

騎龍白財神相應法

The Dragon-Riding White Jambhala Sadhana

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

ACKNOWLEDGEMENTS

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Translator, Researcher & E-book Designer: Imelda Tan

The Padmakumara website is most grateful to Living Buddha Lian-sheng for transmitting such precious dharma. May Living Buddha Lian-sheng 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 or any authorized True Buddha School master.

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 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.

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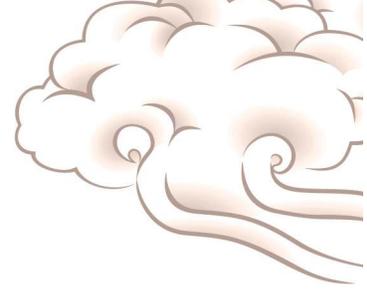
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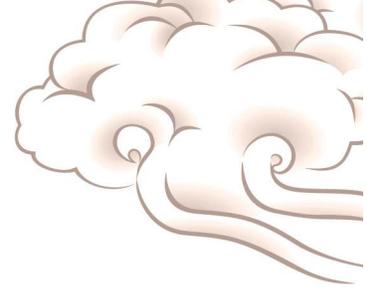
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Contents

| | |
|---|----|
| Upon Reading This E-Book | 4 |
| About Living Buddha Lian-sheng | 5 |
| About The True Buddha School | 6 |
| About True Buddha School Net (TBSN) | 6 |
| About Padmakumara Website | 7 |
| About True Buddha Translation Teams | 7 |
| White Jambhala Overview | 10 |
| The Dragon-Riding White Jambhala Sadhana | 12 |
| 騎龍白財神簡介 | 18 |
| 騎龍白財神相應法 | 20 |
| How to Take Refuge in Living Buddha Lian-sheng | 24 |
| Living Buddha Lian-sheng's English Books | 25 |
| TBS English Practice E-books | 28 |
| TBS Chinese-English Bilingual Practice E-books (中英文對照版本電子儀軌書) | 30 |
| Dedication of Merits | 31 |



Upon Reading This E-Book

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

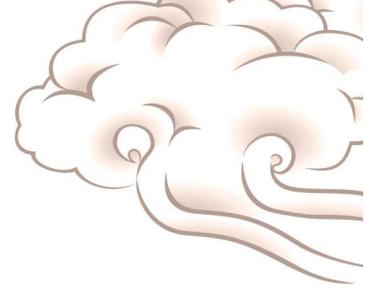
In this e-book, mantras are translated using simple English phonetics. Sutras, verses, and praises are translated using both English and Hanyu Pinyin. Students should not assume that the translations can possibly emulate the exact pronunciations of the Root Guru. It is highly recommended that students 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 sadhana and teaching. Please refer to Living Buddha Lian-sheng'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, buddhas, bodhisattvas, and dharma protectors bless these translated practices. May the True Buddha Tantra 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
www.padmakumara.org/forum



About Living Buddha Lian-sheng

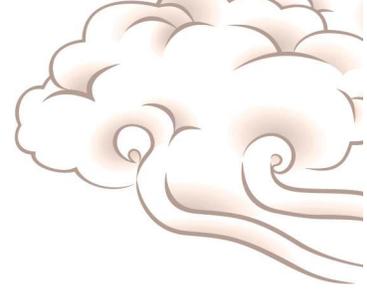


His Holiness Living Buddha Lian-sheng is the Root Guru of True Buddha School. He is referred to as Grand Master by his disciples, and he is regarded as the emanation of Amitabha Buddha.

As the lineage holder of the Nyingma, Kagyu, Sakya and Gelug schools of Tibetan Buddhism, Living Buddha Lian-sheng has attained the highest fruition in those schools including the Great Perfection, Mahamudra, Lamdre, and Yamantaka Sadhana.

Living Buddha Lian-sheng teaches both exoteric and esoteric Buddhism, and also incorporates elements of Zen and Daoism into his teachings. He emphasizes actual practice and encourages students to integrate his Buddhist teachings into their daily lives. The quintessence of his personal journey, his methods of cultivation and his realization are embodied in the True Buddha Tantric Dharma, which is an inspiring, practical, and powerful teaching that is well-suited for people in modern society. Living Buddha Lian-sheng leads a disciplined life which includes spiritual practice, teaching, writing, and painting. He is an excellent model for spiritual cultivators in this degenerated age.

As of today, over five million people have taken refuge in True Buddha School. With over 400 chapters worldwide, True Buddha School is recognized as a major Buddhist group today. Living Buddha Lian-sheng has written over 200 books in Chinese on topics ranging from Vajrayana Buddhism to Feng Shui, Zen Buddhism, and Daoism. Many of these books are now being translated into English and various other languages.



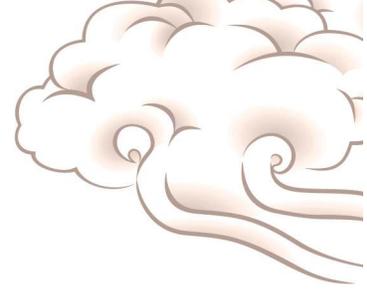
About The True Buddha School

The True Buddha School, founded by Living Buddha Lian-sheng, 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 Tantra. The True Buddha Tantra 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 True Buddha School Net (TBSN)

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's books and dharma talks.



About Padmakumara Website

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.

