

咕嚕咕咧佛母相應法

The Kurukulla Sadhana: 2nd Edition

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

ACKNOWLEDGEMENTS

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Translator, Researcher & E-book Designer: Imelda Tan

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.

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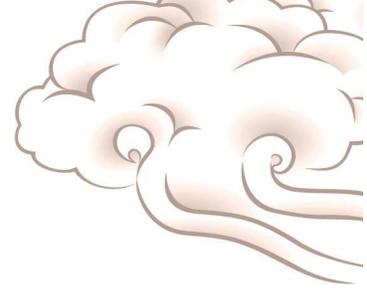
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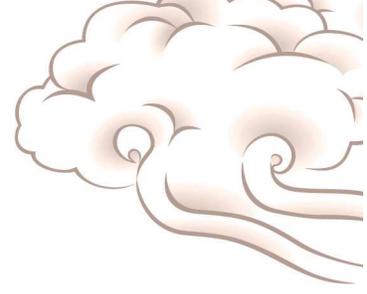
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Upon Reading This E-Book

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.

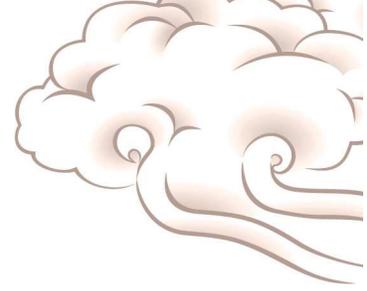
This e-book serves as a guideline for the sadhana and teaching. Please refer to Living Buddha Lian-sheng's books or consult with authorized True Buddha Masters for more detailed explanations. If you have any further questions, please write to the True Buddha Foundation.

May the compassionate Living Buddha 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.

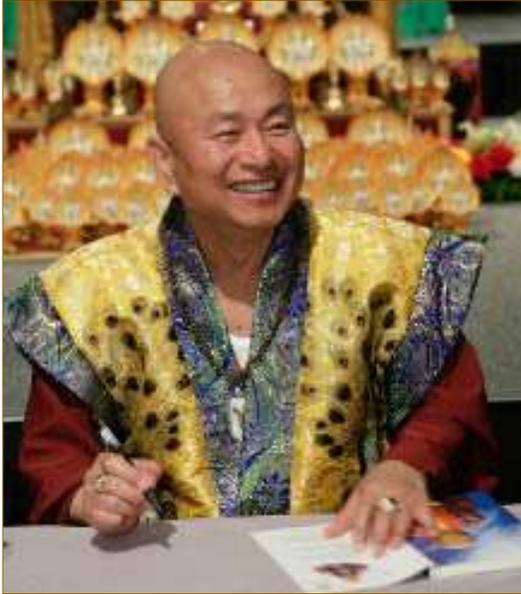
For more information and other True Buddha School related materials, please visit the following websites:

www.tbsn.org

www.padmakumara.org/forum



About Living Buddha Lian-sheng

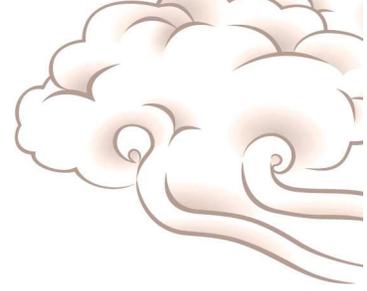


His Holiness Living Buddha Lian-sheng is the Root Guru of True Buddha School. He is referred to as Grand Master by his disciples, and he is regarded as the emanation of Amitabha Buddha.

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.



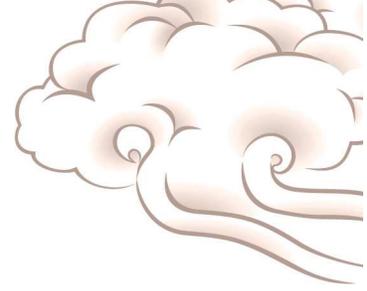
About The True Buddha School

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.

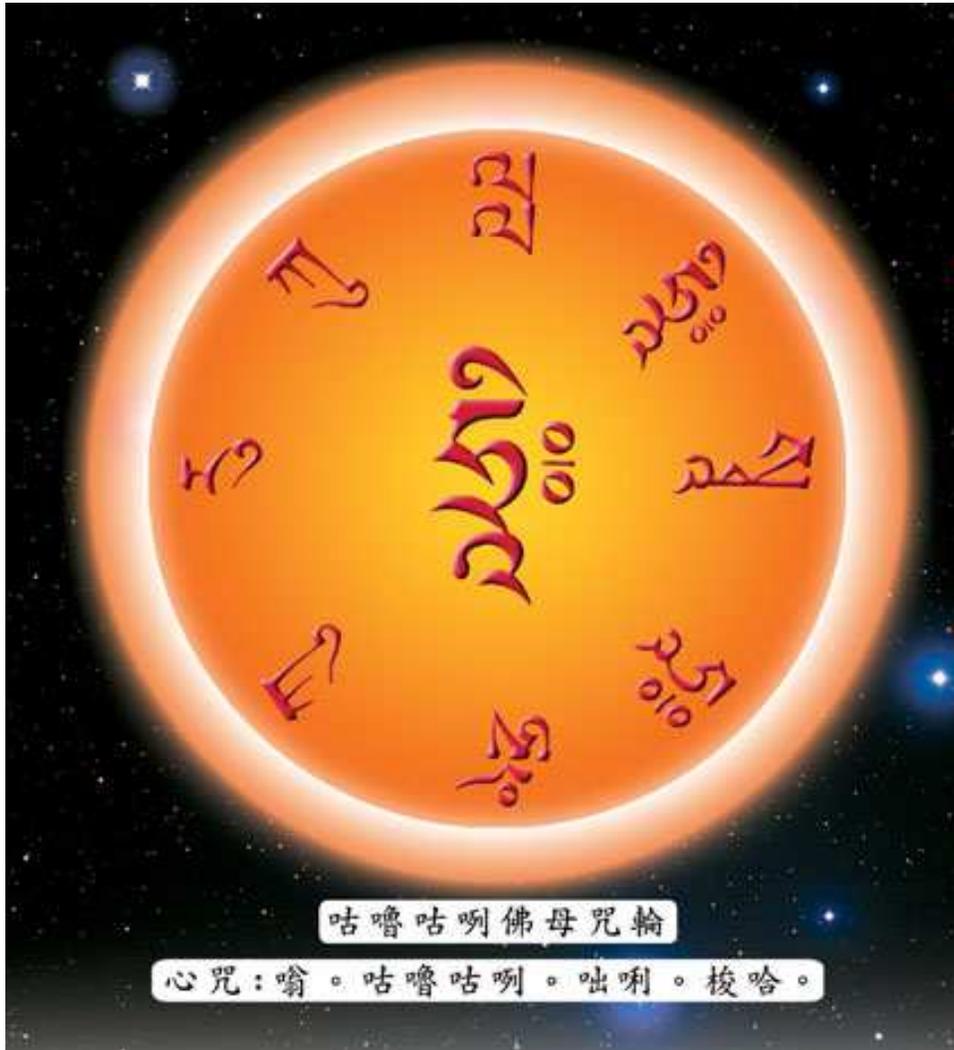
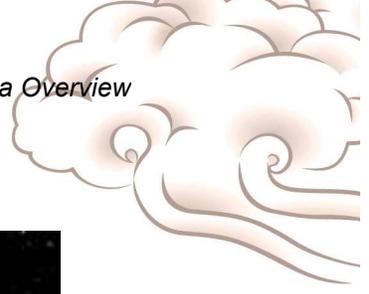


咕嚕咕咧佛母以舞動之美女姿態、顯現於虛空之中、四方空行母圍繞、阿彌陀佛住頂加持。The Lotus Dakini Kurukulla, as a beautiful lady, stands and dances amongst the clouds. She is surrounded by Dakinis in four directions with Buddha Amitayus high above.



