



**THE ULTIMATE NATURE OF THE HEART OF BUDDHA LIANSHENG,
THE STORE OF MERITS OF ALL TATHAGATAS**

*The Collection of Exposition on The Heart Mantra of
Buddha Liansheng*



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Source: Writings by Living Buddha Lian Sheng

PRAISES:

*as in the Invocation Verse in
the Sadhana of Guru Padmakumara*

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 lineage 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!

*The merit of this work is totally dedicated to Grand Master Lian Sheng for
His unceasing compassion and works of salvation.
May it meet with worthy people endowed with the karmic connection!
May it benefit those who read or get in touch with it.*

“Om Ah Hum. Guru Bei. A He Sa Sha Ma Ha. Liansheng. Siddhi. Hum.” (in Pinyin style)

“Om Ah Hum” means the purity of the body – speech – and mind. While **“Guru Bei”** represents the “Vajra(mula)carya” or Vajra Root Guru, which means: “With the pure body, speech and mind, I take refuge in the Vajra(mula)carya”.

“Om” emits the white light that radiates to the disciple with such blessing power from the Root Guru therefore extricating the bodily unwholesome karma (of killing, stealing and fornicating).

“Ah” radiates the red light, with the power of the Root Guru, to cleanse the unwholesome karma of speech (harsh words, double-tongued, false speech and idle talk).

“Hum” releases the blue light which, with the power of the Root Guru, sanctifies the karma of mind (greed, hate, and delusion).

“A He Sa Sha Ma Ha” – these six syllables band into “The Vajra Mantra of Six Realms”. This mantra represents the unexcelled compassion of the Root Guru to succour sentient beings in the six samsaric realms so that they may accomplish Buddhahood.

The said mantra has a special chain of causation since it was transmitted to Vairocana Buddha by Adi Buddha Vajradhara.

A legend tells in the time of Vairocana Buddha, there was a sadhaka with great compassion. Once in the time of drought, he walked pass a river which was connected to a lake. He saw that the water in the lake dried up and the water supply from the river stopped accordingly. The fishes in the lake undeniably suffered from the unfortunate condition and many of them died consequently. The sadhaka walked into the lake and tried his best to transfer the living fishes into the river. However since the drought was so grave, when he moved a fish into the river, several fishes had died by the time he arrived back into the lake. He sighed to himself: “So few that can be saved, and many sentient beings can’t be salvaged, it is indeed very difficult to deliver them!”

At that time, Vairocana Buddha appeared before and told him: “Sentient being tries to save other sentient beings, sure indeed only a handful that can be delivered. However, should you use the Buddha Dharma to rescue them, naturally your salvation shall be broad-ranging.” So, aware of what was happening at the time, he immediately requested Vairocana Buddha to bestow the Buddha Dharma in order that he might save many sentient beings. Because of this causation, Vairocana Buddha passed down this mantra.

The sadhaka then recited the mantra 7 times and all the dead fishes were immediately born in the Pure Land, while the living fishes got their ignorance (delusion) extricated. Thus the greatness of the Vajra Mantra of Six Realms. It is so unimaginable.

Now we can infer the power of the vow of great loving-kindness and compassion of Buddha Guru's heart mantra. As long as you have recited the mantra containing the Vajra Mantra of Six Realms up to 100,000 times, then you may recite the long version of Guru's Mantra 7 times during the spirit (*bardo*) deliverance ritual and all the sentient beings in the six samsaric realms whom you want to deliver shall be reborn in the Western Paradise (*Sukhavatiloka*). Furthermore, you may bless clean sand by reciting this mantra and then spread the sand over the graveyard and the deceased shall be reborn in a joyous realm. This is therefore a secret and unimaginable mantra. This heart mantra of The Root Guru embodies to salvage sentient beings in the six samsaric realms and can indeed close the paths of being reborn in the Land of Endurance (*Saha world*), hell, animal, hungry ghost, heaven, and asura realms.

In this way, don't you think that The Root Guru is indeed a manifestation of Adi Buddha Vajradhara and Vairocana Buddha themselves? This kind of great salvation undoubtedly renders the Root Guru a true Arya Great Vajra Acharya.

“Liansheng Siddhi Hum.” – **“Liansheng”** refers to the dharma name of The Root Guru, a true manifestation of Lotus Child (*Padmakumara*), and also means the personification of “The Bodhisattva born from the lotus flower”, **“Siddhi”** means the Buddha Land, and **“Hum”** absorbs the sentient beings to be reborn in the Padmakumara Pure Land.

[Excerpt from: Sheng-yen Lu, Book No.52]

My Heart Mantra:

Om – The Universe

Guru – The Holy Guide (Mentor)

Liansheng – Born from lotus flower

Siddhi – Buddha Land

Hum – Siddhi Accomplishment

The secret of this mantra is that *“The Guru of The Universe, the exalted mentor, Padmakumara, born from the lotus flower, with your compassion guide us, sentient beings of the six samsaric realms, to gain the accomplishment to be reborn in the Buddha Land.”*

[Excerpt from: Sheng-yen Lu, Book No.157]

I'm telling you that the Heart Mantra of Padmakumara encompasses: The mantra of **Great Wheel Vajra** (*Mahachakravajra*), of **Sunlight** (*Suryaprabha*) Bodhisattva, of **Goddess Marici** and the **others**.

