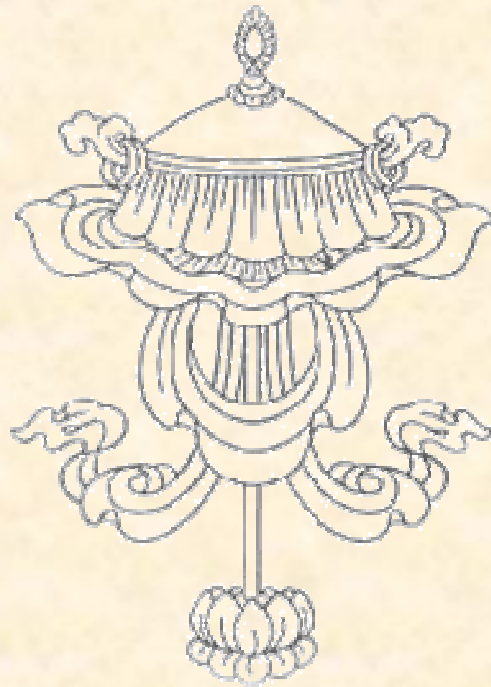


# The Uncommon Practice of Sitapatre

---

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

大白傘蓋佛母不共法



True Buddha Practice Book | [www.Padmakumara.org](http://www.Padmakumara.org)

## ACKNOWLEDGEMENTS

The True Buddha School would like to gratefully acknowledge the following individuals for contributing to the production of "The *Uncommon Practice of Sitatapatre*" e-book.

**Translators:** Janny Chow and Imelda Tan

**Editors:** Imelda Tan and Victor Hazen

**E-book Director and Producer:** Imelda Tan

The True Buddha School is most grateful to Grand Master Lu for transmitting such precious Dharma. May Grand Master Lu 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, Sheng-yen Lu or any authorized True Buddha Master. For further information, please see page 5.

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 Tantric Quarter. The author appreciates hearing from you and learning of your enjoyment of this e-book and how it has helped you. We cannot guarantee that every letter written to the author can be answered, but all will be forwarded.

Please write to:

His Holiness Living Buddha Lian-sheng, Sheng-yen Lu  
c/o True Buddha Tantric Quarter  
17102 NE 40th Ct., Redmond, WA 98052 USA

Published in [www.padmakumara.org](http://www.padmakumara.org) on December 2008.

Transmitted by H.H. Living Buddha Lian-sheng, Sheng-yen Lu.  
Compiled by the Padmakumara Forum Practice Translation Team

Copyright © 2008 by H.H. Living Buddha Lian-sheng, Sheng-yen Lu.  
All rights reserved. This e-book, or parts thereof, may not be reproduced in any form without permission.



Honor the Guru. Treasure the Dharma. Practice Diligently.



# CONTENTS

---

Upon Reading This E-Book	5
About Living Buddha Lian-sheng, Sheng-yen Lu	6
About The True Buddha School	7
About The True Buddha School Net (TBSN)	7
About The Padmakumara Website	8
About The True Buddha Translation Team	8
Dharma Talks	9
Transmission of the Sitatapatre Practice	11
The Bathing Sadhana of True Buddha Practitioners	19
Images of Sitatapatre	21
Sitatapatre Overview	23
Sitatapatre Statues	27
Important Iconic Guide in Sitatapatre Thangka	28
Sitatapatre Iconic Symbols	29
Sitatapatre Implements	31
Sitatapatre Posters	32
Sitatapatre Sadhana	37
The Great White Parasol (Sitatapatre) Sadhana 大白傘蓋佛母不共法儀軌	39
How To Take Refuge in Living Buddha Lian-sheng, Sheng-yen Lu	43
Living Buddha Lian-sheng, Sheng-yen Lu's English Books	44
TBS English Practice E-books	47
Dedication of Merits	49



## Upon Reading This E-Book

---

**A**ny True Buddha student who has taken refuge and has received the *Sitatapatre Practice* empowerment from Living Buddha Lian-sheng, Sheng-yen Lu or any authorized True Buddha Master may engage in this practice. 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 Han Yu Pin Yin. 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 *Sitatapatre Practice*. Please refer to Living Buddha Lian-sheng, Sheng-yen Lu'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, Sheng-yen Lu, Buddhas, Bodhisattvas, and Dharma Protectors bless these translated practices. May the True Buddha Tantric Dharma 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](http://www.tbsn.org)**  
**[www.padmakumara.org](http://www.padmakumara.org)**



## About Living Buddha Lian-sheng, Sheng-yen Lu

---



*H*is Holiness Living Buddha Lian-sheng, Sheng-yen Lu, also revered as Grand Master Lu, is the root lineage guru of the True Buddha School. His emanation is from Mahavairocana to Locana to Padmakumara. Grand Master Lu holds lineage transmission from the Nyingma, Kagyu, Sakya, and Gelug schools of Tibetan Buddhism. He is acknowledged as being the Nirmanakaya embodiment of Maha White Padmakumara, a realized being who has descended into this realm out of loving kindness in order to relieve suffering by spreading the Buddhadharma.

Grand Master Lu established a Buddhist lineage known as the True Buddha School, in which he teaches a potent, life-transforming mixture of Taoist, Sutrayana and Tantrayana practices. His Dharma teachings empower his disciples to transform their life issues into positivity on the path towards Enlightenment. He proclaimed openly that he is willing to risk his life, even if he had to subject himself to pulverization, in order to lead sentient beings to liberation -- that is his *True Vow* to liberate sentient beings.

Grand Master Lu is a prolific writer, having written over 200 books on such varied topics as Tantric Buddhism, Geomancy, Zen Buddhism, and Taoism. Many of his books are currently being translated into English and various other languages. These books record his authentic experiences, from his initial initiation to Taoism to Buddhism, his detailed path of spiritual cultivation, as well as the manifestation of his transcendental power, wisdom, and self-mastery. As well, His Holiness has ripened the mindstreams of countless sentient beings and has brought them to fruition through the profound skillful means of karmic supercedence, miraculous transformation, and divine consultation. Many men and women have been recognized and authenticated by Grandmaster Lu as great Bodhisattvas and have received the Archarya (Buddhist Master) empowerment by His Holiness. The successful propagation of the True Buddha Tantric Dharma leading many sentient beings to Enlightenment illustrates its true efficacy.

Today, he is a prominent religious figure throughout the world. As of 2008, over 5 million people have taken refuge in his True Buddha School. With over 300 chapters worldwide, the True Buddha School is recognized as a major component in Buddhism today.



## About The True Buddha School

---

**T**he True Buddha School, founded by Living Buddha Lian-sheng, Sheng-yen Lu, 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 Tantric Dharma. The True Buddha Tantric Dharma 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 The True Buddha School Net (TBSN)

---

**T**he 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, Sheng-yen Lu's books and Dharma talks.



## About The Padmakumara Website

---

**T**he 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 The True Buddha Translation Team

---

**T**he True Buddha Translation Team is a non-profit organization formed solely by volunteers belonging to True Buddha School.

