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Lake of Lotus

Bimonthly

Issue 13 February 2008

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**The Key of Victory in "Energy Wrestling"
in the "Posthumous World"**

**The Serious
Consequences of Having
Blindly and Carelessly
Receiving**

"Empowerments"

**"The Few Against
the Many" & "The**

**Strong Suppress
the Weak" in the**

**Dharma Practices
of Vajrayana**

Buddhism

The "Karmic"

**Threads that Control
Everything**

**The Criteria for
Comparing Methods
of "Dharma Practice"**

**The Up-to-the-Point
"Cardinal Mentality for
Dharma Practice"**



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English Version

A Commemoration of the 10th Anniversary of the Founding of the Dudjom Buddhist Association, as well as the 2nd Anniversary of the Founding of the Inaugural Issue of the "Lake of Lotus" Bimonthly

by Dudjom Buddhist Association

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In Commemoration of the 10th Anniversary of the Founding of the "Dudjom Buddhist Association", and the 2nd Anniversary of the Founding of the Inaugural Issue of the "Lake of Lotus" Bi-monthly

Dudjom Buddhist Association

Causes and Conditions for the Founding of the Association

The remote cause: After more than 2500 years of the spreading of the Buddhist Dharma, Buddhism has been mixed up with many popular beliefs, folk customs and traditions, together with various legendary tales and folklores of ghosts and gods. Thus, the real intrinsic substances and the true connotations of Buddhism have been secularized and popularized, in such a way as to become too worldly in nature and to be felt as rather mixed up and confused by the general populace. In order that Buddhism can become more popular and to be integrated into the secular communities, it has emphasized on "helping the poor and needy people, comforting people's minds, and guiding people virtuous deeds". Indeed, this has been very successful in spreading the Buddhist Dharma in terms of its scope and "breadth", and we greatly rejoice at this great endeavour.

However, in terms of the profundity and "depth" of Buddhism, such as in terms of "How to train the **mental strengths**" of Dharma practitioners in order to cope with the **"transitional period"** after death?" or How to spread Buddhism in order to reveal the real face and goals of Buddhism in a crystal-clear manner?", or "how to implement the trainings of the Buddhist **"Dharma practice"** so that they can



夏札法王賜予「敦珠佛學會」之大圓滿祖師龍清巴尊者像
H.H. Chadrak Rinpoche's Bestowal of the statue of the
Dzogchen Master Gyalwa Longchenpa to the Association



「敦珠佛學會」朝聖團攝於印度菩提伽耶金剛

座側

Members of the Association taken at the side of the "Vajra Seat" of the Lord Buddha at Bodh Gaya, India



「敦珠佛學會」朝聖團攝於印度菩提伽耶大

覺寺內釋尊成道像前攝

Members of the Association taken in front of the statue of Lord Buddha inside the Mahabodhi Temple at Bodh Gaya, India

be **"up-to-the-point"** in **"matching the goals"?**" and so on, more efforts will still need to be put in. The establishment of the Dudjom Buddhist Association (herein known as the "Association") is to aim at the transmissions of the Buddhist teachings in both its "depth", as well as its "breadth", in such a way that it can cater to both its "scope" and its "quality". It is a Buddhist Dharma centre belonging to the Nyingma School of Tibetan Buddhism.

The recent cause: In order to **hold firmly onto the Samaya Vows** that our Founders, Vajra Master Yeshe Thaye and Vajra Acharya Pema Lhadren, had made to their Chinese Root Guru Ven. Lama Sonam Chokyi Gyaltsan (alias Ven. Vajra Guru Lau Yui-che) on 2nd April 1996 in upholding, maintaining and spreading the Holy Dharma with the Authority and the Lineage vested upon them (the details of which can be found in the Inaugural Issue of the "Light of Lotus" in 1999, as well as in the Ninth Issue



敦珠法王二世與劉公銳之金剛上師歡敘
H.H. Dudjom Rinpoche and Ven. Vajra Guru Lau Yui-che were having very enjoyable moments together



夏札法王與移喜泰賢及啤嗎哈尊于2007年10月22日攝於尼泊爾
H.H. Chadrak Rinpoche with Yeshe Thaye and Pema Lhadren, taken on 22 October, 2007 in Nepal

of the “Lake of Lotus” in 2007, both published by the Dudjom Buddhist Association), so as to repay the extreme kindness of His Holiness Dudjom Rinpoche II to the sentient beings in the Chinese world, as well as to aspire towards the Bodhisattva vow and responsibility in “prolonging the wisdom life of the Lord Buddha and in lighting up the heart lamp of the Lord Buddha”.



1997

17th May (the Tenth Day of Fourth Month of Saga Dawa of the Tibetan calendar) – Ven. Lama Sonam Chokyi Gyaltsan (alias Ven. Vajra Guru Lau Yui-che) entered into Parinirvana.

18th September – After Ven. Lama Sonam Chokyi Gyaltsan’s parinirvana, and in order to respond to various special causes and conditions, Vajra Master Yeshe Thaye and Acharya Pema Lhadren went to Nepal to seek the Spiritual Advices from His Holiness Chadrak Sangye Dorje Rinpoche and His Holiness Dudjom Rinpoche III, and had received important guidance and advices. His Holiness Chadrak Sangye Dorje Rinpoche has personally granted two Letters of Recognition and Authorization (which had separately appeared in the Inaugural Issue of the “Light of Lotus” in 1999, and in the Fifth Issue of the “Lake of Lotus” in 2006, both published by the Dudjom Buddhist Association) in formally and publicly recognizing

Vajra Master Yeshe Thaye as the lineage-holder and successor of the lineages of the Dharma and of the Family of Ven. Lama Sonam Chokyi Gyaltsan (alias Ven. Vajra Guru Lau Yui-che). After returning to Hong Kong, Vajra Master Yeshe Thaye & Vajra Acharya Pema Lhadren began to plan for establishing a new Buddhist association in order to spread the genuine Holy Dharma, and officially named it as the “Dudjom Buddhist Association International Limited” so as to thank and commemorate the extreme kindness of His Holiness Dudjom Rinpoche II, and thus began to draft the “Memorandum and Articles of Association” for the Association.

1998

9th January – Received the official approval from the Government of the Hong Kong Special Administration Region of China for the establishment of the Association, and was thus incorporated on this very day. Later on, it was further registered as a “non-profit” charitable institution.

In order to meet the special needs of the modern man in their understanding of the Buddhist teachings, the “Dudjom Buddhist Association” has launched a series of multimedia publications to present and explain the profound meanings of the essence of the Buddhist teachings, while also applying the scientific way of analysis, in such a way that it is clear and simple, systematic with order, so as to be easily understood by the general public. In this way, it helps to bring about the propagation of the Buddhist cultural and educational activities, and thus help to spread upon the “breadth” of Buddhism. As for the “depth” of Buddhism, as an institution for the spreading of the Holy Dharma and belonging to the Nyingma School (so-called “Red-Hat School”) of Tibetan Buddhism, the “Dudjom Buddhist Association” has adopted the following principles in its propagation of the “Buddhist Dharma”:

1. To reveal the true face and goals of “Buddhism” in a crystal-clear manner;
2. To use “scientific terms” and modern terminologies as “footnotes” to re-interpret the profound in-depth meanings on the essence of the “Buddhist Dharma”;
3. To train Buddhist



「敦珠佛學會」出版之「蓮花光」合訂本，封面乃 夏札法王賜予「敦珠佛學會」之徽號
The front cover, of the Combined Volume of the “Light of Lotus”, is our Association’s Logo which was bestowed by H.H. Chadrak Rinpoche



「敦珠佛學會」
之「放生」法會
The Association
has its Fish-
Release
Ceremony
Annually



「敦珠佛學會」
之「放生」法會
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Annually

teaching personnel, who can possess both the theoretical foundations and the practical experiences, in order to help spread the “Buddhist Dharma”;

4. To carry out “up-to-the-point” “practical trainings” in order to help modern Dharma practitioners;
5. To provide Dharma practitioners with teachings and assistances on both the theoretical foundations (theories of the Dharma) and the practical experiences (actual practices) necessary; and
6. To provide the dying persons with “up-to-the-point” “practical trainings” in order to help them in facing and releasing their dangers, as well as in handling the various adversities in the dying process.

May – We had extended our humble invitation to His Holiness Chadrak Gyendun Rinpoche to be the Spiritual Leader for the Association, and we were very fortunate that His Holiness Chadrak Gyendun Rinpoche has kindly accepted this. At the same time, we began to accept membership applications from those people who are having serious intentions in learning the true and core meanings in the study and practice of the Buddhist Dharma, so as to become liberated from the “six realms” within “the cycle of karmic existence” (samsara).



The following events recorded a brief account on the Association’s various activities in the propagation of the Holy Dharma. Please do forgive us for not being able to list out all the details of the full items, as there were too many to be recorded, and have thus only selectively listed out the major ones instead.

Its Short History on the Propagation of the Holy Dharma

1. 1999 February – Published the Inaugural Issue of the Chinese-English Bilingual journal of the “Light of Lotus”, and was distributed to the general public free of charge.
2. 1999 July – Published the Second Issue of the Chinese-English Bilingual journal of the “Light of Lotus”, and was distributed to the general public free of charge.
3. 1999 September – A 3-months’ course on “Mind-Training and Dharma Practice” consisting of 12 sessions was conducted. After which, a whole set of 10 CDs, with color-printed lecture outlines for the course on “Mind-Training and Dharma Practice”, were made available both in Putonghua and Cantonese editions to be widely distributed in various Chinese-speaking communities in Taiwan, Hong Kong, Singapore, Macau, etc.
4. 1999 November – Invited a senior Tibetan teacher, Mr. Zhuang Jing, to conduct a 3-months’ Elementary Course on Tibetan language.
5. 2000 March – Began to plan for the establishment of the premise for the Association, and in seeking for a suitable venue for such a purpose.
6. 2000 June – Published the Third Issue of the Chinese-English Bilingual journal of the “Light of Lotus”, and was distributed to the general public free of charge.
7. 2000 June – The first ceremony for conducting the Ritual on the “Freeing of Lives”. More than 70 people had attended.
8. 2000 July – Published the Combined Volume of the Chinese-English Bilingual journal of the “Light of Lotus”, comprising of the Three Issues together.
9. 2000 July – Began to conduct the monthly ritual for the “reciting of vows” and for the “confessions of sins” (known as rite for the “sojong” in Tibetan, or the “posadha”, “upavasatha”, “uposatha” in Sanskrit and Pali), so that **members would openly and publicly confess and repent their sins, wrongdoings, transgression of silas and broken samayas in front of the whole Sangha community during the ritual**, a tradition which has been handed down all the way from the Lord Buddha himself.
10. 2000 July – Publicly transmitted the “Ritual for the Freeing of Lives”, as according to the tradition of “Vajrayana Buddhism”. More than 230 people had attended.
11. 2000 July – Transmitted the “Preliminary Practices of Vajrayana” (that is, the “Four Preliminaries” or “Ngondro” in Tibetan) in details to its members. After which, an Audio CD on the Putonghua and Cantonese editions of “The Importance of the Four Preliminaries” was released.
12. 2000 August – The second large-scale ceremony for conducting the Ritual on the “Freeing of Lives” was conducted. More than 120 people had attended.
13. 2000 September – The first large-scale Buddhist Lecture on “Tibetan Buddhism: The Attainment of Buddhahood in A Single Lifetime” was conducted in the “Hong Kong Cultural Centre” in Tsimshatsui, Kowloon. About 150 people attended the lecture.
14. 2000 October – The first course on Tibetan Buddhist Meditation, known as the “Vairocana’s Seven-Pointed Sitting Meditation”, with four sessions, was conducted in the hall of the “Hong Kong Cultural Centre” in Tsimshatsui, Kowloon. About 120 people had joined the course.
15. 2001 January – Starting from this year, while

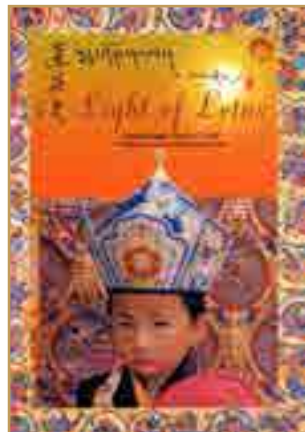


「敦珠佛學會」之「浴佛節」
法會
The Association has its
Celebration on the Birth of the
Lord Buddha



「敦珠佛學會」出版之「蓮花光」第一期中文版封面

The Front Cover of the Chinese Version of the Inaugural Issue of the "Light of Lotus"



「敦珠佛學會」出版之「蓮花光」第一期英文版封面

The Front Cover of the English Version of the Inaugural Issue of the "Light of Lotus"

conducting the ritual for the "reciting of vows" and for the "confessions of sins", our Instructors-in-Charge began to provide further "Guidance on Mind-Training", as well as in giving more profound-level explanations on the "Teachings of Vajrayana", on a monthly basis.

16. 2001 February – Published the Putonghua and Cantonese editions of the audio CD on the "Freeing of Lives and the Law of Karma".
17. 2001 March – The third large-scale ceremony for conducting the Ritual on the "Freeing of Lives" was conducted. More than 230 people had attended.
18. 2001 May - The second large-scale Buddhist Lecture on "The Essence on the Teachings of the Bardo" was conducted at the Hall of the "Duke of Windsor Social Service Building" in Wanchai, Hong Kong. More than 250 people had attended the lecture.
19. 2001 May –The second course on Tibetan Buddhist Meditation, known as the "Vairocana's Seven-Pointed Sitting Meditation", with four sessions, was conducted in the hall of the "Hong Kong Cultural Centre" in Tsimshatsui, Kowloon. About 120 people had joined the course.
20. 2001 July – Published the English, Putonghua and Cantonese editions of audio-visual VCD on the "The Rainbow Body of the Nyingma School of Tibetan Buddhism".
21. 2001 November – The fourth large-scale ceremony for conducting the Ritual on the "Freeing of Lives" was conducted. During which, the "Ritual on the Freeing of Lives", as according to "Vajrayana Buddhism", was also transmitted. 306 people had attended the occasion.
22. 2001 December - The third large-scale Buddhist Lecture on "The Essence on the Teachings of the Bardo" was again conducted at the Hall of the "Duke of Windsor Social Service Building" in Wanchai, Hong Kong. More than 160 people had attended the lecture.
23. 2002 February – The Putonghua and Cantonese editions of the audio CD on "Authentic versus Fake Gurus (Spiritual Teachers)" was released.
24. 2002 March – The fifth large-scale ceremony for conducting the Ritual on the "Freeing of Lives" was conducted. During which, the "Ritual on the Freeing of Lives", as according to "Vajrayana Buddhism", was also transmitted. More than 310 people had attended the occasion.
25. 2002 July – A premise of more than 7,000 sq. ft. was formally purchased for the Association.
26. 2002 November – Vajra Master Yeshe Thaye conducted the "Consecration Ceremony" for the premise of the Association.
27. 2002 November – The third course on Tibetan Buddhist Meditation, known as the "Vairocana's Seven-Pointed Sitting Meditation", with four sessions, was conducted in the new premise of the Association. More than 120 people had joined

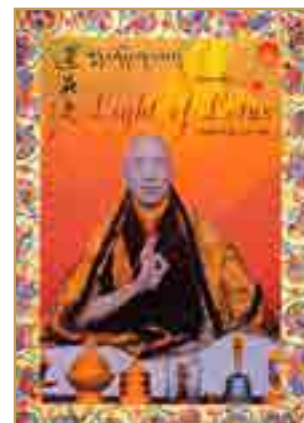
the course.

28. 2003 January – The first Debate Contest for the Association's members was conducted on the topic of "When the Mind has begun to think of the possible breaking of vows, that is already equivalent to the real breaking of the vows".
29. 2003 January – The public Buddhist lecture on "The Essence on the Teachings of the Bardo" was conducted in the new premise of the Association. More than 130 people had attended the lecture.
30. 2003 March - The sixth large-scale ceremony for conducting the Ritual on the "Freeing of Lives" was conducted. During which, the "Ritual on the Freeing of Lives", as according to "Vajrayana Buddhism", was also transmitted. More than 230 people had attended the occasion; and about 60,000 lives were freed.
31. 2003 March to May – A series of three public Buddhist lectures on the Advanced Course on the "Mind-Training and Dharma Practice" were separately conducted in the new premise of the Association. The topic of the first lecture was on "Emptiness: Neither Existence Nor Voidness", which was immediately released as the audio-visual VCD in the English, Putonghua and Cantonese editions. The topic of the second lecture was on "Everything Comes From the Mind", and the third lecture was on "The Inconceivable Law of Karma", which were also released as audio-visual VCD in both Putonghua and Cantonese editions. While the SARS (severe acute respiratory syndrome) had prevailed during the period for the three lectures, but still there were about 120 people in attending each of the lectures.
32. 2003 September - The second Debate Contest for the Association's members was conducted on the topic of "If one can confess and repent after breaking the vows, it can help to purify and clear the karmic cause, so that it will not bring about the karmic effect".
33. 2003 October-November – A series of three public Buddhist lectures on "The Fifty Stanzas of Guru Devotion" was conducted. More than 130 people had attended each of the lectures.
34. 2003 November - The seventh large-scale ceremony for conducting the Ritual on the "Freeing of Lives" was conducted. During which, the "Ritual on the Freeing of Lives", as according to "Vajrayana Buddhism", was also transmitted. More than 320 people had attended the occasion.
35. 2004 March –The eighth large-scale ceremony for conducting the Ritual on the "Freeing of Lives" was conducted. During which, the "Ritual on the Freeing of Lives", as according to "Vajrayana Buddhism", was also transmitted. More than 340 people had attended the occasion.
36. 2004 May –The third Debate Contest for the Association's members was conducted on the topic in relations to the "Teachings of the Bardo".



