

TRUE BUDDHA SCHOOL PRESENTS

An Introduction to the
True Buddha Tantra





Living Buddha Lian-sheng, Sheng-yen Lu

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 Taoism 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 Tantra, 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 Taoism. Many of these books are now being translated into English and various other languages.

An Introduction to the True Buddha Tantra

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True Buddha School and the True Buddha Tantra

THE TRUE BUDDHA SCHOOL AND THE TRUE BUDDHA TANTRA AS ESTABLISHED BY THE ACCOMPLISHED VAJRAYANA GURU, LIVING BUDDHA LIAN-SHENG

True Buddha School (TBS) was founded by Living Buddha Lian-sheng, Sheng-yen Lu. The drive for TBS is to bring Buddhist ideology into contemporary society, help sentient beings achieve spiritual realization, see their Buddha nature, and end the cycle of death and rebirth using distinct practices from Taoism, Sutrayana and Vajrayana Buddhism. In addition to disseminating and popularizing Vajrayana teachings and practices through its numerous temples and chapters, TBS aims to promote benevolent deeds and charity through the establishment of Lotus Light Charity Society and its branches throughout the world. TBS currently has more than five million disciples and four hundred establishments (temples, chapters, and cultivation groups) spreading the Buddhadharma.

As a defining characteristic of TBS, the True Buddha Tantra was created by its founder and lineage Root Guru, Living Buddha Lian-sheng, who achieved enlightenment by studying and practicing Tibetan Buddhism. The True Buddha Tantra, compiled from complicated and ancient cryptic teachings and then adapted for contemporary times, is complete and conveniently fits into the modern life style.

THE TRANSCENDENTAL AND WORLDLY ACHIEVEMENTS ORIGINATING FROM WITHIN THE TRUE BUDDHA TANTRA

The True Buddha Tantra can be divided into two major areas, transcendental and worldly (or mundane) practices. Transcendental practices are predominantly based on Vajrayana mudras, mantras and visualization. With these techniques, one can attain total concentration of the mind, reach the void of no-self, merge with the cosmic consciousness, unify with one's personal deity and ultimately enter the supreme spiritual realm. The whole process involves six stages, beginning with the Four Preliminaries, Root Guru Yoga, Personal Deity Yoga, Heruka Practice, Highest Yoga Tantra and culminating with the Great Perfection. It is a complete system consisting of distinctive levels and is designed to help one detach from the mundane affairs of the world, and break the cycle of reincarnation and attain buddhahood.

Meanwhile, the mundane practices of the True Buddha Tantra are intended to relieve sentient beings from suffering and satisfy their wishes for good health, longevity, children and household harmony. However, the ultimate goal is still to introduce them to the Buddha's perfect wisdom.

Living Buddha Lian-sheng began his spiritual path by studying Taoism with Taoist Master Qingzhen. Under Master Qingzhen's instructions, he mastered the art of using talismans, magic, Feng Shui and divination, which are very beneficial to the people living in this Saha World. They remain an integral part of the True Buddha Tantra. In addition, there are the Vajrayana Karma Practices which are used to assist sentient beings via purification, enrichment, magnetization, and subjugation. Equipped with so many expedient means, the True Buddha Tantra is versatile and useful. Today many vajra masters or acharyas of True Buddha School still use it to serve and help sentient beings.

A SET OF VAJRAYANA SADHANAS THAT SUITS MODERN PEOPLE

The True Buddha Tantra not only successfully combines worldly and transcendental interests, but also possesses the ultimate teachings. It features Vajrayana practices that are coherent, practical and current. They have been adapted for and suit people living in modern societies, regardless of ethnicity and identity. Additionally, no restrictions are placed on who can or cannot practice, regardless if one is ordained or not, a vegetarian or otherwise.

By integrating the essences of Sutrayana and Vajrayana teachings, Living Buddha Lian-sheng developed the True Buddha Tantra which is easy to understand, systematic and efficient. As a result, the teachings steadily attract more and more practitioners whose faith grows strong and firm.

Living Buddha Lian-sheng's Elucidation of the True Buddha Tantra

WHAT IS THE TRUE BUDDHA TANTRA?

