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The Mystery on the Merits Arising from
the Reciting of "Mantras for Pacifying
Adversities"

"Mantras of Overpowering Enemies"
Transmitted by the Lord Buddha Shakya-
muni

The "Mantra of Vajrakilaya" and its Practice
Method Praised by Various Buddhas
What Are the Real Needs of a Dying
Person?

A Most Comprehensive Innovative Service
in Covering the Periods from "Pre- to Post-
Mortality" in Human History

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Buddha's Revelation for the General
Public's Awareness on the Crucial Issue of
"Life, Death and Rebirth"



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༄། རྒྱལ་བ་ཀུན་གྱི་མཉེན་བཅེ་ཡི་རང་གཞུགས། །བདག་སོགས་གདུལ་བྱའི་དཔལ་མགོན་དུ་སྤང་བ། །པག་འཕྱིན་
 མཚུངས་མེད་ཐར་ལམ་གྱི་དེད་དཔོན། །དཔལ་ལྷན་རྩ་བའི་སྒྲུལ་དེ་མཉེན་ནོ། །སྤྱིན་གྲོལ་མན་བག་ཟབ་དོན་གྱི་བདུད་རྩིས། །སྐལ་བཟང་
 གཏན་བཤེའི་དགའ་སྟོན་ལ་སྦྱོར་བ། །མ་ལུས་རིགས་རྣམས་ཀུན་འདུས་གྱི་དོབ། །མཚུངས་མེད་མངས་རྒྱས་རྗེ་རྗེ་དེ་མཉེན་ནོ། །དེས་པ་
 དོན་གྱི་བྱ་བ་ཏང་གི་རྒྱལ་པོ། །འགོ་འདུལ་སྐྱལ་པའི་རིག་འཛིན་གྱི་རྒྱལ་ཚབ། །འབྲེལ་ཚད་དོན་ལྷན་ཕྱིན་ལས་གྱི་དབང་ཕུག། །ཁྱབ་བདག་
 རྗེ་རྒྱལ་དཔོན་དེ་མཉེན་ནོ། །སྤྱིང་ནས་མོས་གུས་གདུང་ལུགས་གྱི་སྟོན་མ། །རྩེ་གཅིག་དྲན་པས་གསོལ་བ་ཞིག་འདེབས་ན། །ངོ་མཚར་

1

བྱིན་རྒྱབས་དགོངས་བརྒྱུད་གྱི་པ་སོགས། །སྐལ་ལྷན་བདག་ལ་དལ་རང་སྦྱོལ་ཅིག། །ཅིས་ལམ་རྒྱུ་དབང་ལུང་རྟོགས་གྱི་དོར་འཕྲིགས་བྱལ་ཡེ་ཤེས་རྗེ་ཤེས་
 མོ། །ཟབ་གསང་རིན་ཚེན་མཛོད་གྱི་བཀའ་བབ་ཐོབ། །དེས་དོན་བསྐྱེད་པའི་སྟོན་མེ་ཕྱོགས་བརྩམས་སྤྱད། །བག་ལངས་རང་གྲོལ་སྐྱལ་པའི་རྣལ་
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 གདུང་འཛིན་འགོ་འདུལ་སྒྲུལ་ཡི། །རྒྱལ་ཚབ་སྤྱེས་བུར་དབང་ཐོབ་ཚེས་གྱི་རྗེ། །ཀུན་སྤང་ནས་མཁའ་ལོ་རྣལ་འབྱོར་འཕོར་ལོའི་མགོན། །རྩོ་
 རྒྱལ་རྗེ་རྗེ་རྒྱལ་ལ་གསོལ་བ་འདེབས། །མགོན་ཁྱོད་བདག་སོགས་གདུལ་བྱའི་མོས་དོར། །གཞོན་མེད་རྗེ་རྗེའི་དོ་བོར་འཚོ་བཞེས་ཤིང་། །

2

༄། །རྒྱབས་ཚེན་འགོ་དོན་ཕྱིན་ལས་མཐར་ཕྱིན་ནས། །ཐུགས་ཡིད་གཅིག་འདྲེས་མེད་པར་བྱང་རྒྱལ་ཤོག། །ཅིས་ལམ་རྒྱུ་མོ་
 མོར་འཛིན་དབང་མའི་དོར་འཕྲིགས་བྱལ་ཡེ་ཤེས་རྗེ་ཤེས་མོ། །བསྐྱེད་མེད་རྩ་གསུམ་རྒྱུ་ཚེའི་མཐུ་བྱིན་གྱིས། །པག་གྱི་དབང་ཕུག་སངས་རྒྱས་རྗེ་རྗེ་ཡི། །
 །ཞབས་པད་མི་གཡོ་ཡུན་དུ་བརྟན་བཞུགས་ནས། །བསྐྱེད་འགོའི་དོན་ཚེན་མཛོད་འཕྲིན་མཐར་རྒྱས་ཤོག། །ཅིས་ལམ་རྒྱུ་མོ་མོར་མེད་ཚེན་གྱི་བཏན་
 མ་རྟུན་མོང་ནས་ལྷ་རྩལ་རིན་པོ་ཚེའི་སྤྱེས་དང་བཅས་ཏེ་བསྐྱལ་བ་བཞིན་བདུད་འཛོམས་པས་གྱིས་པ་དོན་ལྷན་དུ་གྱུར་ཅིག། །།

3



Long-Life Prayers for Kyabje Chadrak Sangye Dorje Rinpoche

by Kyabje Dudjom Jigdral Yeshe Dorje Rinpoche

Embodiment of the wisdom and love of all the Victorious Ones,
Appearing as a glorious Protector for myself and others to be tamed,
Unequaled in kindness, you are the Guide on the Path to Liberation.
Glorious Root Guru, think of me!

With the elixir of profound, ripening, and liberating pith instructions,
You lead fortunate ones to a celebration of everlasting happiness.
Natural union of all the Enlightened Families without exception,
Incomparable **Sangyé Dorjé**, think of me!

King of Renunciates of the Definitive Meaning,
Successor to the Awareness-Holders who emanated to tame beings,
Lord of Enlightened Activity, to whom all those connected will reap benefits,
All-embracing **Sovereign, Vajra Master**, think of me!

If, with heartfelt devotion and fervent yearning,
One thinks of you one-pointedly and utters a single prayer,
The wondrous blessings of the Mind Lineage will be received.
I am fortunate – bestow them upon me right now!

(This supplication was composed by Jigdre! Yeshé Dorjé at the request of Ngawang Lungtok.)

Designated **Dharma Heir** of the vast profound secret precious Treasure,
You kindle the Lamp of the Ultimate Teaching in the ten directions.
Yogi of magical illusion, self-liberated and naturally at ease,
Sangyé Dorjé Tsal, I supplicate you!

(This supplication was composed by Jigdreel Yeshé Dorjé at the request of Jigme Lodro.)



The Lord of Dharma, you have been empowered as the **Regent** of Drodul Lama,
To the Master (**Awareness-Holder**) who tame beings, Lineage Holder of Guru Rinpoche,
Renunciate Yogi of Space and **Lord of the Mandala**,
King of Wrathful Ones, **Trogyal Dorjé Tsal**, to you I pray.

The **Protector**, in the presence of mine and others' devotion,
May your life remain as the nature of the indestructible **Vajra** essence.
When your enlightened activity for the vast benefits of the Teaching and beings having
flourished to perfection,
May my mind blend into oneness with yours and Complete Enlightenment be attained.

(This prayer was composed by Jigdreel Yeshé Dorjé at the request of the Lady Norzin Wangmo.)



By the infallible power and blessing of the ocean of the Three Roots,
May the Lotus Feet of **Sangyé Dorjé**, the **Lord of Dharma**,
Be unshakable, remaining with steadfast endurance, for a long time,
And may your enlightened activity for the vast benefits of the Teaching and beings be
ever-increasing and completely fulfilled.

(This long-life prayer was composed by Dudjom Jigdreel Yeshé Dorjé at the request of all the nuns of Khacho
Dechen Ling, who made the request while offering the precious ceremonial white scarf. May it be meaningful!)



The Profound Abstruseness of Life and Death

The Meaning of Near-Death Experiences (27)

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

- What Are the Real Needs of a Dying Person?
- A Most Comprehensive Innovative Service in Covering the Periods from “Pre- to Post- Mortality” in Human History
- Fund-Raising Plan for A “Perfect Hospital”
- Buddha’s Revelation for the General Public’s Awareness on the Crucial Issue of “Life, Death and Rebirth”

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

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

1. The “Separation of the Four Elements” – the “main cause” (the internal “consciousness” and “sub-consciousness”, including all kinds of memories) conjoins with the “auxiliary conditions” (the ‘Separation of the Four Elements’ in the external circumstances) in forming the “scenes at the moment of death” (please refer to the articles on “The Meaning of Near-death Experiences” in Issues 8 and 20 of the “Lake of Lotus”).
2. The “Endorphins Inside the Brain” – the “main cause” (the internal “consciousness” and “sub-consciousness”) conjoins with the “auxiliary conditions” (the “endorphins inside the brain” of the external circumstances) in forming the “scenes at the moment of death” (please refer to the article on “The Meaning of Near-death Experiences” in Issue 21 of the “Lake of Lotus”).
3. The “Karmic Forces” – the “main cause” (the internal “consciousness” and “sub-consciousness”) conjoins with the “auxiliary conditions” (the “karmic forces” of the external circumstances) in forming the “scenes at the moment of death”. This can be further classified into the following two kinds:
 - i. Wholesome Ones – arising from: (a) virtuous retributions (please refer

to the article on “The Meaning of Near-death Experiences” in Issue 21 of the “Lake of Lotus”); and (b) the efforts of one’s Dharma practice (the main theme of this article in this issue).

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

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

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

(ii) **bad ones** – being besieged by a crowd of ferocious persons or beasts, and going along in company with groups of people who looked confused.
2. **Strange places:** (i) **good ones** – saw pavilions, balconies, buildings, flower fields, rivers, light zones, towns or cities.

(ii) **bad ones** – saw wilderness, forests, darkness, caverns, hells.
3. **Messy Issues that cannot be recalled clearly.**

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

there any way to help a deceased person to avert sufferings and elevate to a better place of rebirth?

What Are the Real Needs of a Dying Person?

Case 30, in the article on the “Meaning of Near-death Experiences” on Issue 23 of the “Lake of Lotus”, described the situations and special features when entering into the “**realm of specters**” after death. Then, Case 31, in the article on the “Meaning of Near-death Experiences” on Issue 25 of the “Lake of Lotus”, described the situations and special features when entering into the “**realm of hell**” after death. Furthermore, Case 32, in the article on the “Meaning of Near-death Experiences” on Issue 26 of the “Lake of Lotus”, described the situations and special features when entering into the “**realm of animals**” after death. **It is very easy for sentient beings to fall into one of these three “inferior realms”, and so we really could not ignore it.**

It has been elaborated on the issue, in the last chapter, if we want to avert the **various kinds of catastrophic rebirth**, we must have a long-term plan in **starting from the practice of “mind-training”**. However, lip service is always much easier than the real practice, and so it is advisable to garner more useful “auxiliary conditions”, such that the odds of success could be improved. In fact, what sort of “auxiliary conditions” would be most beneficial? “Mind training and Dharma Practice” may not be workable plans that would be accepted by everyone. How would the general public take this upon themselves? As it is important to “**hit on the pivotal point**”, the most significant moment is definitely the crucial moment as revealed by the Lord Buddha Shakyamuni in the last chapter ([please refer to the article on the “Meaning of Near-death Experiences” in Issue 26 of the “Lake of Lotus”](#)).

