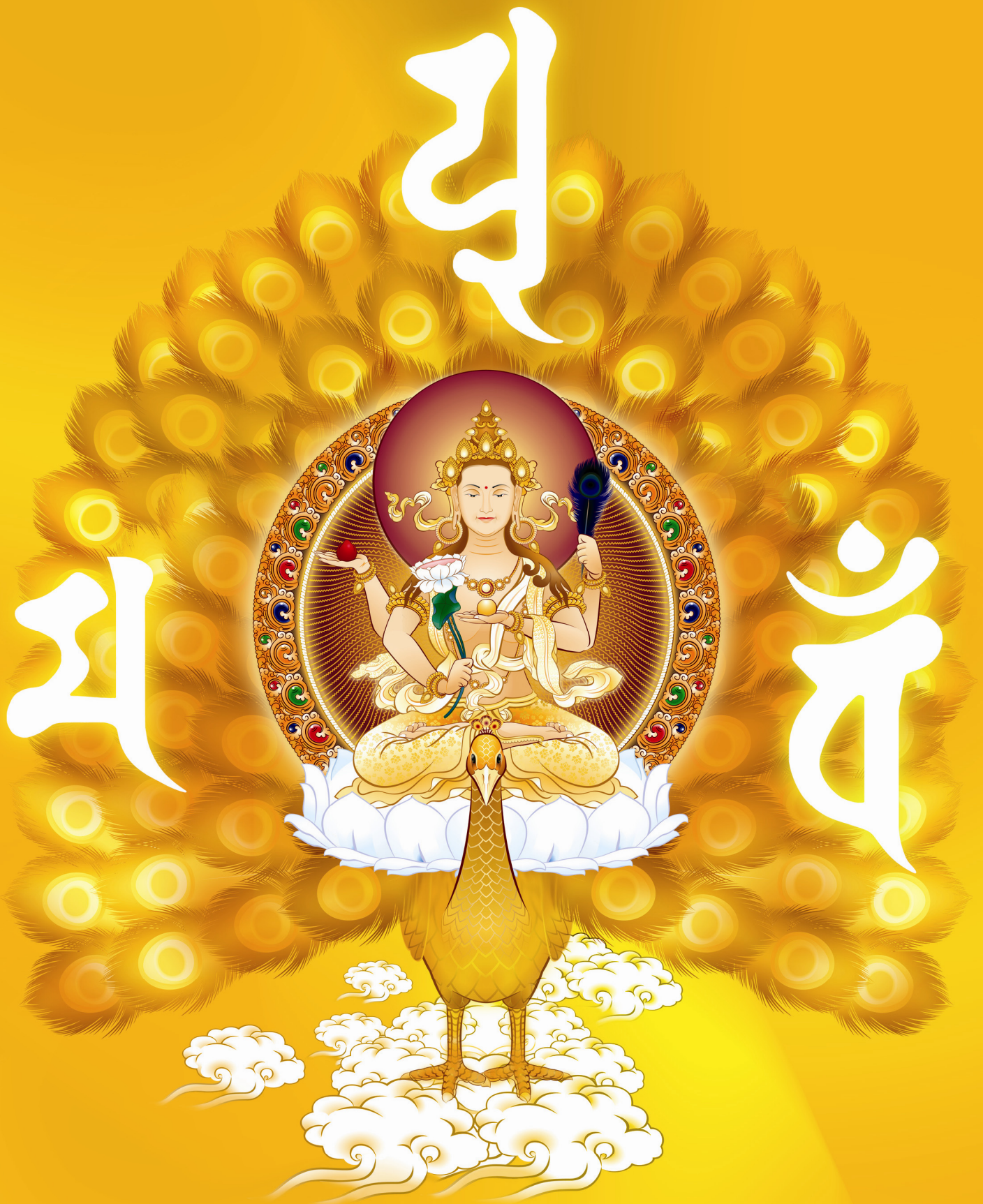


佛母大孔雀明王相應法

Mahamayuri Vidyarajni Sadhana

His Holiness Living Buddha Lian-sheng, Sheng-yen Lu



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The Padmakumara website is most grateful to Living Buddha Lian-sheng for transmitting such precious dharma. May Living Buddha Lian-sheng always be healthy and continue to teach and liberate beings in samsara. May all sentient beings quickly attain Buddhahood. Om Guru Lian-Sheng Siddhi Hum.

Exhaustive research was undertaken to ensure the content in this e-book is accurate, current and comprehensive at publication time. However, due to differing individual interpreting skills and language differences among translators and editors, we cannot be responsible for any minor wording discrepancies or inaccuracies. In addition, we cannot be responsible for any damage or loss which may result from the use of the information in this e-book.

The information given in this e-book is not intended to act as a substitute for the actual lineage and transmission empowerments from H.H. Living Buddha Lian-sheng or any authorized True Buddha School master.

If you wish to contact the author or would like more information about the True Buddha School, please write to the author in care of True Buddha Quarter. The author appreciates hearing from you and learning of your enjoyment of this e-book and how it has helped you. We cannot guarantee that every letter written to the author can be answered, but all will be forwarded.

Please write to:

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Transmitted by H.H. Living Buddha Lian-sheng.

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Upon Reading This E-Book

An empowerment must be received from Living Buddha Lian-sheng or an authorized True Buddha School master before engaging in this particular sadhana. If one does not have the lineage empowerment, one should not, under any circumstances, attempt this practice. Under the blessing of the empowerment, students can quickly attain yogic responses with the Deity. Without it, the practice will be futile and one's act would be considered an act of stealing the Dharma.

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

This e-book serves as a guideline for the sadhana and teaching. Please refer to Living Buddha Lian-sheng's books or consult with authorized True Buddha Masters for more detailed explanations. If you have any further questions, please write to the True Buddha Foundation.

May the compassionate Living Buddha Living Buddha Lian-sheng, buddhas, bodhisattvas, and dharma protectors bless these translated practices. May the True Buddha Tantra liberate all beings in the Six Realms of Transmigration.

For more information and other True Buddha School related materials, please visit the following websites:

www.tbsn.org

www.padmakumara.org/forum



About Living Buddha Lian-sheng



His Holiness Living Buddha Lian-sheng is the Root Guru of True Buddha School. He is referred to as Grand Master by his disciples, and he is regarded as the emanation of Amitabha Buddha.

As the lineage holder of the Nyingma, Kagyu, Sakya and Gelug schools of Tibetan Buddhism, Living Buddha Lian-sheng has attained the highest fruition in those schools including the Great Perfection, Mahamudra, Lamdre, and Yamantaka Sadhana.

Living Buddha Lian-sheng teaches both exoteric and esoteric Buddhism, and also incorporates elements of Zen and Daoism into his teachings. He emphasizes actual practice and encourages students to integrate his Buddhist teachings into their daily lives. The quintessence of his personal journey, his methods of cultivation and his realization are embodied in the True Buddha Tantric Dharma, which is an inspiring, practical, and powerful teaching that is well-suited for people in modern society. Living Buddha Lian-sheng leads a disciplined life which includes spiritual practice, teaching, writing, and painting. He is an excellent model for spiritual cultivators in this degenerated age.

As of today, over five million people have taken refuge in True Buddha School. With over 400 chapters worldwide, True Buddha School is recognized as a major Buddhist group today. Living Buddha Lian-sheng has written over 200 books in Chinese on topics ranging from Vajrayana Buddhism to Feng Shui, Zen Buddhism, and Daoism. Many of these books are now being translated into English and various other languages.



About The True Buddha School

The True Buddha School, founded by Living Buddha Lian-sheng, is a school for spiritual cultivation. The name reflects the founder's mission to offer authentic lineage transmission and practice of the Tantric Dharma which can truly lead one to buddhahood. All students who have taken refuge with the True Buddha School must practice the True Buddha Tantra. The True Buddha Tantra is a Mahayana practice which, by directly visualizing oneself and Buddha as "One" and, through the cultivation of the purification of body, mind, and speech, can enable an ordinary, worldly person to directly arrive at the realm of buddhahood.

The True Buddha School differs from other esoteric traditions in that it teaches a unique Yoga Practice called, the Padmakumara (Lotus Bodhisattva) Vajra Yoga, which enables the practitioner to arrive at the root guru's "siddhi" of the Maha Twin Lotus Ponds, an inconceivable Buddha Pure Land manifested by the Buddha Locana.

About True Buddha School Net (TBSN)

True Buddha School Net is the official website of the True Buddha School. It is available in English and Chinese. Since 1995, TBSN's worldwide popularity and viewer demands have continued to increase, requiring more than 10 servers to maintain its website. Visit <http://www.tbsn.org> to learn more about the True Buddha School and to access our newsletters, articles, upcoming local chapter ceremonial events, as well as Living Buddha Lian-sheng's books and dharma talks.



About Padmakumara Website

Padmakumara website is a free membership Buddhist discussion group that is independently funded and established by Alice Yang, a devout student of Grand Master Lu, since 2001. It specifically caters to non-Chinese speakers' learning needs by publishing insightful, educational and comprehensive translations of True Buddha School related content. Visit <http://www.padmakumara.org> to access the True Buddha School's latest news, books, yoga practice texts, dharma talks, sutras, audio recordings of mantras, articles and buddhist study discussions in English, French, Indonesian, and Spanish languages.

About True Buddha Translation Teams

True Buddha Translation Teams (TBTTs) was formed in 2008. They are a group of volunteers operating under the True Buddha Foundation (TBF) of True Buddha School (TBS).

TBTTs' mission is to propagate the dharma teachings of His Holiness, Living Buddha Lian-sheng (Grand Master Lu) to every corner of the world with accurate, fluent and profound translations in multiple languages so that all can practice and attain enlightenment. Visit <http://www.tbtt.org> and become a volunteer today.

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毘舍浮佛
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拘那含牟尼佛
迦葉佛
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彌勒佛

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舍利弗尊者
羅睺羅尊者
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多聞天
風天
水天

火天
羅剎天
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巨蟹宮 獅子宮 室女宮 雙子宮 白羊宮 金牛宮

佛母大孔雀明王佈壇法圖片

Mahamayuri Mandala: At the top are the Seven Buddhas, from Kasyapa Buddha to Shakyamuni Buddha; just below the Seven Buddhas is the future Buddha, Maitreya Bodhisattva. Next comes all pratyeka-buddhas, then the four sravakas – these are Shakyamuni Buddha’s four great disciples. Last, surround the main deity Mahamayuri with the Eight Heavenly Gods, the Twenty-Eight Yaksas and all constellations, including the Nine Luminaries and the Twelve Zodiacs.



