

# True Buddha Tantric Dharma Liturgy

## “Golden Mother Personal Deity Yoga Practice”

Transmitted by Living Buddha Lian-sheng, founder of True Buddha School

Preparation:

First empty the mind. Next, visualize the Root Guru Living Buddha Liansheng 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 us so that the practice will be auspicious and conducted in great perfection. Visualize parents, children, relatives, friends, and enemies join us in this practice.

**Recite the Root Guru Heart Mantra (7 times):**

**Om, guru, lian-sheng siddhi, hum.**

Wake Up Call: Clap twice, then cross hands and snap fingers.

**1. Recite the Purification Mantras & Earth God Mantra: (1 time for each Mantra)**

Speech Purification Mantra:

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

Body Purification Mantra:

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

Mind Purification Mantra:


**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 and visualization



Visualize the “hum” seed syllable “” is above a white lotus at the heart chakra, emitting a beam of white light and thrusting upward through the central channel into the space;

recite the mantra 3 times.



**We sincerely invoke: Namo Root Guru Living Buddha Lian Sheng, Namo White Padmakumara, Namo Lotus Light Self-Mastery Buddha, Namo the Venerable Lineage Root Guru of True Buddha School. With respect, praying the lineage masters please give great blessings.**

**Sincerely call upon principle deity, Namo Golden Mother of the Jade Pond (3X)**

(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.)

**All Buddhas of the Three Times in All Ten Directions in Space  
All Bodhisattvas and Mahasattvas  
Namo Maha Prajnaparamita**

### 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 Buddhas, Bodhisattvas, and Dharma Protectors. They appear like multitudes of twinkling stars, pervading the Empty Space.)

Recite:



OM

Touch the brow point [third-eye chakra] with the mudra and visualize the Buddhas emitting a white beam of light from his brow point to your brow point (purifying the body)



AH

Touch the throat with the mudra and visualize the Buddhas emitting a red beam of light from his throat to your throat. (purifying the speech)



Hum

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. (purifying the mind)



#### **Second homage to all Bodhisattvas and Mahasattvas;**

**(using Lotus Mudra) and also visualize prostrating fully on the floor.**



OM

Touch the brow point, purifying the body from a beam of white light



AH

Touch the throat, purifying the speech from a beam of red light



Hum

Touch the heart, purifying the mind from a beam of blue light

## Third homage to all Dharma Protectors;

(using Vajra Mudra) and visualize prostrating fully on the floor.



**OM**

Touch the brow point, purifying the body from a beam of white light



**AH**

Touch the throat, purifying the speech from a beam of red light



**Hum**

Touch the heart, purifying the mind from a beam of blue light



## 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 hand 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 page 35 of *A Complete and Detailed Exposition on the True Buddha Tantric Dharma*.)

### 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 through the crown. Hindrances and negative karma are expelled from one's body as black smoke through all skin pores. The body becomes crystal clear, radiating with light.

**Recite the Fourfold Refuge Mantra: (3 times)**

**Namo Guru bei,      Namu Buddha ye,  
Namu Dharma ye,    Namu Sangha ye.**



### **6. Armor Protection:**

Form the Vajra Mudra before the forehead.

**Recite the Vajrapani Mantra : (7 times)**

**Om, bo ru lan ze lee.**

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:**

**GAO WANG GUAN SHI YIN ZHEN JING (High King Kuan Yin Sutra):**

**GUAN SHI YIN PU SA,      NA MO FO,      NA MO FA,**

Homage to Kuan Yin Bodhisattva, Homage to the Buddhas Homage to the Dharma,

**NA MO SENG,      FO-GUO YOU YUAN.**

Homage to the Sangha. An affinity with the Pure Lands opens the Dharma Doors,

**FO FA XIANG YIN, CHANG LE WO JING, YOU YUAN FO FA.**

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

**NA MO MO HO BO RE BO LUO MI SHI DA SHEN ZHOU.**

Namo Maha Prajna Paramita, a great spiritual mantra.

