill his yet unfulfilled karmic connections, **His Holiness Chadrak Rinpoche has finally decided to spread the Holy Dharma.** At the same time, he married his consort Kamala, the daughter of Tertön Dulshug Lingpa, about the time when he was about fifty years old. They were to have two daughters, Saraswati and Taradevi.

**Strictly adhered to the disciplines for self-restraint,  
Protecting one's mind in the pure state of awareness,  
Living happily in caves and mountains without attachments,  
In benefiting sentient beings, he continues with his karmic connections.**

..... (To be Continued)



His Holiness Chadrak Rinpoche



# The Profound Abstruseness of Life and Death :

## The Meaning of Near-Death Experiences (10)

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

### The Proportions of Negative “Near Death Experiences”

P.M.H. Atwater, a researcher of “near-death experiences” (NDEs), had interviewed 700 NDE survivors and among them, 105 had unpleasant experiences. One of them even had experienced the scenario of the “hell”. The proportion of negative NDEs is about one out of seven. Among the research case studies by MD. Barbara R. Rommer, 17.7 % of the NDE survivors had gone through unpleasant NDEs. Negative NDEs were around **one out of five to one out of six** in proportions.

Does this sort of proportion represent that we do not have to heighten our understanding of and preparation for death since we feel “no compunction even to the highest existence”? Or even if we do, it is too “paltry to be mentioned and immaterial to the major principle”? **The true answer could be to your consternation.** Therefore, one should re-examine all the behaviours in one’s present life, re-establish “objectives” thereafter, and to truly understand and master the “**Meaning of Life**”.

In the process of doing NDE research, the cardiologist Dr. Maurice Rawlings had collected **over a dozen cases** of unpleasant “near-death experiences” (NDEs). Among these cases, some of the NDE survivors had heard shriek and groan, and had seen horrifying scenes of atrocities carried out by very ugly-looking creatures of “semi-human-semi-beast” ([please refer to the article “The Meaning of Near-Death Experiences \(9\)” in the Issue 9 of the “Lake of Lotus”](#)). He deemed that the **ratio between negative and pleasant NDEs is about the same in proportion**. Many NDE researchers could not get accurate figures for the proportion and evidence simply because many NDE survivors who had unpleasant experiences had tried to **hide the facts**.

When Barbara R. Romer, MD., posted an advertisement in the newspapers calling for the mustering of NDE cases, she found that among the 300 interviews, people who had finally cancelled the interviews were those who had undergone unpleasant “near-death experiences”. They were mostly unwilling to tell other people about their own miserable experiences, and **were afraid of being classified by others** as “sinful persons who had caused damages to the others, or as immoral persons”, such that their own image, dignity



and social status might be tarnished. They were also concerned that their relatives and friends would then feel ashamed and worry about them.

If all the NDE survivors, who had undergone unpleasant NDEs, would be willing to share their experiences with the general public without any reservations, do you think that, in terms of proportions, the ratio of the negative NDEs might exceed half of the cases?

According to the ‘Tibetan Book of the Dead’, the so-called “Near-Death Experience” is merely the first phase upon entering into death (please refer to the article the “Meaning of Near-Death Experiences (8)” in Issue 8 of the “Lake of Lotus”). It is also the finest phase because the odds for people in encountering the “Light” are the highest. However, starting from the second phase, the situation would become very complicated and is ever-changing. Bad situations were far more than good ones. Furthermore, it was full of risk factors all around, and thus the odds in the occurrence of the negative NDEs would certainly be more than half.

According to the survey done by an organization on the Gallup Poll in 1982, merely in the United States of America, there were more than eight million Americans having “near-death experiences”, which occupied 35% of the total population who were on the verge of dying. By 1992, it was further estimated that there were about 13 million Americans who had undergone NDEs. Therefore, it could be deduced that people who have “near-death experiences” would definitely not be a small figure across the whole world. If there was about half of the population of NDE survivors who had negative NDEs, the number would be so shocking



that this might cause wise people to start learning how to tackle the relationship between “life and death” in order to face it squarely, and even be willing to receive appropriate trainings.

In fact, what is the most appropriate and “up-to-the-point” training? If a person wants to know the answer, one must first have to realize why negative NDEs occur? In fact, what are the reasons that induce negative NDEs? Under the “Law of Nature”, what are the laws that actually govern these negative NDEs? Why would some NDE survivors encounter “horrificing scenes”, but then why some others would encounter “pleasant scenes”?

Some NDE researchers thought that the reasons for the occurrence of the negative NDEs are as follows:

1. **Improper mentality**: if the mentality of a NDE survivor, who is on the verge of death, is in the improper, lonely and panic state, then negative NDEs would occur. Is it really so simple? Why is it that there were many NDE survivors who, though in similar states, but had gone through “pleasant NDEs”?
2. **The effect of projection**: if the dying person is educated to believe in the “existence of hell” since childhood, similar kind of negative NDEs would then be projected. Is it really so simple? If, on the other hand, people are educated to believe only in the “existence of heaven without hell”, then would there be no longer the existence of negative NDEs?
3. **Improper “field of flowing-circuit”**: if a NDE survivor is situated in an insufficient “field of flowing-circuit” (energy field) during his/her dying condition, such that specters of lower realms could attach upon, or disturb, him or her, then negative NDEs might occur. This explanation is considered to be a little bit closer to one of the explanations in Buddhism. However, the actual situation is far more complicated.
4. **The effect of re-examination**: in stimulating a NDE survivor to re-examine and alter one’s present improper habits and life styles, negative NDEs would occur naturally in accord with these necessities. Is it really so simple? Then, why is that not all human beings have these sorts of negative NDEs? Does it mean that the rest of the others do not need to re-examine themselves?







### “Near-Death Experiences” in the Realm of “Specters”

Before going into detailed explanations, please refer to the following case in point:

#### Case 9:

Sarah, a nurse who took care of cancer patients, had committed suicide by taking drugs due to overwhelming depressions. As a Catholic, while at the brink of falling into coma, she prayed to God and said, “God, I put my life into your hands.”

While in coma, she clearly felt that she was situated in a stretch of darkness and she was completely naked, in which she **felt shameful**. She was sure that it was not a dream, but was a real experience. She felt that she was surrounded by something and heard their shriek. She **gradually saw those things**. Their visages were horrible and looked like having anorexia. Their teeth were not in array and very ugly-looking. Their eyeballs protruded, their heads were bald, and they were totally nude without any clothing. There were about fifty of them who surrounded her. These things grabbed her arms, hair and were squealing and groaning relentlessly as if coming from cancer patients.

Later on, the scene had changed. She found herself in her own room and saw that these things were also in the room and were tightly close to her. Their bodies were excreting fluids with bad odor. She

felt that the odor was even worse than that from dead rats. They **did not hurt her** because she **did not feel any pain** but was only filled with fear. As time dragged on, these things started to leave and seemed moving towards other rooms to **torture other people**. She woke up shortly after. She felt that she had betrayed God by committing suicide, and so she was almost trapped in hell. Hence, from then on, she dared not commit suicide again.

In the aforesaid case of Sarah, she had not seen any “Light” during her “near-death experience”, and so she could not revive the functions of the “primordial nature” (please refer to the articles on the “The Meaning of Near-death Experiences (4) and (5) in Issues 4 and 5 of the “Lake of Lotus”). As a kind of physical changes that occur due to the detachment of the “physical body” from the “spiritual body” of the deceased person, the appearance of “Light” will then manifest with the **short revival of the “primordial nature”**, when **all the “tractions” (or “karmic forces”) became null**. This sort of temporary revival of one’s “primordial nature” will heighten the ability of the “spiritual body”, so that one could have a glimpse at the “heavenly realm” or other “spiritual domains”. It might also bring about the appearance of certain levels of “supernatural powers” for the NDE survivors upon their “returns from death”.

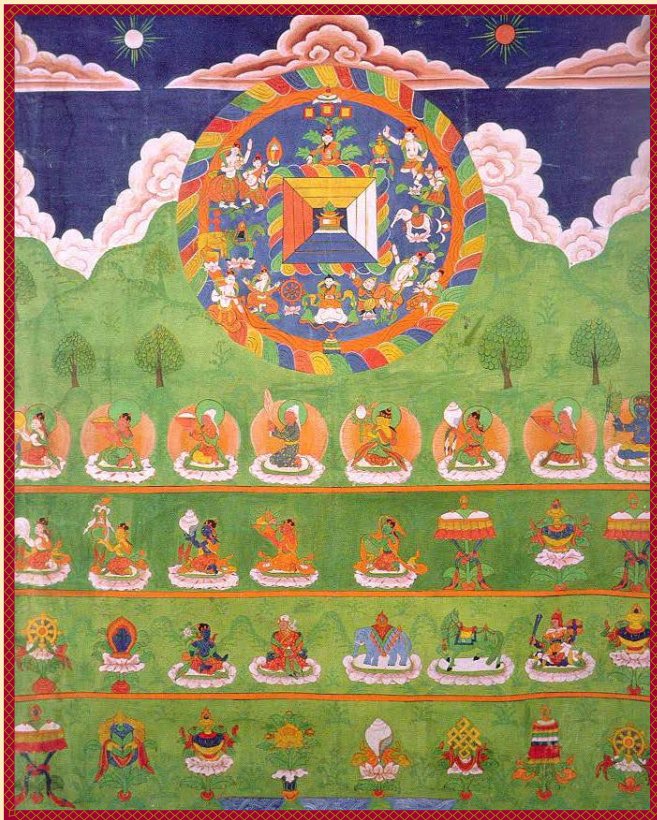
In Sarah’s adventure, she had none of the “supernatural powers”, such as flying, or reading other persons’ minds, which were supposedly possessed posthumously by “spiritual bodies” in general. She could not enter into the “proceedings of the natural physical evolution”, never did she see the “Light”, nor did she gain any “supernatural powers”.

This kind of situation indicated that Sarah was **reined by the evil “tractions” of “karmic network”**. [“Karmic network”: the network of “tractions” formed by the “mental power” due to “virtuous and non-virtuous deeds” amassed over **countless past lifetimes**. These karmic forces would affect the “mental strength” of one’s inner self as well as that of other sentient beings, and are being so much mutually intertwining and influencing with each other that it forms the network of “tractions” known as the “karmic network” (please refer to the VCD on the “Inconceivable Law of Cause and Effect”, published by Dudjom Buddhist Association)].

### The Causes and Consequences of “Committing Suicide”

Not every NDE survivor would see the “Light” and revive part of the functions of the “primordial nature”. Many NDE survivors had missed this section





of good time and feeling.

