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# Lake of Lotus

*Bimonthly*

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Illusions at the Brink of Death  
Essence on the Revelations  
of the "Tibetan Book of  
the Dead"

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Really Meet the Deceased  
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Passing Away?

What Are the Decisive  
Factors for a Person's  
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Essential Elements  
for Success in One's  
Dharma Practice

One's Dharma Practice  
During Adversities



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# The Heart Nectar of the Saints -- A Prayer of Aspiration Which Comprises the Essential Points of the Oral Teachings (1)



by His Holiness Dudjom Rinpoche

Sole unfailing and constant Refuge, Lord of the  
Mandala,  
Most kind and precious Root Guru, hold me with your  
compassion;  
When I, providing only for this life,  
Ignore death and waste the freedoms and favourable  
circumstances.

This company of friends and relatives, a flight of birds  
at the top of a tree,  
If it is assembled, that is well, if it is dispersed, that is  
well;  
Without letting others lead me by the nose,  
May I sincerely practise the Supreme Dharma.

Human life, this fleeting gesture like a dream,  
If it is happy, that is well, if it is unhappy, that is well;  
Without worrying about joy and suffering,  
May I sincerely practise the Supreme Dharma.

This human life, like a candle in the wind,  
If it is long, that is well, if it is short, that is well;  
Without further tightening the grip of the ego,  
May I sincerely practise the Supreme Dharma.

All those actions, like an illusory lure,  
If they succeed, that is well, if they fail, that is well;  
Rejecting, like hay, whatever carries the eight worldly  
concerns,  
May I sincerely practise the Supreme Dharma.



འཇུག་པ་ལྟ་བུ་  
ཐུགས་རྒྱུ་ལྟ་བུ་  
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ཐུགས་རྒྱུ་ལྟ་བུ་  
ཐུགས་རྒྱུ་ལྟ་བུ་

His Holiness Dudjom Rinpoche





His Holiness Dudjom Rinpoche



His Holiness Dudjom Rinpoche

This illusory body, like a centenary ruin,  
If it survives, that is well, if it collapses, that is well;  
Without **bothering** with food, clothing or medicine,  
May I sincerely practise the Supreme Dharma.



This religious position, like a child's game,  
If it is kept, that is well, if it is lost, that is well;  
Without **deceiving myself** with a host of diversions,  
May I sincerely practise the Supreme Dharma.



Those gods and demons, like reflections in a mirror,  
If they bring benefit, that is well, if they bring harm,  
that is well;  
Without taking my own phantasms **as enemies**,  
May I sincerely practise the Supreme Dharma.



Those delusive chatters like trackless echoes,  
If they are pleasant, that is well, if they are unpleasant,  
that is well;  
Taking to **witness** the Three Jewels and **my own conscience**,  
May I sincerely practise the Supreme Dharma.



That which is useless in times of need, like the antlers  
of a stag,  
If one knows it that is well, or if not, that is well;  
**Without simply** placing my faith in the diverse  
sciences,  
May I sincerely practise the Supreme Dharma.



Those religious assets which are like a violent  
poison,  
If they come, that is well, if they do not come, that is  
well;  
Without wasting my life to the sin of **dishonest  
acquisition**,  
May I sincerely practise the Supreme Dharma.




This appearance of grandeur, like a dog's dropping  
wrapped in brocade,  
If one gets it, that is well, if one does not get it, that is  
well;  
Having smelled the **rotteness of my own head**,  
May I sincerely practise the Supreme Dharma.



Those relationships, like gatherings in the market  
place,  
If they are harmonious, that is well, if they are rowdy,  
that is well;  
**Cutting** the ties of passionate attachments **from the  
bottom of the heart**,  
May I sincerely practise the Supreme Dharma.



Those material goods, like a Treasure discovered in  
a dream,  
If one possesses them, that is well, if one does not  
have them, that is well;  
Without deceiving others by **flattery and assent**,  
May I sincerely practise the Supreme Dharma.   
.... (To be Continued)



His Holiness Dudjom Rinpoche



# Authentic Versus Fake “Lineages” and Their Related Meanings (3)

By Vajra Acharya Pema Lhadren

Translated by Byron K.K. Yiu

(This article is welcome to be distributed to all parties, provided that the exact source and the author's name should be cited for acknowledgment.)



## C. The Nature of the Magnetic Field Upon Which One is Located

For those who are interested in Chinese culture and philosophy, and even for today's high school students, should have already heard of an ancient poetry -- [“A Song of the Moral Sense”](#) -- which is so thought-provoking and thus inducing a very strong guiding spirit. This poetry has exactly described a kind of [“positive energy”](#) that has existed in-between heaven and earth.

“In the universe, there exists a noble spirit, Endowed with it, everything takes its own form of existence.

When it lowers, it becomes rivers and mountains. When it rises, it becomes the sun and stars.

When man is endowed with it, he becomes a man of noble moral sense. It permeates everywhere, in heaven and on earth.”

This excellent work that lasts for almost a thousand year is, indeed, most heart-shaking, endowed with noble spirit, sonorous and powerful. It was written by Wen Tianxiang (1236-1282), a prominent minister of the Southern Song Dynasty. At that time, as Wen Tianxiang was not willing to surrender and work for the King of the Yuan Dynasty, he was imprisoned for two years. During his imprisonment, even though in general Wen had already had a weak physique, and the conditions of the prison room were very poor which had gathered [seven kinds of dirty and smelly gases](#), he could still [live in high spirit and with great dignity and integrity](#). “How was this possible?” Someone had asked him this question, and so Wen Tianxiang replied to them with this great poetry.

So, actually, how poor were the conditions of the prison room that Wen Tianxiang had been imprisoned? The prison room was an earth basement with its width at about 8 Chinese feet, while its length at about 32 Chinese feet. The single door to the basement was low and small, while the window was short and narrow. The basement was located in a low-lying land and was very dark. In the hot summer days, many kinds of gases gathered



together. Rain waters, flooding from all four directions, gathered there and so the bed and table were flowing. This was the **water gas**. After the heavy rainfall, the room became muddy. After being evaporated and soaked for half-a-day, the mud had even rotten to the core. This was the **earth gas**. The weather then suddenly became very sunny, and so this heated up the whole room, which was extremely poor in ventilation. So, this was the **sun gas**. Someone had lighted up a fire to cook meals which thus made the room even more scorching hot. This was the **fire gas**. While the stock-up rice in the warehouse had rotten and thus produced an awful stink. This was the **rice gas**. All the prisoners in the prison room were all packed together shoulder-to-shoulder, and their dire sweat had produced a stink smelling of urine. This was the **human gas**. And sometimes, mixed stinks from toilets, corpses and rotten rats had all flowed to the prison room. This was the **dirty smelly gas**.

When all these gases were mixed and gathered together, only a few people would not have fallen into illnesses. The meaning of Wen Tianxiang's poetry is like this: "In the universe, there exists a **noble spirit** in-between heaven and earth, and is randomly scattered in various things: it is the mighty and sublime spiritual energy of the rivers and mountains on the ground; it is the flame of brightness of the sun and stars on the sky; it is the **noble moral sense** of humankind. It is grandly and totally permeated in-between heaven and earth."

It is in this sense that Wen Tianxiang had mentioned: "I am good at nurturing my own **noble moral sense**. This basement has seven kinds of dirty and smelly gases, while I have only one **noble moral sense**. Yet, I simply use this one **noble moral sense** to stand up against all those seven kinds of dirty and smelly gases. So, what do I have to be afraid of? Particularly, when this **noble moral sense** is the **noble spirit** that permeates everything in-between heaven and earth!" This is exactly the same kind of great wisdom that His Holiness Chadrang Dorje Rinpoche has given us His Golden Words of Spiritual Advice: "If we have the truth, there is no need to worry, and no need to be afraid. There is nothing that can be bigger or stronger than truth itself!" This is, indeed, the greatest truth of all!

In Nature, there exist different kinds of "magnetic fields". Within the universe, all kinds of things emerged due to the changes in the motions of "**Chi**" (in Chinese, this refers to the kind of "**energy**" that sustains everything). **Human lives require the movements of the "Chi"**. "If the 'Chi' gathers, then one's body will be built; however, if the 'Chi' disperses, then one's body will be lost." There are tens of thousands of different forms of "Chi", like the "Chi" of the heavens, the "Chi" of the earth, the "Chi" of the mountains, the "Chi" of the seas, the "Chi" of the rivers, the "Chi" of human beings, the "Chi" of the spirits, the "Chi" of the metals, the "Chi" of the woods, the "Chi" of the stones, the "Chi" of the fire, ...and so on. These "**Chi**

**currents**" are, indeed, "**energy currents**" that permeate in the whole universe, and at the different levels of the spatial dimensions. And they have different degrees of energy, with different frequencies, different properties and different functions.

These "energy currents" will continuously change their directions, densities and forms in accordance with the interlacing of the strong and weak intensities of the various "magnetic fields". "Magnetic fields" are widely scattered, such that the earth, the stars (like the sun), the galaxies (like the Milky Way), the planets, the secondary planets, and even for the inter-planetary spaces and inter-galactic spaces, all have different "magnetic fields". Many physical phenomena and processes in Nature have all been involved in such a major factor of "magnetic field".

In the modern scientific technology and human life, magnetic fields are everywhere and relate to everything: they are in "power generators, motors, transformers, telegrams, telephones, radios, accelerators, thermonuclear fusion equipments, magnetic measuring instruments" etc. and none of which do not relate to this **magnetic phenomenon**. Even inside the human body, in our life's activities, with some tissues and organs to have created weak "magnetic fields". All these have been further affected by the **interchanges of strong and weak intensities** of various kinds of external "magnetic fields". **Does life really have no other choice but to be constrained by all these limitations and influences?** Are there any forces that will be able to counteract and change the influences of these external "magnetic fields"? Of course, there is. It is the "**power of the mind**".

Wen Tianxiang has already established a very strong "**Mental Strength**", whereby his spirit and sentiment has been rested upon the motto of "no money and rank can corrupt (my mind), no poverty and hardship can shake (my mind), and no power and might can force me to change (my mind)." This has, indeed, culminated a very forceful and powerful "**positive energy**". As "like attracts like", together with the effects of the "magnetic fields", this "positive energy" is able to be **linked up with** the "noble spirit in-between heaven and earth", which is the "**positive energy**" which has pervaded in the whole universe. This linkage was able to keep his body and mind healthy, and was therefore without fear of the tangle of the seven dirty and smelly gases.

Even though Wen Tianxiang was finally killed because of his preservation of this "positive energy", this **linkage** of the "positive energies" has **not** been **suspended** because of that. Hence, this linkage is good enough to bring Wen Tianxiang to enter into a "spiritual realm" that has pervaded with the "positive energy", such that he can have a good rebirth in a very good environment. However, if Wen Tianxiang had surrendered to the King of the Yuan Dynasty by abandoning this "positive energy", then



once his “Mental Strength” has been collapsed (even though he could keep his life at that time) due to his own regret, guilt and shame, all of which would then create very strong “negative energies” in him. Because of the effects of the “magnetic fields”, the “negative energies” within his own mind would then naturally link up with the “negative energies” that have permeated in the whole universe. Thereupon, after his death, he would take a bad rebirth into a “spiritual realm” where the sufferings are much more intense than those in the prison. This is, indeed, very difficult for those sentient beings with “greed, hatred and ignorance” to predict and believe.

All along these past few hundred years, Wen Tianxiang’s “noble spirit” has guided the society with a set of “value orientation”, such that one “can abandon life but never to abandon the noble spirit”. This is exactly identical to the meaning of one of the guiding principles of Buddhism, that is: “to abandon life but never to abandon one’s vows”. But for those who are good at calculating their present gains and losses, they will find it difficult to comprehend the “profound meaning” of this, simply because they do not understand that “the rules of Nature have all been controlled by the magnetic fields”. Hence, with their wrong calculations, they have fallen into the abyss of offenses, and thus lived with sufferings for tens of millions of kalpas in distressing spiritual realms (“kalpa” means a very long period of time that is beyond calculation). This is, indeed, most unfortunate. As they were so short-sighted that they only took their short-term benefits into account, but had actually overlooked their long-term benefits that lasted for tens of millions of kalpas.