咕嚕咕咧佛母、立於紅蓮花座上、全身紅色、紅髮上衝、一面、三目、四臂、芳齡十六、年輕而美麗、身材非常曼妙、面孔含笑帶怒、中央根本二手持執優婆曇花所製成的弓與箭、其餘 二手持執優婆曇花所製成的鉤與索、右腳翹起、左腳直立踏住魔女、身上披虎皮裙、脖子掛人頭念珠、頭戴人頭寶冠、全身光環圍繞、放射大紅光明。

Kurukulla appears as a voluptuous and seductive nude sixteen year old girl. She has one face and three eyes with orange hair flowing upward like flames. Her red skinned body is adorned with a five-skull crown, a mala of fifty freshly severed human heads, a tiger skinned skirt, and scintillating rubies around her chest. In her four arms, she holds four implements made out of red utpala flowers. In the primary right hand is an arrow, and in the secondary right hand is a hook. In the primary left hand is an arched bow, and in the secondary left hand is a noose. She dances and stands precariously balanced with her right leg raised and supported by her left leg, under which she tramples Kamadeva, amidst red rays of light and blazing masses of fire upon a red lotus blossom amongst the clouds.

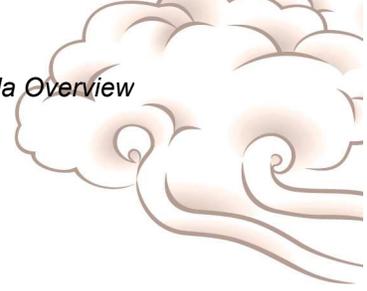


Courtesy of www.yamantaka999.org 感謝佛教前衛藝術網所提供

Kurukulla mantra wheel with the Tibetan syllable seed “Hrih” at the center and its heart mantra, “om, ku-ru-ku-la, hrih, so-ha,” reads clockwise at 6 o’clock.

咕嚕咕咧佛母咒字由 6 點鐘位置依順時鐘方向右旋排列成咒輪。

𑀠𑀭 𑀓 𑀢 𑀓 𑀭 𑀶𑀸𑀓 𑀧𑁆𑀢



Kurukulla Synopsis

The following information is courtesy of Imelda Tan.

Name:	<p>Common: Kurukulla, Kuru means “harsh sound” and Kulla means “family”, so Kurukulla means “of the family of harsh sound.” Uddiyana Kurukulla or Uddiyanodbhava, “she who comes from Uddiyana.” Red Tara or Tarodbhava Kurukulla, “she who arises from Tara.”</p> <p>Tibetan: Riggyedma (rig-byed-ma), “she who is the cause knowledge.”</p>
Category:	<p>Female Buddha of love and sex - emanation of Buddha Amitabha Female Yidam with the magical function of enchantment and magnetism Wisdom Deity of True Buddha School</p>
Appearance:	<p>Kurukulla appears as a voluptuous and seductive nude sixteen year old girl. She has one face and three eyes with orange hair flowing upward like flames. Her red body is adorned with a five-skull crown, a mala of fifty freshly severed human heads, a tiger skinned skirt, and scintillating rubies around her chest. In her four arms, she holds four implements made out of red utpala flowers. In the primary right hand is an arrow, and in the secondary right hand is a hook. In the primary left hand is an arched bow, and in the secondary left hand is a noose. She dances and stands precariously balanced with her right leg raised and supported by her left leg, under which she tramples Kamadeva, amidst red rays of light and blazing masses of fire upon a red lotus blossom amongst the clouds.</p> <p><i>(Note: Different thankgas depict her left foot as trampling Kamadeva (the god of desire), Mahesvara’s Consort, or a male human corpse.)</i></p>
Origin:	<p>According to the legend, during the ancient Indian times, in a land of Uddiyana, there was a king named Indrabhuti, who loved all of his consorts but his queen. Out of jealousy, the queen ordered her servant to find a love spell to bewitch the king. After visiting many several towns, the servant met a red skinned beautiful maiden at a thread market. The maiden gave her a piece of food and instructed that whoever ate it shall be spellbound by the person who sought love. When the queen acquired it, she changed her mind and threw it into the streams by the palace, which was later consumed by a dragon king. Bewitched by the spell, the dragon king disguised as King Indrabhuti to seduce the queen. Later, when King Indrabhuti learned of the queen’s adultery, his fury led to an investigation on his queen’s conduct. The red skinned maiden was summoned to the palace. Upon questioning, the king recognized her as Buddha Mother and immediately took refuge in, and humbly beseeched for empowerment. Hence, the king became a Tantric practitioner. After attaining enlightenment, the king gained neighbouring kings’ voluntary sworn alliance. Thus, his kingdom was reined in peace.</p>

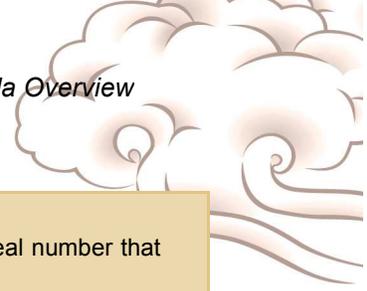
	<p>TBS Lineage of Kurukulla Practice</p> <p>Kurukulla esoteric practice was transmitted to the Indian king and, as centuries passed, to Kagyu school in Tibet. According to the Kagyu Lineage¹, it was transmitted from the Vajradhara², the most authoritative and imposing Primordial Buddha, to Vajrapani Bodhisattva³. From Vajrapani Bodhisattva, it was transmitted to Jusengyouxi Vajra, to Fudaheichuan Master, to Hsuanhsinfahei Master, and finally to Guru Thubten Ch'i Mo⁴, thus becoming the Wisdom Deity of True Buddha School.</p>
Beneficence:	<p>As a love goddess, she aids unhappy lovers by invoking subjugation, magnetization and attraction, through the bewitching power of sexual desire and love. It is believed that her mantra if repeated ten thousand times can bring about all of one's desires.</p> <p>As a yidam, she assists the cultivator with the transformation of obsessive craving by transforming one's dualistic desire into non-dual desire through her unbridled vajra lust.</p>
Mantras:	<p>Om, ku-ru-ku-la, hrih, so-ha (heart mantra)</p> <p>Om, ku-ru-ku-la, sa, wa-xiang-ku-lu-huo, a-ga, ha-ya-sa, so-ha (long mantra)</p> <p>Om, be-dza, ba-wah, ah-be-kir-dza, hum (empowerment mantra)</p>
Seed Syllable:	<div style="display: flex; align-items: center; justify-content: center;">  <div style="margin-left: 20px;">Tibetan Seed Syllable "Hrih"</div> </div>

¹ The Kagyu Lineage traces its origin back to the historic Buddha, Shakyamuni through Marpa, the great translator and yogi, who brought back the unbroken lineage from India to Tibet. The lineage of the Kagyu emphasizes the continuity of oral instructions passed on from master to student. The first syllable "Ka" refers to the scriptures of the Buddha and the oral instructions of the guru. "Ka" has the sense both of the enlightened meaning conveyed by the words of the teacher, as well as the force which such words of insight carries. The second syllable "gyu" means lineage or tradition. Together, these syllables mean "the lineage of the oral instructions."

² Vajradhara is the ultimate Primordial Buddha according to the Gelug and Kagyu schools of Tibetan Buddhism. Achieving the 'state of vajradhara' is synonymous with complete realization.

³ Vajrapani Bodhisattva is a major Bodhisattva easily recognized as holding a vajra with his right hand and left hand displaying threatening vitarka mudra. His body seems to be massive and in a pose of warrior. Under his feet he controls two live snakes. He wears all sorts of bodhisattva ornaments and also a garland of snakes. He has a wide and wild roaring mouth rimmed with lacquered red lips. His eyebrows are like the flame, with his moustache and beard being curled. Vajrapani's wrathfulness, snake ornament and his pose as a warrior all serve to convey the force and vitality of the enlightened energy as it combats ignorance, greed, fear and other delusions.

⁴ Thubten Ch'i Mo Master is another name of Grand Master Lu.



Iconography
Interpretation:

Sixteen: Kurukulla is sixteen years old because sixteen is the ideal number that signifies perfection, four times four.

Red-Colored Skin: It symbolizes her magical function of enchantment and magnetism. She is naked because she is unconditioned by discursive thoughts.

Singled-Face: It symbolizes one taste of dharma-nature and embodies non-dual wisdom beyond conventional distinctions of good and evil.

Three-Eyed: Symbolize her apprehension of past, present, and future. The third eye represents the wisdom eye.

Five-skull crown: It signifies the five perfections, whereas Kurukulla herself embodies the sixth perfection, that of wisdom.