According to the book “Life at Death” authored by Kenneth Ring, a famous NDE researcher, it was reported that the ways or formats leading to the verge of death would directly affect the various scenes as experienced during NDEs. The causes of NDEs were mostly “sicknesses, accidents and suicides”. NDEs induced by “sicknesses” would go through all the scenes, including seeing the “Light” and reviving part of the functions of the “primordial nature”. For NDEs induced by accidents, NDE survivors would mostly go through the “review of this life”, while NDEs induced by suicides, nearly all of the NDE survivors were unable to see the “Light”, neither can they enter into the “World of Light”, nor meet with the “deities or Buddhas” (please refer to the No. 1 of the DVD series on “The Profound Abstruseness of Life and Death”, published by Dudjom Buddhist Association).

The aforesaid surveys have induced some of the NDE researchers to believe that if a NDE survivor’s mentality, while at the brink of death, was in the state of “harmful, lonely and panic” situations, negative NDEs would arise, especially for those dying of suicide. In fact, the real reason is that all the deeds of a deceased person accumulated in “numerous past lifetimes” had left in one’s mind inerasable “latent memories and influences”. This would form “specific patterns of thoughts and ways of tackling problems” toward different things. Modern people call it as the “operational protocol of the unconscious”. In Buddhism, it is known as the “habitual forces

and tendencies” (meaning “all the habits, thinking processes, behavioural patterns that have been accumulated through countless past lifetimes, since time immemorial, in forming programmed energy currents”). This sort of embedded inertial of “mental strength” had caused Sarah to easily enter into the state of melancholy, and may even conduct “self-hurting” behaviours.

This kind of “mental strength” that was emitted by the “self-influence” is known as the “main force”, meaning that this is the “main cause and force” to form the “consequence”. In other words, regardless of whether the induction of it was by any person or any issue, the most important factor of Sarah’s “committing suicide” was forged by herself personally. Therefore, any person, who had been rescued from committing suicide, would soon be committing suicide again. Even if the person was dead, during the “bardo state” (it refers to the transitional period upon which the body of very sparse material structure after death would try to make connections with other substances before rebirth), one would still continue to try to “commit suicide”, and thus continuing the sufferings without any stop.

Is that all for such a simple reason? No. It is because the “mental strength” is generally either bilateral or multi-lateral in nature. Sentient beings have made countless enmities, through their past countless lifetimes, such that the “minds” of those countless ones who had been hurt would be unsettled, and thus vengeful “mental strengths” from them would radiate out and fill up the whole universe, as if possessing the properties of “magnetic forces” which would automatically link up with their objects of revenge and await opportunities to carry this out. The “automatic operational protocol of the unconscious” of the avengers would relentlessly produce their influences.

Therefore, the melancholy of Sarah, besides coming from the “main force” of her “inner self”, also stemmed from the “mental strengths” that were formed by her relevant avengers. This kind of “mental strengths” that are coming from other people is known as the “external forces”. Their strengths are just barely less than those of the “main force”. The reason for being less powerful is simply because of the fact that these forces are coming from the external environment, and does not come from the “inner-self” of the subjected person, and so it is a kind of “indirect influence”. In Buddhism, these avengers are known as the “karmic creditors”.

Upon her “revival from death”, Sarah was so afraid of the “hell” that she did not want to “commit suicide” any longer, so the “main force” of “committing suicide” became weakened or vanished. However, the



“external forces’ for revenge still continued to exist, and became a standby power pending upon to kill her. This sort of mutually-affecting “mental strengths” form a gigantic **network of “tractions” and is known as “karmic network” in Buddhism**. Its formation, as well as the principle of operation, is working according to the natural **“Law of Cause and Effect”** (please refer to the **VCD on the “Inconceivable Law of Cause and Effect”**, published by the **Dudjom Buddhist Association**).

### How to Avoid Entering into Evil “Spiritual Domains”

“Sarah felt that she was situated in a stretch of darkness and she was completely naked, in which she **felt shameful**”. Usually, whenever a person enters into any “spiritual domain”, if he or she feels a stretch of darkness, or thick fog, it indicates that the **“connection” of linkage** to another “spiritual domain” is **still in progress**. It is a **phenomenon of “turning point”** when entering into another level of “spiritual domain”. If a person knows how to practice “Dharma practices” and is not curious to find out what sort of “spiritual domain” one is about to enter, all one needs to do is to proceed right into the “proceedings of Dharma practices”, then he would be switched over to specific “connections” of linkage for “Dharma practices”.

“Being completely naked” means that Sarah did not have any protections of herself. The shame so induced would diverge one’s “meditational power and mental concentration”, and the person would not be able to enter into the “proceedings of Dharma practices”. It is a major taboo for all “Dharma practitioners”. Therefore, some “esoteric deities” in “Vajrayana Buddhism” (“esoteric deities” are the major Buddhas or Bodhisattvas during the “proceedings of Dharma practices”) are nude and are used as aids to “Dharma practitioners” in overcoming the damaging effect of this situation, so as to turn it over to become naturally and rightly a supportive force. All of these are merely a special kind of training on “visualization” during the “proceedings of Dharma practices”.

If any “guru” asks the disciples to conduct their practices in nude, it is certainly a “false guru” with ulterior motives. Hence, the disciples must immediately leave him/her and keep him/her at a great distance. **A “false guru” has evil thoughts and so his/her associated “magnetic field” would be particularly bad, and there will be great disadvantages in keeping an intimate relation with him/her. A person who is intimate to a “false guru” will easily be influenced by him/her, will worsen the “magnetic field and mental thoughts” of the person, and thus will easily result in making “connections” of linkage with harmful “spiritual domains”.**

**“She gradually saw those things.** Their visages were horrible and looked like having anorexia. Their teeth were not in array and very ugly-looking.” The word “gradually” means that the **“connections” of linkage becomes slowly successful** and she **actually entered** into this “spiritual domain”, hence she started to see things of that “domain”. The outlook of an anorexia patient is skinny, and bony with sunken skin without elasticity, that is the kind of visage and shape due to thirst and hunger. It is exactly the description of the “hungry ghost” in the Buddhist sutras. Therefore, where Sarah had entered into was the “domain of the hungry ghost”, instead of the “hell” as what she had thought of. Furthermore, the characteristics of the “hell” are the sensations of pains, but Sarah **did not have any painful feelings**, thus **verifying** that she had, indeed, not entered into the “domain of the hell.”

“Their eyeballs protruded, their heads were bald, and they were totally nude without any clothing. There were about fifty of them who surrounded her.” Anybody would be panic if one is surrounded by a group of horrible nude specters, at which point any “proceedings of Dharma practices” could be forgotten easily, and one would **try to escape mechanically**. There were about 50 of them, so it was not a lot. Some people who could recall their own previous lifetimes said that the number could be as many as thousands, or even tens of thousands. It was countless in numbers and was **extremely terrifying**. Therefore, there are “Mandalas of Wrathful deities” in “Vajrayana Buddhism” for Dharma practitioners to visualize the ferocious visages of the deities. There are also a







large number of associates in the Mandalas that is a good dosage of medicine to **deal with** the inferior environment. It would help the Dharma practitioners to **get used to it and would not be panic**. Furthermore, it could **"kill several birds with one stone"** that the Dharma practitioners could be "connected" and linked to the "Mandalas of the Wrathful deities" through **visualization**, and thus could be protected by, and transferred to the Pure Land of, the "Deities" as well.

"These things grabbed her arms, hair and were squealing and groaning relentlessly as if coming from cancer patients." In certain high levels of "spiritual domains", it is very sedate as communications are all through "telepathy" so these are speechless. The noises would be louder in the lower levels of "spiritual domains". In the "domain of the hell", the noise is so loud that people could be driven to become crazy. Therefore, at a time of total darkness, when the communications are done via audible means, rather than via "telepathy", then it indicates that the person is about to enter into a lower level of "spiritual domain". Then one **must urgently "change the channel" and the best way is to get into the "proceedings of Dharma practices" immediately**. It is because during the "turning point", while the "connection" of linkage is in progress, the "tractions" so generated from the "spiritual domain" is weakest, and so it is relatively easy to "change the channel".

However, if the person is without any "awareness to get away" and miss the opportunity, then once entering into a low level of "spiritual domain", the material structure of the "spiritual body" would **start to be influenced by the "tractions" of that particular "channel", and would thus "condense" into a form of "physical body" of that level of "spiritual domain"**. In other words, it has gradually been "stereotyped". Once being "stereotyped", it is even more difficult to

get away. Those "hungry ghosts" that grabbed Sarah's arms was an indication that she had already been in direct contact with the "hungry ghosts". The formation of her body as a "hungry ghost" was being in the process of "condensation". If there were no other methods of resolutions, Sarah would **actually become an ugly-looking "hungry ghost"** just like the others.

"Later on, the scene had changed. She found herself in her own room and saw that these things were also in the room and were **tightly close to her.**" The change of scene to be Sarah's room was a good indication. It signified that Sarah's "physical body" was gradually regaining **energy**, and was proceeding in the course of "revival from death". This **energy** had dragged her back from the predicament and thus help her to return to this world. However, it had also led this persistent group of "hungry ghosts" which **adhere closely** to her to enter into the "human domain".

"Their bodies were excreting fluids with bad odor. She felt that the odor was even worse than that from dead rats." The manifestations in both sound and odor are the characteristics of extremely low levels of "spiritual domains". Yet, when Sarah could hear the sound and smell the odor even in the "human domain", it has indicated that her "karmic forces" had a **very close** "connection" of linkage with the "spiritual domain" of the lower levels. If this sort of "connection" of linkage is "not resolved or transformed", she **would re-enter into these "spiritual domains" when she actually enter into death in the future**. The most prompt and effective way is to receive trainings on the authentic and correct Buddhist "Dharma practices". If a person **thoughtlessly receives** "incorrect Buddhist teachings" due to "superstitions", one would become polluted. Or, if a person asks a **"false guru, a wizard, a modern sorcerer, a fraud, a religious deceiver, or a smattering superstitionist"** for help, then the already inferior "magnetic field" would become even worse. It would also shorten Sarah's life span, **accelerate** the time of "connection", or to change the **"connection" to an even worse "spiritual domain"**. All these could make the situation awfully worse still.

"They **did not hurt her** because she **did not feel any pain** but was only filled with fear. As time dragged on, these things started to leave and seemed moving towards other rooms to **torture other people.**" Since the energy of Sarah's "physical body" had gradually increased, these "hungry ghosts" were not able to harm her in a short while, and so they merely tortured her by sound and odor. Eventually, it seemed that those "hungry ghosts" had changed their target, but the real reason was that it was not yet "the right time". They had merely made a temporary withdrawal, and were awaiting a suitable moment for their comeback.