How big is the influence of these “magnetic fields”? When the Lord Buddha Shakyamuni was preparing to enter into “Pari-nirvana”, the Lord Buddha was lying



down with his head facing north while his legs facing south. Why was it like that? It is because the “Magnetic Poles” of the Earth are the North Pole and the South Pole. And the “magnetic line” is stretching from the North Pole and pointing towards the South Pole. Hence, by using this direction to work along with the “line of the magnetic fields” to enter into the state of “Emptiness”, the hindrance could thus be minimized. As such, one can directly enter into the “intrinsic nature” (or “primal enlightenment”), and thus one will no longer be under the control of the magnetic fields. Being the Lord of the “Trichiliocosm” (which is a world-system consisting of a “triple-thousand great thousand worlds”, i.e. the whole universe), the Lord Buddha Shakyamuni still applied the influence of the “magnetic fields”. Being sentient beings as what we are, can we ignore and neglect the influence of “magnetic fields”? (please refer to the DVD on “Emptiness: Neither Existence Nor Voidness”, as well as the articles on the “Meaning of the Near-Death Experiences” in Issues 4 and 5 of the “Lake of Lotus”, published by the Dudjom Buddhist Association, in which there were detailed explanations on the natural phenomenon of the ‘intrinsic nature’.)

Universe has magnetic fields, in which all things got linked up;

Mind skews either to positive or negative side, one’s fate follows the trend to change;

Who directs the Law of Rise and Fall, it is all being dragged by the mind;

Buddha enters into Parinirvana -  
- Emptiness -- where mind leaves entanglements.

## The Influence of the Fake Gurus’ Magnetic Fields

For the past few thousand years, or even countless kalpas, due to the drawing upon, controlling and misleading by various fake and wrong spiritual teachers, many sentient being have gathered in their minds a very strong “negative energy”, and have stored numerous wrong messages such that these sentient beings have been affected by the downward-pulling effects of this “negative energy” all along. They have suffered a lot, and will still continue to ignorantly endure them. This is just like the situation where their bodies have fallen into the swamp and is slowly sinking into its bottom.

These wrong messages include:



1. Solely seeking to succeed **without caring** to use what kinds of **ways and means**;
2. **Pay no attention to the study and practice of the Buddhist teaching**, but solely seeking for blessings, believing that trust alone will be able to solve all kinds of problems and difficulties;
3. **Have only blind faith** in the so-called **mysterious powers** of the spiritual teachers, believing that to rely on them will help solve all of one's problems and difficulties, and even to be able to get "eternal life";
4. **Have blind faith that these spiritual teachers** are the reincarnations of such and such "gods" who will be able to help solve all of one's problems and difficulties, and there is no need for practice in order to get "eternal life";
5. Pay no attention to the methods on **the study and practice of the Buddhist teaching**, so as to see **whether these will match with the rules of Nature**;
6. **People's death is like the "burning out of a lamp"**, and so one should enjoy all the pleasures of life during this "here and now";
7. **There are no "causes and effects, and sufferings that result from the consequences of past actions"**, but instead there are only "winning and losing";
8. In order to maintain the authorities of the teachings, branches and schools, one can use whichever ways and means, including the **uses of forces, killings, collective homicides and collective suicides**;
9. Believe in the surrendering of one's properties or physical bodies, or the **practice of asceticism on one's body**, one will be able to atone for one's sin.

The so-called **"karmic forces"** in the "Buddhist Dharma" are, in fact, a group of incalculable "mental strengths" (**the "karmic network"**: refers to both the "virtuous and evil" behaviors of one's numerous past lives that form the mutually-influencing entanglements among one's own mind and the "mental strengths" of other people so as to establish a mutually-influencing network of "forces of tractions", which is considered as the "karmic network". Please also refer to the DVD on "The Inconceivable Law of Karma", published by the Dudjom Buddhist Association), while the **"collective karma"** refers to that "karmic network" that is formed by one or more groups of "karmic networks". These networks were established by the numerous "mental strengths" and will thus **form some kind of a "magnetic field" for those particular groups.**

The so-called **"center-periphery"** (**"kyil-khor"** in Tibetan,

or **"Mandala"** in Sanskrit which is loosely translated as the **"circle"**) in "Tibetan Buddhism" is, indeed, formed by the consolidation of the numerous "mental strengths" of a group, or groups, of Dharma practitioners, including those of the "fully-enlightened" Buddhas and Bodhisattvas. The "positive energies" of such "magnetic fields" have been **maintained and bound together by a collective common bond of pure "samayas" ("vows")**. If either one of the parties have broken the "samayas", the "magnetic field" of the whole "center-periphery" would then become **contaminated with "negative energies"**, which will infiltrate into it. Hence, if a Dharma practitioner would want to enter into such kind of a pure "center-periphery" or a "Pure-Land", one will have to **go through vigorous practices of the Dharma and to make pure "samayas"**, so that the pure "positive energies" of the "center-periphery" can be uphold and maintained.

Therefore, for those "spiritual guiders" who direct people in groups, the directions of their **guidance and position**

are very important. It can be said that the **"spiritual guider"** is the **person who fixes the position of the group's "magnetic field"**. If the "magnetic field" for the group is fixed in such a way with the "noble spirit and positive energy", then the members of the group will all be affected by this "magnetic field", such that they can be linked up with the "positive energies" of the universe, thereupon they will **have the correct guidance of the uplifting direction**. On the other hand, if the "magnetic field" for the group is fixed in such a way with the "evil spirit with negative energy", then the members of the group will all be affected by the "magnetic field" and be linked up with the "negative energies" of the universe, such that **their minds will be distorted and they will be hurt by falling down** all the way

into the three lower realms, to be suffering for thousands, and even tens of thousands, of kalpas.

Hence, for a group, whether the teachings taught are effective or not, this is not the most important issue. Indeed, **the most important and fundamental issue is whether the messages transmitted and teachings taught belong to those categories of "noble spirit with positive energy"**. Hence, if a religious organization is only **focusing on rituals, blessings, superstitions, exaggerations with a pack of lies, and not emphasizing on the guidance with the "right teachings, disciplines and vows"**, then, even though the lineage that this "Guru" belongs to is a genuine one, this "Guru" can still be considered as a "fake guru" who will lead its members to fall into the "fire







of hell". As such, one **should not underestimate all the damages and harms** that such a "fake guru" can bring upon oneself with his/her negative "magnetic field".

For those who use **unscrupulous ways and means** in order to get the "lineage" or the "position of a Guru", since they have **evil "minds"**, they have already been **linked up with and are part of the "negative magnetic field and negative energy"**, and thus all their followers **will definitely be led astray and will suffer in the end**. In "Tibetan Buddhism", this situation can be described as "when the headwaters have been contaminated, then all its branches and the downstream will also become contaminated." There is also a Chinese saying of "if the head-beam is not straight, the other beams underneath it will become crooked as well". The actual reason behind this is simply because of the fact that all these are due to the **influences by the "effects of the magnetic fields"**.

Hence, if one is located in a "negative magnetic field", even though one may have a very good practice method with a very strong "mental strength", but since **one's own "magnetic field" is embraced by the "negative energies"**, and have **already been linked up with the "negative spiritual realms"**, and thus **if one uses one's "mental strength" to accelerate on one's practice in order to move along**, then one will only become **very swiftly in falling down** into the "negative spiritual realms", and **sink in high-speed**. The case of the "Yamantaka of the Hell Realm" that we have mentioned in the last issue is, indeed, a very clear example in point. That is why Guru Padmasambhava, the Founder of "Tibetan Buddhism", has mentioned that: "Those Dharma practitioners who use "mind-training" to tame their "greed, hatred and ignorance" will **"ascend"**, while those who do not "train their minds" will **"descend"**; it is **as if a snake is inside**

the bamboo shoot, one will either ascend or descend, and there is no other way out." This clearly explains the reason why there is no other means of "interim buffer". Therefore, one should not **naively** believe that, when one **knows how to practice with a strong "mental strength"**, one can ignore the practices on one's own "mind", as well as the **keeping of disciplines and "vows"**. This is actually acting against Nature, as well as against the "common consensus" of all the Buddhas and Bodhisattvas. In trying to deceive everybody, it is, in fact, deceiving both oneself and others, but is also acting in a way that overestimating oneself as well as throw straws against the wind. As such, this should definitely lead oneself into **an impasse**.

Heaven and earth have noble and evil  
forces, mixed and bestowed upon the mind;  
When descend will reveal the hell realm,  
when ascend will the Pure-land emerge;  
In humans known as "mind-training", if  
permeated, then Realization will arise.

### "Mind-Controlling Tactics" from "Fake Gurus"

There is a case that can help us to know **how devastating the damages and harms "fake gurus" can bring upon us**. A beautiful, yet a bit sexy, lady has been enthusiastic of all kinds of Buddhist activities, including those of both the "Sutrayana" and "Vajrayana". She has received many "empowerments" and met many "gurus". But as the Chinese saying goes: "one would eventually meet a tiger after going up the hills for too many times", she has met a "fake guru" that cheated her on her body.

This "fake guru" wears a Tibetan lama's robe and looks quite noble. He is married. At once, this enthusiastic female benefactor led him for a sight-seeing at a quiet and beautiful beach. This "fake guru" used "blessings" as an excuse, using a long string of Buddhist rosary to enclose this female benefactor with himself together for a long time, while he mumbled and chanted with his mouth. In this way, he cheated her on her body. It is a pity that this female benefactor still did not wake up and she continuously introduced beautiful girl friends to this "fake guru". **As time went by, she found it more and more improper**. Until when she stopped introducing new beautiful girl friends to this "fake guru", while directly questioning him, upon which **their relationship immediately broke up**.



Then, this female benefactor claimed that she would publicly disclose this “fake guru”’s notorious conduct, and may even sue him. But then this “fake guru” has **threatened her** by saying that: “Do you have any evidence? My protectors are able to bring you unbearable sufferings, until you commit suicide. Even after you die, you would still continue to suffer in the spiritual realms. And all the merits and virtues that you have accumulated so far would also vanish, and would be transferred to my dependants to enjoy. So you have better keep quiet and do nothing.” Since then, this female benefactor has lived in a state of alarm and panick, and cannot sleep at night. The torments of fear had **created illusions** in her, saying that she had seen the “fake guru” and his forces of the “demonic realm” appearing at her home. On one special occasion, even she did not know how, but somehow these forces had taken energies out of her body, such that she had lost the sense of smell, the sense of taste, the sense of sight and the sense of feel. After she had recovered her sense of smell, she could only smell the smell of feces. Furthermore, she believes that this “fake guru” has also sent some “other spirits” to harass her and made her become very weak, in such a way that she had almost wanted to commit suicide.

In fact, when this female benefactor first met this “fake guru” in the very beginning, she had already established **admiration and trust** towards him. That was why this “fake guru” could so easily cheat her on her body. By judging from the threats that were made by this “fake guru” upon her, which could even stretch as far back as in the “realms of the after-death”, it is able to understand that this “fake guru” is **very good at using “psychological tactics” in controlling others, and he might also have been gifted with a silver tongue too.**

Because this female benefactor believes that this “fake guru” has the **mysterious powers** from the very beginning, and this has somehow been fixed deep down in her heart, whereby it becomes a **magnetic stick of guidance** to link up the “negative magnetic field” of this “fake guru” with the female benefactor together. This is, indeed, **a very unwise and unfortunate** beginning. This has not only **slowed down** the speed for her regaining a “conscious mind”, but has also made her (while still at a stage of confusion) to continue to introduce other beautiful girl friends to this “fake guru”, such that the number of victims continues to increase. As such, she has accumulated even more and more “bad karmas”.

This kind of **deep-rooted superstition** has further made her to believe in the threats made by this “fake guru”. Therefore, she has projected her own “illusions of the mind” out of fear which is an internal factor. Furthermore, she has been linked up with and submerged in the “negative magnetic field” of the “fake guru” which is an

external factor. Hence, when **both the internal and the external factors come together**, it is very likely to create a situation whereby “whatever horrors one can image, then the horrors will come out exactly as one can image”. **This is exactly the character of the “mind”** (Please refer to the related reports from the experiments done in foreign countries from the VCD on “Everything Comes From the Mind”, published by the Dudjom Buddhist Association).