It was mentioned by the Lord Buddha Shakyamuni, in Chapter 9 of the “**Trayastimsas of the Loka-sthana Sutra**” ([Volume one, No. 23 electronic edition of the Taisho Revised Tripitaka](#)), that: “if an individual **performs**



vicious deeds, vicious speeches and vicious thoughts, when the person has expired his/her longevity in the human world, he/she would then fall into the “Hell Realm”, and started to exist with relevant thoughts and form (body). The six entrances (sensational organs) would then be acquired. If an individual performs vicious deeds, vicious speeches and vicious thoughts, when the person has expired his/her longevity in the human world, he/she would then fall into the “Animal Realm”, and started to exist with relevant thoughts and form (body). The six entrances (sensational organs) would then be acquired. If an individual performs vicious deeds, vicious speeches and vicious thoughts, when the person has expired his/her longevity in the human world, he/she would then fall into the “Realm of Hungry Specters”, and started to exist with relevant thoughts and form (body). The six entrances (sensational organs) would then be acquired. [A. “Thoughts and forms”: “thoughts” belong to the “domain of the mind”, while “forms” belong to the “domain of materials”. In the ‘Human Realm’, these two types of ‘thoughts and forms’ would only be formed 49 days after the ‘conception in the mother’s womb’ took place. B. “Six entrances” refer to the “six organs”, namely: the “organs of the eye, the ear, the nose, the tongue, the body and the mental consciousness”. In the ‘Human Realm’, the ‘six organs’ would only be formed after 133 days, that is, the nineteenth cycle of the seven-days after the ‘conception in the mother’s womb’ took place. C. “Niraja” or “Naraka” are Sanskrit words meaning “Hell”,

which carries the meaning of “None”, which is referring to a “place without happiness and enjoyment of fortune.”]

According to the revelation by the Lord Buddha Shakyamuni, the most significant crucial moment to all sentient beings is the moment at the “end of one’s life”. Therefore, if a person is at the very “last moment of life”, one should ensure one’s “emotions and notions” to remain in a “righteous and stable” state. How to ensure that? The contemporary system of medical care has ignored the importance on the handling of the “emotions and notions” of a dying person. Even for those individuals who have religious beliefs, but it does not help. There is no such a comprehensive care for the needs of a dying person (please refer to the article on “The Ultimate Care of Life: The Series on End of Life Care (2) in Issue 26 of the “Lake of Lotus”).

As a matter of fact, are there any other evidence on the impact of one’s rebirth, due to the “emotions and notions” of a dying person, other than those that have been revealed by the Lord Buddha Shakyamuni? Are there any tracks to follow during the process of life’s evolution? Even under the name of “humanism”, if cares are to be superficially provided for the symptom controls of dying persons, and yet if we continue to ignore their real needs at the end of their lives, will it be not “extremely inhumane”, in fact? If we human beings still continue not to take on these problems seriously and proactively, and do not believe on the continuation of the spiritual dimension of all sentient beings, which

would exist posthumously and that the “cycle of karmic existence” (or “Samsara” in Sanskrit) will continue on, would it not hinder the spiritual evolution and elevation of humanity?

In many case studies on “rebirths/reincarnations”, plenty of evidence has been found to prove its reality, among which “birthmarks” are evidence for the strong proof and support of this. “Birthmark” would also prove that the “emotions and notions” of a dying person could be carried over to be manifested on the physical body of the next life, the formation of which would resemble that of “post-traumatic stress disorder” that one may acquire after having suffered from tortures, or not withstanding the impacts of great disasters.

In order to let the others to realize the trueness of real life cases, the “Dudjom Buddhist Association”, in cooperation with the “Life Enlightenment Charity Foundation”, will invite Professor Haraldsson, Professor Emeritus of the University of Iceland, who has been doing extensive scientific research studies and investigations of “rebirths/reincarnations” for over 30 years, to give a talk on the topic of “Science, Life and Death, Reincarnation” in Hong Kong.

Dr. Haraldsson is the Professor Emeritus of Psychology at the University of Iceland. He has published over a hundred academic papers and research reports in authoritative scientific journals on the topics of psychic and supernatural phenomena, and is one of the pioneers in the field. In the period of 1980s, Professor Haraldsson had endeavored on the in-depth psychological investigations with the case studies of children from Sri Lanka and Lebanon, who claimed to have memories of their past lives. There were around 100 such cases.

Professor Haraldsson’s research topics centre around the issue as to whether the claim of memories of past lives can be verified or not. Could those cases stand a series of thorough scientific investigations and scrutiny? How would these scientific investigations provide plausible explanations to those cases? Would those children who claimed memories of their

past lives be psychologically different from other “normal” children?

Professor Haraldsson had collaborated with Professor Ian Stevenson, of the Faculty of Medicine at the University of Virginia, USA, for long term and extensive research on these topics. Professor Stevenson was an authoritative and outstanding researcher in this area. He had conducted studies about memories of past lives in many countries around the globe for over several decades.

The talk is now scheduled at the Hong Kong Convention and Exhibition Centre at 7:30 p.m. on 5th May, 2010. Readers who are interested in the topic of life and death are most welcome to attend the first session of this series of talks for a better understanding on the issue of human “life and death”, which is a fundamental “humanistic ultimate concern”, so as to broaden one’s own view and horizon towards life.

A Most Comprehensive Innovative Service In Covering the Periods from “Pre- to Post- Mortality” in Human History

One of the missions of the Life Enlightenment Charity Foundation is to organize holistic caring services in order to cater for the needs of dying persons in all facets. The notion and plan of the “Perfect Hospital” is a totally new, innovative and unique large project on medical services proposed by the “Life Enlightenment Charity Foundation”. This hospital is conceived as a



private institution. Besides the provisions of general medical care, **an innovative integrated holistic caring service covering the periods from “pre- to post- mortality” would be offered.** This unique kind of “end-of-life-care” will comprise of the following:

1. **Death Education, and knowledge on course of the after-death world** - to eliminate the patient’s fear and feeling at a loss towards death, such that it lets the patient to have a full preparation before death, and have the full confidence to face the difficulties arisen from death. For those patients that are being operated, this knowledge will greatly benefit them, and is also necessary.
2. **Palliative care before death** – palliative care targets the patients, their relatives and caregivers.
3. **An all-round “end-of-life care” and services** – caring services for the death at the crucial moment of death, and the “guidance services” (for navigating through the period) within 49 days after death.

The Current End-of-Life Care

The majority of Hong Kong people now usually die in hospitals, and **mostly of them die in acute hospitals.** Due to the limited number of beds in acute hospitals, a deceased person will be placed inside a body bag within a very short span of time after death, and then sent into a freezer in the mortuary of the hospital. Within the next few days, the family members of the deceased person would then arrange for the funeral services, and the remains of the deceased would be taken out from the freezer and sent to the funeral parlor. At the present time, the **services provided by funeral parlors are rather limited in scope,** which mainly include treatments on the remains of the deceased, such as make-up or even embalment, as well as arrangements for venues of mourning and religious rites. These services seem to have certain meanings to the deceased person’s kins and keiths. Yet, **this does not have any real practical purposes for the deceased person himself/herself.**

Nowadays, even though there are some institutions in Hong Kong which do provide “death education”, yet this type of work has not been prevailing in this regard. In general, people’s general attitude towards death is mixed with “fear, helplessness and at a loss”. As for the “palliative care”, there are still not too many service providers available in Hong Kong, and their **service areas covered are rather limited in scope and not broad enough.**

The Proof of Modern Sciences

According to the scientific knowledge about brain cognition in advanced modern sciences, it is found that the “human cognition” does not necessarily occur only in the brain. There are some of those people who have suffered from heart disorders had gone through “Near-Death Experiences” (NDEs), and that some who have revived from the dead due to various causes had also gone through “Near-Death Experiences”. These people could provide lots of relevant information in **proving that a deceased person could still have “cognitive ability” even after “clinical death” (that is, cease of breaths, heart beats and brain functions).** In other words, the **“mental consciousness” of a person would still continue to exist even “after death”, and that it does not mean that nothing will remain behind.** These empirical experiments have been conducted by world-renowned authoritative scientists, and have their reports published in scientific journals, to be shown as strong proof with solid scientific evidence.

Scientists have found that about 10-15% of those cardiac arrest patients who had been confirmed as “clinically dead” (that is, **cease of breaths, heart beats and brain functions**) could be revived by “cardiopulmonary resuscitation” (CPR) from death. Their “experiences of clinical death” could provide solid scientific evidence in **proving that the human “consciousness and awareness” continue to exist during the “state of death”.** In fact, the findings of at least five scientific researches conducted independently in England, USA and Holland have shown that about 10% of those patients who have later survived, after suffering from acute cardiac arrest and were confirmed as in the “state of clinical death”, were still having their



“continuation of consciousness” during that time. This discovery has a strong significance with meanings attached to it, which has **confirmed that it does not mean that nothing will remain behind after death**. Instead, the “consciousness and awareness” of a person still continue to keep on functioning. In fact, these relevant researches and their findings had now been published in such renowned medical journals as “**Resuscitation**” and “**The Lancet**”, where availed relevant research reports.

Dr. Sam Parnia, Chairman of the “Horizon Research Foundation”, which is an independent organization focused on research of the “mental states of human beings during terminal moments”*, has announced the launching of a large-scale research project during the “Symposium on Human Consciousness” held by the United Nations in September of 2008. This is **a large-scale research experiment** on the topic of whether there is the “continuation of consciousness and awareness at the moment of death”? This research project would last for three years, and has been carried out by 25 physicians from nine different hospitals in both England and USA. This research project has sampled on researching 1,500 patients who had survived cardiac arrest, which is led by Dr. Sam Parnia, the Honorary Senior Clinical Researcher at the University of Southampton, UK, together with Dr. Peter Fenwick, an authoritative Neuro-Psychiatrist.

The numerous research findings of the various experiments have confirmed that the “consciousness and cognitive ability” of human beings continue to exist even after death. Furthermore, it has also shown that the physical bodies still have not yet died completely after a

few hours to a few days, and so special caring services for them are much needed. From the descriptions of those “Near-Death Experiences” (NDEs) survivors, we knew that besides the “cognitive abilities”, the **sensations of the deceased persons were sharp and sensitive**, and their responses to the stimulations of the external environment were much stronger in terms of multitude, even a few hours after death. Therefore, special protections for the deceased persons are much needed during this crucial period of important moments for “guidance services” (**in navigating through the period**) after death, so as to help direct their future courses of destiny.

Knowledge of “After-Death” Conditions

It was mentioned in the world renowned “**The Tibetan Book of the Dead**” about how to deal with the “posthumous situations within the 49-days after death”, and from which it also revealed that death is a very significant **pivotal point**. Whether a deceased person can uplift one’s spiritual quality for better rebirth into a good realm will all have to **depend upon the knowledge** about “death and the whole process”, coupling with the availability of **proper guidance and assistance** during the “dying process”. If the causes and conditions are sufficiently met, then it will be most beneficial for the further **elevation on the whole spiritual evolutionary quality** of humankind. On the other hand, if these are not met with, then the spiritual quality of humankind would be subject to the impacts of “materialism”, just like what happens to the present conditions of this modern world. **The evolution on the spirituality of the entire human race would relentlessly descend**, and may even deteriorate to the point of rebirths to some lower domains, realms or places.

In the posthumous 49-days, the deceased person would have to go through a journey of various different stages. If proper guidance and reminders are provided for during the whole process, the deceased person would then have some solace and pragmatic support during this turbulent and non-resting venture. Nevertheless, the most important issue of all is the **provision of relevant education on death**

while one is still alive, so that the deceased person would be able to follow up with the relevant guidance and reminders during the dying process so as to enable oneself to come out from the dangers, and may even be able to reincarnate into more “virtuous realms”, such as the realms of heavens or of humankind. Thus, proper guidance and reminders are of utmost importance during this critical period of time.

Inadequacies of Contemporary Services

According to the current practice in the handling of corpses, hospital staff would promptly wrap up the remains and put into the freezer, once the patient is certified dead. However, the deceased person would still have the cognitive ability and would thus feel hurt upon being touched or tapped. At the same time, the deceased could also sense the changes in the temperature. Furthermore, as the sensations of the deceased person are especially sharp and sensitive during this period of time, and so the pains and feelings would be multiplied many times. The aforesaid process of death and the procedures of last office are rather traumatic to the deceased person, and so these must have to be reformed. In fact, these procedures have not paid adequate attention to the basic human dignity of all mankind. Therefore, it is better not to touch the remains of the deceased within several hours, otherwise the deceased person might feel great pains and anger such that they might be accelerated for direct rebirths into the “lower realms” (that is, the “realms of hell, hungry specters and animals”).