The True Buddha Tantra consists of a set of Vajrayana practices which were created by Living Buddha Lian-sheng with his insight and inner wisdom. By means of the True Buddha Tantra, Living Buddha Lian-sheng has attained spiritual enlightenment. Therefore, he wants to transmit the True Buddha Tantra to benefit all sentient beings and lead them to buddhahood.

I, Living Buddha Lian-sheng, truly have achieved enlightenment. The True Buddha Tantra is the knowledge stemming from profound wisdom. It is not superstition. It will undoubtedly enable the practitioners to attain spiritual realization. Any novice practitioner, however, should be clear that it is not superficial worship and it does indeed demand arduous efforts to delve into the true nature. (*Excerpt from Living Buddha Lian-sheng's book #81*)

The True Buddha Tantra is derived from



Vajrayana Buddhism. It conforms completely to all aspects of the yoga practices of Buddhism, beginning with practicing concentration to reach a state of void, then merging into the cosmic consciousness, unifying with the yidam and entering the utmost realm. (*Excerpt from Living Buddha Lian-sheng's book #90*)

I, Living Buddha Lian-sheng, have transmitted the practices to cultivate the mind, which comprise the True Buddha Tantra. After my extensive study of the Vajrayana tantras, I was able to purify and simplify the practices and create the True Buddha Tantra, an effective tool to coordinate and control one's mind. (*Excerpt from Living Buddha Lian-sheng's book #91*)

Because I, Living Buddha Lian-sheng, have realized the truth that all is one and one is all, I received the lineage empowerment from countless buddhas and bodhisattvas. With such encouragement, I opened my heart and made my vows to bring the Dharma to all beings and to help them become enlightened. After gaining the complete understanding of all doctrines, I compiled the rituals of the True Buddha Tantra, and founded True Buddha School. (*Excerpt from Living Buddha Lian-sheng's book #93*)

My (Living Buddha Lian-sheng) True Buddha Tantra is refined and concise. It employs the three esoteric practices of mudra (body), mantra (speech) and visualization (mind) to reach buddhahood. The integration of the three secrets of “purified speech,” “purified body” and “purified mind” into one is in fact the only independent practice of the Vairocana Tathagata. (*Excerpt from Living Buddha Lian-sheng's book #95*)

The True Buddha Tantra integrates traditional Vajrayana Buddhism with modern concepts. Therefore, it is extremely effective and efficient. (*Excerpt from Living Buddha Lian-sheng's book #96*)

The True Buddha Tantra follows in the spirit of Mahayana Buddhism. By cultivating the body, speech and mind, one becomes one with the Buddha, enabling ordinary people to reach the Buddha Pure

Land directly. (*Excerpt from Living Buddha Lian-sheng's book #75*)

There are specific practices and pith instructions (key/secret instructions) when cultivating the Three Secrets of body, speech and mind. They can empower the practitioners to quickly attain buddhahood. Cultivators of the True Buddha Tantra are not only able to attain realization, but they also gain extraordinary power and complete wisdom. In all, cultivators will possess immeasurable wisdom, immeasurable power and fearlessness. At the same time, they can rid themselves of any worldly concerns through meditation. (*Excerpt from Living Buddha Lian-sheng's book #135*)

I, Living Buddha Lian-sheng adapted the essences of Sutrayana Buddhism, Vajrayana Buddhism and Taoism to establish the True Buddha Tantra cultivation methods. It has a gradual sequence of stages; it has been adapted and simplified from my cultivation experiences; and it also has been modernized. The sequence of stages is as follows:

OUTER PRACTICES:

The Four Preliminaries
The Root Guru Practice
The Personal Deity Practice

INNER PRACTICES:

The Treasure Vase Breathing Practice
The Inner Fire Yoga
Opening the Central Channel

SECRET PRACTICES:

Opening of the Five Chakras
Heruka Practices
Highest Yoga Tantra

MOST SECRET PRACTICES:

The Great Perfection

In creating the True Buddha Tantra, Living Buddha Lian-sheng used his Dharma eye to examine all major Vajrayana practices, removing and adjusting

complicated and redundant procedures, and merging various different practices. It is a return to the basic truth, and the cultivation procedures are suitable for modern people. (*Excerpt from Living Buddha Lian-sheng's book #63*)

