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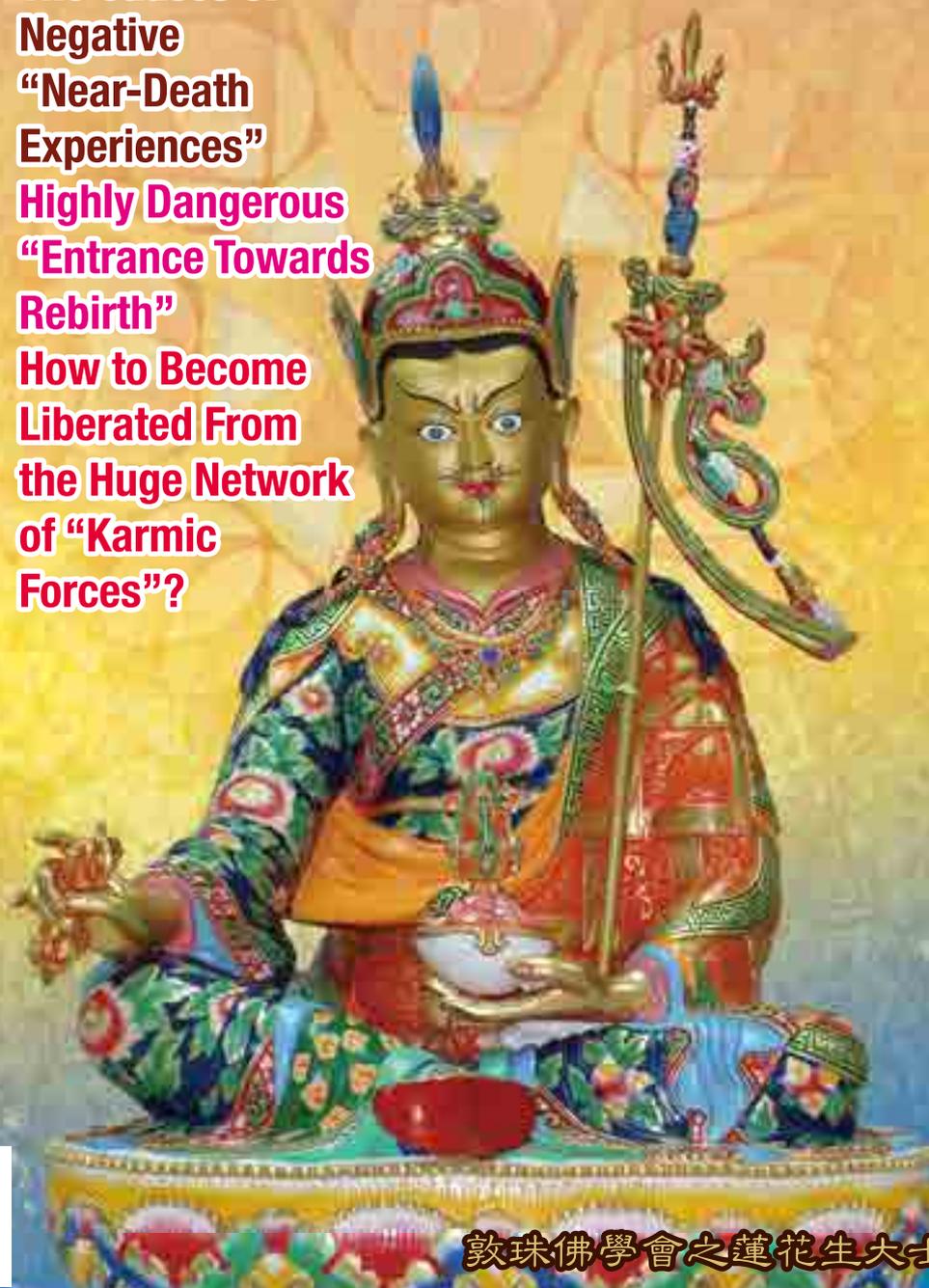
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**The Causes of
“Anxiety and
Panic”**

**The Causes of
Negative
“Near-Death
Experiences”**

**Highly Dangerous
“Entrance Towards
Rebirth”**

**How to Become
Liberated From
the Huge Network
of “Karmic
Forces”?**



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English Version

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The Contemporary Mahasiddha with Many Prophecies --- **Our Lord of Refuge, His Holiness Chadrak Gyatso Rinpoche (6)**

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 Holiness' Impeccable Humility of Heart and of Conducts



His Holiness Chadrak Rinpoche

As a realized master adored by both gods and humans, the great humility of heart and impeccable character of His Holiness Chadrak Rinpoche are disclosed naturally and spontaneously. The followings are two examples for illustration.

His Holiness Chadrak Rinpoche loves and protects the reincarnation (tulku) of His Holiness Dudjom Rinpoche II. Besides the daily provisions of necessities and of education for Kyabje Dudjom Yangsi Rinpoche, His Holiness also prepares for the future of Yangsi Rinpoche's propagation of the Holy Dharma. In order to make ways for these preparations, His Holiness Chadrak Rinpoche has to change his previous style of doing things in a very low-key manner. For such a great realized master - one

whose strong and perseverant will-power will not be moved for a single inch even when thousand troops of armies come against him, nor will tons of fortune change his mind for even a second - because of his Great Compassionate sincere wish, love and respect for His Holiness Dudjom Rinpoche, His Holiness Chadrak Rinpoche willfully changes his previous style in order to help Yangsi Rinpoche, who is now in a comparatively weak position. When His Holiness sees the photo of Yangsi Rinpoche, he will respectfully put it on top of his head for reverence. As the Root Guru of Yangsi Rinpoche, His Holiness' impeccable deeds have shown us that **his humility of heart is like a great valley, deep, unfathomable and beyond description! Indeed, his selfless sacrifices are tremendous!** Every time when we think of this, we are so moved by His Holiness' selfless deeds that we have tears in our eyes, and our internal organs just run wild!

There is another story about His Holiness when he was still quite unknown by others in Tibet. At one time, the Great Khenpo Ngagi Wangpo Rinpoche was giving some teachings at a very large ceremonial gathering of more than a few hundred people, with some high lamas sitting on the high thrones, while His Holiness Chadrak Rinpoche was sitting at the back unnoticed. Then, at the end of the gathering, the Great Khenpo announced: "Among all of you here today, there are less than five of you who have one-tenth of my realization; and **there is only one person here whose realization is no different from mine, and he is Sangye Dorje. He can now represent me to transmit the teachings and his merits are the same as mine.**"

With this announcement, there was an uproar, and everybody's attention was focused upon His Holiness. Many people came up to His Holiness and congratulated him. Afterwards, they were preparing for a huge celebration for the next day, in order to show their respects to His Holiness. During the middle of that night, His Holiness Chadrak Rinpoche quietly took away his tent and left, so that those people could not find him anywhere early next morning. **Not being trapped by "fame and glory", and not to be stained by "wealth and offerings", His Holiness Chadrak Rinpoche suddenly disappeared in the middle of the night and continued on with his firm, solid and steadfast practice of the Holy Dharma, far away from this world in the wilderness!**

**Incomparable, now and in the past, for his humility as vast as a valley,
Humble, yet firm for his principles, extremely hard to find in this world,
Fame and fortune could not lock up the heart and mind of this wise man,
Lost in the dark night, he continues on with his Dharma practice.**

His Holiness Chadrak Rinpoche is one of the very few realized masters (with both attainments

and realizations) still remaining with us today, and there are many great Rinpoches who are either his juniors or his disciples. **It is, indeed, peerless to find someone who can be compared with His Holiness' boundless wisdom, as well as the breadth and depth of his realizations. It is even**



His Holiness Chadrak Rinpoche

much rarer to find someone who has the noble character of his great humility of heart. As for the many past prophecies that have been left behind to predict the appearance of such a great master, it is indeed hard to find nowadays. It is in the Tibetan Buddhist tradition that the highness or lowness of one's throne distinguishes the rank or position of a lama. In the case of His Holiness Chadrak Rinpoche, he will always let the guest Rinpoches to sit on the highest thrones, while he himself will always sit on the modest one!

His Holiness' Elegant Wanderlust Style of a "Hidden Yogi"

A Regent in Tibet named Redring Jampal Yeshe Tenpe Gyaltzap, also known as "Hutukatu Nolmenhan" (an official title in Mongolian), had requested for teachings from the Great Khenpo Ngagi Wangpo Rinpoche, who was then the Abbot of Kathok Monastery. The Great Khenpo then said to him: "I am too old now for transmitting the teachings to you. I have a disciple whose mind and realization is the same as mine, and he is called Chadrak Sangye Dorje. You can go and ask for the teachings from him."

When the Regent was finally able to find His Holiness Chadrak Rinpoche in the mountain caves, he got the reply that "I am sorry, there is nothing special about me, and I have nothing to teach you. Please go somewhere else for teachings!" Then, the Regent had to show His Holiness the letter that was written, signed and stamped by the Great Khenpo himself. With this, **His Holiness was finally invited to Lhasa and became the Regent's Principle Master. Moreover, His Holiness was empowered as the Spiritual Master of the entire land of Amdo, central Tibet, and Kham.**

Such persons as major and minor outstanding masters who have reincarnated in a series of lifetimes; holy persons rich in qualities of both learning and realization; great leaders elevated due to authority and responsibility; important officials proud due to their clan, family, influence, power, or wealth; and men and women benefactors adorned with faith, riches, generosity, and the wealth of noble beings all came to honour His Holiness and bowed their heads at his Golden Lotus Feet, marked with auspicious wheels. **For all these, His Holiness saw it as a distraction from the path.**

So, at one time, after the transmissions of

important Dzogchen teachings, His Holiness told the Regent that he would want to go to some remote holy places for pilgrimage. In accompanying His Holiness, the Regent had sent a troop of servants and soldiers for protection. After arriving at the destination, His Holiness Chadrak Rinpoche asked the troop to go back, saying that he would stay there for his quiet practice. After the Regent knew of this, he immediately sent more troops to go and search for His Holiness, but nowhere did they find him. Finally, they found a beggar who had earlier exchanged his beggar's clothes for the clothes of beautiful brocades that His Holiness had worn before.

Every Dharma practitioner will boast and feel confident that he/she will be able to go over the hurdles of fame, glory, wealth and power. But if the time comes when this real situation occurs, one will usually make up a lot of excuses for self-deception (as well as for cheating others), such that one will feel comfortable in accepting these "pleasant" feelings of being honoured. All those thoughts of Dharma practice in solitude, and all those promises of meditational stabilization, will soon be carried away by the eight worldly concerns. **When all Dharma practitioners are put to the test of whether their "words", "views" and "conducts" are in congruent with each other, it is most likely that most of them would fail this important test!** Not even to bring away half a piece of "colourful cloud" (meaning "glory"), but only bringing a beggar's cloth to wander in the mountain caves for his Dharma practice, there is none other in this world who can do so except His Holiness Chadrak Rinpoche!

His Holiness' elegant wanderlust style of a "vagabond recluse" and of a "hidden yogi", to be evident at any moment, erects an excellent paradigm and example for all future Dharma practitioners which are incomparable and unsurpassed in this world. At the same time, his pure and clean style of Dharma practice has shattered the "false masks" of many a so-called Dharma practitioners who would pretend themselves to be high in characters outwardly, but are, in fact, full of lusts and other poisons deep down inside their hearts and minds.