As the Chinese saying goes: “It needs the same person who has tied the bell to untie it, similarly it needs some kind of a “medicine of the mind” in order to set one’s mind at ease.” Hence, in “Vajrayana Buddhism”, it needs one to **observe a “guru” for six years before one can put in one’s trust to this “guru”**, which is an extremely correct way to do (please refer to the article on the “Authentic Versus Fake Lineages and Their Related Meanings (2)” in Issue 13 of the “Lake of Lotus”). If one has **not yet observed a “guru” clearly, but acted indiscriminately by casually receiving his “empowerments”, then one is actually not considering the consequences by just linking oneself up with his “magnetic field”, which is really dangerous.** Similarly, if you casually receive “teachings” from a teacher of whichever religions, or schools, of either “Sutrayana” or of “Vajrayana”, it is identical in **letting the seed of his “cause” to plant in your “mind”, which is also dangerous.**

By using whatever “psychological tactics” in trying to control other people, the first step is to **plant a seed of “cause” in the “mind”** of the person. Without such a seed of “cause”, it would be very **difficult** for any “psychological tactics” **to succeed**. Hence, for this female benefactor to **save herself**, she should continuously tell herself that **this “fake guru” is indeed a fake one and he basically does not have any powers at all.** She should also **repent** in front of the Buddha statues in order to cleanse any faults that had been made due to her own negligence in observing, and carelessly throwing her own trust upon, such a “fake guru”. Furthermore, she should sincerely request all the Buddhas and Bodhisattvas **to assist her in getting rid of any links between her and this “fake guru”.** In order to cure her illness, she should **take the root** of this seed of “cause” **out completely from her own “mind”.** That is why Guru Padmasambhava, the Great Master and Founder of Tibetan Buddhism, has warned us: **“Not to examine the teacher is like the drinking of poison; Not to examine the disciple is like the leaping from a precipice.”** This so-called poison is actually the most toxic and dangerous seed of “cause”.

Then someone may ask that: “if only just by telling oneself that ‘this “fake guru” is indeed a fake one and he basically does not have any powers at all’, does this really mean that there are no powers to harm the victims?” The question is a **definite “yes”.** Because of the fact that



“everything comes from the mind”, and so for any such “non-physical illusory power” to have any effects, it will require **at least** two “points” to be connected.

One “point” should be placed within the **victim’s** “mind”, and the other “point” needs to be controlled by **the victim’s controller**. It requires these two “points” to be **connected** so as to be able to **create interactions** in order that the victim can be controlled. Therefore, in order to release oneself from this state of control, the victim should get rid of the “factor” of being controlled within her own “mind” in the first place. Thus, the most important “factor” is **not to believe that this “fake guru” possesses any powers**. Whether it is from other “authentic gurus” in providing “prayers and blessings” to the victim, or whether it is the victim herself to personally make repentances and prayers, so long that **the seed of “cause” within the “mind” of the victim can be removed**, then the “negative energy” will be vanished. Whereupon, the victim can finally **release herself and gain back her freedom again**. The victim can further strengthen her own “mental strength” by **doing more virtuous things and rightfully practice the Dharma** so as to let her “mind” to become strong, and to increase the proportion of the “positive energy”. Thereupon, the “negative energy” will naturally subside. In fact, “superstition” is the taboo for the “rightful practice”, and can easily **produce “negative energy”**.

If the victim still contains **anger and hatred** in her “mind”, and **constantly thinks** of the victimizer, then the “negative energy” will continuously accumulate, or it has become difficult to be removed. The victim will then find it difficult to be released. **To “let go” and to be “free” coexist together at the same time, and cannot be separated**. Also, it is **not possible to select just one out of the two**.

magnetic field” and “wrong and incorrect messages” of “fake gurus” can be! If the toxic and dangerous seed of the “cause” is not completely removed, the toxic will then be prolonged to the extent beyond imaginations, such that the victims will suffer for thousands, and even tens of thousands, of kalpas. Hence, **the victims should clearly understand that her illusions are not coming from any “mysterious forces”, but simply from the “toxic seed” within her own “mind”**.

**Wishing that there will no longer be anyone to be deceived by others in the world; Wishing that all victims will become liberated from their bondages; Wishing that the compassionate lights of the Buddhas will give them wisdom and show the right path to those confused and disturbed sentient beings!**

**Who would care for the poor and suffering sentient beings who have met those demons in the confused paths?**

**There is no doubt that their minds stand by Buddhism, but how come they have suffered from these hypocrites?**

**The tracks of demons have often appeared and are threatening sentient beings step by step, but the fault of the sentient beings is to plant the toxic cause in their minds.**

**Now in wishing to remove the roots of it by sweeping away those illusions, they should use their wisdom minds from now on.**

... (To be Continued)

**All the powers of illusion come from “mental strength”;**

**All deceitful tricks come from “mind-controlling tactics”;**

**When your “mind” does not contain any “seed”,**

**Then all magical illusions will have no place to lie upon,**

**Only if you are willing to “let go”,**

**Will “freedom” truly belong to you.**

### **Request for Reference Cases:**

In order to let virtuous believers in future not to be poisoned by the “fake gurus and fake lineages”, we here sincerely invite those virtuous believers who have been poisoned to mail us and disclose to us those cheating details, the degrees of damages, and the sham methods used by those “fake gurus”. We sincerely hope to use these case studies to serve as warnings and revelations to the general public so that they will not fall into those traps again. All these cases will be kept strictly confidential, and alias will be used for the persons within the cases in the articles, with the cases to be described in a pin-pointed fashion.

The abovementioned case study can clearly illustrate how devastating the damages and harms of the “negative



# The Contemporary Mahasiddha with Many Prophecies --- Our Lord of Refuge, His Holiness Chadrak Gyendun Rinpoche (9)

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' Most Compassionate Activities for Benefiting Sentient Beings**



Buddha Statue



Mahabodhi Temple

There were many other prophecies concerning His Holiness Chadrak Gyendun Rinpoche's activities for the propagation of the Holy Dharma and for the benefiting of all sentient beings.

His Holiness Chadrak Gyendun Rinpoche has never wasted even the smallest amount of offerings given to him in faith and devotion. He has used them for such projects as building Buddhist stupas, support for other Dharma practitioners in his retreat centers and monasteries, fish and animal releases, as well as for other projects that are beneficial for genuine Dharma practices. **As His Holiness' style has always been on the genuine practices of the Holy Dharma,**



and not just on the talking of it, most of the resources have been put on the constructions of retreat centers.

As a great realized Master, His Holiness Chadrul Rinpoche is already in the state of “no fear for Samsara, and no admiration for Nirvana”, yet he always sets a good example for all his disciples by being a vegetarian since his mid-life, not to eat any meat at all, and he also asks his followers to do the same. Many a Dharma practitioners, particularly tantric practitioners, believe that it is not a necessity for them to be vegetarians. Some of them even think that, so long as they do not have the intention to kill, everything is empty and so they thought there is no “karmic” problem for them in eating meat.

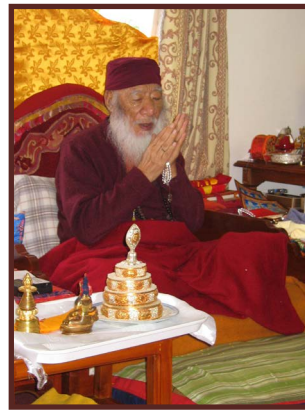
Yet, the problem lies in whether one is so certain about oneself in having achieved such high realizations as to be able to stop one’s own karmic debts? Definitely, ordinary visualizations on the so-called “Emptiness” will not have the ability to do so! Furthermore, no intention to kill does not mean that one will be free from the karmic debts one has accumulated in eating meat. All these karmic debts will, specifically, have an important bearing on the direction of the dying person at the moment of death! As for those animals, at the moment when they were killed, their hearts of anger will have their bodies released some kind of toxic substances. Thus, when people eat meat all through their lives, they are in fact taking these toxic substances which will have chronic effects upon them.

Then, there are those who argue that if vegetarians are so “attached” to not eating meat, their practices of the “true nature” of the “mind” in Dzogchen will be affected. What better example can we find, other than His Holiness Chadrul Rinpoche himself, to argue against them? We just do not feel there is any strong justification for their argument, and probably those who argue in this way are rather rudimentary in their own practices. Definitely for His Holiness Chadrul Rinpoche, His decision for being a vegetarian has nothing to do with His own practice of the “true nature” of mind in Dzogchen, but it has all intention to do with His pure intention, compassion and pity for all sentient beings: He just cannot bear with the sufferings that

these animals have, and the anger that were aroused in them when they were killed, all of which might influence these animals to remain in the animal realm for longer periods of time.



His Holiness Chadrul Rinpoche



His Holiness Chadrul Rinpoche

While His Holiness Chadrul Rinpoche was paying his pilgrimages at the various Holy Sites in India back in 1960, He specifically made a solemn vow in front of the Holy Statue of the Lord Buddha inside the Mahabodhi Temple at Bodh Gaya, the special Holy Place where the Lord Buddha had attained perfect enlightenment, to refrain from eating meat.

Ever since, His Holiness has committed Himself to be a life-long vegetarian, setting a personal example to all and preaching all other lamas who came to Him to practice “vegetarianism” (please refer to the article on “His Holiness Chadrul Rinpoche’s Heart Advice on Vegetarianism”, in Issue 4 of the “Lake of Lotus”).

Furthermore, His Holiness also cannot bear with the fact that eating the meat of these animals is like eating the flesh of His own parents, as all these animals must have been His beloved parents in His past countless lifetimes. With His pure intention, His Holiness sets an extremely good and important example to let His disciples to follow suit. If more and more people can take this to their hearts, then a chain of reactions will slowly evolve, resulting in more and more animals to be able to get away from their sufferings of “being killed”. At the same time, it will be able to help those who are weak in their practices (and thus unable to cut off this “karmic cyclic existence”) to slowly accumulate more “good deeds”. If one still cannot arouse a genuine compassion in one’s heart, please go to a slaughter house and hear for yourself the agonized shrieks and cries of those miserable animals at their death beds! ❦

Of the same origin, sentient beings and ourselves are of same nature,

Even though our bodies are different, our minds are all the same,

Why we all together eat the flesh and meat of our own parents?

Screams and squeaks of agonies are most heart-breaking!

..... (To be Continued)



# The Profound Abstruseness of Life and Death : The Meaning of Near-Death Experiences (14)

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

## Where the Future Well-Being of Humans Lies

According to the descriptions in Buddhism, the “posthumous worlds” **do actually exist** and the experiences of them are so real that they are just like the places where we all are now living. Though the “posthumous worlds” exist, their existences are **not really invariable** because their formations are rooted in the **consolidations and affirmations by the “minds” of all sentient beings**. In terms of their degree of authenticity, their rate of change, their degree of alteration and their degree of stability, all of which are difficult to predict or control.

The “**Avatamsaka Sutra**” of Buddhism has mentioned that “**Everything comes from the mind**”. Sentient beings are all **besieged in** the environments that were formed by their own “minds”, and are also being **reined under** the influences of other sentient beings’ “minds”. Due to **too wide the breadth** of the “posthumous worlds”, with the **difficulty in their predictions and controls**, many of the religious spiritual leaders and their teachings have all suggested their disciples to actively engage in practices while they are still alive, so that they may be able to **regain their freedom** from the bindings of the “posthumous worlds”. However, there is little description about the “posthumous worlds”, as well as the methods of resolution on the plights once being situated in them. As a matter of fact, **only a very small number** of people would be able to regain their freedom in accordance to their suggested methods. As such, many people are **being trapped inside** their “posthumous worlds” due to their non-comprehension of them, resulting in **confusions and sufferings**.

The **information** on the **abstruseness** of the “posthumous worlds” **and their protocols of operation**, as well as the **methods of liberation from the plights and of their rescue** become **extremely important and valuable**. “**The Tibetan Book of the Dead**”, a scripture passed down since the eighth century by Guru Padmasambhava, the Founder of Tibetan Buddhism, is **the only book** of the highest revelation, from the past to the present, in providing detailed information and explanations of the “posthumous worlds”. This scripture is known as the “**Bardo Thodol**” among the Tibetans.

