

མཚོ་བོ་སྒྲིལ།

Lake of Lotus

Bimonthly

Issue 9 May 2007

蓮
花
海

*The Profound Meaning of
Posthumous "Horrible
Scenes" and Its Relation
with the "Resolutions by
Dharma Practice"*

*The "Causes" and
"Effects" of
Having "Dharma
Practices" or Not*



\$10

ISSN 1816-8019 05



敦珠佛學會所供奉之本師 釋迦牟尼佛像

English Version

In Commemoration of the 10th Anniversary of Ven. Lama Sonam Chokyi Gyaltsan's Parinirvana (alias Ven. Vajra Guru Lau Yui-che)

by the Late Guru's Humble Disciples
Yeshe Thaye & Pema Lhadren

1-7

His Holiness Dudjom Rinpoche's Bestowal of Dharma Treasures to Ven. Lama Sonam Chokyi Gyaltsan

by His Holiness Dudjom Rinpoche

8-15

A Prayer for the Swift Rebirth of the Tulku of Ven. Lama Sonam Chokyi Gyaltsan

by His Holiness Chadrak Sangye Dorje Rinpoche

16

A Short Life Story of Ven. Lama Sonam Chokyi Gyaltsan (1914-1997)

by the Late Guru's Humble Disciples
Yeshe Thaye & Pema Lhadren

17-18

The Contemporary Mahasiddha with Many Prophecies : Our Lord of Refuge, His Holiness Chadrak Sangye Dorje Rinpoche (4)

By His Holiness' Humble Disciples Yeshe Thaye & Pema Lhadren

19-25

The Profound Abstruseness of Life and Death: The Meaning of Near-Death Experiences (9)

The Profound Meaning of Posthumous "Horrible Scenes" and Its Relation with the "Resolutions of Dharma Practice"

by Vajra Acharya Pema Lhadren,
translated by Simon S.H. Tang

26-36

The Application of Wisdom: The Wisdom in Directing One's Dharma Practice (9)

The "Causes" and "Effects" of Having "Dharma Practices" or Not

by Vajra Acharya Pema Lhadren,
translated by Amy W.F. Chow

37-44

The Lineage Traditions of the Nyingma School of Tibetan Buddhism (2)

by Vajra Master Yeshe Thaye

45-48

The Essence of Teachings: "Emptiness : Neither Existence Nor Voidness" (4)

by Vajra Master Yeshe Thaye

49-50

Form For Donations, Subscriptions & Mail Orders

51



恩師「漢地演密教者」福德法幢劉公銳之 金剛上師圓寂十週年紀念相片集

In Commemoration of the 10th Anniversary of Ven. Lama Sonam
Chokyi Gyaltzan's Parinirvana (alias Ven. Vajra Guru Lau Yui-che)

沐恩傳承弟子 移喜泰賢 及 啤嗎哈尊敬撰

香港及台灣早期於五六十年代之「藏傳佛教」弘播並不暢順，求學者往往要花盡心思及勞苦才可以得到些少有關的資訊，有「求學無門」之嘆。為了“承先啟後”，開荒以育後人，一些極少數不遺餘力的「藏傳佛教」開拓者及弘播者，遠赴聖地求學，再反哺漢土。其中之表表者，就是我兩之 恩師及「根本上師」之一：「[漢地演密教者](#)」福德法幢劉公銳之金剛上師。

「福德法幢」劉公銳之金剛上師是藏傳佛教「寧瑪派」(紅教)法王 [敦珠法王\(二世\)智者移喜多傑仁波切](#)在漢地之沐恩傳承弟子及「[法之代表](#)」。其數十年為弘法救度眾生而付出之努力、艱辛、堅毅、勇氣、智慧與慈悲，堪為後世之典範。由於過度勞累，「福德法幢」劉公銳之金剛上師終於在西元一九九七年五月十七日(藏曆四月初十日 --- 蓮師與曼德華佛母於火海中成就蓮華金剛骨鬘之日)凌晨寅時圓寂，世壽八十四歲。今年剛好是十週年紀念，為緬懷 恩師於漢土弘揚「寧瑪派」(紅教)、及

利益漢土眾生的功德，故特別於今次的期刊，刊登 恩師之紀念特輯，包括一些珍貴相片、及師祖 敦珠法王(二世)賜予 劉上師的一些重要法寶。

恩師曾分別於一九八六年及一九九六年，[兩次囑咐弟子移喜泰賢要承接由 師祖敦珠法王所賜予之「教傳派」、「巖傳派」及「極近傳承」等三種傳承](#)，叮囑代為攝受弟子，並要肩負起「續佛慧命、燃佛心燈」之重任，步其後塵。特別於一九九六年四月二日，恩師將最高心要及所有重要口訣全部授予弟子([詳情請參閱敦珠佛學會於1999年2月出版之「蓮花光」第一期之“恩海難量一緬懷漢地演密教者福德法幢劉公銳之金剛上師”一文](#))，故 恩師對弟子之恩德，實在難以為報。只好盡一己之綿力，盡形壽去作「弘法利生」的事業，以報答師恩於萬一。

畢竟救度眾生乃殊勝之龐大事業，需要眾志成城。我兩衷心的祈願，願能與有緣者、及有心之士，共圓功德！在此謹以致誠，祈願恩師之「化身」能早日乘願再求，大轉無上法輪，救度無量無邊之如母有情！如意吉祥！

By the Late Guru's Humble Disciples
Yeshe Thaye & Pema Lhadren



The spreading of the Dharma teachings of "Tibetan Buddhism" in Hong Kong and Taiwan in the 1950s and 60s had not been smooth, and many a Dharma practitioners would have a hard time in order just to receive some information on "Tibetan Buddhism", let alone its important teachings. There was a general feeling of "no where to enter" into the door of "Tibetan Buddhism".

In order to take up this important task and responsibility in linking up the lineages from the various Masters of the past in order to nurture the younger generations of the future, there were only a few handful of pioneers acting as the propagators of "Tibetan Buddhism" who had dedicated themselves by visiting those Holy Places and receiving the important teachings of "Tibetan Buddhism", so that they could bring back and spread these Dharma teachings into the Chinese soil. Among these very few pioneers of "Tibetan Buddhism" in the Chinese soil, one of them was our Most Beloved Root Guru ("Tsawai Lama") – the late Master **Ven. Lama Sonam Chokyi Gyaltsan** (alias **Ven. Guru Lau Yui-che**).

Ven. Lama Sonam Chokyi Gyaltsan was one of the chief disciples and also the **"Spiritual Representative" of His Holiness Dudjom Rinpoche, the then Supreme Head of the Nyingma School of Tibetan Buddhism, in the Far East**. Through his great efforts, persistence, courage, wisdom and compassion, Ven. Lama Sonam Chokyi Gyaltsan had worked tirelessly, painstakingly, and wholeheartedly in the spreading of the Holy Dharma of "Tibetan Buddhism" for more than forty years, and thus sowed the seeds of liberation and enlightenment to countless sentient beings in the Chinese soil. He was a great exemplar for the future generations.

After working endlessly and selflessly for the benefits of the Holy Dharma and of sentient beings throughout his life, Ven. Lama Sonam Chokyi Gyaltsan's physical body slowly deteriorated and

thus finally entered into Parinirvana on Guru Rinpoche's Day, the Tenth Day of the Fourth Month (Saga Dawa) of the Tibetan Fire Ox Year of the 17th Rabjung Cycle (that is, 17th May, 1997), at the age of 84.

It was back in the years of 1986 and 1996 that the late Master Ven. Lama Sonam Chokyi Gyaltsan had twice asked Yeshe Thaye to uphold his lineages and to raise the Victory Banner of the Holy Dharma for the sake of all our motherly sentient beings (please refer to the article on **"Unfathomable Ocean of Kindness – In Commemoration of Ven. Lama Sonam Chokyi Gyaltsan"**, in Issue One of the **"Light of Lotus"**, published by **Dudjom Buddhist Association** on February, 1999). Hence, as the humble disciple of the late Master, Yeshe Thaye personally was greatly indebted to the late Master for his unceasing love and kindness in nurturing me since my youth, and in his great expectations and high hopes upon me to follow his footsteps. To this very end, Yeshe Thaye will continue to try his very best in order to fulfill, so as not to fall short of, the late Master's high hopes and expectations!

This year marks the Tenth Anniversary of the late Master Ven. Lama Sonam Chokyi Gyaltsan's entering into Parinirvana, and so we specially dedicated this issue of the **"Lake of Lotus"** by presenting some of the rare photos of Ven. Lama Sonam Chokyi Gyaltsan, together with some of the Dharma Treasures that were bestowed upon the late Master by His Holiness Dudjom Rinpoche, in order to commemorate the extreme kindness of Ven. Lama Sonam Chokyi Gyaltsan in his selfless dedication and hard works for the spread of "Tibetan Buddhism" in the Chinese soil.

As the propagation of the Holy Dharma is an enormous task that need the concerted efforts of all those who care for it, and thus we earnestly pray, from the deepest of our hearts, that we can all work together hand in hand for the benefits of the Holy Dharma and of all sentient beings. Here, **we sincerely pray and dedicate all our merits for the swift rebirth of the "tulku" of Ven. Lama Sonam Chokyi Gyaltsan into this world** in his furthering the benefits for the Holy Dharma and for all our motherly sentient beings!

TASHI DELEK !





劉公銳之金剛上師接受敦珠法王二世灌頂 (1984)
Vajra Guru Lau Yui-che was Receiving Initiations from His Holiness Dudjom Rinpoche (1984)



劉公銳之金剛上師與王麗東師母攝於敦珠法王二世舍利塔前 (1989)
Vajra Guru Lau Yui-che with his Consort Madam Wong Lai Tung in front of His Holiness Dudjom Rinpoche's Stupa (1989)



夏札法王與劉公銳之金剛上師攝於敦珠法王二世法體奉安法會 (1989)

His Holiness Chadrak Rinpoche with Vajra Guru Lau Yui-che at the Enshrinement Ceremony of His Holiness Dudjom Rinpoche's Kudung (1989)



夏札法王與劉公銳之金剛上師互相會面 (1989)
His Holiness Chadrak Rinpoche was Meeting with Vajra Guru Lau Yui-che (1989)



劉公銳之金剛上師拜會夏札法王，柏加祖古與移喜泰賢任翻譯 (1)
Vajra Guru Lau Yui-che was Visiting His Holiness Chadrak Rinpoche, with Ven. Bhakha Tulku and Yeshe Thaye Doing the Translations (1)





劉公銳之金剛上師示範及教導「西藏密宗昆盧七支靜坐法」(日本之牧田諱亮教授攝)

Vajra Guru Lau Yui-che was Demonstrating on The Tibetan Buddhist Meditation



劉公銳之金剛上師休閒時攝

Vajra Guru Lau Yui-che while He was at Leisure



夏札法王與劉公銳之金剛上師於酒店內共進早點 (1)

His Holiness Chadrak Rinpoche and Vajra Guru Lau Yui-che were Having Breakfast at the Hotel (1)



夏札法王與劉公銳之金剛上師於酒店內共進早點 (2)

His Holiness Chadrak Rinpoche and Vajra Guru Lau Yui-che were Having Breakfast at the Hotel (2)



劉公銳之金剛上師拜會夏札法王，柏加祖古與移喜泰賢任翻譯 (2)

Vajra Guru Lau Yui-che was Visiting His Holiness Chadrak Rinpoche, with Ven. Bhakha Tulku and Yeshe Thaye Doing the Translations (2)





敦珠法王二世訪港時與劉公銳之金剛上師灌頂後攝 (1981)
His Holiness Dudjom Rinpoche with Vajra Guru Lau Yui-che After the Initiation in Hong Kong (1981)



敦珠法王二世訪台時與劉公銳之金剛上師灌頂後攝 (1984)
His Holiness Dudjom Rinpoche with Vajra Guru Lau Yui-che After the Initiation in Taiwan (1984)



敦珠法王二世訪港時與劉公銳之金剛上師合照 (1981)
His Holiness Dudjom Rinpoche with Vajra Guru Lau Yui-che in Hong Kong (1981)



敦珠法王二世訪港時與劉公銳之金剛上師灌頂時攝 (1981)
His Holiness Dudjom Rinpoche with Vajra Guru Lau Yui-che During the Initiation in Hong Kong (1981)



劉公銳之金剛上師拜會夏札法王，柏加祖古與移喜泰賢任翻譯 (3)
Vajra Guru Lau Yui-che was Visiting His Holiness Chadrak Rinpoche, with Ven. Bhakha Tulku and Yeshe Thaye Doing the Translations (3)





劉公銳之金剛上師法照
Vajra Guru Lau Yui-che



劉公銳之金剛上師與王麗東師母
Vajra Guru Lau Yui-che with his Consort Madam Wong Lai Tung



敦珠法王二世、劉公銳
之金剛上師、移喜泰賢
及啤嗎哈尊 (1984)
His Holiness Dudjom
Rinpoche, Vajra Guru
Lau Yui-che, with Yeshe
Thaye and Pema Lhadren
(1984)



恩師 劉公銳之金剛上師賜予移喜
泰賢及啤嗎哈尊之祝婚詩
Vajra Guru Lau Yui-che Bestowed a
Poem of Blessing for the Wedding of
Yeshe Thaye & Pema Lhadren



劉公銳之金剛上師、移喜泰賢及啤嗎哈尊攝於澳
門酒店
Vajra Guru Lau Yui-che with Yeshe Thaye and Pema
Lhadren at a Macau Hotel



劉公銳之金剛上師於敦珠法王二世之祖廟內與喇嘛寧
查攝於法體奉安法會
Vajra Guru Lau Yui-che with Ven. Lama Rinchen inside the
Kudung Gumpa of His Holiness Dudjom Rinpoche



劉公銳之金剛上師於敦珠法王二世之祖廟內
Vajra Guru Lau Yui-che was inside the Kudung Gumpa of His
Holiness Dudjom Rinpoche



劉公銳之金剛上師為移喜泰賢灌頂
Vajra Guru Lau Yui-che was Transmitting
Initiations to Yeshe Thaye



索里仁波切向劉公銳之金剛上師獻哈達
Ven. Sogyal Rinpoche was Offering Khada to Vajra Guru Lau
Yui-che



劉公銳之金剛上師與索里仁波切交談，移喜泰賢任翻譯
Vajra Guru Lau Yui-che with Ven. Sogyal Rinpoche, while
Yeshe Thaye Doing the Translation



劉公銳之金剛上師主持開光儀式，移
喜泰賢(右一)協助
Vajra Guru Lau Yui-che was Doing the
Consecration, with Yeshe Thaye Helping
By the Side



劉公銳之金剛上師、王麗東師母主持放生法會，
移喜泰賢(右一)協助
Vajra Guru Lau Yui-che with his Consort Madam
Wong Lai Tung were Doing the Fish Releases, with
Yeshe Thaye Helping By the Side



劉公銳之金剛上師、王麗東師母、移喜泰賢及啤嗎
哈尊(1985)
Vajra Guru Lau Yui-che with his Consort Madam Wong
Lai Tung, Yeshe Thaye and Pema Lhadren (1985)



敦珠法王二世賜予福德法幢劉公銳之 金剛上師之法寶

His Holiness Dudjom Rinpoche's Bestowal of Dharma Treasures to
Ven. Lama Sonam Chokyi Gyaltsan (alias Ven. Vajra Guru Lau Yui-che)

法寶一

敦珠法王二世為 劉銳之金剛上師編譯之《大幻化網導引法》賜序
His Holiness Dudjom Rinpoche's Preface to the Edited Volume by Ven.
Vajra Guru Lau Yui-che on the "Teachings of the Na Rak Dong Truk Tantra"

沐恩傳承弟子 移喜泰賢 恭譯



敦珠法王二世賜「大幻化網導引法」序
His Holiness Dudjom Rinpoche's Preface to the Chinese Edition of
the "Treatise on the Na Rak Dong Truk Tantra"

「香港密教研究會」之秘書，「漢地演密教者」福德法幢（劉銳之），向余請求傳授「舊譯」之「內續三部密」：「嗎哈瑜伽、阿努瑜伽、阿的瑜伽」口訣，《大幻化網》靜忿摧壞金剛地獄、能成熟能解脫甚深不共之導引法。其意極為誠懇，堅決乞求開示。

相信此乃其過去生之願力，與及我倆彼此之因緣，方能相遇並引生此善巧緣起，余深知其中原因。

適逢通達漢藏語言，能傳譯法語之士（釋悟謙法師，

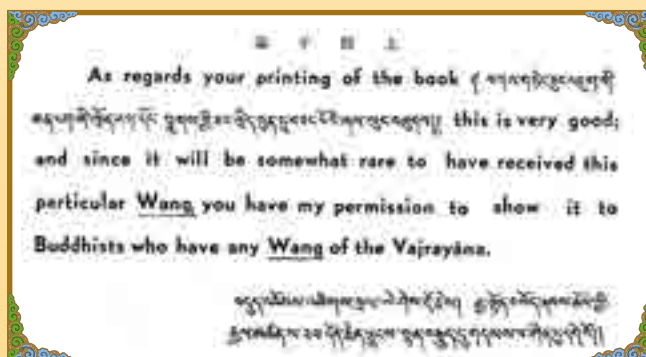
現為印度「玄奘寺」住持 - 譯者按）於此相遇，機緣巧合而圓滿，不約而同地自然相會。

因此余將遠傳之「教傳派」及近傳之「巖傳派」皆具備之「靜忿摧壞金剛地獄壇城、能成熟之四灌頂、能解脫之導引法」，全部一齊攝集而加以開示。其中包括「本尊」之「生起次第」，依照遠傳「教傳派」之教法修持、「圓滿次第」則依照近傳「巖傳派」《靜忿密意自然解脫道次》之意義修持。

此書經余審定，與漢文對照，抉擇無有錯誤。

在此之前，關於「靜忿本尊」方面之教授，零星而無系統地散見於各部典籍。能夠如此地將「生起次第」及「圓滿次第」，統一攝集於同一著作，成為一部，是前所未有的。因此之故，各位應該加以愛惜，作希有難得之想。希望各位能夠將此殊勝之法要，廣大地加以弘揚。於現今之五濁惡世中，有關「法身佛普賢王如來」心要之教典，應該發揚光大於世間，蓮花生大士曾經作出如此的「授記」（預言）。

摧魔（「敦珠」的意思是「摧魔」，於此指敦珠法王二世）現將所有口訣及教授，全部傳授，而作此序。



敦珠法王二世賜「大幻化網導引法」英文授權
His Holiness Dudjom Rinpoche's English Authorization on the
Chinese Edition of the "Treatise on the Na Rak Dong Truk Tantra"

法寶二

敦珠法王二世為 劉銳之金剛上師編譯及撰寫之「金剛乘全集」賜序

His Holiness Dudjom Rinpoche's Preface to the Edited Volumes by Ven. Vajra Guru Lau Yui-che on the "Collected Works of Vajrayana"

沐恩傳承弟子 移喜泰賢 恭譯



敦珠法王二世賜「金剛乘全集」序
His Holiness Dudjom Rinpoche's Preface to the Chinese Edition of the "Collected Works of Vajrayana"



敦珠法王二世賜「金剛乘全集」序(英譯)
His Holiness Dudjom Rinpoche's Preface to the Chinese Edition of the "Collected Works of Vajrayana" (English translation)

普賢王如來以青春的童瓶身，示現出原始不變光明的「法身」。觀世音菩薩，以外在光明及無礙大悲，示現出「受用報身」。蓮花生大士，從本淨光明之覺性中，示現出無量數之大悲「應化身」，為廣度眾生直至輪迴空際而止。

在此幸運之時(即「賢劫」中)，一如殊勝導師釋迦牟尼佛之授記(預言)，「密呪乘」之導師，鄔金「大阿闍黎」蓮花生大士，降生於「臚部洲」(指現今之世界)，為所要救度之眾生作「依怙主」。於被標記為聖地之印度及尼泊爾，大轉「密呪乘」之法輪，令無量之被救眾生，能安於「成熟解脫之道」上，在一生中能成辦「即身成佛」之「無死虹光身」。

最重要的是因為「文殊菩薩」所化現之法王赤松德真，迎請蓮花生大士，到雪域之西藏，令一切「天龍八部」，立誓維護教法；並且興建「桑耶寺」(意即「吉祥無邊、任運不變」)，供奉佛像。又訂立佛教《經續》之法規，將總及別之「內續三部」，圓滿地翻譯成藏文；更建立修持教法之「僧伽團體」；從此佛法之「三寶」得到圓滿具足。對於國王臣民，則賜以「能成熟(之「灌頂」)、能解脫(之「導引」)之甘露，令無盡之眾生均能依止「正法」，並且於佛法之「說、聞、修、證」皆能圓滿成就。因此之故，大部份的修行者均能成為「成就者」，充滿西藏之山川。

