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Stage of Approaching Death?

What is the "Ultimate Tragedy and Ignorance"
of Mankind?

The Importance of "Life and Death Education"

What Are the Profound Merits in Reciting
Sutras?

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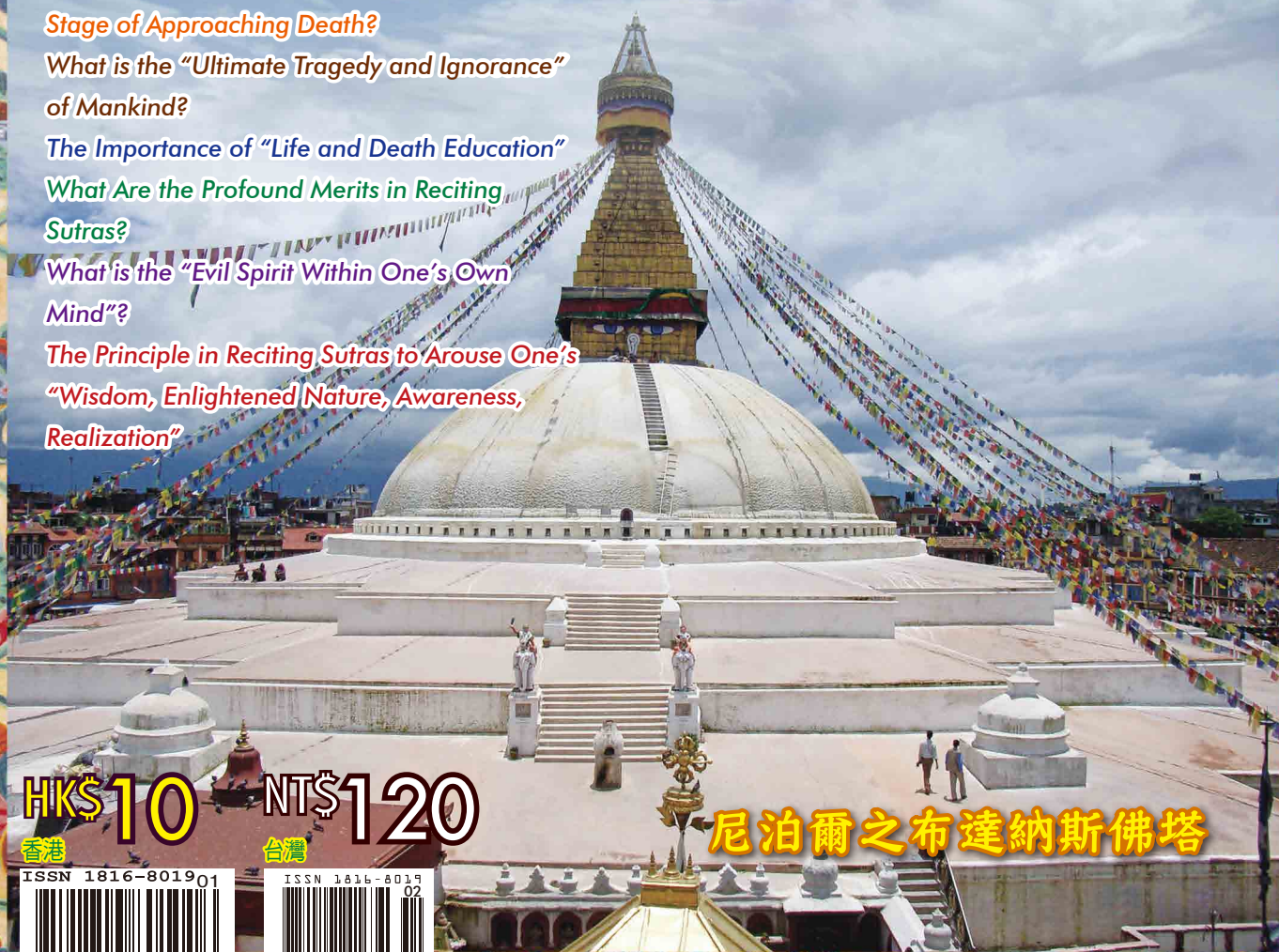
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English Version

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The Meaning of Near-Death Experiences (31)

By Vajra Master Pema Lhadren
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- The Importance of “Life and Death Education”

Excerpt of Last Chapter: Various Reasons on the Formation of Different Scenes at the “Moment of Death”

The “scenes at the moment of death” can be roughly classified in the following categories in accord with the varieties of the “main causes” and “auxiliary conditions”:

1. The “Separation of the Four Elements” – the “main cause” (the internal “consciousness” and “sub-consciousness”, including all kinds of memories) conjoins with the “auxiliary conditions” (the ‘Separation of the Four Elements’ in the external circumstances) in forming the “scenes at the moment of death” (please refer to the articles on “The Meaning of Near-death Experiences” in Issues 8 and 20 of the “Lake of Lotus”).



2. The “Endorphins Inside the Brain” – the “main cause” (the internal “consciousness” and “sub-consciousness”) conjoins with the “auxiliary conditions” (the “endorphins inside the brain” of the external circumstances) in forming the “scenes at the moment of death” (please refer to the article on “The Meaning of Near-death Experiences” in Issue 21 of the “Lake of Lotus”).

3. The “Karmic Forces” – the “main cause” (the internal “consciousness” and “sub-consciousness”) conjoins with the “auxiliary conditions” (the “karmic forces” of the external circumstances) in forming the “scenes at the moment of death”. This can be further classified into the following two kinds:

i. **Wholesome Ones** – arising from: (a) virtuous retributions (please refer to the article on “The Meaning of Near-death Experiences” in Issue 21 of the “Lake of Lotus”); and (b) the efforts of one’s Dharma practice (the main theme of this article in this issue).

ii. **Unwholesome Ones** – arising from: (a) vicious retributions; and (b) the forces of karmic creditors in seeking compensations on one’s karmic debts.

According to the records of different surveys, most of the dying people had seen the following scenes:

1. **Protectors or avengers:** (i) **good ones** – saw kith and kin who had passed away, unknown protectors, deities or Buddhas coming to fetch for one-self

(ii) **bad ones** – being besieged by a crowd of fero-

cious persons or beasts, and going along in company with groups of people who looked confused.

2. **Strange places:** (i) **good ones** – saw pavilions, balconies, buildings, flower fields, rivers, light zones, towns or cities.

(ii) **bad ones** – saw wilderness, forests, darkness, caverns, hells.

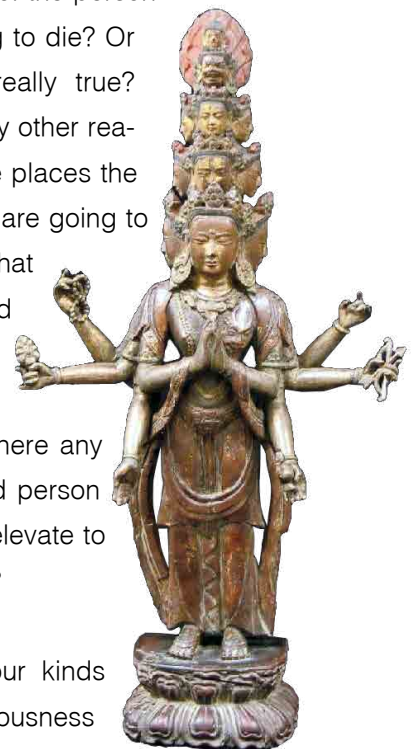
3. **Messy Issues that cannot be recalled clearly.**



How would the Buddhist point of view comment on these phenomena? According to the Buddhist teachings, it was said that rebirth would take place within forty-nine days after a person has passed away, then why would a dying person see the kith and kin **who had passed away long time ago** still coming to fetch for him or her? Why had not the kith and kin taken rebirths after so many years posthumously? Are the appearances of these deceased persons merely the illusions of the person who is going to die? Or were they really true? Are there any other rea-

sons? Are those strange places the destinations where they are going to be reborn into? Under what circumstances would the normal rebirth of a dying person be negatively encumbered? Is there any way to help a deceased person to avert sufferings and elevate to a better place of rebirth?

