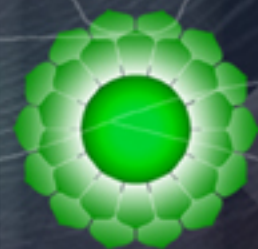


Honor the Guru, Treasure the Dharma, Practice Diligently



Complimentary

The Buddha Precious Book Vajrasattva and the Eight Personal Deity Practices

Transmitted by Living Buddha Lian-sheng

Vajrasattva and the Eight Personal Deity Practices



Transmitted by Living Buddha Lian-sheng



Blessing the English Version of the Eight Personal Deity Practices

*The Eight Personal Deity Practices
 Spread to the land of the West
 Illuminate True Buddha School
 With practice and understanding
 Yoga is attained
 2006 Sheng-yen Lu*



About Living Buddha Lian-sheng



Living Buddha Lian-sheng, also revered as Grand Master, is the root lineage guru of True Buddha School. His emanation is from Mahavairocana to Locana to Padmakumara. Grand Master holds lineages from the Nyingma, Kagyu, Sakya and Gelug schools of Tibetan Buddhism.

He is a prominent religious figure throughout the world. As of 2006, over 5 million people have taken refuge in his True Buddha School. With over 300 chapters worldwide, the True Buddha School is recognized as a major component in Buddhism today. Living Buddha Lian-sheng has written over 180 books in Chinese on topics such as Tantric Buddhism, Geomancy, Zen Buddhism, and Taoism. Many of these books are now being translated into English and various other languages.





Disclaimer

Anyone who wishes to engage in any practice in this book must first take refuge in True Buddha School and receive empowerment from Living Buddha Lian-sheng or authorized True Buddha Masters.

In this book, mantras are translated using simple English phonetics. Sutras, verses, and praises are translated using both English and Hanyu pinyin. Students should not assume that the translations can possibly emulate the exact pronunciations of the Root Guru. It is highly recommended that students obtain mantra tapes from local True Buddha temples or chapters, or consult with authorized masters.

This book serves as a guideline for your daily practice. Please refer to Living Buddha Lian-sheng's books or consult with authorized masters for more detailed explanations. If you have further questions, please write to the True Buddha Foundation.

May the compassionate Living Buddha Lian-sheng, Buddhas, Bodhisattvas, and Dharma Protectors bless these translated practices. May the True Buddha Tantric Dharma liberate all beings in the Six Realms of Transmigration.

For more information and other True Buddha material, please visit the following websites:

www.tbsn.org
www.padmakumara.org

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Transmitted by Living Buddha Lian-sheng, Sheng-yen Lu
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True Buddha Practice Book

Transmitted by Living Buddha Lian-sheng



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Incense Praise

lu xiang zha re fa jie meng xun

(The censer is now lit, suffusing the Dharma realm)

zhu fo hai hui xi yao wen

(and from afar the scent is inhaled by the True-Buddha Assembly.)

sui chu jie xiang yun

(Auspicious are the gathering clouds, as we now request)

cheng yi fang yin, zhu fo xian quan shen

(with sincere and earnest hearts, that all Buddhas manifest.)

na mo xiang yun gai pu sa mo he sa (3 times)

(Homage to the Enlightened One, cloud canopy of fragrance, Bodhisattvas, Mahasattvas.)



Pure Dharma Body Buddha

qing jing fa shen fo qing jing fa shen fo

(Pure Dharma body Buddha, pure Dharma body Buddha.)

qing jing fa shen pi lu zhe na fo

(pure Dharma body Vairocana Buddha.)

yuan man bau shen fo yuan man bau shen fo

(Complete reward body Buddha, complete reward body Buddha.)

yuan man bau shen lu she na fo

(complete reward body Locana Buddha.)

qian bai yi hua fo qian bai yi hua fo

(Countless transformations Buddha, countless transformations Buddha.)

qian bai hua shen shi jia mo ni fo

(countless transformations Shakyamuni Buddha.)

dang lai xia sheng fo dang lai xia sheng fo

(Future coming Buddha, future coming Buddha.)

dang lai xia sheng mi le zun fo

(future coming Maitreya Buddha.)

ji le shi jie fo ji le shi jie fo

(Western Paradise Buddha, Western Paradise Buddha.)

ji le shi jie a mi tuo fo

(Western Paradise Amitabha Buddha.)

shi fang san shi fo shi fang san shi fo

(All Buddhas throughout the Three Times, all Buddhas throughout the Three Times.)

shi fang san shi yi qie zhu fo

(all Buddhas everywhere throughout the Three Times.)

pi lu zhe na fo yuan li zhou sha jie

(Mahavairocana Buddha, his vows permeate all realms.)

yi qie guo tu zhong heng zhuan wu shang lun

(in each and every world, he continually turns the supreme Dharma Wheel.)





Vajrasattva

Vajrasattva Practice (of the Four Preliminary Practices)

A True Buddha School Practice Text

First empty the mind. Next, visualize the Root Guru appearing above your crown and radiating light on everyone present. Chant the Root Guru Heart Mantra 7 times. Pray to the Root Guru to empower you so that the practice will be auspicious. Visualize your parents, children, relatives, friends, and enemies join you in this practice.

Wake Up Call: Clap twice, then cross hands and snap thumbs and middle fingers.

1. Recite the Purification Mantras

Speech Purification: *Om, syo-lee syo-lee, ma-ha syo-lee, syo-syo-lee, so-ha.*

Body Purification: *Om, syo-do-lee, syo-do-lee, syo-mo-lee, syo-mo-lee, so-ha.*

Mind Purification: *Om, wa-dzi-la-dam, ho ho hum.*

Earth God Mantra: *Namo sam-man-do, moo-toh-nam, om, doo-loo doo-loo dei-wei, so-ha.*

2. Recite the Invocation Mantra

Om ah hum, so-ha. (3 times)

We sincerely invoke:

Namo Root Guru Living Buddha Lian-sheng
Namo Great White Padmakumara
Namo Lotus Light Self-Mastery Buddha
Namo the lineage gurus of True Buddha School

(In the place of this note, each local chapter may invoke the Buddhas, Bodhisattvas and Dharma Protectors enshrined at its altar accordingly. When practicing at home, one may invoke the deities present at one's shrine.)

Namo the Great Compassionate Lineage Root Gurus of True Buddha School, may all beings obtain happiness.



Namo the Five Buddhas and deities residing in the shrine, may all beings be liberated from suffering.

Namo all Buddhas of the Ten Directions and Three Times, may all beings live in joy and kindness.

Namo the Tripitaka and Twelve Sutras, may all beings forsake discrimination.

Namo all Sages and Sanghas of the Ten Directions and Three Times, may all beings attain true realization.

Namo Truly Realized Holy-Red-Crown-Vajra-Master Lian-sheng, may all beings of the Six Realms of Samsara and I attain instant supreme realization and continue to take refuge in Lian-sheng's Buddha Land.

3. Great Homage Using Visualization

First homage to the Root Guru and all Buddhas in all times and directions (using Buddha Shrine Mudra.)



Buddha Shrine Mudra

(Visualize in the space before and above you the Root Guru, all past lineage gurus, the eight Personal Deities, all Buddhas, Bodhisattvas, and Dharma Protectors. They appear like multitudes of twinkling stars, pervading the Empty Space. Touch the brow point [third-eye chakra] with the mudra and visualize the Root Guru emitting a white beam of light from his brow point to your brow point. Touch the throat with the mudra and visualize the Root Guru emitting a red beam of light from his throat to your throat. Touch the heart with the mudra and visualize the Root Guru emitting a blue beam of light from his heart to your heart. Touch the brow point again and then release the mudra. Visualize yourself prostrating fully on the floor to pay homage to the Root Guru and Buddhas in all times and directions.)



Lotus Mudra

Second homage to all Bodhisattvas (using Lotus Mudra.)

(Employ the mudra and visualize as above to pay homage to all Bodhisattvas and Mahasattvas.)



Vajra Mudra

Third homage to all Dharma Protectors (using Vajra Mudra.)

(Employ the mudra and visualize as above to pay homage to all Dharma Protectors.)



Equanimity Mudra

Fourth half-bow (using Equanimity Mudra.)

(Bow and touch mudra against the brow point before releasing the mudra.)

(For a detailed description of visualization of Great Homage, refer to page 24 of *A Complete and Detailed Exposition on the True Buddha Tantric Dharma*.)



4. Mandala Offering



Offering Mudra: Interlace fingers (with hands back to back) so that palms and fingers face upwards. Hook the index finger of the left hand over the middle finger of the right. Hook the index finger of the right hand over the middle finger of the left. Press the thumb of the left hand over the little finger of the right. Press the thumb of the right hand over the little finger of the left. Manipulate the ring fingers so that they stand vertically, back to back.

Place the Offering Mudra in front of the chest. After visualization, bring the mudra to touch upon the brow point before release.

Visualization: Visualize the offerings at the altar multiply to first form a row, then multiply again to form a field, and multiply once more to fill all space. Dedicate this space-filling offering to the Root Guru, past lineage gurus, eight Personal Deities of the True Buddha School, all Buddhas in all times and directions, all Bodhisattvas and Mahasattvas, and all Dharma Protectors.

(For a detailed description of visualization of Mandala Offering, refer to page 35 of *A Complete and Detailed Exposition on the True Buddha Tantric Dharma*.)

Recite the Offering Verse:

*Mount Meru together with the Four Continents, sun and moon,
Transforms into precious treasures to offer to the Buddhas.
May the immeasurable merits arisen from these treasures
Quickly remove negative karma to realize Buddhahood.*

*xu mi si zhou bing ri yue,
hua zhu zhen bao gong yang fo.
zhong zhong zhen qi zhu gong de,
xiao ye su su zheng pu ti.*

Recite the Offering Mantra:

*Om, sa-er-wa, da-ta-ga-da, ee-da-mooh, gu-ru la-na, man-cha-la, kan,
nee-lee- yeh, dah- yah-mee.*



5. Fourfold Refuge

Visualization: Visualize the Root Guru, all past lineage gurus, all Buddhas, Dharma, and Sanghas merge into a great white light that empowers one.

Recite the Fourfold Refuge Mantra:

Namo Guru bei, Namu Buddha ye, Namu Dharma ye, Namu Sangha ye.
(3 times)

(For a detailed description of the Fourfold Refuge visualization and lineage empowerment, refer to page 46 of *A Complete and Detailed Exposition on the True Buddha Tantric Dharma*.)

6. Armor Protection

Form the Vajra Mudra before the forehead.

Recite the mantra:

Om, bo ru lan ze lee. (7 times)

After recitation, bring the mudra to touch the brow point, then throat, heart, left shoulder, right shoulder, then back to the forehead. At the moment of releasing the mudra, visualize the Dharma Protector at one's shrine transform into four bodies that guard one in the front, behind, and to the right and left sides.

7. Recite the High King Avalokitesvara Sutra

Namo Avalokitesvara Bodhisattva,
na mo guan shi yin pu sa,

Namo Buddhaya,
na mo fo,

Namo Dharmaya,
na mo fa,

Namo Sanghaya,
na mo seng,

An affinity with the Pure Lands opens the Dharma Doors.

fo guo you yuan, fo fa xiang yin,





By engaging permanence, bliss, identity, and purity, one is blessed with the Dharma.

chang le wo jing, you yuan fo fa.

Namo Maha Prajna Paramita, a great spiritual mantra.

na mo mo he bo re bo luo mi shi da shen zhou.

Namo Maha Prajna Paramita, a great wisdom mantra.

na mo mo he bo re bo luo mi shi da ming zhou.

Namo Maha Prajna Paramita, a supreme mantra.

na mo mo he bo re bo luo mi shi wu shang zhou.

Namo Maha Prajna Paramita, an unequalled mantra.

na mo mo he bo re bo luo mi shi wu deng deng zhou.

Namo the Pure Light Secret Buddha,

na mo jing guang mi mi fo,

the Dharma Treasury Buddha,

fa zang fo,

the Tranquil King Buddha with Lion's Roar and Divine Speed,

shi zi hou shen zu you wang fo.

the Sumeru Light King Buddha announced by Buddha,

fo gao xu mi deng wang fo,

the Dharma Protector Buddha,

fa hu fo,

the Vajra Treasury Roaming Lion Buddha,

jin gang zang shi zi you xi fo,

the Precious Victory Buddha,

bao sheng fo,

the Supernatural Power Buddha,

shen tong fo,

the Medicine Crystal Light King Buddha,

yao shi liu li guang wang fo,

the Universal Light Merit Mountain King Buddha,

pu guang gong de shan wang fo,



the Universal Light Merit Mountain King Buddha,

pu guang gong de shan wang fo,

the Merit Retaining Jewel King Buddha,

shan zhu gong de bao wang fo,

the Seven Past Buddhas,

guo qu qi fo,

the Future Thousand Buddhas of this fortunate eon,

wei lai xian jie qian fo,

the Fifteen Hundred Buddhas,

qian wu bai fo,

the Fifteen Thousand Buddhas,

wan wu qian fo,

the Five Hundred Flower Victory Buddhas,

wu bai hua sheng fo,

the Ten Billion Vajra Treasury Buddhas,

bai yi jin gang zang fo,

and the Fixed Light Buddha.

ding guang fo.

