

མཚོ་པདྨ།

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*The Wisdom in Directing  
One's Dharma Practice*

*H.H. Dudjom Rinpoche's Prayer of  
Aspirations and Confessions*

*The "Energy Thread"  
Between Life and Death*

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西藏桑耶寺金頂



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Tibetan Version :

༄༅། རང་སྤྱོད་ངོ་ཤེས་སྐྱབས་ལུལ་རྗེས་དྲན་གྱི་གསོལ་འདེབས་ ..... 2-7
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གསོལ་འདེབས་ཡོད།



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རང་སྤྱོན་ངོ་ཤེས་སྐྱབས་ཡུལ་རྗེས་དྲན་གྱི་གསོལ་འདེབས་

འོངས་བཤགས་སྤྱོན་ལམ་ཡང་དག་སྲང་དོར་

གསོལ་འདེབས་ཡོད།

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ན་མོ་གྲུ་རུ་མ།

བསྐྱལ་བཟང་ཁིང་གི་འདྲེན་མཆོག་གྲུའི་རྒྱལ།

རྒྱལ་སྐུ་བྱང་སེམས་འགོ་འདུལ་འཕགས་པའི་ཆོགས།

སྤྱིགས་འགོ་སྤྱོད་བ་མཚུངས་མེད་གྲུ་རུ་རྗེ།

ཅུ་གསུམ་ཆོས་སྤྱོད་དམ་ཅན་ཆོགས་བཅས་ལ།

ཅུ་གཅིག་སྤྱིང་ནས་དྲན་པའི་གདུང་ཡུས་ཀྱིས།

ཡང་ཡང་གསོལ་འདེབས་སྤྱགས་དམ་བསྐྱལ་ལགས་ན།

བཅུ་བས་རྗེས་བཟུང་ཐོགས་མེད་སྤྱགས་རྗེའི་མཐུས།

བསམ་དོན་ཆོས་བཞིན་འབྲུབ་པར་བྱིན་གྱིས་སྤྱོད་ས།

སྟོན་ལས་མ་ཞན་མི་ལུས་རིན་ཆེན་ཐོབ།  
བསོད་ནམས་མ་རྒྱུ་དམ་པའི་ཆོས་དང་མཇལ།  
སྤྲུལ་སྤྲེལ་བཟུང་དབང་ཕྱིན་གདམས་ངག་ཐོག  
ཉེར་བྱ་རང་ལག་རྟེན་པའི་དུས་བྱུང་ཡང་།

ལྷ་ཆོས་ལྷ་ཅི་མི་ཆོས་དྲིས་མ་གོས།  
མི་ཆོས་གཙང་མ་བཅུ་དྲུག་གོ་ཡུལ་ཅམ།  
རང་ལྟོས་སྟོན་རན་སྟུང་ལ་ངོ་ཆ་བྲལ།  
གཞན་ལྟོས་ཁྲེལ་གཞུང་བྱི་ཐག་བྱ་བའི་མཇུག



ཅོལ་རྒྱུ་སྤྱེའུ་འབྲ་བའི་རང་སེམས་འདི།  
རྣམ་གཡེང་བསྐྱུ་བྱིད་འགོང་པའི་དབང་སོང་ནས།  
རང་ནོར་རང་བདག་ ཉམས་ལེན་མ་ཅུས་ཏེ།  
དལ་འབྱོར་གདམས་ངག་ཆབ་གཅིག་ཟུང་ཆོས་ཤོར།

ད་ལྟ་དོན་ཆེན་འགག་ལ་བྱག་ཉེ་དུས།  
ཁུས་ཚད་ཐོབ་ཚད་གནའ་བའི་སྒྲུང་གཏམ་འདྲ།  
ལུས་འདི་ཆོས་གཞུགས་ཆོས་པ་ཡིན་རྣམས་ཡང་།  
སེམས་འདིས་ཡང་དག་ཆོས་པའི་རྗེས་མ་ཟེན།

ལྷ་ཆོས་དག་བཅུ་ཡང་དག་ཇོ་མ་ཐོགས།  
སྟོན་པ་གཅིག་གི་བསྟན་ལ་ཕྱོགས་ཞེན་གྱིས།  
ཆོས་དང་དམ་པར་སྦྱར་འདེབས་ལས་རན་བསགས།  
ཆོས་ལ་བརྟེན་ནས་སྤྲིག་པའི་ཁུར་ཆེན་བྱིར།

ཐོས་པ་ཆེ་བཞིན་རང་མཐོང་ར་རྒྱལ་ཆེ།  
བསམས་པས་དབྱུང་དོན་གོ་བའི་གཏིང་མ་དཔོགས།  
སོ་ཐར་རྒྱལ་ཁྲིམས་བསྐྱུང་བར་རྣོམ་ན་ཡང་།  
དག་སྟོང་ཆོས་བཞི་གར་སོང་ཆ་མེད་སྟོར།

བྱང་སེམས་བསྐྱུ་བཞོར་ལྷན་པར་རྣོམ་ན་ཡང་།  
ཚད་མེད་རྣམ་བཞི་རི་མའི་མར་མེ་འདྲ།  
གསང་སྤྲུགས་དམ་ཆོག་བསྐྱུང་བར་རྣོམ་ན་ཡང་།  
ཅ་ལྟར་དང་པོར་ཅི་མེད་སྤང་རྒྱུང་ཤོར།

སྟོ་ལྟོག་རྣམ་བཞི་ཁ་ནས་བཤད་ཤེས་ཀྱང་།  
དོན་ལ་ལྟོག་མིན་འདིར་སྤང་ཞེན་པས་སྟོན།  
སྤྲུལ་བཞེན་བཞིན་མོས་གུས་རིམ་གྱིས་བྱི།  
དག་སྤང་ཚབས་སུ་མཉམ་འགྲོགས་ལོག་པར་མཐོང་།



ལུས་འདི་དབེན་པའི་རི་ལ་གནས་ཁུལ་ཀྱང་།  
 སེམས་འདིས་ཉིན་མཚན་བར་མེད་གྲོང་ཡུལ་འགྲིམས།  
 རང་མགོ་ཐོན་པའི་གདིང་ཚད་མ་ལོངས་བཞིན།  
 གཞན་མགོ་འདོན་པའི་བསམ་སྒྲིབ་བྱིས་པའི་སྐྱུང་།

དགོན་མཆོག་ཐུགས་རྗེས་བསྐྱུ་བ་མི་སྲིད་ཀྱང་།  
 མོས་གྲུས་ཞན་པས་རང་གིས་རང་བསྐྱུས་དགོས།  
 འིད་ལྟར་དམ་པའི་ཆོས་དང་བླ་མ་ལ།  
 ཡི་དམ་ཆེས་པའི་ལོག་ལྟ་མེད་མོད་ཀྱང་།

དོ་རྗེ་སྤྲོན་ལ་བཅི་གདུང་བཀྱར་སེམས་ཞན།  
 ཆོག་ངན་ཅམ་ཡང་མི་བཟོད་དམོད་ཆར་འབབས།  
 འགོ་དྲག་མ་མར་གཤེས་པའི་བྱམས་སྤྱིང་རྗེ།  
 བྱང་སེམས་གཏིང་ནས་མ་འབྱོངས་ན་བུན་བཞིན།

དུས་ངན་སེམས་ཅན་ལས་ངན་ཁ་མ་གང་།  
 གོ་བཞིན་གཤེས་བཞིན་བག་མེད་དབང་དུ་ཤོར།  
 དྲན་གཤེས་བྱ་ར་མ་ཐོང་གྱོང་ཆེན་བརྒྱབ།  
 ད་ལྟ་རང་སྒྲོས་རང་ལ་དབྱུང་ཉིན་མོ།

བསྐྱེད་རྫོགས་ལམ་ལ་ཉམས་ལེན་བྱས་ཁུལ་ཀྱང་།  
 ཐ་མལ་འབྲུལ་འབྲུམས་འདི་ལ་གྲགས་མ་རྟེན།  
 མདོ་སྤྲལ་ཆོས་ཐུག་སྟོང་ཉིད་ངོ་གཤེས་ཀྱང་།  
 སྟོང་གོ་མ་ཆོད་རང་རྒྱུད་ན་ལྟར་གྱོང་།

བྱས་ཚད་ཐམས་ཅད་འབྲུལ་པའི་ཁ་སྒྲོན་སོང་།  
 བསམ་ཚད་ཐམས་ཅད་ཉོན་མོངས་འཛིན་པར་སོང་།  
 དགོ་བའང་སྤྲིག་པས་མ་བསྐྱེད་མེད་མཐོང་བས།  
 མཐར་ཐུག་འགོ་ས་ངན་སོང་ལས་གཞན་ཅི།

གནས་ལུགས་སྒྲོམ་གྱི་རང་ཚུགས་མ་ཟིན་པར།  
 ཁ་ཁྱིར་ལྟ་བས་རྒྱ་འབྲས་རྒྱང་ལ་བསྐྱུར།  
 བྱི་ལྟར་ཚུལ་འཆོས་སྒྱོད་ལམ་བཟང་ན་ཡང་།  
 བར་དུ་ཆགས་སྟེན་འདོད་རུམས་མེ་ལྟར་འབར།

དེ་ལྟར་རང་གི་སྒྱོད་ཚུལ་བྱ་བཞག་རྣམས།  
 དྲན་ནས་རང་གིས་རང་ལ་ཡི་ཆད་ཅིང་།  
 གཞན་ལ་བལྟས་ཀྱང་ཡི་ཐུག་ཁ་སྒྲོན་ལས།  
 ཕན་གོགས་སྒོ་བག་པ་མ་ཁན་སུ་མ་བྱུང་།



དཀྱི་ཀུན་ཤེས་གཅིག་སྟུག་ལམ་བོར་ནས།  
 གཅིག་ཤེས་ཀུན་གྱི་ལ་ལམ་ལ་ཅིས་མི་འདུག  
 མི་བསྐྱེད་པའི་རེ་ལྟོས་གཅིག་ཆོག་མགོན།  
 ཅུ་བའི་སྒྲ་མ་སྦྱབས་གནས་ཀུན་འདུས་ལ།

ཅེ་གཅིག་གྲུས་པས་གསོལ་བ་འདེབས་ལགས་ན།  
 བྱགས་རྗེས་གཟིགས་ཤིག་སྦྱབས་མཆོག་དྲིན་ཆེན་རྗེ།  
 རང་སྦྱོན་རང་གིས་མཐོང་བར་བྱིན་གྱིས་སྦྱོབས།  
 གཞན་སྦྱོན་བཟླ་འདོད་མེད་པར་བྱིན་གྱིས་སྦྱོབས།

