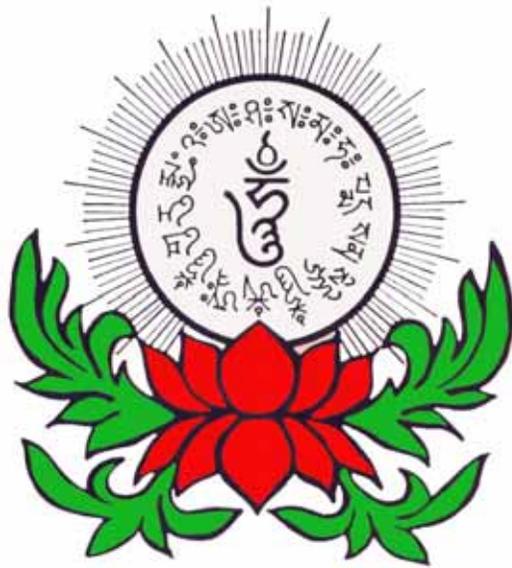


Honor the Guru
Treasure the Dharma
Practice Diligently



Om Guru Lian Sheng Siddhi Hum

真佛寶懺儀軌 英文版

Zhen Fo Bao Chan Yi Gui
True Buddha Repentance Sadhana



Transmitted by
Living Buddha Lian Sheng

Published by
True Buddha Foundation

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Translated and sponsored by Ling Shen Ching Tze Temple

Ling Shen Ching Tze temple is the first and foremost temple of True Buddha School, where Living Buddha Lian Sheng imparted True Buddha Tantra for many years. Enshrined at the temple are Shakyamuni Buddha, Medicine Buddha, the Five Dhyani Buddhas, Golden Mother, and many beautiful images.

It is located at 17012 N.E. 40th Court, Redmond, WA 98052. Tel: 1-425-882-0916. Group meditation practice is open to public every Saturday at 8 p.m.



Root Guru Mantra
(long version)
Om Ah Hum
Guru Bei
Yaho Sasamaha
Lian Sheng
Siddhi Hum



**The Lineage Root Guru
of True Buddha School
Living Buddha Lian Sheng
Grand Master Lu Sheng Yen**



Root Guru Mantra
(short version)
Om Guru
Lian Sheng
Siddhi Hum

Living Buddha Lian Sheng, also renowned as Grand Master Lu, is the founder and the lineage root guru of True Buddha School.

His Holiness is a great modern day adept and has attained perfect enlightenment in this lifetime. He has re-established communion with his origin: a lineage of emanations from Mahavairocana to Locana to Padmakumara. He is revered as a Living Buddha by his disciples as well as by respected Tibetan Tulkus including the late Kalu Rinpoche.

His Holiness holds lineages from Ningma, Kagyu, Sakya and Gelug orders and has attained the highest fruition in all four orders: Dzogchen, Mahamudra and The Six Yogas of Naropa, Great Completion, and Yamantaka.

Upholding his vow to liberate sentient beings at any cost, he shows the swiftest way to liberation. He teaches both exoteric and esoteric Buddhism as well as elements of Zen and Taoism, with emphasis on actual practice and integration of the teachings into daily lives. He discloses the pith-instructions of spiritual cultivation without any reserve. The quintessence of his personal journey, cultivation methods and realizations are embodied in True Buddha Tantra, a powerful and fruitful means well-suited for today's world.

Honored by over five million disciples worldwide as a true guru with boundless compassion and sublime spiritual attainments, His Holiness provides an excellent exemplar for spiritual cultivators in this degenerate age. He leads a disciplined life of spiritual practice, teaching, writing, painting, and providing spiritual and psychic help to countless beings. He publishes several books a year and has written over 150 books, some of which have been translated into English.

Refuge and Lineage Empowerment

One needs to obtain a lineage empowerment in order to achieve maximum results in his/her tantra practice. One obtains True Buddha lineage by taking refuge in Living Buddha Lian Sheng, Grand Master Lu Sheng Yen, in one of the following ways:

In writing

Perform the remote refuge initiation as follows:

At 7:00 a.m. of either the first or fifteenth of a lunar month, face the direction of the rising sun. With palms joined, reverently recite the Fourfold Refuge Mantra three times: “*namo guru bei, namo buddha ye, namo dharma ye, namo sangha ye.*” Prostrate three times.

Send a letter to True Buddha Foundation to request for a refuge initiation. State your name, age, address, and enclose a voluntary offering.

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

In person

One may obtain refuge empowerment personally from Grand Master Lu, or from a True Buddha Master who confers the empowerment on behalf of Grand Master, by visiting a True Buddha temple, chapter or meditation center, or by attending a True Buddha ceremony.

Please refer to www.tbsn.org for locations of over 300 temples, chapters and centers worldwide.

Repentance Code of Conduct:

To purify the negative karma of body, speech and mind, it is necessary to whole-heartedly and single-mindedly perform the repentance and employ visualization throughout. It is recommended to become familiar with the sadhana prior to performing repentance for the first time.

Translator's note

The Tantric tradition requires a disciple to chant mantras according to the teaching of the root guru. Therefore, True Buddha disciples should emulate the pronunciation of the Lineage Root Guru of True Buddha School, Living Buddha Lian Sheng, Grand Master Lu Sheng Yen, to the best of their ability and comprehension.

Due to the significance of oral transmission, it would be misleading to imply that any given phonetics transcription, whether in Chinese ideographs, Chinese phonetics, English or Roman alphabet, would represent the “correct” pronunciation of mantras. Instead, one must rely on the power of direct lineage transmission. A lineage guru has the power of attainment to transmit mantras according to his own pronunciation, which in turn is affected by his native language, dialect and intonation.

The fact that written transmission could never replace oral transmission was also mentioned in The Tibetan Book of Living and Dying. The mantra OM VAJRASATTVA HUM, although written this way in the Roman alphabet from the Sanskrit original, is pronounced by the Tibetans as OM BENZA SATTO HUNG.

Phonetics transcription is intended primarily to aid in memorization and chanting along with the assembly. Transcription in this text was done according to Han-Yu-Pin-Yin phonetics system, based on the Chinese text published by True Buddha Foundation. The Han-Yu-Pin-Yin was chosen because it is the emerging standard in Chinese romanization. Attempting to transcribe Living Buddha Lian Sheng's exact pronunciation would be a complex and intricate undertaking, and it could also be misleading since application of any non-standard phonetics system is rather subjective.

Phonetics transcription involves the process of transliteration. To illustrate this, let's take a few examples. “OM” is notated as the character “唵” or “唵” in Chinese, which would be transcribed as “WENG” according to Han Yu Pin Yin phonetics system. Similarly, “HUM” is notated as “吽” and would be transcribed as “HUNG.” Regardless of how these mantras are transcribed, we should pronounce them as “OM” and “HUM” as taught by Living Buddha Lian Sheng.

Since the proper pronunciation for True Buddha disciples is that of Living Buddha Lian Sheng, it is highly recommended that they become familiar with His Holiness' mantra chanting through tape recordings, which are available at most True Buddha temples.

In this text, the left pages contain the English translation or transliteration and the right pages contain the phonetics transcription.

May we *Honor the Guru, Treasure the Dharma, and Practice Diligently.*

Om Guru Lian Sheng Siddhi Hum.

Not used

1. GREAT HOMAGE

Prostrate to the Lineage Root Guru and the Three Treasures represented on the altar

2. INCENSE PRAISE

The censer is now lit, suffusing the Dharma realm.

The scent permeates all Buddha assemblies.

Auspicious are the gathering clouds, as we supplicate that all Buddhas manifest in their entirety.

Namo the Bodhisattvas and Mahasattvas with Fragrant Cloud Canopies (3 times)

3. INVITATION TO BE SEATED

4. READING OF THE PRAYER OF INTENT AND BLESSING OF THE REGISTRATION FORMS

5. ESTABLISHMENT OF THE DHARMA BOUNDARY TO PURIFY THE CEREMONIAL AREA

6. PURIFICATION

Om suri suri mahasuri susuri svaha

Om sudori sudori sumoli sumoli svaha

Om vajra dam ho ho hum

Namo samanta buddanam om duru duru devi svaha

7. INVOCATION

Om ah hum svaha (3 times)

We whole-heartedly invoke

1. DA LI BAI 大禮拜

ding li gen ben chuan cheng shang shi ji tan
cheng san bao

2. LU XIANG ZAN 爐香讚

lu xiang zha re, fa jie mong xun,

zhu fo hai hui xi yao wen.

sui chu jie xiang yun, cheng yi fang yin,

zhu fo xian quan shen.