The Buddhas of Six Directions:

liu fang liu fo ming hao:

To the East the Precious Light Moon Palace Venerable Wonderful Voice King Buddha,

dong fang bao guang yue dian yue miao zun yin wang fo,

To the South the Tree-Root Flower King Buddha,

nan fang shu gen hua wang fo,

To the West the Spiritual Power Flower Blazing King Buddha,

xi fang zao wang shen tong yan hua wang fo,

To the North the Moon Palace Purity Buddha,

bei fang yue dian qing jing fo,

Above, the countless Vigor Jewel Crown Buddhas,

shang fang wu shu jing jin bao shou fo,





Below, the Tranquil Moon Sound King Buddha.

xia fang shan ji yue yin wang fo.

All the countless Buddhas,

wu liang zhu fo,

Many Jewels Buddhas,

duo bao fo,

Shakyamuni Buddha,

shi jia mou ni fo,

Maitreya Buddha,

mi le fo,

Akshobhya Buddha,

ah chu fo,

Amitabha Buddha.

mi tuo fo.

All beings in the Central Realm,

zhong yang yi qie zhong sheng,

and those in the Pure Lands,

zai fo shi jie zhong zhe,

while moving upon the Earth and through the Heavens,

xing zhu yu di shang, ji zai xu kong zhong,

shower limitless compassion upon all beings,

ci you yu yi qie zhong sheng,

affording them equanimity and peace,

ge ling an wen xiu xi,

that they might cultivate day and night.

zhou ye xiu chi.

By constantly invoking this sutra,

xin chang qiu song ci jing,

one is liberated from the suffering of birth and death,

neng mie sheng si ku,



and freed from all the many kinds of suffering.

xiao chu zhu du hai.

Namo the great wisdom Avalokitesvara,

na mo da ming guan shi yin,

the observant Avalokitesvara,

guan ming guan shi yin,

the noble Avalokitesvara,

gao ming guan shi yin,

the expansively-minded Avalokitesvara,

kai ming guan shi yin,

the Medicine King Bodhisattva,

yao wang pu sa,

the Supreme Medicine Bodhisattva,

yao shang pu sa,

Manjusri Bodhisattva,

wen shu shi li pu sa,

Samantabhadra Bodhisattva,

pu xian pu sa,

Akasagarbha Bodhisattva,

xu kong zang pu sa,

Ksitigarbha Bodhisattva,

di zang wang pu sa,

the billions of Clear Cool Treasure Mountain Bodhisattvas,

qing liang bao shan yi wan pu sa,

the Universal Light Venerable King Tathagata Bodhisattva.

pu guang wang ru lai hua sheng pu sa.

Chanting this sutra continually,

nian nian song ci jing,

the Seven World-Honored Buddhas recite this mantra:

qi fo shi zun, ji shuo zhou yue:



*Lee-poh-lee-poh-deh, kyo-ho-kyo-ho-deh,
toh-loh-nee-deh, nee-ah-la-deh,
pee-lee-nee-deh, mo-ho-kya-deh,
jen-len-chen-deh, so-ha. (7 times)*

8. Recite the Rebirth Mantra:

Na-mo a-mi-doh-poh-ye, doh-ta-ga-doh-ye, doh-deh-ye-ta, a-mi-lee-doh-poh-pee, a-mi-lee-doh seh-dan-poh-pee, a-mi-lee-doh pek-ga-lan-deh, a-mi-lee-doh pek-ga-lan-doh, ga-mee-nee, ka-ka-nah, zhi-doh-ka-lee, so-ha. (7 times)

9. Recite the Four Immeasurable Vows:

May all beings have happiness and the causes of happiness; this is immeasurable loving-kindness.

May all beings be liberated from suffering and the causes of suffering; this is immeasurable compassion.

May all beings be free of suffering and always stay happy; this is immeasurable joy.

May all beings be free of grasping and aversion and practice equality; this is immeasurable equanimity.

*yuan yi qie zhong sheng ju zu le ji le yin, shi ci wu liang.
yuan yi qie zhong sheng tuo li ku ji ku yin, shi bei wu liang.
yuan yi qie zhong sheng yong zhu wu ku an le, shi xi wu liang.
yuan yi qie zhong sheng qi ai zeng zhu ping deng, shi she wu liang.*

Recite the Bodhicitta Verse:

Student Lian-hua _____ shall take refuge in the Root Guru and Triple Jewels until reaching enlightenment. I will never recede on the path. May all my virtues be dedicated to all beings for their speedy enlightenment.

Recite the Bodhicitta Mantra:

Om, bo-dee-gee-da, be-dza, sa-ma-ya, ah-hum. (3 times)



Recite the Repentance Verse:

All my transgressions committed since time immemorial which originate in beginningless greed, hatred, and ignorance and which are manifest through my body, speech, and mind these I fully confess and repent of altogether. (3 times)

*wo xi suo zuo zhu zui ye,
jie you wu shi tan chen chi.
cong shen yu yi zhi suo sheng,
yi qie wo jin jie chan hui.*

Recite the Repentance Mantra:

Om, be-dza, sa-ma-ya, soo-deh-ah. (108 times)

10. Recite the Root Guru Heart Mantra:

Om, guru, lian-sheng siddhi, hum. (108 times)

11. Mudra and Visualization



Vajrasattva Mudra: The right hand makes a fist facing inward, with the thumb outside the fist. The left hand makes a fist facing outward, with the thumb inside the fist. Hold this mudra in front of the chest.

Visualization: First empty the mind.

Chant the Emptiness Mantra:

Om, si-ba-wa, su-da, sa-er-wa, da-er-ma, si-ba-wa, su-do-hang. (3 times)




Tibetan hum syllable

- (1) Above an expanse of ocean is a stretch of clear sunny sky. A moon disc rises from the ocean into the sky. Inside the moon disc is the white Tibetan seed syllable "hum," emitting great white light.
- (2) The seed syllable inside the moon disc revolves and transforms into Vajrasattva. His body is white and he is adorned by a Five-Buddha Crown, celestial garments and ornaments. Sitting on a moon disc supported by an eight-petal lotus, Vajrasattva holds, against his heart, a vajra scepter in his right hand (in the Fierce Mudra) and by his left thigh, a vajra bell in his left hand (also in the Fierce Mudra). At the level of his heart is a recitation wheel containing the Hundred Syllable Mantra. This mantra surrounds his heart chakra, revolves, and radiates brilliant white light.
- (3) This great white light arcs over and down, pouring through one's crown and flooding one's entire body. One's whole body exhibits a great white light, and negative karma and thoughts are expelled as black smoke through all skin pores. One's body becomes crystal clear, radiating light. One enters a state of joy in meditation.

12. Recite the Hundred Syllable Mantra:

Om, be-dza, sah-do sa-ma-ya, ma-nu bah-la-ya, be-dza sah-do deh-nu-pah-deh-cha, zhe-jo mi-bah-wa, soo-do ka-yu mi-bah-wa, soo-poo ka-yu mi-bah-wa, an-nu-la-do mi-bah-wa, sa-er-wa, sid-di, mi-bu-la-ya-cha, sa-er-wa, ka-er-ma, soo-cha-mi, ji-ta-moo, see-li-yam, gu-ru hum, ha-ha-ha-ha-hoh, bah-ga-wan, sa-er-wa, da-ta-ga-ta, be-dza, ma-mee mun-cha, be-dzi-ba-wa, ma-ha sa-ma-ya, sah-do-ah, hum, pei. (21 or 49 times)



13. Entering Samadhi:



Visualization of Entering of the Deity into Oneself:

- (1) Visualize Vajrasattva sitting on top of one's crown opening.
- (2) Inside one's body, the lotus at the heart chakra opens up. On the lotus is a moon disc. In the moon disc is the "hum" seed syllable of Vajrasattva. Visualize this seed syllable emitting white light.
- (3) Visualize Vajrasattva (atop one's crown) transform into a pearl of light, the size of a grain of rice. He travels through the crown opening to descend down the central channel until reaching and resting on the heart chakra lotus.
- (4) Vajrasattva (sitting on the heart chakra lotus) gradually enlarges, until becoming exactly the same size as one. Visualize oneself as Vajrasattva. There is no difference between the two.

14. Emerging from Samadhi and Dedication:

*Living Buddha Lian-sheng teaches Great Tantric Practice,
Vajrasattva transforming into Vajra-Heart,
An authentic spiritual response when the two merge into one,
Eradicating negative hindrances to attain purity.*

*lian sheng huo fo jiao shou da mi fa,
jin gang sa duo bian hua jin gang xin,
er zhe rong he zhen shi da xiang ying,
zui zhang xiao chu zhen zheng de qing jing.*

15. Chant the Principal Heart Mantras:

*Om, ah-mee-deh-wah-seh.
(Amitabha Buddha Heart Mantra)*



Om, mani padme hum.
(Avalokitesvara Bodhisattva Heart Mantra)

Om, pun-lah-moh lin-toh-lin, so-ha.
(Ksitigarbha Bodhisattva Mantra that Removes Fixed Karma)

Om, ha ha ha, wei sam-mo-yeh, so-ha.
(Ksitigarbha Bodhisattva Heart Mantra)

Om, dze-lee dzu-lee, zhun-tee, so-ha.
(Maha Cundi Bodhisattva Heart Mantra)

Om, jum-bah-lah, chan-lan chah-nah-yeh, so-ha.
(Yellow Jambhala Heart Mantra)

Om ah hum, be-dza, gu-ru, beh-ma, sid-dhi, hum, seh.
(Guru Padmasambhava Heart Mantra)

Om ah hum, gu-ru-bei, ah-ha-sa-sa-ma-ha, lian-sheng sid-dhi hum.
(Padmakumara Bodhisattva Heart Mantra)

Deh-yah-tah, om, beh-ka-dzee-yah, beh-ka-dzee-yah, ma-ha beh-ka-dzee-yah, la-dza-sah-mo-kyah-doh-heh, so-ha.
(Medicine Buddha Heart Mantra)

16. Recite the Buddha's Name:

Namo the 36 trillion 119 thousand and 500 Amitabha Buddhas. (3 times)

Na-mo san-shi-liu-wan-yi yi-shi-yi-wan jiu-qian-wu-bai tong-ming-tong-hao ah-mi-tuo-fo.

17. Dedication:

May all who uphold the name of Amitabha Buddha
Be born together in the Pure Land of His Western Paradise.
Repaying the Fourfold Generosity from above,
And aiding those who suffer in the Three Paths below.
Upon seeing the Buddha,
May I be liberated from the cycle of birth and death,
And may I develop the qualities of Buddhahood,
And thus free all who suffer.



I, _____ (your name), dedicate the merits of this practice to the Root Guru. May the Root Guru always be healthy, remain in Samsara, never enter Nirvana, and forever turn the Dharma Wheel. May everyone be healthy, free of hindrances, strong in cultivation, and may all circumstances become auspicious.

May all supplications be completely fulfilled.
May all hindrances be removed. Wun!

(For a detailed description of dedication, refer to page 165 of *A Complete and Detailed Exposition on the True Buddha Tantric Dharma*.)

18. Recite the Hundred Syllable Mantra:

Om, be-dza, sah-do sa-ma-ya, ma-nu bah-la-ya, be-dza sah-do deh-nu-pah-deh-cha, zhe-jo mi-bah-wa, soo-do ka-yu mi-bah-wa, soo-poo ka-yu mi-bah-wa, an-nu-la-do mi-bah-wa, sa-er-wa, sid-di, mi-bu-la-ya-cha, sa-er-wa, ka-er-ma, soo-cha-mi, ji-ta-moo, see-li-yam, gu-ru hum, ha-ha-ha-ha-hoh, bah-ga-wan, sa-er-wa, da-ta-ga-ta, be-dza, ma-mee mun-cha, be-dzi-ba-wa, ma-ha sa-ma-ya, sah-do-ah, hum, pei. (3 times)

19. Great Homage Using Visualization (same as step 3)

20. Recite the Completion Mantra:

Om, bu lin. (3 times)
Om Mani Padme Hum.

Dismissal: Clap twice, then cross hands and snap thumbs and middle fingers.

End of Practice: May all endeavors be auspicious.
xiu-fa yuan-man, ru-yi ji-xiang.



Root Guru(Padmakumara)



Root Guru (Padmakumara) Yoga

First empty the mind. Next, visualize the Root Guru appearing above your crown and radiating light on everyone present. Chant the Root Guru Heart Mantra 7 times. Pray to the Root Guru to empower you so that the practice will be auspicious. Visualize your parents, children, relatives, friends, and enemies join you in this practice.

Wake Up Call: Clap twice, then cross hands and snap thumbs and middle fingers.

1. Recite the Purification Mantras

Speech Purification: *Om, syo-lee syo-lee, ma-ha syo-lee, syo-syo-lee, so-ha.*

Body Purification: *Om, syo-do-lee, syo-do-lee, syo-mo-lee, syo-mo-lee, so-ha.*

Mind Purification: *Om, wa-dzi-la-dam, ho ho hum.*

Earth God Mantra: *Namo sam-man-do, moo-toh-nam, om, doo-loo doo-loo dei-wei, so-ha.*

2. Recite the Invocation Mantra

Om ah hum, so-ha. (3 times)

We sincerely invoke:

Namo Root Guru Living Buddha Lian-sheng
Namo Great White Padmakumara
Namo Lotus Light Self-Mastery Buddha
Namo the lineage gurus of True Buddha School

(In the place of this note, each local chapter may invoke the Buddhas, Bodhisattvas and Dharma Protectors enshrined at its altar accordingly. When practicing at home, one may invoke the deities present at one's shrine.)