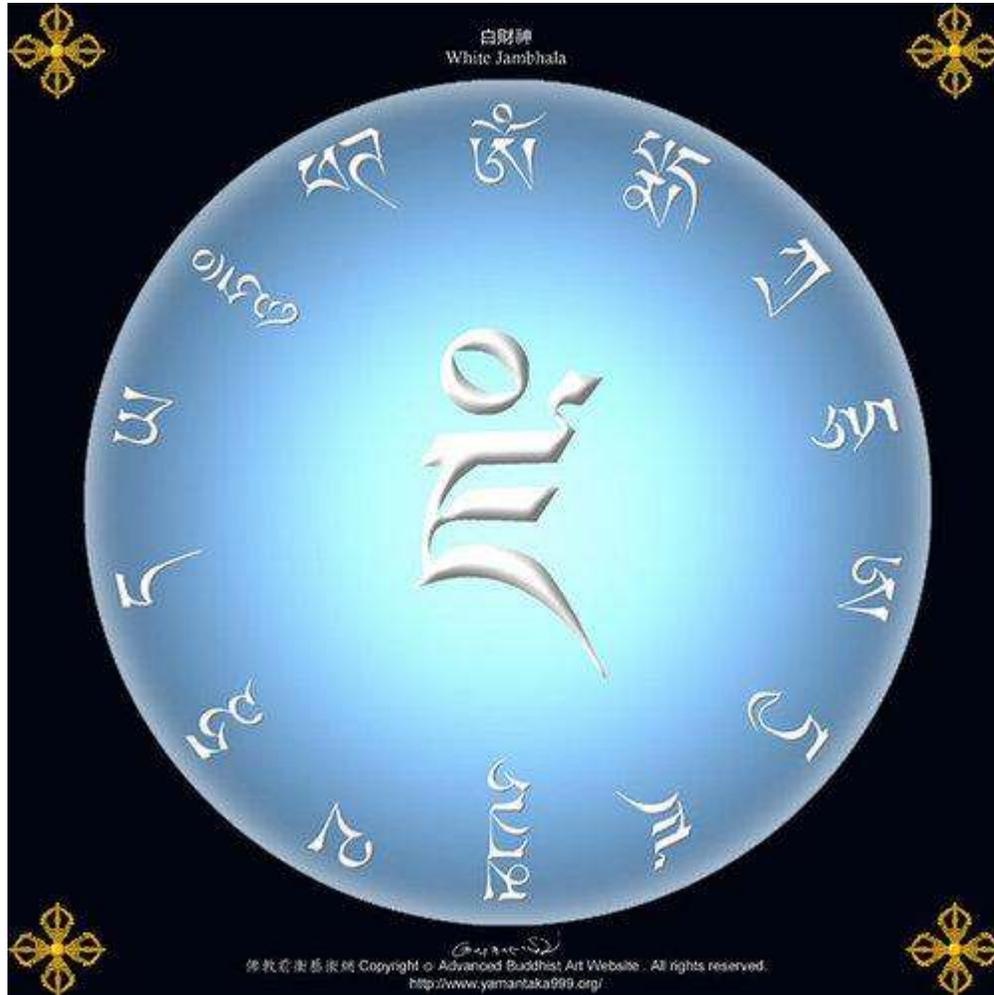
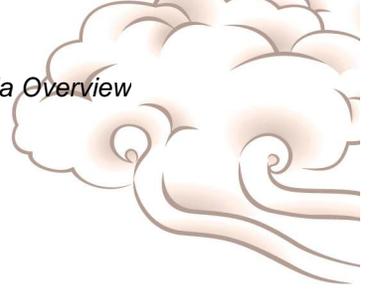
About True Buddha Translation Teams

True Buddha Translation Teams (TBTTs) was formed in 2008. They are a group of volunteers operating under the True Buddha Foundation (TBF) of True Buddha School (TBS).

TBTTs' mission is to propagate the dharma teachings of His Holiness, Living Buddha Lian-sheng (Grand Master Lu) to every corner of the world with accurate, fluent and profound translations in multiple languages so that all can practice and attain enlightenment. Visit <http://www.tbtt.org> and become a volunteer today.



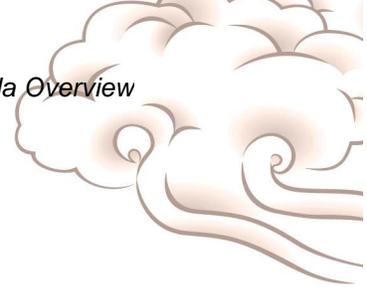
雪山騎龍白財神顯現於虛空之中、四方空行母圍繞、觀世音菩薩住頂加持。
The Snowy White Jambhala sits on the back of a green dragon amongst the clouds,
is surrounded by Dakinis in four directions, with Avalokitesvara high above.



Courtesy of www.yamantaka999.org

White Jambhala mantra wheel with the Tibetan syllable seed “Jam” at the center.

