



Vajrasattva Practice (of the Four Preliminary Practices)

金剛心菩薩法 (四加行法) 修法儀軌

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Please note that anyone who wishes to engage in this practice must first take refuge in True Buddha School and receive empowerment from Living Buddha Lian-sheng or authorized True Buddha Vajra Acharyas.

Preparation:

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

Recite the Root Guru Heart Mantra:

Om, guru, lian-sheng siddhi, hum. (7 times)

Wake Up Call:

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

1. Recite the Purification Mantras:

(1 time for each Mantra)

Speech Purification:

Om, syo-lee syo-lee, ma-ha syo-lee, syo-syo-lee, so-ha.



Body Purification:

Om, syo-do-lee, syo-do-lee, syo-mo-lee, syo-mo-lee, so-ha.

Mind Purification:

Om, wa-dzi-la-dam, ho ho hum.

Earth God Mantra:

Namo sam-man-do, moo-toh-nam, om, doo-loo doo-loo dei-wei, so-ha.

2. Recite the Invocation Mantra:

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

We sincerely invoke:

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

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

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

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

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

Namo the Tripitaka and Twelve Sutras, may all beings forsake

discrimination.

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

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

3. Great Homage Using Visualization:

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



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

Second homage to all Bodhisattvas (using Lotus Mudra.)



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

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



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

Fourth half-bow (using Equanimity Mudra.)



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

4. Mandala Offering:

Offering Mudra:



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



so that they stand vertically, back to back.

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

Visualization:

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

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

Recite the Offering Verse:

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

Recite the Offering Mantra:

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

5. Fourfold Refuge:

Visualization:

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



Recite the Fourfold Refuge Mantra:

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

6. Armor Protection:

Form the Vajra Mudra before the forehead.

Recite the mantra:

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

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

7. Recite the High King Avalokitesvara Sutra:

Namo Avalokitesvara Bodhisattva,

Namo Buddhaya,

Namo Dharmaya,

Namo Sanghaya.

An affinity with the Pure Lands opens the Dharma Doors.

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

Namo Maha Prajna Paramita, a great spiritual mantra.

Namo Maha Prajna Paramita, a great wisdom mantra.

Namo Maha Prajna Paramita, a supreme mantra.

Namo Maha Prajna Paramita, an unequaled mantra.

Namo the Pure Light Secret Buddha,

the Dharma Treasury Buddha,

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

the Sumeru Light King Buddha announced by Buddha,



*the Dharma Protector Buddha,
the Vajra Treasury Roaming Lion Buddha,
the Precious Victory Buddha,
the Supernatural Power Buddha,
the Medicine Crystal Light King Buddha,
the Universal Light Merit Mountain King Buddha,
the Merit Retaining Jewel King Buddha,
the Seven Past Buddhas,
the Future Thousand Buddhas of this fortunate eon,
the Fifteen Hundred Buddhas,
the Fifteen Thousand Buddhas,
the Five Hundred Flower Victory Buddhas,
the Ten Billion Vajra Treasury Buddhas,
and the Fixed Light Buddha.
The Buddhas of Six Directions:
To the East the Precious Light Moon Palace Venerable Wonderful Voice King
Buddha,
To the South the Tree-Root Flower King Buddha,
To the West the Spiritual Power Flower Blazing King Buddha,
To the North the Moon Palace Purity Buddha,
Above, the countless Vigor Jewel Crown Buddhas,
Below, the Tranquil Moon Sound King Buddha.
All the countless Buddhas,
Many Jewels Buddhas,
Shakyamuni Buddha,
Maitreya Buddha,
Akshobhya Buddha,
Amitabha Buddha.
All beings in the Central Realm,
and those in the Pure Lands,
while moving upon the Earth and through the Heavens,
shower limitless compassion upon all beings,
affording them equanimity and peace,
that they might cultivate day and night.
By constantly invoking this sutra,
one is liberated from the suffering of birth and death,
and freed from all the many kinds of suffering.
Namo the great wisdom Avalokitesvara,
the observant Avalokitesvara,*