It is fortunate that “palliative care” is now available, and yet these caring services are mainly targeted on the patients in the period prior to their death, and at the final moment of death. Nevertheless, these caring services at the final moment of death are still not adequate enough, as there is no such a service as the “after-death service” for the deceased person. Neither is “education on death” available while one is still alive, and so a dying person does not have more knowledge, preparation or confidence when facing death. While the component on spirituality has now become an area of concern on the “palliative care” in the West, and yet

there are no specific and comprehensive services in covering the entire process, namely: “pre-, during and post- death periods”, for the deceased person. As the services for death in our contemporary society have been split up and are fragmented in nature, and so they are incomprehensive and futile in helping the unaided deceased person to face a strange and helpless “posthumous world”. The crucial point lies in the fact that the deceased person cannot really have an integral “hospice service”.

After further explorations, with more in-depth studies and analyses of the present conditions and situations, the “Life Enlightenment Charity Foundation” deems it as truly necessary for our contemporary society to have a completely new, comprehensive and humane mode of “end-of-life care” (or “hospice services”) for a harmonious and peaceful process of death, as well as an integral “whole-person” end-of-life care for all. Yet, at the present moment, there is still no such kind of organization to offer this totally-integrated service, or know how to rightly provide such kind of comprehensive services, and so this shortcoming could be considered as a great pity for all humankind.

In light of the imperative need for this kind of comprehensive services in the contemporary world, the “Life Enlightenment Charity Foundation” has proposed a brand-new and innovative suggestion on the establishment of a “Perfect Hospital”, by drafting a blueprint and proposal for such an establishment, as a remedy for this shortcoming.

Fund-Raising Plan for A “Perfect Hospital”

The “Life Enlightenment Charity Foundation” actively advocates the Project of the “Perfect Hospital” in the role of a charity body. Upon the completion of this project, the “Foundation” will re-invest the amount of profits gained from this operation for other charity projects, so that this innovative project of great potential can help to nurture numerous other charity projects and items, with its perpetual resources without ever drying up.

The “Foundation” anticipates that this Project of the “Perfect Hospital” would create great demands in Hong Kong, China, and even for the whole world, due to its innovativeness and uniqueness (especially the components of the “end-of-life care, education on death, as well as the continuity of the holistic integrated services). With the “Perfect Hospital”, the “Foundation” could be able to deliver the above-mentioned integrated services in order to really benefit the dying persons, the “business on death”, and, above all, for all human beings. Hence, upon the completion of its structure and the launching of its operation in Hong Kong, the “Perfect Hospital” would become a unique model, and its mode of operations would then be extended to the rest of China and the whole global market in a “franchise format”.

In order to materialize this suggested proposal, the “Foundation” is **in the process of exploring the feasibility on all sorts and styles of cooperation and financing**, which may take different formats of cooperation with existing hospitals; with **public and/or private organizations, and direct investments of individuals, loans, subsidies, and/or donations**.

It is believed that this Project of the “Perfect Hospital” **can really cater for the real needs of a deceased person**, and will really provide the real caring service for the last journey of a dying person living in a civilized society, all of which will also create **a whole new market**. Therefore, this is a project **both of charitable nature and of commercial opportunities**. Interested parties are most welcome to contact the “Life Enlightenment Charity Foundation” directly for further details of the proposed plan. (The “Life Enlightenment Charity Foundation” is a registered charity body. The general public can find evidence on the Hong Kong Special Administration Region Government’s website http://www.ird.gov.hk/chi/tax/ach_search.htm).

Buddha’s Revelation for the General Public’s Awareness on the Crucial Issue of “Life, Death and Rebirth”

In the First Volume [0161c21] of the “Buddha’s Parinirvana Sutra”, the Lord Buddha

Shakyamuni have said: “There are four kinds of sufferings that were **fully known by the Buddha, but not by the sentient beings at all. Since the sentient beings don’t know they are in pains, and so the ‘cycle of life and death’ goes on without ceasing**. What are those four sufferings? They are the sufferings of birth, aging, illness and death. Sentient beings do not give considerations to stop these sufferings, but only **endeavor to endure them**; hence, the **‘cyclic existence of life and death’ is ceaseless, without an end.....** Hence, one should **terminate** the falling into the ‘realms of hell, animals and hungry specters’. The Lord Buddha cares for the worldly beings so to establish the **correct ways to stop the ‘cyclic existence of life and death’ (or “Samsara” in Samskrit)**. All the bhiksus should **seriously think and consider this.**”

For those of the general public who are willing to learn the “Mind Training and Dharma Practice” for the **termination** of falling into the “realms of hell, animals and hungry specters”, they have at least set out their course of direction and hope for the future. This Project of the “Perfect Hospital” would be their **“best auxiliary condition”**, if it can be **established comprehensively and flawlessly**. As per the advice of the Lord Buddha Shakyamuni, all sentient beings should endeavor to **seriously think and consider** how to **lay down the “foundation of excellent auxiliary conditions” for the elevation of the spiritual evolution for all of humanity** through the establishment of such a “Perfect Hospital” in offering comprehensive and flawless services.

As for those of the general public who are not willing to learn the “Mind Training and Dharma Practice”, whether this Project of the “Perfect Hospital” can be established comprehensively and flawlessly or not, will become **an important hope of theirs in not falling into** the “realms of hell, animals, hungry specters”. Since they do not have the “cardinal cause of dharma practice” to **terminate** the risk of falling into the “realms of hell, animals and hungry specters”, and if they do not urgently and **seriously think and consider** about these **rescue methods**, they have, indeed, **really failed to live up with the deep and sincere advice of the Lord Buddha Shakyamuni.**

The “cycle of life, death and rebirth” is the evolutionary law of Mother Nature. Many religions, whose teachings have not **twisted, distorted, or fragmented the reality**, would also mention about this important issue. They have tried to mention and confront with this issue squarely, and have sought for some kind of resolutions. Apparently, this was not just coming from the advice of the Lord Buddha Shakyamuni, but it also came from many of those wise men who were well **aware** of this big and crucial issue. This “cycle of life, death and rebirth” is not just simply a religious issue, but is **a big and crucial issue of grave concern for us all that needs an urgent resolution, which is the most basic and fundamental “humanistic ultimate concern” for all of humanity!**

“Life and death” is a basic and fundamental issue that all human beings must have to face with. On the knowledge level, the domain of “life and death” has a wide spectrum of areas with multi-facets, and thus should not be confined in just one area of concern. This important human issue of “life and death” should be explored and investigated from an inter- and multi-disciplinary approach composing of many different angles, perspectives, analyses and methods of study in the various disciplines, such as: science and medicine, anthropology, sociology, psychology, literature, arts, philosophy, religion, and so on, such that the different areas covered could be widely-angled, and thoroughly investigated in a holistic manner.

In this regard, the “Life Enlightenment Charity Foundation”, which endeavors for the elevation on the quality of human spiritual civilization, as well as for the further increase of awareness on “life and death” of human beings, sees to it that the various functions and activities involved should not be confined simply to the religious area of concern. It is their aim to explore and investigate into the core issue of human “life and death” in a multi-disciplinary approach, and thus should not be solely confined to the religious point of view. **The ultimate goal of “the Foundation” is to enlighten and elevate on the “quality of life and spirit” of the whole humankind, with strong expectations that ultimately the life and civilization of the whole humankind will be uplifted, developed and evolved holistically in**

an integrated manner. (To be Continued)

* **Note:** Interested readers can refer to the book *“What Happens When We Die: A Groundbreaking Study into the Nature of Life and Death”* by Dr. Sam Parnia. Carlsbad, CA.: Hay House, Inc., 2006.

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

Summary on the Key Points of Each Issue

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- The Truth of Life
- “Near-Death Experiences” (NDEs)
- History of Research on “Near-Death Experiences”
- Special Common Features of “Near-Death Experiences”
- Points of Arguments About “Near-Death Experiences”

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- The “Energy Thread” Between Life and Death
- The Profound Secrets of the “Energy Thread”
- Five “Supernatural Powers”

Issue 3

- The Mystery of “Light”
- The Mysteries on the “Entrance and Exit Doors” of Life and Death
- The Origin on the Linkage of Life and Death

Issue 4

- The “Almighty Light” at the Moment of Death
- The Origin of “Light”
- The Application of “Light”
- “Super Abilities”, “Supernatural Powers” and “Levels of Realization”

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- Reasons for the Generation of the “Light of Life and Death”
- Illusions of the “Mind”
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- “Omniscience” and “Flash Foreword”
- The Truth of “Predictions” and “Future”
- Don’t Become the Slaves of “Fortune-Telling, Divinations and Predictions”

Issue 7

- “Near-Death Experience” is Beyond Doubt
- The “Near-Death Experience” of the Unification with “God”
- A “Universal Religion” that Embraces, and is Suitable for all Mankind
- Real “Death”: A “Highly Risky Turning Point” of Life

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- The Different Phases of “Death”
- The Phase of Separation between the “Physical Body” and the “Spiritual Body”
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- “Transitional Period” and the Phase of Standby for Rebirth
- Shocking Revelations: Scenes Before Death

Issue 9

- One Out of Seven “Near-Death Experiences” is Negative
- The Profound Meaning of Posthumous “Horrible Scenes” and its Relation with the “Resolutions by Dharma Practice”
- Don’t Under-estimate the posthumous “Horrible Scenes”

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- The Proportions of Negative “Near-Death Experiences”
- “Near-Death Experiences” in the Realm of Specters
- The Causes and Consequences of “Committing Suicide”
- How to Avoid Entering into Evil “Spiritual Domains”

- Misinterpretations on Negative “Near-Death Experiences”
- The Consequences Induced by Contradictory Theories

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- The Reasons on the Causes of “Anxiety and Panic”
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- Highly Dangerous “Entrance Towards Rebirth”

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- How to Help a Panicky Dying Keith and Kin?
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- The Influences of “Emotions at the Moment of Death” on the “Scenes at the Moment of Death”
- Does “Hell” Really Exist?
- “Scientific Nature” on the Settings of “Hell”
- In What Way Do the “Buddhist Scriptures” Mutually Confirm with “Sciences”?
- The Inter-relationship Between the “Body at the Bardo State” and the “Black Ear Hell”

Issue 26

- The Importance of “Emotions at the Moment of Death” and “Scenes at the Moment of Death”
- The “High-Risk” Category of Easily Falling into the “Hell Realm”
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The Wisdom in Directing One's Dharma Practice (27)

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

- The Mystery on the Merits Arising from the Reciting of “Mantras for Pacifying Adversities”
- “Mantras of Overpowering Enemies” Transmitted by the Lord Buddha Shakyamuni
- The “Mantra of Vajrakilaya” and its Practice Method Praised by Various Buddhas

The Skills in the Setting-up of “Plans”

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

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

1. **Complementarity and the Enhancement of Effectiveness:** The links between “plans” should have compatible, complementary and interdependent effects....(please refer to Issue 4 of the “Lake of Lotus”).
2. **A thorough elimination process to decide what to “adopt and abandon”:** Irrespective of working out major, medium-term and small “plans”, there must be a process to prioritize and eliminate with regards to some designated elements and conditions. A thorough elimination process to determine what to “adopt and abandon”

Designated Elements & Conditions in Determining What to “Adopt and Abandon”

- (i) **Importance:** To what extent would the “plan” help in achieving the “objective”? To what extent would this “objective”, in which one is prepared to achieve, help

in achieving the major objective”?.....
(please refer to Issue 5 of the “Lake of Lotus”).

(ii) **The Price to be Paid:** Life is short and limited. All the resources that you presently possess could be lost at any moment. One must clearly understand the characteristics of the “Combination of Resources” and its relations with Destiny in one’s own life before making any changes, to realize the price that one has to pay for the different “plans”, and then go through the processes of elimination and deployment in order to “adopt and abandon” in these various “plans”. In this way, this would enable the limited resources to become “ever-renewing, inexhaustible and of unusual value for money” within a limited framework of time and space (please refer to Issue 6 of the “Lake of Lotus”).