When asked about his trip from Tibet to Bhutan, His Holiness smiled and said: **"Very light and happy, with freeness."** The real meaning of this being that: he did not bring anything except himself, and so he was **very light**; he even did not have a single penny with him, and so he needed not worry about being robbed, and so he was **happy**; his only clothes were the beggar's clothes, and so there was a **freeness** of heart.

Naturally abiding, there were no worries in his mind.
Like the wind in the sky, it freely blows,
Too many happenings in this worldly context,
Not to be stained for even a bit of love and hate!

His Holiness' reactions to fame and fortune is like this, then how about His Holiness' reactions

toward adverse conditions? We had the opportunity to ask His Holiness about this, and his answer was very simple: "Since I was very young, I had the good opportunity to learn the Holy Dharma. I am a fortunate person, and there have never been any adverse conditions for me. It is just so ordinary!" Do not



His Holiness Chadrak Rinpoche

take these few words lightly, for these words can only come from the mouth of the very wise! As far as we know, **there were many adverse conditions** during His Holiness' whole life. **Yet** these did not do him any harm, nor did they leave any traces upon his life, for **His Holiness had taken them all up upon himself on his Path of Dharma practice!**

With perseverance in his tough activities, His Holiness' "body" can bear the most unbearable acts; his "speech" never speaks anything about himself; and his "mind" is dwelling in the natural state of **"resting as it is" or "non-action"**- only attending to things as they come without any attachments! This is definitely the merging of the "view, meditation and action" of the "Great Perfection" (Dzogchen) with His Holiness' "body, speech and mind", in order that everything is so spontaneously arising! This is, indeed, not a simple matter. Thus, the saying in the "Mountain Retreat" (by His Holiness Dudjom Rinpoche) of **"When realization becomes as vast as space, all adverse conditions arise as friends"** is the exact reflection of His Holiness' stage of realization!

A lot of Dharma practitioners, when great impacts of adverse conditions arise, will be crushed by them, and they might end up becoming powerless and collapsed. Their "body" will be weakened; their "speech" will only speak of unwholesome things; and their "mind" will be entangled like strings. Adverse conditions have made many Dharma practitioners knelt and bowed down in front of the cruel reality. It is, indeed, **not an easy matter** to practice the Holy Dharma in times of difficulties and of adverse conditions!

Winds of prosperity come and go,
Like smoke and mist they will naturally disperse and disappear,
Adverse conditions come suddenly like gust and frost,
Naturally resting in his mind, just let it be!

..... (To be Continued)

The Profound Abstruseness of Life and Death : The Meaning of Near-Death Experiences (11)

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

The Causes of “Anxiety and Panic”

Negative “Near-Death Experiences” (NDEs) and the abominable scenes encountered at the “moment of death” have made many NDE survivors and bystanders **fall into panics and confusions**. Psychologically, this has induced pressures for one to be “afraid of encountering them” again. Therefore, the traumas that were brought about by death are not only the “grieved departures of beloved ones, endurance of unspeakable solitariness, loneliness and concerns”, but there are also endless anxieties and worries. If lives could really be extendable after death, then **what would happen to you**, or even to your next-of-kin, after your deaths?

From numerous NDE cases, you might find that “lives could really be extendable after death” is a truly existing fact, and is **“Mother Nature’s Law of Ever-changing”**. The problem is this sort of “Law of Ever-changing” exceeds the scope of your knowledge, and may even be difficult to master. These sorts of “smattering knowledge” with situations that are “totally out of control” are **the main roots of “anxiety and worry”**.

The source of **anxiety** comes from **smattering knowledge** of things

The source of **fear** comes from **uncontrollable** issues

The best way to thoroughly remove the “fear and anxiety” about “death” is to face it squarely, to understand and recognize it, and to learn how to master all the things concerning “death”. Why should we remove the “fear and anxiety” about “death”? It is because “death” is **“unavoidable”** and is **“all-prevailing”** that happens to everybody, including yourself, your next-of-kin and among friends. The most important reason is that if a person **does not learn how to master all the things about “death”**, it would result in very **“severe consequences”**, and will endlessly bind you up with your friends and next-of-kin. Therefore, the Lord Buddha Shakyamuni had said, “Endless **reincarnation** is an excruciating matter, and **must be resolved thoroughly.**”

Would such abominable scenarios as negative NDEs be encountered definitely after “death”? If the answer is positive, then would there be any methods that one can use to either avoid, or master, or alter these abominable scenarios? The answer is that the chance of encountering such abominable posthumous scenarios is extremely high, with the following reasons:

1. The Most Exquisite Stage: The first stage of death could be said to be the best. When the “spiritual body” of a deceased person is detaching itself from the “physical body”, it would enter into a physical change of energy. Under the condition without any presence of “tractions”, it is more easy for the deceased to see the “Light”, which in fact is to see one’s own “primordial nature” (please refer to the articles “The Meaning of Near-death Experiences” in Issues 4 and 5 of “The Lake of Lotus”).

It is relatively easy to partially revive the intrinsic abilities of one’s “primordial nature”. However, it is pitiful to note that, albeit such a good stage exists, there is **only 16-20% of NDE survivors who had seen the “Light”**, as according to the research reports on NDEs. For instance, Kenneth Ring, a famous NDE researcher, had collected data by **vigorous scientific methods** for scientific analyses with the assistances of some medical institutions. He found out that only 16% of NDE survivors had seen the “Light”. Among the numerous cases, it showed that, even if the **lucky protagonist** could see the “Light” yet **without proper training on Dharma practice** before one’s death, the person would quickly retreat from the state of the “Light”.



2. The Unpredictable Stage of Disadvantages: If a deceased did not “revive from death”, the scenarios that follow would become very unstable, as according to the descriptions in the “Tibetan Book of the Dead”. Why is it becoming so unstable? It is because, once either **retreating from the “Light”** or being **unable to see the “Light”**, it indicates that the condition for the **absence of “tractions”** has rapidly vanished, and the deceased person would be once again reined by the “tractions”, and this is called the “karmic forces” in Buddhism (“**karmic network**”: **due to “virtuous and evil” deeds of countless past lives, the “mental strength” of one’s inner self and that of the others are so much intertwined with each other in forming a mutually-influencing network of “tractions”, and is known as the “karmic network”**). Please refer to the VCD on “The Inconceivable Law of Karma”, published by the Dudjom Buddhist Association).

As there existed too many “tractions” **simultaneously**, while the deceased person is in lack of training on one’s “mental strength”, that is, there is no **capability of “self autonomy”** in becoming **stable**, hence the condition thus becomes highly unstable. As it drifts on to later stages, the control under the “tractions” would become even greater than before, and so the situation would become even worse. It will be even more difficult to detach oneself from the harmful “spiritual domain” in order to go towards a better “spiritual domain”. How could it be possible for a deceased person see the “Light”? And how could it be possible for a deceased person not to retreat from the “Light”? All these issues will have to become the **main topics and principal training nuclei** for all the Dharma practitioners of “Tibetan Buddhism”. In order to guarantee that a deceased person will be able to **only** see the “Light” after death, and **not** to enter into a bad “spiritual domain”, one must first of all have to master all the information necessary. Why is it that there is such negative “near-death experiences” (NDEs)?

The Causes of Negative “Near-Death Experiences”

Some of the NDE researchers thought that the reasons for the occurrences of negative NDEs are (please refer to the article on “The Meaning of Near-death Experiences” in Issue 10 of the “Lake of Lotus”):

- 1 Harmful Mentality
2. The Effects of Projection
3. Harmful Energy Fields
4. The Effects of Reflection



The four reasons given are all purely unilateral in nature, and so the “**crisscrossing effects**” of **bilateral and multilateral** dimensions are ignored. Therefore, this kind of reasoning is very fragmented, and thus cannot describe the **complexity and variability** of the actual “posthumous world”. The authentic reasons for causing these negative NDEs are:

1. The crisscrossing effects of “the cardinal mentality and external forces”;
2. The crisscrossing effects of “the main projections and external projections”;
3. The crisscrossing effects of the “karmic network”.

In order to explain the aforesaid three reasons, we hereby give a true case to serve as an example for the explanation.

Case 10

Stephanie was deeply fond of exploring “spiritual” issues. She had been a Baptist since childhood and she firmly believed that good people would go to “heaven” and bad people would go to “hell” after death. She had been instilled with the concepts concerning “punishments in hell”, therefore she was very much afraid of “God” since early age. She was kind-hearted and used to help out with the poor children. She participated in meetings organized by “The Campaign of Peace in Mind”, and used “hypnotherapy” and the “treatment of revisiting previous lives”.

Due to **too much incomprehension** on her part on the one hand, yet she had **gained some fragmented knowledge about the “spiritual world”** from those treatments, on the other hand, and so as such **contradictory notions had been generated within her**. Before her NDEs, she had already been trained to be able “to see others’ energy fields and to forecast the future”. She had only studied English, but through hypnosis, she could speak six different languages.

At the age of thirty, she was hospitalized due to severe bacterial infection. Her temperature was as high as 105 degrees Fahrenheit. Negative NDEs had occurred to her, and the following is her own account of what had happened:

“My body drifted upward straight into the air as if **I was connected by something like a rope**, yet it was invisible. I entered into a dark space, beyond which was a very long tunnel. After going through the tunnel, I saw a beautiful valley that I had never seen before in my life. The greenery was exuberant where flowers blossomed abundantly. The sky was high and crystal blue. However, I was feeling surprisingly creepy. I saw a belle in an elegant long gown coming from far distance. I proceeded towards her, and when she drew closer to me, her face started to change. Her face altered to the head of a bear, and then **kept on changing to different heads of different animals**. Finally it turned to a boar head with long, sharp, and protruding teeth; slobbering unceasingly. I thought illusions might have arisen in me. Later on, I was dragged back into my own ‘physical body’, and the feeling resembled the kind of impact between the body and the water while diving into a swimming pool.”

The Crisscrossing Effects of the “Cardinal Mentality and External Forces”

As Stephanie had possessed **powerful “perceptive abilities and sensations”** before the negative NDEs occurred to her, she could feel the existence of the **“energy thread connecting life and death”** (please refer to the articles on “The Meaning of Near-death Experiences” of Issues 2 and 3 of the “Lake of Lotus”). Most of the NDE survivors were not aware of the presence of this “energy thread connecting life and death”. This ability of her awareness came from her relentless explorations in “spirituality”, and is known as the manifestation of the “mind” in Buddhism. It was a pity that she knew nothing about Buddhism, especially the “Tibetan Book of the Dead” of Tibetan Buddhism. She did not realize Mother Nature’s “Law of Ever-changing”, nor did she know any “methods for counteracting” against it. Though she kept on nurturing



her “perceptive abilities and sensations”, inexplicable “anxiety and panic” arose whenever she saw the assorted unexplainable strange phenomena in the “spiritual world” which were totally out of reality.

Even if situating in an extraordinarily beautiful environment, she was still utilizing her highly powerful “perceptive abilities and sensations” unintentionally in triggering her forecasting ability. However, the signal received was very “creepy”. Why was it? Had those unfortunate events really happened to her such that she sensed this shocking “creepy” feeling? Or whether she was just overly worrisome due to her own “self-scary” acts?