Mala of skulls: It represents the Tibetan form of Kali, she who transforms death to life, wrath to auspiciousness. The necklace of fifty freshly severed human heads dripping blood imply that Kurukulla has vanquished fifty negative emotions.

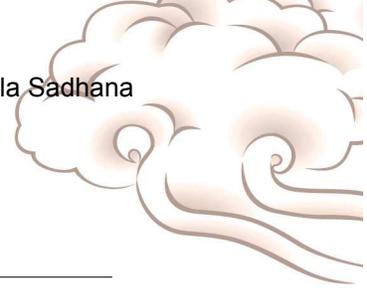
Four Arms: They represent the four accomplishments (purification, enhancement, magnetization, and subjugation) or the four immeasurable states of mind (love, compassion, joy, and equanimity).

Flower bow and arrow: She holds the bow and arrow entwined with flowers because she can give rise to thoughts of desire in the minds of others. Her bow and arrow pierce through difficulties, her lower right hand offers the abayah mudra of reassurance.

Flower hook and noose: The hook attracts and summons her prey into her presence and the noose to bind them to her will.

Red utpala flowers: Red utpala flowers are the main attributes of Kurukulla, which indicate the sexual magnetism of this seductive goddess.

Dancing Stance: She is dancing because she is active and energetic, her compassionate activity manifesting in both Samsara and Nirvana. She dances, treading upon a male human corpse because she enchants and subjugates the demon of ego. She stands upon a red sun disc because her nature is hot and enflamed with passion and upon a red lotus blossom because she is a pure vision of enlightened awareness.



The Kurukulla Sadhana 咕嚕咕咧佛母相應法

Prepared by Imelda Tan based on Living Buddha Lian-sheng, Sheng-yen Lu's teachings.

Please obtain the empowerment and lineage transmission prior to attempting this practice.

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 Kurukulla.

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 Mahasattoas,

Namo Maha Prajna Paramita.

3. Great Homage Using Visualization
4. Mandala Offering
5. Chant the Fourfold Refuge
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.

Recite the Bodhicitta Mantra:

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

10. Mudra and Visualization

Empty the mind and recite the Emptiness Mantra:

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

Form the Kurukulla Mudra During Visualization:

I. Visualize in the emptiness, a seed syllable "RAM" appears and transforms into a sun disc bearing the red seed syllable "HRIH". It invokes Kurukulla by radiating brilliant red light and transforming itself into Kurukulla.

II. Kurukulla appears as a voluptuous and seductive nude sixteen year old girl. She has orange hair, one face and three eyes. Her red body is adorned with a five-skull crown, a mala of fifty freshly severed human heads, a tiger skinned skirt, and scintillating rubies around her chest. In her four arms, she holds four Dharma implements made out of red utpala flowers. In the primary right hand is an arrow, and in the secondary right hand is a hook. In the primary left hand is an arched bow, and in the secondary left hand is a noose. She dances



A. Kurukulla Mudra



B. Tibetan Seed Syllable RAM



C. Tibetan Seed Syllable HRIH

Images B & C by yamantaka999.org

and stands precariously balanced with her right leg raised and supported by her left leg, under which she tramples Kamadeva, amidst red rays of light and blazing masses of fire upon a red lotus blossom.

Photo Edits Designed by Imelda Tan

III. Recite the **Four Syllable Mantra**, “*Tsa Hum Ban Huo*” for purification. Then, visualize Kurukulla transforms into a pearl of red light. It enters into one’s crown opening, travels down the central channel, and rests on a lotus blossom at the heart chakra. On the lotus, a sun disc rises bearing the seed syllable “HRIH”. The seed syllable instantaneously manifests as the Wisdom Deity, Kurukulla.



Flower Bow & Arrow Mudra

IV. At this time, the practitioner may incorporate the secrets of Kurukulla Tantric rituals. If one prays for fulfilment, form the deity’s mudras and visualize her dharma implements emitting brilliant red light to invoke subjugation, magnetization and attraction at your order. Such practice exercises the use of visualization. For instance, form the mudras while visualizing the use of flower bow and arrow to pierce through your prey’s heart for seduction, flower noose to bind him and pull toward you (so you may kiss the captive), and flower hook to summon him to Kurukulla’s will.

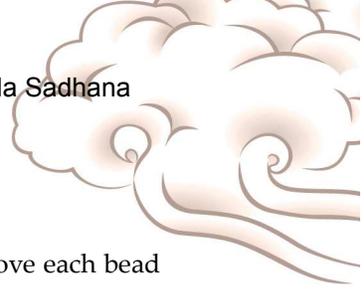


Vajra Binding Mudra



Vajra Hook Mudra

(For more secrets of Kurukulla rituals, turn to page 21 of this e-book.)



11. Recite the Kurukulla 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 mantra chanting, as each bead is moved, visualize each bead turning into Kurukulla, who then appears before you.

Chant the Mantra: *Om, ku-ru-ku-la, hrih, so-ha*⁵ (108 or 1080 times)

or: *Om, ku-ru-ku-la, sa, wa-xiang-ku-lu-huo, a-ga, ha-ya-sa, so-ha* (108 or 1080 times)

12. Recite the Empowerment Mantra

Visualization: Visualize one’s heart chakra emitting light to invoke all of the Buddhas, the Bodhisattvas, and Kurukulla’s Retinues to bestow empowerment of purification upon oneself.

Chant the Mantra: *Om, be-dza, ba-wah, ah-be-kir-dza, hum*⁶ (3 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

Recite the Four Great Vows of Kurukulla to All Sentient Beings:

As Earth, I pledge to bestow wealth. Yi di qi de shi yuan, ling zhong sheng de dao cai fu.

As Water, I pledge to avert disasters and sickness. Yi shui qi de yuqn li, ling zhong sheng xi zai zhi bing. Yi huo qi de shi yuan, ling zhong sheng huo de jing ai.

As Fire, I pledge to induce reverence. Yi feng qi de shi yuan, ling zhong sheng jiang fu yi qie

As Air, I pledge to subjugate all evil karma and obstacles. zhang ai yu mo nan.

15. Recite the Principal Heart Mantras

⁵ Download Kurukulla Heart Mantra at: http://www.padmakumara.org/mantra/kurukulla_mantra.mp3

⁶ Download Empowerment Mantra at: http://www.padmakumara.org/mantra/kurukulla_empowerment_mantra.mp3



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

17. Dedication

<i>As the emanation of Buddha Amitabha,</i>	<i>A-mi-tuo-fo hua shen xiang,</i>
<i>Kurukulla vows that he who cultivates Her rituals,</i>	<i>Gu-lu-gu-lie da shi yuan,</i>
<i>Shall rid the hindrance of harmful behavior,</i>	<i>Ru shi xiu chi chu zui zhang,</i>
<i>And achieve the equivalent attainment of Buddhahood.</i>	<i>Cheng jui zi-di fo yi yang.</i>

*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.

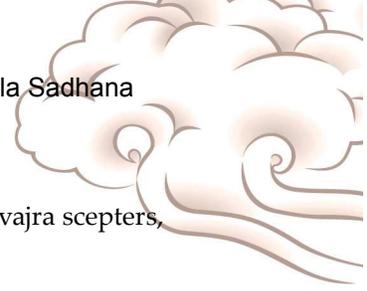
Use your vajra scepter to draw a circle three times in the space above you and visualize that you are drawing a blazing circle of fire. Then say:

"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.

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

18. Great Homage Using Visualization

19. Recite the Hundred Syllable Mantra (3 times)

20. Recite the Completion Mantra:

Om, bu lin (3 times)

Om Mani Padme Hum

Dismissal

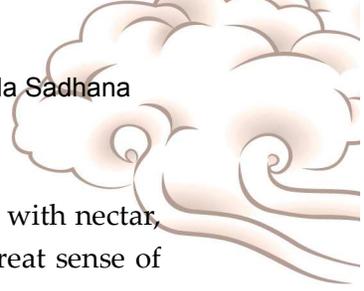
Clap twice, then cross the hands, and snap the thumbs and middle fingers.

End of Practice

May all endeavors be auspicious.