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

3. GONG QING ZHU CHI ZHE JIU ZUO 恭請主持者就座

4. GONG DU SU WEN JI JIA CHI BAO MING BIAO GE 恭讀疏文及加持報名表格

5. ZUO JIE JIE, QING JING DAO CHANG

做結界,清淨道場

6. QING JING 清淨

om, xiu li, xiu li, mo he xiu li, xiu xiu li, suo ha

om, xiu duo li xiu duo li, xiu mo li xiu mo li, suo ha

om, wa ri la dan, he he hum

*na mo san man duo, mu to nan, om, du lu du lu di wei,
suo ha*

7. ZHAO QING 召請

om ah hum, suo ha (3x)

yi xin gong qing

*Namo the Lineage Root Guru of True Buddha School, the
Grand Master, Living Buddha Lian Sheng (3 times)
Namo the Venerable Lineage Gurus of True Buddha School
Namo Padmakumara
Namo Samantabhadra Tathagata
Namo the Fundamental Teacher, Shakyamuni Buddha
Namo Medicine Buddha, the King of the Eastern Realm of
Vaidurya Light
Namo Amitabha Buddha of the Western Paradise
Namo Golden Mother of the Primordial Pond
Namo Ksitigarbha Bodhisattva
Namo Avalokitesvara Bodhisattva
Namo Maha Cundi Bodhisattva
Namo Vajrasattva
Namo Guru Padmasambhava
Namo the Celestial King Vaisravana, Yellow Jambhala
Namo Herukas, Dharmapalas, Dakinis and Divinities
All Buddhas of the Three Times in All Ten Directions in Space
All Bodhisattvas and Mahasattvas
Namo Maha Prajna Paramita*

8. GREAT HOMAGE USING VISUALIZATION

9. GREAT OFFERING

*Mount Meru, the four continents, and the sun and moon
Are transformed into precious offerings for the Buddhas.
May these wondrous treasures, virtues and merits
Eradicate our karma and allow us swift realization.
Om sarva tathagata idam guru ratna mandalakam
nairatayami*

10. FOURFOLD REFUGE

*na mo zhen fo zong gen ben chuan cheng shang shi,
sheng zun lian sheng huo fo (3x)
na mo da en zhen fo zong gen ben li dai zu shi
na mo lian hua tong zi
na mo pu xian wang ru lai
na mo ben shi shi jia mou ni fo
na mo dong fang yao shi liu li guang wang fo

na mo xi fang ji le shi jie a mi tuo fo
na mo wu ji yao chi jin mu da tian zun
na mo di zang wang pu sa
na mo guan shi yin pu sa
na mo da zhun ti pu sa
na mo jin gang sa duo
na mo lian hua sheng da shi
na mo duo wen tian wang huang chai shen
na mo jin gang, hu fa, kong xing, zhu tian shen zhong
shi fang san shi yi qie fo
yi qie pu sa mo he sa
na mo mo he bo ye bo luo mi duo*

8. GUAN XIANG DA LI BAI 觀想大禮拜

9. DA GONG YANG 大供養

*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
om, sa er wa, da ta jia da, yi da mu, gu lu na la, mian zha
la, kan, ni li ye, da ye mi*

10. SI GUI YI 四皈依

Namo guru bei, namo buddha ye, namo dharma ye, namo sangha ye (3 times)

11. ARMOR PROTECTION

Om burlam jeli (7 times)

12. MAIN REPENTANCE

Namo the Buddhas and Bodhisattvas of True Buddha Assembly (3 times)

Single-pointedly, I prostrate to The Fundamental Teacher, Shakyamuni Buddha (3 times)

Single-pointedly, I prostrate to Vairocana Buddha, Locana, Padmakumara and Living Buddha Lian Sheng (3 times)

Single-pointedly, I prostrate to Samantabhadra Tathagata

Single-pointedly, I prostrate to Medicine Buddha, the King of the Eastern Realm of Vaidurya Light

Single-pointedly, I prostrate to Amitabha Buddha of the Western Paradise

Single-pointedly, I prostrate to All Buddhas of the Three Times in All Ten Directions in Space

Single-pointedly, I prostrate to Golden Mother of the Primordial Pond, the Grand and Heavenly Sovereign of the Western Realm

na mo gu lu bei, na mo bu da ye, na mo da mo ye, na mo seng jia ye (3x)

11. PI JIA HU SHEN 披甲護身

om, bo ru lan zhe li (7x)

12. RU CHAN 入懺

na mo zhen fo hai hui fo pu sa (3x)

yi xin ding li ben shi shi jia mou ni fo (3x)

yi xin ding li bi lu zhe na fo, fo yan fo mu, lian hua tong zi, lian sheng huo fo (3x)

yi xin ding li pu xian wang ru lai

yi xin ding li dong fang yao shi liu li guang wang fo

yi xin ding li xi fang ji le shi jie a mi tuo fo

yi xin ding li shi fang san shi yi qie fo

yi xin ding li wu ji yao chi da sheng xi wang jin mu da tian zun

Single-pointedly, I prostrate to the Sutra of Authentic Dharma that Removes All Hindrances and Bestows Good Fortune, spoken by Living Buddha Lian Sheng (3 times)

Single-pointedly, I prostrate to All Dharani and Dharma of the Three Times in All Ten Directions in Space, spoken by Living Buddha Lian Sheng

Single-pointedly, I prostrate to Ksitigarbha, Avalokitesvara and Maha Cundi Bodhisattvas

Single-pointedly, I prostrate to Vajrasattva and Guru Padmasambhava

Single-pointedly, I prostrate to All Bodhisattvas and Mahasattvas of the Three Times in All Ten Directions in Space

Single-pointedly, I prostrate to the Celestial King Vaisravana, Yellow Jambhala

Single-pointedly, I prostrate to all Herukas, Dharmapalas, Dakinis and Divinities

The assembly kneels in reverence.

HEARTFELT VENERATION TOWARD SUPREME BEINGS
Please join your palms and visualize prostration

yi xin ding li lian sheng huo fo shuo zhen shi fo fa xi zai ci fu jing (3x)

yi xin ding li lian sheng huo fo suo shuo zhu tuo luo ni ji shi fang san shi yi qie zun fa

yi xin ding li di zang wang pu sa, guan shi yin pu sa, da zhun ti pu sa mo he sa

yi xin ding li jin gang sa duo, lian hua sheng da shi

yi xin ding li shi fang san shi yi qie pu sa mo he sa

yi xin ding li duo wen tian wang huang chai shen

yi xin ding li jin gang, hu fa, kong xing, zhu tian shen zhong

shi zhu zhong deng, ge ge hu gui

ZHI SHANG DING LI GUAN 至上頂禮觀
yi xia he zhang guan xiang ding li

*Veneration toward the Marvelously Virtuous and Perfect One,
Gracefully fulfilling the wishes of countless sentient beings,
Embodying a true and total understanding of the mind,
To the World-Honored One, Shakyamuni, I bow with
reverence.*

(Prostrate to The Fundamental Teacher, The
Founder of Buddhism, Shakyamuni Buddha)

*Maitreya, Asanga, Vasubhandu and Vimuktisena,
Shangzhu, Tiaorouzhu, and Shengchengjun,
Haribhadra, Kusali and Gserlinpa,
To the lineage gurus of Vast Actions, I bow with reverence.*
(Prostrate to the patriarchs of the Dharma-
character lineage)

*Manjusri, and the Noble and Peerless Nagarjuna,
The exalted Chandrakirti and Maha Kumarajiva,
Juezeng and Huyi, the divine father and son,
To the lineage gurus of Profound Views, I bow with
reverence.*
(Prostrate to the patriarchs of the Dharma-nature
lineage)

*Vajradhara, the victorious and compassionate Sugata,
The superior adepts Xuanluowo and Nalaowo[Naropa],
The highly virtuous adepts Rongpiwo and Atisha,
To the lineage gurus of direct transmissions, I bow with
reverence.*
(Prostrate to the patriarchs of the Tantra lineage)

Times and again, passing on the knowledge of all sciences,

*ju zhi yuan man miao shan suo sheng gong,
neng man wu liang zhong sheng xi yuan chi
ru shi guan jian wu yu suo zhi xin,
yu shi shi jia zun zhu jin ding li*

(ding li chuan jiao jiao zhu ben shi shi jia mou ni
fo)

*mi le wu zhuo shi qin jie tuo jun,
shang zhu yu tiao rou zhu sheng cheng jun
shi xian er gu sa li jin zhou zun,
guang da xing zhi ben xu qian ding li
(ding li xiang zong ben xu zhu zun)*

*miao yin po you wu fang sheng long su,
zhi zun yue cheng mo he wu ai jiu
jue zeng hu yi xiang jie sheng fu zi,
shen shen jian zhi ben xu jin ding li
(ding li xing zong ben xu zhu zun)*

*da bei shan shi sheng zhe chi jin gang,
shang guan xuan luo wo yu na lao wo
shang de rong bi wo yu a di xia,
qin jiao jia bei ben xu qian ding li
(ding li mi zong ben xu zhu zun)*

yi shui yu wo chui si zhu ming xue,

*Disclosing sutra, sastra, sadhana, their meanings and teachings,
Conferring empowerments, blessings and the precepts,
To all genuine masters, I bow with reverence.
(Prostrate to all masters of Personal Transmission)*

*Capable of seeing the dazzling truth of the teachings,
Affording superior means of liberation through good affinity,
Teaching practical ways as an expression of compassion,
To the spiritual friends who show the way, I bow with reverence.
(Prostrate to the spiritual friends with the Right View)*

*Regarding cultivators like their beloved children,
Embracing us, never leaving us behind like shadows,
Granting superior attainments through their fundamental vows,
To the Sages of all Buddha assemblies, I bow with reverence.
(Prostrate to the Sages of all Buddha assemblies)*

*Although all Dharmakaya are alike, like Empty Space,
Their manifestations can appear one by one, like a rainbow.
Having attained self-mastery by means of supreme wisdom,
To the Sugatas of the Five Directions, I bow with reverence.
(Prostrate to the Sugatas of the Five Directions)*

*Vipasyin, Sikhin, Visvabhu,
Krakucchandra, Kanakamuni, Kasyapa,
And Shakyamuni: the Supreme among Supremes,
To the Courageous Sapta Buddhas, I bow with reverence.
(Prostrate to the Seven Buddhas)*

Virtuous-Name, Precious-Moon, Golden-Color,

*jing xu lun yi jiao chi lü xuan shi
chuan shou jie lü guan ding jia bei zhi,
zhen shi yi qie shang shi jin ding li
(ding li qin shou shang shi)*

*neng jian yi qie wu yang jiao chi mu,
shan yuan neng qu jie tuo zui sheng jin
wei bei suo dong shan qiao zhu suo zuo,
kai xian zhu shan zhi shi qian ding li
(ding li yi qie shan zhi shi)*

