



真佛宗根本傳承上師  
蓮花童子相應法

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根本传承上师 圣尊 莲生活佛

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Heart Mantra: Om, Guru, Lian-Sheng Siddhi Hum.

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釋蓮央  
金剛上師

敬師  
重法  
實修

2018真佛宗三輪雷藏寺

# True Buddha School Root Lineage Guru Padmakumara Yoga Lecture on Sadhana

## *(Preface)*

Dear fellow practitioners, good morning! Today, Master Shi Lianyang is conducting a class teaching the practice and sadhana of Guru Yoga. First, we must offer our obeisance and express our gratitude to the Root Lineage Guru, Living Buddha Lian-sheng. He practiced per the teachings of successive ancestral masters, personally verifying and realizing the truth, ultimately attaining Buddhahood. And, out of great compassion and selflessness, compiled the entire process of practice and realization into a complete True Buddha Tantric Sadhanas. This allows all disciples who have taken refuge to follow this Dharma lineage, practice step by step in proper sequence, and ultimately achieve Buddhahood. Since 2009, we have held several foundational classes on Tantric practices. However, we found that many practitioners, even after attending the classes, still lack a clear understanding and often forget the details. Therefore, through these three classes, we have recorded the teachings to provide everyone with a reference for their practice. We hope that by doing so, everyone will gain a clearer understanding of the Four Preliminary Practices and “Guru Yoga”. We must gradually cultivate and mindfully experience the practice to attain the perfect fruition of liberation from birth and death. At the same time, we extend our heartfelt gratitude to Dharma Sister Shunli Wan and the True Buddha School Foundation for providing the animated materials. Here, I offer my blessings to everyone: May we all give rise to bodhicitta, walk the path of awakening, and swiftly attain the fruit of enlightenment. Om Mani Padme Hum!

Master Shi Lianyang, with palms joined in reverence

*Completed on December 20*

## *Fundamental Understanding Before Practicing the “Root Lineage Guru Yoga”*

Before beginning the class, we must first understand that as disciples who have taken refuge in the True Buddha School, the foremost principles are “Honor the Guru, Treasure the Dharma, and Practice Diligently.” Therefore, everyone must observe the precepts of the True Buddha School. These are clearly stated on your Refuge Certificate and at the beginning of the practice texts, including the fundamental “Observe the Five Precepts, Practice the Ten Virtuous Deeds, the Samaya Precepts, the Fifty Verses on the Teacher, and the Fourteen Root Tantric Vows.” If anyone is still unclear, you may visit the Klachakra Buddha Association’s website, where you will find detailed explanations of each of the precepts. In truth, the precepts form the foundation for perfect accomplishment in spiritual cultivation. Just like constructing a high-rise building, if the foundation is not properly laid, it will not withstand wind and rain and may collapse or tilt at any time. Likewise, disciples of the True Buddha School must uphold the School's precepts, and more importantly, they must Honor the Guru,

Treasure the Dharma, and Practice Diligently. Only then can one receive the blessing power of the Root Lineage Guru, the empowerment and guidance of the principal deity, and the protection of the Dharma protector.

First: In Tantric Buddhism, lineage and precepts are of the utmost importance. Let us now understand who our refuge Guru is and his sacred origins. H.H. Living Buddha Lian-sheng was born on May 18, 1945 (the 34th year of the Republic of China era) at noon, the same month, day, and time as Tianshi Zhang. He was born near a riverside chicken coop in Houhu, Chiayi County, Taiwan. Through various karmic conditions, he received teachings from many masters. He received the prophecy of Shakyamuni Buddha, the entrustment from Amitabha Buddha, a red crown bestowed by Maitreya Bodhisattva, and Tantric Dharma from Padmasambhava.

H.H. Living Buddha Lian-sheng descended to the human realm to assist Amitabha Buddha in propagating the Dharma in the Western Pure Land, thus giving rise to the existence of Living Buddha Lian Sheng, “Master Lu Sheng-Yen.” Only then did Padmakumara begin the great karmic mission of delivering sentient beings. Padmakumara is a truly realized Vajra Guru who indeed abides in the Maha Twin Lotus Pond of the Western Pure Land of Ultimate Bliss. H.H. Living Buddha Lian-Sheng first studied Taoism, then Exoteric Buddhism, and finally Tantric Buddhism, achieving complete realization in integrating Taoist, Exoteric, and Tantric teachings. Having apprenticed under twenty-one teachers, he gained a profound understanding of both mundane and supramundane Dharma, ultimately achieving spiritual union with his deity, attaining realization in the Ocean of Vairocana's Nature, and obtaining unsurpassed Bodhi. When disciples complete the “Four Preliminary Practices,” they must proceed to practice the “Guru Yoga.” This is the most unique and profound Dharma of the “True Buddha School,” as it is deeply connected to Living Buddha Lian-sheng. Attaining spiritual union with the Guru allows one to be reborn in the Maha Twin Lotus Ponds of the Western Pure Land.

Living Buddha Lian-sheng’s spiritual lineage in the void — —

“Shakyamuni Buddha” bestowed a prophecy. “Amitabha Buddha” entrusted him with the mission. “Maitreya Bodhisattva” conferred the Red Crown. “Padmasambhava” imparted the Tantric Dharma (including the empowerments of The Great Perfection or Dzogchen, and the empowerment of Acharya), and received “Dzogchen.”

Human Lineage Transmission — —

Kagyu School:

“The 16th Karmapa” conferred the “Five-Buddha Crown Empowerment” and the “Secret Great Empowerment,” and transmitted the “Mahamudra Dharma”.

Gelug School:

“Master Thubten Dargye” bestowed a Vajra Bell and Scepter (equivalent to the Highest Yoga Tantra Empowerment), and transmitted the “Yamantaka Dharma” (Empowerment of Vaes, Five Buddhas, and Highest Yoga Tantra).

Sakya School:

“Lama Sakya Zhengkong” transmitted the “Great Perfection Profound Wisdom,” personally bestowed various precepts, performed the Acharya Empowerment, and transmitted the Highest Yoga Tantra and Path and its Fruit teaching, etc.

Nyingma School:

“Venerable Monk Liaoming (Daoist Abbot Qingzhen)” taught Taoist Practices, talismans, geomancy, and Tantric Buddhism, and received numerous great teachings and empowerments from Chinese Tantric Buddhism and Tibetan Nyingma teachings. “Vajra Guru Pufang” of Zongchi Monastery conferred the Cundi Bodhisattva Empowerment.

Direct Lineage Transmission — —

Dharmakaya Buddha— Vajradhara—Tilopa— Naropa— Marpa— Milarepa— Gampopa.

Indirect Lineage Transmission — —

His Holiness the 16th Karmapa “Rangjung Rigpe Dorje.”

Foundational Origins — —

Vairocana Buddha—Buddha Locana—Amitabha—Padmakumara—Living Buddha Lian-sheng. Living Buddha Lian-sheng was born by a transformation of the “Eighteen Maha Padmakumara White-Clad Holy Honored One.” The White Padmakumara is born by a transformation of the “All Buddha Eyes Great Vajra Auspicious, Honored Heart of All Buddha Mothers.” The Buddha Locana is born by a transformation of the “Five Dhyani Buddhas.” True Body — Five Dhyani Buddhas. Dharmakaya — Buddha Locana (Innocent Eye Tathagata). Sambhogakaya — Padmakumara. Nirmanakaya — Living Buddha Lian-sheng.

Second: In Tantric Practice, there are two stages. One is the Generation Stage, and the other is the Completion Stage. These two stages are crucial in Tantric Buddhism. Generally speaking, practitioners begin from the fundamentals, progressing gradually, step by step, until they reach “elimination, cut through,” which is the Generation Stage. The completion Stage, on the other hand, is a sudden Dharma, suited for those with great natural capacity. These individuals possess sharp wisdom and deep insight, allowing them to “eliminate” and “cut through” instantly. Great bodhisattvas and those with great natural capacity practice it. In our True Buddha Tantric practice, the

Generation Stage of cultivation begins with the Four Preliminary Practices. These serve as the foundation for all Tantric practices. The disciples who had just taken refuge must first cultivate the Four Preliminary Practices. Once they have a spiritual union with the Four Preliminary Practices, they proceed to the Guru Yoga Practice. After they have a spiritual union with the Guru, they advance to Principal Deity Yoga. Upon spiritual union with the Principal Deity, they proceed to Vajra Practices, which include practices such as Vase Breathing, Kundalini Yoga, Drops, energy channeling through the Central Channel, and the opening of the Five Chakras. Once one attains spiritual union with the Vajara, the final stage is the practice of the Highest Yoga Tantra and Dzogchen (Great Perfection). Reaching the stage of the Highest Yoga Tantra signifies entering the Completion Stage. This is the path of the cultivation Stages, which are practiced and realized progressively, step by step.

Today, I would like to share with everyone the Root Lineage Guru Padmakumara Yoga. The Sahana includes the Padmakumara Root Guru Yoga combined with the Vajrasattva Practice, which is the Great Preliminary Practice of Tantric Buddhism. If we carefully reflect and draw inferences, we can identify the differences between the Vajrasattva Practice and the Guru Yoga. These distinctions lie in their mudras, mantras, and visualizations. However, the preparatory and the concluding practice remain the same. The Vajrasattva Practice is a Great Practice of Repentance, Emptiness, and Remedying Omissions or Deficiencies. The Guru Yoga is to invoke and rely upon the blessing power of the Root Lineage Guru. As long as you are in union with your Guru, your determination on the path will never waver. Thus, we integrate Guru Yoga with the Vajrasattva Practice into a single practice. Although it takes a bit more time, the result will be twice the gain for half the effort. The Guru discoursed that if you achieve spiritual union with the Guru Yoga, then when you close your eyes, the Guru will manifest before you and guarantee that you will be reborn in the Maha Twin Lotus Pond of the Western Pure Land of Ultimate Bliss.

Tantric Practice is inseparable from the integrated cultivation of Mudras, mantras, and visualization. Visualization is the secret of the “mind,” mantra is the secret of the

“speech,” and mudra is the secret of the “body.” Using the purity of the body, speech, and mind—the Three Secrets—to purify the Three Karmas, and transforming our greed, anger, and ignorance through the Tathagata’s secret speech, secret body, and secret mind. This is the practice of transforming consciousness into wisdom and how an ordinary being is transformed into a Tathagata. Therefore, the True Buddha Tantric Dharma is entirely a pure practice of unifying the Three Secrets of body, speech, and mind. That is, it transforms the consciousness of ordinary beings into the Five Great Wisdoms of the Buddha, revealing the Buddha of Self-Nature and the Dharma Body Buddha. The Dharmakaya, Sambhogakaya, and Nirmanakaya all manifest within oneself. This is the supreme and extraordinary aspect of the True Buddha Tantric practice!

In Tantric Buddhism, the relationship between the Guru and the disciple is governed by the Samaya precepts. This precept is unbreakable, so before one takes refuge, one must clearly understand its significance. One should never take refuge and then regret it afterward. In Tantric Buddhism, once a disciple takes refuge, the relationship between the Guru and the disciple becomes completely unified. When you criticize or undermine your Guru, you are simultaneously destroying yourself. When you revere Him, you will receive the power of blessing and reliance from the Guru. As long as you cultivate according to the methods taught by the Root Guru, a powerful and inseparable force of lineage blessing will naturally arise within your body and mind!

Therefore, the Grandmaster especially emphasizes: when practicing Tantric teachings, you must uphold the Five Precepts and practice the Ten Virtuous Deeds, the Fourteen Vajrayana Precepts, the Samaya precepts, and the Fifty Verses on the Teacher. He further explains that as long as you uphold the Five Precepts and practice the Ten Virtuous Deeds, at the very least, you will be reborn in the heavenly realms as a celestial being. Thus, precepts are not meant to restrain others, but to discipline oneself. Let’s look at an example from past lineage masters. Milarepa initially studied under Lama Yelpa but was unable to establish a spiritual connection with the teachings. The reason was that although Lama Yelpa himself was a disciple of the great master Marpa, the teachings Milarepa received had not been transmitted to him through the formal

empowerment of his Root Lineage Guru, Marpa. Thus, the blessings and power of lineage transmission were absent, and naturally, no corresponding realization could arise. As a result, Milarepa had to respectfully request his Root Lineage Guru, Marpa, to bestow the proper empowerment upon him. Only then did he receive the blessings of lineage transmission. After returning to practice, he was able to attain the corresponding realization. From this, it is clear that the blessing power of relying on the lineage and root guru is the foundation for all Tantric disciples to attain spiritual accomplishment.

In ancient times, Tantric Buddhism teachings were transmitted one-on-one through oral instruction. However, our Root Lineage Guru, Living Buddha Lian-Sheng, is incredibly compassionate. He compiled his entire spiritual cultivation process as it truly is into a complete, organized system. This allows all disciples who take refuge in the True Buddha School to follow step by step. This ensures you have a clear path to follow without confusion, ultimately attaining enlightenment. This is precisely why the True Buddha School attracts many Living Buddhas, Rinpoches, and Ph.D. scholars to take refuge under Living Buddha Lian-sheng! We must clearly understand that spiritual cultivation is not just about practicing together at the temple. It is about gathering and storing the energy generated during group practice in the temple within yourself, and then carrying that energy home to continue your diligent practice. We need to realize that the true essence of cultivation lies in the consistent effort one puts in personally. As the saying goes, “when the husband cultivates, the husband attains; when the wife cultivates, the wife attains.”

## *Preparations before Dharma Practice*

First, we must know who our Guru is — it is the Root Lineage Guru, Living Buddha Lian-sheng. And I, Venerable Master Shi Lianyang, am transmitting the Dharma on behalf of the Root Guru, teaching you the True Buddha Tantric Dharma in his stead. This is because the Root Guru has millions of disciples, and he is unable to personally introduce





the foundational practices to each one individually. However, his Dharmakaya is omnipresent, and as long as you sincerely pray to him, he will descend. Your Root Guru and mine are the same — Living Buddha Lian Sheng.









Today, what we will be sharing with everyone is the Root Guru Padmakumara Yoga. Some ask: “Our Guru manifests in many forms, which one should I visualize?” Whichever form of Padmakumara’s golden body you feel most drawn to, visualize that one. If you find the black Padmakumara's appearance particularly solemn and majestic, and you like it a lot, then visualize that form. Whether Padmakumara appears in gold, white, green, black, red, purple, blue, yellow, or orange— at the beginning of your practice, simply visualize the Root Guru Padmakumara you love most.


Before practicing the Dharma, everyone should first wash their hands, brush their teeth, and rinse their mouth; taking a bath is even better. In short, make sure to cleanse the body. Then enter the mandala, relax your mind, and let your thoughts become as calm as still water. With this state of mind, practicing the Dharma will make it much easier to achieve a spiritual response. Next, face the mandala, offer incense, arrange your offerings, and then sit down to begin the practice.

## *Section 1 Visualization of the Lineage Transmission from the Root Guru, H. H. Living Buddha Lian-sheng*

First, pray to the Root Lineage Guru, Living Buddha Lian-sheng, to reside above your crown, radiating light and blessing you for a successful and complete practice. Form the mudra of Padmakumara, with the left hand in “Lotus-holding Mudra” and His right hand in the “Dharma-teaching Mudra.” First, empty the mind, then proceed with the

lineage visualization in the space before you. Lineage Visualization: Visualize a vast, cloudless sky. Over the ocean, a blue moon disc slowly rises from the water into the open space above. Within the moon disc, there is a white Sanskrit seed syllable *Hum* “”. The *Hum* syllable “” rotates clockwise, radiating an expanding, brilliant white light, and transforms into the Root Lineage Guru, Living Buddha Lian-sheng. The Guru wears a Dharma King crown and a dragon robe, seated upon a great white lotus throne. His left hand in Lotus-holding Mudra and His right hand in the Dharma-teaching Mudra. With a gentle smile and a majestic, radiant appearance, His form is perfect and indistinguishable from that of a Buddha.

Above the crown of the Root Lineage Guru is a moon disc. Within the moon disc is a white Sanskrit seed syllable, *Hum* [  ]. The *Hum* [  ] rotates clockwise, emitting great white light, and transforms into Padmakumara. Above the crown of Padmakumara is a blue moon disc. Within it is a red Sanskrit seed syllable *Seh* [  ]. The *Seh* [  ] syllable rotates clockwise, emitting great red light, and transforms into Amitabha Buddha. Above the crown of Amitabha Buddha is a blue moon disc. Within it is a golden Sanskrit seed syllable *Sri* [  ]. The *Sri* [  ] syllable rotates clockwise, emitting great white light, and transforms into the Buddha Locana. Above the crown of the Buddha Locana is a blue moon disc. Within it is a white Sanskrit seed syllable *Fan* [  ]. The *Fan* [  ] syllable rotates clockwise, emitting great white light, and transforms into Vairocana.

