

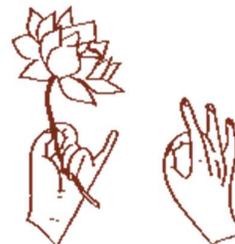


## Root Guru (Padmakumara) Yoga



### 蓮花童子根本上師相應法

**Start by praying for the root lineage blessing:** First empty the mind. Next, visualize the Root Lineage Guru Living Buddha Lian-sheng appearing above your crown and radiating light on everyone present. Chant the Root Lineage Guru Heart Mantra, "*Om, guru, lian-sheng siddhi, hum,*" 7 times. Pray to the Root Lineage Guru to empower you so that the practice will be auspicious.



**Engender the Four Immeasurable Minds:** Visualize that your father and all your past fathers are on your right, your mother and all your past mothers are on the left, your enemies are in front of you, your friends and loved ones are behind you, all beings of the six realms are surrounding you, and all join you in this practice.

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

#### 1. Recite the Purification Mantras and Earth God Mantra

Speech Purification: *Om, syo-lee syo-lee, ma-he-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, he-he-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 Self-Mastery 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.) Namó all Buddhas of the Ten Directions and Three Times, all Bodhisattvas and Mahasattvas. Namó Maha Prajna Paramita.

#### 3. Tender the Great Homage with Visualization

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



(Visualize that, in the space before and above you, the Root Guru, all past lineage gurus, the eight Personal Deities, all Buddhas, Bodhisattvas, and Dharma Protectors 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 yourself as above paying homage to all Bodhisattvas and Mahasattvas.)



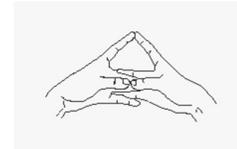
**Third homage to all Dharma Protectors (using Vajra Mudra).**

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



**Fourth half-bow (using Equanimity Mudra).**

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



(For a detailed description of visualization of Great Homage, refer to page 24 of *A Complete and Detailed Exposition on the True Buddha Tantric Dharma*.)

**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 that the offerings on 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:**

*xu mi si zhou bing ri yue,  
hua zhu zhen bao gong yang fo.  
zhong zhong zhen qi zhu gong de,  
xiao ye su su zheng pu ti.*

(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 lana, 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 merging into a great white light that empowers one.

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

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

(For a detailed description of the Fourfold Refuge visualization and lineage empowerment, refer to page 46 of *A Complete and Detailed Exposition on the True Buddha Tantric Dharma*.)

**6. Armor Protection**

Form the Vajra Mudra before the forehead.

**Recite the 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 blue lights and the Dharma Protector at one's shrine transforming into four bodies that guard one in the front, behind, and to the right and left sides.

**7. Recite the High King Avalokitesvara Sutra (1 time).**

*gao wang guan shi yin zhen jing:* High King Kuan Yin Sutra:

*feng qing ba da pu sa ming hao:* Sincerely invoke Eight Great Bodhisattvas:

*na mo guan shi yin pu sa mo he sa,*

Namu Avalokiteshvara Bodhisattva Mahasattva,

*na mo mi le pu sa mo he sa,* Namu Maitreya Bodhisattva Mahasattva,

*na mo xu kong zang pu sa mo he sa,*

Namu Akasagarbha Bodhisattva Mahasattva,

*na mo pu xian pu sa mo he sa,*

Namu Samantabhadra Bodhisattva Mahasattva,

*na mo jin gang shou pu sa mo he sa,*

Namu Vajrapani Bodhisattva Mahasattva,

*na mo miao ji xiang pu sa mo he sa,* Namu Manjusri Bodhisattva Mahasattva,

*na mo chu ge zhang pu sa mo he sa,*  
Namo Nivaranaviskambin Bodhisattva Mahasattva,  
*na mo di zang wang pu sa mo he sa,*  
Namo Ksitigarbha Bodhisattva Mahasattva,  
*na mo zhu zun pu sa mo he sa.*  
Namo all venerable Bodhisattva Mahasattvas.

*na mo guan shi yin pu sa,* Namo Avalokitesvara Bodhisattva,  
*na mo fo,* Namo Buddhaya,  
*na mo fa,* Namo Dharmaya,  
*na mo seng,* Namo Sanghaya,  
*fo guo you yuan, fo fa xiang yin,*  
An affinity with the Pure Lands opens the Dharma Doors. *chang le wo jing, you yuan fo fa.*  
By engaging permanence, bliss, identity, and purity, one is blessed with the Dharma.  
*na mo mo he bo re bo luo mi shi da shen zhou.*  
Namo Maha Prajna Paramita, a great spiritual mantra.  
*na mo mo he bo re bo luo mi shi da ming zhou.*  
Namo Maha Prajna Paramita, a great wisdom mantra.  
*na mo mo he bo re bo luo mi shi wu shang zhou.*  
Namo Maha Prajna Paramita, a supreme mantra.  
*na mo mo he bo re bo luo mi shi wu deng deng zhou.*  
Namo Maha Prajna Paramita, an unequaled mantra.  
*na mo jing guang mi mi fo,* Namo the Pure Light Secret Buddha,  
*fa zang fo,* the Dharma Treasury Buddha,  
*shi zi hou shen zu you wang fo,*  
the Tranquil King Buddha with Lion's Roar and Divine Speed,  
*fo gao xu mi deng wang fo,*  
the Sumeru Light King Buddha announced by Buddha,  
*fa hu fo,* the Dharma Protector Buddha,  
*jin gang zang shi zi you xi fo,* the Vajra Treasury Roaming Lion Buddha,  
*bao sheng fo,* the Precious Victory Buddha,  
*shen tong fo,* 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,* the Seven Past Buddhas,  
*wei lai xian jie qian fo,* 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 liu 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 jin 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 Buddhas,