*yu bi xiu zhe shi zhi ru ai zi,
ru ying sui xing bu yu zhan she li
yu shi ju zhe si shang xi di zhe,
yi qie de wo fo hui qian ding li
(ding li fo hui sheng zun)*

*fa shen sui ru xu kong wu fen bie,
se shen ru hong yi yi neng xian ming
yu shang fang hui zhi zhong de zi zai,
wu bu shan shi zun qian jing ding li
(ding li wu bu shan shi)*

*wei wei shi qi bi bu ba,
liu sun jin ji ji yin guang
shi jia mou ni tian zhong zhong,
yong meng qi fo wo ding li
(ding li qi fo shi zun)*

shan ming bao yue jin se zun,

*Sorrowless, Dharma-Thunder, Supreme-Wisdom,
Bhaisajya-guru and Shakyamuni: fulfilled their vows,
To the Eight Sugatas, I bow with reverence.
(Prostrate to the Eight Sugatas)*

*With light of compassion shines radiantly like the sun,
Eradicating transgressions, downfalls and miseries,
Teaching and showing the virtuous way of goodness,
To the assembly of Thirty-five Buddhas, I bow with reverence.
(Prostrate to the Thirty Five Buddhas)*

*Proclaiming rare and magnificent vows in concord,
Traveling the path in the same time and spatial dimension,
Realizing attainments in this eon of Bhadrakalpa,
To the One-thousand Perfect Buddhas, I bow with reverence.
(Prostrate to the One Thousand Buddhas of Bhadrakalpa)*

*Lucidly observing all sentient beings in the Ten Directions,
Turning the wonderful Dharma-wheel with all their might,
Delivering all sentient beings everywhere in the Universe,
To the Buddhas in All Ten Directions in Space, I bow with
reverence.
(Prostrate to the Buddhas in All Ten Directions in
Space)*

*The ultimate truth can eliminate the seeds of ignorance
And eradicate the roots of mundane suffering,
Leading us to the other shore by the Buddha Mother Wisdom,
To the wonderful Dharma of the Three Vehicles, I bow with
reverence.
(Prostrate to the Dharma in All Ten Directions in Space)*

*wu you fa lei sheng hui fo
yao shi shi jia yuan yuan man,
ba shan shi qian wo ding li
(ding li ba shan shi)*

*da bei guang ru ri pu zhao,
xiao rong zui duo zhu han hu
chui xi xian gao shan shan dao,
san shi wu fo hui ding li
(ding li san shi wu fo)*

*tong xin zhai fa xi you yuan,
xing dao shi wei yi xiang mo
yi xian jie zhong shi jiu jing,
yuan man qian fo wo ding li
(ding li xian jie qian fo)*

*ming jian shi fang zhu zhong sheng,
shi fang jin zhuan miao fa lun
ba ji shi fang zhu you qing,
shi fang zhu fo wo ding li
(ding li shi fang fo)*

*neng mie ji di wu ming zhong,
ji chu chen lao ku di gen
fo mu zhi hui dao an deng,
san cheng miao fa wo ding li
(ding li shi fang fa)*

*Manjughosa (Manjusri), Vajrapani,
Avalokitesvara, Ksitigarbha, Vishkambi,
Maitreya, Samantabhadra and Akasagarbha,
To the Eight Great Bodhisattvas, I bow with reverence.
(Prostrate to the Eight Great Bodhisattvas)*

*Eloquent tantrikas, adept at leading all beings onto the path
Like Avalokitesvara, their magnificent deeds are far-reaching
Happily taking the responsibility to benefit sentient beings,
To the Sangha of the Great Vehicle, I bow with reverence.
(Prostrate to the Sangha in All Ten Directions in
Space)*

*Observing the Twelve Links of Dependent Arising,
Embodying the wisdom root naturally,
Self-enlightened without relying on spiritual guides,
To the Solitary Realizers, I bow with reverence.
(Prostrate to the Pratyeka-Buddhas)*

*Having lived with the Teaching in many incarnations,
And guided by the prevalent Buddhadharma,
All roots are harmonized through the wisdom of arhatship,
To the Sixteen Arhats, I bow with reverence.
(Prostrate to the Arhats)*

*Living in lofty mystical places,
Almighty, and capable of transcendent power at will,
Kind and loving, treating cultivators like their own children,
To the Dakinis of the Three Places, I bow with reverence.
(Prostrate to all Dakinis)*

Personifying the great transcendent power of transformations,

*ma cu guo ah jin gang shou,
guan yin di zang chu gai zhang
chi shi pu xian xu kong zang,
ba da pu sa wo ding li
(ding li ba da pu sa)*

*miao yin jiu du mi mi zhu,
guan shi yin deng guang da xing
le fu du sheng you ji ren,
da cheng seng zhong wo ding li
(ding li shi fang seng)*

*xiu guan shi er yin yuan fa,
zi lai yuan jue fen zhi guo
bu yi zhi shi zi wu zheng,
zhu sheng yuan jue wo ding li
(ding li yuan jue)*

*ying zhen sheng zhi zhu gen tiao,
yu jiao tong you jiu zhu shi
liu tong fo fa zuo yong hu,
shi liu luo han wo ding li
(ding li ah luo han)*

*zhu yu kong xing miao gao chu,
shen tong ru yi ju wei li
chi shi xing zhe ru ai zi,
san chu kong xing hui ding li
(ding li kong xing zhu zun)*

de da bian hua li shen tong,

*Accomplishing work according to the decree of the Buddhas,
Righteously and dutifully guarding the treasures of Dharma,
To the Herukas, the Vajra Protectors of Dharma, I bow with
reverence.*

(Prostrate to all Dharma Protectors)

*To all Buddhas and Bodhisattvas who abide in space,
All sentient beings, without exception, including myself,
Multiplying as numerous as grains of sand,
Bow with reverence, at all times.*

(Prostrate to all Supreme Beings)

*To the Lions Among Men of the Past, Present and Future
In all the worlds in All Ten Directions in Space,
To each and every one of you, without exception,
With pure body, speech and mind, I bow with reverence.*

(Prostration of the body, speech and mind)

*To all Tathagatas without exception,
With heartfelt devotion toward all Buddhas,
Through the power of Samantabhadra's vow,
With my body, embodying innumerable pure lands, I bow
with reverence.*

(Prostration of the body)

*Toward the limitless Sea of Merits and Virtues of all Buddhas
Through the Sea of Merits and Virtues of sounds and voices,
I praise the Sea of Merits and Virtues of all Tathagatas
And praise all Sugatas, the Well Departed Ones for evermore.*

(Prostration of the speech)

Each grain of sand is as regal as the Buddha's world,

*ji rui yi jiu cheng fo chi
shan neng jin shou bao fa zang,
hu jiao jin gang wo ding li*

(ding li hu fa zhu zun)

*bian yu xu kong fo pu sa,
wo deng zhong sheng jin wu yu
fen shen bian zuo wei chen su,
yi qie shi zhong wo ding li
(ding li zhong hui tian)*

*suo you shi fang shi jie zhong,
yi qie san shi ren shi zi
wo jin li bi jin wu yu
jie yi qing jing shen kou yi
(shen kou yi ding li)*

*shen ru sa tu wei chen su,
yi qie ru lai wo xi li
jie yi xin yi dui zhu fo,
yi ci pu xian xing yuan li*

(shen ding li)

*yu bi wu jin gong de hai,
yi zhu yin sheng gong de hai
zhan yang ru lai gong de hai,
wo chang zhan tan zhu shan shi
(kou ding li)*

yu yi chen duan ru chen fo,

*Where all Buddhas and Buddha Princes are enthroned,
Before such a boundless Dharma Realm,
My mind is filled with the faith that Buddhas fill the universe.
(Prostration of the mind)*

*I dedicate the accumulated merits,
Gained through prostrations, offerings and repentance,
And by motivating, encouraging and rejoicing for others
To the attainment of Bodhi-realization.
(Dedication)*

Namo Padmakumara Bodhisattva (3 times)

Chant

Om Guru Lian Sheng Siddhi Hum (many times)

THE SUTRA OF AUTHENTIC DHARMA THAT REMOVES
ALL HINDRANCES AND BESTOWS GOOD FORTUNE

*Supplication for the blessing of Living Buddha Lian Sheng:
Om, Ah, Hum.*

*With reverence I make my purified body, speech, and mind
an offering to Mahavairocana.*

*The Holy Buddhalocana is the Dharma Body, and
Padmakumara is the Bliss Body,*

*Living Buddha Lian Sheng is the Emanation Body, these
three bodies being the same in essence as the Buddha's
Grace.*

*Homage to His True Buddha lineage, and to His
transcendent power that encompasses the whole Universe.*

Radiating light throughout the Three Times, He can manifest

*zhu fo fo zi zuo qi zhong
ru shi fa jie jin wu yu,
wo xin zhu fo xi chong man
(yi ding li)*

*li bai gong yang ji chan hui,
sui xi gong de ji quan qing
wo suo ji ji zhu gong de,
xi jie hui xiang yu pu ti
(hui xiang)*

na mo lian hua tong zi pu sa (3x)

chang song

om gu ru lian sheng xi di hum (duo bian)

ZHEN SHI FO FA XI ZAI CI FU JING
真實佛法息災賜福經

*qi qing lian sheng huo fo jia chi wen:
om ah hum.*

*jing yi qing jing shen kou yi.
gong yang bi lu zhe na zun.*

fa shen fo yan fo mu sheng.

*bao shen lian hua tong zi shen
ying shen jiao zhu lian sheng fo.*

san shen wu bie da fo en.

gong jing zhen fo da chuan cheng.

ju zu shen tong mi liu he.

fang guang bian zhao yu san ji.

yi ru wu jian neng xian zheng.

Himself instantaneously.