Here are a few key points regarding the Kurukulla Practice:

- 1) In the Kagyu Lineage of the Tibetan Buddhism, Kurukulla Tantric Practice is regarded as a highly advanced, unique and secretive esoteric practice. Many great adepts choose Kurukulla to be their Principal Deity. The presentation of Kurukulla can be carved out as a statue by a sculptor or drawn out as a painting by an artist. Once the art piece has been consecrated by the Acharya, one may revere and enshrine it.
- 2) There is no age restriction for practicing Kurukulla. In fact, anyone of any age is encouraged to cultivate Kurukulla Tantric Practice.
- 3) Since Kurukulla is Female Buddha of love and red is the symbolism for magnetization, she naturally favors the color of red. To gain Kurukulla's favor, one's shrine set up including one's garment and accessories should preferably be all in red.
- 4) While doing the practice and transforming into the Wisdom Deity, one may form the Kurukulla mudra and, at the same time, invoke the Five Buddhas and their Retinues.



The Five Buddhas and their Retinues will each hold a treasure vase filled with nectar, with which to empower the practitioner. When the practitioner feels a great sense of refreshment, one's entire body has been purified as well.

5) The merits of reciting the Four Great Vows of Kurukulla are as follows:

- ❖ With the will of the earth element, Kurukulla solemnly vows to bestow prosperity upon all beings. As the saying goes, everything comes from ground up (e.g., crops, real estates, etc) since the soil is filled with richness.
- ❖ With the will of the water element, Kurukulla solemnly vows to detoxify and purify one's health by eliminating bodily toxins and harmful substances.
- ❖ With the will of the fire element, Kurukulla solemnly vows to assist sentient beings to be communally loved and well respected.
- ❖ With the will of the air element, Kurukulla solemnly vows to subjugate all things on earth. For example, our planet Earth, the stars, the sun and the rest of the 9 great planets are all supported and sustained by air. So to subdue a villain, one only needs to chant Kurukulla mantra 100,000 times. Then, one may blow against any disliked co-worker and he or she shall quickly be relocated out of sight, thanks to the power of Kurukulla.



The Secrets of Kurukulla Tantric Practice

by H.H. Living Buddha Lian-sheng, Sheng-yen Lu
notes compiled by Imelda Tan

In the Kagyu Lineage of the Tibetan Buddhism, there is a unique esoteric deity, known as Kurukulla, whose Tantric practice has traditionally been secretly guarded and seldom publicized. It is said that many great adepts attained Buddhahood by practicing it as their Principal Deity. This article provides an exceedingly rare opportunity for those who wish to learn this auspicious practice. Only True Buddha students who have taken refuge and the Kurukulla Practice empowerment may engage in this practice. Those without empowerments should not, under any circumstance, attempt to cultivate it.

Kurukulla's Secretive and Essential Ritualistic Steps:

1. Re: Magnetization

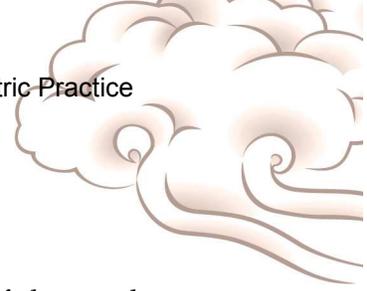
A. Singular Attraction (e.g., to attract an individual's reverence)

[Method] Pick the filaments from some red lotus flowers. Chant Kurukulla heart mantra 100,000 times to empower them. Let the person, whom you are interested in, eat the filaments. The individual will become enchanted by you ever since. Remember to use the filaments of red lotus flower for the ritual.

B. Public Attraction (e.g., to gain the entire population's reverence)

[Explanation] Although Kurukulla is a love goddess, she is also an authoritative goddess and can magnetize massive people at her command. For example, if you desire to become a nation's leader, you must earnestly cultivate Kurukulla practice in this lifetime by chanting her mantra 1 million times and pray to her that you be elected to become president (eg., President of Indonesia) at your next reincarnated life.

[Method] Set up a shrine with 5 red candles and 5 pots of red flowers. During each yoga practice session, accomplish 600,000 mantra chants. Upon the 600,000th mantra chant, you will attain yogic responses with Kurukulla. She will manifest before you and any wish you pray for will be granted. Remember to use 5 red candles and 5 pots of red flowers, and chant Kurukulla heart mantra 600,000 times.



2. Re: Subjugation

A. Subjugation of Individuals, Maras, or Curses

[Explanation] Kurukulla's right leg is raised and supported by her left leg, under which she tramples Kamadeva. Her stance represents subjugation. In Vajrayana, subjugation is not solely used against humans. Instead, it is also used against maras. The subjugating power of Kurukulla is very powerful and is a practice that every cultivator ought to learn.

[Method] Visualize your left foot as the person you wish to subjugate and your right foot being yourself. Use your right foot to press over your left foot. Do not apply excessive force. Apply light pressure to symbolically represent yourself subjugating your enemy.

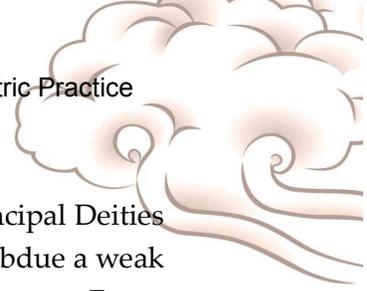
[Visualization] As your right foot steps over your left foot, visualize your enemy's face undergo complete disfigurement. Visualize your enemy's eyes move to the back of head, ears move to chin, and mouth move to the crown of the head. With such facial deformity, he cannot possibly survive. Next, recite Kurukulla subjugation mantra: *Om, ku-ru-ku-la, hrih, hum-pay.*

[Purification After Subjugation] Once you conduct subjugation, your enemy is bound to encounter great disaster. As soon as disaster happens, you must quickly conduct purification to salvage his life. I find the book called, *The Great Exposition of Secret Mantra*, to be quite amusing. It describes how the Vajra Master invoked and nailed all of the maras to death with Vajra Nails. Yet, in the end, he used mantra to resurrect them. The spirit of Buddhism is indeed very strange since they equally treat maras with compassion. Come to think of it, it makes sense to act compassionately since sentient beings, including maras, are part of you. So eliminating another being is an act of self-destruction. Since the Buddhas and the Bodhisattvas wear their hearts on their sleeves, they naturally regard sentient beings as themselves, will not relentlessly harm others and will naturally deem destruction as a wrongful act. Thus, in Vajrayana, subjugation is used to give the opponent a warning. After posing a warning, the compassionate Vajra Master would conduct purification to give his opponent a chance for redemption.

[Note] Subjugation involves one's concentration on visualization and Kurukulla's empowerment.

B. Protection Against Individuals, Maras, or Curses

[Explanation] With regard to breaking curses, every cultivator ought to learn the art of self-protection. Sometimes, protection can be conjured by casting one



Principal Deity for minor protection, while others may cast more Principal Deities for extensive protection. For example, one Vidyaraja is adequate to subdue a weak mara; whereas ten Vidyarajas may be needed to overcome a strong mara. Every cultivator should practice the *protective shield*, which suffices for any type of protection.

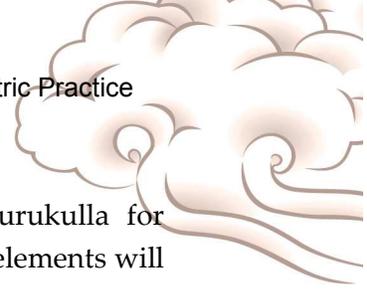
[Method] Use a shiny copper or gold-plated metallic piece to engrave Kurukulla heart mantra on it. Chant 600,000 times to empower it. Wear it as a protective shield at all times.

3. Re: Purification (treating illness)

[Origin of True Buddha School Nectar Pill] For purification, True Buddha School offers the *True Buddha School Nectar Pills (TBSNP)*. They are manufactured according to the ancient Vajrayana method. The making involves countless of mantra chants and His Holiness' empowerment (along with TBS lineage gurus' collective empowerment). True nectar pills will (magically) reproduce and accumulate new pills continuously provided one knows how to do the mandala offering. Each tiny pill is great for treating illnesses. When you have many nectar pills, you can chant 600,000 times of Kurukulla heart mantra. Then, use them to save people's lives.