I (Living Buddha Lian-sheng) noticed in recent years that there are many different religious sects, sprouting like bamboo shoots after the spring rainfall. It reflects the spiritual emptiness due to excessive materialism. Shingon Buddhism and Tibetan Buddhism have both flourished, yet their elucidation of the doctrines is purely theoretical and little is achieved in cultivating the actual sadhanas. Thus, I (Living Buddha Lian-sheng) strived to integrate the essence of Taoism, Sutrayana Buddhism and Vajrayana Buddhism and have produced the most valuable cultivation practices. I have recorded the genuine insight from my cultivation in my writings, and they are the most in-depth and complete instructions of cultivation, with a heavy emphasis on actual practice and not just theories and principles. (*Excerpt from Living Buddha Lian-sheng's book #63*)

The True Buddha Tantra is the ultimate dharma, an authentic dharma that allows you to realize your true heart, and takes you to the shore of the buddha lands; it is the heart of nirvana, and a priceless treasure. (*Excerpt from Living Buddha Lian-sheng's book #63*)

THE ORIGINS OF THE TRUE BUDDHA TANTRA

Countless kalpas ago, the central Dhyani Buddha, Vairocana Tathagata, transformed into Buddha Locana, from whose eyes arose the Maha Twin Lotus Ponds. There were eighteen Maha Padmakumaras residing in the Maha Twin Lotus Ponds, of which the most revered was White Maha Padmakumara. When Living Buddha Lian-sheng visited the Maha Twin Lotus Ponds, he began to realize that he had incarnated to the Saha World due to his vows to deliver all sentient beings. Then, Shakyamuni Buddha touched Living Buddha Lian-sheng's head and conferred upon him the prediction of buddhahood. Maitreya Bodhisattva bestowed on him the Red

Crown. Amitabha Buddha personally entrusted Living Buddha Lian-sheng with the responsibility to deliver sentient beings. Padmasambhava personally transmitted Vajrayana teachings to him. Seeing that people have disparate backgrounds and foundations, he opened the Dharma gate of expedient means, using Taoism, Sutrayana teachings, and Vajrayana teachings to help them take refuge, saving as many as he could. Because Maha Padmakumara had the destiny to propagate the Dharma in this human world, it is called the True Buddha Tantra. (*Excerpt from Living Buddha Lian-sheng's book #75*)

THE SIX TRUTHS OF THE TRUE BUDDHA TANTRA

TRUTH IN SALVATION:

Living Buddha Lian-sheng made a vow that, in order to deliver sentient beings, he would disregard his life and endure having his flesh and bones smashed to pieces.

TRUTH IN WRITTEN ACCOUNTS:

To date, in 209 books and over 60 volumes of dharma talk transcripts, he has given detailed accounts of his practice from his initial Taoist studies to learning Buddhism in the later years.

TRUTH IN WHAT HE HAS LEARNED:

The spiritual insights gained by Living Buddha Lian-Sheng are published and shared with everyone.

TRUTH IN SPIRITUAL POWER:

Living Buddha Lian-sheng has performed many miraculous acts. He has the wisdom of all buddhas and their power of spiritual insight.

TRUTH IN SUBDUING EVILS:

Living Buddha Lian-sheng has subdued many maras, nagas, heretics and evil spirits.

TRUTH IN TANTRA:

Living Buddha Lian-sheng disseminates the True Buddha Tantra so that sentient beings can attain buddhahood in this lifetime. There are already many instances of this achievement. (*Excerpt from Living Buddha Lian-sheng's book #75*)

WHY IS THE TRUE BUDDHA TANTRA THE ULTIMATE DHARMA?

The True Buddha Tantra is the ultimate Dharma because it is like a priceless dharma boat that will take us across the river of life and death, straight to the other shore of buddhahood, hence making it the ultimate Dharma. Our future, success and failure all depends on our cultivation. This ultimate Dharma is the most important thing in our lifetime. You must whole-heartedly practice this Dharma. (*Excerpt from Living Buddha Lian-sheng's book #75*)

WHY IS THE TRUE BUDDHA TANTRA INHERENTLY BENEFICIAL?

