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Lake of Lotus

Bimonthly

Issue 16 July 2008

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The Abstruseness on the
Creation of the Vajrayana
"Mandala"

Re-orientation
on the "Locus of
Destiny"

How to Look for
Orientations in
Breaking Through
"Adversities"

How to Heal
Emotional Wounds

The Analytical
"Spiritual
Guidance" of Vajrayana

Specific Cognitions
Would Lead to
Deviations of "Mental
Strength"



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ISSN 1816-8019 07



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大圓滿祖師龍清巴尊者像

English Version

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The Heart Nectar of the Saints -- A Prayer of Aspiration Which Comprises the Essential Points of the Oral Teachings (2)



by His Holiness Dudjom Rinpoche

This rank in the hierarchy, like a young bird perched at
the summit of a tree,
If it is high, that is well, if it is low, that is well;
Without fretting about **the causes of my own
suffering,**
May I sincerely practise the Supreme Dharma.



These evil mantras of black magic, like sharpened
weapons,
If they work, that is well, if not, that is well;
Without buying the blade that will cut off my own life,
May I sincerely practise the Supreme Dharma.



These recitations, like the six syllables uttered by a
parrot,
If they are done, that is well, if not, that is well;
Without counting all the accumulations of the various
practices,
May I sincerely practise the Supreme Dharma.



These religious discourses, like a mountain cascade,
If it is knowledgeable, that is well, if not, that is well;
Not mistaking this scholarly glibness for actual
Dharma,
May I sincerely practise the Supreme Dharma.



His Holiness Dudjom Rinpoche



His Holiness Dudjom Rinpoche



His Holiness Dudjom Rinpoche



His Holiness Dudjom Rinpoche

This intellect so swift to jump to conclusions, like the snout of a pig,
If it's sharp, that is well, if it's dull, that is well;
Without pointlessly stirring up the whirlpool of **anger and attachment,**

May I sincerely practise the Supreme Dharma.



These Yogi's experiences, like a summer torrent,
If they swell up, that is well, if they run dry, that is well;

Without chasing after rainbows like a child,
May I sincerely practise the Supreme Dharma.



These pure visions, like a mountain rain,
If they arise, that is well, if not, that is well;
Not hanging on to these delusive experiences as real,

May I sincerely practise the Supreme Dharma.



The freedoms and favourable circumstances, like a wish-granting jewel,
Without them, there is no way to accomplish the Holy Dharma.

Not letting them to get wasted while I have them in my hand,
May I sincerely practise the Supreme Dharma.



The glorious Guru, light on the path of liberation,
If I do not meet him, there is no way to realize the true nature.

Now that I know the way, without jumping off the cliff,
May I sincerely practise the Supreme Dharma.



The Holy Dharma, like a medicine that cures all diseases,

If I have not heard it, there is no way to distinguish between what to abandon and what to adopt.

Now I know what brings benefits and harms, without swallowing the poison,

May I sincerely practise the Supreme Dharma.



The alternation of happiness and sorrow, like the changing of the seasons,

If I do not recognize this, there is no way to achieve renunciation.

Being certain that times of sorrow will come upon me by the very nature of cyclic existence (Samsara),

May I sincerely practise the Supreme Dharma.



This immersion in cyclic existence (Samsara), like a pebble fallen into the depths of the water,

If I do not get out of it by now, I will not be able to do so later on.

Holding on to the lifeline of the compassionate Three Jewels,

May I sincerely practise the Supreme Dharma.



The enlightened qualities of liberation, like a continent of jewels,

If I am unaware of them, there is no way to develop diligence and perseverance.

Recognizing the unending benefits of lasting victory,

May I sincerely practise the Supreme Dharma.



The life stories of the Great Saints, like the heart essence of Nectar,

If they are not known, there is no way to awaken my faith.

Now that I can tell victory from defeat, without buying my own suffering,

May I sincerely practise the Supreme Dharma. 

.... (To be Continued)



The Contemporary Mahasiddha with Many Prophecies --- Our Lord of Refuge, His Holiness Chadrak Gyendun Rinpoche (11)

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!

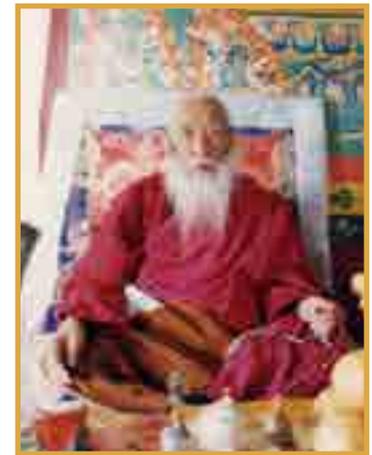
Emaho!

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

Correct Guidances on Dharma Practice – Smoking Will Lead to Downfalls



His Holiness Chadrak Rinpoche



His Holiness Chadrak Rinpoche

As mentioned in the **Mountain Retreat** by H.H. Dudjom Rinpoche: "All kinds of **smoking** are said to be the tricks of **oath-breaking demons**, so reject them from the heart. **Wine** should be taken as an element of '**samaya**' (**vows**), but not drunk without control, to the point of intoxication." Hence, smoking and alcoholism are two very bad habits that all Dharma practitioners should avoid.

At one time, His Holiness Chadrak Rinpoche had mentioned the following words: "**The major defect of smoking is that it will close the 'aperture of brahma' at the top of one's head.** So, at the **moment of death**, it will be **extremely difficult** for one's practice of Phowa, in trying to get one's own **consciousness** out from there, either to liberate oneself from the cyclic existence, or to go to the



The retreat center and gompa in Yangleshod, Nepal.



His Holiness Chadrak Rinpoche

given a semi-solid food (such as rice congee) to break the silence, after which they can talk again for that day. In this way, it will continue to last for 16 days altogether, and hence one would have received a total of eight vows for this “fasting ceremony” (nyung-ne).

Hence, it is not quite possible for those people who do not have strong will-powers to participate in this “fasting ceremony” (nyung-ne). In purifying obscurations of many past lifetimes, in eliminating the toxic substances in the human body, in training one’s persistent will-power, in elevating one’s spiritual clarity of mind, in transcending the painful experiences of hunger, as well as in confessing one’s breaking of precepts and samayas, this is an experiential practice which is most helpful and extremely powerful for one’s Dharma practice.

Establishing the Foundations for the Propagation of the Holy Dharma

His Holiness Chadrak Rinpoche has always put his energy and resources in establishing those things that are most conducive towards the genuine practice of the Holy Dharma, in training his disciples, as well as in benefiting all sentient beings. Here we would like to report on some of those major constructions as follows:-

When His Holiness Chadrak Rinpoche was around sixty years of age, His Holiness Dudjom Rinpoche II urged His Holiness (as predicted) to go to the sacred land of Yangleshod (Pharping) [the sacred place of accomplishment (chandho) where Guru Rinpoche took the form of Vajrakumara and attained the Vidyadhara stage of the Great Seal (Mahamudra) realization] to build a retreat center there, so that it will be most beneficial to both the Holy Dharma and all sentient beings.

Hence, His Holiness Dudjom Rinpoche II had personally accompanied His Holiness to Yangleshod in observing the site over there, as well as in deciding on the plans for construction. Hence, in this supreme sacred place of Yangleshod, His Holiness Chadrak Rinpoche had founded a retreat center called the “Joyous Grove of the Accomplishment of the Glorious Awareness-Holder” (Pal Rigdzin Drubpe Ghatsal), as well as a small Gompa, in fulfilling the prophecies made about His Holiness’ great deeds by the past Saints.

Furthermore, in Godavari of Nepal, one of the twenty-four sacred places of Dakinis, His Holiness had founded the retreat center named the “Place of the Supreme Accomplishment of Meditation on the Highest Luminosity” (Lame Ösel Ting-dzin Chok-drup Ling), and had built a Burmese style of Buddhist stupa called the “Great Stupa Which Upon Seeing Liberates” (Chorten Tongdrol Chenmo).

In Yol-mo, a place which was foretold in both

three upper realms. Hence, the closure of this ‘aperture’ will lead to one’s loss of the chance for salvation. It is most advisable for all Dharma practitioners, both for themselves and for others, not to smoke at all!” His Holiness Chadrak Rinpoche also reminds all Dharma practitioners to refrain from alcoholism as well.

The Annual “Fasting Ceremony” (Nyung-ne)

Another great Enlightened Activity of His Holiness Chadrak Rinpoche is to conduct the annual “fasting ceremony” (nyung-ne) of puja, during the Lord Buddha’s Festival of Enlightenment for sixteen days. This is a practice that one can do while living a family life, when one is so busy with no time to do extensive practice or retreat, so that this practice can combine various skillful means to quickly complete the works of accumulating merits, as well as in the purification of obscurations.