Mahamayuri Vidyarajni Sadhana

Transmitted by His Holiness Living Buddha Lian-sheng, Sheng-yen Lu.
Translated by Alice Yang. Edited by Jason Yu. Proofread by Jackie Ho.

Begin by praying for the root lineage blessing: First empty the mind. Next, visualize the Root Guru appearing above your crown and radiating light on everyone present. Chant the Root Guru Heart Mantra 7 times. Pray to the Root Guru to empower you so that the sadhana will be auspicious.

Engender the Four Immeasurable Minds. Visualize your parents, children, relatives, friends, and enemies joining you in this practice.

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

1. Recite the Purification Mantras and Earth God Mantra

2. Recite the Invocation Mantra: *Om ah hum, so-ha* (3 times)

We sincerely invoke:

Namo Root Guru Living Buddha Lian-sheng,

Namo White Maha Padmakumara,

Namo Lotus Light Unhindered Buddha, (a.k.a Lotus Light Self-Mastery Buddha)

Namo the lineage gurus of True Buddha School,

Namo Maha Mayuri.¹

Herein, each local chapter may invoke the Buddhas, Bodhisattvas and Dharma Protectors enshrined at its altar accordingly. When practicing at home, you may invoke the deities present at your shrine.

Namo all Buddhas of the Ten Directions and Three Times,

Namo all Bodhisattvas and Mahasattvas,

Namo Maha Prajna Paramita.

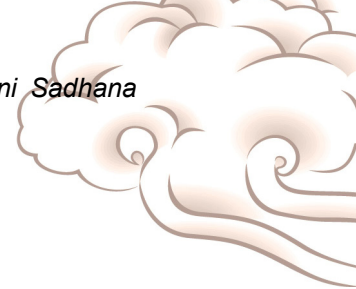
3. Great Homage Using Visualization

4. Mandala Offering

5. Chant the Fourfold Refuge

Namo Guru Bei, Namō Maha Mayuri, Namō the Maha Mayuri Sutra, Namō the Retinue of the Maha Mayuri Assembly (3 times)

¹ Maha Mayuri could also be spelled as Mahamayuri or Maha-mayuri. To help students who are unfamiliar with the Sanskrit pronunciation, we chose Maha Mayuri in this sadhana to assist you with the pronunciation.



6. Armor Protection

7. Recite the High King Avalokitesvara Sutra

8. Recite the Rebirth Mantra (7 times)

9. Recite the Four Immeasurable Vows

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

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

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

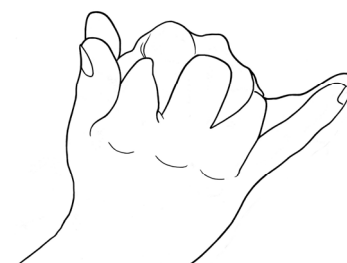
May all beings be free of grasping and aversion and practice equality; this is immeasurable equanimity.

10. Recite the Root Guru (Padmakumara) Heart Mantra

Om Guru, Lian-sheng, Siddhi, Hum (108 times)

11. Mudra and Visualization

Mudra: Mahamayuri Mudra (Internal Handclasp Mudra): First, form the internal handclasp mudra in front of your chest, then bring the two little fingers and thumbs close together as illustrated in the picture on the left. The thumbs represent the head of the peacock, the little fingers represent the tail feathers of the peacock, and the middle part represents the body of the peacock.



Visualization: First empty the mind.

Chant the Emptiness Mantra:

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



Seed Syllable YU

Seed Syllable BAM²

Seed Syllable MO³

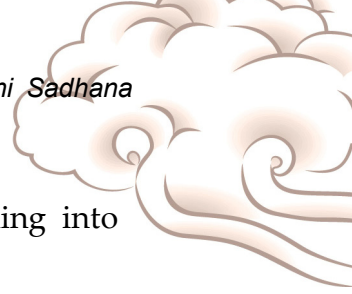
- I. Above an expanse of ocean is a stretch of clear sunny sky. A fan of peacock tail feathers appears in the sky, and in the center of the fan, a white seed syllable “YU” appears which then transforms into a golden peacock king.
- II. From the back of the peacock king, a white seed syllable “BAM” manifests and then transforms into a white lotus.
- III. Above the white lotus, a gold or white seed syllable “MO” begins to rotate and transforms into a gold-colored, white-colored, or gold-and-white colored Four-Armed Mahamayuri. Four-Armed Mahamayuri wears a Five-Buddha Crown, with a white lotus in her first right hand, and a red bijapura (a citron) in her second right hand. Mahamayuri holds a yellow auspicious fruit in her first left hand, and a peacock feather in her second left hand.
- IV. From the third eye chakra (or brow point) of Mahamayuri, visualize a beam of white light shining onto your third eye chakra. From the throat of Mahamayuri, a beam of red light shines onto your throat. From the heart chakra of Mahamayuri, a beam of blue light shines onto your heart chakra. The three lights merge completely into your body and mind.

12. Recite the Mahamayuri Mantra

Visualization: Use both hands to hold the mala beads in front of your chest and move each bead with the thumb during chanting. Visualize the left hand transforming into a vajra bell and the right hand transforming into a vajra scepter. The mother bead or emblem transforms into a multiple-jeweled stupa, and the four “divider beads” transform into the Four Heavenly Kings. The tassel transforms into a “lotus hand,” while the string that threads through the beads transforms into Vajrasattva’s white light, in the form of a circle. During

2 The original Sanskrit seed syllable is VAM

3 The original Sanskrit seed syllable is MA



mantra chanting, as each bead is moved, visualize each bead turning into Mahamayuri, who then appears in front of you.

Chant the Mantra: *Om, mo-yu-li, ge-la-di, so-ha* (108 times)

13. Entering Samadhi

Nine Cycle Breathing, Entering of the Deity into Oneself and Release of Oneself into the Cosmic Consciousness [or Ruwo-Woru visualization], Breath Counting.

14. Emerging from Samadhi

Praise Verse:

*Lord Buddha, the great compassionate one,
Your dharmakaya is endowed with the tranquility of nirvana.
Your power and abilities are boundless.
And all of your merits and virtues are perfect.*

15. Recite the Principal Heart Mantras

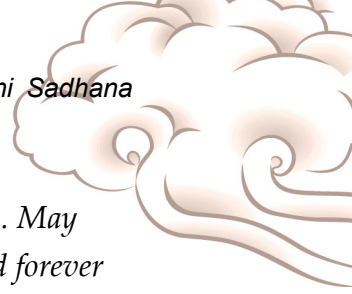
16. Recite the Buddha's Name (3 times)

17. Dedication

*May our country be secure and strong,
May my body and mind be at peace,
May everything transform into the Buddha-field.
The Buddha-dharma is boundless.*

*May all who uphold the name of Amitabha Buddha,
Be born together in the Pure Land of His Western Paradise,
Repaying the Fourfold Generosity from above,
And aiding those who suffer in the Three Paths below.*

*Upon seeing the Buddha,
May I be liberated from the cycle of birth and death,
And may I develop the qualities of Buddhahood,
And thus free all who suffer.*



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

Use your vajra scepter to draw a circle three times in the space above you and visualize that you are drawing a blazing circle of fire. Then say:

"May all supplications be completely fulfilled. May all hindrances be removed."

Visualize a patch of darkness in front of you (symbolizing negative forces). Then raise the vajra scepter, point it towards the patch of darkness, and ring the vajra bell while shouting:

"Wun!"

As you shout "Wun," visualize the darkness retreating and in its place are two vajra scepters in the form of a cross appearing above a lotus flower, surrounded by the blazing circle of fire. The crossed vajra scepters represent strength, while the lotus flower itself represents wisdom. The crossed vajra scepters above a lotus represent protection and defeat of the negative forces. The blazing light signifies totality and completion. With this visualization of the crossed vajra scepters, lotus flower, and blazing circle of fire, all negatives forces will retreat.

(Detailed visualization from page 165 of A Complete and Detailed Exposition on the True Buddha Tantric Dharma)

18. Recite the Hundred Syllable Mantra (3 times)

19. Great Homage Using Visualization

20. Recite the Completion Mantra:

Om, bu lin (3 times)

Om Mani Padme Hum

Dismissal

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

End of Practice

May all endeavors be auspicious.



Mahamayuri Dharma Discourse

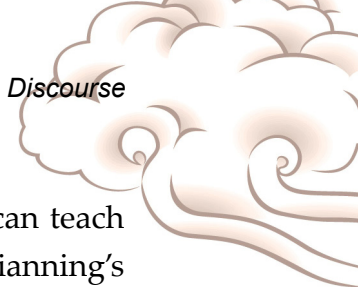
Dharma Discourse Transmitted by H.H. Living Buddha Lian-sheng after the Autumn Amitabha Buddha Ceremony, at Seattle Leizang Temple on September 5, 2009.
Translated by Alice Yang. Edited by Jason Yu. Proofread by Renée Cordsen.



Let us pay homage to Reverend Liaoming, His Eminence Sakya Zhengkong Lama, His Holiness the Sixteenth Karmapa, and Vajra Master Thubten Dargye. Homage to the Triple Jewels of the shrine. Homage to Mahamayuri Vidyarajni. Shimu, fellow vajra masters, senior reverends, reverends, dharma instructors, dharma assistants, honored guests, fellow school disciples, and those school disciples joining us through the internet. May all be blessed with auspiciousness.

The dharma empowerment we are transmitting today is the Mahamayuri Vidyarajni sadhana (Mahamayuri sadhana). Before [inviting the buddhas] with incense for the ceremony, while Master Lianning and I were being welcomed by the ceremonial procession, I saw the entire shrine immersed in a sea of magnificent illumination [audience applause]. Mahamayuri, the ceremonial deity, had already descended upon the shrine.