Why are nectar pills so powerful? My guru had once said to me that every generation's nectar pill has a mother pill, which is made by the earliest original Tibetan Living Buddha. For instance, its ingredients contain some rusts collected from Milarepa's axe used for ploughing fields, Milarepa's dharma cloth, and some leftover rinsed water used for washing Milarepa's clothes. Add the mixture with finely grounded tsampa (a Tibetan staple foodstuff) to form into the shape of a pill. Following, the pill is taken for innumerable mantra chants, along with lineage gurus' empowerment, to become the mother nectar pill. When it reproduces, some of them are taken to make more new pills. Thus, each pill represents the passage of successive lineage transmission. Therefore, TBSNP is composed of its ancestral lineage transmission, His Holiness' empowerment, His Holiness' recitation of his ancestral lineage gurus' names, as well as the ancestral guru's worn items.

[Method] Cut out a small loose thread from a dragon robe (or any cloth worn by guru). Add enough water, flour and some medicinal herbs. Mix well. Form the mixture into a small TBSNP. Next, recite Kurukulla heart mantra 600,000 times for purification. Thereafter, the new TBSNP (mother pill) will possess an invisible lineage power. Use it to reproduce more pills and use them to cure sickness.



[Note] To purify is to summon your ancestral gurus' power, Kurukulla for empowerment and your own pure faith. The convergence of these 3 elements will cure sickness.

4. Re: Enhancement

[Method] Obtain 5 different types of seeds that are commonly grown on vegetable garden. Place them in a container. Silver container is acceptable. Empower the seeds by chanting Kurukulla heart mantra 600,000 times. Then, place the empowered seeds with its container at a designated *treasure spot* within the house according to feng shui.

Alternatively, place five-colored grains on top of a *Gathering Treasure Dharma Boat*⁷. After chanting the heart mantra 600,000 times, place the boat at a designated *treasure spot* within the house to enhance one's prosperity.

[Note] To prosper requires Kurukulla's blessings on the seeds, or grains, in order to succeed in "harvesting" wealth and treasures at the *treasure spot*.

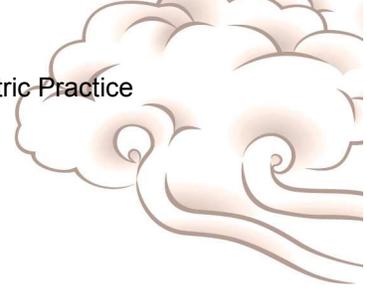
5. Re: Astral Travel

[Explanation] During meditation, one may experience astral travelling and be able to fly within the Ten Directions of Dharma Realm. Sometimes, the cause of it is primarily due to some divine being's assistance and not necessarily one's own will power. Therefore, it is important that one independently masters the skill by cultivating until the Principal Deity manifests and merges into one within. Such accomplishment is deemed as the Great Completion.

[Shrine Setup] At the peak of a mountain, like where Rainbow Temple is located, prepare a round table filled with red flowers. Sit at the shrine's center and chant Kurukulla heart mantra continuously for 3 days and 3 nights, or until enlightenment (by concentrating oneness followed by emptiness). Once you attain the state of oneness with the Universe, you will naturally develop the ability of astral travel within the Ten Directions of Dharma Realm.

[Note] Astral travelling involves being in the mindful state of emptiness. Essentially, it is a manifestation of one's heart, or Buddha Nature. Once the Buddha Nature manifests, one's heart will connect with the Universal Consciousness, and, hereafter, will effortlessly merge with the Dharma Realm.

⁷ This is another True Buddha School Yoga practice. Its specific practice is not available in this e-book.



6. Re: Bardo Deliverance

[Explanation] Kurukulla Buddha Mother herself, being the emanation of Buddha Amitabha, can deliver one to Pure Land. Like Amitabha, her body is also red in color.

[Dedication] Recite as follows:

*As the emanation of Buddha Amitabha,
Kurukulla vows that he who cultivates Her rituals,
Shall rid the hindrance of harmful behavior,
And achieve the equivalent attainment of Buddhahood.*

The dedication purports that, with the immeasurable power of Amitabha Buddha, Kurukulla has the capability to liberate all sentient beings from the cycle of birth and death and deliver them to Amitabha Buddha's Paradise.

If you do not comprehend any part of this book, please refer to the Dharma talks on
Kurukulla Practice by H.H. Living Buddha Lian-sheng, Sheng-yen Lu:

August 19, 1995, August 20, 1995

September 8, 1996, January 20, 2008

Also read *The Tantric Practice of Kurukulla Yoga* e-book.



咕嚕咕咧佛母簡介

本資料是由 Imelda Tan 所提供。

名稱	<p>「咕嚕咕咧佛母」又稱「作明佛母」、(藏文叫「拉摩日吉媽」Kurukulla)、「酤羅菩薩」、「酤嚕酤咧菩薩」、有時也被稱為「紅度母」、「三界自在空行母」、或「懷柔佛母」等。</p>
法門部	<p>咕嚕咕咧佛母的本地是阿彌陀佛、是密教的愛神、也是有大權威佛母之一。祂本性是般若心經佛母、由佛母之妙觀察智慧所顯現之無量壽佛母(即嘎莫白衣佛母)、再顯現出此尊咕嚕咕咧佛母。</p> <p>是藏傳佛教中掌管權威及懷法的祕密本尊、與愛染明王類似。其功德遍攝三界、自在任運、所作皆能成就、故又稱「三界自在空行母」。在「真佛宗」、被視為白教祖師所傳承的智慧本尊。</p>
法相	<p>一般其造像為舞動之美女姿態：身是紅色、貌如十六妙齡美女、體態曼妙、一面三目、面孔含笑又帶怒、橘紅髮上沖、捲舌、露齒。身披虎皮為裙、頭戴五骷髏為冠、脖子掛五十顆人頭念珠、胸前紅寶石嚴飾。身子放射紅色寶光。其身有四臂、中央根本二手持執「優婆蘿花」所製成的弓與箭、其餘二手持執「優婆蘿花」所製成的鉤與索。右腳翹起、左腳直立踏住魔女、以紅色蓮花日輪為座、安住在般若焰火聚中。</p>
緣起與由來	<p>在古印度有一個國家、名叫俱生王(藏語：臨吉哲及)。這個國王有一位皇后、長的年輕貌美、得到了國王非同一般的寵愛。但是、隨著皇后的年老色衰、他漸漸失寵於國王。因此、皇后對身邊一個心腹侍女說：「你去找回來召引國王的法術！」侍女去了很多集鎮、最後到了一個賣線的市場、遇到了一位膚色紫紅的絕色女子、向她討教。那女子交給她一份食物、說：「誰求者就與之！」侍女回來把食物獻給了皇后、並細說緣由。皇后未敢向國王奉膳、而把那食物扔進皇宮旁邊的一個小湖。不料、那食物召來了湖中龍王、它變成國王來到皇后身邊、於是皇后就有了身孕。國王聞知此事、大為震怒、命令按律懲罰皇后。</p> <p>皇后備呈情由、國王說：「待我察之！」遂命侍女前去尋訪那位紫紅女人。侍女找到後、把她邀至宮中。國王通過問話、確定她是佛母真身、就握住其足、請求加持。經她加持、詳細的向國王圓滿的傳授了作明佛母的各種修法、並授予教誡後、國王得到共與不共成就、成為一位傳法上師、成為俱生上師。由於國王的成就、以及作明佛母的加持、國王所轄王國附近的各個王國的國王和大臣、都主動的來到俱生網面前、將王國奉獻給國王、並發誓效忠、各地的修道者也紛紛到俱生上師面前來請求佛法的教授。由此、眾生過著幸福的生活、佛法的事業也非常的興盛。</p>