Namo all Buddhas of the Ten Directions and Three Times, all Bodhisattvas and Mahasattvas.

Namo Maha Prajna Paramita.



3. Great Homage Using Visualization



Buddha Shrine Mudra

First homage to the Root Guru and all Buddhas in all times and directions (using Buddha Shrine Mudra.)

(Visualize in the space before and above you the Root Guru, all past lineage gurus, the eight Personal Deities, all Buddhas, Bodhisattvas, and Dharma Protectors. They appear like multitudes of twinkling stars, pervading the empty space. Touch the brow point [third-eye chakra] with the mudra and visualize the Root Guru emitting a white beam of light from his brow point to your brow point. Touch the throat with the mudra and visualize the Root Guru emitting a red beam of light from his throat to your throat. Touch the heart with the mudra and visualize the Root Guru emitting a blue beam of light from his heart to your heart. Touch the brow point again and then release the mudra. Visualize yourself prostrating fully on the floor to pay homage to the Root Guru and Buddhas in all times and directions.)



Lotus Mudra

Second homage to all Bodhisattvas (using Lotus Mudra.)

(Employ the mudra and visualize as above to pay homage to all Bodhisattvas and Mahasattvas.)



Vajra Mudra

Third homage to all Dharma Protectors (using Vajra Mudra.)

(Employ the mudra and visualize as above to pay homage to all Dharma Protectors.)



Equanimity Mudra

Fourth half-bow (using Equanimity Mudra.)

(Bow and touch mudra against the brow point before releasing the mudra.)

(For a detailed description of visualization of Great Homage, refer to page 24 of *A Complete and Detailed Exposition on the True Buddha Tantric Dharma*.)

4. Mandala Offering



Offering Mudra: Interlace fingers (with hands back to back) so that palms and fingers face upwards. Hook the index finger of the left hand over the middle finger of the right. Hook the index finger of the right hand over the middle finger of the left. Press the thumb of the left hand over the little finger of the right. Press the thumb of the right hand over the little finger of the left. Manipulate the ring fingers so that they stand vertically, back to back.

Place the Offering Mudra in front of the chest. After visualization, bring the mudra to touch upon the brow point before release.



Visualization: Visualize the offerings at the altar multiply to first form a row, then multiply again to form a field, and multiply once more to fill all space. Dedicate this space-filling offering to the Root Guru, past lineage gurus, eight Personal Deities of the True Buddha School, all Buddhas in all times and directions, all Bodhisattvas and Mahasattvas, and all Dharma Protectors.

(For a detailed description of visualization of Mandala Offering, refer to page 35 of *A Complete and Detailed Exposition on the True Buddha Tantric Dharma*.)

Recite the Offering Verse:

*Mount Meru together with the Four Continents, sun and moon,
Transforms into precious treasures to offer to the Buddhas.
May the immeasurable merits arisen from these treasures
Quickly remove negative karma to realize Buddhahood.*

*xu mi si zhou bing ri yue,
hua zhu zhen bao gong yang fo.
zhong zhong zhen qi zhu gong de,
xiao ye su su zheng pu ti.*

Recite the Offering Mantra:

*Om, sa-er-wa, da-ta-ga-da, ee-da-mooh, gu-ru la-na, man-cha-la, kan,
nee-lee-yeh, dah-yah-mee.*

5. Fourfold Refuge

Visualization: Visualize the Root Guru, all past lineage gurus, all Buddhas, Dharma, and Sanghas merge into a great white light that empowers one.

Recite the Fourfold Refuge Mantra:

Namo Guru bei, Namu Buddha ye, Namu Dharma ye, Namu Sangha ye.
(3 times)

(For a detailed description of the Fourfold Refuge visualization and lineage empowerment, refer to page 46 of *A Complete and Detailed Exposition on the True Buddha Tantric Dharma*.)



6. Armor Protection

Form the Vajra Mudra before the forehead.

Recite the mantra:

Om, bo ru lan ze lee. (7 times)

After recitation, bring the mudra to touch the brow point, then throat, heart, left shoulder, right shoulder, then back to the forehead. At the moment of releasing the mudra, visualize the Dharma Protector at one's shrine transform into four bodies that guard one in the front, behind, and to the right and left sides.

7. Recite the High King Avalokitesvara Sutra

Namo Avalokitesvara Bodhisattva,

na mo guan shi yin pu sa,

Namo Buddhaya,

na mo fo,

Namo Dharmaya,

na mo fa,

Namo Sanghaya,

na mo seng,

An affinity with the Pure Lands opens the Dharma Doors.

fo guo you yuan, fo fa xiang yin,

By engaging permanence, bliss, identity, and purity, one is blessed with the Dharma.

chang le wo jing, you yuan fo fa.

Namo Maha Prajna Paramita, a great spiritual mantra.

na mo mo he bo re bo luo mi shi da shen zhou.

Namo Maha Prajna Paramita, a great wisdom mantra.

na mo mo he bo re bo luo mi shi da ming zhou.

Namo Maha Prajna Paramita, a supreme mantra.

na mo mo he bo re bo luo mi shi wu shang zhou.



Namo Maha Prajna Paramita, an unequaled mantra.
na mo mo he bo re bo luo mi shi wu deng deng zhou.

Namo the Pure Light Secret Buddha,
na mo jing guang mi mi fo,

the Dharma Treasury Buddha,
fa zang fo,

the Tranquil King Buddha with Lion's Roar and Divine Speed,
shi zi hou shen zu you wang fo.

the Sumeru Light King Buddha announced by Buddha,
fo gao xu mi deng wang fo,

the Dharma Protector Buddha,
fa hu fo,

the Vajra Treasury Roaming Lion Buddha,
jin gang zang shi zi you xi fo,

the Precious Victory Buddha,
bao sheng fo,

the Supernatural Power Buddha,
shen tong fo,

the Medicine Crystal Light King Buddha,
yao shi liu li guang wang fo,

the Universal Light Merit Mountain King Buddha,
pu guang gong de shan wang fo,

the Merit Retaining Jewel King Buddha,
shan zhu gong de bao wang fo,

the Seven Past Buddhas,
guo qu qi fo,

the Future Thousand Buddhas of this fortunate eon,
wei lai xian jie qian fo,

the Fifteen Hundred Buddhas,
qian wu bai fo,



the Fifteen Thousand Buddhas,
wan wu qian fo,

the Five Hundred Flower Victory Buddhas,
wu bai hua sheng fo,

the Ten Billion Vajra Treasury Buddhas,
bai yi jin gang zang fo,

and the Fixed Light Buddha.
ding guang fo.

The Buddhas of Six Directions:
liu fang liu fo ming hao:

To the East the Precious Light Moon Palace Venerable Wonderful Voice King Buddha,
dong fang bao guang yue dian yue miao zun yin wang fo,

To the South the Tree-Root Flower King Buddha,
nan fang shu gen hua wang fo,

To the West the Spiritual Power Flower Blazing King Buddha,
xi fang zao wang shen tong yan hua wang fo,

To the North the Moon Palace Purity Buddha,
bei fang yue dian qing jing fo,

Above, the countless Vigor Jewel Crown Buddhas,
shang fang wu shu jing jin bao shou fo,

Below, the Tranquil Moon Sound King Buddha.
xia fang shan ji yue yin wang fo.

All the countless Buddhas,
wu liang zhu fo,

Many Jewels Buddhas,
duo bao fo,

Shakyamuni Buddha,
shi jia mou ni fo,

Maitreya Buddha,
mi le fo,



Akshobhya Buddha,
ah chu fo,

Amitabha Buddha.
mi tuo fo.

All beings in the Central Realm,
zhong yang yi qie zhong sheng,

and those in the Pure Lands,
zai fo shi jie zhong zhe,

while moving upon the Earth and through the Heavens,
xing zhu yu di shang, ji zai xu kong zhong,

shower limitless compassion upon all beings,
ci you yu yi qie zhong sheng,

affording them equanimity and peace,
ge ling an wen xiu xi,

that they might cultivate day and night.
zhou ye xiu chi.

By constantly invoking this sutra,
xin chang qiu song ci jing,

one is liberated from the suffering of birth and death,
neng mie sheng si ku,

and freed from all the many kinds of suffering.
xiao chu zhu du hai.

Namo the great wisdom Avalokitesvara,
na mo da ming guan shi yin,

the observant Avalokitesvara,
guan ming guan shi yin,

the noble Avalokitesvara,
gao ming guan shi yin,

the expansively-minded Avalokitesvara,
kai ming guan shi yin,



the Medicine King Bodhisattva,
yao wang pu sa,

the Supreme Medicine Bodhisattva,
yao shang pu sa,

Manjusri Bodhisattva,
wen shu shi li pu sa,

Samantabhadra Bodhisattva,
pu xian pu sa,

Akasagarbha Bodhisattva,
xu kong zang pu sa,

Ksitigarbha Bodhisattva,
di zang wang pu sa,

the billions of Clear Cool Treasure Mountain Bodhisattvas,
qing liang bao shan yi wan pu sa,

the Universal Light Venerable King Tathagata Bodhisattva.
pu guang wang ru lai hua sheng pu sa.

Chanting this sutra continually,
nian nian song ci jing,

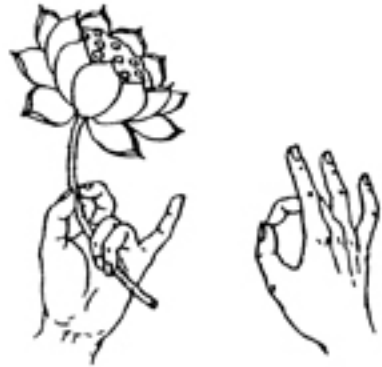
the Seven World-Honored Buddhas recite this mantra:
qi fo shi zun, ji shuo zhou yue:

*Lee-poh-lee-poh-deh, kyo-ho-kyo-ho-deh,
toh-loh-nee-deh, nee-ah-la-deh,
pee-lee-nee-deh, mo-ho-kya-deh,
jen-len-chen-deh, so-ha. (7 times)*

8. Recite the Rebirth Mantra:

Na-mo a-mi-doh-poh-ye, doh-ta-ga-doh-ye, doh-deh-ye-ta, a-mi-lee-doh-poh-pee, a-mi-lee-doh seh-dan-poh-pee, a-mi-lee-doh pek-ga-lan-deh, a-mi-lee-doh pek-ga-lan-doh, ga-mee-nee, ka-ka-nah, zhi-doh-ka-lee, so-ha. (7 times)

(One may also chant the True Buddha Sutra.)

**9. Invocation of Padmakumara (Mudra and Visualization):**

Padmakumara Mudra: Place the right hand before the right side of the chest, with the palm facing outward and fingers together, pointed up. Now bend the thumb and middle finger so that their tips meet, forming a circle. (This is the Dharma-teaching Mudra.)

Place the left hand before the left side of the chest, with the palm facing inward and fingers together, pointed up. Now bend the thumb and index finger so that their tips meet, forming a circle. Then bend the middle and ring finger in to touch the center of the palm. The small finger remains pointed up. (This is the Lotus-holding Mudra.)

Chant the Invocation Verse:

*Lotus is the nature of your Dharmakaya essence.
Your right hand displays the Dharma-teaching Mudra,
Your left hand displays the Lotus-holding Mudra.*

*Your Nirmanakaya manifests in myriad realms.
Celestial garments and exquisite jewels reveal your magnificence.
By merging the lineages of your transmissions,
Taoism, Sutrayana, and Tantrayana,
A supreme and precious teaching was born.
True Buddha Tantric Dharma guides the sentient beings
And liberates all, without omission!*

*Zi-xing lian-hua fa-xing-sheng.
You-shou shuo-fa zuo-chi-lian.
Hua-sheng bian-man qian-wan-jing,
Tian-yi bao-shi miao zhuang-yan.*



*De-cheng dao-xian-mi yi-sheng,
Rong-he chuan-cheng zui-shang-zhen.
Zhen-fo mi-fa zhong-sheng dao,
Pu-du qun-sheng er wu-yu.*

Visualization: First empty the mind.

Chant the Emptiness Mantra:

Om, si-ba-wa, su-da, sa-er-wa, da-er-ma, si-ba-wa, su-do-hang. (3 times)



Tibetan hum syllable

- (1) Above an expanse of ocean is a stretch of clear sunny sky. A moon disc rises from the ocean into the sky. Inside the moon disc is the white Tibetan seed syllable “hum,” emitting great white light.
- (2) The seed syllable inside the moon disc revolves and transforms into the Root Guru, smiling and sitting majestically on a great white lotus seat.
- (3) From the brow point of the Root Guru, a beam of white light shines onto one’s brow point. From the throat of the Root Guru, a beam of red light shines onto one’s throat. From the heart of the Root Guru, a beam of blue light shines onto one’s heart. The three lights of white, red, and blue merge completely into one’s body-mind.