白財神咒字由 12 點鐘位置依順時鐘方向右旋排列成咒輪



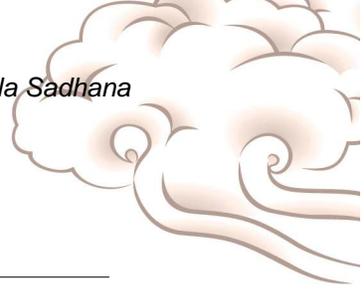
White Jambhala Overview

The following information is courtesy of Imelda Tan.

| | |
|--------------|--|
| Name: | Common: White Jambhala Tibetan: White Dzambhala Karpo Hindu: Kubera |
| Category: | One of the Five Wealth Deities – is an emanation of Avalokiteshvara |
| Origin: | <p>According to legend, when Master Atisha was travelling in Mount Putuo, the sacred place for worshipping Avalokiteshvara in China, he met a sickness inflicted poor man who was dying of starvation. Being an impoverished monk, Master Atisha felt helpless even though he sympathized with him. Out of great sorrow, he could not but to cry for the man.</p> <p>During this time, Avalokiteshvara appeared in a human form before him and inquired about his crying. Upon hearing his reasons, Avalokiteshvara shed two drops of tears in empathy. The tear from his left eye transformed into Deliverance Buddha Mother, while the tear from his right into White Jambhala. Avalokiteshvara then instructed White Jambhala to personally empower and teach Master Atisha the rite of his practice, so that the wishes of sentient beings can be fulfilled. Thus, the White Jambhala Practice is passed on till this day.</p> |
| Appearance: | <p>The white-colored deity is wrathful in appearance with the hair flowing upward like flames. He is adorned with jewel ornaments and silks of various colours, riding on the back of a green dragon and sporting amongst the clouds. He appears in the form of two-arms and two-legs. His right hand holds a victory banner, while his left hand cradles a mongoose that spits out precious gems. A katvanga staff rests against the left shoulder.</p> <p><i>(Note: In some thankgas, his left hand is depicted as grasping a sac of treasures.)</i></p> |
| Beneficence: | To practice formless charity and care for the suffering sentient beings, that will naturally lead the cultivator to spiritual accomplishment and the fulfilment of all wishes. Its mantra can ultimately eliminate sins and karmic hindrances, attain a bodhi mind, and avert disaster and sickness. |
| Mantras: | <p>Om, bei-ma, ge-da, ah-lee-ya, jum-bah-lah, seh-da-ya, hum-pei (heart mantra)</p> <p>Om, Bei-ma, ge-da, ah-er-ya, jum-bah-lah, seh-da-ya, la-yi-da-mu, bah-ling-da, ka-ka-ka-hei, ka-hei (bathing mantra)</p> |



| | |
|--|---|
| <p>Seed Syllable:</p> | <div data-bbox="516 321 841 636" data-label="Image"> </div> <p data-bbox="841 611 1143 642">Tibetan Seed Syllable "Jam"</p> |
| <p>Iconography Interpretation:</p> | <p>White-Colored Skin: It symbolizes the purification of impurities and filth that sentient beings experience from poverty.</p> <p>Three-Eyed: It is said that White Jambhala views and empathizes with those who suffers bitterly from poverty.</p> <p>Sac of Treasures: Its content imply that the merits of White Jambhala can salvage the impoverished sentient beings.</p> <p>Dragon-Riding: It signifies one who not only salvages self but also others from the sufferings of poverty.</p> <p>Mongoose: It was said that wealthy people in ancient India carried a purse made of mongoose's hide and that when they gambled, they often shook the purse. The mongoose or mongoose's hide then regurgitated gold coins and other precious things from its mouth. Hence, mongoose shown vomiting jewels becomes the main attribute of Jambhala for embracing generosity. Vomiting treasures implies Jambhala's bestowment of wealth; whereas mani jewels imply the eradication of poverty.</p> <p>Victory Banner: It signifies the victory of Buddhism. The top of the banner takes the form of a small parasol, which is surmounted by a central wish-granting gem. This domed parasol is rimmed by an ornate crest-bar with makara-tailed ends from which hangs a billowing silk scarf. As a hand-held ensign the banner is an attribute of many deities, particularly those associated with wealth and power, such as Jambhala.</p> |



The Dragon-Riding White Jambhala Sadhana

Prepared by Imelda Tan based on Living Buddha Lian-sheng, Sheng-yen Lu's teachings.

Please obtain the empowerment and lineage transmission prior to attempting this practice.

Begin by praying for the root lineage blessing: 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 sadhana will be auspicious.

Engender the Four Immeasurable Minds. Visualize your parents, children, relatives, friends, and enemies joining you in this practice.

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

1. Recite the Purification Mantras and Earth God Mantra

2. Recite the Invocation Mantra: *Om ah hum, so-ha* (3 times)

We sincerely invoke:

Namo Root Guru Living Buddha Lian-sheng,

Namo White Maha Padmakumara,

Namo Lotus Light Unhindered Buddha, (a.k.a Lotus Light Self-Mastery Buddha)

Namo the lineage gurus of True Buddha School,

Namo White Jambhala.

Herein, each local chapter may invoke the Buddhas, Bodhisattvas and Dharma Protectors enshrined at its altar accordingly. When practicing at home, you may invoke the deities present at your shrine.

Namo all Buddhas of the Ten Directions and Three Times,

Namo all Bodhisattvas and Mahasattvas,

Namo Maha Prajna Paramita.

3. Great Homage Using Visualization



4. Mandala Offering

(Offer bathing water from the tasses.)

5. Chant the Fourfold Refuge

6. Recite the Four Immeasurable Vows

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

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

May all beings be free of suffering and always be happy; this is immeasurable joy.

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



White Jambhala Mudra

7. Armor Protection

8. Mudra and Visualization

Mudra: Form White Jambhala Mudra.

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)



Tibetan Seed Syllable JAM

- I. There in the empty space appears an enormous Five Treasured Mandala. Inside the Mandala, a large white lotus manifests. On the white lotus, a moon disc rises and bears the seed syllable "JAM".
- II. The seed syllable transforms into White Jambhala riding on a green dragon above a lotus. He appears as a redhead illuminating being in the form of one-face, three-eyes, two-arms and two-legs. His stature is short and stout with a protruding belly. He wears a small Five-Buddha Crown, grasps a victory banner in his right hand, holds a large sac in his left hand, and has a katvanga staff resting against his left shoulder. White Jambhala is surrounded

by four Dakinis in four directions and Avalokiteshvara above him.