It is now almost five o'clock. If I do what Master Lianning requested and teach what he requested, you would probably have to sit here from now until

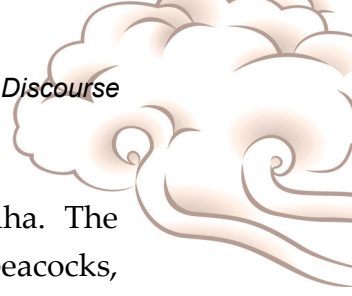


tomorrow morning. So instead of that, you can just listen to what I can teach today. I cannot possibly finish answering or fulfilling Master Lianning's overloaded requests. Therefore, you will learn as much as I can teach within the time constraints.

Before the discourse, let's first pray to Mahamayuri to bless the success of our dharma transmission. Next, we pray to Reverend Liaoming and Master Pufang, from whom I learned the Mahamayuri sadhana, to bless that the dharma ceremony will be complete. All masters of True Buddha School (TBS) hereby sincerely pray for an impeccable dharma dissemination. Basically, the Mahamayuri sadhana is derived from yogic union sadhanas, but we have amended the recitation part, so we should adapt it to the modified TBS version. We will begin the sadhana with the great homage, and then recite the fourfold refuge, which means taking refuge in the guru, the buddha, the dharma, and the sangha. In recitation, the fourfold refuge is as follows: "*Namo guru bei, namo buddha ye, namo dharma ye, namo sangha ye.*" However, the fourfold refuge of this specific sadhana is unique in its own. The first refuge is still "*namo guru bei,*" which is to take refuge in the transmission root guru. The second one is to take refuge in the buddha, recited as "*take refuge in Mahamayuri Vidyarajni,*" the third is to take refuge in the dharma, "*take refuge in the Mahamayuri Sutra,*" and the fourth is to take refuge in the sangha, "*take refuge in the retinue of the Mahamayuri Assembly.*" This recitation is different. One is all, all is one.

How could Mahamayuri be so capable of transforming fixed karma? Master Lianning learned about the deity's power in sutras. As a general rule of thumb, fixed karma cannot be removed, not even buddhas can change fixed karma. Then, how could Mahamayuri be able to transform fixed karma? If I didn't know the answer, I would be stumped by Master Lianning's question. Fortunately, I am somewhat familiar with the origin of Mahamayuri.

Let me explain to you: Mahamayuri is the "*nisyandakaya.*" What is a nisyandakaya? A nisyandakaya is an identical embodiment. For example, I am Sheng-yen Lu and I don't have a nisyandakaya. A nisyandakaya would mean that there is another Sheng-yen Lu, who would have the same power as I do. As for Mahavairocana Buddha, he is also known as the Great Sun Buddha, highly revered due to his attainment of the thirteenth bhumi. In addition, he is also the highest ranking Buddha among the Five Dhyani Buddhas. Displaying identical prowess is the transformation of his nisyandakaya - Mahamayuri.



Furthermore, Mahamayuri is the nirmanakaya of Amitabha Buddha. The Western Paradise is manifested by Amitabha Buddha; thus, parrots, peacocks, jivajiras, kalavinkas [in the Western Paradise] are manifested by Amitabha Buddha as well. Mahamayuri is considered the nirmanakaya of Amitabha Buddha, because peacocks are residents of the Western Paradise. Therefore, Mahamayuri has the same power as Amitabha Buddha. It is known that Amitabha Buddha is capable of delivering those with karmic hindrances to the Western Paradise, so he can change fixed karma. If you have fixed karma, but you pray wholeheartedly to Mahamayuri, that is equivalent to praying wholeheartedly to Mahavairocana Buddha and Amitabha Buddha. A person who prays wholeheartedly to Amitabha Buddha can be reborn in the Western Paradise. Isn't that transforming karma? This demonstrates the transcendental power of Mahamayuri.

Mahamayuri is also a sambhogakaya. In a previous life, Shakyamuni Buddha reincarnated as the Peacock King. As a result, Mahamayuri is regarded as the sambhogakaya of Shakyamuni Buddha. The Peacock King is identified as an embodiment of Shakyamuni Buddha. Shakyamuni Buddha, the founder of Buddhism, attained buddhahood in the saha world. His power is boundless. To sum it all up, Mahamayuri is the embodiment of three buddhas: the nisyandakaya of Mahavairocana Buddha, the nirmanakaya of Amitabha Buddha, and the sambhogakaya of Shakyamuni Buddha. If you attain yogic union with Mahamayuri, you will also be in union with the three buddhas. The combined force of their inconceivable power can definitely transform fixed karma. A buddha cannot transform fixed karma. One buddha cannot do it, but many buddhas can [audience applause].

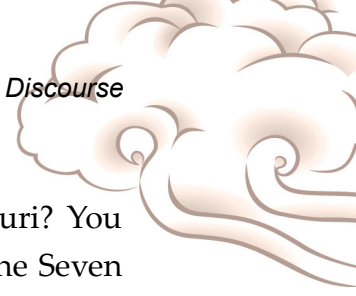
For example, there's the story of Maudgalyayana saving his mother. Maudgalyayana possessed great transcendental powers and went to the hungry ghost realm to save his mother. He used his powers to create food to feed his mother, but as soon as the food came near her mouth, it would immediately turn into fire, so it wasn't possible for her to eat. After exhausting all means, Maudgalyayana turned to Shakyamuni Buddha for help and the Buddha said that there was a way to save his mother. The Ullambana Sutra relates that Maudgalyayana convened all holy laymen, along with the holy sangha, and with their combined power, Maudgalyayana was able to rescue his mother from the hungry ghost realm. Just like today, if one vajra master's power is insufficient, we have over seventy vajra masters here today. With the

combined blessing power accumulated from all of these masters chanting mantras and sutras, we could swiftly deliver a person to the Western Paradise. That is the power of the holy sangha. Mahamayuri embodies power from all buddhas, so she is capable of transforming fixed karma.



The fourfold refuge that we recite is as follows: take refuge in the root guru who transmits the dharma, take refuge in Mahamayuri Vidyarajni, take refuge in the Mahamayuri Sutra, and take refuge in the Retinue of the Mahamayuri Assembly. Instead of taking refuge in the sangha, we take refuge in the Retinue of the Mahamayuri Assembly. As Master Lianning has said, Mahamayuri is guarded by many entourages and attendants. You should set up the shrine with a mandala of the Mahamayuri Assembly: at the top are the Seven Buddhas, from Kasyapa Buddha to Shakyamuni Buddha; just below the Seven Buddhas is the future Buddha, Maitreya Bodhisattva. Next comes all pratyeka-buddhas, then the four sravakas – these are Shakyamuni Buddha’s four great disciples. Last, surround the main deity Mahamayuri with the Eight Heavenly Gods, the Twenty-Eight Yaksas and all constellations, including the Nine Luminaries and the Twelve Zodiacs. Draw this thangka from top to bottom as instructed, and you will have created a mandala of the Mahamayuri Assembly.

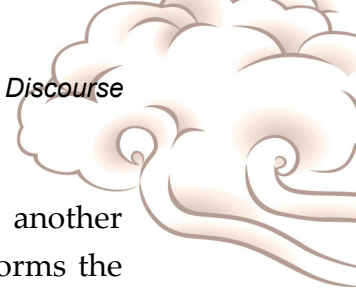
However, if we setup the shrine as described above, you will have to take down your shrine and set up a new one because your whole shrine will



become Mahamayuri's shrine. Then, how do we enshrine Mahamayuri? You can simply write the deities' names. You can just write them down: the Seven Buddhas, Maitreya Bodhisattva, pratyeka-buddhas, sravakas, the Eight Heavenly Gods, the Twenty-Eight Yaksas, the Nine Luminaries, and the Twelve Zodiacs. Write the Seven Buddhas on the top, write the Twelve Zodiacs on the bottom, and then write rest of the retinue around Mahamayuri. Mahamayuri can be represented as a thangka, or a statue, or even one peacock feather in the middle. The simplest method is to buy and stick one peacock feather in the center, and write the retinue on the red paper - the Seven Buddhas, Maitreya Bodhisattva, pratyeka-buddhas, sravakas, the Eight Heavenly Gods, the Twenty-Eight Yaksas, the Nine Luminaries, and the Twelve Zodiacs. These are Mahamayuri's entourage, some of whom have attained the nisyandakaya, nirmanakaya, and sambhogakaya of Mahamayuri. That is how we set up the shrine [audience applause].

Next, you must foster bodhicitta before cultivating the Mahamayuri sadhana, which is necessary for any sadhana anyway. With bodhicitta, or a heart of benevolence, compassion, joy, and equanimity, you would bring happiness to others, happily alleviate others' pain, and sacrifice anything and everything willingly. After fostering bodhicitta, you proceed to give offerings. What kinds of offerings? An external offering is quite familiar to us, because we have been doing it regularly. An internal offering is more secretive, which is an offering of body, speech, and mind. What is a dharma offering then? That is an offering of Buddha-nature. You transform your Buddha-nature to Mahamayuri by being in yogic union with Mahamayuri, in which state your body, speech, and mind are indistinguishable from that of Mahamayuri. That is the Buddha-nature offering. The Buddha-nature offering is very powerful, but you cannot make any mistakes with it at all. That is the Buddha-nature offering.

I have explained the external offering, the internal offering, and the Buddha-nature offering. We have performed the great homage, fourfold refuge, fostering bodhicitta, mandala offering, and then we continue to the visualization, as guided by the TBS sadhana. Master Lianning has previously asked how to form the mudra. First, our [two hands] form the internal handclasp mudra, and then the two pinky fingers cross each other [in the official Mahamayuri sadhana, the thumbs and pinky fingers should just touch each other], and the two thumbs cross each other, as if our hands have turned into a peacock. Our thumbs form the head, while the pinky fingers are the tail,

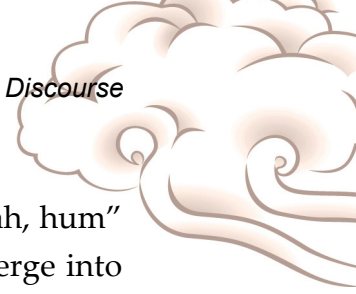


and the middle [of our hands] is the body of the peacock. There is another external handclasp mudra for Mahamayuri. That is [Grand Master forms the mudra] the peacock's head, feather, and body. The external handclasp mudra is used to practice the flying sadhana. These are Mahamayuri's wings, flapping wings to show she is flying. That is the Mahamayuri Flying Mudra. Okay, I have taught two mudras.