10. Recite the Root Guru (Padmakumara) Heart Mantra

Visualization: Hold mala beads in front of the chest and move each bead with the thumb during chanting. Visualize the left hand transform into a vajra bell and the right hand into a vajra scepter. The mother bead or emblem transforms into the Many-Jewels Buddha’s Stupa and the four “divider beads” transform into the Four Deva Kings. The tassel transforms into a “lotus hand” while the string threading through the beads transforms into a circle of inherent white light of Vajrasattva. During mantra chanting, when a bead is moved, visualize the Root Guru appear inside the bead and come to the forefront.

**Padmakumara Long Mantra:**

Om ah hum, gu-ru-bei, ah-ha-sa-sa-ma-ha, lian-sheng sid-dhi, hum.
(108 times)

Or chant Padmakumara Short Mantra:

Om, gu-ru, lian-sheng sid-dhi, hum. (108 times)

11. Nine Cycle Breathing and Entering Samadhi**Nine Cycle Breathing:**

- (1) Visualize white light enter the right nostril. Here it becomes red light and descends the right channel to enter the left channel at the dan-tien; then, still as red light, it ascends the left channel to exit the left nostril as dark light.
- (2) Visualize white light enter the left nostril. Here it becomes red light and descends the left channel to enter the right channel at the dan-tien; then, still as red light, it ascends the right channel to exit the right nostril as dark light.
- (3) Visualize white light simultaneously enter both nostrils, transform into red light, descend down both side channels and enter the central channel at the dan-tien, ascend to the top [crown chakra], then return to dan-tien to enter both side channels, exiting as dark light at both nostrils.
- (4) Breathe in through left nostril and out at the right (as in 2).
- (5) Breathe in through right nostril and out at the left (as in 1).
- (6) Breathe in and out through both nostrils (as in 3).
- (7) Breathe in and out through both nostrils (as in 3).
- (8) Breathe in through right nostril and out at the left (as in 1).
- (9) Breathe in through left nostril and out at the right (as in 2).

Entering of the Deity into Oneself (Ru-wo Guan):

- (1) Visualize the Deity (in this practice, Root Guru or Padmakumara) sitting atop one's crown opening.
- (2) Inside one's body, the lotus located at the central channel at the heart chakra opens up to reveal a moon disc. On the moon disc is the Deity's seed syllable



radiating light.

- (3) Visualize the Deity at one's crown transform into a light pearl the size of a grain of rice. This light pearl enters through the crown opening to descend down one's central channel. Upon reaching the heart chakra, the light pearl rests atop the lotus at one's heart chakra.
- (4) The Deity at the heart chakra lotus gradually enlarges until becoming exactly the same size as one. Visualize one becoming the Deity. There is no separation between one and the Deity.

Release of Oneself into the Cosmic Consciousness (Wo-ru Guan):

Visualize oneself as the Deity, ascending the central channel and entering into the Void and merging into the Cosmic Ocean of Great Light. Release the self completely by entering and merging with the Void, the Cosmic Consciousness, and the Ocean of Light.

The Cosmic Consciousness is one's own consciousness. Both the shrine and the universe are radiating great light. If one is not able to release the self, immediately visualize oneself as the Deity again. After achieving a clear visualization, release the self and enter the Void again. This process is known as "alternating cessation with visualization/observation" or "dual employment of cessation and visualization/observation."

Breath Counting Method:

Mentally count one's own inhalation and exhalation until arriving at the "stillness" condition of "no-thought." Then, release oneself into the Cosmos.

(For a detailed description of the Empowerment of Three Lights, Chanting of Heart Mantras, Nine Cycle Breathing, Entering into Samadhi, and Breath Counting, refer to pp. 78-130 of *A Complete and Detailed Exposition on the True Buddha Tantric Dharma*.)

12. Emerging from Samadhi:

The procedure for emerging from Samadhi is a reversal of "Entering of the Deity into Oneself" and "Release of Oneself into the Cosmic Consciousness" as described in step 11. Visualize oneself emerge from the Void to return to one's body. The Deity then contracts to rest upon the heart chakra lotus and transforms into a light pearl. The light pearl ascends the central channel to exit through the crown opening and transforms back into the Deity. One emerges from Samadhi.

**13. Chant the Principal Heart Mantras:**

Om, ah-mee-deh-wah-seh.
(Amitabha Buddha Heart Mantra)

Om, mani padme hum.
(Avalokitesvara Bodhisattva Heart Mantra)

Om, pun-lah-moh lin-toh-lin, so-ha.
(Ksitigarbha Bodhisattva Mantra that Removes Fixed Karma)

Om, ha ha ha, wei sam-mo-yeh, so-ha.
(Ksitigarbha Bodhisattva Heart Mantra)

Om, dze-lee dzu-lee, zhun-tee, so-ha.
(Maha Cundi Bodhisattva Heart Mantra)

Om, jum-bah-lah, chan-lan chah-nah-yeh, so-ha.
(Yellow Jambhala Heart Mantra)

Om ah hum, be-dza, gu-ru, beh-ma, sid-dhi, hum, seh.
(Guru Padmasambhava Heart Mantra)

Om ah hum, gu-ru-bei, ah-ha-sa-sa-ma-ha, lian-sheng sid-dhi hum.
(Padmakumara Bodhisattva Heart Mantra)

Deh-yah-tah, om, beh-ka-dzee-yah, beh-ka-dzee-yah, ma-ha beh-ka-dzee-yah, la-dza-sah-mo-kyah-doh-heh, so-ha.
(Medicine Buddha Heart Mantra)

14. Recite the Buddha's Name:

Namo the 36 trillion 119 thousand and 500 Amitabha Buddhas. (3 times)

Na-mo san-shi-liu-wan-yi yi-shi-yi-wan jiu-qian-wu-bai tong-ming-tong-hao ah-mi-tuo-fo.

15. Dedication:

*With reverence I practice the yoga of Holy Guru Lian-sheng,
The True Buddha School helps all beings.
The Padmakumara Mantra delivers one to the Twin Lotus Ponds,
Where the Eighteen Lotuses have manifested.
Such a supreme and rare secret transmission,
I now practice and make a universal offering.*



*By engendering a deep and sincere vow,
May I soon ascend to this Buddha Land.*

Also:

*May the Holy Guru bless
And empower me to attain a lotus-birth.
May I attain Perfection and Self-mastery,
Liberating the self and others to the Buddha Land.*

May all who uphold the name of Amitabha Buddha
Be born together in the Pure Land of His Western Paradise.
Repaying the Fourfold Generosity from above,
And aiding those who suffer in the Three Paths below.
Upon seeing the Buddha,
May I be liberated from the cycle of birth and death,
And may I develop the qualities of Buddhahood,
And thus free all who suffer.

I, _____ (your name), dedicate the merits of this practice to the Root Guru. May the Root Guru always be healthy, remain in Samsara, never enter Nirvana, and forever turn the Dharma Wheel. May everyone be healthy, free of hindrances, strong in cultivation, and may all circumstances become auspicious.

May all supplications be completely fulfilled.
May all hindrances be removed. Wun!

(For a detailed description of dedication, refer to page 165 of *A Complete and Detailed Exposition on the True Buddha Tantric Dharma*.)

16. Recite the Hundred Syllable Mantra:

Om, be-dza, sah-do sa-ma-ya, ma-nu bah-la-ya, be-dza sah-do deh-nu-pah-deh-cha, zhe-jo mi-bah-wa, soo-do ka-yu mi-bah-wa, soo-poo ka-yu mi-bah-wa, an-nu-la-do mi-bah-wa, sa-er-wa, sid-di, mi-bu-la-ya-cha, sa-er-wa, ka-er-ma, soo-cha-mi, ji-ta-moo, see-li-yam, gu-ru hum, ha-ha-ha-ha-hoh, bah-ga-wan, sa-er-wa, da-ta-ga-ta, be-dza, ma-mee mun-cha, be-dzi-ba-wa, ma-ha sa-ma-ya, sah-do-ah, hum, pei. (3 times)



17. Great Homage Using Visualization (same as step 3)

18. Recite the Completion Mantra:

Om, bu lin. (3 times)
Om Mani Padme Hum.

Dismissal: Clap twice, then cross hands and snap thumbs and middle fingers.

End of Practice: May all endeavors be auspicious.
 Xiu-fa yuan-man, ru-yi ji-xiang.



Amitabha Buddha



Amitabha Buddha Personal Deity Yoga

First empty the mind. Next, visualize the Root Guru appearing above your crown and radiating light on everyone present. Chant the Root Guru Heart Mantra 7 times. Pray to the Root Guru to empower you so that the practice will be auspicious. Visualize your parents, children, relatives, friends, and enemies join you in this practice.

Wake Up Call: Clap twice, then cross hands and snap thumbs and middle fingers.

1. Recite the Purification Mantras
2. Recite the Invocation Mantra
3. Great Homage Using Visualization
4. Mandala Offering
5. Fourfold Refuge
6. Armor Protection
7. Recite the High King Avalokitesvara Sutra
8. Recite the Rebirth Mantra (7 times)
9. Recite the Root Guru Heart Mantra (108 times)
10. Mudra and Visualization

Mudra (Meditation Mudra or Root Mudra):



Meditation Mudra: Hold both hands below the navel chakra, with the right hand over the left and palms facing up. Form a circle with the thumb and index finger of the right hand, and form another with the thumb and index finger of the left so that both circles meet.



Root Mudra: Hold both hands in front of the chest and interlace fingers to form a fist. Extend the two middle fingers to touch and form a circle.

Visualization: First empty the mind.

Chant the Emptiness Mantra:

Om, si-ba-wa, su-da, sa-er-wa, da-er-ma, si-ba-wa, su-do-hang. (3 times)



Sanskrit Seh Syllable

- (1) Above an expanse of ocean is a stretch of clear sunny sky. A moon disc rises from the ocean into the sky. Inside the moon disc is the red Sanskrit seed syllable "seh," emitting great red light.
- (2) The seed syllable inside the moon disc revolves and transforms into Amitabha. Amitabha holds a nectar-filled bowl with his Meditation Mudra and looks compassionately at all beings.
- (3) Visualize the nectar from the bowl held by Amitabha transform into a stream of white light which rises up in an arc and comes down to enter one's body through the crown chakra. As a result, one's entire body becomes crystal clear and purified of all karmic hindrances. (Or, the lotus in Amitabha's hand emits white light on oneself.)

11. Recite the Amitabha Heart Mantra

Visualization: Hold mala beads in front of the chest and move each bead with the thumb during chanting. Visualize the left hand transform into a vajra bell and the right hand into a vajra scepter. The mother bead or emblem transforms into the Many-Jewels Buddha's Stupa and the four "divider beads" transform into the Four Deva Kings. The tassel transforms into a "lotus hand" while the string threading through the beads transforms into a circle of inherent white light of Vajrasattva. During mantra chanting, when a bead is moved, visualize Amitabha appear inside the bead and come to the forefront.

Mantra: *Om, ah-mee-deh-wah-seh.* (108 times)

**12. Entering Samadhi**

(Nine Cycle Breathing, Entering of the Deity into Oneself, Release of Oneself into the Cosmic Consciousness, Breath Counting)

13. Emerging from Samadhi**Praise Verse:**

*Homage to Amitabha
Whose majestic, pure vow brings peace and bliss
To all sentient beings in the turbid worlds,
Guiding them to No-birth in His Western Pure Land.*

*Jing-yuan zhuang-yan an-le li,
Pu-ji zhuo-shi zhu-you-qing;
Si-fang jie-yin zheng wu-sheng,
A-mi-tuo-fo wo jing-li.*

14. Chant the Principal Heart Mantras**15. Recite the Buddha's Name (3 times)****16. Dedication:**

May all who uphold the name of Amitabha Buddha
Be born together in the Pure Land of His Western Paradise.
Repaying the Fourfold Generosity from above,
And aiding those who suffer in the Three Paths below.
Upon seeing the Buddha,
May I be liberated from the cycle of birth and death,
And may I develop the qualities of Buddhahood,
And thus free all who suffer.

I, _____ (your name), dedicate the merits of this practice to the Root Guru. May the Root Guru always be healthy, remain in Samsara, never enter Nirvana, and forever turn the Dharma Wheel. May everyone be healthy, free of hindrances, strong in cultivation, and may all circumstances become auspicious.



May all supplications be completely fulfilled.
May all hindrances be removed. Wun!

(For a detailed description of dedication, refer to page 165 of *A Complete and Detailed Exposition on the True Buddha Tantric Dharma*.)

17. Recite the Hundred Syllable Mantra (3 times)**18. Great Homage Using Visualization****19. Recite the Completion Mantra:**

*Om, bu lin. (3 times)
Om Mani Padme Hum.*

Dismissal: Clap twice, then cross hands and snap thumbs and middle fingers.

End of Practice: May all endeavors be auspicious.
Xiu-fa yuan-man, ru-yi ji-xiang.