In fact, situating in a beautiful environment is already a scene hard to come by in the “spiritual world”. There are many other horrible scenes that are more severe by billions of times in the order of magnitude. And in terms of proportion, miserable scenes might be infinitely more than beautiful scenes. Stephanie was so lucky that she was neither hurt nor attacked while entering into the beautiful scene, without any slightest painful feeling. Then why had she gotten this scary, “creepy” and thrilling message? The reason is quite simple. For a long time, she was filled with lots of conflicts and skepticism. The more she was in contact with the “spiritual world” which was like a boundless sea, the more she became “perplexed”. The “anxiety and uneasiness” that had popped up in her mind was

her “cardinal mentality”. It was due to her unfamiliarity with and incomprehension of the transformations in the “spiritual world” that this sort of “cardinal mentality” had still induced upon her the kind of scary, “creepy” and thrilling feelings albeit in a safe and beautiful scenario.

When the belle appeared, Stephanie had proceeded towards her, which indicated that she did not resist the belle but with curiosity. Otherwise, she should have been “quietly waiting by the side”, rather than proceeding in a hurry to meet the belle. As a result, her “curiosity” rewarded her with the “startling maze”. Unexpectedly, the beauty’s visage changed. How could it be? As a matter of fact, “curiosity” is a fatal “Achilles’ heel” according to the teachings of Tibetan Buddhism. Transformations in the “spiritual world” are driven by the strength of the “mind”. The speed on the transformations of the “mind” is “directly linked up” with the various transitions of the environments in the “spiritual world”. No matter in terms of speed or of variations, the indirect linkage of the “mind” to the human world has “a whale of difference” to that of the “spiritual world”. Then, what are the top-notch teachings in Tibetan Buddhism? The answer is to control the “governing power” of the “mind”. One should not allow the slightest “curiosity” to take place, but should immediately enter into the “protocol of Dharma practice” and proceed with the most direct method and fastest speed to the “Pure Land of the Buddhas”, then all the transformations in the “spiritual world” would cease.

Many Dharma practitioners had under-estimated the speed of transformations in the environments of the “spiritual world”. They had also over-estimated their own “mental” strength and tackling methods. Because of “momentary inattention”, a Dharma practitioner might fail in the end and will have to continue the sufferings of “reincarnations” (“samsara”), and even worse still is the “trapping of oneself in dangerous situations”. They have all overlooked the intensity of the effects from “external forces”, believing that, merely through “Dharma practices” as the “cardinal mentality”, everything could be altered.

What are those “external forces” that we are referring to? “External forces” refer to all the other “tractions” that have existed in “that particular space-time setting”, such as: all forces of attraction from that particular existing magnetic field, or from other celestial bodies, or other objects, or the “mental strengths” that were emitted by other sentient beings, and so on at that very moment.

It could be said that the environments in the “spiritual world”, which were being driven by the forces of the “mind”, is a “real-time” wrestling ring of “energies”. The

levels and conditions of “stability” and of “quality” of the environments in the “spiritual world” are all governed by the intensities of the forces exerted by the “cardinal mentality” as well as that of the “external forces”. The final outcome of the contest is “instant” and immediate, and the swiftness of which **could be** faster than the “speed of light”. To strive for the “governing power” of the “mind”, and to master one’s own destiny **is not as easy and simple as one may conceive it to be**. It will depend upon **what kinds of “Dharma practices”** that you have practiced, and whether the practices are carried out **at the critical and appropriate timing**. During the practices, whether the “intensities of your mental strength, of your mental concentration and of meditational power” are good enough to withstand the **main “external forces”** for one to becoming liberated from the predicaments? All these are the **extremely important key points**.

Stephanie was situated in a beautiful environment without any sufferings at that time, all of which had indicated that the “external forces” were in an excellent “positive” condition. If the person was a practitioner of Tibetan Buddhism who has learned the necessary teachings, then he or she would have known that it was a **“good opportunity not to be missed”**. All one needed to do was to remove the **“curiosity”**, then one would be able to carry out the “Dharma practices” without haste for proceeding towards the “Pure Land of the Buddhas”. Under the **crisscrossing effects of the “cardinal mentality” and the “external forces”**, when everything was in an excellent “positive” condition, one must **grasp hold of this good opportunity**. It



will be unwise for those who know how to carry out “Dharma practices” with the relevant **“critical relations”** concerned to “wait” in a **rapidly ever-changing environment of the “spiritual world”**.

Then, how about explaining why the belle had to change to the heads of different animals unceasingly? Was it because of one’s own illusions? Or whether it was the effect of the “external forces”? Are there any other solutions to them? Are there any teachings in Tibetan Buddhism that one can **“counteract”** against this, or even to **“make use of”** it?

The Crisscrossing Effects of Projections from “Main Force” and “External Forces”

After Stephanie went through this negative NDE, she had **attributed** this to her own casual searching for “spiritual” experiences, having too many engagements in “hypnotherapies” and “treatments for the revisit of previous lives”, thus causing herself to become “mentally distracted”. At the end, this shocking negative NDE of coming across mostly specters, rather than normal people, had resulted. Thereafter, she had decided never to get in touch with these therapies any more. Even though she possessed the “ability of foreknowledge” due to her previous trainings, but because of her lack of the Buddhist wisdom in **balancing and explaining** those situations, these had induced more “demerits” rather than “merits” (please refer to the article on “Meaning of Near-Death Experiences” on “Forecasting Abilities” in Issue 5 of the “Lake of Lotus”).

According to the **detailed edition** of the “Tibetan Book of the Dead”, as contained in the famous Tantra of “Karling Zhi-Khor” of Tibetan Buddhism, there were specific descriptions about the environments of the “spiritual world”, as well as the famous teachings on the **“One Hundred Peaceful and Wrathful Deities of the Bardo State”** (please refer to P.40-45 in the Issue 8 of the “Lake of Lotus”) in dealing with such kinds of scenarios. The most overwhelming greatness of this is to **make use of the particular changes in the “spiritual world” as an aid for one’s own rebirth into the “Pure Land of the Buddhas”**. Why did the belle have to alter into the various heads of the different animals unceasingly? Many of the NDE survivors who had gone through negative NDEs would have encountered this sort of “semi-human-semi-beast” scenario.

Due to the influence of the “retributions of karmic forces”, many sentient beings had been dragged onto rebirth as “animals” by these “karmic tractions”. Even the Lord Buddha Shakyamuni had personally expressed that he himself had been reborn as an



manifest into these various scenes, and thus becomes a general phenomenon in the “spiritual world”. In order to tackle with these phenomena and to prevent Dharma practitioners from falling into the domain of “animals” or the “specter world”, the teachings within the “One Hundred Peaceful and Wrathful Deities of the Bardo State” have specifically make use of the manifestation of these various scenes as objects for “Dharma practice”.

Dharma practitioners who practice this kind of teachings would be linked up with the same type of “positive” magnetic fields of the “Mandalas” of the various Buddhas for “blessings”, such that the “magnetic fields and tractions” at that very moment could be altered in such a way that the “semi-human-semi-beast” will be manifested as “wrathful deities” (Buddha that appears in fierce visage is known as “wrathful deity”) and their associates as an indication of “superior advent”. Part of them is also with visages of “semi-human-semi-beast”. Thus, when the Dharma practitioners see any monsters in the “spiritual world”, they will not be astonished.

Not only that the Dharma practitioners would not be scared, but they would also be certain that these are the “Protective Deities” guarding at the various entrances manifested to protect these Dharma practitioners from falling into the domain of the “animals” or the “specter world”. This is a kind of fully-developed “cardinal mentality” for transferring the direction of the “external forces”, by making the “main projections” and “external projections” to become a combined road-path of the “positive projection”, to be used as an overwhelmingly superior teaching aid in assisting the Dharma practitioners to proceed towards the “Pure Land of the Buddhas” (please refer to the VCD on “The Ullambana Assembly and the Superiority of the One Hundred Peaceful and Wrathful Deities of the Bardo State”, published by the Dudjom Buddhist Association).

In certain cases, some of the NDE survivors had seen a “semi-human-semi-beast” monster standing at each of the entrances. They were then panic-stricken and disconcertingly scared. Being so miserable is due to their incomprehension of the situation, and so losing their control of the environment. Then, how could the person be able to make use of such an opportunity? In the teachings of the “One Hundred Peaceful and Wrathful Deities of the Bardo State”, there are other “protocols of Dharma practice” in assisting the Dharma practitioners to deal with the “unpredictable and ever-changing” dangerous situations, as well as to be reborn into the “Pure Land of the Buddhas”. However, we will not disclose them here.

However, the pragmatic teachings of Tibetan Buddhism

“animal” in one of his previous lives. This sort of latent memory about the rebirth of one’s own self as an “animal” was deeply embedded in each of the sentient being’s own “mind”. When the latent memories of “humans” and “beasts” were competing to be popped up, such as when the memory of refusing to be an “animal” while only yearning to be a “human” exist, but then the latent memory as “beast” could not be erased, then the latent memory of “semi-human-semi-beast” would manifest itself.

When a person is situated in a highly variable environment of the “spiritual world” which is reined by one’s “mental strength”, these sorts of “latent memories” would easily appear as if being dragged by similar “tractions” and become the “main projection”. The protagonist would then see the scene of a “semi-human-semi-beast”. Where does this similar sort of “tractions” come from? The answer is that it comes from the “specter world” where there are lots of “semi-human-semi-beast” creatures. This sort of “specter world” is formed by sentient beings with deeds of both good and evil “karmas”, but then these sentient beings are with “mental inclinations” and “preferences” leaning towards being “vulgar, hot-tempered, greedy and naïve” characteristics.

Since both the “animals” and this sort of “specter world” would occupy a major proportion of all sentient beings, and so their combined “tractions” emitted are comparatively stronger than that from the other domains. Furthermore, in conjunction with the fact that most of the sentient beings are in possession of the latent memories of “semi-human-semi-beast”, the crisscrossing effects of these two kinds of “tractions”

that “taking all the scenarios as aides in one’s Dharma practice, and for the alterations of dangers into safety” are actually a kind of teaching which is right “up-to-the point” as well as in “fulfilling the point”. It conforms to Mother Nature’s Law of Ever-changing, and is also a method of rescue that could be “acquired anywhere”. It prepares one for the mentality of being “not to avoid, not to avert, not to be frightened and not to be scared”, but instead can let the Dharma practitioners to be rest assured in one’s “mind” to be free of “worries” due to “ignorance”. Furthermore, they would not fall into the “scary” abyss of helplessness due to the “loss of control of the situation”.

The Crisscrossing Effects of the “Karmic Network”

Due to their incomprehension of the authenticity of the Buddhist teachings, many non-Buddhists could not recognize that there exists a gigantic network of “tractions” in the universe which is in control of all the sentient beings. This kind of “effects of the tractions” is known as “retributions” in Buddhism. (“Karmic retributions”: due to both “virtuous and non-virtuous” deeds amassed over numerous past lives, a network of “tractions” is formed by the “mental strengths” of oneself and others which are mutually- influencing and intertwining upon each other. If the influence is under “virtuous mental strength”, it is known

as “virtuous retributions”. If the influence is under “non-virtuous mental strength”, it is known as “non-virtuous retributions”. Please refer to the VCD on the “Inconceivable Law of Karma”, published by Dudjom Buddhist Association).

“Virtuous retributions” come from your “karmic debtors” who have been benefited by you over numerous past lives and so this is called the “fortunate retributions” in Buddhism. “Non-virtuous retributions” come from your “karmic creditors” and avengers who have been hurt by you over numerous past lives and so this is called the “karmic debts” in Buddhism. Stephanie was situated in an environment that was both beautiful and painless was itself an indication that the status of her “fortune” was in an advantageous position “at that very moment”. When the belle kept on changing into various heads of different animals, it was an indication that Stephanie’s “fortunate retribution at that moment” was in a relentless tug of war with the wicked “tractions”, and was drifting from an advantageous status to an inferior position. This was a phenomenon of the crisscrossing effect of the “virtuous and non-virtuous karmic forces”. The consequence of which was that the “beauty and the beast” were merged as one. It is also an indication that her “karmic creditors” were now asking for her karmic repayments.