蓮花生大士為後世設想而鋪路：於臚部洲藏康大地，不遺餘力地無處不至，包括一切雪崖、山湖、甚深之巖窟、以至「不可思議之處」埋藏教法。在適當及適合之時節，那些被蓮花生大士早已授記之「巖取者」，以廣大的甚深祈願，依照授記之次序降生，取出適當的教法以配合當時的眾生。此等埋藏及取出教法的方便之門，成就了殊勝的事業，令無盡眾生的修行得到利益與快樂的增長。上述措施、規則及教誡令到「教傳、巖傳、訣要傳承」得以持續流傳至今，實在值得自豪。

由於以往之祈願得到圓滿之時刻已至，一九五八年舒囊卓之贊責(劉銳之)特別為求法而來，余因此作出嘉許。為了令他能夠圓滿願望，余以「不共內續心要」之「金剛薩埵」大幻化網(即「那也東初」)之「教傳、巖傳」雙入之壇城、能成熟之四灌頂、能解脫之修習導引，全部傳授予他。於自利之實踐，及利他之弘揚，余允許他自在宣說。其「正信、精進、增上」之善心，令他生起善法，以賢善培育香港及臺灣之具信眾生，經常以實踐的教法訓練諸弟子。

以前他已經將《西藏古代佛教史》翻譯成漢文發行。現在又將「密乘之法要」收集，從新編輯，發行為《金剛乘全集》。余對於此事，心生喜悅，隨喜讚嘆，及以散花，撰寫此一序言。祈願殊勝之旨趣，能夠任運無礙地完成，謹作如是之祝禱！

敦珠智者移喜多傑
寫於西元一九八一年三月十六日

法寶三

敦珠法王二世賜予 劉銳之金剛上師之英文介紹信

Chinese Translation of His Holiness Dudjom Rinpoche's English Letter of Introduction of Ven. Vajra Guru Lau Yui-che



沐恩傳承弟子 移喜泰賢 恭譯



敦珠法王二世賜劉公銳之金剛上師之英文介紹信
His Holiness Dudjom Rinpoche's English Letter of Introduction on
Vajra Guru Lau Yui-che

致各中心的介紹信

這是一封介紹余之漢人弟子及「法之代表」--「舒囊卓之贊青」（劉銳之居士）的介紹信。

劉銳之居士在西元一九五八年，前來印度噶林邦向余求法。余得到預先的啟示，原來我倆前生曾經在同一的壇城內發願救度眾生。

由於彼此間之「因緣」已經成熟，因此余決定攝受他為弟子，並且將《那也東初續》（即《大幻化網本續》）的所有「能成熟的灌頂」及「口訣」教授，全部傳授給他。同時，「上師、本尊、空行三根本」亦賦予他「教傳及嚴傳」之所有授權，令他能夠攝受有根器及適當的弟子。

自此之後，他回到香港，成立一所「敦珠精舍」，悉心地把蓮花生大士的教法傳予香港及臺灣的漢人。因此之故，當余在西元一九七二年及七三年前往香港訪問時，非常高興地證實了劉居士在這二十多年間，已經將「成佛」的種子，播種在無數眾生之心中。

現在劉居士發願將《甯瑪巴十萬續》翻譯成漢文，並且編訂《金剛乘全集》，其志實在可嘉。余在此祈望你們能夠助他一臂之力，令他能夠早日實現此一巨大之計劃。

如果你們能夠協助他將「甯瑪巴」教法弘揚於漢地，將會積聚無量的「福德與智慧」資糧。祈願以此等功德，迴向一切如母之有情，令彼等悉皆解脫。

願一切諸佛，加持你們！

敦珠法王二世簽署



法寶四

敦珠法王為劉銳之金剛上師編訂之《密乘戒本》賜序 His Holiness Dudjom Rinpoche's Preface to the Edited Volume on the "Vajrayana Precepts" by Ven. Vajra Guru Lau Yui-che



沐恩傳承弟子 移喜泰賢 恭譯



敦珠法王二世賜「密乘戒本」序(第一頁)
His Holiness Dudjom Rinpoche's Preface to the Chinese
Edition of the "Vajrayana Precepts" (page one)



敦珠法王二世賜「密乘戒本」序(第二頁)
His Holiness Dudjom Rinpoche's Preface to the Chinese
Edition of the "Vajrayana Precepts" (page two)



敦珠法王二世賜「密乘戒本」序(英譯第一頁)
His Holiness Dudjom Rinpoche's Preface to the Chinese
Edition of the "Vajrayana Precepts" (English translation
-- page one)



敦珠法王二世賜「密乘戒本」序(英譯第二頁)
His Holiness Dudjom Rinpoche's Preface to the Chinese
Edition of the "Vajrayana Precepts" (English translation
-- page two)



敦珠法王二世賜「密乘戒本」藏文題名
His Holiness Dudjom Rinpoche's Tibetan Title Page to the Chinese Edition of the "Vajrayana Precepts"



敦珠法王二世賜「密乘戒本」題名(中譯)
His Holiness Dudjom Rinpoche's Title Page to the Chinese Edition of the "Vajrayana Precepts" (Chinese translation)

「灌頂」乃受持「密呪乘」教法之入門，能令「受法者」於一生中獲得解脫。「初級灌頂」即「寶瓶灌頂」。未受「寶瓶灌頂」的人，不能傳予二級「秘密灌頂」。同樣地，未受「秘密灌頂」的人，則不能傳予三級「智慧灌頂」。若未受「智慧灌頂」的人，就更不能傳予四級「名詞灌頂」。此「四種灌頂」之等級次第，與及其圓滿之時間緩速，須視乎各別弟子之承受能力，及其成熟之時間與程度而有差別。

受法之弟子，並非只簡單地接受「灌頂」便已經足夠。因為接受「灌頂」的人，必須堅守「三昧耶」誓句，這是「灌頂」之核心所在。雖然「密乘」之戒律、誓句及教誡等非常之多，然而將之統攝及濃縮，則可握要地列為：「十四根本墮」、「八支粗罪」及「根本與支分身語意三昧耶戒」。故此，信守及執持此等「戒律」，是最關鍵及重要的。

若未受「灌頂」，是絕對不容許修持「密乘」教法的。即使只是閱覽秘密教法之書籍，亦不容許，更何況是修習「密乘」教法呢？因此，「受法者」必須先如法地接受「灌頂」；繼而必須徹底地嚴守「戒律」與「三昧耶」誓句，令他們能夠保持絕對的清淨及圓滿。最後，「受法者」更須將「灌頂的精華」付諸實行，引領至有效的「證量」境界。若果我等修持「密乘」教法之「大乘」修行人，能夠將「三種律儀」*之修習精要謹記於「心」，則其外表之形相為比丘（「出家」的修行人）抑或為居士（不「出家」的修行人），實在無關宏旨矣（即「並不重要」）。

若然事先未得「根本上師」之授權允許，則不容許洩露或宣揚「密乘」之教法或「灌頂」。在沒有得到授權之前，是絕不可以洩露或宣揚的！直至得到「根本上師」正式授權允許後，才能因應各別學習「密乘」之弟子們其根器（程度）及其所需，對彼等加以解說及傳授「密法」。但無論如何，徹底及誠實之「自我檢討」，探究一己能否堅守清淨之「三昧耶」誓句，實在是至關重要的。

西元一九五八年，舒囊卓之贊青（劉銳之）來印度與余相會。此次相會恍若預先早有「授記」（預言），圓滿彼此過往之祈願。余乃授之以「教傳」、「嚴傳」及「寂忍「那也東初」（大幻化網）傳承系統之全部「四級灌頂」，暨個別之「教授與導引」。再者，余指令他肩負起傳授教法之「傳承」，並且賜予授權，令他能夠傳授法要。他重返香港之後，不但精進修持，而且不怠倦於弘揚「密法」。由於余訪問香港時親睹實況，所以余亦樂於賜予熱切的嘉許。

更進一步地，由於余曾經予以授權，因此現在他孜孜不休地編訂《密乘戒本》，是為了方便東方的修行人，實踐「密乘」教法而編製的。與此同時，余更授權他將此《戒本》，根據各別所需，給予曾接受上述各級秘密「灌頂」之弟子。

敦珠智者移喜多傑
西元一九七六年五月三日書於嘉德滿都

(*註：「三種律儀」：分別是(一)「小乘」之「別解脫律儀」；(二)「大乘」之「菩薩律儀」；及(三)「密乘」之「律儀及三昧耶」等。)



法寶五

“那也東初”（「大幻化網」）傳承系統 “Na Rak Dong Truk” Lineage Traditions



沐恩傳承弟子 移喜泰賢 恭譯



The Distant KAMA Lineage of the Anuttara-Yoga Tantra on VAJRASATTVA with the Peaceful and Wrathful Deities 無上密乘教傳派金剛薩埵靜忿大幻化網本續灌頂傳承



無上密乘「教傳派」金剛薩埵「靜忿大幻化網本續」灌頂傳承
The “Kama Lineage” of the “Na Rak Dong Truk” Transmission”

1. 普賢王如來 (Tib.: Kuntu Zangpo, Skt.: Samantabhadra)
2. 金剛手 (Tib.: Chana Dorje, Skt.: Vajrapani)
3. 姑姑喇渣 (Kukuraja)
4. 因渣菩提 (Indrabodhi)
5. 釋迦布捷 (Shakyaputri)
6. 聲哈也渣 (Senharaja)
7. 姑巴也渣 (Uparaja)
8. 戈媽德偉 (Gomadevi)
9. 空遮伽雅 (Humkara)
10. 生遮生汪 (Tib.: Sangya Sangwa, Skt.: Buddhagupta)
11. 卑嗎那密渣 (Vimalamitra)
12. 也羅孫奴 (Tib.: Nyag-lo Zhonu, Skt.: Jnanakumura)
13. 梳波那啤 (Sokpo Lhapa)
14. 努青生遮野些 (Nubchen Sangye Yeshe)
15. 蘇力啤遵麥 (Sru Lekpa Dronma)
16. 些信令（「子傳承」his son Zhon Nying)
17. 舒敦哥羅 (Shuton Khorlo)
18. 宿青沙渣遵呢 (Surchen Sakya Jungne)
19. 舒中些也渣巴 (Surchung Sherab Trakpa)
20. 零巴窩 (Lan Pawo)
21. 加敦 (Gar Ton)
22. 些敦多傑贊青 (Seton Dorje Gyaltsan)



敦珠法王二世與劉公銳之金剛上師(1981)
His Holiness Dudjom Rinpoche with Vajra Guru
Lau Yui-che

23. 倫多傑窩 (Lun Dorje Wo)
24. 舒囊贊青 (Sonam Gyaltsan)
25. 卻之星加 (Chokyi Senge)
26. 山遮不 (Sangye Pal)
27. 舒那君波 (Sonam Gonpo)
28. 生祝多傑 (Samdrup Dorje)
29. 生遮領青 (Sangye Rinchen)
30. 貴洛孫奴啤 (Go-Lob Zhonnu Pal)
31. 梳朗蔣錯 (Sonam Gyamtso)
32. 寫敦青波 (Seton Chenpo)
33. 嘉可多傑 (Gya-Hor Dorje)
34. 班青班媽汪遮 (Panchen Pema Wangyal)
35. 仁親即頓 (Rigzin-gyi Ton)
36. 宿青充美巴 (Surchen Chumikpa)
37. 烏金笛打零巴 (Orgyan Terdak Lingpa)
38. 羅青卻巴爭錯 (Lochen Chopal Gyamtso)
39. 仁親冷渣 (Rinchen Namgyal)
40. 卑嗎登精 (Pema Tenzin)
41. 卻呢南遮 (Thinley Namgyal)
42. 卻呢卻尊 (Thinley Chodron)
43. 生遮貢伽 (Sangye Kunga)
44. 頓真羅布 (Tenzin Norbu)
45. 秋打彭麥窩錫 (Kyabdak Phandel Wodsal)
46. 智者移喜多傑 (Jigdal Yeshe Dorje 無畏金剛智)
47. 舒囊卓之贊青 (Sonam Chokyi Gyaltsan 福德法幢)
48. 移喜泰賢 (Yeshe Thaye 智慧無邊)*...

* 此處於1986及1996年受恩師「福德法幢」劉公銳之金剛上師囑咐加入
This was added in according to the instructions by Vajra Guru Lau Yui-che back in 1986 and 1996.



敦珠法王二世傳法予五名弟子(1958)：1.比丘生渣揭謐(左一) · 2. 蒲樂道先生(左二) · 3. 敦珠法王二世(中) · 4. 悟謙法師(右一) · 5. 劉銳之金剛上師(右二) · 6. 齋華先生(右三)

Photo Taken of His Holiness Dudjom Rinpoche After Transmission of Dharma Teachings to His Five Disciples (1958): Bhikshu Sangharakshita (left first), Mr. John Blofeld (left second), His Holiness Dudjom Rinpoche (middle), Bhikshu Wu Chien (right first), Vajra Guru Lau Yui-che (right second), and Mr. John Driver (right third)

The Near TERMA Lineage with the Peaceful and Wrathful Deities 靜忿摧壞巖出近傳承

- 蓮花生大士 (Lopon Pema Jungne) 演巖傳
- 加馬寧巴 (Karma Lingpa 事業洲)
- 迎打取者 (Nyida Choje 日月法主)
- 迎打俄些 (Nyida Wodsal 日光)
- 南卡卓之蔣楚 (Namkhai Chokyi Gyamtso 虛空法海)
- 梳朗俄些 (Sonam Wodsal 福德光)
- 梳朗啤登 (Sonam Paldan 福德祥)
- 梳朗卓宗 (Sonam Chokyang 福德護法)
- 那楚楊佐 (Natsok Rangtrol 眾自解脫)
- 軍加渣巴 (Kunga Trakpa 慶喜名稱)
- 多鴉定尊 (Do-ngak Tendzin 顯密持教)
- 親呢倫朱 (Thinley Lhundrup 事業任運成就)
- 笛打寧巴 (Terdak Lingpa 伏藏主洲)
- 雅汪趣啤 (Ngawang Chopal 語自在法吉祥)
- 仁親冷渣 (Rinchen Namgyal 寶尊勝)
- 卑嗎登精 (Pema Tendzin 蓮花持教)
- 卻呢南遮 (Thinley Namgyal 事業尊勝)
- 卻呢卻尊 (Thinley Chodron 事業法炬)
- 蔣揚親遮旺布 (Jamyang Khyentse Wangpo 文殊智悲自在)
- 卓朱巖頓旺布 (Gyurme Ngedon Wangpo 不變了義自在)
- 智者移喜多傑 (Jigdral Yeshe Dorje 無畏金剛智)
- 舒囊卓之贊青 (Sonam Chokyi Gyaltsan 福德法幢)
- 移喜泰賢 (Yeshe Thaye 智慧無邊) * ...

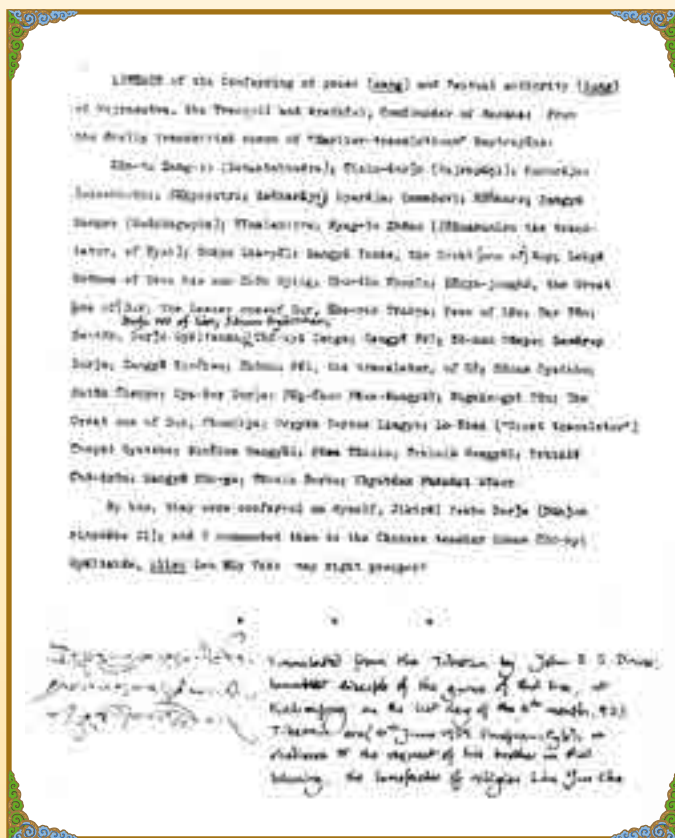
The Extremely-Near Lineage 極近傳承

- 蓮花生大士 (Lopon Pema Jungne) 演巖傳
- 笛青楚朱零巴 (Dachen Chogyur Lingpa)
- 青 (Jamyang Khyentse Wangpo 文殊智悲自在)
- 公 (Jamgon Kongtrul the Great)
- 卓朱巖頓旺布 (Gyurme Ngedon Wangpo 不變了義自在)
- 智者移喜多傑 (Jigdral Yeshe Dorje 無畏金剛智)
- 舒囊卓之贊青 (Sonam Chokyi Gyaltsan 福德法幢)
- 移喜泰賢 (Yeshe Thaye 智慧無邊) * ...



靜忿摧壞巖出近傳承與極近傳承

The “Near and Immediate Terma Lineages” of the “Na Rak Dong Truk” Transmission”



英譯「教傳派」傳承表 (齋華先生英譯)

The English Translation of the “Kama Lineage” of the “Na Rak Dong Truk” Transmission” (by Mr. John Driver)

* 此處於1986及1996年受恩師「福德法幢」劉公銳之金剛上師囑咐加入

This was added in according to the instructions by Vajra Guru Lau Yui-che back in 1986 and 1996.

法寶六

敦珠法王二世賜

劉公銳之金剛上師之墨寶

His Holiness Dudjom Rinpoche's Own Handwriting



上師墨寶 節錄法華龍清巴密解之開示

此乃... (Tibetan text) ...



法寶七

敦珠法王二世賜劉公銳之金剛上師之授權書

(Tibetan text) ...