དཀྱི་རང་མགོ་རང་གིས་མ་བཏོན་ན།  
 གཤིན་རྗེའི་ཕོ་ཉའི་ལག་ཏུ་ཚུད་ཟིན་དུས།  
 གཞན་པ་སྦྱུང་གྲང་སྦྱོབ་པའི་རེ་བ་བྱང་།  
 རེ་སྦྱོང་བསྐྱུག་པས་བསྐྱུས་པ་མཆོར་རམ།

བསམ་ངན་གདུག་རྩུབ་ཞི་བར་བྱིན་གྱིས་སྦྱོབས།  
 བསམ་བཟང་ཁོངས་ནས་འཆར་བར་བྱིན་གྱིས་སྦྱོབས།  
 འདོད་ཚུང་ཆོག་ཤེས་ལྡན་པར་བྱིན་གྱིས་སྦྱོབས།  
 ཉམ་འཆི་ཆ་མེད་དྲན་པར་བྱིན་གྱིས་སྦྱོབས།

དེས་ན་རང་སྦྱོན་ངོས་ཟིན་གཞོང་འགྲོད་གྱིས།  
 ཆོས་འགལ་ཉེས་ལྷུང་ཉམས་ཆག་ཅི་མཆིས་པ།  
 མི་འཆབ་མི་སྤྲོད་ཡེ་ཤེས་སྦྱན་ལྡན་དུང་།  
 སྦྱིང་ནས་བཤགས་སོ་བཅུ་བས་བཟོད་བཞེས་ལ།



ལམ་ལོག་གཡང་སའི་འཛིགས་ལས་བསྐྱབ་ནས་གྲང་།  
 ཡང་དག་ཐར་ལམ་ཟིན་པར་དབྱགས་དབྱུང་གསོལ།  
 བྱས་བྱས་བསྐྱབ་བསྐྱབ་མི་ཆེ་བསྐྱལ་ན་ཡང་།  
 དོན་སྦྱིང་ལག་ཏུ་ལོན་པ་གཅིག་མ་བྱུང་།

འཆི་དུས་སློ་ལྷག་མེད་པར་བྱིན་གྱིས་སྒྲོབས།  
 ཆོས་ལ་ཡིད་ཆེས་སྒྲེ་བར་བྱིན་གྱིས་སྒྲོབས།  
 དག་སྒྲུང་ཕྱོགས་མེད་འབྱོར་བར་བྱིན་གྱིས་སྒྲོབས།  
 བཅོས་མིན་མོས་གྲུས་སྒྲེ་བར་བྱིན་གྱིས་སྒྲོབས།

ལོངས་མེད་སློ་སྒྲུང་བར་བྱིན་གྱིས་སྒྲོབས།  
 སློ་ཕྱག་ཆོས་ལ་གཏད་ཅུས་བྱིན་གྱིས་སྒྲོབས།  
 ཆོས་ཕྱག་སྒྲུབ་ལ་གཏད་ཅུས་བྱིན་གྱིས་སྒྲོབས།  
 སྒྲུབ་ཕྱག་རང་རྒྱུད་གྲོལ་བར་བྱིན་གྱིས་སྒྲོབས།

སྒྲུབ་ལ་བར་ཆད་མེད་པར་བྱིན་གྱིས་སྒྲོབས།  
 སྒྲུབ་འབྲས་མུར་དུ་སྒྲིན་པར་བྱིན་གྱིས་སྒྲོབས།  
 འབྲེལ་ཆད་དོན་དང་ལྷན་པར་བྱིན་གྱིས་སྒྲོབས།  
 རེ་དོགས་གཉིས་འཛིན་ཞིག་པར་བྱིན་གྱིས་སྒྲོབས།

གཉིས་མེད་ཡེ་ཤེས་མཐོང་བར་བྱིན་གྱིས་སྒྲོབས།  
 ཡེ་ཤེས་རང་ངོ་ཤེས་པར་བྱིན་གྱིས་སྒྲོབས།  
 རང་ཐོག་བཅན་ས་ཟེན་པར་བྱིན་གྱིས་སྒྲོབས།  
 ཅོལ་མེད་གདིང་ཆེན་ཐོབ་པར་བྱིན་གྱིས་སྒྲོབས།

ཡེ་གནས་ཡེ་ཤེས་དོ་རྗེའི་མཆོན་ཆེན་གྱིས།  
 འཁོར་འདས་སྒྲོང་སྒོག་དུས་གཅིག་བཅད་ནས་ཀྱང་།  
 མ་འགག་བདེ་ཆེན་སྟེམས་མའི་དགའ་སྟོན་ལ།  
 འདུ་འབྲལ་མེད་པར་སྒྱུད་པས་ཉག་ཅིན་ཤོག

མཉམ་བཤམ་གྲོང་ན་སྒྲུག་བསྐྱེལ་མིང་ཅམ་མེད།  
 དེས་ན་བདེ་བ་འཛོལ་མཁན་སུ་ཞིག་མཆིས།  
 བདེ་སྒྲུག་རོ་མཉམ་འཛིན་མེད་རང་གྲོལ་གྱི།  
 གྲུན་བཟང་རྒྱལ་སྤིང་ཆོ་འདིར་ཐོབ་པར་ཤོག



དེ་ལྟར་གསལ་འདེབས་ཚོངས་བཤགས་སྒྲོན་ལམ་སྒྲེལ་མཁའ་དི་ཉིད་ཚུ་པག་  
 སྒྲིན་རྒྱུའི་ཡལ་རྩལ་གྱི་དགོང་མོར་རང་གི་ཐབས་ཤོགས་ཤེས་རབ་མ་...  
 དེག་འཛིན་དབང་མོའི་ཆེའི་ལམ་དུ་རྒྱན་ལྷན་འགྲོགས་པའི་སྒྲུལ་ཞིག་...  
 ཡོད་པ་དེ་བྱུང་ནས། ད་ཆེད་ཀྱིས་རིན་པོ་ཆེ་ལགས་ལ་འདེབས་ཤིག་...  
 འབྲི་རོགས་ཞུས་ཨ་ཟེར་ནས་སོང་བདད་། ཡང་དེ་རྗེས་སྒྲིན་རྒྱུའི་ཆོས་...  
 བཅུ་ལྷན་སྒྲུལ་མོ་དེ་བྱུང་ནས་ཁྱེད་ཀྱིས་ད་དུང་ཡང་གསལ་ལ་འདེབས་འབྲི་...  
 རོགས་མ་ཞུས་པ་ཨེ་ཡིན་ཟེར་ནས་སོང་བཟླས་འདུག་པ་ཕྱིར་ཉིན་འཕྲོས་







# The Profound Abstruseness of Life and Death: The Meaning of Near-Death Experiences (2)

By Pema Lhadren

Translated by Simon S.H. Tang

## The “Energy Thread” Between Life and Death

Have you ever thought about some kind of a “thread”, in the form of energy, that links up between life and death? If this thread is disconnected, it basically means that there is a complete separation between the physical and the spiritual bodies, in which case one is approaching the “point of no-return” to the real experience of “death”. The following are a few real cases on the “near-death experiences” (NDEs) so that you would have a peep at the profound secrets of “life and death”.

### Case 1:

Mr. Ohira Mitsuru, of Niigata Ken, Japan, was about twenty five years old when the incident happened to him. He had been spewing out blood because of a stomach ulcer. During hospitalization, his blood pressure dropped abnormally. After going to the toilet, he fainted on the floor and was in a coma. He had stopped breathing for several times, and had alternated in coma and revival consecutively for five days, barely at the verge of death.

He had gone through the “near-death experiences” (NDEs) several times. The following is Ohira’s personal accounts:

For the first day: when it just started, it was completely dark all around. I heard the sound of water and saw myself standing beside the waterfront. Having suffered from stomach ulcer, I refrained from eating and so my throat was dry. I was so thirsty that I was dying for water. Hence, I had bent down and drank some water, but found it to be tasteless. The river was so wide that I could not even see the opposite bank. I was quite eager to go to the other shore to have a look, but then I didn’t feel like swimming across it. Therefore, I was wandering to and fro along the river side, looking for a bridge to cross over. Whereupon this, I woke up.

For the second day: the river suddenly reappeared and I drank some more


water. I noticed that the river was so clear that I could see its bottom, where there were heaps of twinkling pebbles. As I felt so hot at that time, I just dived into the river and swam across it. There, I came across some of my relatives who had already passed away. They spoke to me saying: "Don't you ever come again! A bridge is over the other side, you should go back as soon as possible!" They sent me back, and on the way I woke up.

For the third day: I was lying on the bed, and felt myself to be leaving my body gradually from the head, and then floating towards the ceiling. When I carefully observed it, I realized that slanting slightly above me was a "thread" that was connecting "me" to "my body" while lying on the bed. With myself in the air, I could see the physician, my brothers and parents. I screamed to them with all my energy. I attempted to talk to them and even tried to touch them, but they did not have any responses. People surrounding me all thought that I had stopped breathing. I saw the physician was conducting cardiac resurrection on me. I wanted to tell them that I was fine, but unfortunately nobody noticed my presence. It seemed that I was in complete darkness.

Then, I felt there was something that flew near me and tried to cut off the "thread" that was connecting me to my body. I had the feeling that the "thread" was very important and must not be disconnected. Hence, I ran for my life at full speed. Suddenly, I sensed another thing chasing after me in order to protect me, by fending off "the original thing" that had tried to cut off my connecting "thread" to my body. In this total darkness, I started to see a glimpse of light. Suddenly, the river reappeared again. This time, I could clearly see the opposite bank of the river which was full of grasses and flowers. When I thought of getting over to the other side, I didn't even have to swim but just walked across it over the water.

I found that I could walk through the various obstructions ahead of me, and just went to the places where I wanted to go. I could even see through the various obstructions and visualize the scenes behind them. In fact, up in the air, I could see through the whole structure of the hospital, with all of its details in three-dimensions, just like a model. While I was floating in the air, wherever the place which had came to my mind maybe situated, and regardless of the many obstructions ahead of me, I could go through them and was able to reach the destination. However, it was a pity that some of those fragments of experiences were forgotten by now. But one thing for sure is that my mind at that time was clear and I was not in a dream.