**NA MO MO HO BO RE BO LUO MI SHI DA MING ZHOU**

Namo Maha Praina Paramita, a great wisdom mantra.

**NA MO MO HO BO RE BO LUO MI SHI WU SHANG ZHOU.**

Namo Maha Prajna Paramita, a supreme mantra.

**NA MO MO HO BO RE BO LUO MI SHI WU DENG DENG ZHOU.**

Namo Maha Prajna Paramita, an unequalled mantra.

**NA MO JING GUANG MI MI FO, FA ZANG FO,**

Namo the Pure Light Secret Buddha, the Dharma Treasury Buddha,

**SHI TZE HOU SHEN ZU YOU WANG FO,**

the Tranquil King Buddha with Lion's roar and divine speed,

**FO GAO SHE MI DENG WANG FO,**

the Sumeru Light King Buddha announced by Buddha,

**FA HU FO,**

**JIN GANG ZANG SHI ZI YOU XI FO,**

the Dharma Protector Buddha, the Vajra Treasury Roaming Lion Buddha,

**BAO SHENG FO,**

**SHEN TONG FO,**

the Precious Victory Buddha, the Supernatural Power Buddha,

**YAO SHI LIU LI GUANG WANG FO,**

the Medicine Crystal Light King Buddha,

**PU GUANG GONG DE SHAN WANG FO,**

the Universal Light Merit Mountain King Buddha,

**SHAN ZHU GONG DE BAO WANG FO,**

the Merit Retaining jewel King Buddha,

**GUO QU QI FO,**

**WEI LAI XIAN JIE QIAN FO,**

the Seven Past Buddhas, the Future Thousand Buddhas of this fortunate eon,

**QIAN WU BAI FO,**

the Fifteen Hundred Buddhas,

**WAN WU QIAN FO,**

the Fifteen Thousand Buddhas,

**WU BAI HUA SHENG FO,**

the Five Hundred Flower Victory Buddhas,

**BAI YI JIN GANG ZANG FO,**

the Ten Billion Vajra Treasury Buddhas,

**DING GUANG FO,**

and the Fixed Light Buddha,

**LIU FANG LIO FO MING HAO:**

The Buddhas of Six Directions:

**DONG FANG BAO GUANG YUE DIAN YUE MIAO ZUN YIN WANG FO,**

To the East the Precious Light Moon Palace Venerable Wonderful Voice King Buddha,

**NAN FANG SHU GEN HUA WANG FO,**

to the South the Tree-Root Flower King Buddha,

**XI FANG ZAO WANG SHEN TONG YAN HUA WANG FO,**

to the West the Spiritual Power Flower Blazing King Buddha,

**BEI FANG YUE DIAN QING JING FO,**

to the North the Moon Palace Purity Buddha,

**SHANG FANG WU SHU JING JEN BAO SHOU FO,**

Above, the countless Vigor jewel Crown Buddhas,

**XIA FANG SHAN JI YUE YIN WANG FO.**

Below, the Tranquil Moon Sound King Buddha.

**WU LIANG ZHU FO,**

All the countless Buddhas,

**DUO BAO FO,**

Many Jewels Buddha,

**SHI JIA MOU NI FO,**

Shakyamuni Buddha,

**MI LE FO'**

Maitreya Buddha,

**A CHU FO,**

Akshobhya Buddha,

**MI TUO FO.**

Amitabha Buddha.

**ZHONG YANG YI QIE ZHONG SHENG,**

All beings in the Central Realm,

**ZAI FO SHI JIE ZHONG ZHE,**

and those in the Pure Lands,

**XIANG ZHU YU DI SHANG, JI ZAI XU KONG ZHONG**

while moving upon the Earth and through the Heavens,

**CI YOU YU YI QIE ZHONG SHENG,**

shower limitless compassion upon all living beings,

**GE LING AN WEN XIU XI**

**ZHOU YE XIU CUI**

affording them equanimity and peace, that they might cultivate day and night

**XIN CHANG QIU SONG CI JING,**

**NENG MIE SHENG SI KU,**

By constantly invoking this sutra, one is liberated from the suffering of birth & death,

**XIAO CHU ZHU DO HAI,**

And freed from all the many kinds of suffering.