Disciples of Buddha should constantly cry out for His pure light which magnifies virtue and wisdom.

In the past His Realization was prophesied by Shakyamuni Buddha, and by Amitabha Buddha He was entrusted with the mission of salvation.

Maitreya Bodhisattva bestowed on Him the Red Crown, and Guru Padmasambhava taught Him the Tantra.

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

Namo Mahavairocana Buddha

Namo Buddhalocana

Namo Padmakumara

Namo Living Buddha Lian Sheng

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

Recite the Sacred Edict three times:

The Western True Buddha Assembly, Maha Twin Lotus Ponds, the Eighteen Mahapadmakumaras, the Holy Revered One Robed in White, the Holy-Red-Crown-Vajra-Master, the Secret Master of the Realm of Vajra-mantra, the Great Enlightened Founder of Ling Xian True Buddha School: the Illustrious Tantrika Lu Sheng Yen. (3 times)

Namo True Buddha Assembly, all Buddhas, Bodhisattvas and Mahasattvas. (3 times)

Invocation of the Two Buddhas and Eight Bodhisattvas:

Namo Vairocana Buddha of the All-Conquering Palace in

*fo zi shi shi chang ai qing.
guang ming zhu zhao fu hui zeng.
xi ri shi jia lai shou ji.
a mi tuo fo yin fu tuo.
mi le pu sa dai hong guan.
lian hua da shi shou mi fa.
qi qing bu she hong shi yuan.
jiu du wo deng zhu zhong sheng.
ru shi hu nian er she shou.
qi qing jia chi su cheng jiu.*

na mo bi lu zhe na fo.

na mo fo yan fo mu.

na mo lian hua tong zi.

na mo lian sheng huo fo.

na mo zhen fo hai hui shi fang san shi zhu fo pu sa mo he sa.

nian sheng gao san bian:

xi fang lian chi hai hui. mo he shuang lian chi. shi ba da lian hua tong zi. bai yi sheng zun. hong guan sheng mian jin gang shang shi. zhu jin gang zhen yan jie mi mi zhu. da chi ming di yi shi ling xian zhen fo zong. lu sheng yan mi xing zun zhe. (3x)

na mo zhen fo hui shang zhu fo pu sa mo he sa. (3x)

feng qing er fo ba pu sa:

na mo fa jie zui sheng gong bi lu zhe na fo.

*Dharma Realm**Namo Amitabha Buddha of the Western Paradise**Namo Mahasattva Avalokitesvara**Namo Mahasattva Maitreya**Namo Mahasattva Akasagarbha**Namo Mahasattva Samantabhadra**Namo Mahasattva Vajrapani**Namo Mahasattva Manjusri**Namo Mahasattva Vishkambi**Namo Mahasattva Ksitigarbha**Namo all Bodhisattvas and Mahasattvas**na mo xi fang ji le shi jie a mi tuo fo.**na mo guan shi yin pu sa mo he sa.**na mo mi le pu sa mo he sa.**na mo xu kong zang pu sa mo he sa.**na mo pu xian pu sa mo he sa.**na mo jin gang shou pu sa mo he sa.**na mo miao ji xiang pu sa mo he sa.**na mo chu gai zhang pu sa mo he sa.**na mo di zang wang pu sa mo he sa.**na mo zhu zun pu sa mo he sa.**Sutra Opening Verse:**The most supreme profound Dharma,
is rarely encountered in hundreds and thousands of kalpas,
now receiving this transmission and blessing,
I vow to penetrate the true meaning of Tathagata.**kai jing ji:**wu shang shen shen wei miao fa.**bai qian wan jie nan zao yu.**wo jin jian wen de shou chi.**yuan jie ru lai zhen shi yi.**The Sutra of Authentic Dharma that Removes Hindrances
and Bestows Good Fortune, spoken by Living Buddha
Lian Sheng**Thus have I heard. At one time, White Mahapadmakumara
was present at the Maha Twin Lotus Ponds, sitting upon
the great white lotus dharma-throne; surrounding Him
were seventeen other great lotus blossoms. The Green
Lotus radiated green light, the Yellow Lotus yellow light,
the Red Lotus red light, the Purple Lotus purple light.
Each lotus blossom was mysteriously wonderful, pure,
and full of fragrance.**The White Padmakumara, silently calling forth his spiritual
power, transformed the Maha Twin Lotus Ponds into an
extraordinarily splendid place filled with golden light. All**lian sheng huo fo shuo zhen shi fo fa xi zai ci fu jing**ru shi wo wen. yi shi da bai lian hua tong zi. zai mo he
shuang lian chi. zuo yu da bai lian hua fa zuo zhi
shang. zhou wei shi qi duo da lian hua. qing se qing
guang. huang se huang guang. chi se chi guang. zi se
zi guang. ge duo lian hua. wei miao xiang jie.**bai lian hua tong zi. mo yun shen tong. jiang yi ge mo he
shuang lian chi. bian hua de ge wai jin guang can lan.
suo you xiang hua quan bu nu fang. rui cao fang chu*

the flower-buds simultaneously burst into fragrant blossoms. Jade grasses sent forth a wonderful scent. White cranes, peacocks, parrots, saris, kalavinkas, and jivajiras all took on a golden hue, and sang graceful heavenly songs in harmony.

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

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

At that moment, the Golden Padmakumara emitted the Great Wisdom Light. The White Padmakumara emitted the Dharma Realm Light. The Green Padmakumara emitted the Ten Thousand Treasure Light. The Black Padmakumara emitted the Subjugation Light, Red Padmakumara the Vow Light, Purple Padmakumara the Proper and Dignified Light, Blue Padmakumara the Virtuous Fruit Light, Yellow Padmakumara the Fortune Fulfilling Light, and the Orange Padmakumara emitted the Child Innocence Light.

Upon seeing this, all the heavenly beings were greatly awed. Then Indra arose from his seat and, joining his palms to

xiang xi. bai he. kong que ying wu. she li. jia ling ping jia. gong ming zhi niao. jun hua jin se. chu he ya tian yin.

kong zhong jin se guang. you jing miao tian yin lai zi xu kong. zhu shi jie xiang qi fen fu. kong zhong jin ge. quan sheng guang hua. bian fu jin lian. xu kong zhi zhong tian hua piao san.

er shi mo he shuang lian chi. da da zhen dong. wu liang zhu tian jie gan shou zhi. fo pu sa sheng wen jie gan shou zhi. jun zhi mo he shuang lian chi. san shi san tian zhu jun gan fu mo he shuang lian chi. ji zhu er shi ba tian zhong. di shi. fan wang. ba bu. si zhong. guang shuo fa yao.

er shi. jin lian hua tong zi xian chu da hui guang. bai lian hua tong zi xian chu fa jie guang. lü lian hua tong zi xian chu wan bao guang. hei lian hua tong zi xian chu xiang fu guang. hong lian hua tong zi xian chu xing yuan guang. zi lian hua tong zi xian chu duan yan guang. lan lian hua tong zi xian chu guo de guang. huang lian hua tong zi xian chu fu zu guang. cheng lian hua tong zi xian chu tong zhen guang.

zhu tian jian zhi. da gan jing yi. yu shi di shi cong zuo er qi. ji shou xiang qian dui bai lian hua tong zi er shuo.

White Padmakumara, said, “This is most rare, O Holy and Revered One. By what cause does the Maha Twin Lotus Ponds emit such great light and splendor?”

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

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

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

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

xi you sheng zun. mo he shuang lian chi. yi he yin yuan. xian ci da guang hua.

da bai lian hua tong zi shuo. dang wei ru deng xi shuo. di shi shuo. sheng zun wei quan zui zun. wei yuan sheng zun wei zhong xuan shuo. yi qie ren tian xian zhi gui xiang.

er shi. da bai lian hua tong zi gao di shi ji zhu da zhong shuo. shan zai shan zai. wu jin wei ru ji mo shi zhong sheng. you yuan zhe yu dang lai zhi shi. xian gong zhi zhi zhen shi fo fa ji xi zai ci fu zhi li.

da bai lian hua tong zi ji shuo. zhu fo pu sa jiu du zhong sheng. you zui sheng shi jie. miao bao shi jie. yuan zhu shi jie. wu you shi jie. jing zhu shi jie. fa yi shi jie. man yue shi jie. miao xi shi jie. miao yuan shi jie. hua zang shi jie. zhen ru shi jie. yuan tong shi jie. ru jin. jiang you zhen fo shi jie.

yu shi fo pu sa sheng wen yuan jue ji zhu tian zhong wen sheng zun kai yan zhen fo shi jie. zhi shi guo qu xian zai wei lai zhi ji xiang shan shi da bei yin guo. shi sheng zun wei zhong sheng hua shen shi xian. ge ge huan xi de wei ceng you. ji shou cheng zan er shuo ji yan.

verses:

*The Holy Revered One of great compassion,
the Secret One who is most supreme,
had attained Enlightenment in the past,
and transcended all worldly passions.
He now establishes True Buddha World,
showering compassion on all living beings.
Transforming Himself into a Pure Land founder,
He descends into the Saha World.
With Lian Sheng as His name,
He announces and proclaims the Dharma to all.
We have all now heard
and shall vow to protect and uphold His Dharma.*

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

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

The Holy Revered One told the assembly, “People of this

*sheng zun da ci bei.
wu shang mi mi zun.
guo qu zao xiu zheng.
li yu chao fan jian.
jin chuang zhen fo jie.
lian min zhu qun you.
hua shen wei jiao zhu.
xia jiang zhi suo po.
shan zai hao lian sheng.
wei zhong guang xuan shuo.
wo deng jun yi wen.
dang wei da hu chi.*