Human beings have four kinds of conditions of consciousness (please refer to the article “The



Wisdom in Directing One's Dharma Practice" in Issue 26 of the "Lake of Lotus") as follows:

1. **Beta β waves** – the "conscious condition" of daily living;
2. **Alpha α waves** – the relaxed "consciousness condition", such as in entering into the elementary stage of 'visualization', or at the first stage of "mental concentration"; or the condition when the "spiritual body" is **slowly separating** from the "physical body";
3. **Theta θ waves** – the peaceful "conscious condition" of having entered into higher levels of "visualization", or at the deeper levels of "mental concentration";
4. **Delta δ waves** – slow "conscious condition" of not having any dreams, and in a stage of slow-wave deep sleep.



tients respond to the "transformation of conscious-

In fact, how does the arising of the different stages in approaching death and its "transformation of consciousness" affect the thoughts and behaviors of dying patients? What are their relationships with the "scenes at the moment of death"? How should the family and kin and kith who take care of the dying pa-

ness" and change of "scenes at the moment of death" for guiding the emotions and spiritual direction of the dying patients? Could the "transformation of consciousness" and the change of "scenes at the moment of death" be complementary to each other? Furthermore, the "**disintegration of the Four Elements**" of the physical body **also affects** the "transformation of consciousness", as well as on the change of the "scenes at the moment of death". Hence, how should one support and provide guidance to a dying patient in order to **reduce or resolve** the predicament from these problems?



What is the Ultimate Assistance in the First Stage of Approaching Death?

The care-givers, kin and kith and professional counselors should perform the following steps when a dying person is **approaching the "first stage of death"**:

1. **Accepting and Understanding**
2. **Listening and Observing**
3. **Analyzing and Adopting**
4. **Leading Out and Guiding In**
5. **Accompanying with Unspoken Consensus**

The key points of application and their importance on the issues of "Accepting and Understanding" and "Listening and Observing" had been clearly highlighted in the cases of the last chapter ([please refer to the article "The Meaning of Near-death Experiences" in Issue 30 of the "Lake of Lotus"](#)). To most people, the issues of "Accepting and Understanding" and "Listening and



Observing” are not difficult to do and it is relatively easy to carry out under the **call of “love” and with one’s wisdom**. Not too many skills will be required. Even though a person has never learned of the relevant know-how nor have received any such relevant training, he or she can still spontaneously provide proper care or resolve various problems for the seriously-ill persons, or dying patients.

However, the quality and depth of the resolution to a problem would be inadequate or imperfect, due to lack of relevant know-how or training by the participants. In order that both the care-giving family members and the dying patients do not have remorse which will be too late to repent later on, but only **ultimate offering in farewell with a “heart-to-heart connection and having no trace of regret”**, the following three steps should be included in the issues that must be done when a dying patient is **approaching the “first stage of death”**.

3. Analyzing and Adopting – Analyzing

is an important element in every case of success. However, why did so many people fail although having made detailed analysis in advance? Even though they are successful, but then the results are just marginal and barely satisfactory. Many

people attribute the outcomes to fortune, or the trend of times, or ability. However, the question is not merely due to these issues. Most importantly, whether the key point has been wrongly set when an analysis is made? Are the facets and direction of the analysis pinpointing to the problem?

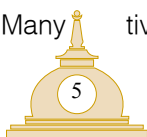
There are at least two parts to the issue of “Analyzing and Adopting”. **The first part of “Analyzing and Adopting” is to be led by a dying patient**, while **the second part of “Analyzing and Adopting” is to be led by the care-givers, kin and kith and professional counselors**. We would start our discussion with the first part of “Analyzing and Adopting” which is to be led by the dying patient.

In order to achieve the state of “dying without regret”, full availability of “favorable causes and auxiliary conditions”, such that a “good death” with no fear of any illusory changes after death will all have to depend on the correctness of the prior “analysis”. Only with the correct “analysis” can an application of a right method to be used. In fact, what are “key points, facets and directions of analysis”? Let’s have a look at a true case and then the answer could become clearer and easier to handle.



A pioneer on these cases is Dr.

Chao Co-Shi who has been honored as the “Mother of Palliative Care” in Taiwan. Dr. Chao has obtained a B.Sc. in Nursing from the National Taiwan University, a M.Sc. in Oncology Nursing and a Ph.D. in Palliative Care from the Case Western Reserve Universi-





ty, USA. She had been working as a nurse in the National Taiwan University Hospital and as a teacher and the head of practicum at the Cardinal Tien College of Nursing. She is a founder of the Catholic Sanipax Socio-Medical Service and the Education Foundation. She is presently a professor at the Medical School, National Cheng Kung University.

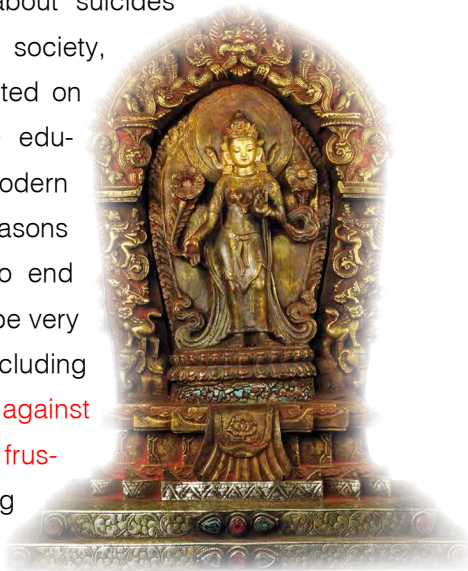
Dr. Chao Co-Shi was born in 1948 and her hometown is in the province of Zhejiang.

She has 37 years of nursing experiences in service. In 1987 she was **extremely shocked by the suicide of eight terminal cancer patients, and has eye-witnessed the miserable scenes that the patients could not stand the physical and spiritual tortures, resulting in the hanging of themselves to death.** She kept asking herself as to **what could be done to help these people?** Therefore, she set aside her nursing career determinedly, and went for further studies abroad in "palliative care" for those patients who have suffered from all sorts of torment. The expensive tuition fees and living costs had stalled her pace, but with her concerted efforts, she eventually made it. In the course of her studies and practicum, she had visited over fifty hospice organizations in USA within five years, and had visited Britain six times which is

the cradle of "hospice care". She collected numerous valuable materials and returned home to Taiwan upon her completion of study in 1993.

From time to time, Dr. Chao Co-Shi had come across media reports about suicides

of the youths in society, which has reflected on the lack of "life education" for modern people. The reasons for the youths to end their lives could be very complicated, including the **poor ability against the pressures of frustrations.** Coupling



with the difficulties and sufferings that are encountered by most dying people, it makes Dr. Chao Co-Shi to realize that the most needed, and the most lacking, thing in contemporary society is **"life and death education"**. Dr. Chao Co-Shi has been actively nurturing the "seeds of teachers" for "life and death education". With her ample experiences in this area, she has exemplified many contemplative and heart-breaking cases.

What is the Ultimate Tragedy and Ignorance of Mankind?

Dr. Chao Co-Shi have found that, for various reasons, most people tend to insist on the physicians, by all means, to keep on resuscitating their family members who were obviously at the very last moment of life. As such, **the patient suffers all sorts of torment and torture, and finally dies in aversion.** One of the cases

is about an old lady at an age of 73, who had been carried out thorough analysis beforehand, had also taken various measures in the hope of a “good death” without regrets, while having full availability of all the “favorable causes and auxiliary conditions”.

This old lady came to know that she had gotten breast cancer, and so she had clearly told her family members of her last will, and then got set for her treatments in a relaxing manner. Four years later, however, the cancer recurred and it was metastasized to various parts of her body, such as lung, liver, brain and bone. She knew that her remaining time would not be long, and so not only did she sign up for the “DNR Consent” (DNR: [Do Not Resuscitate](#)), but also told her children that she would not want to be disturbed during the dying process. She only wanted to chant the Buddha’s Holy Name for rebirth to the Western Paradise of the Greatest Joy with peace in mind.