For the first day, it begins with a vow and the participants can have liquid for the whole day, but only a lunch (without onions, garlic, chilly, etc.) before noon time, and they can talk for the day. Then for the second day, no food, no liquid and no talking is allowed for the whole day, except with prayers and prostrations, until the next morning of the third day. Then, before the break of dawn, it begins with a new vow and the participants are



His Holiness Chadrak Rinpoche



His Holiness Chadrak Rinpoche inside the retreat center in Yolmo



His Holiness Chadrak Rinpoche outside the retreat center in Yolmo

The Flower Ornament Discourse and **The Seven Profound Chronicles**, His Holiness had founded the retreat center of the “Spiritual Center of Ever-Excellency” (Kunzang Chöling). In **Sikkim**, His Holiness had founded the “Guarding Courage Kathok Monastery” (Pa-kyong Kathok Göñ). Outside the city of **Darjeeling**, he had also founded the monastery of the “Spiritual Center of the Magnificent Ngayab Island” (Phuntsok Ngayab Chöling) in 1962 and its retreat center the “Peak of Luminosity that Liberates All” (Kundrol Ösel Tse).

In Bhutan, at the site of treasures and concealed land called **Lang-drak**, His Holiness had restored the retreat center of the “Definitely Secret Eternally Stable Place” (Nge-sang Tak-ten Ling), founded by Longchenpa’s son, Gyalse Tulku Drakpa Özer. In these and many other places, His Holiness had established, in isolated mountains or valleys, many such retreat centers with buildings and furnishings for Dharma practitioners.

Every year, His Holiness will go to these various retreat centers, where retreatants are completing the three-years’ retreat programs, and bestowed upon those worthy disciples with profound oral pith-instructions on the direct path to enlightenment within one’s body and lifetime, that is, the luminous **“Great Perfection” (Dzogchen)**.

In this way, **His Holiness, now at the age of ninety-five, is still working tirelessly and ceaselessly for the benefits of all sentient beings, and has thus nurtured the Holy Dharma and in upholding its propagation in this Degenerate Age.** People from all over the world flock in to try to meet His Holiness, like unending rivers flowing into the one Great Ocean of Wisdom, in order to receive His Holiness’ personal blessings and teachings.

In the year 2000, just after the Tibetan New Year (**Losar**) of the new millennium, there were hundreds of people, coming all the way from the mountain

ranges of the Himalayas, all gathered in tents near the Gumpa in Yangleshod and sought for His Holiness’ blessings and initiations. They were determined not to go away, and so His Holiness finally agreed to give them a “long-life initiation”. Men and women, whose previously cultivated merits, positive aspirations, and auspicious connections have ripened at the right time, had thus received all the nectars and blessings of this Great Master. After the initiation, these mountainous people sang beautiful songs and danced, **praising the great honor and glory, as well as all the Enlightened Activities of this Most Exalted Master!**

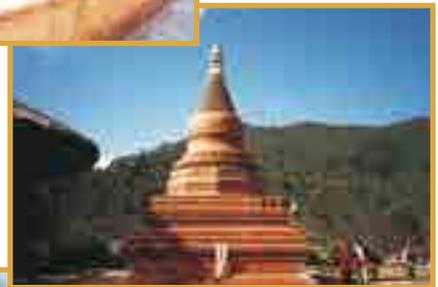
Displaying extraordinary qualities in the midst of the ordinary,
His compassionate face shining from his sternness,
Kneeling down in front of this Awareness-holder among humans,
Begging for His nectars of Dharma teachings to flow like rivers.

In such ways, His Holiness’ excellent deeds of Enlightened Activity, like a wide white parasol that spans all the existence in this world, have been like the medicine for nurturing the **“life-force”** of Buddhism. **His Holiness’ extreme kindness is inexpressible in words and incomparable in scope! The continued presence of His Holiness’ Lotus Feet on the wide and high adamant throne is like that of the brilliant sun shining in mid-day, dispelling all darkness of ignorance in this Degenerate Age!(To be Continued)**



The black stupas inside the retreat center of Godavari, Nepal

The "Great Stupa Which Upon Seeing Liberates" inside the retreat center of Godavari, Nepal



The lotus pond inside the retreat center of Godavari, Nepal

The Profound Abstruseness of Life and Death : The Meaning of Near-Death Experiences (16)

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

Summary of Last Chapter

In the last chapter, a case of Near-Death Experience (NDE) was quoted which was **very different from the others**. This case was provided by a psychic with a religious belief, who possessed psychic abilities and the knowledge on the modes of operation in the “posthumous world”. Hence this case does have a profound significance in terms of its revelation. Its contents **were well-balanced and firmly grounded** on the reality of Mother Nature. Not only has it opened up the visions of “nullifidians”, but it has also opened a door for religious people to **review** upon their own **spiritual practices**. As such, the **wisdom** in “facing the reality and seeking for the truth” could **arise**. It has described a NDE survivor, Satana, who had chased after the brightness of Light, and had actually advanced in one level after another, and thus reaching the ultimate stage. And yet, why did she still fail? One of the reasons is that: her **skepticism and wrong cognitions about the occurrence of several bodies in the “posthumous” environment**, which has been explained in details in the last chapter. Before further elaborations on the other reasons, please let us try to review the special features of this case.

Case 19

Satana was a native inhabitant in America (that is, an American Indian) who **possessed the “psychic abilities”**. She had studied in India, and she had studied in great depths on the teachings of Hinduism. She could be said to be **a spiritual practitioner whose practices are based upon the teachings of Hinduism**.

During her stay in India for her pursuit of spiritual studies, she had paid a visit to her friend at one time. Due to courtesy, she dared not refuse the offer of a glass of cold tap water by her friend. After taking it for a while, she felt extremely uncomfortable in her whole body. She went home and her **condition deteriorated very quickly**. In less than two hours, she had developed **high fever and her mind was unclear**. She suffered and **struggled in bed**. A large portion of the pink bedspread was being wet by her sweat.

The following is her self-narration:

“At first, I found myself sitting at the rear of the bed **with both**

legs crossed. This was my usual sitting posture while I was in India. I was looking at my 'other self' whose body was tossing, turning to and fro in bed, and was fallen into coma. I saw that the bedspread was now green in color, which was a **color of healing**, and so I knew that my body could recover. The 'self' who sat at the rear of the bed looking at my body in coma was **completely relaxed**. I called this relaxed body the 'observer'.

This 'observer' suddenly sensed some sort of a 'lingqi' (an **invisible existence of an essence of energy**) upon its left shoulder. Through my **experiences and knowledge during trainings in meditation**, I knew this 'lingqi' was the 'eye-witness'. Let me explain it: this 'eye-witness' could be said to be my second body, which had **no cognitive ability** and could not communicate with my other body, the 'observer'. The 'eye-witness' did not have any thoughts, and so it merely has **no cognitive ability and comprehension**. It was only an 'eye-witness'. I knew some wizards who said that the 'God of Death' would stand on the left shoulder, and I so believed that this second body of the 'eye-witness' was what they were referring to.

Once I sensed that there was this 'lingqi' upon my left shoulder, I was **forcefully dragged into** the 'eye-witness' immediately. From that moment onwards, I **moved swiftly** because I knew that I had to **chase after that 'beam of light'**, and **should not be interrupted by any other things**. As **all other matters had already been finished**, so I should not think of them any longer. I told myself to use all of my might to chase after the light. Hence, I **dashed off towards that "beam of bright light"**. When I floated up in the air, I found that what surrounded me were the **dainty** scenes of great **elegance**. They were so beautiful that I couldn't help lingering around, almost forgotten to move forward. I could **achieve everything that I would think of** and **could do anything at my own will!** The beauty of **tints and sounds** were so diversified and exquisitely touching that it has greatly exceeded what mundane people could have thought of them. I believed that many of the inspirations of many great musicians and artists must have come from here. I am very sure that all those who had crossed the threshold and entered into this place would want to stay behind, simply because it was just too beautiful.

However, I knew that I must have to maintain my 'attentiveness' and **sustain to enter into that 'beam of light'**, and **should not be stalled by the scenic beauty**. I unceasingly penetrated through that 'beam of light', passed through it, and then kept on overtaking it. At first, I had **transcended the 'time' element**, and finally I had also **transcended the 'space' element**, and thus had arrived at a certain 'point without space'. At the same time, I had also transcended any kind of 'physical

body', and had just left behind my 'self-awareness'. In abandoning the 'physical body', I felt **freedom without the slightest bondage**. Not until I had abandoned my 'physical body', I had always thought that there was no such thing as 'flawless perfection' in this world, but then by now I could actually be able to **realize** this.

When I further penetrated through that 'beam of light', I entered into a **state of ecstasy**. It was not a joy but a state of **ecstasy** which was beyond any descriptions. I continued to move onward in overtaking it, and even transcended the level of 'experience' itself. At that very moment, I had discovered some sort of a freedom which was 'without any emotions and experiences'. It even went so far as of having simply **without the existence of the "self"**. When I proceeded even further in overtaking it, it had become a state **without a 'single consciousness'** while existed only in an **endless and boundless** vast expanse. My 'point of consciousness' was just like a tiny drop of water that **has been completely dissolved** in the vast great ocean.