Avalokitesvara Bodhisattva

Avalokitesvara Bodhisattva Personal Deity Yoga

First empty the mind. Next, visualize the Root Guru appearing above your crown and radiating light on everyone present. Chant the Root Guru Heart Mantra 7 times. Pray to the Root Guru to empower you so that the practice will be auspicious. Visualize your parents, children, relatives, friends, and enemies join you in this practice.

Wake Up Call: Clap twice, then cross hands and snap thumbs and middle fingers.

1. Recite the Purification Mantras
2. Recite the Invocation Mantra
3. Great Homage Using Visualization
4. Mandala Offering
5. Fourfold Refuge
6. Armor Protection
7. Recite the High King Avalokitesvara Sutra
8. Recite the Rebirth Mantra (7 times)
9. Recite the Root Guru Heart Mantra (108 times)
10. Mudra and Visualization



Lotus Mudra: First form the “prayer gesture.” At the level of the chest, join the palms of both hands together with fingers meeting and pointed up.

Now open the palms so that the hands meet only in three ways: at the very base of the



palms, entire thumb to entire thumb, and entire little finger to entire little finger. Spread the other fingers out straight but as widely as possible, so that the gesture represents an eight-petalled flower.

Visualization: First empty the mind.

Chant the Emptiness Mantra:

Om, si-ba-wa, su-da, sa-er-wa, da-er-ma, si-ba-wa, su-do-hang. (3 times)



Sanskrit Seh Syllable

- (1) Above an expanse of ocean is a stretch of clear sunny sky. A moon disc rises from the ocean into the sky. Inside the moon disc is the white Sanskrit seed syllable "seh," emitting great white light.
- (2) The seed syllable inside the moon disc revolves and transforms into Avalokitesvara Bodhisattva (same image as the one enshrined at one's personal shrine). Avalokitesvara's body is a brilliant white and is adorned with the ornaments of a bodhisattva. Sitting on a many petalled lotus, expressing dignity and compassion, Avalokitesvara radiates boundless pure white light. One may visualize the Six Syllables (Om Ma Ni Pad Me Hum) revolving around Avalokitesvara and sending forth brilliant white light in all directions.
- (3) Visualize the hand implements of Avalokitesvara Bodhisattva, such as bright pearl, scripture, lotus, or nectar inside a vase transform into a brilliant white light which arcs over and down, descending one's crown and filling the body with a mass of purifying light.

11. Recite the Avalokitesvara Bodhisattva Heart Mantra

Visualization: Hold mala beads in front of the chest and move each bead with the thumb during chanting. Visualize the left hand transform into a vajra bell and the right hand into a vajra scepter. The mother bead or emblem transforms into the Many-Jewels Buddha's Stupa and the four "divider beads" transform into the Four Deva Kings. The tassel transforms into a "lotus hand" while the string threading through the beads transforms into a circle of inherent white light of Vajrasattva. During mantra chanting, when a bead is moved, visualize Avalokitesvara Bodhisattva appear inside the bead and come to the forefront.



Mantra: *Om, mani padme hum.* (108 times)

12. Entering Samadhi

(Nine Cycle Breathing, Entering of the Deity into Oneself, Release of Oneself into the Cosmic Consciousness, Breath Counting)

13. Emerging from Samadhi

Praise Verse:

*An emanation of the Correct Dharma Enlightened Tathagata,
The Great Compassionate Self-mastery Avalokitesvara Bodhisattva
Radiates great Buddha light from the Six Syllables,
Guiding all beings to the Buddha's Pure Land.*

*Zheng-fa-ming ru-lai hua-sheng pu-sa,
De-cheng zi-zai da-ci guan-shi-yin;
Pu-shi jie-fang liu-zi da-guang-ming,
Fo-guang dao-yin zhong-sheng zhi fo-tu.*

14. Chant the Principal Heart Mantras

15. Recite the Buddha's Name (3 times)

16. Dedication:

*May the pure light purify my karmic hindrances,
Enabling me to become a Self-mastery Avalokitesvara Bodhisattva,
Radiating great compassionate light to aid all beings,
So that everyone will take refuge in the Great Compassionate One.*

May all who uphold the name of Amitabha Buddha
Be born together in the Pure Land of His Western Paradise.
Repaying the Fourfold Generosity from above,
And aiding those who suffer in the Three Paths below.
Upon seeing the Buddha,
May I be liberated from the cycle of birth and death,
And may I develop the qualities of Buddhahood,
And thus free all who suffer.



I, _____ (your name), dedicate the merits of this practice to the Root Guru. May the Root Guru always be healthy, remain in Samsara, never enter Nirvana, and forever turn the Dharma Wheel. May everyone be healthy, free of hindrances, strong in cultivation, and may all circumstances become auspicious.

May all supplications be completely fulfilled.
May all hindrances be removed. Wun!

17. Recite the Hundred Syllable Mantra (3 times)

18. Great Homage Using Visualization

19. Recite the Completion Mantra:

Om, bu lin. (3 times)
Om Mani Padme Hum.

Dismissal: Clap twice, then cross hands and snap thumbs and middle fingers.

End of Practice: May all endeavors be auspicious.
Xiu-fa yuan-man, ru-yi ji-xiang.



Ksitigarbha Bodhisattva



Ksitigarbha Bodhisattva Personal Deity Yoga

First empty the mind. Next, visualize the Root Guru appearing above your crown and radiating light on everyone present. Chant the Root Guru Heart Mantra 7 times. Pray to the Root Guru to empower you so that the practice will be auspicious. Visualize your parents, children, relatives, friends, and enemies join you in this practice.

Wake Up Call: Clap twice, then cross hands and snap thumbs and middle fingers.

1. Recite the Purification Mantras
2. Recite the Invocation Mantra
3. Great Homage Using Visualization
4. Mandala Offering
5. Fourfold Refuge
6. Armor Protection
7. Recite the High King Avalokitesvara Sutra
8. Recite the Rebirth Mantra (7 times)
9. Recite the Root Guru Heart Mantra (108 times)
10. Mudra and Visualization



Vajra Samaya Mudra (Pearl Holding Mudra): Hold both hands at the navel chakra, back to back, with the right hand over the left hand. Maneuver the little finger of the left hand to rest between the thumb and index finger of the right hand. Maneuver the thumb of the left hand to rest between the little finger and ring finger of the right hand.



Visualization: First empty the mind.

Chant the Emptiness Mantra:

Om, si-ba-wa, su-da, sa-er-wa, da-er-ma, si-ba-wa, su-do-hang. (3 times)



Sanskrit ha syllable

- (1) Above an expanse of ocean is a stretch of clear sunny sky. A moon disc rises from the ocean into the sky. Inside the moon disc is the yellow Sanskrit seed syllable "ha," emitting great white light.
- (2) The seed syllable inside the moon disc revolves and transforms into Ksitigarbha Bodhisattva. Ksitigarbha's body is white and he wears a Five-Buddha Crown and a cassock. Sitting upon a many petalled lotus, Ksitigarbha holds a bright precious pearl with both hands.
- (3) Visualize the precious pearl sending forth a brilliant white light that travels in an arc to enter one's body through the crown chakra. As a result, one's entire body is purified.

11. Recite the Ksitigarbha Bodhisattva Heart Mantra

Visualization: Hold mala beads in front of the chest and move each bead with the thumb during chanting. Visualize the left hand transform into a vajra bell and the right hand into a vajra scepter. The mother bead or emblem transforms into the Many-Jewels Buddha's Stupa and the four "divider beads" transform into the Four Deva Kings. The tassel transforms into a "lotus hand" while the string threading through the beads transforms into a circle of inherent white light of Vajrasattva. During mantra chanting, when a bead is moved, visualize Ksitigarbha appear inside the bead and come to the forefront.

Ksitigarbha Bodhisattva Mantra that Removes Fixed Karma:

Om, pun-lah-moh lin-toh-lin, so-ha. (108 times)

Ksitigarbha Bodhisattva Heart Mantra:

Om, ha ha ha, wei sam-mo-yeh, so-ha. (108 times)



(The first mantra is for removal of karmic hindrances, and the second mantra is used in Personal Deity Practice. For group practice, use the first mantra.)

12. Entering Samadhi

(Nine Cycle Breathing, Entering of the Deity into Oneself, Release of Oneself into the Cosmic Consciousness, Breath Counting)

13. Emerging from Samadhi

Praise Verse:

*Ocean deep are the Original Vows of Ksitigarbha,
Not attaining Buddhahood until the hell realms are empty,
Benefiting humans as well as devas,
Realizing Buddhahood when all beings are liberated.*

*Di-zang ben-yuan shen-ru-hai,
Di-yu bu-kong bu-cheng-fo;
Li-yi ren-tian da-pu-sa,
Zhong-sheng du-jin zheng pu-ti.*

14. Chant the Principal Heart Mantras

15. Recite the Buddha's Name (3 times)

16. Dedication:

*May Ksitigarbha be my Personal Deity,
May all beings in the nether worlds be liberated.
May I practice the Bodhisattva Way every day,
Transforming the bright pearl into myriad lights.*

May all who uphold the name of Amitabha Buddha
Be born together in the Pure Land of His Western Paradise.
Repaying the Fourfold Generosity from above,
And aiding those who suffer in the Three Paths below.
Upon seeing the Buddha,
May I be liberated from the cycle of birth and death,
And may I develop the qualities of Buddhahood,
And thus free all who suffer.



I, _____ (your name), dedicate the merits of this practice to the Root Guru. May the Root Guru always be healthy, remain in Samsara, never enter Nirvana, and forever turn the Dharma Wheel. May everyone be healthy, free of hindrances, strong in cultivation, and may all circumstances become auspicious.

May all supplications be completely fulfilled.
May all hindrances be removed. Wun!

17. Recite the Hundred Syllable Mantra (3 times)

18. Great Homage Using Visualization

19. Recite the Completion Mantra:

*Om, bu lin. (3 times)
Om Mani Padme Hum.*

Dismissal: Clap twice, then cross hands and snap thumbs and middle fingers.

End of Practice: May all endeavors be auspicious.
Xiu-fa yuan-man, ru-yi ji-xiang.



Maha Cundi Bodhisattva

Maha Cundi Bodhisattva Personal Deity Yoga

First empty the mind. Next, visualize the Root Guru appearing above your crown and radiating light on everyone present. Chant the Root Guru Heart Mantra 7 times. Pray to the Root Guru to empower you so that the practice will be auspicious. Visualize your parents, children, relatives, friends, and enemies join you in this practice.

Wake Up Call: Clap twice, then cross hands and snap thumbs and middle fingers.

1. Recite the Purification Mantras
2. Recite the Invocation Mantra
3. Great Homage Using Visualization
4. Mandala Offering
5. Fourfold Refuge
6. Armor Protection
7. Recite the High King Avalokitesvara Sutra
8. Recite the Rebirth Mantra (7 times)
9. Recite the Root Guru Heart Mantra (108 times)
10. Mudra and Visualization



Maha Cundi Root Mudra: Interlace the little fingers and ring fingers of both hands inside the palms. Extend the middle fingers so their tips touch. Maneuver the index finger of each hand to press upon the back of each corresponding middle finger.



Bring the thumbs together so they touch side by side. Hold the mudra in front of the chest.

Visualization: First empty the mind.

Chant the Emptiness Mantra:

Om, si-ba-wa, su-da, sa-er-wa, da-er-ma, si-ba-wa, su-do-hang. (3 times)



Sanskrit zhun syllable

- (1) Above an expanse of ocean is a stretch of clear sunny sky. A moon disc rises from the ocean into the sky. Inside the moon disc is the white Sanskrit seed syllable “zhun,” emitting light-yellow light.
- (2) The seed syllable inside the moon disc revolves and transforms into a majestic Maha Cundi Bodhisattva whose body is light-yellow. Wearing a crown adorned with the image of a Buddha, Maha Cundi has three eyes and eighteen arms. She wears a white celestial garment and her arms are adorned with ornaments. While the original pair of hands hold the Root Mudra, the other sixteen hands hold the following implements in a clockwise direction: wish-fulfilling pennant, lotus, bathing vase, lasso, eight-spoke wheel, conch, precious vase, wisdom chest, headdress, vajra scepter, hook, axe, heavenly fruit, mala beads, wisdom sword, and Fearless Mudra.
- (3) Visualize the third eye of Maha Cundi Bodhisattva emitting a brilliant white light that arches and enters one’s body through the crown chakra, purifying the body into crystal white.
- (4) Visualize the third eye at Maha Cundi Bodhisattva’s brow-point shine a brilliant light into one’s third eye. Dwell on this visualization with utmost effort. (If one desires to open one’s third eye, one needs to work on this visualization until there is a tingling sensation at the brow-point.)

11. Recite the Maha Cundi Bodhisattva Heart Mantra

Visualization: Hold mala beads in front of the chest and move each bead with the thumb during chanting. Visualize the left hand transform into a vajra bell and the right hand into a vajra scepter. The mother bead or emblem transforms into the Many-Jewels Buddha’s Stupa and the four “divider beads” transform into the Four Deva



Kings. The tassel transforms into a “lotus hand” while the string threading through the beads transforms into a circle of inherent white light of Vajrasattva. During mantra chanting, when a bead is moved, visualize Maha Cundi appear inside the bead and come to the forefront.