After forming the mudra, you can start visualizing emptiness. The Emptiness Mantra is *"Om, si-ba-wa, su-da, sa-er-wa, da-er-ma, si-ba-wa, su-do-hang."* Visualize emptiness as you recite the Emptiness mantra. Visualize a circle and recite the Emptiness Mantra once; emptiness can be pictured as a circle. First, the seed syllable YU emerges from the emptiness, symbolizing the appearance of the peacock. Alternatively, you can visualize the peacock feathers appearing first, and from among the feathers emerges the seed syllable YU, which resembles a peacock. The seed syllable YU then transforms into a peacock. Next, we visualize the seed syllable BAM, which looks kind of like a circle and a dot, a symbol of a bird. In the middle of the peacock and peacock feathers, the white seed syllable BAM appears and transforms into a lotus flower. Lastly, the seed syllable MO, which is a little bit like the Chinese character for mouth, transforms into Mahamayuri. YU is the peacock, BAM is the lotus flower, and MO is Mahamayuri. The lotus flower is white, the peacock is golden, and Mahamayuri is a mix of gold and white. Mahamayuri also wears the Five-Buddha Crown, like Grand Master is wearing now.

The four-armed Mahamayuri, from whom we receive transmission, holds a white lotus flower in her first right hand, and in the second right hand she holds a red bijapura. In her first left hand, she holds a yellow auspicious fruit, and the second left hand she holds a peacock feather. The peacock feather is dark in color, dark blue, dark grey, sometimes blue or black, or sometimes multicolored. The first right hand holds a lotus flower, the second right hand holds a bijapura, the first left hand holds an auspicious fruit, and a peacock feather in the second left hand. Each implement is characterized with different colors and functions: lotus flower for pacification, bijapura for harmonization, auspicious fruit for enhancement, and the peacock feather is for subjugation, all serve different purposes respectively.

After visualizing Mahamayuri, there is a peacock, and a lotus flower, you can recite *"Om, ah, hum"* to beseech blessings from the three beams of light [white,

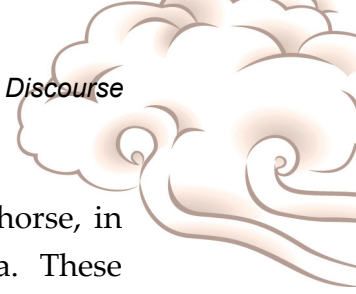


red, and blue]. Upon receiving blessings from the three lights, “Om, ah, hum” [Grand Master recites again], Mahamayuri will empower you and merge into you; you will also merge into Mahamayuri and become Mahamayuri. This is the Ruwo (deity entering oneself) Woru Visualization (one entering deity), a process of uniting and transforming. After visualizing the Blessing of Three Lights and before practicing the Ruwo-Woru Visualization for uniting and transforming, you should recite the Mahamayuri Mantra. Right before entering the samadhi of Ruwo-Woru, you should recite the mantra. We can recite the short version of the Mahamayuri Mantra: “*Om, mo-yu-li, ge-la-di, so-ha,*” “*om, mo-yu-li, ge-la-di, so-ha,*” “*om, mo-yu-li, ge-la-di, so-ha,*” “*om, mo-yu-li, ge-la-di, so-ha.*” “*Mo*” signifies Mahamayuri, “*yu-li*” is the peacock, “*ge-la-di*” is great dharma power, and “*so-ha*” is accomplishment. “*Om*” is interpreted as the consciousness of the universe, as well as the accomplishment of Mahamayuri’s great transcendental power [audience applause]. The mantra we just learned is the shortest version.

There is also another version not seen on any sutra: “*Om, di-ka, la-la, so-ha.*” Di-ka is something Indonesian students would be very familiar with. Sa-du, du-wa, di-ka [audience laugh and applause]. Di-ka is three. “*Om, di-ka, la-la, so-ha.*” There is this short mantra, which is also Mahamayuri’s mantra. That is odd! How come Mahamayuri became di-ka [di-ka sounds like a pig’s leg in Taiwanese] [Grand Master laughs]. In the past, I memorized “sa-du, du-wa, di-ka” [1, 2, 3 in Indonesian] [Grand Master laughs]. It is Di-Ka, not di-ka [pig’s leg in Taiwanese]. “*Om, di-ka, la-la, so-ha*” is also a short version of the Mahamayuri Mantra. Either one of the two versions is acceptable. You should do the visualization and recite the mantra before entering samadhi.

What is samadhi? Samadhi is uniting or merging into one. Ruwo-Woru is to merge into one. Mahamayuri merges into me, and I become Mahamayuri, that is merge into one. When I enter into Mahamayuri’s heart, that is “Woru.” What’s about transformation? You can quickly transform into the samadhi of Mahamayuri.

What is the essence of Vajrayana? The essence lies in merging into one and transformation. I have mentioned before, when Manjushri Bodhisattva enters the heart of Lord Yama, Manjushri Bodhisattva becomes Yamantaka. When Amitabha Buddha enters the heart and samadhi of Avalokitesvara Bodhisattva, Amitabha Buddha becomes Thousand-eyed, Thousand-armed Avalokitesvara



Bodhisattva; when Avalokitesvara Bodhisattva enters the body of a horse, in the animal realm, Avalokitesvara Bodhisattva becomes Hayagriva. These accounts illustrate uniting and transformation. The power of uniting is to become one, whereas that of transformation is to become many. Manjushri Bodhisattva only has two hands, but after merging into Lord Yama and transforming into Yamantaka, his hands are multiplied. The outcome of transformation augments his power, empowering him to be a heruka.

The practice of merging into one in Vajrayana enables one to become a buddha or a bodhisattva, whereas the practice of transformation is evolving into myriads of deities and acquiring more power. In a nutshell, Ruwo-Woru is uniting and transformation. Vajrayana notes that “entering” is to enter into my body, “dwelling” is to dwell in my body, and “merging” is to merge the two bodies into one. You have to clearly understand the concept of “entering, dwelling, and merging.” Entering samadhi is when you enter the samadhi of a specific deity. You are now entering Mahamayuri’s samadhi: Mahamayuri becoming you, you becoming Mahamayuri. After exiting from samadhi, you should praise Mahamayuri with “the Mahamayuri Praise” below:

*Lord Buddha, the great compassionate one,
Your dharmakaya is endowed with the tranquility of nirvana.
Your power and abilities are boundless,
And all of your merits and virtues are perfect.*

This verse is to praise Mahamayuri. Since Shakyamuni Buddha has great compassion, he once reincarnated as the Peacock King. His dharmakaya is endowed with the tranquility of nirvana. When he exerts his great power and abilities, he accomplished all merits and virtues.

After praising Mahamayuri, you should repentant. You should repent for your wrongdoings in the past and apologize for the mistakes you have made. What is the significance of repentance? Without repentance, you cannot purify and remove your karmic hindrances. You have to repent and promise not to repeat the same mistakes. So you recite the Vajrasattva Mantra (also known as the Hundred Syllable Mantra), repent for your transgressions, and dedicate the merits as below:

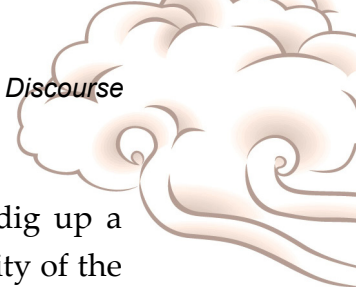
May our country be secure and strong,



*May my body and mind be at peace,
May everything transform into the Buddha-field.
The Buddha-dharma is boundless.*

The Mahamayuri sadhana can be cultivated for major or minor purposes. In Japan, the Mahamayuri Mandala is worshipped as a means to pray for national peace. The Mahamayuri sadhana can also be utilized to resolve minor issues, such as the swine flu, H1N1 [audience applause]. I will elaborate later. I didn't fabricate the healing power, it was written in the Mahamayuri Sutra. The Mahamayuri sadhana can be cultivated to cure all kinds of sicknesses. Yesterday was Friday [Grand Master pauses], today is Saturday, and tomorrow is Sunday [Grand Master and audience laugh]. As you get older, you'll forget what day it was yesterday. Yesterday was Friday. I worked on spiritual consultation from 3:30 pm to 6:30 pm, for three hours. Many of my students are sick. I am glad that you came today! When you attain yogic union with Mahamayuri, your illness will be cured. I will transmit the illness-removing practice later on. After the dedication, you should perform the great homage. I have just finished talking about a complete session of the Mahamayuri sadhana: the four preliminary practices, great homage, fourfold refuge, engender bodhicitta, mandala offering, visualizing Mahamayuri with three lights, reciting mantra, entering samadhi, exiting samadhi, Mahamayuri Praise, repentance, Vajrasattva Mantra, dedication, and then the great homage, that's the Mahamayuri sadhana. I will hand over the procedure to Master Lianning and the True Buddha Foundation. They will note down the details of the sadhana from A to K [audience laugh]. Let them do it. Just now Master Lianning gave me homework, so now I'm giving him homework [Grand Master and audience laugh]. Anyways, you should write out the sadhana procedures [audience applause].