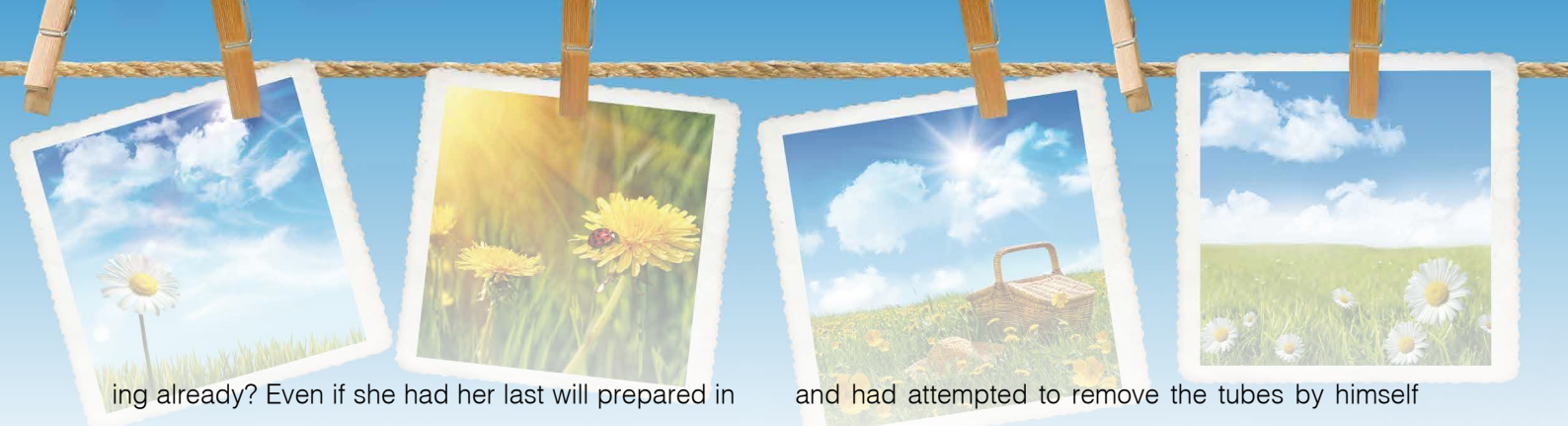
When the old lady was at the verge of her death, one of her sons claimed that the inheritance had not been fairly distributed, and since there was no consensus reached among the siblings, the physicians should not let her die, or else they would be subjected to lawsuit on medical negligence. Even though the old lady had already signed the “DNR Consent” ([which is a legal document in Taiwan](#)), yet [the physicians](#)



[did not want to be involved in the lawsuit and waste their time and efforts in the court.](#) As a result, they had no other alternatives but to strive for full resuscitation accordingly. After numerous times of “defibrillation” and “cardio-pulmonary resuscitation” ([CPR](#)), the old lady was scrambled to broken pieces before death. Without possible resistance on her part, the old lady’s last will of settling down for a “good death” by the chanting of the Buddha’s Holy Name, so as to be reborn to the Western Paradise of the Greatest Joy

in peace, unpredictably turned out to be the most unspeakable pains of violent crush for her.

During the last four years of her meticulous arrangements and thorough analysis, the children of the old lady appeared to be very filial and obedient, when she was still energetic and powerful enough. As what is stated in the **“Ksitigarbha Bodhisattva Sutra”** that it is unexpected that [the avengers and karmic creditors would swamped for the fiercest ultimate attacks at the pivotal moment of one’s death.](#) Whether it was an issue of “fortune, trend of times, or ability”; or was it an issue of problematic analysis? Even after the duration of a few decades while bringing up her children, the old lady still did not know what were in her children’s minds, then an analysis merely for a period of four years, the key point would most likely to be set in a wrong way. Didn’t she prepare her last will in writ-



ing already? Even if she had her last will prepared in advance, would it make any difference? Please go on to the next case study, and then you will soon know that **even with the protection of the law, there are still flaws around, and is not necessarily a perfect kind of arrangement.** [In Chapter 8 of the “Appraisals of Yama Raja” in the “**Ksitigarbha Bodhisattva Sutra**” (0784c03), there were descriptions that when a philanthropist in Jambudvipa is about to pass away, there are also various devas and demons appearing in the figures of relevant parents, or even kith and kin, coming to fetch for him. They might lead the deceased to the Three Evil Paths, so not to mention those who have committed crimes.]

Another old man, at an age of 89, was a pious Catholic. He was optimistic and be content with his life situation. He had made his last will at the age of 70, and hoped that his children would not let him subject to **tubing and dripping** at the end of his life, so that he can return to Heaven **peacefully**.

Nevertheless, when he got really sick due to failures of various organs, his children were concerned about the criticism from their neighbors that they were not filial. Also at the same time, their elder brother in the USA would come back in time to see their father off, and so they insisted that the physician should endeavor to rescue by all means.

According to Dr. Chao Co-Shi, the old man had “a clear mind before his death. He was naked and hooked up with a bunch of tubing”. He could not speak

and had attempted to remove the tubes by himself for several times. The nurses had no choice but to tie up his hands. The old man kept kicking with his feet so as to express his anger. Due to over stressing, the Foley catheter was pulled out, thus causing haematuria. The nurses again had to tie up his legs as well. As a result, he was **in a complete tie-up and bed-bound situation** in the Intensive Care Unit (ICU) **for two weeks. He kept on weeping.** At last, his elder son was able to hurry back to Taiwan. However, **the old man totally disregarded his children’s callings and just closed his eyes and turned his head away. He did not even bother to have a peep on them. He made such a way of silent protest until his last breath.**

In fact, the “setting up of a will while one is still alive” is futile. As a matter of fact, **during the dying process, those people who can actually be in control of oneself are the closest kin around.** The **dearest thing** to these





closest kin **is most unlikely to be "you"**, but other items such as "money, power, or face". At that moment, you do not have any authority or influence, and are not even to be at par with casual criticisms of the neighbors. Even if you have some energy and are still movable, you might only manage to struggle to do something. If you scramble along in an unsuitable manner, you might end up in a bigger insult like being tied up as a "hairy crab". Your children have no time to see you while you are still in sound health. However, when you are going to die, they want to prolong your life so that they do not have the "feelings of regret" afterwards, and that is why they want you to "linger on even though with more sufferings". They would not hesitate to hook you up to tubing, in nude, and tie you up completely such that there is hardly any "dignity" left for you. For a dying patient, the issues of "respect, autonomy, dignity" and so on are all "amazing graces" that are hard to come by. However, **your closest kin would not show the slightest trace of compassion and pity to you at that very moment.**

Could it be the case that they do not love "you"? If, on the other hand, they do really love "you", does it mean

that it will turn around 180 degrees to become good? As a matter of fact, no matter how deep is the "love", it is still highly unreliable. Please again refer to the following case study, and then you will find out more.



A 42 years-old lady suffered from ovarian cancer, and the cancer had been metastasized in an advanced stage. Her husband begged the physician to save her life by all means, since they have three very small children who could not afford to lose their mother. For such a purpose, regardless of whatever kind of resuscitation must be applied. When her breath stopped, the physician endeavored to carry out CPR but it was **futile**.

Her husband entered the ward and found blood being stained all over his beloved wife's face and the pillow. There was a thick tube in her mouth with blood stain at the corner of her mouth. **Tears from the tips of her eyes** also wet the pillow drape. He embraced his wife who was **bleeding from all of her orifices** and screamed, "What have they done to you?" When he came to know that this was the **consequence of resuscitation**, he became so heartbroken, and kept pounding on his own chest and cried, "It is my fault! I am so sorry! Please pardon me!"

The Importance of "Life and Death Education"

"To love you turns out to be hurting you". The deeper is the love and the severer is the hurt. It is all due to one thing: "total ignorance". As such, the more it manifests the importance of "life and death education".

Dr. Chao Co-Shi said that whenever she came across such kind of settings, she would have all sorts of strong feelings and emotions. Even some patients who have basically been dead, but have continued to live on only through the mechanical ventilators of artificial respiratory machines, such that the up-and-down motions of one's chest still goes on. As a matter of fact, postmortem lividity has already appeared on the soles. There are frequent cases that odors of putrefaction had been smelt in less than an hour after the physician certified the death of a dying person.

Dr. Chao Co-Shi said that it is, indeed, a tragedy of all mankind. Those are not simply individual cases, but, in fact, they have occurred everyday in all the hospitals of Taiwan. Dr. Chao Co-Shi indicated that this sort of human tragedy could be said to be "a real loss for all the four parties concerned":

- Patients cannot die in peace;
- Family members feel shameful and remorseful afterwards;
- Under the circumstances of possible medical

disputes, physicians have no other alternatives but to carry out the resuscitation, which really violates the professional code of ethics for the medical profession.

- As for society, the total costs of healthcare resources each year are immeasurable.

How much longer should we allow this sort of "culture of inferior quality" to be continued? It is worthy of our deep thoughts on this! Family members such as parents, spouses, sons and daughters are

all our dearest kin, and so it is difficult to abandon them, or to be separated from each other. Hence, every opportunity should have been given to those who might be able to be rescued. Under the "circumstance of incurability", however, if the family members still insist to waste all the resources necessary even for such incurable cases, and heartlessly allow a family member to suffer all the unnecessary torments without being aware of this,

this is mainly due to the problem on the neglect and lack of "life and death education". Since resuscitation is usually carried out in the ICU without the presence of family members, and so they are "totally unaware" of this kind of situation.