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

(iv) **The Factors of Time and Effectiveness (1):** In drawing up any “plan”, one must take into account the “planning of time”. The “principles for the usages and wastages of time” must be clear, and have to be linked up with the effectiveness of the “plan”. Hence, time should be spent on those “plans” which are most effective and can bring the highest rate of return. One should prioritize one’s different “plans” according to the long or short durations of time used and their relative effectiveness. “Plans” that require one to put in a lot of time and effort, but with low rates of

return and low effectiveness, should be scrapped. One should refine and improve one’s “plans” by making reference to the “principles for the usages and wastages of time”. This is a major direction in the selecting, eliminating and refining process of one’s “plans” (please refer to Issue 8 of the “Lake of Lotus”).

(v) **The Factors of Time and Effectiveness (2):** Due to the simple fact that one has only very limited time and energy in one’s lifetime, and if one’s own objective is either to be “liberated from the cycle of transmigration” (known as “Samsara” in Sanskrit), or to attain “full enlightenment” (“Buddhahood”) within this very life, then your “planning of time” and the “principles for the usages and wastages of time” for this life will become one of the critical points in determining whether you would succeed or fail. Hence one must be very cautious and rational about this. If your objective is “to be reborn into the Buddha’s Pure Land” within this lifetime, then you would have had greater flexibility in the handling of your “planning of time” and the “principles for the usages and wastages of time”, but they still should not be neglected. Hence, what will be the most wise and effective way in the “planning of time” for one’s life while one is on the path for Dharma practice?.....(please refer to Issue 9 of the “Lake of Lotus”).

(vi) **The Factors of Time and Effectiveness (3):** Does it mean that if one is unable to undergo “long-term retreat”, one would not be able to achieve the “objective” to become “liberated from Samsara or in attaining Buddhahood within this lifetime”? If you want to know the answer, please answer the following three questions first and to know about the “three essential factors” in the application of Buddhist teaching in our “Daily Living” (please refer to Issue 10 of the “Lake of Lotus”).

(vii) **The Factors of Time and Effectiveness (4): Wrong “Planning of Time”:** It is no easy matter at all for one to be able to master the keys to success of “Dharma Practices” in one’s “daily living” in order to

have achievements, as well as to be able to achieve the “objective” of becoming “liberated from Samsara or in attaining Buddhahood within this lifetime”. Even if one does possess the three best conditions (please refer to Issue 10 of the “Lake of Lotus”), it will still be unavoidable that one can fall prey and become lost again in this “tidal sea of sorrow in Samsara”, as one goes through this undulated waves of ever-changing life cycle. If one tries not to fall again, and instead wants to further consolidate upon one’s own foundation, one of the best methods is to merge one’s own “Dharma practices” into one’s “daily living” so as to ensure one’s mastering of the “Planning of Time”.

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

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

can a consensus be reached between one’s “cognitions” and “reality” so that the “contradictions” can be resolved? How can the “devotion, pure state of mind and dedication” of Dharma practices “during meditation” be linked up and be sustained with that in the “post-meditation daily living” with a correct “state of mind”?(please refer to the Issue 12 of the “Lake of Lotus”).

- (ix) The Factors of Time and Effectiveness (6): The Skilful Usages of the “Main Theme” and the “Sequences of Events”: The “cardinal mentality” is the major key in deciding on all things, and so the “planning of one’s Dharma practices” in one’s “daily living” has to use the “cardinal mentality” as the “main theme” to link up the “static states of Dharma practices” with the “dynamic states of Dharma practices”, by connecting their “common points” so as to get through the rigid dichotomy in one’s “planning of time,” and thus opening and tidying up the disordered “sequences of events” in order to synergize the contradictions of these two and to make them to become complementary to each other, while using the “cardinal mentality” as the basis all through. This is, indeed, the “main points of planning” for one’s Dharma practices in “daily living”. Yet, how one focuses on the “cardinal mentality” and the “planning of time” would become the main key points for one’s “successes and/or failures”.... .(please refer to the Issue 13 of the “Lake of Lotus”).
- (x) The Factors of Time and Effectiveness (7): Flexibility in the Using of One’s “Mentality” for One’s Dharma Practice: While practicing the Dharma during the undulated waves of “daily living”, one can hardly sustain one’s “meditational power” and the degree of the steadiness of one’s “Dharma practice” by relying solely on “Emptiness”. In order to be able to continuously enhance and elevate one’s Dharma practice in “daily living”, one must have to adopt “Emptiness” as the unchanging and everlasting “cardinal mentality”. One further needs to flexibly make use of the “three main essential

points” of one’s Dharma practice in “daily living” so as to **train one’s own “mind”** in addressing the problems of one’s “daily living”, as well as to transform one’s “emotions and feelings” in becoming the “driving force for one’s Dharma practice” (please refer to the Issue 14 of the “Lake of Lotus”).

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

(xii) **The Factors of Time and Effectiveness (9): Criteria for “Dharma Practices in Times of Adversities” (2):** Among the criteria for “Dharma Practices in times of Adversities”, one should pay attention and **adhere to** the following **procedures**: 1) to alienate from one’s role; 2) to remain calm; 3) to analyze accurately; 4) to act within one’s own capacities – this can be regarded as the “time planning for one’s Dharma practice during adversities”; 5) to take advantage of the different circumstances; 6) to learn from one’s own experiences; and 7) to elevate one’s own awareness, with particular reference to 3) to analyze accurately (please refer to the Issue 16 of the “Lake of Lotus”).

(xiii) **The Factors of Time and Effectiveness**

(10): **Criteria for “Dharma Practices in Times of Adversities” (3):** In times of favorable circumstances, it would be easy for one to achieve success regardless of what one does. One would **naturally** be successful without having to wait for the right opportunities, neither does one have to make any planning. This is because this will be the time for **the arrival of the “achieved rewards”**. The good deeds that you have accumulated in the past are the best planning for the “achieved rewards.” However, in times of adversities, no matter what one does, one would have encountered many obstacles and have one’s head badly battered. If one simply goes along naturally, it would lead one to a dead end. This is because, in times of adversities, it is the time **for the coming of one’s retributions due to one’s past bad deeds**. If one does not remain calm, wait for the right opportunity, and plan appropriately, it would be difficult for one to get out from the plight. The question, then, is **when will be the best time** to get out from the plight? And what would be considered as the **appropriate planning** (please refer to the Issue 17 of the “Lake of Lotus”)?

(xiv) **The Factors of Time and Effectiveness (11): Criteria for “Dharma Practices in Times of Adversities” (4) – Making use of the Circumstances:** The characteristics for being in adversities are that one would be **beset with difficulties and will be unable to cope with the situations**. If one has to make use of the circumstances of that particular situation and time so as to break through the obstacles is basically an **extremely difficult matter to achieve**. Since it is **all that difficult**, the conditions that one would have to consider in order to complement the whole situation would be particularly even more so. There is an old Chinese saying that “Hero makes the trend of his time, and the trend of the time makes its own Hero”. After all, ‘the trend of the time and the environment’ together is one of the major elements for one’s success and failure. Hence, it is also **a necessary element** for one to get out from the plight by making use of the circumstances to break away from adversities. If one is to

make use of the circumstances, one would adopt one of the following situations: (1) to **quietly wait** for the favourable circumstances to arise; (2) to **make use of** the existing circumstances; and (3) to **build up** favourable circumstances ([please refer to the Issue 18 of the “Lake of Lotus”](#)).

(xv) **The Factors of Time and Effectiveness (12): Criteria for “Dharma Practices in Times of Adversities”(5) -- Learn One’s Lessons from Past Experiences:** Failure is not necessarily a miserable thing. It can only be said as a blueprint which reflects on a series of **merits and weaknesses**. If one can learn one’s lessons well from past experiences in finding out the “reasons for one’s failures, as well as the **personal behavioral formulae** that led to such failures”, one’s “**wisdom of self-enhancement**” will be elevated by applying proper remedies to revise these **extremely concealed** and improper formulae, this would help to bring about one’s success in the next occasion. During this process of “self-enhancement”, it would enable one to live more happily and to have a direction, to have more meanings and values, and to be more proactive. In this way, what one would regard as failures have, in fact, now been changed into successes, and have brought about the essential elements for one’s future successes. The “state of invincibility” is the most lonely and painful experience. Too many successes and for too long will only make one to lose one’s sense of direction, and to easily lose oneself in one’s own “ego”. As such, one **would not be able to find out and revise the poor formulae**, and oneself would thus be easily bogged down in the mire of having too much “self-pride” and strong “arrogance” within one’s own “ego”, never being able **to see the real world in its totality**. In this regard, such kind of continuous successes can only be said to be **an extremely big failure** ([please refer to the Issue 19 of the “Lake of Lotus”](#)).

(xvi) **The Factors of Time and Effectiveness (13): Criteria for “Dharma Practices in Times of Adversities” (6) – Enhancing One’s Awareness:** Many a times the formation of one’s mistakes and failures

are due to the inadequacy of one’s own “awareness”. The biggest drawback was one’s own failure lied in not “being aware” of what and where had gone wrong in one’s own “behavioral formulae”. This would result in one’s repeating, or even expanding, of one’s mistakes and failures endlessly. Being faulty or carelessness for a short while is not the main cause for one’s mistakes and failures. **The main and real cause is the existence of deviations and defects in both the consciousness and the subconscious of one’s own “behavioral formulae”**. This would lead to a chain of wrong behaviors, which would form **an orbit which would lead to further failures, and that one would find it hard to depart from it**. Along with this orbit of failures, it would further extend to many more faults and carelessness, and the end result would be more and greater failures. Hence, to “enhance one’s awareness” is not only to elevate one’s attentiveness, such that the frequency of one’s making mistakes due to carelessness would be reduced, but the more important aspect is whether to have the ability for one’s “self-reflection”, for observing the minute details, and to carefully find out the deviations and defects in one’s own “behavioral formulae” ([please refer to the Issue 20 of the “Lake of Lotus”](#)).

(xvii) **The Factors of Time and Effectiveness (14): Simplifying the Complexities, Finding the Keys -** Due to the fact that one’s life span is **temporary and impermanent**, and so when one design and draw up a plan for one’s own Dharma practice, one should need to include the “factor of time and effectiveness”, all the more, as **the primary important point for one’s consideration**. Apart from having the “right mindset and criteria” in handling periods of “adversities or prosperities” so that one would be able to “master the factor of time” more accurately and to have **an edge, what other principles that one should need to pay attention to?** No matter what kinds of the “planning of time” that one has, they are bound to have both strengths and weaknesses. It is unavoidable that there will be some faults. However, the appropriate “planning of

time” should be able to reduce or lighten all kinds of faults and be able to speed up the process in the showing of “success”. An appropriate “planning of time” must make use of the following principles in its design: 1. Linking up by the Main theme, and getting through the sequences of events – target: daily living before one’s death (please refer to Issue 21 of “Lake of Lotus”); 2. Simplifying the complexities, finding the keys – target: the wrestling ground of energies after one’s death; 3. Differentiation on the order of importance, Proper handling of the interferences – target: the wrestling ground of energies after one’s death (please refer to Issue 21 of “Lake of Lotus”).

(xviii) **The Factors of Time and Effectiveness (15): Mastering of Time and Choice of Methods** – Irrespective of the objectives of one’s Dharma practice, one must choose the appropriate “methods of Dharma practice” that correspond with one’s objectives. The amount of time spent on these “methods of Dharma practice”, and the effects that one can achieve through them, are the key and critical points as to whether or not one can achieve the objectives, and so one should analyze them in more details. In order to have a quick and accurate way to analyze and measure the various “methods of Dharma practice”, one must first “bring out the chief points” on the “objectives” of the various practices, as well as the effective elements of the “methods of Dharma practice”, before one can correspondingly discuss and analyze the issues (please refer to Issue 22 of “Lake of Lotus”).