「敦珠佛學會」出版之「蓮花光」第二期中文版封面

The Front Cover of the Chinese Version of the Second Issue of the "Light of Lotus"



「敦珠佛學會」出版之「蓮花光」第二期英文版封面

The Front Cover of the English Version of the Second Issue of the "Light of Lotus"

37. 2004 July - Vajra Master Yeshe Thaye led a pilgrimage tour to the different Holy places in India and Nepal, during which butter-lamp offerings and Dharma practices were made and were then dedicated to all sentient beings.
38. 2004 October - The ninth large-scale ceremony for conducting the Ritual on the "Freeing of Lives" was conducted. During which, the "Ritual on the Freeing of Lives", as according to "Vajrayana Buddhism", was also transmitted. More than 330 people had attended the occasion.
39. 2005 January - Published the book on the "Freeing of Lives and the Law of Karma".
40. 2005 February - We have invited Kyabje Sangye Tsering Rinpoche, the Yangsi of Khenchen Ngagi Wangpo Rinpoche, to come to Hong Kong and conduct once more the "Consecration Ceremony" for the Association, and also gave different "initiations" and teachings.
41. 2005 February - Kyabje Sangye Tsering Rinpoche has conducted the tenth large-scale ceremony for the "Freeing of Lives" on the Sea. More than 350 people had attended the occasion.
42. 2005 - Starting from this year, we conduct various rituals on "lamp offerings", and also transmit the "Sadhana on Lamp Offerings".
43. 2005 August - The fourth Debate Contest for the Association's members was conducted on the topic of "the Profound Aspects on the Teachings of the Bardo".
44. 2006 January - A full-color printing of the Chinese-English bilingual Buddhist Bi-monthly magazine of the "Lake of Lotus" has been launched, and was widely distributed to all the Chinese communities in Taiwan, Hong Kong, Macau and other places.
45. 2006 March - The eleventh large-scale ceremony for conducting the Ritual on the "Freeing of Lives" was conducted during the Festival of Bodhisattva Avalokitesvara. During which, the "Ritual on the Freeing of Lives" and the "Aspiration to Put an End to Plaque", both according to "Vajrayana Buddhism", were also transmitted. More than 330 people had attended, and more than 4,500 catties of lives were freed on that day.
46. 2006 April to July - A series of seven public Buddhist lectures for the course on "The Profound Abstruseness of Life & Death" were separately conducted. Vajra Master Yeshe Thaye & Vajra Acharya Pema Lhadren taught the related matters concerning the "Near-Death Experiences", and the related scientific evidence in video clippings were shown. More than 140 people had attended each of the lectures.
47. 2006 November - The twelfth large-scale ceremony for conducting the Ritual on the "Freeing of Lives" was conducted. During which, the "Ritual on the Freeing of Lives" and the "Aspiration to Put an End to Plaque", both according to "Vajrayana Buddhism", were also transmitted. More than 380 people had attended, and more than 3,900 catties of lives were freed on that day.
48. 2007 January - In commemorating the extreme kindness of His Holiness Dudjom Rinpoche II, the Root Guru of our instructors Vajra Master Yeshe Thaye and Vajra Acharya Pema Lhadren, towards the Chinese people, we specially dedicated the Seventh Issue of the "Lake of Lotus" to His Holiness Dudjom Rinpoche II by publishing "In Commemoration of the 20th Anniversary of His Holiness Dudjom Rinpoche's Parinirvana" for that particular purpose.
49. 2007 March - The audio-visual DVD on the first lecture of "The Profound Abstruseness of Life & Death" was released, and was immediately distributed free of charge by attaching it together with the Eighth Issue of the "Lake of Lotus".
50. 2007 March to July - A series of twelve lectures of Buddhist Studies on the "Elementary Course of Sutrayana and Mantrayana" were conducted by Vajra Master Yeshe Thaye and Vajra Acharya Pema Lhadren, together with some of their disciples. More than 160 people had applied for the course.
51. 2007 April - The Association's Founders and Instructors-in-charge, Vajra Master Yeshe Thaye and Acharya Pema Lhadren, have been specifically interviewed by various Taiwan TV Stations and were recorded in the various programmes, including "Taiwan's New Discovery", "To View Taiwan with a True Heart", and so on.
52. 2007 May - In commemorating the extreme kindness of Ven. Vajra Guru Lau Yui-che (alias Ven. Lama Sonam Chokyi Gyaltsan), the Root Guru of our instructors Vajra Master Yeshe Thaye and Vajra Acharya Pema Lhadren, we specially dedicated the Ninth Issue of the "Lake of Lotus" to Ven. Vajra Guru Lau Yui-che by publishing "In Commemoration of the 10th Anniversary of Ven. Lama Sonam Chokyi Gyaltsan's Parinirvana" for that particular purpose.
53. 2007 May - The thirteenth large-scale ceremony for conducting the Ritual on the "Freeing of Lives" was conducted during the Festival of Bodhisattva Manjushri. During which, the "Ritual on the Freeing of Lives" and the "Aspiration to Put an End to Plaque", both according to "Vajrayana Buddhism", were also transmitted. More than 340 people had attended that occasion.
54. 2007 July - The audio-visual DVD on the second lecture of "The Profound Abstruseness of Life & Death" was released, and was immediately distributed free of charge by attaching it together with the Tenth Issue of the "Lake of Lotus".
55. 2007 July - Starting from this month, the Association has implemented a policy of opening up our premise to the general public on specific time periods during the weekdays (i.e. 2:00-7:00 PM, Mondays to Saturdays, except on Sundays and public holidays), so as to facilitate the virtuous believers in Buddhism from the general public in paying respects to the Buddhas and Bodhisattvas, making lamp offerings, and purchasing the different multimedia publications from the Association.
56. 2007 July - Starting from this month, the Association has welcomed public libraries and Buddhist teaching institutions from all over the world to request by mail for the Association's multimedia publications (including books, audio-visual compact discs, and so on) free of charge.
57. 2007 18-24 July - During this period, the Association participated in the annual cultural event of the "Hong Kong Book Fair", which was organized by the "Hong Kong Trade Development Council".
58. 2007 4th August - The Association conducted the "Refuge Ceremony" in public, and that many virtuous believers in Buddhism from the general public have greatly rejoiced in participating in this meaningful event.
59. 2007 September to December - the Association has conducted the fourth course on Tibetan Buddhist Meditation, known as the "Vairocana's Seven-Pointed Sitting Meditation", with four sessions. The teachings and its practice have been personally explained and guided by our Instructor-in-Charge Vajra Master Yeshe Thaye. More than 90 people had joined the course.
60. 2008 January - In commemorating the 10th Anniversary of



「敦珠佛學會」出版之「蓮花光」第三期英文版封面
The Front Cover of the English Version of the Third Issue of the "Light of Lotus"



「敦珠佛學會」出版之「蓮花光」第三期中文版封面
The Front Cover of the Chinese Version of the Third Issue of the "Light of Lotus"

the founding of the Association, we specially dedicated the Thirteenth Issue of the "Lake of Lotus" to the Association by publishing "In Commemoration of the 10th Anniversary of the Founding of the Dudjom Buddhist Association and the 2nd Anniversary of the Founding of the Inaugural Issue of the Lake of Lotus Bimonthly" for that particular purpose. Also, an audio-visual DVD on "A Survey on the Essence of Sutrayana and Vajrayana" will be distributed free of charge by attaching it together with this issue of the "Lake of Lotus".

61. 2008 – Starting from early 2008, in order to commensurate with the various conditions and capabilities of the different people in Hong Kong, our Instructors-in-Charge, Vajra Master Yeshe Thaye and Vajra Acharya Pema Lhadren, have decided to offer a "Course on the Practical Aspects of Sutrayana and Vajrayana" that is open to the general public free of charge. The course **aims at "guiding the practical aspects of actual Dharma practices", with the main theme of "up-to-the point training" as our major focus.** It will provide a holistic and comprehensive bird-eye's view on the basic issues, fundamental principles and crucial points, as well as the misunderstandings, distractions, and pitfalls of Dharma practices of both Sutrayana and Vajrayana. In this way, it will give an important guiding direction and a point of reference in helping modern Dharma practitioners to develop an effective "right attitude" towards their Dharma practices in order to become "liberated from Samsara".



Afterword

The mundane worldly activities are definitely "impermanent" and "illusionary" in nature, while the Buddhist Teachings (or the "supra-mundane dharmas") are merely used as a "raft" (i.e. as a means that help us to cross over to "the other shore"). Hence, we should not grasp hold onto these things as if they really exist. Thus, it was mentioned in the **"Diamond Sutra"**: "Even when Dharmas should have been abandoned, let alone those non-Dharmas?" This is the most significant revelation that the Lord Buddha has given us. All Buddhist Dharma practitioners need to understand this message. As for those people who are the propagators of Buddhism in "spreading the Holy Dharma and in benefiting sentient beings", they should not only understand this important message, but should also set an important example by actively engaging themselves through this. In so doing, they will be able to avoid being tied up through both the "attachment of the ego" ("atma-graha") and the "attachment of the Dharmas" ("Dharma-graha"). Otherwise, one will only wrap oneself in a cocoon and will thus fall prey to Samsara, and could not get oneself out of it.

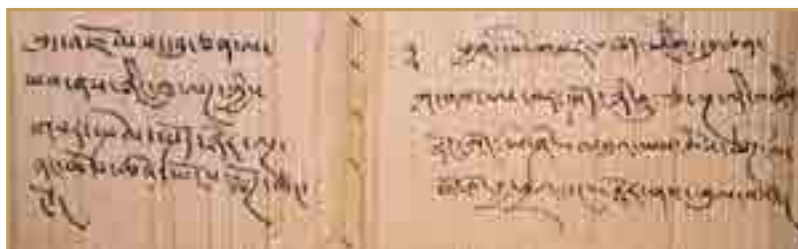
Particularly for those who are the propagators of Buddhism by taking the "spread of the Holy Dharma to benefit sentient beings" as their main responsibility, they should be fully aware and heighten their vigilance that the "spread of the Holy Dharma to benefit sentient beings" is the duty of the genuine Bodhisattvas, whatever gains or losses will only be known by one's own heart, and thus should not be taken lightly. Hence, one should not consider one's

own selfish aims by trying to win favors in attracting followers, such that one will spare no pains "by selling the Lord Buddha's Foundation", as well as to distort and ruin the genuine Buddhist Dharma. If so, one will actually become the "parasite within the lion's belly" of Buddhism. We should strictly adhere to the **"Law of Cause and Effect"** of Karma which is absolutely true and real in nature ! By "spreading the Holy Dharma in benefiting sentient beings", the propagators of Buddhism are like those people who are **walking on steel wires up in the air.** If one is slightly careless, then one will fall down and will bring serious consequences of "being smashed into pieces". One should not misinterpret or distort the meaning of "Emptiness" as having no attachment to anything, and thus does not even hold onto the most fundamental of all Buddhist teachings – the **"Law of Cause and Effect"**. Also, one will then not take the disciplines and vows seriously as a result. In this way, one will only have the consequence as depicted by the Chinese legend of the so-called "Zen of the Wild Fox", in which the person who had misunderstood that there was no such a thing as "cause and effect" and thus fell prey into five hundred lives of a wild fox.

The next issue of this Bimonthly will specifically published the article **"The Heart Nectars of the Saints"** by His Holiness Dudjom Rinpoche II. This article reveals very clearly and vividly as what "should be done" and what "should not be done" for modern Dharma practitioners, so as to guide them as to **"what should be adopted and what should be abandoned"**. One of the paragraphs specifically mentions that: "Those religious assets which are like a violent poison, ...Without wasting my life to the sin of dishonest acquirement,..." and another paragraph reads : "Those material goods, like a Treasure discovered in a dream, ...Without deceiving others by flattery and assent, ..." which are so thought-provoking! This is, indeed, "a morning bell and an evening drum", as well as "a blow and a shout", to all Dharma practitioners, especially so for all those who are propagating Buddhism by taking the "spread of the Holy Dharma to benefit sentient beings" as their main responsibility! We ourselves will certainly take this as our own motto!

The establishment of our Association is, indeed, in accordance with the spiritual guidance in "secret meaning" of our two Root Gurus, His Holiness Dudjom Rinpoche II and Ven. Vajra Guru Lau Yui-che, by leading us to visit with His Holiness Chadrak Gyatso Rinpoche ten years ago (back in 1997). His Holiness Chadrak Rinpoche has been most compassionate and kind to us in accepting us as His humble disciples and servants, and has given us His full support, recognition and authorization. We two are, indeed, most fortunate to have **His Holiness Chadrak Rinpoche to be our present Most**

夏札法王親筆書寫賜贈《密續》予「敦珠佛學會」之緣起，共二十一函之「大圓滿」《密續》乃祖師 大巖取者敦珠 巴之全集。



H.H. Chadrak Rinpoche's Personal Handwriting on the Bestowal of the 21 Volumes of the "Collected Works" of Terchen Dudjom Lingpa to the Association

Beloved Crowning Jewel ! Furthermore, all through these years, we have been deeply engraved in our memories of His Holiness Chadrak Rinpoche's incessantly compassionate love and care, solicitude, and blessings towards us and our Association. His Holiness Chadrak Rinpoche has always exhorted us, as disciples, that we should **"strictly keep our pure samayas and vows"**, and has revealed that this is the **essence** of all Buddhist practices!

It is worth mentioning here that, within this ten-years' span, His Holiness Chadrak Rinpoche has bestowed upon us and our Association numerous precious, very dignified and honourable Buddhist statues and Tibetan Thangkas (representing the "Body of all Buddhas"), Tibetan Sutras and Tantras (of both the Sutrayana and of Vajrayana, particularly all the precious Collected Works of our three Lineage Masters: The Great Tertön Dudjom Lingpa, His Holiness Dudjom Rinpoche and the Wisdom Dakini Sera Khandro – representing the "Speech of all Buddhas"), and Sarira Stupas of various sizes (representing the "Mind of all Buddhas"), as well as different ritual objects and Dharma items. His Holiness Chadrak Rinpoche has further specifically and personally designed the logo of our Association – the "Vajrakila dagger" – which implies and expects our Association to undertake the full responsibility in **taming different armies of Mara** which are presently **distorting and contaminating the correct and genuine Holy Dharma**. Such kinds of precious Dharma treasures are all now completely and perfectly in place!

Our Root Guru's extreme kindness to us is immeasurable, which is like the vast expanse of the **great ocean, and is too hard for us to even requite a small portion of it**. Hence, the two of us, as His Holiness' most humble disciples, here specifically write down these memoirs with our deepest gratitude and utmost appreciation by announcing to the whole world in such a most praiseworthy manner of His Holiness's extreme kindness. In fact, without His Holiness's kind supports and blessings, the establishment of our Association would not have been possible, and that we could not have achieved some of the works that we have done so far. If there are any slightest merits that we may have accumulated, these will all be **dedicated to the health and longevity of His Holiness Chadrak Rinpoche!**

Past saints have said before: **"To establish a Dharma centre is like the moon in the water, and to practice the Holy Dharma is like a flower in the mirror."** This, indeed, warns us, time and again, not to mistakenly fall into the traps of "greed, hatred and ignorance". The establishment of our Association and its propagation of the Holy Dharma are all due to "the matching of the causes and conditions", and so its very nature is exactly like the "flower in the mirror, and the moon in the water". But no matter how, the most decisive factor, for all the things that have been done, is whether one's aspiration is pure or not. As disciples, we must forever take to our hearts the **extreme kindness of the teachings and instructions** of our Lineage Masters so as not to mistakenly enter into the wrong paths!

Our most benevolent master Ven. Lama Sonam Chokyi Gyaltsan (alias Ven. Vajra Guru Lau Yui-che) had **personally formulated** the Principles for Dharma Centres to help spread the Holy Dharma as follows:

"Treasure talented people, Emphasize on practice, Take Dharma seriously"

Because of **the treasuring of talented people**, it helps to spread the Dharma for many years to come;
Because of **the emphasizing on Dharma practice**, one does not abandon one's diligence in practicing the Holy Dharma as an important offering;
Because of **the taking of the Dharma seriously**, one must respectfully keep one's Gurus' instructions and teachings to heart.

These are the **Bodhicitta of Aspiration**.

Offer fortunes, Offer efforts, Offer mind

The use of the unwholesome fortunes so as to help the activities of "spreading the Holy Dharma in benefiting sentient beings" is known as the **offering of one's fortunes**;

The use of one's own "body, speech and mind" to render services to others is known as the **offering of one's efforts**;

The drawing upon of all beneficial views and opinions in helping to turn the unsurpassable Dharma Wheel is known as the **offering of one's mind**.

These are the **Bodhicitta of Action**.

No matter whether it is for the Bodhicitta of Aspiration, or for the Bodhicitta of Action, the latter categories are always better off than the former categories."



「敦珠佛學會」之「靜坐」班

The Association has its Course on "Tibetan Buddhist Meditation"

「敦珠佛學會」之「靜坐」班

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These are the basic principles for the members of our Association to follow, and also the spirit for our Dudjom Buddhist Association. Also, as this is part of the teachings for the "Nyingma School" of Tibetan Buddhism, we sincerely hope that all our members should scrupulously abide by them. Attached here is the personal writing of Ven. Lama Sonam Chokyi Gyaltsan (alias Ven. Vajra Guru Lau Yui-che) on the Practice Principles for all Vajrayana (Secret Mantrayana) practitioners that has been laid down by Ven. Vajra Guru Lau himself to let all Vajrayana practitioners know what needs to be followed. Our most benevolent master Ven. Vajra Guru Lau had granted upon me the great responsibility and duty as the "Lamp-Transmitting Person" (that is, the "lineage-holder"), and so I sincerely pray and wish that all Dharma friends and practitioners alike can mutually encourage each other along this path, and hopefully we will all be able to complete the merits gained from this together.

As we are now entering the Age of Degeneration, there are many arrogant "conceited heretics (non-Buddhists) but who have covered up themselves as if they looked like Buddhists", as well as those "parasites within the lion's belly" of Buddhism, whose evil and distorted teachings have run wild. Hence, it is, indeed, very difficult nowadays to maintain and uphold the correct and genuine Holy Dharma in order to let it continue on to stay for long. A pure religious association acts as a mainstay in order to enable the correct and genuine Holy Dharma to be spread across the whole world. It is similar to a very bright lighthouse, amidst the dark ocean of ignorance, so as to light up the four directions in guiding all sentient beings to get out of the maze, and to lead those who have gone astray to have something to rely and fall back upon. Even there may come a time when Vajrayana Buddhism might have been misunderstood and suspected by others as some kind of a secret cult, this bright lighthouse should have its full function to play out in helping the Holy Dharma from falling. To this extent, indeed, it will have to **shoulder great responsibilities!** Master Chih-

Tse of the "Tien-tai School" of Chinese Buddhism has mentioned in his "*Mo-ho chih-kuan*": "If there is no aspiration, this is like having no one to steer the ship, and thus one does not know where one is going. On the other hand, if one makes aspirations, and keeps on its practices, then one will eventually arrive at where one aspires to go."