*the noble Avalokitesvara,
the expansively-minded Avalokitesvara,
the Medicine King Bodhisattva,
the Supreme Medicine Bodhisattva,
Manjusri Bodhisattva,
Samantabhadra Bodhisattva,
Akasagarbha Bodhisattva,
Ksitigarbha Bodhisattva,
the billions of Clear Cool Treasure Mountain Bodhisattvas,
the Universal Light Venerable King Tathagata Bodhisattva.
Chanting this sutra continually,
the Seven World-Honored Buddhas recite this mantra:*

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

8. Recite the Rebirth Mantra:

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

9. Recite the Four Immeasurable Vows:

Recite the Four Immeasurable Vows:

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

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

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



immeasurable joy.

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

Recite the Bodhicitta Verse:

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

Recite the Bodhicitta Mantra:

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

Recite the Repentance Verse:

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

Recite the Repentance Mantra:

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

10. Recite the Root Guru Heart Mantra:

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

11. Mudra and Visualization:

Vajrasattva Mudra:



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

Visualization:

First empty the mind.

Chant the Emptiness Mantra:

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



Tibetan hum syllable

(1) Above an expanse of ocean is a stretch of clear sunny sky. A moon disc rises from the ocean into the sky. Inside the moon disc is the white Tibetan seed syllable “hum,” emitting great white light.

(2) The seed syllable inside the moon disc revolves and transforms into Vajrasattva. His body is white and he is adorned by a Five-Buddha Crown, celestial garments and ornaments. Sitting on a moon disc supported by an eight-petal lotus, Vajrasattva holds, against his heart, a vajra scepter in his right hand (in the Fierce Mudra) and by his left thigh, a vajra bell in his left hand (also in the Fierce Mudra). At the level of his heart is a recitation wheel containing the Hundred Syllable Mantra. This mantra surrounds his heart chakra, revolves, and radiates brilliant white light.

(3) This great white light arcs over and down,

pouring through one's crown and flooding one's entire body. One's whole body exhibits a great white light, and negative karma and thoughts are expelled as black smoke through all skin pores. One's body becomes crystal clear, radiating light. One enters a state of joy in meditation.

12. Recite the Hundred Syllable Mantra:

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

13. Entering Samadhi:

Visualization of Entering of the Deity into Oneself:



(1) Visualize Vajrasattva sitting on top of one's crown opening.

(2) Inside one's body, the lotus at the heart chakra opens up. On the lotus is a moon disc. In the moon disc is the "hum" seed syllable of Vajrasattva. Visualize this seed syllable emitting white light.

(3) Visualize Vajrasattva (atop one's crown) transform into a pearl of light, the size of a grain of rice. He travels through the crown opening to descend down the central channel until reaching and resting on the heart chakra lotus.



(4) Vajrasattva (sitting on the heart chakra lotus) gradually enlarges, until becoming exactly the same size as one. Visualize oneself as Vajrasattva. There is no difference between the two.

14. Emerging from Samadhi and Dedication:

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

15. Chant the Principal Heart Mantras:

(1 time for each Principal Heart Mantra)

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

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

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

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

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

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

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



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

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

16. Recite the Buddha's Name:

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

17. Dedication:

May all who uphold the name of Amitabha Buddha be born together in the Pure Land of His Western Paradise.

Repaying the Fourfold Generosity from above, and aiding those who suffer in the Three Paths below.

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

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

May all supplications be completely fulfilled.

May all hindrances be removed. Wun!

(For a detailed description of dedication, refer to A Complete and Detailed Exposition on the True Buddha Tantra.)



18. Recite the Hundred Syllable Mantra:

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

19. Great Homage Using Visualization:

(Same as step 3)

20. Recite the Completion Mantra:

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

Dismissal:

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

End of Practice:

May all endeavors be auspicious.