People should have a kind heart of compassion and should not be dragged along by a "naïve and ignorant mind", such that some "deeds against compassion" are being done to others. At least, one's family members should be left with the "last





sense of dignity". What is this "naïve and ignorant mind"? The following case study would provide the best illustration on this point.

Dr. Chao Co-Shi indicated that an old man was lingering in the last moment of his life. His children asked a fortune-teller to predict the future fortunes of the family basing upon some personal figures. The fortune-teller told them that if the old man can pass away before a certain date, then the family fortune would be declined, and their future generations would then become poor. Hence, the children demanded the physician, by hook or by crook, not to let the old man to pass away so soon. Consequently, the old man was resuscitated for over a dozen times. Just merely **the "cardiotonic injection" had been made for over a thousand shots**. The nurses were fatigued for giving these injections. Eventually, only after the date that was specified by the fortune-teller was over that the children finally agreed and allowed all the tubing from the old man to be removed, and only until then was he allowed to rest in peace.

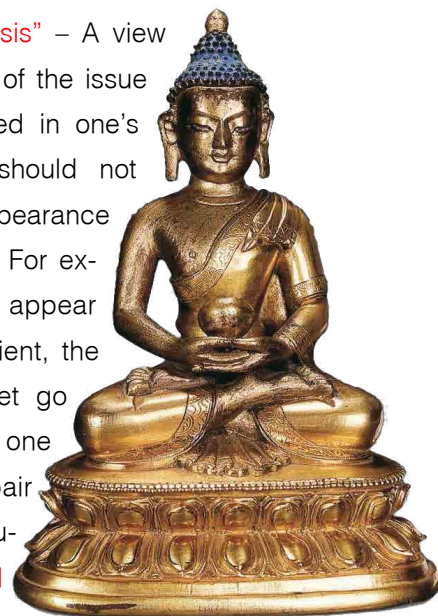
The ruthlessness of these so-called sons and daughters is absolutely thrilling. "Sheer ignorance" in conjunction with the "naïve and ignorant mind" would cause people to lose their humanity. A dying person and one's corpse after death both become a money-making project of "Feng Shui" in the hope of making

wealth for the next generation. In order to achieve the state of "dying without regret", such that a "good death" and "fearlessness to any illusory changes after death" could occur, a full availability of the "favorable causes and auxiliary conditions" will be needed which will have to depend upon the correctness of one's prior "analysis". With the correct "analysis", an application of the right method can be used. In fact, what are **"key points, facets and directions of analysis"**?



1. **"Direction of Analysis"** – The major, as well as the most important, direction of analysis is to ensure one-self would be able to **maintain one's "autonomy"** under a circumstance where the person has already lost one's ability to take care of oneself. A piece of legal document on one's last will would only be one of the protections, but not necessarily a "perfect arrangement".

2. **The "Facets of Analysis"** – A view on the **opposite side** of the issue must also be included in one's analysis, and one should not take the apparent appearance of things for granted. For example, if the children appear to be filial and obedient, the person should not let go easily just because one does not want to impair the relationship of mutual trust. **Conditional**



clauses of certain sanctions need to be provided in one's last will, such that in case if there are any violations against one's wishes in the will, all the benefits that had been appointed for the beneficiaries of the relevant person would then be forfeited. It should be clearly defined and stated that, under what conditions and circumstances if certain deeds and actions have been committed, then these will become violations of the

wishes of your will. The kinds of benefits that have been forfeited from the beneficiaries should better be donated to charities so as to avoid sinister plots from relevant personnel. After all, secrets are the most difficult things to be kept in this world, apart from oneself alone. A person who is the incumbent to execute one's will should be an independent third party without any conflicts of interests, such as a reliable lawyer. The details of the benefits and the names of beneficiaries of one's will should only be revealed posthumously, whereas the announcement of the penalty clauses of the will must be done before one starts to lose "one's own autonomy". In other words, the beneficences in the will should not be revealed, while only the penalty clauses would be fully disclosed. All in all, the main theme is to "give warning but no foretelling". Any close family members who could control your personal safety must be arranged to learn about "life and death education", certainly including yourself.

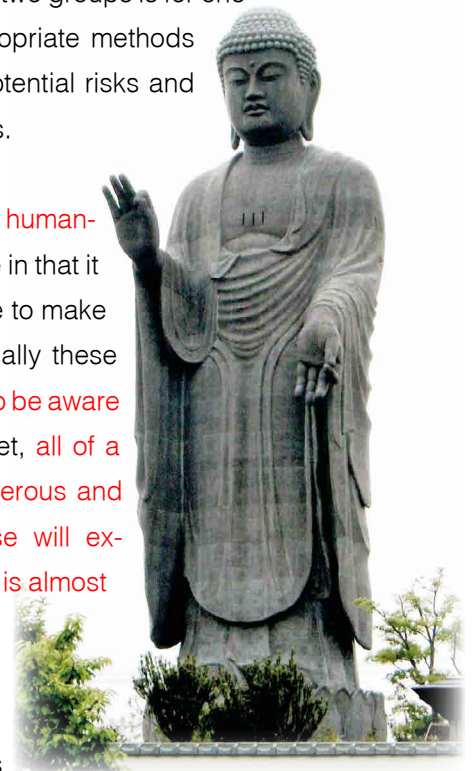
3. The "Key Points of Analysis" – The most important "key point" should be based upon the "nature of humanity". Your close family members should be divided into two or more groups: basing upon the principle of "those who love you" and "those



who do not love you"; "those who are ignorant" and "those who are knowledgeable"; as well as "those who are superstitious" and "those who are not superstitious". Generally, the reason why you are brought into a situation of "failing at the final stage of just one step away from the goal, while dying in a miserable way", or having to encounter an accident which is out of the scope of one's meticulous plan is due to one of the following conditions: "the person loves you but being ignorant, and so he or she is hurting you by mistakes"; or

that "the person does not love you, and so he or she is hurting you by taking any opportunity available"; or that "the person is very superstitious, and so 'love' is no longer functional since you are being hurt because the person has lost in one's wrong beliefs". Hence, how to make arrangements and provide training for those family members who will be in charge of your personal safety is the top priority. In analyzing their characteristics and then try to divide them into two groups is for one to adopt the appropriate methods in resolving the potential risks and possible accidents.

The "dark ugly side of humanity" and its dangers lie in that it is very difficult for one to make any precautions. Usually these are hidden and hard to be aware of at normal times. Yet, all of a sudden upon a dangerous and urgent moment, these will expose so quickly that it is almost impossible to take proper precautions for them. Sometimes, even those persons



who cause harms to others do not anticipate that they themselves would cause such harms to their dying patients. Therefore, the major “key point” in the process of one’s “analysis” should be mainly focused on the “nature of humanity”. It is actually the human beings, especially our dearest kin, who are your closest people who could be in total control of our own personal safety. It is better for one to securely adopt a “protective net” which is well-planned and developed after meticulous and correct analysis by adopting the right methods, rather than to hand over the most important pivotal moment of your entire life to the “trust” of someone, which is just like a kind of gambling. Your “trust” could have “blind points”, as it is either wholly or partly governed by “emotions”, while the base of your “rationality” wavers from moment to moment.



Therefore, a method to be “adopted”, after detailed and correct “analysis”, must be meticulous and up-to-the-point. One must not be “soft-hearted or being a miser”. For instance, one should not hand over the inheritance to the close kin well in advance, simply because of being tired of troubles or reluctant to pay for the service charges. As such, one would totally lose one’s own “authority and governing power”, and come to a risk of a heavy betting and may lose everything eventually. Once lost, it would be a total loss. One should be aware of the fact that the loss of money is not a serious matter, but the failure to capture the “pivotal moment at death” is the loss of one’s “future destiny and rebirth” to a better domain. In case if the person falls into the “realm of either the

hungry specters or the animals”, one would then be caught in that kind of a predicament for thousands of years. It would be million times more miserable than the above-mentioned old man who had been tied up and bed-bound for twenty some days.