In the preface to the edited volume on the *Teachings of the "Na Rak Dong Truk Tantra"*, edited and translated by our most benevolent master Ven. Vajra Guru Lau Yui-che, His Holiness Dudjom Rinpoche had prophesized that: "In this degenerated world, the Adi-Buddha Samantabhadra's Heart Treasure Teachings should be spread to the whole world. Guru Padmasambhava has made such a prophecy." This important mission is, indeed, the great responsibility that we, as the disciples of the Holy Dharma, should aspire and to shoulder upon ourselves. We sincerely pray and wish that all Dharma practitioners can accomplish these vows. To this end, we have high hopes and expectations of you all!

The establishment of the Association is certainly under the Great Aspiration in "**prolonging the Buddha's Wisdom Life and lighting up the Lamp of the Buddha's Mind**". We whole-heartedly pray and wish all those Great Bodhisattvas who have this Great Aspiration in mind can thus be united together, under the great blessings of the Dharmakaya Buddha Samantabhadra's Dharma Essence of the "Nine Vehicles", as one Big Mandala and accomplish the "Ten Forces" in spreading the Holy Dharma across the whole world. We sincerely pray and wish to dedicate all the merits to our **three Root Gurus** (that is, His Holiness Dudjom Rinpoche, His Holiness Chadrak Rinpoche and Ven. Vajra Guru Lau Yui-che), as well as to **all those virtuous Gurus who have excelled in both the "studies and realizations" of the Holy Dharma**, for their health and longevity so that they will continue to stay for long in this world to turn the unsurpassable Dharma Wheel. Finally, we wish to dedicate to all our motherly sentient beings, praying that they will all be liberated from sufferings, will enter into eternal bliss, and to attain "perfect enlightenment" (Buddhahood) !

May all be Auspicious !
SARVA MANGALAM !

Vajrayana Disciples
Yeshe Thaye and Pema Lhadren
on 19th November, 2007

(Guru Rinpoche's Day, when after arriving in Tibet, He subdued all evil forces, established the Samye Monastery, and lit up the Lamp of the Holy Dharma in the Land of Snows.) ❀

Authentic Versus Fake “Lineages” and Their Related Meanings (2)

By Vajra Acharya Pema Lhadren

Translated by Byron K.K. Yiu

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



The Reasons for the Loss in Transmission of the “Vajrayana Teachings”

Guru Padmasambhava, the Great Master and Lord of Tibetan Buddhism, has warned us: “Not to examine the teacher is like the drinking of poison; Not to examine the disciple is like the leaping from a precipice.”

When one follows a “Guru”, one’s own fate is directly connected with the “Guru”. As one has entrusted the trend of one’s own “Mind” to this “Guru”, and so this will then affect one’s own fate for hundreds of billions of years. In this regard, that is why in “Vajrayana” practices, it stipulates that all disciples should be extremely cautious in selecting their “Gurus”. Therefore, one should observe a “Guru” for at least six years before one can accept “initiations” from this Guru. In the same way, for a “Guru”, one should also observe the disciples for six years before one can transmit “initiations” to them. In particular, for transmitting those high-level teachings and initiations, the “Guru” needs to observe the disciples for at least twelve years.

The “*Vajra Rosary Tantra*” states: “To assess precious objects requires detailed observations, to assess gold requires burning refinements; therefore, if accepting a “Vajra son”, detailed assessments for 12 years is required”.

The meaning of the Tantra is like this: “The real precious objects require one to have very detailed observations and inspections so as to assess and judge whether those are really the so-called precious objects. Similarly, in order to evaluate the purity of gold, it requires one to have a very detailed refining of the gold by burning it in order to have an accurate assessment and judgment. If one would like to accept a disciple who can be transmitted the highest level of teachings, then this disciple should be similar to a “Vajra Son” who is firm and unshakable in his view and action, and who can be nurtured, carved and polished to the finest degree. Therefore, one will require very detailed observations and inspections, by giving a graceful probation period of at least 12 years as the time for testing, before one can really judge on the appropriateness of the candidate.”

According to the specific guidance and instructions of the various “Tantras”, if both the “Guru” and the disciples do not have detailed observations and inspections upon each other before the important process of the transmission and receipt of the Holy “Vajrayana Teachings” take place, then all of them will have committed the “Great Sin of Overstepping Their Roles and Authority in the Transmission, and in the Receipt, of the Holy Vajrayana Teachings”.

The “*Vajra Rosary Tantra*” states: “The milk of the lion, which is the animal kingdom’s precious king, cannot be placed on an earthen pot for long as it will leak out; hence, the great heart essences of the core Sutras and Tantras will not be transmitted to those unclean and evil-pot-like people”.

The meaning of the Tantra is like this: “The Lion’s milk should not be placed in the earthen pot as it is not suitable to contain it, due to the

clash of the two substances, and so the lion's milk will leak out and spill on the ground. Hence, the profound Holy Dharma of the "Mind" should not be transmitted to those evil persons who are unclean, without the capacity, and of low quality".

Why it has to be **so strict**? This is because if the quality of "those who receive the Dharma" are of very poor nature, there is **no way** that they could have follow the "Profound Dharma of the Mind" to practice in order to have any **accomplishments**. Rather, they will **distort the "Profound Dharma of the Mind"** and use their wrong understandings to transmit them to the future generations. Thus, this will only mislead the "Minds" of all "those who will receive the Dharma" in the future, such that they will be trapped and suffered for billions of years. This **"Profound Dharma of the Mind" is thus considered to have been lost**, and will not be able to be preserved for its 100% of purity. **To lose a "Profound Dharma" is no big deal**, when compared with those "distorted Dharmas" which will **leave behind disasters** and will cause countless number of people to suffer forever, **that is the most important thing of all!**

Hence, the **"Vajra Rosary Tantra"** has instructed that, according to the **formal rules and regulations**, the "Gurus" should observe their disciples for six years before they can transmit **"Profound Dharmas"** to them. And, within this six-year observation, those "Gurus" should only transmit the "basic theories of the Buddhist Dharma and the preliminary preparations of Vajrayana teachings", in order to establish the basic foundation for their disciples, such as "The Four Preliminaries" ("Ngondro"). If the "Gurus" hastily transmitted those **"Profound Dharmas"**, while those disciples who have received these Dharmas are, in fact, not the appropriate "Dharma vessels", even though these disciples might have accepted the vows, but then they will not be able to keep those vows and will eventually break them. Because of all these situations, those "Gurus" have already committed the great sin and wrongdoing of the "leaking of the secrets".

The **"Vajra Rosary Tantra"** further stated that: "One should not transmit those Tantras to those vessels who do not possess the right qualities. Otherwise, the disciples will die within a split second, and will be hurt both **at present and in the future**. To transmit the teachings to those who do not possess the right qualities, these 'Gurus' will **lose their accomplishments**." Nowadays, some "Gurus", regardless of whether the **statues of their "lineages" are authentic or fake**, publicly transmit the **"Profound Dharmas"** without observing their disciples. In so doing, they themselves have already **broken the vows**, and will have **difficulties in having accomplishments**. For those disciples who have received their Dharmas **will be even worse**. As they have engaged themselves in those negative "Karmas", the "present" and "future" consequences will **take shape immediately**. Hence, their merits will be lost, their longevity reduced, to the point that they will soon die and fall into the three lower realms.

In fact, it is **quite easy** to distinguish between those "authentic Gurus" from "fake" ones. There is no need to pay attention to see whether they have the authentic "Lineages" or not. The only thing to consider is that if they do not observe the disciples, and then even publicly transmit those **"Profound Dharmas"**, these can already be classified as "fake Gurus", simply because their behaviors not only have harmed sentient beings and distorted the Dharma teachings in making them lose their truthfulness, but they have also harmed themselves as well. They have only focused on their **immediate short-term gains** and have ignored all other important aspects, which is a very **foolish behavior**. Indeed, they have **purposely committed these serious crimes**.

The **"Fifty Stanzas of Guru Devotion"** mentioned that: "The Gurus and their disciples will all break their vows. Diligent and disciplined Acharyas and their disciples should **observe each other** at the very beginning." Why both the "Gurus" and their disciples will have all **broken their vows**? It is simply because they **did not observe each other** at the very beginning. Therefore, those "Gurus" and disciples that are **diligent, brave and act according to disciplines and vows should have observed each other** within the first six years. Hence, within these six years of observation, the "Gurus" should not have transmitted those **"Profound Dharmas"**.

The **"Brief Commentary on the Preliminaries of the Initiations of Precious Jewels"** have stated that: "If the disciples do not observe their Gurus, and just by following whoever they received "initiations" from, then these disciples have actually been **cheated by those evil Gurus**. Hence, they: (1) cannot keep the various vows (Samayas) with their Gurus, which were mentioned in the "Sutras and Tantras"; (2) will break and harm their own accomplishments; (3) will encounter evils and calamities; and (4) will bring about many wrongdoings and troubles.

After **observing and training** the disciples for six years, and if one finds that the disciples have the following qualities, then one can transmit those "Profound Dharmas" to these disciples of **"qualified vessels"**. The **"Vajra Rosary Tantra"** further stated that: "What kinds of virtues should disciples possess in order that they can become the suitable vessels for Vajrayana Tantric teachings? The answers are: A pure trust and respect towards one's Gurus, always residing upon the virtuous actions, to be away from those evil differentiations, have listened and learnt a lot



of the Holy Dharma, to be away from all kinds of killing and harming sentient beings, do possess a strong mind to help and rescue sentient beings, and rightly possess the great diligence of practice. If possessing all these merits, then one can be considered as **the disciple of great trust.**"

Because of all these factors, this is the reason why, among **"the Thousand Buddhas of this Bhadra-kalpa"**, only within two Buddhas' eras would the "Vajrayana teachings" be able to be transmitted. The Lord Buddha Shâkyamuni's era is one of these two eras, and the other era will be in the era of a future Buddha – the "Lion's Roar Buddha". As such, one can image the **preciousness and prudence** of "Vajrayana teachings" with which the so-called common precious treasures just cannot be compared. Therefore, it should be extremely and carefully cherished, otherwise it will be **lost**.

Then, some may have asked, why not the writing down of some books, and the setting up of different theories, in order to preserve them and then pass them on to the future generations in **ensuring the correct understandings of the matter**? This is the kind of idealist thinking. But in reality, this is not so at all. In fact, many books of distorted teachings have also been published in large quantities, and most ordinary people have found it **difficult to distinguish** between "Authentic" ones and "Fake" ones. This is even more so because the "Vajrayana teachings" are very practical teachings, and it requires different teaching methods to teach different disciples according to their capacities, therefore the teachings will vary according to different persons. Hence, "if being led astray by even just a slight error, a far great distance of the erroneous outcome will result." Basically, it is impossible to write books and set up theories in this way. If forcing oneself to do so, it will be too **easy to go wrong**, and will only mislead and misguide the readers to practice on the wrong directions. On the other hand, fraudulent persons will find it even more convenient to get their **"tools of generating fortunes"**.

Let's "face the reality"! The present style and way of propagation for "Tibetan Buddhism" is that it is the "Dharma" that is seeking after its "people" (meaning that there is too much on the "supply" side in order to chase after the "demand" side). Even for the "Profound Dharma", it is also **"begging for sales"**, and so nowadays the "Dharma" is **no longer to be cherished**. In this way, "those who receive the Dharma" will **belittle the Dharma and thus will not be able to succeed in their practices**. Furthermore, this will also make "those who receive the Dharma" to have "broken their disciplines and vows", and thus will **lose the "blessings" of all Buddhas and Bodhisattvas, as well as from all the Lineage Masters**. Because of the influences of such distorted and crooked behaviors and thinking of "those who transmit the Dharma", the genuine "Holy Dharma" has already "ceased to exist except in name", and it becomes **hollow and loses its true substance**. As such, it will be of no

benefits to learn them.

The Necessary Factors and Criteria in Distinguishing Between "Authentic vs Fake Gurus" and "Authentic vs Fake Lineages"

B. The Impacts on the "Mind"

What wrongs does it actually have by indiscriminately receiving all kinds of disciples? How lethal will it be? We might as well to first recap the excerpt of the essence from the previous issue as according to the **"Buddha-Garbha Sutra"** (or **"Buddha Pitakadu hśilanirgraha Sūtra"** in Sanskrit), it has the following **descriptions**:

"The enemies of this world could merely take your life away, and only lead you to lose your body, but they could not cause you to fall into the lower realms.

But those ignorant people who enter the wrong paths would lead those who are seeking virtuous meanings to fall into the Hell Realm to be suffered for a thousand kalpas.

Why is this so? This is because they practice the "doctrines with existence" and give "teachings which reverse the truth of all things".

If one gives teachings which lead others to the wrong paths, one's sin is even greater than that of the cutting off of the lives of all sentient beings."

The meaning is that the greatest damage for the ordinary worldly enemies could merely take a human's life, and make him/her to lose his/her physical body. So long as the victim's "state of mind" has not been distorted, the



victim would not fall into “hell”. Why? Because after one dies and before one takes rebirth, when one has lost the support of the coarse substance of the physical body but has not yet regained a new materialistic bodily structure, one’s life will be determined by one’s own “mind” (or the “spirit”) as one’s “main structure” during this transitional period, and is also the main “prime force” (please refer to the article on the “Meanings of Near-Death Experiences” in Issue 12 of the “Lake of Lotus”).

The one who had received the guidance from those, who having taught the distorted and evil Dharmas, who have evil minds, become very vicious and highly attached to “greed, hatred and ignorance”, and if these poisons have become their “prime forces” in leading their “minds”, then one’s own “mind” would also become very distorted as well. As one would use the daily inertia and their magnetic fields, in dealing with things while wandering in the “spiritual domain” after death, one would then be attracted to the similar kinds of “negative magnetic fields”, and so one would fall into the “hell realm” to endure billions and billions of years (“thousand kalpas” means a very long period that is beyond calculation) of endless sufferings. This is simply a physical phenomenon of Nature – “like attracts like” (please refer to the article on the “Meanings of Near-Death Experiences” in Issue 13 of the “Lake of Lotus”).

As mentioned from the above-mentioned Tantras, the distorted and evil Dharmas and teachings that are contrary to, or have deviated from, the genuine Holy Dharma will simply distort the “minds” of sentient beings, and will make them suffer for long periods of time. This kind of sin is even much greater and heavier than the sin of killing someone. Therefore, no matter what sorts of religions, what schools of thought, or what kinds of lineages, or the following of what kinds of teachers during one’s own lifetime, one should be extremely careful and cautious in differentiating their various teachings. Why should one be so cautious about this? Because a wrong decision could lead one to fall into a place doomed “eternally”, and could never be able to get back again, which will be “too late for one’s own regret”! As the saying goes, “Do wrong once and you will never hear the end of it. Looking back is already billions of years after.”

So, actually, how can one distinguish between “Authentic vs Fake Gurus”, “Authentic vs Fake Lineages”, and “the truthfulness of those teachings”? No matter what teachings that one is practicing, one must first have to understand: “what is the Buddhist Dharma? Why one needs to practice the Buddhist Dharma? What is the essence of the Buddhist Dharma? If one wants to be

liberated from Samsara, then what is the key to it?” If one does not know the answers to these questions, no matter what teachings one is practicing, it cannot produce the “correct and effective” functions. There are no teachings in this world that “one can get things done without any labour at all”. Only when one has these kinds of knowledge on hand will one begin to know how to distinguish the truthfulness of various “Lineage teachings”, or whether they are diverging from the main focus? or whether they are too indirect? or whether they are too high and too difficult? or whether they are the correct path of the Holy Dharma? and whether they are suitable to you or not?

However, in the present style and way of propagation for the “Vajrayana teachings”, regardless of the Gurus and the disciples, both of them have “never met each others before”, let alone not to mention that they do not know each others’ names.

As a “Guru”, in order to collect one’s sources of income, one will recruit lots of disciples so as to satisfy one’s own fame, wealth and glory, and to make oneself feel respectable. Hence, they will transmit as many different “initiations” as required in the market, as long a list as you can name it. Then, of course, all kinds of “Jambhala initiations” with many different colors will also be available. Regardless of how high the “Profound Dharmas” will be, so long as there are disciples who will request for such kinds of “Profound Dharmas”, like the initiations for the “Great Perfection”, the “Hundred Peaceful and Wrathful Deities of the Bardo”, and so on, these “Gurus” will simply transmit them without any reservations whatsoever.



This is still not enough. Being afraid of having only too few people to come for the teachings and initiations, which will mean fewer sources of income for themselves, these “Gurus” have added in the following sentences in their advertising materials that: “Even if one has the “Five Great Downfalls”, it only requires one to hear this teaching once, and all of one’s downfalls will be eliminated. And within an instant, one will attain enlightenment”, meaning that: “one only needs to hear this once, and then one will become a Buddha”. In order to attract the general public by catering to their mindsets of being lazy and believing in luck, and of being “eager to get quick success and instant benefits, yet without putting in any efforts”, and so the “Bardo teachings” have been described as the Dharma of “Buddhahood without practice”.

In order to further beautify their behaviors, their advertising materials had mentioned that these Dharma activities are only for fundraising to help those patients. As for “Vajrayana” practices, no matter what kind of



excuses, and whether these are true or not, this kind of behavior is being considered as committing a very serious sin, which is strong enough for one to fall into the “Vajra Hell”. Maybe those who did so believe that, since the “Bardo teachings” are so powerful that one can become a Buddha within an instant, and so it does not matter as to commit such a sin.

Those “Gurus” do not cherish the “Vajrayana teachings”, raising the banner of “compassion in name, but with fame and wealth as the real substance”, and carelessly transmit the “Vajrayana teachings”. Even though these Gurus do have the true “lineages”, but in fact they can still be considered to be within the category of the “fake gurus”. Furthermore, their behaviors and the fact that they have gained “both fame and wealth” will infect upon countless people.