According to the explanations in Buddhist teachings, **unless** the “avengers” had been **totally compensated in order to resolve all their resentments, otherwise the case would not have been closed and they would not let go of it**. Therefore, one of the subject matters in “Dharma practice” is that Dharma practitioners should **make apologies and confessions** to their “avengers”, and seek for their pardons. At the same time, actual **compensations** could be provided by the power of “Dharma practices”. For instance, to conduct various “Dharma practices” or to perform “virtuous deeds” by dedicating all merits to these “avengers”. The most **direct** assistance to the “hungry ghosts” is to conduct the release of “food ritual” so as to release them from the sufferings of hunger, which is also a way to **directly compensate** them.

### Misinterpretations on Negative “Near-Death Experiences”

The real principle of Mother Nature, especially the intertwining functions of the **“karmic networks”** and their sequential influences, is extremely complicated. Therefore, the Lord Buddha Shakyamuni had mentioned that there are “four sorts of power” in Nature that are most incredible and difficult to predict. In Buddhism, this is called “inconceivable”. Among these four forces, one of them is the “karmic force”.



Therefore, the reason for the occurrence of negative NDEs is not as simple as what most of the general researchers would think. Some of the NDE survivors, under the physical conditions of Nature, were able to revive part of the “supernatural powers” of their “primordial nature” and thus had seen the “Light”. Hence, basing upon one’s own partial understanding and personal un-informed judgment, one would consider it as a “miracle” as if “the blind is trying to know the shape of an elephant by just sensing his/her way through”. This sort of misinterpretation had made many people to think that purely by “love and more commitments in doing virtuous deeds”, one could be able to elevate one’s own self to a better “spiritual domain”. **This sort of misinterpretation and narrow cognition would cause them to ignore the “totality” of the “true reality”, and to stop searching for a thorough scrutiny on the methods of salvation for oneself and others.** The powers of Mother Nature are not coming from either “deities or Buddhas”, neither will we be able to solve our problems by merely depending upon the “deities or Buddhas”.

Since many sentient beings, while under the physical conditions of Nature, were able to recover the “supernatural powers” when reviving part of their “primordial nature”, and so the various levels of “supernatural powers” so generated could then be seen as forming the various “deities” of different levels. One of the special characteristics of the “primordial nature” is having “unconditioned love”. Thus, all the “deities” do possess “caring love” and want to inform the sentient beings of lower realms about their cognitions, hoping that these sentient beings can be elevated to the “spiritual domains” of their own levels. **In this way, various religions, miracles and theories in this world spawn to be established.**

Some of the NDE researchers believed that a person could avert to enter into bad “spiritual domains” so long as one could alter the “bad mentality” to the “good mentality” while at the brink of death. It is a wrong cognition in neglecting other influencing forces. This sort of wrong cognition would make the person to have missed the opportunities for both trainings and the reinforcements of positive powers. **Merely depending on weak virtuous “mentality” would not be good enough to turn around the worse situations, nor could it counteract against the forces of Mother Nature.** There are other NDE researchers who believed that if a person has never had the notion of “hell” in mind, then one would not go to the inferior “domain of hell” after death. Therefore, they would **query** as to whether those religions which have the beliefs of “hell” would bring about the furtherance of excruciating sufferings to human beings? This sort of wrong cognition is “deceiving both oneself and others” just like “an ostrich putting its head into a sand dune”,



and is being ignorant to take things in a “topsy-turvy” fashion by “taking the results as the causes”.

The formation of the “hell realm” is forged by the various forces when some sentient beings are hurting other sentient beings, including the forces of “remorsefulness” of those who have hurt others, the “resentments” of those being hurt, and the “condemnations” by other observers, and so on. It is a “spiritual domain” so created by the embedment of countless “mental strengths” that are operated and reined by the “Law of Cause and Effect”. Even in assembling all the powers of the “deities and Buddhas”, it is still impossible to eliminate it. So, merely by depending on a single mortal to erase the notion of “hell” in one’s own “mind”, it is too weak a force that is insufficient in trying to turn around those inferior situations, neither is it sufficient enough to resist the powers of Mother Nature.

Such wrong cognition would further allow the “villains” to carry on wicked deeds without any hesitations, while the “victims” will have to bear with wrongs indignantly, and “those who try to do good” will miss more effective and powerful ways of salvation. Since the “deities” are sentient beings who have certain “supernatural powers”, due to their partial revival of the “primordial nature”, so they are unable to realize the “completeness of the ‘Law of Cause and Effect’, as well as the abstruseness of the operations of the ‘karmic networks’”. Thus, various theories and methods of salvation which are incomplete and inadequate, such as “the negations of reincarnations, the Creator of all things, the time-drift with a beginning and an end, the perpetuity of the Heavenly Realms”,



as well as “salvation by ‘faith’, ‘love’ is all there is, and the mere dependency on ‘good deeds’ without any necessity for other trainings”, and so on have all arisen. All these theories are “contradictory to and not footing with” the contemporary scientific evidences.

“Buddhism” has never tried to hide the reality of all facts, since a thorough solution could only be found through the realization of reality. Having completely revived all the “supernatural powers” of the “primordial nature”, the Buddha can thus make detailed analyses of all the phenomena of Nature and their principles of operations. For instance, the “‘Law of Cause and Effect’, the reality of the ‘primordial nature’, the operations of reincarnations, time-drift without a beginning and an end, the operations of the ‘karmic networks’” and so on, all of which are in congruence with sciences. These meticulous theories can enlighten sentient beings to realize the true abstruseness of all things, and can thus receive proper and powerful trainings on the “mind” in order to be able to thoroughly help oneself and others, rather than through a kind of “ignorance, smattering or deception on oneself and others”. This is the cardinal difference between a “deity” and a “Buddha” (please refer to the No. 2 of the DVD on “The Profound Abstruseness of Life and Death”, published by Dudjom Buddhist Association).

### The Consequences Induced by Contradictory Theories

Many religions appeal to their believers to have total faith and trust on the omnipotence and decisions of “God”. For instance, “suffering is a kind of test, calamity is also a test, loss of lives and broken families are particularly tests, being murdered and tortured are all tests”. This sort of theories for pain-killing through “sedations” is described as “the very decisions of the loving ‘God’” for “your own good”, which can never stop “reincarnations”. It can only provide a place for temporary break for sufferings via “deceptions of oneself and others”. It is neither thorough nor real, and resembles the tricks employed by an adult to coax a child from crying.

Sarah was a Catholic. At the brink of falling into coma, she prayed to God and said, “God, I put my life into your hands.” This is an extremely contradictory “mentality”. She tried to escape from sufferings, could not endure them, and could not agree to the way and decision of the test by “God”. Nevertheless, she still have to rely upon the decision of “God”, and thus she tried to “commit suicide” in her action in order to negate “the decision of ‘God’ that ‘suicide’ is forbidden”. But, at the same time, she placed her life in the hands of “God”. Occurrence of such contradictory “mentality”



was due to her inability to realize the aforesaid contradictory theories. Since all the “causes and reasons” are the “decisions of ‘God’”, yet why should the consequences of sufferings be “borne by myself”? It is **under the pretext as a “test”, but in fact, would the person be just “a poor little thing being manipulated by ‘God’”?** If that is so, would not it be better to give up this sort of game which is without any “self-autonomy”, and return one’s “life” back to God? For those people whose minds have been educated under the “closed religions”, what they really **know about the “reality” is rather limited**. This can be seen as a kind of resolution by struggling in-between the gaps of contradictions. When Sarah saw the “hungry ghost” later on, she thought that was the “hell realm”. So she was afraid of the “hell realm” and dared not “commit suicide” again. Yet, she did not truly resolve the inner contradictions within her own mind.

In order to seek for the true resolution, one must first have to find out what is the real reason on the occurrence of negative NDEs. Some NDE researchers thought that one should not use the word “negative” to describe the “near-death experiences” (NDEs) of the “hell realm”. This is just another kind of “mentality” of avoidance. In fact, this kind of experience is not only negative, but is even worse than that. It represents that the deceased person was in a dangerous situation, and so one must have to correctly “face it, recognize it and resolve it”. It should neither be negative about it nor averting from it. If a person tries to **escape or avert from it, “evade the heavy part and instead take up the light part of it”, it would only delay the critical time for rescue, and thus lower the chances for salvation**. For these negative NDEs, especially during the situations when the gradual process of “stereotyping” is occurring, a person would not be able to see the “Light” at the later stages. So, please do not try to “deceive oneself and others”, and instead one should **recognize the seriousness of this important matter and to actively learn the methods of liberation seriously**.

In the next issue of the “Lake of Lotus”, we would continue to scrutinize the real reasons on the occurrence of these negative NDEs in more depths. **In the article on “The Meaning of Near-death Experiences (8)” in the Issue 8 of the “Lake of Lotus”,** it was mentioned about “the scenes upon one’s dying process” which also occur in other religions. Some also reported “they were besieged by the ‘Light’ and saw either Jesus or Mary coming forth to fetch them”. Why was that? In fact, what do “the scenes upon one’s dying process” really stand for? Does it stand for lamentable consequences when one sees bad scenes? **Why was the twenty-five Dharma practitioners, all of whom had used the same method of “Dharma practice” (as described in the Issue 8), with the same diligence and united efforts in their great endeavours of practices,**

**and yet had resulted in different bad “scenes upon dying”?**

In fact, what aspects of it had gone wrong? In some other religions, there will be “deities” who come to fetch the deceased persons, so does it mean that all the religions will have the same effects? In fact, how does a person conduct one’s own “Dharma practices” in order to ensure positive “scenes upon one’s dying process”? What if bad “scenes upon one’s dying process” had occurred, are there any methods for immediate rescue? In fact, **what are the necessary conditions for the methods of “Dharma practices” that can be considered as the “up-to-the-point” “trainings for spiritual elevation”?** Are the **reasons for the occurrences** of both negative “near-death experiences” (NDEs) and inferior “scenes upon one’s dying process” **the same or not?** We have tried to share parts of the answers with our readers here in the contents of this issue. Even though the answers may not be the direct ones, have not we rung a bell within you? Can you, our readers, further deduce the remaining answers? Should not we have another round of “brain storming” in order to further elevate your wisdom? Give these some more thoughts, and then we will try to verify those answers that can fit in well with both scientific verifications and the Buddhist teachings in the forthcoming articles, how about that? ..... (To be continued)







## The Application of Wisdom

# The Wisdom in Directing One's Dharma Practice (10)

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

### Excerpt of Last Issue : The Skills in the Setting-up of "Plans"

The primary condition for "success" is the setting-up of an "objective" (please refer to Issue 2 of the "Lake of Lotus"). 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" (please refer to Issue 3 of the "Lake of Lotus"), 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...(please refer to "The Wisdom in Directing One's Dharma Practice (4)" in Issue 4 of the "Lake of Lotus").
2. 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" ...