Once the visualization is clear, transform the faces of all the deities into the face of the Root Guru. Then visualize all the deities shrink into a radiant pearl of light, forming a string of luminous pearls. This entire string of luminous pearls then enters the Root Lineage Guru. Next, visualize in the void, at the Root Guru’s brow-point, appears the Sanskrit syllable, *Om* [  ], emitting a beam of white light that shines directly into the practitioner’s brow-point. The white light continuously flows, filling the practitioner’s entire body and merging with the practitioner’s body and mind. Then, visualize at the

Root Guru's throat, the Sanskrit syllable, *Ah* [ॐ] emits a red beam of light that shines directly into the practitioner's throat. This red light continuously flows, filling the practitioner's entire body and merging with the practitioner's body and mind. At the Root Guru's heart chakra, the Sanskrit syllable, *Hum* [ॐ] emits a blue beam of light, which shines directly onto the practitioner's heart chakra. This blue light continuously flows, filling the practitioner's entire body and merging with the practitioner's body and mind. The white, red, and blue lights merge completely into the practitioner's body and mind. At this moment, through the blessing of the Root Lineage Guru's Three Lights, all negative karmas and afflictive thoughts of greed, anger, and ignorance accumulated over countless lifetimes transform into black vapor, which exits through the pores and vanishes into the void. The practitioner's entire body becomes luminous and transparent, pure like crystal-clear glass.

Further, visualize the Root Lineage Guru in the void, with celestial robes fluttering, slowly moving above the practitioner's crown. (This refers to the string of radiant light-pearl formed by Vairocana, Buddha Locana, Amitabha, Padmakumara, and the Root Lineage Guru—this entire lineage stream of Dharma flows into the body and mind of the Root Guru.) Then, the Guru gradually shrinks into a tiny pearl of light, the size of a grain of rice. At this moment, the eight-petaled lotus in the practitioner's heart chakra blossoms. Upon the lotus is a blue moon disc, and in the moon disc is a white Sanskrit seed syllable, *Hum* [ॐ], emitting bright white light. This light draws in the Root Lineage Guru from above the crown, who enters through the crown aperture into the central channel, descending through the central channel to the lotus seat at the heart chakra. There, the Guru unites with the Sanskrit syllable *Hum* [ॐ] on the heart chakra's lotus seat. At this moment, the body of the Root Guru, Padmakumara, gradually expands until it becomes identical to oneself. In the snap of a finger, oneself and the Root Guru Padmakumara merge and transform into Padmakumara. There is no duality, no separation.

Then visualize that all the Buddhas, Bodhisattvas, and Dharma protectors in the vast space transform into countless points of starlight, filling the entire universe. All these points of light then merge into one great beam of light, which shines directly into your crown chakra, radiating light and blessings. This empowers your practice to become even more luminous, strengthens the power of the lineage transmission, and prays for the perfection of your practice. Next recite the “Root Guru Heart Mantra” (7 times) The long mantra is “*Om, ah, hum, gu-ru-bei, ah-ha-sa-sa-ma-ha, lian-sheng, sid-dhi, hum*”, and the short mantra is “*Om, gu-ru, lian-sheng, si-di, hum*”. Both the long and short mantras carry the same merit and yield the same realization, so you may choose either one.

Someone asked: “ Master, what should I do if I don’t have a mandala at home? What if I’m not allowed to burn incense at home?” It doesn’t matter if you don’t have a mandala or can’t burn incense at home. What matters most is your sincere heart. You can also visualize the mandala in the temple as your mandala in the void. As long as you join your palms with devotion and visualize the mandala in the void, then sincerely invoke the Root Lineage Guru, the lineage masters of the past, the Buddhas, Bodhisattvas, and Dharma protectors. With utmost sincerity, the Guru, the Buddhas, Bodhisattvas, and Dharma protectors will surely descend, abide above your crown, radiate light, and bestow blessings!

## *Section 2 [Practice the Four Immeasurable Minds]*

Visualize the practitioner sitting upright on a lotus throne, with the Root Guru appearing above the crown, radiating light to bestow blessings. Then, join your palms together and sincerely generate Bodhicitta. Visualize your present mother and all maternal ancestors to your left, your present father and all paternal ancestors to your right. In front of you, place all karmic creditors, lingering spirits, and those who have wronged you. (They are situated between the Bodhisattva and you. Pray for the blessings

of the Grandmaster and the Buddha-Bodhisattvas to resolve the negative karmic ties between you and them.) Behind you are your siblings, relatives, friends, benefactors, teachers, and all those to whom you owe gratitude or hold in reverence. Finally, visualize all sentient beings who share karmic connections with you, surrounding you in an outer circle, joining you in Dharma practice—together receiving the Buddha’s grace and attaining the pure liberation of Buddhahood.

We must understand that Dharma practice is not just about cultivating ourselves alone, but we should also visualize others practicing together with us. This is to generate bodhicitta, and it is also the most important visualization method of the “Four Immeasurable Minds.” Therefore, a Tantric practitioner, regardless of what they eat — even a cup of water — will form the mudras, chant the mantras, and visualize offering and dedicate for liberation before consuming it. In Buddhism, the “Five Part Vinaya” Sutra explains that Buddhist disciples should only consume the “Three Pure Meats.” These include: Meat from an animal that was not seen being killed. Meat from an animal that was not heard being killed. Meat from an animal that was not slaughtered specifically for oneself. These are the three essential principles.

Next, we perform the Wake-Up Call Mudra. Clap twice, then cross hands and snap thumbs and middle fingers — This action signifies to the Buddha and Bodhisattvas that you are about to begin your dharma practice. When clapping and snapping your fingers,

visualize red and white light radiating outward. This clapping and finger-snapping has two meanings. One represents Wake-Up Call—it signals to all Buddhas and Bodhisattvas that we are commencing our practice, and it is done at the beginning of the ritual. The other represents Dismissal—it is performed at the end of the practice to inform the Buddhas and Bodhisattvas that the ritual



has been completed. In Tantric Buddhism, every mantra, mudra, and intention carries its symbolic meaning.

### *Section 3 Recite the Purification Mantras*

#### *[ Purification Mantras ]*

Speech Purification: *Om, syo-lee syo-lee, ma-he-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, he-he-hum.*

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

Speech Purification: *“Om, syo-lee syo-lee, ma-he-syo-lee, syo-syo-lee, so-ha.”* This mantra purifies the speech. Before your practice, you have already rinsed your mouth, brushed your teeth, and refrained from speaking foul or harmful words. Therefore, you should visualize that your mouth is fragrant and pure.

Body Purification: *“Om, syo-do-lee, syo-do-lee, syo-mo-lee, syo-mo-lee, so-ha.”* This mantra purifies the body. At this moment, as you are engaging in practice, your body is pure and free from committing unwholesome actions. Therefore, you should visualize the white light of the Buddhas and Bodhisattvas shining upon you, making your whole body as pure and radiant as crystal.

Mind Purification: *“Om, wa-dzi-la-dam, he-he-hum.”* This mantra purifies the mind. It means setting aside all afflictions and scattered thoughts so that the body and mind naturally become pure and radiant. In this state, your thoughts are as pure and dignified as those of a Buddha.

Earth God Mantra: *“Namo, sam-man-do, moo-toh-nam, om, doo-loo, doo-loo dei-wei, so-ha.”* This mantra invokes all earth deities to guard and support, ensuring your practice remains undisturbed. The Grandmaster has discoursed that one should not

underestimate the power of the Earth gods. Those who suffer from skin ailments can chant this mantra to seek the Earth gods' assistance. It is known to be highly effective.

## *Section 4 Recite the Invocation Mantra*

### *[ Invocation Mantra ]*

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

Join palms and recite: "*Om ah hum, so-ha.*" (3 times) "*Om ah hum*, is known as the Three-Syllable Mantra. *Om* represents the universe. *Ah* represents birth. *Hum* represents accomplishment. *So-ha* represents the fulfillment of one's heartfelt wishes. The full meaning of this mantra is an invocation to invite the Buddhas and Bodhisattvas to descend, accept offerings, and bestow blessings for the swift attainment of realization in the Dharma practice. During the invocation, join your palms, form His hand mudra, or use the Vajra Hook Mudra. That is, one may invoke by chanting His holy name or heart mantra, combined with visualization, or by using mudra to invoke.

What is invocation by intention? First, visualize a lotus flower at your heart chakra. The lotus blooms, revealing a moon disc upon it. Within the moon disc, there is a seed syllable. (The seed syllable varies depending on the specific Buddha and Bodhisattva being invoked, and the light emitted also differs in color.) The seed syllable emits light three times, ascending through the crown chakra to invite the Buddhas and Bodhisattvas from the void to descend. First, visualize their gaze upon you. Next, visualize their eyebrows, eyes, nose, mouth, ears, head shape, body, hands, feet, and celestial robes. Then visualize their hands and feet in motion, their throne, clouds floating, and their celestial robes fluttering. His dignified form, throne, and clouds descend before you. Invoking with body, speech, and mind is through mudra invocation, mantra invocation, and visualization invocation. With sincere intent, you invite and move all the Buddhas and Bodhisattvas to descend and radiate light upon you. Instantly, you will experience a

sensation as if electrified. It may even reach the point where He enters the mandala within your heart chakra and merges with you as one.

The Grandmaster once taught us a secret technique. In truly urgent situations, tap your left and right legs. The legs represent action, and tapping both legs is a way of praying and invoking a response from Buddhas and Bodhisattvas to take immediate action to help resolve the crises. Another explanation is that each of your legs contains 500 Dakini warriors and 500 Dakini mothers. Therefore, tapping both legs alternatively symbolizes invoking them for urgent action. While doing this, chant the syllables: “Za, hum, ban, huo.” Pat the right leg once and say “Za,” then pat the left leg and say “Hum,” next pat the right leg again and say “Ban,” and finally pat the left leg and say “Huo.” Using the Hook Mudra, the Dakini warriors and Dakini mothers will certainly descend. This is a practice in Tibetan Tantric Buddhism.

*[ We Sincerely Invoke ]*

Namo Root Lineage Guru Living Buddha Lian-sheng  
Namo Great White Padmakumara His Holiness  
Namo Lotus Light Self-Mastery Buddha  
Namo the Lineage Gurus of True Buddha School





Namo The Great Primordial Golden Queen Mother of the Jade Pond of the West  
(Golden Mother of the Jade Pond)

Namo Vairocana Buddha of the Center

Namo Akshobhya Buddha of the East



Namo Amitabha Buddha of the West Pure Land

Namo Ratnasambhava Buddha of the South

Namo Amoghasiddhi Buddha of the North



Namo Shakyamuni Buddha, Fundamental Teacher

Namo Medicine Buddha

Namo Ksitigarbha Bodhisattva



Namo Padmakumara

Namo Manjushri Bodhisattva

Namo Maitreya Bodhisattva



Namo Thousand-Armed and Thousand-Eyed Avalokitesvara Bodhisattva  
Namo Vajrasattva Bodhisattva  
Namo Padmasambhava



Namo Cundi Buddha Mother  
Namo The Vaisravana, Yellow Jambhala  
Namo Red Jambhala



Namo Mighty Kings of Great Supernatural Power, Ucchusma  
 Namō Central Great Holy Acala  
 Namō Yamantaka



Namō Kalachakra  
 Namō Four Great Heavenly Kings Protectors of the World  
 Namō Dharma Protector Wei-Tou Bodhisattva  
 Namō Venerable Sagharama Protector of the Temple



Vajra Dharma Protectors, Dakinis, and Heavenly Deities.  
All Buddhas of the Ten Directions and Three Times.  
All Bodhisattvas Mahasattvas.  
Namo Maha Prajna Paramita.

## *Section 5 The Great Homage*

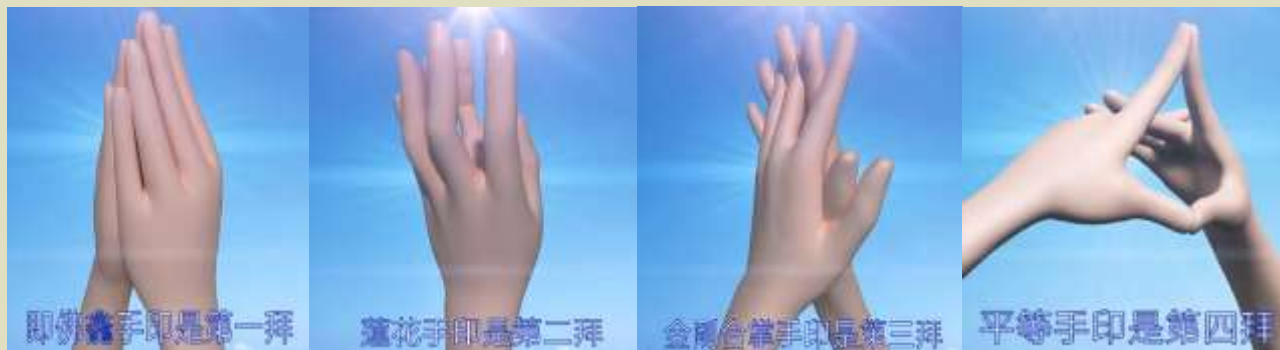
### *[ The Great Homage ]*

First, pay homage to the Root Lineage Guru and all Buddhas of the ten directions and three times.

Second, pay homage to all Bodhisattvas.

Third, pay homage to all Dharma Vajra Protectors.

Fourth, half-bow of equality to all sages and noble beings.



Now we will explain The Great Homage, which involves coordinating the body and hand mudras. First, we will learn the hand mudras:

The first Great Homage uses the Buddha Shrine Mudra- placing both palms together with all ten fingertips touching, and the center of the palms slightly hollowed, resembling the shape of a Buddha Shrine. This is to pay homage to the Root Lineage Guru and all Buddhas of the ten directions and three times.

The second Great Homage uses the Lotus Mudra- touching the thumbs and pinky fingers of both hands together, while the other three fingers are spread open, resembling a blossoming lotus. This is to pay homage to all Bodhisattvas.

The third Great Homage uses the Vajra Mudra- formed with both hands clasped together and all ten fingers interlaced, resembling a crossed shape of a vajra. This is to pay homage to all Vajra Dharma Protectors.

The fourth Great Homage uses the Equanimity Mudra, known as the “half-bow of equality” mudra. It is formed by extending both index fingers to touch each other in the air, while the thumbs are parallel to the ground, and the other three fingers are interlaced. The two index fingers in the Equanimity Mudra represent a half-bow to the Buddha Division, Bodhisattva Division, Vajra Division, Dharma Protector Division, and Celestial Beings. This mudra is universally used across all schools, regardless of sect.

Next, we will demonstrate and explain the three Great Homage Practices as follows:

The first type is the Full Body Homage, where the entire body is laid flat on the ground. For this form of homage, it is generally necessary to have a “prostration mat” or a “straw mat” placed beneath to prevent injury. Before performing any Great Homage, one should first visualize the Guru and the Three Jewels before you. Also visualize

yourself, along with your family members, karmic creditors, and enemies, all coming together to make prostrations. First, place the mudra at the brow-point. At the brow-point of the Deities, a Sanskrit syllable, *Om* [ॐ] emits white light that shines directly into your brow-point, then merges into your entire body, purifying all bodily karma. Next, place the mudra at the throat. At the throat chakra of the Deities, the Sanskrit syllable, *Ah* [ॐ] emits red light that shines directly into your throat chakra, then merges into your body, purifying all speech karma. Then, place the mudra at the heart. At the heart chakra of the Deities, the Sanskrit syllable, *Hum* [ॐ] emits blue light that shines directly into your heart chakra, then merges into your body, purifying all karmic actions of the mind. Finally, the white, red, and blue lights merge and permeate your entire being, completely purifying your body, speech, and mind, so that you realize your own pure and radiant nature.

When the three karmas of body, speech, and mind are purified, return the mudra to your forehead and, with a touch, release the mudra. Bend your body forward, extend both arms straight ahead, and push forward, lowering your whole body onto the prostration mat. After bowing, one should immediately rise—do not remain lying down for long. This is the “Full Body Homage of purified body, speech, and mind.” Some even include touching the Dazhui acupoint at the back of the head and neck. Touching this Dazhui point stimulates the cerebellar nerves, which help regulate the flow of qi (energy) through the five viscera and six bowels. It aligns with the body’s physical movements in yoga and aids in restoring the body’s functions to a normal state, making one feel more youthful.