All those “Gurus” who would also like to gain “both fame and wealth” will follow suit. They will even persuasively said that: “Such and such a Guru or Rinpoche had also done so before.” By and large, the breaking of disciplines and vows becomes a new wave in engulfing the whole of “Tibetan Buddhism”. As a result, everybody tried to quickly transmit all those “Profound Dharmas” and “initiations” so as to get ahead of the rests. In this way, “Profound Dharmas” have now become distorted ones that are “begging for sale” in the open market. Thus, all these “Profound Dharmas” have now been distortedly abused, misinterpreted, and distortedly transmitted to the future generations by all those “money-grapping” Gurus. Consequently, this will mislead countless sentient beings.

These Gurus, who have gained “both fame and wealth”, have thus made the past Lineage Masters and the Dharma protectors to feel ashamed of them, and will leave them. Therefore, it will make all those “lineages” of these so-called Gurus to become “hollow-shell lineages”, which do not have any “blessings” with them. Furthermore, their “distorted minds” will tend to attract

the interests of many “evil spirits and ghosts”, which will all come to make connections with them, resulting in having all those disciples who are following these Gurus in their practices to have suffered.

The other crooks in this world, having seen this as “a good way to make great fortunes”, will all follow suit, and so they will all join in by wearing the Dharma robes of “Gurus”, and become exactly the same as those Gurus who have gained “both fame and wealth” before. This widespread disease is, indeed, extremely powerful as all have been affected, regardless of whether they are the Masters of the Dharma-Realm from the above, or of the human beings in the middle, or of the “evil spirits and ghosts” of the underworld. As such, it is obvious that the damages in the “breaking of the vows” have been tremendous indeed.

As for an “Authentic Guru”, who can truly have the great power, conscience, wisdom, foresight and realizations to go along with him/her, then why cannot this kind of Guru use the correct and genuine knowledge and view of the Buddhist teachings to guide the true believers to the right track, and to practice the correct and genuine mode of “Tibetan Buddhism”? The “Four or Five Preliminaries” (“Ngondro”) is actually the best foundation of all of the teachings of “Tibetan Buddhism”. Then, why one deliberately wants to use “initiations” to arouse other sentient beings’ covetous thoughts? After all, is it due to the fact that these “Gurus” do not have any confidence on their own practices and knowledge so that they need to draw on supports from the so-called “blessings” of “initiations”, or whether these “Gurus” are just too eager to go for “fame, wealth and respect” such that they have no scruples about the selling of those “Profound Dharmas”?

Simple ways in Distinguishing Between “Authentic vs Fake Gurus”

In fact, it is not that difficult to distinguish between “Authentic vs Fake Gurus”. No matter what “Lineages” he/she holds, one only needs to observe the following behaviors of this Guru and will find out:

1. **How to recruit their disciples?** Those use numerous “initiations and Profound Dharmas” in order to indiscriminately recruit their disciples are those “fake gurus” who have committed the “Great Sin of Overstepping Their Roles and Authority in the Transmission of the Holy Vajrayana Teachings”.
2. **How to teach their disciples?** Not devoting much attention to the foundational teachings of “Tibetan Buddhism” (i.e. the “Four Preliminaries”), but only continuously transmit “initiations”; only make “empty talks” about such and such kinds of “Profound Dharmas” (such as the “Great Perfection”), or those Dharma teachings that do not require any practices; also explain

and publicize those distorted teachings that have “greed, hatred and ignorance”; also **exaggerate too much on supernatural powers and blessings**. Clearly, all these are simply exaggerations used by those “**fake gurus**” who do not have any virtues, integrity and responsibility, and so they have committed the “**Great Sin of Overstepping Their Roles and Authority in the Transmission of the Holy Vajrayana Teachings**”. In contrast, those “**Gurus**” with the right attitudes and “**mindsets**” will **strictly keep their disciples under control**, request their disciples to strictly keep their own “disciplines and vows”, will use 12-years of time to adjust and convince the “minds” of their disciples’ to **reduce** their inner “**greed, hatred and ignorance**”. And if these teachers also uphold the “lineages”, then they are considered as the “Authentic Gurus”.

3. **How to attract their disciples?** “Even if one has the “Five Great Downfalls”, it only requires one to hear this teaching once, and all of one’s downfalls will be eliminated. And within an instant, one will attain enlightenment”, this is such an irresponsible cheating trick, which is even **more vicious and much worse than** those worldly crooks, and so **this sin is much more serious, in terms of billions of times, than** those worldly sins. First of all, the “Bardo teachings” do not mean that it only requires one to hear it once, and then one can “become a Buddha”, simply because it needs to match with many **causes and conditions** (Please refer to the related explanations and the examples of failures for the “Bardo Teachings” in the article on the “Meanings of Near-Death Experiences” in Issue 13 of the “Lake of Lotus”).

If the common people generally believe that this is, indeed, “true”, then they will **wilfully expand their “greed, hatred and ignorance”**, and will not practice the Holy Dharma. As a result, even if they have heard the teachings for a hundred times, they will still fall into the adverse spiritual domains. As one will be using one’s own “mind”, which is in high speed, as the guide when one enters into the



“world after death”, and so if the “quality of one’s mind is very poor”, then one will only see “darkness” and will not be able to see any lights at all, let alone to mention the “intrinsic nature”? (Please refer to the articles on the “Meanings of the Near-Death Experiences” in Issues 4 & 5 of the “Lake of Lotus”). Then, **how can one become a Buddha for no reasons?** Even if one can see the lights, but if one does not understand what is “Emptiness”, then how can one “become a Buddha”?

“Even if one has the ‘Five Great Downfalls’, it only requires one to hear this teaching once, and all of one’s downfalls will be eliminated.” This kind of saying means that there is “No Cause and Effect”, which is a very **misleading** thinking that is in complete contradiction to the “Law of Nature”. This is really ridiculous simply because even when one dies and follows the “Bardo teachings” in trying to eliminate one’s own “Five Great Downfalls”, one will still need to match up with many **causes and conditions** in order to do so. According to the teachings of the “**Hundred Peaceful and Wrathful Deities of the Bardo**”, one must have to **repent with complete honesty and sincerity of heart**, and to follow their instructions to practice in order to eliminate the “karmic causes and results” of the “Five Great Downfalls”. (The “**Five Great Downfalls**” are referring to the five grave sins of immediate retributions: the murder of one’s mother, or father, or an Arhat, or in the creating of a schism in the Sangha Community, or the drawing of blood from the body of a Buddha.)

In fact, “**the Law of Cause and Effect**” can never be **eliminated**. In the terminology of the **Buddhist Dharma**, this is known as “Never Ignoring the Causes and Effects”. The real function of “Emptiness” is that, after one’s entering into the real stage of “Emptiness” (or what the **Buddhist Dharma** calls it as the stage of “**Nirvana With No Remains**”), one will be able not to become affected by the push and pull forces and tractions of “Causes and Effects”. In the past, many Dharma practitioners have misunderstood the meaning of this “Emptiness”, and in many of their “Dharma talks”, they would have **mistakenly explained** this as “Not Falling into Causes and Effects”, meaning that the “Causes and Effects” can be eliminated. They thought that so long that one has the realizations of “Emptiness” **before one dies**, even though one has not yet entered into the stage of “**Nirvana With No Remains**”, one will be able to “Not Falling into Causes and Effects”, and will thus not being affected by the push and pull forces and tractions of “Causes and Effects”. As a result, there was a monk who had misled others on this, and so after he died, he fell into the animal realm to be reborn as “wild foxes for five hundred lives”. This has happened in China and is a well-known legend, in Ch’an School of Chinese Buddhism, known as the “Wild Fox Zen”!

Nowadays, those people will abuse the names of Guru Padmasambhava, or the “Bardo Teachings”, so as to blur others on the importance of **causes and conditions**, saying that “it only requires one to hear once of the ‘Bardo

Teachings', and all of one's 'Five Great Downfalls' will be eliminated", which is indeed **just another copying version of "Not Falling into Causes and Effects" to have misled other sentient beings**. Because of all these happenings, many sentient beings will truly come to believe in what these people have said, and thus they will continue to act according to their "greed, hatred and ignorance", thinking that so long that they have already heard the teachings once, they will be safe. If worse comes to worse, then one simply needs to hear the "Bardo Teachings" one more time, and then everything will be solved. Such kinds of thinking and acts **seriously distort the "minds" of all sentient beings, and thus have sown the seeds of extremely bad causes!**

For one to practice the **"Bardo Teachings"** of the **"Hundred Peaceful and Wrathful Deities"** in order to be saved, one needs to stay in the "key position" and to practice the correct "Mind-Training" in order to attain "Buddhahood". There are **many "causes and conditions" that need to be matched up with**, but definitely it will not be what those tricksters have said that one can easily **become a Buddha** by just hearing the teachings **once**. As was recorded in one of the "Tantras", the example of Dorje, the younger brother of Ven. Nyida Wodsal, who had **learned this "Bardo Teachings" and had heard them twice** before he died, had consequently still wandered in the "spiritual domain" after his death is, indeed, **a solid "blow" to those misleading sayings**. All those "Gurus", who have their consciences and basic Buddhist teachings behind their backs, would have never misled others by **distorting** all "Causes and Effects" and retributions in such a crooked and ridiculous way, nor would they have **twisted the "minds"** of other sentient beings at will in such a way that they will **fall together** with the other sentient beings **into the "Hell Realm"**.

If by using a trick of "deliberately manipulating and misinterpreting things out of their contexts" so as to distort the Buddhist teachings and to deviate from the Law of Nature, in order **to attract followers by** using their weaknesses of their "greed, hatred and ignorance" and care less about what tragic consequences this will bring to them, these so-called "Gurus", who really **do not have any conscience at all**, can all be considered as "fake gurus" **without any knowledge of the Buddhist teachings**. When "the blind leads the blind", these so-called "Gurus" would actually lead all innocent believers **to fall into the "Hell Realm" together with them**.

Those **practical advices and guidance** that come from "realized" Dharma practitioners and "Authentic Gurus" will be of profound explanations that are "direct, practical and will **not deviate from the genuine Holy Dharma**", and they would not be **that naive and ignorant**. On the contrary, those who are using the arguments of "not being afraid of Causes and Effects, no need to practice, hearing once will be enough to become a Buddha" as gimmicks in order to attract followers are those genuine attitudinized "fake gurus". **Those who have received their**



"initiations" are, in fact, actually **"breaking their disciplines and vows"**. Therefore, they should immediately **make a deep repentance and great confession** before the Buddhas, and vow to be far away from all those "fake gurus" from now on. In this way, one should no longer **be cheated** by others because of one's own **greed** again. On the other hand, what consequence will it bring if one does not repent and confess? You might want to know the following story for your own reference.

The Tragedy of the Distorted "Mind"

In the "Hell Chapter" of the **"Dhammapada Sutra"**, an actual event of a "person" was written down as follows.

While the Lord Buddha Shakyamuni was still living in Sravasti in this world, there was a leader of "Brahmanism" called Purana Kasyapa, who had 500 followers with him, and he himself was well-respected by the King and his people. But, since the arrival of the Lord Buddha Shakyamuni to Sravasti, and because of the fact that the teachings of the Lord Buddha were venerated as providing the true guidance for the minds of the people, and so the Lord Buddha Shakyamuni has received the greatest respects and worships from all over the whole country. In this way, Purana Kasyapa was feeling jealous, and so he intended to defame the Lord Buddha Shakyamuni in order to re-gain back the lost respects from the King and his people of the whole country.

Purana Kasyapa, therefore, led his disciples to visit the King Pasenadi, and told the King: "I am the elder and the master of this country, but that this ascetic Gotama (**it means the Lord Buddha Shakyamuni**) only became a monk to practice long after we had done so, and so there is really no sacredness in him, and yet he claims himself to be a Buddha. Your Highness, now that you want to

leave us and to worship him whole-heartedly, and so I would like to request for a competition with him on our 'supernatural powers'. For the one who wins out, then Your Highness can worship the winner for your whole life. How about that?"

The King thought that this is workable. After seeking permission from the Lord Buddha Shakyamuni, the King had ordered to build two high stands with the heights of 40 metres ("zhang") each, and had decorated them with seven precious pennants and streamers, in a flat place just to the east of the town. These stands were two miles apart from each other. The King, his ministers and the general public were all gathering to watch this competition.

When the two batches of people sat down, the King and the ministers gave salutation to the Lord Buddha Shakyamuni, and earnestly requested the Lord Buddha to reveal his supernatural powers so as to weight down the "evil views" (which can lead other people to form views that enter into the wrong paths). Therefore, the Lord Buddha Shakyamuni stood up from his seat and jumped up into the sky and radiated great lights. Together with this, the Lord Buddha's upper part of his body spurted water, while his lower part of his body spurted fire. Then, the Lord Buddha stayed in the air to further make twelve kinds of transformations, like sitting, lying down, etc, and then all of a sudden his body vanished and went back to his original seat. At that time, both gods and humans were all gasped with admirations, while the sky and the earth were all shaking.

By watching all these happened, Purana Kasyapa knew that he could hardly match, and so he left his seat fearfully and went away. And his 500 disciples also ran away in different directions. While escaping, they suffered many humiliations. When Purana Kasyapa fled to the water shore of a river, he felt ashamed and so he cheated his



disciples by saying that: "Now, I am going into the river and I will definitely be reborn in the heaven of Brahma. If I do not return, then it means that I am very happy over there." After saying this, he sunk into the water and died.

Noticing that Purana Kasyapa had not come back, his disciples also went into the water one by one to follow after their teacher. Those disciples were hoping to follow their teacher to enjoy being reborn together in heaven. But, then, they did not realize that, because of the fact that they had already been so much involved in and together indulged with the sins of their teacher, they all fell into the Hell Realm after death.

Afterwards, the King Pasenadi came to ask the Lord Buddha Shakyamuni why Purana Kasyapa and his disciples had been so foolish, and what were the reasons behind it? The Lord Buddha Shakyamuni revealed that: "Both Purana Kasyapa and his disciples have two grave sins: firstly, they had the flourishing "three poisons" but then they claimed themselves to be realized; secondly, they had slandered the Buddha in order to gain their own respects from others. For these two sins, they should fall into the Hell Realm. And because of their three poisons and blames, they had been pressed to sink into the river and drowned. With their dead physical bodies and their souls gone, they would suffer for countless pains ..."

Based upon such kind of rationale for analysis, believers should have known that to follow those people who willfully distort the Buddhist teachings is similar to the **slandering of the Buddha**. With a mindset of trying to "get things without putting in any efforts", they believe the thinking that "no practice is required in becoming a Buddha". Hence, they do not observe the "Gurus", and carelessly receive their "initiations". These are the pressing consequences of their own flourishing "three poisons" (the "three poisons" of "greed, hatred and ignorance"). The fact that they themselves believe in "hearing the teachings once, one can become a Buddha" is actually the same as in telling great lies and in having great delusions of **claiming themselves to be realized**. That is exactly what is meant by the Lord Buddha Shakyamuni when he said that: "For these two sins, they should fall into the Hell Realm ...With their dead physical bodies and their souls gone, they would suffer for countless pains ..."

From all the stories mentioned, one can imagine that, if one's "mind" has been distorted by other people, how tragic and fatal the consequences can be for the person. Therefore, one should **immediately repent** for and **confess** of these sins, never to commit them again. If one does not even consider **repentance and confession**, but still continuously believes in those "fake gurus", then even though one might have **finished his sufferings** in the Hell Realm to be reborn again in the human realm, but as his/



her “mind” is still being distorted all along, then **history will repeat it again and again**. This is the “**Repetitive Law**” of Nature.

The Lord Buddha Shakyamuni further revealed: “In many kalpas before (**a “kapla” means an incalculable long period of time**), there were two Monkey Kings, each of them had 500 monkey followers. Because of jealousy, one Monkey King intended to kill the other Monkey King in order to have himself as the only supreme King in ruling over all the other monkeys. Hence, the two Monkey Kings fought against each other. One of them was defeated and shamefully retreated to the sea. He saw some froth gathering in the centre of the sea. As the wind blew the froth, the froth accumulated as high as one hundred metres (“zhang”). Due to the stupidity of this Monkey King, he thought this was the snow mountain. So, he spoke to the 500 monkeys that followed him, saying: “Long before I have heard that the snow mountain in the sea is very joyful, and it has many good foods to eat over there. Now that I have seen it, I should go there for inspection. If I find that it is too happy over there, then I will not come back. Only when I find out that it is not too joyful over there that I will come back to tell you all.” Hence, this Monkey King climbed up a tree, and used all of his might to jump over into the froth of the sea, and then he was drowned into the sea bottom. The remaining 500 monkeys waited for a long time but did not see their King come back. They thought that their King must be very happy over there and that was why he did not return. Therefore, they all jumped into the sea one by one, and they all got drowned. The jealous Monkey King at that time was, in fact, today’s Purana Kasyapa, and the 500 monkeys that followed the Monkey King later became the 500 disciples of Purana Kasyapa of today. The other Monkey King was, in fact, my previous life.” (**In the old days, the number of “500” means a few hundreds.**)

This is because after one’s “mind” has been distorted, one will continuously act in **a streaming fashion** to affect the consequences of one’s future lives. Therefore, one must make corrections through “repentance and confession”. In order to change one’s “mind” and to restore the distorted “mind” back to normal again, in order that the “**Repetitive Law**” can be **cured once and for all**. Those commonly-owned “minds” will collectively form an “**energy field**” (which can also be known as the “magnetic field”), which have a great “force of attraction”. Therefore, the influence of a community is indeed huge, which is known as the “**collective consciousness**”. If the direction for the “collective consciousness” of a community is wrong, then one **should immediately leave** that community. Otherwise, one will be tied up and **linked together to be falling down collectively**. As such, not only should one do repentance and confession, but one should also keep oneself to be **far away from those “fake gurus”**.

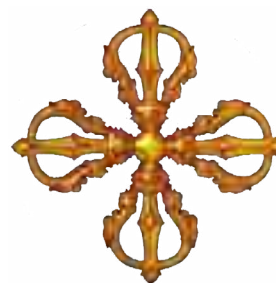
C. The Nature of the Magnetic Field Where One is Situated

..... (To be continued) 

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

Request for Reference Cases

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



The Contemporary Mahasiddha with Many Prophecies --- Our Lord of Refuge, His Holiness Chadrak Gyatso Rinpoche (8)

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!