### Designated Elements & Conditions in Determining What to "Adopt and Abandon"

- (i) **Importance:** To what extent would the "plan" help in achieving the "objective"? To what extent would this "objective", in which one is prepared to achieve, help in achieving the major objective"?..... (please refer to "The Wisdom in Directing One's Dharma Practice (5)" in Issue 5 of the "Lake of Lotus").
- (ii) **The Price to be Paid:** Life is short and limited. All the resources that you presently possess could be lost at any moment. One must clearly understand the characteristics of the "Combination of Resources" and its relations with Destiny in one's own life before making any changes, to realize the price that one has to pay for the different "plans", and then go through the processes of elimination and deployment in order to "adopt and abandon" in these various "plans". In this way, this would enable the limited resources to become "ever-renewing, inexhaustible and of unusual value for



money” within a limited framework of time and space (please refer to “The Wisdom in Directing One’s Dharma Practice (6)” in Issue 6 of the “Lake of Lotus”).

(iii) **Strength and Weakness:** Every person has his/her own strengths, merits, skills, as well as his/her weaknesses and the Achilles’ heel (weakest point). In order to achieve success of any “objective” or of any “plan”, one must be very clear of one’s own strengths and weaknesses; and then through various skillful arrangements, try to complement and make use of one’s strengths and weaknesses in designing the contents and procedures of the “plans”. This is an “important strategy” in eliminating and deploying the “plans”, and thus should not be underestimated (please refer to “The Wisdom in Directing One’s Dharma Practice (7)” in Issue 7 of the “Lake of Lotus”).

(iv) **The Factors of Time and Effectiveness (1):** In drawing up any “plan”, one must take into account the “planning of time”. The “principles for the usages and wastages of time” must be clear, and have to be linked up with the effectiveness of the “plan”. Hence, time should be spent on those “plans” which are most effective and can bring the highest rate of return. One should prioritize one’s different “plans” according to the long or

short durations of time used and their relative effectiveness. “Plans” that require one to put in a lot of time and effort, but with low rates of return and low effectiveness, should be scrapped. One should refine and improve one’s “plans” by making reference to the “principles for the usages and wastages of time”. This is a major direction in the selecting, eliminating and refining process of one’s “plans” (please refer to Issue 8 of the “Lake of Lotus”).

(v) **The Factors of Time and Effectiveness (2):** Due to the simple fact that one has only very limited time and energy in one’s lifetime, and if one’s own objective is either to be “liberated from the cycle of transmigration” (known as “Samsara” in Sanskrit), or to attain “full enlightenment” (“Buddhahood”) within this very life, then your “planning of time” and the “principles for the usages and wastages of time” for this life will become one of the critical points in determining whether you would succeed or fail. Hence one must be very cautious and rational about this. If your objective is “to be reborn into the Buddha’s Pure Land” within this lifetime, then you would have had greater flexibility in the handling of your “planning of time” and the “principles for the usages and wastages of time”, but they still should not be neglected. Hence, what will be the most wise and effective way in the “planning of time” for one’s life while one is on the path for Dharma practice?.....(please refer to Issue 9 of the “Lake of Lotus”).

### The Factors of Time and Effectiveness (3)

#### In Daily Living :

Irrespective of what one does or in devising any plans, the time spent on these activities must have to be linked to their effectiveness. On the journey for one’s “Dharma practices”, retreats will normally be used as the “planning of time” and the focal point for one’s practice. The reason is because, during retreats, the “Dharma practitioner” can make full use of the total period of time to highly concentrate on one’s practices, resulting in very substantial and significant “effectiveness”. Since there are high rewards for the time spent, the success rate for achieving the “objective” would be extremely high, while the chances of wasting time would be extremely low. Hence, to practice in retreats becomes an important and most essential item.

If a “Dharma practitioner” is unable to undergo strict retreat practices, then how would one make use of and how to plan one’s “daily living”, in order







to enhance and elevate the “effectiveness” of one’s Dharma practices, would become the **“focal point” of one’s Dharma practices**. Does it mean that, if one is unable to undergo “long-term retreats”, one would not be able to achieve the “objective” to “become liberated from Samsara, or in attaining Buddhahood within this lifetime”? If you want to know the answer, then please answer the following three questions first:

1. What is the **quality** of yourself as an individual?
2. Do you have an **“authentic guru”** who is of **“high quality”** such that he/she knows and can master the “state of mind” and skills needed for practicing in one’s “daily living”?
3. Does your “guru” **know and master** the “practice methods” that would enable one “to become liberated from Samsara, or in attaining Buddhahood within this lifetime”? Also, does he know how to teach you of how to **make use of these methods of “Dharma practices”** in one’s “daily living”?

If your “guru” does **possess and will then transmit** these “practice methods” to you in order “to become liberated from Samsara, or in attaining Buddhahood within this lifetime”, and if he/she is an “authentic guru” with the above qualities and knows how to teach you to make use of these “practice methods” in your “daily living”, then the only question that remains will

be **“whether you will be able to put all these teachings into practice”**? Hence, Buddhism draws an analogy that all “sentient beings” are like the “patients”, while the “Lord Buddha” is the “King of Healers”. Though the “King of Healers” can prescribe the most “appropriate medicines to cure the patients’ various illnesses”, yet if the patients fail to take the medicines according to the prescribed time periods and dosages, then there would be no progress in the patients’ conditions, which might further deteriorate or become unstable, or else there will be delays in their treatments resulting in even deaths of the patients, all of which are due to the “untimely” mis-applications of the life-saving measures.

As “retreats” totally isolate oneself from the outside disturbances, it is an excellent environment for “Dharma practices”, and thus it would be most helpful for one to easily achieve success. Unfortunately, most of the “Dharma practitioners” nowadays are unwilling to pay for such a cost in order to practice. If one can practice by blending the Buddhist teachings with one’s “daily living”, so as to counteract the attractions of desires, the entanglements of feelings and the restraints from the pressures of life, **one would have to consume huge amounts of energies** (both physical and mental). It would be extremely difficult for one to practice under such an environment with so many disturbances in order to achieve such a high “objective” to “be liberated from Samsara, or in attaining Buddhahood within this lifetime”. Hence, for the majority of the people, they know that to practice in “daily living” is not an ideal environment for their “Dharma practices”. However, since they do not have any other choices, they have to accept this as their only environment for their “Dharma practices”.

If one is to practice under such difficult environment and to achieve success, one must be in possession of **an extremely important element**. This element can help to resolve all disturbances, or even able to change **the “disturbances” into a “facilitating force”**. This, if coupled with the fact that you are in possession of the “practice methods” for being able to “be liberated from Samsara, or in attaining Buddhahood within this lifetime”, success would become **an achievable expectation**. This extremely important element refers to the different **“states of mind”** during one’s “Dharma practices”. In Buddhism, it is called the **“view”**.

### The Three “States of Mind” in “Mind-Training”

The article on the “Three Yanas” by His Holiness Dudjom Rinpoche (in [Issue 5 of the “Lake of Lotus”, p.55](#)) can clearly illustrate the three different “states of mind” that were adopted by different “Dharma practitioners” of either “Hinayana”, “Mahayana” and/



or “Tantrayana” (or “Vajrayana”) in their “Dharma practices”. With the different “states of mind”, the “energies spent and the rewards gained” would not be the same. In order to make it easier for our further explanation, we will first revisit the sayings in this classic literature by His Holiness Dudjom Rinpoche by quoting its exact wordings below for our reference here.

“Drawing an analogy which I was often to meet again later, His Holiness 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. **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, so I have nothing to do with women, I do not even look at them. To be exact, stone of stumbling is to give desire and secular entanglement an opportunity to show their strengths. Alternatively, it also gives fear and “suffering” an opportunity. (Note by the translator: this is the practice method for the “purification of all ‘greed, hatred and ignorance’ in order to attain Buddhahood”).

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 (Note by writer: ‘Karma’ is brought about by our behaviours and thinkings, which will then direct the ‘Law of Cause and Effect’ that is developing within ourselves).... 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. (Note by the translator: this is the practice method of the “transformation of all ‘greed, hatred and ignorance’ in order to attain Buddhahood”).

And then, Dudjom Rinpoche told me, there is a **third attitude**, that of **Tantrayana (or Vajrayana)**, 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** (Note by the translator: that is, there is not even the need to consider the antidote for the poison). Where the way (for liberation) is concerned, it is this idea of **transformation** which is fundamental. (Note by the

translator: this is the practice method of the idea that “the nature of all ‘greed, hatred and ignorance’ is, in reality, the same nature as that of ‘Buddhahood’”).”

### Merits and Demerits of “Hinayana”

Take the example of suffering. How should one apply the above three “states of mind” in one’s “Dharma practice”?

Viewing from the perspective of “Hinayana” (or the “Smaller Vehicle”), “suffering” is too horrible and must find a way to escape from it. Hence, one has to become a monk or a nun in order to “cut away all kinds of disturbances caused by feelings”. One is so afraid of “suffering” that one will try all means to escape from it. Hence, when “suffering” unavoidably appears, but there is no other way to escape, the damages brought about by this “scary state of mind” of having no escape, together with one’s “suffering” itself, would make the “Dharma practitioners” **hard to bear, and would call for large amounts of energies in order to resolve it**. As one has been plunged into the abyss of pain and could not get out of it by oneself, with such a “state of mind” dominating one’s own thinking, it would be hard to expect oneself to have any innovative way, nor to have any breakthrough in counteracting or solving those problems and “sufferings”. There would only be very limited methods in dealing with them. The only way is to try to escape from them. However, where there is no other way to escape from it, then one would have no other alternatives but to bear with it, though the **suffering would be so strong that it would pierce through one’s heart and bone marrows**.