**NA MO DA MING GUAN SHI YIN,**

Homage to the great wisdom Kuan Yin,

**GUAN MING GUAN SHI YIN,**

**GAO MING GUAN SHI YIN,**

the observant Kuan Yin,

the noble Kuan Yin,

**KAI MING GUAN SHI YIN,**

**YAO WANG PU SA,**

the expansively-minded Kuan Yin,

the Medicine King Bodhisattva,

**YAO SHANG PU SA,**

**WEN SHU SHI LI PU SA,**

the supreme Medicine Bodhisattva,

Manjusri Bodhisattva,

**PU XIAN PU SA,**

**XU KONG ZANG PU SA,**

Samantabhadra Bodhisattva,

Akasagarbha Bodhisattva,

**DI ZANG WANG PU SA, QING LIANG BAO SHAN YI WAN PU SA,**

Ksitigarbha Bodhisattva, the billions of Clear Cool Treasure Mountain Bodhisattvas,



**PU GUANG WANG LU LAI HUA SHENG PU SA,**

the Universal Light Venerable King Tathagata Bodhisattva.

**NIAN NIAN SONG CI JING,**

Chanting this sutra continually,

**QI FO SHI ZUN, JI SHOU ZHOU YUE:**

the Seven World-Honored Buddhas recite this mantra:

**LI PO LI PO DI, QIU HO QIU HO DI, TUO LUO NI DI, NI BO LA DI,  
BI LI NI DI, MO HO QIE DI, ZHEN LING QIAN DI, SA PO HO.**

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: (7 times)**

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.

**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 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)

**10. Recite Guru's Heart Mantra (108 times)**

**Om, Guru Lian Sheng, Siddhi Hum**

**11. Form the Golden Mother hand mudra.**

First, empty the mind, **recite the Emptiness Mantra:**

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



Visualize an ocean with a placid, mirror-like surface.

Above the ocean is a clear, cloudless sky.

A moon disc rises above the horizon. Inside the moon disc is the white Tibetan seed syllable "hum," emitting great white light. The seed syllable transforms into Jade Pond Golden Mother. She is wearing a pheasant crown, and in her right hand she holds a sacred horsetail whisk and in her left hand, a jade wand. She is wearing a celestial robe, splendid and radiant.

Visualize Golden Mother emitting a rainbow light, shining down upon you and blessing you. All of your negative karma and impurities accumulated since the beginning of time are transformed into black chi, which is expelled as black smoke through all of your skin pores, dissipating into the air around you. Your body becomes crystal clear, radiating a great white light. You enter a state of joy in meditation.

Release the mudra.

**Chant Golden Mother's Heart Mantra (108 times):**

**"OM, JIN MU, SIDDHI HUM"**



**Heart Mantra  
"OM, JIN MU,  
SIDDHI HUM"**




## 12. Nine Cycle Breathing and Entering Samadhi

### Nine Cycle Breathing:

- 1) Visualize white light enter the right nostril. Here it becomes red light and descends the right channel to enter the left channel at the dan-tien; then, still as red light, it ascends the left channel to exit the left nostril as dark light.
- 2) Visualize white light enter the left nostril. Here it becomes red light and descends the right channel to enter the left channel at the dan-tien; then, still as red light, it ascends the right channel to exit the right nostril as dark light.
- 3) Visualize white light simultaneously enter both nostrils, transform into red light, descend down both side channels and enter the central channel at the dan-tien, ascend to the top [crown chakra], then return to dan-tien to enter both side channels, exiting as dark light at both nostrils.
- 4) Breathe in through left nostril and out at the right (as in 2).
- 5) Breathe in through right nostril and out at the left (as in 1).
- 6) Breathe in and out through both nostrils (as in 3).
- 7) Breathe in and out through both nostrils (as in 3).
- 8) Breathe in through right nostril and out at the left (as in 1).
- 9) Breathe in through left nostril and out at the right (as in 2).