- III.** Visualize the offered bathing water transforms into a green dragon in the sky. The heavenly dragon then spits purified water, like gentle rain, showering upon White Jambhala. Every droplet of this rain emulates money, gold block, jewels and diamonds falling from the sky on to the ground around you.

9. Recite the White Jambhala Heart Mantra

Visualization: Use both hands to hold the mala beads in front of your chest and move each bead with the thumb during chanting. Visualize the left hand transforming into a vajra bell and the right hand transforming into a vajra scepter. The mother bead or emblem transforms into a multiple-jeweled stupa, and the four “divider beads” transform into the Four Heavenly Kings. The tassel transforms into a “lotus hand,” while the string that threads through the beads transforms into Vajrasattva’s white light, in the form of a circle. During mantra chanting, as each bead is moved, visualize each bead turning into White Jambhala riding on the back of a green dragon, who then appears before you.

Chant the White Jambhala Heart Mantra

Om, bei-ma, ge-da, ah-lee-ya, jum-bah-lah, seh-da-ya, hum-pei (108 times)

Or

Om, bei-da-ma, ge-er-da, ah-er-ya, jum-bah-lah, la-ru, seh-da-ya, hum-pei (108 times)

10. Recite the White Jambhala Bathing Mantra

*Om, bei-ma, ge-da, ah-er-ya, jum-bah-lah,
seh-da-ya, la-yi-da-mu, bah-ling-da, ka-ka-ka-hei,
ka-hei* (7 times)

(At this time, while forming the bathing mudra, dip your ring finger into the bathing water and taste it. Following, use your ring finger and thumb to dip and sprinkle it to your surrounding. Visualize this water as treasures that you pray for yourself or others falling from the sky and bestowing upon you.)



Bathing Mudra



11. Recite the High King Avalokitesvara Sutra (1 or 3 times)

12. Entering Samadhi

Nine Cycle Breathing, Entering of the Deity into Oneself and Release of Oneself into the Cosmic Consciousness [or Ruwo-Woru visualization], Breath Counting.

13. Emerging from Samadhi

14. Recite the Hundred Syllable Mantra (3 times)

15. White Jambhala Praise Verse:

*O Lord White Jambhala,
Whom upon sighting humans suffering
From poverty and the cycle of life and death,
Shed tears of sorrow.*

*O Lord White Jambhala,
Whose skin is snowy white,
Is escorted in four directions by four Dakinis,
Who guard the wealth of His Holiness,
To whom I take refuge in and pay homage to thee henceforth.*

*Yan jian zhong sheng zao qiong ku,
Lun hui jiu sheng bei lei liu,
Jin shen bai se ru xue shan,
Si fang kong xing mu wei rao,
Hu chi cai fu zhi sheng zun,
Wo jin gui ming bing ding li.*

16. Dedication

*May the Holy-Red-Crown-Vajra-Master
Empower the descending White Jambhala
To bestow upon all sentient beings
The gifts of divine prosperity and fortune.*

*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,*

*Hong guan sheng mian da shang shi,
Jia chi jiang sheng bai cai shen,
Wo deng wu liang zhu zhong sheng,
Fu gui si jia da ji xiang.*



*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.

Use your vajra scepter to draw a circle three times in the space above you and visualize that you are drawing a blazing circle of fire. Then say:

"May all supplications be completely fulfilled. May all hindrances be removed."

Visualize a patch of darkness in front of you (symbolizing negative forces). Then raise the vajra scepter, point it towards the patch of darkness, and ring the vajra bell while shouting:

"Wun!"

As you shout "Wun," visualize the darkness retreating and in its place are two vajra scepters in the form of a cross appearing above a lotus flower, surrounded by the blazing circle of fire. The crossed vajra scepters represent strength, while the lotus flower itself represents wisdom. The crossed vajra scepters above a lotus represent protection and defeat of the negative forces. The blazing light signifies totality and completion. With this visualization of the crossed vajra scepters, lotus flower, and blazing circle of fire, all negatives forces will retreat.

(Detailed visualization from page 165 of A Complete and Detailed Exposition on the True Buddha Tantric Dharma)

17. Recite the Principal Heart Mantras

18. Recite the Buddha's Name (3 times)

19. Great Homage Using Visualization

20. Recite the Completion Mantra:

Om, bu lin (3 times)

Om Mani Padme Hum



Dismissal

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

End of Practice

May all endeavors be auspicious.