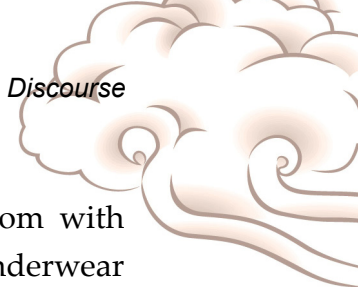
I will first teach the earthquake suppression practice. Everyone is afraid of earthquakes. Indonesia just experienced an earthquake, so you [Indonesian students] should diligently cultivate it after returning home. Mahamayuri is fully capable of suppressing earthquakes. You should allocate an area in front of the Mahamayuri shrine in your [main] shrine, and then acquire "soil from the four directions," soil from the east, south, west, and north. For example, we live in Washington state, what are our four directions? From the west, dig up a "catty" of soil ["catty" is a unit of weight used in various countries of Southeast Asia; in China it is equal to 500 grams, whereas in Taiwan it is about



600 grams] from the shoreline of the Pacific Ocean; from the east, dig up a “catty” of soil from Spokane; from the south, do the same in the vicinity of the Oakland Bridge in Oakland. We don’t care about Vancouver [audience laugh], we only need to go to the border to dig up a “catty” of soil. There you have gathered “soil from the four directions.” In front of Mahamayuri, stick four peacock feathers in the soil you have collected. If you are a Mahamayuri practitioner, and have already achieved union with Mahamayuri, you should be able to perceive the presence of Mahamayuri. You can then recite the mantra 10,000 times. “*Om, mo-yu-li, ge-la-di, so-ha,*” “*om, mo-yu-li, ge-la-di, so-ha,*” “*om, mo-yu-li, ge-la-di, so-ha,*” “*om, mo-yu-li, ge-la-di, so-ha,*” “*om, mo-yu-li, ge-la-di, so-ha,*” “*om, mo-yu-li, ge-la-di, so-ha,*” until you have reached 10,000 times. Then, you will return the “soil from the four directions,” back to where you got it from. You have to mark down where you dug up the soil from [audience laugh]. You can stick a piece of bamboo in the area where you dug up the soil, and then you can return the soil. Send the western soil back to the west, eastern soil back to Spokane, southern soil back to the bridge and, lastly, the northern soil back to the Canadian border. After sending the soil back home, earthquakes will be suppressed in Washington state [audience applause].

Remember! There is one very important point to note. If you return the soil from the east to the west, put the soil from the west in the east, put the soil from the south in the north, and put the soil from the north in the south, then an earthquake will occur! Another point, if you are careless and only return some of the soil to where you got them from, that will also cause an earthquake! If you take a “catty” of soil, you should return a “catty” of soil. You must weigh it precisely. Take a “catty” of soil, return a “catty” of soil. This is the earthquake suppression practice.

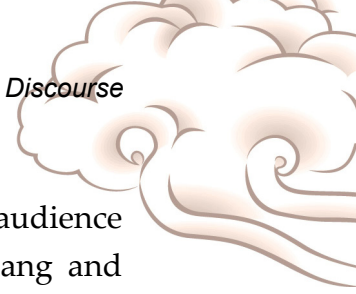
You have heard about the 8-8 flood and mudslides in Taiwan [the disastrous Typhoon Morakot that flooded Taiwan on August 8, 2009]. Wow! Xiaolin Village was totally buried underneath the mudslides. We have one TBS student and his family who lived in that village. The mudslides surged down and demolished the whole village. While the roof was shaking, our students were snoring deep in their sleep. I am not sure if I snore or not because I sleep alone. However, I know that Shimu does snore [Grand Master and audience laugh]! The sound of her snore is very gentle and soft. Once, Master Lianhuo and I traveled to Japan because we were invited there, but I rushed out with



my blanket in the middle of night. I was sleeping in the same room with Master Lianhuo, and in the middle of the night, I rushed out in my underwear [Grand Master and audience laugh]. I carried my blanket to sleep in another room. It was a horrible experience [Grand Master and audience laugh].

When the mudslides started, our student's family was asleep. The next day, he woke up and looked out from the window. How come his neighbors had all disappeared?! His house was the only one left. That is the benefit of taking refuge in Grand Master. The raging mudslides from the mountains behind his house managed to create enough force to push his house up and then the mudslide continued on its path. His neighbors were all buried by the mudslides, but his house floated upon the mudslide. I was so stunned that his house was able to float, and he was still snoring! When he woke up in the morning, rubbing his eyes, he looked out the window. Oh! What happened to all the houses? Only his was left! That is the protection for TBS students provided by our dharma protectors [audience applause].

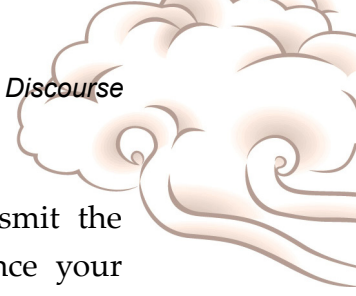
Do you clearly understand the earthquake suppression practice I just talked about? I hope so. I visited Taiwan and lived there for three and a half years - during my retreat. I am Taiwanese, and I really missed the sound of typhoons blowing through. I really missed it. I should have experienced at least one typhoon during the three and a half years, right? In general, typhoons frequent Taiwan about ten times in a year, or sometimes even up to twenty times. Some pass by Taiwan, some don't. A typhoon is called a hurricane in America. During the course of my retreat, typhoons always managed to change directions away from Taiwan [audience applause]. Once, an officer working in customs at the airport found and matched the dates when I entered and exited Taiwan with the typhoon history, and proved that during that time there was not one typhoon in Taiwan [audience applause]. Why did the typhoons turn away? By forming the Mahamayuri mudra, and having achieved union with Mahamayuri, you can face the typhoon with the peacock feathers and chant the Mahamayuri Mantra 10,000 times [to turn the typhoon away]. You are probably thinking, "Wouldn't the typhoon have already come and gone by the time you finished chanting the mantra 10,000 times [Grand Master laughs]? It's not like that. You should chant the mantra 10,000 times during regular times, and when the time comes, chant "*Om, mo-yu-li, ge-la-di, so-ha,*" and command the typhoon to detour. Use the peacock feathers to face the typhoon, and as long as you have united with Mahamayuri, Mahamayuri's power will awaken



and the typhoon will change course, and then turn toward Japan [audience laugh]. We also have two masters in Japan, Master Lianhua Jingxiang and Master Lianchang, esteemed as the Yellow Padmakumara. If they also recite the same mantra, and have also learned this sadhana, they might turn the typhoon back to Taiwan [Grand Master and audience laugh], then we will have a dharma duel. See, where can the typhoon go? Let's ask the typhoons to turn back to Guam, but Dharma Brother Hantao lives there. What if he also unites with Mahamayuri and forms the same mudra, he can turn the typhoon towards Saipan! So the typhoon can settle in Saipan. You can apply this method to change the directions of typhoons, or demand the receding of floodwaters. If you want to use this for fire, chant the Mahamayuri Mantra 10,000 times, form the Mahamayuri mudra, face the fire and say, "commanding the fire to quickly extinguish." Then there will be pouring rain from the sky, or the wind will blow the fire towards somewhere else, and the fire will be gone [audience applause].

The big fire in California still has not been put out yet. After chanting the mantra 10,000 times, the fire might have died it by itself [Grand Master and audience laugh]. You should complete 10,000 times on normal days. Then, you can perform the ritual by forming the mudra. The peacock feathers function as a subjugation mudra to recede water, put out fires, turn away typhoons, and suppress earthquakes. This is the Mahamayuri union recitation practice and how it can be used.

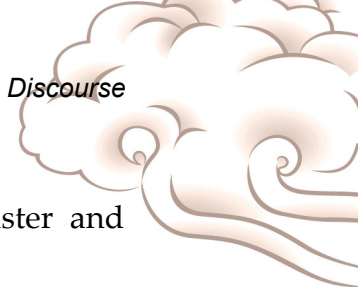
Is there a method to counter the financial crisis? You may be thinking, "What about the money I owe?" During the financial crisis, a man called his friend in Taiwan, "Buddy! Could you loan me \$500,000 US dollars? I lost all of my money in this financial crisis." The friend heard that he wanted \$500,000 dollars and answered, "Speak more clearly, I can't understand what you're saying" [audience laugh]. "I need to borrow \$500,000! I was devastated by the financial crisis. I'm totally broke. I need to borrow \$500,000 from you for re-investment. Do you get it? \$500,000! \$500,000!" "I still can't hear you clearly. Can you speak more clearly?" "\$500,000!" "I can't hear you clearly!" Finally, the Taiwanese operator interrupted, "I heard it quite clearly." Then the friend in Taiwan responded, "Since you heard him clearly, you loan him the money!" [Grand Master and audience laugh.] The Taiwanese friend never clearly heard the message.



So, what do you do in this case? There's a solution. I will transmit the enrichment practice. The purpose of auspicious fruits is to enhance your wealth. We will use oranges to represent the auspicious fruits. You should offer oranges to Mahamayuri as well as recite the mantra 100,000 times. That is 90,000 times more than the subjugation practice. Money is hard to earn [audience laugh]! [Grand Master feigns complaining] "The enrichment practice requires chanting the mantra 100,000 times! The subjugation of disasters only requires 10,000 times. This is 90,000 more mantra recitations.

Typhoons can ruin [our lives] in just three or four days, and then they will go away. Water causes damage at most for one week, and fire lasts for a few days. However, the impact of the financial crisis could linger for a several years. You certainly have to recite at least ten times more to make 100,000 mantras. Therefore, if you would like to enhance your wealth, one should offer oranges, and complete 100,000 recitations of the Mahamayuri Mantra. Then, you should eat the oranges you offered, and visualize the orange peels transforming into millions of US dollars, with Benjamin Franklin's portrait on the bills. All of them become bills with Benjamin Franklin on them, covering the entire sky and carpeting the whole ground. Then, you should put the orange peels under your bed - fortune will then ring your door bell. That is the enrichment practice [audience applause]. Remember to recite 100,000 times.

There is also the practice of harmonization. A student named Xiaoming had a crush on a classmate in school. He wrote her a note, "If you love me, then please pass the note back to me. If you don't want to be friends with me, then just throw the note out the window." After the girl read it, she folded it, passed it back, and it got back to him. He thought, "Wow, that's fantastic! I wrote that if she would like to be friends, be a couple, then pass it back to me, and she did!" He immediately opened the note and it said, "The window's stuck shut." [Grand Master and audience laugh.] Ah, the window could not be opened. Then, he has to practice the harmonization practice [audience laugh]. The harmonization practice also requires chanting the mantra 100,000 times. Ah, chasing after women isn't easy [audience laugh]. I was surprised at how an old student in France, Lianhua Bochang, could so easily win the heart of such a pretty lady [audience laugh and applause]. Did you know that it was due to Grand Master's blessing? Grand Master blessed Lianhua Bochang. I cannot bless myself, so I may as well bless Lianhua Bochang [audience laugh]. He married a very pretty woman! Amitabha! Shakyamuni! Amitabha is not



around, leaving Padmakumara moaning and groaning [Grand Master and audience laugh]. Recite the mantra 100,000 times.