Mantra: *Om, dze-lee dzu-lee, zhun-tee, so-ha.* (108 times)

12. Entering Samadhi

(Nine Cycle Breathing, Entering of the Deity into Oneself, Release of Oneself into the Cosmic Consciousness, Breath Counting)

13. Emerging from Samadhi

Praise Verse:

Great Sacred Cundi Deity, full of mercy and accomplishments, homage to you!

Great Compassionate Personal Deity, with grace and merits as vast as oceans, homage to you!

Great Powerful Mantra-holding Deity, subjugator of all demons and disasters, homage to you!

Great Boundless Fortune-bestowing Deity, fulfiller of wishes and revealer of Suchness, homage to you!

Da-sheng zhun-ti zun, ai-min yu shi-jian, cheng-jiu zhu si-di, wo jin gong-jing li.

Da-ci zhun-ti-zun, wo jin wei ben-zun, fu-chi gong-de-hai, wo jin gong-jing li.

Da-li zhun-ti-zun, shan-zai ming-chi-wang, xiang-fu zhu mo-nan, wo jin gong-jing li.

Da-fu zhun-ti-zun, ru-yi wu-deng-deng, zheng-ru you mo-ni, wo jin gong-jing li.

14. Chant the Principal Heart Mantras

15. Recite the Buddha’s Name (3 times)

16. Dedication:

May I attain stability, wisdom, and enlightenment,

May I attain the opening of the third eye.

With the manifestation of the Pure Land of Maha Cundi,

May all beings arrive at the Buddha’s Path.

May all who uphold the name of Amitabha Buddha



Be born together in the Pure Land of His Western Paradise.
 Repaying the Fourfold Generosity from above,
 And aiding those who suffer in the Three Paths below.
 Upon seeing the Buddha,
 May I be liberated from the cycle of birth and death,
 And may I develop the qualities of Buddhahood,
 And thus free all who suffer.

I, _____ (your name), dedicate the merits of this practice to the Root Guru. May the Root Guru always be healthy, remain in Samsara, never enter Nirvana, and forever turn the Dharma Wheel. May everyone be healthy, free of hindrances, strong in cultivation, and may all circumstances become auspicious.

May all supplications be completely fulfilled.
 May all hindrances be removed. Wun!

17. Recite the Hundred Syllable Mantra (3 times)

18. Great Homage Using Visualization

19. Recite the Completion Mantra:

Om, bu lin. (3 times)
Om Mani Padme Hum.

Dismissal: Clap twice, then cross hands and snap thumbs and middle fingers.

End of Practice: May all endeavors be auspicious.
 Xiu-fa yuan-man, ru-yi ji-xiang.



Yellow Jambhala



Yellow Jambhala Personal Deity Yoga

Preparation of shrine: In front of the image of Yellow Jambhala, set up a clean tray lined with money and covered with a mound of rice. Place three lit incense sticks in the mound of rice before the practice.

First empty the mind. Next, visualize the Root Guru appearing above your crown and radiating light on everyone present. Chant the Root Guru Heart Mantra 7 times. Pray to the Root Guru to empower you so that the practice will be auspicious. Visualize your parents, children, relatives, friends, and enemies join you in this practice.

Wake Up Call: Clap twice, then cross hands and snap thumbs and middle fingers.

1. Recite the Purification Mantras
2. Recite the Invocation Mantra
3. Great Homage Using Visualization
4. Mandala Offering
5. Fourfold Refuge
6. Armor Protection
7. Recite the High King Avalokitesvara Sutra
8. Recite the Rebirth Mantra (7 times)
9. Recite the Root Guru Heart Mantra (108 times)
10. Mudra and Visualization



Vajra Mudra: Hold the Mudra in front of the chest.



Visualization: First empty the mind.

Chant the Emptiness Mantra:

Om, si-ba-wa, su-da, sa-er-wa, da-er-ma, si-ba-wa, su-do-hang. (3 times)



Sanskrit jum syllable

- (1) Visualize the smoke given off by three incense sticks (inserted in a tray of rice) rise and transform into a moon disc. Inside the moon disc is the yellow Sanskrit seed syllable "jum," emitting great yellow light.
- (2) The seed syllable inside the moon disc revolves and transforms into Yellow Jambhala. His body is yellow and he sits in a half-lotus posture. Wearing a gemstone crown and gemstone chains on his body, Yellow Jambhala's round face appears prosperous and slightly fierce. His right hand holds a pear-shaped treasure object and his left hand holds a treasure-spouting mongoose.
- (3) Visualize the big toe of Yellow Jambhala's right extended foot swelling up, causing him great pain. At this time, chant in one's heart "*Om ah hum, so-ha*" 3 times to invoke the Five Buddhas to appear in the Empty Space above.
- (4) Visualize each of the Five Buddhas emit a beam of light to empower Yellow Jambhala. Chant the Empowerment Mantra "*Om hum jum seh ya*" 3 times. The empowerment from the Five Buddhas reduces the swelling of his right big toe until the swelling disappears. Yellow Jambhala smiles and his mongoose opens its mouth to spew gold onto the rice platter, turning the mound of rice into a mountain of gold.
- (5) At this time, one may visualize the object of one's desire being spewed out of the mongoose's mouth.

11. Recite the Yellow Jambhala Heart Mantra

Visualization: Hold mala beads in front of the chest and move each bead with the thumb during chanting. Visualize the left hand transform into a vajra bell and the right hand into a vajra scepter. The mother bead or emblem transforms into the Many-



Jewels Buddha's Stupa and the four "divider beads" transform into the Four Deva Kings. The tassel transforms into a "lotus hand" while the string threading through the beads transforms into a circle of inherent white light of Vajrasattva. During mantra chanting, when a bead is moved, visualize Yellow Jambhala appear inside the bead and come to the forefront.

Mantra: *Om, jum-bah-lah, chan-lan chah-nah-yeh, so-ha.* (108 times)

12. Entering Samadhi

(Nine Cycle Breathing, Entering of the Deity into Oneself, Release of Oneself into the Cosmic Consciousness, Breath Counting)

Allow one's mind to flow gently into the auspicious smoke of Yellow Jambhala and rise up to the Empty Space of the northern deva-realm of Jambhala. Rest in a state of bliss and peace.

13. Emerging from Samadhi

Praise Verse:

*The Prosperous Deva-king of the North
And Great Dharma Protector of the Buddha Path
Shows us with countless riches and treasures,
Fulfilling all wishes with prosperity abound.*

*Bei-fang tian-wang xian fu-zu,
Yi-qie cai-bao jiang wu-shu;
Xian-qian yi-qie jie yuan-man,
Shi-wei Fo-meng Hu-fa zhu.*

14. Chant the Principal Heart Mantras

15. Recite the Buddha's Name (3 times)



16. Dedication:

*May I become a Dharma Protector and rise up to the Northern Heaven,
May I enter the holy realm with praise and offerings,
Attaining great wealth and eternal abundance,
Bestowing dharma treasure to help all beings.*

May all who uphold the name of Amitabha Buddha
Be born together in the Pure Land of His Western Paradise.
Repaying the Fourfold Generosity from above,
And aiding those who suffer in the Three Paths below.
Upon seeing the Buddha,
May I be liberated from the cycle of birth and death,
And may I develop the qualities of Buddhahood,
And thus free all who suffer.

I, _____ (your name), dedicate the merits of this practice to the Root Guru. May the Root Guru always be healthy, remain in Samsara, never enter Nirvana, and forever turn the Dharma Wheel. May everyone be healthy, free of hindrances, strong in cultivation, and may all circumstances become auspicious.

May all supplications be completely fulfilled.
May all hindrances be removed. Wun!

17. Recite the Hundred Syllable Mantra (3 times)

18. Great Homage Using Visualization

19. Recite the Completion Mantra:

Om, bu lin. (3 times)
Om Mani Padme Hum.

Dismissal: Clap twice, then cross hands and snap thumbs and middle fingers.

End of Practice: May all endeavors be auspicious.
Xiu-fa yuan-man, ru-yi ji-xiang.



Padmasambhava



Padmasambhava Personal Deity Yoga

First empty the mind. Next, visualize the Root Guru appearing above your crown and radiating light on everyone present. Chant the Root Guru Heart Mantra 7 times. Pray to the Root Guru to empower you so that the practice will be auspicious. Visualize your parents, children, relatives, friends, and enemies join you in this practice.

Wake Up Call: Clap twice, then cross hands and snap thumbs and middle fingers.

1. Recite the Purification Mantras
2. Recite the Invocation Mantra
3. Great Homage Using Visualization
4. Mandala Offering
5. Fourfold Refuge
6. Armor Protection
7. Recite the High King Avalokitesvara Sutra
8. Recite the Rebirth Mantra (7 times)
9. Recite the Root Guru Heart Mantra (108 times)
10. Mudra and Visualization



Padmasambhava Vajra Mudra: Cross the hands, with the right hand in front of the left so that they are back to back. Hook the two little fingers onto each other. Extend the index fingers so they point to the sky at an angle. Press the thumbs upon the middle and ring fingers of each hand respectively so that they clench. Hold the mudra at chest level.



Visualization: First empty the mind.

Chant the Emptiness Mantra:

Om, si-ba-wa, su-da, sa-er-wa, da-er-ma, si-ba-wa, su-do-hang.
(3 times)



Sanskrit seh Syllable

- (1) Above an expanse of ocean is a stretch of clear sunny sky. A moon disc rises from the ocean into the sky. Inside the moon disc is the red Sanskrit seed syllable "seh," emitting great pink light.
- (2) The seed syllable inside the moon disc revolves and transforms into Padmasambhava. Padmasambhava's body is pink and he wears a jewel crown. Sitting on a lotus moon disc, he holds a vajra scepter in his right hand, a trident vajra (three pronged staff) in the curve of his left elbow, and a nectar-and-jewels filled skull cup in his left hand.
- (3) Visualize the nectar transform into a brilliant white light that travels in an arc to enter and empower one. This nectar eradicates all transgressions, sicknesses, and demonic interferences, resulting in a state of great self-mastery.

11. Recite the Padmasambhava Heart Mantra

Visualization: Hold mala beads in front of the chest and move each bead with the thumb during chanting. Visualize the left hand transform into a vajra bell and the right hand into a vajra scepter. The mother bead or emblem transforms into the Many-Jewels Buddha's Stupa and the four "divider beads" transform into the Four Deva Kings. The tassel transforms into a "lotus hand" while the string threading through the beads transforms into a circle of inherent white light of Vajrasattva. During mantra chanting, when a bead is moved, visualize Padmasambhava appear inside the bead and come to the forefront.

Mantra: *Om ah hum, be-dza, gu-ru, beh-ma, sid-dhi, hum, seh.*
(108 times)



12. Entering Samadhi

(Nine Cycle Breathing, Entering of the Deity into Oneself, Release of Oneself into the Cosmic Consciousness, Breath Counting)

13. Emerging from Samadhi

Praise Verse:

*Padmasambhava, Great Lineage Guru, Chief Holder of Light,
You appear whenever called upon.
Instill light into our hearts
And eternally guard the mind of Bodhicitta.*

*Lian-shi zhong chi da-guang-ming,
Sui-qing sui-zhi da-zu-shi;
Guang-ming guan-zhu zhong-sheng xin,
Pu-ti da-xin heng hu-chi.*

14. Chant the Principal Heart Mantras

15. Recite the Buddha's Name (3 times)

16. Dedication:

*May my great resolve to cultivate
Enable me to quickly attain the realization of Padmasambhava.
By becoming one with him,
I will help all beings arrive at the Buddha Realm.*

May all who uphold the name of Amitabha Buddha
Be born together in the Pure Land of His Western Paradise.
Repaying the Fourfold Generosity from above,
And aiding those who suffer in the Three Paths below.
Upon seeing the Buddha,
May I be liberated from the cycle of birth and death,
And may I develop the qualities of Buddhahood,
And thus free all who suffer.





I, _____ (your name), dedicate the merits of this practice to the Root Guru. May the Root Guru always be healthy, remain in Samsara, never enter Nirvana, and forever turn the Dharma Wheel. May everyone be healthy, free of hindrances, strong in cultivation, and may all circumstances become auspicious.

May all supplications be completely fulfilled.
May all hindrances be removed. Wun!

17. Recite the Hundred Syllable Mantra (3 times)

18. Great Homage Using Visualization

19. Recite the Completion Mantra:

Om, bu lin. (3 times)
Om Mani Padme Hum.

Dismissal: Clap twice, then cross hands and snap thumbs and middle fingers.

End of Practice: May all endeavors be auspicious.
Xiu-fa yuan-man, ru-yi ji-xiang.



Lapis Lazuli Light Medicine Buddha



Lapis Lazuli Light Medicine Buddha Personal Deity Yoga

First empty the mind. Next, visualize the Root Guru appearing above your crown and radiating light on everyone present. Chant the Root Guru Heart Mantra 7 times. Pray to the Root Guru to empower you so that the practice will be auspicious. Visualize your parents, children, relatives, friends, and enemies join you in this practice.

Wake Up Call: Clap twice, then cross hands and snap thumbs and middle fingers.