The second is the Five-Point Homage. This is the traditional Chinese style of bowing to the Buddha. Unlike the Full Body Homage, the entire body does not lie flat on the ground. Instead, both knees touch the floor, and both palms are placed on the ground, facing upward. This form of Homage also uses four mudras but does not involve lying down completely. It is especially suitable when traveling or visiting other temples where

there may be no prostration mat or straw mat available. Performing full-body homage everywhere could risk injury to the palms, forehead, or body.

The third is the Great Homage with Visualization, which was created by “Living Buddha Lian-sheng” of the True Buddha School. This Great Homage with Visualization is used during group practices when space is limited due to the large number of participants, and the area cannot accommodate everyone. The group remains seated, forming the mudras, touching their forehead, throat, and heart. At the heart, visualize one’s full body bowing before the Buddha. Then, return the mudra to the forehead and release it — this is the convenient “Great Homage with Visualization”. The “Great Homage with Visualization” offers many benefits. For example, when we are in a car or on a plane and wish to practice a sadhana, it’s obvious there is no room for the “Great Homage Practice.” In such situations, we can sit upright in our seats, visualize the mandala Buddhas in the void radiating light, then form the mudra, touch the forehead, throat, and heart, and visualize ourselves prostrating to the Buddhas. Afterward, return the mudra to the forehead and release it. Even for those with physical disabilities or pregnant women who are unable to perform the “Full Body Homage” or “Five-Point Homage,” they may naturally make use of “Great Homage with Visualization” during practice.

The key point of “The Great Homage Practice” lies in “visualization.” One should visualize all Buddhas, Bodhisattvas, Naga Dharma Protectors, and celestial beings layer upon layer, appearing in the space before you. The Grandmaster is seated in the very center. Then visualize yourself along with your relatives and friends, benefactors and teachers, karmic creditors, and all sentient beings connected to you from the six realms surrounding you (as in the Four Immeasurables visualization), all coming together to perform the Great Homage. It means that the countless Buddhas transform into infinite versions of myself, and all Buddhas, Bodhisattvas, and deities merge into a great white light that bestows empowerment upon the boundless expanse of my mind. The two become one—light reflecting light. This is the realization of “universally prostration to the endless Buddhas of space, with the endless self of space; the Buddha is none other

than myself.” Such attainment means: One prostration is the union of Buddha and self. One prostration is equal to a thousand, ten thousand prostrations.

Another key aspect of “The Great Homage Practice” is its power to help us eliminate arrogance and pride. By lowering our bodies in full prostration, we cultivate humility, sincerity, and openness. The deeper meaning is to extinguish the three poisons: “greed, anger, and ignorance.” Spiritual practitioners must be especially mindful—once a small achievement is attained, it’s easy for pride to arise. Self-importance and arrogance can quickly take over. Seeing others surpass us may trigger jealousy and competitiveness. That’s why those who follow the Buddha’s path must first bow with reverence, humbling themselves through full-body prostration to subdue the ego and pride. This is vitally important. Only when the self is purified can it radiate light—and only then is there hope of attaining Buddhahood. Moreover, “The Great Homage Practice” is also a form of physical exercise. Unknowingly, it incorporates coordinated bodily movements into a kind of yogic breathing practice. Done to the point of sweating, it can even cure illnesses. This is why, since ancient times, the Tibetan Great Homage Practice has been regarded as a “Buddha-prostrating practice of self-discipline, bodily endurance, and flexibility training.”

## *Section 6 Mandala Offering*

### *[ Mandala Offering ]*



The Great Offering is also known as the “Great Mandala Offering Sadhana.” Every time we engage in practice, we must perform offerings. The offering ceremony is quite elaborate, and the variety of offerings is vast. There are so-called five offerings, seven offerings, and even thirty-seven offerings. The most commonly used

arrangement is the eight offerings, which are: “small conch shell,” “fruits,” “perfumed ointment,” “lamp,” “sandalwood incense,” “flowers,” “bathing water,” and “clear water,” arranged from right to left. There are also the Five Offerings, which are: “flowers,” “incense,” “lamps,” “tea,” and “fruits.” Both sets of offerings are acceptable. According to what is explained in the Buddhist scriptures, offering flowers before the Buddha results in extraordinary beauty and a handsome appearance in future lives. Offering incense before the Buddha leads to a fragrant body in future lives. Offering a lamp before the Buddha results in supreme wisdom and endless light in future lives. Offering tea before the Buddha ensures infinite wealth and continuous abundance in future lives. Offering fruits before the Buddha guarantees worry-free nourishment in future lives.

The True Buddha School’s Great Mandala Offering Sadhana is to form the Offering Mudra with both hands: 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. (As shown in the diagram above.)

First, visualize this mudra expanding to become the entire Mt. Sumeru. Then, proceed to the vast visualization offering. For example, if offering an apple or a bottle of milk, first imprint the image of the apple or bottle of milk clearly in your mind. Then, visualize the single apple or bottle of milk transforming into an entire row of apples or milk bottles. Next, visualize that row multiplying into a whole plane or field of apples or milk bottles. Eventually, the visualization will expand further until it becomes as vast as mountains and oceans, filling the entire universe in all ten directions with apples or milk. Finally, visualize all of these offerings being respectfully presented to all Buddhas, Bodhisattvas, Naga Dharma protectors, and celestial beings. This is to bring one’s consciousness into a state of emptiness and merge it with the consciousness of the universe. Then, by reciting the Offering Verse and the Offering Mantra, all the merits of the offering are transformed into a higher level of spiritual experience. This makes the

visualization of the offering a method for strengthening willpower and advancing one's inner cultivation.

Offering Verse:

*"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."*

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

Offering Mantra:

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

After reciting the offering mantra and offering verse, touch the brow-point with the mudra. When releasing the mudra, visualize the offerings multiplying from one to abundance, manifesting like clouds, mountains, and oceans, filling the entire universe and vast space. All Buddhas, Bodhisattvas, Naga Dharma Protectors, and heavenly beings joyfully accept these offerings. Such profound and endless sincere offerings are the most sublime and wondrous, bringing vast and limitless blessings. Another form is an actual offering, where one truly purchases many items to make a grand and abundant offering. Then, in front of the Buddha, one confesses and repents, praying for the Buddha's blessings. This also holds tremendous merit and power.

During the offering, we first make offerings to the Root Lineage Guru, Living Buddha Lian-sheng, to Namu Primordial Mother of the Jade Pond, to all Buddhas and Bodhisattvas of the Mandala, all Naga Dharma protectors, and celestial beings. Then visualize all the offerings, as vast as mountains and oceans, transforming into a luminous ocean of nectar Dharma water, descending to benefit all sentient beings across the six realms with karmic affinity.

In fact, when a practitioner offers their cherished possessions and heartfelt intentions entirely to the Root Guru and the Three Jewels- Buddha, Dharma, and Sangha. It is also a form of generosity, one of the Six Paramitas. This act carries the meaning of “curbing greed” and can eliminate the three poisons of “greed, anger, and ignorance.” Thus, in Tantric Buddhism, the “Great Mandala Offering Practice” has boundless merit: it not only makes offerings to the Four Noble Realms, but also to all beings in the Six Realms, and is a true embodiment of “equanimous giving.”

Additionally, Living Buddha Lian-sheng states: “Offering to the Guru is an expression of ‘respect’, ‘joy’, and ‘a request that is not in vain’ (whether one is making a request or a vow, an offering to the Guru should be made to express one’s heartfelt intention). Since the Root Guru represents the Buddha, the Dharma, and the Sangha, it is only by following the Guru that we can cultivate and learn the teachings. Therefore, ‘offering to the Guru’ is immensely important. A true Guru does not covet offerings but will use them to spread the Dharma and liberate sentient beings, embodying the principle of ‘taking from sentient beings and using it for sentient beings.’” Living Buddha Lian-sheng said, “If a person wishes to receive the greatest blessings in the human realm, such as being reborn as a king or the wealthiest individual, he only needs to learn the ‘True Mandala Offering’, and he will receive boundless blessings.” Thus, a genuine practitioner must complete at least 100,000 repetitions of the “True Mandala Offering” in this lifetime.

Let’s take the example of “offering food.” Everyone knows the American singer Michael Jackson. Living Buddha Lian-sheng humorously said that he must have offered food in his past life! (laughs) Everyone who sees him just loves him—people go absolutely crazy. No matter what, they’re willing to spend money to buy tickets and hear him sing. He was able to attract countless sentient beings with karmic affinity. This is because all those who loved him in this life had received offerings from him in a past life. So when they saw him again, they couldn’t help but feel drawn to him. From this, we can understand that if we want to create karmic connections with sentient beings, plant

blessings for them, help them form affinities with the Buddha, build ties with great spiritual friends, and establish connections with enlightened masters, all of this can be achieved through “making offerings or offering food”.

## *Section 7 Fourfold Refuge*

### *[ Fourfold Refuge Mantra ]*

The meaning of refuge is to turn toward, rely upon, and seek salvation. In Tantric Buddhism, there are Fourfold Refuge: Refuge in the Vajra Guru, Refuge in the Buddha, Refuge in the Dharma, Refuge in the Sangha. The Sanskrit term “Namo” means “to take refuge.”

The Fourfold Refuge Mantra: Namo Guru Bei, Namo Buddha ye, Namo Dharma ye, Namo Sangha ye. (3 times)



Why take refuge? Because only through taking refuge can you have a Guru to guide you in the Dharma. Without a Guru to transmit the teachings, there is no path to cultivate—this is the simple truth. All major Buddhist schools—such as Zen, Tantra, and the Vinaya sect—place great importance on the transmission of lineage from teacher to student. In particular, Tantric Buddhism regards the Root Guru as the very heart of the lineage and as the essential guide for all practitioners. And the foundation of taking refuge lies in one word: “faith.”

With faith, there is “taking refuge”; with taking refuge, there is “practice,” which is carried out according to the methods of Tantric Buddhism. Therefore, “taking refuge” is the essential starting point of faith, understanding, practice, and realization in the path of cultivation. Because one believes in and takes joy in the Dharma, one will seek to understand its inner meaning; only then will one follow the teachings of the Dharma and put them into action, applying the wisdom gained from cultivation to daily life. In this way, one can attain true realization, liberation, and Buddhahood. Therefore, the very foundation of taking refuge lies first and foremost in “faith.”

Generally, Exoteric Buddhism follows the Threefold Refuge, while Tantric Buddhism follows the Fourfold Refuge. What is the Fourfold Refuge? In the Tantric Fourfold Refuge, the Root Guru is placed first because the Root Guru is the embodiment of all the deities and the Three Jewels. Through the “Root Guru’s” transmission of teachings, sentient beings can truly comprehend the Tantric Dharma. Only through receiving the Dharma transmission from the Root Guru can sentient beings truly understand the Tantric teachings, and only by relying on the Root Guru can they receive the power of lineage blessings and attain salvation. Grandmaster especially pointed out: “One’s self is the Buddha — this is the true great wisdom.” All Buddhist teachings are nothing more than skillful means. Therefore, whether in the exoteric or Tantric schools, taking refuge ultimately means “taking refuge in one’s own Buddha-nature,” “taking refuge in one’s own Dharma,” and “taking refuge in one’s own Sangha body.” This is the true “self-refuge.” As the saying goes: “When deluded, the master saves you (external refuge); when enlightened, you save yourself (internal refuge). You are the Buddha (Tantric refuge).”

Before reciting the “Fourfold Refuge Mantra,” one must first visualize the Root Guru, the lineage masters of the past, all Buddhas, Bodhisattvas, Naga Dharma protectors, all scriptures, all ordained sangha, and the sages of the ten directions and the three times, appearing in the sky. They rotate and merge into a great, brilliant light of five colors, which then enters the practitioner through the crown chakra, filling the entire body. As a result, all karmic obstacles of the practitioner are expelled as black vapor

through the pores, leaving them radiant and transparent, with a body and mind that are light, peaceful, and filled with blessings and wisdom. This is the true method of “Refuge Visualization Practice.” Then, with palms joined in reverence, the practitioner respectfully recites the Fourfold Refuge Mantra 3 times: “*Namo Guru Bei, Namu Buddha ye, Namu Dharma ye, Namu Sangha ye.*” It can also be chanted 108 or even 1,000 times—the more, the better.

When we recite the “Fourfold Refuge Mantra,” the essential point is this:

Visualize the Vajra Guru radiating light to illuminate us, the countless Buddhas radiating light to illuminate us, the countless Dharmas radiating light to illuminate us, and the countless Sanghas radiating light to illuminate us. Finally, the key point is to visualize oneself and all sentient beings wholeheartedly taking refuge in the Vajra Guru, the Buddha, the Dharma, and the Sangha. In this way, one’s intrinsic nature becomes radiant and pure, and all sentient beings become radiant and pure.

*Namo Guru Bei* — Visualize taking refuge in the Root Lineage Guru, Living Buddha Lian-sheng, who radiates light to illuminate.

*Namu Buddha ye* — Visualize taking refuge in the Buddhas of the ten directions and realms, who radiate light to illuminate.

*Namu Dharma ye* — Visualize taking refuge in all the scriptures and all the Dharma, which radiate light to illuminate.

*Namu Sangha ye* — Visualize taking refuge in the ordained ones, and all sages in the ten directions, who radiate light to illuminate.

A practitioner should regularly recite the Fourfold Refuge Mantra, while visualizing the empowerment of the three lights—the Lineage Guru, the Buddha, the Dharma, and the Sangha—together with the empowerment of the five-colored great radiance. By applying the key oral instruction of the Fourfold Refuge, one strengthens one’s resolve on the path, ensuring that the three karmic actions of body, speech, and mind remain eternally pure. In this way, one can become the steadfast “VajraketuTathagata.”

After reciting the “Fourfold Refuge Mantra”, one should recite the “Bodhicitta Aspiration Verse”: “I, disciple [name], from this moment onward take refuge in the Guru and the Three Jewels, until the attainment of Buddhahood, never to retreat. All virtuous deeds, great and small, I dedicate entirely to sentient beings, so that they may swiftly attain the path of Buddhahood.” (Recite 3 times)

Here’s a story about the importance of Refuge and Empowerment:

Once, a Guru climbed a tree where a beehive was located. The Guru spoke to the bees, saying, “Don’t sting me. Don’t sting me.” He climbed down from the tree, and the bees didn’t sting him, even though they were known to be aggressive. His disciple, amazed at what he saw, asked, “Master, what mantra did you recite so the bees wouldn’t sting you?” The Guru replied, “Just remember these words when you go up to the beehive: tell the bees, ‘Don’t sting me,’ and they won’t sting you.”

That disciple really climbed up the tree and said to the bees in the hive: “My master taught me to tell you not to sting me.” And—wow!—those bees obediently didn’t sting him. He thought, “This is amazing!” So the disciple quickly went and taught others: “When you climb that tree, just tell the bees, ‘Don’t sting me,’ and they won’t sting you.” The others believed him, climbed the tree, and said to the beehives: “Don’t sting me!” And they all got stung half to death. (Everyone laughs)

Why is it that the same sentence works for some people, but not for others? In fact, when it is effective, it’s because of the blessing and lineage transmission from the Root Lineage Guru. When it is ineffective, it’s because it lacks the empowerment and blessings from the Root Guru’s lineage. That’s why the Grandmaster said: Some people come to learn the Grandmaster’s teachings by simply taking practices from the Dharma texts and trying to practice them on their own. However, because they have not received refuge and empowerment, they lack the Guru’s lineage blessing, and naturally, the Tantric practice they study can not yield results. So, this is the reason why in Tantric teachings, every visualization, mantra, and mudra must be passed down through the Root Lineage Guru’s transmission and empowerment.

When one receives the empowerment of refuge, one gains the blessing power of the Root Lineage Guru's transmission. As a result, the Dharma one practices become much easier to resonate with. This power arises from the complete union between the Root Lineage Guru and the disciple, generating a transmission-based blessing, and reliance is great, firm, and unbreakable. Therefore, in Tibet, most living Buddhas begin by teaching students the Fourfold Refuge Mantra, instructing them to recite it one million times to strengthen their karmic connection with the Buddha. Living Buddha Dudjom said, practicing the Fourfold Refuge a million times in this way is itself the great Dharma.

Practicing the "Fourfold Refuge Dharma" establishes an eternal bond with the Guru and the Three Jewels, and to forever be connected with the Buddhas and Bodhisattvas.