*er shi. sheng zun da bai lian hua tong zi gao da zhong.
xiu xing yi wu nian wei zheng jue fo bao. shen qing
jing. kou qing jing. yi qing jing wei fa bao. yi zhen fo
shang shi wei seng bao.*

*sheng zun gao da zhong. ruo you shan nan zi. shan nü
ren. yu mei nian wu yue shi ba ri. mu yu zhai jie. zhuo
xin jing yi fu. huo yu mei yue shi ba ri. huo ben ming
sheng chen ri. zai mi tan qian feng qing er fo ba pu sa.
feng song [zhen shi fo fa xi zai ci fu jing] sui xin suo
qiu. zi you gan ying. geng neng gong yang xiang hua
deng cha guo. qian cheng qi dao. xian de ru yi.*

sheng zun gao da zhong. shi jian gao guan gui ren sha

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

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

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

“Should nations enter into war, then whoever holds this sutra and creates an image of Padmakumara, setting up offerings before it, immediately receives extra prowess wherein no battle can be lost. Those who recite, print, or propagate this sutra will receive every good fortune, just

men ju shi xiu dao su ren deng. ruo wen ci jing shou chi du song. ru shi zhi ren lu wei zui zun. shou ming yan chang. qiu zi de zi. qiu nü de nü. huo fu zui shi wu liang. shi zeng yi de da fu bao jing.

ruo you xian wang. yuan qin zhai zhu. wei neng de du. zhi xie you ming. ruo neng chi song ben jing. yin song ben jing. wang zhe sheng tian. yuan qin tui san. xian cun huo fu. ruo you nan zi nü ren. huo bei xie mo suo qin. gui shen wei hai. e meng hun luan. shou chi ben jing. shi yin ben jing. xie gui tui zang. ji de an le.

ruo you ji e chan shen. qian shi yin guo ye bao. gui shen bing deng. shou chi ben jing. yin shi ben jing. ji de zai e xiao chu. bing yuan li jie. ruo you e yun. guan song qian chan. qiu jin yu xi. dan neng chi song ben jing. yin shi ben jing. ji de jie chu. xiong yang tian mie. hua wei ji xiang.

ruo liang guo zheng zhan. neng chi ci jing. li xiang gong yang. ji de jia wei. zhan wu bu sheng. song zhe. yin zhe. shi zhe. neng yi qie ji xiang ru yi yuan man. xiao chu zhu du hai. neng mie sheng si ku.

as they desire. All hindrances will be removed, and the sufferings of the cycle of birth and death will be extinguished.”

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

“Om, Guru, Lian Sheng Siddhi, Hum.”

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

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

The Karma Eradication Mantra of the Seven Buddhas
Li po li po di, qiu he qiu he di, tuo luo ni di, ni he la di, pi li ni di, mo he jia di, zhen lin qian di, suo ha (7 times)

REPENTANCE VERSE

The Tathagatas, Bodhisattvas and Arhats of all of the realms are witness to

The transgressions I created in all my lives, previous and present, amidst the ocean of births and deaths,

Due to greed and ignorance, as well as uncontrolled anger, toward the Buddhas, Dharma, Sangha, teachers, parents,

Arhats, Bodhisattvas and offering places, and toward all living beings, with or without virtues,

Through the body, speech and mind, I self-created karma and caused others to do so, including displeasure, negligence and minor offenses.

Folding my hands reverently, in front of all Buddhas and

*xi fang zhen fo hai hui. mo he shuang lian chi. da bai lian hua tong zi. ji yu qi zhong. er shuo zhou yue:
[om gu ru lian sheng xi di hum]*

sheng zun shuo ci jing yi. di shi ji zhu da zhong. tian long ba bu si zhong. gong jing zuo li. xin shou feng xing.

zhen shi fo fa xi zai ci fu jing zhong.

qi fo mie zui zhen yan 七佛滅罪真言
li po li po di, qiu he qiu he di, tuo luo ni di, ni he la di, pi li ni di, mo he jia di, zhen lin qian di, suo ha (7x)

CHAN HUI WEN 懺悔文

*yi qie shi jie zhong, suo you zhu ru lai,
pu sa ah luo han, yuan jie zheng zhi wo,
yu wo yi qie sheng, suo zao zhu zui zhang,
zai sheng si hai zhong, wang sheng yu xian shi,
you tan yu yu chi, hui nu suo fen fa,
yu fo fa seng jia, shi zhang ji fu mu,
ah luo han pu sa, sui yi gong yang chu,
bing yu you qing lei, you de huo wu de,
zi zao zhu zui ye, ji jiao ta ling zao,
huo fu shao sui xi, fang yi wei xi zui,
shen yu yi suo zao, zong ji jin wu yu,
wo jin ru xian dui, zhu fo pu sa qian,*

bodhisattvas, times and again, I repent and abhor my transgressions, all without exception.

As the Buddhas know how deeply I repent, I vow never to repeat these transgressions.

I pray to Padmakumara to bestow eternal loving compassion and always call upon and embrace me.

PADMAKUMARA PRAISE

At the True Buddha Assembly, Padmakumara and the Eighteen Bodhisattvas are seated on the lotus thrones. By performing repentance, we eradicate karma and attain the brilliance of great wisdom. Let us renounce and leave behind the mundane world.

Namo the Buddhas and Bodhisattvas of True Buddha Repentance (3 times)

Namo the Buddhas and Bodhisattvas of True Buddha Assembly (3 times)

MERIT DEDICATION FOR LONGEVITY BLESSING

Namo the Bodhisattvas and Mahasattvas Who Bestow Fortune and Longevity (3 times)

Namo Medicine Buddha, Eradicator of Calamities and Extender of Life (3 times)

The Empowerment Mantra of Medicine Buddha
Namo bo jia fa di, bi sa she, ju lu bi liu li, bo la po, he la she ye, dan ta jie duo ye, ah la he di, san miao san pu tuo ye, dan zhi ta, om, bi sa shi, bi sa shi, bi sa she, san mo jie di suo ha (7 times)

*zhi cheng gong jing li, yi yan huan xin yi,
he zhang jiang zhu zui, su su er chan hui,
wo suo zao zhong zui, ru fo suo xian zhi,
wo jin ru shi hui, hou zhong bu fu zao,
yuan lian hua tong zi, chang ci bei she shou*

LIAN HUA TONG ZI ZAN 蓮花童子讚

*zhen fo hai hui, lian hua tong zi, shi ba pu sa zuo lian tai
bai chan xiao ye zhang, da hui guang ming,
pu yuan li chen ai*

na mo zhen fo bao chan fo pu sa (3x)

na mo zhen fo hai hui fo pu sa (3x)

YAN SHENG WEI HUI XIANG 延生位迴向

na mo zeng fu shou pu sa mo he sa (3x)

na mo xiao zai yan shou yao shi fo (3x)

*yao shi fo guan ding zhen yan 藥師佛灌頂真言
na mo bo jia fa di, bi sa she, ju lu bi liu li, bo la po, he la she ye, dan ta jie duo ye, ah la he di, san miao san pu tuo ye, dan zhi ta, om, bi sa shi, bi sa shi, bi sa she, san mo jie di suo ha (7x)*

The Mantra for Transforming Food

*Namo Sa Wa Dan Ta Ye Duo, Wa Lu Zhi Di, Om, San Bo Lai,
San Bo Lai, Hum (3 times)*

The Mantra for Sprinkling Sweet Dew

*Namo Su Lu Po Ye, Dan Ta Ye Duo Ye, Dan Zhi Ta, Om, Su
Lu Su Lu, Bo La Su Lu, Bo La Su Lu, Sa Po Ho (3 times)*

The Mantra for Universal Offering

Om, Ye Ye Nang, San Po Wa, Fa Ri La Hum (3 times)

Auspicious Star Praise

*Let the Buddha's Light shine upon my star of birth.
The star of misfortune fades; the star of fortune shines.
May the Nine Luminaries grant me longevity, peace,
Good fortune and continual health.*

Merit Dedication Verse

*I pray for the eradication of the three karma and all afflictions.
I pray for the attainment of wisdom and true understanding.
May all of our negative karma be eradicated.
May we always walk on the Bodhisattva Path.*

MERIT DEDICATION FOR REBIRTH IN THE PURE LAND

*Namo the Bodhisattvas and Mahasattvas of the Cool and
Refreshing Land (3 times)
Namo the Buddhas and Bodhisattvas of the Prajna Assembly
(3 times)*

Prajnaparamita Heart Sutra

*The Bodhisattva Avalokitesvara, while moving in the deep
course of Prajnaparamita, shed light on the five*

bian shi zhen yan 變食真言

*na mo sa wa dan ta ye duo, wa lu zhi di, om, san bo lai,
san bo lai, hum (3x)*

gan lu shui zhen yan 甘露水真言

*na mo su lu po ye, dan ta ye duo ye, dan zhi ta, om, su lu su
lu, bo la su lu, bo la su lu, sa po he (3x)*

pu gong yang zhen yan 普供養真言

om, ye ye nang, san po wa, fa ri la hum (3x)

yuan chen zan 元辰讚

*fo guang zhu zhao, ben ming yuan chen
zai xing tui du fu xing ling
jiu yao bao chang sheng, yun xian he ping,
fu shou yong kang ning*

hui xiang ji 迴向偈

*yuan xiao san zhang zhu fan nao
yuan de zhi hui zhen ming liao
pu yuan zui zhang xi xiao chu
shi shi chang xing pu sa dao*

WANG SHENG WEI QIAN HUI XIANG 往生位前迴向

na mo qing liang di pu sa mo he sa (3x)

na mo bo ye hui shang fo pu sa (3x)

bo ye bo luo mi duo xin jing 般若波羅蜜多心經

*guan zi zai pu sa, xing shen bo ye bo luo mi duo shi, zhao
jian wu yun jie kong, du yi qie ku eh.*

aggregates, and found them empty in nature. After this penetration, he overcame all pain.