When you are at the “first stage in approaching death”, you would experience drifting along, having a feeling of intertwining with reality and illusion. Yet, if you still have not made ready for your “protection net”, you better hurry up to complete the issues of “analyzing and adopting”. All in all, it is better to “finish it sooner than later, though later is better than not doing it at all, and doing less is better than totally ignoring it”. Otherwise, when you get frailer, when the “death signals” appear with abnormal language and behaviors show up, you would miss the opportunity for any remedy. At that stage, there is no other option

but pending for the arrival of “appropriate conditions and with fortune”; or leave it to the blessings of the Buddhas and Bodhisattvas..... (To be Continued)

(Remarks: (1) The newly-released book on “The Meanings of Near-Death Experiences (1)” has been published. Its contents include the articles on “The Meanings of the Near-Death Experiences” from Issues 1 to 10. (2) “The Meanings of Near-death Experiences (2) – The Key Points at the Moment of Death and the Essential Revelations of the Tibetan Book of the Dead” has been published. Its contents include the articles on “The Meanings of the Near-Death Experiences” from Issues 11 to 20.)



The Wisdom in Directing One's Dharma Practice (31)

By Vajra Master Pema Lhadren
Translated by Byron K.K. Yiu

What Are the Profound Merits in Reciting Sutras?

What is the "Evil Spirit Within One's Own Mind"?

The Principle in Reciting Sutras to Arouse One's "Wisdom, Enlightened Nature, Awareness, Realization"

Excerpt of Last Issue

For the general populace, and even up to the great Dharma practitioners, their objectives of Dharma practice should be more or less of the following types:

1. **Praying for worldly desires** – For example: to seek for oneself and one's own relatives to have "longevity, recovery from illness, success in one's career, good marriage, wealth increase, averting disasters and relief from sufferings, as well as reunion with those deceased loved ones". Also, there are those who hope to get the "ease of heart and security at the present life", etc.; or for



“fame, wealth, respect” in order to study Buddhism; as well as for those who put in efforts to practice the Dharma.

2. **Rebirth in the good realms**

– For example: to hope and pray for rebirth in the heavenly realm, or in the human realm, and not to fall into the evil realms (of animals, hungry ghosts and hells).

3. **Liberation from the tractions of the “cycle of karmic existence”**

– to hope and pray for the freedom in deciding for oneself as to whether one would be reborn into the six realms (of heavens, asuras, humans, animals, hungry ghosts and hells), or whether to remain in the highest level of the “Realm of Form”, such as the “Akanistha” (the “Heaven at the End-of-Form-Realm”), which is beyond the control of the tractions. (Please refer to the explanations on the “Three Realms” in the article on the “Profound Abstruseness of Life and Death: The Meaning of Near-Death Experiences” in Issue 17 of the “Lake of Lotus”).

4. **Attainment of Buddhahood** – The recovery of one’s “Primordial Nature” and the originally possessed and boundless capabilities, which are free from any bondages and to remain in the “Dharma Realm”. (The “Nature of the Mind”, also known as the “Buddha Nature”, or the “Primordial Nature”, refers to the original possession of



that most crystal clarity of awareness. Please refer to the articles on “The Meaning of Near-Death Experiences” in Issues 4 & 5 of the “Lake of Lotus”).

What are the methods that one can choose in order to achieve these four types of objectives? What will be their effects? What are the critical key points that one should pay attention to when judging upon and in choosing those methods of Dharma practice?

Regardless of what kinds of religions, the practice methods can be broadly divided into the following types:

1. **Prayers** – Including confessions, repentance of one’s conducts, and in the making of aspirations and wishes;
2. **Recitations** – mantras, Buddhas’ Holy Names, or sutras;
3. **Visualizations** – themes include the formulae for different types of “meditation”, or even the making use of the internal functions of one’s body for coordination.

Irrespective of which types of practice methods, it must include the training of one’s “mental strength”. Otherwise, it would not be able to produce any effects. One of the important points for judging which of the practice methods are the most effective



ones is the **degree of influence** that these can have **on one's "mental strength"**? What percentage will they constitute?

The previous five chapters have clearly explained the effects and mysteries that the sound has produced

upon people (Please refer to the articles on the "Wisdom in Directing One's Dharma Practices" of Issues 24, 25, 26, 27 and 28 of the "Lake of Lotus"). The part on the rationale for the **"resonance" and "operations of particles"** is one of the functions on the recitation of mantras. Since the sound of mantra does not necessarily have to be words that could be translated or understood, particularly those mantra which are meant for the following purposes:

1. **linkage or condensation;**
2. **cutting off the linkage or condensation;**
3. **taming and shattering.**

The previous few chapters (in particular please refer to the article on the "Wisdom in Directing One's Dharma Practice" in Issue 26 of the "Lake of Lotus") have mentioned that the merits of having received the **"relevant teachings"** in the recitation of mantras are remarkable and vast. As to its abstruseness, apart from relating to its rationale on "resonance" and the "motions among the particles", it is also very much related to **the different high or low levels of the**

"Right Concentrations" (or **"Samadhis"** in Sanskrit). According to Bodhisattva Maitreya's classification, in Volume 45 of the **"Yogacaryabhūmiśāstra"**, "Dharanis" are divided into the following kinds:

- (1) **Dharma Dharani** – the successful symptom for the receiving of the **"relevant trainings"** in the proper recitation on this type of "mantras" is that one would be able **to remember the words and sentences of the various Sūtras in one's numerous lifetimes** (please refer to the article on the "Wisdom in Directing One's Dharma Practice" in Issue 26 of the "Lake of Lotus").
- (2) **Meaning Dharani** – the successful symptom for the receiving of the **"relevant trainings"** in the proper recitation on this type of "mantras" is that one would be able **to remember the meanings of the Sūtras in one's numerous lifetimes** (please refer to the article on the "Wisdom in Directing One's Dharma Practice" in Issue 26 of the "Lake of Lotus").
- (3) **Mantra Dharani** – the successful symptom for the receiving of the **"relevant trainings"** in the proper recitation on this type of "mantras" is that, **through one's "meditational power", one would**



be able to experience the special effects of the “mantras”, and would thus be able to help other sentient beings to remove all kinds of calamities and illnesses (please refer to the article on the “Wisdom in Directing One’s Dharma Practice” in Issue 27 of the “Lake of Lotus”).

- (4) **Endurance** Dharani – the successful symptom for the receiving of the “relevant trainings” in the proper recitation on this type of “mantras” is that one would be able to know the true existence of, and the real meanings behind, the various Dharmas, as well as the ability without losing them (please refer to the article on the “Wisdom in Directing One’s Dharma Practice” in Issue 28 of the “Lake of Lotus”).

What Are the Profound Merits in Reciting Sutras?

According to the Sutras’ records, the merits in reciting the Sutras are enormous, indeed. Other than those merits as mentioned in the last chapter, there are many other wonderful merits. In fact, we have made detailed analyses on sutra recitation in the previous chapter: the merits that could arouse from the reciting of sutras for those Dharma practitioners whose “unconscious” have already accumulated the Dharma seeds in their endless past lives, their enlightened nature, and the progress of their

practices are much faster and deeper than those who had not sown these seeds before. (Please refer to the article on “The Wisdom in Directing One’s Dharma Practice” in Issue 30 of the “Lake of Lotus”). But, then, how important and extensive it is? You could more clearly understand the wonders of this in the following case study.



Case Three

Milarepa was a famous Buddhist practitioner and Holy Saint in Tibet. His achievements came with a great price. It was because he was not that knowledgeable enough, and had not read many “Buddhist Sutras”. But he had a very high enlightened nature, and he also has a very strong “awareness” and the ability of self-reflection that allowed him to go beyond the “hatred that had

arisen from the acts of killing and their failures”, and suddenly became aware of the fact that “his behaviors seem not to be quite right”. From a broken

“Mahāratnakūṭa-sūtra”

that he had accidentally obtained, he clearly understood his wrongdoings and the possible related tragic consequences of them.

For ordinary people, they may only feel depressed for a few days and then got over with it. But, because of his awareness, he had tried his best in seeking out for his “Guru” in order to learn the Buddhist Dharma in allowing him to be liberated



from the cycle of karmic existence. Indeed, for the majority of people, merely the hardships from these journeys of seeking for the “Guru” will already make them to give it up halfway through. However, he did not give up amid many hardships, difficulties and failures, **unveiling that he had already possessed the virtuous causes in his countless past lives.**

Although Milarepa had successfully taken refuge under a Great Master, he hardly learned any Buddhist dharma. In fact, his “Guru” forced him to labour all through the days, such that he suffered a lot both in his mind and body, which caused him illness and he almost passed away. Finally, he felt so depressed in such a way like “the fire in his mind extinguishes, while tens of thousands of thoughts become ashes”, and so that he left his “Guru”. Again, because of his own “awareness” and enlightened nature, he realized that this was wrong and so he finally returned back to his “Guru”. To arouse this “awareness” at that time was very difficult, and was quite extraordinary. It has shown that his “unconscious” had already possessed the kind of the Buddhist wisdom in his endless past lifetimes. Otherwise, it would be difficult for him to have such kind of high speed effects and reactions.