If your “karmic creditors” want to act against you, they can affect you through their “notional thoughts”. The usual method is to project some images onto your own “mind”, and thus causing you to fall into their traps under confusion. Therefore it was mentioned in the Sutra on the Buddha Amitabha (or the Smaller Sukhavati-Vyuh Sutra) that a deceased person must have to concentrate his/her mind on chanting the Buddha’s Holy Name “with undisturbed thoughts” from the first day to the seventh day posthumously. The purpose is to avert the “karmic creditors” from projecting their “notional thoughts” onto the deceased person. If you can achieve your concentration of mind “with undisturbed thoughts”, then there would not be any seam for the other “notional thoughts” to take place, and so you would not be dragged into a harmful “spiritual domain”.

If the person does not know the way of visualization in Vajrayana, he or she can just focus one’s “mind” on chanting the Buddha’s Holy Name “with undisturbed thoughts” and disregard the external environment until the advent of the Buddhas or Bodhisattvas for fetching after their receipt of the signals for help. However, it can be for a period of waiting from “one day and up to seven days”, during which the person should maintain high concentration “with undisturbed thoughts” which is extremely difficult and would be subjected to a lot of variations. Furthermore it is rather “passive”. Another





Highly Dangerous “Entrance Towards Rebirth”

The “extremely scary scene” of the beauty metamorphosing unceasingly into the various heads of different beasts was “so shocking” that it would cause any ordinary person, and even a Dharma practitioner, to lose all the strength of one’s “mental concentration” and the “ability of problem-tackling”. Under “panic and confusion”, it would be most easy for a sentient being to **wrongly** enter into the “entrance towards rebirth”. The process of the beauty metamorphosing unceasingly into the various heads of different beasts was a manifestation of the “entrance towards rebirth” for the domains of either “demons” or “animals”.

Despite the fact that Stephanie had been trained up with the “power of foreknowledge”, yet she was not coached by anyone to be equipped with the **“abilities and methods for the actual deliverance from dangers”** while she was still alive. Neither did she have those “fortunate conditions” for her guidance and practice. Those “disorderly and confusing teachings” available in the marketplace **not only were not “up-to-the-point”**, and even worse they were confusing her with **wrong answers and interferences**. The so-called “ability of foreknowledge” was **a kind of interference** which can cause you **to make the wrong decisions more easily**. It might also make you **lose** “rational analysis and problem-solving intelligence” that you are supposed to have, and is easier to lead you astray in direction.

This case was an example to those people who **yearn** for “supernatural powers and ability of foreknowledge” to be **wary**, and to know that it is not necessarily good to possess “supernatural powers”. It resembles the case of “allowing an **innocent** child who does not know how to handle a knife to manipulate a sharp knife”. It is absolutely not a good thing at all ! When Stephanie fell into the confusion of panic and was about to enter into the “entrance towards rebirth” for the domain of either “demons” or of “animals”, right at that dangerous critical moment, due to the **revitalization of her physical body** which was subject to stronger “tractions” in **dragging her out** of the dangerous situation, and so she was able to “return to life”. If she was not so lucky, she could have been actually “gone for rebirth” and be “fixated”.

As the **“transitional period”** from the moment of “death” to that of “right before rebirth” is an environment of the **wrestling ring of “energies”** that is governed by one’s “mental strength”, the situation **varies a lot instantly**. If the person does not realize the Law of Ever-changing and does not learn how to deal with it, it is extremely dangerous. Therefore, the “Tibetan Book of the Dead” of Tibetan Buddhism, which is an

way is to proceed to the “protocol of Dharma practice” in Vajrayana for a more **“proactive” way of direct and self-autonomic migration** towards the “Pure Land of the Buddhas” in the form of an **“Emanation Body”**.

Stephanie **attributed** the scary negative NDEs to her own casual searching for “spirituality” in the past, and so she had decided not to get involved in those therapies again. Even though she stopped searching in “spirituality”, she still could not get away from those negative NDEs. It was because the main reason for its existence was **not merely a singleton** in either “negative memories” or the formation by the “cardinal mentality”, but it is a combined product of the complicated crisscrossing effects of **Mother Nature’s Law of Ever-changing**, in terms of its **“energies”**. If there is no “up-to-the point” cum “positive” training of the “mind”, it is **hard to resolve the problem**. Therefore, some NDE researchers, basing upon certain fragmentary comprehensions, thought that there would not be any negative NDEs so long that one has refused to accept the concept of a “hell”, which is a **really naïve** notion. It is just like an “ostrich of putting its head into a sand dune” by **deceiving oneself** for one’s **temporary “peace of mind”**. This sort of thinking not only would hinder the general public in searching for the true reality, but would also stop the “innocent people” from elevating their wisdom from “smatter knowledge” to “in-depth comprehension” through removing one’s “worries”. Furthermore, it would not be possible to further advance by learning a pragmatic way to “master the environment for self-rescue” so as to remove the “fear and panic”. Indeed, it may achieve only a single purpose but leaving behind hundreds of disadvantages !



authoritative teaching in this respect, has become a world-renowned classic sutra of utmost importance. And the various treatises and commentaries on this sutra are also well accepted.

The “Tibetan Book of the Dead” comes from the teachings of the Nyingma School of Tibetan Buddhism. Guru Padmasambhava (please refer to the article “Brief Introduction of Guru Padmasambhava” in Issue 1 of the “Lake of Lotus”), the Founder of Tibetan Buddhism, abridged the essences of the “Root Tantra” preached by the Dharmakaya Buddha Samantabhadra and then concealed it in caves as the “Treasure Teaching” (Tibetan: “Terma”) (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”). Until the thirteenth century, Karma Lingpa, the great Treasure Revealer, had rediscovered and unearthed this precious “Treasure Teaching”, and so its transmission has been made possible up to now. Yet it would be very rare, indeed, if a person can actually realize its principles, coupled with the contemporary scientific explanations, and even know how to utilize it and teach other people. For the ordinary lamas, they only know to chant the original text.

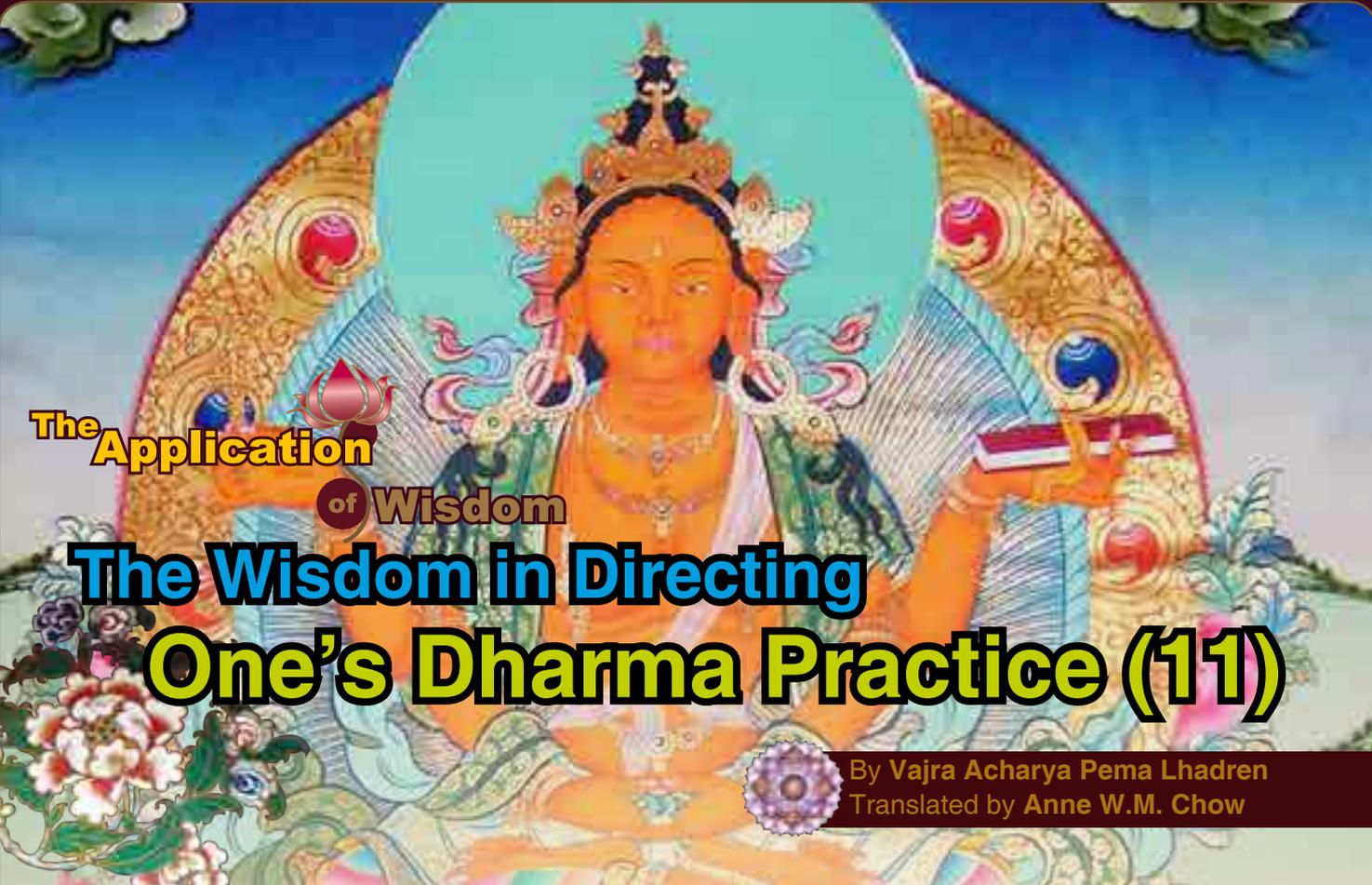
If a person does not realize the principles of operation for the “spiritual world”, it will be difficult for one to fully master the meanings and teachings of the sutra. After all, the ultimate meanings and significance of the teachings in the sutras is to help one to understand and apply the knowledge, and not just a bunch of “blessed items” that are unnecessary for one’s understanding. Therefore, the effect of just merely listening to its chanting without understanding the meanings is extremely limited, as if listening to a piece of music for relaxation and calming effect only.

Are the causes of negative NDEs the same as

that of the abominable scenes “at the moment of death”? In the article on “The Meaning of Near-Death Experiences” in Issue 8 of the “Lake of Lotus”, it has mentioned about the scenes “at the moment of death”. The NDE survivors have mentioned that these scenes also appeared in other religions, and with descriptions about being besieged by “Light and seeing Jesus and Mary coming to fetch for them”. Why would it be like that? In fact, what did the scenes “at the moment of death” really stand for? If seeing a bad scene, does it then represent that a worrisome result and a miserable ending would occur? Why in the article of Issue 8 of the “Lake of Lotus”, that by using the same method of practice, and uniting together diligently for their practices, why did the twenty five members still have different and miserable “scenes of dying”? In which aspect(s) did the problem(s) arise?