英文開示：
為方便許多曾受過傳承之等法要之其信漢地者之能得相
應之教示，及為了他們修習的方便，本人特將法寶力給
予我於漢地的信士代表信譽之賢者（劉銳公）命其將
我的教誨及法本，由藏文譯成漢文，對其開示，信行人地
廣理記。

宣統元年四月十四日

The Buddhist Religion, founded
[Tibetan name]
[Tibetan name]
[Tibetan name]



敦珠法王與劉公銳之金剛上師於台灣法會中（1984）
His Holiness Dudjom Rinpoche and Vajra Guru Lau Yui-che in Taiwan (1984)

敦珠法王二世賜劉公銳之金剛上師之授權書
His Holiness Dudjom Rinpoche's Letter of Authorization to Vajra Guru Lau Yui-che



啟請漢地上師卓之贊青尊 早日乘願再來祈請頌

A Prayer for the Swift Rebirth of the Tulku of Lama Sonam Chokyi Gyaltsan



夏札法王與劉公銳之金剛上師攝
於尼泊爾酒店 (1989)
His Holiness Chadrak Rinpoche
with Vajra Guru Lau Yui-che at
the Hotel in Nepal (1989)



劉公銳之金剛上師、移喜泰
賢、哩嗎哈尊及眷屬 (1996)
Vajra Guru Lau Yui-che
with Yeshe Thaye, Pema
Lhadren and Family
Member (1996)

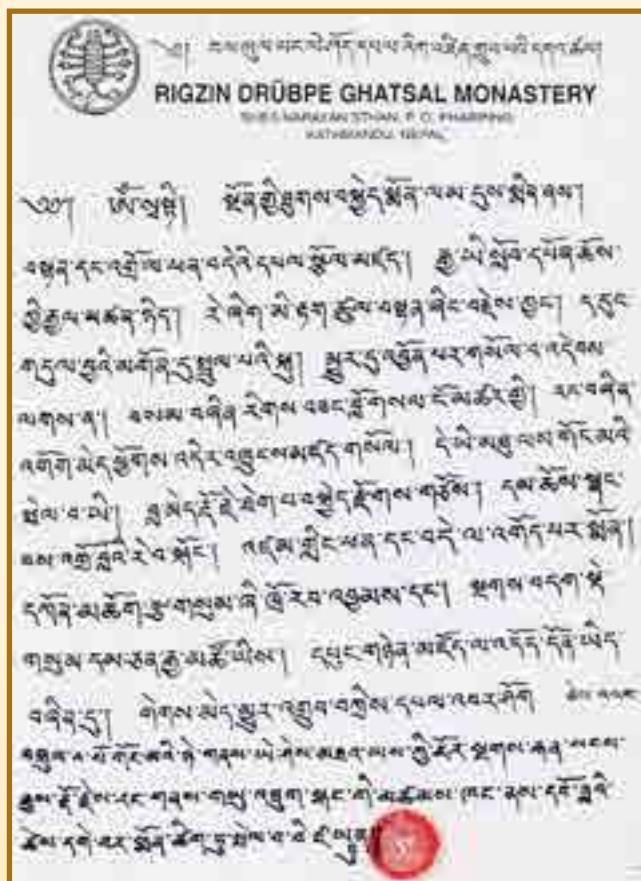
願吉祥

往昔發心祈願悉成熟
漢地上師卓之贊青尊
為護有情再作依怙主
願力化現聰慧貴族身
憑藉前生修習力弘演
正法顯耀滿眾生心願
促請三寶三根本寂忿
扶助我等圓滿一切願

賜予聖法眾生俱利樂
雖以圓寂示世法無常
眾願祈請化身速降誕
自性無礙於此請降臨
無上金剛乘生圓次第
請賜瞻洲利樂與和平
密乘三部護法海會力
無礙速成吉祥榮耀增

上文為先師之親炙弟子移喜泰賢一再催促面請，老
瑜伽士生紀多傑(夏札法王)書自「玉龍崗」閉關中心
於土虎年翼宿月吉日。

依怙主夏札(威操)法王撰、
沐恩弟子 移喜泰賢恭譯



夏札法王為劉公銳之金剛上師撰寫祈請乘願再來祈願文
His Holiness Chadrak Rinpoche Wrote A Prayer for the
Swift Rebirth of Vajra Guru Lau Yui-che

OM SWASTI

by His Holiness Chadrak Sangye Dorje Rinpoche

By the ripening of his previous Bodhisatta vows, the Chinese Master Chokyi Gyaltsan (Guru Lau) has brought a lot of benefits and happiness to both the beings and the teachings. Even though he has passed away in order to show impermanence, still we pray for his Nirmanakaya form to come immediately for the protection of all beings.

May he be reborn here from a noble race, brilliant, purposeful and with wonderful nature. Because of that, he will fulfill the wishes of all beings through the practice of his previous life --- the Vajrayana teachings of the "Generation" (Kye-rim) and "Completion" (Dzog-rim) stages, and so on.

We pray that he will bring lots of benefits, happiness and peace to the world. By the power of the Three Jewels, the Three Roots, the Ocean of Peaceful and Wrathful Deities, and the Protectors of Vajrayana teachings, please help us to fulfill all our wishes immediately without obstacles. May auspiciousness and glory prevail!

This was requested by the previous Master's disciple Yeshe Thaye and written by the old yogi Sangye Dorje at my retreat place "Yudruk Gang" on an auspicious day of the third month of the Earth Tiger Year.



A Short Life Story of Ven. Lama Sonam Chokyi Gyaltsan (1914 - 1997)



By the Late Guru's Humble Disciples Yeshe Thaye & Pema Lhadren



His Holiness Dudjom Rinpoche's Bestowal of the Lotus Hat to Vajra Guru Lau Yui-che

Ven. Lama Sonam Chokyi Gyaltsan (alias Ven. Guru Lau Yui-che) was one of the chief disciples and also the Chinese Spiritual Representative of His Holiness Dudjom Rinpoche II in the Far East. Born in the Village of Dongguan, near Guangzhou city, of Guangdong province, China in 1914, Ven. Lama Sonam Chokyi Gyaltsan was interested in Chinese Buddhism when he was 12 years old, and was later initiated as a disciple of the Japanese Shingon School. Thus, he was well versed in the Kriya-, Carya-, and Yoga- Tantras.

However, Ven. Lama Sonam Chokyi Gyaltsan soon realized that these stages are not the ultimate of the Buddhist teachings, and so he decided to continue on with the study of Annuttara-Yoga Tantra of Tibetan Buddhism. Hence, he received further maturing empowerments and liberating instructions from such Tibetan lamas as Ven. Norla Rinpoche, Lama Dorje Gyurbei, Khenpo Rinchen, Thubtan Nyima and Panchen Lama, among many others. When he was 18 years old, Ven. Lama Sonam Chokyi Gyaltsan received the "Bodhisattva Vow" from the Ven. Master Shu Yuen, the great contemporary Ch'an master, in Guangzhou.

When he was 37 years old, Ven. Lama Sonam Chokyi Gyaltsan further received initiations and teachings from Ven. Kunga Rinpoche, the root teacher of both Professor Garma C.C. Chang and



His Holiness Dudjom Rinpoche with Vajra Guru Lau Yui-che After the Bestowal of the Lotus Hat

Yogi C.M. Chen. Hence, being encouraged by Professor Chang, urged by Yogi Chen, together with the sponsorship from Mr. Lee Sai-wah, Ven. Lama Sonam Chokyi Gyaltsan went to India and met his predestined Tsawai Lama (Root Guru) His Holiness Dudjom Rinpoche in Kalimpong in 1958, due to their previous karmic connections and their prayers in the same mandala to benefit all motherly sentient beings. And so accordingly, he received all the empowerments and heart instructions concerning the precious "Na Rak Dong Truk Tantra" from His Holiness Dudjom Rinpoche.

Furthermore, Ven. Lama Sonam Chokyi Gyaltsan was also empowered by His Holiness Dudjom Rinpoche with the blessings of the Lama, Yidam and Khandro, to transmit these precious teachings to all suitable vessels. Since his return to Hong Kong, Ven. Lama Sonam Chokyi Gyaltsan established various Dharma centers in both Hong Kong and Taiwan to spread the teachings of Guru Rinpoche and of His Holiness Dudjom Rinpoche to the Chinese people.



His Holiness Dudjom Rinpoche and Vajra Guru Lau Yui-che were Making Jokes with Each Other

At the same time, he visited the United States, Canada, France, Australia and Southeast Asia in spreading those precious teachings around the world. Ven. Lama Sonam Chokyi Gyaltsan's great wish was to fulfill the name of "**Chokyi Gyaltsan**" given to him by His Holiness Dudjom Rinpoche, that is, to **uphold the Victory Banner in all directions** across the world for the benefits of all our motherly sentient beings!

Ven. Lama Sonam Chokyi Gyaltsan also learnt the Tibetan language at the age of sixty, and translated quite a few important Tibetan Buddhist works into Chinese, including Guru Rinpoche's *Parasol of the Dharma*, and His Holiness Dudjom Rinpoche's *The History of the Nyingma School of Tibetan Buddhism*. At the same time, Ven. Lama Sonam Chokyi Gyaltsan himself wrote many books and articles in Chinese concerning the teachings of Hinayana, Mahayana and Vajrayana Buddhism, and also compiled and edited a voluminous series of books called the "Collected Works of Vajaryana" in Chinese.

Ven. Lama Sonam Chokyi Gyaltsan further published a "Quarterly Journal" to be distributed free of charge to peoples all over the world, and established the Secret Vehicle Publications so as to benefit the Chinese people. Then, it was one year before Ven. Lama Sonam Chokyi Gyaltsan passed away in 1997 that he had already arranged for his lineages to be upheld.

In fact, it was back in the years of 1986 and 1996 that Ven. Lama Sonam Chokyi Gyaltsan had twice asked Yeshe Thaye to uphold his lineages and to raise the Victory Banner of the Holy Dharma for the sake of all our motherly sentient beings (please refer to the article on "[Unfathomable Ocean](#)

of Kindness – In Commemoration of Ven. Lama Sonam Chokyi Gyaltsan", in Issue One of the "Light of Lotus, published by Dudjom Buddhist Association in February, 1999). Then, at the age of eighty-four (of the same age that His Holiness Dudjom Rinpoche had passed away), Ven. Lama Sonam Chokyi Gyaltsan entered into parinirvana on Guru Rinpoche's Day, the tenth day of the fourth month (Saga Dawa) of the Tibetan Fire Ox year of the 17th Rabjung Cycle (that is, 17th May, 1997).



Ven. Kunga Rinpoche, One of Vajra Guru Lau Yui-che's Gurus



Ven. Norla Hutoheto, One of Vajra Guru Lau Yui-che's Gurus

The Contemporary Mahasiddha with Many Prophecies --- **Our Lord of Refuge, His Holiness Chadrak Gyendun Rinpoche (4)**

by His Holiness' Humble Disciples Yeshe Thaye & Pema Lhadren



Namo Gurubhya!

We bow down at the Lotus Feet of our most beloved Lord of Refuge, the precious Wish-fulfilling Gem!

Palden Tsa'wai Lama Channo!

Glorious Root Guru, please pay heed to us, and bless us with your Body, Speech and Mind!

Emaho!

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

His Most Important Historical Role in the Preservations and Transmissions of the Most Rare, Precious, Important and Secret Lineages and Teachings of Vajrayana Buddhism in Modern Times

The lineages and teachings of Vajrayana Buddhism can be divided into the "Old Translations" ("Ngagyur Nyingma") and the "New Translations" ("Sarma"). Within the numerous lineages and teachings of the "Old Translations", there are the **"Kama" Lineages** (please refer to the article on "The Lineage Traditions of the Nyingma School of Tibetan Buddhism (1)" in Issue 8 of the "Lake of Lotus") that have been transmitted directly from the Dharmakaya Buddha Samantabhadra to the present-day Masters, and the **"Terma" Lineages** that have come down directly from the Nirmanakaya Buddha, as well as the Founder of Tibetan Buddhism, Guru Padmasambhava to the present-day Masters (please refer to the article on "The Lineage Traditions of the Nyingma School of Tibetan Buddhism (2)" in the present Issue of the "Lake of Lotus").

Due to the extreme kindness and blessing of **Guru Padmasambhava**, in accordance to the various circumstances, he had concealed many extremely important Dharma Treasures in caves and other sacred places, which are later to be revealed by prophesized **"Treasure Revealers" (Tertons)** at the appropriate time and place under favourable conditions for those to be tamed. These important Dharma Treasures are now known as the **"Concealed Treasures" (Termas)**. Among these various "concealed treasures", there are some **"Newly-Discovered**



His Holiness Dudjom Rinpoche (left) with His Holiness Chadrak Rinpoche (right)

Terma (Tersar,) which has been transmitted from the Terton himself directly to his **"Principal Doctrine-holder"** (Chodak). As this kind of transmission is so near and direct from Guru Padmasambhava himself, it carries with it all the powerful **blessings**, and so as long as one can keep one's **pure "samayas"** (vows) with one's own Root Guru, then the benefit of practicing such precious teachings is that it will bring about **swift results and accomplishments**.

The teachings of the **"Dudjom Tersar"** Lineage is of such an example: the teachings of these "concealed treasures" were discovered by both the **Great Terton Dudjom Lingpa** (His Holiness Dudjom Rinpoche's predecessor, 1835-1903, [please refer to the article on "A Short Life Story of the Great Terton Dudjom Lingpa" in Issue 3 of the "Light of Lotus", June 2000, published by Dudjom Buddhist Association](#)) and the **Great Terton Dudjom Jigdrak Yeshe Dorje** (His Holiness Dudjom Rinpoche, 1904-1987, [please refer to "The Life Story of His Holiness Dudjom Rinpoche" in Issue 5 of the "Lake of Lotus"](#)), and were all transmitted in its pure totality to **His Holiness Chadrak Sangye Dorje Rinpoche**, who is the **Sole "Principal Dharma-heir"** (Kyabchok) and also the **"Lord of the Mandala"** of the "Dudjom Tersar" Lineage.

Since this kind of lineage directly comes from Guru Padmasambhava to the Terton, and so its blessings are extremely great as it carries the **"warm breath"** of Guru Padmasambhava himself. There are at least 13 disciples of the Great Terton Dudjom Lingpa who had practiced these precious teachings and had thus attained the accomplishments of the **"Rainbow Body"** ([please refer to the Chinese article on "The Eight Manifestations of Guru Rinpoche" in Issue 7 of the "Lake of Lotus", as well as the VCD on the "Rainbow Body of the Nyingma School of Tibetan Buddhism", published by Dudjom Buddhist Association](#)). This is the main reason why the **"Dudjom Tersar"** Lineage is being considered by many as the extremely rare **"Treasures"**

of Vajrayana, as well as the **"Golden Key"** for the swift attainment of enlightenment (or Buddhahood). The contents of its practices are concise and direct, which includes all the **"essences"** of the Dharma practices. It is systematic, is progressing step-by-step, and is leading one to the **"pith-instructions"** of the highest level for the **"Great Perfection"** (Dzogchen) practice.

Another important person in this lineage was the **Wisdom Dakini Sera Khandro Dewe Dorje** (1899-1952, the daughter-in-law of the **Great Terton Dudjom Lingpa**), who was herself a "terton" and a great Dharma practitioner with great realizations. Her secret **"Special Lineage"** consists of many "concealed treasures" which are themselves teachings, commentaries, practices and highest "pith-instructions" on the "Dudjom Tersar" Lineage of the Great Terton Dudjom Lingpa. Hence, this **"Special Lineage"** is kept most secret and has never been revealed to the public.

Many of the following information, in describing the transmissions of these rare and precious lineages, were provided by our Most Beloved Root Guru His Holiness Chadrak Rinpoche himself, and were then written down by us during our visit to His Holiness in his own Saliburi Monastery in Siliguri, India on 11 August, 2003. However, if there is any inaccurate information that might have crept into this essay, this is all due to our own faults. Here, we most humbly and sincerely ask for our Most Beloved Crowning Jewel's forgiveness of all our mistakes!

His Holiness Chadrak Rinpoche and His Special Relationships with the "Dudjom Tersar Lineage"

In relating his youthful experiences with us concerning his receiving those various rare, precious, important



Kyabje Jamyang Khyentse Chokyi Lodro



Nyoshul Khenchen Ngagi Wangpo Rinpoche



Wisdom Dakini Sera Khandro



The Great Terton Dudjom Lingpa

and secret lineages and teachings of Vajrayana Buddhism, **His Holiness Chadrak Rinpoche spoke with pure visions about his Great Masters while with great humbleness on his own part.**

The first time when His Holiness Chadrak Rinpoche met the Wisdom Dakini Sera Khandro Dewe Dorje in Golok, His Holiness first sought her prior permission to write on her **“spiritual biography” (namthar)**. Then, with the help and guidance of Lama Tugbon and Sera Khandro’s own relative, His Holiness composed her “spiritual biography” in great details, and then it was presented and offered to the Wisdom Dakini Sera Khandro, who later edited it herself.

After final checking with complete satisfaction, His Holiness again offered this “spiritual biography” to the Wisdom Dakini Sera Khandro, who presented it back to His Holiness by saying: “I hope my namthar will be useful at a later date. But, at present, there is no need to publicize it, and so just take care of it and keep it to yourself, and you can take it to wherever you go. At a later stage, my namthar may be useful and it may then have a greater meaning to use it.”

His Holiness thus received all the “empowerments (**wang**), oral transmissions (**lung**) and pith-instructions (**tri**)” from the Wisdom Dakini **Sera Khandro** herself of her own cycle of **“terma”** teachings (which have important commentaries and further teachings on the “Dudjom Tersar” of the Great Terton Dudjom Lingpa), and of her secret **“Special Lineage”**, as well as to learn how to make those important sacrificial and ritual cakes, tormas, tsogs, and so on. All through those times while His Holiness was staying in Golok, for each time that they met each other, His Holiness would undergo every detail of those perfect instructions and trainings of the teachings, while the Wisdom Dakini

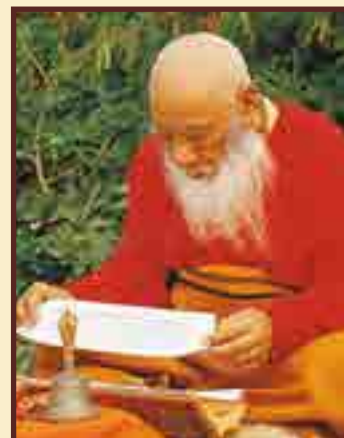
Sera Khandro herself would make careful inspections of them.

Furthermore, His Holiness also received all the transmissions of the Wisdom Dakini Sera Khandro’s secret “Special Lineage” from her **“Dharma-heir”** (Chodak) **Yigepa Tsultrim Dorje** (or Shila Vajra in Sanskrit). Hence, His Holiness had received this secret “Special Lineage” of the Wisdom Dakini Sera Khandro from both the Dakini herself, as well as from her direct “Dharma-heir”, and so **His Holiness is the only person who now holds this very secret “Special Lineage” in this whole world.** It was only later on that His Holiness offered this secret “Special Lineage” of teachings to both the Great Masters: His Holiness Dudjom Jigdrak Yeshe Dorje (1904-1987) in Lhasa, and His Holiness Jamyang Khyentse Chokyi Lodro (1893-1959, [please refer to the Special Issue on the “Khyentse Lineage” in Issue 2 of the “Light of Lotus”, July 1999, published by Dudjom Buddhist Association](#)) in Derge.

Also, His Holiness had written extensively on the



His Holiness Chadrak Rinpoche



His Holiness Chadrak Rinpoche



The Great Terton His Holiness Dudjom Rinpoche

“spiritual biography” (namthar) of the Great Terton (“Terchen”) Dudjom Lingpa (1835-1903) which was later checked by **Tersey Dorje Dradul** (1891-1959, the youngest son of Terchen Dudjom Lingpa), who had found it to be completely perfect. His Holiness had also received all the “wang, lung and tri” of all the “Ter” cycles of the **Dudjom Tersar Lineage** (please refer to the article on “A Short Introduction of the Dudjom Tersar Lineage” in Issue 3 of the “Light of Lotus”, June 2000, published by **Dudjom Buddhist Association**) from Tersey Dorje Dradul*. But then, His Holiness was being advised by Tersey Dorje Dradul not to spread these rare, precious and secret teachings in Central Tibet at that time, as people there had not got enough faith to receive such kinds of precious transmissions and initiations, and there were so many obstacles involved. Hence, it would not be wise to spread those precious and secret teachings at that time. And so, His Holiness was being advised by Tersey Dorje Dradul just to keep these teachings to himself and not to expose it to any others.

Tersey Dorje Dradul further advised His Holiness that it was quite possible and beneficial for all sentient beings to have the “spiritual biography” (namthar) of the Wisdom Dakini Sera Khandro to be spread in Central Tibet, but that the “spiritual biography” (namthar) of Terchen Dudjom Lingpa should not be spread in Central Tibet as the time was not yet ripe, and it was not suitable to do so. In this way, **His Holiness becomes the “Sole Dharma-heir” (“Kyabchok”)**, and is **the only person in the whole world, who holds all the complete transmissions (“wang, lung, and tri”) of both the “Dudjom Tersar Lineage” and of the secret “Special**

Lineage” of the Wisdom Dakini Sera Khandro.

[*Note(1): It was reported at one time that the Great Terton Dudjom Lingpa was invited by his two famous contemporaries, Jamyang Khenytse Wangpo (1820-1892) and Jamgon Kongtrul the Great (1813-1899), both of whom were themselves Great Tertons, to have his own “New Treasures” (“**Dudjom Tersar**”) to be included in their collection of the “Precious Treasury of Terma” (“**Rinchen Terdzo**”). But Dudjom Lingpa politely declined their kind offer by saying that: “wherever the ‘Rinchen Terdzo’ will be spread, it will be the same with my “Tersar””. The present “**Dudjom Tersar**” Lineage and its teachings are composed of two main parts: the first part is composed of those “Ter” cycles of teachings that were discovered by the Terchen Dudjom Lingpa, while the second part is composed of those “Ter” cycles of teachings that were discovered by the Terchen His Holiness Dudjom Rinpoche. Here, in this case, it was the first main part of the “**Dudjom Tersar**” Lineage and its teachings that His Holiness Chadral Rinpoche had received directly from Terchen Dudjom Lingpa’s youngest son Tersey Dorje Dradul in Golok.]