By then, because of the tremendous kindness of his Guru, he was taught with many teachings in a

way like the “pouring of water from a jar, and was empowered with the finest cream of the milk”. However, due to his limited knowledge, how much can he really absorb? Yet, this does **not depend upon the quantity, but on the “quality and diligence”**. As all these matters were not easy for him to obtain,

but had to be exchanged with sweat and blood. Therefore, in order to replace his shortcoming of not knowledgeable, he was very diligent and had taken each word of his “Guru” by heart **as the golden rules**, never to forget in his whole life. Even though his “Guru” only recited a few Buddhist Sutras to him, yet he cherished these as the most precious “nectar”.

That the ultimate generation and application of his “awareness” and enlightened nature had already demonstrated that his “unconscious” had already possessed the Buddhist wisdom in his endless past lives. It came up with the classic ordeal, which had finally **surmounted the ultimate barriers.**

At one time, when he had practiced to a certain high level, which was closer to the moment of success. His karmic obstacles suddenly occurred whereby many delusions had emerged. Or one can say that these were not delusions, but were some evil spirits who came to harass him. Suddenly, he saw countless evil spirits coming to him and shouted with thundering noises intending to kill him.





When ordinary people saw these delusions, they would be scared. And when they are scared, all kinds of “meditational stabilities” that had been generated from their practices would all disappear and varnish. The state of realization that had been realized in an instant will simply fade away, and what is considered as “emptiness” will all be forgotten. How-

ever, Milarepa remembered deeply **the truth of the Buddhist Dharma.**

He thought to himself: “Now is the time when I am practicing and is getting close to success. As I am **almost there** and so I should not undo all of my previous efforts. And my ‘Guru’ has told me before that our ‘Intrinsic Nature’ is **‘neither created nor destroyed’**, and will never be extinguished. This will mean that these evil spirits will not be able to kill me. Because of the fact that I am practicing the Dharma, and so it will only cost my body even if I die. If only I could **keep my ‘meditational stabilities’**, then by the time the evil spirits destroy my body (**which is at the moment of death**), I could

still rely on my ‘meditational stabilities’ to help me to practice successfully, so that I could be ‘liberated from the cycle of karmic existence’, and may even ‘attain Buddhahood’.”

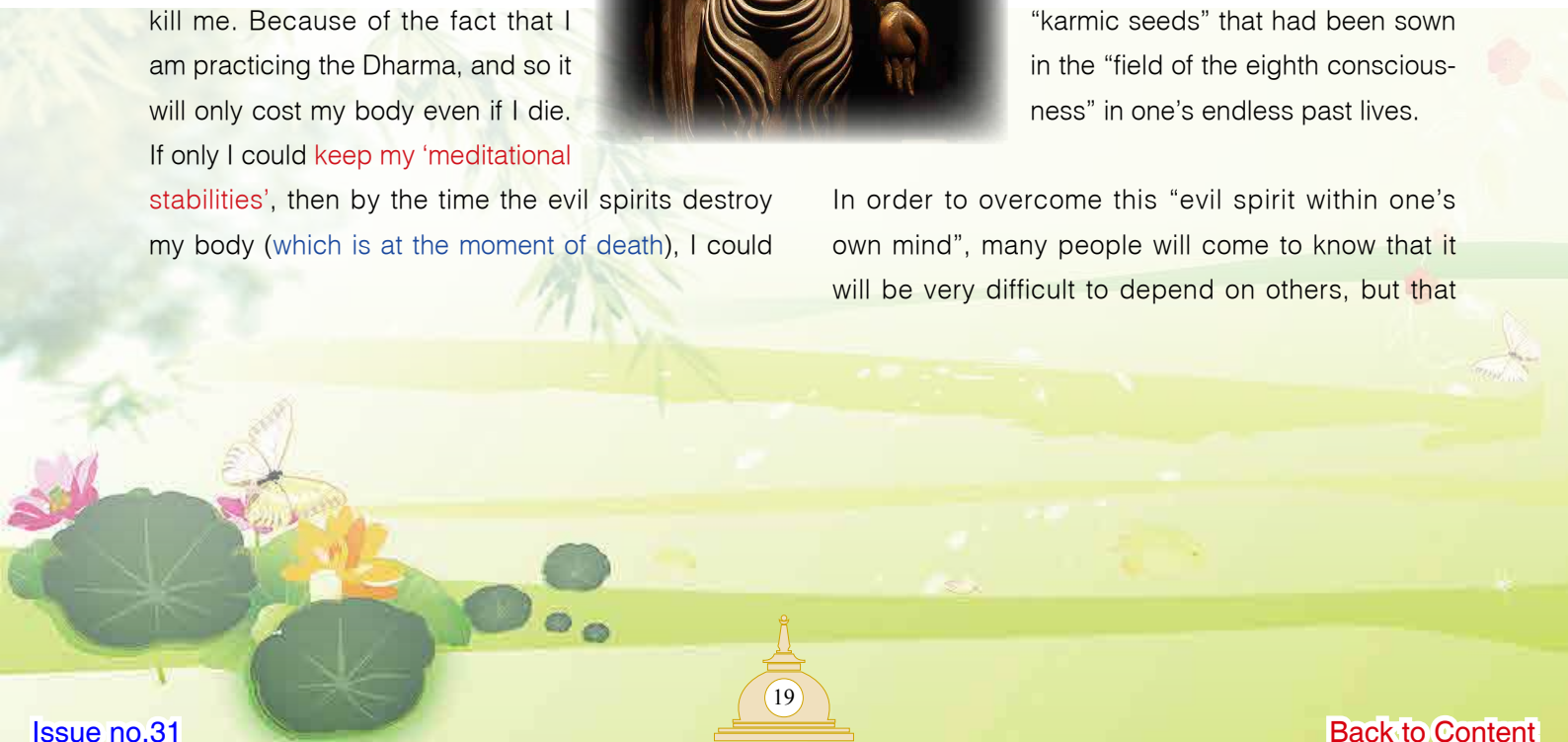
As he had remembered what his “Guru” had told him: **“neither created nor destroyed”**, and so he immediately calmed down at that very moment and just continued to concentrate on his “meditational stabilities”. As such, the delusions had suddenly disappeared. Indeed, as his “meditational stabilities” had never been swayed so that he could **move on to a higher level** of Dharma practice.”

What is the “Evil Spirit Within One’s Own Mind”?

That is why many people have mentioned that the practicing of the Buddhist Dharma is to overcome our own ‘mind’, that is, the “evil spirit within one’s own mind”. Actually, what has created this “evil spirit within one’s own mind”? In fact, this so-called **“evil spirit within one’s own mind” is some kind of a bad inclination within oneself**, which has been reacted upon and projected from the bad “karmic seeds” that had been sown in the “field of the eighth consciousness” in one’s endless past lives.



In order to overcome this “evil spirit within one’s own mind”, many people will come to know that it will be very difficult to depend on others, but that



one should “begin with one’s own **mind**”. However, if one has only very limited knowledge, with a weak capability to resist stress, then how could one “begin with one’s own mind”? Clearly, this should be the main function of a “Guru”. Hence, if a “Guru” cannot do this, and neither can the disciple do it, then it would indeed be very difficult for one to generate any kind of effects. Thus, for those who have been tied up with this “evil spirit within one’s own mind”, they would only **continue to be bounded by one’s**



own “Greed, Hatred and Ignorance”. It one could not find a good “Guru”, or even though one has found it, but if one still could not put aside one’s own “dignity” (of the **ego**), then one’s “confidence” towards the “Guru” can never be generated. This specifically **shows that one is in lack of both merits and wisdom**.

If one’s knowledge base is quite high, but has become rather conceited, then one might still had a strong ability to deal with stress. But then, would it mean that one could overcome this “evil spirit within one’s own mind”? It is possible to overcome some general “evil spirits within one’s own mind” under such circumstances, and so there is no need for help from a “Guru”. However, in order to overcome the **“karmic evils within one’s own mind” of delusions that were formed by previous karmas** of endless past lives, then we will need to rely upon an **authentic and severe “Guru”**. It is because the **“evil spirit within one’s own mind”** at the moment of “life and death” is not the same as those general “evil spirits within one’s own mind”. As such, one should **not think too highly of oneself** and got caught up at a point of no

return, whereby a “single slip-up may cause long-lasting sorrow”.