	<p>故事中的紅色女人就是這個法的初祖真實的作明佛母、而俱生上師就是人間的第一位上師、而這個法的傳承後來由印度傳到了西藏藏密白教、一直到「真佛宗」。</p> <p>真佛宗傳承原源 此法是密宗大權威尊者、原始佛「金剛持」傳法給「金剛手菩薩」、「金剛手菩薩」傳法給「具生遊戲金剛」、再由「福德海傳上師」得之、再傳「玄行法海上師」、由「玄行法海上師」傳給「吐登其摩上師⁸」、以後就是「真佛宗」的傳承智慧本尊、而弘傳於世以利益眾生。此法被白教祖師、列為密修的不共法、白教的祖師很多人以此法為秘密本尊、這是大法。</p>
<p>功德利益</p>	<p>修持此法有諸多殊勝功德：</p> <ol style="list-style-type: none"> (1) 真實語妙音成就。 (2) 空樂俱生智成就。 (3) 自在攝三界成就。 (4) 成辦四事業成就。 (5) 得生天界成就。 (6) 破黑暗蔽障成明性。 (7) 斷一切分別妄想執著。 (8) 迅速圓滿福慧二資糧。 (9) 增上無漏大樂智慧。 (10) 並可勾召含識之心。 (11) 上蒙垂愛下得崇敬。 (12) 得一切諸佛菩薩聲聞緣覺聖眾之加持。 (13) 得一切帝釋梵天自在天之威權、福德、財富之加持。 (14) 一切世間及出世間智。 (15) 不死之身長壽成就。
<p>咒語</p>	<p>嗡。咕嚕咕咧。咄咧。唵哈。(心咒) 嗡。咕嚕咕咧。啥。瓦個咕嚕火。阿戈。喀雅啥。梭哈。(長咒) 嗡。別炸。巴哇。阿比柯炸。吽。(灌頂的咒)</p>
<p>種子字</p>	<div style="text-align: center;">  <p>藏文種子字「些」</p> </div>

⁸ 「吐登其摩上師」是蓮生活佛在密宗黃教格魯派的法號。



象徵與
法器含義

十六：美豔年少、十六歲代表圓滿、四四圓滿。

身紅：為懷愛法、對眾生之慈悲及懷柔、專為有情眾生增長福、慧、壽命、權勢、掃除人非人等諸障礙、為懷攝十方最殊勝之本尊。

一面：表法性一味。

三目：象徵通達三世。第三眼是智慧眼。

面孔含笑又帶怒：含笑是攝召眾生、具有圓滿情愛與增進人緣的大威神力。帶怒是降伏諸魔、護持佛法，具足大權威勢。息災、增益、敬愛、降伏、無不成辦。

五骷髏冠：對治所有五毒「也就是貪、瞋、痴、疑、慢五毒」轉化成五種智慧、是象徵如來的五個大智慧、代表五佛性能、一種智慧。而咕嚕咕咧佛母本身代表第六種大智慧。

四臂：代表四種成就（息、增、懷、誅）或四無量心（慈、悲、喜、捨）。

人頭念珠：脖子掛五十顆人頭念珠的妖魔代表五十種情欲所得到了降伏。

優婆羅花所製成的的弓、箭、鉤、索：用來射眾生的心、鉤召眾生、令其心花怒放、讓有情人終成眷屬。其誓願是解決眾生情愛的煩惱、再令眾生由情愛中了悟自性的清淨。紅色的優婆羅的鉤和絹索代表自然控制一切的力量以及能懾服三界人天的威力。

優婆羅花：代表懾服人心。

舞動姿態：一般右腳勾起作舞動姿態、左腳踏住迷惑人心的魔女。表示祂能攝召眾生、也能降伏、壓制對方。



咕嚕咕咧佛母相應法

此法是 Imelda Tan 編輯、依蓮生活佛盧勝彥開示及相關資料整理出來。

※凡真佛宗弟子、已受了上師皈依灌頂及此法灌頂者均可修、未灌者、不可修。

先祈求根本傳承加持：先觀空、次觀想根本傳承上師蓮生活佛住頂放光加持、持「根本傳承上師心咒」七遍、祈求修法圓滿。

再作四無量心觀。作驚醒手印：拍掌兩下、再交加彈指。

一、唸清淨咒

二、唸召請咒

嗡。啊。吽。梭哈。(三遍)

奉請：

南摩根本傳承上師 蓮生活佛

南摩大白蓮花童子

南摩華光自在佛

南摩真佛宗歷代傳承祖師

南摩至尊咕嚕咕咧佛母

(各地分堂可按照自己壇城所供奉的諸佛、菩薩、金剛護法、依次奉請)
十方三世一切諸佛。一切菩薩摩訶薩。南摩摩訶般若波羅蜜多。

三、大禮拜

四、大供養

五、四皈依咒

六、披甲護身

七、高王觀世音真經

八、往生咒 (七遍)

九、四無量心偈

願一切眾生具足樂及樂因、是慈無量。
願一切眾生脫離苦及苦因、是悲無量。
願一切眾生永住無苦安樂、是喜無量。
願一切眾生棄愛憎住平等、是捨無量。

發菩提心真言：(三遍)

嗡。波地支打。別炸。沙麻牙。啞吽。



(A) 咕嚕咕咧佛母手印

十、結印及觀想

觀想：先觀空、唸觀空咒：

嗡。司巴瓦。速達。沙爾瓦。打爾嘛。司巴瓦。
速朵杭。(三遍)

(一) 觀想時、手結咕嚕咕咧佛母手印。觀想虛空中現出一個「讓」字、由「讓」字變成日輪、日輪中間有紅色的「咄咧」字、由這個「咄咧」字放紅光迎請咕嚕咕咧佛母在虛空中、種子字現出佛母的形像。



(B) 藏文種子字「讓」

(二) 佛母身紅色、貌如十六妙齡美女、體態曼妙、一面三目、面孔含笑又帶怒、橘紅髮上沖、捲舌、露齒。身披虎皮為裙、頭戴五骷髏為冠、脖子掛五十顆人頭念珠、胸前紅寶石嚴飾。身子放射紅色寶光。其身有四臂、中央根本二手持執「優婆蘿花」所製成的弓與箭、其餘二手持執「優婆蘿花」所製成的鉤與索。右腳翹起、左腳直立踏住魔女、以紅色蓮花日輪為座、安住在般若焰火聚中。



(C) 藏文種子字「咄咧」

(三) 佛母化為紅色的光點、移到自己的頭頂、密宗行者心中唸、「札吽榜嚇」四字真言、自己化成清淨之身。佛母的紅光點從行者的頂穴而入中脈進到身子裡、達於行者的心際、坐於自心蓮華之上、而自心中的蓮花開放、蓮花中有日輪、日輪中有咄咧字、在一剎那之間、智慧本尊跟密宗行者二者合一、即變成智慧本尊咕嚕咕咧佛母。

感謝佛教前衛藝術網提供圖(B)及(C)

以下更改圖由 Imelda Tan 所設計

- (四) 當你跟佛母合一之時、才可開始作法。若有所祈願、即比祂的指示印、再以智慧本尊的手中法器、「箭、弓、鉤、索」放紅色的光、去降伏、去攝召、令人來隨順自己、這是懷法敬愛法的觀想之用。例如觀想對方出現、本尊的根本兩隻手放箭射中他的心、他馬上心花怒放。這箭尾帶有鎖、觀想用金剛鎖綁住他、然後拉回來就吻他。再來、用金剛鉤印、也是觀想對方、本尊拿著優婆羅鉤、把他的脖子鉤來就吻他、讓他跑不掉。

(其它「不共秘密法」作法方面、請詳閱本冊第 35 頁。)

十一、咕嚕咕咧佛母心咒

持唸珠觀想：(雙手持唸珠置胸前、唸時用大拇指撥珠。)

左手觀想成金剛鈴 右手觀想成金剛杵、佛頭珠觀想成多寶佛塔、四粒間珠觀想成四大天王、穗鬚觀想成蓮花手(佛手)。串珠的線觀想成金剛薩埵本性的白光繞一圈。持咒時每撥一粒珠子都觀想成一尊咕嚕咕咧佛、來到自己前面。

持咒(108 遍 或 1080 遍)：

嗡。咕嚕咕咧。咄咧。梭哈⁹。

或者

嗡。咕嚕咕咧。啥。瓦個咕嚕火。阿戈。喀雅啥。梭哈。



射箭式的指示印



金剛鎖印



金剛鉤印

⁹ 下載咕嚕咕咧佛母心咒 mp3: http://www.padmakumara.org/mantra/kurukulla_mantra.mp3



十二、請佛菩薩跟咕嚕咕咧佛母賜授灌頂

觀想：觀想你自己心輪放光、召請所有的佛菩薩跟咕嚕咕咧佛母的眷屬來為行者做灌頂、表示一切清淨。

持咒：嗡。別炸。巴哇。阿比柯炸。吽¹⁰。（三遍）

十二、入三摩地

（請詳閱蓮花童子相應法之九節佛風、入我我入觀、數息觀。）

觀想自己即是智慧本尊入定、完全觀空、心中無生無念。入世間，出世間、皆得一切成就。

十三、出定

唸咕嚕咕咧佛母的四大誓願：

以地氣的誓願、令眾生得到財富。

以水氣的願力、令眾生息災治病。

以火氣的誓願、令眾生獲得敬愛。

以風氣的誓願、令眾生降伏一切障礙與魔難。

十四、加持其他心咒

十五、唸佛（三遍）

十六、迴向：

阿彌陀佛化身相、咕嚕咕咧大誓願、如是修持除罪障、成就悉地佛一樣。

願同唸佛者、同生極樂國、上報四重恩、下濟三途苦、見佛了生死、如佛度一切。弟子___今依此作迴向。願將修法功德迴向給根本傳承上師、祈願師佛常住世間、不入涅槃、永轉法輪、佛體安康。恭祝大家身體健康、萬事如意、道心堅固、逢凶化吉。願一切所求的願望都得到圓滿。願一切災難退散。嗚！