The Holy Bridge of the Dharma

Then, it was only much later, when the time had ripen, that His Holiness had decided to **offer both** of these “spiritual biographies” (namthars) and all the “Ter” cycles of the secret lineages of the Wisdom Dakini Sera Khandro and of the Terchen Dudjom Lingpa **to His Holiness Dudjom Rinpoche** in Lhasa. At the same time, His Holiness Dudjom Rinpoche also directly transmitted all his own newly-discovered “Ter” cycles of teachings (including all the “wang, lung and tri”) of the “Dudjom Tersar” to His Holiness Chadral Rinpoche **, authorizing him to be the **only “Spiritual Guide”** for the whole of the “Dudjom Tersar Lineage” by proclaiming to the whole world that His Holiness Chadral Rinpoche is his “**Vajra Regent**”. Thus, His Holiness becomes the



His Holiness Chadral Rinpoche



His Holiness Chadral Rinpoche



His Holiness Chadril Rinpoche

“Sole Dharma-heir” (“Kyabchok”) and the “Lord of the Mandala” for all these most rare, precious, important and secret lineages and teachings of Vajrayana Buddhism (please refer to the article on “The Contemporary Mahasiddha with Many Prophecies - Our Lord of Refuge, His Holiness Chadril Sangye Dorje Rinpoche (2)” in Issue 7 of the “Lake of Lotus” for the proclamation of this “Vajra Regent”).

[**Note(2): In this case, it was the second main part of the “Dudjom Tersar” Lineage and its teachings that His Holiness Chadril Rinpoche had directly received from the Terchen His Holiness Dudjom Rinpoche himself in Kongpo, near Lhasa. Hence, both parts of the “Ter” cycles of teachings (that is, from both of the Terchen Dudjom Lingpa and of the Terchen His Holiness Dudjom Rinpoche) of the “Dudjom Tersar” Lineage have now, under such favourable circumstances, been converged as one whole system under His Holiness Chadril Rinpoche. Furthermore, His Holiness Dudjom Rinpoche had written a Special Prayer in praising the special and great merits and blessings of the Wisdom Dakini Sera Khandro, after receiving His Holiness Chadril Rinpoche’s offerings of her “namthar”, together with all her “Ter” cycles of teachings and her secret “Special Lineage”, of which we will publish in later issues of the “Lake of Lotus”.]

His Holiness Chadril has been most kind to both the “Holy Dharma” and to all “sentient beings” in having this boundless “Auspicious Bodhicitta” by taking upon himself this most important task for the preservations and transmissions of all these most rare, precious, important and secret lineages and teachings of Vajrayana Buddhism by playing this important role of the “Holy Bridge”. As His Holiness Dudjom Rinpoche was unable, at that time, to travel such a long distance

to Eastern Tibet (to such places as Kathok and several other places in the Golok areas) while His Holiness Chadril Rinpoche was young and very vigorous, and so he felt it his own responsibility to take this up upon himself. Hence, for the preservations and transmissions of these very rare, precious, important and secret Holy Dharmas for the future generations, His Holiness had taken upon himself many great difficulties, sometimes even at the risks of his own life, in order to play this most important role as a “Holy Bridge” in between those Great Masters of Eastern Tibet and those Great Masters of Central Tibet.

His Holiness Chadril Rinpoche first met His Holiness Dudjom Rinpoche in Lhasa, before His Holiness Dudjom Rinpoche’s visit to Beijing in the early 1950s, along with His Holiness the XVI Karmapa, His Holiness Drikung Kyabgon, and other important dignitaries of the various schools of Tibetan Buddhism. After which, His Holiness Chadril Rinpoche went through Bhutan and then later on settled in Darjeeling, India.

In this way, His Holiness had played this most important historical role of this “Holy Bridge of the Dharma” for the preservations and transmissions of all those most rare, precious, important and secret lineages and teachings of Vajrayana Buddhism (with all their “wang, lung and tri”) from the Great Masters of the older generations [including His Holiness’ Root Guru (Tsawai Lama) Nyoshul Khenchen Ngawang Palzang Rinpoche (1879-1941, more commonly known as Khenpo Ngakchung to the Tibetans), the Wisdom Dakini Sera Khandro, Tersey Dorje Dradul and many other Great Masters] in Eastern Tibet, and then offered them to His Holiness Dudjom Jigdral Yeshe Dorje, His Holiness Jamyang Khyentse Chokyi Lodro, Shuksep Lochen Chonyi Zangmo, and other Great Masters in Central Tibet. These are all due to the great efforts of just one person – His Holiness Chadril Rinpoche ! However, His Holiness himself just shun off this kind of importance by saying that: “I was just a “messenger” (this very humble word was personally used by His Holiness for himself) in doing so!”

One could imagine how difficult it was at the times of the 1940s and 50s when there were virtually no transportations at all in those rugged regions of Tibet, and so one would have to literally walk on foot across snowy mountains of high altitudes, swamps and valleys in order to travel and cross over those various rugged terrains. Hence, not only that one has to have a strong and healthy body to fight against the various changing natural environments, it will take a strong will-power and courage, together with tenacity and determination, so as to fight against all kinds of difficulties that one would encounter during the process in order to achieve such a great and noble objective. It was only possible for such a Great



Tersey Dorje Dradul, the Youngest Son of the Great Tertön Dudjom Lingpa

Bodhisattva as His Holiness Chadröl Rinpoche, with his great compassion, that he had undertaken such a great and noble task in benefiting both the “Holy Dharma” and all “sentient beings”, sometimes even at the risks of his own life, by preserving and transmitting all those most rare, precious, important and secret lineages and teachings of Vajrayana Buddhism!

His Firm, Solid and Steadfast Style of Practicing the Holy Dharma

Have we ever thought about why we can now, by the 21st Century, have the blessings as well as the chance to drink such “holy nectars” of these most rare, precious, important and secret lineages and teachings of Vajrayana Buddhism? Indeed, without His Holiness’ great deed of playing such an important historical role in being a “Holy Bridge”, both **spatially** (from Eastern Tibet to Central Tibet) and **temporally** (from the Great Masters of the older generations to the younger generations of Great Masters in modern times), in preserving and transmitting such rare, precious, important and secret lineages and teachings of Vajrayana Buddhism, it will be just unthinkable for us now to be able to receive such rare, precious, important and secret lineages and teachings from our own “root gurus” in this age of the 21st Century, and to

have received such kind of blessings and bestowal. These are all due to the **extreme kindness of His Holiness Chadröl Rinpoche** that we are now being able to drink such “holy nectars”!

We need to remember the “root” of where all these “holy nectars” have come from, and to know how difficult these secret lineages and teachings have been preserved and transmitted. We should remind ourselves that these rare and precious secret lineages and teachings have come no easy, that we should treasure them and take them to our hearts. Furthermore, we should try our best to nurture and protect them from contaminations (in terms of purity), deteriorations, and withering with all our might so that they will continue to grow and develop even stronger for the benefits of more and more sentient beings! This is indeed the kind of duty and responsibility that we, as the humble disciples of His Holiness Chadröl Rinpoche and his holy lineages, should take upon ourselves in order **not to disappoint all our previous “Lineage Masters” and forefathers**, as well as **not to waste the great efforts and hard works** that they had put into it in their undertakings of such great hardships during the propagation of these rare and precious secret lineages and teachings of Vajrayana Buddhism!

Hence, the **extreme kindness and benefits** that His Holiness has given to both the “Holy Dharma” and to the countless “sentient beings” are, indeed, **immeasurable and unfathomable!** To this, we should be **most grateful to His Holiness Chadröl Rinpoche for what he has done to the “Holy Dharma” and to all “sentient beings”!** Yet, His Holiness has never taken any of these credits upon himself, but only humbly said that he was just an ordinary “messenger”! Even



His Holiness Chadröl Rinpoche



His Holiness Dudjom Rinpoche (right) with His Holiness Chadral Rinpoche (left)

up till now, when we dared to ask His Holiness for his “secret namthar” on the “Rosary of Pearl Garlands” of his past Holy Incarnations, His Holiness simply shun this off by just saying: “There is nothing special about me. I am just an ordinary human being, having devoted my whole life in searching for the truth, and that’s all!” His Holiness never allows anyone to say that he is the manifestation of such and such a buddha or bodhisattva, nor did he allow them to mention that he is the reincarnation (tulku) of such and such a great master, or high lama, rinpoche, or tulku.

Then, His Holiness further related to us a seldom-heard story of the Tibetan saint Milarepa, who had once overheard one of his great disciples Gampopa relating to all his other fellow disciples saying that their Guru must be the manifestation of Vajradhara (Tib. Dorje Chang), so that they should pay their veneration and due respects to such a great enlightened being. Afterwards, Milarepa told all his disciples that they should not say such a thing to others again in the future; otherwise, they were just accusing their own Guru of not knowing what is the true nature of the “Law of Cause and Effect”! Because Milarepa mentioned that he himself was just an ordinary man who had committed great sins, and that through his whole life of Dharma practice, he had managed to repent his sins and seek to achieve enlightenment for the sake of all motherly sentient beings.

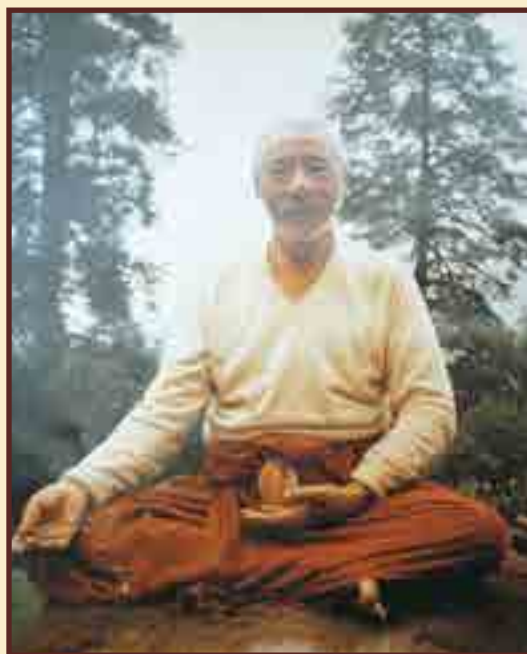
The Lord of the Mandala

His Holiness Chadral Rinpoche has always been living a very simple life of a “recluse”, meditating and practicing in mountain caves, hermitages and other holy places blessed by Guru Rinpoche and other great saints of the past. His Holiness has shown us that his wisdom truly emerged from the rugged training and Dharma practice of a hard life as a “hidden yogi”, which can be witnessed by the wrinkles on his face

that were left behind by the forces of Nature (his simple way of life in caves, and thus living through the hots and colds of the seasons, as well as the winds and snowfalls of Nature) during his solitary practices throughout his whole life.

With his truly yogic way of life for decades, His Holiness finally earned himself the due respects and admirations from among all the many great and genuine Dharma practitioners in Tibet, and thus he came to be known by others as “Chadral”, one who has abandoned all mundane activities in this world! To this very day, His Holiness’ fame and position as a great lama and a great rinpoche does not really show his true greatness. His Holiness never pretends to have anything special or holy about himself, but his simplicity of words and deeds in being an “enlightened being” is the most special character in showing us his true greatness, which is absolutely beyond words!

Indeed, we should greatly rejoice at our own fortune for the simple fact that His Holiness Chadral Rinpoche is still with us today, and that he continued to shine upon our lives with his great wisdom and compassion in leading us towards the Great Way of Liberation and Enlightenment! With the great blessings of His Holiness, we should humble ourselves and pay our great respects and veneration to His Holiness who is, indeed, the true living embodiment of the Wish-fulfilling Gem which contains all those rare, precious, important and secret lineages and teachings of Vajrayana Buddhism – our Lord of the Mandala! (To be Continued)



His Holiness Chadral Rinpoche

The Profound Abstruseness of Life and Death :

The Meaning of Near-Death Experiences (9)

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

One Out of Seven “Near-Death-Experiences” is Negative

P.M.H. Awater, a researcher of “Near-death Experience” (NDE) had interviewed over **700** NDE survivors and have found that among these, **105** of them had unpleasant experiences. One of them had even experienced the scenario of the “hell”.

In the process of doing NDE research by a cardiologist, Dr. Maurice Rawlings have collected **over a dozen cases** of unpleasant “Near-death Experiences” (NDEs). Among these, some of the NDE survivors had heard shriek and groan, and had seen horrifying scenes of atrocities carried out by very ugly-looking creatures of “semi-human-semi-beast”.

Those NDE survivors who had experienced such terrifying scenarios would usually become very scary about “death”. Yet, only those very few of the NDE survivors who had **strong “will-power”** and **positive attitude towards life** were not being affected by the negative “Near-death Experiences”. On the contrary, they knew even better of how to face the phenomenon of “death”. We can now refer to the following case study for our further discussion:

Case 8:

Madam Konishi Reiko, who had lived in the city of Tanasi in Tokyo, Japan, had undergone a surgical removal of a tumor in the vessel of the thoracic cage. Due to excessive bleeding during her surgery, it was not feasible to carry on the surgery and so the physician had to needle up the wound. Unfortunately, it continued to bleed inside her body, and so there was no other alternative but to carry out massive transfusion continuously. As such, she had fallen into coma several times, and “Near-death Experiences” (NDEs) had occurred to her during that period of time. The following was her own descriptions of the situations:

“I found myself dressed in a white gown and was floating along a very dark stream of water at about 1.5 meters in width. I embraced myself with my two arms crossing over my chest. The surroundings were tranquil and it was not cold. I was **filled with serenity**. Not knowing how long a time it has already lapsed, I found there were other people floating quietly along the stream just like me.

They were all dressed in white clothes, but with some unknown reasons, their faces seemed to have merged into the water in the dark and could not be seen. I found that we were all floating **towards a certain direction**.

Those people who were floating in the front vanished from my sight as if being sucked into a hole. My peaceful feelings had now turned into anxiety. If the situation continued on like this, I might well be drifted into that hole and so I must get away from this place. When I tried to struggle forcefully, I found that all my limbs could not function. I was so frightened at that very moment. When I was about to be drifted to the edge, all of a sudden my body was elevated, and it seemed like **to be in a forceless condition**. I was **very scared** and looked around, and then found that the world of darkness had **suddenly turned** into a bright world of spring.

The faint haze of spring decorated the sky casting a pleasing scene. All sorts of flowers of variegated colors blossomed under my feet. There was a small alley among the flowers leading to an unknown destination. I was so filled with an indescribable sense of fortunate. I have never had such kind of **feelings of tranquility and serenity**. I was **floating** in the faint haze of spring, and I could not help myself jerking my limbs relaxingly. Then, all of a sudden, I saw a blurred shadow of a person ahead of me along the alley.

Who could that be? I drifted close to him and found that he was in white clothes with very long sleeves. His hands were set behind his back and he smiled at me. I could not help calling "are you grandpa?" I was not sure if he could hear me or not,



but the old man just nodded his head lightly and kept smiling. I kept on calling him grandpa and extended a hand towards him. Right at that moment, the **shadow of grandfather suddenly vanished**. At the same time, the **surroundings suddenly turned** into total darkness. My originally buoyant body **suddenly became heavy** and sank downwards.

I felt very uncomfortable as if **being bogged down in the quagmire**. I looked around cautiously and found that there were numerous corpses of rats rolling around where I was standing. Rats are **most disgusting** to me so I could not help myself yelling. There was really no space for me to put down my raised feet. I was determined to get away from that squalid place and I **kept on trying** to leave there. Nonetheless, the most horrible thing that has happened was the fact that, regardless of how many trials had been made to **escape**, I had found out that the dead rats had turned out to be the corpses of human beings.

I was so **startled by such a horror** that I just could not utter a word. I settled my mind a little bit and took a look, and found that some of those corpses were moving slowly. These corpses were extremely terrible. Half of the bodies were mired in the mud, with their gestures of excruciating pains to be so **shocking and terrifying**. At that very moment, a painfully struggling hand emerged from the quagmire and gripped hold of my foot. It tended to pull me down into the mud.

I was **so fatigued** that I could not get rid of the hand. When I was about to sink into the mud, I looked up to the dark sky and, all of a sudden, I saw **a shed of light** coming out from the dark. Having been so desperate, I was instantly ignited to generate an inconceivably magnificent strength. I got up and stood on my feet in the midst of the mud. I flung away the hand that had entangled me and **tried hard to crawl** to the source of the light. There and then, I saw **a door** in front of me and the light was leaking out from the gap of that door.

Just for one more step I could have reached the door, but without any signal the door was shut upon me mercilessly. Darkness, once again, fell upon and surrounded me. I used all my strength in knocking on the door, and kept on knocking relentlessly. Not only that the door was not opened, but it suddenly collapsed and leaned upon my head when I got so exhausted. I was so frightened and just screamed out loudly, using my both hands to push against the door. However, the door kept on **crashing upon** me with such **a huge loading**.

At this critical moment, I heard people beside me screaming out loudly and so I became awakened. Thereafter, I had one more time of "Near-death



Kshitigarbha

Experience” (NDE). But this time, I was just floating in the air serenely, and there was no other experience.

Although I had experienced an unpleasant NDE only once and now that, due to damages of my nervous system, my lower part of the body was paralyzed, yet the NDE has given me considerable rewards. I do not have any uneasy feelings towards death any longer. **Regardless of the excruciating pains that I have to suffer while still alive, so long as I can manage to survive, I can arrive at the comfortable home eventually.** I feel like I have already got a guarantee.”

The Profound Meaning of Posthumous “Horrible Scenes” and Its Relation with the “Resolutions by Dharma Practice”

Why did some NDE survivors encounter horrible scenes, while some others would encounter pleasant scenes? Why did the aforesaid NDE survivors have such variations in the different scenes that they have encountered? What do these “horrible scenes” represent? Are there any methods to avoid them? If they cannot be avoided, are there any resolutions for them? If a person cannot get away from them, what would then be the consequences? Why is it that there are about **one out of seven** of the NDE survivors who would encounter such “horrible scenes”? Why is it not **one out of eight** or **one out of ten**?

The case that Madam Konishi Reiko “found herself dressed in a white gown and people around were also in white clothes” was a situation at a **certain**

level in the spiritual realm where they would share certain scenes of common feelings. They represented a group of “recently-deceased” people, or a group of people who are standing by to take rebirth.

According to the descriptions of some NDE survivors who have “revived from death”, as well as from some others who can have vivid “memories of their past lives”, including those who could “remember their past lives” through the aid of hypnosis, that they have gone through similar experiences while they were either “recently-deceased”, or before their “rebirths”. They would all have seen a large group of kindred spirits dressing in the same kind of clothing and marching towards the same direction. It is a very common phenomenon. This also indicates that at the time when the “spiritual body” of Madam Konishi Reiko had already left her “physical body”, it was a real “near-death experience” and not an illusion within the brain.

The Buddhist teachings have mentioned that “everything comes from the mind” (please refer to the VCD on “Everything Comes From the Mind”, published by Dudjom Buddhist Association), in which it has pointed out that all sentient beings would assemble and form certain levels of spiritual realms according to their **own “modes of thinking, frequencies of thoughts, predispositions and the levels of resemblance due to their ‘karmic’ networks”**. Hence, they can mutually see each other and can experience either same or similar scenes. (“Karmic network”: the network of “tractions” formed by the “power of the mind” due to “virtuous or non-virtuous deeds” amassed over countless previous lifetimes. These karmic forces would affect the “mental strength” of one’s inner self as well as that of other sentient beings, and are so much mutually intertwining and influencing with each other, that it forms the network of “tractions” known as the “karmic network”. Please refer to the VCD on the “Inconceivable Law of Cause and Effect”, published by Dudjom Buddhist Association).

Madam Konishi Reiko “found myself floating along a very dark stream of water at about 1.5 meters in width.” Floating in such a narrow and dark stream signified that Madam Konishi Reiko **at that moment** was largely subjected to her **main “karmic consequence”** which was **wicked**. (“Karmic consequence”: the network of tractions formed by the “power of the mind” due to “virtuous or non-virtuous deeds” amassed over countless previous lifetimes. These karmic forces would affect the “mental strength” of one’s inner self as well as that of other sentient beings, and are so much mutually intertwining and influencing with each other, that it forms the network of “tractions”. Hence, if it is affected by the “virtuous forces of the mind”, it is known as the “good karmic retribution”. However,



Guru Rinpoche

if it is affected by the “evil forces of the mind”, then it is known as the “evil karmic retribution”. Please refer to the VCD on the “Inconceivable Law of Cause and Effect”, published by Dudjom Buddhist Association).

When a NDE survivor first departs from the “physical body”, it is like a little bird which leaves the cage and flies freely in the wide open sky. It can go through any kind of obstacles. This phenomenon mostly resembles the natural phenomenon during the departure of the “spiritual body” from the “physical body”.