Practicing the "Fourfold Refuge Dharma" eliminates all karmic obstacles over countless lifetimes.

Practicing the "Fourfold Refuge Dharma" grants the blessings of the Guru and the Three Jewels.

Practicing the "Fourfold Refuge Dharma" is the initial step in generating bodhicitta.

## *Section 8 Armor Protection*

### *[ Armor Protection ]*

The Armor Protection Practice is essentially a "Demon-Prevention Practice." As the saying goes: "When the path rises one foot, the demon rises ten; when the path rises ten feet, the demon is already above your head." Living Buddha Lian-sheng said, "Demons are always by your side." Whenever a practitioner is close to attaining realization, demons will come to interfere with them. That is why Tantric practitioners must cultivate the "Armor Protection Practice." In the "True Buddha Tantric Dharma," nearly every practice includes the "Armor Protection" to safeguard one's cultivation. This practice is extremely important.

When do demons most like to cause people trouble?

I believe that aside from during spiritual practice, demons are most active when we are sleeping, attending weddings, or participating in funerals. At wedding banquets, the spirits of the ancestors come to take part in the marriages of the next generation, so the yin energy is strong. At funerals, the spirits of the ancestors come to receive the souls of the next generation, so the yin energy is also strong. Additionally, there are people surrounded by vengeful spirits. Sometimes, when they visit friends or go to see someone who is ill, these lingering spirits may seize the opportunity to disturb those around them. This is why it is essential to cultivate the “Armor Protection” in daily life—it serves as a safeguard. There are only benefits, no drawbacks. Be cautious! Be very cautious!

“The Armor Protection Practice” is explained in detail as follows:

First, form the Vajra Handclasp Mudra: place both palms together, fingers interlaced, and hold it above the brow-point.

Recite the Vajarasattva Mantra: *“Om, bo ru lan ze lee.”* (7 times)

First touch the “brow-point”, then touch the “throat”, then touch the “heart”, followed by touching the left shoulder, then touch the right shoulder, and finally return the mudra to touch the brow-point. Here, “touch” means “making contact” with each point using the mudra.

When returning to the brow-point, release the mudra. As you release it, visualize the Dharma protectors of the mandala, the Four Great Heavenly Kings, or Vajrapani Bodhisattva, standing at the front, back, left, and right, emitting blue light, to guard you, ensuring auspiciousness and harmony.

Grandmaster has taught many kinds of protective methods, such as the “Sleeping Mahamudra,” “Three-Syllable Mantra,” “Fourfold Barrier,” Four Divine Spirits Protection Method,” Vajra Scepter Protection Method,” “Hundred-Syllable Mantra,” and others. In fact, in our daily lives, we must remain mindful and practice Armor Protection regularly. For example, hospitals, slaughterhouses, cinemas, theaters, weddings, funerals, funeral homes, cemeteries, abandoned houses, and other impure places all require the practice of Armor Protection. You have already formed the mudra, recited the mantra, and

performed the visualization to invite the Vajra Dharma Protectors to guard you. Your intention is sincere, your mudra is precise, and your mantra is chanted with power—naturally, you will receive the protection of the Vajra Deities. In daily life, when going out or even in the morning while getting dressed, you can perform the Armor Protection.

Another method of the Armor Protection Practice involves taking the clothing of (yourself, another person, or a patient) and, with focused concentration, performing visualization, forming the mudra, and chanting “*Om, bo ru lan ze lee.*” (7 times). Then, visualize inviting the Vajra Dharma Protectors to radiate light and bestow blessings; at that moment, the clothing transforms into armor, the hat becomes a steel helmet, and the body becomes truly armored—just like a warrior wearing Vajra armor.

H. H. Living Buddha Lian-sheng once said: “When a Tantric practitioner cultivates the ‘Armor Protection Practice,’ Vajra Dharma Protectors will manifest from the ‘Universal Consciousness’ to constantly safeguard the practitioner’s cultivation and all endeavors. Therefore, practitioners should regularly engage in the ‘Armor Protection Practice,’ sincerely invoking the Vajra Dharma Protectors to guard them. If one does not invoke them often, the Vajra Deities will depart, and malevolent demons will seize the opportunity to enter.”

"Living Buddha Lian-sheng" believes that if a Tantric practitioner loses the protection of the Dharma Protectors, vicious demons will inevitably seize the opportunity to invade, and the consequences could be unimaginable. The reasons for losing the Dharma Protectors are none other than: lack of diligence in practice and becoming too lax; losing right mindfulness; allowing one’s thoughts to become deviated; engaging in improper conduct; losing the blessing power of the lineage; or even failing to invoke the Vajra Dharma Protectors at all. With such behavior, the Protectors will naturally depart from you. Therefore, “Right Mindfulness and Right Diligence” are the essential key instructions of the “Armor Protection Practice”. Once “Right Mindfulness and Right Diligence” are lost, the Dharma Protectors are also lost.

In the “Biographies of Eminent Monks”, there is a recorded story about “Zen Master Miaogao”:

Zen Master Miaogao practiced meditation every day on the Miaogao Terrace. The terrace was extremely narrow, barely enough to hold one person. Yet, day after day, the master cultivated there, gathering body and mind, with unwavering concentration. One day, while in deep meditation, he suddenly felt drowsy. Overcome by sleepiness, he accidentally slipped and fell from the terrace. As he tumbled halfway down the mountainside, he suddenly felt someone reach out and catch him, then gently lift him back onto the high terrace.

The Zen Master was astonished and quickly asked, “Who are you?”

A voice echoed from the air: “I am the Dharma Protector, Wei-Tuo.” Wei-Tuo Bodhisattva is the deity specifically entrusted with protecting the Dharma. Upon hearing this, the Zen Master was overjoyed. A sense of pride quietly arose in his heart—he thought to himself that his cultivation had reached such a level that even a Dharma-protecting Bodhisattva had come to support him. Surely, such a practitioner must be rare in this world. He then asked again: “For someone who practices as I do, how many are there in the world?”

Wei-Tuo replied: “Practitioners who cultivate as you do are as numerous as the sands of the Ganges River. But because you have given rise to this single thought of arrogance and pride, I shall not protect your Dharma practice for the next twenty lifetimes!”

Upon hearing Wei-Tuo Bodhisattva’s response, Zen Master Miaogao felt deep remorse and could not help but burst into tears. He reflected profoundly and sincerely repented for the arrogance that had arisen in his heart, vowing to correct his faults. He made a solemn pledge: “Though I am no longer protected by the Bodhisattva, for the sake of liberation from birth and death, even if I fall to my death, I will not take a single step away from this seat.” From that moment on, he practiced with even greater diligence and endured hardship in his cultivation. However, since his meditative skill was not yet fully matured, one day during meditation, he again unknowingly fell from the terrace. Yet once more, he felt someone catch him and return him to the terrace—just as before.

Zen Master Miaogao was astonished and asked, “Who is it that caught me?”

A voice from the air replied, “The Dharma Protector, Wei-Tuo!”

The Master asked, “Didn’t the Bodhisattva say that for twenty lifetimes, I would no longer be protected?”

Wei-Tuo answered, “Because of the single thought of sincere repentance in your heart, you have already transcended those twenty lifetimes!”

This story from the Biographies of Eminent Monks fully emphasizes that right mindfulness is the essential key to cultivating the “Armor Protection Practice.”

## *Section 9 High King Avalokitesvara Sutra*

*[gao wan guan shi yin zen jing] [High King Avalokitesvara Bodhisattva Sutra]*

*guan shi yin pu sa*, Avalokitesvara Bodhisattva,

*na mo fo*, Namó Buddhaya,

*na mo fa*, Namó Dharmaya,

*na mo seng*, Namó Sanghaya,

*fo guo you yuan, fo fa xiang yin*, An affinity with the Pure Lands opens the Dharma Doors.

*chang le wo jing, you yuan fo fa*. By engaging permanence, bliss, identity, and purity, one is blessed with the Dharma.

*na mo mo he bo re bo luo mi shi da shen zhou*. Namó Maha Prajna Paramita, a great spiritual mantra.

*na mo mo he bo re bo luo mi shi da ming zhou*. Namó Maha Prajna Paramita, a great wisdom mantra.

*na mo mo he bo re bo luo mi shi wu shang zhou*. Namó Maha Prajna Paramita, a supreme mantra.

*na mo mo he bo re bo luo mi shi wu deng deng zhou*. Namó Maha Prajna Paramita, an unequalled mantra.

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

*fa zang fo*, the Dharma Treasury Buddha,  
*shi zi hou shen zu you wang fo*, the Tranquil King Buddha with Lion's Roar and Divine  
 Speed,  
*fo gao xu mi deng wang fo*, the Sumeru Light King Buddha announced by Buddha,  
*fa hu fo*, the Dharma Protector Buddha,  
*jin gang zang shi zi you xi fo*, the Vajra Treasury Roaming Lion Buddha,  
*bao sheng fo*, the Precious Victory Buddha,  
*shen tong fo*, the Supernatural Power Buddha,  
*yao shi liu li guang wang fo*, the Medicine Crystal Light King Buddha,  
*pu guang gong de shan wang fo*, the Universal Light Merit Mountain King Buddha,  
*shan zhu gong de bao wang fo*, the Merit Retaining Jewel King Buddha,  
*guo qu qi fo*, the Seven Past Buddhas,  
*wei lai xian jie qian fo*, the Future Thousand Buddhas of this fortunate eon,  
*qian wu bai fo*, the Fifteen Hundred Buddhas,  
*wan wu qian fo*, the Fifteen Thousand Buddhas,  
*wu bai hua sheng fo*, the Five Hundred Flower Victory Buddhas,  
*bai yi jin gang zang fo*, the Ten Billion Vajra Treasury Buddhas,  
*ding guang fo*. and the Fixed Light Buddha.  
*liu fang liu fo ming hao*: The Buddhas of Six Directions:  
*dong fang bao guang yue dian yue miao zun yin wang fo*, To the East the Precious  
 Light Moon Palace Venerable Wonderful Voice King Buddha,  
*nan fang shu gen hua wang fo*, To the South the Tree-Root Flower King Buddha,  
*xi fang zao wang shen tong yan hua wang fo*, To the West the Spiritual Power Flower  
 Blazing King Buddha,  
*bei fang yue dian qing jing fo*, To the North the Moon Palace Purity Buddha,  
*shang fang wu shu jing jin bao shou fo*, Above, the countless Vigor Jewel Crown  
 Buddhas,  
*xia fang shan ji yue yin wang fo*. Below, the Tranquil Moon Sound King Buddha.  
*wu liang zhu fo*, All the countless Buddhas,  
*duo bao fo*, Many Jewels Buddhas,  
*shi jia mou ni fo*, Shakyamuni Buddha,

*mi le fo*, Maitreya Buddha,  
*ah chu fo*, Akshobhya Buddha,  
*mi tuo fo*. Amitabha Buddha.  
*zhong yang yi qie zhong sheng*, All beings in the Central Realm,  
*zai fo shi jie zhong zhe*, and those in the Pure Lands,  
*xing zhu yu di shang, ji zai xu kong zhong*, while moving upon the Earth and through  
the Heavens,

*ci you yu yi qie zhong sheng*, shower limitless compassion upon all beings,  
*ge ling an wen xiu xi*, affording them equanimity and peace,  
*zhou ye xiu chi*. that they might cultivate day and night.  
*xin chang qiu song ci jing*, By constantly invoking this sutra,  
*neng mie sheng si ku*, one is liberated from the suffering of birth and death,  
*xiao chu zhu du hai*. and freed from all the many kinds of suffering.  
*na mo da ming guan shi yin*, Namó the great wisdom Avalokitesvara,  
*guan ming guan shi yin*, the observant Avalokitesvara,  
*gao ming guan shi yin*, the noble Avalokitesvara,  
*kai ming guan shi yin*, the expansively-minded Avalokitesvara,  
*yao wang pu sa*, the Medicine King Bodhisattva,  
*yao shang pu sa*, the Supreme Medicine Bodhisattva,  
*wen shu shi li pu sa*, Manjusri Bodhisattva,  
*pu xian pu sa*, Samantabhadra Bodhisattva,  
*xu kong zang pu sa*, Akasagarbha Bodhisattva,  
*di zang wang pu sa*, Ksitigarbha Bodhisattva,  
*qing liang bao shan yi wan pu sa*, the billions of Clear Cool Treasure Mountain  
Bodhisattvas,

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

*nian nian song ci jing*, Chanting this sutra continually,  
*qi fo shi zun, ji shuo zhou yue*: the Seven World-Honored Buddhas recite this mantra:  
*Lee-poh-lee-poh-deh, kyo-he-kyo-he-deh, toh-loh-nee-deh, nee-he-la-deh, pee-lee-nee-*  
*deh, mo-he-kyo-deh, jen-len-chen-deh, so-ha.* (7 times)

Why is the “High King Avalokitesvara Sutra” a scripture that True Buddha School disciples must recite? Because when Grandmaster was in his early twenties, he had a dream of seeing this sutra. Later, he discovered that the sutra existed in the Jade Emperor Palace. Thus, he brought it home, and upon reciting it, he realized that it was entirely composed of Buddha’s names. Wow! In this sutra, every bodhisattva was



radiating light. From then on, Grandmaster continuously recited the High King Avalokitesvara Sutra and experienced repeated spiritual responses. Therefore, Grandmaster stated: “Every True Buddha School disciple must recite the High King Avalokitesvara Sutra at least 3,000 times as a foundation.”

Grandmaster discoursed: “Because the first Buddhist scripture I ever encountered was the High King Avalokitesvara Sutra. This sutra has existed since the Tang Dynasty and is a scripture of great spiritual efficacy. In fact, the sutra consists mainly of Buddha’s names. What especially moved and delighted me was seeing the line: “It can extinguish the suffering of birth and death and eliminate all poisonous harms.” This is because I feel that life is filled with immense suffering and countless toxic afflictions. This sutra is precisely what sentient beings need to free themselves from suffering and attain happiness. Therefore, I incorporated this sutra into the True Buddha Tantric Dharma, hoping that when everyone recites the High King Avalokitesvara Sutra, they visualize all the Buddhas and Bodhisattvas (or the High King Avalokitesvara Bodhisattva) appearing one by one. They should then visualize all the Buddhas and Bodhisattvas transforming into points of starlight, all of these points of starlight filling the vast cosmos. These then merge into a great pillar of radiant light that shines down to bless us, dissolving our negative karma one layer at a time.



## Section 10 Recite the Rebirth Mantra

### [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-den-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)*



[Great Sea Deliverance Mudra]: Open both palms with the palms facing upward. Interlace the fingers of both hands and lay them flat. Place the left thumb over the right middle finger, and the right thumb over the left middle finger.

Before reciting the Rebirth Mantra, first form the “Great Sea Deliverance Mudra” with your hands, and visualize this mudra transforming into a vast Dharma ship. The ship is filled with lotus flowers, and the spirit beings are seated upon these lotus flowers. Then, visualize a moon disc rising in a cloudless, clear sky. Within the moon disc, there is a red Sanskrit character “”, representing the syllable *Seh*. This red Sanskrit syllable *Seh* “” emits radiant light as it spins, and from this radiant light emerges Amitabha Buddha. Amitabha holds a nectar bowl in his left hand and forms the mudra of supreme generosity with his right hand.

In the vast emptiness, Amitabha Buddha emits a powerful red light from his brow-point, which enters your brow-point and permeates your body and mind. As your heart chakra begins to spin, in that instant, you transform into Amitabha Buddha, becoming one with no distinction. At this moment, your heart chakra also emits a red light. The red light from Amitabha Buddha merges with the red light from your own heart, and together they shine upon all the spirit beings. The radiant light causes all the spirits to let go of their attachments, and they join you in chanting the Rebirth Mantra (7 times), thereby receiving deliverance and rebirth in the Pure Land. Then, visualize the Dharma ship ascending into the void. Amitabha Buddha in the sky extends his hand and supports

the Dharma ship. The spirits on the ship completely let go of their attachments, transforming into pure white light and merging into Amitabha Buddha's great radiance, thus leaving suffering to attain happiness and liberation, and aspiring to be reborn in the Western Pure Land of Ultimate Bliss.