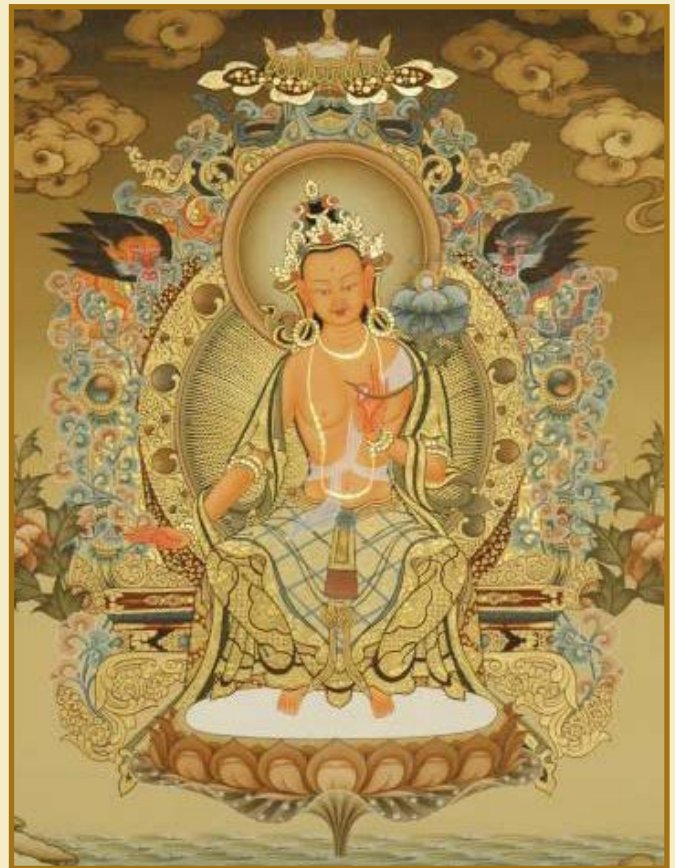


The merit of this “state of mind” is that “the disturbances and troubles would be reduced to the minimum”, while the “sufferings” are so strong while piercing through one’s heart and bone marrows that it would reinforce one’s strong urge **to develop the “mind of Renunciation”**. Hence, in order to further escape from “sufferings”, one would need to be more diligent in one’s “Dharma practices”. The demerit of this “state of mind” is that when the level of sufferings exceed the level of toleration that one can have, then it can be very likely that the Dharma practitioner will finally collapse. Those who could not bear such kinds of challenge, or those who would regard such challenges as terrible scourges, would unlikely be able to elevate their own wisdom through trainings in their “daily living”. This is the “practice method” for **the “escape from all ‘greed, hatred and ignorance’ in order to attain Buddhahood”**. One would only care about oneself, and thus would not be able to help others due to one’s own inability. One would always be “on the same spot or even lagging behind”. Since one’s “mental power” is not strong enough, the rewards for one’s “Dharma practices” would be extremely limited. As one only adopts an **indirect** method in solving problems, one would be unable to attain any fruits of success directly. One would only be accumulating, or struggling, among the various “factors” in order to achieve the “objective”. This type of “practice method” is known as the **“Causal Vehicle”**.

### Merits and Demerits of “Mahayana”

From the perspective of “Mahayana” (or the “Greater Vehicle”), even though “suffering” is horrible, but one must have to face it because of both “compassion” and “the altruistic mind of enlightenment” (or **“Bodhicitta”** in Sanskrit). Hence, one must have to overcome “sufferings”. One does not only lend a helping hand to others in helping them to overcome their “sufferings”, but one is also brave enough to undertake the responsibility for one’s own “sufferings”. When one meets with “sufferings”, one would immediately give rise to a motivation of being compassionate and courageous to face up to it, there is no need to move in circles in trying to escape, but instead try to accept “sufferings” directly. Hence, “at anytime” when “sufferings” appear, the “Dharma practitioner” would have the right “state of mind”, the “will power” and “courage” to face them head on and to take upon them on one’s own shoulders. In this way, “sufferings” would, to a certain extent, have been reduced or resolved.

Furthermore, the rewards for helping others would be that **“others would return their rewards to you at some other times”**. This, in turn, would also **enhance and elevate one’s own courage and skills in facing**



**“sufferings”**. Even though the amounts of energies spent on it would be huge, the rewards from one’s own “Dharma practices” would correspondingly increase. Such kind of “practice method” is **mainly on the planting of “good causations”** in order to accumulate “merits” for future usage. As such kind of “practice method” would only be for the **indirect training of one’s “mind”**, the amount of “good deeds” that one would have to accumulate, would have to be much much more than the “evil deeds” that one has been accumulating all along in one’s past countless lifetimes, before one can have the ability to practice the Holy Dharma in order to attain “Buddhahood”. Hence, this is also known as the **“Causal Vehicle”**. Normally, it would take three Great Asankhya Kalpas (that is, a very very long period of time, calculated in the unit of “hundreds of millions of years”) before one can be able to attain “Buddhahood”.

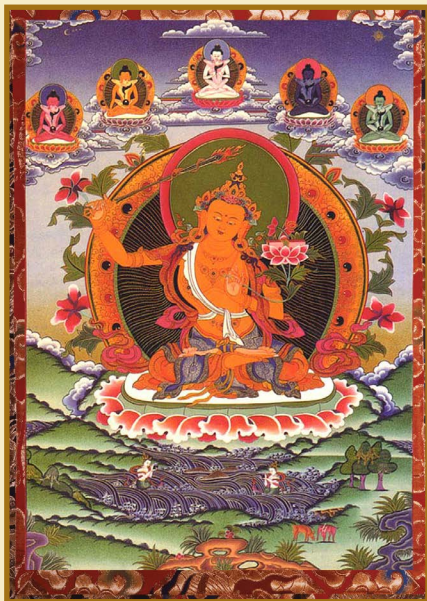
The merit of this “state of mind” is that it helps both oneself and others, and thus help to nurture one’s own “mind of compassion”. One would bear such kinds of challenges, and would regard such challenges as the testing grounds for one’s “compassion” in developing one’s own wisdom, which is to be realized in one’s “daily living”. The demerit of such a “state of mind” is that, when the level of suffering exceeds the level that the Dharma practitioner can **tolerate**, the practitioner would then start to **doubt** as to whether helping others



would only get oneself into troubles, be encumbered by others and that there is no rewards for being nice to others. The Dharma practitioner would be plunged into bitter grumbles and resentments over the injustice, adding further “sufferings” to the original “sufferings”.

“Mahayana” has another **higher level of viewpoint** on “suffering”. Although “suffering” is horrible, but there is the possession of “Emptiness” to be used as an antidote to deal with it. As long as one would not grasp hold of it and attach to it, one would be able to survive the existence of “sufferings”. Furthermore, this can also be an experience of “Emptiness” itself. Since in one’s “state of mind”, one still considers “suffering” as something bad and would need to use antidote to **transform** it, one is still working on the various “factors” for one’s practice. This is the “practice method” for **“transforming all ‘greed, hatred and ignorance’ in order to attain Buddhahood”**, which is also known as the **“Causal Vehicle”**. Because this practice focuses on “Emptiness”, it would be faster to attain “Buddhahood” when compared with the earlier “Mahayana state of mind” in only having the “altruistic mind of enlightenment” (Bodhicitta).

The rationale for this “state of mind” is that “suffering” is not something that has any substance of its own, or something permanent in nature. If being left alone, there is no need to deal with “suffering” as it would lightly pass away. “Suffering” is only an **awkward situation conceptually**. So long as one would not be affected by this feeling, one would be able to get released from it. The merit of this “state of mind” is that one would not be easily locked up, and so it would be easy to get released. To be able to bear this kind of challenge, and regard this challenge as some kind of poison that can be cured through an antidote, one would then be able to use



these challenges as the testing grounds in developing one’s own wisdom, which is to be realized in one’s “daily living”, with feeling at ease, to be far away from any fear. The demerit for this “state of mind” is that when the level of suffering **exceeds** the level that the Dharma practitioner can **tolerate**, with **the torture of the body** to be more severe than the spiritual torture, the Dharma practitioner would then start to doubt the practical value of “Emptiness”, resulting in the further deviation of one’s Dharma practice on “Emptiness”. The Dharma practitioner would be plunged into the state of confusion between “reality and illusion”. There are **“confusions within one’s sufferings”**.

### Merits and Demerits of “Vajrayana”

From the perspective of “Vajrayana”, “suffering” is not horrible at all, and it can provide an “opportunity” to get liberated from a difficult situation. When one meets with “suffering”, one should “treasure” this as a rare opportunity. This is because there are many methods to solve the problem of “sufferings”, and coupled with “Emptiness”, “suffering” can be seen as something that is “worth trying”. Since, when one sees “suffering”, one will have the feelings of being well prepared and happy. One would feel that it is the time to deal with all the “evil deeds” that one had done in one’s past countless lifetimes. One would make “confessions” and start “spiritual dialogues” with one’s many “karmic creditors” in order to release one’s own “guilty conscience”. One would also make use of the many **special practices**, and dedicate all the merits of such practices to one’s “karmic creditors”, in order to **compensate** for all one’s previous “karmic debts and damages” that had been inflicted upon them long time ago. In so doing, it also releases the “minds of hatred” of one’s “karmic creditors”.

Hence, when “sufferings” appear “at anytime”, the Dharma practitioner will be able to **release both the “trapped mind” of oneself as well as the “trapped minds” of one’s countless “karmic creditors”**, and **dedicate all these to the state of “Emptiness”**. Since one would regard “sufferings” as the chances for solving problems, coupled with the many methods of “Dharma practice”, it would enable the Dharma practitioner to have greater ability and more space to endure “sufferings”. The method for problem-solving is **direct and practical**, and would directly work on one’s own “mind”. One would train one’s “mental power” during one’s “Dharma practice”, and would blend it with “Emptiness”. This is the practice method for **the idea that “the nature of all ‘greed, hatred and ignorance’ is, in reality, the same nature as that of ‘Buddhahood’”**, which is known as the **“Resultant Vehicle”**. The rewards for such kind of practice are



immediate, and would increase in multiples.

The rationale for this “state of mind” is that there are many methods in solving the problems of “suffering”, and that “suffering” is considered as a “good thing”. When one handles “suffering”, one is in fact handling the “awareness”, simply because of the idea that **“the nature of all ‘greed, hatred and ignorance’ is, in reality, the same nature as that of ‘Buddhahood’”**. The merit of this “state of mind” is that there is no such a situation as being trapped, and that one “has been living” in the “awareness” all along, and so there is no such “need to be released”. When one lives within such challenges, it is like living in “awareness”. Those who can regard challenges as bringing about the “awareness” of one’s own mind can give rise to wisdom at anytime during their “daily living”. They will always feel at ease, and will never have any feelings of being pressed nor with any fear.