Their mission is to translate and publish books, dharma talks, and other Buddhist literature delivered by Grand Master Sheng-yen Lu, so as to help propagate his teachings to all sentient beings. Visit <http://tbs-translation-teams.org/> to join and become a volunteer today.





## Dharma Talks

---

### **Practice for the Transmission of the Buddha Mother with the Great White Parasol (Sitapatre)**

An oral discourse transmitted by Living Buddha Lian-sheng, Sheng-yen Lu at the Tantric Buddhist Society Chapter in Richmond, British Columbia, Canada on February 19, 1995.

### **The Bathing Sadhana of True Buddha Practitioners**

An article published on the True Buddha News Issue #64 on October 15-31, 1994.





## Transmission of the Sitatapatre Practice

*by H.H. Living Buddha Lian-sheng, Sheng-yen Lu<sup>1</sup>  
translated by Janny Chow*

**M**asters, reverends, and fellow cultivators, good afternoon. [Audience applause.] Usually after lunch I take a short snooze, but not today. Instead, I rushed to my car to arrive here hurriedly. Now my eyes still feel sleepy. [Audience laughter.]

We know that all Buddhas and Bodhisattvas are accompanied by parasols above them. Such a parasol serves both as a protection and ornamentation. There is also a saying that the parasol is the source of all Buddhas, that all Buddhas are engendered from the parasol.

Although many Buddhas and Bodhisattvas manifest in various forms and images, we know that their fundamental essence (Buddha Nature) is emptiness. Therefore, all Buddhas are engendered from emptiness.

In the tri-syllable mantra “om ah hum”, the seed syllable “om” refers to emptiness, “ah” can be described as a collective term for all Buddhas and is that which gives rise to each Buddha, and the “hum” is all of the fruitions accomplished [in the Universe]. Therefore, all of the truths of the Universe [from the state of “being” to the state of “becoming”, and vice versa] may be said to be embodied in these three seed syllables: “om ah hum”.

### The Emergence of Sitatapatre

How are deities engendered from Emptiness? This is a process that requires visualization. During my teaching of the Yamantaka Practice, I described that the Universe is visualized as blue in color, since all Dharmapalas display the color blue. However, in the Sitatapatre<sup>2</sup> Practice, one visualizes the Universe as white in color, since white is the symbolic color for protection. This white light dissolves completely into the seed syllable “OM”. From the “OM” syllable, Sitatapatre is engendered. This is the kind of transformation performed in Tantrayana visualization. The white-colored “OM” syllable gives rise to the mantra wheel. Sitatapatre is also white in color.

<sup>1</sup> An oral discourse transmitted by Living Buddha Lian-sheng, Sheng-yen Lu at the Tantric Buddhist Society Chapter in Richmond, British Columbia, Canada on February 19, 1995. The translation is revised and updated by Imelda Tan and edited by Victor Hazen in 2008.

<sup>2</sup> Sitatapatre is also referred as “Great White Parasol” or “Ushnisha-Sitatapatre”.

## **Iconic Image of Sitatapatre**

Generally speaking, in our meditation, we visualize Sitatapatre in the form of one face and two arms. She wears a jewel crown and a white layered celestial garment. She holds the parasol in her left hand and forms the Wish-Bestowing Mudra with her right hand. Besides having a third eye at the brow point, she also has an eye in each palm similar to the Thousand-Armed Thousand-Eyed Kuan Yin. One should be able to find a portrayal of this Buddha Mother in Tibetan thangka.

Sitatapatre is invoked principally as a protective power (to subjugate demons and conquer noxious energies) and as a bestowing power (to bestow purification, enhancement, magnetization, as well as subjugation). Essentially, all Buddhas and Bodhisattvas rely on Sitatapatre for her protection. Just as the Body Shrine manifested by the Thousand-Armed Thousand-Eyed Kuan Yin, Sitatapatre also can manifest as such a Body Shrine to guard and protect all living beings on earth.

Psychic protection is taken very seriously in Vajrayana practice. This is why following the teaching of the Yamantaka Practice, I clearly taught everyone how to do the Fourfold Sacred Boundary Formation – using Vajra Pillars, Vajra Net, Vajra Walls, and Vajra Fire in detail.

The parasol is one of the important features of the Kuan Yin Body Shrine Protection Yoga. In that practice, one first visualizes one's hair transform into the Thousand-Armed Thousand-Eyed Kuan Yin, one's skin into a parasol or a canopy, and other body parts into ornaments of the parasol. Below the parasol are the four tiers of air, fire, water and earth – the four constituents of the Universe. On top of the four tiers is Mount Meru. Then, amid a brilliant light, one visualizes oneself appearing at the apex of Mount Meru, under the protection of the Thousand-Armed Thousand-Eyed Kuan Yin. In this practice, the parasol that manifests below Kuan Yin is, in fact, the Great White Parasol. Therefore, ask yourself, what are the functions of the parasol?

## **Serving as Protection**

In the past, high officials were accompanied by parasols when they traveled. Rinpoches and high lamas still travel with parasols. The parasols are adorned with mantra wheels and seed syllables. On the road, the parasol serves as protection as well as a symbolic ornament of dignity. In Taiwan, during the festival days of the gods, a revolving parasol leads the parade of gods who are carried on sedan-chairs. The parasol serves as a form of protection on such occasions.

In Vajrayana, each of the Buddhas and Bodhisattvas has a very beautiful parasol. On this shrine there is also a parasol above the Kuan Yin Bodhisattva statue. The Great White Parasol symbolically refers to the white and majestic parasol.

A practitioner of this practice has been frequently observed to have a non-physical parasol above him. People who have Divine Eyes, Buddha Eyes, or Dharma Eyes can see immediately that such a person is accompanied and protected by a parasol. Light is emitted from the parasol to completely envelop one. Beings of negative energy and ill-intent do not dare to cross the boundary to harm one. If one frequently practices this yoga, a parasol will spontaneously appear above one's head to protect oneself.

Once I was invited to a True Buddha vajra master's home. At his shrine, right above the spot where he does meditation, is a parasol. It was a very majestic parasol, much bigger than mine. [Audience laughter.] I do not own such a parasol where I do my cultivation practice. However, his parasol is a physical parasol, whereas mine is an invisible parasol. [Audience applause.]

Although there is a parasol hanging above the shrine at the True Buddha Tantric Quarter, I do not have a physical parasol in my room where I usually meditate. Many students, who are not vajra masters, already have installed a parasol above their shrines. This is wonderful. It implies that they have been doing their practices! The parasol is not just for ornamentation. In truth, when one engages in this practice on a regular basis, an invisible parasol will manifest to continually protect oneself.

In Tibet, Sitatapatre is highly revered because this Buddha Mother is engendered from the Primordial Emptiness. She is the Mother of Wisdom, giving protection to all Buddhas and Bodhisattvas.

### **Visualization**

In this practice, as in other practices, one first performs the seven steps of the liturgy, then one begins the Main Body of Visualization as follows.