### Entering of the deity into oneself (Ru-wo Guan)

Visualization of Entering of the Deity into Oneself:

- 1) Visualize the Deity (in this practice, Golden Mother) sitting on top of one's crown opening.
- 2) Inside one's body, the lotus located at the central channel at heart chakra opens up to reveal a moon disc. On the moon disc is the Deity's seed syllable[] radiating light.
- 3) Visualize the Deity at one's crown transform into a pearl of light, the size of a grain of rice. This light pearl enters through the crown opening to descend down one's central channel. Upon reaching the heart chakra, the light pearl rests atop the lotus at one's heart chakra.
- 4) The Deity at the heart chakra lotus gradually enlarges, until becoming exactly the same size as one. Visualize one becoming the Deity. There is no separation between one and the Deity.

### Release of Oneself into Cosmic Consciousness (Wo-ru Guan):

Visualize oneself as the Deity, ascending the central channel and entering into the Void and merging into the Cosmic Ocean of Great Light. Release the self completely by entering and merging with the Void, the Cosmic Consciousness, and the Ocean of Light.

The Cosmic Consciousness is one's own consciousness. Both the shrine and the universe are radiating great light. If one is not able to release the self, immediately visualize oneself as the Deity again. After achieving a clear visualization, release the self and enter the Void again. This process is known as "alternating cessation with visualization/observation" or "dual employment of cessation and visualization/observation."

### **Breathing Counting Method:**

Mentally count one's own inhalation and exhalation until arriving at the "stillness" condition of "no-thought." Then, release oneself into the Cosmos.

(For detailed description of the Empowerment of Three Lights, Chanting of Heart Mantras, Nine Cycle Breathing, Entering into Samadhi, and Breath Counting, refer to pp.78-130 of *A Complete and Detail Exposition on the True Buddha Tantric Dharma.*)

### **13. Emerging from Samadhi:**

The procedure for emerging from Samadhi is a reversal of "Entering of the Deity into Oneself" and "Release of Oneself into the Cosmic Consciousness" as described in step 12. Visualize oneself emerge from the Void to return to one's body. The Deity then contracted to rest upon the heart chakra lotus and transforms into a light pearl. The light pearl ascends the central channel to exit through the crown opening and transforms back into the Deity. One emerges from Samadhi.

### **14. Recite the Eight Principal Deities' Heart Mantras:**

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

**Om mani padme hum. (Avalokitesvara)**

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

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

**Om, dze-lee dzu-lee, zhun-tee, so-ha. (Maha Cundi)**

**Om, jum-bah-lah, chan-lan chah-nah-yeh, so-ha. (Yeloo Jambhala)**

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

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

**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)**

**Homage to the 36 trillion, 119 thousand and 500 Amitabha Buddhas (3 times)**

### **14. Dedication**

**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.**

**I pray \_\_\_\_\_(your wishes).**

**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 we be liberated from the cycle of birth and death, and may we develop the qualities of Buddhahood and thus free all who suffer.**

**May all supplication be completely fulfilled.**

**May all hindrances be removed. Wun!**

**15. Great Homage, using visualization: (same as step #3)**

**First homage to Root Guru Living Buddha Lian Sheng and the Buddhas of the Ten Directions**

**Second homage to all Bodhisattvas**

**Third homage to all Diamond Protectors**

**Fourth, half-bow**

**16. Recite the Vajrasattva Hundred Syllable Mantra.**

**Om, be-dza sah-do sa-ma-ya, ma-nu bah-la-ya, be-dza sah-do deh-lu-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)**

**17. Completion Mantra**

**Om bu lin**

**Om bu lin**

**Om bu lin**

**Om mani padme hum**