For the fourth day: The same as in the previous “out-of-body” experience, I came out from the head of my body. From the darkness, I could see a glimpse of light, whereupon a small hill appeared, which was covered with beautiful flowers, with some kind of a building similar to that of a Greek temple. Inside it was totally filled with rainbow lights, and this made me felt very comfortable. I did not feel thirsty and hungry, but just relaxed and full of joy and comfort. The building was full of couches with babies sleeping in them. Beside them, there were about three to four females on guard. One of them talked to me saying: “Where are you from? You should not have come here.” Thus, when I left there, I woke again.

For the fifth day: The same as the day before yesterday, I came out from the head of my body. I saw light from the darkness. Again, I walked into the building. This time when I saw those ladies, I left immediately and went into a beautiful field full of flowers. When I had intended to go somewhere else, I was back to consciousness again.

#### Case 2:

A book entitled “Studies on Contemporary Legendary Tales” was published in Japan which includes 260 cases of near-death experiences (NDEs) in its fifth issue. There was an instance about a lady called Hamada Shizuko of Kanagawa. At around the 44th year of Showa, she had a few incidents upon which she was at the verge of death, and the following is her own account of the incident:

I was sleeping in bed in the hospital. Suddenly I found myself floating weightlessly in the air. When I looked down, I could see my own body lying on the bed. I looked obliquely towards

my forehead and discovered that there was a “thread”, as thin as the silk of a spider, connecting from the centre of my forehead to my body below. I felt that my body was bearing great pains. If this “thread” was cut off, I was afraid that my life would be over by then.

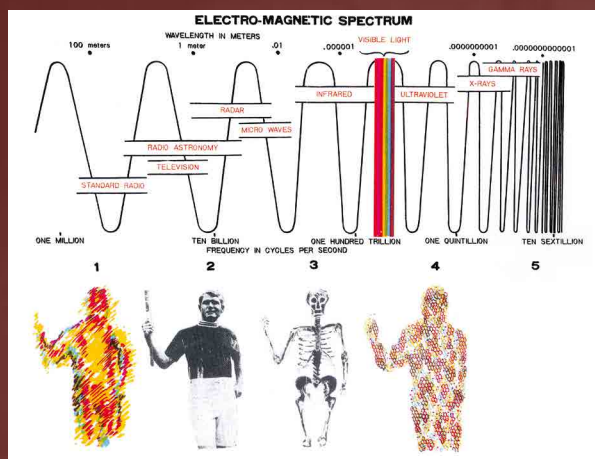
### The Profound Secrets of the “Energy Thread”

The book “Coming Back to Life” by Phyllis M.H. Atwater recorded quite a number of cases concerning the “near-death experiences” (NDEs) and their supernatural powers. Among these, there was an instance about a person who had a supernatural power of visibility which goes beyond the light spectrum of ordinary people. In the book, it was recorded that the person had seen that all the other people and things were linked together by a thin “thread” of light, and so this formed a gigantic web of networking.

In fact, whether these threads of lights, which are exhibited in energy form, represent one, or two, or numerous kinds of connections ? Do these connections have any relations to life, death, destiny, gratitude and enmity, luck and misfortune, moods, health, longevity, and so on ? As far as time is concerned, whether these connections can go beyond the limitations of time and space ? Can these connections affect events of “the present, the past and the future” ? If all the people and things are linked together by this energy web of networking, then how would the mutual influences and their common destinies work among the humans, animals, plants and all other things ?



Before we can explore further on these questions, let us first of all try to understand some basic knowledge of science. The actual identity of “light” is “electro-magnetic waves”. In the family of “electro-magnetic waves”, it comprises of the various band-widths of lights, such as ultra-violet, infra-red, x-ray, and so on. The different band-widths are distinguished by their various wave-lengths.



The human eyes have a very limited ability in distinguishing the wave-lengths of “electromagnetic waves”. Only a minor segment between the ultra-violet and the infra-red

lights can be recognized by our human eyes, while the majority of lights of different wave-lengths cannot be discriminated by the human naked eyes. These lights, which can be seen by the human naked eyes, are known as the “visible light” and is that portion of the light spectrum which exhibits different colours (please refer to the diagram).

Things that are invisible to the human eyes do not mean that they do not exist. Certainly, it does not necessarily mean that they do exist either. Under normal mental conditions, if some people can see a thing and can clearly describe it with some common properties, then the chance of its existence would definitely be much higher. Even though the scientific community has yet to be united in generalizing certain findings to be confirmed and recognized as facts, it is still adequate for the Buddhist teachings to use some of these findings as a footnote to explain certain phenomena.

In Case 1, the “out-of-body” experiences did not occur to Mr. Ohira for the first two days. In other words, he did not clearly see the separation of the spiritual body from the physical body because, at that moment, his condition was not urgent enough to be at the verge of “near-death”. The strength of the “energy thread” of linkage between “life” and “death” was in such a state that the spiritual body was able to be retained stably inside the physical body. As the “energy thread” of linkage between “life” and “death” has not yet gone to the threshold of weakness for the “out-of-body” condition to exist, and so the spiritual body could still slightly sense the responses of the physical body. Hence, on the first day, he felt thirsty and was very hot.



Still being controlled by the inertia of his physical body, Mr. Ohira felt rather exhausted and so he did not want to swim across the river to the opposite bank. Hence, his spiritual body could not even generate the slightest supernatural ability. On the second day, his physical condition was worse off than that of the first day. In which case, his physical body's control over the spiritual body was already lower than before, and so he could now see his deceased relatives.

From the third day to the fifth day, as the “energy thread” of linkage between “life” and “death” had further weakened to the threshold for the “out-of-body” conditions to occur, and so this time his spiritual body really left his physical body. Due to his strong power of observation, as well as his cautious attitude, Mr. Ohira was then able to discover the “energy thread” of linkage between “life” and “death”. This “energy thread” of linkage between “life” and “death” was not formed by some kind of a physical material substance, but instead is made up of **some kind of a metaphysical thin silk of light**. If he was not attentive enough, he could have missed it. Therefore, in fact, many a “near-death experience” (NDE) survivors could not be able to describe the existence of this very **“thread of life and death”**.

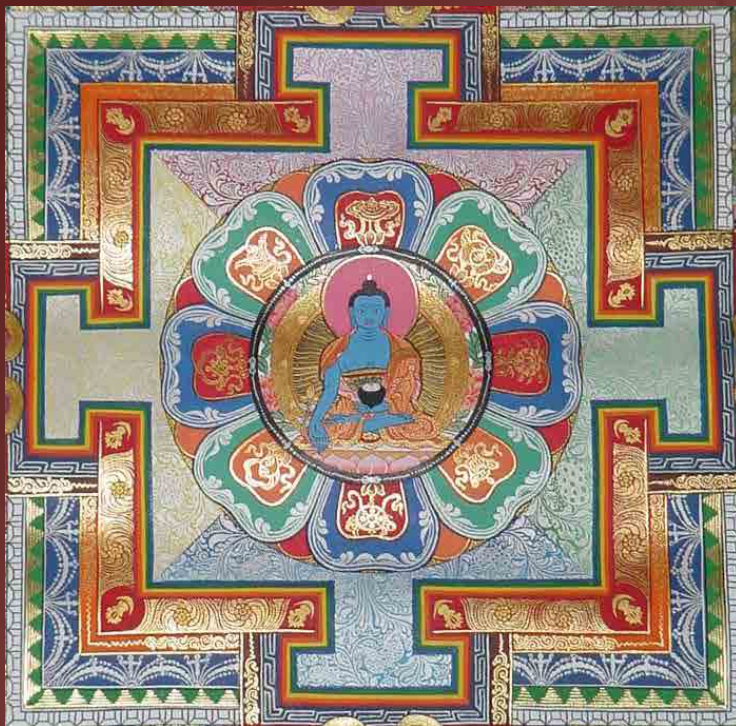
Given the fact that those experiences that had occurred during the third day to the fifth day were considered as the real “out-of-body”

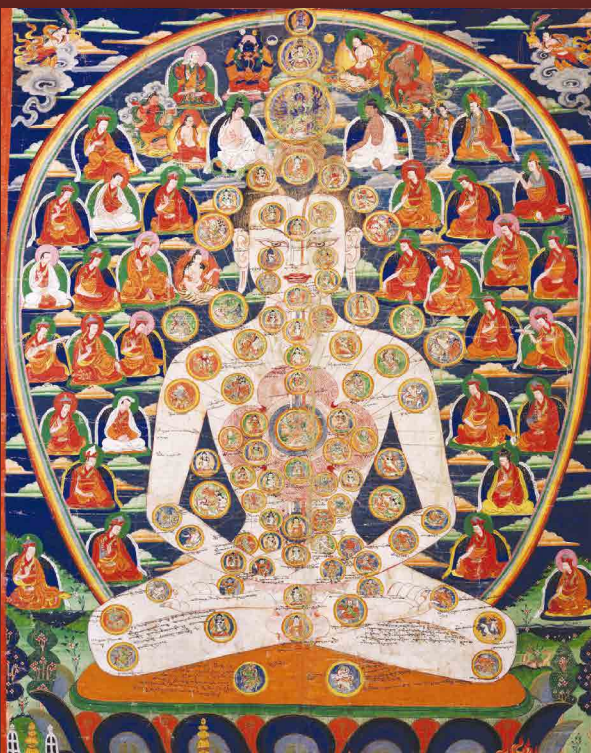
experiences, while those on the first day and the second day were not considered to be so, then were the situations as experienced by Mr. Ohira during the first two days purely illusions? Or, were they actual experiences of the spiritual body? And if these were illusions, then why is it that the scenes that were seen on the first two days were the same as that of the third day?

This is a kind of physical phenomenon we call projection, and is like the physical phenomenon of a “mirage” in which the image was projected onto the “mind” of a person, even though it does not really exist. Hence for the first two days, even though Mr. Ohira did not really experience the state of “out-of-body”, he could still see the scenes quite clearly. As he was in a clear consciousness at that time, so he was not dreaming at all. Neither was this the “actual experience” of his spiritual body, since he was not really having the “out-of-body” experience.