What is a bijapura? For a bijapura, we will use a pomegranate. The pomegranate has two tops, whereas regular fruits only have one. The pomegranate is red in color with slightly protruding tops. For this practice, you should offer pomegranates and fulfill the 100,000 recitations. Then, you will eat all of the seeds, save the peels, visualize the girl you like, hold the peels dearly to your chest and then she will run into your arms [audience laugh]. No, that is not what I meant. You should put the peels under your bed as well. After all, you cannot possibly carry the peels around every day, right? Putting the peels underneath your bed will enchant her to come to you. Lianhua Bochang did you ask [for a wife]? Grand Master blessed and fulfilled your wish. Did you cultivate the pomegranate practice [audience laugh]? You must have recited the Kurukulla or Ragaraja Mantra, and that's why it was so effective. Mahamayuri also has the same power. 100,000 times! Whether men like women, or women like men, you can all chant the mantra. Let's duke it out [audience laugh]! I will recite the mantra 100,000 times, you will do the same, and if I chant it 200,000 times [audience laugh], I would win! Let's have a dharma duel.

We sometimes perform the bardo deliverance and recite the mantra for the deceased [in the Seattle Temple,] because the deceased depends on merits of sutras to be delivered. If you feel some yin or negative energy afterwards, as if some souls have followed you home, then it must be because you have offended them. Later on, you are unable to drink, eat, or sleep. Your complexion becomes dark, and slowly you become tired, thin, and have no energy. You don't want to do anything. You become lethargic and depressed as if you are suffering from depression. What should you do? The Mahamayuri sadhana includes a practice of Purification of Body and Mind. Write the three seed syllables, MO, YU, BAM - the Sanskrit seed syllables are MA, YU, and VAM. Write these three seed syllables [on paper], and burn them into ashes. You then mix the ashes with water. After drinking the mixed water, your body and mind will be purified and pacified. No more depression. Depression is gone. Gone [audience applause]. The practice of Purification of Body and Mind is very effective. The practice Grand Master is transmitting is genuine, not something fake. It isn't a joke. If you have attained yogic union, as long as you recite the mantra and perform the ritual, you will receive spiritual

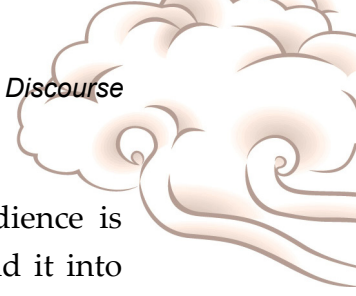


responses. This practice is a genuine practice, not a fraudulent one.

I am not like someone who claims to sell specially trained police dogs on the internet, claiming that the dogs were trained by the police force. Someone then bought a dog from him. But, when he received his order, he discovered that the dog was a regular dog. He wrote letters to and called the seller, "You ripped me off! You said that you're selling police dogs, but you sold me a regular dog." The seller replied, "On the surface, it does not look like a police dog, but it is indeed a police dog. It is an undercover police dog." [Grand Master and audience laugh.] It was definitely a scam. Swindlers are rampant in Taiwan and they are also spread out around the world. You all have to be careful. They are selling fake items, but what Grand Master sells is authentic [audience applause]. A police dog is a police dog, I will not sell you an undercover plainclothes police dog [audience applause].

There is also an exorcism practice. If your home has any ghosts, you can use a vajra scepter to expel them, but it should be a three-pronged vajra scepter, not a five-pronged one. Japan has them. Shingon Buddhism uses three-pronged vajras and the ones they use are open three-pronged vajras, not the closed ones. This is [Grand Master holds up a vajra] a closed five-pronged vajra. In Japan they use the open five-pronged vajra, while in Tibetan Buddhism they use closed-pronged vajras. Get an open three-pronged vajra, and put it on your Mahamayuri shrine. While facing the three-pronged vajra, chant the Mahamayuri Mantra and direct your chanting towards it. "Om, mo-yu-li, ge-la-di, so-ha," "om, mo-yu-li, ge-la-di, so-ha," "om, mo-yu-li, ge-la-di, so-ha," for three consecutive nights. You should recite from 11pm until sunrise, staying up for the entire night [audience murmurs in surprise]. You may sleep during the day time, and recite the mantra from 11pm until the next morning for three consecutive nights. The vajra will be effective after three nights. If you enshrine the vajra scepter in the house of someone that's haunted by ghosts, then all the ghosts or monsters will run away from it. That is the exorcism practice.

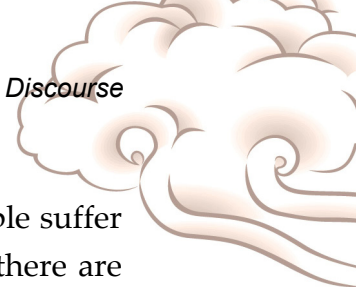
I have mentioned the illness-removing practice because many people are sick. Illness is difficult to deal with. One man suffered from a skin disease and sought out help from me, I asked him how long he's had this problem, and he replied, "twenty years." For twenty years he has tried all kinds of remedies and medicine, seen all kinds of specialists in dermatology for his skin problem. Unfortunately, the results were disappointing. You could try the



illness-removing practice by reciting the mantra 600,000 times [audience is shocked]. That should be sufficient. Get white sandalwood and grind it into powder, mix it well with honey and knead the mixture into pills. After making the pills, put them in front of your Mahamayuri shrine, and chant the Mahamayuri Mantra 600,000 times towards these pills. For this person whose skin disease can't be cured, having seen all kinds of dermatologists, applied all sorts of topical medicine - medicine applied to the skin - and taken all kinds of medicine, give him one of the pills to ingest and take his regular medicine and it will work [audience applause]. According to the Mahamayuri Sutra, it can heal hundreds of types of diseases, and this isn't limited to skin diseases, but any kind of disease or sickness. However, this method may violate medical laws. If you tell other people that this pill can cure anything, and you accept people's money, this violates medical laws, so be careful!

A blend of white sandalwood and honey is edible. Sandalwood has a soothing effect, and honey is edible. After kneading them into pills and blessing them with mantras, you can keep those pills for yourself, or give them to others as gifts. Giving them away is fine, but you should not accept money from others for it. If you charge people, you will be in danger of violating medical laws. You must be mindful of legal issues, because those pills could be used for medical purposes. However, you can simply give those pills to others for soothing reasons because they are edible anyway. Those pills are empowered because of the mantras. Our pills are only blended with two ingredients, unlike the Tibetan pills, which are mixed with varieties of unknown herbal medicines. Milarepa used powdered rust from his rusty hoe [for pills]. He also used the powder of gold, silver, copper, iron, and combinations of all sorts of herbal medicines. He blessed the nectar pills with mantras. I have received many boxes of pills from high Tibetan lamas when they visited me. Those pills were packaged in boxes, covered with red cloth, and knotted with five-colored threads. Pills and pills, boxes and boxes. I have lost track of how long they have been just sitting there collecting dust. I am afraid of eating them [Grand Master laughs]. Those long-ignored, old pills may have been made from the rust of Milarepa's rusty hoe. What if these pills contain heavy metals, I will be doomed if I eat them and lose my memory.

We only use white sandalwood and honey. Sandalwood has a calming effect and honey is edible. After kneading them into pills, you should recite the mantra 600,000 times. According to the Mahamayuri Sutra, the pills can

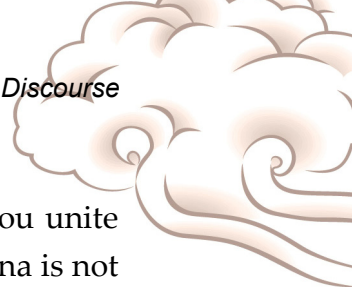


eliminate illnesses, so this is the illness-removing practice. Many people suffer from osteoporosis, cancer, diabetes, chronic illnesses, and even now there are no medicines that can cure them. Why don't you try this practice?

Reciting the Mahamayuri Mantra facilitates yogic union with Mahamayuri, as the mantra is able to unveil your Buddha-nature. The physical body is not very advantageous. What is really beneficial to us is the revelation of our Buddha-nature. It is critical to unite with Mahamayuri and reveal your Buddha-nature. Upon reciting the Mahamayuri Mantra 600,000 times, you will definitely be reborn in the Maha Twin Lotus Ponds [audience applause]. This the most important thing! In Japanese Shingon Buddhism, the prime purpose of the Mahamayuri shrine is to protect their country; their National Peace Ceremony also reveres Mahamayuri as the main deity. Mahamayuri sadhanas can also be utilized for small-scale purposes such as curing diseases or [for large-scale purposes, like] revealing your Buddha-nature. Those are very important. As long as you cultivate as instructed, unite with Mahamayuri, and chant the mantra, your wishes will be fulfilled.

One man went mountain climbing, he exhausted all his energy and he was starving. He was also lost. As he wandered around, he tripped over a magical lamp. A genie appeared and said, "These days, people are very busy, and so am I [audience laugh]. Don't bother me too much. I will not grant you three wishes, instead I will give you one wish. What do you want?" He was starving and lost in the mountains. He was so hungry that he was out of strength and was near death, so he said, "I want a wife..." The genie replied, "You're about to starve to death and you want a wife? Fine, as you wish." The genie conjured up a beautiful lady for him, and immediately vanished into air without hearing another word. The man actually didn't manage to finish his sentence. He wanted to say "I want a wife...cake" [audience laugh]. He didn't utter out the word "cake" before the genie left. Times have changed, you have to hurry up and talk faster. "I want a wife cake," which is a famous and tasty pastry in Taiwan. After you eat the cake, you will be full. Then, you would have energy to leave the mountain. To the man's surprise, the genie replied, "I'm too busy. As you wish, a wife for you." Then he disappeared before the man said the last word "cake." He ended up starving to death.

The Mahamayuri Sadhana Grand Master transmitted today is to feed you with the wife cake [audience applause]. I promise that you will not be hungry



afterwards. You will experience a sense of contentment. As long as you unite with Mahamayuri, your rituals will be effective. Grand Master's sadhana is not as troublesome as the Tibetan sadhanas, which sometimes require seven to eights of recitation for only one sutra, or seven hours to invoke one deity. In addition, you also have to call upon the Seven Buddhas, Maitreya, pratyekas, sravakas, Eight Heavenly Gods, Twenty-Eight Yaksas, Nine Luminaries and Twelve Zodiacs. Then, you can start to recite the Mahamayuri Sutra. Finally, you can set up the shrine and invoke the retinue to descend and confer the empowerment. By that time, it will already be too late.