"Listen, Shariputra, form is emptiness, emptiness is form; form is no other than emptiness, emptiness is no other than form. The same is true for feeling, perception, intention and consciousness.

"Hear, Shariputra: All dharmas are intrinsically empty. They are neither produced nor destroyed, neither defiled nor immaculate, neither increasing nor decreasing.

"Therefore, in emptiness, there is no form, feeling, perception, intention nor consciousness; no eyes, ears, nose, tongue, body, nor mind; no forms, sounds, smells, tastes, touches, nor mental objects; nor is there the realm of the eyes, up to and including the realm of mind consciousness. There is no ignorance nor the ending of ignorance, up to and including no decay and death, nor the ending of decay and death. There is no suffering, no extinction of suffering, no path, no wisdom, and also no attainment.

"Because there is no attainment, the bodhisattvas, abiding by the Prajnaparamita, find no obscuration for their mind. Having no obscuration, they overcome fear, liberating themselves forever from illusion and realizing perfect Nirvana.

"All Buddhas in the Three Times through reliance upon Prajnaparamita, arrive at full, right and universal Enlightenment.

"Therefore, one should know that Prajnaparamita is a great spiritual mantra, a great wisdom mantra, a supreme mantra, an unequalled mantra. It destroys all suffering, because it is the incorruptible truth.

"The Prajnaparamita mantra should therefore be

she li zi, se bu yi kong, kong bu yi se, se ji shi kong, kong ji shi se, shou xiang xing shi, yi fu ru shi.

she li zi, shi zhu fa kong xiang, bu sheng bu mie, bu gou bu jing, bu zeng bu jian,

shi gu kong zhong wu se, wu shou xiang xing shi, wu yan er bi she shen yi, wu se sheng xiang wei chu fa, wu yan jie, nai zhi wu yi shi jie, wu wu ming, yi wu wu ming jin, nai zhi wu lao si, yi wu lao si jin, wu ku ji mie dao, wu zhi yi wu de,

yi wu suo de gu, pu ti sa duo, yi bo ye bo luo mi duo gu, xin wu gua ai, wu gua ai gu, wu you kong bu, yuan li dian dao meng xiang, jiu jing nie pan.

san shi zhu fo, yi bo ye bo luo mi duo gu, de ah nou duo luo san miao san pu ti,

gu zhi bo ye bo luo mi duo, shi da shen zhou, shi da ming zhou, shi wu shang zhou, shi wu deng deng zhou, neng chu yi qie ku, zhen shi bu xu.

gu shuo bo ye bo luo mi duo zhou, ji shuo zhou yue, jie di

proclaimed. This is the mantra: 'Gate, gate, paragate, parasamgate bodhi svaha'."

The Mantra for Rebirth in the Pure Land (Sukhavati Vyaha Dharani)

Namo Amitabhaya. Tathagataya Tadyata. Amrta Bhava. Amrta Sambhave. Amrta Vikarante. Amrta Vikaranta. Gamin Gagana Kitikare Svaha (7 times)

The Mantra for Transforming Food

Namo Sa Wa Dan Ta Ye Duo, Wa Lu Zhi Di, Om, San Bo Lai, San Bo Lai, Hum (3 times)

The Mantra for Sprinkling Sweet Dew

Namo Su Lu Po Ye, Dan Ta Ye Duo Ye, Dan Zhi Ta, Om, Su Lu Su Lu, Bo La Su Lu, Bo La Su Lu, Sa Po Ho (3 times)

The Mantra for Universal Offering

Om, Ye Ye Nang, San Po Wa, Fa Ri La Hum (3 times)

Amitabha Praise

At the Lotus Pond assembly, Amitabha Tathagata, Avalokitesvara and Mahasthama, on the lotus thrones, Meet and guide sentient beings up the golden ladder. The great vow flourishes: let us renounce the mundane world.

Merit Dedication Verse

*I vow to enter the Pure Land of Western Paradise
With the nine grades of lotuses as my parents,
Blooming to see the Buddhas and attain birthlessness
With faithful Bodhisattvas as my companions.*

jie di, bo luo jie di, bo luo seng jie di, pu ti sa bo ho.

wang sheng jing tu shen zhou 往生淨土神咒

na mo a mi duo po ye, duo ta jia duo ye, duo di ye ta, a mi li du po bi, a mi li duo, xi dan po bi, a mi li duo, bi jia lan di, a mi li duo, bi jia lan duo, jia mi ni jia jia na, zi duo jia li suo ha (7x)

bian shi zhen yan 變食真言

na mo sa wa dan ta ye duo, wa lu zhi di, om, san bo lai, san bo lai, hum (3x)

gan lu shui zhen yan 甘露水真言

na mo su lu po ye, dan ta ye duo ye, dan zhi ta, om, su lu su lu, bo la su lu, bo la su lu, sa po he (3x)

pu gong yang zhen yan 普供養真言

om, ye ye nang, san po wa, fa ri la hum (3x)

mi tuo zan 彌陀讚

*lian chi hai hui, mi tuo ru lai
guan yin shi zhi zuo lian tai
jie yin shang jin jie
da shi hong kai, pu yuan li chen ai*

hui xiang ji 迴向偈

*yuan sheng xi fang jing tu zhong
jiu pin lian hua wei fu mu
hua kai jian fo wu wu sheng
bu tui pu sa wei ban lu*

13. THE MANTRAS OF THE EIGHT PRINCIPAL DEITIES
AND THE EPITHET OF AMITABHA BUDDHA

Amitabha Heart Mantra

Om Amitabha Hrih

Avalokitesvara Heart Mantra

Om Mani Padme Hum

Ksitigarbha Fixed Karma Eradication Mantra

Om Prana Nidani Svaha

Ksitigarbha Heart Mantra

Om Ha Ha Ha Vismaye Svaha

Maha Cundi Heart Mantra

Om Cale Cule Cunde Svaha

Yellow Jambhala Heart Mantra

Om Jambhala Dsalendraye Svaha

Padmasambhava Heart Mantra

Om Ah Hum Vajra Guru Padma Siddhi Hum Hrih

Padmakumara Heart Mantra

*Om Ah Hum Guru Bei Yaho Sasamaha Lian Sheng Siddhi
Hum*

Medicine Buddha (Bhaisajya) Heart Mantra

*Tadyatha Om Bhaisajya Bhaisajya Mahabhaisajya Raja
Samungate Svaha*

Amitabha Buddha Incantation

*Namo Thirty Six Trillion, One Hundred Nineteen
Thousand and Five Hundred Buddhas by the same
name and identification of Amitabha(3 times)*

14. FINAL MERIT DEDICATION

13. BA DA BEN ZUN XIN ZHOU JI FO HAU
八大本尊心咒及佛號

a mi tuo fo xin zhou

om, a mi die wa, xie

guan shi yin pu sa xin zhou

om, ma ni, bei mi, hum

di zang wang pu sa mie ding ye zhen yan

om, ben la mo, ning tuo ning, suo ha

di zang wang pu sa xin zhou

om, ha ha ha, wei san mo ye, suo ha

zhun ti fo mu xin zhou

om, zhe li zhu li zhun ti, suo ha

huang chai shen xin zhou

om, zhen ba la, cha leng cha na ye, suo ha

lian hua sheng da shi xin zhou

om ah hum, bie zha gu ru bei ma, xi di hum, xie

lian hua tong zi xin zhou

*om, ah hum, gu ru bei, ah ho sa sha ma ha, lian sheng
xi di hum*

yao shi fo xin zhou

*die ya ta, om, bie ka zi ye, bie ka zi ye, ma ha bie ka zi
ye, la zha sa mo jia de he, suo ha*

nian fo

*na mo san shi liu wan yi, yi shi yi wan jiu qian wu bai,
tong ming tong hao a mi tuo fo (3x)*

14. ZONG HUI XIANG 總迴向

*May all who uphold the Buddha
Ascend to the Realm of Utmost Delight,
Repaying the fourfold generousities from above
And aiding those in the three realms below.
Upon seeing the Buddha, may we transcend birth and death,
Like the Buddha, may we liberate all.
Buddhist disciple “name”, together with all masters, reverends
and fellow disciples present, dedicate this merit to ...
During the pause, please silently say your personal
dedication
May all of our prayers be fulfilled.
May all calamities be averted. Wen!*

15. HUNDRED SYLLABLE MANTRA

*Om Vajrasattva Samayam Anupalaya Vajrasattva
Tvenopatistha Drdho Me Bhava Sutoso Mebhava
Suposyo Me Bhava Anurakto Me Bhava Sarva Siddhi Me
Prayaccha Sarva Karmasu Came Cittam Sriyam Kuru
Hum Ha Ha Ha Hoh Bhagavan Sarva Tathagata Vajra
Ma Me Munca Vajra Bhava Mahasamaya Sattva Ah Hum
Bhyah (3 times)*

16. GREAT HOMAGE USING VISUALIZATION

17. COMPLETION MANTRA

*Om Bhrim (3 times)
Om Mani Padme Hum*

The Repentance Ceremony has been completed with perfection, may
all enjoy auspiciousness!