There is also the Manjushri Deliverance and Rebirth Visualization, a secret practice in True Buddha School for delivering the spirits of animals to rebirth, which can be performed before each meal. Again, by forming the "Great Sea Deliverance Mudra," visualize Manjushri Bodhisattva appearing in the void, radiating light to bless the offering. Alternatively, you may also visualize Amitabha Buddha emitting light to bless it. Next, visualize a lotus blooming within your heart, and from the lotus arises a Sanskrit seed syllable *Seh* "𑖀𑖄𑖅" which emits a red beam of light. This light merges with the great radiance of Manjushri Bodhisattva or Amitabha Buddha in the void, forming an infinite illumination directed toward the animal meat, causing all the animal meat to gather into its original form. Beef transforms into the form of a cow. Lambs into a sheep. Chicken into a chicken. Fish, shrimp, and crab meat into fish, shrimp, and crab. Duck meat into ducks. Pork into pigs. Under the red light's empowerment, radiating from the Sanskrit seed syllable *Seh* "𑖀𑖄𑖅", the chicken, duck, cow, sheep, pig, fish, shrimp, and crab have their karmic obstacles purified. Their spirit bodies become pure and radiant, and they all transform into golden light, ascending into the great brilliance of Manjushri Bodhisattva or Amitabha Buddha. Then recite the Manjushri Rebirth Mantra 7 times: "Om. A-bei-la-hum. Kan-cha-la. So-ha."

## *Section 11 Generate the Four Immeasurable Minds*

*[Verse of the Four Immeasurable Minds]* (1 time)

May all sentient beings possess happiness and the causes of happiness; this is Immeasurable Loving-kindness.

May all sentient beings be free from suffering and the causes of suffering; this is Immeasurable Compassion.

May all sentient beings dwell eternally in joy, free from suffering; this is Immeasurable Joy.

May all sentient beings abandon attachment and aversion, dwell in equanimity; this is Immeasurable Equanimity.



The “Four Immeasurable Minds” are “Loving-kindness, Compassion, Joy, and Equanimity”. What is “Loving-kindness”? It is to give happiness to all sentient beings. What is “Compassion”? It is to remove the suffering of all sentient beings. What is “Joy”? It is to cultivate goodness and virtue with boundless joy. What is “Equanimity”? It is the ability to let go of all attachments, joyfully fulfilling the vow to practice loving-kindness, compassion, joy, and equanimity. This is the essence of the Four Immeasurable Minds.

Recitation of the Bodhicitta Vow: “We, the disciples of the Lotus Assembly, from this moment forward, take refuge in the Root Guru and the Three Jewels until full enlightenment, never turning back. All virtuous deeds, great and small, are dedicated to sentient beings, swiftly attaining Buddhahood.”

Recite the Bodhicitta Mantra: “*Om, bo-dee-zhi-da, bie-zha, sa-ma-ya, ah-hum.*” (3 times)

Recite the Repentance Verse: “All the negative karma I have created in the past, arising from beginningless greed, hatred, and ignorance, and committed through body, speech, and mind—including the Ten Evil Deeds, the Five Heinous Crimes, violations of the Samaya precepts, and all other immeasurable and boundless offenses—I now fully confess and repent. May the Buddhas, in their great compassion, always accept and guide me, never abandoning me until I attain Buddhahood.”

Repentance Mantra: *“Om, bie-zha, sa-ma-ya, soo-deh-ah.”* (This mantra can be recited 108 times.)

Key Points of the [Visualization of the Four Immeasurable Minds]:

Visualize your parents- your father’s face transforms into your own, and your mother’s face also becomes yours.

Visualize debtors, enemies, and spirits entangled with you—their faces all transform into your own.

Visualize all sentient beings—each of their faces turns into yours, until every being becomes you.

In this way, your self multiplies into countless bodies, as many as dust motes, and each parent, each karmic creditor, each sentient being is, in fact, yourself. This is the "Vast and Immeasurable Mind Visualization of Equanimity Towards Enemies and Friends." When you transform into every single sentient being, that is “no-self” (anatman).

What is “no-self”?

We can reflect on this: Are all my names truly “me”? Of course not. Is my physical body truly “me”? Certainly not — none of these are real. The human body is merely a temporary aggregation of causes and conditions, and the transformations of our consciousness are simply the arising and ceasing of the Five Aggregates. If consciousness is absent, then existence itself is nonexistent. Therefore, we realize that there is no independently true “self.” When we understand the path of “no-self”, we naturally eliminate the root of all suffering caused by attachment to “self”.

People often ask: “How can I change my destiny?”

I answer: “If the mind is vast and equal, one can transform fate and create destiny.”

“How can the mind be vast and equal?”

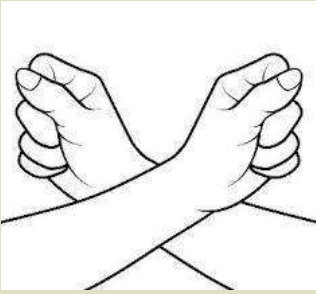
“No-self,” I reply.

This “no-self” is truly the essential key to the Four Immeasurable Minds. A person who is capable of loving-kindness, compassion, empathetic joy, and equanimity must be someone without selfishness. Because they are selfless and forget the self, they can naturally give rise to the vast Four Immeasurables. Thus, this aligns with one of the Three Dharma Seals — the seal of “All Phenomena are Empty and Selfless.”

Furthermore, this “visualization of the Four Immeasurable Minds” may seem easy on the surface, but in truth, it is one of the most difficult practices. Those who can truly cultivate and attain realization will have no jealousy, greed, deceit, selfishness, or resentment in their hearts. They will forever embody Immeasurable Loving-Kindness, Compassion, Joy, and Equanimity. They will forever embody Immeasurable Loving-Kindness, Compassion, Joy, and Equanimity. This is “Quiescent Nirvana” — eternally pure and radiant, no different from the Buddha. Because “sentient beings” are “oneself”, and “oneself” is “sentient beings”, when one fully understands that there is no distinction between “loved ones and enemies”, that all are equal, only at this moment can one actively cultivate the vast and boundless Four Immeasurable Minds through the Four Immeasurable Minds Verse. This is the true realization of “selfless renunciation”! Among the lineage masters of Tibet, there was a renowned female master named Machig Labdrön, the founder of the Chöd lineage. She is the originator of the Tibetan Vajrayana practice of self-sacrifice. How did she perform this sacrifice? She visualized her eyes transforming into the sun and moon of the universe; her bones and flesh turning into the dust and mountains of the world; her blood transforming into lakes, oceans, and rivers; her breath becoming the wind; and the hairs on her body turning into the forests and trees of the land. This is how she performed her visualization. She sacrificed everything in her own body, offering it all to sentient beings. This is the essence of Machig Labdrön’s Chöd practice, the self-sacrifice method. In truth, when you completely surrender both body and mind to sentient beings, you have realized no-self! If you can not let go, if you cling, it means greed and attachment remain. This is no easy task. Therefore, everyone must understand that if you wish to attain accomplishment in your practice, you must generate the Four Immeasurable Minds and give rise to a vast Bodhicitta vow.



## *Additional Practice of the Vajra-Heart Bodhisattva Repentance Sadhana*

*[ 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 times)*



Visualize the “Dharma form of Vajra-Heart Bodhisattva” and form the Vajrasattva Embracing Mudra: “The right hand makes a fist facing inward with the thumb pressing down on the index finger. The left hand makes a fist facing outward with the index finger pressed down on the thumb.” Cross both arms and place them in front of the chest.

First, contemplate emptiness and recite the Emptiness Mantra: “*Om, si-ba-wa, su-da, sa-er-wa, da-er-ma, si-ba-wa, su-do-hang*” (3 times)

Visualize a vast, cloudless sky. Over the ocean, a blue moon disc slowly rises from the water into the open space above. Within the moon disc, there is a white Sanskrit seed syllable *Hum* “”. The *Hum* syllable “” rotates clockwise, radiating an expanding, brilliant white light. From this great white light, “Vajrasattva Bodhisattva” emerges. The Bodhisattva’s body is white, adorned with a five-Buddha crown, celestial garments, layered robes, and various jeweled ornaments. He sits upon a thousand-petaled lotus throne.

The right hand forms the wrathful mudra, holding a vajra scepter at His heart level. The left hand forms the wrathful mudra, holding a vajra bell, placed near the left thigh. The Hundred-Syllable Mantra wheel encircles the heart center, expanding into brilliant white light as it spins. This great white light soars into the sky in an arc, directly entering the crown chakra of the Vajrayana practitioner, and pours into the practitioner's heart center. At the practitioner's heart chakra, a corresponding Hundred-Syllable Mantra wheel also rotates, gradually expanding to fill the entire body with radiant clarity. All negative karma and impure thoughts of the practitioner are transformed into black vapor and expelled from the pores throughout the body. At this moment, the body, speech, and mind of the Vajra-Heart Bodhisattva become completely one with those of the practitioner. The two are fully united. The Tantric practitioner now transforms into the Vajra-Heart Bodhisattva, radiating brilliant light throughout the entire body and attaining pure meditative bliss. Chant the Hundred Syllable Mantra 21 times.

Reciting the "Hundred-Syllable Mantra of Vajrasattva" can purify all karmic obscurations accumulated since beginningless time, leading to complete clarity and purification. It enables the Tantric practitioner's aspirations and vows to become as firm and unshakable as a vajra. Moreover, it symbolizes the perfection of emptiness. Thus, regularly reciting the "Hundred Syllable Mantra", one can repent, remove karmic obstacles, fill in shortcomings in practice, prevent the growth of negative thoughts, dispel afflictions, subdue all demonic hindrances, and cause evil spirits to vanish without a trace. It also increases blessings and virtue, generates countless merits, allowing all wishes to be fulfilled completely and perfectly."

His Holiness Living Buddha Lian Sheng once said: "Vajra-Heart Bodhisattva is Vajrapani Bodhisattva—different names, but the same essence. The origin of Vajra-Heart Bodhisattva is no small matter—it is a transformational emanation arising from the union of the Five Buddhas, and it carries profound meaning. Some practitioners take Vajra Heart Bodhisattva as their principal deity for practice, thereby attaining the Bodhisattva's great, compassionate heart, firm and indestructible like a vajra." Therefore, in our Dharma texts, the "Vajra-Heart Bodhisattva Repentance Practice" is included. This

practice is also one of the most important among the Four Preliminary Practices and is an essential part of the Vajrayāna path. The actual wisdom lineage of True Buddha School is: “Vajradhara” (the first Vajra Holder) — Five Dhyani Buddhas (the Five Vajra Holders) — Vajrasattva (the sixth Vajra Holder) — Living Buddha Lian-sheng, Dharma King Sheng-yen Lu (the seventh Vajra Holder) - Vajra Masters of True Buddha School (the eighth Vajra Holders)

## *Section 12 Root Lineage Guru’s Mudra and Visualization*

All the previous lessons covered the preliminary section of the True Buddha Tantric Sadhana. Today, we will discuss the main practice. The preliminary practices include: visualization before practice, invoking the Root Lineage Guru’s transmission power and blessing, performing the Four Immeasurable Minds visualization, reciting the Purification Mantras, Invocation, Great Homage, Mandala Offering, Fourfold Refuge, Armor Protection, High King Avalokitesvara Sutra, Rebirth Mantra, and generating the Four Immeasurable Minds. After disciples completed the “Four Preliminary Practices,” they must cultivate the “Root Lineage Guru Yoga.” This is a profound union with the unbreakable lineage of the Root Lineage Guru, His Holiness Living Buddha Lian Sheng, and is a supreme method for swiftly attaining spiritual response and liberation.

The main practice of the “Root Guru Yoga” includes "visualization of the principal deity, mantra recitation, and entering samadhi." Someone once asked: “Can I just do the main practice — visualization, mantra recitation, and entering samadhi?” Grandmaster’s response was: “Only if you truly have no time or are in a special environment, may you do just these three parts. Otherwise, when practicing True Buddha Tantric Dharma regularly, you must include the ‘preliminary practice,’ ‘main practice,’ and ‘concluding practice’ — all three together — for it to be considered a complete True Buddha Tantra sadhana.”

Today, we will be teaching everyone the “Root Lineage Guru Padmakumara Yoga,” also known simply as “Guru Yoga.” First, let us understand the past incarnations and origins of the Root Lineage Guru, His Holiness Living Buddha Lian-sheng: Vairocana Buddha — Buddha Locana — Amitabha — Padmakumara — Living Buddha Lian-sheng. “Padmakumara” is the “The Holy Red Crown Vajra Guru, Living Buddha Lian-sheng” of the “True Buddha School”. He is the true Great Vidyadhara Vajra Acharya, the Vajra emanation of Padmakumara, “empowered through the prophetic confirmation of Shakyamuni, the entrustment of Amitabha, and the coronation by Maitreya.” He appeared in this world for the great karmic cause of the “True Buddha School”, to deliver sentient beings in this evil world of Five Turbidities. He manifests “liberation in freedom,” and then guides beings to attain “liberation in freedom” as well.

Therefore, the Root Lineage Guru we take refuge in, His Holiness Living Buddha Lian-sheng, is a virtuous master perfect in both merit and wisdom. He embodies the unified essence of the body, speech, and mind of all Buddhas of the ten directions and the three times, and is the source of the 84,000 Dharma teachings. By taking refuge in His Holiness, Living Buddha Lian-sheng is equivalent to taking refuge in the supreme Dharma of all Buddhas and Bodhisattvas of the ten directions and three times, as well as all the sacred Dharma protectors. Thus, the “Guru Yoga” is the foremost and most important practice. Only with a Guru to whom we are spiritually connected can we receive the blessings and empowerment of all future practices. This is the true origin and significance of “Guru Yoga.”

Root Lineage Guru Padmakumara Heart Mantra:

Short Mantra: *Om, gu-ru, lian-sheng, si-dhi, hum.*

Long Mantra: *Om, ah, hum, gu-ru-bei, ah-ha-sa-sa-ma-ha, lian-sheng, sid-dhi, hum.*

Now, let us first understand the meaning and the aspirational power of the Root Lineage Guru Padmakumara Heart Mantra:

*Om*: *Om* represents the universe. It symbolizes the purification of the body and radiates white light at the brow-point.

*Ah*: *Ah* represents birth. It symbolizes the purification of speech and radiates red light at the throat.

*Hum*: *Hum* represents accomplishment. It symbolizes the purification of the mind and radiates blue light at the heart center.

*Gu-ru-bei*: This signifies that the Guru is a supreme teacher who has completely purified the three secrets—body, speech, and mind.

*Ah*: The heavens and the realm of benevolent deities.

*Ha*: The human realm.

*Sa*: The realm of Asuras—quarrelsome and combative spirits.

*Sa*: The hell realm—suffering spirits and tormented souls.

*Ma*: The hungry ghost realm—beings overwhelmed by greed and craving.

*Ha*: The animal realm—all animals.

(In Tantric Buddhism, these six Sanskrit syllables symbolize the six realms of sentient existence. This mantra alone is called the “Six Realms Vajra Mantra.” Its sound has the power to seal off the six realms, preventing the practitioner from falling back into samsaric rebirth within them. Instead, one can be reborn onto the noble path of the Four Holy Realms—those of Buddhas, Bodhisattvas, Pratyekabuddhas, and Arhats.)

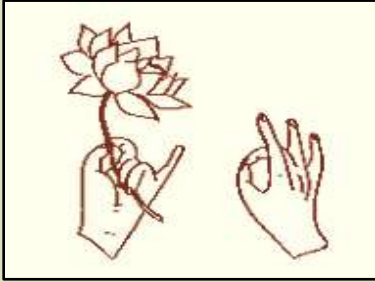
*Lian-sheng*: This is the name of His Holiness, Living Buddha Lian-sheng. It represents the incarnation of Padmakumara and is the guiding focus of our refuge. By reciting this name, all who chant the mantra will merge into a great radiance, leading toward the Maha Twin Lotus Pond of the Western Pure Land of Ultimate Bliss.

*Sid-dhi*: Refers to Padmakumara’s Buddha realm—the Maha Twin Lotus Pond in the Western Pure Land.

*Hum*: Like a blooming flower, it signifies the complete attainment of Buddhahood.

Thus, the full meaning of the mantra is that the Root Lineage Guru, His Holiness Living Buddha Lian-sheng, is a supreme Guru who has perfected the purity of the body,

speech, and mind—the three secrets. Through his great compassion and powerful vows, he seals the gates of the six directions of reincarnation and guides all sentient beings to be reborn in the Maha Twin Lotus Pond of the Western Pure Land of Ultimate Bliss.



Padmakumara Mudra: Right Hand – “Dharm-Teaching Mudra”: The thumb presses against the middle finger, while the other three fingers are extended. The palm faces outward and is held in front of the chest. Left Hand – “Lotus-Holding Mudra”: The thumb presses against the index finger; the little

finger is extended, and the other two fingers are bent. The palm faces inward and is held in front of the chest, as if holding a lotus flower.