Other religions also have the experiences of having “God” coming to fetch for the deceased persons. Then, does it mean that all religions will have the same effects? How to carry out one’s Dharma practice in order to be certain that the “scenes of dying” can be good? In case a bad “scene of dying” has appeared, are there any other means of rescue? So, in fact, what are some of the necessary conditions for the methods of Dharma practice in order to make it “up-to-the-point” for the “training of spiritual uplifting”? We shall continue to conduct a “brain-storming session of wisdom” and give these questions some more thoughts. In the future, we will try to verify the answers which can adhere to both science and the Buddhist teachings. How about that? (To be Continued)





The Application of Wisdom

The Wisdom in Directing One's Dharma Practice (11)

By Vajra Acharya Pema Lhadren
Translated by Anne W.M. 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 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 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 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 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”).
- (vi) **The Factors of Time and Effectiveness (3):** Does it mean that if one is unable to undergo “long-term retreat”, 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, please answer the following three questions first and to know about the “three essential factors” in the application of Buddhist teaching in our “Daily Living” (please refer to Issue 10 of the “Lake of Lotus”).
- (vii) **The Factors of Time and Effectiveness (4): Wrong “Planning of Time”**
It is no easy matter at all for one to be able to master the keys to success of “Dharma Practices” in one’s “daily living” in order to have achievements, as well as to be able to achieve the “objective” of becoming “liberated from Samsara or in attaining Buddhahood within this lifetime”. Even if one does possess the three best conditions (please refer to Issue 10 of the “Lake of Lotus”), it will still be unavoidable that



one can fall prey and become lost again in this “tidal sea of sorrow in Samsara”, as one goes through this undulated waves of ever-changing life cycle. If one tries not to fall again, and instead wants to further consolidate upon one’s own foundation, one of the best methods is to merge one’s own “Dharma practices” into one’s “daily living” so as to ensure one’s mastering of the “Planning of Time”.

No matter in the setting of what kinds of “plans”, one has to try and predict what would be the outcomes that would be brought upon you by this “plan”? What will be the side-effects and how many? One always hopes for the best but be prepared for the worst. Many a Dharma practitioners, when planning the times for their “Dharma practices”, will tend to take care of one but then lose hold of the others, making it more contradictory, and also more confusing, for one’s own “daily living”, and thus ending in the loss of what to “adopt and abandon”.

Wrong “Planning of Time”

The most common contradiction is to define real “Dharma practice” as the “practicing of the Holy Dharma

during meditation”. Thus, one will have to set aside a certain period of time solely for doing homework of “Dharma practices” during meditation each day, such as “reading sutras, reciting mantras, visualization”. If one’s “state of mind” and the actual “planning of time” have rigidly identified that the “practicing of the Holy Dharma during meditation” is the only real “Dharma practice”, but then disregards those practices that one engages in one’s “post-meditational daily living” as not real “Dharma practices”, then this will result in generating various kinds of bad side-effects. For example:

1. Inability of Linking-up the Effectiveness

Most of the Dharma practitioners can maintain a more pious, devoted state of mind when doing their homework of “Dharma practices”, like “reading sutras, reciting mantras, visualization” while they are “practicing the Holy Dharma during meditation”. Even though these are just routine homework that they do habitually, most the Dharma practitioners’ “state of mind” would consider that “since I have already put in my efforts and have maintained the devotion while doing my practices, I have now finished my job”, and thus, for the majority of them, they can obtain varying degrees of “satisfactions” for “practicing the Holy Dharma during meditation”. For example, certain degrees of tranquility, serenity, satisfaction, or even dribblets of mental concentration and meditational power will make many Dharma practitioners to think that their “practicing the Holy Dharma during meditation” is the only real “Dharma practice”.

Whereas, on the other hand, one will engage oneself in unpredictable changes during one’s “post-meditational daily living”, which is so full of pressures, temptations, stimulations, confusions, complexities, disturbances and disorders, and thus causing upheavals in one’s “feelings and emotions”. There would be restlessness without any particular cause, anxieties caused by indistinct uncertainties, happiness due to getting what one has longed for; warmth and cosiness in mild conditions, painfulness due to illnesses, unbearable exhaustions caused by work pressures, entanglements of battered emotions, annoying disputes, uncontrollable desires, feelings of emptiness due to not knowing what needs to be done, the sudden happenings of disasters, the satisfaction for earning a huge sum of money, and also the financial distresses that could not be solved The ups and downs of these waves will cause one’s emotions to be in a constant state of anxiety all year long without having any rest in between. All these never-ending disturbances and interferences will make Dharma practitioners to feel that by engaging oneself in

practicing the Dharma in “post-meditational daily living” is not an ideal environment for one’s “Dharma Practices”, **neither could one really practice the “Holy Dharma” within this kind of a framework.** Therefore, the “planning of time” for one’s “Dharma practices” in “daily living” will have to become ‘how to plan a period of time within one’s “daily living” that is suitable for “practicing the Holy Dharma during meditation”’.

This rigid kind of thinking makes many Dharma practitioners to **set boundaries for themselves** by thus dividing up completely, in their own “state of mind”, one’s practices of the Holy Dharma between that “during meditation” with that in “post-meditational daily living”. This kind of thinking makes the “effectiveness of one’s Dharma practices” obtained “during meditation” **could not be sustained steadily**, and will also not be **able to link up** those “Dharma practices” that are “during meditation” with those in “post-meditational daily living”.

The greatest hindrance that obstructs upon one’s “success” is the **self-bondage of one’s own mind**;
The most stimulating factor for fostering one’s “success” is the **transcendence of the limitations of one’s own mind.**

Many Dharma practitioners can control their bad temper, evil thoughts while “practicing the Holy Dharma during meditation”, but once in “post-meditational daily living” they **will forget everything.** They even think that since they have practiced many “sadhanas”, and have



thus accumulated many merits and protections, there is no need for them to practice the Holy Dharma in their “post-meditational daily living”, and so they can **continue in allowing themselves to run wild.** This “state of mind” will make the effectiveness of one’s Dharma practices obtained “during meditation” not being able to be sustained in the “post-meditational daily living”.

First of all, one has to change one’s “state of mind” of making a complete separation between Dharma practices “during meditation” with those in “post-meditational daily living”, such that if one can master the key points for one’s “Dharma practices” in “daily living”, and can make some achievements, then it is quite possible to achieve the “objective” of becoming “liberated from Samsara, or in attaining Buddhahood within this lifetime”. That is to say, the “planning of time” for one’s “Dharma practices” in “daily living” **needs to be linked up.**

2. Inability in Grasping the Key Points :

The side-effects and bad consequences that are induced by the rigid “state of mind” in making a complete separation between Dharma practices “during meditation” with those in “post-meditational daily living” are very widespread. Since the “post-meditational daily living” is so filled with **confusions, complexities, interferences and disorders**, all these will cause the upheavals of one’s feelings and emotions, thus making it **impossible to maintain one’s “mental concentration and meditational power”.** This phenomenon will directly influence the judgments of Dharma practitioners, making their moods to be “hasty” and “disordered”, and thus they are unable to trace the **sequences** of various incidents and thus hard to find out the **key positions** from the many confusions of “post-meditational daily living”. In this way, it would be more difficult for them to solve the problems, or may end up in mismanagement.

Many Dharma Practitioners, once they are in “post-meditational daily living”, will withdraw all the “devoutness, devotion and tranquility” that were present “during meditation”. Because of the influences of this **rigid and differentiating “state of mind”**, the effectiveness of Dharma practices “during meditation” to be developed to their fullest extent, such as “meditational power, mental concentration and observational power” etc., that could help them in handling all the changes in “post-meditational daily living” and in finding out the **key positions** to solve problems, will thus be hindered. At the same time, this will make its effectiveness “during meditation” not being able to be sustained in one’s “daily living”



cancel the time for one's Dharma practices "during meditation", resulting in one's **guilty feeling** in one's "state of mind" that one did not practice the "Holy Dharma". As one does not know the method of practicing the Holy Dharma in "post-meditation", one will have **nothing to leave behind** when one's Dharma practices "during meditation" have been cancelled, and that, practically, there is **no advancement** in one's "Dharma practices". If the conflicts come from the blames and dissatisfactions of one's own family members, who not only do not support one's beliefs and Dharma practices, but would further request for the discontinuation of all the related activities, one will then have to either cancel one's Dharma practices "during meditation", or else one will have to do them secretly. This will make the **struggles and conflicts within one's inner self** to become more intense, and will be more difficult for one **to strike a balance**.

There are constant "struggles" within oneself only because one **cannot strike a balance** between "expectations" and "reality";

One's mind is so full of "contradictions" only because one's "cognitions" **cannot reach a consensus** with "reality".

How to Become Liberated From the Huge Network of "Karmic Forces"?

Whether one should achieve one's "expectations" by "working hard" and thus change the "reality", or whether one should bow down to "reality" by seeking compromises? Whether one should use "**wisdom**" to elevate one's "**cognitions**" so as to surface up the "**varied facets**" of "reality" and thus help one to **remove the "contradictions"**? Or whether one should bow down to "reality" by admitting one's own "ignorance" and be willingly bounded up? As a compromise to either family members' objections or to work pressures, some people would give up their "Dharma practices" and thus making oneself to miss out the extremely rare opportunity of being "liberated from bondages", but will instead continue to be **bounded up with family members in the "cycle of karmic existence" ("Samsara")**, dragging each other within the toils of the "tidal sea of sorrow". These kinds of people, whether be in their "states of mind" or in their future world of "reality", will continue to struggle miserably, and not being able to be liberated from the "**cycle of karmic existence**" ("**Samsara**").

through further **training and strengthening**. The benefits, if there are any, are scanty and with only very limited effects.

Unable to strengthen the speed in fostering "success" due to the "furtherance" of the "efficiency" has **not yet reached the standard**;

Unable to get the "key points" from the "confusions" due to the "effectiveness" of the "meditational power" has **not been sustained**.

If one wants to speed up of the coming of "success", any obstacles that can hinder the "furtherance of the efficiency" have to be removed. Regardless of how confused the incident might be, one has to find ways in tracing out its **sequences**, and in finding out the **key positions**. That is to say, the "planning of time" for one's "Dharma practices" in "daily living" is to **ensure that all the "effectiveness" can be fully "furthered and sustained"**.

3. Causing Various Kinds of Conflicts:

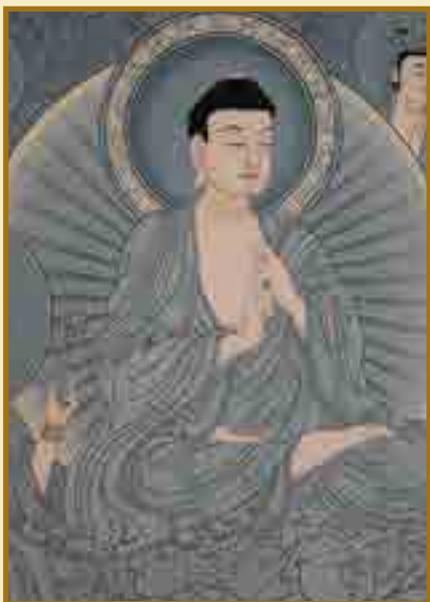
The most common conflict is that when there is insufficient time, one has to either reduce or

Some people would give up "Dharma practices" because of the appearances of various contradictions in terms of their "cognitions" of the "Buddhist teachings" and of "reality", and so they are willing to continue on

within the “cycle of karmic existence” (“Samsara”) for ever. For example, there was an elderly who has practiced the “Holy Dharma” for more than ten years. Each day, he would “recite sutras, Buddha’s Holy Names and offer pure water” in front of the statue of the Bodhisattva Avalokitesvara. All along, things were smooth for him which made him truly believed that this was due to the fact that he had “put in his efforts, maintained piousness and completed the tasks” and thus has accumulated numerous merits, resulting in his getting the blessings and protections from the Bodhisattva Avalokitesvara in return. These are the rewards that he deserved and thus gave him a “sense of satisfaction”.