The True Buddha Tantra is inherently beneficial. This Saha World is an illusory world, without anything real in it; it is a world of shadows, like a dream. In this world, time flies as fast as lightning, and nothing is permanent. It is like an empty castle in the air. Only if you diligently practice the True Buddha Tantra would you understand the truth of the universe and the ultimate reality. For this reason, the True Buddha Tantra is inherently beneficial.

The purification of body is beneficial.

The purification of speech is beneficial.

The purification of mind is beneficial.

The integration of the above three kinds of benefits is genuinely beneficial, which is authentic buddhahood. (*Excerpt from Living Buddha Lian-sheng's book #107*)

WHY IS THE TRUE BUDDHA TANTRA THE ESSENCE OF VAJRAYANA BUDDHISM?

The True Buddha Tantra is in fact the essence of Vajrayana teachings, with the word “essence” being the key. Its sequential cultivation from the Four Preliminaries up to the Great Perfection follows the exact same sequence as that of Vajrayana Buddhism, from the outer and inner practices, to the secret practices and up to the most secret practices. (*Excerpt from Living Buddha Lian-sheng's book #107*)

Even the supreme teachings of Tibetan Buddhism - such as the Great Perfection, Mahamudra, Lamdre, and Yamantaka practices - are included in the True Buddha Tantra. The True Buddha Tantra is the most comprehensive system of Buddhist practices. *(Excerpt from Living Buddha Lian-sheng's book #154)*

The practice of the True Buddha Tantra includes not only the essentials but also the profound, which refers to the profoundness of thought. The way to practice is through the profound consciousness.

The True Buddha Tantra contains the essentials and the profound, but beyond this, it is extensive. With many practice methods (sadhana) come many explanations. My works alone include over 200 books and over 60 volumes of dharma talk transcripts. Is this not extensive?

Therefore, I say:

The True Buddha Tantra is the essence.

The True Buddha Tantra is profound.

The True Buddha Tantra is extensive. *(Excerpt from Living Buddha Lian-sheng's book #107)*

SUMMARY OF THE IMPORTANCE OF THE TRUE BUDDHA TANTRA

The ultimate goals of practicing the True Buddha Tantra are to gain complete freedom over life and death, realize the mind and see the Buddha nature. *(Excerpt from Living Buddha Lian-sheng's book #107)*

I (Living Buddha Lian-sheng) believe my True Buddha Tantra provides the best techniques for practicing meditation. Through these methods of cultivation, I (Living Buddha Lian-sheng) was able to finally comprehend truth itself, and they revealed truth in a clarity beyond that which is described in other religions. However, I have never asserted that the True Buddha Tantra is unique.

The truth that I (Living Buddha Lian-sheng) validate is the same truth that Shakyamuni Buddha has validated. I respect Taoism, Sutrayana Buddhism, and Vajrayana Buddhism in my teachings.

My doctrine is wide and comprehensive; it is in accordance with truth. I integrated numerous previous doctrines, used modern cultivation

practices, then placed more emphasis on meditation, karma and reincarnation, and highlighted the use of meditation to achieve liberation (entering into samadhi).

I am confident that the cultivation practices of the True Buddha Tantra will make one's mind and spirit clear, one's action proper, and one in accordance with modern laws.

I (Living Buddha Lian-sheng) keep the door of the True Buddha Tantra open for everyone. My desire is for everyone to become a buddha, and for all to gain the path to the truth.

The fact that Living Buddha Lian-sheng can spread the Dharma in the face of the harshest criticism demonstrates the transcendence and depth of this doctrine. It will continue forever and never decay. (*Excerpt from Living Buddha Lian-sheng's book #92*)

To turn defilement into purity.

To transform ego-attachment into emptiness.

To transform greed, anger, and ignorance into the fruitions of buddhas, dharma protectors and bodhisattvas.

Transforming action into non-action.

Pleasure, anger, sorrow, joy, jealousy, enmity, craving, and resentment will be equal, just as loved ones and enemies will be equal. (*Excerpt from Living Buddha Lian-sheng's book #107*)

The mantra, mudra and visualization as contained in Vajrayana teach the authentic view, that is, purification of the body, speech and mind. Such cultivation can assist us in achieving right mindfulness and right concentration in samadhi, which can eradicate defilement of the heart, enabling us to finally see genuine Buddha nature. (*Excerpt from Living Buddha Lian-sheng's book #156*)

WHY DOES LIVING BUDDHA LIAN-SHENG ADVOCATE THE TRUE BUDDHA TANTRA?