First, Chant the Invocation Verse [Praise to Padmakumara]

*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.*

(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.)

Next, we will discuss the three parts of “visualization” during the main practice: We begin with visualizing emptiness. How do we visualize “emptiness”? Visualize a vast, cloudless sky—clear blue space, stretching endlessly. Try to bring to mind the state and feeling of that open, empty sky. This is the visualization of emptiness.

Then, Chant the Emptiness Mantra: [*Om, si-ba-wa, su-da, sa-er-wa, da-er-ma, si-ba-wa, su-do-hang.*] (3 times) Recite this “Emptiness Mantra” to empower the visualization of emptiness.

Why do we “visualize emptiness”? Simply put: “Only when empty can one contain.” Just like a cup—if it’s already full of water, nothing more can be poured into it. Only when it is emptied can it hold more. Moreover, the nature of emptiness is boundless and all-pervading, so by visualizing our physical body as “vast and empty”—merging with the “void”—we naturally enter into union. The key point of visualization during this “merging” is “O”, which represents “everything merging into emptiness through visualization” and becoming one. It is just like shattering a tightly sealed jar—air naturally flows in. Following this, we proceed with the three-phase Dharmakaya visualization to visualize the principal deity—the Root Lineage Guru, Padmakumara.

The first visualization—“Moon Disc Visualization”: The moon disc represents “*Sid-*



*dhi*”, the “*Sid-dhi*” in the mantra “*Om, gu-ru, lian-sheng, sid-dhi, hum*” signifies the Pure Land of the Maha Twin Lotus Pond. Therefore, visualize a vast, cloudless sky and a deep blue ocean. From the horizon where the sea meets the sky, a bright, perfectly round white moon disc rises. In other words, between the vast sky and the ocean, a luminous white moon disc is

suspended. This is called the "Moon Disc Visualization."

Some may ask: Why must we visualize a moon disc? Why not the sun, or stars, or something else? Why must it be the moon disc? Because the moon is the purest and most perfect. Therefore, the moon disc is used to represent the pure Buddha realm of “*Siddhi*”, which is the sacred land of the principal deity, the Root Lineage Guru Padmakumara. For this reason, the moon disc symbolizes the Buddha realm of *Siddhi*, and it must be visualized very clearly and vividly—it must truly appear in the mind.

The Second Visualization—“Seed Syllable Visualization”: The seed syllable represents your Buddha-nature. In the “Seed Syllable Visualization,” visualize a vast, cloudless sky and a deep blue ocean. From the ocean horizon, a bright, pure white moon disc rises.



Within the moon disc, there appears a white Sanskrit seed syllable *Hum* [ ॐ ]. This white [ ॐ ] *Hum* syllable radiates light and spins. From the brilliance of this light, the Root Lineage Guru, Living Buddha Lian-sheng, manifests. He is seated majestically upon a great white lotus throne. In his left hand, he holds a lotus flower; in his right hand, he forms the Dharma-teaching mudra. His face bears a gentle smile, his appearance is dignified and radiant, and his

entire being emits five-colored light. To the Guru’s right are all Buddhas of the past and the ten directions. To his left are all Bodhisattvas, saints, and noble monastic beings. Surrounding him in all directions are layers upon layers of lineage masters from generations past. Beneath his Dharma throne stand the Four Heavenly Kings and Dharma protector spirits.



The Third Visualization—The Three Lights Empowerment of the “Principal Deity Visualization”: Visualize the Root Lineage Guru with a Sanskrit syllable “*Om*” at the brow-point. This syllable emits a powerful, radiant white light, which shines directly onto the practitioner’s brow-point. This is the Light of the Great Perfect Mirror Wisdom, which transforms the practitioner’s five skandhas (aggregates) and eighth consciousness into formlessness. At the Guru’s throat is a Sanskrit syllable, *Ah* [ ॐ ], which emits a powerful red light that shines onto the practitioner’s throat, transforming all desire, craving, and attachment into formlessness and transmuting them into the brilliant light of great wisdom. At the Guru’s heart center, there is a Sanskrit syllable, *Hum* [ ॐ ],

which radiates a powerful blue light that shines onto the practitioner's heart, subduing and dissolving all their ignorance and delusion into formlessness. The white, red, and blue lights then merge into the practitioner's body and mind. Next, visualize the Guru together with the Three Jewels and all deities radiating five-colored light that shines upon the practitioner's entire body. This causes all negative karma and unwholesome thoughts to be transformed into black vapor, which evaporates through the pores of the body, disappearing into the vast atmosphere. So that the practitioner's entire body becomes purified and radiant, attaining great bliss and peace. This is the Three Lights Empowerment of the Root Lineage Guru Padmakumar, principal deity visualization.

Some fellow practitioners ask: "What should I do if my visualization isn't clear?" Do you know that Tibetan lamas create mandalas with deep mindfulness and concentration? When they paint images of Buddhas, they imprint the Buddha in their hearts and visualize their mind as the Buddha—the mind itself is Buddha. Even when painting a mandala, they carefully draw a round moon disc, a vast ocean, a seed syllable, and within the syllable, the Root Lineage Guru, Living Buddha Lian-sheng. With deep mindfulness, they slowly paint his eyes, eyebrows, nose, mouth, ears, and his compassionate and majestic face. Then they paint his jeweled crown, arms, mudras, Dharma implements, feet, celestial robes, layered skirts, and his ornate adornments and Dharma throne—each stroke rendered with full concentration. Over time, these images become deeply imprinted in their hearts and are even more deeply rooted in their eighth consciousness storehouse, where they take hold. With such profound visualization, your mind will surely become pure, and your body, speech, and mind will all radiate clarity and light! Naturally, the Buddhas and Bodhisattvas will deeply merge into your body and mind.

Some fellow practitioners also ask: "Why do we need the Three Lights Empowerment?" In truth, the Three Lights Empowerment is a continuous practice of purifying your body, speech, and mind. It contains siddhi, Buddha-nature, and the Dharmakaya. The great radiance of the void illuminates you, and when your body, speech, and mind are fully united with the Root Lineage Guru, then you are the White

Maha Padmakumar, and the White Maha Padmakumar is you. If you train diligently in this practice, then one day—when you need help or at the moment of passing—you simply close your eyes, and the Root Lineage Guru, His Holiness Living Buddha Lian-sheng, will appear before you, radiating the white, red, and blue lights of the Three Lights Empowerment, bestowing blessings and initiation upon you. Your wishes will be fulfilled, and when your final moment arrives, you will certainly be reborn in the Maha Twin Lotus Pond of the Western Pure Land of Ultimate Bliss!

For disciples who have taken refuge in the True Buddha School, practicing the Root Lineage Guru Yoga is the most precious practice in the True Buddha Tantric Dharma and must never be abandoned throughout one’s life. The key instruction of the Principal Deity, the “White Maha Padmakumara”, is summarized in these words: “Root Guru First” — this must be firmly remembered without any doubt. By reciting the Root Guru Heart Mantra (the Heart Mantra of the White Maha Padmakumara), forming the “Padmakumara” mudra, and visualizing the “White Maha Padmakumara”, the union of these three—body, speech, and mind— is the practice “in accordance with the Dharma”. Any deviation makes it “not in accordance with the Dharma.” Even when practicing other Principal Deity Yoga, this Root Guru Yoga should be performed as a preliminary practice. This is a lifelong commitment that must never be abandoned. To abandon the Root Lineage Guru Yoga is to abandon everything—it severs the power of lineage blessings, and naturally, one’s practice will never reach accomplishment.

Now, let us combine the three visualization stages of the Root Lineage Guru, White Maha Padmakumara Guru Yoga— “Moon Disc Visualization,” “Seed Syllable Visualization,” and “Principal Deity Visualization”—into a unified practice. First, form the Padmakumara mudra, then begin visualizing emptiness, and chant the “Emptiness Mantra”, “*Om, si-ba-wa, su-da, sa-er-wa, da-er-ma, si-ba-wa, su-do-hang.*”

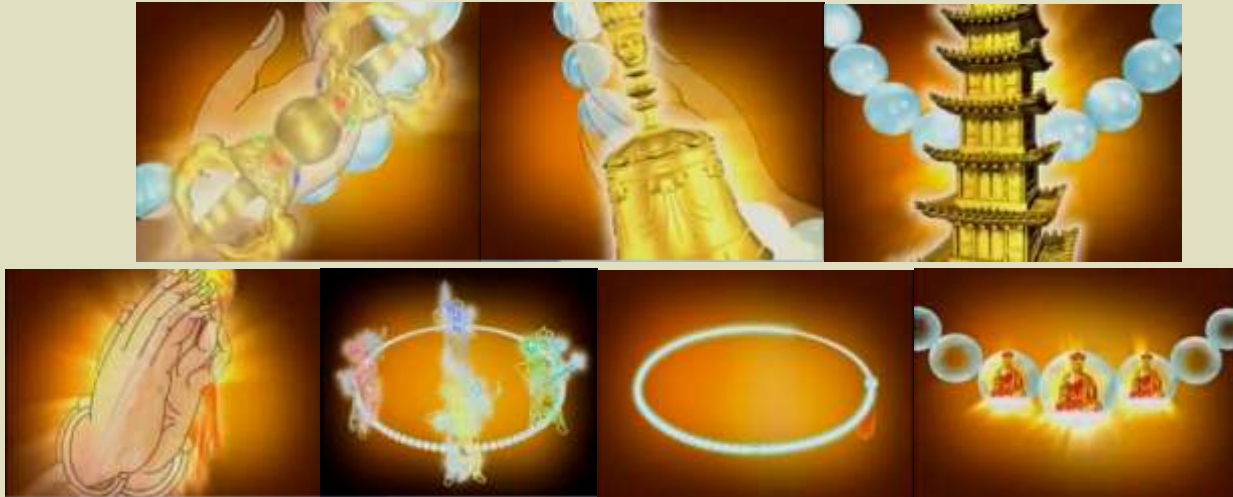
Next, visualize a vast, cloudless sky and a deep blue ocean. A bright, perfectly round white moon disc rises. Within the moon disc, then appears a white Sanskrit seed syllable

*Hum* [ ཧུམ ] radiates light, and spins. From the brilliance of this light, the Root Lineage Guru, Living Buddha Lian-sheng, manifests. He is seated majestically upon a great white lotus throne. In his left hand, he holds a lotus flower; in his right hand, he forms the Dharma-teaching mudra. His face bears a gentle smile, his appearance is dignified and radiant, and his entire being emits five-colored light. To the Guru's right are all Buddhas of the past and the ten directions. To his left are all Bodhisattvas, saints, and noble monastic beings. Surrounding him in all directions are layers upon layers of lineage masters from generations past. Beneath his Dharma throne stand the Four Heavenly Kings and Dharma protector spirits.

Then, visualize the Root Lineage Guru with a Sanskrit syllable, *Om* [ ཨྀ ] , at the brow-point. This syllable emits a powerful, radiant white light, which shines directly onto the practitioner's brow-point. This is the Light of the Great Perfect Mirror Wisdom, which transforms the practitioner's five skandhas (aggregates) and eighth consciousness into formlessness. At the Guru's throat is a Sanskrit syllable, *Ah* [ ཨྂ ] , which emits a powerful red light that shines onto the practitioner's throat, transforming all desire, craving, and attachment into formlessness and transmuting them into the brilliant light of great wisdom. At the Guru's heart center, there is a Sanskrit syllable, *Hum* [ ཧུམ ] , which radiates a powerful blue light that shines onto the practitioner's heart, subduing and dissolving all their ignorance and delusion into formlessness. The white, red, and blue lights then merge into the practitioner's body and mind. Next, visualize the Guru together with the Three Jewels and all deities radiating five-colored light that shines upon the practitioner's entire body. This causes all negative karma and unwholesome thoughts to be transformed into black vapor, which evaporates through the pores of the body, disappearing into the vast atmosphere. The practitioner's entire body attains lightness, ease, and freedom. At this moment, the practitioner's body, speech, and mind are completely merged with the Root Lineage Guru, becoming one. You are the White Maha Padmakumara, and the White Maha Padmakumara is you. Then, recite the "Root Lineage Guru Padmakumara Heart Mantra" (108 times): Long Mantra: "Om, ah, hum, gu-

*ru-bei, ah-ha-sa-sa-ma-ha, lian-sheng, sid-dhi, hum.” or Short Mantra: “Om, gu-ru, lian-sheng, si-dhi, hum.”*

## *Section 13 Mala Beads Visualization*



The key point of Tantric practice is to visualize first, then recite the mantra. You first visualize the Principal Deity, and then by calling upon their sacred name, it is equivalent to reciting their heart mantra. The heart mantra is the vibrational frequency of the Buddha or Bodhisattva, just like tuning a radio. When you recite the heart mantra and align your frequency with that of the Buddha or Bodhisattva, you can establish a spiritual resonance and connection with them. Therefore, whichever Principal Deity you are practicing, you should recite that deity's heart mantra and form that deity's specific hand mudra. The mantra is a vibrational frequency. When visualization, mantra recitation, and mudra come together as the union of the Three Secrets, they generate a powerful frequency and produce an incredible, miraculous energy.

Mala Beads Visualization While Chanting Mantra: Visualize the left hand transforming 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 (Buddha's 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 Padmakumara appearing inside each bead and coming to the forefront. When holding the mala, it is considered disrespectful to place it on your lap or legs. The mala beads should be held with both hands at chest level, and use your thumb to move the beads, maintaining full concentration and mindfulness throughout the recitation.

The proper method of mantra recitation is best performed softly or silently, though chanting aloud is also acceptable. The key is to recite mindfully— spoken from the mouth, heard by the ears, and imprinted in the heart. This is the most effective way. The seed syllable of this mantra is the final Sanskrit syllable, *Hum* [ॐ] . This Sanskrit syllable, *Hum* [ॐ] is imprinted in the heart. As your recitation matures over time, the seed blossoms like a lotus flower. Within the lotus appears the Sanskrit syllable, *Hum* [ॐ] . Once the mantra's seed blossoms, the lotus within your heart appears, and the Sanskrit syllable, *Hum* [ॐ] , radiates light upward through the crown. This light then summons Padmakumara to descend into your heart, where he sits upon the lotus at your heart chakra. Therefore, when reciting the mantra, it is essential to engage in visualization— it is not merely reciting without visualization. It is even better if you can use mantra recitation to rotate the light of the heart chakra.


H.H. Grandmaster, Living Buddha Lian-Sheng discourse: "This method of mantra recitation is the most subtle, the most refined, and leads to infinite accomplishment! When reciting the mantra, not only is the speech purified, but the mind engages in visualization, and the body simultaneously performs the mudra. Reflect on the mala visualization we just practiced: Isn't your right hand the vajra scepter? Isn't your left hand the vajra bell? Isn't the mala string the light of Vajrasattva? Aren't the four divider beads the Four Deva Kings? And isn't this the mudra of Padmakumara, the principal deity? Thus, with each recitation, visualize a Padmakumara within the round bead. Isn't this the purification of the mind? When your mouth recites "*Om, gu-ru, lian-sheng, si-dhi, hum.*" Isn't this the purification of speech? This is the practice of the Three Secrets in


Union. This integration of mudra, visualization, and mantra recitation (the Three Secrets in Union), and entering into samadhi is the complete and authentic True Buddha Tantric Dharma.

When you recite the Root Guru Heart Mantra, your mind and entire being emit a vibrational frequency that matches the frequency of the Root Guru. As you continue to recite with single-pointed concentration, your frequency begins to resonate in harmony with the Guru's frequency, generating great spiritual power. Naturally, this resonance invokes the Root Lineage Guru from the vastness of the universe to descend into your mandala, and you merge completely with Root Lineage Guru Padmakumara, becoming one with him "in a state of radiant brilliance". Therefore, disciples who cultivate the (True Buddha Tantric Dharma) must always remember: the practice of the "Root Lineage Guru (Padmakumara) Yoga" must never be abandoned throughout your entire life. This is the most precious and essential practice method for true realization.