First visualize the whole Universe as the color white. A seed syllable "om" revolves to give rise to the mantra wheel, which transforms into Sitatapatre (one head, two arms, three eyes, the left hand holds a parasol while the right hand forms the Wish-Bestowing Mudra.) One may also visualize her sitting majestically in a lotus position upon a lotus.

### **Meditation.**

After the visualization, one chants her mantra, "Om sar-wa, ta-tha-ga-ta, ah-ni-ka, si-ta-ta-pa-tre, hum-pei. Hum Hum, ma-ma, hum-ni, so-ha." It is an easy mantra, with the word mama in it! [Audience laughter.] Generally, the mantras of the Buddha Mothers have the sound "ma" in them. The short version for this armor mantra is, "Hum, ma-ma, hum-ni, so-ha". The Root Mantra is, "Om, sar-wa, ta-tha-ga-ta, ah-ni-ka, si-ta-ta-pa-tre, hum-pei. Hum, ma-ma, hum-ni, so-ha." If there is sufficient time, chant it 108 times. Otherwise, chant the short version of the armor mantra 108 times instead. After chanting, one is ready to enter into Samadhi.

## Samadhi

During Samadhi, visualize the four seed syllables of “ZHA”, “HUM”, “BAN”, and “HUO”. With “ZHA”, Sitatapatre appears in the Empty Space. With “HUM”, she moves to the crown of one’s head. With “BAN”, she slowly enters and descends the central channel to the heart chakra. Here is the quintessential step: visualize a white lotus at one’s heart chakra which opens up to reveal an “OM” syllable at its center. The “OM” syllable shines brilliant white light at one’s mind (*the brow-point chakra –Om*), speech (*the throat chakra –Ah*) and body areas (*the heart chakra –Hum*). At this time, Sitatapatre descends from one’s crown into one’s heart chakra and sits on the heart-lotus. With “HUO”, she gradually expands until in a flash the practitioner becomes one with Sitatapatre.

“ZHA” – The appearance of Sitatapatre in the Empty Space.

“HUM” – Sitatapatre moves to one’s crown.

“BAN” – The entering of Sitatapatre into oneself.

“HUO” – One is transformed into Sitatapatre.

At this time, after the visualization is successfully completed, one will, through the power of Sitatapatre, enter into a subtle and integrated state of Samadhi. Afterwards, if one becomes unified with Sitatapatre, one may bring certain deeds to fruition.

## Mudra

This is the mudra to be used during visualization. [Guru forms the mudra with both his hands for the audience.] This is the umbrella, and this is the handle. It is very easy to remember.

Actually, while you are doing the visualization, holding the mudra, and chanting the mantra of “Hum, ma-ma, hum-ni, so-ha,” you may visualize the parasol soaring up to the space above your shrine. An invisible parasol will guard and protect your shrine.



Sitatapatre Mudra

If your home is pervaded by disharmonious energies, you may also do this practice at home and perform the following visualization during Samadhi. While forming the Sitatapatre Mudra, visualize yourself transform into Sitatapatre soaring up to the air above your home. Next, manifest a Great White Parasol above your home to provide protection of yourhome. This is tantamount to forming a sacred boundary above and around your home which prevents trespassing of beings bearing ill-intentions. A great adept can use this method to provide protection for a city or even a country by transforming into Sitatapatre during

Samadhi, rising up to the air, and transforming into a Great White Parasol to guard over a city or a country. All Buddhas and Bodhisattvas as well as all sentient beings are protected by the parasol. Any sentient being who practices this method will be protected by the Great White Parasol. Like all Vajrayana practices, the Sitatapatre Practice is characterized by the 3 integrations of mantra, mudra and visualization.

Almost all Vajrayana practices consist of the following elements: visualization, mantra, mudra, and entering into Samadhi. Sometimes the seed syllable, its color and the way it is engendered during visualization, may be varied. For example, if one has enshrined a statue of Sitatapatre on one's shrine, one may use the following visualization to form a sacred boundary around the shrine. Visualize Sitatapatre's crown opening up to emit a white light, which rises in the air to transform into a white "OM". Next, this "OM" expands and transforms into a Great White Parasol. Afterwards, one forms the Sitatapatre Mudra and recites 108 times the short mantra, "Hum, Ma-ma, Hum-ni, So-ha". This renders the parasol into a very powerful one. From the parasol, a great white light showers the complete shrine. This forms a sacred boundary by using the Sitatapatre visualization.

### **Boundary Protection**

After performing such a visualization, how long will its effect last? Will the sacred boundary disappear after a month? Should one do such visualization every day? I have often been asked these questions. Actually, the rule for a Vajrayana practitioner is to repeat the sacred boundary ritual, regardless of its type, twice a month or every fifteenth day of the lunar month<sup>3</sup>. One may employ the Great Compassion Dharani Water to purify one's home by sprinkling it around the house every fifteenth day of the lunar month.

Many people have also asked me, "How often should I do the Kuan Yin Body Shrine Protection Practice? Everyday? What if I only do the practice in the morning, will something terrible happen to me in the afternoon?" It does not work this way. For first timers, one should perform seven days of Kuan Yin Body Shrine Protection Practice. Subsequently, one would repeat it every fifteenth day of the lunar month, and one will obtain the sacred boundary protection.

Tsong-kha-pa's *A Great Exposition of the Stages of the Path of Tantra* states that protection yogas, such as the Kuan Yin Body Shrine Protection, the Sitatapatre Boundary Formation, and the purification ritual using the Great Compassion Dharani Water, should be practiced every fifteenth day of the lunar month. However, the ritual of Armor Protection should be done anywhere whenever the need arises, because it is relatively simple. A Vajrayana practitioner must be aware of the importance of psychic protection.

---

<sup>3</sup> To find out the dates of the first or fifteenth of a lunar month, please refer to the Western-Chinese calendar converter please go to <http://www.mandarintools.com/calendar.html>.

## Dedication

The following verses of praise may be chanted to invoke Sitatapatre prior to visualization:

*Abiding in the selfless void,  
White Sitatapatre manifests  
With one face, two arms and three eyes;  
Wearing a jewel crown and layered celestial garment,  
With an additional eye in each of her palms and soles,  
Holding the parasol with her left hand,  
And forming the Wish-fulfilling Mudra with her right hand,  
She assumes the full lotus position upon the lotus-moon;  
Om-Be-zha, Sa-ma-ya, Ja.*

“Om-be-zha, sa-ma-ya, ja” also means “emergence”. It is used to bring forth the emergence of Sitatapatre, just as does the combination of the four seed syllables “ZHA, HUM, BAN, HUO” or an “OM” that radiates white light.

At the end of the meditation, one chants the following dedication verses:

*The Supreme Crown of all Tathagatas,  
Manifesting subtly above clouds in the sky,  
As the powerful, virtuous, and liberating White Parasol,  
I bow to each and every one of them;  
May the White Parasol of my visualization,  
Speedily accumulate the invincible Dharma Light,  
Shielding all beings and Subjugating all maras;  
Together we soar to the Buddha Pure Lands.*

Sitatapatre brings benefits to all sentient beings by subjugating demons and evil forces. A student who engages in this practice, besides gaining personal protection, also will obtain facilitation in various endeavors.