However, “a man cannot be happy for hundred days, neither will flowers bloom for thousand days”. This elderly who, having practiced the “Holy Dharma” for more than ten years, was knocked down by a blow of bankruptcy all of a sudden, leaving him nothing behind. As usual, when he carried the water in front of the statue of the Bodhisattva Avalokitesvara, while preparing to offer the water, he suddenly becomes so angry in his heart that he uncontrollably threw the whole cup of water to the statue of the Bodhisattva Avalokitesvara, saying angrily, “It was wasting my time and all of my offerings to you for the past 10 years or more. I have recited so many Buddhas’ Holy Names in front of you. How could you treat me like this? You are just useless. From now on, I will never believe in you any more.”

This elderly, who has lived for a long time, only keeps on reciting Buddha’s Holy Names, yet has little knowledge about the Buddhist teachings. His “cognition” of the Buddhist teachings is far from the environment of true “reality” and of the “real meaning”



of the Buddhist teachings. The environment of true “reality” is controlled by his own “karmic forces” and the “karmic” network that has been formed by all the sentient beings that are surrounding him (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 mutuality 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 “Unconceivable Law of Karma”, published by the Dudjom Buddhist Association). The “objective” of “Dharma practice” is to be liberated from the control of such kinds of “tractions”, and thus help to revert back the great abilities of one’s own “intrinsic nature”, to be carefree in a leisurely manner (please refer to the articles on “The Meaning of Near-death Experiences” in both the 4th and 5th Issues of the “Lake of Lotus”).

In order to be liberated from the control of such a huge network of “tractions”, one has to, first of all, train the “concentration power and meditational power” of one’s “mind” during “Dharma practices”. From there on, “wisdom” and “awareness” will be slowly induced. In matching with the appropriate “keys to success and methods”, these are sufficient to enable one to revert back the great abilities of one’s own “intrinsic nature”, to be carefree in a leisurely manner. All the different Buddhas and Bodhisattvas, various Buddhist sutras, and even all the teachers of the righteous path of the genuine Buddhist teachings can only offer guidance and assistances by the side, but cannot remove those “tractions” that are generated from the “minds” of all sentient beings.

“It needs the same person who ties the bell to untie it; as well as to cure the mental disease with medicine for the mind”. All the different Buddhas and Bodhisattvas, various Buddhist sutras, and even all the teachers of the righteous path of the genuine Buddhist teachings are not “magicians, witches and deceivers” and would not shoulder nor remove all “karmic forces” for a person simply because he or she has “made offerings or diligently reciting Buddhas’ Holy Names”. If “making offering and diligently reciting Buddhas’ Holy Names” is purely for satisfying one’s endless desires when one’s mind is so full of “greedy desires”, then it will be difficult for one to cultivate one’s “concentration power and meditational power”. How can one’s “wisdom” and “awareness” be induced? Even if one does possess the “keys to success and methods” for liberating from those “tractions”, one still cannot fight against the dragging of the “tractions” within one’s own “mind”. Hence, this elderly “offerer”

will only “go to the extremes and be bogged down deep in the mud”, and thus can never be liberated from the control of the “tractions” of this “karmic network”. The reason is as simple as “one plus one equals two”.

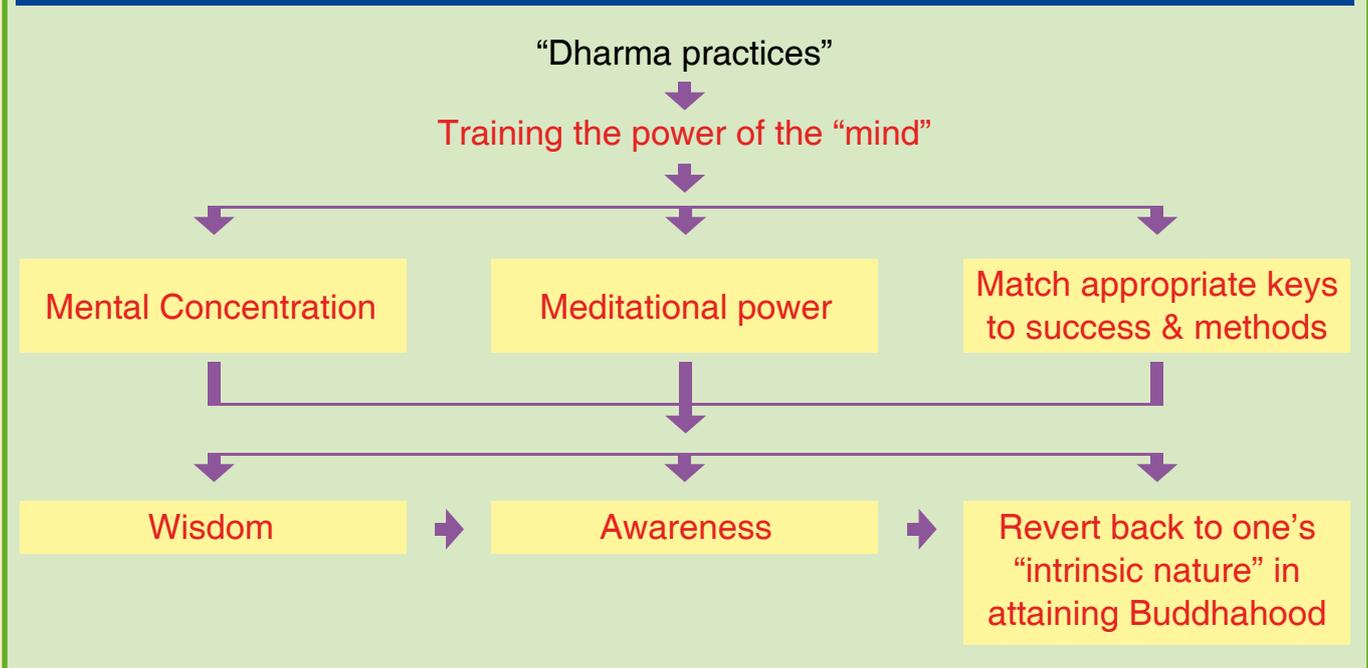
Even though the reason is simple, yet there are countless sentient beings who are still unable to understand this simple reason for “countless past lifetimes”. The reason is simply because that one just cannot control the generation of “desires”, and so both “wisdom” and “awareness” will all be drown and lost among the “desires”, resulting in the fact that they still could not understand it even though the reason is so simple. The “mind” of this elderly is as hard as fossils, and so he was unable to accept any real Buddhist teachings. Even an ordinary person who does not have any religious belief will consider his act of “splashing water onto the statue of the Bodhisattva Avalokitesvara” is “stubborn and unreasonable”, yet he himself considered this to be “right and natural”. If this elderly knows, from the very beginning with a correct “state of mind”, that those “devotion, pure state of mind and dedication” of practicing the Holy Dharma “during meditation” should have to be linked up and be sustained with those practices in “post-meditational daily living”, the above-mentioned many conflicts and wrong-doings could have been avoided.

Unable to see the “real picture” of the matter simply because “one’s mind” has been deluded and perplexed by “desires”

Unable to fight against “desires” with “meditational powers” simply because “one’s mind” has been willingly deluded and confused.

How can the “planning of time” in “daily living” be designed so as to avoid the various wrong doings as mentioned above? How should we practice the “Holy Dharma” so as to make the “effectiveness of Dharma practices during meditation” be linked up and steadily sustained with that in “post-meditational daily living” so as to further it and let it become fully “developed”? If one wants the “success” to be speed up, how should it be planned so as to remove those obstacles that will hinder the “effectiveness”? How can the sequences of incidents to be traced out of those confusions, and the key positions to be found in solving the problems? How can a consensus be reached between one’s “cognitions” and “reality” so that the “contradictions” can be resolved? How can the “devotion, pure state of mind and dedication” of Dharma practices “during meditation” be linked up and be sustained with that in “post-meditational daily living” with a correct “state of mind”? This will be further discussed in the next issue of the “Lake of Lotus”. Thank you!(To be Continued)

How to Become Liberated From the Huge Network of “Karmic Forces”?



The Lineage Traditions of the Nyingma School of Tibetan Buddhism (4)

By Vajra Master Yeshe Thaye

(C) The Dzogchen Longchen Nyingthig Lineage of the Extremely Short Transmission of Pure Visions (Dang Nang)

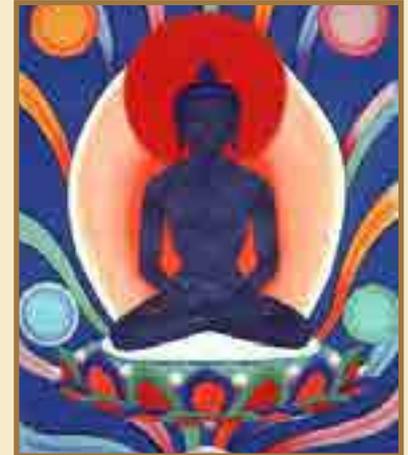
The extremely short transmission of “pure visions” of the Dzogchen Longchen Nyingthig Lineage is a collection of tantras and sadhanas revealed by the Spiritual Master **Rigdzin Rangjung Dorje Jigme Lingpa** (1730-1798, who was the combined emanation of the Mahapandita Vimalamitra and King Trisong Detsen) as “Mind Ters” through “pure visions”. Jigme Lingpa was born in Yo-ru Chong-gye, near Palri Monastery. From childhood on, he clearly possessed a continuous memory of his previous incarnations, such as that of Trisong Detsen, Sangye Lama and so on. In part due to these memories, he possessed an overwhelming attraction for the religious life. At the age of six he entered Pelri Monastery, where he received novice ordination under the name **Pema Khyentse Ozer**. In this way, he received teachings from many Lamas, and thus became knowledgeable in scriptural recitations, logic, mathematics, astrology, literature, poetics, history, rudimentary science and medicine, and spirituality.

The Spiritual Realizations of Rigdzin Jigme Lingpa

When he was thirteen, Jigme Lingpa met the Spiritual Master Rigdzin Thukcok Dorje, who taught him the profound meditation practice of “*Mahamudra, Liberation through the Vision of Pristine Cognition*” (“*phyag-rgya chen-po ye-shes mthong-grol*”), among other teachings. These teachings had a formative influence on Jigme Lingpa’s spiritual thought, and would result in his sudden awakening while in retreat some fifteen years later. Thus Rigdzin Thukchok Dorje became Jigme Lingpa’s sole supreme Root Guru.

At the age of 28, he put aside scholastic learning and entered into a three-year strict retreat, concentrating his meditation on the development and perfection stages, at the hermitage of Gokang Tikle Nyakcik near Pelri Monastery. While in that retreat, due to the intensity of his devotional practice in which he had several “pure visions” of Manjushrimitra, Yeshe Tsogyal, Vimalamitra and others, and thus received the Dzogchen Nyingthig teachings through the three lineages of Wisdom Mind, Symbolic and Oral transmissions.