When the physical phenomenon of projection happens to a person of strong physical health, due to the fact that the power

of the physical body is much stronger than that of the “mind” thus resulting in the “mind” to be hindered and interfered by the physical body, he/she will not be able to sense the appearance of the projected image. This is the reason why the Dharma practitioners of Buddhism would need to take “retreats” for their Dharma practices in order to insulate themselves from all sorts of interferences. During the “meditation” sessions, by all means, all kinds of actions will have to be stopped and all activities and interferences of the





“eyes, ears, nose, tongue, body and mind” will have to be refrained from. This is necessary because the physical body is like a receiver in receiving all kinds of transmitted messages from the external environments.

In this respect, all the transmitted messages from the external environments and all the responses coming from the physical body will cause interferences and hindrances to one’s own “mind”. All these interferences will in turn lower the clearness of one’s “mind”, and thus one cannot be able to sense the appearance of the projected image. This is similar to the analogy that an image from a projector could not be cast properly onto a screen of white background, and so the image would not be in focus clearly. As a result, the image might either be distorted, or it could not even be seen at all. Thus, when this physical phenomenon of projection occurs during one’s sleep when one’s consciousness is blurred, it would then appear as some kind of a dream. This kind of dream usually happens in such a way that one is going to a place where one has never been there before. If one’s consciousness during one’s sleep is comparatively clear, this physical phenomenon of projection will enable

the person, who has just woke up from his/her dream in a wide-awake condition, to remember clearly and vividly the kind of characteristics of the place where he/she had dreamt of.

On the third day, Mr. Ohira’s spiritual mind had finally left his body. As he was no longer bound by the physical body, his spiritual body started to possess supernatural powers. As his mind was still lingering on the scenes that he had seen on the first two days, he wished to revisit the same place and so he was there when that thought just popped up in his mind. Therefore, on the third day, it was his “real experience” of the scene and not because of the effect of projection. Then, why was it that the experiences of the fourth and fifth days were not the same as that of the third day? The answer was simply because he would like to go to a new place.

The major characteristic of an “out-of-body” experience is that **the spiritual body is no longer under the inertia of the physical body’s control**, and thus possesses the “**five supernatural powers**” as has been mentioned in the Buddhist teachings. A “**supernatural power**” refers to a kind of “**mental power**” that existed “**naturally in one’s mind**”, which is part of the “**primordial nature of wisdom**” with the ability to thoroughly penetrate and realize all things without any obstructions.

### These “five supernatural powers” are:

1. **Clairvoyance or Divine vision (or Divyam caksuh in Sanskrit)**: the power to capture an extremely broad range of “light” waves, as well as to visualize people and scenes at the present time frame and in different dimensions, without materialistic obstructions.
2. **Divine hearing (or Divyam srotram in Sanskrit)**: the power to hear sounds of extremely broad range of wavelengths, including the reception of sound waves at the present time frame and in different dimensions.
3. **Divine body (or Rddhi-vidhi-jnanam in**

**Sanskrit):** the power of one's mind and the spiritual body to travel back and forth at a speed that is faster than that of light. Once the idea of where one would want to go has arisen, the person can **arrive at that place right there and then without any intermediate process**. One could pass through a hill, or go deep into the sea, without materialistic obstructions. One can even commute back and forth through various spatial dimensions, without any limitations of space and time.

4. **Telepathy or the cognition of others' minds (or Para-citta-jnanam in Sanskrit):** the power to see through and recognize the thoughts and emotions of all living creatures.
5. **Recollections and predictions of past, present and future (or Purva-nivasanusmrti-jnanam in Sanskrit):** the power to recognize the events and destinies of oneself and of all living creatures in the past, present and future.

Due to the occurrence of the “out-of-body” phenomenon to Mr. Ohira, his spiritual body was able to show various supernatural powers starting from the third day to the fifth day. Yet, due to the constraints and limitations of thoughts and/or other reasons, the various abilities of human beings nowadays are being weakened. Hence a newly-deceased person, or someone who has just experienced an “out-of-body” experience, will need to go through a period of adaptation and exploration in order to develop his/her supernatural powers in the various aspects.

The “energy thread” of linkage between “life” and “death” controls and manipulates the various phenomena of living and dying, the “out-of-body” ability, as well as the development of powers, sensations and perceptions of the spiritual body. The strength or weakness of the energy that exist within this “energy thread” of linkage between “life” and “death” will

**determine the different phenomena that exist on the various levels of illusory projections for the “near-death experience” (NDE) survivors.**

Thus, according to the truth that was revealed by the “Buddhist teachings”, all kinds of phenomena, including this materialistic world which is considered to be real by all human beings, are created by the “**collective projection**” to form an illusory world of existence as being forged by the numerous projections of different spiritual bodies. Hence, they are all illusory, impermanent, temporary and ever-changing in nature, and would thus eventually disappear.



These are, indeed, some of the special features of this illusory world of existence. Hence, the deceased relatives of Mr. Ohira, whom he saw on the second day, were in fact a kind of illusory projection of his own “mind”.

In Tibetan Buddhism, it is clearly described in the “Tibetan Book of the Dead” that after one’s death, no matter how strong one’s supernatural power can be, one would still be **controlled by an even stronger force which is derived from a powerful energy web of networking**. The dead would be wandering around involuntarily to other places, or to be reincarnated into an unknown realm of life existence.

It is very rare, indeed, for a deceased one to be able to anticipate the coming death of another living relative in order to go and fetch for him/her. This rare situation could only take place when **the influence of the powerful energy web of networking has not yet been effective for bringing about changes to the recently-deceased person, neither has he/she been reincarnated**. At the same time, the survived relative of the recently-deceased one is about to die, and it is only under such kind of a rare combination of conditions that it might be possible that the deceased one would then go to fetch for his/her dying relative.

Where there had been mentions in their wills before death that their deceased relatives have come to fetch for them, either from the “near-death experience” (NDE) survivors or from those who had really died, for the majority of instances in general, this is mainly due to the fact that there is a gradual deterioration of one’s brain which causes this phenomena to occur. This is just a kind of natural physical phenomenon which resembles the situation that most of the aged people have lost their “short-term memories” of the recent past, while retaining their “long-term memories” of events that had happened long time ago. **The various psychological desires, the effects**

**of the “sub-conscious” and together with the natural physical phenomena that occurred would then form the illusory conditions**. Not only this, but according to the “Tibetan Book of the Dead”, a deceased person would see all the scenes and images of oneself from birth till the moment of death. Furthermore, one would also find oneself to resume the appearance of a youth at around the ages from eight to sixteen years old.

These are all due to the fact that the “energy thread” of linkage between life and death would soon be cut off, such that the physical changes are now occurring when the physical body and the brain are going to be decomposed, inducing the sensations and perceptions of the spiritual body to occur, and thus making the “mind” to form the various phenomena of illusory projections. When **the “energy thread” of linkage between life and death is at the verge of rupture, the mutual influences and conditions that both life and death would produce, together with that of the illusory world, would sustain for three and a half days**. If this “thread” is really disconnected, the scenes and images as seen by the deceased person would then be very different.

Herein lies the crux of the whole controversy, between those who believe in “near-death experiences” (NDEs) as against those who only believe in the phenomena as pertaining to the “inner-brain reactions”, where the dead knot of the argument could not be resolved. In fact, if both sides can come to understand that the true answer is that **both phenomena can co-exist and occur together, and that both theories can be valid**, then scientific progress can be extremely fast.

We would further explore on **how** to unwind the dead knot, and to explain the “energy thread” and its profound secrets of the energy web networking in the next issue...

*(to be continued)*



# The Wisdom in Directing One's Dharma Practice (2)



By Pema Lhadren

Translated by Simon S.H. Tang

## THE KEY POINTS OF SUCCESS AND FAILURE

The essence of both wisdom and success is “to give oneself more thoughts”. The essence of thoughts and actions is “direction and speed”. Whether there will be success or failure of one’s actions will depend upon whether or not one will make the choices, in accordance with the particular environments and conditions during that particular time, with “the wisdom of what to adopt and what to abandon”.

In other words, the domain of “thoughts” must necessarily include ways to cope with the particular environments and conditions during that particular time. Furthermore, one must be ready to take a pause at any moment for considering the frequency of actions and the duration of time, as well as the evaluation of effectiveness and so on, in order to screen out those useless precipitates, as well as to abandon those issues of minor

significance and of obstruction to the proceeding speed, in accordance with the choices one makes with “the wisdom of what to adopt and what to abandon”.

The domain of “thoughts” must be comprehensive yet focused. The speed of “thoughts” must be faster than that of actions. The timing of “thoughts” should be both before and during the action, and at any moment. Then, how about the direction of “thoughts”? All of the aforementioned essences and directions are inseparable from one extremely important thing, that is, the “objective”. This “objective” is also the key point for both success and failure.

If the “objective” is wrongly set, or the way of setting the “objective” is not meticulous, even though you might eventually and successfully reach the “objective”, yet with careful hindsight, you might find that you have wasted plenty of resources, including the



precious time of your entire life. It may be a success for this one particular “objective”, yet it may also be the failure of your whole life. This is rather contradictory, but is also being sarcastic. Therefore, the setting of an “objective” is most important than all of the aforementioned essences, and so it must be set as the first priority to be handled.

There are many advantages in the setting up of “objectives”. “Objectives” can consolidate one’s mental concentration for one’s entire life, and thus letting oneself to feel the significance of living. “Objectives” can motivate your will-power and determination to fight, and thus making your life to be filled with energy. “Objectives” can break your puzzles in life, and thus help to reveal a sense of direction to your life. “Objectives” can motivate your courage, and thus causing you to become strong and mighty in penetrating all kinds of obstacles, and to overcome all kinds of fears. “Objectives” can manifest both your strengths and weaknesses, so that you know “what to adopt and what to abandon”. “Objectives” can stimulate your thinking, so that your wisdom can be elevated. “Objectives” can whip you up against your own inertia, and thus giving you further strength to continue on without pause to endeavor in marching forward energetically.

“Objectives” is a blue-print filled with ideals, and thus giving you a road map to guide you along in working out your plans and steps accordingly. “Objectives” is the central point of all thoughts and actions upon which you could rely, so as to guide you on the right direction without deviations. “Objectives” is the source for selecting the short-cut, while serving as the shortest possible way to the destination, and thus leading towards the super-highway of success. “Objectives” is a stabilizer for all sudden

changes: regardless of any changes in the environments and conditions, so long as contingency measures pertaining to the “objectives” have been made, the resulting actions would not be disturbed or deviated. Therefore, “objectives” is the root of wise and affirmative determination, in such a way that you could grasp a route of problem solving, and thus put into actions swiftly without further hesitation.