Since before the dawn of time, we have remained in a sea of bitterness for countless kalpas, unable to escape from the six realms of samsara. The human realm is like a house on fire. If you have the option

to break away from this trap and go to a better Pure Land, why not grab this opportunity to cultivate the True Buddha Tantra? (*Excerpt from Living Buddha Lian-sheng's book #156*)

All material things in this world are illusions; only the true mind is supreme. This true mind is the Buddha mind, which is the mind that truly resonates with the Dharma. The opportunity to cultivate the mind is a priceless treasure; do not neglect or lose it, otherwise one will forever remain in the six realms of samsara. For those who neglect their true mind, one thousand reincarnations would only become one thousand missed chances. (*Excerpt from Living Buddha Lian-sheng's book #155*)

What is the Buddhadharma after all?

The Buddhadharma is the tool leading one to buddhahood.

In my opinion, the essence of the Buddhadharma is to use the proper remedy to treat the given problem.

What is there to remedy? The various karmic roots of ordinary people require remedy.

It is like prescribing the right remedy for an illness. Eighty-four thousand kinds of Dharmas serve as eighty-four thousand remedies.

Why do I, Living Buddha Lian-sheng, advocate the True Buddha Tantra?

My answer is very simple. My enlightenment and buddhahood were possible due to the practice of the True Buddha Tantra.

The True Buddha Tantra gives the proper remedy accordingly.

Reciting the Purification Mantra is to remedy the defilements of body, speech and mind.

Reciting the Invocation Mantra is to remedy the estrangement from the buddhas. (Sentient beings are not close enough to buddhas and bodhisattvas.)

Practicing the Great Homage is to remedy the arrogance of one's behavior.

Taking the Fourfold Refuge is to remedy people's wavering in confidence.

Practicing the Great Offering is to remedy people's stinginess and greed.

Practicing the Four Immeasurable Vows is to remedy people's imbalance between love and hatred.

Practicing the Armor Protection of the Body is to remedy people's deviant thoughts.

Practicing the Visualization of Emptiness is to remedy people's non-emptiness.

Forming mudras is to remedy people's restlessness.

Practicing visualization is to remedy people's wrong thoughts.

Reciting mantras is to remedy people's speech karma.

Entering into Samadhi is to remedy distraction.

Therefore, I consider the Buddhadharma as the way to remedy accordingly, which has profound meaning. Take visualization for example, one should first visualize emptiness, then the moon disc, then the seed syllable, then the shining of light, then the personal deity (yidam), then the merging of self and deity, the empowerment, the absorption, and entering into samadhi.

Thus, I (Living Buddha Lian-sheng) say that the Buddhadharma provides the methods for remedy. (*Excerpt from Living Buddha Lian-sheng's book #107*)

How to Take Refuge in H.H. Living Buddha Lian-sheng

Translated by Janny Chow

Proofread by Jackie Ho

THE IMPORTANCE OF TAKING REFUGE AND RECEIVING EMPOWERMENTS

Some people believe that it is not necessary for a Buddhist to take refuge in a vajra master as long as he maintains good thoughts, chants the Buddha's name, and pays homage to the Buddha. However, in order to truly practice Buddhism, one needs to go beyond such superficial practices and engage in the "cultivation of the mind." "Cultivation of the mind" is a long term training process that requires the guidance of a genuine vajra master. By taking

refuge in a vajra master, one will obtain the blessing and energy of the lineage transmission, which are the keys to a successful practice.

In Vajrayana Buddhism, the refuge empowerment has great merits. Within an instant, an ordinary person is elevated to become a Buddhist disciple. The refuge empowerment signifies the great compassion of the Buddhas, who bestow a Mind-seal upon one. It also establishes the connection between one and the dharma, allowing one to progress from an initiate to an acharya. After one completes the ritual of refuge empowerment, one formally enters into the role of a “potential Buddha” who cultivates to reach Perfect Enlightenment.