1. Recite the Purification Mantras
2. Recite the Invocation Mantra
3. Great Homage Using Visualization
4. Mandala Offering
5. Fourfold Refuge
6. Armor Protection
7. Recite the High King Avalokitesvara Sutra
8. Recite the Rebirth Mantra (7 times)
9. Recite the Root Guru Heart Mantra (108 times)
10. Mudra and Visualization



Medicine Buddha Five-colored Light Mudra: Place the left hand before



the left side of the chest, with the palm facing upward. Press the left thumb upon the nail of the left index finger. Place the right hand before the right side of the chest, with the palm facing outward and fingers together. Bend and press the thumb against the center of the palm.

Visualization: First empty the mind.

Chant the Emptiness Mantra:

Om, si-ba-wa, su-da, sa-er-wa, da-er-ma, si-ba-wa, su-do-hang. (3 times)



Sanskrit bhai syllable



Tibetan hum syllable

- (1) Above an expanse of ocean is a stretch of clear sunny sky. A moon disc rises from the ocean into the sky. Inside the moon disc is the blue Sanskrit seed syllable "bhai," emitting great blue light. (The Sanskrit "bhai" syllable can be replaced with the Tibetan "hum" syllable.)
- (2) The seed syllable inside the moon disc revolves and transforms into Medicine Buddha. Medicine Buddha possesses the 32 perfection marks and looks just like Amitabha Buddha. Sitting on a lotus seat, his body is blue in color. His hands form a Meditation Mudra holding a bowl filled with healing nectar.
- (3) Visualize the heart of Medicine Buddha emit a brilliant blue light. This blue light shines and empowers one through one's crown opening. One's entire body becomes transparent like the color of lapis lazuli. All karmic hindrances and illnesses are eradicated.
- (4) The blue light emerging from the heart of Medicine Buddha expands. One's heart also emits a blue light. The two lights converge and meet in the space above, and instantly, one transforms into Medicine Buddha. The Medicine Buddha in the Empty Space and the Medicine Buddha that one transforms into are one and the same. There is no difference between the two.

**11. Recite the Medicine Buddha Heart Mantra**

Visualization: Hold mala beads in front of the chest and move each bead with the thumb during chanting. Visualize the left hand transform into a vajra bell and the right hand into a vajra scepter. The mother bead or emblem transforms into the Many-Jewels Buddha's Stupa and the four "divider beads" transform into the Four Deva Kings. The tassel transforms into a "lotus hand" while the string threading through the beads transforms into a circle of inherent white light of Vajrasattva. During mantra chanting, when a bead is moved, visualize Medicine Buddha appear inside the bead and come to the forefront.

Mantra: *Deh-yah-tah, om, beh-ka-dzee-yah, beh-ka-dzee-yah, ma-ha beh-ka-dzee-yah, la-dza-sah-mo-kyah-doh-heh, so-ha.* (108 times)

12. Entering Samadhi

(Nine Cycle Breathing, Entering of the Deity into Oneself, Release of Oneself into the Cosmic Consciousness, Breath Counting)

13. Emerging from Samadhi**Praise Verse:**

*Medicine Buddha perpetuates in Samsara,
His Twelve Great Vows benefit numerous beings,
His blue light empowers and brings eternal life.
Supremely accomplished Lapis Lazuli Light Medicine Buddha,
We shall prostrate at his feet and take refuge.*

*Shi-er da-yuan rao-yi zhong-sheng jiu-zhu-shi,
Fang lan-guang guan-zhu shi-ren yong-de chang-sheng;
Zui-shang shu-sheng cheng-jiu yao-shi guang-wang-fo,
Yi-yi ben-zun zu-qian gui-yi yu ding-li.*

14. Chant the Principal Heart Mantras**15. Recite the Buddha's Name (3 times)****16. Dedication:**

May Medicine Buddha empower my practice



*To attain realization,
Eradicate all illnesses,
And increase wisdom and merit.
May I merge with Medicine Buddha.
May all beings attain bliss and peace.*

May all who uphold the name of Amitabha Buddha
Be born together in the Pure Land of His Western Paradise.
Repaying the Fourfold Generosity from above,
And aiding those who suffer in the Three Paths below.
Upon seeing the Buddha,
May I be liberated from the cycle of birth and death,
And may I develop the qualities of Buddhahood,
And thus free all who suffer.

I, _____ (your name), dedicate the merits of this practice to the Root Guru. May the Root Guru always be healthy, remain in Samsara, never enter Nirvana, and forever turn the Dharma Wheel. May everyone be healthy, free of hindrances, strong in cultivation, and may all circumstances become auspicious.

May all supplications be completely fulfilled.
May all hindrances be removed. Wun!

17. Recite the Hundred Syllable Mantra (3 times)**18. Great Homage Using Visualization****19. Recite the Completion Mantra:**

Om, bu lin. (3 times)
Om Mani Padme Hum.

Dismissal: Clap twice, then cross hands and snap thumbs and middle fingers.

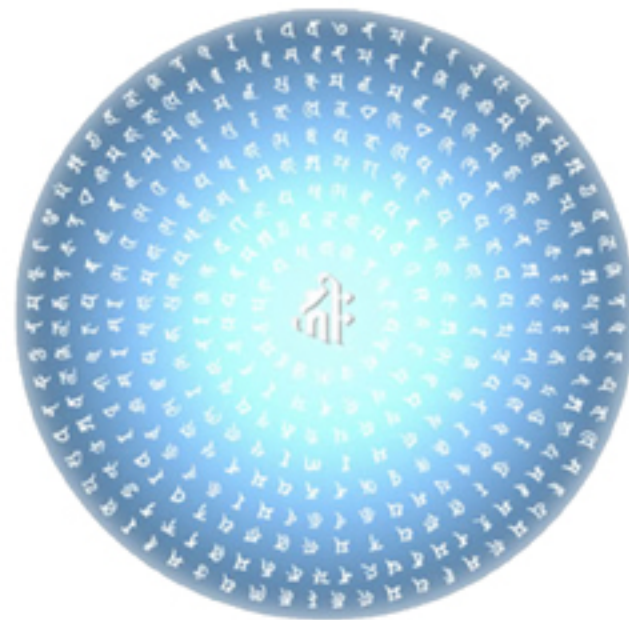
End of Practice: May all endeavors be auspicious.
Xiu-fa yuan-man, ru-yi ji-xiang.



Appendix A

Great Compassion Dharani

The Great Compassion Dharani (Qian Shou Qian Yan Wu Ai Da Bei Xin Tuo Luo Ni or Da Bei Zhou) is a supreme type of mantra which can eradicate hindrances from past lives, subjugate evil forces, and transform ghosts and spirits into one's protectors. Each of the 84 lines in the Dharani has a different protector associated with it. You will receive immeasurable merits even if just one line of the Dharani is remembered or recited.



Namo Great Compassionate Avalokitesvara Bodhisattva (3 times)
na mo da bei guan shi yin pu sa

Na-mo he-la-dan-nah do-la-ye-ye, na-mo a-lee-ye, poh-lu-ge-deh lap-pun-la-ye, poo-tee sa-toh-po-ye, ma-ha sa-toh-po-ye mo-ha ka-lu-nee-ka-ye, an, sa-bo-la-fa-yee, soo-da-na-da-seh, Na-mo si-gi-li-doh, yee-mon-a-lee-ye, po-lu-ge-deh seh-po-la-ling-toh-poh, na-mo na-la-geen-gee, see-lee ma-ha pun-do sa-meh, sa-po-a-tah dou-soo-pun, a-seh-yun, sa-po-sa-do na-mo-po-sa-do,



na-mo po-kya, mo-fa-te-dou, dan-jee-ta, om a-loh-loo-hee, lu-ga-deh, ka-lo-deh, yee-he-le, ma-ha poo-tee-sa-do, sa-po sa-po, mo-la mo-la, mo-see mo-see lee-toh-yun, gi-lu gi-lu ge-mong, doo-lu doo-lu fa-sha-ya-deh, ma-ha fa-sa-ya-deh, doh-loh doh-loh, di-lee-nee, sip-poh-la-ya, je-la je-la, ma-ma fa-mo-la, moo-dee-yee, yee-he yee-he, si-ni si-na, a-lo-shen foo-la-se-lee, fa-san-fa-shen foo-lo-se-ya, hoo-loo hoo-loo mo-la, hoo-loo hoo-loo see-lee, sa-la sa-la, see-lee see-lee, soo-loo soo-loo, poh-teh-ye poh-teh-ye, poo-toh-ye poo-toh-ye, mee-dee-lee-ye, na-la-geen-gi, di-lee been-nee-na, po-ye-mo-na, sa-po-ho, si-toh-ye, so-ha, ma-ha si-toh-ye, so-ha, si-toh-yu-yee, si-ban-la-ye, so-ha, na-la-geen-chi, so-ha, mo-la-na-la, so-ha, see-la-shen a-moo-chie-ya, so-ha, sa-po-mo-ho a-sik-toh-ye, so-ha, ze-jee-la a-sik-toh-ye, so-ha, bo-toh-mo ze-sik-toh-ye, so-ha, na-la-geen-gi pan-ka-la-ye, so-ha, mo-po-lee sheng-ge-la-ye, so-ha, na-mo ho-la-da-la do-la-ye-ye, na-mo a-lee-ye, po-loge-deh, lap-pun-la-ye, so-ha, om, si-dian-doo, man-do-lo, bah-toh-ye, so-ha.

Note: Either "sa-po-ho" or "so-ha" is an acceptable pronunciation in the Great Compassion Dharani.

**Appendix B****The True Buddha Sutra****The Sutra of Authentic Dharma that Removes
Hindrances and Bestows Good Fortune**

This True Buddha Sutra is the spontaneous revelation from the Own Heart of Living Buddha Lian-sheng, the Emanation Body of White Mahapadmakumara of Maha Twin Lotus Ponds in Western Paradise.

Supplication for the blessing of Living Buddha Lian-sheng:

Om, Ah, Hum.

With reverence I make my purified body, speech, and mind an offering to Mahavairocana. The Holy Buddhalocana is the Dharma Body, Padmakumara is the Bliss Body, and Living Buddha Lian-sheng is the Emanation Body; these three bodies being the same in essence as the Buddha's Grace.

Homage to His True Buddha lineage, and to His transcendent power that encompasses the whole Universe. Radiating light throughout the Three Times, He can manifest Himself instantaneously. Disciples of Buddha should constantly cry out for His pure light which magnifies virtue and wisdom.

In the past His Realization was prophesied by Shakyamuni Buddha, and by Amitabha Buddha He was entrusted with the mission of salvation. Maitreya Bodhisattva bestowed Him the Red Crown, and Guru Padmasambhava taught Him the Tantra.

We pray You never abandon Your past vows to liberate us all. As You embrace and enfold us with protection and care, empower us to quickly attain realization.

Namo Mahavairocana Buddha
Namo Buddhalocana
Namo Padmakumara
Namo Living Buddha Lian-sheng



Namo the True Buddha Assembly, all Buddhas, Bodhisattvas, and Mahasattvas everywhere throughout the Three Times.

Recite the Sacred Edict three times:

The Western True Buddha Assembly, Maha Twin Lotus Ponds, the Eighteen Mahapadmakumaras, the Holy Revered One Robed in White, the Holy-Red-Crown-Vajra-Master, the Secret Master of the Realm of Vajra-mantra, the Great Enlightened Founder of Ling Xian True Buddha School: the Illustrious Tantrika Sheng-yen Lu.

Incense Praise:

The censer is now lit, suffusing the Dharma Realm, and from afar the scent is inhaled by the True Buddha Assembly. Auspicious are the gathering clouds, as we now request, with sincere and earnest hearts, that all Buddhas manifest. Nammo cloud canopy of fragrance, Bodhisattvas, Mahasattvas.

Chant 3 times:

Namo True Buddha Assembly, all Buddhas, Bodhisattvas and Mahasattvas.

Invocation of the Two Buddhas and Eight Bodhisattvas:

Namo Vairocana Buddha of the All-Conquering Palace in Dharma Realm
Namo Amitabha Buddha of Western Paradise
Namo Mahasattva Avalokitesvara
Namo Mahasattva Maitreya
Namo Mahasattva Akasagarbha
Namo Mahasattva Samantabhadra
Namo Mahasattva Vajrapani
Namo Mahasattva Manjusri
Namo Mahasattva Hindrance-Removing Bodhisattva
Namo Mahasattva Ksitigarbha
Namo all Bodhisattvas and Mahasattvas

**Sutra Opening Verse:**

*The most supreme profound Dharma,
is rarely encountered in hundreds and thousands of kalpas,
As I receive this transmission and blessing,
I vow to penetrate the true meaning of Tathagata.*

The Sutra of Authentic Dharma that Removes Hindrances and Bestows Good Fortune, spoken by Living Buddha Lian-sheng:

Thus have I heard. At one time, White Mahapadmakumara was present at the Maha Twin Lotus Ponds, sitting upon the great white lotus dharma-throne; surrounding Him were seventeen other great lotus blossoms. The Green Lotus radiated green light, the Yellow Lotus yellow light, the Red Lotus red light, the Purple Lotus purple light. Each lotus blossom was mysteriously wonderful, pure, and full of fragrance.