The “**Bardo**”, or the “intermediate stage”, is referring to the transitional period between death and rebirth. As the mode



of operation in this period is characterized by the governing role of the “minds”, with the body’s material structure to be very sparse, and so it is in an **extremely unstable condition**. As such, it is very easy to be reined by the “tractions” into some extremely horrible “spiritual domains”. As a result, a link to adverse materials is formed which is a situation of “rebirth into the plight of suffering”. In order to avert the mode of **continual sufferings** in the “cycle of karmic existence” (Samsara), the ways to master the direction in the “posthumous worlds” and the methods for one’s liberation and for the regain of one’s own freedom from the plight will become the **most important subject matter that needs to be studied**.

The “**The Tibetan Book of the Dead**”, a book which could help to rescue you during the “Bardo” state, has now become a very **authoritative and directive guide book** that was sought after by so many people, even though it comprises of **so many teachings that are so hard to comprehend**. How to read and understand this guide book of the highest revelation? What are the reasons why there are so many descriptions concerning the appearances of so many Buddhas and Bodhisattvas during the “Bardo” state in the book, and yet these were not being seen by the NDE survivors? What are the functions of this part? What are the **essences of the teachings** that are contained in the “**The Tibetan Book of the Dead**”? How do ordinary people **make use of** the “**The Tibetan Book of the Dead**” in order to actually **benefit all human beings** by elevating their spiritual domain to the highest level? How can this be **universally applicable to all religions**? Are these teachings **in congruence with the Laws of Nature and its transformation**?

This guide book of the highest revelation would not only become a key to unlock the “mysteries of life and death”, but moreover it lays down the grandeur for **the future well-being of all humankind** by providing different methods of rescue which are **very pragmatic and effective**. While it can lead a deceased person to be liberated from the plight, it can further assist the deceased person to proceed towards the best spiritual domain by relying upon **one’s own merits**. How can we know that it is effective? How about trying to gain some insights from amongst some of those case studies that are related to death?

## Illusions at the Brink of Death

### Case 18

Mr. Matsuda Hironari, a Japanese alpinist, lost all his equipments and provisions while climbing up a snow mountain alone in China. He had survived on the water of melting snow. He went down to a village of an altitude

of 2,900 meters for help from a peak altitude of 7,500 meters. He managed to totter along, and for each step it was difficult to raise his feet. For every 100 meters, he had to rest for 20 to 30 minutes. At night, he had to lie on a mountain rock at freezing temperatures, ranging from minus 10 to minus 20 degrees. In this way, he kept on walking for a total period of 18 days. **Miraculously, he was able to survive.**

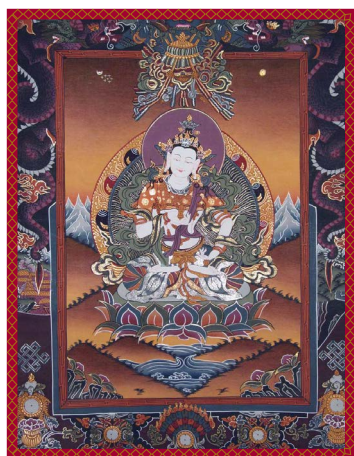
All of his upper and lower limbs had lost sensations due to severe frostbite, and he could not even stand up but had to crawl along in the last part of the journey. During this period of time, he had encountered phenomena such as **audio and visual hallucinations, out-of-body experiences and bad dreams**. At the beginning, he heard different sounds of music. Sometimes they were classical music, and sometimes they were rock and roll. Sometimes they were folk songs, but sometimes they were the sounds of nature. Those sounds **kept on continuously to be auditory to him**. For one instance, he heard the sound of a helicopter, and thought that someone was coming to rescue him. Finally, it seemed like that the helicopter really appeared in front of him but, in fact, it was only just his own illusion.

He also heard of the clicking sounds of glaciers rubbing among each other, **feeling** like the pounding noises in a construction site. **Upon this thought**, a construction site immediately appeared in front of his eyes. There were many people working over the site. When he heard of the sound of a flowing river, he **thought** that there must be a boat coming to search for him. With this thought in mind, a boat really appeared in front of his eyes. Even though it was not a fact, but at that time, he deemed that he had actually seen it. **It was so real.**

Thereafter, he experienced the “out-of-body” phenomenon and saw **“himself” as another person** standing in front of him. At the moment when he was so fatigued and was about to give up, that **“external self” kept on encouraging him, and commanded him to keep on going**. His “external self” was just about one meter ahead of him, and it seemed so **extremely real**. That kind of voice seemed to have reached the brain without going through the ears. Mr. Matsuda Hironari deemed that, without this “external self” in relentlessly **giving out orders and encouragements in harsh tones**, he could have been dead. Finally, he scrambled up to a small mountaineering cottage, waiting over there for three days before he was finally rescued. At that time, he had suffered from stomach ulcer that made him feel extremely painful. His upper and lower limbs became black due to frostbite and had become rotten (even with foul odors), thus attracting many flies to circle around the wounds.

Within those three days, he **kept on repeating having the same dream over and over again**. He dreamt





of around 20 to 30 people coming forth to rescue him, but they were not Chinese people. They were the all-nude native inhabitants of New Guinea. Suddenly, all of these people had turned into a flock of sheep, and then later on again turned into physicians of different nationalities discussing about his

illness. He found that, for any kind of voice or of any image, **once these were connected to his “thoughts”, the scenes would really appear before his eyes and they were extremely real, which were so difficult to distinguish as to whether they were real or false.**

Eventually he was, in fact, discovered by several Chinese people who carried him to a hospital in a nearby village for the treatment of peritonitis. Since the operation room was too primitive, he was later taken to a hospital in Chengdu, a city in Sichuen Province, which is 500 kilometers away for the amputation of his fingers and the two lower limbs. It was during the operation on the amputation of his fingers that he underwent the “near-death experiences” (NDEs). He floated up above the patient bed at an angle of 45 degrees, so that he could see his own body and had observed the whole procedure of the operation on the amputation.

He could even see a nurse who was turning his body over in order to clean his decubitus. He felt that the kind of feeling was rather different from that of his previous illusions. **Not only that he did not feel the pain of the body, but his experience on the “sense of reality” was also very different.** After having a dream or an illusion, he could distinguish them from reality and knew that they were false when he woke up. However, he still firmly believed in the actuality on the “sense of reality” of the “near-death-experiences” (NDEs) even after he came back to his consciousness. The scenes that he had seen, **after later confirmations, were found to be in congruence with the real situations.** There were determinant differences between the dreams/illusions with the NDEs. Mr. Matsuda Hironari thought that when he was in either an illusion or a dream, the feeling then was so real that he would not doubt that it was false; it was only after he **had come back to his consciousness** that he was then able to distinguish the falseness from reality.

Revelations from the **“The Tibetan Book of the Dead”** have shown the “great brightness” that one

could encounter after death in that very moment for the **recurrence of the “intrinsic nature”** (or “primordial nature”). At that moment, a sentient being is **really awakened from a dream and recognizes that all** the past events are only illusions and effects of the projection of one’s own “mind”. However, if the sentient beings did not practice the Holy Dharma while they were still alive, nor had they **practiced the teachings on the encountering of the “great brightness”,** the moment for the recurrence of the “intrinsic nature” (or “primordial nature”) **would swiftly elapse,** whereupon the sentient beings **would return once again to the dreams** and suffer the unstable situations of the “Bardo” state (or “intermediate stage”). **(Please refer to the detailed explanations on the “primordial nature” and “Dharmakaya” in the articles on “The Meaning of the Near-death Experiences” in Issues 4 and 5 of “The Lake of Lotus”).**

### **Essence on the Revelations of “The Tibetan Book of the Dead”**

In order to help those sentient beings who are **entering into the newly-emerged “dying scenes”, “The Tibetan Book of the Dead”** has suggested that the following instructions be given to the deceased person by the side of his/her corpse:

“When the mind departs from the body, the pure form of the ‘intrinsic nature’ (or ‘primordial nature’) of ‘Dharmakaya’ would exhibit itself in the form of a great subtle, yet brilliant ‘brightness’. Its **illumination** is so thrilling and startling, as if the relentless twinkling flames of the scorching sun shining upon a wild field. That kind of scenes would occur to everyone, and so please do not feel panic, and do not be frightened. You should recognize that this is the **primordial light** of your own ‘intrinsic nature’ (or ‘Dharmata’). **Recognize it!** From the brightness, the **primordial sound** of your own ‘intrinsic nature’ (or ‘Dharmata’) appears all of a sudden like **a thousand thunderbolts bursting out.** Please be calm and stable. Please do not feel panic, and do not be frightened.

You should know that, at the present moment, your body is the ‘thought-body’ formed by **habitual consciousness** and not a coarse flesh and blood body with the property of materialistic obstructions. Therefore, even if the **‘deafening sound, the dazzling light and the great flame’** all arise in front of you, they could do no harm to you. If you could recognize that these phenomena are all coming from **your own consciousness,** you should know that you are now situated in the ‘Bardo’ state. At this moment, if you still could not recognize that the current phenomena are **false and unreal,** then even though you had dedicated



yourself in carrying out **meditational practices** while you were still alive, as you could not comprehend the **relevant teachings and their knacks**, you would still be frightened and scared by 'the dazzling light, the deafening sound and the great flame'. If you could not **penetrate through** 'the dazzling light, the deafening sound and the great flame', you would still **continue to follow** the 'cycles of life and death' in the ocean of sufferings."

This paragraph of the scripture clearly indicates that, even if a person had been dedicated to the **practices of meditation**, he or she might not be able to awake from the dreams in recognizing the current phenomena to be **virtual and unreal**. During the **static stage**, the "habitude and instinctual responses" of sentient beings are for them to first **make recognitions** of the events coming upfront, and then take on other corresponding responses after having their judgments on them. However, during the **dynamic stage**, for example for the occurrences of the "**deafening sound, dazzling light and tumult**", the sentient beings would **first feel extremely frightened, and then would flinch** from them and feel panic in trying to seek for a shelter. Only after one's own security **has been guaranteed** before the person would calm and settle down in order to renew the process of recognition on the events coming upfront. Again, it was only after making judgments on these events would further corresponding responses be made.

Here, you can discover that the "habitude and instinctual responses" of sentient beings would have to **go for several steps further**, during the **dynamic stage**, before they could have more profound recognitions on the events coming upfront as to know what sorts of attitude should they adopt in dealing with them? In fact, the times needed for these few more steps were not brief at all, and thus the brightness of the light of Dharmakaya of this "intrinsic nature", which is very hard to be encountered, will simply **elapse away** in this not too short a period of time. A person who could have taken this great opportunity either to become liberated from the "cycle of karmic existence" (or "Samsara"), or to attain "enlightenment" (or "Buddhahood"), but unfortunately due to his/her not having received proper trainings while still alive, even if he/she might have accomplished some kind of "**meditational concentration**", yet it is still difficult for one to have overcome such kind of "**ignorance**" and those "habitual instinctive responses". These are known as "ignorance" and "habitual tendencies" respectively in Buddhism. **Don't you think this is a pity?**

Hence, one should not take lightly on the teachings of the "**The Tibetan Book of the Dead**", and should not under-estimate the powers of Mother Nature, neither should the person over-estimate one's own

responses, otherwise one would result in the **continual** sufferings in the "cycle of karmic existence" (or "Samsara"). While situated in a **dynamic** environment, in order for a person not to be afraid of any tumultuous phenomena, to be able to **recognize directly** that all the happenings are the projections of one's "mind", and to know how to fuse with the light of Dharmakaya of the "intrinsic nature", one must first have to have received those relevant trainings properly while one is still alive. If a person just wait till death, and then hope that someone else will give **guidance and reminder** beside one's corpse, the variants and intermediary factors would be too great that, though there might be some **odds of success**, the **chance** for one to succeed will **not be high**.