Esoteric practices have an outer, ritualistic aspect, as well as an inner aspect which is concerned totally with the transformative power of consciousness. On the outer level, one has to pay attention to the rituals to make sure the practice is carried out in a solemn and dignified way. This also means that one should pay attention to the “stages of the path”, engaging only in practices to which one has graduated to or for which one is adequately prepared. The inner aspect is concerned completely with the power of one’s consciousness. Therefore, whether one can successfully summon Sitatapatre both to protect oneself and accomplish one’s goals is determined by both outer and inner conditions. When both the ritualistic and inner aspects are well coordinated, one will penetrate deeply into the core of all Vajrayana practices.



## Invocation

One might say, “My mind power is great. If I focus my mind on the parasol, not just one, but tens of thousands of them, will appear.” Indeed, a person with truly formidable mind power may accomplish many deeds in a flash. Many Buddhas, Bodhisattvas, and adepts of great transformative power can instantaneously summon other Buddhas and Bodhisattvas through ritualistic invocation.

The invocation ritual I use is simple. I clap my hands twice, sometimes with the addition of snapping the thumbs and middle fingers. To clap is to announce, “Hello, please wake up.” The deities awaken immediately and arrive. This is a very simple invocation.

On the other hand, an ordinary practitioner uses the invocation ritual starting with the Great Homage, chanting the Fourfold Refuge, the Four Immeasurable Vows, the High King Sutra, playing the ceremonial musical instruments, singing the Incense Praise, and so forth. What is the purpose of the Incense Praise? It is to send out the *Ceremonial Messengers* – Fragrant Cloud Parasol Bodhisattvas formed from the burning incense – so that all other Buddhas and Bodhisattvas know that a Dharma Ceremony is being held and that they are invited to attend the banquet. Therefore, lighting the incense and singing the Incense Praise is part of a ritualistic invocation.

An adept with great transformative power only needs to think such an invocation, and the Buddhas and Bodhisattvas will arrive. “Immersion” will occur immediately. One’s consciousness will connect with the consciousness of that particular Deity. When one obtains such a yogic response with Sitatapatre, it is tantamount to having Sitatapatre carrying out any task upon which one is working. Therefore, the key to the core of any Vajrayana practice is to learn the formula of applying the inner transformative power to the external rituals.

An adept only needs to generate the thought of invocation, and does not need to actually chant the Invocation Mantra of “Om Ah Hum, Soha”, or visualize the Deity sailing down with his garment flapping in the wind. Ordinary practitioners may need to resort to different tantric visualizations such as “sending a chariot”. One may form a *Rotating Car Wheels Mudra* and visualize a Rolls Royce to pick up the Deity. If one visualizes a taxi cab, he might refuse to come! [Audience laughter.] There are many Vajrayana methods which teach one how to send away, summon and invoke the Deities.

I did not teach you the visualizations of sending chariots or lotuses to summon the Deities, because the visualization that I have taught you to date should be sufficient. When one is able to apply the seed syllables of OM, AH, HUM to expand, contract and rotate correspondingly, one may invoke Sitatapatre to enter one’s heart by the following visualization.

Visualize a lotus throne for Sitatapatre in one's heart and emit the light of "OM" into the space to invite her. Sitatapatre appears and moves to the position above one's head. Then she contracts to a light dot and descends to the lotus throne. Once the Deity is enthroned, expand the miniature size to one's own size and instantaneously one transforms into Sitatapatre.

A truly great adept does not have to go through these cumbersome steps; he or she can transform instantaneously into Sitatapatre or Yamantaka and accomplish all kinds of tasks. Such an adept has already accomplished a complete response in yoga, or siddhi.

That is why there are four classes of Tantra: Action Tantra, Performance Tantra, Yoga Tantra and Highest Yoga Tantra. At the level of the Highest Yoga Tantra, there is rarely the use of mudras and mantras, as the transformative power of the mind is developed to the highest degree. At the level of the Yoga Tantra, there is a lesser use of the transformative power of the mind. At the level of the Performance Tantra, more formalities are employed. Action Tantra has the highest degree of ritual.

Besides teaching the Sitatapatre Practice today, I also touched upon the four classes of Tantra. The degree of formality or ritualistic procedure decreases as one progresses from the level of Action to Performance to Yoga to Highest Yoga. At the highest level, there is no need for any of the rituals, as one is the Bodhisattva, the Buddha. At the level of Action Tantra, one is a tantric practitioner and the Buddha is the Buddha: the two are distinct. At the Highest Yoga level, one and the Buddha are indivisible. [Audience applause.]

Today, I have given a brief introduction to the practice of Sitatapatre, covering the various transformations of Sitatapatre's seed syllable and light color, mantra, mudra, the visualization itself, and the entering into Samadhi. Now we will start the Bestowal of Empowerment.

Om Mani Padme Hum.

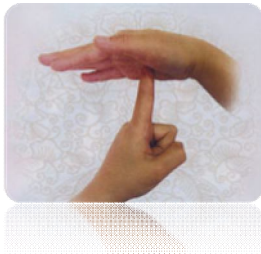


## The Bathing Sadhana of True Buddha Practitioners

by H.H. Living Buddha Lian-sheng, Sheng-yen Lu<sup>4</sup>  
translated by Janny Chow

**D**uring his discourse on Tsong-kha-pa's *A Great Exposition on the Stages of the Path of Tantra* at the True Buddha Tantric Quarter, Grand Master Shen-yen Lu transmitted the *Bathing Sadhana of True Buddha practitioners*.

In the Bathing Sadhana practice, one first visualizes the Principal Deity at one's central shrine emitting white light. This white light rises up and transforms into a magnificent and beautiful parasol. One then forms the following mudra: the left hand forms a fist with the index finger pointing up; the right hand with the five fingers extended is held horizontally, with the center of the right palm covering the left index finger. One chants one hundred eight times the Great White Parasol Buddha Mother (Sitapatre) Armor Mantra, "Hum, ma-ma, hum-ni, so-ha". Following this, one visualizes one's house including the bathroom transform into an impenetrable armor protecting the shrine and the house under the parasol.



Next, prior to the practitioner's entrance into the bathroom or shower, one's intent is announced by snapping the fingers once. Before showering or bathing, one performs the Armor Protection ritual, chanting the mantra "Om, bo-ru, lan-je-li" seven times.

During the shower, one performs the following karmic eradication visualization. Visualize the Personal Deity appearing in the Space above, sitting on a lotus. From the stem of the lotus, a white light flows down to shine on one's body. One then joins the palms to chant the Personal Deity's Heart Mantra, "Hum, ma-ma, hum-ni, so-ha," or the Padmakumara Heart Mantra, "Om guru lian-sheng siddhi hum," seven or twenty-one times. Finally, one visualizes black vapor or one's negative karmic energies exiting from one's soles and flowing down the drain. This is a superb practice which integrates "sacred boundary formation", "protection" and "purification".