Here are a few key points regarding the White Jambhala Practice:

- 1) One must accomplished 100,000 six-syllable mantra ("Om mani padme hum") chants beforehand since Avalokiteshvara is White Jambhala's origin deity. By completing this task, one can attain an expedient yogic response with White Jambhala.
- 2) Shrine Set Up: Entreat White Jambhala as one's Principal Deity by preparing a round table that relatively matches one's body shape but not necessarily height. Place White Jambhala on a silvery white plate as the centerpiece. Encircle the plate with 7 tassels filled with Bathing Water, or a mixture of water and soap powder. Put a pyramid shaped white crystal between the tassels. His offerings, also known as "two whites and three sweets", often consist of milk, white flour (roasted), white sugar, crystal sugar, and honey. Place the offerings on the same table and entreat White Jambhala to make his own Tsampa, a Tibetan staple foodstuff.
- 3) Being renowned as White Jambhala of the Snowy White Crystal Palace, White Jambhala naturally favors the color of white. One's shrine set up, including one's garment and accessories, should preferably be all in white.
- 4) At the end of each yoga practice session, do not discard the bathing water as wastes. Such act is deemed as recklessly ridding one's own wealth. Instead, sprinkle it within the four corners of shrine or inside the house to keep one's wealth safe.
- 5) True Buddha cultivator's important visualization technique: When sprinkling the bathing water, remember to visualize it transform into a heavenly dragon. Following, this dragon spits water showering over White Jambhala. As the water droplets descend, they transform into an abundance of paper money, gold block, pearls and diamonds manifesting and showering down on the cultivator's surrounding.



騎龍白財神簡介

本資料是由 Imelda Tan 所提供。

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| <p>名稱</p> | <p>「白財神」又稱「雪山騎龍白財神」、「白寶藏王」、(梵文 Dzambhala)。藏名「藏拉噶波」、身白色、故名。</p> |
| <p>法門部</p> | <p>白財神是五路財神之一、是觀世音菩薩的化現。</p> |
| <p>緣起與由來</p> | <p>白財神是由印度佛教大師阿底峽祖師所傳的一個財尊法門。這個殊勝法門也屬於一種觀音菩薩的法門、其來源是這樣的：約在九百多年前、阿底峽祖師住世的時間、有一天祖師正在入城途中、見到路邊有一個乞丐因為飢渴而倒在地上、面臨死亡；阿底峽祖師見到這樣的情況、心料即使飛奔進城、待帶回食物來到原地時、乞丐也必已斷氣、故此拿出了僧人隨身帶備的剃髮刀、割下自己一塊肉、用來救助乞丐；但垂死之乞丐卻回答說：「我從不食肉、況佛門弟子身上肉。六道眾生生死是因果所致的、人有生也必有死、生死是一種自然的輪回、莫為我死而哀。」</p> <p>阿底峽祖師心中生起了甚深微妙之大悲心、念及無量眾生因其業力受貧苦所迫、涓滴飲食亦不能得、如何能救度這些眾生免於貧苦呢？祖師心念處於此悲心中、同時迫切地向觀音祈請不斷；彼時天上忽然現出妙光及傳來奇妙之聲音、祖師仰頭即見觀音在面前上空化現、祖師馬上連連懇求大士傳授一個護持眾生免於飢渴貧乏之法門。這時、觀音大士因聽到了祖師所述之乞丐的慘況、也心念眾生之痛苦、眼中流出了悲淚；此時、由觀音之左眼所流出之一顆淚珠化生出六臂相之大黑天護法、而右眼所流出之一顆淚珠變化成了騎龍白財神。</p> <p>白財神發願：「由我來助你救度眾生免於貧困吧！」；六臂大黑天護法則發願：「由我來息除眾生之障礙吧！」。這兩尊一個是賜令免於貧苦之財尊、一個是護持正教之護法；但其實都是由觀音之悲心所化現的種種不同形相、體性就是觀音大士。</p> <p>祂們在阿底峽祖師前方的慧光中出現、祖師供贊祂們時、白財神身上下起了珍寶之雨。因此、此白財神法專為修行人資財具足、功德甚大、乃本尊白財神之願力。以修法者能否發菩提心為前提、斷不可用所得之財、恣為自己享受、是為至要。</p> |
| <p>法相</p> | <p>白財神一面二臂、面部半怒半笑、三目圓睜、紅髮上衝、寶幔莊嚴、五佛冠為頭飾、上身披網緞、巴乍勒嘎網緞為裙、身材矮壯大肚、右手持寶棒、左手抱著吐寶鼠、右臂挾著卡藏卡、足右屈左半伸。以龍為騎、蓮花月輪為座、身白如月光、具足善富的姿態。</p> <p>※請注意：有的白財神法相是左手握著裝財寶的大布袋。</p> |



| | |
|----------------|--|
| <p>功德利益</p> | <p>修持白財神法門有三項殊勝功德： (1) 善心與慈悲心自然生起； (2) 於今生衣食豐足； (3) 於未來生不墮三惡道、往生極樂淨土。</p> <p>持白財神咒、可獲得白財神歡心賜福庇佑、財源廣進、事業順利、免除窮困、一切受用富饒廣增。但修持者須發慈悲心、勤行佈施、護持佛法、以相應白財神慈悲護教的心。修持財神咒、雖是以求財的慾望為出發、但在精神統一的觀修持咒過程中、也在練習身口意的清淨、進而發慈悲心、勤行佈施、修持佛法、菩提道心自然增長、這即是佛菩薩「先以欲勾之、再令入佛智」的苦心、先救度眾生的窮苦、再引導眾生修行開悟。修這白財神法門也就是等於修觀音的其中一個化相、所以最終成就是往生於彌陀及觀音的淨土之中。</p> |
| <p>咒語</p> | <p>嗡。貝瑪。卓達。啊里呀。針巴拉。啥達呀。吽呬。(短咒) 嗡。貝達媽。佐爾打。阿爾也。針巴拉。拉惹。捨打也。吽呬。 (長咒) 唵。貝媽。佐打。阿爾也。針巴拉。捨打也。拉依打木。巴零打。 卡卡卡嘿。卡嘿。(白財神沐浴咒)</p> |
| <p>種子字</p> | <div data-bbox="516 1115 837 1430" data-label="Image"> </div> <p>藏文種子字「針」</p> |
| <p>象徵與信仰功能</p> | <p>身白色：表示能消除一切眾生因貧困所致的污穢。 三目圓：表示悲望三世之眾生。 大布袋：表示匯聚一切財神之功德能救度飢餓中的眾生之苦。 龍為騎：表示解除自我和他人的一切貧窮之苦。</p> <p>吐寶鼠：代表財神之隱藏佛母。為消除眾生貧苦經濟窘困、由其口中吐出各種珍寶、來賜於眾生解脫窮困；而吐出摩尼寶、象徵消除眾生貧苦。</p> |