In summary, the sadhanas in our True Buddha School, like the recitation sadhana, are especially fast, and they are effective [audience applause]. I will give each of you a wife cake and you'll be full, and you will be energized. Everyone can cultivate, so everyone's disease can be cured and [everyone's] wishes will be granted. Take Grand Master as an example, while I lived in seclusion for three and a half years in Taiwan, typhoons all turned away. I entered Taiwan after the arrival of Typhoon Xiangshen. During the three and a half years of my retreat, there were no typhoons. Why? I'd better stop. I may end up eating my own words later on. What if I meet typhoons next time I go back, I will be dead [Grand Master and audience laugh]. Okay.

Om Mani Padme Hum [audience applause].



The Benefits of the Great Perfection (Part 5)

Excerpted from "Book 56: Great Perfection"; chapter 23, by H.H. Living Buddha Lian-sheng.
Translated by Zhi Wei (Prajnaparamita).



All the numerous great vajrayana tantras share only one purpose, teach the secret ways to achieve enlightenment in the human world.

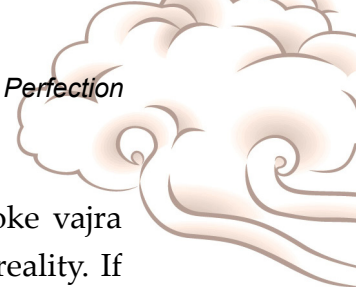
Some cultivators attained signs of accomplishments, achieving Buddhahood in their present bodies, and don't need buddhas'

guidance at the times of their death for deliverance. For those who haven't, they need to learn bardo deliverance practices ("Great Liberation by Hearing in the Intermediate State," or "Bardo Thotrol" as it is known in Tibetan).

The general application of this practice involves a genuine vajra acharya speaking directly into the ear of the deceased person calming deceased's consciousness, clearing obscurations, guiding it to recognize the inner radiance of the innate awareness, then achieve deliverance by abiding in the great radiance of innate awareness transcending karmic hindrances. If the person died in far away places, the vajra acharya first summons the deceased's consciousness using the deceased's belongings. Then, the acharya gives the necessary instructions to the deceased's consciousness.

This Bardo Deliverance Sadhanas includes:

1. Beseech Buddhas and Bodhisattvas to bless the deceased's consciousness.
2. Safeguard the deceased's passage through the dangerous intermediate state.
3. Six warnings issued to deceased's consciousness in the intermediate state.
4. Protect deceased's consciousness from panicking in fear.



This practice can commence before the person's death. Quickly invoke vajra acharya to guide the dying person into the radiant state of genuine reality. If the person had passed away, summon his spiritual consciousness and instruct him to enter the radiant state of genuine reality. The last opportunity to use this practice is when the deceased's consciousness had gone deeply into the bardo state and taken over by confusions and fears. Genuine vajra acharya must first seal-off all the deceased person's birth gates preventing his consciousness from rebirth into the lower realms. Then, the vajra acharya performs rites to clear obscurations of deceased's consciousness swiftly and helps him to attain deliverance.

After death, it takes generally three to four days for the deceased's consciousness to leaves his physical body. During this time, it can easily become deluded by obscurations as deceased's consciousness falls into a deep slumber far deeper than dream-state. Hence, it is extremely important to use Bardo Deliverance (Bardo Thotrol) to wake the deceased's consciousness from obscurations warning him from becoming attached to dull color lights. Alert him to recognize that great brilliant luminosity is the radiance of innate reality, and merge himself with the brilliance of Dharmadhatu's true wisdom. Then, he shall naturally reach deliverance and arrive at vajradhara's perfect paradise.

Padmasambhava told me, accomplished Great Perfection cultivators' miraculous powers are even more amazing. As soon as Great Perfection cultivation thinks of a deceased's appearance, the deceased is liberated from the three evil realms. The power of this contemplation is like sun's great radiance completely vaporizing all the morning dews on the earth.

Great Perfection practitioner can deliver a deceased to heaven or even Western Pure Land of Ultimate Bliss by spreading sands blessed with the Completion Mantra on top of the deceased's tomb.

The deceased's consciousness will ascend to heaven if Great Perfection cultivator's dharma robe is used to covers his body. If the dharma robe is used to covers the body of an ill person, he will recover from the illness quickly, and his karmic hindrances will decrease.

Great Perfection cultivator's eyes radiate Pure Immaculate Light. People sighted by the cultivator are illuminated with the Immaculate Light and



develop affinity with buddha-dharma as the result. They shall certainly become Buddhas in the future because the light from Great Perfection Cultivator's eyes has such kind of virtues.

The breaths exhaled by Great Perfection Cultivator are white light. People who inhaled the breath will have their negative karmas and severity of their illness decreased. They will also develop affinities with Buddha and shall certainly attain Buddhahood in the future. This is eliminating all karmas, reborn into land with Buddha-dharma, and attaining enlightenment from cultivation.

Accomplished Great Perfection cultivator is the great sun, and life-sustaining air and water. He can revive the dead, convert disbelievers into believers, delivers those who cannot be delivered, eliminate all the karmic obstructions of people with severe karmic obstructions, and any action he takes shall be spontaneously accomplished.

During Great Perfection cultivation, I suddenly had a vision of myself sitting on a peacock. My body became completely white with four arms coming out of my body. The first right hand held a blossomed lotus flower and the second right hand held a fruit of possessing affinity. The first left hand held an auspicious fruit and the second left hand held a peacock tail feather. I wore white heavenly robe, crown, jewel necklace, earrings, and arm bracelets. I was seated on a golden color peacock, and the peacock was on an eight-petaled lotus flower throne.

I asked Padmasambhava, what affinity caused this vision?

Mahasattva replied, "That was Mahamayuri Vidyarajni, the Great Peacock Vidyarajni."

I know that Peacock Vidyarajni was an emanation of Shakyamuni Buddha. Its secret name is Buddha Mother Vajra. The Mahamayuri Vidyarajni Scripture states, "Not long after a monk named Auspicious took monastic vow, he was bitten on the toe by a venomous black snake while gathering firewood. Foaming at the mouth and turning black in color, he was about to die. At that time, the Buddha told Venerable Ananda to save the monk by chanting Great Peacock Vidyarajni Mantra." The Great Peacock Vidyarajni Mantra can also be used to set up protective boundary. Venomous snakes dare not cross the



barrier, and evil men and their curses cannot harm practitioner.

Padmasambhava told me, the Great Peacock Vidyarajni specializes in activity of pacifying misfortunes, removing hardships, removing illnesses, and extending life. The great benefits from cultivating Great Perfection also include pacifying misfortunes, removing hardships, removing illnesses, and extending life. It also has the great benefit of bardo deliverance. I transformed into the Great Peacock Vidyarajni to demonstrate this Venerable Vidyarajni's power and merits to transform and benefit sentient beings.

The Great Perfection's power to render assistance and rescue is genuine. Not only can accomplished Great Perfection cultivator achieve enlightenment himself, he also has blessing power of transference to enable extremely evil people to attain deliverance. There are many evil people in this world. The power of their negative affinities, karmas, and karmic hindrances are all extremely great. Yet, Great Perfection can also gradually transform and enlighten these evil people with extremely strong karmic hindrances. The rite performed by accomplished Great Perfection cultivator has supreme merit power. Hence, evil can be transformed into good with even just one blessing.

Holy Coronated Red Crown Vajra Acharya is a genuine vajra acharya, and the vajra acharya of vajra acharyas. Today, the readers have encountered a genuine vajra acharya who is a virtuous guide. The teachings given will increase the affinities for enlightenment. This is the affinity for virtuous dharma. For those sentient beings searching for sublime dharma teachings, there is truly no dharma superior to the Great Perfection.



How to Take Refuge in Living Buddha Lian-sheng

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

1. In writing

At 7:00 a.m. (your local time) of either the first or fifteenth of a lunar month⁴, face the direction of the rising sun. With palms joined, reverently, you recite the Fourfold Refuge Mantra⁵ three times: “*Namo Guru bei, Namu Buddha ye, Namu Dharma ye, Namu Sangha ye*” and prostrate three times.

Send a letter to the True Buddha Quarter to request a refuge empowerment. State your name, address, age, and enclose a voluntary offering⁶. Upon receiving your letter, the True Buddha Foundation will send a certificate, a picture of Living Buddha Lian-sheng, and a note stating the level of practice you should start with. The address of the True Buddha Quarter is:

True Buddha Quarter
17102 NE 40th Ct., Redmond,
WA 98052 USA

2. In person

You may receive refuge empowerment personally from Living Buddha Lian-sheng by making an appointment to visit the True Buddha Quarter in Redmond, Washington, USA. Alternatively, you may obtain refuge empowerment personally from any authorized True Buddha Master by visiting a True Buddha temple or local chapter⁷, or by attending a True Buddha ceremony.

4 To find out the dates of the first or fifteenth of a lunar month, please refer to the Western-Chinese calendar converter at <http://www.mandarintools.com/calendar.html>.

5 In Vajrayana, the Fourfold Mantra is as follows: “Namo Guru bei” means I invoke the Guru who is the embodiment of all refuges. “Namo Buddha ye” means I invoke the Enlightened One who is the source of refuge. “Namo Dharma ye” means I invoke the Teaching (Practice or Way) which is the actual refuge. “Namo Sangha ye” means I invoke the community which is the support of refuge.

6 If you wish to practice a particular True Buddha Sadhana but have not received its empowerment, you may request for a remote empowerment as instructed above. Most Tantric Practices, except for the Dharma Protector Yoga Practices, can be obtained remotely. For any Dharma Protector Yoga Practice, you must personally receive its empowerment from the Root Guru.

7 To locate your nearest True Buddha temple or local chapter, please refer to the True Buddha School Net's address directory at <http://www.tbsn.org>.



Living Buddha Lian-sheng's English Books

If you enjoyed this book, and are interested in more of Living Buddha Lian-sheng's work, a whole catalogue of his work is posted on the Net!