*yuan tong nian fo zhe
tong sheng ji le guo
shang bao si chong en
xia ji san tu ku
jian fo liao sheng si
ru fo du yi qie
ti zi “xxxx” ji zhong shang shi fa shi tong men jin yi ci
zuo hui xiang ...
yi xia qing zi ji ge bie mo nian hui xiang

yuan yi qie suo qiu de yuan wang du de dao yuan man
yuan yi qie zai nan tui san, wen!*

15. BAI ZI MING ZHOU 百字明咒

*om, bie zha sa duo sha ma ya, ma nu ba la ya, bie zha sa
duo die nu ba di cha, zhe zuo mie ba wa, su duo ka yu
mie ba wa, su pu ka yu mie ba wa, an nu la duo mie ba
wa, sa er wa, si di, mie bu la ye cha, sa er wa, ga er
ma, su zha mie, ji da mu, si li ren gu ru hum, ha ha ha
ha, he, ba ga wen, sa er wa, da ta ga da, bie zha ma
mie men zha, bie ji ba wa, ma ha sha ma ya, sa duo ah,
hum, pei (3x)*

16. GUAN XIANG DA LI BAI 觀想大禮拜

17. YUAN MAN ZHOU 圓滿咒

*om, bu lin (3x)
om, ma ni, bei mi, hum*

li chan yuan man, ru yi ji xiang!

Dharma Teaching on “the Origin of True Buddha Sutra and the Meaning and Significance of Repentance”

by Living Buddha Lian Sheng (Grand Master Lu)

In Buddhadharma, repentance is considered to be very important. Specific rituals for performing repentance have been codified as Repentance Rituals. They include:

- The Emperor of Liang Repentance Ritual: initiated by Emperor Wu of Liang as a compassionate act for the deliverance of the soul of his empress, Cixi
- Water Repentance Ritual: initiated by the monk Wuda, based on the repentance of the Holy Sangha
- Golden Light Repentance Ritual: created by Master Tiantai, based on the Golden Light Sutra
- Guanyin Repentance Ritual: a repentance to eradicate malevolence based on the Guanyin [Avalokitesvara] Sutra
- Amitabha Repentance Ritual: a repentance of supreme purity related to Amitabha Buddha
- Lotus Repentance Ritual: created by Master Tiantai, based on the Dharma-Flower Sutra [also known as the Lotus Sutra]. It is also referred to as the Repentance of the Six Roots or the Dharma-Flower Samaya Repentance
- Bhaisajya [Medicine Buddha] Repentance Ritual: based on the Merit-Generating Sutra of Bhaisajya Guru Vaidurya's Fundamental Vows
- Vaipulya Repentance Ritual: created by Master Tiantai, based on the Sutra of Infinite Meanings

True Buddha Repentance is a repentance to purify the transgressions of body, speech and mind. It is based on True Buddha Sutra, a spontaneous revelation of Living Buddha Lian Sheng. This sutra was his heart-light emanation and it was conceived through his spontaneous insight.

True Buddha Sutra exemplifies great wisdom, which is also called prajna. This prajna is as deep as the ocean and as vast as space; it is boundless, for authentic Buddhas and authentic wisdom are indeed immeasurable. True Buddha Sutra exudes fragrance; it is wholesome in itself, utterly virtuous, and praiseworthy, for it exalts the True Buddhas of the Western Paradise. One who delves into this sutra will attain wisdom as expansive as the ocean.

What does “True” mean? It means truthful and authentic. As I have stated before to all my disciples and numerous readers, if you take refuge in True Buddha School, practice True Buddha Tantra, and obtain a spiritual response (fruition) in any one of the practices, but still do not attain buddhahood, I, Lu Sheng Yen, will take full responsibility. I write and teach Buddhadharma in all sincerity. All of my writings and Dharma teachings are entirely truthful. Everything about Padmakumara and the realm of Maha Twin Lotus Ponds is truthful and accurate. If there is one untrue word, I vow to break into pieces. In fact, in order to liberate living beings, I have vowed to do anything necessary, even at the cost of my life, to the point of breaking into pieces, so that each being can attain the Pure Realm of Padmakumara. What else could this teaching be, other than “true?”

Padmakumara liberates all living beings by virtue of his true and authentic vow. The key word here is “true”; everything is truthful and not an illusion nor a fabrication. “True” is the decree of True Buddha School, which encompasses the Ultimate Truth.

What is a “Buddha?” A Buddha is one with perfect realization; an enlightened being who is self-enlightened and enlightens others. A Buddha embodies two kinds of wisdom. The first is the wisdom of unsurpassed true understanding, also called Anuratta Samyaksambodhi. The second is the wisdom of all seed wisdoms, also called Bodhisattva Wisdom. By means of true cultivation, one can attain the realm of buddhahood and arrive at the Buddha Ground [the highest ground in spiritual cultivation].

The term “Buddha,” in its extended sense, includes:

- Buddha Sun: compassionate and all-embracing Buddhadharma is comparable to the sun shining upon the earth. It breaks through the delusion and ignorance of living beings just like the sun breaks through darkness. Without selfhood, it embraces all.
- Buddha Seal: the true expression of Dharma is predetermined and sealed by the Buddhas.
- Buddha Vehicle: the wisdom of the practice vehicle [yana] is *the understanding of the inner-mind and the realization of the inner-nature*.
- Buddha Nature: the immutable nature of enlightenment, the unborn and unending real body, which is embodied by each living being. This is True Suchness.

What is a “Sutra” [discourse]? “Sutra” is a Sanskrit term. A sutra is referred to as The Truth Spoken By All Buddhas, sealed above as The Wisdom Dharma-Nature Spoken By All Buddhas and below as The Ultimate Truth To Be Realized By All Living Beings. In essence, a sutra, originating from the Tathagata, exemplifies the principles of spiritual cultivation.

What is the “True Buddha Sutra?” It is a sutra depicting the tacit understanding of the Buddha Wisdom, written by the Holy Red Crown Vajra Master Lu Sheng Yen, who is an enlightened being with inner-mind understanding and inner-nature realization. It is an authentic sutra, since it is spoken by all the Tathagatas.

The mountains, the rivers, and the great earth, with all the phenomena contained in it, are portrayed in True Buddha Sutra.

This sutra is all-encompassing. It is both theoretical and practical. It is one and it also encompasses many. And it is righteous and trustworthy.

Let it be known! Padmakumara [Lotus Youth] is one of the emanations of the Buddhas. He is a true manifestation to be relied upon. He exhibits unfathomable transformations, nourishing living beings through the great earth. Of these transformations, True Buddha Sutra is the Precious Wish-fulfilling Jewel. It shines upon all living beings. It is truly remarkable. Whoever follows its teaching faithfully will attain immeasurable merit.

As for repentance, it is like washing away one’s transgressions. By performing repentance, one washes, scrubs, and cleanses them away completely. In the past, as an analogy for transgressions, I have often spoken of clothes that have not been washed for hundreds of years. They are very dirty, but through repentance, it is as if the clothes are

put in water and washed thoroughly. When you take the clothes out of the water, they are as clean as new.

Therefore, performing a repentance ceremony is like going through the process of washing; everything becomes very clean afterwards. No matter what you have done in the past, performing repentance will cleanse your body and soul, as long as you realize the true meaning of repentance.

There are two kinds of karma, black and white. What is black karma? It is negative karma created through the body, speech and mind. And what is white karma? White karma is created when behaviors and thoughts are virtuous.

Here is another analogy. Performing repentance is like entering a dark room and lighting a candle or a lighter. A completely dark room becomes bright, and everything in the room can be seen. The effect of repentance is like that. By bringing in a little light, your darkness is completely gone and your black karma is eradicated. One of the meanings of repentance is to clear away the darkness.

In Tantrayana, when your body radiates a light that does not come from outside, but is emitted from your own inner self, even when there is only one drop of light, that drop can eradicate the negative effects of all of your transgressions. Today, we are born as human beings. We are enshrouded [in karma], and we do not know that there is light in our bodies. Tantrayana teaches us how to radiate our own light by purifying the transgressions of our body, speech and mind.

First, the body has to be virtuous. What does it mean to be virtuous? In Mahayana, it means that the body cannot create negative karma. For example, we have two hands. There should not be a third hand which does devious things. The karma created through our six senses (six roots)—eyes, ears, nose, tongue, body and mind—is very powerful. If your six roots are pure—this includes body, speech and mind—then you will create white karma. Otherwise, you create black karma. As a spiritual cultivator, you should be creating white karma instead of black karma. You need to maintain the precepts [moral ethics] of the body, and keep it virtuous.

Second, your speech also has to be virtuous, which means that you should not lie, be fork-tongued, speak evil words, or engage in idle talk. Idle talk means talking nonsense, saying unnecessary things. If you talk this way too often, then you violate the precept. Being fork-tongued means that you often sow discord, you say one thing to one person and another thing to another person. You gossip too much, spread rumors, and create chaos. Evil words include coarse words. Lying is saying deceitful things. These kinds of speech create black karma.

According to the Buddhist sutras, if you refrain from lying, being fork-tongued, saying evil words or engaging in idle talk, then you will not be violating the speech precept. Then what should you say? You should say virtuous, kind, gentle, caring words, words that encourage others to be virtuous. Those are good words. If you are unable to say good words, then you might as well pretend to be dumb and not say anything at all in order to avoid creating speech karma. Spiritual cultivators do not say meaningless things, instead we say things that are supportive and beneficial. We encourage others to be virtuous and perform good deeds. We also say words that are full of wisdom. Then we will be creating white speech karma.

Then there is also karma created through the mind. Because they are intangible, some people may think mental transgressions are lawful. When you violate the precepts related

to the mind, other people can't tell. However, the Buddhas and Bodhisattvas can. Therefore, this violation is considered as a kind of transgression also.

Actually, mind karma is extremely powerful because all karma—including that of body and speech—is generated through the mind. Mind karma is considered to be the initiating karma, because action follows intention. According to the sutras, the mind of a human being is like a wild horse: it leaps incessantly. You learn this very well when you start to meditate; as soon as you sit down, wooah... the thoughts never rest. Mind karma, too, never ceases.

So how do you purify your mental transgressions? Tantrayana teaches that you should let your mind—and your heart—return to Emptiness by suspending it in [empty] space. It may seem that [empty] space is external to you, but in reality, there is both inner and outer Emptiness. You retrieve the outer Emptiness into your inner self, and merge the two.