騎龍白財神相應法

此法是 Imelda Tan 編輯、依蓮生活佛盧勝彥開示及相關資料整理出來。

請詳閱盧勝彥文集第 57 冊《道法傳奇錄》185 頁、及第 123 冊《流星與紅楓》201 頁。

※凡真佛宗弟子、已受了上師皈依灌頂及此法灌頂者均可修、未灌者、不可修。

先祈求根本傳承加持：先觀空、次觀想根本傳承上師蓮生活佛住頂放光加持、持「根本傳承上師心咒」七遍、祈求修法圓滿。

再作四無量心觀。作驚醒手印：拍掌兩下、再交加彈指。

一、唸清淨咒

二、唸召請咒

嗡。啊。吽。梭哈。(三遍)

奉請：

南摩根本傳承上師 蓮生活佛

南摩大白蓮花童子

南摩華光自在佛

南摩真佛宗歷代傳承祖師

南摩本尊騎龍白財神

(各地分堂可按照自己壇城所供奉的諸佛、菩薩、金剛護法、依次奉請)

十方三世一切諸佛。一切菩薩摩訶薩。南摩摩訶般若波羅蜜多。

三、大禮拜

四、大供養

(須供水、是沐浴水)

五、四皈依咒

六、唸四無量心偈

願一切眾生具足樂及樂因、是慈無量。

願一切眾生脫離苦及苦因、是悲無量。

願一切眾生永住無苦安樂、是喜無量。

願一切眾生棄愛憎住平等、是捨無量。

七、披甲護身

八、結印及觀想

結印： 白財神手印

觀想：先觀空、唸觀空咒：

嗡。司巴瓦。速達。沙爾瓦。打爾嘛。司巴瓦。速朵杭。(三遍)



白財神手印

- (一) 觀想虛空中現出五寶的大壇城、壇城中現出一朵大白蓮花、蓮花上面現出月輪、月輪中現「針」咒字。
- (二) 由咒字裡面出生「蓮花綠龍之上騎一尊白財神」法像。白財神的身是白色、一面（一個面孔）、二臂、三眼（三個眼睛）、紅髮（頭髮是紅色的）、寶鬘莊嚴、戴的是小五佛冠、身閃耀光彩、身體矮壯、大腹、坐綠龍、雄壯。祂右手如意棒、左手大布袋（裝財寶）、左臂夾三叉戟「卡藏卡」。四空行母在四周、最上方是觀世音菩薩。
- (三) 再觀想供水化為綠色的龍、空中有天龍吐淨水、天水淋在白財神之身上、如華雨一般。每一滴華雨皆變金錢、黃金、珠寶、鑽石降下在四周。



藏文種子字「針」

九、持白財神心咒

持唸珠觀想：（雙手持唸珠置胸前、唸時用大拇指撥珠。）

左手觀想成金剛鈴、右手觀想成金剛杵、佛頭珠觀想成多寶佛塔、四粒間珠觀想成四大天王、穗鬚觀想成蓮花手（佛手）。串珠的線觀想成金剛薩埵本性的白光繞一圈。持咒時每撥一粒珠子都觀想成一尊騎綠龍的白財神、來到自己前面。

咒語：

嗡。貝瑪。卓達。啊里呀。針巴拉。哈達呀。吽呬。（一〇八遍）

或者

嗡。貝達媽。佐爾打。阿爾也。針巴拉。拉惹。捨打也。吽呬。

（一〇八遍）

十、再持白財神沐浴咒 

咒語：

唵。貝媽。佐打。阿爾也。針巴拉。
捨打也。拉依打木。巴零打。卡卡卡
嘿。卡嘿。(唸七遍)

(此時、以無名指去沾供奉的沐浴水、先自己嚐一下、然後用無名指及大姆指、把沐浴水彈向四周、這水表示財寶、一一從空中而下、可以自己祈求、也可替他人祈求財寶。)



彈水印

十一、唸高王觀世音真經 (一遍或三遍)

十二、入三摩地

(請詳閱蓮花童子相應法之九節佛風、入我我入觀、數息觀。)

十三、出定

十四、唸百字明咒 (三遍)

十五、唸「白財神」的頌偈：

眼見眾生遭窮苦、輪迴救生悲淚流、
金身白色如雪山、四方空行母圍繞、
護持財富之聖尊、我今皈命並頂禮。

十六、迴向：

紅冠聖冕大上師、加持降生白財神、
我等無量諸眾生、富貴賜加大吉祥。

願同唸佛者、同生極樂國、上報四重恩、下濟三途苦、見佛了生死、如佛度一切。弟子____今依此作迴向。願將修法功德迴向給根本傳承上師、祈願師佛常住世間、不入涅槃、永轉法輪、佛體安康。恭祝大家身體健康、萬事如意、道心堅固、逢凶化吉。願一切所求的願望都得到圓滿。願一切災難退散。嗚！