As according to the "**Avatamsaka Sutra**" of Buddhism, it has mentioned that "**Everything comes from the mind**". Then, how does it produce the effect? Its rationale is based upon the fact that when many people concur with some "illusions" and deem these as the "reality", the **collective projection of whose "mental strengths" would then form different commonly-possessed phenomena**, which would then construct **different worlds and various spiritual domains in different forms**. This is known as the social construction of reality through "establishing by common practices and usages". All these phenomena are their affirmations as the so-called "reality". On the same principle, when all these people have now affirmed that the so-called "reality" is only a false projection and unreal in nature, so that they would no longer grip onto those illusions and would readily abandon them. In this way, there would be **no more space for the existence of these "illusions" and so they would disintegrate**. In other words, the "**subjective**" affirmations plus other "**objective**" conditions, such as the recognitions by others, would then construct the so-called "reality". For instance, the mundane laws in society are formed based on "common consensus". (Please refer to the **VCD on "Everything Comes from the Mind"**, published by **Dudjom Buddhism Association**).

In the "posthumous worlds" which are governed and led by the "minds" of all sentient beings, when the light of Dharmakaya of this "intrinsic nature" appears, all the "**objective**" conditions would temporarily phase out. There would no longer be any "tractions" in binding upon the "**subjective**" nature of the "mind". So long as the deceased person can **give up** the "**subjective**" recognitions on those "illusions" at that moment, **realizing** that all such existences are only virtual projections and are not real in themselves, one should then rely upon one's previous training when still alive by fusing with the light of Dharmakaya of this "intrinsic nature", so that one could immediately **recover** one's own "**intrinsic nature**" (or "primordial nature"). This is known as the **attainment of "enlightenment"** (or



“Buddhahood”), meaning to be **awakened from a “big and deep dream”**.

### Whether a Person Would Really Meet the Deceased Family Members After Passing Away?

At the final stage of one’s sickness, “illusions” would easily be formed. In the “posthumous world” where the “mind” is the principal guiding force, it would **even be much more easily to have “illusions”**. Mr. Matsuda Hironari saw his “external self” about one meter in front of himself, and it was **extremely real**. This “duplicated body” was so full of power and affection, and had so relentlessly and actively supported himself who was very weak. In fact, where did this “duplicated body” come from? As was mentioned by the revelations in **“The Tibetan Book of the Dead”**, this “duplicated body” came from the **projection of Mr. Matsuda Hironari’s own “mind”**.

Hence, we could see that Mr. Matsuda Hironari was an extremely tough guy, filled with high morale, and was brave enough by not lightly to give up in anything. During the dangerous moment, the projection of his **pure and genuine “intrinsic nature”** from deep down inside had illusively **emanated another “replica self”** which supported the fragile body which was about to collapse. This also exhibited that the **“mind” is such a complicated multi-faceted entity**. The projection from Mr. Matsuda Hironari’s “mind” was in the shape of his own, and not in the form of either a “deity, or a Buddha or a family member”. It also indicated that he was not only tough and independent, but he was also an infidel. The so-called “deities, Buddhas or family members” that were encountered by the general NDE survivors are, in fact, phenomena that had arisen from the projections of their own “minds”. If the projection of the “mind” of a deceased person gets **linked up** with a “spiritual domain” of a similar kind, then the deceased

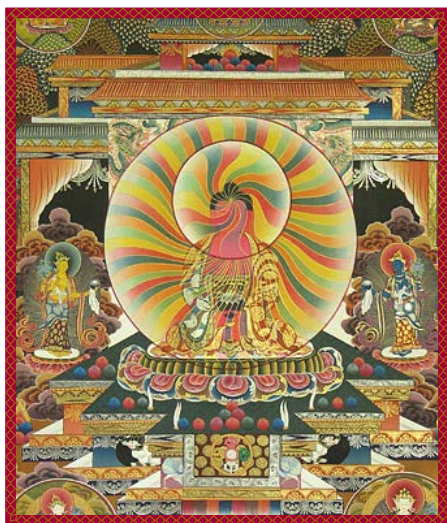
person would readily enter into such a domain. On the other hand, if the **linkage has not yet been made**, the deceased person would then keep on using the **unique information** from within the inner sophisticated information network of one’s own “mind” in order to continuously **create unique illusory scenarios**.

In the Chapter 8 on the “Admiration of Yamantaka” in the **“Sutra of Bodhisattva Ksitigarbha’s Own Vow”**, it was said: “When the good-doers of this secular world are about to die, there would be tens of thousands of demons of the lower realms that will be present. They might appear as the deceased persons’ parents, or relatives, in fetching for the deceased persons to be led into a lower realm. Then, it is no need to mention about those who have committed evils.”

The Sutra meant to say that: “even for those secular good-doers, there are tens of thousands of demons from the evil realms who will be coming to deceive the deceased persons as either their parents, or relatives, in order to fetch for them and to lead them into an **evil domain** (that is, in the realm of either the **“hell, hungry ghost, or animals”**). Then, there is no need to mention about the situations of all those deceased persons who had committed evils when they were still alive.”

Thus, if a deceased person can **realize that all the scenarios as virtual**, and can then carry out the trainings and teachings of one’s Dharma practice when one was still alive, that **would be the greatest guarantee of all**. If the deceased person is so nostalgically attached to the family members, and then follow those persons who come to fetch for him/her to an unknown spiritual domain, this is extremely and highly risky. The **route of retreating back would then be cut off**. Generally speaking, those family members that were encountered by adult NDE survivors were usually those who had already passed away. Does it mean that it would make people to believe that, after one’s own death, one would really be able to meet those deceased family members **for whom one always hold dear in one’s heart, and would have always longed for a reunion?**

According to a survey report, for those child NDE survivors, the family members they would encounter were mostly **still alive**. Within four years, Dr. Morse had conducted a study on 24 children whose heartbeats had stopped but were later revived, in comparison with a control group of 121 children. The study indicated that the near-death experiences (NDEs) of the children had significant differences in comparison with those of the adults. In the near-death experiences of adults, great differences were shown due to the **influences of cultural backgrounds and religious beliefs**. For instance, American NDE survivors would most likely tend to see Jesus Christ,





while Oriental NDE survivors would most likely tend to see the Buddhas and Bodhisattvas. Indian NDE survivors would, on the other hand, tend to see the “God of Death” (Yama).



NDE survivors of different cultural and religious backgrounds said that they had seen the deities, or the spiritual leaders, of the same culture that they had believed. As for those small children, they would tend to be **less subjected to cultural influences than the adults**, and hence either the people or the things that they would like to see would tend to be different from those of the adults. For instance, a small child said that he had seen a physician in heaven. When asked about how he knew that the person was a physician, the answer given by the child was because he saw the person dressed in white clothes. If **it was an adult** instead, one would most probably have thought that the person was either an angel, or Jesus Christ, or a deity.

**Some** children claimed that they had entered into a starry world. It was purely because they had seen themselves being engulfed by brightness and levitated into the sky. For example, a little girl by the name Kitty said that she had seen a tunnel, the “light” and people and stuff composed by brightness. With all that, she then made up the “story of the stars”. If this person was **an adult**, one must have said that one had encountered Jesus Christ. As a matter of fact, they would not have come across Jesus Christ. The Jesus Christ that was described by them was a fellow with blonde hair, blue eyes and in white clothes. This figure was the same in description as that Jesus Christ generally recognized by Americans, with his outlook to be exactly the same as what he was being frequently portrayed in children’s storybooks. However, the genuine Jesus Christ was **an inhabitant of Palestine 2000 years ago, while his appearance was not like that.**

The **most important thing** was that **generally those figures** that these children had met during their near-

death experiences **are still alive**, such as their friends, teachers and even their pets, all of which are **not deceased**. According to the study, **the frequency for the occurrence** of these people **was very high**. It was because the thoughts of children are relatively simple, and with lesser experiences of life, and so they have not come across the kinds of **sorrows and memories** of lost family members. As such, what they usually missed are those people who are still alive. Hence, we might infer from this that all sentient beings could **construct their own spiritual objects and domains within their own “minds”** individually.

At the very moment when the “intrinsic nature” manifests itself, or when encountering different people in different spiritual domains, all sentient beings would **make judgments** with their own **subjective “minds”** on the nature of those people, whether they are “deities, or Buddhas or family members”. And their **subjective “minds”** would also **lead** them into some spiritual domains that resemble what they thought them to be, or to some unique illusive scenarios. As such, sentient beings of different cultural and religious backgrounds would enter into different **relevant** spiritual domains, and would encounter different kinds of **relevant** people; or else they would **construct relevant** spiritual domains and **relevant** people in the process. These “illusive scenarios” would become much more complicated due to the **mingling of “karmic forces”**.

The case of Mr. Matsuda Hironari is the best example. The projection of Mr. Matsuda Hironari’s own “duplicated body” has also proven the revelations of **“The Tibetan Book of the Dead”** that all “illusions” were manifested from one’s own **“mind”**. The “brightness of the light” is the exposure of the “intrinsic nature” of one’s own **“mind”**, both of which are of the same origin. This is, indeed, **a most brilliant and unique teaching** of all. Furthermore, this is also an advanced teaching and oral-pith instruction that can be found only in “Tibetan Buddhism”, to be **both pragmatic and can truly reflect upon the facts of reality.**

### What Are the Decisive Factors for a Person’s Posthumous Destination?

Are there really any “posthumous worlds”? Is it possible for a person to go to either heaven or the Buddhist Pureland, and meet with either one’s god in whom one believes, or the Buddha, after one passes away? How about for those atheists, where would they go then? Whether those NDE survivors are really touring in the various kinds of spiritual domains, or whether these are just illusions of the survivors?

The Buddhist teachings have taught us that “everything



comes from the mind”, and “life in itself is a ‘big and deep dream’, while the dreams in our sleeps within our lives are ‘small and brief dreams’. This can be described as ‘dreams within a dream’. In “Tibetan Buddhism”, it is known as the “intermediate stage of dreams” (or the “Dream Bardo”). No matter whether they are good, bad, or terrifying, all will depend upon a clear consciousness to judge whether they are the “reality” or “illusions”. A person could get away from the “illusions” basing upon a clear consciousness, which is a way to become awakened from a ‘small and brief dream’ and is a common sense known to all people.

The “Bardo” state, which is the intermediate period after death, is also a ‘small and brief dream’, and is also a “dream within a dream”. It is known as the “intermediate stage of death” (or the “Death Bardo”) in “Tibetan Buddhism”. No matter whether they are good, bad, or terrifying, all will depend upon one’s consciousness after the change of the environment upon rebirth in making the judgment as to whether they are the “reality” or “illusions”. Basing upon that, a person could get away from the “illusions” of this “intermediate stage of death”, which is the way to become awakened from this ‘small and brief dream of the Bardo’. The wholesome ways of dealing with the “illusions” in the “intermediate stage” (Bardo) is a unique knowledge and practice in Tibetan Buddhism. This is the main reason why “The Tibetan Book of the Dead” is so world-renowned.

The ‘big and deep dream’ of human life is known as “the intermediate stage of one’s lifetime” (or the “Life Bardo”) in “Tibetan Buddhism”. Depending on the Dharma practices while the person is still alive, one can either attain “enlightenment” (or “Buddhahood”) while living, or one can wait until the exposure of the “intrinsic nature” (originally possessed by all sentient

beings and is the most tranquil and clear “awareness”) when it unfolds at the moment of death. Through the power of one’s Dharma practice, one might be able to recover the “intrinsic nature”, that is, the attainment of “enlightenment” (or “Buddhahood”). Thereafter, one’s judgment on the “reality” and “illusions” could be made by the most supreme, most primordial, most thorough and most powerful “awareness” for one’s liberation from the “illusions” created by one’s own “mind”. This is the way of awakening from the ‘big and deep dream’ of human life. This way in making use of the opportunity for the recovery of one’s “intrinsic nature” when it reveals itself is the only unique advanced learning in “Tibetan Buddhism”.