*shi jia mou ni fo*, Shakyamuni Buddha,

*mi le fo*, Maitreya Buddha,

*ah 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,

*xing 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 beings,

*ge ling an wen xiu xi*, affording them equanimity and peace,

*zhou ye xiu chi*. that they might cultivate day and night.

*xin chang qiu song ci jing*, By constantly invoking this sutra,

*neng mie sheng si ku*, one is liberated from the suffering of birth and death,

*xiao chu zhu du hai*. and freed from all the many kinds of suffering.

*na mo da ming guan shi yin*, Namó the great wisdom Avalokitesvara,

*guan ming guan shi yin*, the observant Avalokitesvara,

*gao ming guan shi yin*, the noble Avalokitesvara,

*kai ming guan shi yin*, the expansively-minded Avalokitesvara,

*yao wang pu sa*, the Medicine King Bodhisattva,

*yao shang pu sa*, the Supreme Medicine Bodhisattva,

*wen shu shi li pu sa*, Manjusri Bodhisattva,

*pu xian pu sa*, Samantabhadra Bodhisattva,

*xu kong zang pu sa*, Akasagarbha Bodhisattva,  
*di zang wang pu sa*, Ksitigarbha Bodhisattva,  
*qing liang bao shan yi wan pu sa*,  
the billions of Clear Cool Treasure Mountain Bodhisattvas,  
*pu guang wang ru 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 shuo zhou yue*:  
the Seven World-Honored Buddhas recite this mantra:  
*Lee-poh-lee-poh-deh, kyo-he-kyo-he-deh, toh-loh-nee-deh, nee-he-la-deh, pee-lee-nee-deh,*  
*mo-he-kyo-deh, jen-len-chen-deh, so-ha.* (7 times)

*shi fang quan shi yin* Avalokitesvaras of the ten directions  
*yi qie zhu pu sa* and all Bodhisattvas  
*shi yuan jiu zhong sheng*. have vowed to save sentient beings.  
*cheng ming xi jie tuo*.

All beings will be liberated when calling their names.  
*ruo you zhi hui zhe*, To ones with wisdom,  
*yin qin wei jie shuo*. expounds it diligently.  
*dan shi you yin yuan*, One with the affinity,  
*du song kou bu chuo*. recite it at all times.  
*song jing man qian bian* Recite the sutra 1,000 times  
*nian nian xin bu jue*. and keep it in mind constantly.  
*huo yan bu neng shang*. Flame cannot harm one.  
*dao bing li cui zhe*. Knives and weapons will break instantly.  
*hui nu sheng huan xi*. Turn anger to happiness.  
*si zhe bian cheng huo*. Change death into life.  
*mo yan ci shi xu*. Do not say these are false.  
*zhu fo bu wang shuo*. The words of the Buddhas are not fabricated.  
*gao wang guan shi yin* High King Avalokitesvara  
*neng jiu zhu ku e*. can alleviate sufferings.  
*lin wei ji nan zhong*, Faced with a fatal crisis,  
*si zhe bian cheng huo*. the doomed shall live.  
*zhu fo yu bu xu* The words of buddhas are always true  
*shi gu ying ding li*. and therefore we pay homage to the Buddhas.  
*chi song man qian bian*, By reciting it 1000 times,  
*zhong zui jie xiao mie*. all one's heaviest sins shall be eradicated.  
*hou fu jian xin zhe* Those with great merit and unwavering faith  
*zhuan gong shou chi jing*. single-mindedly chant the sutra.  
*yuan yi ci gong de* Dedicate the merit

*pu ji yu yi qie.* to the entire universe.

*song man yi qian bian.* Recite 1,000 times.

*zhong zui jie xiao mie.* All serious sins are eradicated.

*gao wang guan shi yin zheng jing zhong.*

The end of High King Avalokitesvara Sutra.

#### 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-den-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.*

(One may also chant the True Buddha Sutra)

#### 9. Mudra and Visualization

**Padmakumara Mudra:** Place the right hand before the right side of the chest, with the palm facing outward and fingers together, pointed up. Now bend the thumb and middle finger so that their tips meet, forming a circle. (This is the Dharma-teaching Mudra.)