I then returned back to my 'physical body'. When I woke up in the hospital, I noticed that I had the 'self-awareness' and my mind was very clear. I realized that there was **no "separated individuality"**, and that all things had been **"combined into one" in union**. The first thing in my mind after waking up was that I must have to remember the direction of each and every stage, so that I could **inform others as to how to proceed.**"

The **point for the failure** of Santana was that she was **lacking of the following "knowledge and training"**. It was, indeed, a pity that such a talent had failed due to her **insufficient merits**.

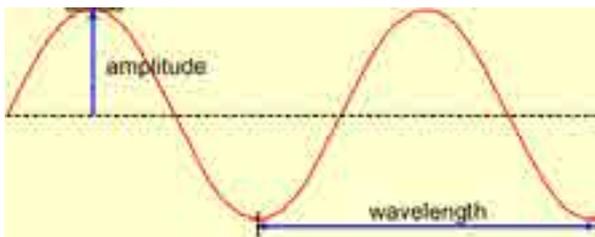
1. The skepticism and wrong cognitions on the occurrence of several physical bodies in the "posthumous" environment – (please refer to the article on 'The Meaning of Near-Death Experiences' in the Issue 15 of the "Lake of Lotus")
2. The deviation of her "mental strength" due to her special cognitions on color – Satana had narrated that the bedsheet was initially **pink** in color, but during the occurrence of her NDE when she had departed from her physical body, she found herself sitting at the rear of the bed and calmly looking at her own body. She had discovered that the bedsheet had **turned into** green in color, which she considered was the color of healing. As such, she was **quite sure** that her body would get better gradually. Why was it that the bedsheet was seen to be pink while she was still alive, but then the **color** of it had **changed into** green after her death? Satana was quite sure that her physical body would soon be getting better. **What kind of consequence** would this sort of "firm belief" bring upon her? Would any kind of "cognition" definitely become a **factor** in

driving the “orientation of destiny”?

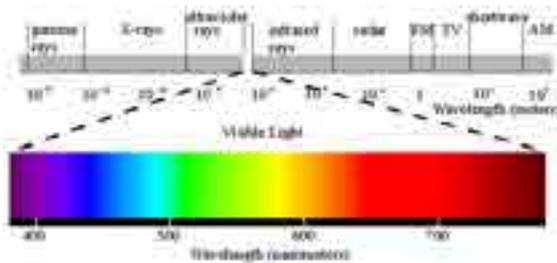
The True Face of Color

From the definition of sciences, color is a **visual phenomenon** that has arisen due to the emission and/or reflection of “light waves” from an object, which is a kind of fundamental characteristic of the **vision of the human eye**. Therefore, the characteristics of colors could only be exhibited in the presence of light. Without illumination, there is no color. In other words, “light” is “color”. Why is it?

“Light” is a kind of electromagnetic waves, which are associated with “wavelengths”. For those lights of “electromagnetic waves” having wavelengths in the range of 380 nm to 780 nm, these are visible to the human eye. Hence, this portion of the range of “light” is called the “**visual light**”.



The structure of electromagnetic waves



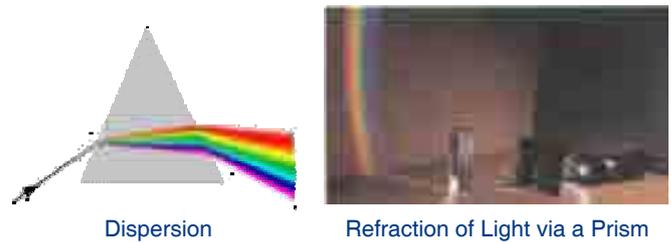
Electromagnetic Spectrum

The magnitude on the “amplitude of the vibration” of “light” is formed by the differences of the crest and trough of the “light waves”, **which affects the degree of illumination of “lights”**. The “length” of the “light waves” and the distance between two corresponding “vibration amplitudes” will then **characterize the various “colors”**. Colors will appear as the following at large, namely: “red, orange, yellow, green, light green, blue, violet”.

When “light” passes through different media, the phenomenon known as **refraction** will occur due to the different densities of the different media. For different media (for instance, when light enters into a glass plate from the air, it goes through it and then travels back to the air), and “lights” of different “wavelengths”

(that is, “lights” of different colors), different **angles of refraction** would be formed. “Lights” of different “wavelengths”, even in the same medium, would travel with different velocities. Therefore, different **angles of refraction** would also result.

As shown in the following diagrams, when the white “light” passes through a prism, it would disperse into “lights” of different colors just like a rainbow. Due to the different “wavelengths”, there are different angles of refraction. After two times of refraction (through air and prism), the “light” would be split up, and this phenomenon is called “**dispersion**”.

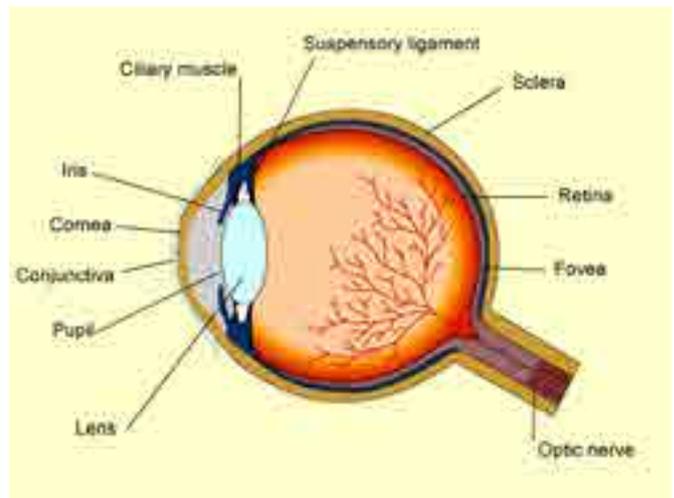


Dispersion

Refraction of Light via a Prism

The general **process** of collection of external visual data/information by the human eyes while a person is still alive is as follows:

Light (Energy) → Object → Eye → Brain → Formation of Vision



The Eye Organ

Most of the people do not have a deep recognition of “lights” and their colors, since they could only view a very narrow range of “lights” while still alive. As such, when they are able to see a broader range of “lights”, as well as imageries, after their deaths, and so they would usually be subjectively “superstitious” and **become perplexed or scared, thus proceeding to a wrong direction**. Since one’s visibility is no longer constrained by the eyes any more when a person is dead (please refer to the article on “The Meaning of Near-death Experiences” in the Issue 15 of “The

Lake of Lotus”), the range of “visible lights” would be largely expanded, and thus one would be able to see the movements on the “currents of winds” (“qi”) which are sparsely-structured, together with the colors of energies (remark: “qi” or the “currents of winds” which are the invisible movements of energies). These different movements on the “currents of winds”, in matching with the “magnetic fields” of various strengths, in conjunction with the various “karmic forces” of each individual (that is the traction, the “karmic network”: Due to “virtuous or non-virtuous” deeds amassed over countless previous lifetimes, these karmic forces would affect the “mental strength” of oneself as well as those of other sentient beings, and are so much mutually-intertwining and influencing with each other that it forms the network of tractions known as the “karmic network”. Please refer to the VCD on the “Inconceivable Law of Karma”, published by the Dudjom Buddhist Association), together with the personal cognitions and “mental strength” of each one of them, thus various sorts of imageries and patterns will be formed. The following study is such a case with strong evidence.

Case 20

Miss Tung Yi Puk is a NDE survivor in Taiwan. Her Near-Death Experience (NDE) was derived from her having undergone a medical ligature. She saw various patterns or totems, and had also heard some pure and rhythmic sounds. The following is her own narration:

“I felt the coldness when the surgical scalpel touched upon me, and then I entered into an environment with a number of ‘circles of lights’. These ‘circles of lights’ just kept on revolving round and round. At the moment of my entering into these ‘light circles’, I had the sense of awareness but without any shape or body, neither was there any existence of my ‘selfhood’. It is hard to describe the situation, and it seems like that there was merely the “mental consciousness” which was in procession. I was aware of the sounds of sutra-chanting, and also saw lots of totems. From my cognitions, these totems were the usual patterns that were seen in India, Nepal or Egypt. I had never seen them before, but I found them to be rather interesting and so I proceeded further into the brightness of “light”.

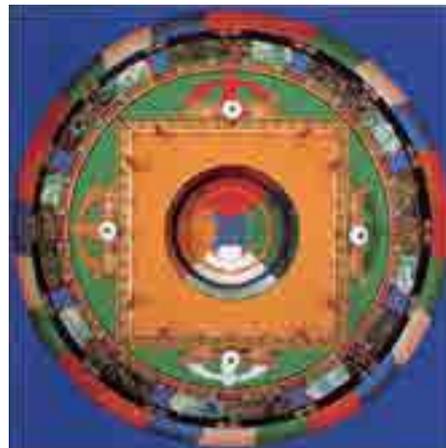
At that moment, I had the “mental consciousness” of being aware that if I stayed there, then it would be “eternality”. The entire process was just like “a split second”. I sensed that I should belong there. Once I had this notion, the feeling of pain immediately arose. From a comfortable feeling originally, it then turned into an agonizing feeling. Then, suddenly I woke up. When I recalled the kind of sound, I had never heard of it before in my life, which was like the sound from

the heaven and was so pure. I had the awareness that it was too much suffering to be a human being, and that one should practice the spirituality seriously.”