In general, those “karma forces” would only appear at a later stage. However, if the “permutations and combinations of karmic forces” of the deceased (please refer to the book and VCD on “The Freeing of Creatures and the Cause and Effect”, published by Dudjom Buddhist Association, in which a detailed analysis and explanation of this “permutations and combinations of karmic forces” with its various arrangements of the “karmic retributions” will occur) have immediate effect due to the consequence of the “negative karmic retributions” in the “permutations and combinations of karmic forces” of the deceased, then the scenario as encountered by Madam Konishi Reiko would have occurred.

The gesture of Madam Konishi Reiko “with hands crossed over her chest” signified that she was a person of rather strong tendency for “self-defense”. “The surroundings were tranquil and it was not cold. I was filled with serenity.” All of these have indicated that when her “spiritual body” had just left the “physical

body”, it should possess certain characteristics of the “primordial nature” (please refer to the articles on the “Meaning of Near-Death-Experience”, in Issues 4 and 5 of the “Lake of Lotus”). Even though it was rather weak, it still exists. The phenomena showed that the “secondary tier of permutations and combinations of her karmic forces” was of “good karmic retribution”.

Madam Konishi Reiko “found there all those people were floating towards a certain direction”, indicating that the “karmic consequences” that they were undergoing were of the same level. She further discovered that “those people who were floating in the front vanished from my sight as if being sucked into a hole”, indicating that they were about to cross the threshold into the door of “rebirth”. Those “tractions” coming from the hole were all due to the forces of the “karmic network”. Hence, if a person has not gone through the various “Dharma practices” for “spiritual training and elevation” while still alive, it would be difficult for one to resist these “tractions”. Unless “good karmic retributions” in one’s “karmic combinations” arose at the appropriate time, then the situation might be temporarily averted (please refer to the article on the “Meaning of the Near-Death-Experience in Issue 4 of the “Lake of Lotus”).

If a “Dharma practitioner” was able to abide by the “precepts” (“Vinaya”) while still alive, even though the retributions of good deeds might be weak, those “virtuous gods who protect the Holy Dharma” would then come to their assistances at the right moment, such that dangerous routes could then be avoided. These deities could even act as a guide to protect and lead one to a virtuous place. However, the cardinal key lies in the fact that these “Dharma protectors” would only serve those who have abided by the “precepts” (“Vinaya”). These have been their “vows and promises. Therefore, if a “Dharma practitioner” did not abide by the “precepts” (“Vinaya”) while still alive, then he or she would be further punished by the “Dharma protectors”, and so his or her sufferings would be further enhanced. These are also the “vows and promises of the “Dharma protectors”.

Madam Konishi Reiko wished that “I must get away from this place. When I tried to struggle forcefully, I found that all my limbs could not function. I was so frightened at that very moment.” This indicated that she was suffering from the manipulations of the “mental strengths” that were generated from the minds of her “karmic foes and debtors” of previous lives, owing to the evil karmic actions that had been committed towards them. In return, they wanted to “put her to death” for revenges as a vent of their rages. Hence, her struggles were all in vain. “Panic” is the “most prohibited taboo” for all “Dharma practitioners”.

The more panic one has, the further the disturbance and manipulation would be enhanced simultaneously. Hence, in Buddhism, the “Dharma practitioners” are expected to have been trained on one’s “mental concentration”; otherwise, it would be very difficult for one to resist all kinds of sudden impacts, especially it is difficult to deal with the **ever-changing** scenes in the posthumous world in particular.

Madam Konishi Reiko said, “When I was about to be drifted to the edge, all of a sudden my body was elevated, and it seemed like **to be in a forceless condition**. I was **very scared** and looked around, and then found that the world of darkness had **suddenly turned** into a bright world of spring”. It has revealed that, during such a critical juncture of time when “everything seems to be hinged upon it”, the “retribution of her virtuous deeds” has arisen. The “mental strengths” that had radiated from the “minds” of her friends and relatives in the spiritual zone, who had received great favours from her before in their past lives, had saved her from the danger and thus brought her to an auspicious wonderland. She was panic and was in a state of powerlessness, which signified that the power of unleashing her from the danger was not coming from herself (i.e., the **“inner strength”**), but from the strengths of others’ “minds” (i.e., the **“outer strengths”**).

Why was that? It was because once the “spiritual body” has departed from its “physical body”, the entire process had been **changed from** the “mind (known as “thoughts” by scientists) in command of the body, to be followed by actions of the physical body” to the **“independent actions of the mind”**. As a “physical body” cannot go through walls, nor can it float in the air, its overall capability is very limited. However, once a “spiritual body” departs from the “physical body” after death, **the “mind” becomes the main manipulator**. Whatever comes to the “mind” could then be performed accordingly, and thus set forth directly into actions. The **capability would be as great as the “strength of one’s mind”**, and would no longer be constrained by the “physical body”; neither would the actions need to be carried out indirectly.

Hence, it is the requirement in Buddhism that “Dharma practitioners” will have to undergo a series of training on “mental concentration”, which is **a function on “focusing” the “strength of the mind”**. If the strength is being “focused” on the “Pure Land of Buddha”, if one’s focus will not contain any disturbance by impurities of “greed, hatred and ignorance”, and if a certain level has been achieved, then the practitioner can directly enter into the “Pure Land of Buddha”. In which case, it means that the practitioner will be “reborn into the Pure Land” in the form of the **“Emanation Body”** (“Nirmanakaya”) (please refer to the articles on the

[“Meaning of Near-Death Experiences” in Issues 4 and 5 of the “Lake of Lotus”](#)).

The situation resembles the process of “focusing” sunlight through a magnifying glass in order to ignite a match. If a Dharma practitioner is trained on one’s “mental concentration” with a special high level method of Vajrayana Buddhism, one would be “reincarnated in a high level of Pure Land” in the form of the **“Complete Enjoyment Body”** (“Sambhogakaya”), or would even attain Buddhahood (please refer to the article on [“The Wisdom in Directing One’s Dharma Practice” in Issue 9 of the “Lake of Lotus”](#)).

This sort of training on the “strength of one’s mind”, in association with one’s “meditational power”, could aid a deceased person to deal with all sorts of **ever-changing** posthumous scenarios. That is why it was mentioned in the **“Sutra on the Buddha Amitabha”** (or the **“Smaller Sukhavati-Vyuha Sutra”**) that a deceased person is required to have one’s mind to be totally concentrated on just the chanting of the Buddha Amitabha’s Holy Name, from one day to seven days after death without any disturbance of thoughts. There are two objectives to achieve in this way:

1. “Mental concentration without any disturbance” by impurity is to intensively focus the “strength of the mind” so that illusory scenes of the “mind” can no longer arise. The deceased person **does not need** to waste energies in dealing with the **ever-changing** scenarios in the posthumous



Buddha Vairocana



Buddha Samantabhadra

world. It is then rather safe in such a way that one would not be compelled to take rebirth and be trapped by linking up with undesired materials. For instance, one would not end up in a pitiful situation such as becoming an animal, but instead **relaxingly wait for the fetching by the Buddhas and Bodhisattvas**.

2. "Mental concentration without any disturbance" by the chanting of the Holy Name of the Buddha Amitabha is a way of **sending out signals with one's "strength of the mind" to contact the Buddhas and Bodhisattvas for help (SOS)**. However, if "one's mind is unsettled" and being disturbed by impurities of "greed, hatred and ignorance", the signals for help **could not be sent out continuously**. If that is the case, **how could one expect the Buddhas and Bodhisattvas to come forth in fetching him or her?** Therefore the meaning of "from one day to seven days" in the "**Sutra on the Buddha Amitabha**" means that one's "**strength of the mind**" must radiate out in a steady and relentless way. In approximately "one to seven days", **the Buddhas and Bodhisattvas** will then be able to receive the signals for help, in which case they will come forth to receive the person.

Since the deceased **has to wait** and simultaneously needs to have full "mental concentration without any disturbance", it is a kind of **indirect way for the rescue**. As both the "**main strength**" (of oneself) and other "**auxiliary strengths**" (of the Buddhas and Bodhisattvas) ought to be sufficiently powerful in order to make this work, and so the "odds of success" are not very high. This sort of Dharma practice which endeavors and emphasizes on the "**cause**" factor (the "**odds of success**" **depend on various uncertain "causal factors"**) is called the "**Causal Vehicle**".

The methods of Dharma practice in "Vajrayana Buddhism" is to focus on training the "strength of the mind" (the "**main strength**") for "Dharma practitioners" so as to actively and directly take reincarnation by oneself to the Buddha's Pure Land. Furthermore, it couples with the "strict abiding to the Vinayas", and so practitioners could tend to have **assistance** and protection by the "Dharma Protectors". In this way, the "**odds of success**" **are assured to be high**. Since the "strength of the mind" directly generates "meticulous" and "conforming" functions, such that the efforts exerted are towards the "**consequences**", hence this is known as the "**Resultant Vehicle**".

Hence, if the Dharma practice is merely the chanting of the Holy Name of the Buddha without being trained on the "strength of the mind", resulting in one's "mental concentration" to be rather unstable and thus cannot be able to keep one's focus. In such a way, failure is inevitable. **Do not under-estimate the power of the "Law of Nature"**, which is formed by a gigantic web of "collective karma" (**all the "virtuous or non-virtuous deeds" committed by all sentient beings collectively, as well as the joint creation by their "powers of the minds"**). Even with the assembly of all the infinite powers of all the Buddhas and Bodhisattvas **would not be able to eliminate it**. The only way for the resolution on the control of these "karmic forces" is to try to put in efforts in the training of our "minds" so as to guide us through our "Dharma practices".

In other words, the resolution of a problem should be tackled from its "casual" source. Therefore, the "odds of success" on the "liberation from the cycle of karmic existence (Samsara)" will **totally depend on the "intensity of concentration" of one's own "mental strength", the "purity of concentration" and the "orientation of concentration", all of which pertain to the "strength of one's own mind"**. "Auxiliary assistance" is merely a "**secondary factor**" (**please refer to the Table in the Article on "The Wisdom in Directing One's Dharma Practice" in Issue 9 of the "Lake of Lotus"**).

As there are three types of essences involved in this sort of training, it is necessary to have an experienced expert in this area to provide strict coaching, and so there is a must to establish the mentor system of the "Gurus". Whether a "Guru" could guide a "Dharma practitioner" to have the **correct "mindset" on a "correct course and direction"**; whether there is **sufficiently strict ruling and discipline** to regulate a "Dharma practitioner's mind" in the "**correct domain**", in order **not to go astray into the wrong path with strong poisons of "greed, hatred and ignorance"**; all of these elements are the **key points** of whether a "Dharma practitioner" can stroll on the "road to success", as well as the **most important** requirements.

Thus, if a “Guru” does not place “mind-training” in a cardinal role of “Dharma practice”, but **only emphasizes on “methods and skills”**, neither does he strictly discipline his disciples’ “mind-sets and behaviors” (that is, when the “precepts” or “Vinayas” are not strictly abided by), then not only would the “Dharma practitioners” definitely “fail” in their missions, but the chances to be reborn in the “three lower realms” (that is the “hell, hungry ghost and animal realms”) would also swiftly increase. This is simply because their minds have all focused on **“greed, hatred and ignorance”**, thus linking themselves up with the undesirable materials and the tractions of the “evil karmic forces” in an **extremely fast way**. To such an extent, it is **doomed to annihilation, and the final destiny will be extremely miserable**.

Therefore, the “precepts” (or “Vinayas”) is used as a method and a staircase for assisting “Dharma practitioners” to become liberated from the “cycle of karmic existence” (Samsara). It is a set of guidelines and standards in directing the Dharma practitioners’ “strengths of the minds” in such a way that the **“orientation of concentration”** should accurately be set on a **“correct course and direction”**, and should not be considered as a sort of restraints. Yet, it is **very rare** nowadays to be able to meet such a “Guru” of high quality. As most, if not all, the “Gurus” have to rely upon the offerings of their disciples for a living, so **how would they dare to sternly discipline their disciples?** Do they really want to “stifle their own means of survival”? In other words, only those compassionate “Gurus” who really care about the “Buddhist teachings and all sentient beings”, those who disregard their own “self interests”, and not those who are “merciful vocally” but are, in fact, **madly** conducting massive numbers of “empowerments” in order to **receive both disciples and their offerings**, these can be truly considered as the “Authentic Gurus” who are **truly responsible and compassionate**.

We hereby sincerely plea to our readers that one should remember that the **correct direction** of “mind-training” is far more important than the **speed** of “methods and skills”. A “method or skill” in Dharma practice without the proper foundation of “mind-training” is a swift route leading one to a **quick and tragic death**. It is the root to all calamities, as well as “a hastening passport to one’s death-bed”. A “method or skill” in Dharma practice without “mind-training” is like a corpse without a soul; it is just a mummy, **being blind and stiff**, and so will forever become hopeless in trying to gain any kind of achievements.

Don't Under-estimate the Posthumous “Horrible Scenes”

Madam Konishi Reiko said, “The faint haze of spring decorated the sky casting a pleasing scene. All sorts of flowers of variegated-colors blossomed under my feet.” This kind of beautiful scenes has been seen by a lot of NDE survivors, and is known as the “flower field”. For those newly-deceased persons, if there is no intensively “wicked retributions” arising and if their “minds” are not occupied by strong passions of “greed, hatred and ignorance”, then the “primordial nature”, in general, will be in an excellent state of **being just unleashed** from the various “karmic entanglements” and so they can see such beautiful scenes (**please refer to the articles on “The Meaning of Near-death Experience” in Issues 4 and 5 of the “Lake of Lotus”**). There are several hierarchies of “good scenes”. The “best scene” should be **a region composed of “light”**.

The situation of Madam Konishi Reiko belongs to a rather rare situation, for out of seven cases there might be one such case to have occurred. From the very beginning, she was in the queue towards the entrance of “rebirth” and could not see the “light” that was accompanied with the exhibition of the “primordial nature”. This situation revealed that, within her own “combinations of destiny”, the “karmic retributions” that are permuted and situated at the front are “wicked ones”, among which there were some “virtuous ones” in minor portions so that she could still be disengaged from dangers while in crisis, which was symbolized by her entrance into the “field of flowers”. Therefore, a practitioner must have to learn how to regulate the “permutations and combinations” of their karmic forces within their own “combinations of destiny”; otherwise, it would be **having “greater odds of ending up with disasters” and could not be saved** (**please refer to the descriptions about the rearrangements on the “combinations of karmic forces” in the book and VCD on the “The Freeing of Creatures and the Cause and Effect”, published by Dudjom Buddhist Association**).



Buddha Amitabha

Madam Konishi Reiko said “There was a small alley among the flowers leading to an unknown destination..... Then, all of a sudden, I saw a blurred shadow of a person ahead of me along the alley.” In the posthumous world, since all activities are governed by the “mind”, all “thoughts” could then induce other “thoughts” to arise and could become a “detonator” and main “inducing cause” in other “spiritual domains”. All the “routes”, or “paths”, in the world of illusions are leading towards the “entrance of rebirth” or to other “spiritual domains”. Hence, if you are already situated in a good environment but wish to change it due to your curiosity, **this kind of “mentality” is risky** because the opportunity of upgrading to an even better environment becomes very low. On the contrary, the odds of transiting to a worse environment are very high. As a matter of fact, the “combinations of karmic forces” of most people would tend to be with more “non-virtuous” deeds rather than “virtuous” ones. Just like the winning of the first prize in a lottery, the odds of hitting the jackpot once more is extremely low, indeed.

People, who can “recall previous lives” or those who can “recall previous lives” through hypnosis, are all saying that, before their “rebirths”, while they were searching along the passage they were suddenly being sucked away, and then “rebirth” immediately took place. There are also cases whereupon people, **while searching along a passage, were then being bogged down and constrained in dangerous situations**. Some others had seen certain “guides”, or “relatives and friends”, and then followed them. After which, they “would then be trapped”. Therefore, experienced “Gurus” would instruct their disciples to **cut off all curious thoughts**, and immediately “focus one’s mind on one object” in order to enter into the



Buddha Vairocana

“process of Dharma practice”. Because of **“curiosity”**, or **“over-confidence”** of oneself, people tend to **ignore their “Gurus’ advices”** and think that it would not do any harm “by just making a trial”. All of such attempts are **strict taboos for all “Dharma practitioners”**.

Because of her curiosity, Madam Konishi Reiko strolled along the path to chase away the blurred shadow and mistook that was her grandfather. In doing so, she was leading herself into another danger once again. “I kept on calling him grandpa and extended a hand towards him. Right at that moment, the **shadow of grandfather suddenly vanished**. At the same time, the **surroundings suddenly turned into total darkness**. My originally buoyant body **suddenly became heavy** and sank downwards.” **Please note carefully**: that “kept on calling him grandpa and extended a hand towards him” represented that Madam Konishi Reiko’s “mind” **had already formally linked and hooked up with the “tractions of this spiritual domain”**. Her “karmic foes or debtors” of previous lives had transformed themselves into her grandfather to be used as the “bait” to lure her. Once the fish was on the hook, immediately the “fishing rod would be jerked up to capture the fish”, and that was why “the **shadow of grandfather suddenly vanished**”. At the same time, she was in danger. She **lost her buoyancy** and fell into the mud full of dead rats. Once a fish had left the water, it became a dying fish and lost most of its capabilities.

Madam Konishi Reiko said “I looked around cautiously and found that there were numerous corpses of rats rolling around where I was standing. Rats are **most disgusting** to me so I could not help myself yelling.” How come all “the scenes are instantaneously and ever-changing” in the posthumous world where **the “mind” is the main guiding agent**? It is simply because of the fact that whatever you are scared of, it will be displayed in that form to you. Your “karmic foes and debtors” of your previous lives, through their “powers of their minds”, could induce information of what you are mostly terrified of and then let you carve out the “illusions of the mind” in order to inflict these sufferings upon you for the sake of revenge. Therefore, people who are fond of “terror movies” while alive would have stacked up a great deal of horrible data in their “minds”. The data would be available for their “karmic foes and debtors” of their previous lives to make use of in inflicting sufferings upon them. He or she would then become the main character for the tortures in a “terror movie”. The most pitiful thing is that “the person is not the viewer in the audience” but has become the “victim who really **suffers the feelings of painfulness**”.

Another **even worse dangerous situation** is that the “karmic foes and debtors” of previous lives, through their own “powers of the minds”, after **having induced and probed** those data in your “mind”, they might even

attempt to link up the stacked up horror data in your “mind” with similar “spiritual domain of horror” (this works like the “spywares” in your computer to get hold of all of your data sets and files). Once your “mind” is linked up with these domains, you would enter into it and then expose and put yourself at risk (this works like the “clicking” of the various “hyperlinks” of the different websites that are stored in your item of “My Favorites”). As Madam Konishi Reiko was afraid of rats, and so she **was deceived and induced** into entering the zone of rats. From this case, you can start to realize that if you wrongly took refuge from a “false guru” who only thinks of taking control of you and your possessions; or that you took refuge from a “Guru” who does not know anything about “mind-training”; or one who does not know about those “subtle relations of Mother Nature” (that is, the “Law of Cause and Effect”), then **sooner or later you will be** bogged down and trapped into dangerous situations. It is just a matter of “time”, then you will be **“inextricably entangled” in miserable situations!**

Madam Konishi Reiko said, “I was determined to get away from that squalid place and I **kept on trying** to leave there. Nonetheless, the most horrible thing that has happened was the fact that, regardless of how many trials had been made to **escape**, I had found out that the dead rats had turned out to be the corpses of human beings.” Can this sort of “horrible scenes ” be directly resolved through Dharma practices? The resolution does exist in the various Dharma practices of “Vajrayana Buddhism”. Thus, there are various “wrathful deities” (**Buddhist deities that reveal themselves in fierce visage are known as “wrathful deities”**) that are standing on human corpses. This kind of training is aiming at letting the “Dharma practitioners” to overcome the fear of the “impermanence of death” through this sort of training. The revelation of **“fierce visage” represents the “ability to overcome all the ferocious demons”**.

A “Dharma practitioner” is thus trained not only not to be afraid, but also to gain the stability of one’s “meditational power” so as to enter into the correct “process of Dharma practice”. This sort of training must be **built upon the correct way of “mind-training”**. The elements of “greed, hatred and ignorance” should not have existed in one’s “mind”, otherwise a “Dharma practitioner” might think that he or she is “much higher and more overbearing than others”, resulting in his or her linkage and connection with the “spiritual domain” of demons and thus becomes a genuine demon. The consequence of being strangled in the “demonic domain” is even more terrible, and that one would be exposed to various kinds of tortures in a miserable environment of “predators and preys”.