All the great historical figures, as well as the successful people of today, are having a common characteristic: that is, in doing anything, they must have a clear “objective”. Therefore, in outlining their plans, they must be prepared well in advance. The “objective” is sharp and clear, while the action is swift, and so the odd of success is extremely high. While the “objective” is the cause, success is the consequence. Thus, it can be said that the path of success is paved by all sorts of “objectives”.

People without “objectives” are usually the losers. Even though they might have laboured for their entire lives, they usually end up without having any achievements at all. Without any plans for actions, their lives are filled with confusions and chaos. Thus, when sudden changes occur, they are at a total loss as to what needs to be done, and so





they are easily knocked down by events. They live in a mess, and as a result, their lives are wasted.

Till at the verge of death, then start to realize the emptiness of this life.

Till approaching the end of life, then start to regret about its helplessness.

While still alive, being so ignorant as to have set up wrong objectives.

Till death has come, then start to realize the merciless law of nature is against one's own will, and ends up in such a pitiful condition!

There is no way for the time of bygone days to be reversed. So at this present moment, while still not yet at the end of the day,

Will you still be willing to make an attempt in searching for the meaning of life?

## THE SETTING UP OF OBJECTIVES

Since an "objective" is of such an importance, and the range of its influence is so profound and broad, one must be extremely cautious in the setting up of an "objective". Otherwise, we would be completely lost for just making one wrong move, as similar in the case of a chess game. In order to set an "objective", one must realize one's own preferences, abilities and ideals.

The strengths and weaknesses of one's own preferences will affect one's endurance in working towards the "objective". One's own ability is also an important factor in the setting up of an "objective". If the "objective" is too far away from one's own ability, the time for

success would then be prolonged. Under such kind of circumstances, one needs to have very strong ideals in order to support it. Otherwise, even if it is just a minor abrasion, it might cause you to give up the "objective". Hence, those who have abandoned their "objectives" too many times would end up in the same way as those without any "objectives"; that is, they are all bound to be losers. Thus, in the setting up of "objectives", regardless of big or small ones, one must incorporate one's own preferences, abilities and ideals as an important domain of consideration in them. One's "ideals" and the "meaning of life" should best be inter-related and communal in nature. Otherwise, even if one pours in the entire energy of one's life, but only to find out at the end that it was a meaningless game – you will gain the success of the game, but you will lose the significance of your entire life!



There are countless regretful cases that had occurred, due to the setting of "objectives" wrongly, such that even a very slight deviation of less than a fraction of a mini-meter at the very beginning will eventually end up missing the target thousands of miles away. While coming from one's inner dynamics and cognitions, one's preferences, abilities and ideals are the masters of all "objectives", as well as the "main cause" in the setting up of these "objectives". A less important domain for consideration is the magnitude of support or opposition from friends and relatives, as well as the assistances or obstructions arising from the environments. The reason why they are of less importance is simply because they all are only external



factors, and are not coming from inside.

If the external factors are having crucial effects in the setting-up of “objectives”, then you would merely become an image that flows with the tide. The chance of your either automatically giving up the “objectives”, or your failing to reach them, would be very high indeed. These types of meaningless “objectives” are of no significance at all, and not even worthy to have one.

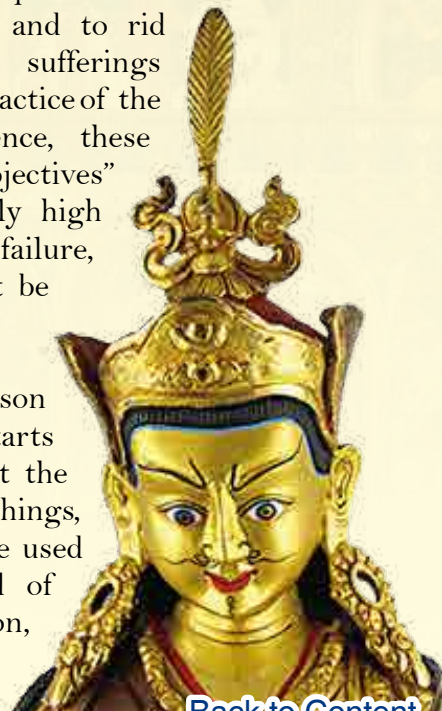
On the other hand, if the “objectives” were established by one’s own preferences, abilities and ideals, even though one might have failed to achieve them after a hard-fought battle, **one would still have won the meaning of life “by exerting one’s full efforts without having any regrets in this life”**. On the surface, it looks as if he/she is a loser, but in fact he/she is the genuine successful person who is most worthy to be glorified by the general public. In such a case, **there is a deeper level of significance worthy of respect from others, even when comparing with the case of genuine success – indeed, this is the real meaning of life!**

Thomas A. Edison, the great inventor, eventually invented the “tungsten wire” for the light bulb after two thousand times of failures. During an interview, Edison was asked how did he feel about his failures of two thousand times. Seriously he answered: “I have two thousand times of successes. I have successfully verified and found out that there are two thousand types of materials that were not suitable to be used as the heating wire in the light bulb.” **This kind of wisdom in setting up and in achieving the “objectives”, as well as in interpreting the “definition of success” is, indeed, the crucial factor for Edison’s approaching the genuine path of success.**

If this type of wisdom can be applied to Dharma practice, then success is to be affirmative. Yet, **on the path of Dharma practice, the “objectives” must first be established**. There are many Dharma practitioners who are confused about the setting up of their “objectives of Dharma practice”, and have thus mistaken the “wrongs” as the “rights”. Some have practiced and prayed for their peace of mind, while others are for fortune, for longevity, for wealth, for power, for safety, for health, for the well beings of their sons and daughters, for the well beings of their spouses, etc.

When the term ‘pray for’ is being used here, one is hoping to be in possession of everything, which cannot be separated from one’s own desires. As one feels that one’s own ability is weak, and thus would seek external forces for assistance. These kinds of “objectives” are all built on the mistaken wrong directions of Dharma practice. These are totally inconsistent and contradict with **THE TRUTH AND DIRECTION OF BUDDHIST TEACHINGS**: that “life is full of sufferings, is always changing and impermanent; so one must abandon the pursuits of one’s desires, and to rid oneself of sufferings through the practice of the Dharma.” Hence, these kinds of “objectives” have extremely high chances of failure, and could not be enduring.

For a person who just starts learning about the Buddhist teachings, desires may be used as some kind of an attraction,





but gradually the “objectives” have to be modified, in order to dissolve those contradictions to become part of the genuine Buddhist teachings. Slowly, but eventually, one could detach oneself from the bindings of desires; in this way, even though one is living in the worldly environment, one’s mind can be set in “a stable and clear state”. Hence, the strength of endurance in the Dharma practice would be enhanced, and the odd of success would also be elevated. **Desires are endless. Hence, if the “objectives” were set in such a way that the Dharma practice is for fulfilling one’s own desires, then endless failures would be the definite result.** It is as simple as “one plus one equals two”.

Then, where does the motivation come from if one’s Dharma practice is not driven by desires? Would it be even more “non-enduring”? Ultimately, what is the foundation upon which the “objectives for Dharma practice” is based and established? The “objectives for Dharma practice” could either be temporary, long-lasting, non-thorough, and most thorough. **In order to be successful in one’s Dharma practice, one must first of all establish an “objective for Dharma practice” that is closely in line with one’s own preferences, abilities and ideals. This is very important, and is, indeed, a kind of wisdom in directing one’s Dharma practice.**

The “objectives for Dharma practice” could either be temporary, long-lasting, non-thorough, and most thorough, and so can be classified into the following levels:

## TEMPORARY OBJECTIVES

### 1. The Comforting of One’s Mind: The basis

of Buddhism is on compassion. In order that the suffering mind, during adverse conditions and disappointments, can have some spaces to pause for its recovery, like any other religions, Buddhism would direct its believers to pray to the Buddhas and Bodhisattvas for the sake of receiving their blessings, so that difficulties could be resolved, and the unrest mind can have a moment of relief from the fearful, painful and unsettled states, in order that its believers could enter into a more stable state filled with hopes.

Through praying to the Buddhas’ statues, paying homage and the chanting of sutras and other ceremonies, the “spiritual energy” of oneself can be strengthened. This sort of Dharma practice does not need to have too much understanding of the Buddhist teachings, and what is needed is just to have total faith. Therefore this suits the general public very well. **For the majority of the religions, this “objective” could be achieved by practicing in accordance with their own ways and rituals.**

However, the actuality is that “cause and effect will never vanish”, and so the adverse conditions will continue to occur. By solely depending on one’s “spiritual energy”, which is weak and with very limited understanding, is inadequate to maintain and consolidate on the stability of one’s mind even if this is a belief of the present life; **then how could it be possible to break through the confusions at the moment of death, to resist the natural law of “cause and effect”, and to be reborn into a good place or a pure land? Regardless of the different religions, or of the various sects of Buddhism, if the Dharma practice is without strict spiritual training, such that the Dharma practitioner’s “mental strength” and “concentration” are inadequate, then the chance of being reborn into a good place or a pure land is extremely low. The direction of one’s Dharma practice**



would be of a short-term nature if it is only based on the comforting of one's mind as its very "objective". For most of the people, their beliefs would simply collapse when being encountered with adverse impacts.



## NON-THOROUGH OBJECTIVES

2. To be reborn in either human or heavenly realm: the Dharma practice for most of the contemporary religions emphasizes on the doing of a vast array of virtuous deeds and in the caring for the community. The focus is to have happier lives for oneself and others in this present life. The attention is merely on the increase of merits, or in the fulfillment of one's mind. Under such kind of circumstances, even though one has engaged in the most perfect performance, the highest achievement is to have a peaceful mind in the present life, and to be reborn in either human or heavenly realm in the next life. According to the revelation by the Lord Buddha Shakyamuni, the relationship between "cause and effect" is extremely sophisticated.

The virtuous deeds of this present life do not necessarily bring about immediate beneficial rewards in the coming life. The natural "law of cause and effect" is a rather sophisticated system of permutations and combinations. All the good and bad deeds that you had committed in your numerous past lives had been accumulated and piled up for you to bear their consequences. The good and bad things that were done in the present life would not be arranged in such a way as if, according to one's own will without any reasons or conditions, to have either for the immediate beneficial rewards for the good deeds, or for the indefinite delay of sufferings for the bad deeds. Conversely, this is simply a kind of physical phenomenon of natural permutations and

combinations governed by the natural laws. In order to break down or change the created order of a "cause and effect" in trying to stop an already triggered mechanism, which is ongoing to generate harmful consequential effects, for a while is not an easy task at all. It is simply a natural force of "cause and effect" that guarantees the effectiveness of such a mechanism. If one does not have sufficient training on the "mental strength" and "concentration", it is difficult to resist the laws of nature.