The Abstruseness on the Creation of the Vajrayana “Mandala”

In fact, how are these totems formed? These patterns or totems are formed due to the movements of the “currents of winds” of different densities, being influenced by the different tractional forces of different “magnetic fields”. The colors, after having different refractions by the movements of the “currents of winds” of different densities, would thus be different. The different diagrams of Mandala or totems of either “Hinduism, Tibetan Buddhism or of Egyptian Religion” were thus so formed. Those various patterns or totems that Miss Tung Yi Puk of Taiwan had seen were formed by the different magnetic fields and the movements of the “currents of winds” of different densities. Its formation is similar to the formation of the ‘Polar Lights’, and so its structure is similar to a “kaleidoscope”.

Some spiritual practitioners can expand their ranges of the “visible lights” through their “strengths of mental concentration”, and so can be able to see these patterns or totems. When they have resumed their normal visions from meditations, they drew these patterns or totems which they had seen during meditations, and thus these patterns or totems became the diagrams of “Mandala” that are available nowadays. Those who do not understand the analytical detailed explanations on “spiritual guidance” would then become superstitious, and would not be able to put them into practice. As a result, their spiritual practices would usually end up in failures, just one step away from the possible success.



The Mandala



The Mandala

After the revival from death, some NDE survivors had been able to revive certain visual abilities in such a way that the range of “visible lights” has become broadened. Hence, they were able to see the patterns or totems being refracted through **the physical bodies which were not actually dead**. Why was it like that? It was simply because there are numerous movements of the “currents of winds” of different densities that have filled up one’s own physical body. In the **profound teachings** of “Tibetan Buddhism”, it was revealed that the human body is a “**microcosm**”, and is **closely-affiliated to and mutually-linked up with the “macrocosm”** of the whole universe. There are at least ten kinds of the movements of the “currents of winds” inside a human body. These are:

1. Five Root Winds – there are five **cardinal movements** of the “currents of winds” in the body, namely:

- (1) the upward-moving wind
- (2) the downward-moving wind
- (3) the pervading wind
- (4) the equally-abiding wind
- (5) the life-supporting wind

2. Five Branch Winds – there are five **secondary movements** of the “currents of winds” in the body, namely:

- (1) the moving wind
- (2) the intensely-moving wind
- (3) the perfectly-moving wind
- (4) the strongly-moving wind
- (5) the definitely-moving wind

Due to the fact that these are **profound teachings**

in Vajrayana that should not be disclosed to the general public, and according to the precepts and disciplines, these teachings could only be passed on to those people who have taken the “Refuges”, and have adhered to the precepts and disciplines (**Please refer to the DVD on “The Meanings and Merits of Taking Refuges”, published by the Dudjom Buddhist Association**). Therefore, explanations will not be given here on the functions and the ways of application on the movements of these “currents of winds”.

The various colors and patterns are, in fact, the effects of **refractions** on the movements of the “**currents of winds**” of **different densities** within the physical body, in conjunction with the “**magnetic fields**”, as well as the “**karmic forces**”, and the “**mental strength**” of **each individual**. As there are many “channel-knots” (which are the intersections of various “channels”) that are fully distributed within a human body, the concurrences of the movements on the “currents of winds” at each of the “channel-knot” will then be very different, resulting in the various different patterns or totems that are their assorted varieties of projections. Therefore, Miss Tung Yi Puk of Taiwan had seen **so many different totems**.

Re-orientation on the “Locus of Destiny”

On top of the revelation function on the **health status** of an individual’s **physical body**, those patterns and imageries that are projected by the movements of the “currents of winds” inside one’s own body can also be used for “**purification**” purpose through one’s Dharma practice in **linking up** with the “Mandalas” of the different Buddhas or “deities” by means of “visualization”. As a matter of fact, the “locus of destiny” of an individual has already been projected in accordance with the “Law of Cause and Effect” while one is still alive. During one’s lifetime, one’s body, spirit and the magnetic field have all been connected to different “spiritual domains”. These various linkages are so much densely-intertwined together in besieging those pitiful sentient beings, as if like the cocoons of the silkworms. Those very silk, in fact, are **the “mental strength” of one’s own mind, together with “those mental strengths” of all those “karmic creditors” since countless cycles of lives and deaths**.

In order to break through the cocoon for a total release, one must practice the spiritual practices for “purification and disconnections” of those silk that are linking up to those evil “spiritual domains”. However, merely purification and disengagement are not sufficient enough as the silk are too tightly- and intensely-intertwined. Even if one has devoted the

energy of one's entire lifetime for "purification and disengagement", one might still only have purified and disengaged a very small quantity of those silk. Thus, the spiritual practices in the "Exoteric Buddhism" would have to take an **unpredictable and immeasurable** three "Asankhya-Kalpas" periods of time in order for one's liberation from the "cycle of karmic existence" (**Samsara in Sanskrit**). (**Remarks: One Asankhya-Kalpa is equivalent to the time needed for 10 to the power of 51 cycles on the process of formation, persistence, deterioration and annihilation of the whole universe**), in order to actually attain the "Buddhahood" (**recovery of the primordially-possessed awareness, and grand ability so as to be released from the tractions of Samsara**). In order to rapidly elevate oneself on the evolutionary process of one's "spiritual domain" in a "leveraging" fashion, a person has to coordinate one's "mental strength" with the **re-orientation on one's "locus of destiny"** to be connected with a Buddha's Pure Land, or to enter into the state of "Emptiness: Neither Existence Nor Voidness" (**please refer to the DVD on "Emptiness: Neither Existence Nor Voidness", published by the Dudjom Buddhist Association**). The ways of guidance must have to be **correct, direct and up-to-the-point**.

In other words, those spiritual practices that only have "purification" but without "orientation" resemble **a ship sailing in the ocean without a compass**. In lacking of a course of direction, one would never be able to arrive at the destination. Spiritual practices that only have "orientation" but without "purification" are similar to a speedy ship sailing with a **defective compass**; sailing at high speed would only arrive at an "adverse destination" due to wrong connections. Therefore, **both "purification" and "orientation" are two complementary key points in spiritual practices**. Lacking in any one of them will only **lead** a practitioner to **go astray**. For thousands of years, numerous spiritual practitioners have failed, and thus got stuck in the quagmire of Samsara, due to the incomprehension of this important principle. It is of a similar case that there are numerous cases showing numerous detours in "non-Buddhist" spiritual practices that led to failures without any exceptions by having merely "purification" without "orientation".

"Purified" spiritual practices would definitely increase one's own merits, and would thus add on more elements of elevating oneself to better "spiritual domains" in the future. It would also re-pave one's "locus of destiny" in the future (**please refer to the part on "The Combination of Destiny and Its Locus", in both the book and the CD entitled "The Freeing of Animals and the Law of Causes and Effects", published by the Dudjom Buddhist Association**), and yet, this is insufficient to help one's liberation from Samsara. Whereas **correct, direct and up-to-the-point**

spiritual practices under orientation could **rapidly and promisingly** elevate one's "locus of destiny" to a better "spiritual domain", even supplementing oneself to become liberated from Samsara, or for the attainment of "Buddhahood".

From the diagram of "Bodily Mandala" of "Tibetan Buddhism", there are various imageries of different Buddhas that are distributed within the body which represent the various "channel-knots". It is a kind of **profound "oriented" training of spiritual practices** which make use of the movements of the **"currents of winds" of different densities**, as well as in coordination with the **"magnetic fields"**, and the **individual's "karmic forces" and "mental strength"**. As it involves **profound teachings** and so the explanations on this principle would not be given here. The above explanations already contain extremely profound **analytical "spiritual guidance"**, and thus **even some of the so-called Masters of Tantrayana (esoteric Buddhism) do not know of it**. Even though there are a very few realized Masters who had seen those patterns either in meditation, or under the conditions of 'out-of-body' experiences, they would still do not know the abstruseness underneath, let alone to mention the **know-how of its application**.

Teachers of "exoteric Buddhism" **merely know** that these are the projections of the "mind" and so they just suggest to care less about them. But, they certainly **do not know how to make use** of these projections and how to **deal with** them. Relying merely on the comprehension of the principle of "Emptiness" (**"Sunyata" in Sanskrit, the meaning of which is very difficult to master**), **the odds of failure are, indeed, very high**. In general, most of the Tantric Buddhist Gurus would merely recite and explain according to the texts, either reciting or chanting according to the "ritual texts", in coupling with some kind of contemplations. Although it is a little bit better, yet **the odds of failure are still high**. The full picture can only be fully known after having achieved the status of the "Omniscience of the Buddha" (**meaning: "correct, impartial and universal cognitions"**). For instance, Guru Padmasambhava, the Founder of the Nyingma School of Tibetan Buddhism, also known as the Second Buddha of our Contemporary Age, would certainly know of this. (**Please refer to the brief introduction to "Guru Padmasambhava" in the First Issue of "The Lake of Lotus", as well as the articles on "The Eight Manifestations of Guru Padmasambhava" in the Issues 2 to 16 of "The Lake of Lotus"**).