During the processes of her research on Near-

Death Experiences (NDEs), Dr. Maurice Rawlings, the afore-mentioned cardiologist, has garnered **over a dozen** unpleasant NDE case studies, among which some NDE survivors heard shriek and groan, and saw shocking scenes of terrifying atrocities. Those “creatures” who carried out these atrocities are rather ugly-looking **“semi-human-semi-beast”**. This kind of “spiritual domain” is the “spiritual domain” of the “demonic realm”. Hence, it is most crucial that one should strictly abide by the “precepts” (or “Vinayas”) in **one’s “mind”** so as to **prevent any linkage or connection with any of those harmful “spiritual domains”**.

Madam Konishi Reiko said, “a painfully struggling hand emerged from the quagmire and gripped hold of my foot. It tended to pull me down into the mud.” This indicated that her “karmic foes and debtors” of previous lives had intended to draft her into a very “wicked spiritual domain”. Once being “reborn” into such places, one would be **formally trapped into a “fixed format”** and will be difficult, if not impossible, to escape from it. During this kind of moment, if the person does not know how to conduct “Dharma practices”, **nor does he has a commanding role of “self-salvation”**, then one must hurry up to signal for help from the various Buddhas and Bodhisattvas. As your own “strength of the mind” is rather weak, and so the Buddhas and Bodhisattvas might not be able to receive your signal for help. Yet, **if there are** “virtuous deities” and “Dharma protectors” **near-by**, with one’s sincerity of heart in the “repentance” of sins and ask for help, as well as in the making of aspirations to “correct the wrong deeds” in asking for pardons, those “karmic foes and debtors” of previous lives **might** then “leave you alone”. Even if not so, at least some of those “virtuous deities” and “Dharma protectors” **might** be able to assist you. All these are the powers of “repentance, making aspirations and prayers”.

However, **merely a “possibility”** is not up to the standard of a “full-confidence-level”. Is there any other methods? For Vajrayana practitioners, they should immediately ask for help from their “Gurus”. In the **entire “magnetic field” and “spiritual domain”, your “Guru” is the only and most intimate person that can really help you**. Not any of your family members, because their powers are so weak and not thorough enough to be able to effectively save you. Even though your “Guru” may not be able to receive your signal for help, the “Dharma protectors” of the “Lineage Tradition” must be able to receive it. Their mission is to safeguard the disciples of the “genuine Gurus” who hold the Lineage. The **“vows” of the “Dharma protectors”** of a special Lineage is to protect the “Dharma practitioners” of the same Lineage, **and expect** these disciples to have **faith and sincerity** to their own Lineage “Gurus”. The special term for this is known as **“Samaya”**. If a disciple can attain a “heart-to-heart” mutual trust and sincerity

between oneself and his/her “Guru”, then this “Guru” can be called as one’s “Root Guru” (“Tsawai Lama”). In which case, the disciple will be able to **receive the most powerful, full-fledged blessings and the most direct teachings on one’s Dharma practices.**

Yet, if the special “Dharma protectors” come to know that the disciples are not strictly abiding by these “Samaya” vows, then they would not provide any assistance. These “Dharma protectors” of the Lineage are similar to an army. They are not only **large numbers in quantity**, but also **strong in their strength and power**, so as to help and support the “Dharma practitioners” in counteracting their “karmic forces”. They render their rescues and guidance to the “Dharma practitioners” so that their “minds” can be put at ease in carrying out their Dharma practices to become “liberated from the cycle of karmic existence (Samsara)”, or to “rebirths” in the “three upper realms”. Hence, the **strict abiding by one’s “Samaya” is the most crucial issue and requirement** in the Dharma practices of “Vajrayana Buddhism”, otherwise it would be difficult to gain the trust of one’s own “Guru” in order to impart upon oneself the “pith instructions” for one’s further practices. Those who do not understand this very important point, or those who have **wrongly put their trust** onto a “false guru”, would usually run into many obstacles, with poor results in their Dharma practices with lots of obstructions, face total failures with many wounds, and will even eventually end up in having “rebirths” into miserable environments due to the **lack of salvation.**

Madam Konishi Reiko said, “I was **so fatigued** that I could not get rid of the hand. When I was about to sink into the mud, I looked up to the dark sky and, all of a sudden, I saw **a shed of light** coming out from the dark. Having been so desperate, I was instantly ignited to generate an inconceivably magnificent strength. I got up and stood on my feet in the midst of the mud. I flung away the hand that had entangled me and **tried hard to crawl** to the source of the light.” It has revealed that she still had a “shred of virtuous karma”, so there was “**a shed of light** coming out from the dark”. Hence, even though you might not have any ideas about Dharma practice, but at least you must remember to do more “virtuous deeds”, even in terms of small bits and pieces, as these can become “**a shed of light** in the dark” and can be of great help in times of emergency. The **practices of “light” have an important role** in the Dharma practices of “Vajrayana Buddhism” because “light” is the “main manifestation” of the “primordial nature” as the form of “Sambhogakaya” (please refer to the articles on the “**Meaning of Near-Death Experience**” in Issues 4 and 5 of the “**Lake of Lotus**”). It is the source of all strengths. Thus, the merits so gained by the offering of “lamps” to all the Buddhas are so “inconceivably” huge. Madam Konishi

Reiko was therefore able to stand up again in the mud and to continue with her struggles.

Madam Konishi Reiko said, “There and then, I saw **a door** in front of me and the ‘light’ was leaking out from the gap of that door. **Just for one more step** I could have reached the door, but without any signal the door was shut upon me mercilessly.” This has indicated that her “virtuous retributions” were really **very limited**. A person who has never been trained on “Buddhist teachings” would not have any proper “strength of the mind” for one to utilize. It will be very “difficult and helpless” for one to face the ever-changing situations in the posthumous world. The **merciless Law of Nature** (i.e. the “Law of Cause and Effect”), with the “mind” being the rein of the **drifting illusory world**, and the **cruelty** of the realness in making oneself to suffer excruciatingly for a long time – all these do make us to have feelings of unbearable exclamations. If a person **does not go for “Dharma practice”, what lies ahead of him or her is really a “miserable road”!**

Madam Konishi Reiko said, “Darkness, once again, fell upon and surrounded me. I used all my strength in knocking on the door, and kept on knocking relentlessly. Not only that the door was not opened, but it suddenly collapsed and leaned upon my head when I got so exhausted. I was so frightened and just screamed out loudly, using my both hands to push against the door. However, the door kept on **crashing upon** me with such **a huge loading**.” All these have indicated that her “karmic foes and debtors” of previous lives had kept on pressurizing her by all means to make her yield. As an ordinary person without any trainings on the “strength of her mind”, it is **most admirable** to find that she could sustain the fight merely by a “steadfast will-power”. She was so frightened and could not help screaming was itself an indication of the **low level** method of trying to **awaken her “own inner potential”**. Did you ever notice that, during a nightmare when you have to scream in the dream, it was the time that you got wake up from the nightmare?

Madam Konishi Reiko said, “At this critical moment, I heard people beside me screaming out loudly and so I became awakened.” It has shown that the “screaming with all of one’s might” is not only the “venting out of panic”, but is also a spurring dose to the “strength of the mind”, as if the waving of flag and the beating of drums in the army before the fight of the battle so as to stimulate the mood and morale of the whole troop. Many NDE survivors have mentioned that they could “return to life” because of the fact that they had heard their friends and relatives calling upon them. In ancient times, as well as in part of the Tibetan cultural tradition, there was a custom known as the “calling of the soul”. If it is properly utilized, it could be quite possible to



Rainbow Body of Buddha Amitabha

should find ways to regulate the permutations and combinations in her own “karmic combinations”; that is, to **conduct a great deal of “virtuous deeds” for the accumulation of merits.**

The so-called “confidence” of a **guarantee** that derives merely from persistently in resisting the “karmic forces” is actually a dose of sedation on “self-deception” and “self-comforting”. Its effect is **insufficient to counteract the “power of the Law of Mother Nature”** (i.e. the “Law of Cause and Effect”). “Superstition” and “over-confidence” would sow the seeds and roots of endless sufferings in the future. It is only through great endeavors in Dharma practices, in accordance to the Buddhist teachings, can a solid and affirmative way of self-salvation really take place. In the article on the “Meaning of Near-death-experience” in Issue 8 of the “Lake of Lotus”, it was mentioned that some of the “scenes that appeared at the moment of dying” were also reported in some other religions. Some of these reports also mentioned that they were “being besieged by light, and saw the coming of Jesus or Mary to fetch for them.” Why is it like that? In fact, what kind of phenomena do these “scenes on the verge of dying” represent? If one encounters a bad scene, then would it stand for a worrisome result and miserable ending?

In Issue 8, there was a description of 25 Dharma practitioners who used the same kind of method for their Dharma practice, they were united together and endeavored with the same efforts in their practices. However, they had experienced various scenarios, including inauspicious ones, on the “verge of dying” that were occurring to different persons. Why is it like that? In fact, what had gone wrong? In other religions, there were reports about the coming of God to fetch for the deceased person, so does it mean that all religions are having the same kind of effect? How to carry out one’s Dharma practice in order to ensure that an auspicious scene can occur at the “moment of death”? If a bad scene has appeared at the “moment of death”, is there any method of rescue for such emergency? In fact, **what are the required conditions in the way of Dharma practice that are “up to the point” “training on spiritual elevation”?**

We have already shared part of the answers with our readers in the above paragraphs. Though they are not explicit answers, can these help to inspire our readers to come to understand them better from the contents? Can our readers further deduce the remaining answers? Should we have another round of “brain storming” on your wisdom? Give these some more thoughts, and then we can verify those answers that can fit in well with both the scientific verifications and the Buddhist teachings in the forthcoming articles, how about that? (To be continued)

help a deceased person to become detached from certain “spiritual domains”. However, if it is wrongly utilized, it could also cause the deceased person to be unable to concentrate on his/her Dharma practice, or to suddenly depart from a **good “spiritual domain”** without knowing why. Therefore, **the best way** is still to have a genuine and “authentic Guru” to conduct Dharma practices in accordance with the “Tibetan Book of the Dead”, so as to **guide the deceased person towards the right path**, as well as to **unleash the deceased from sufferings.**

Madam Konishi Reiko said: “due to damages of my nervous system, my lower part of the body was paralyzed, yet the NDE has given me considerable rewards. I do not have any uneasy feelings towards death any longer. **Regardless of the excruciating pains that I have to suffer while still alive, so long as I can manage to survive, I can arrive at the comfortable home eventually.** I feel like I have already got a **guarantee.**” It shows that both the vitality and will-power of her “mind” are very positive and strong, hence she could “come back to life” at the critical moment. Her nervous system was damaged and so her lower limbs were paralyzed, and so it indicates that at that stage her “karmic combinations” consisted of more “wicked” deeds than “virtuous” ones. Her “utmost and urgent task” now is to find a way to have a proper training on the “strength of her mind”; in other words, to conduct Dharma practices according to the Buddhist teachings. Furthermore, the **training** should be focused mainly **on the “strength of one’s mind”**. At the same time, she



The Application of Wisdom

The Wisdom in Directing One's Dharma Practice (9)

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

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

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

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

1. **Complementarity and the Enhancement of Effectiveness:** The links between "plans" should have compatible, complementary and interdependent effects...(Please refer to "The Wisdom in Directing One's Dharma Practice (4)" in Issue 4 of the "Lake of Lotus").

2. **A thorough elimination process to decide what to "adopt and abandon":** Irrespective of working out major, medium-term and small "plans", there must be a process to prioritize and eliminate with regards to some designated elements and conditions. A thorough elimination process to determine what to "adopt and abandon" ...

Designated Elements & Conditions in Determining What to "Adopt and Abandon"

- (i) **Importance:** To what extent would the "plan" help in achieving the "objective"? To what extent would this "objective", in which one is prepared to achieve, help in achieving the major objective"?..... (please refer to "The Wisdom in Directing One's Dharma Practice (5)" in Issue 5 of the "Lake of Lotus").
- (ii) **The Price to be Paid:** Life is short and limited. All the resources that you presently possess could be lost at any moment. One must clearly understand the characteristics of the "Combination of Resources" and its relations with Destiny in one's own life before making any changes, to realize the price that one has to pay for the different "plans", and then go through

the processes of elimination and deployment in order to “adopt and abandon” in these various “plans”. In this way, this would enable the limited resources to become “ever-renewing, inexhaustible and of unusual value for money” within a limited framework of time and space (please refer to “The Wisdom in Directing One’s Dharma Practice (6)” in Issue 6 of the “Lake of Lotus”).

(iii) **Strengths and Weaknesses:** Every person has his/her own strengths, merits, skills, as well as his/her weaknesses and the Achilles’ heel (weakest point). In order to achieve success of any “objective” or of any “plan”, one must be very clear of one’s own strengths and weaknesses; and then through various skillful arrangements, try to complement and make use of one’s strengths and weaknesses in designing the contents and procedures of the “plans”. This is an “important strategy” in eliminating and deploying the “plans”, and thus should not be underestimated (please refer to “The Wisdom in Directing One’s Dharma Practice (7)” in Issue 7 of the “Lake of Lotus”).

(iv) **The Factors of Time and Effectiveness:** In drawing up any “plan”, one must take into

account the “planning of time”. The “principles for the usages and wastages of time” must be clear, and have to be linked up with the effectiveness of the “plan”. Hence, **time should be spent on those “plans” which are most effective and can bring the highest rate of return**. One should prioritize one’s different “plans” according to the long or short durations of time used and their relative effectiveness. “Plans” that require one to put in a lot of time and effort, but with low rates of return and low effectiveness, should be scrapped. One should refine and improve one’s “plans” by making reference to the “principles for the usages and wastages of time”. This is a **major direction** in the selecting, eliminating and refining process of one’s “plans” (please refer to Issue 8 of the “Lake of Lotus”).

We have taken a **macro bird’s-eye view** on the holistic “planning of time” for Buddhism in our last issue of the “Lake of Lotus”. For this issue, we will further take a more **micro view** in reviewing the “planning of time” for oneself on the path for Dharma practices.

Due to the simple fact that one has only very limited time and energy in one’s lifetime, and if one’s own objective is either to be “liberated from the cycle of transmigration” (known as “Samsara” in Sanskrit), or to attain “full enlightenment” (“Buddhahood”) within this very life, then your “planning of time” and the “principles for the usages and wastages of time” for this life will become one of the critical points in determining whether you would succeed or fail. Hence one must be **very cautious and rational** about this. If your objective is “to be reborn into the Buddha’s Pure Land” within this lifetime, then you would have had **greater flexibility in the handling of** your “planning of time” and the “principles for the usages and wastages of time”, but they still should **not be neglected**. Hence, what will be the most wise and effective way in the “planning of time” for one’s life while one is on the path for Dharma practice?

“Planning of Time” on the Path for Dharma Practice

In accordance with the different objectives for Dharma practices, and with the different levels of an individual’s capacity, one can have the following types of “planning of time” and the “principles for the usages and wastages of time”:





1. Whole-life Retreat

For those practitioners who choose to be in “retreat for one’s whole life”, their objective is either “to be liberated from the cycle of transmigration” (“Samsara”) or “to attain full enlightenment” (Buddhahood) within this very life. Since they have **great determinations** to achieve this objective, they are **willing to sacrifice all the worldly entanglements of desires and emotions** by living far away from the crowd for their whole lives, in order to concentrate all their energies on their practices until they accomplish their objective. The merits of such kind of “planning of time” by focusing on one important point are: **“concentration of one’s energies, thus reducing disruptions to the minimum, with high success rate.”** If the Dharma practice for the practitioner in this “whole-life retreat” is on **the highest level of Dharma practice in Vajrayana**, then it is quite possible that one would have the chance either “to be liberated from the cycle of transmigration” (“Samsara”) or “to attain full enlightenment” (Buddhahood) before the end of one’s life.

Even if one fails to achieve the objective while still alive, the practitioner can still have the chance to be able to achieve this objective through employing the highest level of Dharma practice in Vajrayana during

the process of natural metamorphosis between the “mind” and the “body” at the very “moment of death”. At which time, one can still be successful if one can master this “one in a million” chance of the **“critical moment”** in the **showing up of the “intrinsic nature”** (please refer to the articles on The “Meaning of the Near-death Experience” in Issues 4 & 5 of the “Lake of Lotus”). In the event that one still miss this important opportunity, one could still employ the higher level of Dharma practice in Vajrayana to achieve this objective during the stage of the **“intermediate stage between death and rebirth”** (Tib.: **Bardo**) by **either “radiating light from oneself” or “upon the appearance of the Buddha Light”**.

Because the practitioner is **most determined** to stop all kinds of disruptions, and focuses all of his energies in this life on the practices during retreat, he can thus maintain the **clarity** of his “mind” and **stability** of his “mental concentration” at their fittest conditions all the way through the arrival of that “critical moment”. In this way, the rate of success will be extremely high. The only reason that the practitioner would fail to do so would be that he had “put the cart before the horse”, thinking that with the highest level of Dharma practice in Vajrayana, he could forgo the practices of “mind-training” and of “Emptiness”. In fact, **the practices of “mind-training” and of “Emptiness” are the most important focal points in all of the highest levels of Dharma practice in Vajrayana** (please refer to the VCD on “Emptiness – Neither Existence Nor Voidness”, published by Dudjom Buddhist Association). The success rate for such an approach on the “planning of time”, by focusing all one’s energy onto one important point and complement it with **highly effective methods**, could be as high as above **95%**

2. Long-term Retreat

For those who choose to be in “long-term retreat”, their objectives are “to be liberated from the cycle of transmigration (Samsara), or to attain full enlightenment (Buddhahood), and to save sentient beings within this lifetime”. When they have been in retreat for a very long period of time, their attainments of “realizations” **(the experiences of, through steady re-entry into, the state of “Emptiness” with the revival of the “intrinsic nature” is called “realization”)** have reached such a stage that there is “no return”, and thus have achieved, for certain, the objective of being “liberated from the cycle of transmigration (Samsara), or to have attained full enlightenment (Buddhahood)”. Hence, they will then come out from their “long-term retreats” to come back and re-enter into this world in order to save all other sentient beings.

Take, for example, the case of His Holiness Chadrak Sangye Dorje Rinpoche who, being recognized as one of the greatest realized Dzogchen Masters of the Nyingma School of Tibetan Buddhism, is now 95 years old. He spent most of the early parts of his life in “long-term retreats” until he was 50 years old, when he started to come back to this world to save all other sentient beings. Since **this world is so full of attraction of desires and the entanglement of emotions**, it would be extremely difficult for one to maintain the same level of clarity of “mind” and the stability of “mental concentration” as when one is in retreat. Hence, for those with shallow knowledge of Buddhist teachings, or those who have been in retreat for a long period of time but only know how to recite “sutras” without knowing their meanings, they only know how to do ascetic practices but lack the wisdom to see through the evils of this human world. In this way, they would **be easily affected by these evils, resulting in their diminishing of the clarity of “mind” and the stability of “mental concentration”**.

The merits of such “planning of time” by focusing on two important points would be “to be able to succeed in achieving two objectives”, but its weakness is that “the two objectives would tend to hinder each other, thus wasting a lot of energies and diminishing effectiveness”. Unless one is a **realized master with great wisdom** and who has a **complete and thorough understanding on the all-encompassing knowledge of the Buddhist teachings**, otherwise the success rate for a practitioner in “long-term retreat” to achieve the objective of “being liberated from the cycle of transmigration (Samsara), or to attain full enlightenment (Buddhahood)” after one’s coming out of retreat and his re-entry to this secular world would **be correspondingly lowered**, even though one might have complemented one’s re-entry with some **highly effective methods**.

3. Three-Years Retreat

Nowadays, the general **fundamental** program for Dharma practice in retreats will normally take at least three years, three months and ten days (that is, a total of 1,000 days). For example, the contemporary realized Dzogchen Master His Holiness Chadrak Sangye Dorje Rinpoche has established quite a number of retreat centers in providing “three-years retreat” programs for all Dharma practitioners. Hence, many people from all over the world would come to his retreat centers in order to receive the basic fundamental trainings.

Yet, those who have completed the retreat program in his retreat centers may not have received any teachings from His Holiness Chadrak Sangye

Dorje Rinpoche himself. His Holiness Chadrak Sangye Dorje Rinpoche has shown Yeshe Thaye and myself a photograph of a Tibetan from Kham who did a “three-years retreat” in one of His Holiness’ retreat centers. His Holiness has clarified that he **had never given any teachings** to this person, **not even a single mantra**. However when this person went to Taiwan, he used the fact that he did a “three-years retreat” in one of His Holiness’ retreat centers as the pretext, and thus claimed himself to be one of the direct disciples of His Holiness. This person further claimed that he had been bestowed the highest teachings and the lineage from His Holiness Chadrak Sangye Dorje Rinpoche, and that he himself is the “nth reincarnation” of such-and-such a great master.