十七、加持其他心咒

十八、唸佛 (三遍)



十九、大禮拜

二十、唸圓滿咒

嗡。部林。(三遍)

嗡。嗎呢。叭咪。吽。

作遣散手印：拍掌兩下、再交加彈指。

修法圓滿。如意吉祥。

此法有幾點聲明如下：

一、首先、唸滿十萬遍的觀世音菩薩咒「唵嘛呢叭咪吽」、再來修白財神、相應會比較快、因為祂是「白財神」的本地來源。

二、佈壇城：一定要供奉白財神、得以「白財神」為主尊。準備一個圓形的桌子、而這圓桌也要適合你的身材、毋須太高。這個圓桌的正中央、放一個白色或銀色的盤子、將白財神供在銀盤的正中央、周圍一共要放七杯的「沐浴水」。「沐浴水」就是清水、再加上肥皂粉放在裡面。在水杯跟水杯的中間、要放白色三角形的水晶。白財神本身的供品是「二白三甜」、以(炒過)麵粉、牛奶、白糖、冰糖、蜜糖圍繞著圓桌做供養、請「白財神」自己來做西藏人的「糌巴」。

三、白財神通通都要白的、所以壇城當然是佈置成白色、因為它是「雪山白水晶宮的白財神」、而你穿的衣服、戴的東西、一切以白色的為主、祂就喜歡。

四、修完法後的供水「沐浴水」、勿給他人、也勿倒掉、可以由密宗行者自己取來、遍灑壇城的四周、或是屋子裡面、勿灑外面、這樣表示財寶不被外人劫走。

五、真佛宗的觀想：沐浴水化出天龍騰空、天龍口中吐水沐浴白財神、如華雨、每一滴華雨皆變金錢、黃金、珠寶、鑽石降下。彈水時即是「觀想財寶在四周」也、此點最重要。

詳細請參考蓮生活佛開示 1997年2月15日 



How to Take Refuge in Living Buddha Lian-sheng

There are two ways of taking refuge in Living Buddha Lian-sheng:

1. In writing

At 7:00 a.m. (your local time) of either the first or fifteenth of a lunar month¹, face the direction of the rising sun. With palms joined, reverently, you recite the Fourfold Refuge Mantra² three times: “*Namo Guru bei, Namó Buddha ye, Namó Dharma ye, Namó Sangha ye*” and prostrate three times.

Send a letter to the True Buddha Quarter to request a refuge empowerment. State your name, address, age, and enclose a voluntary offering³. Upon receiving your letter, the True Buddha Foundation will send a certificate, a picture of Living Buddha Lian-sheng, and a note stating the level of practice you should start with. The address of the True Buddha Quarter is:

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

2. In person

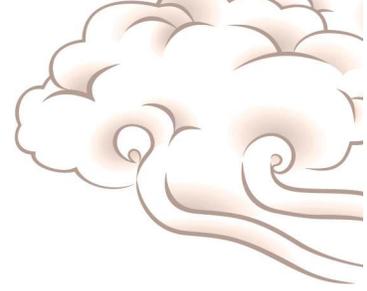
You may receive refuge empowerment personally from Living Buddha Lian-sheng by making an appointment to visit the True Buddha Quarter in Redmond, Washington, USA. Alternatively, you may obtain refuge empowerment personally from any authorized True Buddha Master by visiting a True Buddha temple or local chapter⁴, or by attending a True Buddha ceremony.

¹ 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>.

² 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.

³ If you wish to practice a particular True Buddha Sadhana 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.

⁴ 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's English Books

If you enjoyed this book, and are interested in more of Living Buddha Lian-sheng's work, a whole catalogue 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 English translated books, you can purchase them online at <http://www.padmakumara.org/bookstore>, <http://www.amazon.com>, or <http://www.1sheen.com>.

Alternatively, you are invited to visit your nearest local temple or chapter at <http://www.tbsn.org> to obtain True Buddha School complimentary books and/or borrow items, including Living Buddha Lian-sheng's dharma talks and teachings recorded in the format of cds, dvds, audio cassettes, or VHS video cassettes.



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

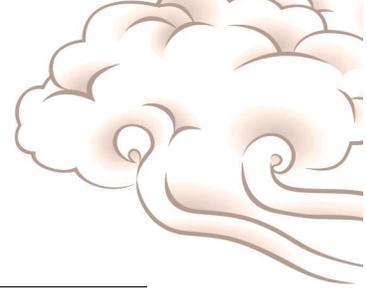
Having penetrated the depth of the Buddhadharma, Grand Master Lu extracts the essences of the vast Buddhadharma and presents them to his readers in a very systematic and logical manner.



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.

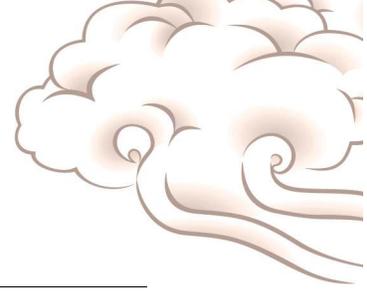


Dharma Talks by a Living Buddha

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.

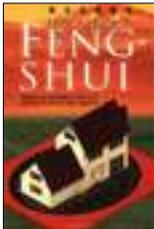


New Revelations from the Buddha King

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 Sheng-yen Lu reveals the insights to the "worldly Dharma" to help one to secure success in the mundane world.

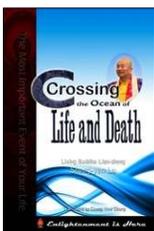


The Annotated True Buddha Sutra

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.