In the Dharma text, we combine the practice of the "Root Lineage Guru Padmakumara Yoga" with the "Vajrasattva Repentance Practice" as an integrated cultivation. This 'Vajrasattva Repentance Practice' is the most important among the Four Preliminary Practices and is essential in Vajrayana cultivation. A detailed explanation of how to enter samadhi and apply the Nine-Cycle Breathing method when practicing the "Root Lineage Guru Padmakumara Yoga" in conjunction with the "Vajrasattva Repentance Practice":

- (1) Begin by performing the Nine-Cycle Breathing to center and focus the mind.
- (2) Visualize the void before you. On your right side appears Vajrasattva, and on your left side is the Root Guru Padmakumara. The two merge into a single beam of white light, which shines upon the practitioner. This white light slowly moves above the crown of the practitioner's head, then shrinks into a rice-grain-sized light pearl. Once clearly visualized, this light pearl (formed from the union of Vajrasattva and the Root Guru Padmakumara, in the size of a grain of rice), enters through the crown Chakra and

descends into the heart center, resting upon the Sanskrit syllable, *Hum* [  ] within the lotus of the heart.

(3) This Sanskrit seed syllable, *HUM* [  ] in the heart center, gradually expands and transforms into the Root Guru Padmakumara himself (because Vajrasattva is H. H. Grandmaster Padmakumara, and H. H. Grandmaster Padmakumara is Vajrasattva). In that instant, H. H. Grandmaster Padmakumara completely merges with the practitioner, becoming one and indistinguishable. His body, speech, and mind become the practitioner's body, speech, and mind—completely unified. The entire body becomes filled with spiritual radiance. (Regardless of the eyes, nose, mouth, ears, hands, feet, appearance, or attire—everything is identical to H. H. Grandmaster Padmakumara.) The practitioner is H. H. Grandmaster Padmakumara; H. H. Grandmaster Padmakumara is the practitioner—inseparable and one.

## *Section 14 The Nine Cycle Breathing Exercise*

What is the “Nine Cycle Breathing Exercise”? What is called the Buddha breath refers to the breath of the Buddha. The “Nine Cycle Breathing Exercise teaches us how to synchronize our breathing with that of the Buddha, so that our breath and the Buddha's breath flow in harmony -- as if “we and the Buddha are breathing through the same nostril.”

(1) The Nine Cycle Breathing Exercise is a technique known as "using Thought to Stop Thought." Ordinary people have many scattered thoughts, and it is nearly impossible to enter meditative stillness (a state of no thoughts) immediately. Therefore, we use a single focused “thought” — the left nostril, the right nostril, both nostrils, the white light entering, the red light circulating within, and the black vapor exiting. By utilizing the nine cycles of transformation and focusing on the rhythm of inhalation and exhalation, one can cut off “all distracting thoughts”. As the practitioner's mind becomes fully focused on the changing patterns of the Nine Cycle Breathing, scattered thoughts are reduced to

one, and then that one thought dissolves into no thought, leading to deep meditative absorption. This is the first effect of the “Nine Cycle Breathing Exercise”: “Using thought to stop thought.”

(2) The Nine Cycle Breathing Exercise is a "supreme method for purifying karma". We visualize the principal deity before us radiating "pure white light". With each inhalation, we draw this “pure white light” into the body, where it transforms into red light, cleansing the impure karmic energies within. This red light then circulates through the body, and with the exhalation, all impure energy (black vapor) is expelled. This nine-cycle exhalation and inhalation breathing practice of “inhaling white, exhaling black” is the secret of secrets within Tantric Buddhism for purifying karmic obstacles. Through long-term practice, the practitioner’s body transforms into pure light, merging with the great luminosity of universal consciousness, thereby shattering the illusion of “self” and attaining realization.

(3) The Nine Cycle Breathing is also the “Entering Inner Stillness Method.” For practitioners with sufficient meditative skill, simply completing the Nine Cycle Breathing allows the mind and spirit to become highly concentrated, energy to gather, and the mind to settle. This state of meditative absorption leads directly into Vajra Samadhi, transcending all illusions, abiding in Samadhi, and entering the emptiness. This is precisely "practicing the profound Prajnaparamita, perceiving that the five skandhas are all empty." As for accomplished Tantric practitioners who have already attained realization, or those who have generated the great Bodhicitta, their visualization practice differs from that of ordinary practitioners. They transform the karmic impurities of sentient beings into black vapor, then inhale this “black vapor”, taking on the suffering themselves. As it enters the body, it becomes “red light”; the black karma from sentient beings is transformed into red light, which shatters the black karma, bringing liberation. When they exhale, it becomes “white light”, dedicating merit to all beings, universally saving and benefiting them without remainder. However, this practice should only be undertaken by those with a genuine realization. Since we are still in the early stages of learning and have not yet reached that level, it is not encouraged at this time.



When practicing the “Nine Cycle Breathing Exercise”, it is best to use mental intention to control the inhalation and exhalation through the left and right nostrils. This prevents excessive physical movement from disturbing the “meditative stillness”. However, if this is not yet possible, especially for beginners, they may press the nostrils with the “ring finger”. For example, when inhaling through the right nostril, press the left nostril with the ring finger. When inhaling through the left nostril, press the right nostril. (Likewise, when exhaling through the right nostril, press

the left nostril, and when exhaling through the left nostril, press the right nostril.) Practice these alternating movements slowly and mindfully. Ultimately, using mental intention to control the inhalation and exhalation through the left and right nostrils is the ideal method. However, it is not easy at the beginning, but with consistent practice, it will become natural and effortless.

Now let us demonstrate: The practitioner sits still and forms the meditation mudra (samādhi mudrā) with both hands. First, visualize your entire body as transparent and radiant like crystal or glazed glass. Within the body are three parallel, vertical channels—the left channel, the right channel, and the central channel, shaped like a tube. The left channel connects to the left nostril. The right channel connects to the right nostril. The central channel is wide at the top and narrow at the bottom, with its upper end shaped like a trumpet, reaching the crown of the head but not connected to the outside. The lower ends of all three channels converge at a point four finger-widths below the navel (the dantian). The practitioner then visualizes that in the space directly in front, the Root Lineage Guru, Padmakumara, along with the practitioner's principal deity and various Buddhas and Bodhisattvas, are emitting brilliant white light from their nostrils toward the practitioner. The practitioner then visualizes that in the space directly in front, the Root Lineage Guru, Padmakumara, along with the practitioner's principal deity and all the Buddhas and Bodhisattvas, are emitting brilliant white light from their nostrils toward the practitioner.

Visualize white light entering the right nostril. Here, it becomes red light and descends the right channel to enter the left channel at the dan-tien (the convergence point); then, still as red light, it ascends the left channel to exit the left nostril as dark light.

Visualize white light entering the left nostril. Here, it becomes red light and descends the left channel to enter the right channel at the dan-tien (the convergence point); then, still as red light, it ascends the right channel to exit the right nostril as dark light.

Visualize white light simultaneously entering both nostrils, transform into red light, descend downward through both side channels, and enter the central channel at the dan-tien (the convergence point), and ascend to the top [crown chakra]. However, it does not pass through the crown chakra, because (the Root Lineage Guru, Living Buddha Lian-sheng, is seated atop a great white lotus at the crown—thus, passage is blocked.) Then return to the dan-tien to enter both side channels, exiting as dark light at both nostrils.

Breathe in through the left nostril and out at the right (as in 2).

Breathe in through the right nostril and out at the left (as in 1).

Breathe in and out through both nostrils (as in 3).

Breathe in and out through both nostrils (as in 3).

Breathe in through the right nostril and out at the left (as in 1).

Breathe in through the left nostril and out at the right (as in 2).

The “Nine Cycle Breathing” actually consists of only “three core cycles”; it's simply that the sequence is reversed. However, this reversal serves a purpose—it is designed to train “the power of intention” and “power of mindfulness”, and carries significant meaning in terms of practice. The Key instructions for practicing the “Nine Cycle Breathing Exercise” are “Slow”, “Subtle”, and “Long”. The explanation of this principle is as follows:


“Slow”: Because only through slowness can the mind become calm and stable. Only then can one be at ease, allowing qi to gather. When qi gathers, it can expand and contract, and only then can it transform into spiritual power.


“Subtle”: Because only through subtlety can refinement arise. Refinement leads to lightness, which in turn allows for graceful movement. This graceful movement can reach far, thereby enabling perfect control in both movement and stillness.

“Long”: Because only through long can one enter inner stillness. Stillness leads to purity, and purity allows for complete mastery. This can reach sublime states and bring forth extraordinary merit. Breathing that is “fast”, “coarse”, and “short” resembles the breath of someone near death. Therefore, the key instruction for Tantric breathing practice is that "inhalation" and "exhalation" must first be trained to be "slow", "subtle", and "long", until one eventually reaches the state where "inhalation and exhalation" become "no breath", thereby attaining meditative absorption (samadhi).

## *Section 15 Entering of the Deity into Oneself, Release of Oneself into the Cosmic Consciousness, and Breath Counting Contemplation*

The key instruction for “Entering of the Deity into Oneself” is non-dual and not different.

“Entering of the Deity into Oneself”(Ru-wo Guan): Visualize the Root Lineage Guru or principal deity seated upon a lotus above your crown chakra (brahma aperture). The lotus stem extends downward, penetrating the crown and entering the central channel of the practitioner. Within the practitioner’s central channel at the heart chakra, there is a lotus in full bloom. Upon this lotus rests a moon disc, and in the center of the moon disc is the principal deity’s Sanskrit seed syllable *Hum* , radiating light. Next, visualize the Root Lineage Guru or principal deity atop the lotus at the practitioner’s crown transforming into a light-pearl, no larger than a grain of rice. This brilliant light-pearl enters through the practitioner's crown opening into the central channel. Descending straight along the lotus stem, it enters the moon disc atop the lotus at the practitioner’s

heart chakra. It merges with the Sanskrit seed syllable *Hum*  resting on that lotus in the practitioner's heart chakra, joining and dissolving into one. Then, the deity's body gradually expands until the practitioner's entire body becomes completely identical to that of the Root Lineage Guru or principal deity. At this moment, you visualize yourself as the Root Guru, the White Maha Padmakumara. Imagine your appearance as completely perfect, adorned with jeweled garments, seated upon a lotus throne, exuding great dignity and majesty. In the snap of a finger, you are the White Maha Padmakumara, and the White Maha Padmakumara is you, neither two nor separate.

“Living Buddha Lian-sheng” teaches that the key instruction for the “Entering of the Deity into Oneself” visualization is “non-dual and not different”. When one trains to the point where oneself and the principal deity are truly “non-dual and not different”, the practice of Entering of the Deity into Oneself becomes effortless. Many people have told me that it is difficult to visualize the principal deity. I advise them to worship a golden statue of the deity, to carry a subtle sacred image of the deity with them, to take it out often and observe it with focused attention, and to contemplate it with single-minded devotion and constant mindfulness. By practicing in this way over time, the principal deity will appear vividly in the space before you, as if alive. When you close your eyes and think of the principal deity, the principal deity immediately appears — this marks the first stage of accomplishment.

Next, Tantric practitioners often cultivate meditative absorption. While sitting in stillness, one should not dwell on the past, not anticipate the future, and not cling to the present. One must maintain "a single-minded concentration without scattering." In this state of “single-minded concentration without scattering,” the mind becomes like a vast, clear sky, and suddenly, one perceives oneself appearing in the perfect and majestic form of the principal deity. Then, visualize your eyebrows as the deity's eyebrows, your nose as the deity's nose, your mouth as the deity's mouth, your ears as the deity's ears, and your face as the deity's face. Even the Thirty-Two Major Marks and Eighty Minor distinguishing features are all your own, clearly and distinctly perceived. Continue

practicing until, upon closing your eyes, you immediately appear in the glorious form of the principal deity—this is the second stage of accomplishment.

Once the first stage of accomplishment is attained, and the second stage is also achieved, then practicing the “Entering of the Deity into Oneself” Contemplation becomes much more effective. With half the effort, the result is doubled. In just an instant, one achieves “Entering of the Deity into Oneself.” When the practitioner and the visualized principal deity have completely merged into one, with neither two nor separate — non-dual and not different— the practice is considered successful. At this level of realization, the Tantric practitioner perceives all sentient beings and the entire phenomenal world as not separate from the deity. This is not a mere illusion conjured by the deity’s playful supernatural powers, but a profound and inconceivable state of spiritual union through responsive resonance.

The most essential principle of mind Dharma in Tantric practice is: One Root Guru, one Root Principal Deity, and one Root Dharma Protector. Only in this way can one truly understand the real meaning of taking refuge and generating bodhicitta. With such single-minded practice, accomplishment becomes much easier. The Key instruction for “Entering of the Deity into Oneself” is “non-dual and not different”. The most direct way to express this is: “I am the principal deity”. The Key instruction for “Release of Oneself into the Cosmic Consciousness” (Wo-ru Guan) is: "Inner emptiness, outer emptiness."

“Entering of the Deity into Oneself” refers to the Greater Self entering the lesser self. “Release of Oneself into the Cosmic Consciousness” refers to the lesser self entering the Greater Self. The visualization method is as follows:

Visualize the Principal Deity seated in the space before you.

The Principal Deity moves through space to your crown, resting above your Brahma aperture. Its body is naturally radiant and empty. At the center of its form is a wisdom central channel, which directly connects with the central channel of the Tantric practitioner.

Visualize the practitioner’s body as empty and luminous. At the heart center, a lotus blossoms, and within it rests the Sanskrit seed syllable *Hum*, [ॐ] .


Visualize that a lotus also blooms within the Principal Deity's heart, and it too contains a Sanskrit seed syllable *Hum*, [ॐ] .

Allow your own heart’s Sanskrit syllable *Hum* [ॐ] to ascend through the wisdom central channel, merging into the Principal Deity’s Sanskrit syllable *Hum*, [ॐ] , becoming one. “Inner emptiness, outer emptiness,” abide in an inexpressible sacred realm—then release into the Cosmic Consciousness.

This “Release of Oneself into the Cosmic Consciousness” method begins with proper posture and meditative stillness, and it requires effort in collecting the mind and refining visualization. Both your own body and the deity’s body must be visualized as luminous and empty. Ultimately, all appearances dissolve into total luminosity and emptiness, leaving only a single point of clear light at the heart lotus. This is the unification of the six elements into one sacred radiance—the divine presence of clarity and awareness.

Using the radiance of the Sanskrit seed syllable *Hum* [ॐ] , raise it upward through the wisdom central channel, and let it enter and merge with the principal deity’s [ॐ] *Hum* syllable. The two merge as one and then release into the Cosmic Consciousness. This represents the self-nature luminosity merging into the luminosity of the Dharma realm, uniting as one. It is the transformation of consciousness into wisdom, where function arises from essence. One abides neither in samsara nor in nirvana, but directly realizes unsurpassed, perfect, complete enlightenment, fully awakening to bodhi and entering the gate of liberation. Thus, the great key instruction for "Release of Oneself into the Cosmic Consciousness" is: “Inner emptiness, outer emptiness”.

“Living Buddha Lian-Sheng’s realization is as follows:

A Tantric practitioner must realize that the self is illusory. One must dissolve the ordinary physical body, which is falsely perceived as real, into emptiness, and gather the pure, undefiled essence of true consciousness into the Sanskrit syllable *Hum* [  ], radiating with luminous emptiness. The principal deity, too, is inherently radiant and empty. Its form is adorned with the five secret intention adornments of Vajrayana. At the principal deity's heart is the supreme syllable, embodying the essence of unsurpassed, sublime realization.

“Inner Emptiness”: From the serene and undefiled realm of wisdom-nature, light radiates naturally. “Outer Emptiness”: The collective essence of all enlightened beings radiates the light of the five wisdoms. Then, “Inner Emptiness” merges into “outer Emptiness”, transforming into pure luminosity. When one reaches this state, one immediately understands the meaning of: “The Dharmakaya is like the moon's body, the Sambhogakaya is like the moonlight, the Nirmanakaya is like the moon's reflection” — one moon, three bodies. Contained within this is the treasure of all the Buddhas' secret teachings—the profound and subtle principles of the Mahayana, the supreme and ultimate realization that accords with nirvana. It is the most direct secret. In truth, “Entering of the Deity into Oneself” and “Release of Oneself into the Cosmic Consciousness” share the same essence. The result is identical: “Entering of the Deity into Oneself” is “Release of Oneself into the Cosmic Consciousness,” and “Release of Oneself into the Cosmic Consciousness” is “Entering of the Deity into Oneself.”

The only difference lies in the direction—“one is incoming, one is outgoing,” but both ultimately lead to the “breakthrough of inner and outer boundary”.