(xix) **The Factors of Time and Effectiveness (16): The Highest Objective that “Prayers” can Achieve** – On the side of effectiveness, even though they consist the element of one’s “mental strength”, but since “prayers” do not involve any practice on “Emptiness”, and so they are neither direct enough, nor have they included any programming for the practicing of “Emptiness” that could counter-act the tractional forces of the “cycle of karmic exercise”. Hence, though prayers can produce some effects, the highest level

that they can achieve would only be limited to the “materialization of requests for worldly desires”, or for the “rebirths in some virtuous realms”. One would not be able to achieve the two objectives of: (1) liberation from the tractional forces of the “cycle of karmic existence”; and (2) the attainment of “Complete Enlightenment” (“Buddhahood”). Hence, “prayers” will not be able to become the major item of Dharma practice in Buddhism, and that it can only be a supplementary method of Dharma practice. (Please refer to Issue 23 of the “Lake of Lotus”).

(xx) **The Factors of Time and Effectiveness (17): The Mystery of the Blessings of the Sound in the Recitations of “Mantras, Buddhas’ Names or Sutras”** – The practice method of using sound to recite “mantras, names of Holy Deities, and scriptures” is one of the practice methods that have been adopted by most religions and ceremonies in this secular world. Does it consist of other deeper meanings? What are some of the effects that will be produced from this kind of practice methods? What are the degrees of influence that this has upon one’s own “mental strength”? What is the highest level of objective that it can achieve? What is the length of time that it will take up in order to achieve the objective? (Please refer to Issue 24 of the “Lake of Lotus”).

(xxi) **The Factors of Time and Effectiveness (18): How to Make Different Mantras to Produce Effects** – the effects and energies that are produced from the “resonance” of sound can make the “electrons” at the outer layer of the “atom” to move over to the other “atom” next to it, or else the two “atoms” can share the same “electrons”. This kind of mechanism can help make “atoms” to become bondings in forming “molecules”, or other types of “compounds”. Through this process, different types of materials can then be connected, consolidated and formed. Yet, what types of pronunciation of “sounds” could match such particular effects? (Please refer to Issue 25 of the “Lake of Lotus”).

Excerpt of Last Issue

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

1. **Praying for worldly desires** – For example: to seek for oneself and one's own relatives to have “longevity, recovery from illness, success in one's career, good marriage, wealth increase, averting disasters and relief from sufferings, as well as reunion with those deceased loved ones”. Also, there are those who hope to get the “ease of heart and security at the present life”, etc.; or for “fame, wealth, respect” in order to study Buddhism; as well as for those who put in efforts to practice the Dharma.
2. **Rebirth in the good realms** – For example: to hope and pray for rebirth in the heavenly realm, or in the human realm, and not to fall into the evil realms (of animals, hungry ghosts and hells).
3. **Liberation from the tractions of the “cycle of karmic existence”** – to hope and pray for the **freedom** in deciding for oneself as to whether one would be reborn into the six realms (of heavens, asuras, humans, animals, hungry ghosts and hells), or whether to remain in the highest level of the “Realm of Form”, such as the “Akanistha” (the “Heaven at the End-of-Form-Realm”), which is beyond the control of the tractions. (Please refer to the explanations on the “Three Realms” in the article on the “Profound Abstruseness of Life and Death: The Meaning of Near-Death Experiences” in Issue 17 of the “Lake of Lotus”).
4. **Attainment of Buddhahood** – The recovery of one's “Primordial Nature” and the originally possessed and boundless capabilities, which are free from any bondages and to remain in the “Dharma Realm”. (The “Nature of the Mind”, also known as the “Buddha Nature”, or the “Primordial Nature”, refers to the original possession of that most crystal clarity of awareness. Please refer to the articles on “The Meaning of Near-Death

Experiences” in Issues 4 & 5 of the “Lake of Lotus”).

What are the methods that one can choose in order to achieve these four types of objectives? What will be their effects? What are the **critical key points** that one should pay attention to when judging upon and in choosing those methods of Dharma practice? Regardless of what kinds of religions, the practice methods can be broadly divided into the following types:

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

Irrespective of which types of practice methods, it must include the training of one's “mental strength”. Otherwise, it would not be able to produce any effects. One of the important points for judging which of the practice methods are the most effective ones is the degree of influence that these can have on one's “mental strength”? What percentage will they constitute?

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

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

The last chapter (please refer to the article on the “Wisdom in Directing One’s Dharma Practice” in Issue 26 of the “Lake of Lotus”) has mentioned that the merits of having received the “relevant teachings” in the recitation of mantras are remarkable and vast. As to its abstruseness, apart from relating to its rationale on “resonance” and the “motions among the particles”, it is also very much related to the different high or low levels of the “Right Concentrations” (or “Samadhis” in Sanskrit). According to Bodhisattva Maitreya’s classification, in Volume 45 of the “Yogacaryabhūmisastra”, “Dharanis” are divided into the following kinds:

- (1) **Dharma** Dharani – the successful symptom for the receiving of the “relevant trainings” in the proper recitation on this type of “mantras” is that one would be able to remember the words and sentences of the various Sutras in one’s numerous lifetimes;
- (2) **Meaning** Dharani – the successful symptom for the receiving of the “relevant trainings” in the proper recitation on this type of “mantras” is that one would be able to remember the meanings of the Sutras in one’s numerous lifetimes;
- (3) **Mantra** Dharani – the successful symptom for the receiving of the “relevant trainings” in the proper recitation on this type of “mantras” is that, through one’s “meditational power”, one would be able to experience the special effects of the “mantras”, and would thus be able to help other sentient beings to remove all kinds of calamities and illnesses.
- (4) **Endurance** Dharani – the successful symptom for the receiving of the “relevant trainings” in the proper recitation on this type of “mantras” is that one would be able to know the true existence of, and the real meanings behind, the various Dharmas, as well as the ability without losing them.

The Mystery on the Merits Arising from the Reciting of “Mantras for Pacifying Adversities”

In the last chapter, we have explained how to give rise to the merits of the “Dharma Dharani” and the “Meaning Dharani”, and their respective

meanings. In this chapter, we will continue to explain the merits of the “Mantra Dharani” and how to give rise to it.

If one would like to give rise to the merits in “pacifying/averting adversities” for oneself and others of the “Mantra Dharani”, it would involve the “collective karma” of all those who are involved, that is, the “karmas” of each and every one that would be affected by those adversities combined together. As such, it would be much more complicated than the “karma” involved in both the “Dharma Dharani” and the “Meaning Dharani”, as for the latter two only the “karma” of the Dharma practitioner himself/herself would be involved. Hence, it would be relatively much easier to give rise to the merits of both the “Dharma Dharani” and the “Meaning Dharani”, and the level of “meditational power” that is required to match these Dharani is relatively lower. On the other hand, the level of “meditational power” that is required to match the giving rise of the merits of “pacifying/averting adversities” of the “Mantra Dharani” would be correspondingly higher (“Karma” refers to the “tractional forces”. “Collective Karma” and the “Karmic Network”: refers to the “good or evil” behaviors of one’s numerous past lifetimes which would lead to the entanglements of one’s “mental strength” with those “mental strengths” of all those who are influenced by it. This would form a network of “tractional forces” which are interrelated and interact with each other, thus forming the “karmic network”, or known as the “collective karma”. Please refer to the DVD on the “Inconceivable Law of Karma” by the Dudjom Buddhist Association).

Take for example the five volumes of the Sutras in the “Taisho Shinshu Daizokyo”, namely:

- (1) “The Sword Seal of the Buddha Maha-Vairocana”
- (2) “The Ritual Text for Practicing the Eight Secret Words Dharani of the Mandala Level for the Bodhisattva Manjushri”
- (3) “The Dharani Sutra of the Dharma Treasures of Bodhisattva Manjushri
- (4) “The Root Ritual Text of the

(5) “The Su Yao Ritual Text”

All these five volume of Sutras have described the “Mantra of Bodhisattva Manjushri” (There are many types of Mantras of the Bodhisattva Manjushri, with the more famous ones include the “one-word Mantra”, the “five-words Mantra”, the “six-words Mantra”, and the “eight-words Mantra”, etc. The one that specifically helps to “pacify/avert adversities” is the “eight-words Mantra”) can help to “pacify calamities”, such as natural disasters and human tragedies. When the Bodhisattva Manjushri was reciting this mantra for “pacifying/averting calamities”, he was sitting on a lion and has entered into the “Samadhi for pacifying/averting calamities”. “Samadhi” means the “Right Concentration”, and so the “Samadhi for pacifying/averting calamities” is an extremely high level of “mental concentration”. When one is in such a high level of “Right Concentration”, one would then be able to match directly with the “Mantra of Manjushri”. The unique and powerful “vibration frequency” of the “Mantra of Manjushri” would then produce the strongest force of “resonance”, which would be able to break the linkage on a certain disaster of the “collective karma”, resulting in the effect of “pacifying/averting calamities”. In other words, the strong and unique sound “vibration frequency” and “resonance” would still require the matching of an excellent quality of environment and other “casual conditions” to make it happen. This is because one’s “mental concentration” represents that one is in possession of an “undisturbed mental strength (the cause) and a magnetic field which is free from any impurities (the conditions)”. With these factors in unison, one would then be able to bring out the power of “resonance” to its strongest magnitude, its widest scope and its fullest and deepest extent in order to tackle complex situations of the “disasters of collective karma” which are entangling and difficult to get loose.

According to the descriptions in the above-mentioned five volumes of Sutras, the merits of this “Mantra of Bodhisattva Manjushri” are very powerful, indeed. In other words, the power produced from the “vibration frequency” and

“resonance” would be extremely huge. These merits include the following:

1. To remove seven types of calamities – the solar and lunar eclipses, the stars in getting off their orbits, unrests due to battles and attacks of soldiers and robbers, droughts at untimely periods, untimely and excessive heavy storms and rains, and bad harvestings for crops.
2. To be cut off from the “Three Lower Realms” – to break away from the “Three Lower Realms” (that is, not to be reborn into the realms of either the Hell, the Hungry Ghosts or the Animals), to be able to stay in a steady and stable state, as if the Buddha was still in His presence with us.
3. To be cut off from “life and death” of the three realms – to be away from the pains and sufferings of the “cycle of karmic existence” (or “Samsara” in Sanskrit).
4. To be kept away from all kinds of “karmic debtors, friends and relatives” – there is no illness, and one will be away from all sorts of karmic debtors and poisons. One would become fearless, and has the merits to be free from all disasters of both human and natural causes.

The higher the level of the “Right Concentration”, the wider would be its coverage of the “magnetic field which is free of all impurities”, and so even the areas surrounding its magnetic field would be more or less affected by it. It is just like an earthquake, the vibrations from the “center” would be in the form of waves, with its rippling vibrations to be further extended beyond its surrounding areas. Since the “mental strength” of the “Right Concentration” is a type of “positive energy”, which would have a diluting effect to lessen or even negate the “negative energy” of the “collective karma” of those sentient beings who are about to be affected by these disasters. This, coupling with the unique “vibration frequency” which can produce the strongest power of the “resonance”, would break down the systems of condensation and linkage for giving rise to disasters, and thus give rise to the merits and effects of “pacifying/averting adversities”.

As for the aspect on the “increasing” of merits, are the ways for giving rise to such merits similar to those of “pacifying/averting adversities” for self and others? Since the power of the “resonance”, produced from some particular “unique vibration frequencies”, has the function to **shatter** the “condensation and linkage”, it is in the same way that some other particular “unique vibration frequencies” would also have the function in helping to **accelerate** the “condensation and linkage”. Hence, for the “**Four Kinds of Activities**” in “Vajrayana”: all of their rationale are based on the above-mentioned scientific reasons which will lead to the effectiveness of the mantras for the: (i) activities of **pacifying/averting** adversities for self and others; (ii) activities of **increasing** merits; (iii) activities of **magnetizing** for the care and protection of the Buddhas; and (iv) activities of **subjugating/overpowering** enemies” (please refer to the article on the “**Wisdom in Directing One’s Dharma Practice**” in Issue 25 of the “**Lake of Lotus**”).