As to those sentient beings who are still in the ‘small and brief dreams’, everything seems to be so real, similar to the situations that had happened to Mr. Matsuda Hironari. After Mr. Matsuda Hironari was being rescued, he knew that the previous scenes were all “illusions”. However, he did believe that the “near-death experiences” (NDEs) were genuine. In other words, the “posthumous world” does exist. If one did not receive any proper trainings beforehand in order to get away from the “posthumous world” after death, then these sentient beings would, due to the following factors, enter into different spiritual domains, or would create their own unique “illusive scenarios” with their own unique information:

1. The intention of one’s “mindset” at that particular moment in linking up to the kind of magnetic field, whether it be “positive, negative, or a mixture of both”;
2. The magnitude and degree of the “tractions” under which the “mind” is being affected or controlled. When these “tractions” (or “karmic forces”) are in the process of wrestling, the nature of the overwhelming side can be either “positive, negative, or a mixture of both” (The web of “karmic forces”: due to both “virtuous or wicked” deeds amassed through countless past lifetimes, the linkages of the mental strengths of both one’s inner self and of others are crisscrossing and inter-influencing each other, so as to form the network of “tractions”. This is known as the “karmic network”. Please refer to the DVD on “The Inconceivable Law of Karma”, published by the Dudjom Buddhist Association.)

If those sentient beings had religious beliefs and thus kept the image of their spiritual leaders in their “minds”, then the natures of their magnetic fields where these persons would be situated would have to depend upon the natures of the magnetic fields of their respective spiritual leaders, whether they be “positive, negative, or a mixture of both”. When situated in a certain type of magnetic field, an attempt would be





made to link up the person to a spiritual domain of a similar nature. This is, indeed, the main characteristic of the operational protocols in the “posthumous world” which is being dominated and directed by the “mind”. Whether a “linkage” could be successful or not will have to depend upon the intentional strength of one’s “mindset”, as well as on the strengths of influence and control by the various “tractions” upon one’s “mind”, such that which of the strengths will eventually win out at the end of the day. The “distracting thoughts” in the “mind”, which are considered as “wild fantasies” in the Buddhist teachings, is also a key in affecting the “linkage”, since these “wild fantasies” would greatly reduce the intentional strength of one’s own “mindset”.

If the “linkage” is successful, the sentient being would then enter into the “spiritual domain” where his/her “spiritual leader” is located. The question is what sort of a “spiritual domain” does this “spiritual leader” belong to? If this “spiritual leader” believes that, when death falls upon us, everything would come to an end just as the “extinguishment of a lamp”, then this sentient being would enter into a “state of dead silent, nihilistic, depressed and indescribable predicament”. On the other hand, if this “spiritual leader” believes that, when death falls upon us, “there is no need to conduct training on one’s ‘mind’”. What is needed is only one’s faith in me, then everything would become permanent and life would become eternal”, then this sentient being would enter into a finite “spiritual domain” of happiness. However, the person would have to consume all of his own past-accumulated “merits”. When this happy retribution is wholly redeemed, negative “tractions” would take effect, whereupon this sentient being would be dragged into an extremely adverse “spiritual domain”, because there would not be any more virtuous “tractions of merits” for its balancing out.

In Buddhism, these two kinds of situations are known as “being trapped in the two extremes of either permanence or annihilation”, simply because the person’s “mind” has fallen into either side of the two extremes. One extreme is the “absolute annihilation”, meaning that upon one’s death, a person would become “nil” just like “extinguishment of a lamp”. Another extreme is the “absolute existence” in the form of “permanence and the eternality of life”. Both ends are extremely imbalanced, so it would induce extreme consequences – either nihilistic, or great ecstasy, or extreme grief. Therefore, no matter whatever religions and/or belief systems, so long as there are followers to follow them, there would be assemblies of their “mental strengths” and would thus form special kinds of “magnetic fields”. (Please refer to the article on “Authentic Versus Fake Lineages

and Their Related Meanings (3) in this Issue of “The Lake of Lotus”). Hence, people should be extremely cautious on those religions and/or belief systems which would negate upon the Laws of Nature, such general laws as the “Law of Cause and Effect” which is commonly recognized by the scientific community. Be very careful that all these would lead you into a “blind alley”.

On the other hand, if the “linkage” is unsuccessful, or that the sentient beings did not have any religious beliefs, it would then depend upon one’s inclinations of the “karmic forces” in entering into different “spiritual domains”, or else in creating their own unique illusive scenarios by their own unique information. Since the person has not yet awakened from a ‘big and deep dream’, some of the contents of experiences for a NDE survivor would partly be genuine ones in traveling across various “spiritual domains”, while some others are just simply “illusions” created by oneself. So long that the person has not yet awakened from the ‘big and deep dream’, the “posthumous world” would really exist. Since countless sentient beings do not realize the abstruseness of it, it would be difficult for them to get away from the entanglements of the illusions of the “posthumous world”, and would thus greatly suffer within it. Therefore, if a person does not clearly understand and master the information and the operations of the “posthumous world”, then one is just acting in such a foolish way of irrationally not being able to avert the unfavorable conditions to such an extreme of only hurting himself. The consequence would be a “double-losing”. On the one hand, the chance of reversing the situation to become liberated will be missed, whereupon the person would then have to be compulsively trapped again in the “cycle of karmic existence” (or “Samsara”). How “ignorant” will that be?





**Dr. Fritz London, a famous physicist, had said that: “materialistic substances are merely formed by the notions of human beings. The true noumenon are the thoughts and the notions.”**

The aforesaid materials, together with all the “Buddhist sutras”, have all clearly indicated that **“everything comes from the mind”**. In other words, the so-called “deities, or Buddhas, or family members” that were encountered in **most** of the “near-death experiences” (NDEs) are either mainly illusions of the “mind”, or are the traps that were being set up by foes and karmic creditors. **Only a very few Dharma practitioners of the very advanced stage**, with their highly-concentrated “mental strengths” in successfully achieving strict “one-pointed focus of their minds without any distractions” whatsoever, could be able to directly enter into a “Buddha’s Pure Land”, or to **link up** with the Buddhas and/or Bodhisattvas with their highly-concentrated “mental strengths” in praying for them **to come and fetch them**.

For the sixteen methods of visualization as was revealed in **“The Sutra of the Meditation on the Buddha of infinite Life”** (also known as **“The Larger Sukhavativyuha Sutra”** or **“The Amitayur Dhyana Sutra”**), the first ten methods have clearly indicated that these training methods on the “mental strength” and “meditational power” are essential for one’s enhancement on the rate of success to “take rebirth in a Pure Land”. In **“The Sutra on the Buddha Amitabha”** (also known as **“The Smaller Sukhavativyuha Sutra”**), the deceased person is required to keep chanting the Holy Names of the Buddhas with **“one-pointed focus of their minds without any distractions”** from the **first day to the seventh day after death**. This is an important act of sending out **signals for rescue by one’s strong “mental strength” in order to be linked up with the Buddhas and Bodhisattvas**. Pitifully, in general, many Dharma practitioners nowadays would only chant the Holy Names of the Buddhas, and just use the **sounds as signals for rescue to be connected with the Buddhas and Bodhisattvas**. The most important issue is that the special trainings of the “mental strength” and “meditational power” on the “visualizations” of the images of the Buddhas, the Bodhisattvas and their Pure

Lands have basically been **omitted**. In this way, the precious teachings that were transmitted by the Lord Buddha Shakyamuni had now become “laminated and fragmented”, such that the contemporary **teachings are now becoming very “superficial and hollow” in nature, while their effects have been greatly reduced**.

The reason why “Tibetan Buddhism” has been **highly-appraised** is because its “ritual-texts” (or “Sadhanas”) of Dharma practices have covered the **special trainings** on the “mental strength” and “meditational power” in the three aspects of “body, speech and mind”, all of which **involve the training on “Emptiness”**. Pitifully, when “Tibetan Buddhism” was propagated into the Chinese soil, most of the Dharma practitioners only paid attention to “empowerments” and “blessings”, and thus had **lost themselves in their faith on superstitions**. The most that one would do is to chant the “mantras” but would seldom do “visualizations”. As such, they had been teased by others as just “parrots chanting the mantras” (meaning that they do not really know what they are doing). It is, indeed, **difficult for them to trigger the power of pure “mental strength”**. The effect of which would be the same as the chanting of the Holy Names of the Buddhas, having only weak effects of the voices in an attempt to connect with the Buddhas and Bodhisattvas. At most, the result would be creating an **“illusive image of the Buddha”** in one’s own “mind”. It would be most difficult to be truly linked up with **the Buddhas and Bodhisattvas** in order to enter into their “Pure Lands”.

The Lord Buddha Shakyamuni had passed down numerous teachings aimed at **suiting** the different situations of different sentient beings by aiding them to be liberated from the various degrees of “karmic forces”, until they become awakened from the dream in recovering one’s “intrinsic nature” (**that is, the attainment of “enlightenment” or “Buddhahood”**). We truly believe that the Lord Buddha Shakyamuni would not want to see Buddhism to be turned into different sects and partisans struggling for their own disciples. Hence, we should all hover an “open mind” in our hearts so as to embrace the blissfulness of such precious Buddhist teachings, through **analyzing** the various methods of Dharma practice of different sects with an attitude of **rationality, wisdom, compassion, toleration, openness and harmony** so to **complement each other**. We should all endeavor to aim for the **objective** of liberation from the sufferings of the “cycle of karmic existence” (or “Samsara”) for the future well-being of humankind.

There are those Dharma practitioners of the “Paramita-yana” (or “Sutra-yana”) who only know one facet of the whole Buddhist teachings but have criticized on the methods of Dharma practice of “Tibetan Buddhism”. This would not only plant the



wicked cause of “slandering the Buddhist teachings”, but have also exhibited their own “ignorance” and the “narrowness of mind”. Not only would the persons “cut off the routes to survival for themselves”, but it would also cut off the routes for the other followers. This is a kind of “ignorant” and stupid behavior that is extremely cruel, selfish, obstinate, and not benefiting oneself while harming all others. The situation is like the criticisms of “Buddhism” by other non-Buddhist religions that Buddhists are just a bunch of foolish people who only know how to worship idols. Those accusers have similarly exposed their own “ignorance” and “unwise”.

Although the contents as indicated in the “The Tibetan Book of the Dead”, as well as in NDE survivors’ adventures, were all merely functions of the “notions” in the ‘small and brief dreams’ that were encompassed in the ‘big and deep dream’, the information and knowledge are, indeed, hard to come by and are still invaluable for the sake of bringing liberation for the majority of human beings, all of whom will be uncertain as to when they can become awakened from their dreams. The materials should not be taken lightly, and must be cherished and used as an “outstanding and up-to-the-point” platform of training for the future “spiritual elevation and evolution” of humankind until their final liberations from the sufferings of the “cycle of karmic existence” (or “Samsara”). For those Dharma practitioners whose main aim in life is for one’s own liberation from the sufferings of the “cycle of karmic existence” (or “Samsara”), if they do not know how to deal with the “posthumous worlds”, it will indeed be very detrimental to themselves. As for those Dharma practitioners whose main aim in life is to help rescue other sentient beings, if they do not know how to guide the followers of different levels to deal with situations in the “posthumous worlds”, it will be most regretful that they would not be able to accomplish their own missions.

### The Areas and Questions Pending for Further Discussions

As a matter of fact, are they the same reasons for the occurrence of “Near-death Experiences” (NDEs) as well as the bad scenes at the “brink of death”? In the article on “The Meanings of Near-death Experiences” in Issue 8 of the “Lake of Lotus”, it was mentioned that some scenes at the moment of death had also occurred in some other religions. There were also similar reports of “being besieged by brightness, and saw that Jesus and Mary coming to fetch them.” Why is it like that?

In fact, what do the phenomena of the “scenes at



the moment of death” really represent? Whether it represents some worrisome results of miserable ending when encountering some bad scenes? In the descriptions about the twenty-five Dharma practitioners in Issue 8, they were using the same kind of method for their Dharma practice, and they were united together and endeavored with the same efforts in their practices. Yet, various bad scenarios had occurred on their verge of dying. Why is it like that? In fact, what had gone wrong?

In the other religions, there were reports about the coming of “God” to fetch for the deceased persons, and so does it mean that all religions are having the same kind of effect? How to carry out one’s Dharma practice in order to ensure that an “auspicious scene” can occur at the moment of death? If bad scenes had appeared at the moment of death, is there any method of rescue for such kind of emergency?

In fact, what are the required conditions in the methods of “Dharma practice” that are considered as “up-to-the-point” “training on the spiritual elevation”? How can one make a choice amongst the so many methods of “training on the spiritual elevation” when coping with the different stages?