The Auspiciousness of the Special Conditions for His Holiness' Receipt of the Holy Teachings



His Holiness Chadrak Gyatso Rinpoche

Every Dharma practitioner has his/her own "conditions of receiving teachings". In accordance to the previous "merits" so accumulated through countless past lives, in relations to the various "causes and conditions" and environmental factors at that time, the "wisdom torch in receiving teachings" might then be ignited so as to help oneself to eventually cut off the "cords of Samsara".

His Holiness Chadrak Rinpoche, who having a strict and stable style of Dharma practice rooted firmly on the ground, was born in 1913 as the "Mind Emanation" of Guru Rinpoche, which had been prophesized by many Realized Masters, Saints and Mahasiddhas of the past ([please refer to the article on "The Contemporary Mahasiddha with Many Prophecies\(1\)" in Issue 6 of the "Lake of Lotus"](#)). So, many people would

like to know: how were the "conditions of receiving teachings" by His Holiness?

The following is a truly enlightening story that was told by the Yaktse Khenpo Sonam Rinchen who, being a long-time student of His Holiness Chadrak Rinpoche, is now in his seventies and is doing a strict three-years' retreat at Samye in Tibet. We were, indeed, very fortunate to be able to hear such a wonderful story from a very faithful disciple of His Holiness who, having very pure Samayas with His Holiness and who does not want to be disclosed, was able to hear this story directly and personally from Yaktse Khenpo himself.

His Holiness Chadrak Rinpoche was very young (at around the age of 12-13 years old) when both His Holiness and His uncle, who was himself a

learned khenpo from the Dzogchen Monastery, were to first meet the **Great Wisdom Dakini Sera Khandro Rinpoche** (1899-1952, the daughter-in-law of Terchen Dudjom Lingpa, 1835-1903). Then, later on, when Sera Khandro Rinpoche was about to transmit the “Vajrayana teachings”, His Holiness’ uncle asked His Holiness to go outside and wait, due to their **long-time tradition** that only those who were capable enough, and were considered to be “ripe vessels”, would be allowed to receive the Holy teachings.

As a young lad of only 12 years old, His Holiness would be considered by most as of a very different caliber from that of His uncle, who was himself a learned khenpo and had practiced the Dharma for years. Thus, most people would tend to think that there would a vast difference in terms of their levels of understanding and of practice, and so it would be just natural that the levels and kinds of teachings that they should receive would be very different.

However, it was **to everybody’s surprise** that Sera Khandro Rinpoche said to His Holiness’ uncle: “Either you benefit, or he benefits, who knows? So, **leave it as it is**, and both of you can stay behind to receive the teachings.” In this way, Sera Khandro Rinpoche saw that both His Holiness and His uncle were of the same caliber and of the same level, and thus gave the same teachings to both of them. With hindsight, it was later to be **proven** that Sera Khandro Rinpoche had, indeed, possessed the **“most unique wisdom eyes”**!

With this, Sera Khandro Rinpoche started to transmit the Holy teachings to both His Holiness and His uncle, all the way from the “Preliminaries” (Tib: Ngondro) to the most important “Great Perfection” (Tib.: Dzogchen) teachings of “Thodgal”.

After all the teachings have been transmitted, His Holiness’ uncle told His Holiness to go to the “Shri

Simha Shedra” at the Dzogchen Monastery, in order to further learn the **Nyingma teachings** from the then most renowned Dzogchen Khenpo Shenga Rinpoche (also known as Shenphen Chokyi སྤུའུ་ཤེན་པེན་ཆོག་ཡི་ 1927).



His Holiness Chadrak Rinpoche

The “Cause” and “Effect” of Loyalty to

One’s “Genuine Guru”

As His Holiness Chadrak Rinpoche knew very well that the **“path for a disciple”** in the practicing of “Vajrayana teachings” is to put in one’s **total trust and confidence** upon one’s own “Guru” in order to have any spiritual accomplishments, instead of trying to find another “Guru” who might be better than the present one, as **one would most likely think** so. If the latter case had happened, the “Samayas” (vows) between the “Guru and the disciple” would then be broken; resulting in the appearances of many obstacles and obstructions for one’s own spiritual attainments, and would finally be proven to be **“more harmful than good”**. With this in mind, His Holiness **further sought the advice** from Sera Khandro Rinpoche on His further studies and trainings.

From this simple incident, one can see that His Holiness had, indeed, realized the most fundamental and essential **quintessence** in the practicing of “Vajrayana teachings”, namely: **never, within one’s own “Mind”, to part with one’s own “Guru”**. Even though it was a sincere suggestion coming from a very close relative as His own uncle, His Holiness **did not easily take this up**. The steadfastness and correctness of His Holiness’ “heart” were **much higher**, in both degrees and levels, when compared with His khenpo uncle.

Upon the sincere request from His Holiness, Sera Khandro Rinpoche replied by saying: **“Don’t hurry, I will check it out for you !”** Hence, Sera Khandro Rinpoche tried to check out in her dreams as to where His Holiness should go for His **further studies and trainings**.

It was in one of her dreams that Sera Khandro Rinpoche dreamt of a very big crossed-vajra, with the Dzogchen Khenpo Shenga Rinpoche sitting in the centre of it, while there were four Dakinis holding onto the four corners of the big crossed-vajra. She then saw the four Dakinis at the four corners slowly lifted up the Dzogchen Khenpo to the sky. At that very moment, she prayed to the Dzogchen Khenpo, seeking his advice concerning His Holiness’ wish to go and study “Vajrayana teachings” under him. Then, the Dzogchen Khenpo showed a gesture, with his finger pointing towards the south direction [which was meant to be “seeing you in Guru Rinpoche’s Palace of Lotus Light (‘Zangdok Palri’)”], and then he slowly disappeared into the sky.

Knowing from her dream that the Dzogchen Khenpo will be **passing away soon**, and so Sera Khandro Rinpoche advised His Holiness the next day by saying that: “Soon afterwards, Khenpo Shenga Rinpoche will no longer be there, and so you don’t have to go there by now.” His Holiness just followed her advice **without**



Great Khenpo Ngawang Palzang



Wisdom Dakini Sera Khandro Rinpoche

the slightest doubt, and, indeed, it was one year after the dream that Khenpo Shenga Rinpoche had really entered into parinirvana (in 1927).

In order to have more appropriate advices for His Holiness Chadrak Rinpoche, as to where His Holiness should go for His further studies and trainings, the Great Wisdom Dakini Sera Khandro Rinpoche continuously prayed in her dreams. Then, for many nights, she had dreamt of the same auspicious dream.

For the same auspicious dream during each night, Sera Khandro Rinpoche saw a big “ganachakra” offering by groups of Dakinis. For each and every time of these different “ganachakras”, the same “Lama” is coming to receive the offerings. For a special night, Sera Khandro Rinpoche specifically prayed for His Holiness’ Root Guru to have some signs. Then, she dreamt of the same dream again, with the same “Lama” coming again to receive the offering during the big “ganachakra”.

This time, Sera Khandro Rinpoche asked the “Lama” the question: “who are you?”, and the “Lama” simply replied by saying: “I am the Khenpo of Kathok Yudra (Tantrayana).”

The next day, Sera Khandro Rinpoche advised His Holiness: “You should go to find Kathok Khenchen Ngaga in Nyoshul Shugushar (Jangchub Jonpalung)” and showed the signs of having her two thumbs up together, one on top of the other, meaning that His Holiness will become the “Best of the Best”. She prophesized () for His Holiness that Kathok Khenchen Ngaga (Ngawang Palzang, 1879-1941) has been His Holiness’ “Guru of Past Lifetimes” (“cherab-kyi-lama”).

With the compassionate spiritual advices and instructions from Sera Khandro Rinpoche, His Holiness Chadrak Rinpoche started to go and meet with His predestined “Root Guru” (“tsawai-lama”) Kathok Khenchen Ngaga at the age of 15 years old.

Kathok Khenchen Ngagi Wangpo Rinpoche, also

known as the Great Khenpo Ngawang Palzang, was the manifestation of the Indian “Great Scholar” (MahaPandita) Vimalamitra, and was a great renowned “Great Realized Master” (Mahasiddha) of the time. As what the Great Wisdom Dakini Sera Khandro Rinpoche had prophesized, His Holiness Chadrak Rinpoche was later to become one of the “Main Lineage Holders” and “Heart Sons” of the Great Khenpo Ngawang Palzang.

The appraisal of His Holiness’ realizations can simply be shown by the fact that the Great Khenpo himself had openly remarked: “His Mind is no different from mine!” When a “Guru” had such a high regard for his own disciple, then it can truly reflect how high the levels of practices and realizations that His Holiness could have been.

The admiring thing about this enlightening story is not so much about the wonderful events of the dreams, but rather it is the great loyalty and trust that His Holiness Chadrak Rinpoche had towards His Guru Sera Khandro Rinpoche. If His Holiness had secretly went over to meet the Dzogchen Khenpo Shenga Rinpoche, He would probably not being able to meet with His most influential and predestined “Root Guru”, and would probably end up in wasting a lot of His time and energy.

Even up till now, the profound memory and deep affection that His Holiness Chadrak Rinpoche had for His Guru Sera Khandro Rinpoche have never been faded. Regardless of all those people, who might have high ranks and statuses in the Tibetan hierarchy, that have requested for the teachings of this Special Lineage of the Wisdom Dakini Sera Khandro Rinpoche, His Holiness had simply courteously declined their requests.

The reason is very simple: His Holiness will only give these precious teachings of this Special Lineage to those people who are suitable vessels, and who are loyal and faithful, and will keep their pure Samayas. On the other hand, His Holiness will not allow these precious teachings and this Special Lineage to become deteriorated and contaminated by putting these into the wrong hands of those other people.

The way for following and serving a “Genuine Guru” most sincerely and whole-heartedly is, indeed, the most short-cut way for one to achieve spiritual attainments while practicing the “Vajrayana teachings”. Yet, on the other hand, if one follows a “fake guru” and be loyal to him/her, then it will only become the source for one’s limitless sufferings in the “hell realm” for countless of aeons!



..... (To be Continued)

The Profound Abstruseness of Life and Death :

The Meaning of Near-Death Experiences (13)

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

The “Karmic” Threads that Control Everything

There are many varieties of “posthumous worlds”, with different situations in different stages. Why is it like that? It is because in a “posthumous world”, things proceed with high speeds in accordance with the changing “mind”. Therefore, the degrees of change and its speed are extremely high. “Thoughts”, being the “motions of mind”, are a kind of “energy”. After entering into “actual death”, due to relentless insertions of other “mental strengths and tractions”, in conjunction with the spawning up of “various thoughts and emotions” in one’s own “self”, and thus a very complicated and sophisticated environment of “wrestling ring of energies” has been formed. These all contribute towards the formation of the different situations at the different stages, as well as the many varieties of “posthumous worlds”.

Will these various kinds of “mental strengths and tractions” be specifically visible? Could “karmic forces”, as described in Buddhism, be visualized in imageries? And under what circumstances could they be seen? (“Karmic Web of Networking”: due to the virtuous and wicked behaviors in past countless lives, a mutually-intertwining and influencing connection between the mental strengths of both oneself and that of the others has been formed. This mutually-affected network of tractions is known as the “karmic web of networking”. Please refer to the VCD on the “The Inconceivable Law of Karma”, published by Dudjom Buddhist Association.)

The following case can provide an answer:

Case 16

Ms. T.T. (as she did not want to disclose her name) lived in Meguroku, Tokyo, Japan. At the age of eighteen, she had contracted a disease with dysentery. Having been at elevated temperature for more than a month, she was in coma due to pneumonia. The physicians indicated that there was not much that they could do about it. During that period, she went through the “near-death experience” (NDE).

Lying in bed, she saw numerous threads like ropes coming out from the walls and on the ceiling of the patient ward. She

was besieged and tied up by these **countless threads**, and was then dragged into a domain where the **pain was indescribable**. She was suffering and could not move an inch. Then, all of a sudden, she was pulled into a very dark tunnel, within which she meandered along. The entire scene was in **total darkness**. Suddenly, there was a voice in front of her calling by her first name. She recognized that it was her elder sister who, having passed away two years ago, came towards her with a searchlight. Since it was really too dark, she could merely see some red lights coming from the searchlight. At this very moment, a sudden tug dragged her back into the human world.

From the afore-mentioned case, the **countless threads** can be visualized as the specific imageries of the “karmic forces”, which were also the “tractions”. Ordinary people, or those Dharma practitioners who possess some “supernatural abilities”, or those sentient beings who were in the “Bardo state”, (**the materialistic structure of the body in the intermediate stage between death and rebirth is very sparse, and so this is known as the “Body of the Bardo state” in Vajrayana Buddhism, while other religions will usually call it as the “soul” or “apparition”**) may not be able to visualize in imageries of the existence and functions of these “karmic forces”, but somehow they could feel its existence.

Why could Ms. T.T. see these “karmic forces”? It is due to the following two factors:

1. Ms. T.T.’s “spiritual body” possessed a **special** kind of “supernatural power” so that she could visualize the range of “karmic forces” in the “electromagnetic spectrum” (**please refer to the article on “The Meanings of Near-Death Experiences” in Issue 2 of the “Lake of Lotus”, in which there was a detailed explanation about “supernatural powers”**).
2. During that period of time, the “karmic forces” generated by Ms. T.T. were very intensive and complicated. The combinations of the “tractions” coming from all directions had thus simultaneously created the effects that had induced the scrum of “wrestling”. Due to the presence of huge amounts of “tractions”, a network of “karmic forces” with numerous layers has been formed. This sort of assembly of forces has thus **enhanced the density** and so it is relatively easier to be detected by some sentient beings who had “supernatural powers”.

According to the revelations by the Lord Buddha Shakyamuni, the “karmic forces” amassed through countless past lifetimes are infinite in nature. The occurrences of various “consequences” will have to

depend upon the sufficiency and maturity of all sorts of causes and conditions. If the “karmic forces” amassed from countless past lifetimes occur simultaneously, its **density** would be so **high and intensive** that it might be even higher and thicker than the “Wuzhishan” (i.e. the “Mount of the Five Fingers”) which was crushing upon the Monkey King, Sun Wukong, of the Chinese legend “The Journey to the West”.

While the “karmic forces” are still in their incubation process, their formats and tendencies are **hard to predict**. But when the “karmic forces” can be visible, it means that they must have been **successfully assembled** and so able to generate some kind of “power” as a “consequence”. Those “karmic forces” that are **in incubation** could be explained by the “Uncertainty (Impermanent) Principle” of the quantum physicist Werner Karl Heisenberg. For instance, the “wave motion” is a kind of “virtual energy” which is not an object in itself, and so it **could not be measured by any standards**, and can only be known to have related to “the position, the momentum, the kinetic energy and the potential energy”.

Phyllis Atwater had gone through three times of “Near-death Experiences” (NDEs) and so she herself finally became a researcher of NDE. Having interviewed more than 200 NDE survivors, she authored a book entitled **“Coming Back to Life”**. In it was mentioned that NDE survivors possessed various kinds of “supernatural powers” due to their different experiences. One of the “supernatural powers” was that all the substances within their visions were all connected together by **luminous fine threads**. Hence, all the worldly substances formed a gigantic web of network. This **“web of energy”** is, in fact, the **“network of karmic forces”** and is known as the **“collective Karma”** in Buddhism.

Just as in the case of Ms. T.T., she saw **numerous threads as if these were ropes and strings** extending from the walls and the ceiling of the patient ward to besiege her and to tie her up in rounds and rounds. It looked like the cocoon of a silkworm being besieged by the silk. The higher the density of the silk, the more intensive would its degree of being besieged for the silkworm. Those scenarios of imageries have indicated that Ms. T.T.’s “karmic forces” had been accumulated rather rapidly and evolved to extreme adversity. Since those “karmic forces”, that had occurred together simultaneously, were too numerous to have generated different “consequences”, it thus appeared that some kind of a situation like the **“wrestling of energies”** would occur which will be very **complicated and hard to master** as to which side would eventually win out. Therefore, she was **promptly** tied up and besieged, and thus had to endure sufferings that were beyond descriptions. She was transited from the **domain of**



suffering to a dark tunnel, after which she returned to the human world from the domain of darkness later on. All in all, the experiences were mainly negative.

So, in fact, what was the format of the power upon which Ms. T.T. had to rely upon in order that she could revive back to life? Can this kind of power be cultivated while one is still alive? Is there a kind of enhanced training that can increase the odds of one's liberation from the plight? Since Ms. T.T. had not received any training before, and so she did not know how to deal with the situation, in which the "energies of the karmic forces" were under a wrestling match. The major parts of the "wrestling of energies" are of two kinds, that is, the wrestling of both the "virtuous and wicked karmic forces". The other kind of energy, which was supposed to be in the leading role, was the "cardinal mental strength" under the directive of one's own "mind". However, its strength became much weaker due to the fact that she was in a panic condition.

Owing to the prevailing parts of Ms. T.T.'s "karmic forces" were the "wicked" ones, and so she had instantly entered into a domain of excruciatingly sufferings that were beyond descriptions. It was only afterwards when her "virtuous karmic forces" kept on continuously increasing, such that the scrum on the "wrestling of energies" occurred that she was finally able to enter into a relatively relaxed situation in which she could meander along the dark tunnel. When the increments of the "virtuous karmic forces" repeatedly took place, the beacon and the savior gradually drew near and occurred in the form of a passed away family member so as to further allay Ms. T.T.'s fears. Moreover, the greatest "virtuous karmic force" was the last one, which was also the strongest "virtuous traction", in helping her to be liberated from the plight immediately, and thus to be able to return to the familiar human world.

Thus, the only power that Ms. T.T. had relied upon for her escape from the mortal danger was those "virtuous karmic forces" that she had amassed through

countless past lifetimes. Therefore, before one dies, if one has broadly performed "virtuous deeds, prepared with correct and up-to-the-point Dharma practice and training for one's mental strength, learned to accommodate and to deal with the posthumous formats of existence, and even with the performance of correct Dharma rites by posterity or friends as auxiliary aids", then all of these actions can be considered as "virtuous karmic forces". According to the revelations in "*The Bodhisattva Kishitigarbha Vow Sutra*", if correct Dharma rites are duly performed for a deceased person, the deceased one could then be able to receive one-seventh of the merits of those "virtuous karmic forces" so dedicated to him/her.