The demerit of this practice method is that when the level of suffering **exceeds** the level that could be **tolerated** by the Dharma practitioner, one would then be unable to give rise to the “awareness”, resulting in the Dharma practitioner to only focus on the “practice methods” and forget about the important practice of “Emptiness”. In this way, one would become attached to the so-called “reality” and would easily give rise to “superstition”. The meaning of **“superstition”** is **“to lose oneself in one’s beliefs without any ‘awareness’”**. One would only focus on the difficulties that are before him/her, and try to find ways to resolve them by neglecting the nurturance of the “awareness”. The Dharma practitioner will be plunged into **“sufferings with confusions”**, always “thinking superstitiously about the so-called esoteric methods”. This would easily lead one astray towards the **“Path of the Devil”** (or “Mara” in Sanskrit). Numerous “fake gurus” will make use of these so-called “esoteric methods”, pretending these are the “genuine ones”, in attracting, cheating or harassing their followers so as to satisfy their own endless selfish desires. One must be very careful to differentiate between the “authentic gurus” from the “fake ones”, and should not **“be lost in one’s beliefs without any ‘awareness’”**. Those who superstitiously and wrongly put their trusts upon those “fake gurus” will definitely end up in being reborn into one of the “three lower realms” of the hell, hungry ghosts and animals after they die (please refer to the articles on **“Authentic versus Fake Gurus”** in Issues 3 & 4 of the **“Lake of Lotus”**).

### The “Three Essential Factors” in the Application of Buddhist Teachings in Our “Daily Living”

Different “states of mind” in Dharma practices would lead to different “success rates”. All Dharma

practices are based upon the above-mentioned three “states of mind” for practices. At the same time, they are also the “three essential factors” in applying Buddhist teachings in one’s “daily living”. Normally, people tend to divide “Hinayana”, “Mahayana” and “Vajrayana” into separate entities, or even having these different entities in attacking each other. On the above three “state of minds” for Dharma practice, many of the Dharma practitioners would **hold on to the belief that they can “only choose one out of them”**.

In actuality, the Lord Buddha Shakyamuni as well as Guru Padmasambhava (the Master of Vajrayana Buddhism) did not have such kinds of **meaningless “attachments”**. Of course, it would not be surprising for ordinary sentient beings to have such kinds of “attachment”. After all, the “minds” of all sentient beings are **being controlled and influenced by their mainstream habits and thinking patterns of past countless lifetimes, which would then form their “principal states of mind” which will, in turn, influence everything that they do**. Their “principal states of mind” is what Buddhist teachings called as the “habitual forces and tendencies”, which lie hidden and latent within the “unconscious” in influencing and controlling all the behaviors of all sentient beings. Hence, the meaning of the “habitual forces and tendencies” is that **“all the habits, thinking processes, behavioural patterns that have been accumulated through past countless lifetimes, since time immemorial, in forming programmed energy currents”**.

“Dharma practice” is the training of one’s “mental power” so as to counteract and diminish the “habitual forces and tendencies” which are controlling our minds, so that we can use “equal” and “balanced” ways in applying the above-mentioned three “states of mind” in our Dharma practices. Depending on the different circumstances, one could make use of any one of them to help oneself to practice “mental concentration and meditational power” in one’s “daily living” so as to give rise to “awareness” naturally. This is to develop the “power of the mind”, or simply called **“mental power”**.

Changes in the emotions and feelings of our “daily living” would form undulated waves due to the “various physical conditions of the body, the environments and things” around us. The stormy feelings from these undulated waves would make it difficult for the Dharma practitioner to focus on one’s “mental concentration”, and also make him/her to be unable to focus one’s “mental power” at one spot. It should not be difficult if one were to practice in one’s “daily living” in order to make progress. The question is **how much you might be able to progress?** Furthermore, whether the degree of your progress would **enable you to achieve the “objective”** to “be liberated from Samsara, or in



attaining Buddhahood within this lifetime”? **This would, indeed, be the key of the problem!**

If one would like to achieve the above-mentioned “objective” within this life, but then would not want to adopt the “practice methods” of either having “life-long retreats” or “long-term retreats”, then one must be in possession of the above-mentioned three conditions. That is:

1. Are you a Dharma practitioner of extremely “high quality”, who **knows how to make appropriate usage** of the above three “states of mind” so as to suit the different times and situations of various emotions and feelings, in order that you can apply the different and yet very appropriate “states of mind” when you practice in your “daily living”?
2. Do you have **an “authentic guru” with a genuine lineage together with the above qualities?** Can he/she become your **role model**?
3. Whether your “Guru”, with the proper lineage, is **in possession** of the practice methods of being able to “become liberated from Samsara, or in attaining Buddhahood within this lifetime”? And, does he/she know how to teach you these “practice methods” in order that your can apply and practice these in your “daily living”, as well as to **help** you to flexibility apply the above three “states of mind” of “Dharma practice”?



On the other hand, even though you **do have such an “authentic guru”** with such “high quality”, but then if you **do not have** the chances to be taught or to put them into practice, your practice in your “daily living” will be as follows: that “during meditation”, it would probably be without any progress, while your “post-meditation” practice cannot be linked up with your Dharma practice, and so your progress would be even slower. As a result, your “objective” in this life would most **unlikely to be achievable**.

However, if you **do not have such an “authentic guru”** with such “high quality”, but then if you **do have** the chances to be taught or to put them into practice, you would be like “a piece of jade within a stone” and “will have to wait for your appropriate chance”. If you wish to achieve your “objective”, it would probably be **in some remote “dateless” future**.

If you **do have such an “authentic guru”** with such “high quality”, and that you **do have** the chances for receiving such teachings and put them into practice, but then your guru **does not have** the “practice methods” of being able to “be liberated from Samsara, or in attaining Buddhahood within this lifetime”, you are just like “a piece of jade within a stone”. Unfortunately, the jade master is not a first-class technician and does not have any equipments in hand that he could make use of. As a result, you would not be able to “show your strengths”. If you wish to achieve the “objective”, it must have **to be postponed, and that you will have to lower your level of expectation in order to achieve any success for the “objective”**.

If you **do not have such an “authentic guru”** with such “high quality”, but then you **do have** the chances for receiving such teachings and the ability to put them in practice, and that your guru is also in possession of the practice methods of being able to “be liberated from Samsara, or in attaining Buddhahood within this lifetime”, yet your “Dharma practices” could hardly be blended into your “daily living”. In such a case, you must have to practice in “retreats”, otherwise you would not be able to achieve the above “objective” within this life. In the case that you cannot practice in “retreats”, and would only be able to practice in your “daily living”, you must focus in developing your own wisdom, try to explore and apply the above three “states of mind” for practice, in order to complement the “practice methods” for being “liberated from Samsara, or in attaining Buddhahood within this lifetime”. **Whether you can succeed or not will depend upon how much percentage of excellent qualities that you possess?**

After all these discussions, it is still the “practice method” of “retreats” that is more steady. The fact that such “planning of time” for one’s “Dharma practice” can still be used up till now is because it is quick in



achieving “effectiveness” while its requirement on the quality for the Dharma practitioner is rather low. As long as you have the time and determination, then it would be adequate. Of course, you **must need to have an “authentic guru”** who **possesses** the “practice methods” for being “liberated from Samsara, or in attaining Buddhahood within this lifetime”. Even if one is unable to “be liberated from Samsara, or in attaining Buddhahood within this lifetime”, there are still many advantages by practicing in one’s “daily living”. In this

aspect, whether the “planning of time” would **play an “important role”**? Whether it would make the Dharma practice in “daily living” to **“get twice the results with half the efforts”**? How should one apply one’s time in one’s “daily living”, how to plan your time and apply it in such a way that it can help to enhance the “effectiveness” of your Dharma practices? This will be further discussed in the next issue of the “Lake of Lotus”.....(To be Continued)

### Three “states of mind” in “mind-training” (using suffering as example)

#### Hinayana

Escape from ‘greed, hatred & ignorance’  
In order to attain  
‘Buddhahood’

Regard passions as  
poison and “escape”  
is the antidote

##### Merits

1. Disturbance and passions reduced to the minimum
2. Strengthened his “mind of renunciation”
3. More diligent in Dharma practices

##### Demerits

1. Easy to collapse
2. Does not have the ability to help others
3. Few facilitating forces
4. “Mental power” not strong enough
5. Limited rewards
6. Solve the problems indirectly

#### Mahayana

Transform all ‘greed, hatred & ignorance’ in order to  
attain ‘Buddhahood’

Regard passions as  
poison and  
“compassion” as the  
antidote

##### Merits

1. Help oneself and others
2. Face the challenges
3. Train oneself for wisdom

##### Demerits

1. Compassion will fade out easily
2. “Mental power” not strong enough
3. Go out to help others and make it difficult to cut the passions
4. Will need to practice for 3 Great Asankhya Kalpas before attaining Buddhahood

#### Vajrayana

Nature of ‘greed, hatred & ignorance’ is  
same as that of  
‘Buddhahood’

Regard passions as  
“Bodhi”. Use different  
methods,  
complemented with  
“emptiness”, to make  
passions show the  
characteristics of  
“Bodhi” (“Bodhi”  
refers to “awareness”)

##### Merits

1. Will give rise to wisdom at anytime
2. Not feeling fearful
3. Solve the problems directly with many methods
4. “Mental power” is very strong
5. The fastest way is to attain Buddhahood within this single lifetime

##### Demerits

1. Easy to give rise to “superstitions” and would fall into the “Path of Devil”
2. Sufferings with confusions





# The Lineage Traditions of the Nyingma School of Tibetan Buddhism (3)

By Vajra Master Yeshe Thaye

## The Compassionate Protections and Blessings of the Future “Holy Dharma” and “Sentient Beings” by Guru Rinpoche

Due to the extreme compassion and kindness of Guru Rinpoche towards the well-beings of future sentient beings in general, and Dharma practitioners in particular, as well as in preserving the “genuine Holy Dharma” of Buddhism, he had taken great efforts through a whole series of wise, practical and effective measures more than a thousand years ago in order that the “Dharma Semblance Age” could be extended while the “Dharma-Ending Age” could be postponed (please refer to “The Wisdom in Directing One’s Dharma Practice (8)” in Issue 8 of the “Lake of Lotus”). In this way, a large number of “realized” Dharma practitioners had been trained during the “Perfect Age of the True Dharma” which had lasted for one thousand and four hundred years. This appearance of a large number of “realized” Dharma practitioners, in fact, has become a valid and strong proof that the “Perfect Age of the True Dharma” had really been extended for four hundred years, of which the characteristics were that “there were people who taught the Dharma teachings, people who practiced the Dharma practices, and people who had attained the various ‘Fruits of Realization’ during this period”.

The most powerful evidence on the extension of the period of the “Dharma Semblance Age” is that in modern times, and even for as late as in the past twenty years, there were still Dharma practitioners who had practiced the “practice methods” of the Nyingma

School of Tibetan Buddhism and had attained the realizations of the “Rainbow Body”. Even for the other schools of Tibetan Buddhism, such as in the Kagyu School, we have also seen Dharma practitioners who had attained the realization for the “Relic of the Whole Physical Body”. As the characteristics of the “Dharma Semblance Age” are that “there are still many people who teach the Dharma teachings, but only a few of them who practice the Dharma practices, and even a smaller amount of them who will attain the various ‘Fruits of Realization’ during this period, in thus considering the fact that, nowadays, there are only a small amount of people who really put “actual practices” as their major and principal focus of “Dharma practices”, and that there are only a very few Dharma practitioners who



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have attained the various 'Fruits of Realization', all of which have shown us that the period of the "Dharma Semblance Age" is still with us, and that we are now arriving at the "critical moment" as to whether this period can be further extended or not.