If one could **find a good “Guru” and has completely accept his severe teachings, and can also generate tremendous confidence upon him**, which is as firm as a rock and could pass a rigorous test, then one may have the ability to overcome the **“karmic evils within one’s own mind”**. By the time when all those karmic creditors who come to attack you, then **such confidence that tempered by many hardships could then not only allow you to leap over dangerous zones, but can also help to elevate oneself to a higher stage**. Whether it is up or down? Frankly, if one does not have the kind of “awareness” and enlightened nature as Milarepa, then one should has to rely upon an **authentic and severe “Guru”**. Even for

such a great Dharma practitioner as Milarepa with his “awareness” and enlightened nature, when he was facing the critical moment of the final battle, he still has to rely upon his **“absolute confidence” towards his own “Guru”**. He trusted his “Guru” and his explanation on the “intrinsic nature” as “neither created nor destroyed” to be absolutely correct. Equally, he also believed that the severe teachings of his “Guru” were also absolutely correct.

We could thus say that all those karmic creditors of Milarepa had **reckoned** that Milarepa was close to succeed, and thus they were **well prepared** to harass him. For a Dharma practitioner, if he was afraid of these



delusions and could not overcome these “evil spirits within one’s own mind” that had been created by one’s previous “karmas”, then the accomplishments that had been achieved in the past will all collapse, and that one may even end up to die right away, and fall into the lower realms as a tragic consequence.

Just one statement of “Neither Creation Nor Destruction” has saved Milarepa and his Dharma practice. Whether one could cross over the critical moment often will have to depend upon the “quality” of one’s practice, and not “quantity”. The arising of the wisdom of “Awareness” and Enlightened Nature may sometimes appear simply by the using of a statement from the “Buddhist Sutras”, that is, the “awareness” on the “sudden understanding of one’s Enlightened Nature” (“Satori”, i.e. suddenly enlightenment). Sometimes it is known as “a flash of light”. Thus, the old wisdom of “Preference on quality rather than quantity” could also verify the importance on the “oral instructions of Dharma practice”.

Possess, countless karmic obscurations in endless past lifetimes.

Not cutting off in this life, the next life will continue to reap.

Endure the hardships of the Guru’s cultivation.

Surpassing and liberating karmic evils within one’s own mind.

Some of the past Great Masters had said: “Remem-



ber when I first started to learn the Buddhist Dharma, I knew nothing at all. The Buddhist sutras are so difficult to comprehend, like the statement of “Form is Emptiness and Emptiness is Form” in the “Heart Sutra”. Basically, I didn’t know what they really mean. But, then I still memorized them by heart. The old-fashioned masters had taught me this method that if I do not understand them, I should memorize them firmly by heart. I knew nothing and did not comprehend, but I only knew how to memorize

them firmly. But, without knowing the reason why, after I have recited them for more than ten to twenty years, I can now come to understand something. Besides, when I saw some phenomena, I would then associate them with some of the contents inside the Buddhist sutras, like the “Heart Sutra” and “Diamond Sutra”. All of a sudden, because of that particular phenomenon, I can now come to understand the meanings of certain part of the sutras. I now finally understand why my Masters had asked me to recite the sutras. Previously, I used to think that the Buddhist sutras should be for comprehension and not just for recitations. But, actually, there are some strong reasons for their recitations.”

When the time comes that no matter how someone tries hard to explain them to you, but you still do not understand them, then it is time for you to simply recite those verses. After having recited and firmly memorized them by heart, and then wait for the right moments when the different “causes and condi-



tions”, together with the wisdom, and the different levels of realms or other phenomena that happened, and thus make the right connections with them together, some kind of a ‘realization’ or ‘satori’ (sudden enlightenment) will suddenly emerge. Why is that? What is the reason behind this? And what is the underlying principle?

The Principle in Reciting Sutras to Arouse One’s “Wisdom, Enlightened Nature, Awareness, Realization”

The meaning of “connection” is what was described in the last chapter (Please refer to the article on “The Wisdom in Directing One’s Dharma Practice” in Issue 30 of the “Lake of Lotus”). When the “Unconscious” has the similar wisdom and unresolved problems, then the “Seventh Consciousness” and the “Eighth Consciousness” (i.e. the “Unconscious”) will seek to find out forms and images that match with the “Sixth Consciousness”. It will try to “connect” all together and to “integrate” them. The process for this kind of “connection” and “integration” will continue to go deeper and closer each time when this is occurring. When this “absolute integration” emerges, the “Wisdom of Enlightened Nature” will arise, and thus you will come to understand the meanings on

the contents of the “Sutras”. With the emergence of this “Wisdom of Enlightened Nature”, and when more similar forms and images occur, the process for the “connection” and “integration” becomes an intensive operation, then an even higher level of “Wisdom of Application” will start to emerge. It is only by entering into this stage that one’s “Realization” from actual practice will start to arise. Hence, the “Enlightened Nature and Wisdom” at that very moment could have a certain degree and level of stability, scope and depth.

The prerequisite condition to achieve this result is to have “continuous repetitions over and over again”, which basically means to continuously activate the process for the “connection” and “integration”. When one is reciting the “Sutras” unceasingly, then certain parts of the “Sutras” will unintentionally penetrate into the “Unconscious” level of one’s “mind”. When there is this continuous recitation of the “Sutras”, then these certain parts of the “Sutras” will slowly diffuse in different directions within the “unconscious” level. Other than increasing the degree of “coverage”, it could be stored anytime at the standby level, similar to the “Random-access memory (RAM)” of “computers” that could accelerate the speed of “connection” and “integration”, and also increase their frequencies. That is the principle behind the reason why the reciting of “Sutras” could arouse the “wonderful merits of Wisdom, Enlightened Nature, Awareness, Realization”.



Therefore, if you do not understand some Buddhist sutras, then you could recite them, like reciting the **“Heart Sutra”**, but do **not underestimate the role of recitation**. All the ancient wisdom must have their **values of existence with profound meanings**. The question is: most of the descendants would like to take reform measures. If the idea of innovation not only can **preserve the profound meanings** but can also **uplift its profundity and extend its degree of application**, then this kind of reform is meaningful and well deserves promotion. Hence, this is also for the well-being of all mankind. For example, the project on the **“Life Enlightenment Hospital”**, co-developed by the “Life Enlightenment



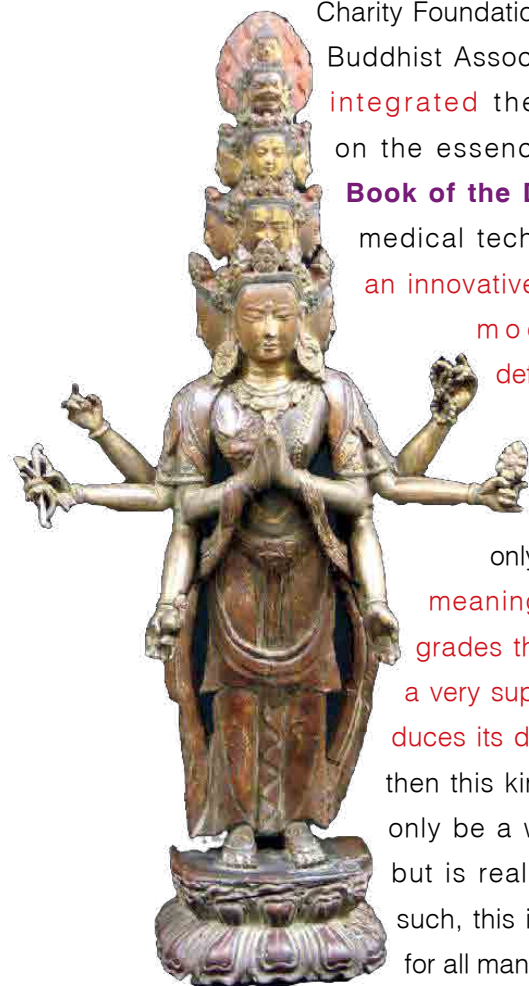
So, are there any differences in the recitations of “Mantras, Buddha’s Holy Names, or the Sutras”? Which of them would have a greater strength? What kinds of benefits will they have? What are the differences in the techniques of reciting them? There are two levels when producing human sounds, namely the “conscious” and the “subconscious” levels. Will they be beneficial to one’s Dharma practice? What are the effects that are produced in the practice

methods for the recitations of “Mantras, Buddha’s Holy Names, or the Sutras”? To what degrees and levels do these practice methods influence one’s “mental strength”? What is the highest objective that can be achieved through these methods? What is the length of time that one has to spend on these methods? (To be Continued) 🧵

Charity Foundation” and the “Dudjom Buddhist Association”, has indeed **integrated** the ancient wisdom on the essence of the **“Tibetan Book of the Dead”** with modern medical technology to become **an innovative service to correct modern society’s deficiency**.