Therefore, there are **numerous analyses of "spiritual guidance" and utterly esoteric "oral-pith instructions"** in the teachings of Nyingma School, **which are not available in the other sects**. The knack of "Great Perfection" for the practice of "Emptiness: Neither

Existence Nor Voidness” also differs from the **other sects**. As such, its highest achievement is also **most unique**. The reason behind this is that the teachings came from the “perfect cognitions” of the “Buddha” in the state of “omniscience”, so that these are of the utmost perfection, accuracy, most in-depth and directness. Whereas, the teachings of **other sects** were mostly founded by those realized Gurus of these particular sects. As such, those teachings are lacking of the utmost perfect analyses of “**spiritual guidance**” and **profound “oral pith-instructions”**.

The **analysis of “spiritual guidance”** as revealed in the afore-mentioned is already **good enough to elevate the “intelligence” and the vision** of the majority of the people. One should thus **cherish these hard-to-come-by “teachings of pragmatic practice” and to go deepen into one’s spiritual practice**. In fact, being a well-established sect, its teachings must have its own merits and strength, and so Dharma practitioners **need not rigidly adhere** to any religion or any sect. One must not attack or repel against each other, and instead one should **broaden one’s mind and vision**. If the objective of one’s spiritual practice is to “elevate one’s spiritual rebirth on to a better spiritual domain, to become liberated from Samsara, or to attain ‘Buddhahood’”, one should **make sure** that the “teachings received are **not deviated**, then **hold onto the merits while discarding the shortcomings**, so as to **merge the best essences** of all the sects” for the furtherance in one’s Dharma practice, in this way the objective can surely be achieved.

In fact, are there any other sources for such kind of projections, besides those coming from the inner parts of a body? The answer is certainly a “yes”. For example, projections from the internal parts of the bodies from the sentient beings of other spiritual realms, projections of the magnetic fields from other “spiritual realms”, as well as from those of the Pure Lands of the Buddhas. If a person **knows how to**

apply them, these could be used in spiritual practices as to help “elevate to higher rebirths in better spiritual realms, or to become liberated from Samsara, or to attain ‘Buddhahood’”. What is the principle behind the pure and rhythmic sound that was being heard in the “posthumous world”? How would it be **handled and applied**? This is another profound abstruseness of Mother Nature and of spiritual practices. We might provide some sort of **explanations for “spiritual guidance” and their analyses** if such an appropriate condition occur in the future.

The Reason for the Alterations in Color

A broader range of visions could be seen in the “posthumous world”. However, if a person **does not have the correct guidance** during one’s lifetime, one will not be able to understand the meanings of these projected patterns or imageries, not to mention that one can make use of them. Even worse still is that one might feel perplexed by these very patterns or imageries. One’s “intelligence” and spiritual practice might have been affected due to one’s own “superstitions”, even to the point that one might **be deceived or enter into an “adverse spiritual domain” by mistakes**.

While Satana was still alive, she had found that the bedsheet was **pink** in color, which was the **color reflected from matters of high densities**. After Satana was dead, she saw that the color of the bedsheet had changed into green color, owing to the fact that the color which was originally reflected (i.e. pink) had now been stained and covered by the color of her **energies and the movements of the “currents of winds”** of her body and sweat (which has now become green). Satana deemed that the green color was a “color of healing”, and so she believed that she would gradually recover. This kind of mentality had formed some sort of a “mental strength” to be connected with the physical body which has not yet died actually. According to modern psychology, this was considered to be some sort of an **“affirmative and definite suggestion” so that the “unconscious” would be triggered**. In terms of the Buddhist practices, it is some kind of a **“deviation of the mind” with certain expectations and clings**. While a person is still alive, he is shored up by the physical body such that this kind of a **slight “deviation of the mind”** would not have too much influences on the “success or failure” of one’s spiritual practices, and so this is no big deal. However, when situating in a **purely “spiritual domain”** after one’s death, during the crucial moment when Satana was chasing after the brightness of the “Light” (which was also a critical moment in attaining “Buddhahood”), even a very slight trace of the **“deviation of the mind”** would be



Bodily Mandala

enough to **cause one's failure**, to be one step away from success.

Will it be really such a great holistic influence due to just a slight trace of the “deviation of the mind”? The most obvious example was the Great Bodhisattva Maitreya who will be attaining “Buddhahood” in the foreseeable future, but not yet at this immediate time. It is because there still exists a slight trace of the “deviation of the mind”, known as the **“Illusory Ignorance Since Time Immemorial”**. As such, the Great Bodhisattva Maitreya has not yet achieved “Buddhahood”, and still will have to take one more reincarnation in this human world, by **utterly transforming** his body and mind for further **corrections** on the slight trace of the “deviation of the mind”. Hence, this is known as “The One who has to take One More Rebirth of Restoration in order to Attain Buddhahood”. This **“Illusory Ignorance Since Time Immemorial”** means the “existence of the slight trace of unreal and illusory dim of shade (or “ignorance”) since time immemorial”. This is the case that, because of a slight trace of the “deviation of the mind”, the Great Bodhisattva Maitreya (who has been renowned for his Great Wisdom) will still need to further endeavor in his spiritual elevation to the highest level in attaining “Buddhahood”. Hence, the failure of Satana is of no surprise at all. Is there any proof to this?

At the critical moment when Satana was about to **merge into “union” with the “Dharma Realm of the One Reality”** (“primordial nature”: the clearest **awareness originally possessed by oneself**. For the detailed explanations on the “primordial nature” and the “Dharmakaya”, please refer to the articles on “The Meaning of Near-death Experiences” in Issues 4 and 5 of “The Lake of Lotus”. “Dharmadhatu”: the Boundless Realm of the “Dharmakaya”), she was dragged back into her physical body by a strong traction being generated by her physical body, which was not yet dead really. Although she had been revived to life, she had lost the rare-to-come-by crucial moment and opportunity in attaining “Buddhahood”.

Specific Cognitions Would Lead to Deviations of “Mental Strength”

How come it was so coincidental? Why had the traction occurred at that particular moment, not sooner or later? In order to make such a coincidence, the main role has to be Satana herself. At that particular moment in the **environment of the “Dharma Realm”**, it was only herself who could possess the **inducing** ability of the “unconscious” for various happenings. As her “unconscious” had already forged a **definite contract of bondage** with her physical body on the notion that “I would recover”, and so at the same time

when she was about to **merge into “union” with the “Dharma Realm of the One Reality”** and feeling that she “would not come back again”, another “mental consciousness” of her own recovery (i.e. her notion of “I would recover”) had rapidly **arisen correspondingly**.

It was just like the switch had been turned on such that the body which was about to recover was pending for the instruction. Once the signal was received, action was immediately taken such that a reaction was generated to tug Satana back into her physical body. Satana did not make a wrong prediction about the indication of the green color, which was the color signifying a gradual “recovery of her body”. The fault mainly lies in the fact that she had made a big fuss out of this by affirming that she “would recover” gradually. The **definite contract of bondage** of the notion that “I would recover” had been forged with her physical body, and thus had **implanted** on her own “mental consciousness” of **the instruction** that “I would come back”.

This is the Buddhist terminology of “Graspings onto Things as the Realities” (**all things are included as the “dharma”, and so graspings onto the different levels and effectiveness of different methods, and in using them unscrupulously**). Satana held onto “her professional judgment on colors, her reins on everything, her cognitions on all specialized know-how of spiritual practices, and her accuracy of predictions”, and so on. All these “graspings” would have **implanted** a series of **“instructions”** in her “mental consciousness”. These “instructions” resemble the attachment of a “timepiece”, clicking for the moment, such that when the **“cause and conditions” concur together**, the materialization of the consequences would immediately take place. Therefore, **all “graspings” onto certain things are, indeed, a series of “obstructive instructions”**. If the “graspings” are intense, they would definitely affect one’s outcome of failure in attaining “Buddhahood”. On the other hand, if the graspings are comparatively lighter in nature, then one would be bound to rebirths in “adverse spiritual domains”.

The religion that Satana had followed contains the teachings on the **“egolessness of all sentient beings”**, and so she could more easily enter into the “Dharma Realm of the One Reality”. However, the religion that Satana had believed in does not include the teachings on the **“egolessness of all existences”**. Hence, she had relentlessly implanted “rather pointless obstructive instructions” in her “mental consciousness”, thus resulting in her own failure. Thus, the importance of the analyses of “spiritual guidance” and the “oral-pith instructions” is that they could **enlighten one’s own wisdom** when deciding on **what to adopt and abandon**, would help to **master the key points** and **avert the traps**.

The reasons why the Buddhist teachings can excel all other religions are because of the facts that the Buddhist teachings are most “comprehensive, highly accurate, without any deviations” from the True Reality of all things. Furthermore, “Tantrayana” (or “Esoteric Buddhism”) excels all other sects of Buddhism in that all of its “profundity, directness, swiftness, applicability and pragmatism” are of very high-levels. Hence, one must be very cautious in making one’s own selection of the “teachings”.