In the "Dharma-Ending Age", when "there are still people who teach the Dharma teachings, but none of them would practice the Dharma practices, and so nobody would attain the various 'Fruits of Realization during this period'", upon which the phenomenon is that the "practice methods" have been distorted, sold, despised, and attacked. For those who claim themselves as people who are practicing the "Dharma teachings", they really do not have the genuine and effective "practice methods" to follow in their so-called "Dharma practices". And even the apparent talks of the so-called "Dharma teachings" are just for the "solace of the "mind" and for the "balancing of the emotions". Or else, just the recitations of some sutras or mantras, or the chanting of the Buddhas' Holy Names, as well as for the worship of the Buddha, and so on, all of which are there in order to have the feelings of "an easy conscience", but without any genuine "practice methods" for their trainings, and hence there is no such an appearance of Dharma practitioners who can "attain the various fruits of realization". Hence, they truly believe that these are the times that belong to the "Dharma-Ending Age".

In this regard, we can see that each of them has their own version of the story. But the key, as well as the reason, is that, in both the periods of the "Dharma Semblance Age" and the "Dharma-Ending Age", there is a common phenomenon of: the "practice methods" to have been distorted, sold, despised, and attacked. Now, the key to distinguish between these two periods is "whether there are still some Dharma practitioners who have attained the various 'Fruits of Realization' in recent times?" If following the historical records in calculating the present time (please refer to "The Wisdom in Directing One's Dharma Practice (8)" in Issue 8 of the "Lake of Lotus"), now is the time when we have already arrived at the "critical moment" as to whether this period of the "Dharma Semblance Age" could be further extended for more than one thousand and five hundred years. Whether it can be extended or not will all depend upon the changes of the "collective karma" of this modern world. If the measures to extend the "Perfect Age of the True Dharma" and the "Dharma Semblance Age" had been attacked and destroyed, and if those people who are transmitting the "Dharma teachings" only care about the "breadth" of it, but care less about the "depth" of it, in order to have more people in believing the "Buddhist teachings", such that the "depth" of the Dharma were

deleted and discarded, while only transmitting the simple theory of doing "virtuous deeds", and thus down-grading oneself to such an extent as to align itself with all the other world religions. With this, the "Dharma teachings" will then formally enter into the "Dharma-Ending Age".

In order to come to know and treasure the extreme kindness and compassion that Guru Rinpoche has shown upon us sentient beings, as well as the greatness that he has achieved in using the various measures in order to further extend both the periods of the "Perfect Age of the True Dharma" and of the "Dharma Semblance Age", we now try to outline these important measures as follows:

1. To rely upon the power of a whole country so as to establish a centre for large-scale translations, by training translators and scholars.
2. To translate the major Buddhist "sutras and tantras" into the language that fit the current time and local place (here in this case is the translation from the Sanskrit language into the Tibetan language).
3. To establish a "Sangha community" in order to train people, "both learned and well-cultivated into the Dharma practices", so as to transmit the genuine Dharma in a large-scale fashion.
4. To train many senior teachers, with "both actual practices and realizations", in a large-scale fashion in order to correct any distorted "practice methods" that may arise.
5. To add in those "teachings that can help solved the common obstacles in daily livings and in avoiding misfortunes" into the genuine "Dharma teachings", so as to elevate their "practical levels" in order that these can be disseminated to peoples from all walks of life.
6. To let the ranges of the "practices and realizations" of "Vajrayana" to fully cover the different scopes



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of people coming from the “upper, middle and lower” levels of intellect.

7. **To establish the educational system for the “Sangha community”,** and divide the parts of both the theory (teachings) and the practice (realizations) into two inter-related scopes and dimensions. The “theory part” refers to the establishments of the “Buddhist Colleges and Universities” (“shedras”), while the “practice part” refers to the establishments of the “Retreat Centres” (“drupdras”). Similar to the current established educational system of having “elementary schools, secondary schools, universities, and graduate schools”, as well as the different levels and types of laboratories and research institutes, on the more practical and applied side of it.
8. **To establish the “lineage” system** so as to greatly **reduce the chances and the degrees of distortions** on the “genuine practice methods”. This is similar to the current “university system” of various “faculties” and “departments”. As a “lineage-holder”, one has the major responsibility to ensure the purity and quality of the “genuine practice methods”. Similar to the gate-keeper positions of the current “university system’s” established “deans” and “heads of departments”, “lineage-holders” are responsible to uphold and maintain the standards, its quality and level of the teachings within their confines, but of course depending upon how many “lineages” one actually holds in terms of differentiations.
9. **To establish the “authorization system” of “empowerments”** such that one must have to be “authorized” in order to practice “Vajrayana teachings”. This is similar to the issuance of an “approval letter” for one’s admission into a university for “course enrollments”, after having taken an examination and/or being interviewed. However, nowadays, this system has already been abused, as no more prior test or examination is now required for taking “empowerments”.

10. **To establish the system of “Guru” in providing close and professional guidance and supervision on the accurate and precise “practice methods”,** and thus avoid the “blind practices without guidance” and “no ways to get the answers”. This is similar to the current “university system’s” established “Endowed Chair Professorships” with the highest qualifications and experiences. As the “practice methods” for “Vajrayana teachings” are highly accurate and precise, it requires a “qualified teacher” with well-trained “practical experiences” behind him/her, so as to teach you how to avoid the dangers it might cause or to enter into a road full of twists and turns, but instead can help oneself to easily achieve success. Therefore, one just simply cannot practice “Vajrayana teachings” “on your own” without any guidance and supervision from a well-qualified and well-experienced teacher. Hence, this is very different from those lecturers who just teach general theories without any practical experiences on their part.
11. **To establish a system to distinguish between “authentic and fake Gurus”, as well as “authentic and fake disciples”** and, therefore, both the Gurus and the disciples must at least have to observe each other’s behaviours and teachings from 6 to 12 years.
12. **To establish the sequences of learning in both “Mahayana and Vajrayana”** by first learning the fundamental theories of “Mahayana” for 9-12 years before one will be allowed to go on further to “Vajrayana” teachings, except for those who has special qualifications and experiences. This move is to avoid the rise of “superstitions” when learning Vajrayana Buddhism.
13. **To inherit the Lord Buddha Shakyamuni’s “disciplines” system** in order to give Dharma practitioners certain basic standards and guidelines to follow in guiding their behaviours, and thus avoid being drawn by the “karmic forces” (tractions) so as to enter into the “evil spiritual domains”, which means in avoiding oneself from falling into the “three lower realms” (of hell, hungry ghost or animal).
14. **To establish an even more profound “disciplines” system of “Samayas (vows)”** in order to stabilize the “minds” of “Dharma practitioners” such that they would not be tempted and misled by external forces, nor to become more “egoistic” internally, and thus not to have lost their faith and trust in their own “Gurus”. This further allows the bonding of the “Guru and disciple” relationship to enter into a **genuine “heart-to-heart” status**. In this way, it will allow the “Guru” **to have one hundred percent at ease of mind in transmitting the genuine Dharma teachings to the disciple** so that these genuine Dharma teachings will not be lost. At the same





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to confirm upon the “authenticity” and “legitimacy” of the “Treasure Revealers” (“Tertons”) and their “Lineages”, this is already a great and noble task that can only be accomplished by the “Buddha”. One has to extremely toil in going to the various places so as to hide the “Dharma teachings”, to record precisely on the different places, to accurately predict “at what time will what kinds of sentient beings” require “what specific kinds of Dharma teachings”, as well as to ask “which of his disciples” to reincarnate and come back at “what time”, in “what place”, and under “what conditions”, in order that they will re-discover “what Dharma teachings” which are most appropriate to the sentient beings of that era. When considering the precisions and the degrees of complexities that are involved in all of these factors and their overall arrangements, this simply requires a “person with great wisdom”, who does not only not afraid of all those hardships, but has the “great power”, together with “infinite compassion and mercifulness” for all sentient beings, in order to be able to do so. Therefore, the merits of Guru Rinpoche in extending both the periods of the “Perfect Age of the True Dharma” and of the “Dharma Semblance Age” are much well beyond our imagination and comprehension to estimate, and they should never be forgotten. Just think about it in this way: in what ways could it help to keep the “genuine Dharma teachings” to remain intact for long in this world, without being distorted by all those ignorant yet arrogant sentient beings who try to do whatever they want at their own free will, and yet can preserve all these “genuine Dharma teachings” one hundred percent in their “clean, fresh and vivid” forms that have been coming out directly from the instructions of the “Buddha nature” without distortions at all? Therefore, Guru Rinpoche has been revered as the “Second Buddha of Our Time”, which is indeed a true reflection of his “reputation which follows naturally with real distinctions”, and is surely what he really deserves !

time, this also allows the Dharma practitioner to have one hundred percent total faith and trust in one’s “Guru” such that the Dharma practitioner can concentrate on one’s own Dharma practices and thus succeed promptly. Also, this measure would help to block Dharma practitioners with “no actual practical experiences” to reply on their “own opinions”, or to fall into false beliefs with “others’ opinions” by going astray into wrong paths, which will then delay the speed of one’s “accomplishments”. At the same time, it will help to avoid falling into the “three lower realms”. Hence, this system has been recognized as a system which can help one’s “accomplishments to be achieved in high speed” (Of course, this system is not applicable to those “fake gurus”).