On the other hand, if the reform not only **buries the profound meanings**, but also **down-grades the original quality to a very superficial level and reduces its degree of usefulness**, then this kind of reform will not only be a waste of resources, but is really meaningless. As such, this is actually a disaster for all mankind.

(Note: The newly released books on “The Wisdom in Directing One’s Dharma Practice (1)” and “The Wisdom in Directing One’s Dharma Practice (2) – Seven Methods of Strengthening One’s Mind to Counteract Adversities” have already been published. The content for “The Wisdom in Directing One’s Dharma Practice (1)” includes the articles on “The Wisdom in Directing One’s Dharma Practice from Issues 1 to 10 of the “Lake of Lotus”, while “The Wisdom in Directing One’s Dharma Practice (2) – Seven Methods of Strengthening One’s Mind to Counteract Adversities” includes the articles on “The Wisdom in Directing One’s Dharma Practice from Issues 11 to 20 of the “Lake of Lotus”).



The Essence of Teachings:

Everything Comes from the Mind (3)

By Vajra Master Pema Lhadren
Translated by Anne W.M. Chow



What is Meant by the “Cycle of Karmic Existence”?

The Three Key Points That Form the “Cycle of Karmic Existence”

The Cycle of Karmic Existence – From the Scientific Perspective

What is Meant by the Cycle of Karmic Existence ?

If you do not understand how “the cycle of karmic existence” is being caused, you will not understand the meaning of “**everything comes from the Mind**”. In fact, many people consider “the cycle of karmic existence” to be rather superstitious, and it is not real. In fact, all the phenomena of the “cycle of karmic existence” are true phenomena, and they all fit in well with “scientific” explanations.

Then, what is meant by the “Cycle of Karmic Existence”? The “cycle of karmic existence” is the **interactive function in terms**



of “Causes and Effects” by the different “tractions” of various “causes and conditions”. In our previous discussions on the importance of “Emptiness: Neither Existence Nor Voidness” ([please refer back to the book and DVD on “Emptiness: Neither Existence Nor Voidness”, published by the Dudjom Buddhist Association](#)), we have already mentioned about the “Law of Cause and Effect”. All things are formed when there is the matching of “causes and conditions” together. When a certain function is played out by these “Causes and Effects”, we call this a “tractional force”. It is these kinds of “tractional forces” that induce “the cycle of karmic existence”.

The Three Key Points That Form the Cycle of Karmic Existence

There are three key points in the formation of the “cycle of karmic existence”.

The first point is that: “the cycle of karmic existence” is the **continuously circulating “Law of Causes and Effect”** and which has **“no beginning and no ending”** to it. It is **a kind of “natural law”**. We have previously explained the meaning of “no beginning and no ending”, which means that there is no cessation to it, and neither can we find its starting point.

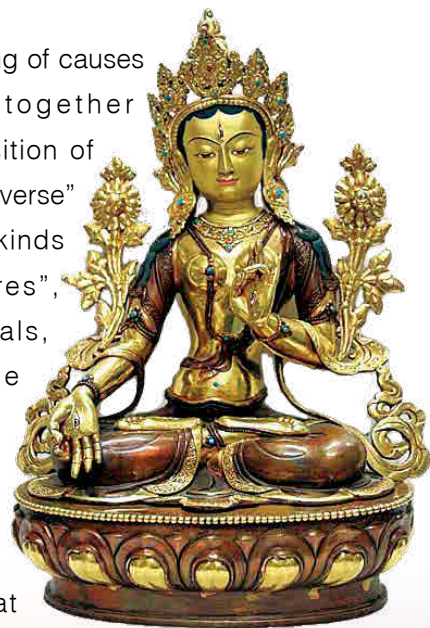
The second point is that: the composition of “everything in the universe” and of the numerous kinds of “bodily structures” is due to the **“matching**



of causes and conditions” **together**. We have mentioned before that “all things in the universe come from Emptiness”, have explained what was meant by “Emptiness”, and the reasons why “all things in the universe come from Emptiness”, for which these are also recognized by scientists. Then, how can “Emptiness” give rise to all things in the universe? The Buddhist teachings said that the “matching of the causes and conditions” together is

being responsible for the composition of “everything in the universe” and the numerous kinds of “bodily structures”. With that, how did all these “causes” come about? What lead to the other “conditions”? This is, indeed, **the main theme** for our present topic on **“everything comes from the mind”**.

All in all, the “matching of causes and conditions” together causes the composition of “everything in the universe” and the numerous kinds of “bodily structures”, including all animals, plants, and those compositions with either forms or without forms. The **“minds”** of numerous sentient beings float around continuously within the endless space, and will follow their own



“karmas” to be attached to “things in the universe” or “bodies”, thus resulting in the “cycle of karmic existence”. This is, indeed, the true phenomenon that has been explained by the Lord Buddha Shakyamuni.



The third point is that: the “cycle of karmic existence” is a **natural phenomenon** which is the outcome of the **interactive function in terms of “Causes and Effects”** by the different “tractions” of various “causes and conditions”. The “function of these tractional forces” is known as the “**karmic force**” in the Buddhist teachings, and there is no such a thing as the “Creator” of everything (**please refer to the latest work of the “Grand Design” by Stephen Hawking and Leonard Mlodinow, Great Britain: Bantam Press, 2010**). According to the Buddhist teachings, the “cycle of karmic existence” appears when there are **appropriate causes and conditions for its existence, but the true nature of it is basically “Emptiness”** (**Its emergence is due to the “matching of causes and conditions”, yet its ultimate nature belongs to “Emptiness”, that is, “Neither Existence Nor Voidness”**). This is the same of our mentioning that “all Dharmas come from Emptiness”, in regards to the fact that all things and beings come into existence as a result of the combinations

and permutations of many causes and conditions. The “**Nature**” of all things and beings is “**Emptiness**”. (That is, “neither existence nor voidness”, please refer to the book and DVD on “Emptiness: Neither Existence Nor Voidness”, published by the Dudjom Buddhist Association).

It is not important if you have not heard about the explanation on emptiness given in the first lesson and you do not know how all beings come about. All you need to know is that the above-mentioned first, second and third key points are the ones that would lead to the cycle of karmic existence. It is a type of “natural traction”.

The Cycle of Karmic Existence-From the Scientific Perspective

What is the scientific viewpoint on the “cycle of karmic existence”? “Science” only knows about the “Law of Cause and Effect” among “all things and beings”, and of the “universe”. Yet, there is no unified view on the recognition of whether one’s “mind” is also subject to the control power of the “Law of Cause and Effect”, and would continue endlessly in



cycles. However, the lack of this unified recognition does not mean that there is nobody who recognizes this kind of thinking.

Sir John Eccles, the **Nobel Prize winner of Medicine** in 1963, said that “the human body consists of a kind of ‘non-materialistic thinking’ (he did not know how to use the Buddhist terminology, and so he just called it as the ‘non-materialistic thinking’). When one is in the embryonic stage, or when one is very young, this type of ‘non-materialistic thinking’ has already entered into the “brain” of the physical body and controls the “brain”, as if the “human brain” is in control of the “computer”. This ‘non-materialistic thinking’ would exert a concrete motivating force onto the physical materials that made up the brain of one’s body, so as to make the brain’s nerve cells to start functioning. It links them up together one by one, so as to produce various forces and functions. This kind of ‘non-materialistic thinking’ still continues to exist even after the death of one’s brain. It is in existence and still possesses the form of living activities. It is forever in existence.”

This is the kind of saying from a scientist who was a Nobel Prize winner, and there must be a basis for what he has said, and is not

superstitious. Another winner of the **Nobel Prize for Medicine** in 1981 was Dr. Roger W. Sperry, a neuroscience biologist, who believed that: “the ego of a human being is a ‘non-materialistic’ type of existence. It exists in the complex layers of tissues of the human brain, and controls every part of the brain, making up a total of one thousand millions nerve cells, in terms of its nature

of mechanical function.” Yet, inside the brain, these nerve cells are controlled by ‘non-materialistic’ structured tissues. Hence, these two scientists do recognize the “conscious realm” that I have mentioned before..... (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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