The Key of Victory in "Energy Wrestling"

It is a commonly known fact that "superior defeats inferior and outnumbered odds are hopeless in competition" is the key of victory in any wrestling contest. In the "wrestling ring of energies" in the posthumous world, the situation is the same. That is to say, if an individual wants to "take command" of the directive in the posthumous world, in which the environment is dictated by the "mental strength", so that the person would not be carried away by the "wind of karmic forces" like a piece of rootlessly-drifting feather, then the quality of one's "mind" and the intensity of one's "mental strength" will be the main key of one's victory.

In order to have the ability to "turn the universe upside down, and to turn around the adverse situation", the only way is to accept "up-to-the-point" and correct Dharma practices for the training on the intensity of one's "mental strength", such that one could regain the "command of directive". What is the quality of one's "mind"? It is the degree of intensity of "greed, hatred and ignorance" in one's own "mind". All the negative energies of "joy, wrath, sorrow and happiness" are all associated with the "greed, hatred and ignorance", and they are a kind of "tractions" of negative nature and with sucking effects, which could automatically connect to other "wicked tractions", and would thus be controlled by the "web of the evil karmic force networking".

On the other hand, the positive and pure energies of "donation, mercy and wisdom" are all associated with the pure and positive energies of "non-greed, non-hatred and non-ignorance", and they are a kind of "tractions" of positive nature and with sucking effects, which could automatically connect to other "virtuous tractions", and would thus be reined by the "web of the virtuous karmic force networking". The main difference between a "Buddha" and a "sentient being" is the



fact that the “mind” of a “Buddha” is of “Emptiness” (“Sunyata”), and so does not contain any negative energies of “greed, hatred, and ignorance”. Since “Emptiness” does not comprise of any “tractions”, there would not be any connections with all the other “tractions”, and so it would **not be controlled by the “web of karmic force networking”** (please refer to the DVD on “Emptiness: Neither Existence Nor Voidness”, published by Dudjom Buddhist Association).

Regardless of the intensity of one’s “mental strength”, if the **quality of one’s “mind” is bad**, the **direction of “energy linkage” will remain unchanged**, and will proceed along the direction of the “wicked tractions”. In this way, the **more intensive** one’s “mental strength” is, **the faster is the speed of its connections**. As a result, it would “advance into misery much faster”! Hence, a “false or a vicious guru”, together with the whole congregation that is under his/her influence, will have downfalls after they die. The reason is because when the shelters of their physical bodies are lost, while only their “minds” are left to become the main directive of the “posthumous spiritual bodies”, they would all rapidly fall into the “three lower rebirths” in those arenas that are **linking to extremely adverse domains**, since **the qualities of their “minds” and the magnetic fields where they are situated are all of a negative nature**.

The ventures of these NDE survivors have rightly rung an alarm for all those congregations who could easily be influenced by those tricksters. This also serves the same warning for those people who, even though do not have any religious beliefs, do possess some “supernatural abilities” in visualizing the existence of the different kinds of beings in the other realms. The book entitled **“The Mahatma Letters”** has recorded the adventures of those people who

possessed “supernatural abilities” in the domain of the specters. Among those descriptions, there was a Hell called “Avichi”, which was specially-catered for those religious masters who were wholly **adhered to “self-centeredness”** and strived for **wrong objectives**. These masters in question are generalized to all those “spiritual instructors”, and not just limited to “religious mentors”.

According to the book, although those “spiritual instructors” had achieved the target that they strived for during their whole lives, and had gotten what they have longed for, but because of the fact that they had **led astray the “minds” of other people and of themselves to the wrong tracks** such that a lot of innocent people had to **suffer miserably their “wicked retributions”**, and so these “spiritual instructors” had ended up **in this “Avichi” Hell**. The heavens that these people had endeavored to pursue for their whole lives had finally ended up to become their hells. The situation of this **“Avichi” Hell** as described above is, in fact, the **“Hell of Loneliness”** according to Buddhism.

According to the **“Buddha-Garbha Sutra”** (or **“Buddha Pitakadu Hśīlanirgraha Sūtra”** in Sanskrit), it has the following **descriptions**:

“The enemies of this world could merely take your life away, and only lead you to lose your body, but they could not cause you to fall into the lower realms.

But those ignorant people who enter the wrong paths would lead those who are seeking virtuous meanings to fall into the Hell Realm to be suffered for a thousand kalpas.

Why is this so? This is because they practice the “doctrines with existence” and give “teachings which reverse the truth of all things”.

If one gives teachings which lead others to the wrong paths, one’s sin is even greater than that of the cutting off of the lives of all sentient beings.”

The meaning is that the greatest damage for the ordinary worldly enemies could merely take a human’s life, and make him/her to lose his/her physical body. So long as the victim’s “state of mind” has not been distorted, the victim would not fall into “hell”. Why is it? It is because after one dies and before one takes rebirth, when one has lost the support of the coarse substance of the physical body but has not yet regained a new materialistic bodily structure, one’s life will be determined by one’s own **“mind”** (or the **“spirit”**) as one’s “main structure” during this transitional period, and is also **the most crucial “prime force”**.

The one who had received the guidance from those, who having taught the distorted and evil Dharmas, who have evil minds, become very vicious and highly

attached to “greed, hatred and ignorance” , and if these poisons have become their “prime forces” in leading their “minds”, then one’s own “mind” would also become very distorted as well. As one would use the daily inertia and their magnetic fields in dealing with things while wandering in the “spiritual domain” after death, one would then be attracted to the similar kinds of “negative magnetic fields”, and so one would fall into the “hell realm” to endure billions and billions of years (“thousand kalpas” means a very long period that is beyond calculation) of endless sufferings. This is simply a physical phenomenon of Nature – “like attracts like” (please refer to the article on the “Authentic versus Fake Lineages and Their Related Meanings” in Issue 12 of the “Lake of Lotus”). Therefore, the quality of one’s “mind” is the key of victory in the “wrestling ring of energies”, and is also the key of all Dharma practices, and the elevation of one’s spiritual purity until the final attainment of “Buddhahood”. The possession of supreme quality of “mind” would protect oneself from falling into the lower rebirths. The next step would be the enhancement of one’s “mental strength”.

“The Few Against the Many”; “The Strong Suppress the Weak”

Why is it needed to enhance the intensity of one’s “mental strength”? By merely depending upon the supreme quality of the “mind”, an individual could already be able to protect oneself from falling. Isn’t it enough? The answer is very simple. The accumulations of one’s “karmas” over countless past lifetimes are indeed endless and unlimited. If the imbroglio occurs due to simultaneous manifestations of a great deal of “wicked karmic forces” that approach as if mountainous waves crushing over, could the individual be strong enough to act against it and to stay intact with one’s supreme quality of the “mind”? With the enhancement of one’s “mental strength”, and if a person can rightly utilize it at the crucial position, one could elevate the odds of success, as well as to have an acceleration of the speed of success. Since the accumulation of “karmic forces” over countless past lifetimes are indeed unlimited and endless, and if the imbroglio of “wicked karmic forces” occurs simultaneously, what is the method that could be “up against the many by the few” and to “suppress the weak by the strong”? One of the answers lies in the methods of Dharma practices of “Tibetan Buddhism”. For instance, the Dharma practice of the “One Hundred Peaceful and Wrathful Deities of the Bardo” (please refer to the article on “The Wisdom in Directing One’s Dharma Practice” in Issue 13 of the “Lake of Lotus”, which is about how to judge the superiority and effectiveness of the methods of practice, as well as on the required essentials).

The practice of “One Hundred Peaceful and Wrathful Deities of the Bardo” is a kind of advanced Dharma practice specially catered for the “posthumous world”. As such, it is most “up-to-the-point” and “adhering to the subject”. A Dharma practitioner has to contemplate on the various positions within the body, upon which the major “winds and channels” are located with the various “Buddhas and Deities” (“Vajrayana Buddhism” called the “Buddhas” as the “Deities”, meaning the main subject of one’s practice). There are “Buddhas” and “Deities” with peaceful visages, as well as those with wrathful visages. Why is this so? Would it be dangerous to carry out such kind of practice? Please take a look at the following case:

Case 17

Chris resided in America. During his childhood, he had experienced six times of NDEs, due to the few times of having fever at sustained high temperatures. Every time he would arrive at the same place. There were a big ditch and an erect enclosure wall. Some monster beasts, seemed to be the biggest brown bears on earth, were scattering around. For each of the road exiting outwards, there was a big bear on guard. Chris indicated that his deepest impression was about a crimson red gorge, a crimson red wall and the gigantic bears roared in shrieks. He was scared to cold sweats, which had wet the bed sheet. From thence onwards, he was afraid of sleeping.

The state of the afore-mentioned case was not rare at all. In general, everyone who formally enters into the “posthumous world” would likely come across such kind of situations. Why is that the majority of the NDE survivors have not encountered this? The answer is that they have not yet formally entered into the decomposition stages of the “posthumous world”. Therefore, only a few NDE survivors who had actually entered into the decomposition stages of the “posthumous world”, due to coincidental matching of their physiques and “karmic forces”, were they being able to come across the afore-mentioned scenes. Since this part belongs to the decomposition stages, and if the survivor had actually entered into death, then the complete decomposition would have taken place. Memories pertaining to this portion would also be decomposed and lost, and so sentient beings would generally have no way to stash memories of this portion. Hence, even those people who could recall their past lives, either through naturally or through hypnogenesis, were seldom able to describe their memories about this part. Only a very few of those NDE survivors who, having entered into this portion, were able to have “revived from death” before decomposition, and so they could retain those memories.

It has been recorded, in some ancient records of

“Vajrayana Buddhism”, about a Lineage Guru by the name of Venerable Nyida Wodsal, who had entered into the “Bardo stage” through his Dharma practices in attempting to save his brother who had died of epidemic disease. When he met his brother Dorje, he asked him whether he had come across some of the scenarios as were described in the *“Tibetan Book of the Dead”*. His brother Dorje indicated that because the **situations were so frightening and confusing at that time**, such that even though he had learnt to anticipate some of the special circumstances from the *“Tibetan Book of the Dead”*, he was so scared that he simply collapsed right at the beginning. When he awoke, he **had forgotten everything**.

The teachings of the *“Tibetan Book of the Dead”* had come down from the Dharmakaya Buddha Samantabhadra, and was later transmitted by Guru Padmasambhava, the Founding Father of Tibetan Buddhism, who continued to further disseminate the teachings, such that **this portion of the scenarios of the “after-death experiences” could thus be elaborated in great details**. Since the “decomposition” is a **critical juncture** of the **physical changes** of Mother Nature, and if those sentient beings who have been lost and suffered from the “cycle of karmic existence” (Samsara) know how to utilize this, it is possible that they could recover their “intrinsic nature” with great capabilities. In other words, the attainment of “perfect enlightenment” (Buddhahood). Hence, the Dharmakaya Buddha Samantabhadra, with his utmost wisdom, passed down a full set of “up-to-the-point” and “subject-adhering” methods of Dharma practice of “Vajrayana Buddhism” (**please refer to the articles on “The Meanings of Near-death Experiences” about the subject of ‘intrinsic nature’ and ‘Dharmakaya’ in Issues 4 and 5 of the “Lake of Lotus”**).

According to the descriptions in the *“Tibetan Book of the Dead”*, the “greed, hatred and ignorance” in one’s “mind” would be manifested in the form of **three steep cliffs of three different colors: red, black and white**. Why is it so? “Greed, hatred and ignorance” are various kinds of negative energies. At the moment of death, when the “mind” (“spiritual body”) departs from the “physical body”, each of the cells of the “physical body” slowly diminishes **its control** of the “mind” through **its “traction”** along with the “decomposition of the physical body and its **releases of energies**”. The negative energies of “greed, hatred and ignorance” in the “mind” would then be released due to the reduction of those “tractions”.

During the process of decomposition, the **sensation is ignited**, and the projection of “greed” onto the “mind” would be **manifested in “red”**. If the accumulation of “greed” in one’s past life, or through countless past lives, is extremely intensive, then its manifestation would be in the form of either a concrete erected red

wall, or a steep red cliff. The **manifestation of “hatred”** would be **in “black”**. If the accumulation of “hatred” in one’s past life, or through countless past lives, is extremely intensive, then its manifestation would be in the form of either a concrete erected black wall, or a steep black cliff. The **manifestation of “ignorance”** would be **in “white”**. If the accumulation of “ignorance” in one’s past life, or through countless past lives, is extremely intensive, then its manifestation would be in the form of either a concrete erected white wall, or a steep white cliff.

Depending upon the individual differences, the manifestation(s) could be in either one or two scene(s), or it could be in all three scenes together. The **junctures** where the **“winds and channels”** meet together within the body are known as the **“wheels of the channels”** in “Vajrayana Buddhism”. These “wheels” are the **locations where all sorts of “winds” will gather and dissipate**. The gigantic bears guarding the exits of the paths as mentioned above are, in fact, the **“central knots” of the “wheels of the channels”**. They are known as the **“seed syllables”** in “Vajrayana Buddhism”. When the “decomposition” takes place, all sorts of “currents of winds” within the body, which are known as the “five essential winds” and the “five branches of wind” in “Vajrayana Buddhism”, would also decompose and dissipate.

When the components of the winds scatter around before dissipation, they would all gather and flow through the “wheels of the channels”, and the sound so induced by the wind-blow would **ignite the sensation** and then project onto the “mind”, whereupon the sounds of roar, shriek and thunderbolt would then be formed and heard. During the peak of those decomposing processes, the situation resembles immense earthquakes such that those, who have not gone through the training, would not be able to withstand the shocks due to their weak “minds”, resulting in their falling into “inferior spiritual domains” to be **directly reborn** into those places.

Numerous sentient beings had **suffered from this kind of painful tortures**. Hence, the Dharmakaya Buddha Samantabhadra had mercifully established this important method of Dharma practice at this most **“crucial position”**, which is an **advanced training** in “Tibetan Buddhism”. For instance, for the practice of the *“One Hundred Peaceful and Wrathful Deities of the Bardo”*, the Dharma practitioner has to visualize various “Buddhas and Deities”, including peaceful as well as wrathful ones, that are located at the different locations of the main “winds and channels”. The abstruseness of which will not be discussed here, due to the secrecy of this important Dharma practice that cannot be disclosed to the public. Even many instructors who said that they do possess such

a special “Lineage” might not know the details and importance of these teachings, but they only know how to chant the texts according to the writings, and to teach according to the “ritual texts” (sadhanas). It is **hard**, even for them, to **wholly and truly master and understand those crucial points and secrets**. One point has to be brought up here: that is, the **dangers** of these teachings.

The Dangers on the Training of Incorrect “Mental Strength”

As one’s “mental strength” will play the leading role in the “posthumous world”, while the “karmic forces” amassed through countless past lifetimes are unlimited and endless, and so as in the Case 16, Ms. T.T. was **besieged by countless threads like strings**, as if a silkworm cocoon being wrapped up by silk. In order to resist countless “karmic threads” from dragging oneself to an unpredictable place, an individual is much better off to take the initiative by linking oneself directly to the “Pure Land of the Buddha”. Hence, for the practice of **“One Hundred Peaceful and Wrathful Deities of the Bardo”**, as well as some more advanced and profound practices, a Dharma practitioner will have to visualize the locations of the major “winds and channels” within one’s body to be situated with various “Buddhas and Deities”. The numbers could be as many as “one linkage for one cell”. Such kind of linkages is certainly sufficient to be able to **resist countless “karmic threads”**. Even if in the situation of a “few against many”, it is possible to make use of ultra-strong “mental strength” as the remedy in the way of “suppressing the weak by the strong”.

However, when “a thing reaches its extremity, it



reverses its course”, and so if an individual is relatively weak in “mental strength”, and of **inferior quality of “mind”**, and if one usually **commits the transgressions of disciplines and vows**; or if the person is still in the initial stage of one’s Dharma practice, then the passing on of this teaching to him/her would only **result in the opposite effects**. Why is it so? If a Dharma practitioner is in the initial stage of his/her practice, his/her “strength of mind” would be relatively weak. As such, the individual would not be able to have the ultra-strong “mental strength” to make connections with the various “Pure Lands of the Buddhas”. Even a strained attempt would bring confusions, and consequentially the effort will be diluted and it will be infeasible for the person to connect to even a single “Pure Land of the Buddha”.

The “energy wrestling of karmic forces” are extremely dangerous. A **hairline discrepancy** might lead to a result of significant difference. As the linkage is usually under the **constraint of the Law of Nature** with “like attracts like”, and so if a person’s **quality of “mind” is inferior**, and if he **commits the transgressions of disciplines and vows**, this person would **automatically proceed** to an “inferior spiritual domain”, and would not be resulting in the connections with numerous “Pure Lands of the Buddhas” with the accomplishment to be insured, as what the practitioner’s “intentional thinking” was supposed to be. When the person enhances one’s “mental strength” to proceed towards the destination, he might eventually find that it **has already been altered** to a “hell realm”. Therefore, even the author of **“The Mahatma Letters”** who, having no knowledge about Dharma practices but was able to travel through the domain of specters, has mentioned in the book that **“while endeavoring to aspire towards the heaven, but in actually have been changed to the hell.”**

The Tantras of “Tibetan Buddhism” have also emphasized on the same notion. It was recorded that a Dharma practitioner who practiced the “ritual text” (sadhana) of the Deity **“Yamantaka”** had attained an ultra-strong “mental strength”. However, due to the **inferiority of his “mind”**, and his **“transgression of precepts, disciplines and vows”**, he consequently fell into the hell realm at a drastic speed when he died. Since his “mental strength” was so strong that his shape and visage were still sustained as that of the Deity “Yamantaka” even in the hell realm. This is a famous case known as the case of the **“Hell Realm Yamantaka”**. Guru Padmasambhava, the Founding Father of “Tibetan Buddhism”, has given a Spiritual Advice to all Dharma practitioners whose **major practices are on the “mental strength”** as follows: **“It is as if a snake is inside the bamboo shoot, one will either ascend or descend, and there is no other way out.”** That is to say, if the “spirit” of one’s Dharma

practice only aims at the “methods, skills and means”, but then ignores the inferior quality of one’s “mind”, and is not even able to observe the various “precepts, disciplines and vows”, the “outcome will violate one’s own will” at the end of the day. The ending of such kind of a person would be much more miserable than those who never have any Dharma practices, simply because they will be rapidly descending to the “three lower realms”.