For many of these mantras for the “**Four Kinds of Activities**”, it is quite general that certain aspects of mantras with the function of “pacifying/averting adversities” for self and others, with some “unique vibration frequencies” having the function of “pacifying/averting adversities” for self and others, to be added onto the Root Mantras of the different Buddhas, Bodhisattvas and deities (or “**Yidams**” in Tibetan) to become the “mantras for pacifying/averting adversities” of those particular Buddhas, Bodhisattvas and deities. In the same way, by adding certain aspects of mantras, with some “unique vibration frequencies” having the function of “increasing merits”, to the Root Mantras of the different Buddhas, Bodhisattvas and deities (or “**Yidams**” in Tibetan) to become the “mantras for increasing merits” of those particular Buddhas, Bodhisattvas and deities. The levels of “**Right Concentrations**” that are being required to match with the mantras for these “**Four Kinds of Activities**” would be rather different. As the energies required for the function of “subjugating/overpowering” enemies would be extremely huge, and so the level of “**Right Concentration**” required to match with this would be of the highest level. (“**Deity**” is a formal sign of greeting, meaning the most honored of all Buddhas and Bodhisattvas in “Vajrayana”. It is the chief subject of one’s practice in the ritual

text of “Vajrayana” Dharma practice.)

“Mantras of Overpowering Enemies” Transmitted by the Lord Buddha Shakyamuni

Take, for example, the most auspicious Dharma practice for subjugating/overpowering enemies in “Vajrayana” is the practice of “Vajrakilaya”. According to the “Sarva-tathagata-kayavak citta-rahasyayoguhya-samaja-nama-maha-kalpa-rajā”, Volume 18, No. 885 of the “Taisho Shinshu Daizokyo” has mentioned: [the Lord Buddha Shakyamuni had entered into the “**Vajrasrrikhala Samadhi**” (“**Vajrasrrikhala**” in Sanskrit means the “**Vajra Chain**”, and “**Samadhi**” in Sanskrit means the “**Right Concentration**”). After his “coming out of meditation”, he transmitted the “**Vajrakila**” practice of how to make use of it, how to plug in the “**Vajra Phurba Dagger**” (that is, the religious instrument or ritual object for subduing demons), as well as with the visualization on how to ‘subjugate/overpower the evil spirits’].





The Tibetan translation for the Sanskrit term of “**Vajrakilaya**” is “**Dorje Phurba**”, while the Sanskrit term of “**Vajrakumara**” is translated into Tibetan as “**Dorje Zhonnu**”, meaning the “Youth of the Thunderbolt”. It is also known as “Dorje Phurba” in Tibetan, which is the same as the “**Vajrakilaka**” in Sanskrit, as the Tibetan word “Dorje” means the “thunderbolt” (or “**Vajra**” in Sanskrit), while the Tibetan word “Phurba” means the “dagger” (or “**kilaka**” in Sanskrit). This is the major religious instrument or ritual object of a three-sided “kila” with a pointed head that was held in Vajrakilaya’s hands. In the olden days, it was known as the “Vajrakila”; in recent years, it is now being called as the “**Vajra Phurba Dagger**” (or “**kilaka**” in Sanskrit).

The word “Phur” has the meaning of “Emptiness”, while the word “Ba” has the meaning of “Wisdom”. Hence, the word “Phurba” represents the “union of emptiness and wisdom”, with its “nature of non-duality”. “Vajrakilaya” has an **incomparable power** to repel and stop, as well as to dispel, all kinds of persecutions from the ghosts and spirits, non-humans, demons and evil curses. It can also have **the special functions of dispelling obstacles and evil spirits, and in averting large-scale disasters**. Here, we would like to quote from some of the Sutras in order to lighten up the wisdom of those who do not believe in these capabilities, especially for those who do not believe that the Lord Buddha Shakyamuni has transmitted the “Vajrayana” teachings.

“**Sarva-tathagata-kayavak citta-rahasyoguhya-samaja-nama-maha-kalpa-raja**”, Volume 4 (T18-p0492c [record of version] CBETA the electronic copy of the Buddhist Sutras V1.15 of the general version) has mentioned: [At that time, the Lord

Buddha had again entered into the “**Vajrasrikhala Samadhi**” of the “Body, Speech and Mind” of all the Buddhas. After “coming out of meditation”, the Lord Buddha employed his Three Vajra Karmas in proclaiming the “**Vajrakilaka Vidya**” of the Body, Speech and Mind of the whole universe as such (the pronunciation of the mantra and its teachings must be transmitted in person-to-person format by, and through the mouth of, a qualified Guru and so this could not be included here) When he spoke of this “Vidya”, all of the “**Yamantakas**” were frightful and puzzled, and were all thinking of Akasavajra.]

The “Vidya” refers to the “Dharani”, and has the meaning of “Mantra”. Why is it that “Mantra” is also known as “Vidya”? This is because it involves the “**spiritual guidance**” (Tri) and the “**oral-pith instructions**” (Man-ngan) in “**visualization**” while one is reciting the “**mantra**”. As this could only be transmitted to qualified disciples and could not be made known to the public, hence this would not be included here. [“**Spiritual guidance**” (Tri) helps to analyze in details the different parts on the methods of Dharma practice, which is the most important analysis of Dharma practices; of which the most important point and key is the “**oral-pith instructions**” (Man-ngan). Such “**oral-pith instructions**” can be some key programming for one’s “**visualization**”, or can also be some kind of “**shortcuts**” for mastering the methods of Dharma practices, or can be some important points and methods for crossing over some of the “**pitfalls, levels and obstacles**”.]

The Sutra also described that when the Lord Buddha Shakyamuni was in the three different “**Right Concentrations**” of the “**Body, Speech and Mind**”, he came to realize the sounds of

the mantras during his “meditation”. When he “came out of meditation”, he had respectively transmitted the “Three Actions” of the “Body, Speech and Mind” of the “Vajrakilaka Vidya”. (This is also known as the “Three Vajras” or the “Three Vajra Karmas”. The “Three Karmas”: the Dharma practice of Buddhism involves some “real practical practices” which are very meticulous and be divided into three aspects of the “Body, Speech and Mind”. Each of them will perform their own respective functions individually, or else they can complement each other.) The relevant Sutras are quoted as below:

“Sarva-tathagata-kayavak citta-rahasyoguhya-samaja-nama-maha-kalpa-raja”, Volume 4 (T18_p0492c25) has mentioned: [At that time, the Vajra Buddha Maha-Vairocana has entered into the Kayavajra Vijrmbhita Samadhi. After “coming out of meditation”, he spoke of the Kaya Samadhi Vajrakilaka Vidya as such (the pronunciation of the mantra and its teachings must be transmitted in person-to-person format by, and through the mouth of, a qualified Guru and so this could not be included here).....

“Sarva-tathagata-kayavak citta-rahasyoguhya-samaja-nama-maha-kalpa-raja”, Volume 4, (T18n_p0493c06) has mentioned: [At that time, the Vajra Buddha of Infinite Longevity has entered into the Vakavajra Vijrmbhita Samadhi. After “coming out of meditation”, in employing his Three Vajra Karmas, he spoke of the Vaka Samadhi Vajrakilaka Vidya as such..... (the pronunciation of the mantra and its teachings must be transmitted in person-to-person format by, and through the mouth of, a qualified Guru and so this could not be included here).....

“Sarva-tathagata-kayavak citta-rahasyoguhya-samaja-nama-maha-kalpa-raja”, Volume 4, (T18n_p0493c06) has mentioned: [At that time, the Vajra Buddha has entered into the Cittavajra Vijrmbhita Samadhi. After “coming out of meditation”, in employing his Three Vajra Karmas, he spoke of the Cittasamadhi (Vajrakilaka) Vidya as such..... (the pronunciation of the mantra and its teachings must be transmitted in person-to-person format by, and through the mouth of, a qualified Guru and so this could not be included here).....

Why is it that this Sutra is being called as the “King Sutra of the Highest Secret Great Teachings in respect of the ‘Body, Speech and Mind’ of all the Buddhas”? Why is it that all the mantras of all the Buddhas, including the Mantra of “Vajrakilaya”, consist of the three aspects of the “Body, Speech and Mind”? Why is it necessary to enter into the “Right Concentrations” on the three different aspects of the “Body, Speech and Mind”, before one can transmit the three different kinds of mantras of the “Body, Speech and Mind” of the “same Yidam”? Since these are the “secrets of the highest level”, which will involve both the “spiritual guidance” and the “oral-pith instructions” for “visualization” while one is reciting the mantras, and so they will only be transmitted to qualified disciples and would thus not to be disclosed here.

The “Mantra of Vajrakilaya” and its Practice Method Praised by Various Buddhas

Apart from all of the above-mentioned Sutras, there are different mantras of “Vajrakilaya” that had also been mentioned in quite a number of other Sutras taught by the Lord Buddha Shakyamuni, such as the “King Sutra on the Great Teachings of Yoga by the Buddha”, Volume 3 (T18, p0572c) which has mentioned: [At that time, the Vajra Buddha Great All-Pervasive Illumination has talked about this Dharma practice of overpowering enemies. Having said that, he then entered into the “Three Vajrakilakas Great Wisdom Vajra Samadhi of all Buddhas”. After “coming out of meditation”, in employing his Three Vajra Karmas, he spoke of the “Shingon of Great Wisdom Kilaka of All the Universes” as such..... (the pronunciation of the mantra and its teachings must be transmitted in person-to-person format by, and through the mouth of, a qualified Guru and so this could not be included here) At that time, all of the Buddhas and Bodhisvattas exclaimed with great joy that they had never heard about this that this “Shingon” can remove all obstacles and dispel all demons (the word “Shingon” in Japanese literally means the “True Words”, and thus it means the “Mantras”).

“Sarva-tathagata-satya-adhistanena-mahayana-abhismaya-samadhi-maha-kalpa-

raja” (T18n_p0389c18, translated by the Ven. Monk Si Wo from Northern India), was another example which mentioned: [At that time, when the Maha-Bodhisattva Vajrapani arose from the **Vajra Wrath Samadhi**, he went to and asked the Lord Buddha: “I first hand-received the **Great Vajra** (or “Dorje” in Tibetan) of all the Buddhas, then I was later given the **Empowerment of Vajrapani**. At that time, all the Heavenly Kings were all at the outer realm of the various Vajra sections. Now that I have already done in establishing this “Great Mandala on Subduing the Three Times”, and because of this, such sentient beings will not be turned back from the **Anuttara-samyak-sambodhi** (which means the most “complete, unsurpassed, perfect enlightenment”)..... (T18n_p0391b16) At that time, Maha-Bodhisattva Vajrapani mentioned about this Great Mandala of all Vajra sections.... by saying the **Kilaka Vidya** as such..... (the pronunciation of the mantra and its teachings must be transmitted in person-to-person format by, and through the mouth of, a qualified Guru and so this could not be included here)

Another example on the “Sutra of the Mahayana Visualization Mandala which Purifies the Various Evil Realms by the Buddha” Volume 2 (T19-p0093a23, translated by the Ven. Monk Fa Yin of the Nalanda Monastery of Central India) has mentioned: [To recite the Shingon can drive away all kinds of demons and evil spirits. This Shingon as such..... (the pronunciation of the mantra and its teachings must be transmitted in person-to-person format by, and through the mouth of, a qualified Guru and so this could not be included here)

He recited the **Vajrakilaka Shingon**, and then employed the Shingon of kilaka for plugging into the ground as such..... (the pronunciation of the mantra and its teachings must be transmitted in person-to-person format by, and through the mouth of, a qualified Guru and so this could not be included here)

According to the various above-mentioned Sutras, as well as by the various teachings of both the Great Terton (“**Terchen**” in Tibetan) Dudjom Lingpa and the Great Terton (“**Terchen**” in Tibetan) Dudjom Jigdral Yeshe Dorje Rinpoche, by reciting the mantras of “Vajrakilaya” with its associated Dharma practices, one would be able to have the following benefits and merits: (For the life story of the Great Terton Dudjom