In the evening of the 25th day of the tenth month of the fire-ox year (1757), with unbearable devotions to Guru Rinpoche in his heart, Jigme Lingpa experienced flying through the sky, riding on a white lion, to the circumambulation path of the Great Stupa of Boudhanath (“**Charung Khashor Stupa**”) in Nepal. In the courtyard of the Stupa, the wisdom dakinis entrusted him with a wisdom casket containing yellow scrolls and crystal



Samantabhadra



Vajrasattva



Garab Dorje



Manjushrimitra



Shri Singha



Jnanasutra



Vimalamitra

beads. He swallowed these, and instantly experienced the full awakening in his mind-stream of all the words and meanings of the “*Great Perfection, the Innermost Spirituality of Longchenpa*” (“*rdzogs-pa chen-po klong-chen snying-gi thig-le*”) cycle of teachings. Thus, the “*Longchen Nyingthig*” teachings and realizations, which had been entrusted and concealed in him by Guru Rinpoche many centuries before, were thus awakened and rediscovered in his mind-stream, and Jigme Lingpa became a “Great Terton”, the discoverer of the “*Longchen Nyingthig*” cycle of teachings as his “*Mind Termas*”, which he had kept secret for seven years.

When Jigme Lingpa’s retreat was concluded, he went on for pilgrimage to Samye Chimpu, the site of the first monastery established in Tibet which had been consecrated by the Great Master Guru Rinpoche. With great austerity, he proceeded to practice meditation retreat for another three years in the cave of Sangchen Metok at Samye Chimpu. Specifically, at the age of 31, Jigme Lingpa experienced three radiant “pure visions” of the Great Omniscient Master **Kunkhyen Longchen Rabjampa** (1308-1363), and received the blessings of his body, speech and mind. His mind and Longchenpa’s mind became inseparable, and in one instant he understood all of the Sutras and Tantras completely and infallibly. During his second three-year retreat, the highest realisation of Dzogchen awakened in him, and perfected his mastery of the “*Longchen Nyingthig*” cycle of teachings.

In this way, he had received all the cycles of teachings on the “*Nyingthig*”, the innermost essence teachings of the Mengagde section of the “*Great Perfection*” (“*Dzogchen*”). As the embodiment of the two important figures in Tibet – namely, Mahapandita Vimalamitra and King Trisong Detsen, and so Tibet’s two primary Dzogchen lineages – the “*Vima Nyingthig*” and the “*Khandro Nyingthig*” – were thus combined as one in Jigme Lingpa as the “*Longchen Nyingthig*” Lineage. Nowadays, the “*Vima Nyingthig*” and the “*Khandro Nyingthig*” Lineages are known as the **Early Nyingthig traditions**, while the “*Longchen Nyingthig*” Lineage is considered as the **Later Nyingthig tradition** respectively.

Thus, he became inseparable from the Great Master Longchenpa and attained the realization of the “*Great Perfection*”. The texts that were revealed by Jigme Lingpa comprised of three volumes known as the “*Nyingthig Tsapod*” (“*snying thig rtsa pod*”), which became his own “*Mind Ters*”. There were many other treatises, sadhanas and prayers which, primarily dealing with tantric practices, were later written down. All these “*Dharma Treasures*” (Terchos) became his “*Collected Works*”, which amount to nine volumes. He further re-edited the “*Hundred Thousand Nyingma Tantras*” (“*Nyingma Gyudbum*”) in its final form, a major collection of Nyingmapa texts originally compiled by Ratna Lingpa (1403-1478). It was on the third day of the ninth month of the earth horse year (1798) that Jigme Lingpa passed away at the hermitage of Namdrol Yangtse in Tshering Valley, at the age of 70.

After his passing away, the “*Longchen Nyingthig*” lineage was propagated through his two main disciples: **Jigme Trinley Ozer** (the First Dodrup Chen, 1745-1821) and **Jigme Gyalwe Nyuku** (1765-1843). His five sublime incarnations (“*tulkus*”) included: Jamyang Khyentse Wangpo (1820-1892), as his enlightened body incarnation; Paltrul Jigme Chokyi Wangpo (1808-1887), as his enlightened speech incarnation; Do Khyentse Yeshe Dorje (1800-1866), as his enlightened mind incarnation; Mingyur Namkhe Dorje (1793-?) as his enlightened qualities; and Gyalse Zhenphen



Thaye (1800-?) as his enlightened activity (please refer to Nyoshul Khenpo Jamyang Dorje's *A Marvelous Garland of Rare Gems: Biographies of Masters of Awareness in the Dzogchen Lineage*. Translated by Richard Barron. Junction City, CA.: Padma Publishing, 2005, p.215). His disciples were scattered in all of the different schools of Tibetan Buddhism.

- The “Longchen Nyingthig” Lineage that was descending from Jigme Lingpa's heart son Jigme Trinle Ozer (the First Dodrupchen Rinpoche, 1745-1821) to the present Fourth Dodrupchen Rinpoche includes:
 - o Dola Jigme Kalzang (19th century) and Do Khyentse Yeshe Dorje (1800-1866)
 - o Gyalse Zhenphen Thaye (Rikpe Dorje, 1800-?)
 - o Khenchen Pema Dorje (19th century)
 - o Jigme Phuntsok Jungne (Second Dodrupchen Rinpoche, 1824-1863)
 - o Jamyang Khyentse Wangpo (1820-1892)
 - o Jigme Tenpe Nyima (Third Dodrupchen Rinpoche, 1865-1926)
 - o Khenpo Kunzang Palden (1872-1943)
 - o Thupten Thrinley Palzang (Fourth Dodrupchen Rinpoche, 1927- Present)

- The “Longchen Nyingthig” Lineage that was descending from Jigme Lingpa's heart son Jigme Gyalwe Nyuku (1765-1843) to the present-day master Chadral Rinpoche includes:
 - o Paltrul Rinpoche Jigme Chokyi Wangpo (1808-1887)
 - o Nyoshul Lungtok Tenpe Nyima (1829-1901/2)
 - o Khenpo Ngawang Palzang (Ngachung, 1879-1941)
 - o Chadral Sangye Dorje Rinpoche (1913- Present)

In this way, this precious extremely short transmission has been transmitted all the way down to our present-day lineage masters.

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- (2) Tulku Thondup. *The Hidden Teachings of Tibet*. Edited by Harold Talbott. Boston, MASS.: Wisdom Publications, 1986.
- (3) His Holiness Dudjom Rinpoche. *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History. Vols. I & II*. Translated and Edited by Gyurme Dorje with the collaboration with Matthew Kapstein. Boston, MASS: Wisdom Publications, 1991.
- (4) Paltrul Rinpoche. *Words of My Perfect Teacher*. Translated by the Padmakara Translation Group. San Francisco, Ca.: HarperCollins, 1994.
- (5) Tarthang Tulku. *Crystal Mirror Series, Volume XI: Masters of the Nyingma Lineage*. Berkeley, CA.: Dharma Publishing, 1995.
- (6) Tulku Thondup. *Masters of Meditation and Miracles: The Longchen Nyingthig Lineage of Tibetan Buddhism*. Edited by Harold Talbott. Boston, MASS.: Shambhala Publications, 1996.
- (7) Gyatso, Janet. *Apparitions of the Self: the Secret Autobiographies of a Tibetan Visionary*. Princeton, N.J.: Princeton University Press, 1998.



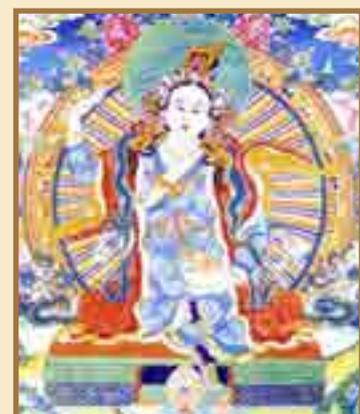
Guru Padmasambhava



King Trisong Detsen



Lotsawa Vairochana



Dakini Yeshe Tsogyal



Jigme Gyalwe Nyuku



Jigme Lingpa



Longchen Rabjampa



Paltrul Jigme Chokyi Wangpo



Nyoshul Lungtok Tenpe Nyima



Khenchen Ngagi Wangpo

- (8) Khenchen Ngawang Palzang. *A Guide to the Words of My Perfect Teacher*. Translated by the Padmakara Translation Group. Boston: Shambhala Publications, 2004.
- (9) Van Schaik, Sam. *Approaching the Great Perfection: Simultaneous and Gradual Approaches to Dzogchen Practice in Jigme Lingpa's Longchen Nyingtig*. Boston, MA.: Wisdom Publications, 2004.
- (10) Nyoshul Khenpo Jamyang Dorje. *A Marvelous Garland of Rare Gems: Biographies of Masters of Awareness in the Dzogchen Lineage*. Translated by Richard Barron. Junction City, CA.: Padma Publishing, 2005.

(C) The Dzogchen Longchen Nyingthig Lineage of the Extremely Short Transmission of Pure Visions (Dang Nang)



Rigdzin Jigme Lingpa



In his "pure visions" of:-

- (1) Manjushrimitra
- (2) Humkara
- (3) Guru Rinpoche
- (4) Yeshe Tsogyal
- (5) Vimalamitra
- (6) Longchen Rabjampa, among other masters

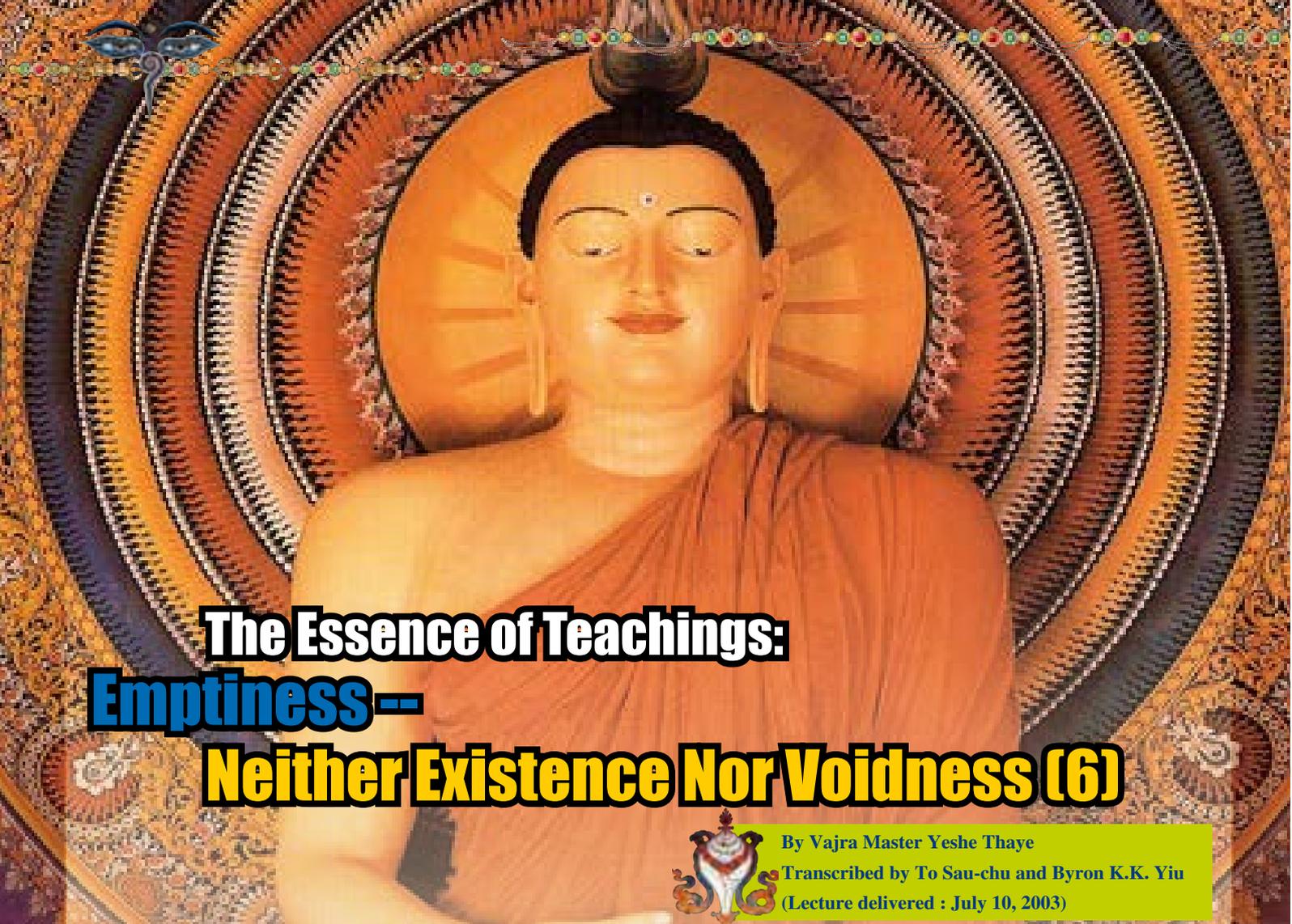


Through the three Lineages of Wisdom Mind, Symbolic and Oral Transmissions, he received the complete Nyingthig teachings, and together with his own "Mind Termas", these came to be known as the renowned "Longchen Nyingthig" Lineage.