15. To establish a “secretive system” which allows Dharma practitioners to avoid the all-around chasing of their “karmic creditors”, as well as to reduce the chances that the “practice methods” to become distorted. Because all “karmic creditors” do not want their “karmic debtors” to leave their spheres of influence, upon which they can have the ability to ask for the returns of their debts, which means that they do not want their “karmic debtors” to be able to become liberated from this “karmic cycle of existence” (known as “Samsara” in Sanskrit).
16. To establish the whole system of “empowerments, oral transmissions, spiritual teachings and guidance, as well as pitch-instructions”, which is theretomake “empowerments” as “authorizations”, oral transmissions as “preliminary introductions”, “spiritual teachings and guidance” as “profound and in-depth expositions”, and “pitch-instructions” as “key instructions and supervisions in practice methods”.
17. To establish the whole system of “Concealed Treasures (“Termas”), Prophecies, and Its Lineages” (please refer to the article on “The Lineage Traditions of the Nyingma School of Tibetan Buddhism (2)” in Issue 9 of the “Lake of Lotus”). This move can be explained as a pioneering work with great insight and wisdom. When just considering the using of “prophecies”

18. To establish the ways in distinguishing between “Authentic and Fake ‘Concealed Treasures’ (Termas) and ‘Treasure Revealers’ (Tertons)”. Guru Rinpoche has used “prophecies” as a way in making future predictions by pointing out that there will be people in the future who would try to “pass off fish eyes as for pearls” by using their false identities as “Fake Treasure Revealers” (Tertons) with their “Fake Concealed Treasures” (Termas) in order to “uplift their own statuses”, which will then endanger the transmissions of the “Dharma teachings”, as well as the Dharma practices of “sentient beings”. Therefore, Guru Rinpoche has made these specially-instructed





methods to help people in distinguishing between the “authentic” ones and the “fake” ones. For example, “Concealed Treasures (Termas) that appear in the same period of time must not contradict with each other”, “they must rely upon the specific arrangements of the prophecies”, and so on.

have been prophesized by Guru Rinpoche himself in his writings long time ago (like the modern-day “time capsule”, please refer to Tulku Thondup’s *The Hidden Teachings of Tibet*. Edited by Harold Talbott. Boston, MASS.: Wisdom Publications, 1986, p.92).

## The Special Blessings to the Future “Dharma Practitioners” by Guru Rinpoche Through the “Terma” Lineages of Teachings

Through all the above-mentioned measures (with items 17 and 18 in particular), Guru Rinpoche had very wisely helped to preserve the “genuine Dharma teachings” of Buddhism in the snowy land of Tibet up to this very day. Among all the disciples that Guru Rinpoche had transmitted teachings, there were the 25 Great Realized Disciples who were considered as the most outstanding ones. These 25 disciples had all personally received different teachings from Guru Rinpoche himself, had completely practiced and accomplished, and had achieved various “realizations” respectively. All these 25 disciples had thus preserved the different lineages of those “ear-whispered teachings” and the “essences of Vajrayana”, and could adhere to their “Samayas” (vows) with the utmost “cleanliness and purity”, such that they had become the First Generation of the “Yogis” and the “Lineage-Holders” for the various “Dharma Lineages” of the Nyingma School of Tibetan Buddhism. Many of these disciples had been prophesized by Guru Rinpoche himself to be reincarnated as “Treasure Revealers” (Tertons) in later days, up to the present.

As was mentioned in our last article on this topic, “Termas” are differentiated into “Earth Termas” (Sa-Ter) which usually employ physical objects, and “Mind Termas” (Gong-Ter) which are discovered within the mind-streams of the Tertons through three different means: (a) the highest means -- direct insight while in “awakened state” (tog-pa); (b) the medium means -- through experiential knowledge and experiences, such as during meditations; and (c) the lowest means -- through dreams (please refer to the article on “The Lineage Traditions of the Nyingma School of Tibetan Buddhism (2)” in Issue 9 of the “lake of Lotus”).

For a “Terma” to be a genuine one, it has to be “prophesized” and “concealed” by Guru Rinpoche himself, has been entrusted to local deities and protectors for “safe-keeping”, and would only be revealed and re-discovered by a prophesized “Terton” (who usually is a reincarnation of the “realized disciples” of Guru Rinpoche, particularly the 25 disciples) at the most appropriate time and conditions, all of which


## The Classification of “Pure Vision” (“Dang-Nang”) Teachings

Thus, if a prophesized “Terton” has a “pure vision” (“Dang Nang”), then this kind of teachings will be considered as a “Mind Terma”. However, there are two types of teachings that are discovered as “pure vision” teachings:

- (1) Common “Pure Vision” Teachings – these are special and powerful teachings; and yet they are not “Termas” according to the Nyingma tradition, since they do not come through “Mind-mandate Transmission” (gTad rGya) and are not withdrawn from “concealment”. This type of teaching is received by highly realized Masters in their “pure visions” either through:
  - (a) direct receptions from Buddhas, Bodhisattvas, deities and sages; or
  - (b) in experiences, particularly in “meditations”; or
  - (c) in “dreams”.
- (2) The “Mind Termas” Discovered in the Form of “Pure Vision” Teachings – these are those teachings that have been awakened by means of “symbolic codes” (or known as “Dakini scripts”) and “pure visions”. The powerful means of these “pure visions” awakened the transmissions of teachings in the Terton’s “mind-stream”, but this was not the real source of the teaching itself. One such example of rediscovered “Mind Termas” through “pure visions” in the 18<sup>th</sup> century is the “Longchen Nyingthig” cycle of teachings by the Spiritual Master Rigdzin Jigme Lingpa (1730-1798). Another example of rediscovered “Mind Termas” through “pure visions” in the 19<sup>th</sup> century is the Dzogchen practice of “cutting through solidity to primordial purity” (“thechchöd”), known as “Nang-jang” within the “New Treasures of Dudjom” (“Dudjom Tersar”), by the Great Terton Dudjom Lingpa (1835-1903).

The main difference between “Mind Termas” and “Pure Visions” is that while “Mind Termas” are teachings re-discovered in Guru Rinpoche’s “concealments”, the “Pure Vision” teachings are received in “pure visions” as special teachings without “concealments” (please refer to Tulku Thondup’s *The Hidden Teachings of Tibet*. Edited by Harold Talbott. Boston, MASS.: Wisdom Publications, 1986, pp.90-91)..... (To be Continued)





# The Essence of Teachings: Emptiness -- Neither Existence Nor Voidness (5)



By Vajra Master Yeshe Thaye

Transcribed by To Sau-chu and Byron K.K. Yiu

(Lecture delivered : July 10, 2003)

## What is “Emptiness”?

After looking into the various questions that people have asked about the mysteries of the universe in terms of its formation, its shape and form, whether it has a beginning and an end, and so forth, we now come back to the most important point in Buddhism, the teachings on “Emptiness”. So, what does it really mean by “Emptiness”? This is, indeed, the crux and the most fundamental of all Buddhist teachings. One should not look at it merely as “nothingness” (or “voidness”), or the persistence on the “non-existence” of all things simply because there is such an “existence”. In fact, scientists nowadays have discovered that it is not “non-existence” at all, and that all materials come from this. On the other hand, it seems like “voidness” because the “neutrino” inside it is basically without any internal structure, with no taste, no smell, and no bodily substance, and has nothing to be seen. Hence, some other people will tend to see this as absolutely “nothingness”.

A lot of people will either grasp onto the persistence of the “non-existence” of all things (or “voidness”) as one extreme, or else they might grasp onto the so-called “actual existence” of all phenomena as the other extreme. When they grasp onto the so-called “actual existence”, they believe that everything has its “intrinsic nature”, which is permanent and never changing. Then, there are those who see this as absolutely “nothingness”. So, what is the true meaning of “Emptiness” in the Buddhist doctrine? When we are talking about “Emptiness” from the Buddhist perspective, it goes beyond the so-called “nothingness”. This important concept of “Emptiness” (or “*Sunyata*” in Sanskrit) denotes a phenomenon whereby it can be understood to be “neither existence nor voidness”.





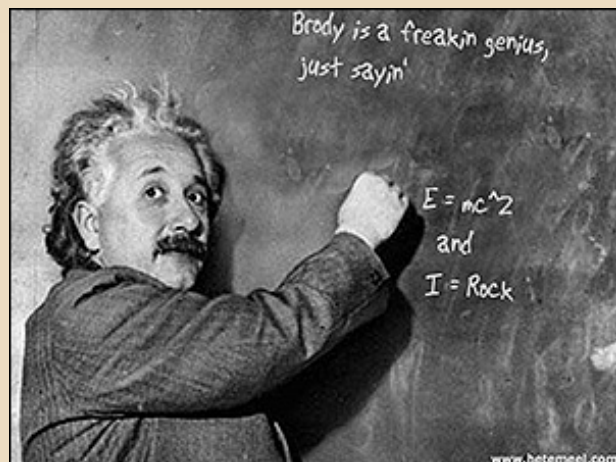
## The Three Levels of “Emptiness”

We can try to understand this important concept of “Emptiness” from three different levels of analysis.

### (1) The first level – “absolute” versus “relativity”.

We will try to look at this concept from both the “absolute and the relative truths”, such that either “existence” or “voidness” are only **relative** concepts. They are not absolute concepts. So to this end, we can see that “Emptiness” is going beyond the two extremes of “existence” and “voidness”. Here I will try to use one example for illustration. A “hole” is being made on a wall. The “hole” to the wall, on the other hand, is considered to be its “voidness” (that is, without any substance); while the wall to the “hole” is considered to be its “existence”. In fact, this is not true simply because it is the fact that merely part of the wall is being destroyed, so as to make this section appeared in **another form of combinations**. We call this as the “Particle that is adjacent to voidness”, which takes the shape and form of so-called “voidness”. Look at the air which contains many particles that cannot be seen; it only appears as “emptiness”, but **in no way does this represent its true nature as “emptiness”**.

On the other hand, if we want to fill up the “hole”. Then, the so-called “voidness” starts to have disappeared, due to the filling up of the “hole”, and it becomes a complete wall, which is taken as an “actual existence”. Thus, at the surface, it seems to be that the nature of things has changed from “voidness” to “existence”; but, in actuality, it is not really so. It is **only formed by some microscopic materials very closed to “voidness”** (which we called as the “Particle that is adjacent to voidness” in Buddhist terminology), **and when combined together as some kind of new combinations, it is considered to be an “illusive manifestation” of shape and form, an ‘existence’ of these combinations that is only temporary in nature**. This kind of combinations is always changing, incomplete, and impermanent, and that is why it is not an “actual existence” in itself. Neither does it possess perpetual “intrinsic nature”, that is, there



Albert Einstein in Action

is no property of “permanence” as its real nature. In other words, the wall itself is **impermanent**, and is ever-changing in terms of “formation, persistence, deterioration, and finally annihilation”, just like the universe.

This kind of concept is just like the “Relativity Theory” that was propoed by the 20th century famous scientist Albert Einstein. If from the scientific perspective, matters are composed of microscopic materials, such as protons, electrons, neutrons, and so on. These microscopic particles are ever-changing in terms of directions, numerals, positions, and so on, and hence these can never be permanent. Hence, from the Buddhist perspective, these are merely **“illusive manifestations”** and are not really in “existence” by themselves. In other words, these are **not permanent unchanging “intrinsic nature”**. This kind of ever-changing nature of all things is known as **“impermanence”** in Buddhism. It is in this sense that the concepts of “existence” versus “voidness” are only relative in nature..... (To be Continued)





# 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, VCDs and DVDs, 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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