<sup>4</sup> A translated discourse printed in the True Buddha News Issue #64, published on October 15-31, 1994.





# **Images of Sitatapatre**

*Complied by Imelda Tan*

---

**Sitatapatre Overview**

**Sitatapatre Statues**

**Important Iconic Guide in Sitatapatre Thangka**

**Sitatapatre Iconic Symbols**



**Sitatapatre Implements**

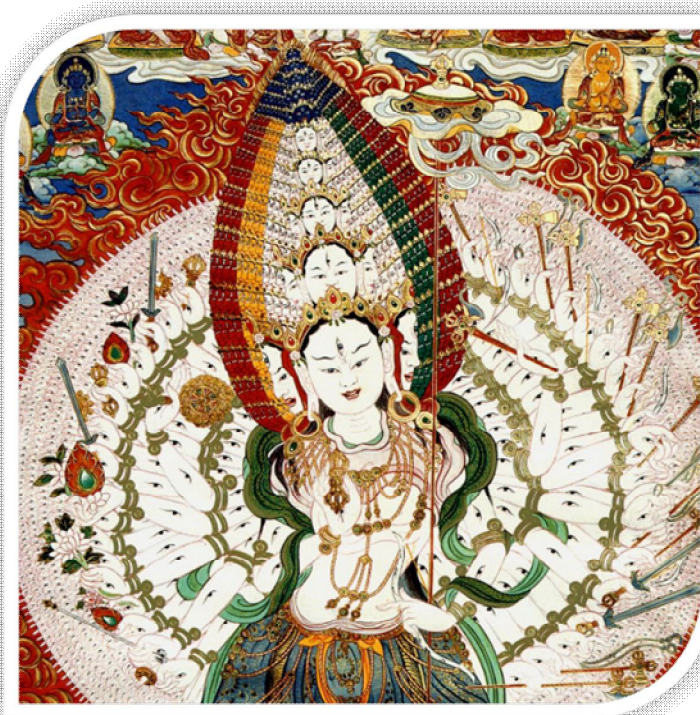
**Sitatapatre Posters**





## Sitatapatre Overview

Name:	Sitatapatre Ushnisha – Sitatapatre The Buddha Mother with the Great White Parasol
Introduced in:	Ushnisha – Sitatapatre Dharani Sutra
Manifestation:	Crown of Buddha Sakyamuni
Categorized as:	Yidam - Goddess of the Glorious White Umbrella Vajra Dharmapala of Mother Tantra
Sitatapatre Armor Mantra:	Om, sah-er-wah, dah-tah-gah-tah, ah-nee-kah, sih-tah-tah-pah-treh, hum, pei, hum-mah-mah-hum-nee, soha (long version) Hum, ma-ma, hum-ni, so-ha (heart mantra)
Mantra Wheel:	
Seed Syllable:	 <p style="text-align: right;">Om</p>
Appearance of Sitatapatre	The white-colored deity appears in the form of a two-arms and two legs, eight-arms and two legs, or one thousand faces, arms and legs.
Iconic Symbols	The body of this yidam is depicted as white in color. Her principle right holds a Wish Granting Jewel and her principle left hand holds the White Parasol.



**Sitatapatre with a thousand heads and a thousand hands is a female counterpart of the Thousand-Armed Thousand-Eyed Avalokitesvara.**

**S**itatapatre, or Ushnisha Sitatapatra, is a fierce form of Tara. Like Ushnishavijaya, Sitatapatre is also incarnated from the ushnisha (crown head ornament) of the Buddha Sakyamuni. Ushnisha represents the crown chakra and its powerful energies of enlightenment.

Sitatapatra literally means "white parasol" which protects one against all natural disasters. Ushnisha with her thousand arms and many heads is used by Tantric practitioners to perform extensive protection rituals and for healing on behalf of a patron or a community. The

two cubes under her feet symbolize egocentric existence which she is stomping out.

She is commonly depicted in white with a slightly fierce looking demeanor. Her heavy precious round and golden earrings are taken as a symbol of comprehension of the Buddha's teachings. The weight of the earrings would have caused the wearers earlobes to elongate. The long earlobes of the Sitatapatra are a symbol of her detachment from all things earthly. She speaks the truth, using no frivolous words and holding no false vices. She is adorned with various jewel ornaments and wears upper and lower silk brocade garments of assorted colors. She stands upon a lotus and is completely surrounded by the flames of pristine awareness. The flame of pristine awareness indicates the karmic eradication of suffering and desire.

Like the Thousand-Armed Thousand-Eyed Avalokitesvara, Sitatapatre also has one thousand faces. Her faces are divided by colors: 200 white faces, 200 red faces, 200 yellow faces, 200 blue faces, and 200 green faces. Her central faces are white (as is her body); her right faces are yellow, the faces at the back are red, and the left faces green; there is also a "tier" of blue faces at the top of her head. These 5 different colors indicate Sitatapatre is empowered with the wisdoms of the 5 Dhyani Buddhas.



All of her faces, hands and feet have eyes to watch the suffering of all sentient beings and protect them. She has a total of 10,100,000 eyes. Each hand holds a weapon such as the wheels of the Dharma (*dharmachakra*), bow, arrows, dorje, vijaya, axes, hammer, lotus, sword, lasso, hook, and wish granting jewel. Her principle left hand holds aloft a white parasol which symbolizes her protection and her principle right holds a Wish Granting Jewel which symbolizes her willingness to grant wishes of all sentient beings.

She has a thousand feet in total (*See illustration bellow.*) The right 500 feet are extended above a multitude of persons of various nationalities, birds and animals (representing all of the Devas; and the legs on her left side are bent with 500 feet stomping over the people and aquatic creatures (representing all of the Maras). These symbolically represent Sitatapatre stomping egocentric existence as she is standing on top of the 6 Realms, subjugating and



surpassing all the Maras and the Devas. This supernatural power shall make all serve acknowledged allegiance to Protectress Sitatapatra's Tantra cultivation.



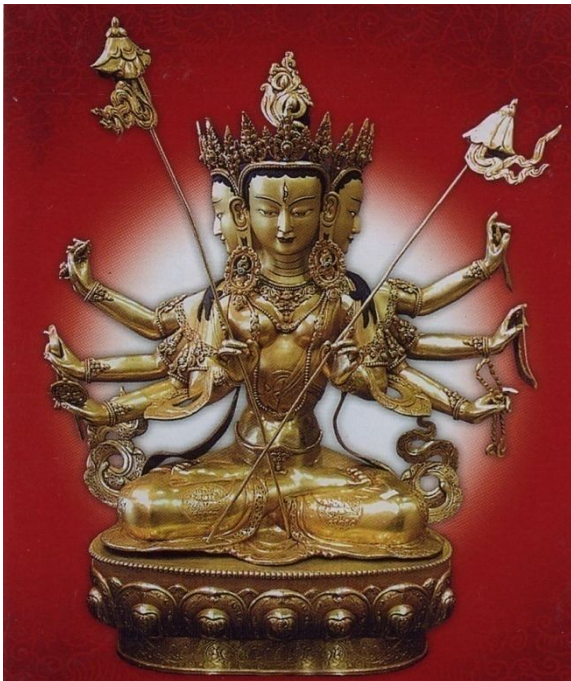


## Sitatapatre Statues

---



**Two-Armed Sitatapatre**



**Eight-Armed Sitatapatre**



## Important Iconic Guide in Sitatapatre Thangka



Buddha Sakyamuni



Buddha Amitayus



Ushnishavijaya



Vajrapala





## Sitatapatre Iconic Symbols



The Great White Parasol symbolically refers to the white and majestic parasol. It corresponds to the protection of a sacred boundary.