Even though Buddhas possess unlimited abilities, they can only provide guidance on the Dharma practice and strengthen the training, but in no way can they make all the people to become Buddhas automatically, by disengaging the bindings of the "law of cause and effect" for everyone. Hence, it is rather pointless to have this kind of expectation on the gods of the heavenly realm whose power is far less than that of the Buddhas. How can he – the Creator God – guarantee that you will have "eternal life"? Hence, while the "objective" of rebirth in either human or heavenly realm in the next life seems to be rather simple or easily achievable, the real truth is that one has to continue to wait for the effects of the good deeds to have risen. The saddest point is that, even though one could be reborn in either human or heavenly realm, it is all too short-lived and only temporary. This is because one has to accept the arrangement of "cause and effect" and not the cut-off of the continuity of "cause and effect", whether you like it or not. Hence, the so-called "ultimate salvation of everlasting life" is not really forever. It is like what people in this world talk about "love is forever", but in fact it could not stand up to the test of time. Just almost for an instant and it is now time for departure. Being in the cycle of Samsara, it is quite possible to be reborn in a place worse off than the heavenly realm. Hence, this is a kind of short and temporary, as well as a non-thorough, kind of an "objective".





## LONG-TERM OBJECTIVES

**3. To be Reborn in the Pure Land of Buddhas or Bodhisattvas:** So where could one be reborn in order that the pull and push forces of the “law of cause and effect” could be stopped temporarily, so as not to get back into Samsara again even when the time has come; and at the same time, one could enjoy the happiness of the heavenly realm, as well as to have the availability of favourable environments and conditions conducive for one’s Dharma practice to become smooth and without obstacles, until finally and successfully attaining Buddhahood? According to the revelation by the Lord Buddha Shakyamuni, the pure lands have been constructed by the unlimited abilities of numerous Buddhas to have all the aforementioned benefits and merits.

In order to be reborn in these various pure lands, several conditions must have to be met. It is said in the **Sutra on the Buddha Amitabha (or the Smaller Sukhavati-Vyuha Sutra)**: “Sariputra, any virtuous man or woman, upon hearing the name of the Buddha Amitabha, keeps His Name in mind **with undisturbed thoughts**, as if for one day, for two days, for three days, for four days, for five days, for six days, for seven days, that person, when about to die, will see Buddha Amitabha and His Holy Retinue to appear before him/her. When that person dies, having one’s mind without inversion, one can then be reborn into the Sukhavati Pure Land of Buddha Amitabha....” Here, it is clearly stated that, at the verge of death, it is only when one must recite the Name of Buddha Amitabha **from the first day to the seventh day, undisturbed in one’s mind and with high concentration**, that there is a good chance of success to be reborn into the pure land of the Buddha Amitabha.

In the **Sutra of the Meditation on the Buddha of Infinite Life (or the Amitayur Dhyana Sutra)**, it was mentioned that there are sixteen

ways of visualization. Even though there is **no training on “Emptiness” (Sunyata in Sanskrit)** and so this is relatively easy to do, and yet it is still necessary to have training on one’s “mental strength” and “concentration” in order to prepare oneself to be reborn into the pure land. In the sutra, it has clearly pointed out that if the clearness of one’s “mind” is too low, if one still lingers on one’s own desires, and if one’s “mental strength” is too weak, then even though one could still be reborn into the pure land, but because of the fact that the virtuous deeds that one had accumulated through past lives are too little, while the non-virtuous deeds that one had accumulated are so many and so intense, then it is most likely that one would only stay inside the “lotus flower” of the pure land for further trainings until one is being qualified to see the Buddha. It is only until then that the **“lotus flower would blossom and then one would be able to see the Buddha”**, and then the person will be able to leave the “lotus flower”.

It is because these sentient beings, who have this kind of “objective” in mind, are to be **“reborn into the pure land with karma carried forward”**. Both the virtuous and non-virtuous deeds that had been accumulated through countless past lives – known as **“karma” (actions)** – would still continue to linger in one’s own “mind”, and will thus continue to affect the responses and behaviours of the individual’s “mind”. Since the individual’s “mind” is not up to the “pureness” standard of the pure land, one must have to stay inside the “lotus flower” for further mind-training in order to have one’s mind purified. The duration inside the “lotus flower” is usually measured by a certain number of “kalpas” (a basic unit of time) in the sutras, and is estimated to be around trillions of years as a measuring unit for the time period.

Experienced Dharma practitioners, would consider this as the safest, most tranquil, most comfortable long-term “retreat” without



any disturbance from outside. Therefore, regardless of whichever sects one belongs to and whatever means of Dharma practice one takes, if an individual wants to achieve the “objective” of being reborn into the pure land, would not even want to stay inside the “lotus flower” for long-term “retreat”, but hopefully to be able to see the Buddha directly to receive further teachings of Dharma practices, then one **must** have to receive vigorous trainings on the “mental strength” and “concentration” **while one is still alive in this world**. It is, therefore, not possible to merely rely upon “fulfilling one’s own mind” with “some good deeds” and “blessings” in order to achieve this “objective”. Mind-fulfillment with good deeds and blessings is only a kind of “auxiliary conditions” for being reborn into the pure land, while the **“main factor” will still have to depend upon whether the spiritual strength of an individual is sufficient or not**.

If one’s “objective” is being set at aiming for the rebirth into the pure land, but then the individual does not have any training on “mental strength” and “concentration”, the chances of failure and of disappointment would be extremely high. One may think that this is an easily achievable “objective”, but in fact this is just a pure misunderstanding. After death, one would then realize the strengths of the “law of cause and effect” and other natural laws **are more powerful than that of all of the external forces combined**. **To train one’s own ability is the “main force” in providing the most direct resolution for one’s own “causes and effects”**. After being reborn into the pure land, though it could temporarily stop the push and pull forces of the “law of cause and effect”, yet **it is still not the most thorough solution, as the attainment of Buddhahood is the only real final solution to all the constraints and limitations of the “push and pull forces” of the natural laws**. Hence, this “objective” is still incomplete and is pending for the further completion of a long-term and final “objective” of attaining Buddhahood.

## A MOST THOROUGH OBJECTIVE

4. **Attaining Buddhahood:** it is a state of complete freedom and willfulness, and will not be affected by any of the constraints and limitations of the various “push and pull forces” of the natural laws. One would be in a state of ultimate bliss, trouble-free, as well as in possession of great abilities, great wisdom and great compassion. This is, indeed, **THE STATE OF PERFECT ENLIGHTENMENT – THE ATTAINMENT OF BUDDHAHOOD!** This “objective” can be said to be the most thorough, as well as the ultimate, “objective” of all.

There are various methods, with their varying speeds, in order to achieve this “objective”. **In the first issue of the “Lake of Lotus”, there was an article on the brief introduction of Guru Padmasambhava, the Founder of Tibetan Buddhism, in which it clearly delineated the “Nine Yanas (Vehicles)”, composing of a hierarchy of nine different methods, as well as the fastest way for attaining Buddhahood in one single lifetime**. In order to achieve this latter “objective”, one must realize “emptiness” (Sunyata) – the principle of neither existence nor voidness, as well as that of the interplay of both emptiness and actuality. Thus, the training on “emptiness” (Sunyata) could be said to be the “essence” of all the Buddhist teachings, and **it is the only path upon which all the sentient beings can be able to return to their “primordial nature”, and will never be constrained by any limitations**.

This is because **ALL THINGS ARE DERIVED FROM “EMPTINESS” (SUNYATA)**. From where it comes, and so to the same place it will return, such is the case to unfold the “original face” of the **primordial truth**. For a more detailed elaboration on this important topic, please



refer to the VCD on “Emptiness: Neither Existence Nor Voidness” published by our association, which has used scientific analysis as a footnote to verify the wonderful teachings of Buddhism. In fact, Buddhism is the only one, among all the contemporary religions, to have the training on “emptiness” (Sunyata). In other words, it is only through the practicing of the Buddhist Dharma could this “ultimate objective” be achieved.

According to the revelation in the Buddhist sutras, if an individual is so ignorant that no “objective” of Dharma practice has been set up while still alive, and if he/she does not receive any kind of “mind-training”, then when death comes, he/she would naturally be dragged along by the natural law of “cause and effect” and could not be in control, thus he/she would be reborn into a place of some unknown circumstances. The most pitiful happening is the fact that the number of poor places that one might go to is many more times than that of good places, and this ratio is so way out of proportion. The Lord Buddha Shakyamuni had even used a parable to explain this situation. He picked up a handful of sand from the ground and said: “the chance of being reborn as human beings after death would be equal to the amount of sand in my hand. However, the chance of not being reborn as human beings after death is equal to the amount of sand on the ground. In reality, the extremity of the two different proportions is even much worse than the parable I have just mentioned.”

Therefore, due to various reasons: either ignorance, or too egoistic, or merely asking for blessings without the willingness to practice the Dharma, or thinking that just the chanting of the Buddha’s names or mantras is sufficient in one’s training, or believing that there will not be any needs for “self practice” with the support of “external forces” from others, or that some have wrongly set their “objectives”, or

that some do not pay any attention to the powerful forces of the natural laws, all of these people will finally come to realize that they are pulled and pushed by the natural law of “cause and effect” unavoidably, and thus unable to respond to those conditions and ending up in pitiful situations of all sorts.

Then, would it necessarily be a definite success after the setting up of “objectives”? Having set up a very clear and distinct “objective” suitable for oneself, how would actions be taken so that it would be easier to achieve the “objective”? And what sorts of steps and techniques could be applied in such instances? In the next issue of the “Lake of Lotus”, we shall further share this application of wisdom with you all, our readers.