We may conduct another “brain storming session of wisdom” and give these some more thoughts. In the future articles, we will continue and try to verify the answers which can adhere to both science and the Buddhist teachings. How about that? ..... (To be Continued) ❖❖❖

*(Note: The newly-released book on “The Meanings of Near-Death Experiences (1)” has been published. Its contents include the articles of “The Meaning of the Near-Death Experiences” from Issues 1 to 10.)*





## The Application of Wisdom

# The Wisdom in Directing One's Dharma Practice (14)

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

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

The primary condition for "success" is the setting-up of an "objective" (please refer to Issue 2 of the "Lake of Lotus"). In the setting-up of an objective with regards to one's preference, capability and ideal, to be supplemented with the skills in the setting-up of an "objective" (please refer to Issue 3 of the "Lake of Lotus"), a blueprint of grandeur for the ideal of one's life has more or less been drawn up. Then, what is the next step to proceed in order to ensure success "in achieving the objective"?

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

1. **Complementarity and the Enhancement of Effectiveness:** The links between "plans" should have compatible, complementary and interdependent effects....(please refer to 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". (please refer to the Issue 11 of the "Lake of Lotus").

- (viii) The Factors of Time and Effectiveness (5): The "Planning of Time" in One's "Daily Living"(1) Linking up by the Main Theme, and Getting Through the Sequences of Events: How can the "planning of time" in one's "daily living" be designed so as to avoid the various wrong doings? 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-meditation 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 sequence 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 the "post-meditation daily living" with a correct "state of mind"? ....(please refer to the Issue 12 of the "Lake of Lotus").
- (ix) The Factors of Time and Effectiveness (6): The Skilful Usages of the "Main Theme" and the "Sequences of Events"

The "cardinal mentality" is the major key in deciding on all things, and so the "planning of one's Dharma practices" in one's "daily living" has to use the "cardinal mentality" as the "main theme" to link up the "static states of Dharma practices" with the "dynamic states of Dharma practices", by connecting their "common points" so as to get through the rigid dichotomy in one's "planning of time," and thus opening and tidying up the disordered "sequences of events" in order to synergize the contradictions of these two and to make them to become complementary to each other, while using the "cardinal mentality" as the basis all through. This is, indeed, the "main points of planning" for one's Dharma practices in "daily living". Yet, how one focuses on the "cardinal mentality"

and the "planning of time" would become the main key points for one's "successes and/or failures". ....(please refer to the Issue 13 of the "Lake of Lotus").

### (x) The Factors of Time and Effectiveness (7): Flexibility in the Using of One's "Mentality" for One's Dharma Practice

While practicing the Dharma during the undulated waves of "daily living", one can hardly sustain one's "meditational power" and the degree of the steadiness of one's "Dharma practice" by relying solely on "Emptiness". In order to be able to continuously enhance and elevate one's Dharma practice in "daily living", one must have to adopt "Emptiness" as the unchanging and everlasting "cardinal mentality". One further needs to flexibly make use of the "three main essential points" of one's Dharma practice in "daily living" so as to train one's own "mind" in addressing the problems of one's "daily living", as well as to transform one's "emotions and feelings" in becoming the "driving force for one's Dharma practice".

To truly master the skills (of making flexible use of one's "mentality" in one's methods of Dharma practice) is not something that could be achieved within a short period of time. Even if one is under the timely and appropriate guidance of a "qualified Authentic Guru", one would still need to make use of the "dynamic practices" in one's "daily living" as the training ground, to continuously explore and drill so as to further enhance and elevate both one's "mindset and wisdom" at the same time before one could achieve any success. Before carefully exploring its profoundness, one could first review and answer a few important questions to increase its effectiveness.



## Essential Elements for Success in One's Dharma Practice

1. How should the “planning of time” in one’s “Dharma practice” of “daily living” be designed so as to avoid the various kinds of pitfalls and wrong doings?

First of all, one must have to master the “similarities” and the “differences” between the “static state of Dharma practices” and the “dynamic state of Dharma practices”. Thereupon, by linking up their “similarities” into a “main theme”, thus helping to get through or weaken the conflicting nature of their “differences”, the “merits and effectiveness” of these two types of Dharma practices can then be developed to their fullest extent. The meaning of the “main theme” is “to regard that part as the main cardinal part which is the most important point”. By its linking up, the “similarities” of these two types of Dharma practices will be strengthened and lengthened, so that their “merits and effectiveness” can thus be further developed to their fullest extent. Since the “differences” of these two types of Dharma practices are not the “main theme”, which means that “they are the branch sidelines, and so they are less important”, and thus this can help to reduce the conflicting nature of their “differences”. When obstacles are reduced while effectiveness is strengthened, it is much easier to achieve success. This is the most important point and meaning of “linking up the main theme, and getting through the sequences”, and these should be applied in the “planning of time” in one’s “daily living”.

2. How should we practice the “Holy Dharma” in making the effectiveness of “Dharma practices during meditation” to be continuously and steadily sustained with that in the “post-meditational daily living”, so as to further it and let it to become fully “developed”?

If one wants to make the effectiveness of “Dharma practices during meditation” to be continuously and steadily sustained with that in the “post-meditational daily living”, so as to further it and let it to become fully “developed”, then first of all, one has to set up some very important “cardinal mentalities”. For any kind of Dharma practice, one has to “maintain devotion and calmness” which can be considered as the “agreed rationales” for a “common consensus”. The reason that one cannot “maintain calmness” in the “post-meditational daily living” is simply because of the fact that there are too many

temptations and attacks coming from the outside world which are all pointing directly towards the most weakest points of the Dharma practitioners: that of “greed, hatred and ignorance”. In order to cover these weak points with a “protective screen”, one must have to maintain one’s “devotion and confidence” for the practice of the Holy Dharma at any periods of time during the “post-meditational daily living”, together with the persistence in strictly observing the “disciplines and vows” under such kinds of conditions. In this way, the effectiveness of one’s “Dharma practices” can then be naturally and steadily sustained to become fully “developed”.

3. If one wish to speed up the attainment of one’s “success”, how should one plan ahead so to enable oneself to remove those obstacles that will hinder the “development of its effectiveness”?

Work efficiency refers to the prioritizing of one’s job orders so as to avoid confusions and disorders. It is the same for one’s “Dharma practice”, upon which one has to avoid the “confusion in one’s thinking, and the losing of control over one’s emotions”. Hence, to establish the correct “cardinal mentality” in the course of “training of one’s mind” is most crucial and critical in achieving efficiency and success in one’s “Dharma practice”.

4. So, what kind of a “cardinal mentality” should one establish for one’s “Dharma practice”?

There are three kinds of “cardinal mentalities” that one must establish. Otherwise, it would be difficult for one to achieve success in one’s “Dharma practice”.

- 1) Fundamental “cardinal mentality” – “to grasp the time, to achieve the objective within this very lifetime, and not to place hopes on some remote uncertainty and impermanence”. Once this “cardinal mentality” has been set up, it has already possessed the criteria in “distinguishing between the ‘important things from the less important ones’, and also ‘the primary things from the secondary ones’”. All types of “time planning” would have to follow these criteria. If one does not establish this “cardinal mentality”, one would simply think that one would be able to achieve success via practice slowly purely by luck. The outcome is that one would be engulfed by the “powerful deluge of Samsara” of “impermanence”, upon which one would experience frequent failures, without any





hopes for success. Even just for the simple “planning of time”, one would still be unable to have any accomplishment.

- 2) Everlasting unchanging “cardinal mentality” – there is an everlasting unchanging “cardinal mentality” in one’s Dharma practices in “daily living”, that is, on “Emptiness: Neither Existence Nor Voidness”, which one cannot do without (please refer to the DVD on “Emptiness: Neither Existence Nor Voidness”, published by the Dudjom Buddhist Association). One would never be able to attain “Buddhahood” if one’s practice is without the practice on “Emptiness”. It is only through the practicing of “Emptiness” that one would be free from the bondages of all “tractions” and thus be able to recover one’s “intrinsic nature”, which is the state of “Emptiness”.
- 3) Ingenious “cardinal mentality” – One needs to flexibly make use of the “three main essential points” of one’s Dharma practice in “daily living” so as to train one’s own “mind” in addressing the problems of one’s “daily living”, and to transform one’s “emotions and feelings” to become the “driving force for one’s Dharma practice”.

During different time periods, under different situations, and having different characters would result in having different “cardinal mentalities” for one’s “Dharma practices”. This is, indeed, the essence on the “planning of time”.

5. What are the “three main essential points” of one’s “Dharma practices” in “daily living”?

- 1) “Hinayana” : “Escape from ‘greed, hatred and ignorance’ in order to attain ‘Buddhahood’”, thus “evading the serious issues while dwelling on the trifles”;
- 2) “Mahayana” : “Transform all ‘greed, hatred and ignorance’ in order to attain ‘Buddhahood’”, so as to remove or reduce the entanglements of “karmic forces” by practicing “Emptiness”;
- 3) “Vajrayana” : The nature of ‘greed, hatred and ignorance’ is the same as that of ‘Buddhahood’, so as to turn the “karmic forces” into an enabling force by practicing “Emptiness”.

(Note: “Bodhi” means “Enlightenment”, which is generally refers to as the ‘Attainment of Buddhahood’). The “Karmic Network”: due to the “good and evil” behaviours that have been accumulated through our numerous past lifetimes. These “karmic forces” would affect the “mental strengths” of both oneself and that of the other sentient beings, and these are so much mutually-intertwining and influencing upon each other that it forms the network of “tractions” known as the “karmic network”. Please refer to the VCD on the “Inconceivable Law of Karma”, published by Dudjom Buddhist Association).

6. What will be the next step after one has acquired the designed criteria for the “planning of time” for one’s Dharma practice, the three “cardinal mentalities” for one’s “Dharma practices”, and the “three main essential points” of one’s Dharma practices?

The next step would be on the finding of an “Authentic Guru” who would be able to guide you to some suitable and effective methods of “Dharma practice” that would be most appropriate for you, through comparing the criteria for “Dharma practice methods” and that for the “Authentic versus Fake Gurus”.

7. What are the criteria for comparing the “Dharma practice methods” as well as that for the “Authentic versus Fake Gurus”?

For the criteria in comparing the “Authentic versus Fake Gurus”, please refer to the various articles on the “Authentic versus Fake ‘Lineages’ and Their Related Meanings” in Issues 12, 13, and 14 of the “Lake of Lotus”, as well as the articles on the “Authentic versus Fake Gurus” in Issues 3 and 4 of the “Lake of Lotus”.

In order to enable oneself to differentiate whether one's "Dharma practice methods" **are effective or not**, as well as to compare their **levels** of achievement, the following criteria can be used:

1. What **percentage** of the training is on the usage of the **"power" of one's "mind"**?
2. Whether the target for one's usage of the **"power" of the "mind"** is on **the critical position**?
3. Whether it will eventually **involve** the training on **"Emptiness"**?
8. What will be the next step?

It would, of course, be to practice diligently according to a **"qualified Dharma practice plan with effective practice methods that are suitable to you, while following the guidance and direction of an Authentic Guru"**. One would have to continue to explore and verify within both the **"static state and dynamic state of Dharma practices"**, including the learning through one's own failures, so as to further elevate on one's own practices until one finally achieves success. When one has fallen down, but is able to **stand up again**, one would then have advanced to **a higher level** until one would be **completely successful**. Otherwise, all these are just empty talks which would get you nowhere. (For detailed explanations to all the above questions, please refer to the articles on **"The Wisdom in Directing One's Dharma Practice"** in Issues 11, 12 and 13 of the **"Lake of Lotus"**).

### One's Dharma Practice During Adversities

There are ups and downs in one's life. Adversities will make one to be **low-spirited, worried and fearful**. How can one flexibly make use of the **"three main essential points"** of one's Dharma practice in **"daily living"** to help resolve difficulties while keep on practicing as usual, let alone the elevation of one's awareness and wisdom through these difficulties?