Human beings are sentimental creatures. Religious faith also pertains to sentiments, and people would have implanted different insoluble “complexes” of their own religions and sects in their own minds. Without rational analysis, but only try to protect one’s own sect in a die-hard fashion, the consequence would be “hurting both oneself and others”, as well as in advancing on the road towards extremity, which is most foolish and regretful. If a person could clearly recognize the “objective”, and ask oneself what does one really want to stride for? Coupling with rational analysis, an individual would not be bogged down in the miserable state of Samsara beyond redemption.

“Grasping” are “obstructions”, with an equal sign in-between the two. In fact, how bad are their damaging powers? Can you associate more notions with them? Can you then elevate the space of your own “Dharma practice and thinking”? According to the aforementioned analyses, could you explain or estimate the reasons why, in the NDE of Miss Tung Yi Puk in Taiwan of Case 20, that whenever she had the thought that “I had sensed myself, and it seemed that I belonged there”, then there came the feeling of painfulness? After which she woke up, why was it so?

“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’ of ‘Dharmakaya’ would exhibit itself in the form of a great subtle, yet brilliant brightness of ‘Light’. Its illumination is so thrilling and startling, as if the relentless twinkling flames of the scorching sun shining upon a wild field. This 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). Please recognize it!”

Satana had chased after the brightness of “Light” in such a way that she had reached almost to the ultimate level. But, then, why did she still fail? As has been mentioned in the “Tibetan Book of the Dead”, would not the facing and the striding towards the “Light” already be a way for success in one’s “Recognition

of the Bright Light”? What else should be done for an actual “Recognition of the Bright Light”? Are there any other reasons that pertain to the failure of Satana?

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 on “The Meaning of the Near-Death Experiences “ from Issues 1 to 10.)

The Application

of Wisdom

The Wisdom in Directing One's Dharma Practice (16)

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" (please refer to the Issue 14 of the "Lake of Lotus").

- (xi) **The Factors of Time and Effectiveness (8): Criteria for "Dharma Practices in Times of Adversities" (1):** In the undulated journey in the course of one's lifetime, it is **unavoidable** that one would meet with many adversities. If you encounter these adversities and could not handle them properly, they would become the **obstacles** to all of your plans and objectives. Regardless of what "time and effectiveness" that you may have, they would be **completely** disturbed and delayed, and would hardly function properly. Thus, when one can skillfully adopt the strategy of getting through the obstacles by linking up the "Main Theme and the Sequences of Events", and when one has set up the principles for **choosing** one's "Cardinal Mentality" and also for the "Three Essential Factors" within one's "mind", one should at the same time follow the criteria for one's "Dharma practices in times of adversities" as the **procedures for handling the situations** (please refer to the Issue 15 of the "Lake of Lotus").

- (xii) **The Factors of Time and Effectiveness (9): Criteria for "Dharma Practices in Times of Adversities" (2)**

Among the criteria for "Dharma Practices in times of Adversities", one should pay attention and **adhere to** the following **procedures**:

1. to alienate from one's role
2. to remain calm
3. to analyze accurately
4. to act within one's own capacities – this can be regarded as the "time planning for one's Dharma practice during adversities"
5. to take advantage of the different circumstances
6. to learn from one's own experiences
7. to elevate one's own awareness

How to Look for Orientations in Breaking Through "Adversities"

3. To Analyze Accurately

One's success or failure would usually depend upon the **degree of accuracy** in one's analysis of the matters or events on hand. With an "accurate analysis", one would then come up with "accurate options in dealing with them". This is the **starting point** for achieving success, and is also the **foundation** for one's success. Like a doctor, he must be able to "accurately diagnose the diseases" before he can work out the "accurate treatment plans", and to prescribe the right medicines for the diseases. Hence, the "skills and methods of analysis" have become the **focal knowledge** of modern science.

During the process of an analysis, "to alienate from one's role" and "to remain calm" are the essential elements, both of which cannot be without. During the process of an analysis, if the analysis involves too many of one's own "subjective views", or too-emotionally-involved with "greed, hatred and ignorance", or too-much-involved with other people's subjective views and emotions, then the results of the analysis would deviate far away from the objective truth. Strictly speaking, such type of an analysis could hardly be considered as an "analysis". It can only be said as **a kind of "cover-up" for some kind of "rationale that was made up in order to tie in with one's own subjectivity"**.

Since one's emotions may easily be wavered during "adversities", one's "subjective unconscious" would crowd in when one is under attack. Hence, one's analytical power during "adversities" could not function properly as there are usually too many hindrances. In order to be able "to analyze accurately", one must be able "to alienate oneself from one's role" and "to remain calm". Why should one need "to analyze accurately"? This is because the characteristics of "adversities" are that "the roads for moving forward are blocked, while the roads for retreat are enclosed, and there are many difficulties". The scope of vision for the one in the plight is very limited. It is only through conducting an **accurate analysis** that one can find a way out, and this is, indeed, the **only direction for one to be rescued**. An "accurate analysis" is not only the **exit for the plight** but also **the rationale and road map** for one's release from the plight. Thus, if there is any slight deviation in the analytical results, making it to be far away from the objective truth, then it would **delay** the timing and opportunities for one's own release, or even end up in having no hopes for one's release.

For those who are hit by "adversities", their



“spirits” are very fragile and would require the support of **strong rationales**. As their “minds” are blurred, gloomy and without any directions, they would require **strong rationales in order to become their guiding and orientating targets**. Where do all these strong rationales come from? Of course, they must have to be derived from “accurate analyses”. If the results of “accurate analyses” are usually crisscross, meticulous, close to the objective truths, specific and orderly, they **can easily be turned into** a practical map for one’s own escape, a set of procedures in planning for one’s release from the plight, and a specific option for solving the difficulties. It can also be turned into a guidebook with orientating targets.

When those in the plight are in possession of such powerful assistances, it would help them to stabilize their fluctuating, rashly, anxious and insecure “minds”, and to help them accept the challenges with composure. In times of “adversities”, the one who is in the plight is usually surrounded by a group of enthusiasts, or those with special minds, to offer their helps. All of them would be eager to offer different suggestions and strategies. Some are kind-hearted ones, but would **“unintentionally do the wrong things to help”** due to their limited wisdom, and thus their assistance would only **“worsen the situation”**. Some of the others’ opinions would contain personal “greed, hatred and ignorance” which would **complicate** the situations of the “adversities”. While some of the

others’ opinions are **traps** in enabling them to “take advantages of those situations”. Of course, there might be some of those opinions that are really **good medicines for one’s release from the plight**.

Then, how can one select the excellent methods from all those confusing opinions in order to facilitate one’s own release from the plight? How can one organize a powerful “rescue team” from the disorderly crowd? The secret to this is to have a **penetrating insight** to be able to “identify the heroes”, as well as the **foresight and wisdom** to “know the right strategies”, all of which lie with “accurate analyses”. This is because through conducting “analyses”, those who are in the plight would have obtained concrete information and rationales which would help them to **compare and contrast, as well as to select** the best methods amidst the confusing opinions for their own releases, and to **choose the good ones and to eliminate the bad ones** in selecting the rescue talents.

For those who are beset by “adversities”, they should avoid from “thinking this way at one time and then another way at another time, or being hesitant to choose their courses of actions, resulting in their losing the golden opportunities” for their own releases. In order for one to be able to “take such measures that are suitable in light of local conditions”, such that the “difficulties could be resolved readily”, one’s “analyses” must have to be most **accurate and meticulous**. Then, how can it be accurate and meticulous? That is, one needs to “conduct on-site observations, by observing the details, be modest enough to consult others and to learn from them, to take into account of the different opinions of all others in order to get better results, and finally to think through and consider all options equally, quietly and carefully”.

How to Heal Emotional Wounds

“Adversities” include **emotional wounds**. One would ask how could one “conduct on-site observations” for emotional wounds? As early as about 2,550 years ago, the Lord Buddha Shakyamuni had already personally answered this question. There was a woman whose son had passed away. She came to the Lord Buddha and begged Him to make use of His “supernatural powers” in order to “bring her son back to life” again.

The Lord Buddha had kindly comforted this woman who was overwhelmed with sorrows. But, no matter how the Lord Buddha had tried to comfort her, she could not accept the advices, and persistently requested the Lord Buddha to make use of His “supernatural powers” to “bring his son back to life” again. The Lord Buddha then gave her the following



advice: “You go into the village and visit each and every household. If you can find a household **that had never experienced the death** of a family member, I would accede to your request.” The woman saw a glimpse of hope amidst her confusions. Without a second thought, she immediately ran to the village and asked each and every household. After she had finished asking one household, she felt a bit more despair, and yet at the same time **she could better understand the true reality**, and became a little bit more rational. After she had completed asking every household in the village, she had fully come to realize and understand that there was no family which had not experienced the pain of losing its relatives. She knew that **death was so common and so near**.