# H.H. DUDJOM RINPOCHE'S PRAYER OF ASPIRATIONS AND CONFESSIONS

**A PRAYER BY WHICH WE RECOGNIZE OUR OWN FAULTS  
AND REMEMBER THE OBJECT OF REFUGE**

A Confession Of Misdeeds And A Very Pure  
Aspiration To Be Completely Clear About What To  
Adopt And What To Abandon

## Homage to the Guru !

Conqueror Shakyamuni, supreme guide of the  
universe during this fortunate aeon,  
Heirs of the Conqueror, assembly of noble  
Bodhisattvas who educate beings,  
Revered Guru, unsurpassed protector of creatures  
in this degenerate time,  
Together with the Three Roots, the oath-bound, and  
the Dharma protectors,  
With yearning devotion, one-pointedly  
remembering you from the depths of our hearts,  
We pray again and again to invoke your attention:

Hold us with loving kindness, and by the power of  
your compassion,  
Please bless us to accomplish our thoughts and  
intentions in accord with the Dharma.

Due to former actions, by no means weak, we  
obtained this precious human body,  
Due to merit, by no means small, we met the holy  
Dharma;  
Accepted by the Guru, we received empowerments,  
blessings and pith instructions,  
Such are the jewels we hold in our hands right  
now!

Yet our minds, like frivolous monkeys,  
Succumb to negative, deceptive demons of distraction,  
And we have no ability to utilize the wealth which is our very own.  
Thus, **all the instructions** about the freedoms and endowments **have simply been wasted**.

We are now at **a crucial turning-point**:  
Whatever we requested, whatever we received,  
has all become like some kind of story;  
Though our bodies appear in the posture of Dharma and we consider ourselves as Dharma practitioners,  
Our minds have not actualized the truth of the Dharma.

Not knowing even a whiff of human values,  
**let alone the view of Buddhadharma**,  
Having only a vague notion of the sixteen rules of proper human conduct,  
We are without conscience when we observe our bad deeds,  
And our dread of being ashamed is smaller than the rear of a tail-less mouse.

Really unable to understand the ten virtuous actions of Buddhadharma,  
**Full of sectarian bias**,  
though all the doctrines come from the one Teacher,  
We criticize the teachings and the sages and so accumulate bad karma;  
Thus, though relying on Dharma, we carry a great weight of sin.

Hearing a lot of teachings, our pride increases  
But our mental analysis does not fathom the depth of their meaning.  
Even though we think we keep the discipline of the Pratimoksha,  
The four dharmas of a practitioner have been **lost without a trace**.

Even though we think we possess the precious training of the Bodhisattva,  
The Four Immeasurables are only like an image of a lamp.  
Even though we think we keep the samayas of the secret Mantrayana,  
The first root downfall is not guarded against and (so the rest) are **eventually discarded**.

Even though we know, how to voice explanations about the Four Reflections that Reverse the Mind,  
Our attachment to the appearances of this life shows there has been no actual renunciation.  
Even though we rely on a guru, our respect and devotion gradually diminish,

And instead of having pure perception, we consider ourselves as his equal and thus **develop wrong views**.

Respect, love and kindness toward our vajra brothers and sisters decline;  
Unable to tolerate a few bad words from them, we shower them with curses.  
The love and compassion generated by recognizing all beings in the six realms as our parents  
Vanishes like mist when we **do not practice from the depths of Bodhicitta**.

We act as though we have experienced the Development and Completion stages,

Yet we have found no alternative to being submerged in ordinary confusion.  
We recognize that Emptiness is the ultimate teaching of both Sutra and Tantra,  
But **without a decisive understanding of it** our mind-streams become as hard as horns.

We are not capable of abiding in the Original Nature,  
But we pay lip service to that view and **throw cause and effect to the wind**.



*H.H. Dudjom Rinpoche*



*H.H. Dudjom Rinpoche in his youth*

Outwardly, we appear disciplined and well behaved, yet  
Inwardly, attachment, craving, desire and greed burn like fire.

Even if we keep our bodies secluded in the mountains,  
Our minds stray ceaselessly, day and night, to the cities.

Not having gained confidence ourselves in our experience and practice,  
**Trying to guide others to accomplishment** is like a fairy tale.

It is impossible to be cheated by the compassion of the Three Jewels,  
Yet **due to a failure of devotion, we are worried and cheat ourselves.**

In this way, towards the Guru and the holy Dharma,  
Although we are free from the wrong views that arise from a lack of trust,  
Yet due to these difficult times, sentient beings act negatively and remain unfulfilled,  
**Understanding and realization having fallen** under the power of destructive impulses;  
Not having protected mindfulness and introspection, we suffered a great loss.

**The time has come to examine ourselves!**

All our actions have merely added to our confusion,  
All our thoughts were tainted by emotional afflictions;

Without seeing that even our virtuous activities were always adulterated by sin,  
**Where is there to end up ultimately** but in the lower realms?

**Regarding our actions and patterns of behavior,**  
Recalling them now, we become despondent;  
Looking towards others just increases our sadness,  
Since we can find no beneficial friends to assuage our distress.

If we do not look after ourselves now,  
Then when caught by the messengers of the Lord of Death  
**No one will be able to help us,** and all hope will be lost.

Waiting with such empty hopes, is this not cheating ourselves?

Thus, remorsefully, regretfully, recognizing our own defects,  
Whatever transgressions, faults, downfalls and degeneration of the Dharma have occurred,  
We will not keep secret now nor conceal them in the future, before those who possess the eyes of wisdom.

**We confess from the depths of our hearts:** With your compassion, please forgive us.  
Protect us from the terror of the precipice of the wrong path;  
Inspire us so that we may follow the utterly pure path of liberation.  
We spent a life busy doing this and accomplishing that,  
Yet **we are empty-handed, without so much as a single result.**

Abandoning now the path of knowing many things but experiencing just suffering,  
**Why shouldn't we enter the path of knowing the one thing that liberates everything?**  
Unfailing true benefactor, our sole hope and reliance,  
Root Guru, who encompasses all refuges,  
Praying to you with one-pointed devotion,  
Most kind and revered supreme refuge, please hold us with your compassion:



*H.H. Dudjom Rinpoche at Leisure*

Bless us to **see our own faults**.  
 Bless us to have no desire to examine the faults of others.  
 Bless us to pacify all turbulent, cruel and disturbing thoughts.  
 Bless us to have good thoughts arise from deep within.  
 Bless us to reduce craving and to increase contentment.  
 Bless us to remember that the time of death is uncertain.  
 Bless us to have no concerns at the moment of death.  
 Bless us to **generate great confidence in the Dharma**.  
 Bless us to practice impartial pure perception.  
 Bless us to develop uncontrived respect and devotion.  
 Bless us to reduce mental activity about unobtainable things.  
 Bless us to **establish the Dharma in the depths of our minds**.  
 Bless us to **go with diligence to the depths of Dharma practice**.  
 Bless us to liberate our mind-streams, which is the ultimate goal of practice.  
 Bless us to be free of obstacles in our practice.  
 Bless us to have the results of our practice ripen immediately.  
 Bless us so that our contacts with others may be meaningful and beneficial.

Bless us to destroy the duality of hope and fear.  
 Bless us to see the non-dual primordial wisdom.  
 Bless us to **recognize the self-face of our own primordial wisdom**.  
 Bless us to abide in the secure place within ourselves.  
 Bless us to gain the great certainty without effort.

With the vast vajra weapon of primordial wisdom, which has been present from the very beginning,  
**May the hollow existence of samsara and nirvana be cut in one instant.**  
 In the ceaseless great bliss of Nyema's celebration,  
 May we always enjoy the activity which is beyond union and separation.

In the expanse of the all pervading equalness even the name of suffering does not exist,  
 So who could there be still searching for happiness?  
 Where happiness and suffering have the same taste and grasping is self-liberated  
 Is the Kingdom of Samantabhadra: **May we attain it in this very life!**



*H.H. Dudjom Rinpoche with Yeshe Thaye*

## COLOPHON

Regarding this work, which is a combination of prayer, confession of misdeeds, and aspiration, one night during the waxing moon of the tenth month of the water-pig year, my wife, Sherab Ma Rigdzin Wangmo, had a dream in which there appeared a girl who had been in her dreams before. The girl said, "You should now ask Rinpoche to write a prayer." Then she departed. Moreover, later, on the night of the tenth day of the same month, the same girl appeared and told her, "You must immediately help to request the writing of a prayer," and then she vanished.

I was informed of the dreams on the next morning, but I said, "Few people are able to recite the many prayers that already exist." My wife then requested me to write a prayer quickly, without being concerned about the length. So, since there seemed to be a need for a prayer to request protection from the fears of sickness, famine, weapons and fighting that are prevalent at this time, I had the idea to write one. But it remained only an intention as other things occurred and it did not seem so pressing. However, later on, during the evening of the tenth day of the eleventh month, the girl appeared again in my wife's dream and said, "My request for a prayer is not something of little importance. It is a great necessity." So then, on the basis of hearing about that dream, on the morning of the fifteenth day of that month, I had the idea to compose something.

Then, on the evening of the fourteenth day of the next month, I prayed one-pointedly to **Guru Rinpoche** and made an aspiration for a very meaningful blessing. At cock-crow the following morning, I had a dream in which I was sitting inside a large building that resembled a temple. Suddenly a white man

appeared, young, dressed in white, with long flowing locks. He was playing cymbals very softly and dancing in the clockwise spiraling steps of the Ging, as he came through the door and approached closer and closer to me, while chanting these words:

If you want to establish the Dharma,  
then plant it in your heart;  
When it is in the depths of your heart,  
you will attain Buddhahood.

If you want to reach the Buddhaland,  
then purify confusion;

Happily, the pure Buddhaland is very  
near to you.

Develop diligence in the practice of the  
essence of the teachings;

If you do not practice them, who  
will gain the attainment?

It is difficult to  
look at your own  
worst faults;

To really see  
your own faults  
is the main  
point of Dharma  
instructions.

Correct your  
faults gradually  
and increase the  
development  
of your good  
qualities.

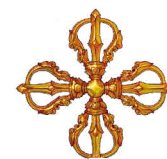


*H.H. Dudjom Rinpoche with H.H. the 16th Karmapa*

At the end of each line he increased the volume of the cymbals, and at the end he departed while playing very loudly; and due to this I woke up. Immediately upon awakening I remembered his words and knew that their meaning concerned the training in what to adopt and what to abandon.

Then, with the regret of having seen **my sole father, Guru Padmasambhava**, directly in front of me and not recognizing him, with longing devotion, this old father of the Nyingma, **Jigdral Yeshe Dorje**, wrote this in accordance with his experience.

May it be beneficial!  
Benefit to all!



# The Merits of Butter-Lamp Offerings

In the Tibetan Buddhist tradition, one can accumulate merits in order to create positive results for both short-term and long-term circumstances. Of all the methods for accumulating merit through **generosity**, the offering of butter-lamps is considered as one of the best.