Also, in Vajrayana Buddhism, one must first receive an empowerment from a vajra master before one can practice a particular sadhana. Without the lineage empowerment from the guru or a vajra master, one will absolutely not be able to experience “spiritual union” with the buddha, bodhisattva, or deity of the respective sadhana practice.

Therefore, to practice the True Buddha Tantra as transmitted by His Holiness Living Buddha Lian-sheng Sheng-yen Lu, one must first take refuge in him and receive the specific empowerment for each sadhana from him or from an authorized True Buddha School vajra master.

WHY SHOULD ONE TAKE REFUGE IN HIS HOLINESS LIVING BUDDHA LIAN-SHENG?

- H.H. Living Buddha Lian-sheng is a sage who has attained total liberation from fears and emotional afflictions.
- He is a great miracle worker who is able to relieve others of their suffering.
- He is a sage whose compassion and vows to provide salvation encompasses all beings.
- He is an enlightened being who understands all aspects of theories and practices within the vast domain of Buddhadharma, and he can give one the most effective and skillful guidance.

Those who have not taken refuge may want

to first commit themselves to the chanting of the Padmakumara Heart Mantra. The chanting of the Padmakumara Heart Mantra may help one to gain spiritual insight, and one may then decide to take refuge later. The short version of Padmakumara Heart Mantra is: “Om, gu-ru lian-sheng sid-dhi hum.” The long version is: “Om ah hum, gu-ru-bei, ah-ha-sa-sa-ma-ha, lian-sheng sid-dhi hum.”

PREREQUISITES TO TAKING REFUGE IN TRUE BUDDHA SCHOOL

Taking refuge is an important undertaking in life. It is a commitment to spiritual cultivation and an aspiration to live a more reasonable and more noble life. One should have full confidence and faith in the successful outcome of one’s practice.

One should get to know Living Buddha Lian-sheng through his writings and teachings and have sincere reverence in him.

Anyone, regardless of one’s religion, can take refuge in True Buddha School and study the True Buddha Tantra.

HOW TO TAKE REFUGE IN H.H. LIVING BUDDHA LIAN-SHENG

1) In person

Make an appointment ahead of time to visit the True Buddha Quarter in Redmond, Washington, USA or to travel to the location where His Holiness will be teaching the dharma to receive a direct empowerment from him.

2) By “Remote Empowerment”

It is not often possible for someone who lives far away to take refuge in person. Students who desire to take refuge can, on the first or fifteenth of any lunar month, at 7:00 a.m., while facing the direction of the rising sun, recite the Fourfold Refuge Mantra three times: “Namo Guru bei, Namo Buddha ye, Namo Dharma ye, Namo Sangha ye. Seeking Living Buddha Lian-sheng’s guidance, I am taking refuge in

the True Buddha” and prostrate three times.

On the first or fifteenth of every lunar month, His Holiness performs a ceremony of “remote empowerment” at the True Buddha Quarter to give the empowerment to all students who could not journey there in person.

A student who takes refuge from a distance after performing the rites at home, only needs to send a letter to the True Buddha Quarter stating one’s intent to seek refuge, along with one’s name, address, age, and an offering in any amount to the Buddhas. Upon receiving the letter, His Holiness will send a certificate, a picture of the guru, and a note stating the level of practice that one should begin with.

3) Through local chapters of True Buddha School.

Contact nearby local chapters of True Buddha School to request assistance in taking refuge.

Address of the True Buddha Quarter:

Living Buddha Lian-sheng Sheng-yen Lu
17102 NE 40th Ct.
Redmond, WA 98052-5479
U.S.A.

Address of True Buddha Foundation:

True Buddha Foundation
17102 NE 40th Ct.
Redmond, WA 98052-5479
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Address of True Buddha School Temple in Redmond:

Ling Shen Ching Tze Temple
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www.tbts.org (True Buddha Translation Teams Website)

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Our goal is to continually translate and publish Living Buddha Lian-sheng's books, Dharma talks, and articles, as well as booklets that introduce TBS and provide basic knowledge about Buddhism. We hope to engage our readers and bring them closer to Living Buddha Lian-sheng, his Dharma teachings and TBS.

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