十七、大禮拜

十八、唸「百字明咒」三遍

¹⁰ 下載灌頂咒 mp3: http://www.padmakumara.org/mantra/kurukulla_empowerment_mantra.mp3



十九、唸圓滿咒

嗡。部林。(三遍)

嗡。嗎呢。叭咪。吽。

作遣散手印：拍掌兩下、再交加彈指。

修法圓滿。如意吉祥。

此法有幾點聲明如下：

- 一、此法被白教祖師、列為密修的不共法、白教的祖師很多人以此法為秘密本尊、這是大法。法相可請匠人雕之、或畫家畫之、請上師加持過、即可供養修持。
- 二、修持此法者、不限年齡、而是任何一個年紀的人都要信仰敬仰咕嚕咕咧佛母。
- 三、記得敬愛法的顏色是紅色的、而敬愛第一尊是咕嚕咕咧、所以、修法的時候、壇城當然是佈置成紅色、而你穿的衣服、戴的東西、一切以紅色的為主、祂就喜歡。
- 四、按修持本法、在變化本尊時、可結本尊手印、同時召請五佛及其眷屬均至、五佛及眷屬均手持「甘露寶瓶」來灌頂行者、行者全身充滿清淨灌頂、即得全身清淨。
- 五、唸祂的四大誓願意義：
 - ❖ 祂的誓願以地氣來讓所有人增加得到財富。地生長一切、一切的東西從地裡面出生、不只是農作物、包括我們的房子、土地全部從地裡面出生。
 - ❖ 祂的誓願以水來洗滌眾生的一切疾病、所以有排毒治病的功能。
 - ❖ 祂的誓願以火氣來幫助眾生產生敬愛圓滿。
 - ❖ 祂的誓願以風的力量吹毀一切所有的萬物、是那一種降伏的力量。其實、我們這個地球跟月亮、星星、太陽、九大行星、能夠支撐浮在虛



空之中、非常的平衡、完全是靠氣、就是風。整個宇宙的形成都是氣的緣故。所以、要降伏敵人、要使小人退散、要唸咕嚕咕咧佛母的咒語、對著對方吹一口氣、他就到北極去了。只要持咕嚕咕咧佛母的咒、十萬遍以後、你對不喜歡的那個人吹一口氣、他很快就調職了。



咕嚕咕咧佛母不共法的口訣

引自蓮生活佛盧勝彥親傳授
本資料是由 Imelda Tan 所提供

藏密白教有一殊勝的秘密本尊、是屬於「不共秘密法」、據說有很多的大成就者、以咕嚕咕咧佛母法為本尊、即身而得證成佛。此大法一向是極秘密的、很少公裁、所以將此法披露、是稀有難得的。此法特別殊勝也。凡「真佛宗」的弟子、已受了皈依灌頂的、可以修、沒有傳承的弟子、不可修。

不共法作法的一些重要口訣

1. 懷法

A. 小敬愛法: 例如想要獲得某一個人的敬愛

【作法】採紅蓮花中的鬚、對著它持祂的咒滿十萬遍、然後給對方吃、他就愛死你了。一定要紅色、一定要蓮花、一定要花中的鬚、這三個很重要口訣在裡面。

B. 大懷法: 例如想要贏得整個天下眾生的敬愛

【解說】咕嚕咕咧佛母是一個愛神、但是祂也是大權威尊者、可以攝眾。所以你修這個法、將來想要當領袖、當總統、甚至於當國父都可能、因為咕嚕咕咧佛母祂能夠攝召所有的眾生來信服你、來推崇你、來選舉你、來擁護你。所以你們如果有心要當印尼的總統、你這一世好好地修、好好地跟咕嚕咕咧佛母祈禱、唸祂的咒一百萬遍、然後你跟祂祈禱、下一次轉世你就到印尼去、當印尼總統。

【作法】用五個紅色的臘燭跟五株紅色的花、每一次在壇城裡面持滿六十萬遍、據說在六十萬遍的時候、咕嚕咕咧佛母本身會現身、這個時候你跟祂要求什麼願望、祂都會答應你、你就能夠實現這個願望。重要的口訣在五個紅色的臘燭、跟五株紅色的花、在持咒滿六十萬遍。

2. 誅法

A. 誅法方面的降伏法: 例如想要對付人、對付魔、想破魔

【解說】咕嚕咕咧佛母的右腳是抬起來、成為膝弓姿勢、左腳踩著一個魔女、這個就是一個誅法。但是、在密教裡、誅法不是專門對付人、誅法有時候本身也是對付魔的。這個法力是非常強、每一個密教行者都要學。

【作法】誅法當中有一個很重要的口訣、是把左腳觀成別人、左腳的腳跟觀成敵方、而右腳的腳跟觀成自己、把右腳踩向左腳的腳跟、把他壓住、就可壓制對方、這就

是誅法。不是教你拿起右腳用力踩下左腳、踩就是把他壓住、就可以了。

【觀想】當你的右腳踩著你的左腳的時候、你要觀想對方的眼睛移到腦的後面、頭的後面、這時候再觀想、對方的耳朵、把耳朵移到下巴、把口移到頭頂、把他的口觀想到頭頂、把他的鼻子觀想到耳朵、這就是把他變形了、而他就活不起來。唸咕嚕咕咧佛母的誅法咒語「嗡。咕嚕咕咧。咄咧。吽呬」。

【誅法後須做息災法】你作誅法的話、對方就會遭遇到大災難、但是、這個災難只要一發生你要趕快做息災法、把他的生命挽救回來。我發覺「密宗道次第廣論」很好玩、他把魔全部招來、全部把它釘死、釘死了以後、最後再用一個法、再全部叫他們再復活、很奇怪的、佛教的這種精神、他連對魔都是慈悲的。其實也有他的道理、眾生都是自己、你消滅對方還不是在消滅自己、大慈悲的佛菩薩應該是心存慈愛的、把眾生看成自己、才會生菩薩心。你怎麼可以這樣狠狠的傷害別人呢？其實也不是。密教裡面有這種降伏法、等於是給對方一種警告、一種警示而已、所以很慈悲的上師、在警告了你以後、然後、他婉轉的再為你修息災法、先給你做降伏、再給你做息災、二邊抵平。

【要訣】所謂的誅法、它有一定的觀想、再由大權威力咕嚕咕咧佛母加持你、你應用你的觀想力、然後精神合一的去做法、就可以有誅法非常好的表現出來。

B. 誅法方面的守護法

【解說】關於破魔方面、每個人都必須要修守護。守護有的時候是請一位主尊來、一般人請一尊、大一點的就請十尊、大的魔來、你要請十個明王、小的魔來你只要請一個明王就可以了。修一個守護輪就可以了、這個是屬於誅法方面的守護。

【作法】你可以把咕嚕咕咧的心咒、做成銅片、很光亮的銅片、或者是鍍金的鍍銀的都可以、持心咒六十萬遍、佩身、佩身就是放在你的身上、一切災難都不會臨身、所有的災難都不會降到你的身上、這個就是我們常常在講的佛牌、就是用銅牌刻上咕嚕咕咧佛母的心咒、你再持心咒六十萬遍、放在你身上、變成一個守護。

3. 息災法: 例如想治病

【真佛甘露丸的由來】息災方面、我們真佛宗有「真佛甘露丸」。真佛宗的甘露丸是依照古時候密教本身做甘露丸的方法去做出來的。祂經過了很多咒語的加持、還有師尊本身加持、造出來的。一般的甘露丸只要是真實的甘露丸都會生的。你只要給祂供養、祂一樣會生一粒一粒很小很小的甘露丸一直生來、而且怎麼用都用不完、小的甘露丸很好、可以治病、因為祂本身經過很多咒語加持、有祖師傳承還有師尊加持力在裡面。拿甘露