Of course, “The Merging of Self and Deity Contemplation” begins with coarse levels of conceptual visualization and gradually refines into the subtlest and most precise mental focus. In Tantric Buddhism, the ordinary body of a sentient being is referred to as the coarse body, dense and impure. Through dedicated practice, one must transform this into the subtle body and subtle mind. Originally, visualization arises from coarse thoughts, but through the tempering of practice, it evolves into the most refined and

focused awareness. When one reaches the pinnacle of subtlety and concentration, the power of thought becomes inconceivably potent. Thus, the purpose of Tantric practice is to guide you from the state of an ordinary being to complete union with the Buddha. When you attain permanent union with the Buddha, all of your merit and realization become identical with that of the Buddha, with no separation or distinction. This is the essence of Tantric Buddhism.

This type of visualization is abundant in Tantric Buddhism. There is the "Seed Syllable Ah Visualization," "The Moon Disc Visualization," "Merging of Self and Deity Contemplation," as well as visualization using "Mantra Syllables". In addition, within the Vajradhatu Mandala, there is the "Five Forms Body Transformation Contemplation", and in the Garbhadhatu Mandala, there is the "Five-Syllables Contemplation", which uses five sacred mantra syllables to complete the visualization of embodiment. These visualizations are extremely important and require a long period of focused, gradual, and dedicated training to attain realization or accomplishment.

Regarding Breath Counting Contemplation: For those whose minds are scattered. Because your mind is often restless—constantly drifting from one thought to another—Breath Counting Contemplation is to help by having you count your breaths. For example, inhale — count one, exhale — count two, or you can count one full cycle of inhale and exhale as one—either way is acceptable. You can also count up to your age. This method carries a unique sense of willpower and rhythm. For instance, if you are a certain age, count your breaths up to that number, then start again from one. Doing so enhances your sense of structure and discipline within the breath counting practice.

In truth, counting the breath up to your age and then starting over again, repeating this cycle, is a method to train your concentration. It is a disciplined practice of returning to "oneness", a cultivation of focus on pure numerical attention. When breath counting reaches the point where you no longer count, and no thoughts arise—no distractions whatsoever—then a state of meditative absorption (samadhi) emerges. Once samadhi arises, body and mind dissolve into emptiness, and you enter a state of "sitting in

forgetfulness”. At this stage, some practitioners may feel as if they are floating in space, or immersed in the ocean, or surrounded by wind, water, or light. These are simply five different experiential phenomena that correspond to the five elemental qualities of your body. There is no need to be alarmed.

Some feel as if they are in fire, some in water, some in wind; some transform into the great earth, some become as solid as a mountain, and some feel as though they are flying in space. All of these are manifestations of a complete state of “sitting in forgetfulness.” This is because our bodies are composed of the elements of earth, water, fire, wind, and space, among which space represents the highest state of meditative stillness. If you belong to the earth element, you will naturally feel as solid and stable as a mountain. If you belong to the water element, you will feel a cooling sensation throughout. If you belong to the fire element, you will feel as though your entire body is burning in flames. If you belong to the wind element, you will feel yourself swaying or drifting in the wind. These five elemental attributes give rise to five types of “sitting in forgetfulness” experiences. Sometimes one feels tiny; other times, vast, filling the entire universe and space. Therefore, the sacred saying: "Expanded, one is as vast as Mount Sumeru; contracted, as small as a chestnut; the body can be hidden within a mustard seed." This is the experiential realization that arises in this meditative state.

## *Section 16 Entering Samadhi*

The key points of Tantric practice lie in visualization, mantra recitation, and entering samadhi. Visualization means purifying your intention and inviting the divine radiance of the Buddhas and Bodhisattvas. Mantra recitation means using vibrational frequencies to resonate with and merge with the Buddhas and Bodhisattvas. Entering samadhi involves the processes of “Entering of the Deity into Oneself” and “Release of Oneself into the Cosmic Consciousness.” “Entering of the Deity into Oneself” means the light and energy of the Buddhas and Bodhisattvas enter into your body—you and they become one.

“Release of Oneself into the Cosmic Consciousness” means your light and energy enter into the body of the Buddhas and Bodhisattvas, then are released into the Cosmic Consciousness. Entering of the Deity into Oneself is when Deity comes to you; Release of Oneself into the Cosmic Consciousness is when you go to them.

"Entering samadhi" is the same as "entering meditative absorption"—it means entering the state of “concentration” through the gateway of “tranquility”. Entering tranquility means reducing distracting thoughts, allowing the mind to become focused and unified. All internal and external complexities are minimized or even eliminated. This is what is referred to as "serene detachment and emptiness."

There are three essential methods for entering samadhi: the first is breath, the second is conceptual focus, and the third is vibrational frequency. In truth, these three are aspects of a single unified method. However, if we exert too much effort in trying to enter samadhi, we may be unable to do so. This is because the force is too intense — when we try too hard to cut off distracting thoughts, we may instead find ourselves caught in a continual struggle, unable to settle into samadhi. On the other hand, if one becomes too relaxed—thinking of nothing, caring about nothing—this leads to laxity and dullness. One may become sleepy and fall into drowsiness. Thus, entering samadhi lies between effort and laxity, between tension and relaxation — it must be finely tuned to just the right balance to enter samadhi. This can only be achieved through long-term, repeated practice.

Why is “entering samadhi” so important? Living Buddha Lian-sheng tells everyone that a person who has "entered samadhi" can completely purify their thoughts and mental activities. It is at this moment that the transformation of consciousness into wisdom takes place, the transformation into the deity occurs, and the mutual illumination of light radiates brilliantly. Even “attaining Buddhahood in this very body” happens at this time. “The method of entering samadhi” is not something that can be accomplished in a single attempt. It requires a year, several years, decades, or even a

lifetime. Some people attain it quickly; others may never experience even a single moment of true “meditative absorption” in their entire lives.

Living Buddha Lian-sheng’s insight is that using the “Nine-Cycle Breathing Exercise” to enter samādhi is a practical and effective gateway. Disciples should consider practicing this method diligently over time. An elderly monastic once told me that he had practiced for his entire life, from youth to old age, yet had never once entered “samadhi.” This shows that “entering samadhi” is no easy task. If it were easy, people would have already attained buddhahood, and there would be no need to suffer in this world or endure the endless torment of cyclic existence in the six realms!

Therefore, before entering samadhi, for the mind to become focused and for body, speech, and mind to be purified, one must first practice the Nine-Cycle Breathing Exercise, followed by Merging of Self and Deity Contemplation, and then apply the Breath Counting Exercise to enter meditative absorption. When your breath-counting approaches stillness, if distracting thoughts arise, you must once again visualize yourself as the Root Lineage Guru—White Maha Padmakumara—or as your Principal Deity, and then re-regulate and resume the breath-counting. This is because: “When the breath moves, the mind moves.” “When the breath moves, the energy moves.” “When the energy moves, the mind moves.” Therefore, “samadhi” places great importance on “the method of breathing”—its evenness and subtlety are the most essential prerequisites for entering samadhi.

The procedure for entering samadhi is as follows: 1. Gather all scattered thoughts into a single thought. 2. Then dissolve that single thought into zero. 3. Perform Merging of Self and Deity. 4. Settle into the Principal Deity’s samadhi. In this way—coming and going, going and coming—one naturally transitions from the coarse and shallow method of the dual use of tranquility and contemplation into the profound dual use of tranquility and contemplation. In the fleeting moment when not a single thought arises, one instantly enters the state of sitting and forgetting, the realm of no-thought. It is only then that you truly experience and realize what is meant by: “Radiance reflecting radiance,”


“Merging light with the dust of the world,” and the effortless and natural sense of liberation. This kind of deep insight—penetrating into wisdom, into light, into the Root Lineage Guru, the White Maha Padmakumara, into the Principal Deity, into cosmic consciousness—utterly shatters the self and transforms it into emptiness. One becomes one with the universe, inseparable from the Buddha. This ineffable state can only be described as: “Like one who drinks water—only they know whether it is warm or cold.”

There are also practitioners who, when entering "samadhi", first visualize the entire world transforming into a field of radiant light. This light completely envelops them. Then, they visualize the Buddhas above transforming into points of light, like rain, descending and merging into their own body. Simultaneously, they visualize the Buddhas below also transforming into points of light, rising upward, and merging into the practitioner's body. Thus, the Tantric practitioner's own body also transforms into light and becomes completely hidden—this is the state of “the body becoming luminous like empty space.” The Buddhas above, the Buddhas below, and the world all become light, and the practitioner becomes light. The three lights merge into one and dissolve into the ocean of luminous Dharma-realm, becoming one with the Buddhas of the ten directions. This state is precisely the realm described in the Prajnaparamita Heart Sutra of “Guanyin Bodhisattva—a state of great emptiness and effortless freedom. It is also the essence of the Diamond Sutra: “No mark of self, no mark of person, no mark of sentient being, no mark of lifespan.”

In fact, Principal Deity samadhi means: The mind-consciousness merges into the Principal Deity, the small self dissolves into the Principal Deity, the consciousness unites with the supreme Principal Deity, and the Principal Deity intermingles with emptiness. We understand that the “method of entering Samadhi” follows this sequence: The Yoga of One-Pointedness, The Yoga of Simplicity, The Yoga of One Taste, The Yoga of Nonmeditation. However, not everyone can successfully cultivate these stages. Living Buddha Lian Sheng believes that the key instructions for entering samadhi are as follows: First is “return to one.” Second is “return to zero.” Third is “I am the Buddha.” Fourth is “The Buddha liberates sentient beings.” Fifth is “Possessing all six psychic powers.” Sixth

is “unmoving suchness.” Disciples of the True Buddha School who enter Samadhi through this “secret practice” of six essential instructions will surely attain the highest realization, realizing the ultimate truth within the meditative absorption of Samadhi.

## *Section 17 Emerging from Samadhi*

The length of time one remains in “samadhi” entirely depends on the practitioner’s habits. One may choose to emerge by visualizing the Sanskrit syllable *Hum* [  ] appearing, then returning to the saha world, and peacefully exiting samadhi. When preparing to emerge from samadhi, first take a deep breath, drawing the universal dharma flow into the lower dantian. Then visualize yourself descending from the void back into your body, seated upon the lotus of your heart's moon disc. Next, visualize the principal deity on your heart’s moon disc contracts and transforms into a light pearl, which then ascends through the central channel and exits through the crown opening, transforming once more into the principal deity. The principal deity now abides at your crown, and you have thus emerged from samadhi. This signifies that the Root Lineage Guru White Maha Padmakumara eternally resides at your crown, bestowing blessings upon the practitioner.

Living Buddha Lian-sheng said, "Entering samadhi is precisely the goal of spiritual practice. When one enters samadhi and transforms the body into light, this is the transformation of consciousness into wisdom. All great attainments manifest within the vast emptiness of meditative absorption. The principle of attaining Buddhahood in this very body, as taught in Tantric Buddhism, lies within this process. All Tantric practitioners of the True Buddha School must earnestly comprehend this and engage in long-term practice. In time, realization will naturally arise." This is the supreme key instruction of Tantric Buddhism.

## Section 18 Empower Other Heart Mantras and Recite the Buddha's Name



### **[Other Heart Mantras and Recite the Buddha's Name]**

*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-yeh, beh-ka-dzee-yeh, ma-ha beh-ka-dzee-yeh, la-dza-sah-mo-kyah-doh-heh, so-ha.* (Medicine Buddha Heart Mantra)

*Na-mo san-shi-liu-wan-yi yi-shi-yi-wan jiu-qian-wu-bai tong-ming-tong-hao ah-mi-tuo-fo.* (Namo the 36 trillion 119 thousand and 500 Amitabha Buddhas.) (3 times)

*Na-mo wu-ji-yao-chi da-shen-shi-wang-jin-mu da-tian-zun.* (Namo The Great Primordial Golden Queen Mother of the Jade Pond of the West) (3 times)

In True Buddha Tantra, there is the preliminary practice, the main practice, and the concluding practice—only with all three combined is the True Buddha Tantra complete. When we recite the heart mantras of the Eight Major Principal Deities, our primary intention is to establish a karmic connection with them. From this connection, the Eight Major Principal Deities then transform into all Buddhas of the ten directions and three times, and all Bodhisattva Mahasattvas, forming further karmic affinities. Since the other heart mantras in the True Buddha School are all interconnected with various Buddhas and Bodhisattvas, through this auspicious affinity, after reciting the principal deity's heart mantra, we also recite the other heart mantras three times each, or more, if one has the time. If time is limited, reciting each once is also acceptable.

## *Section 19 Dedication*

### *[Dedication]*

After completing the mantra recitations, we proceed to the dedication of merit. What does “dedication” mean? It means gathering all the merits you’ve accumulated through your practice and offering them as a unified dedication. The Dedication Verse: “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 dedicate the merits of this practice to \_\_\_\_\_.”

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.

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 Lineage 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!

May all who uphold the name of Amitabha Buddha be born together in the Pure Land of His Western Paradise. (At this moment, visualize the Pure Land of Ultimate Bliss appearing instantly in the sky.) Repaying the Fourfold Generosity from above. (Visualize all Buddhas and Bodhisattvas radiating light upon the Three Jewels, one's parents, teachers, and country—representing the Fourfold Generosity.) Aiding those who suffer in the Three Paths below. (Visualize the three evil paths—hell, hungry ghosts, and animals appearing before you. Buddhas and Bodhisattvas emit white light to rescue beings in these paths. This symbolizes your resolve to save all beings from the three evil paths.) 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. True Buddha School disciple \_\_\_\_\_ (your name), dedicate the merits of this practice to wish everyone

good health, free of hindrances, strong in cultivation, and may all circumstances become auspicious. If the practitioner has something to request, they may silently pray for a specific matter or person at this time. May all wishes be fulfilled with auspiciousness and perfection. Then raise the vajra scepter and draw a circle. The circle emits a great radiant flame; may all hindrances be removed. (Raise the vajra scepter and forcefully point it toward the sky. With the sound “Wun,” darkness transforms into light.)

## *Section 20 Recite the Hundred Syllable Mantra*

*[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-bawa, ma-ha sa-ma-ya, sah-do-ah, hum, pei. (3 times)*

After completing the practice, recite this mantra three times. All faults, mistakes, or omissions in the practice will be made complete, like a great moon disc radiating light. The Buddhas and Bodhisattvas will not hold them against you.

## *Section 21 The Great Homage and Recite the Completion Mantra*

*[The Great Homage and Recite the Completion Mantra] (Like Section 5, The Great Homage)*

*Om, Bu Lin. (3 times)*

*Om Mani Padme Hum.*

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

End of Practice: *Xiu-fa yuan-man, ru-yi ji-xiang*. May all endeavors be auspicious. *Om Mani Padme Hum!*

There are two types of Dharma: the supramundane Dharma, which leads to Buddhahood through spiritual cultivation, and the worldly (mundane) Dharma, which fulfills the wishes of all sentient beings. Therefore, even if one does not practice the supramundane Dharma, one should still cultivate the mundane Dharma. After completing the mundane Dharma, one may then return to the supramundane Dharma. Both are deeply meaningful. When disciples perform the practice, they can visualize their parents at their sides, practicing together. In this way, the parents also increase their affinity with the Buddha and accumulate merit. This is called visualization. If your husband doesn't believe, visualize him practicing with you; if your wife doesn't believe, visualize her joining in the practice. In this way, both individuals will accrue merit, and their connection to the Buddha will gradually deepen.

For example, whatever you request during your practice can be stated clearly during the dedication of merit. If you wish to help someone develop faith in the Buddha, you can say during the dedication: “*Om. Zhe-Li. Zhu-Li. Zhun-Ti. Chi-Ling. (Name) to have faith in the Buddha, So-ha.*” “*Om. Zhe-Li. Zhu-Li. Zhun-Ti. Chi-Ling. (Name) entrust their business to me, So-ha.*” “*Om. Zhe-Li. Zhu-Li. Zhun-Ti. Chi-Ling. That a baby boy be born, So-ha.*” “*Om. Zhe-Li. Zhu-Li. Zhun-Ti. Chi-Ling. (Name) be healthy, So-ha.*” These are all worldly Dharma practices. You can recite them when making aspirations or while reciting the heart mantra. These are all secret worldly methods of Tantric Practice.

After returning home today, disciples who have taken refuge may set up an altar and engage in daily practice. By doing so, all wishes can be fulfilled. As your aspirations are gradually realized, you will naturally progress toward practicing the supramundane Dharma, eventually attaining the meditative joy that ordinary people cannot reach. In this world, most people seek wealth, longevity, academic degrees, fame, and status. But do not forget that beyond these lies a higher ideal—in the transcendental realm, there is

an ultimate goal, and that is to attain Buddhahood. With this, we will conclude today's Dharma connection. May you all make swift progress in your cultivation. *Om Mani Padme Hum!*