All Buddhas and Bodhisattvas as well as all sentient beings are protected by the parasol. Any sentient being who practices this method will be protected by the Great White Parasol.



The Fearless Mudra, Wish-Grant Mudra, or Subjugation Mudra holding the dorje or vajra. The vajra means an indestructible hardness and brilliance like the diamond, which cannot be cut or broken. It essentially symbolizes the impenetrable, immovable, immutable, indivisible, and indestructible state of enlightenment or Buddhahood.



Sitatapatre's retinue – 3 Vajrapalas holding the Dorje, Vajra Club, Curved Knife, Kapala, and Calamity Eradicating Flag.





## Sitatapatre Implements

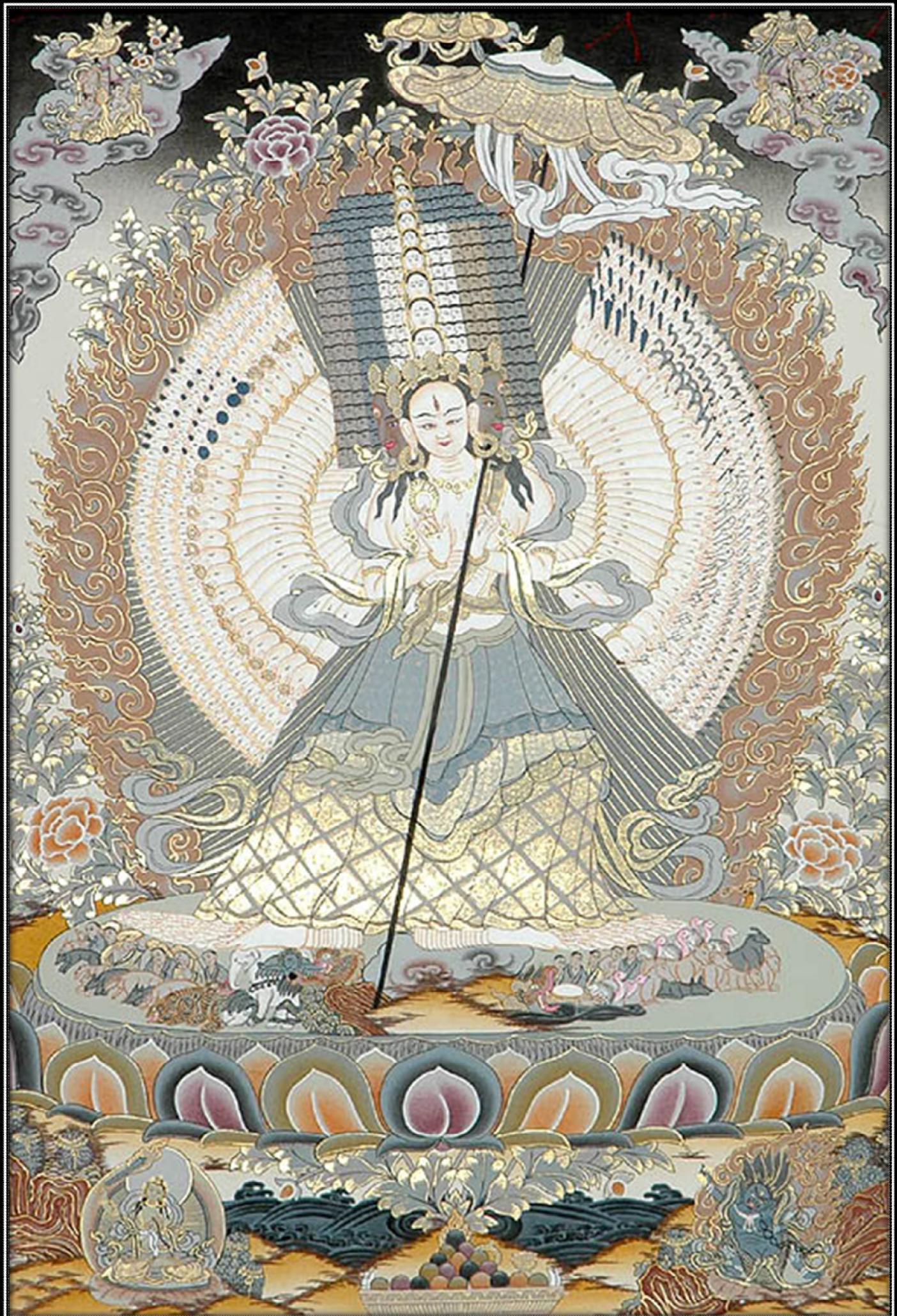
Sitatapatre is invoked principally as a protective power (to subjugate demons and conquer noxious energies). She has 1000 hands similar to the Thousand-Armed Thousand-Eyed Kuan Yin. Each hand holds an implement or weapon as a bestowing power (to bestow purification, enhancement, magnetization, as well as subjugation).

Implements	Symbolisms
Battle Axe	Symbolizes severance of this worldly attachment.
Bow and arrow	Represent the precepts (morality), meditation (samadhi) and wisdom (prajna). Also refers to single pointed concentration to achieve the goal of liberation.
Dorje or Vajra	Destroys all kinds of ignorance, and itself is indestructible. It is the symbol of Vajrayana Buddhism, which derives its name from the vajra itself. The Sanskrit term vajra means 'the hard or mighty one', and its Tibetan equivalent dorje means an indestructible hardness and brilliance like the diamond, which cannot be cut or broken. The vajra essentially symbolizes the impenetrable, immovable, immutable, indivisible, and indestructible state of enlightenment or Buddhahood.
Dharmachakra or Wheel of Dharma	Represents completion of attainment and relinquishing evil thoughts. It symbolizes the Wheel of the Law which turns twelve times or three revolutions for each of the Four Noble Truths. It is represented with eight spokes indicating the Noble Eightfold Path of the cessation of suffering and the achievement of self-awakening.
Flaming Wisdom Sword	Symbolizes the ability to cut through delusions or obstacles, and as such it represents wisdom, knowledge, or the protection given by Buddhist doctrine. It represents the overcoming of suffering caused by ignorance.
Great White Parasol	Represents wisdom and protection.