His Holiness Chadrak Sangye Dorje Rinpoche has personally reminded the two of us to be **very careful of this person**. This person has recently published books to spread the practice of the “Father-Mother” (“yab-yum”), claiming that he was trying to “rectify some misunderstandings” on this issue, but in fact he was using **this trick** as an excuse to attract more people to become his followers. In this way, more and more people will be harmed by his wrong-doings. The Dudjom Buddhist Association has received quite a number of telephone enquiries. The enquirers were of the view that, given the relationship between His Holiness Chadrak Sangye Dorje Rinpoche and Yeshe Thaye, the latter should have known the truth. Hence, they would like our Dudjom Buddhist Association to make a correct and righteous clarification on the claims of such a person.



In fact, to undergo the “three-year retreat” is only a basic form of “fundamental training”, which would enable the retreatants to experience a certain level of “familiarity on the Dharma practices, power of mental concentration and meditational power”. However, this in no way represents that they have already achieved any special attainments. **If one does not pay any attention to the “mind-training” or the “keeping of samayas” during one’s Dharma practices, then one will never achieve any attainments even if one has been “in retreat for three hundred years”. The only results one would have are “pure arrogance, presumption and capability of cheating others”.**

Buddhist teachings are so immense like an ocean, so are all the countless Dharma practices in Vajrayana. Hence, it **should not single out** those “most secret” Dharma practices which could easily be distorted by those “crooked people” to the extent of harming other sentient beings. Neither should the so-called “rectification of some misunderstandings” be used as an excuse **to sell the Dharma**. There are many methods to really rectify the wrong perceptions, and so it would not be necessary to use such an excuse in order to become “famous”. If one really has the ability, it is not necessary to deceive other people by claiming oneself to be the disciple of His Holiness Chadrak Sangye Dorje Rinpoche.

We would earnestly urge all our readers **to be mindful of this person. One should apply wisdom to differentiate an “authentic guru” from a “fake guru” (please refer to the articles on “Authentic versus Fake Gurus” in Issues 3 and 4 of the “Lake of Lotus”) in order not to be involved and to be led to one’s own downfall to the “three lower realms” (that is, the realms of the hell, hungry ghosts and animals).** For those who claim themselves as knowing the true Dharma practice of “yab-yum”, **explaining in details** so as to prove that others are false, is only **using a peculiar trick** to attract more followers. This kind of doing would clearly show us that these kinds of persons **are truly “problematic gurus”**. If there is any other person who uses the practice of “yab-yum” as a trick to recruit and attract followers, it is hoped that all the righteous people from all sectors of society should consider **rising up against him** irrespective of the arguments employed by him and his status.

4. Short-term Retreat

“Short-term retreats” could either be seven days, or better be in the “multiples of seven”. It would be better for either half-a-year, or one-year, and so on. For the beginners, to have a “short-term retreat” would



enable them to have an experience of “putting down all burdens and relations, while helping to cleanse both the mind and the body” for a short period of time. The confused and muddled mind would have the opportunity to precipitate. This would be better than being **muddy at all times**.

For those Gurus who have already mastered the skills of “liberation from the cycle of transmigration”, and had thus re-entered into the secular world for their propagation of the Buddhist teachings, they would experience a declining of the **clarity** of their “minds” and the **stability** of their “mental concentrations”. In this regard, a “short-term retreat” would enable them to refresh both their minds and bodies, and to energize them from their tiredness. Many practitioners, in their latter part of their lives, would undergo a relatively longer period or shorter period of retreats until the arrival of death **to ensure that there would be the least disruptions and that their “minds and mental concentrations” could be in the fittest conditions so as to untie the “knot of the cycle of transmigration”**. As far as Dharma practice is concerned, to undergo a “short-term retreat” (which is a flexible type of “planning of time”) can be devised in regards to the various levels of demands and the different conditions of constraints.

As modern day people are always very busy, it would be difficult to expect them to be liked the Lord Buddha Shahyamuni, who was so determined to pursue his Dharma practices that he had deserted all kinds of desires and entanglements of emotions and relationships. It would be impossible for a large majority of the modern day people to include a prolonged period for retreat in their “planning of time” for their Dharma practices.

After the Lord Buddha Shahyamuni had given away his position as the prince and left his home, the first time that he did was to find a teacher to show him the correct path to practice. The Lord Buddha Shahyamuni had **undergone** many previous lives of practices and had accumulated countless merits. Despite the fact that his teachers did not have the comprehensive and thorough teachings, and the teachings that he had received were not the true Dharma, The Lord Buddha was able to finally attain “full enlightenment” (Buddhahood). This was made possible because of his own great wisdom and merits which had enabled him to find a way out in surpassing his own teachers, and thus finally attaining the realization of “full enlightenment” (Buddhahood).

So if one has the time, determination and hope to practice in retreats, one should first **need to find an “authentic guru”** and then follow the guidance of the Guru when in retreat. One should remember that one has to “start from the ground if one wishes to build a tall building”. One should **get rid of the illusion** that one would be able to “attain certain achievements by practicing some high level of Dharma practice” in retreat. The first objective for retreat is to control your mind not to be distracted by countless desires. “To



shut your body off from the outside world” is a major auxiliary condition in helping oneself to “control the wilderness and instability of one’s own ‘mind’”. Hence, for the first stage of retreat, one has to train one’s own **“mental concentration of the ‘mind’”**.

The effects of retreats cannot be underestimated, and can be said to be the **critical point upon which a quick success of Dharma practice** can be effectual. Hence, in the “planning of time” for one’s own Dharma practice, one must have to **add in the element of “retreat”**. The best example is Guru Rinpoche himself who has done numerous times of retreat. “Retreats” are the “planning of time” that all great realized Dharma practitioners have used. Furthermore, the coming of these realized Dharma practitioners have once again shown us the proof that the period of the “Dharma Semblance Age” has, indeed, been extended ([please refer to the article on “The Lineage Traditions of the Nyingma School of Tibetan Buddhism \(2\)”](#), together with the Chinese article on [“The Eight Manifestations of Guru Rinpoche\(7\)”](#), in this present Issue of the “Lake of Lotus”).

The “Causes” and “Effects” of Having “Dharma Practices” or Not

“If one focuses one’s mind on a single point, one would then be able to succeed in everything.” In other words, if you focus your “mind” on a particular thing or issue, your “mental energy” will concentrate and expand. In Buddhism, the “Dharma practitioners” are required to undergo training on the “power of mental concentration”. This is **a type of “focusing” function of the “mental energy”** and is similar to the situation in the “focusing” of sunlight with a magnifying glass to light up a match. The concentration of “energy” will lead to the expansion of “forces”, and when such “forces” reach a certain level, the object in “focus” will **undergo changes in accordance to the Law of Nature** ([please refer to the article on “The Meaning of Near-death Experience” in Issue 9 of the “Lake of Lotus”](#)).

When the **“mental energy” focuses on the right position of “Emptiness”** and then expand, **without any deviations**, one will then have the chance to be able to revive one’s “intrinsic nature” and thus can attain “full enlightenment” (Buddhahood). When the “mental energy” is **on the correct position of “the Buddha and his Pure Land”** and then expand it, and if there is **no traces of “greed, hatred and ignorance”** to have appeared during the process, one will then have the chance to be able to be reborn in the “Pure Land” and to be formally “liberated from the cycle of

transmigration” without being **locked** within the “lotus flower”.

When one’s “mental energy” is **on the correct position of “Emptiness”** and then expand, yet if there is any deviation in the process, one will then enter into the state of “obstinate emptiness” where one will be locked into the “Realm of Formlessness” for long periods of time. However, once leaving the “Realm of Formlessness”, one will then enter into the other extreme of the so-called “reality”. You will then follow the “karmic forces” in leading to your downfall in taking rebirths (please refer to the VCD on the “Inconceivable Law of Cause and Effect” published by Dudjom Buddhist Association). When one’s “mental energy” is **on the correct position of “the Pure Land of the Buddha”** and then expand, yet if traces of “greed, hatred and ignorance” **cross your mind** at this point, which is also the time when your are breaking the “percepts” and “samayas”, it would be equivalent to the making use of one’s “mental energy” to expand one’s own “greed, hatred and ignorance”. This will lead to the outburst of the “evil karmas” that one has been accumulated through countless previous lives, upon which one will fall into the “three lower realms” with **extremely high speed**.

Hence, whether one’s own “Guru” is an “authentic guru” **with proper lineages**; whether he is an “authentic guru” who emphasizes on the “**training of the mind**”, the “**keeping of percepts and samayas**” in order to **tackle the “greed, hatred and ignorance”**; whether he is an “authentic guru” who **is strict in supervising** and helping oneself to place one’s “mind” **on the safe position**, would become the **critical persons and elements for one’s success in achieving the “objective” of any Dharma practice**.

If one just either **causally use** the so-called “title” (or “big name”) as the standard for judgment in choosing a “guru”, or use one’s own “**fate**” as the standard, or blindly use the “**relationship**” as the standard, or use your “**greed, hatred and ignorance**” as the standard, or roughly find someone with a lineage but is rather **irresponsible** to others, or one who **does not know how to teach**, or someone who does not focus on the “percepts” and allows his followers **a free hand**, or to find a “fake guru” who only **cheats on others by “stealing the names of others”**, then irrespective of whether you are coming from Mahayana or Vajrayana, your fate will be “**miserable, risky and with immediate danger**”.

Thus if one only recites mantras or the Buddhas’ Holy Names without any training on the “power of mental concentration in one’s mind”, **will it guarantee**

one to go to the Pure Land? Or if one does not practice the Dharma, what will be the consequences? If one only recites mantras or the Buddhas’ Holy Names without any practice on the “power of mental concentration in one’s mind”, it will be like the reciting of mantras by a parrot. It will only keep on reciting, but **fails to imprint the meanings into its “mind”**. As such, one’s mind will not be affected but only with **confusion**, and thus one would have to follow the **tractions** of one’s own “**karmas**” which will lead oneself into “rebirth”. Buddhist teachings have mentioned that “all things come from the mind”. Hence, if you want to be reborn into the Buddha’s Pure Land, your “mind” should at least be able to visualize the image of the Buddha’s Pure Land. If you fail to visualize the image of the Buddha’s Pure Land in your “mind”, then how can you be able to go to the Pure Land? In other words, your “mental energy” is the “**main force**”, while the wish for asking the Buddha to come and fetch you over to the Pure Land is only an “**auxiliary force**”. **The question is** that if your “mind” is so dispersed that you do not even have the ability to request for help from the “Buddha”, and that you **do not have the “ability to concentrate” for even a second**, then how could you ask for help? How could you fulfill the requirements that were taught in the “**Sutra on the Buddha Amitabha**”?

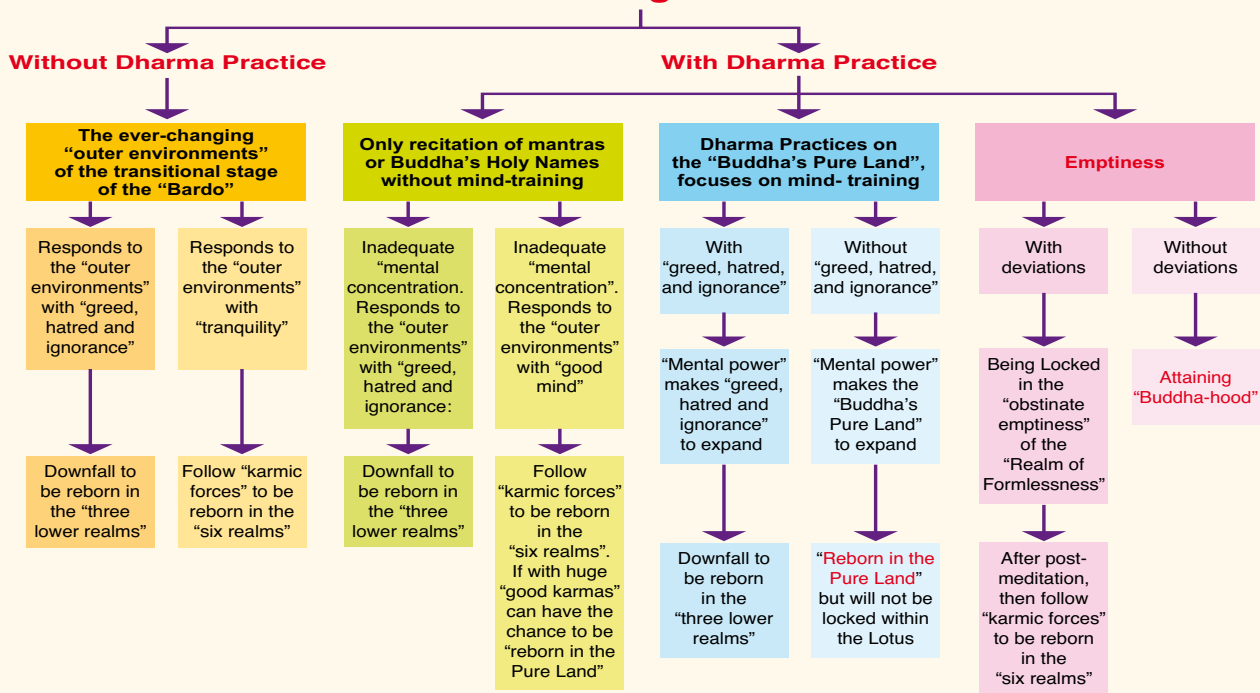
The “**Sutra on the Buddha Amitabha**” (or the “**Smaller Sukhavati-Vyuha Sutra**”): has mentioned: “Sariputra, any virtuous man or woman, upon hearing the name of the Buddha Amitabha, keeps His Name in mind **with undisturbed thoughts**, as if for one day, for two days, for three days, for four days, 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. However, if you fail to give rise to any “power of concentration” for even “one to seven seconds”, how could you be able to recite the Buddha’s Holy Name single-mindedly and without confusion for one day to seven days?

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. The first ten methods have clearly indicated that the training methods for the “power of the mind” (“mental energy”)

and “meditational power” will enhance the success rate to be reborn into Buddha Amitabha’s Pure Land. It would be more dangerous if one does not practice the Dharma, especially when the transitional period of the “Bardo” (after one’s death) is **ever-changing**. If the inner “**greed, hatred and ignorance**” of the person are led by the outer environments, while one’s own “mental energy” of the dying person is too weak, then one will, at any moment, be dragged by one’s “**karmic forces**” and fall, thus to be reborn in the “**three lower realms**” (please refer to the **real concrete case study** in the article on the “**Meaning of Near-death Experience**” in this Issue of the “**Lake of Lotus**”).

Hence, if one does not practice when one is still alive, or practice but without any trainings of one’s “mind” and “mental concentration”, the chances of one to be falling into the “three lower realms” would be high, while the success rate for possible rebirth in Buddha Amitabha’s Pure Land would be extremely low. Indeed, the **tractions** and the **Law of Nature** are **very powerful**. Hence, one should not be unrealistic in hoping that there would be any miracles, or to **superstitiously** believe that blessings will be obtained effortlessly. It would be much better if one can be more **pragmatic** about this and thus **practice more diligently**!

Causes and Effects of Having “Dharma Practice” or Not



5. Daily Lives

Is it necessarily true that, without undergoing “long-term retreat”, one would not be able to achieve the objective of “being liberated from the cycle of transmigration” or to “attain Buddhahood” in this lifetime? What are some of the **necessary conditions** that one would need in order that one can practice in one’s daily life so as to achieve the objective of either “being liberated from the cycle of transmigration”, or “to be reborn in the Pure Land”, or “to attain Buddhahood” within this life?

The next issue of the “Lake of Lotus” will share with you the utilization of the Buddhist teachings in the “planning of time” in our daily lives, as well as the utilization of **the three different kinds of “mindsets” for Dharma practices** in our daily lives.....(To be Continued)

The Lineage Traditions of the Nyingma School of Tibetan Buddhism (2)

By Vajra Master Yeshe Thaye

(B) The Short Transmission of the Terma Tradition

The “**Concealed Treasures**” (**Termas**) teachings are known to have six lineages, since they possess three special lineages over and above the previously-mentioned three lineages (please refer to the “The Lineage Traditions of the Nyingma School of Tibetan Buddhism (1) in Issue 8 of “Lake of Lotus”). These three special lineages are the “Lineage Empowered by Enlightened Aspirations”, the “Lineage of Prophetically Declared Spiritual Succession”, and the “Lineage of the Dakinis’ Seal of Entrustment”. A more detailed description of these lineages can be found in His Holiness Dudjom Rinpoche’s *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History* (English translation by Gyurme Dorje and Matthew Kapstein, published by Wisdom Publications, 361 Newbury St., Boston, MA.02115, U.S.A., 1991, pp.745-749).

These “Concealed Treasures” (**Termas**) teachings were concealed mainly by Guru Rinpoche and his spiritual consort Yeshe Tsogyal, to be revealed at the time most appropriate for their discovery by prophesized “**Treasure Revealers**” (**Tertons**), who are themselves incarnations of realized disciples of Guru Rinpoche. Guru Rinpoche first formulated the secret teachings by showing the “**method of attaining perfection**” (**drub-t’ah**) through the Tantras, the “**method of achieving the core techniques**” (**men-ngag**) through perfection, and “**instruction on how to put these core techniques into practice**” (**lag-len**). With the “**blessings**” (**mon-lam**), the “**authority of initiation**” (**wang-kur**), “**credentials of authority**” (**te-gya**), “**future prophecy**” (**lung-ten**), and so on, those secret teachings were then concealed in small boxes

as **Termas**. **Termas** can be further divided into **Earth Termas** (**Sa-Ter**) which usually employ physical objects, and **Mind Termas** (**Gong-Ter**) which are discovered within the **mind-streams** of the Tertons through three different means: (a) the highest means -- direct insight while in awakened state (**tog-pa**); (b) the medium means -- through experiential knowledge and experiences, such as during meditations; and (c) the lowest means -- through dreams.

Furthermore, “Concealed Treasures” teachings (**Tercho**) can be further classified into three main types:

- (1) **Lama** – The Peaceful and Wrathful Sadhanas on Guru Rinpoche, usually divided into outer, inner, secret and innermost secret cycles;



The Great Terton Dudjom Lingpa



(2) **Dzogchen** – Teachings on Ati-yoga (Dzogpa Chenpo) on both methods of “Cutting Through Solidity to Primordial Purity” (**Thekchod**) and “Crossing Over to Spontaneous Presence” (**Thodgal**); and

(3) **Thugje Chenpo** (**La Dzog Tuk Sum**) – Sadhanas of the Great Compassionate One, Avalokiteshvara.

Those Tertons who have discovered and revealed all the three parts of Tercho are considered as **Great Tertons** (**Terchen**), while those who have discovered and revealed only one or two parts of Tercho are considered as **Minor Tertons**. It was prophesized by Guru Rinpoche that there will be more than one hundred Great Tertons and hundreds of Minor Tertons.



*The Great Terton His Holiness
Dudjom Rinpoche*



His Holiness Chadral Rinpoche

Why is it That The Effects and “Blessings” of The Dharma Teachings Will Slowly Disappear?

The following verses came from “*The Text of Wonder Ocean: An Explanation of the Dharma Treasure Tradition*” (gTer Gyi rNam bShad) by the Third Dodrupchen Rinpoche, Jigme Tenpe Nyima (one of the eight sons of the **Great Terton Dudjom Lingpa**) and is translated by Ven. Tulku Thondup Rinpoche. In a prophetic introduction (**kha byang**) of Vajrasattva discovered from O kar trag, it is mentioned that:

“The master Padmasambhava
In the land of the red-faced ones (Tibet)
Lit the lamp of the esoteric and exoteric Dharma,
Dispelled the darkness of defiled emotions.
Since the people of the future will be loose-disciplined,
They will practice the teachings with selfish view and in a narrow-minded manner.
At that time, the effect of the general teachings and practices will have disappeared.
Even if they do practice it will be fruitless and tiring.
Therefore the Omniscient One (Guru Rinpoche), with his wisdom for
Helping living beings, have
All the profound teachings
Sealed with his command and concealed as the Termas.
When the various signs (for discovering) and the Disciples have appeared,
Those concealed teachings will appear gradually and will benefit people. For this purpose,
He made the aspirations and entrustments.”
(Please refer to Tulku Thondup Rinpoche, *The Hidden Teachings of Tibet*. Edited by Harold Talbott. Boston: Wisdom Publications, 1986, pp.145-6.)