What is the real meaning of butter-lamp offerings? Through the **offering of light**, it can help us to **dispel the darkness of our own ignorance**, and thus give rise to clarity and wisdom. We offer the butter-lamps with the sincere wish and intention that the light will illuminate the lower realms and the **"intermediate state" (or bardo)**, assuaging the torment of all those sentient beings who are suffering in darkness. We also aspire that all sentient beings will develop greater mental clarity so as to reveal the true nature of long-lasting happiness in virtuous actions of body, speech, and mind. Finally, we offer them so that the **inner light of wisdom** will arise in the minds of all sentient beings to remove the darkness of ignorance, including those of emotional and intellectual obscurations.

The pure and excellent ones to whom we offer the butter-lamps are: (i) the **Three Jewels** -- the Buddha, Dharma, and Sangha, who encompass all enlightened beings; (ii) the **Three Roots** -- Lama, Yidam, and Khandro, who are the supreme guides for liberation; and (iii) the **Dharma protectors** who help to protect us and the Dharma from obstructions of all kinds, including both worldly and non-worldly ones.

We exercise great care in our offerings, for the merit created is dependent upon our **pure motivation**, visualization and proper gathering. If everything is done with a **pure mind and intention**, our merits will increase and so will our positive qualities. On the completion of our offerings, we dedicate all the merits purely for the benefits of all our motherly sentient beings so that this accumulation of virtues and merits cannot be destroyed forever.

There are detailed descriptions on the merits of butter-lamp offerings as mentioned in both the sutras of **"Sutra-yana"** (or **Prajnaparamita-yana**) and the tantras of **"Mantra-yana"** (or **Vajra-yana**). It can be said that these merits of butter-lamp offerings excel ordinary people's expectations and are thus inconceivable. In order to help those people with positive causes and faith to widely sow the meritorious seeds, here we would like to summarize the merits of butter-lamp offerings in both the sutras and the tantras as follows:

1. In the **"Sutra on the Merits of Offering Lamps"** (or the **Pradipadaniya Sutra**), it was mentioned: "Hence, the offering of a few sets of lamp will bring about the causes of fortune. The merits so accumulated as a result could only be known by the Buddha. All the worldly human and heavenly beings, demons, Brahma, Sramanas, Brahmins, and even Shravakas (Hearers) and Pratyekabuddhas (Solitary- Realizers) could not realize this. The merits so accumulated, even for just offering a few sets of lamps, are beyond one's imagination and description. Sariputra, the states of the Buddhas are inconceivable and only the Tathagatas could comprehend their significances. Sariputra, a person who makes lamp-offerings would accumulate limitless merits of countless quantity. Only the Tathagatas could realize this."
2. The aforementioned sutra clearly states that since the merits of lamp-offering are so incredibly inconceivable, the merits so accumulated are so enormous that it just could not be measured by any means. The merits of lamp-offering are so subtle and sophisticated that the states so induced could not be understood and comprehended clearly by all human and



heavenly beings, not even by Shravakas and Pratyekabuddhas. Only the Buddhas have the capabilities to apprehend the subtle and sophisticated principles behind it all. Although we cannot comprehend these principles, we can still possess pure faith, without the slightest doubts, on the teachings of the Buddha and act relentlessly in accordance to it. At the end of the day, when we have accumulated enough merits and wisdom for us to achieve Buddhahood (or full enlightenment), we would then be able to comprehend this fully.

3. As recorded in the “[Sutra of Offerings](#)” (or the [Danadhikara Sutra](#)): “The person who offers glowing lamp would attain pure divine sight and flawless wisdom.”

4. Again, in the “[Sutra of Differential Karmic Results](#)” (or the [Sukasutra](#)), it was mentioned: “One could achieve ten kinds of merits if sets of lamps are offered with a respectful mind, namely:

- a. just like a glowing lamp in lighting up the whole world;
- b. no ophthalmologic diseases;
- c. easy to attain divine sight;
- d. with the wisdom to distinguish between good and evil;
- e. would not commit dusky topsy-turvy deeds;
- f. would not be easily obstructed by external conditions;
- g. would not be born in gloomy and shady places;
- h. would enjoy great merits;
- i. would ascend to heaven after death (especially to Indra’s heaven called Trayastrimsa);
- j. could swiftly attain nirvana.”



5. Within Vajrayana, there is a famous tantra of the “[Karling Zhi-khor](#)” (a part of which is now more commonly known as “[The Tibetan Book of the Dead](#)” in the West) which also proclaims the following merits for lamp-offering:

- “ (a) [Lamp-offering will shed light upon the risky path of the “intermediate state” \(or bardo\)](#): in the dangerous dark route of the “bardo” (which refers to the transitional period between death and rebirth), the person can be led by light and thus would never suffer from the pains of darkness.
- (b) [Drowsy ignorance to be eliminated with the fire of wisdom through lamp-offering](#): in the dangerous dark route of the “bardo”, the chaotic states or self-indulgence in illusory states due to ignorance would be erased and clear up upon the shedding of light, and so one’s sense of direction and awareness could be revived.
- (c) [Emancipation from the illusory chaos under the torch of wisdom through lamp-offering](#): due to the stretching-out of the thick fog, it is most difficult if not impossible for one to steer one’s course in the dangerous route of the “bardo”. The person can have bright lights to penetrate through the thick fog, and can thus help to exhibit the pure land of the Buddha.”

Hence, with pure intention, one should be most delighted in the offering of butter-lamps both for oneself and for others, including those who have passed away and those who are still alive. The merits thus accumulated, if properly dedicated, are inconceivable and will never end.



## EPILOGUE

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

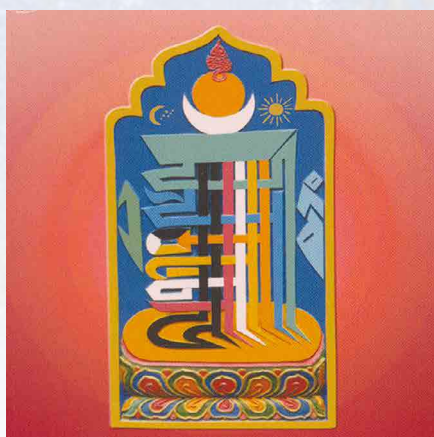
Though we have limited resources and capabilities, we still humbly wish, with a sincerity of heart, to publish this bimonthly journal of the "Lake of Lotus", in order that the essence of the Buddhist teachings can be spread and popularized. We earnestly hope that the readers will help with your meritorious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

For donations of HKD300 or above, our Association will repay the kindness of each donor by sending a piece of "Auspicious Cloth with the Lord Buddha's Footprints" (28 in. X 33 in.) as a souvenir, which has been duly consecrated by our Root Teacher Kyabje Chadral Sangye Dorje Rinpoche. These will be sent out on a "first-come-first-served" basis as long as our stock last. (Our Association is a recognized charity organization under the HKSAR Government. All donation receipts can be used as evidence for tax exemption purpose.)

In commemorating this launching of the "Lake of Lotus", three different items of souvenirs will be available for free distribution to the general public as follows:

- (A) A Sticker of "Kalachakra", which has been consecrated by our Root Teacher Kyabje Chadral Sangye Dorje Rinpoche;
- (B) A VCD on the Consecration Ceremony of our Association; and
- (C) A VCD on the teachings of "the Five Preliminaries" as transmitted by Kyabje Sangye Tsering Rinpoche (in Tibetan and Chinese only).

All the above-mentioned three items will be given to our readers free of charge on a "first-come-first-served" basis as long as our stock last. Please fill in the following form and send it back to us no later than 30th April 2006.



### Photograph of "Kalachakra":

"Kalachakra" is the Wheel of Time. It covers the past, the present and the future. It is not fixed and not in accord with the cycle of existence and the twelve elements of causes and conditions. This sticker of "Kalachakra" has been written in Sanskrit for the protections of different kinds of invasions from inauspicious celestial bodies, evil spirits, and other worldly demons of all kinds. It also helps to expel and protect from various obstacles and hindrances, and in avoiding various kinds of misfortune. It is a mascot of auspiciousness.



### Photo of the Cloth with Footprints of the Lord Buddha:

The "Auspicious Cloth with the Lord Buddha's Footprints" is a replica of the footprints of the Lord Buddha adjacent to the 'Vajra-Seat' at Bodhgaya, the sacred place where the Lord Buddha attained the supreme perfect enlightenment. This is of extremely precious value, which has been consecrated by our Root Teacher Kyabje Chadral Sangye Dorje Rinpoche.





### Methods of Payments:

- Please fill in the following form with a crossed cheque payable to "Dudjom Buddhist Association International Limited" and send it to 4/F, Federal Centre, 77 Sheung On Street, Chaiwan, Hong Kong;

OR

- Deposit to Bank ( Hong Kong Bank A/C No : 004-579-2-006529 ).

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.

## Form for Donations, Request of Souvenirs, Subscriptions & Mail Orders

Items	Descriptions	Options	Amount	Total
1	<b>Request</b> for Souvenirs:- A. Sticker of "Kalachakra" B. VCD for Consecration Ceremony C. VCD for The Five Preliminaries	<input type="checkbox"/> A <input type="checkbox"/> B <input type="checkbox"/> C		
2	<b>Donations</b> to the "Lake of Lotus" Bimonthly	<input type="checkbox"/>		
3	<b>Subscription</b> to the "Lake of Lotus" Bimonthly	<input type="checkbox"/> One Year (\$25)	___Copy(ies) x HKD _____	
	One year Mainland China, Taiwan, Macau (surface mail for Macau)	<input type="checkbox"/> Surface mail \$25 <input type="checkbox"/> Airmail 80		
	Areas outside Hong Kong (include other parts of Asia, Europe & America)	<input type="checkbox"/> Surface mail \$35 <input type="checkbox"/> Airmail \$120		
4	<b>Charity Donations</b> to Dudjom Buddhist Association International Limited	<input type="checkbox"/>		
5	<b>Mail Orders for Other Products of the Association</b>			
(1)		_____ In Chinese _____ In English	_____ x \$ _____	
(2)		_____ In Chinese _____ In English	_____ x \$ _____	
(3)		_____ In Chinese _____ In English	_____ x \$ _____	
Name		Phone	Total Amount	
Address				
Two Subscriptions with Difference Addresses	Name	Phone		
Address				

\* This form can be photocopied for use.