During the process of her “on-site observations”, she had “observed in details” and understood that there were many forms of death. Many of the people who died had suffered more pains and tortures than that of her own son. Through her “modesty of consulting others and learning from their experiences”, she could feel that the pains experienced by each household on the deaths of their family members were no less than that of hers. Through the process of “learning from the experiences of others”, the members of the households that she had visited comforted her, guided her, encouraged her and blessed her, thus enabling her to recover her own “**rationality**” gradually. When

she had “thought through and considered all the information that she had gathered”, she came to fully realized and understood that death of a person was inevitable. The **burning issue** in front of her was no longer trying to “bring her son back to life” again, but for her to face his son’s death in a correct way, and to walk away from the pains, and to proactively develop the future “path for her liberation”. Although she could not find a household which “had not experienced the death” of a family member, and thus could not request the Lord Buddha to make use of His “supernatural powers” to “bring her son back to life” again, but then she did find **a way to become awakened** and had **taken refuge** in the Lord Buddha.

The fact that emotional wounds are difficult to get healed is because, after all, human beings are emotional animals. They would indulge themselves in the currents of emotions, and thus their rationality would easily be submerged, making it difficult for them to get away and be healed. In order to get healed, one must find a way **to recover one’s own rationality**. In the processes of “analyses”, if one has relied upon methods which are “mechanical, rational and one-directional”, it would be difficult for the one in the plight to be fully involved, and so it would likely to be slow in having any effects. On the other hand, if one makes use of methods which are “repetitive, interactive in both ways, and balancing out for both rationality and emotion”, then the one in the plight would get involved whole-heartedly. It would be **quick to have effects which would also be significant**. The above-mentioned method as advocated by the Lord Buddha Himself is a **very distinguished** method to dispel doubts and to remove obstacles and difficulties.

The Analytical “Spiritual Guidance” of Vajrayana

The “ritual texts” (or “**Sadhanas**” in Tibetan) in the Dharma practices of “Tibetan Buddhism” also consisted of many **analyses and strategies for handling such analyses**. It is a pity, however, that many people practiced these “ritual texts” with **a superstitious hue**, and as a result, they could not give rise to any sign of “in communion”, let alone to be able to **flexibly make use** of them.

Some people who, like bookworms in reciting these practical ritual texts by heart and pair their practices with some kinds of “visualizations”, would think that they would be able to become liberated on the basis of these practices. They have **under-estimated the complexity and volatility** of the “posthumous worlds”. Some people just practice these practical ritual texts like robots, without understanding the analyses of the

“spiritual guidance” for their Dharma practices, the targets that these practices are aiming for, as well as the “oral pith-instructions” in achieving the objectives, and thus resulting in their **over-estimating** their own abilities.

The **establishment of the procedures for various practices** in the ritual texts of Dharma practices in “Tibetan Buddhism” originated from the experiences of those realized Dharma practitioners. Through their practical practices in the “spiritual realms”, they had established those practical procedures specifically in dealing with people of “different levels of spiritual realms, and with different habitual tendencies, cognitions and karmas”. Such practical procedures were derived from “accurate analyses” of some **pragmatic practices**. There was a **rationale** for each of the practical procedures, and a target for which to **deal with**. Of course, there were also knacks for the **oral pith-instructions** in achieving the objectives.

Such practical ritual texts are anything but superstitious, and they are very scientific. If one does not understand the rationale of the practical ritual texts, one would have difficulties in making use of them, and would not be able to handle the “posthumous worlds” which are **complex and volatile**. It would also be difficult for one to become liberated from the “cycle of karmic existence” (or “**Samsara**”) on the basis of such practical methods. Hence, if one is to practice the ritual texts of the Dharma practices in Tibetan Buddhism, one should first familiarize oneself with the practical methods, and then as a further step, one need to understand the analyses of the “spiritual guidance” and the knacks for the “oral pith-instructions”, and then go on to be trained in one’s **skills of applying them**. Of course, the most important and fundamental **key** of all for one’s failure or success will depend upon whether one has the **correct “mindset”** with the “**correct knowledge and view**” in making use of these skills or not.

However, many of the present Tibetan Buddhist teachers in general do not know how to explain even the general Buddhist teachings, let alone those analyses of the “spiritual guidance” and the knacks of the “oral pith-instructions”. They only know how to organize a great many **ceremonial rituals** for either empowerments or pujas, pushing the whole of “Tibetan Buddhism” onto the “**road of superstitions**”. Then, how could they even know about such in-depth analyses of the “spiritual guidance” and the knacks of the “oral pith-instructions”? It would be inadequate to have only a small handful of Tibetan Buddhist teachers who know how to explain and publicize the Buddhist teachings. This should be **more popularized**. As far as the analyses of the “spiritual guidance” and the knacks of the “oral pith-instructions” are concerned, since these

will involve the **analytical powers of comprehension and the practical and empirical experiences** on the part of the Dharma practitioners, it is an inevitable fact that only a very few of the present-day Tibetan Buddhist teachers would know how to teach them. Whether the general practitioners will be able to learn those analyses of the “spiritual guidance” and the knacks of the “oral pith-instructions” would have to depend upon their own **standards and wisdom in choosing their own teachers**.

After all, whether one’s Dharma practices would succeed or not, whether one has enough ability to handle the “posthumous worlds” or not, and whether one would fall into the “Three Lower Realms” (of Hell, Hungry Ghosts, and Animals) or not, will all depend upon whether one’s practice methods while still alive were “**up-to-the-point**” or not, whether one would be able to **leave superstitions in order to conduct independent “analyses”** or not, so as to follow those “practice methods” that has been passed down from those realized Dharma practitioners. Such practice methods were **analytical in nature** and were filled with the wisdom of realizations. If one hopes that, after one’s own death, that there would be some people who can help you to be released from the dangers, then it might be a possibility. However, if one would want to become liberated from the “cycle of karmic existence” (or “**Samsara**”), then it will be only oneself to be relied upon, and no one else. Otherwise, the



Lord Buddha Shakyamuni would not have to work so hard for 49 years in order to spread the Buddhist teachings.

There are many dangerous situations in the “posthumous worlds”. The “Pujas for the Dead”, just like the request of bringing the dead back to life again, are not the most thorough and complete methods to get help. It would be better for you to find a **good practice teacher** (or “Guru” in Sanskrit) who can guide you to **conduct analyses, and can help you to give rise to your own wisdom** so that you can truly embark upon the “path of enlightenment”! **To become “enlightened”, one must stay away from superstitions, and be able to give rise to wisdom. To be able “to analyze accurately” is one of the methods in giving rise to one’s own wisdom.**

In the next issue of the “Lake of Lotus”, we will take a further step to explore on the remaining **criteria** and the **flexible use of the “mindset” for one’s practice methods.(To be Continued).**



Emotions, why am I always bogged down by it?

Sufferings, why I always find it unbearable?

Rationality, why is it always so difficult to give rise to it?

Oh! Child! Emotion is like an adamant rope that is bogging you down in the ocean of sufferings -- the cycle of karmic existence. Emotion is like a vast expanse of mist which makes it difficult for you to know the direction, resulting in your getting lost life after life. Emotion leads your joy, anger, suffering and happiness, your attachment to which is similar to that of your lover, to whom you are infatuated with and unwilling to part with. You have sunk into depravity forever. It is only through the sublimation of your emotion to an unconditional love which is boundless without grasping, upon which the mist of emotion, which has been clinging to oneself due to grasping, would be dispersed, while the adamant rope which is so difficult to be unwind would then disappear. **May you give rise to the**

boundless compassionate love that you originally possess, and put down the emotion for greediness. You will then recover your own freedom! Please get sublimated! Wish you can remember this by heart!

Oh! Child! Suffering, just like its name, makes your body and mind to be in pains and sufferings, unbearable even for a short while. Do you want to get away from it? Your mind and body are linked. If you want to be far away from pains, please treat your body nicely and enable it to be healthy. You have to train your mind in order to purify it. To be away from sufferings, please practice your body and train your mind to **enable them both to embark upon the “path of enlightenment”**. **You will then be able to depart from sufferings!** Please start practicing! Wish you can remember this by heart!

Oh! Child! Rationality is the sunlight that dispel the mist, and is also the key to achieve success. Do you want to give rise to it? Please first put down all your entangled emotions. When both your body and mind are calm, rationality would be recovered. Please complement this with a compassionate heart, and conduct analyses. If you can make use of them in the “Great Path of Light”, you will be able to give rise to the dazzling Light of Wisdom. **When both your body and mind are in pains, please do not cast away your rationality, because it can help you to open up an exit road!** Please remain calm! Wish you can remember this by heart!