Lingpa – please refer to pages 38-39 on the article of “A Short Life Story of the Great Terton Dudjom Lingpa”, in Issue 3 of the “Light of Lotus”, published by the Dudjom Buddhist Association in 2000. For the life story of the Great Terton His Holiness Dudjom Jigdral Yeshe Dorje Rinpoche – please refer to pages 48-52 on the article of “The Life Story of His Holiness Dudjom Rinpoche (1904-1987)”, in Issue 5 of the “Lake of Lotus”, published by the Dudjom Buddhist Association in 2006. Both Great Terton Dudjom Lingpa and Great Terton Jigdral Yeshe Dorje Rinpoche are both **important “Great Tertons”** in recent times. The “**termas**” (“revealed treasures”) that were revealed by them were very auspicious, special and precious Dharma Treasures, including the practices of “Dorje Phurba” (“Vajrakilaya” in Sanskrit) and many other important Dharma Treasures. All these are regarded as the most “precious treasures” of the highest levels of Vajrayana Dharma practices, and are considered as the “golden key” for the swift attainment of “Buddhhood”. Interested readers can refer to pages 40-41 on the article of “A Short Introduction of the Dudjom Tersar Lineage”, in Issue 3 of the “Light of Lotus”, published by the Dudjom Buddhist Association in 2000. Hence, both Great Terton Dudjom Lingpa and Great Terton Jigdral Yeshe Dorje Rinpoche were publicly recognized and well-known in recent times as **the Mahasiddhas** in the Dharma practice of “Dorje Phurba”. As such, they had also published many volumes of Dharma books on this important subject, and thus they were most highly regarded by the whole Tibetan community as among **the greatest scholars, practitioners and specialists in this particular field.**)

1. To block and stop the evil curses and evil spells from wicked teachers
2. To block and stop the obstacles caused by the constellation of the star Rahula (which could lead to diseases, like strokes, etc.)
3. To block and stop the evil obstacles and hindrances of all kinds, large and small
4. To block and stop earthquakes and other disasters of waters, storms and fires

5. To block and stop obstacles and hindrances of premature deaths (including infantile and youth deaths) and obstacles of lives
6. To block and stop the obstacles and hindrances of being scared to death, or being petrified with fear
7. To block and stop the disasters of having official offences without any reasons
8. To block and stop the obstacles and hindrances of getting involved in gossips of wrongdoings
9. To block and stop social unrests due to wars
10. To block and stop the showing of other unrests and upheavals due to the evil world happenings
11. To block and stop the wide-spread of sickness and contagious diseases due to plagues

Even though the recitation on the mantra and its Dharma practice of “Dorje Phurba” would enable one to have the above-mentioned benefits and merits, this important “Phurba practice” (it is one of the “Eight Great Sadhanas” (sGrub-Pa bKa –brGyad) of the “Anuttara-Yoga” of Vajrayana practices. For details, please refer to the article on the “Eight Manifestations of Guru Padmasambhava (4): Guru Loden Chokse” in Issue 5, as well as the article on the “Eight

Manifestations of Guru Padmasambhava (5): Guru Nyima Ozer” in Issue 6, of the “Lake of Lotus”) is, after all, one of the Dharma practices for the ferocious “Wrathful Deities”. If the “mind-training” of the Dharma practitioner is not up to the level of excellence, while his/her “greed, hatred and ignorance” are at slightly higher levels, he/she would experience “deviations” in one’s own practice and would soon be “off-track”.

Coupling with the facts that there are too many poor quality “gurus” nowadays, with many of them do not pay much attention on “mind-training” practices, and would indiscriminately transmit all kinds of “empowerments”, in this way: (i) the less severe outcomes would be for those Dharma practitioners to have many more obstacles instead of less; (ii) the medium level of effects would be to be reborn in the “animal realm”; and (iii) the serious ones would be to be reborn in the “hell realm”. This is because the more furious the Dharma practices for the “Wrathful Deities”, the higher the levels and strengths of “Right Concentrations” will be required to match with such kinds of practices. Otherwise, it would only further aggregate the wrong behavioral formulae and programming of the Dharma practitioner, resulting in one’s being drifted to the twisted evil natures of “being arrogant and conceited, rough and running amuck; having evil thoughts and intents, and ignoring the natural laws of both human and the divine natures”. One would wrongly think that one will be “Dorje Phurba”, and would not be reborn to the “three lower realms”. Hence, Guru Padmasambhava, the Founder of Tibetan Buddhism (Vajrayana), had given us the Spiritual Advice that:



A Vajrayana Dharma practitioner is like a snake within a bamboo shoot. One can either go up or go down, but there is no third exit.

The greatest benefit for the Dharma practice of “Vajrakilaya” (or “Dorje Phurba” in Tibetan) is to enable oneself to be cut off from all kinds of “ego-grasping”, especially on one’s greediness, and to clear away the fears within one’s own mind. It is only in this way that one would be able to understand the true nature of the “Dharma-Realm” (or “Dharmadhatu” in Sanskrit), which is of “Emptiness- Neither Existence Nor Voidness” (please refer to the article on “Emptiness- Neither Existence Nor Voidness”, in Issues 1 to 27 of the “Lake of Lotus”, as well as the DVD on the same topic, published by the Dudjom Buddhist Association). In other words, its essence is not on subduing some external things, but rather to truly understand one’s own inner “primordial nature”.

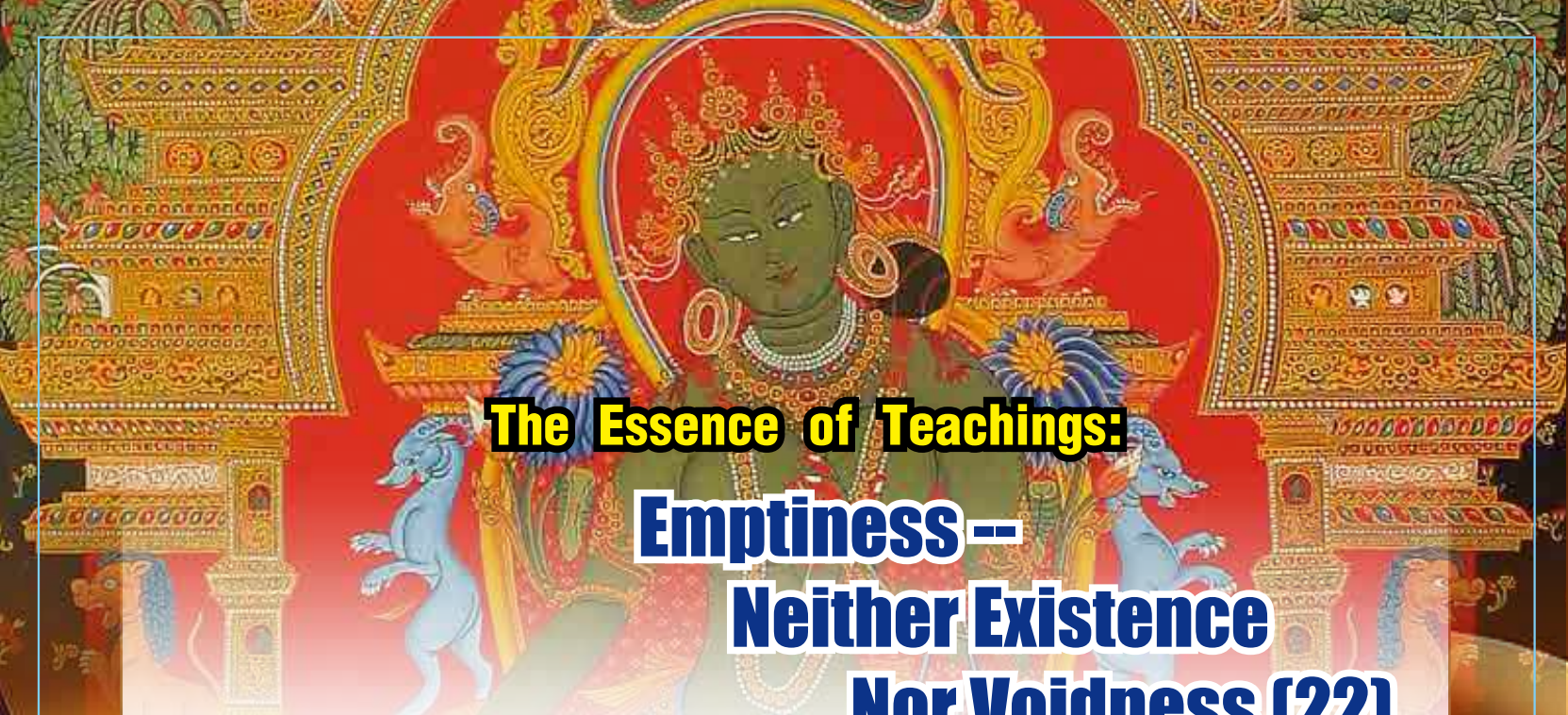
Hence, the “Mantra of Vajrakilaya” belongs not only to the “Mantra Dharani” which depends on the degrees of depths on one’s own “meditational power” in order to avert different scales of adversities, but it also belongs to the “Endurance Dharani” which would enable one to have the ability to understand the real meanings of the various Dharmas without losing them in their numerous lifetimes. As for some of those “Achievement Dharmas” of “Vajrayana”, especially for those Dharma practice methods that rely on the “recitation of mantras” for achieving one’s levels and stages of “attainments”, they also belong to this group. In the next issue of the “Lake of Lotus”, we will continue to share with all readers on the benefits and merits of the “Endurance Dharani”.

Besides the mysteries of the “resonance” and the “operations of particles”, are there any other deeper meanings in the recitations of “Mantras, Buddha’s Holy Names, or the Sutras”? Are there any differences in the recitations of “Mantras, Buddha’s Holy Names, or the Sutras”? Which of them would have a greater strength? What kinds of benefits will they have? What are the differences in the techniques of reciting them? There are two levels when producing human sounds, namely: “the “conscious” and the “sub-

conscious” levels. Will they be beneficial to one’s Dharma practice? What are the effects that are produced in the practice methods for the recitations of “Mantras, Buddha’s Holy Names, or the Sutras”? To what degrees and levels do these practice methods influence one’s “mental strength”? What is the highest level of objective that can be achieved through these methods? What is the length of time that one has to spend on these methods? We will continue to share some of these mysteries in the next issue of the “Lake of Lotus”.....(To be Continued)

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





The Essence of Teachings: Emptiness -- Neither Existence Nor Voidness (22)

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

Excerpt of Last Chapter

In one's Dharma practices, one's "views" and "actions" must have to be in unison and in union with each other. In the process of one's Dharma practice, there are the four different aspects of the View, Meditation, Action, and Fruit that one should be fully aware of.

The correct "**View**" is the correct compass that can direct oneself towards the final destinations of "liberation and enlightenment", so that one can "position" oneself correctly with the right direction.

"**Meditation**" is to "realize through experiencing" by practicing the Holy Dharma to "endeavor physically and forcefully" in imprinting one's own "**Awareness**" to go deep down into the inner part of one's own "mind".

"**Action**" is to let the "View" and the "Disciplines" to go even deeper down inside the innermost core part of one's own "mind", in such a way as to "**reveal and realize Awareness itself**" with certainty in one's own actions of everyday life experiences through **intuition** without any hesitations.

With different levels of realization, one will then attain different types of "**Fruits**" or "Fruitings" for one's spiritual development and attainment.

Stages for Dharma Practices in Vajrayana Buddhism (1)

Amongst the various teachings by the Lord Buddha, the teachings of "Vajrayana" are considered to be most suitable for all sentient beings of all categories, regardless of whether they are of the high, middle, or low levels of capacities and dispositions, provided that certain basic foundations will have to be met.

Yet, at the very beginning, before the practicing of any "Vajrayana" teachings, it is very important that one has to start off with the most basic and fundamental "**common preliminary practices**" (also known as the "**Four Thoughts that Turn One's Mind Towards the Holy Dharma**") so as to develop a strong "mind of renunciation", with the "taking of refuge" in the "Triple Gems" ("**Triratna**" in Sanskrit), in order to establish a firm and solid foundation for one's further spiritual development.

Only after that foundation has been well established before one can then slowly go forward towards the development of the “altruistic mind” (or “**Bodhicitta**” (1) in Sanskrit), together with a “right view on Emptiness” (of neither existence nor voidness), in order to prepare oneself to have the right mentality and the inclination/disposition for the further elevation in one’s spiritual development.