雍和宫唐喀 - 大白伞盖佛母







大白傘蓋佛母







# **Sitatapatre Sadhana**

**True Buddha Practice Text**

---

## **The Great White Parasol (Sitatapatre) Sadhana**





## The Great White Parasol (Sitatapatre) Sadhana 大白傘蓋佛母不共法儀軌

by H.H. Living Buddha Lian-sheng, Sheng-yen Lu<sup>5</sup>  
translated by Imelda Tan

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 practice will be auspicious. Visualize your parents, children, relatives, friends, and enemies join you in this practice.

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

### 1. Recite the Purification Mantras

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

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

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

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

### 2. Recite the Invocation Mantra

We sincerely invoke:

Namo Root Guru Living Buddha Lian-sheng.

Namo Sitatapatre Buddha Mother.

Namo Five Directions of Buddhas.

Namo Eight Personal Deities of True Buddha School.

Namo all of the Buddhas and Bodhisattvas residing in the shrine.

### 3. Great Homage Using Visualization

#### 4. Mandala Offering

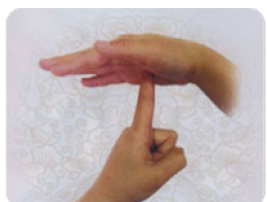
#### 5. Fourfold Refuge

#### 6. Armor Protection

#### 7. Recite the High King Avalokitesvara Sutra

#### 8. Recite the Rebirth Mantra (7 times)

#### 9. Mudra, Dedication and Visualization



Sitatapatre Mudra

One forms the following mudra: the left hand forms a fist with the index finger pointing up; the right hand with the five fingers extended is held horizontally, with the center of the right palm covering the left index finger.

<sup>5</sup> The Chinese Sadhana text is available online at [www.tbsn.org](http://www.tbsn.org).

## Dedication

Recite the following verses of praise prior to visualization to invoke Sitatapatre:

Abiding in the selfless void,  
White Sitatapatre manifests  
With one face, two arms and three eyes;  
Wearing a jewel crown and layered celestial garment,  
With an additional eye in each of her palms and soles,  
Holding the parasol with her left hand,  
And forming the Wish-fulfilling Mudra with her right hand,  
She assumesthe full lotus position upon the lotus-moon;  
Om-Be-zha, Sa-ma-ya, Ja.

## Visualization



Sanskrit Om  
Syllable

Visualize the four seed syllables *ZHA*, *HUM*, *BAN*, and *HUO* merge into one entity. As an entity, it radiates white light from within the *Om* seed syllable.

Visualize the whole Universe as the color white. A seed syllable *Om* revolves to give rise to the mantra wheel, which transforms into Sitatapatre (one head, two arms, three eyes, the left hand holds a parasol while the right hand forms the Wish-Bestowing Mudra. One may also visualize Sitatapatre sitting majestically in a lotus position upon a lotus.

10. Recite one hundred eight times the Great White Parasol Buddha Mother (Sitatapatre) Armor Mantra, “Hum, ma-ma, hum-ni, so-ha”<sup>6</sup>.
11. Enter into Samadhi.  
During Samadhi, visualize the four seed syllables of “zha”, “hum”, “ban”, and “huo”.

“Zha” – Sitatapatre appears in the Empty Space.

“Hum” – Sitatapatre moves to the crown of one’s head.

“Ban” – The white lotus at one’s heart chakra opens up to reveal an *Om* seed syllable at its center. It shines brilliant white light at one’s mind, speech and body areas -*the heart chakra, throat chakra, and brow-point areas*. At this time, Sitatapatre descends from one’s crown into one’s heart chakra and sits on the moon disc in the heart-lotus.

“Huo” – In a flash, the practitioner becomes one with Sitatapatre. Then, one rises up to the Empty Space and transforms into a majestic white parasol.

---

<sup>6</sup> One may chant the short version, “hum, ma-ma, hum-ni, so-ha,” or the long version, “om, sah-er-wah, dah-tah-gah-tah, ah-nee-kah, sih-tah-tah-pah-treh, hum, pei, hum-mah-mah-hum-nee, soha.” Please obtain audio recordings of the mantras for exact pronunciation from local True Buddha temples or chapters, consult with authorized True Buddha Masters, or download online at [www.padmakumara.org](http://www.padmakumara.org).



Visualize the white parasol emits brilliant white light and protects all the people who need protection within the neighborhood and city.

12. Chant the Principal Heart Mantras

13. Recite the Buddha's name

14. Dedication<sup>7</sup>:

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!

15. Great Homage Using Visualization

16. Recite the Hundred Syllable Mantra: (3 times)

17. Recite the Completion Mantra

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

End of Practice: Xiu-fa yuan-man, ru-yi ji-xiang. (May all endeavors be auspicious.)

---

<sup>7</sup> For a detailed description of dedication, refer to page 165 of *A Complete and Detailed Exposition on the True Buddha Tantric Dharma*.





# How To Take Refuge in Living Buddha Lian-sheng, Sheng-yen Lu

---

**T**here are two ways of taking refuge in Living Buddha Lian-sheng, Sheng-yen Lu:

## 1. In writing

At 7:00 a.m. (your local time) of either the first or fifteenth of a lunar month<sup>8</sup>, face the direction of the rising sun. With palms joined, reverently, you recite the Fourfold Refuge Mantra<sup>9</sup> three times: “*Namo Guru bei, Namō Buddha ye, Namō Dharma ye, Namō Sangha ye*” and prostrate three times.

Send a letter to the True Buddha Tantric Quarter to request a refuge empowerment. State your name, address, age, and enclose a voluntary offering<sup>10</sup>. Upon receiving your letter, the True Buddha Foundation will send a certificate, a picture of Living Buddha Lian-sheng, Sheng-yen Lu, and a note stating the level of practice you should start with. The address of the True Buddha Tantric Quarter is:

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

## 2. In person

You may receive refuge empowerment personally from Living Buddha Lian-sheng, Sheng-yen Lu by making an appointment to visit the True Buddha Tantric 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 chapter<sup>11</sup>, or by attending a True Buddha ceremony.

---

<sup>8</sup> 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>.

<sup>9</sup> 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.

<sup>10</sup> If you wish to practice a particular True Buddha Tantric Practice 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.

<sup>11</sup> 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, Sheng-yen Lu's English Books

---

If you enjoyed this book, and are interested in more of Living Buddha Lian-sheng, Sheng-yen Lu's work, a whole catalog 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 11 limited editions of the English translated books, you can purchase them online at

<http://www.padmakumara.org/bookstore/>

<http://www.amazon.com/>

Alternatively, you are invited to visit your nearest local chapter to obtain True Buddha School complimentary books and/or borrow items, including Living Buddha Lian-sheng, Sheng-yen Lu's Dharma talks and teachings recorded in the format of cds, dvds, audio cassettes, or VHS video cassettes. Find your nearest local temple or chapter at

<http://www.tbsn.org/>

### **Living This Moment in Purity**

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



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

### **An Overview of the Buddhadharma**

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



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



### **The Inner World of the Lake**

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

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



### **The Mystical Experiences of the True Buddha Disciples**

*By Grand Master Sheng-yen Lu  
Translated by Siong Ho*

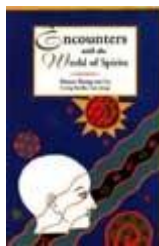
Miracles in this book include the curing of terminal and karmic illnesses, accurate spiritual predictions, warning of imminent disasters, and lottery winnings. The authentic cases recorded in this book represent some of the numerous cases of mystical experiences witnessed by Master Lu's students.