According to the Sutra of Universal Accomplishment, you can utilize outer Emptiness to gain inner Emptiness. After you realize outer Emptiness, then you can generate inner Emptiness, and when the two merge, this is called the Emptiness of Dharma-Nature (Fa Xing Kong). When you have realized the Emptiness of Dharma-Nature, then a circle of light will manifest in your body. This is what you strive for in your cultivation.

A Tantric cultivator sees both external and internal light. You utilize outer light to generate inner light. When you can emit your own inner light (heart-light) through performing repentance, then you have achieved the purpose of the repentance. You will enter into a state of clear radiance. Your inner self, your body and mind will become clear and radiant. Otherwise, you are so enshrouded with layers upon layers [of karma] that you are unable to see any light.

When you can direct your mind to enter into the realm of Emptiness and let your heart-light shine, then you have realized the meaning of performing repentance. You will have a phenomenon where your body will become clear-light and radiant. In Tantrayana, theoretically, this is the method to generate inner light.

Then where is the mind? The mind has entered into Emptiness. When you can stop all thought, enter into Emptiness, and let your inner-light shine, this is called the purity of the mind. When your body has been purified, your speech has been purified, your mind has entered into Emptiness and you have arrived at a thoughtless state, like in the highest state of the Formless Realm, then you have attained the realm of mind purity.

By following Tantrayana cultivation methods, when your body, speech and mind are purified, then your inner light will be generated naturally. To purify your mind, you need to make use of meditation and the practices of vital energy [Chinese: qi, Sanskrit: prana], channels [Chinese: mai, Sanskrit: nadi], and lightdrops [Chinese: ming dian, Sanskrit: bindu]. When you train our qi, you harmonize your heart and mind. When your qi is harmonious, lasting and stable, then your mind is too. On the other hand, when qi is agitated, so is the mind. So Tantric Energy Yoga trains your mind; when you train your breathing to be soft, calm and long, the mind will gradually enter into a serene state. When you maintain this serenity, the mind will not fly all over, and your thoughts will subside into an unperturbed state.

When your qi has become robust, unperturbed and pure, your mind will enter into a state of purity. Immense clarity will be experienced. In this thought-free state, inner light will shine. This is mentioned in the Sutra of Universal Accomplishment. It is very important.

What is the purpose of meditation? It is to train us to generate inner light by purifying body, speech and mind, because inner light can only be generated when body, speech and mind are purified. This is a key point! Why are you taught to purify your body, speech and mind? It is to let your inner light shine. Once your inner light shines, then you will have gained enlightenment, and all of your transgressions will have been eradicated.

Complete purification—the generation of inner light through the purification of body, speech and mind—is the primary significance of all repentance practices.

True Buddha Repentance relies on the Perfect and Sublime Wisdom Power of the Buddhas, transmitted through the lineage empowerment of True Buddha Root Guru. By performing repentance earnestly, we purify all black karma we collected since beginningless time, through the power of the blessings of the Buddhas, so that we can shine a clear and radiant light.

Dharma Teaching given by Grand Master on March 6, 1993, following the Great Compassion Repentance Ceremony

Repentance is very important. Since the heart initiates all transgressions, there is a repentance verse that says, “Transgressions start from the heart, therefore they should be repented from the heart.”

The heart controls all transgressions created by the body, speech and mind. Therefore it is necessary to perform repentance whole-heartedly, which means using all your heart to repent.

Dharma Teaching given by Grand Master on October 29, 1989, following the Water Repentance Ceremony, based on His Holiness’ meditation

A repentance liturgy generally includes the following three focal points:

- Repentance through the reading of sutras
- Prostration to all Buddhas, Bodhisattvas and Deities
- Chanting of the Karma Eradication Mantra of the Seven Buddhas

In chanting sutras, it is essential to produce superb and magnificent sounds with the sixty-four qualities of Brahman sounds, which are listed below:

flowing-water-like, gentle, pleasant, cordial, innocent, graceful, crystal-clear, sweet, glad-to-hear-about, superior, perfect, harmonious, soothing, benevolent, kind, melodious, comforting, enthusiastic, happy, delightful, tranquil, authoritative, clarifying, distinct, endearing, pleasing, awe-inspiring, explanatory, making-sense, beneficial, free-of-mistakes-and-redundancies, lion-like, naga-like, thunder-like, king-of-dragon-like, songs-of-kinara-like, kalavinka-like, Brahma-king-like, jirajiva-bird-like, like-the-wonderful-sound-of Indra, resonating, not-too-high, not-too-low, can-join-any-sound-naturally, flawless, constructive, undefiled, agreeable-to-the-senses, non-disparaging, constant, stable, can-join-any-gathering, pleased-by-everything, inducing-all-beings-to-be-happy, talking-about-the-mind-and-behavior-of-living-beings, pleasantly-entering-the-hearts-of-living-beings, generating-faith-in-living-beings-who-hear, inducing-equanimity-in-living-beings-

who-hear, beyond-imagination-of-living-beings, fulfilled, gratifying, dignified, eminent, and fulfilling-to-all.

We should use the "My-Head-Bows-to-Buddha's-Feet" prostration to prostrate to the Buddhas, Bodhisattvas and Deities. The following is a step-by-step description of one prostration:

1. Stand behind a prayer mat with both hands folded together in the prayer position in front of your chest.
2. Bring your right palm down to the middle of the mat. At the same time, kneel on the mat.
3. Put your left palm on the front-left corner of the mat and bring your right palm to the front-right corner.
4. Bow your head to touch the mat between your hands.
5. Turn your hands so that the palms face upward. Visualize your hands touching Buddha's feet (thus the name of “My-Head-Bows-to-Buddha's-Feet”).
6. Return your hands to their previous position so that the palms are touching the mat.
7. Raise your head.
8. Move your right palm to the middle of the mat.
9. Bring your left hand to the front of your chest, in a half prayer position.
10. Stand up while using your right hand to push upward. Bring both hands together to the prayer position in front of your chest.

The Karma Eradication Mantra of the Seven Buddhas

The mantra is “*li po li po di, qiu he qiu he di, tuo luo ni di, ni he la di, pi li ni di, mo he jia di, zhen lin qian di suo ha.*”

The Seven Buddhas are Sapta Buddhas of the Past. In the previous ninety-first kalpa, there was a Buddha called Vipasyin. In the previous thirty-first kalpa, there were Buddhas called Sikhin and Visvabhu. In the present Bhadra kalpa, there have been Buddhas called Krakucchandra, Kanakamuni, Kasyapa and Shakyamuni.

The history of the origin of the Seven Buddhas was taken from the Sutra of Dirgha Agama, the Sutra of the Seven Buddhas, translated by Fatian of the Zhao period of Song dynasty, and the Sutra of the Seven Buddhas Speaking all Mantras.

Glossary

Dharmapalas Dharma Protectors; they are the guardians of Buddhadharma.

Heruka Wrathful male deity, e.g. Yamantaka, Kalachakra. Literally, it means a 'blood drinker', drinker of the blood of ego-clinging.

Homage Paying respect and worshipping. Homage is frequently performed by making prostration. (Also see **Prostration**)

Karma Refers to the law of cause and effect: one reaps what one sows. "Karma" is commonly used to refer to the cause, the effect, and the relationship between the two. There are white (good) karma and black (bad) karma. **Transgression** generally refers to the "cause" of karma, often in a negative sense, such as violations of precepts and other negative deeds that one may do. **Retribution** generally refers to the "effect" of karma, i.e. the consequences of actions.

Living Buddha A physical emanation of a Buddha who has achieved perfect enlightenment in this lifetime.

Namo Taking refuge in, calling upon, and paying homage to. Also used as an honorific.

Prostration can be performed by either a half bow, a full bow in which the head and the four limbs touch the ground, or a full prostration with the whole body flat on the ground. By making prostrations, one shows reverence and pays homage. In visualized prostration, one visualizes making the physical prostration while paying homage. (Also see **Homage**)

Sadhana Tantric meditation practice, which involves the forming of mudras, recitation of mantras, and visualization. Literally, it means "technique of accomplishing a goal."

Sugata Well Departed One, it is one of the ten epithets for a Buddha.

Tathagata Thus Come One, it is one of the ten epithets for a Buddha.

Ten Directions or All Ten Directions in Space Refers to the North, South, East and West, their four intermediate directions, and the zenith and nadir. Essentially, it encompasses all space dimensions.

Three Times Refers to the Past, Present, and Future. It encompasses all time dimension. For example, All Buddhas of the Three Times in All Ten Directions in Space means all Buddhas in all time and space dimensions.

Tantra Refers to the practices or teachings of Tantrayana. Tantra can be divided into four levels: outer, inner, highest yoga, and completion tantra. The outer tantra includes the Four Foundation, Root Guru, and Personal Deity (Yidam) practices. The inner tantra consists of the practices of the Energy, Channels and Lightdrops. Treasure Vase Energy, Inner Fire, Leak Prevention, and Lifting Yoga are part of the inner tantra. The highest yoga tantra refers to the Heruka practices, and the completion tantra includes Dzogchen, Mahamudra, Great Completion and Yamantaka.

Tantrayana The vehicle of secret practices, which refers to the exoteric teachings of Buddhism, involving the practices of both the mind and the body. Its practices employ extensive visualization, the forming of mudras (hand gestures) and the chanting of mantras. Tantrayana or Tantric Buddhism is sometimes referred as Mantrayana, the vehicle of the mantra, or Vajrayana, the vehicle of the thunderbolt. Whereas Sutrayana, the vehicle of the sutras, refers to the esoteric teachings of Buddhism. Mahayana is considered as Sutrayana.

Not used