With that, the “**uncommon preliminary practices**” will be the most essential and necessary Dharma practices for one to go for before entering into the door of “Vajrayana”. These “uncommon preliminary practices” are there to help us in cultivating humility, devotion and faith to the gurus, lineages and their teachings, and are thus contributing towards the cultivation of beneficial factors for our own eternal happiness; while at the same time it helps to purify our negative and harmful factors.

As a whole, the “uncommon preliminary practices” have the functions of helping us to create wholesome beneficial factors (that is, the accumulations of merits), while uprooting and purifying the negative habitual tendencies of our afflicted minds (that is, the purifications

and confessions of sins and obscurations), and so they are there to prepare ourselves to become suitable vessels in receiving further teachings from our compassionate Gurus (including the “uncommon preliminary practice” of “Guru Yoga”) along the paths of liberation and enlightenment. A more detailed description of these various aspects has been recorded in another CD on the “Importance of the Preliminaries (“Ngondro” in Tibetan)”, published and distributed by the Dudjom Buddhist Association.

My most Beloved Crowning Jewel and Root Guru **Kyabje Chadrak Sangye Dorje Rinpoche** has mentioned to me before, saying that: “Nowadays, so many people have gone for initiations of various kinds, without first fulfilling all the preliminary practices. In this way, they will encounter a lot of obstacles and obscurations: they might feel sick, meet many unfavorable circumstances, and may even end up in disbelieving the Holy Dharma, and so they will eventually fall into the Lower Realms. What a pity this is!”

.... (To be Continued)



Notes:

(1) While “Bodhi” means “enlightenment” and “citta” means the “mind”, hence “**Bodhicitta**” means the “Enlightened Mind” or the “Altruistic Mind” of helping both oneself and others, which is a new way of looking at the world and its sentient beings than that of our normal limited and self-centered perspective. It can be divided into two aspects: (a) the “**Relative Bodhicitta**” of having universal compassion for all sentient beings, yet *dualistic in nature*. It can be further sub-divided into the “Bodhicitta of Aspiration” and the “Bodhicitta of Action”; and (b) the “**Absolute Bodhicitta**” of realizing the *non-dualistic* “Emptiness” of all phenomena through the direct perception of the pure unbounded nature of everything, beyond our usual limited concepts and conditioned world-views.



The Ultimate Love & Care of Life

End-of-Life Care (3.2)

Vajra Master Yeshe Thaye
Acharya Pema Lhadren

Foreword

How to face “death”, and all the way to the point of how to receive the best ultimate love and care at the last moment of one’s life journey, such that an individual would be able to proceed to another stage of life with confidence and dignity, as well as for one’s concerned kith and kin to let go of sorrows in the process is, indeed, a big matter for all of us to learn and study about. This is also the **utmost sincere wish for the two of us in trying to contribute towards the ultimate well-beings of all illimitable sentient beings.**

In order to transform this ideal into reality, the two of us started to establish the “Dudjom Buddhist Association (International)” in Hong Kong ten years ago (January 1998). Then, three years ago, the “Inaugural Issue” of the English-Chinese bimonthly magazine – the “Lake of Lotus” – was published in January 2006, and one year ago in June 2008, we have sent four of our disciples who possessed either bachelor’s degrees and/or master’s degrees, or even with a physician’s qualification, to study for the program on **Postgraduate Diploma in End-of-Life Care,**

offered by the Chinese University of Hong Kong.

Owing to the “Bodhicitta” of these four disciples, together with their characters of “being respectful to both the Teachers and the Teachings”, they have now graduated as scheduled. In the very near future, they **will be sharing the valuable knowledge with those people who are interested in this topic.** We would like to **express our sincere thankfulness** to them.

This “End-of-Life Care” program, which was the first of its kind in Hong Kong, was offered by the Faculty of Medicine at the Chinese University of Hong Kong, and was also the first postgraduate program of this kind among all the universities in Hong Kong.

The targets for its student intake are mainly for medical personnel, but due to the fact that the Faculty of Medicine at the Chinese University of Hong Kong wanted to offer this kind of service as **an integrated holistic service of love and care** to patients of terminal stage and of chronic diseases, and in order to promote this kind of service in a holistic manner, non-medical individuals such

as social workers are also accepted to the course. However, the applicant must be a recognized degree holder.

The “**whole person**” means the concerns on the love and care of the four major dimensions of the patients, namely: the “**physical/physiological, psychological, social and spiritual**” aspects. Since the areas of coverage are so broad, the team that work together would have to comprise of various types of professionals, such as physicians, nurses, occupational therapists, physical therapists, clinical psychologists, psychotherapists, dieticians, social workers, volunteers, and so on, in order to cater for the proper services to the patients concerned.

As the program covers a broad range of topics, it has been conducted **by experienced medical, para-medical and other professional personnel** of different specialties. The program consists of the following five major areas of concern:

1. Principles and perspectives of end-of-life care
2. Symptom control and medical care in end-of-life care
3. Psycho-spiritual care in end-of-life care
4. Principles and dilemmas in end-of-life care
5. Service models and future directions in end-of-life care



On top of lectures, students are required to attend **three rounds of attachments** in hospitals, and to submit three case reports after that. These four disciples who have recently graduated from this program will write articles for the “Lake of Lotus” to introduce relevant information for the sake of benefiting all sentient beings. The following is the third article.

Wish for the Increase of Wholesome Merits !

End-of -Life Care Before Death-----A Clinical Perspective (2)

By Sangye Namgyal

He is a private medical practitioner for about 20 years, and has the following professional qualifications: MBChB, DCH, DOM, PgDip in Com Psych Med, Dip Med, DFM, PgDip in End-of-Life Care, Cert. of Cont Med Edu, M.Sc. in Corporate Governance & Directorship, NLP Practitioner.

Chronic Incurable Illness Management Model

Another big category of non-accidental death is chronic incurable illness. Common incurable chronic illness include advanced cardiac failure, advanced lung disease, advanced renal failure, advanced liver cirrhosis, advanced dementia, advanced Parkinson’s disease, and advanced HIV. They usually linger long with vex and vane conditions in their life time courses. Their length of life is less predictable than cancer patients. Their length of life depends also on their body reserve conditions, apart from the chronic illness condition itself. An analogy is the life span of a car with part of the engine failed, the life span still depend on the model of the car which contains different quality of engine parts.

Frail Elderly and Neuro-Degeneration Conditions Management Model

Another category is frail elderly and neuro-degeneration conditions. Frail elderly is in fact multi-organ failure in an elderly condition. At the end of day, many organs fail because of the time factor. They suffer normal wear and tear till the end. Whereas in neurodegenerative conditions, neurological organs mainly the brain degenerates. These conditions include dementia, Parkinson's disease and strokes. Since brain is a major organ of conscious functioning, its degeneration causes resumption of primitive conditions and inco-ordination of body parts. Death usually resulted from lack of self and others' care.

Different Patterns of Disease Progression

The reason to divide the causes of non-accidental death into these three kinds is because they have different patterns of disease progression as illustrated in figure 1 below. Therefore we have different plans and advices for their respective managements.

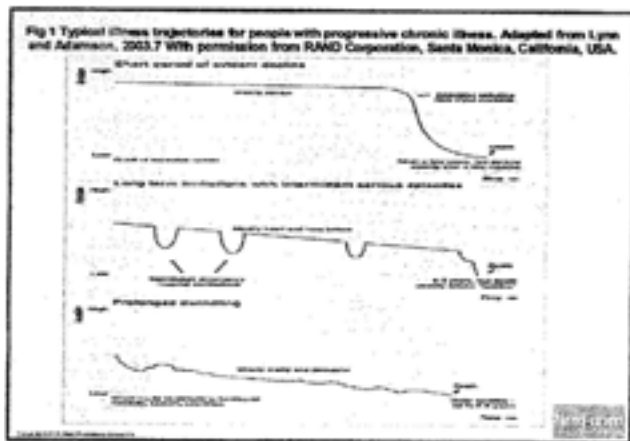


Figure 1
Source: Joanne Lynn, David M. Adamson, "Living Well at the End of Life: Adapting Health Care to Serious Chronic Illness" in *Old Age, Rand Health White Paper WP-137* (2003), Page 8.

Cancer patients usually enjoy good health until suddenly their conditions deteriorate quickly to death. When they have well beings in the pre-death period, sometimes they even work as before for some senior executives. Their physique is similar to normal people of his age. They may perform as before just to show that they are not defeated by cancer. They have strong character. But what is the meaning of hard working for the limited period of time left before death?

For chronic illness sufferers, their conditions usually deteriorate gradually, with occasional dips of condition in acute flare ups of their chronic conditions. We call this 'acute on chronic' conditions. Their physical conditions slowly and smoothly deteriorate. Every time they recover from acute illness, their conditions worsen. In fact they can tell they are dying or approaching death themselves. Until the point when the acute dip condition touches the line limit of death, they die.

For frail elderly, their conditions gradually and smoothly deteriorate. Until their condition touches the line limit of death, they die. There are no intervals of dips caused by acute flare up conditions. The last dip may be due to acute infections such as common flu or pneumonia.

Multiple Symptoms and Symptom Patterns in "End-of-Life Care"

After discussing the various causes of death, the cancer conditions are used to illustrate the basic principles of palliative and end-of-life care.

In advanced cancer, it is very common that the patients suffer multiple symptoms. The common symptoms they suffer include pain, easy fatigue, weakness, anorexia, lack of energy, dry mouth, constipation early satiety, dyspnoea and more than 10% weight loss.

There are some particulars about the

symptoms they suffered. Some of the symptoms are silent and have to be asked. For various reasons patients seldom initiate themselves. They include easy fatigue, weakness, anorexia, lack of energy, and depression.

Some symptoms occur in clusters or interrelated, they include pain occur with constipation and confusion. It is because analgesic such as opiod is used to treat pain, and constipation is a common side effect of opiod. Easy fatigue occurs with dyspnoea and cough. It is because dyspnoea cause cough, and prolong dyspnoea weaken the body and hence cause easy fatigue. Easy fatigue, weakness, anorexia, lack of energy, early satiety, more than 10% weight loss with taste change. One reason is that anorexia and early satiety are very common in late cancer. Wasting occur when input is less than output. Therefore after prolong period, more than 10% weight loss occur; with accompany weakness, easy fatigue and lack of energy. Taste change may be due to the cancer itself or the chemotherapy given to the patient. This taste change further aggravate the loss of appetite and hence weight loss.

The symptoms pattern also changes towards the end of life. There is a famous systematic review done by Teunissen S. et. al., published in the *Journal of Pain & Symptom Management*, 2007. The systematic review on symptom prevalence in patients with incurable cancer discovered that symptoms change towards the end of life. [2] The review stated that: Comparing overall symptom prevalence and symptom prevalence in the last 1-2 weeks of life, weight Loss occurred significantly more often in last 1-2 weeks, pain occurred significantly less often in last 1-2 weeks.

How about the local experience in Hong Kong? Dr. Kwok OL, Doris Tse, et. al. published their local experience in the journal of *Palliative Medicine* in 2005. Their local

experience in Caritas Medical Centre Hong Kong also showed that fatigue, cachexia and anorexia are the most prevalent symptoms and most distressful symptoms during the last week of life. They are not that prevalent and distressing well before death. Whereas pain is ranked 6th only in the last week of life. Pain is prevalent and distressing in early to late cancer stage, but not in the last week of life. [3] ... (To be Continued)

References

[2] S. Teunissen, W. Wesker, C. Kruitwagen, H. de Haes, E. Voest, A. de Graeff. "Symptom Prevalence in Patients with Incurable Cancer: A Systematic Review", *Journal of Pain and Symptom Management*, (Jul 2007) Volume 34, Issue 1, Pages 94-104.

[3] Kwok Oi-Ling, Doris TSE Man-Wah & Daniel NG Kam-Hung. "Symptom Distress as Rated by Advanced Cancer Patients, Caregivers and Physicians in the Last Week of Life", *Palliative Medicine*, (2005) Vol. 19, No. 3, Pages 228-233.



EPILOGUE

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