The Dharma practices of Buddhism, particularly of “Vajrayana Buddhism”, strongly emphasize on the strict observations of various “precepts, disciplines and vows”. It is a “common consensus” of all the “Buddhas, Bodhisattvas and Dharma protectors”. It could be said that this “group of mental strengths” is of a very gigantic power, and as such they are of great “aid and assistance” to those genuine Dharma practitioners. Hence, it will be very unwise if one transgresses upon the “precepts, disciplines and vows” resulting in the great loss of this utmost powerful “aid and assistance”. Basing upon this important reason, “Vajrayana Buddhism” places great importance on the quality of one’s “mind”. Without a very good quality of “mind”, the “Gurus” are prohibited to transmit those Dharma practices that focus on “mental strength” upon such kind of persons.

In order to ensure that the imparting “Gurus” observe such a rule, it is required in “Vajrayana Buddhism” that those imparting “Gurus” must first have to get permissions and be authorized by their “Lineage Gurus” who possess the teachings of that “Lineage”. Only with such qualifications and authorizations will those “Gurus” be considered as the qualified imparting “Gurus”. Furthermore, in order to further protect the Dharma practitioners, even for those imparting “Gurus” who do possess the “Lineage” and its teachings, it is further suggested in “Vajrayana Buddhism” that the congregation needs to have close observations of those “Gurus” for six years or more before giving them the trust. Similarly, for those imparting “Gurus” who do possess the “Lineage” and are willing to accept their disciples who have given them the trust, they still need to observe their disciples for another six years or so before transmitting those practices that require training of one’s “mental strength”. In this way, the total period of time would then add up to at least twelve years. The main duty of the imparting “Gurus” during this period of twelve years is to adjust and train the quality of their disciples’ “minds”.

Pitifully, modern day people tend to be too greedy for “quick successes and instant benefits”. In order to learn the so-called “short-cut practices”, or in receiving blessings, these people will blindly chase after those “Gurus” for various “empowerments” and teachings. In this way, modern day people have “nurtured” many of

the “false gurus”, who were in fact having no lineages but then had themselves disguised as if possessing those lineages. Then, for some of those imparting “Gurus” who do possess “Lineages”, owing to the fact that they need to make a living, and thus they appear to be without any virtues of disciplines, and are fond of showing off their possessions of numerous teachings and authorities. Again, they also randomly transmit numerous “empowerments”, but then they put in no efforts in helping to train and improve their disciples’ quality of “mind”. Such kind of behaviors has no difference from the transgressions of “precepts, disciplines and vows”. In this way, those imparting “Gurus” who do possess the “Lineages” also tend to become just like those “fake gurus”, and they all lead a bunch of “greedy and ignorant, wrathful and arrogant mortals” marching into the entrance of “hell” (please refer to the articles on “Authentic versus Fake Lineages and Their Related Meanings” in Issues 12 and 13, as well as the articles on “Authentic Versus Fake Gurus” in the Issues 3 and 4, of the “Lake of Lotus”).

The Serious Consequences of Having Blindly and Carelessly Receiving “Empowerments”

The “*Avatamsaka Sutra*” mentioned that “everything comes the mind” (please refer to the VCD on “Everything Comes the Mind”, published by Dudjom Buddhist Association), and so the training of one’s “mental strength” is still the most essential and necessary thing to do. The essence of the practice in the “*One Hundred Peaceful and Wrathful Deities of the Bardo*” lies not only to the few points mentioned





above. The question is whether one can **master** the **crucial** positions of this practice, and then **rightly and correctly** apply one's "mental strength". This is, indeed, the actual **essence** of the teachings.

Many people who **do not understand** the subtle and yet conducive aspects of "Vajrayana teachings" will come to hastily and casually criticize and attack it, and to further mislead and interrupt those people who might have the good opportunity to be associated with "Vajrayana teachings" for their routes of further elevation on the spiritual path. These people have thus planted the "wicked causes" and will bring **tragic consequences of miseries** upon themselves. If oneself is not up to that level of "intellect, realization or wisdom", it is better to keep one's "benefit of the doubt", and not to hastily and irresponsibly in giving out criticisms. A person should not make any judgments without first having himself / herself to arrive at a more profound understanding, together with further elevations of both knowledge and realization, or else he/she will **not only mislead others** but will **also do oneself more harm than good**.

Actually, sometimes we should not blame those people who feel resentful towards "Vajrayana Buddhism". Just recently, there are some "Gurus", in order to attract their congregations to come for their "empowerments" so as to receive their offerings, will tend to abuse and misuse the names of Guru Padmasambhava and "Vajrayana Buddhism", and **put things out of their contexts**. In their advertisements, they mentioned that even **just the hearing** of the teachings of the **"One Hundred Peaceful and Wrathful Deities of the Bardo"** for one time, and then one **can attain "Buddhahood"**. Even if a person has transgressed

the grave sins of the "Five Great Downfalls", it is still possible to **attain "Buddhahood"** merely by just hearing the relevant teachings **for one time**. This kind of thinking is a **total negation of the "Law of Cause and Effect"**, and is a **misleading** thought that totally violates the "Law of Nature" (please refer to the article on **"The Wisdom in Directing One's Dharma Practice"** about the "Law of Cause and Effect" that can never be eliminated, as well as the explanation on **"Never Ignoring the Causes and Effects"** in Issue 13 of the **"Lake of Lotus"**).

In order to be rescued by practicing the teachings of the **"One Hundred Peaceful and Wrathful Deities of the Bardo"**, one must be able to carry out the practice at the **"crucial positions"** through the **correct "mind-training"** in order that there maybe the possibility of "attaining Buddhahood", and there are **lots of requirements concerning the matching up of causes and conditions**. It is not simply as what those crooks have said that "by merely listening to the teachings **once** that one could be able to **attain Buddhahood**".

As recorded in the Tantras, there was a person named Dorje who, being the younger brother of the "Lineage Guru" Venerable Nyida Wodsal, had **received and listened to these teachings twice** while he was still alive. Consequently, he still had to wander in the "domain of specters". This is a **solid "blow" to those misleading sayings**. All those "Gurus", who have their consciences and basic Buddhist teachings behind their backs, would have never misled others by **distorting** all "Causes and Effects" and retributions in such a crooked and ridiculous way, nor would they have **twisted the "minds"** and the nature of other sentient beings at will in such a way that they will **fall together** with the other sentient beings **into the "Hell Realm"**.

Knowing that the general believers have no knowledge about these teachings, and so many of these so-called "Gurus" disregard the **"Law of Cause and Effect"**, but they only concern about their own **self-interests and benefits**, and so endeavor to deceive the general believers by misleading them in the wrong direction of pure "superstitions". These people even called themselves as either "Rinpoches" or "Tulkus". They just obliterate all "causes and effects" in order to lead the believers to **lose** themselves in their **beliefs**, as well as to **lose their analytical abilities**, and to **disregard the correct and genuine teachings**. These so-called "Gurus" will only concentrate their energies on the "setting up of baits" and treat the general believers as foolish and laughable preys, so as to endanger their "minds" and "lives of wisdom". In doing so, these people are directly causing great damages to the whole of "Tibetan Buddhism". Furthermore, these so-called "Gurus", who really **do not have any conscience at all**, can all be considered as "fake gurus" **without any knowledge of the Buddhist teachings**. When "the

blind leads the blind”, these so-called “Gurus” would actually lead all innocent believers to fall into the “Hell Realm” together with them.

All these behaviors have profound impacts, which are equivalent to those on the **destructions of the correct and authentic Buddhist teachings**. Also, those followers will be embroiled by the inferior “minds” and negative “magnetic fields” of these so-called “Gurus”, and thus sown the seeds of downfall to the “hell realm”. Therefore, whosoever had received these “empowerments” from such “frauds and crooks” **must immediately make a deep repentance and great confession** in front of the Buddhas for the removal of one’s “ignorance and greed” in order to go for **self-rescue**, and vow to be far away from all those “fake gurus” from now on. In this way, one should no longer **be cheated** by others because of one’s own **greed and ignorance** again. In the future one must **observe the “Guru” for six years or more**, and **should not hastily and blindly** receive “empowerments” to “become a fish on the hook” due to one’s own greed. The loss of fortune is comparatively more trivial, but it is truly **most unworthy** for oneself to **sow the seed of downfall to the “hell realm”**.

In the next issue, we shall continue to explore the training for “mental strength” and their relevant obstacles.

Do you know that the chasing after of a selfish target would only bring you more constraints?

In this vast ocean of sufferings, why add on new “causes of sufferings” for the pursuit of a strayed target?

The restructuring of the **quality of the “mind”**, and the set up of a target for the recovery of one’s “intrinsic nature” is

The **foundation** of liberation from all “causes of sufferings”. **Do not go astray**, otherwise it is **useless to regret** afterwards!

The Areas and Questions Pending for Further Discussions

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



saw that Jesus and Mary coming to fetch them.” Why is it like that?

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

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

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

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



The Application

of Wisdom

The Wisdom in Directing One's Dharma Practice

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

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

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

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

1. **Complementarity and the Enhancement of Effectiveness:** The links between "plans" should have compatible, complementary and interdependent effects....(please refer to Issue 4 of the "Lake of Lotus").
2. **A thorough elimination process to decide what to "adopt and abandon":** Irrespective of working out

major, medium-term and small "plans", there must be a process to prioritize and eliminate with regards to some designated elements and conditions. A thorough elimination process to determine what to "adopt and abandon"

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

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

unusual value for money” within a limited framework of time and space (please refer to Issue 6 of the “Lake of Lotus”).

- (iii) **Strength and Weakness:** Every person has his/her own strengths, merits, skills, as well as his/her weaknesses and the Achilles’ heel (weakest point). In order to achieve success of any “objective” or of any “plan”, one must be very clear of one’s own strengths and weaknesses; and then through various skillful arrangements, try to complement and make use of one’s strengths and weaknesses **in designing the contents and procedures of the “plans”**. This is an “important strategy” in eliminating and deploying the “plans”, and thus should not be underestimated (please refer to Issue 7 of the “Lake of Lotus”).
- (iv) **The Factors of Time and Effectiveness (1):** In drawing up any “plan”, one must take into account the “planning of time”. The “principles for the usages and wastages of time” must be clear, and have to be linked up with the effectiveness of the “plan”. Hence, **time should be spent on those “plans” which are most effective and can bring the highest rate of return**. One should prioritize one’s different “plans” according to the long or short durations of time used and their relative effectiveness. “Plans” that require one to put in a lot of time and effort, but with low rates of return and low effectiveness, should be scrapped. One should refine and improve one’s “plans” by making reference to the “principles for the usages and wastages of time”. This is a **major direction** in the selecting, eliminating and refining process of one’s “plans” (please refer to Issue 8 of the “Lake of Lotus”).



- (v) **The Factors of Time and Effectiveness (2):** Due to the simple fact that one has only very limited time and energy in one’s lifetime, and if one’s own objective is either to be “liberated from the cycle of transmigration” (known as “Samsara” in Sanskrit), or to attain “full enlightenment” (“Buddhahood”) within this very life, then your “planning of time” and the “principles for the usages and wastages of time” for this life will become one of the critical points in determining whether you would succeed or fail. Hence one must be **very cautious and rational** about this. If your objective is “to be reborn into the Buddha’s Pure Land” within this lifetime, then you would have had **greater flexibility in the handling of** your “planning of time” and the “principles for the usages and wastages of time”, but they still should **not be neglected**. Hence, what will be the most wise and effective way in the “planning of time” for one’s life while one is on the path for Dharma practice?.....(please refer to Issue 9 of the “Lake of Lotus”).
- (vi) **The Factors of Time and Effectiveness (3):** Does it mean that if one is unable to undergo “long-term retreat”, one would not be able to achieve the “objective” to become “liberated from Samsara or in attaining Buddhahood within this lifetime”? If you want to know the answer, please answer the following three questions first and to know about the “three essential factors” in the application of Buddhist teaching in our “Daily Living” (please refer to Issue 10 of the “Lake of Lotus”).
- (vii) **The Factors of Time and Effectiveness (4): Wrong “Planning of Time”:** It is no easy matter at all for one to be able to master the keys to success of “Dharma Practices” in one’s “daily living” in order to have achievements, as well as to be able to achieve the “objective” of becoming “liberated from Samsara or in attaining Buddhahood within this lifetime”. Even if one does possess the three best conditions (please refer to Issue 10 of the “Lake of Lotus”), it will still be unavoidable that one can fall prey and become lost again in this “tidal sea of sorrow in Samsara”, as one goes through this **undulated waves of ever-changing life cycle**. If one tries not to fall again, and instead wants to further consolidate upon one’s own foundation, one of the best methods is to **merge one’s own “Dharma practices” into one’s “daily living”** so as to ensure one’s mastering of the “Planning

of Time”.

No matter in the setting of what kinds of “plans”, one has to try and predict what would be the outcomes that would be brought upon you by this “plan”? What will be the side-effects and how many? One always hopes for the best but be prepared for the worst. Many a Dharma practitioners, when planning the times for their “Dharma practices”, will tend to **take care of one but then lose hold of the others**, making it more contradictory, and also more confusing, for one’s own “daily living”, and thus ending in the **loss of what to “adopt and abandon”**. (please refer to the Issue 11 of the “Lake of Lotus”).

- (viii) **The Factors of Time and Effectiveness (5): The “Planning of Time” in One’s “Daily Living”(1) Linking up by the Main Theme, and Getting Through the Sequences of Events:** How can the “planning of time” in one’s “daily living” **be designed** so as to avoid the various wrong doings? How should we practice the “Holy Dharma” so as to make the “effectiveness of Dharma practices during meditation” be linked up and **steadily sustained** with that in “post-meditation daily living” so as to further it and let it become **fully “developed”**? If one wants the “success” to be speed up, how should it be planned so as to **remove those obstacles** that will hinder the “effectiveness”? How can the **sequence** of incidents to be traced out of those confusions, and the **key** positions to be found in solving the problems? How can a consensus be reached between one’s “cognitions” and “reality” so that the **“contradictions” can be resolved**? How can the **“devotion, pure state of mind and dedication”** of Dharma practices “during meditation” be linked up and be sustained with that in the “post-meditation daily living” with a **correct “state of mind”**?(please refer to the Issue 12 of the “Lake of Lotus”).

- (ix) **The Factors of Time and Effectiveness (6): The Skilful Usages of the “Main Theme” and the “Sequences of Events”**

The “cardinal mentality” is **the major key in deciding on all things**, and so the **“planning of one’s Dharma practices”** in one’s “daily living” has to use the “cardinal mentality” as the “main theme” to link up the “static states of Dharma practices” with the “dynamic states of Dharma practices”, by connecting their “common points” so as to get through the rigid dichotomy in one’s “planning of time,” and thus opening and tidying up

the disordered “sequences of events” in order to synchronize the contradictions of these two and to make them to become complementary to each other, while using the “cardinal mentality” as the basis all through. This is, indeed, the **“main points of planning”** for one’s Dharma practices in “daily living”. Yet, how one focuses on the **“cardinal mentality” and the “planning of time”** would become the **main key points for one’s “successes and/or failures”**.

What should be the correct, and most up-to-the-point “cardinal mentality for one’s Dharma practices”? Would it be enough if one just firmly maintains one’s “devotion and confidence”? After working out the “cardinal mentality for one’s Dharma practices”, how should it be made used of so as to open and tidy up the disordered “sequences of events”?

Criteria for Comparing Methods of “Dharma Practice”

In Chapter 10 of the book entitled “The Wisdom in Directing One’s Dharma Practice(1)”, or in the article on “The Wisdom in Directing One’s Dharma Practice” in Issue 10 of the “Lake of Lotus”, there was an introduction on the three “cardinal mentalities for Dharma practices”, namely that of **“Hinayana, Mahayana and Vajrayana”**. Different “cardinal mentalities for Dharma Practices” will give rise to great differences in terms of the **results and speed** of one’s achievements in practices (please refer to the article on the “Introduction on the Founding Father of Tibetan Buddhism Guru Padmasambhava”, particularly on the section on the “Hierarchy of the Nine Yanas” where it describes the various levels and speed of achievements of different practical methods, in Issue 1 of the “Lake of Lotus”). This shows that the “cardinal mentality” is the **major critical point for deciding on all things**.

Why is it so? This is because the Lord Buddha Shakyamuni has **verified and revealed the mysteries of the universe**: that is, **“everything comes from the mind”** (please refer to the VCD on “Everything Comes from the Mind”, published by the Dudjom Buddhist Association). The **ultimate master** of Nature is the caprice and **power** of the “mind”, more commonly known as the **“mental strength”**, while in the Buddhist teachings, it is known as the **“karmic force”**. (The **“Karmic Network”**: **due to the good and evil behaviours that have been accumulated through our numerous past lifetimes**. These “karmic forces” would affect the **“mental strengths”** of oneself, as well as that of

the other sentient beings, and these are so much mutually intertwining and influencing upon each other that it forms the network of “tractions” known as the “karmic network”, please refer to the VCD on the “Inconceivable Law of Karma”, published by Dudjom Buddhist Association).

Hence, if one can appropriately **train and make used of the caprice and power of the “mind”**, one will then be able to recover one’s “intrinsic nature” (please refer to the articles on “The Meanings of Near-Death Experiences” in Issues 4 and 5 of the “Lake of Lotus” about the detailed explanations on the “intrinsic nature”), and resume its original and natural “immerse powers”, that is, to attain “perfect enlightenment” (or “Buddhahood”). This will, then, be the “only major key point” in one’s life, and it will help one to **break through all** those contradictions and obstacles of Dharma practices, as well as the limitations of one’s “**major themes and major critical points**”.

If one wants to make a judgment as to whether any of the methods of “Dharma practice” could lead one to become liberated from within the boundaries of the ‘tractions’ of Nature, one has to use the judgment of whether it is “up-to-the-point”, whether it is quick enough, and whether it is forceful enough to clearly differentiate among them. One would only need to take a look on one specific method, and see whether it is **in possession of all** of the following **three elements at the same time**, and one can further calculate the different scores for each of those elements, and then one would come to know **how high would be the success rate** for this specific method of “Dharma

practice”? Of course, the score is **in direct proportion** to the success rate. The higher the score, the higher would be the success rate.