The White Padmakumara, silently calling forth his spiritual power, transformed the Maha Twin Lotus Ponds into an extraordinarily splendid place filled with golden light. All the flower-buds simultaneously burst into fragrant blossoms. Jade grasses sent forth a wonderful scent. White cranes, peacocks, parrots, saris, kalavinkas, and jivajiras all took on a golden hue, and sang graceful heavenly songs in harmony.

The sky filled with golden light. A pure and wonderful heavenly melody resounded from the sky. The fragrances suffused all realms. Golden sky-abodes, adorned throughout with golden lotuses, radiated splendor. From the sky there showered heavenly flowers.

At that moment, the ground shook violently in Maha Twin Lotus Ponds and throughout countless heavens the tremor could be felt. Buddhas, Bodhisattvas, and Sound-Hearers all felt it as well and came to Maha Twin Lotus Ponds, as did the rulers of all the Thirty-three Heavens. The assembly included beings from the Twenty-eight Heavens, Lords Indra and Brahma, the eight classes of supernatural beings, and the Fourfold Sangha, all of whom came to hear the revelation of quintessential teaching.

At that moment, the Golden Padmakumara emitted the Great Wisdom Light. The White Padmakumara emitted the Dharma Realm Light. The Green Padmakumara emitted the Ten Thousand Treasure Light. The Black Padmakumara emitted the Subjugation Light, Red Padmakumara the Vow



Light, Purple Padmakumara the Proper and Dignified Light, Blue Padmakumara the Virtuous Fruit Light, Yellow Padmakumara the Fortune Fulfilling Light, and the Orange Padmakumara emitted the Child Innocence Light.

Upon seeing this, all the heavenly beings were greatly awed. Then Indra arose from his seat and, joining his palms to White Padmakumara, said, "This is most rare, O Holy and Revered One. By what cause does the Maha Twin Lotus Ponds emit such great light and splendor?"

White Mahapadmakumara said, "I will expound upon this for everyone present." Indra said, "The Holy Revered One is the most mighty and powerful. Please explain to everyone present, that all Men and Devas may know where to turn."

At that moment, White Mahapadmakumara addressed Indra and the assembly as follows: "Very well, very well. I will now explain to you and all the beings of the last period of this Buddha-kalpa, and all those in the future who have an affinity with the sutra, that all may know the True Buddha Dharma and the principle which removes obstacles and bestows good fortune."

White Mahapadmakumara then said, "All Buddhas and Bodhisattvas have, in order to liberate living beings, manifested the worlds known as 'All-Conquering,' 'Wonderful Treasure,' 'Round Pearl,' 'Sorrowless,' 'Pure Rest,' 'Dharma Thought,' 'Full Moon,' 'Profound Joy,' 'Profound Completeness,' 'Lotus,' 'Immutable,' and 'Omnipresence.' Now, there shall be the 'True Buddha World.'"

Thus the Buddhas, Bodhisattvas, Sound-Hearers, Solitary-Buddhas, and all the heavenly beings witnessed the Holy Revered One bringing forth the True Buddha World, understanding it to be a manifestation of the cause and fruition of great compassion of the auspicious Well-departed Ones of the past, present, and future, and realizing that the Holy Revered One came for the sake of all beings. All present were moved by joy as never before. Then bowing their heads they made praise with these verses:

*The Holy Revered One of great compassion,
the Secret One who is most supreme,
had attained Enlightenment in the past,
and transcended all worldly passions.*



*He now establishes the True Buddha World,
showering compassion on all living beings.
Transforming Himself into a Pure Land founding Buddha,
He descends into the Saha World.
With Lian-sheng as His name,
He announces and proclaims the Dharma to all.
We have all now heard and
shall vow to protect and uphold His Dharma.*

At that moment, the holy revered White Mahapadmakumara instructed the assembly, saying “In cultivation, the key to realizing the Buddha Jewel Sambodhi is a quiescent mind; that of realizing the Dharma Jewel is purity of body, speech, and mind; that of realizing the Sangha Jewel is refuge in a True Buddha Guru.”

The Holy Revered One further instructed the assembly, saying “If good men or women, on the eighteenth day of the fifth month of each lunar year, make ablution, abstain from flesh, and wear new and clean clothes, or on the eighteenth day of each lunar month, or on their own birthdays, call upon the Two Buddhas and Eight Bodhisattvas before the shrine, and reverently recite this *Sutra of Authentic Dharma that Removes Hindrances and Bestows Good Fortune*, then their supplications will be answered. Moreover, if incense, flower, lamp, tea and fruit are offered, along with sincere prayer, then all wishes will be granted.”

The Holy Revered One told the assembly, “People of this saha world, be they high officials, nobility, renunciates, householders, yogis, or common folk, who, upon learning of this sutra, uphold, read and recite it, shall prosper above all others, have greater lifespan, obtain either a son or daughter as sought, and be blessed with measureless fortune. This is indeed a great fortune-bestowing sutra for obtaining blessings.”

“One may have deceased ancestors, enemies, close ones or creditors who are unable to obtain liberation and remain lost in the nether world. However, by upholding, reciting, printing, and propagating this sutra, the deceased will ascend to heaven, enemies will be turned away, and those living will be blessed. If there be man or woman seized by negative forces or afflicted by spirits, or confused and haunted by nightmares, then, by upholding, printing, and propagating this sutra, all negative influences shall be banished, thereby restoring peace and ease.”



“If one suffers the physical retribution of illness and calamity, whether due to non-virtuous body karma from previous lives or to the afflictions of spirits, then, by holding, reciting, printing and propagating this sutra, ill omens will immediately disappear and the cause of illness will quickly be removed. If one suffers from misfortune, legal entanglement or imprisonment, then, upon holding, reciting, printing and propagating this sutra, all such obstacles will dissolve immediately, and calamity will be vanquished and turned into auspiciousness.”

“Should nations enter into war, then whoever holds this sutra and creates an image of Padmakumara, setting up offerings before it, immediately receives extra prowess wherein no battle can be lost. Those who recite, print, or propagate this sutra will receive every good fortune, just as they desire. All hindrances will be removed, and the sufferings of the cycle of birth and death will be extinguished.”

Then, in the Western True Buddha Assembly at the Maha Twin Lotus Ponds, White Mahapadmakumara proclaimed this mantra:

“Om, Guru, Lian-sheng Siddhi, Hum.”

When the Holy Revered One completed this discourse, Indra and the whole assembly, including devas, nagas, and the rest of the eight classes of supernatural beings, and the Fourfold Sangha all paid reverence. They brought forth faith and upheld the teaching.

Thus ends the Sutra of Authentic Dharma that Removes Hindrances and Bestows Good Fortune.



Appendix C

Guidelines in Making Offerings

By Living Buddha Lian-sheng

In the last ceremony, I talked about the rules of giving empowerment—how a guru should meet certain conditions before he could empower his disciples. Likewise, before asking our guru to empower us, disciples must follow certain guidelines.

Disciples must follow the rules, and the ceremony must be conducted solemnly. Although I talked about how empowerments are conducted, I never really touched on how disciples should prepare themselves mentally to receive the empowerments.

According to the liturgy, Buddhas and Bodhisattvas must be invoked before the empowerment is carried out. We must prepare offerings to the Buddhas, Bodhisattvas, Dharma Protectors and Dakinis [Sky Dancers]. This is a must. The quantity doesn't matter, a small variety of things are acceptable. We should not receive empowerments empty-handed as this is discourteous to the deities. It would be like asking them to eat air, which is unacceptable according to the offering guideline.

It is also imperative that we present a gift to the master who empowers us, a must-not-miss guideline. The value of the gift is flexible. Since offering amounts are not fixed, sometimes disciples do not have a guideline to follow. Once at a ceremony, a disciple asked what the appropriate offering amount was. He was told that one dollar would do, and everyone else followed. When the ceremony was over, the organizer's hands ached from counting all the one dollar bills. Although the amount is flexible, we must follow certain guidelines.

When I first came to the U.S.A., a disciple of mine got married. I asked around for the appropriate amount I should give and I was told to give between \$60 and \$100. To be courteous, I gave slightly more than the norm, a sum of \$360. As the donations in True Buddha School are voluntary, many disciples are unaware of the appropriate offering amount. Should one donate what one wishes, or should one follow what others wish? Actually, one can just ask around.

Although I will never name the price for people to offer, those receiving the Acarya Empowerment [Empowerment to become a Master]—the highest and most precious empowerment in True Buddha School—should know what to do. Once there was a disciple who came to receive the Acarya Empowerment. He did not make any offerings to the Buddhas and Bodhisattvas. He should have at least given me an offering, but didn't. He happily told others that he received the Acarya Certificate and that he became an Acarya, then he flew home without offerings to the Buddhas, Bodhisattvas, Dharma Protectors or Dakinis. Worse still, he didn't give me an offering even though I was the one who empowered him. I was really very sad, so were the Buddhas and Bodhisattvas.



The title of Acarya or Master is the highest and most dignified, tantamount to the status of Teacher of all humans and celestial beings. If the disciple was not well-versed in the offering guidelines and failed to make offerings to the Buddhas, Bodhisattvas, Dharma Protectors, Dakinis and Root Guru, would the empowerment be valid? What is a valid empowerment? It is an empowerment that has been received. On regular days, one should also buy some offerings to make to the Buddhas. This is a common courtesy. One should make offerings to the deities regularly as well as when receiving blessings and empowerments. Of course, one should also make offerings to the Root Guru. The amount doesn't matter, but it is a must.

My guru once told me he charged NTS4,000,000 (New Taiwan Dollars), which was about US\$100,000, for those who asked for the Acarya Empowerment. I asked him why he charged such a large amount, and he told me there were two reasons. First, it would indicate to the disciple that this particular empowerment was very precious. To be an Acarya, one must have good fortune and wisdom. If one could not come up with this amount, then obviously one was not blessed to be a Master. Second, by offering the amount to one's guru, one would value one's certificate as it did not come cheap. One would cherish the empowerment and honor its prestige. These were the reasons why my Guru asked for NTS4,000,000.

Some of the Masters in our school are too casual to the extent that they leave without making any offering to the Buddhas and Bodhisattvas, let alone their Root Guru. Some of them just borrow ten dollars and make an offering to me. They do not offer anything to the deities. Being too casual becomes disrespectful, and then guidelines are neglected. This doesn't mean that all prospective Masters must make an offering of NTS4,000,000 to me. This amount was set by my teacher Guru Pu Fang. He said, "Don't be an Acarya if your merits have not accumulated. Don't be an Acarya if your wisdom has not perfected. You must have both wisdom and merit." The price that he set for Homa Practice was NTS500,000. He would teach you the entire procedure if you offered him this amount. If you only had NTS250,000, he would teach you half.

Anyone seeking the Acarya Empowerment should be able to offer \$100 or \$200. Those who are really broke and can't come up with \$500 can borrow it from me and in turn offer it to me. They do not have to repay what they borrowed from me. This is just a formality. Since this is one of the highest empowerments, it would show that you respect the title of Acarya. The offering rules also apply to other empowerments.

I have to emphasize this point. You must make offerings to both your Root Guru and the Buddhas. Even if you come empty-handed, I still have to recite the Purification Mantras and invoke the Buddhas, Bodhisattvas and other celestial beings to witness the Acarya Empowerment, but you end up treating them with air, not even a cup of water. If you really do not have the time to buy any offerings, you can tell me. I will prepare a cup of tea on your behalf, and that will do. Remember that if you ask for any kind of empowerment, you must make an offering first. This is having common courtesy. All of us must remember this important point.



If you are a Master or Reverend, you must instruct those who seek your help to make offerings before helping them. When one comes to Lei Zhang Temple, uses incense to offer to the Buddhas and Bodhisattvas, drinks some Great Compassion Dharani water and then doesn't put in any offering, is that right? Likewise, if you visit somebody, bringing the person a gift is a common courtesy.

All the True Buddha disciples must know the guidelines and follow them closely. We must make offerings to those with form and those without form. We must make offerings to our Root Guru as well as the Buddhas. Neglecting these basic guidelines is discourteous. A person who does not know the guidelines is definitely unsuitable for the position of an Acarya or Reverend. A Reverend should be well-versed in the practices and guidelines. All should be very mindful of the procedures and guidelines.

Om Mani Padme Hum



How to Take Refuge in Living Buddha Lian-sheng

There are two ways of taking refuge in Living Buddha Lian-sheng:

1. In writing

At 7:00 a.m. (your local time) of either the first or fifteenth of a lunar month, face the direction of the rising sun. With palms joined, reverently recite the Fourfold Refuge Mantra three times: "*Namo Guru bei, Namu Buddha ye, Namu Dharma ye, Namu Sangha ye*" and prostrate three times.

Send a letter to the True Buddha Foundation to request a refuge empowerment. State your name, address, age, and enclose a voluntary offering. Upon receiving your letter, the True Buddha Foundation will send a certificate, a picture of Living Buddha Lian-sheng, and a note stating the level of practice you should start with. The address of the True Buddha Foundation is:

True Buddha Foundation
17102 NE 40th Ct.,
Redmond, WA 98052
USA
Tel: 425-885-7573
Fax: 425-883-2173

2. In person

You may obtain refuge empowerment personally from Grand Master Lu or a True Buddha Master by visiting a True Buddha temple/local chapter or by attending a True Buddha ceremony.