Mahachakravajra – is represented in “Guru”

Suryaprabha – is represented in “Liansheng”

Marici – is represented in “Siddhi”

Moreover, the word “Siddhi” here includes the seven kinds of merit:

1. Blessing in bringing the accomplishment of generosity or giving.
2. Blessing in bringing the accomplishment in firm conviction.
3. Blessing in bringing the accomplishment in precepts and morality.
4. Blessing in bringing the accomplishment in Dharma knowledge.
5. Blessing in bringing the accomplishment of tangible substances.
6. Blessing in bringing the accomplishment of the taste of Dharma.
7. Blessing in bringing the accomplishment of the fragrant light.

Understand that my mantra can truly bless all of my disciples. When my disciple experiences any difficulties, if he/she recites My mantra, or other person recites My mantra for him/her, or Grand Master Lu recites it for him/her, all of those actions indeed possess the seven kinds of blessing.

Virtuous disciples who hear the sound of My mantra means that they receive the aforementioned blessings. It goes the same with one meeting with Grand Master Lu and one's heart having accomplished the union with the corresponding mantra.

[Excerpt from: Sheng-yen Lu, Book No.206]

Now why is The Heart Mantra of Padmakumara so tremendous despite the composition of several words only? It is because:

Om, represents the divine power of the universe;

Guru, is the source of great dharma strength;

Liansheng, being born from the lotus of Amitabha and Amitayus;

Siddhi, means the blessing, protection, support, and Buddha land;

Hum, that of complete accomplishment.

I'm telling all of you:

As long as you recite this mantra with the perfect mantra activity, you shall be reborn in the Great Double Lotus Pond.

As long as you recite this mantra with the perfect mantra activity, you shall receive Great Dharma Power and all your wishes be fulfilled.

As long as you recite this mantra with the perfect mantra activity, you shall receive protection and the calamities be therefore averted.

The day time will be auspicious, the night time will be auspicious, and all the time will be full of auspiciousness.

[Excerpt from: Sheng-yen Lu, Book No.206]

A BRIEF EXPLANATION ON THE ORIGIN OF THE HEART MANTRA OF ROOT GURU PADMAKUMARA

The Heart Mantra of Padmakumara is a mandala, the Secret of Speech (*Vak-guhya*) of The Three Secrets (*Tri-guhya*) of Tathagatas.

The Heart Mantra of Padmakumara is the secret seal of Mahavairocana Tathagata, the Wisdom Mantra of Vairocana Tathagata, the Wisdom Holder (*Vidyadhara*) of Mahavairocana Tathagata, and the speech of Suchness (*Tathata*) of Mahavairocana Tathagata.

This is: The appearance, sound and syllables of this mantra are the same with the Dharma. They are 'constant, perpetual and eternal' (*Nitya*), therefore they shall not fall nor change. They do not exist by being created.

Living Buddha Liansheng expounds to all that whoever writes the Heart Mantra of Padmakumara will be able to benefit sentient beings since it is the Secret of Vairocana Buddha, the secret essence of all Tathagata, and especially the *Tri-guhya* being the most eminent.

The three times (of the past, present, and future) are condensed into one moment by Vairocana Buddha in the All-Conquering (*Vijaya Vajradharmadhatu*) Palace and this mantra subsequently emanates from the realisation of the heart of Vairocana Tathagata. At that time, the Dharma-Bliss Dharma is directly transmitted to Padmakumara.

The secret of The Heart Mantra of Padmakumara is indeed very profound and noble as it cannot be understood by Bodhisattva who hasn't yet realised the consummation of enlightenment. Such heart mantra is undoubtedly formless and shapeless. When one recites this heart mantra, one shall emit light and display lofty appearance like a true Buddha. Such heart mantra is indeed supreme and magnificent.

When Vairocana Buddha recites this mantra to Padmakumara, all Bodhisattvas and Mahasattvas of the Major World System (*maha-sahasra-loka*) counting as many as grains of dust in presence of The Buddha, wholeheartedly pay obeisance and together they recite The Heart Mantra of Padmakumara and subsequently enunciate to Vairocana Buddha: "All of us, Bodhisattvas, counting as many as grains of dust, with our own willingness acquire the secret speech of the true Buddha. We shall therefore recite, uphold, propagate and present offerings to it for the sake of illuminating the universe."

[Excerpt from: Sheng-yen Lu, Book No.82]

A BRIEF EXPLANATION ON THE REALISATION OF THE MANTRA OF LIVING BUDDHA LIANSHENG

There are the long version and the heart mantra (also known as the short mantra).