1. What is **the percentage** of training that focuses on the use of the “power” of the “mind”?
2. Whether the target for one’s use of the “power” of the “mind” is on **the critical position**?
3. Whether it eventually **involves in the training of “Emptiness”**?

The Founding Father of Tibetan Buddhism, Guru Padmasambhava (more commonly known as “Guru Rinpoche” by Tibetans), being revered as **the “Second Buddha of Our Time”**, has preached the **the “Nine Yanas” teachings**. The “Nine Yanas” refer to the nine types of practical methods of “Dharma practice” which have the similar function of “vehicles” (“Yanas”) for transportations, such as ferries or cars, which can be used to carry oneself to cross over “to the other shore”, that is, to become liberated from Samsara, and to be away from within the boundaries of the “tractions” of Nature, in order to finally attain the “perfect enlightenment”(or “Buddhahood”). **The “Nine Yanas” teachings** originated from the teachings of the Dharmakaya Buddha Samantabhadra.

Why is it necessary to be divided into nine different types? What are the criteria for their differentiations? How does one measure the speed for one’s achievements in Dharma practice? One can adopt the above-mentioned three points to be the criteria for **calculating the various scores**. Why is it necessary to measure the speed for one’s achievements in Dharma practice? The answer is very simple because “timing” is one of the important elements for “successes and failures”. The wasting of time, the spending of one’s time on some ineffective positions, or by not having any “planning of time” at all, as well as on the missing of the “critical moments” are some of the main causes for one’s failures.

It is **unwise** to rely on some methods of “Dharma practice” that will take “three Asankhya Kalpas” before one will be able to attain “Buddhahood” simply because during this long and tedious period, there will be many uncertain changes and “impermanence” which are unpredictable. If one is not careful, it would lead to one’s downfall to the evil realms, including the hell realm, upon which it would be extremely difficult for one to find an opportunity to be liberated. That is to say, “three Asankhya Kalpas” can be considered as a period of time which is “never ending and would never cease” (the “three Asankhya Kalpas” refers to a very long period of time. “One Asankhya Kalpa” is equivalent to 10^{51} times of the “time period” required for this universe to complete the four processes of its





“Formation, Existence, Destruction and Annihilation”. “Three Asankhya Kalpas” thus refers to three time periods which are beyond our human estimations).

All those people who are successful in this society will clearly understand that, if they do not have reasonable “planning” of their **time** and not to “make full use” of **time**, it would not guarantee any success nor will it generate any effectiveness, even if they have spent huge amounts of time on their works. No matter whether one would like to attain “Buddhahood”, or want to go to the Pure Land, or to lower the expectation of just “not wanting to fall down to the realms of animals and ghosts” through one’s Dharma practices, one will still have to **have the “planning of time and the making of full use of time” in order to achieve those objectives.**

In “Mahayana Buddhism”, it would take a long period of time to have first understood the important teachings of Buddhism. At this stage, one will spend a lot of efforts on the theoretical level. As for the methods on “Dharma practice”, if one uses the above-mentioned three criteria and compare them with those practice methods for “Vajrayana Buddhism”, one would find that there are **significant differences** in terms of their **outcomes** and **speed**. Hence, the Lord Buddha Shakyamuni had said that to adopt the practice methods of “Mahayana Buddhism”, it would take “three Asankhya Kalpas” before one can attain “Buddhahood”. As for the practice methods of “Vajrayana Buddhism”, there are also differences in their outcomes of and speed for achievements. Some methods would either be quicker or slower to achieve results, while their achievements could also

be of either higher or lower levels. Yet, the quickest outcomes could be for the **“attainment of Buddhahood by this very body”**, or the **“attainment of Buddhahood within One’s Single Lifetime”**.

The **control of time** is an important element for achieving success.

To place one’s hope on some unreachable future is the main cause for losing the **golden opportunity in front of you**.

If one does not wish to be liberated in this life, in **which lifetime** would one want to be liberated?

Are these some self-deceiving pretexts, or whether it is simply the stupidity of the **cutting off of one’s one path to salvation?**

Wake up! **Fight a quick battle for a quick result!**

Up-to-the-Point “Cardinal Mentality for Dharma Practice”

If one would like to have a **reasonable “planning of time”** for one’s “Dharma practice”, one must first have to establish one very important “mentality”, that is, **“to grasp the time, to achieve the objective within this lifetime, and not to place hope on some remote uncertainty.”** Once this “cardinal mentality” has been set up, it has already possessed the criterion for distinguishing between “the important things from the less important ones”, and also between “the primary things from the secondary ones”. All types of “time planning” would have to follow this criterion. If one does not establish this “cardinal mentality”, one would simply think that one would **by luck** be able to achieve success by practice slowly. The outcome is that it would be submerged under the “impermanence” of the “powerful deluge of Samsara”, upon which one would **experience failures frequently, without any hope for success**. Even if it is just for the simple way in the “planning of time”, one would still be unable to have any accomplishments.

With the “cardinal mentality” of **‘grasping the time’**, one would be able to **prioritize** all things in one’s “daily living” in distinguishing the “important things from the less important ones”, and also “the primary things from the secondary ones”. One would focus on “Dharma practice” as the main point, and would select and eliminate things in order to squeeze more time for one’s practices. One would naturally **find and learn how to differentiate** the correct and speedy methods of “Dharma practice”. This “cardinal mentality” would have the function of steering the way forward.

'Grasping the time' can be regarded as the most "fundamental cardinal mentality" for one's "Dharma practices". All things start from here, and also get reinforced through this, resulting in the removing of all kinds of confusions.

Take for example, the putting or carrying of a few items, relating to Buddhism and Dharma practices in your office, car, home, to remind oneself about "devotion and awareness" so as to continue the spirit of "practicing during meditation" all the way through the dynamic state of one's "daily living". Another example would be to use a few phrases on "Emptiness", or some pictures of Buddhas etc., to be the wall papers of your room, or to be the screen saver of your computer. One can even design a few simple "Dharma practice cards" to record on the important notes or procedures in relating to one's Dharma practice, so as to help enhanced one's "devotion and awareness". All these are good ways for 'grasping the time' for one's Dharma practice, and is also one type of the "planning of time". This will help to get through the rigid dichotomy in one's "planning of time" for one's Dharma practice "during meditation" and that of the "post-meditation daily living".

As one's "daily living" is most dynamic, and so when "planning for one's Dharma practice" in one's "daily living", the "ingenious cardinal mentality" should form the "main theme", linking the "static states" of Dharma practices with that of the "dynamic states", connecting the "common points" of the two, getting through the rigid dichotomy in one's "planning of time", as well as the opening up and tidying up of the disordered "sequence of events". By taking the "ingenious cardinal mentality" as the basis, the contradictions between the two different states of Dharma practices (i.e. the "static states" and the "dynamic states") would then be synchronized and coordinated. What is the "ingenious cardinal mentality"? With different "mentalities", there would be different "success rates". All Dharma practices are built upon the three "mentalities for Dharma practice", and these are also the "three main formulae" that we can "apply all the Buddhist teachings in our daily living".

1. "Hinayana" : "Escape from 'greed, hatred and ignorance' in order to attain 'Buddhahood'", thus "evading the serious issues while dwelling on the trifles";
2. "Mahayana" : "Transform all 'greed, hatred and ignorance' in order to attain 'Buddhahood'", so as to remove the entanglements of "karmic forces" by practicing "Emptiness";
3. "Vajrayana" : "Nature of 'greed, hatred and ignorance' is the same as that of



"Buddhahood", so as to turn the "karmic forces" into an enabling force by practicing "Emptiness".

For one's Dharma practice in "daily living", there needs an everlasting "cardinal mentality" which is "Emptiness: Neither Existence Nor Voidness" (please refer to the DVD on "Emptiness: Neither Existence Nor Voidness", published by the Dudjom Buddhist Association), the importance of which one could hardly do without. Thus, one would never be able to attain "Buddhahood" if one's practice is without the practice on "Emptiness". It is only through the practicing of "Emptiness" that one would be free from the bondages of all "tractions", and thus be able to recover one's "intrinsic nature", which is the state of "Emptiness". This is the Law of Nature, it is nothing secretive and, in fact, it is very scientific. Originally, there is such a state of nature which could transcend the "Law of Cause and Effect". This is even more scientific and accurate than the "Theory of the Black Hole", as postulated by the physicist Stephen Hawking, which argued that "Causes and Effects could be destroyed". This state has been verified by the Lord Buddha Shakyamuni himself, has transcended the various conditions purported by science, and has even gone well beyond that of science. This state is called "Emptiness".

In fact, the "Law of Cause and Effect" is inextinguishable and can never be eliminated, which is known as "Never Ignoring the Causes and Effects" in the terminology of the 'Buddhist teachings'. The real function of "Emptiness" is that, when one is entering into the state of "Emptiness" (or what the Buddhist teachings calls it as the stage of "Nirvana With No Remains"), it would no longer be subjected to the "tractions" of "Causes and Effects". In the past, many practitioners

have misunderstood the meaning of this “Emptiness”, and in many of their “Dharma talks”, they would have **mistakenly explained** this as “Not Falling into Causes and Effects”, meaning that the “Causes and Effects” can be eliminated. They thought that so long that one has the realizations of “Emptiness” **before one dies**, even though one has not yet attained the state of “Nirvana With No Remains”, one will be able to “Not Falling into Causes and Effects”, and will thus not be affected by the push and pull forces and “tractions” of “Causes and Effects”. As a result, there was a monk who had misled others on this, and so after he died, he fell into the animal realm to be reborn as “wild foxes for five hundred lives”. This has happened in China and is a well-known legend, in Ch’an School of Chinese Buddhism, known as the “Wild Fox Zen”!

In practicing during the undulated waves of “daily living”, one can hardly sustain one’s “meditational power” and the **degree of the steadiness** of “Dharma practice” by **relying solely on “Emptiness”**. In order to be able to continuously enhance one’s Dharma practice in “daily living”, one must have to adopt “Emptiness” as the **everlasting “cardinal mentality”**. One further needs to flexibly make use of the above-mentioned three “mentalities” so as to train one’s own “mind” in addressing the problems of one’s “daily living”, and to transform one’s “emotions and feelings” to become the “motivational force for one’s Dharma practice”. This kind of flexibility in the using of one’s “mentality” for one’s Dharma practice is known as the ‘**ingenious cardinal mentality**’.

Work efficiency refers to the “**prioritizing of one’s job nature so as to avoid confusions and disorders**”. It is the same for one’s Dharma practices, upon which one has to avoid the “confusions in one’s thinking, and the losing of control over one’s emotions”. To establish

the correct “**cardinal mentality**” in one’s “mind” is most critical in achieving efficiency and success for one’s “Dharma practice”. In the next issue for the Lake of Lotus, we will examine **the methods of “Dharma practice” to flexibly make use of the “mentality”** and the “planning of time”..... (To be Continued)

Grasping of time is the “**fundamental cardinal mentality**” in Dharma practice. All things **start from here** and also **get reinforced through it**, resulting in the removing of all kinds of confusions.



“**Emptiness**” is the **everlasting “cardinal mentality for Dharma practice”**. It is the **root** for all things in the world. Through Emptiness, one would no longer be subjected to Samsara and could attain **eternity**.



The “**ingenious cardinal mentality**” for Dharma practice is to flexibly **make use one’s mentality to resolve** all issues relating to ‘greed, hatred and ignorance’, in attaining further **elevation**, and to be free from all kinds of troubles and worries.



Note: The newly-released book on “The Wisdom in Directing One’s Dharma Practice (1)” has been published. Its contents include the articles of “The Wisdom in Directing One’s Dharma Practice” from Issues 1 to 10.





The Essence of Teachings: Emptiness -- Neither Existence Nor Voidness (8)



By Vajra Master Yeshe Thaye

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

“Neither Creation Nor Destruction”

According to the Buddhist teachings, the “intrinsic nature” of all things (the “noumenon”, or more commonly known as the “thing-in-itself”) is “Emptiness”, which is **“neither created nor destroyed”**. In other words, the “intrinsic nature” of all things, whether they are material and/or non-material ones, is pure “Emptiness”. Hence, one should not envisage that this “Emptiness” is either a thing, or that it is nothing, but it is **“neither created nor destroyed”**.

The meaning of **“Neither Creation”** is that it **has existed naturally since time immemorial, and has not been formed by creation**. In other words, it is not produced by some other things. Neither is it being able to reproduce by itself. It simply has been existed naturally, and hence this is known as **“Neither Creation”**.

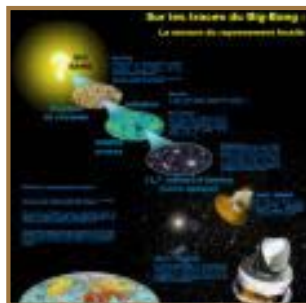
Because it exists naturally, it has been existing at all times, and it **has never been annihilated**. This is a “relative” concept, as there is no **“creation”** and there is certainly no **“destruction”**. On the other hand, if you have produced something, but then they ceased to exist, and so if these have been later recycled and

reproduced, then this can be said to **have been “created” and have been “destroyed”**. What we are talking about as “Emptiness” is thus **“Neither Creation Nor Destruction”**.



Big bang (1)

Do you feel that this is difficult to understand? Is it very difficult to understand for what we have just mentioned – “Neither Creation Nor Destruction”?



Big bang (2)

Maybe it would be easier for you to understand if we can use science to explain it to you all! As a matter of fact, many people who have learnt Buddhism for their whole lives, but they still do not understand what is meant by “Emptiness”. Therefore, we hope to use science as

an aid to make it easier for you to understand what is meant by "Emptiness".

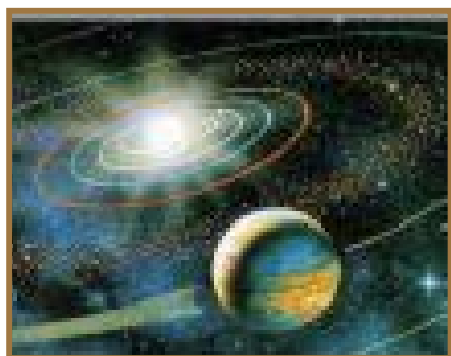
The Three Calamities in Heavens and on Earth

Now let us move back to the main topic. One day, the Lord Buddha together with his disciples, about two thousand five hundred monks, were sitting together and chatted after lunch. One of the monks asked the Lord Buddha: "Will our universe be destroyed some day?" The Lord Buddha replied: "There are **three sorts of calamities in between the heavens and the earth.**"

What are these three calamities? The first one is the calamity of "**conflagration**", that is the burning fire. The second one is the calamity of "**deluge**", that is the huge water deluge. The third one is the calamity of "**hurricanes and storms**". The Lord Buddha had said that when all the universes (regardless of whether they are in "the formless, form and desire realms", including all the heavens and skies that heavenly beings are dwelling upon, as well as the "desire realm" that human beings are now dwelling upon) will be burnt down completely without any residues, after all these three calamities have occurred together.



Big bang (3)



Big bang (4)



Big bang (5)

Does water really exist in space? So, actually, what were you trying to say? By using scientific terms, the "**conflagration**" can be construed as the "**Big Bang**". Whereas, the "**deluge**" is referring to the "**magnetic currents**" (which contains many debris stars mixed with small fragments) that were formed after the explosion. Nowadays, many scientists have discovered that there are many of these "magnetic currents" that have long existed in space, and they will form some kind of an impact **like water currents**. Since the level of scientific knowledge is so low two thousand and five hundred years ago, so even if the Lord Buddha had explained these meanings to the "monks" in scientific terms, they would not be able to understand his meanings. Hence, the Lord Buddha must have to use those terminologies that had existed in the physical world at that time in order to explain all these phenomena. Hence, it was called the "deluge". The "**hurricanes and storms**" refer to **the air currents and subsequent explosions** due to high pressures that had been created from this. In fact, this has indicated that each of the universes will have the "four stages" whereby the universe was "**being formed, persisted, deteriorated, and finally being annihilated**".

If one can see that this "Big Bang" as the new beginning, then many kinds of elements will be formed. After which, these will slowly condense to form all sorts of things in the world. After these things have persisted for a certain period of time, they will slowly begin to have changes. In fact, they are continuously ever-changing, and so they will deteriorate, and finally become annihilated. (To be Continued) 🌀🌀



Big bang (6)

Dudjom Buddhist Association

Descriptions of Multimedia Publications (2)

MAGAZINE

“Lake of Lotus” Bi-Monthly (Chinese & English Bilingual)

Edited by Vajra Master Yeshe Thaye and Vajra Acarya Pema Lhadren, Instructors-in-Charge of the “Dudjom Buddhist Association”, in Full Colour Printing.

ISSN: 1816-8019

Brief Description

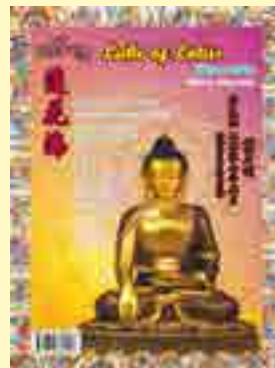
The publication of “Lake of Lotus” not only reflects the crystallized hard works and dedications of many volunteers, but it also shows the kind-hearted aspirations and sincere blessings for all.

If this publication can help to bring about the awareness, concern and resonance from the wider audience, in such a way that they can deeply feel that Buddhism is more than just a religion, that the symbol of “Buddhism” represents the wisdom and truth that transcends all kinds of limitations, and that they will understand **the urgency and necessity of learning this wisdom and truth**, then its vision and mission would have been fully accomplished.

“All kinds of boundaries and bindings are created for mankind’s own usage, which at first glance seem to be necessary and smart; yet in actuality, this is an ignorance that hinders the elevation of mankind’s own capabilities and wisdom.”

All kinds of religion, including the various sects within a religion itself, possess certain degree of Universalism, and yet they also possess their own strengths and shortcomings. In the face of truth and reality, all religions will have different roles and functions to play at various levels. **If we can have a deep and insightful understanding on the completeness and transcendence of truth, then we will develop the wisdom on the complementarity and acceptance of all religions.** This wisdom, which transcends all hindrances and limitations, will help to swiftly elevate the capabilities of all mankind.

We sincerely pray that this publication can share the elevation of this wisdom with you all and thus fulfill its mission.



(To be Continued)

EPILOGUE

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

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

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