丸以後、再加持咕嚕咕咧佛母心咒六十萬遍、可給病人服用、救很多人。

為什麼甘露丸有那麼大的好處呢？以前師父跟我講說歷代的甘露丸都有母丸、就是最早的西藏活佛造出來的母丸、好像密勒日巴的、他取密勒日巴經常在田裡面耕種的斧頭、生鏽留下來一點、取密勒日巴的法衣、洗過的水。留下一點、然後再用糶粳磨成粉、加上了密勒日巴以前的一點衣服加料下去、加上了密勒日巴在田裡耕種、斧頭的鏽鏽、加一點、再經過歷代祖師的持咒加持力、這樣子一直下來、母的藥丸生子的藥丸、他保留一點子的藥丸、再做新的甘露丸再加上一粒、這一粒就代表了傳承一直下來、一直到現在。所以我們真佛甘露丸有祖師的加持力、有師尊的加持力、有師尊唸祖師的名字的加持力、甚至有祖師用過的東西。

【作法】 你們請了龍袍回去、或什麼東西回去、將來只要拿一根龍袍的線、你就可以做甘露丸、龍袍的線泡一泡就可以、再把水拿起來、再加上麵粉、加上一點藥材、就可以做真佛甘露丸。這個東西就是一種傳承的力量、一種加持力。這個都是無形的、但是、很有力的。今天密勒日巴斧頭生鏽的水跟密勒日巴本身穿過的法衣、一點一塊、泡過了水以後、那個水是很珍貴的、水有加持力、密勒日巴用過的斧頭、斧頭的銅鐵生出來的鏽、這個鏽泡在水裡面、變成法水、法水再來加持雷巴、那個雷巴就有力了、經過這個母丸做出來的甘露丸再取其中的一粒、再加上其他的、有祖師傳承的加持力、他本身有這一種力量、這個就是加持力的綿延、所以你在咕嚕咕咧佛母法的息災、你再持心咒六十萬遍、你做出來的甘露丸就可佈施所有的眾生了。

【要訣】 所謂的息法、是利用祖師的加持力、咕嚕咕咧佛母本身的加持力、配合上你人本身的信心、三者合一就可以治病。

4. 增益法

【作法】 祂的增益法本身來講是取五果子、五果子就是一般農田種下來的那些果、就是菜仔、放在器上、也可以放在銀器上、你同樣持心咒六十萬遍、你擺的滿滿的、持心咒六十萬遍、給它放在財庫位、你房子的財庫位的地方、就可以得財。你在寶船「聚寶船法」上面放上五色的五穀子、然後持咕嚕咕咧佛母心咒六十萬遍、放在財庫位、可以聚財可以得財。

【要訣】 所謂的增益法、就是利用咕嚕咕咧佛母的加持力、把能夠成長的東西、把財氣跟寶氣存在財庫位裡面、可以得財。

5. 神足通法

【解說】 我們在打坐的時候有神足出現、可飛行十法界。有時並非你自力去的、而是祂

力來牽引你去的。所以、修法最重要、修到最後要把自己的自力本尊顯現出來、與祂力本尊互相結合在一起、這就是大圓滿。

【佈壇】 在高山頂、好像彩虹山的山頂、做紅花的壇場、一個圓形的壇城、唸誦咕嚕咕咧佛母的心咒三日夜、不停的誦心咒、會證得神足通、遊歷十方法界。你坐在壇城的中間、頭上看的是是一片天、一心不亂誦心咒。你修開悟了、得證了、你直接就飛入一當中、你可以遊行十方法界來去自如。你修行出這種合一的境界出來、自然得到神足通、就進入了十方法界。

【要訣】 所謂的神足、就是把心化為一、一再化為無、就可以遊歷十方法界。神足通其實都在自心中、因為人的心本身就是有佛性、佛性可以顯發出來、你的心跟所有宇宙意識的心是互相溝通的、都是通的、我們每個人的心跟宇宙至上的心都是互相有通的、當你精神能夠成一、再由一轉化為無的時候、這個時候進入法界、非常容易的。

6. 超渡法

【解說】 咕嚕咕咧佛母本身也可以接引人到清淨佛國、因為祂本地是阿彌陀佛。祂和阿彌陀佛本身都是紅色的。

【迴向】 唸：「阿彌陀佛化身相、咕嚕咕咧大誓願、如是修持除罪障、成就悉地佛一樣。」其意義是祈求咕嚕咕咧佛母以自己的本地、無量光佛無量壽、阿彌陀如來來度眾生、接引往生到阿彌陀佛佛國。

若對書中任何一節、有不明白之處、可依真佛宗「咕嚕咕咧佛母」相關資料、直接尋找該法出處。詳細請參考蓮生活佛開示：

1995年8月19日、 1995年8月20日

1996年9月8日、 2008年1月20日

也請詳閱盧勝彥文集第57冊《道法傳奇錄》「密宗咕嚕咕咧佛母法」181頁。



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 month¹¹, face the direction of the rising sun. With palms joined, reverently, you recite the Fourfold Refuge Mantra¹² three times: “*Namo Guru bei, Namó Buddha ye, Namó Dharma ye, Namó 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 offering¹³. 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

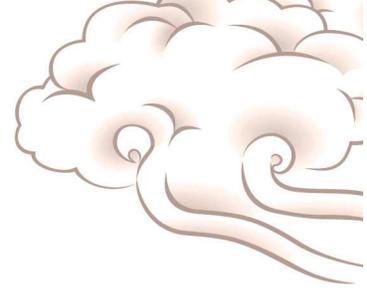
You may receive refuge empowerment personally from Living Buddha Lian-sheng by making an appointment to visit the True Buddha Quarter in Redmond, Washington, USA. Alternatively, you may obtain refuge empowerment personally from any authorized True Buddha Master by visiting a True Buddha temple or local chapter¹⁴, or by attending a True Buddha ceremony.

¹¹ 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>.

¹² 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.

¹³ 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.

¹⁴ 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.1sheen.com>.

Alternatively, you are invited to visit your nearest local temple or chapter at <http://www.tbsn.org> 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.



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

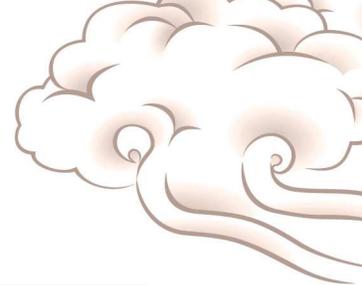
Having penetrated the depth of the Buddhadharma, Grand Master Lu extracts the essences of the vast Buddhadharma and presents them to his readers in a very systematic and logical manner.



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.

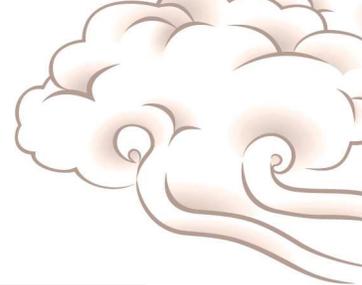


Dharma Talks by a Living Buddha

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.

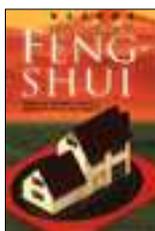


New Revelations from the Buddha King

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.

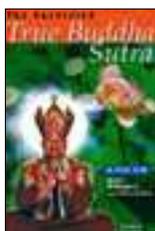


Household Feng Shui

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.

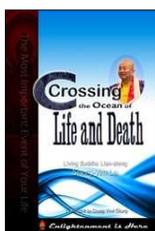


The Annotated True Buddha Sutra

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 FREE complimentary e-books can be easily downloaded at <http://www.padmakumara.org/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 Uccusma 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 Vidyarajni Sadhana 佛母大孔雀明王相應法	Alice Yang, TBTTs	2009
The Dragon-Riding White Jambhala Sadhana 騎龍白財神相應法	Imelda Tan	2010
The Kurukulla Sadhana: 2nd Edition 咕嚕咕咧佛母相應法：第二版	Imelda Tan	2010

† 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.



Image is drawn by Ernest Fung

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