The long mantra: “**Om Ah Hum. Guru Bei. A He Sa Sha Ma Ha. Liansheng Siddhi Hum.**” expresses: “*The Unexcelled Great Guru, the manifestation of The Supreme Awareness of The Universe! Salvage all sentient beings in the six samsaric realms at once, to be reborn from the lotus in the Buddha land, swiftly accomplish realisation!*”

The Heart Mantra: “**Om. Guru. Liansheng. Siddhi. Hum.**” expresses: “*The Supreme Awareness of The Universe, The Unexcelled Great Guru, manifest into a lotus in The Liansheng Buddha Land, accomplish all siddhis!*”

[Excerpt from: Sheng-yen Lu, Book No.75]

In my (refers to Living Buddha Liansheng) realisation of the heart mantra, there exists the mantra of salvaging the six samsaric realms namely: **A** (salvages the realms of gods), **He** (salvages that of asuras), **Sa** (salvages that of humans), **Sha** (salvages that of animals), **Ma** (salvages that of hungry ghosts), and **Ha** (salvages that of hell beings). Moreover in the aforesaid realms there manifest four kinds of birth: wet births, womb births, egg births, and transformation births.

[Excerpt from: Sheng-yen Lu, Book No.84]

THE EXPLANATION OF THE SECRET OF THE MANTRA WHEEL OF THE GREAT ROOT GURU'S HEART MANTRA

The Great Root Guru's Heart Mantra and Mantra Wheel use Sanskrit language as in:

“Om Ah Hum. Guru Bei. A He Sa Sha Ma Ha. Lian (Hua) Sheng Siddhi Hum.”

The most excellent part is the three syllables of **“Lianhuasheng”** being pronounced in mandarin articulation – meaning from the last section of the mantra – **“Liansheng Siddhi Hum.”** The pronunciation of **“Lianhuasheng”** is however a kind of rendering and consequently cannot be recited by using the Sanskrit language. This is an important point and thus the sticking with the mandarin articulation – **“Liansheng Siddhi Hum.”**

[Excerpt from: Sheng-yen Lu, Book No.57]

Concerning this mantra, there is an inquiry: “So why is it pronounced as Liansheng? Because it wouldn't fit as a proper mantra!”

Actually **“Liansheng”** here means **“Pema”** from that of Padmasambhava – **“Om Ah Hum Bedza Guru Pema Siddhi Hum Seh”** (the heart mantra of Guru Padmasambhava).

“Om Ah Hum, the Tathagata who is the manifestation of the universe, Padmasambhava, with the Prajna wisdom, accomplish the Siddhi of Pure Land.”

The word **“Pema”** in the mantra **“Om Ah Hum Bedza Guru Pema Siddhi Hum Seh”** is the embodiment from padma/lotus (*Lianhua Huasheng*).

Subsequently, the two-syllable **“Liansheng”** here is the act of reciting His great name, the name of a Buddha. The Buddha's name is to call externally, while **“Pema”** internally. That is the meaning when you recite the part – that your heart also manifests from lotus.

[Excerpt from: Sheng-yen Lu, Genuine Talks From The Heart – Part 3]

Shadaka who cultivates the Yoga of Root Guru Padmakumara may enshrine the mantra wheel and then use his/her eyes to observe the wheel. Syllable by syllable should be clearly visualised rotating. To enshrine the mantra wheel means setting up the Mandala of Dharma.

[Excerpt from: Sheng-yen Lu, Book No.57]

The rotation of the seed syllable means that the light radiates in the ten directions. The light circles over the ten Dharma Realms completely.

The seed syllable in the centre represents the heart and the rotating heart radiates light perfectly!
The seed syllable in the centre together with the mantra syllables surrounding it (in Sanskrit syllables) radiates light. This visualisation is known as The Syllables of Deity.

[Excerpt from: Sheng-yen Lu, The Vajrayana Sword of Wisdom – Part 3]

This mantra wheel can be visualised to appear in the heart of The Root Guru with the “Hum” being the seed syllable and resides in the centre of the wheel. Afterwards, the Hum syllable from the heart of the sadhaka merges with that of The Root Guru. There is no difference between both of them and therefore it is called ‘the realisation and union with the corresponding practice’ (*yukta*).

[Excerpt from: Sheng-yen Lu, Book No.57]

POSTSCRIPT

Lord Padmasambhava says “The Heart Mantra of The Root Guru is the essence of Triple Gems (Buddha, Dharma and Sangha) and of Three Roots (Guru, Personal Deity/Yidam, and Dharma Protector). With it, you can gain glorious accomplishment in mundane (*lokiya*) and supramundane (*lokuttara*) siddhis. Therefore, the merit of reciting The Heart Mantra of The Root Guru is superlative!”



ROOT GURU'S MANTRA WHEEL
Black-White Version

The mantra syllables, courtesy of The True Buddha School.
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ROOT GURU'S HEART MANTRA WHEEL

Colour Version

The Root Guru's Heart Mantra Wheel created by Lotus Nino
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