In this way, the “Concealed Treasures” (Termas) teachings are first concealed, and then later to be revealed by the predicted Tertons, are all due to the great power of aspirations made by the Assembly of Guru Rinpoche, the King and the subjects, for the benefit of the future beings of the Dark Age, and also because of the power of the blessings of Dakas and Dakinis. This is the reason why just by the revelation and discovery of the Termas that various important results and merits would occur. **The power of evil human and non-human beings will decline, while the radiance of virtuous beings will increase, and the degenerations of the Dark Age (i.e. diseases, famine, wars and so on) will be pacified. They will also help to extend the duration of life of the “Canonical Transmission” (Kama), as well as to dispel the obstructions to the lives and activities of the Masters and of the Holy Doctrine.**

In short, the concealment of the “Concealed Treasures” (Termas) has four great purposes, as mentioned by Rigdzin Jigme Lingpa in his “*Explanation of the Empowerment of Trol-thig*”:

- (1) to prevent the doctrine from disappearing;
- (2) to prevent the teaching from being contaminated;
- (3) to prevent the power of blessing from disappearing;
- (4) to shorten the lineage of transmission.

The Extension of the “Dharma Semblance Age” and the Deferral of the “Dharma-Ending Age”

Also, Guru Rinpoche had already predicted that, as we are approaching the period of the “Dharma-Ending Age” (please refer to the article on “*The Wisdom in Directing One’s Dharma Practice* (8)” in Issue 8 of “*Lake of Lotus*”), numerous obstructions of various kinds (such as: factional fightings, diseases, political disorders, and the destructions of the Dharma by



His Holiness Chadrak Rinpoche (left), His Holiness Dudjom Rinpoche (middle), and His Holiness Dilgo Khyentse Rinpoche (right)

powerful kings and ministers, and even by Dharma practitioners themselves) would occur, and so the blessings of the Dharma teachings will slowly disappear.

The main characteristic of the period of the “Dharma-Ending Age” is that there will still be **people who teach** the Dharma teachings, but **none of them would practice** the Dharma practices, and so **nobody would attain the various “Fruits of Realization”** during this period. Thus for this period, on the surface, there are still people who teach the Dharma teachings and ask others to do good deeds so as to have some “solaces” to the mind temporarily, and yet they will not be able to be “liberated from the “karmic cycle of existence” (samsara), nor to be able to become totally “enlightened” (that is, in attaining “Buddhahood”). In this regard, the period of the “Dharma-Ending Age” will only have Dharma teachings at the surface, but there will not be any real and genuine “Dharma practices”.

As Guru Rinpoche knew very well the “Law of Cause and Effect”, as well as the “impermanence” of all worldly things, and so in order to change any kind of “prophecies”, it must have to start with the most important factor of all -- the **“collective karma”**. In hoping to defer the arrival of the period of the “Dharma-Ending Age” while trying to prolong the period of the “Dharma Semblance Age”, so that Buddhism can still continue to have its genuine “Dharma practices” for people to practice resulting in its having genuine “realized” Dharma practitioners who can be liberated and enlightened in this world, and thus avoid the possibility of having Buddhism to be **downgraded** into only some kind of a religion (similar to all the other religions of asking people to do good deeds in order to be able to “ascend to heaven” when they die) in giving some “solaces” to the mind and the balance of emotions temporarily while one is still alive.

And so, for the purposes of keeping the genuine “Dharma practices” intact without being distorted and contaminated, as well as in pacifying all the above-mentioned obstructions, Guru Rinpoche blessed and prophesized accomplished Tertons (who are themselves “realized disciples” of Guru Rinpoche) to appear at different times, who would discover various important teachings of Dharma practices on appropriate deities, mantras and activities at the appropriate time and place, just as different medicines are given to heal the various illnesses (similar to what is now known as **“time capsule”**). These Dharma Treasures (**Terchos**) are the teachings which possess the **“warm breath” of Guru Rinpoche himself**. As there are no contaminations and errors in them, and so they are **extremely powerful**, they have no obstructions for their practices, **their accomplishments are easy to attain**, and their fruits are swiftly achieved.

Through these means, the period of the “Dharma Semblance Age” can thus be prolonged, in which there will **still be many people who teach** the Dharma teachings, but **only a few of them who will practice** the genuine Dharma practices, and even a **very small minority** of them **will attain the various “Fruits of Realization”** during this period. However, as many of the genuine “Dharma practices” have already been distorted and contaminated, there will still be a hard time for most people to be able to distinguish between the false Dharma teachings and practices from those genuine ones. As a result, most of the people will not be able to receive the “blessings” and the benefits of those “original” genuine “Dharma practices”, while only a very few people with wisdom will be able to really differentiate among them. These few people will then put these into practices, and thus they will be able to attain those **fruits of accomplishments**, and will **eventually become liberated and enlightened**. In such a way, the period of the “Dharma Semblance Age” will be prolonged.

Hence, His Holiness Dilgo Khyentse Rinpoche had also remarked: “The three special qualities of the Terma Treasures can also be: (i) the Terma Teaching possesses the great warmth of blessings because of having a close lineage; (ii) it is a pure source because of having the scriptural proof of the Terma letters; and (iii) it is a **never-waning profound path** because it appears at the appropriate time for those to be tamed”. (please refer to [Guru Padmasambhava, *The Light of Wisdom*](#). Translated by Erik Pema Kunsang. Boston: Shambhala Publications, 1995, pp.213-4, Note 34.)

How to Preserve the “Blessings” of the Dharma Teachings?

Futhermore, as the Tantric teachings of the



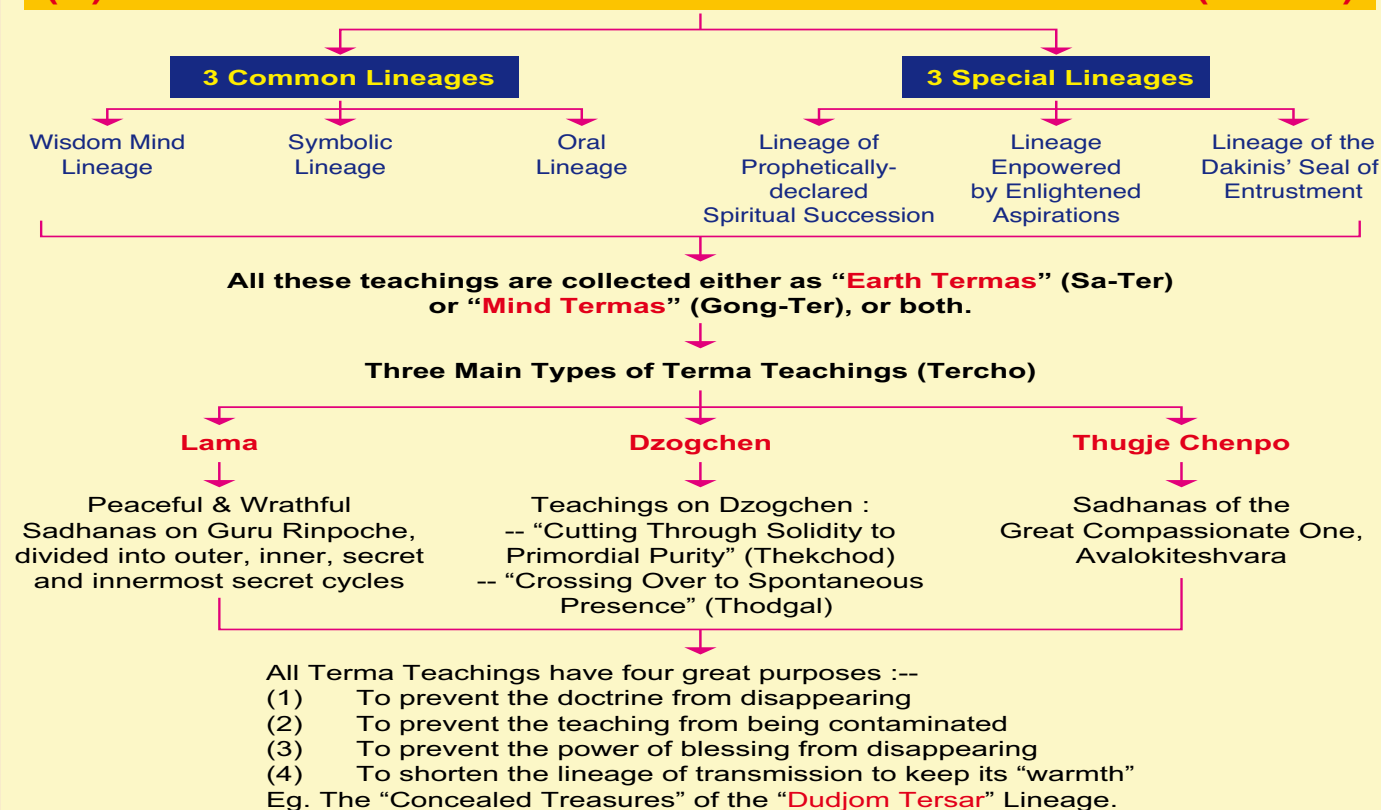
“Canonical Teachings” (Kama) and of the Earlier Termas that were transmitted came down through the long lineages of previous Masters. The power of those teachings may have declined by their falling into the hands of improper people or transgressors. The teachings may have been contaminated by individually imposed and distorted ways through unauthorized writings, and by adding “false methods” into the genuine “Dharma practices”. In such a way, it is like the adding of “poisons” into “nectars”, such that people will usually not recognize it and so they will continue to take it as genuine ones, and will thus eventually be killed by it through slow poisoning, without ever knowing why they got killed in the first place !

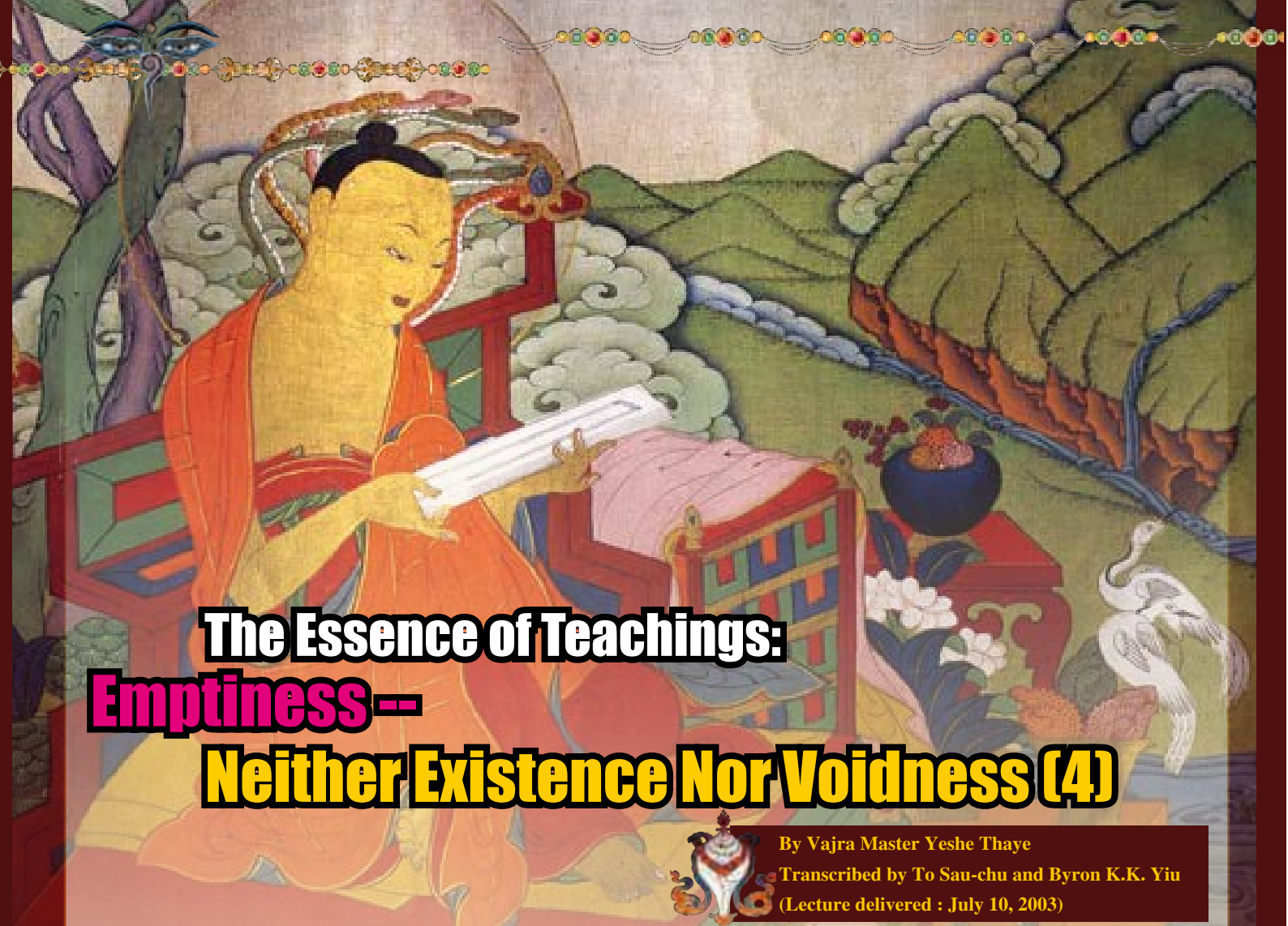
Furthermore, there tend to be more obstructions in the long transmissions. It was during that long period of transmission that there might have been someone, among the “lineage-holders”, who did not practice much and did not attain any “realization” or accomplishment, and so they cannot realize the true meanings of the genuine Dharma teachings. Or else, there are those who had transgressed and broken their vows and “samayas”, and so the power of the transmission becomes decayed. The most popular cases are those in which the followers of such teachings do not even be aware of their own transmission lineages, and do not know where they really come from. Maybe it is due to the simply fact that these long transmissions have been handed

down for so long that they found it difficult just to even remember the names of all the Lineage Masters. Under such kind of circumstances, it is very difficult, if not impossible, to achieve any accomplishment. When these Dharma practitioners do not have an idea of who their Lineage Masters were, then there is no way for the “blessings” of the lineage to rest upon and to be sustained in one’s heart, due to one’s own “ignorance” and without a “spiritual heart” !

Hence if one practices a “Newly-Discovered Terma” (Tersar,) which is directly transmitted from the Terton and his “Principal Doctrine-holder” (Chodak), the benefit of this is that it will be much easier to accomplish results. The teachings of the “Dudjom Tersar” Lineage is of such an example: these “concealed treasure” teachings were discovered by both the Great Terton Dudjom Lingpa (His Holiness Dudjom Rinpoche’s predecessor) and the Great Terton Dudjom Jigdral Yeshe Dorje (His Holiness Dudjom Rinpoche), and were all transmitted in its pure totality to His Holiness Chadrak Sangye Dorje Rinpoche, who is the sole “Principal Dharma-heir” (Kyabchok) and also the “Lord of the Mandala” of the “Dudjom Tersar” Lineage. Hence, if one is fortunate enough to have received these precious teachings from His Holiness Chadrak Sangye Dorje Rinpoche, and if one is able to keep one’s own pure “samayas” with our Most Beloved Crowning Jewel and Wish-fulfilling Gem, then the practices of these precious teachings will bring about swift results and accomplishments.

(B) The Short Transmission of the Treasures Tradition (Terma)





The Essence of Teachings: Emptiness -- Neither Existence Nor Voidness (4)



By Vajra Master Yeshe Thaye

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

(Lecture delivered : July 10, 2003)

What is the Spatial Dimension of our Present Existence?

In fact, what kind of spatial dimension do we now have of our present existence? This is something that we should be aware of. Yet, the kind of understanding that we want to have is to have a deeper understanding of what **the truth** really is which had been taught by the Lord Buddha, and not just trying to have a further study on its scientific investigations.

The Lord Buddha was saying that this universe is like a **big ocean of fire**, and that we human beings are living in a small house within this ocean. We are just like a bunch of kids playing around the house, not knowing that the fire is blazing outside of the house and is approaching us. Then it was the Lord Buddha himself who came to warn us that the **fire** is burning rapidly, and will be **approaching us very soon**. Hence, we should now be well-prepared for the fire by trying to get out of this dangerous situation as soon as possible.

In other words, the Lord Buddha told us that we should **practice the Holy Dharma** in order that we can **liberate ourselves from the bondages of our "karmic" conditions**, as well as from the **bondages of spatial and temporal limitations**, in order to have the **power of "self-salvation and freedom"**. Otherwise, it is only when the time comes, that the fire is already blazing upon us, that we start asking for help from the gods or Buddhas, then it is already too late to do so ! By that



The Universe (1)



The Universe (2)

time, we can only face the cruel consequences. This is, indeed, the most important message why the Lord Buddha had told us about the reality of the universe.

All Existences are Due to the Matching of Causes and Conditions Alternatively

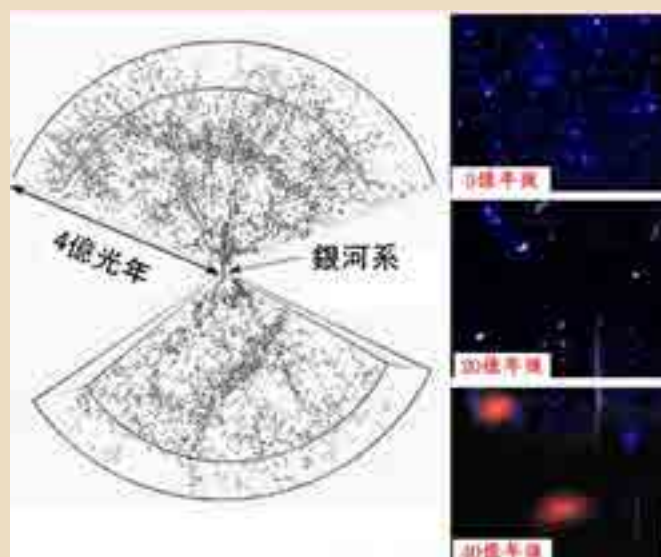
In terms of the formation of the universe, it was said in the “Great Causes Discourse Sutra” (Skt.: “Mahanidana Sutra”) that “All matters are generated by the matching of causes and conditions alternatively.” In other words, when all causes and conditions (that is, both the “main cause” and the other auxiliary “conditions”) are coming together, new consequences will be formed and developed. “Alternatively” here means that what is considered as the “main cause” in one aspect can become the auxiliary “condition” in another aspect, while the auxiliary “condition” in one aspect can also become the “main cause” in another aspect, and thus they can all interact alternatively to form new developments. It is in this way that both our universe and the existence of life have been formed.

Hence, in the “Manifestation of the Tathagata”, Chapter 37 of the Avatamsaka Sutra, it was mentioned that “Firstly the ‘Realm of Formlessness’ is being generated.” That is, the ‘world without matter’ was being formed at the beginning from “Emptiness”. Then the ‘Realm of Form’ is being generated later on. In other words, the ‘material world’ came into existence

only after the ‘world without matter’ was first generated. Hence, according to the Buddhist perspective, this is the process that the universe was being formed.

“Non-Emptiness” in the Midst of “Emptiness”

Then, how about the scientific perspective? How will they look at the formation of the universe? There is a “Theory of Inflationary Universe”, proposed by two American cosmologists, Alan Guth and Richard Gott. Both of them believe that the universe is a “null bubble” formed from the “empty space”. It is, indeed, what we can consider as “Non-Emptiness” in the midst of “Emptiness”. It is comprised of unlimited quantity of ‘non-material energy’, and is kept on expanding and inflating. “Small bubbles” are being formed in the midst of “big bubbles”, and then these “small bubbles” will themselves later develop into universes. Their “generations and annihilations go on naturally, and there is no beginning nor ending to them. Neither are they created by a God”. These are the words of the contemporary scientists who think that such magnificent projects are not the works created by a Creator, but rather they are the products of natural evolutionary process of generations and annihilations, which come and go naturally. Thus, nobody specifically creates an earth that was either square or oval in shape. Thus, we can see a strong similarity between the Buddhist perspective and the scientific perspective in terms of the process on the formation of the universe..... (To be Continued)



The Universe: Its Birth and Future

EPILOGUE

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

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

Methods of Payments:

(1) Hong Kong and Overseas

☐ 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. Or Email to info@dudjomba.org.hk. For remittance of donations through banks, use the Swift Code : "HSBCHKHHHKH" Bank Address : The Hong Kong and Shanghai Banking Corporation Limited, Headquarter, Queen's Road Central, Hong Kong. A/C Name: Dudjom Buddhist Association International Limited.

(2) Taiwan

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

Form for Donations, Subscriptions & Mail Orders

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

*This form can be photocopied for use.