When one is sad, depressed or of low spirit, one should as far as possible **change the scene**. One should **try not to focus excessively** on things that make one feel painful. **Don't let the root of the pain to preoccupy the whole of your "mind and spirit"**. Hence, the **"Hinayana"** method is to **"evade the serious issues while dwelling on the trifles"**. The real objective for a Dharma practitioner is to attain **"Enlightenment"** (that is, **Buddhahood**) by releasing and liberating oneself

from the entanglements and bondages of **"tractions"**. Thus, one should not spend all of one's efforts in just resolving the endless troubles and sorrows, neither should one focus on just trying to come up with a number of options for resolving the problems.

If one considers that **"one would not have enough capabilities in handling various situations like the encountering of problems that would lead to further problems, or would lead to the losing of opportunities from continuing one's practices, or having troubles resulting in the decline of one's mental concentration or meditational power"**, then one should try to avoid them as much as possible. This is the essence of **"escape from 'greed, hatred and ignorance' in order to attain 'Buddhahood'"**, and thus this can be considered as a **"choice of the wise"**.

Everyone would have **"a dark side"** within one's own **"mind"** (the so-called **"skeleton in the cupboard"**) which no one would want others to know about, or that one will have the difficulty in facing it for oneself. If one uses the method of **avoidance**, this **"dark side"** would only be hidden in the **"unconscious"** but could not be ride of. When one **encounters adversities**, one would **unavoidably** be in pains, by which time the **"dark side"** would then be **released** from one's **"unconscious"** and surge upwards. The Dharma practitioner would easily **"collapse after the fall"**, and could hardly start all over again.

Hence, the Lord Buddha Shakyamuni had all along advocated the **positive** handling of these **"dark sides"**. He suggested that through confession and repentance of sins, one would be able to **completely release** the **"dark side"** from one's own **"unconscious"** **in advance**. According to the descriptions of those who had experienced the near-death experiences (NDEs), the memories of oneself will be fully released after one's death. Hence, most of those who have passed away will have to face these memories one by one. During these critical moments and at these critical junctures, many will unavoidably get lost amongst the **"dark sides"** that they themselves had created. Indeed, the release of these **"negative energies"** in advance is really **a kind of supreme wisdom, the practice of which will be the preferred method used only by the wise**.

In the handling of adversities, both **"Mahayana"** and **"Vajrayana"** are in favour of handling it in a positive manner. It has both positive and practical effects in terms of handling the adversities which are **"unavoidable and would make one feel extremely painful"**. If one is full of **"Bodhicitta"** (**one who has the "altruistic mind of enlightenment", a kind-hearted one with "enlightened" qualities**), one would always



use kind, loving and caring words to warm the hearts of others. One would also inspire every person with one's kindness, cordiality and happiness. One's "dark side" would slowly be transformed, or even be assimilated, by this sun-like and good "positive energy". In an unconscious manner, one's "dark side" would have changed to become the positive "bright side". If one can supplement this with the practice of "Emptiness", the Dharma practitioner would then be able to directly face all the things for himself. This is, indeed, the essence of "transforming all 'greed, hatred and ignorance' in order to attain 'Buddhahood'".

If one can make use of the process of merging the "positive energy" with the "negative energy" in developing one's capability of resolving difficulties, one would then be able to resolve adversities more readily. If one can supplement this with the practice of "Emptiness", there would be a substantial elevation of one's own "awareness". This is, indeed, the essence of having the "Nature of 'greed, hatred and ignorance' to be the same as that of 'Buddhahood'"

**Sorrow**, why are you always not far away from me?

**Melancholy**, why are you always deep inside my heart?

**Depression**, why you always make me feel unable to recover after a setback?

Oh! Child! This is because you focus excessively on your "sorrow", hence it is always not far away from you. There are many other more meaningful things that are waiting for you. Please shift your "focus", and "sorrow" will then be far away from you.

Oh! Child! This is because your heart lacks sunshine, hence "melancholy" is always deep inside your heart. There are many other more needy people who are waiting for your joy and sunshine. Please be merciful and bestow upon them. Bestowal and acceptance coexist together. Hence your "melancholy" will be replaced by sunshine.

Oh! Child! This is because you always stand on the dark side and foolishly caressing your pain. Hence, this "depression" makes you feel unable to recover after a setback. The positive joyful and bright side is earnestly awaiting to embrace you. Please pluck up your courage to release the "devil in your heart" through confession and

repentance of sins. Walk out of the dark side positively. You will continue your reborn journey amidst the brightness.

Oh! Child! Wish the Lord Buddha will guide you along! To enable you in giving rise to the bright intrinsic nature of Enlightenment!

With different situations, if one can use the appropriate "planning of time", together with the appropriate means of solutions in dealing with those situations, this would be one of the easiest strategies in achieving success during one's journey of Dharma practice. Hence, it is necessary to know when to use the strategy of 'avoidance' in order to remove the entanglements of "wasting time and energy"; when to use the strategy of "confronting the problem head on" so as to "fight a swift battle" in order to reduce wastages on the "losses of time and energy"; or when to use the strategy of "continuing the battle" as a delaying tactics to wait for reinforcement or for a better opportunity? All these decisions would involve the balancing of the "planning of time" and effectiveness. There are some criteria that one could make reference to.

We will have a more in-depth discussion on those criteria and the flexible use of one's "mentality" for Dharma practices in the next issue of the "Lake of Lotus"..... (To be Continued)

**There are bound to be sorrows in one's life, don't put depression inside your heart!**

**There is no one who does not have the dark side in one's mind, but why should one put it inside one's heart!**

**The wise will repent to release the evils in one's mind, while the courageous one will be able to handle pains during adversities;**

**Merciful and loving words will touch others' hearts, and the Light of the Buddha will shine forth with the growth of one's awareness!**

(Note: The newly-released book on "The Wisdom in directing One's Dharma Practice (1)" has already been published. Its contents include the articles on "The Wisdom in Directing One's Dharma Practice" from Issues 1 to 10.)



# The Essence of Teachings: Emptiness -- Neither Existence Nor Voidness (9)



By Vajra Master Yeshe Thaye

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

(Lecture delivered : July 10, 2003)

## When the World is Ending

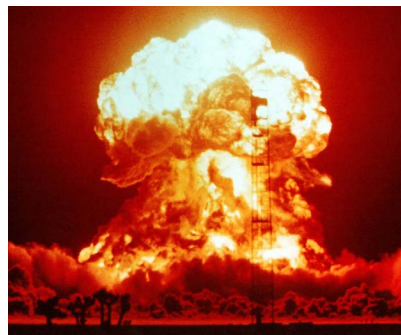
Some people may be worrying about the end of this world one day. According to the “Buddhist Sutras”, this is true but it will take quite a very long time from our present time before the world would come to an end. According to the “Buddhist Sutras”, when the human life span has gradually been reduced to merely ten years of age, and then it will be reversed and increased to a very long period. Like this, it will rotate for eighteen times. By that time, it will be approaching the end of the world. You may think that this is impossible as we now live for an average life expectancy of 60 to 80 years of age at the present time, and since modern science is so well-developed, so it looks impossible to have a life span of merely 10 years of age. But then, when you think of the possibility on the outbreaks of some large-scale wars, using either chemical or nuclear weapons, these will create nuclear radiations and chemical germs which could make scientists and medical experts to become powerless as to what need to be done. By that time, human beings will suffer from many illnesses and radiations, while the new-born babies will become malformed. At which time, the human life span will become naturally and gradually reduced.

## Time and Space

Let us now look at the concepts of “time and space” from the perspective of the “Buddhist Sutras”. How could “space” be formed? Let us first understand what is meant by the word “universe” in Chinese (In the Chinese characters, the word “universe” is composed of two words “Yu Zhou”). The meaning of “Yu” is “above and below” which is referring to “space”;

“Zhou” is “ancient and present” which is referring to “time”. Thus, the meanings of the two words “Yu Zhou” are “space and time”. How would the scientists look at how “space” is formed? They have verified that the “universes” are of multiple facets, or there exist the multiple levels of spatial dimensions. For each of the galaxy system or huge series of galaxy systems, different spatial dimensions are formed due to their movements at various speeds under their own forces of attraction. In this way, space only exists relatively and is not absolutely.

In the “Avatamsaka Sutra”, it was mentioned that “all matters and phenomena have no actuality to rely upon,





but they are being generated due to the occasional matching of causes and conditions.” In other words, the matching of causes and conditions is due to their relative generations. Since they are relative in nature, and so all matters and phenomena are created due to this “inter-dependent origination” of various causes and conditions.

Let us now turn on to the question on the quantity of “space”. In the “Avatamsaka Sutra”, it was mentioned that: “Each and every particle of the “Pure Land of Buddha Vairocana” exhibits its own world.” Like what we have mentioned before, there are many “minute universes” within a single “universe”. And within each “universe”, there also exists another “universe”, and so this is limitless. Thus, when we go through all the way, we will still be able to find many universes, just like the “Lamps within the Mirrors”.

Contemporary scientists, particularly nuclear physicists, have verified that “spaces” in the universe can display even up to eleven dimensions in terms of geometrical formats. But, are there limits to these “spaces”? The Lord Buddha has revealed that there are thousands of the “Thirty-Three Heavens” within thousands of worlds, and so this would mean that “space” is limitless. In the same “Avatamsaka Sutra”, it was mentioned that: “In one skin pore, there are thousand pieces of lotus petals”. This means not only “space” is limitless, but it also has no obstacles due to size.

So you might wonder why is this possible to have a thousand pieces of lotus petals within a skin pore? The reason is actually quite simple. You can imagine like this: for example, you had traveled back to the ancient times and you had a VCD on hand, the content of which is on the description of the “universe”. If you told the ancient people that our three thousand “Large Thousand Worlds” are all contained within this small VCD, I am sure that those ancient people would not understand what you are talking about. If you continued to tell them that they only require a small machine in order to have a look at the whole “universe” and its three thousand “Large Thousand Worlds”, just as what our contemporary scientists can watch nowadays, then those ancient people would probably do not know what you are talking about. They would even probably think that you are either out of your mind, or just a fool, in telling those lies to them, and they would not believe in the fact that it is possible to use a small-sized magnetic disc to contain the whole “universe”.

Take for another example, since there was no television in ancient time, and when you tried to introduce the television to the ancient people, you told them that they can watch all the facets and varieties of human lives in a small box. In fact, they can watch almost anything. Or else, when we told them that we can send our voice messages through thousand miles by just holding onto a plastic thing and then speak to it, then one will be able to listen to our voices no matter how far he/she is away from us. Again, all these kinds



of things are incomprehensible, and are difficult for ancient people to image and understand. In fact, all those phenomena that had been mentioned by the Lord Buddha were not made up by the Lord Buddha, nor had the Lord Buddha cheated us on them. In fact, the Lord Buddha was just telling us the truth of the “universe”. It is boundless for this “space”, which does not have any differences in terms of size. The Lord Buddha just wanted to let us know what are those phenomena and the truth behind them.

You may ask the question: since we just want to learn about the “Buddhist Dharma” and we are not learning science as such, then why do we need to understand all these things? We have mentioned before that: when your thoughts do not have any boundaries, then your capabilities will also do not have any limits. If you would like to practice the “Buddhist Dharma” and would like to “become a Buddha”, or to be “liberated from Samsara” in the future, then you should at least understand these in the first place.

The thinking pattern for most scientists is in a small way close to that of the “Buddhist Dharma”. To them, they do recognize that there is nothing impossible in this world. And because of that, scientists can thus invent and discover many new things, and make their ideals to become possible and true. Hence, in your “Dharma practice”, if you cannot be at par with the “breath” of the thought and mind of scientists, neither can you have the “width” of their broad and lateral thinking, then all the things that you are thinking about all day will just be impossible. Hence, even when the Lord Buddha had told you that “in one skin pore, there are thousand pieces of lotus petals”, you will still believe that this is impossible. Thus, if you believe that this is impossible, you will then not being able to comprehend all those things in your whole life.

Hence, one should recognize that all the things that were mentioned by the Lord Buddha is the truth. For what the Lord Buddha tells us is the truth, but the question is that we still have not reached that level upon which we can truly understand and comprehend the true reality of all things. The Lord Buddha had mentioned that the “universe” is limitless, and the size of its “space” is also boundless. Whether our contemporary scientists can have these views to discover and verify what the Lord Buddha has told us about all these things or not? ... (To be Continued)



# EPILOGUE

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

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

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