### **A Complete and Detailed Exposition on the True Buddha Tantric Dharma**

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

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



### **Encounters with the World of Spirits**

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

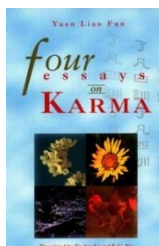
Grand Master Lu reveals his early spiritual contacts from the spirit realm including his spirit teacher, the spirits who contacted him for his aid, the spirits that he subjugated, and other supernatural phenomenal that happened during his feng-shui consultations.



### **Dharma Talks by a Living Buddha**

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

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



### **Four Essays on Karma**

*By Grand Master Sheng-yen Lu  
Translated by Evelyn Li and KC Ng*

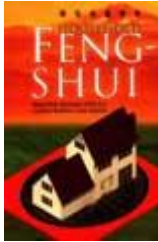
This book follows the lives of several individuals faced with difficult circumstances and tells how they were able to avert their crisis and live successful lives by understanding the concept of karma. The techniques mentioned in the book for transmuted karma are simple for anyone to apply to achieve a better life.



### **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 Lian-sheng, 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.



## TBS English Practice E-books

Available at [www.padmakumara.org](http://www.padmakumara.org) under the "Practice" category

E-Book	Courtesy of	Date
<b>Vajrasattva and Eight Personal Deity Practices</b> 真佛宗金剛心菩薩及八大本尊法本	Janny Chow, Luljeta Subasic, and Alice Yang	2006
<b>Root Guru (Padmakumara) Yoga Practice</b> 蓮花童子相應法	Janny Chow, Luljeta Subasic, and Alice Yang	2006
<b>Avalokitesvara Bodhisattva Personal Deity Yoga Practice</b> 觀世音菩薩相應法	Janny Chow, Luljeta Subasic, and Alice Yang	2006
<b>Vajrasattva Personal Deity Yoga Practice</b> 金剛心菩薩相應法	Janny Chow, Luljeta Subasic, and Alice Yang	2006
<b>Padmasambhava Personal Deity Yoga Practice</b> 蓮華生大士相應法	Janny Chow, Luljeta Subasic, and Alice Yang	2006
<b>Lapis Lazuli Light Medicine Buddha Personal Deity Yoga Practice</b> 藥師佛相應法	Janny Chow, Luljeta Subasic, and Alice Yang	2006
<b>Maha Cundi Bodhisattva Personal Deity Practice</b> 準提佛母相應法	Janny Chow, Luljeta Subasic, and Alice Yang	2006
<b>Amitabha Buddha Personal Deity Yoga Practice</b> 阿彌陀佛相應法	Janny Chow, Luljeta Subasic, and Alice Yang	2006
<b>Yellow Jambhala Personal Deity Yoga Practice</b> 黃財神相應法	Janny Chow, Luljeta Subasic, and Alice Yang	2006
<b>Ksitigarbha Bodhisattva Personal Deity Practice</b> 地藏王菩薩相應法	Janny Chow, Luljeta Subasic, and Alice Yang	2006
<b>Smoke Offering Practice</b> 煙供法	Janny Chow, Alice Yang, Imelda Tan and Lian-hua Zhi-wei	2008
<b>Golden Mother's Seven Longevity Health Practices *</b> 瑤池金母七大法	Imelda Tan	2008
<b>The Golden Mother Instant Wealth Dharma Practice</b> 瑤池金母馬上有錢法	Padmakumara Forum Practice Translation Team	2008
<b>The Dragon King Treasure Vase Practice ^</b> 龍王寶瓶法	Padmakumara Forum Practice Translation Team	2008
<b>The Collection of Thousand-Armed Thousand-Eyed Kuan Yin Bodhisattva Practices ^</b> 千手千眼觀音菩薩法	Padmakumara Forum Practice Translation Team	2008
<b>Kuan Yin (Avalokitesvara) Body Shrine Protection Practice That Averts Disasters ^</b> 觀音身壇城避災法	Padmakumara Forum Practice Translation Team	2008
<b>Thousand-Armed Thousand-Eyed Kuan Yin Bodhisattva Personal Deity Yoga Practice *</b> 千手千眼觀音本尊相應法儀軌	Imelda Tan	2008
<b>The Great Compassion Dharani Water Sadhana</b> 大悲咒水的作法	Padmakumara Forum Practice Translation Team	2008
<b>The Tantric Practice of Kurukulla Yoga ^</b> 密宗咕嚕咕咧佛母法	Padmakumara Forum Practice Translation Team	2008

<b>The Uncommon Practice of the Great White Parasol (Sitapatre)</b> <sup>▲</sup> 大白傘蓋佛母不共法	Padmakumara Forum Practice Translation Team	2008
<b>The True Buddha Money Tree Sadhana</b> <sup>▲</sup> 真佛宗「搖錢樹法」儀軌	Padmakumara Forum Practice Translation Team	2008
<b>The Uncommon Practice of Ucchusma Vajrapala</b> <sup>▲</sup> 穢跡金剛不共法	Padmakumara Forum Practice Translation Team	2008
<b>The Manjushri Practices</b> <sup>▲</sup> 文殊師利菩薩法	Padmakumara Forum Practice Translation Team	2008
<b>The Roaring Lion Manjushri Sadhana</b> 獅子吼文殊菩薩儀軌	Alice Yang and Imelda Tan	2008
<b>The Uncommon Practice of Kalachakra Sadhana</b> 時輪金剛不共法儀軌	Alice Yang and Imelda Tan	2008
<b>The Kalachakra Shield Practice Sadhana</b> 時輪金剛盾牌法儀軌	Alice Yang and Imelda Tan	2008

\* The unofficial True Buddha translation sadhana is based on the dharma talk recordings instead of the official Chinese texts issued by Living Buddha Lian-sheng, 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.

▲ It contains one or more old translated articles which are revised and updated for content accuracy and clarity.





## Dedication of Merits

---

*M*ay the merits of printing this e-book be dedicated to Living Buddha Lian-sheng, Sheng-yen Lu, 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.

**[www.tbsn.org](http://www.tbsn.org)**  
**[www.padmakumara.org](http://www.padmakumara.org)**

Honor the Guru. Treasure the Dharma. Practice Diligently.



Complimentary

True Buddha School | [www.Padmakumara.org](http://www.Padmakumara.org)

This book contains various sacred images and text. If you no longer wish to keep its print out copy, please pass it on to someone else or burn it with respect. Please do not dispose of it as trash.