Prints of his artwork and all of the Chinese books he has written, and an abundant and wonderful selection of in depth, enlightening and insightful selections of Buddhist Dharma teachings are available to order at <http://www.e-daden.com>

If you wish to obtain the English translated books, you can purchase them online at <http://www.padmakumara.org/bookstore>, <http://www.amazon.com>, or <http://www.lsheen.com>.

Alternatively, you are invited to visit your nearest local chapter to obtain True Buddha School complimentary books and/or borrow items, including Living Buddha Lian-sheng's dharma talks and teachings recorded in the format of cds, dvds, audio cassettes, or VHS video cassettes. Find your nearest local temple or chapter at <http://www.tbsn.org>



Living This Moment in Purity

*By Grand Master Sheng-yen Lu
Translated by Janny Chow*

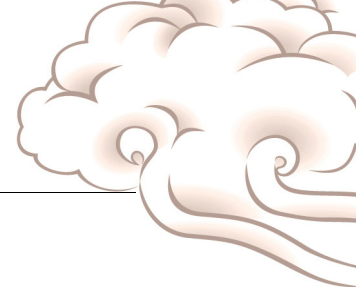
Nowadays, people are becoming greedier because of their insatiable lust for desires. Few would remain to live simply with scant desires. This book will be of great benefit to humans who wish to be spiritually awakened by self disciplining their lust. It consists of 13 fascinating true stories detailing the karmic consequences of sexual misconduct. It also explains how Vajrayana Buddhism practice "chi" as an antidote to suppress ones sexual lust.



An Overview of the Buddhadharma

*By Grand Master Sheng-yen Lu
Translated by Janny Chow*

Having penetrated the depth of the Buddhadharma, Grand Master Lu extracts the essences of the vast Buddhadharma and presents them to his readers in a very systematic and logical manner.



The Inner World of the Lake

By Grand Master Sheng-yen Lu
Translated by Janny Chow

In this book, the enlightened Buddhist Master, Grand Master Lu, describes how the Lake Sammamish in the State of Washington is transformed into the Lake of Self Nature (Buddha Nature) in his eyes in the summer of 1985. Readers can glimpse into mind of this enlightened master and share his joys and insights in the cultivation of the Buddhadharma.



The Mystical Experiences of the True Buddha Disciples

By Grand Master Sheng-yen Lu
Translated by Siong Ho

Miracles in this book include the curing of terminal and karmic illnesses, accurate spiritual predictions, warning of imminent disasters, and lottery winnings. The authentic cases recorded in this book represent some of the numerous cases of mystical experiences witnessed by Master Lu's students.



A Complete and Detailed Exposition on the True Buddha Tantric Dharma

By Grand Master Sheng-yen Lu
Translated by Janny Chow.

Showing the various visualizations, and mantras, hand gestures, and breathing techniques necessary for a highly effective practice, Grand Master Lu enables the practitioner to quickly progress towards Buddhahood. The reader can learn the methods of deity invocations, paying homage to the deities, guarding against negative forces, merging consciousness with one's Personal Deity, and entering into samadhi.



Encounters with the World of Spirits

By Grand Master Sheng-yen Lu
Translated by Janny Chow

Grand Master Lu reveals his early spiritual contacts from the spirit realm including his spirit teacher, the spirits who contacted him for his aid, the spirits that he subjugated, and other supernatural phenomenal that happened during his feng-shui consultations.



Dharma Talks by a Living Buddha

By Grand Master Sheng-yen Lu
Translated by Janny Chow

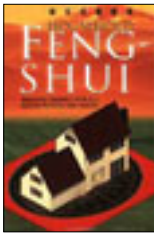
Learn the methods of how to attain abundance. Vajrayana practice for wealth include the dragon king practice, the benefits of attending the fire ceremony, and the meaning of deliverance.



New Revelations from the Buddha King

*By Grand Master Sheng-yen Lu
Translated by Janny Chow*

The Living Buddha Lian-sheng reveals the true identities of the White Maha Padmakumara and the Living Buddha's invisible teacher, Mr. Three-Peaks-Nine-States. The Buddha King in the title refers to Amitabha.



Household Feng Shui

*By Grand Master Sheng-yen Lu
Translated by Janny Chow*

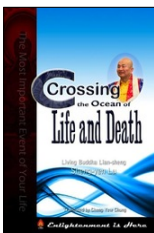
Unlike any other feng-shui books on the market today, Living Buddha Sheng-yen Lu reveals the insights to the "worldly Dharma" to help one to secure success in the mundane world.



The Annotated True Buddha Sutra

*By Grand Master Sheng-yen Lu
Translated by Janny Chow*

The True Buddha Sutra is short for The Sutra of Authentic Dharma that Removes Hindrances and Bestows Good Fortune. This sutra contains the authentic Buddhadharma and holds the key to eradicating one's disasters and receiving good fortune. This is tantamount to transforming one's fate. Additionally, this sutra can help one attain rebirth to the Maha Twin Lotus Ponds, the highest realm within Amitabha's Pure Land.



Crossing the Ocean of Life and Death

*By Grand Master Sheng-yen Lu
Translated by Cheng Yew Chung*

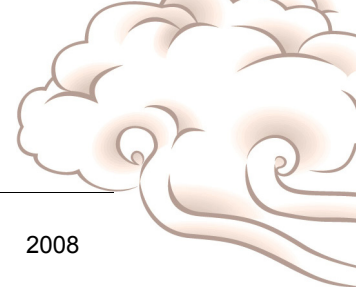
Never, since Padmasambhava's teachings of the Bardo Thodol ("Liberation by Hearing in the Bardo"), has such a authoritative and enlightening account on the dying process been documented. In Grand Master Sheng-yen Lu's 163rd book, Crossing the Ocean of Life and Death, all conceivable questions are answered about the most crucial moment in a person's life – leaving this world.



TBS English Practice E-books

All e-books are available for downloading from the [padmakumara forum](#).

E-Book	Courtesy	Date
Vajrasattva and Eight Personal Deity Practices 真佛宗金剛心菩薩及八大本尊法本	Janny Chow, Luljeta Subasic, Alice Yang	2006
Root Guru (Padmakumara) Yoga Practice 蓮花童子相應法	Janny Chow, Luljeta Subasic, Alice Yang	2006
Avalokitesvara Bodhisattva Personal Deity Yoga Practice 觀世音菩薩相應法	Janny Chow, Luljeta Subasic, Alice Yang	2006
Vajrasattva Personal Deity Yoga Practice 金剛心菩薩相應法	Janny Chow, Luljeta Subasic, Alice Yang	2006
Padmasambhava Personal Deity Yoga Practice 蓮華生大士相應法	Janny Chow, Luljeta Subasic, Alice Yang	2006
Lapis Lazuli Light Medicine Buddha Personal Deity Yoga Practice 藥師佛相應法	Janny Chow, Luljeta Subasic, Alice Yang	2006
Maha Cundi Bodhisattva Personal Deity Practice 準提佛母相應法	Janny Chow, Luljeta Subasic, Alice Yang	2006
Amitabha Buddha Personal Deity Yoga Practice 阿彌陀佛相應法	Janny Chow, Luljeta Subasic, Alice Yang	2006
Yellow Jambhala Personal Deity Yoga Practice 黃財神相應法	Janny Chow, Luljeta Subasic, Alice Yang	2006
Ksitigarbha Bodhisattva Personal Deity Practice 地藏王菩薩相應法	Janny Chow, Luljeta Subasic, Alice Yang	2006
Smoke Offering Practice 煙供法	Janny Chow, Alice Yang, Imelda Tan, Lian-hua Zhi-wei	2008
Golden Mother's Seven Longevity Health Practices ‡ 瑤池金母七大法	Imelda Tan	2008
The Golden Mother Instant Wealth Dharma Practice 瑤池金母馬上有錢法	Padmakumara Translation Team	2008
The Dragon King Treasure Vase Practice † 龍王寶瓶法	Padmakumara Translation Team	2008
The Collection of Thousand-Armed Thousand-Eyed Kuan Yin Bodhisattva Practices † 千手千眼觀音菩薩法	Padmakumara Translation Team	2008



Kuan Yin (Avalokitesvara) Body Shrine Protection Practice That Averts Disasters † 觀音身壇城避災法	Padmakumara Translation Team	2008
Thousand-Armed Thousand-Eyed Kuan Yin Bodhisattva Personal Deity Yoga Practice ‡ 千手千眼觀音本尊相應法儀軌	Imelda Tan	2008
The Great Compassion Dharani Water Sadhana 大悲咒水的作法	Padmakumara Translation Team	2008
The Tantric Practice of Kurukulla Yoga † 密宗咕嚕咕咧佛母法	Padmakumara Translation Team	2008
The Uncommon Practice of the Great White Parasol (Sitapatre) † 大白傘蓋佛母不共法	Padmakumara Translation Team	2008
The True Buddha Money Tree Sadhana † 真佛宗「搖錢樹法」儀軌	Padmakumara Translation Team	2008
The Uncommon Practice of Ucchusma Vajrapala † 穢跡金剛不共法	Padmakumara Translation Team	2008
The Manjushri Practices † 文殊師利菩薩法	Padmakumara Translation Team	2008
The Roaring Lion Manjushri Sadhana 獅子吼文殊菩薩儀軌	Alice Yang, Imelda Tan	2008
The Uncommon Practice of Kalachakra Sadhana 時輪金剛不共法儀軌	Alice Yang, Imelda Tan	2008
Mahamayuri Vidjarajni Sadhana 佛母大孔雀明王相應法	Alice Yang, TBTTs	2009

† It contains one or more old translated articles which are revised and updated for content accuracy and clarity. ‡ The unofficial True Buddha translation sadhana is based on the dharma talk recordings instead of the official Chinese texts issued by Living Buddha Sheng-yen Lu or the True Buddha Foundation. At the time of the publication, the translation is not approved by the True Buddha Foundation yet. Therefore, its content is subject to change without notice.



Dedication of Merits

May the merits of printing this e-book be dedicated to Living Buddha Lian-sheng, for his well-being and that he may continue to teach and liberate us all.

May all who uphold the name of Amitabha Buddha be reborn 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.

May the merits of printing this book be dedicated to everyone, that all may be healthy, free of hindrances, strong in cultivation, and that all wishes may come true.

Honor the Guru. Treasure the Dharma. Practice Diligently.



Complimentary

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Please do not dispose of it as trash.