Prayer for the Nyingmapa Lineage and Tradition By His Holiness Dudjom Rinpoche

May the Great Tradition of Khenpo Shantarakshita, Lobsön Padmasambhava and Dharma King Trisong Detsen Increase and spread throughout the three realms of the world; May the appearance of the Three Jewels and the mindstream of beings remain inseparable, And bring sublime well-being throughout the three times.

**May the Truth and Auspiciousness Prevail !
SARWA MANGALAM !**



The Essence of Teachings: Emptiness -- Neither Existence Nor Voidness (6)



By Vajra Master Yeshe Thaye

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

(Lecture delivered : July 10, 2003)

The Explanations on the Extremes of “Existence” and “Voidness” by the “Heart Sutra”

The “Heart Sutra” has mentioned: “Matter is no different from Emptiness. Emptiness is no different from Matter. Matter is the same as Emptiness. Emptiness is the same as Matter.” This saying will not be able to be comprehended by a lot of ordinary people, simply because this saying seems not to be in congruence with what we have ordinarily experienced in this world.

However, in fact, from the viewpoint of “Dharma practice”, this is the kind of spiritual realization that we will **need to actualize deep within us**. It is only through this kind of experiential spiritual experience that one can start to realize the fact that “Matter and Emptiness” is really **one and the same thing**, and there is **no difference** between the two, whether one is using one’s own “consciousness, unconscious, intuition, or any other angle” to see things.

Hence, if one is able to understand this kind of realized experience, either through **intuition**, or the **actual realization** of this, and not just by self-deception, or through “intellectual” understanding, then one’s “Dharma practice” can be considered to be at a higher level of spiritual attainment. Does this kind

of spiritual experience help one to become “liberated from the cycle of karmic existence”? If one can truly **realize** such kind of spiritual experience, then one can **avoid a lot of bondages**. If one can then go further for one’s “Dharma practice”, one can slowly **enter into the genuine “view and knowledge” of the Buddha**, and eventually to be able to attain full and perfect enlightenment (the “**Attainment of Buddhahood**”).

Both “Matter and Emptiness” seems to be two different things to ordinary people, but then, in fact, these two things have the same “intrinsic nature” according to the “**Heart Sutra**”. Hence, the “**Heart Sutra**” asked people to look at these two things as having no difference between them so as to help us in **breaking the “dualism” between the two poles of “relative” and “absolute”**, and thus letting our own “minds” to return to the state of “**non-attachment**” towards duality, and thus achieve the **ultimate state of “unity and perfection”**. This, of course, needs one’s true “realization” of the ultimate reality, and not just an understanding at the “knowledge” level. In fact, what we are talking about here is just to give you a better understanding of what is meant by this phrase “Matter is no different from Emptiness” at the “knowledge” level, so as to realize the fact that “Matter and Emptiness” is really one and the same thing.

Another thing is that, we do not just expect you to **understand** this message at the “knowledge” level, but we do expect you to **practice** the Holy Dharma. In the future, when we teach you how to do “Dharma practice”, we will slowly teach you how to engage yourselves in various forms and rituals of the practices (known as “sadhanas”), as well as in the explanations and instructions of what needs to be done. We will then explain why you have to do certain things in certain ways, in order to fulfill certain aims and objectives. In order for one to truly understand what one is trying to accomplish, then the most basic and fundamental understanding of all things at the “knowledge” level is this idea of “Matter is no different from Emptiness”.

Hence, if one cannot even understand this important idea of “Matter is no different from Emptiness” at the “knowledge” level, then one can hardly be able to know the practice of it. When we are practicing the Holy Dharma, we will have to use various skillful means in order to realize the nature of this important idea of “Emptiness”. Hence, it is only through the practices of the Holy Dharma, can we then slowly integrate what we have learnt through intellectual understanding to the **actual “Dharma practices”**, and in such a way can we slowly try to realize what is the true meaning behind all these practices.

The “Limitations of One’s Thoughts” is Equivalent to The “Limitations of One’s Capabilities”

Now, as far as the General Relativity Theory of Albert Einstein is concerned, it basically talks about the same thing when “Matter and Energy” are permeable and interchangeable with each other. Since, our “thinking pattern” in itself is composed of “energy”, so that if there are limitations in our own “thinking patterns” (“energy”), there will also be limitations in terms of our own “capabilities” (“energy”) in terms of trying to liberate ourselves from this “cycle of karmic existence” (or “Samsara” in Sanskrit). Hence, **the “limitation of our own thoughts” is equivalent to the “limitations of our own capabilities”**.

Why do we have to understand this important idea of “Emptiness”? And why do we have to do “Dharma practices”? All these do have their reasons. The Lord Buddha had said that all of us sentient beings are, in fact, having enormous power and capabilities, just like the Buddha himself, since we all have the “Buddha Nature”. However, due to the fact that we have been blocked by numerous “greed, hatred and ignorance”, our “minds” have all been blinded by using only very **limited “thinking patterns”** in order to think and act. As a result, layers upon layers of heavy bondages have thus been formed in hindering us from developing our own potentials of limitless “capabilities and wisdom” to the fullest extent. That is the reason why we cannot liberate ourselves from all those bondages in the “cycle of karmic existence” so as to finally attain “full and perfect enlightenment” (or “Buddhahood”).

During our “Dharma practices”, we have to **engage** ourselves in various forms and rituals of the **practices** (known as “sadhanas”). Regardless of whatever sects do you belong to, or in whatever ways you try to practice the Holy Dharma, if you do not break the “chains of your thoughts” (i.e. the “limitations of your thoughts”) during your “Dharma practices”, you will **not be able to dissipate the “limitations of your capabilities”**. In other words, if one wants to have achievements in one’s “Dharma practices” in order to be either “liberated from the cycle of karmic existence”, or to “attain Buddhahood”, **the first step for one to take is to break “one’s own limitations” in one’s “thoughts”**.

In order to break the “limitations of one’s thoughts”, one has to understand, and then later realize through practice, what is meant by the important notion of “Emptiness”? What is meant by “Neither Existence Nor Voidness”? Once you start to understand this important message, then you can slowly try to put it into practice, and eventually you might be able to **“realize” it**. In which case, you can then achieve the level where you will be able to break the “chains of your thoughts” (i.e. the “limitations of your thoughts”), and to transcend **the “limitations of your capabilities”**.

This is the reason why the Lord Buddha had tried to teach us this very important notion of “Emptiness”, so that we should diligently practice the Holy Dharma. In getting rid of all our “greed, hatred and ignorance”, our “minds” will then be able to expand and go beyond their own “limitations” and “horizons”, in order that we can free ourselves of our own limited “thinking patterns” and our limited “capabilities”, so as to liberate ourselves from all those bondages of the “cycle of karmic existence”.

This is the main reason why the Lord Buddha had taught us this important concept of “Emptiness”. Hence, what we are trying to talk about here is not about science itself, but by using science as a footnote in helping us to have a clearer and better understanding of what the Lord Buddha had taught us at the “knowledge level”. This will be **very beneficial to us when we start doing our “Dharma practices”** later on..... (To be Continued)



Albert Einstein

Dudjom Buddhist Association

Descriptions of Multimedia Publications (1)

BOOKS

1. Light of Lotus - Combined Volume (Issues 1-3)

(Combined Volume of the Issues 1-3 of the "Light of Lotus", printing in two colours with full colour pages of rare photographs)

ISBN: 962-85898-1-4/ ISSN: 1560-2656

Brief description

The Combined Volume of the Issues 1-3 of the "Light of Lotus" contains the "essence of Buddhism" in [Chinese](#), [English](#) and [Tibetan languages](#), with printing in two colours. It was chiefly edited by the Instructors-in-Charge of the "Dudjom Buddhist Association", namely: Vajra Master Yeshe Thaye and Vajra Acarya Pema Lhadren. Because of the brilliant contents in it, this volume remains the most popular publication of the "Dudjom Buddhist Association" ever since its publication in 2000.

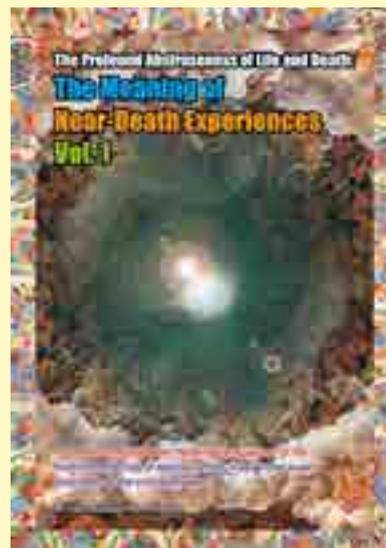


2. The Profound Abstruseness of Life and Death: The Meaning of Near-Death Experiences (Vol. 1)

By Vajra Acharya Pema Lhadren, in Full Colour Printing.

ISBN: 978-988-99811-5-0

Please refer to "New Book Releases" in this issue

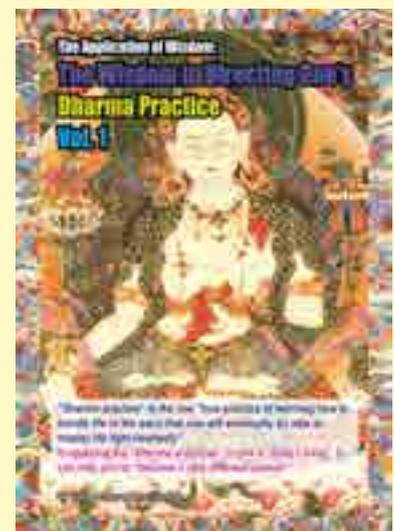


3. The Wisdom in Directing One's Dharma Practice (Vol. 1)

By Vajra Acharya Pema Lhadren, in Full Colour Printing.

ISBN: 978-988-99811-6-7

Please refer to "New Book Releases" in this issue



(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.

Methods of Payments:

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

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