Oh! Child! Wish the Lord Buddha will guide you! And enable you to **give rise to the bright intrinsic nature of Enlightenment!**



(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 (11)



By Vajra Master Yeshe Thaye
Transcribed by To Sau-chu and Byron K.K. Yiu
(Lecture delivered : July 10, 2003)

The Perception of "Time" from Scientists

We have mentioned about the perception of "time" from the "Buddhist Dharma" in the last session, but what about the perception of "time" from the scientists? They believe that the concept of "time" is **relative**, and that both the concepts of "time" and "space" have been formed **amidst the state of emptiness**. As such they are all **hypothetical in nature**, and not real. If we eliminate the concept of "time", then this whole "universe" will stop right at a **split-second of "eternality"**. It is because from their point of view, if **there is no action, then there will be no element of "time"**. Hence, if we eliminate the element of "time", then the whole "universe" will be halted and stop at a split-second of eternality. On the other hand, if we eliminate the element of "space", then the whole "universe" will be rather chaotic. This is basically the kind of perspective from the scientists.

So, what is the perspective of the "Buddhist Dharma"? According to **"The Practices and Vows of The Bodhisattva Samantabhadra"**, it uses another level to describe the element of "time". It states that: "Immeasurable kalpas is one thought, and one thought is immeasurable kalpas". Then, what is the meaning of "immeasurable kalpas is one thought"? Indeed, immeasurable kalpas is a very extensive and long period of "time". But, for all the Buddhas, this is just equivalent to a **thought**, a very short period of time. But a **thought** is very short but it is also **equivalent to immeasurable kalpas**.

If you do not understand, then you can try to imagine that some of those Dharma practitioners who have high levels of **"meditation"**, such that they can sit and meditate for more than ten days. After they have come out from their "meditations", you may then ask them as to how long had they been sitting for their "meditations", upon which they would probably tell you that they were just meditating for a short while.

For example, the Venerable Master Hsu Yun had once tried to "meditate" for a short while as he was baking some sweet potatoes. After he had come out from his "meditation", he found out that the sweet potatoes had all already become mouldy. Actually, he had already sat on "meditation" for more than three months, but he felt like that he had only sat for a short while. It means that when one enters into the stage of "meditation", the dynamics of one's "mind" have already stopped, or have already stayed at **one particular thought**, or even have entered into a very profound level of spiritual realm, and so there **will not be any activity**, or else the activity would have slowed down. At this very stage, **there will not be any element of "time"** at all.

The Venerable Master Hsu Yun was one of the great Dharma practitioners of our time, and so this proved to be a very good example for our illustration. Hence, the Lord Buddha had told us that: **"Immeasurable kalpas is one thought, and one thought is immeasurable kalpas"**. Hence, all the concepts of "time" and "space" are really meaningless to Him. In fact, there is **"no time"** at all, but because we need to classify things, or to make it easier for someone to understand something better, and that is why we need to create the concept of "time".

Scientists have discovered that 10 to the minus 43 second after the "big explosion", the objective reality still did not exist, which means that by the time when "all the necessary phenomena that were related to the explosion still had not yet emerged, there was a **"gap" of vacuum "time" that had appeared**. Within this gap, and amidst that very emptiness, there were no "time" and also no "space", and so it actually was **nothingness inside emptiness**. This is very similar to what **"The Platform Sutra of the Sixth Patriarch"** has mentioned about the spiritual realm of **"originally**

there is nothing". It was only after the appearances of radiation and the great expansion that the elements of "time" and "space" had finally emerged. All these things seemed to have followed the phenomena of "the cycle of cause and effect". In other words, scientists have increasingly discovered that there are some things, and that these things are getting closer and closer to what the Lord Buddha had told us 2,550 years ago. You may think that the 10 to the minus 43 second elapses very quickly; but then to the most of us, this 10 to the minus 43 second within the universe can be considered as a very long period of "time".

Past, Present and Future

The "Avatamsaka Sutra" states that: "All Bodhisattvas clearly realize the worlds of the three times." It means that: "All the Bodhisattvas completely understand all kinds of explanations on the past, present and future times." Then what do they understand? It says: "The past is future", which means that the past is indeed the future; "The future is past", which means that the future is indeed the past; "The present is future", which means that the present is indeed the future; all the Bodhisattvas have already completely understood these phenomena. But only us who do not understand these at all.

Again, the "Avatamsaka Sutra" states that: "during a snap of the fingers, there are hundreds of tens of thousands of kalpas." This is similar to the above-mentioned explanation on the "one thought is equal to immeasurable kalpas". This is simply because "time" is relative, and thus it will form a phenomenon where the past is future, the future is past, and the present is future.

First of all, let us try to explain what all these really mean. It is because if we do have profound understandings of these kinds of "cognitions", then it is similar to the replacement of a set of new conceptual understandings that are similar to what the Lord Buddha had understood. As such, our Dharma practices can achieve twice the results with only half the efforts. Let us take a look at what is meant by the relative concept. In fact, "time" can be described as having "no beginning and no ending", and basically there is no division at all. Nonetheless, in order for us to understand what is the "past" and what is the "future", then we are forced to clearly divide this by cutting it right here and now.

Take for instance, I take this very moment when I am speaking as the "present", with a moment ago as the "past", while further extending this moment to become

the "future". As such, we have divided up a certain portion of the "time" element as the "past", while another portion of "time" as the "future". But, you should



not forget that "time" will not stop. The very moment that we had just called as the "present" has already elapsed as the "past", while what was considered as the "future" just now has now quickly turned into the position of the "present". Therefore, the position of the "future" in the beginning has now become the "present". And when we still continue to wait for a little while, then what we have called as the "future" at that moment has now already become the "past". As "time" has continued to change and will not stop, and so it will form a phenomenon where "past is future, future is past and present is future".

Hence, for what we have said above, all Bodhisattvas have already understood this phenomenon and the rationale behind it, but only us who simply do not know of this. Hence, "past is present" means the so-called "present" is actually the "past" towards the next moment. That is the reason why the "past is present". It is simply because of the fact that this concept of "time" is relative in nature.

All these conceptual stuff are actually what we have formulated for ourselves, yet these things are completely non-existent in the Buddha's realm. The Lord Buddha had told us the truth – "there is no time". It means that there is no absolute "time", which is indeed the truth. This is, in fact, the same as from the view of science. When comparing with the sciences, the "cognitions of the Buddhist Dharma" can even be seen as more advanced. The "Buddhist Dharma" is, indeed, a kind of truth, such that when comparing with all other sciences and religions, it comprehends better on the profound abstruseness of Nature. This is simply because the Realm and Wisdom of the "Buddhas" are surpassingly the highest, the most thorough and most complete. Thus, the "Buddhas", with their true understandings of the universe, tried to tell the human beings and hope to lead them away from the constrains of the "tractional forces" in order to become liberated from Samsara. As such, we should cherish and practice these "cognitions of the Buddhist Dharma". ... (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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After which, please send the deposit slip and the filled-in form to our address, or fax them to (852) 31571144. Phone for enquiry: (852) 25583680. Or Email to info@dudjomba.org.hk. For remittance of donations through banks, use the Swift Code : "HSBCHKHHHKH" Bank Address : The Hong Kong and Shanghai Banking Corporation Limited, Headquarter, Queen's Road Central, Hong Kong. A/C Name: Dudjom Buddhist Association International Limited.

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Please remit the amounts to the "Taipei Fubon Bank" (Bank Code No. 012) in the name of "Law Mei Ling" with Account No. 704210605166. Photocopies of remittance slips, together with the "Form for Donations, Subscriptions & Mail Orders" can either be mailed directly to "12F - 4, No.171, Nan Jing East Road, Sec.4, Taipei, Taiwan." of the Dudjom Buddhist Association, or be faxed to (02) 6601-4880. If there are any enquiries, please send your emails to info@dudjomba.org.hk Tel : 0989273163. For calculation purpose, HK\$1 is equivalent to NT\$4.

Form for Donations, Subscriptions & Mail Orders

Items	Descriptions	Options	Amount	Total
1	Donations to the "Lake of Lotus" Bimonthly	<input type="checkbox"/>		
2	Subscription to the "Lake of Lotus" Bimonthly (including postage) Hong Kong	<input type="checkbox"/> One Year (HK\$100) Start from ___ issue	___ Copy(ies) x HKD _____	
	One year (including postage)	Mainland China, Taiwan, Macau (surface mail for Macau)	<input type="checkbox"/> Surface mail HK\$180 Start from ___ issue NT\$720	
		Areas outside Hong Kong (include other parts of Asia, Europe & America)	<input type="checkbox"/> Surface mail HK\$300 <input type="checkbox"/> Airmail HK\$450 Start from ___ issue	
3	To order for the back issues : Issue(s) No. _____, No. of copies _____. Hong Kong : ___ copies x HK\$20 (including postage) Taiwan : ___ copies x NT\$150 (including seammil postage) Overseas : ___ copies x HK\$50 (including seammil postage), ___ copies x HK\$80 (including airmail postage)			
4	Charity Donations to Dudjom Buddhist Association International Limited	<input type="checkbox"/>		
5	Mail Orders for Other Products of the Association			
(1)		_____ In Chinese _____ In English	_____ x \$ _____	
(2)		_____ In Chinese _____ In English	_____ x \$ _____	
(3)		_____ In Chinese _____ In English	_____ x \$ _____	
Name		Phone	Total Amount	
Address				

*This form can be photocopied for use.