Place the left hand before the left side of the chest, with the palm facing inward and fingers together, pointed up. Now bend the thumb and index finger so that their tips meet, forming a circle. Then bend the middle and ring finger in to touch the center of the palm. The small finger remains pointed up. (This is the Lotus-holding Mudra.)



Illustration of mudra:

#### Chant the Invocation Verse:

*Zi-xing lian-hua fa-xing-sheng. You-shou shuo-fa zuo-chi-lian. Hua-sheng bian-man qian-wan-jing, Tian-yi bao-shi miao zhuang-yan. De-cheng dao-xian-mi yi-sheng, Rong-he chuan-cheng zui-shang-zhen. Zhen-fo mi-fa zhong-sheng dao, Pu-du qun-sheng er wu-yu.*

Lotus is the nature of your Dharmakaya essence. Your right hand displays the Dharma-teaching Mudra, Your left hand displays the Lotus-holding Mudra. Your Nirmanakaya manifests in myriad realms. Celestial garments and exquisite jewels reveal your magnificence. By merging the lineages of your transmissions, Taoism, Sutrayana, and Tantrayana, A supreme and precious teaching was born. True Buddha Tantric Dharma guides the sentient beings, And liberates all, without omission!



**Seed Syllable:** *Hum* (white in color)

**Visualization:** First empty the mind

**Chant the Emptiness Mantra:**

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

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 white Tibetan seed syllable 「」 "hum," emitting white light.
2. The seed syllable inside the moon disc revolves and transforms into the Root Guru, smiling and sitting majestically on a great white lotus seat.
3. From the brow point of the Root Guru, a beam of white light shines onto one's brow point. From the throat of the Root Guru, a beam of red light shines onto one's throat. From the heart of the Root Guru, a beam of blue light shines onto one's heart. The three lights of white, red, and blue merge completely into one's body-mind.

**10. Recite the Root Guru (Padmakumara) Heart Mantra (108 times):**

**Mala Beads Visualization:**

Hold mala beads in front of the chest and move each bead with the thumb during chanting. Visualize the left hand transforming into a vajra bell and the right hand into a vajra scepter. The mother bead or emblem transforms into the Many-Jewels Buddha's Stupa and the four "divider beads" transform into the Four Deva Kings. The tassel transforms into a "lotus hand" while the string threading through the beads transforms into a circle of inherent white light of Vajrasattva. During mantra chanting, when a bead is moved, visualize Root Guru appearing inside the bead and come to the forefront.

**Padmakumara Long Mantra: (108 times)**

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

**Padmakumara Short Mantra: (108 times)**

*Om, gu-ru, lian-sheng sid-dhi, hum.*

(One may chant either the long or short mantra.)

**11. Nine Cycle Breathing and Entering Samadhi**

**Nine Cycle Breathing:**

1. Visualize white light entering 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 entering the left nostril. Here it becomes red light and descends the left channel to enter the right 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 entering 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):**

1. Visualize the Deity (in this practice, Root Guru or Padmakumara) sitting atop one's crown opening.
2. Inside one's body, the lotus located at the central channel at the 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 transforming into a light pearl 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 the 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."

**Breath 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 a 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 Detailed Exposition on the True Buddha Tantric Dharma*.)

**12. 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 11. Visualize oneself emerging from the Void to return to one's body. The Deity then contracts 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.

**13. Recite the Principal Heart Mantras**

*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-yeh, beh-ka-dzee-yeh, ma-ha beh-ka-dzee-yeh, la-dza-sah-mo-kyah-doh-heh, so-ha.*

(Medicine Buddha Heart Mantra)

**14. Recite the Buddha's Name (3 times)**

*Na-mo san-shi-liu-wan-yi yi-shi-yi-wan jiu-qian-wu-bai tong-ming-tong-hao  
ah-mi-tuo-fo.*

Namo the 36 trillion 119 thousand and 500 Amitabha Buddhas.

**15. Dedication**

With reverence I practice the yoga of Holy Guru Lian-sheng,

The True Buddha School helps all beings.

The Padmakumara Mantra delivers one to the Twin Lotus Ponds,

Where the Eighteen Lotuses have manifested.

Such a supreme and rare secret transmission,

I now practice and make a universal offering.

By engendering a deep and sincere vow,

May I soon ascend to this Buddha Land.

Also:

May the Holy Guru bless

And empower me to attain a lotus-birth.

May I attain Perfection and Self-mastery,

Liberating the self and others to the Buddha Land.

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 explanation of this dedication, please refer to page 165 of *A Complete and Detailed Exposition on the True Buddha Tantric Dharma*.)

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

*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.*

**17. Tender the Great Homage with Visualization (same as step 3)**

**18. 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:** *Xiu-fa yuan-man, ru-yi ji-xiang.* May all endeavors be auspicious.

An empowerment must be received from Living Buddha Lian-sheng or an authorized True Buddha School master before one engaging in this particular sadhana.