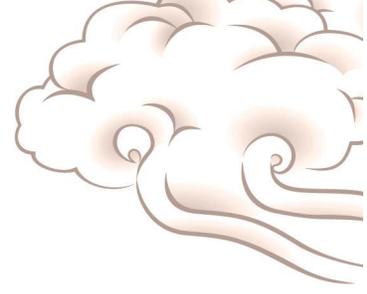


Crossing the Ocean of Life and Death

By Grand Master Sheng-yen Lu

Translated by Cheng Yew Chung

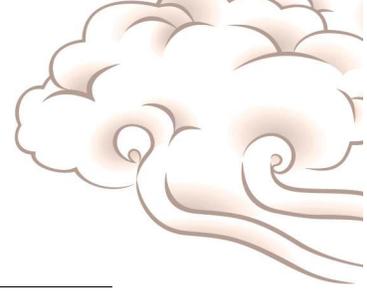
Never, since Padmasambhava's teachings of the Bardo Thodol ("Liberation by Hearing in the Bardo"), has such a authoritative and enlightening account on the dying process been documented. In Grand Master Sheng-yen Lu's 163rd book, Crossing the Ocean of Life and Death, all conceivable questions are answered about the most crucial moment in a person's life – leaving this world.



TBS English Practice E-books

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| E-Book | Courtesy | Date |
|---|--|-------------|
| Vajrasattva and Eight Personal Deity Practices 真佛宗金剛心菩薩及八大本尊法本 | Janny Chow, Luljeta Subasic, Alice Yang | 2006 |
| Root Guru (Padmakumara) Yoga Practice 蓮花童子相應法 | Janny Chow, Luljeta Subasic, Alice Yang | 2006 |
| Avalokitesvara Bodhisattva Personal Deity Yoga Practice 觀世音菩薩相應法 | Janny Chow, Luljeta Subasic, Alice Yang | 2006 |
| Vajrasattva Personal Deity Yoga Practice 金剛心菩薩相應法 | Janny Chow, Luljeta Subasic, Alice Yang | 2006 |
| Padmasambhava Personal Deity Yoga Practice 蓮華生大士相應法 | Janny Chow, Luljeta Subasic, Alice Yang | 2006 |
| Lapis Lazuli Light Medicine Buddha Personal Deity Yoga Practice 藥師佛相應法 | Janny Chow, Luljeta Subasic, Alice Yang | 2006 |
| Maha Cundi Bodhisattva Personal Deity Practice 準提佛母相應法 | Janny Chow, Luljeta Subasic, Alice Yang | 2006 |
| Amitabha Buddha Personal Deity Yoga Practice 阿彌陀佛相應法 | Janny Chow, Luljeta Subasic, Alice Yang | 2006 |
| Yellow Jambhala Personal Deity Yoga Practice 黃財神相應法 | Janny Chow, Luljeta Subasic, Alice Yang | 2006 |
| Ksitigarbha Bodhisattva Personal Deity Practice 地藏王菩薩相應法 | Janny Chow, Luljeta Subasic, Alice Yang | 2006 |
| Smoke Offering Practice 煙供法 | Janny Chow, Alice Yang, Imelda Tan, Lian-hua Zhi-wei | 2008 |
| Golden Mother's Seven Longevity Health Practices † 瑤池金母七大法 | Imelda Tan | 2008 |
| The Golden Mother Instant Wealth Dharma Practice 瑤池金母馬上有錢法 | Padmakumara Translation Team | 2008 |



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| The Dragon King Treasure Vase Practice † 龍王寶瓶法 | Padmakumara Translation Team | 2008 |
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| Kuan Yin (Avalokitesvara) Body Shrine Protection Practice That Averts Disasters † 觀音身壇城避災法 | Padmakumara Translation Team | 2008 |
| Thousand-Armed Thousand-Eyed Kuan Yin Bodhisattva Personal Deity Yoga Practice ‡ 千手千眼觀音本尊相應法儀軌 | Imelda Tan | 2008 |
| The Great Compassion Dharani Water Sadhana 大悲咒水的作法 | Padmakumara Translation Team | 2008 |
| The Tantric Practice of Kurukulla Yoga † 密宗咕嚕咕咧佛母法 | Padmakumara Translation Team | 2008 |
| The Uncommon Practice of the Great White Parasol (Sitapatre) † 大白傘蓋佛母不共法 | Padmakumara Translation Team | 2008 |
| The True Buddha Money Tree Sadhana † 真佛宗「搖錢樹法」儀軌 | Padmakumara Translation Team | 2008 |
| The Uncommon Practice of Ucchusma Vajrapala † 穢跡金剛不共法 | Padmakumara Translation Team | 2008 |
| The Manjushri Practices † 文殊師利菩薩法 | Padmakumara Translation Team | 2008 |
| The Roaring Lion Manjushri Sadhana 獅子吼文殊菩薩儀軌 | Alice Yang, Imelda Tan | 2008 |
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| Mahamayuri Vidyarajni Sadhana 佛母大孔雀明王相應法 | Alice Yang, TBTTs | 2009 |

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

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| Ebook Name 電子儀軌書名 | Courtesy 編輯著 | Date 初版 |
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| The Kurukulla Sadhana: 2nd Edition 咕嚕咕咧佛母相應法：第二版 | Imelda Tan | 2010 |
| Kuan Yin Body Shrine Protection Practice That Averts Disasters (Remake) 觀音身壇城避災法（再版） | Imelda Tan | 2010 |
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