

A Hidden Sanctuary of the Living Buddha

The Ferryman Through the Roiling World of Dust and Desire

The life of Grand Master Lu, from Sheng-Yen Lu, a young man passionate about literature and writing, to Living Buddha Lian Sheng, a Vajrayana Dharma King who attained the rainbow accomplishment—

His great vow —“Not abandoning even one living being, even if it means being shattered to pieces to save them”— is Grand Master Lu’s solemn commitment made to both himself and all sentient beings.

An eternal and unwavering love for all beings in the Dharma realm.

With the pen as his brush, Living Buddha Lian Sheng paints the myriad phenomena of the Dharma realm.

With the pen as his chisel, he carves the sorrows and joys of sentient beings.

With his life as a vessel, and the words of Dharma as his oar, he ferries all beings across the bitter sea of birth and death.

Having gone through the periods of ordinary times, Dharma learning, Dharma propagation, travel and teaching, seclusion, retreat and seclusion, and now entering the period of the 'Great Sun Reappearance' ...

Master Lu's life is the legend of this lifetime.

Let us step together into Grand Master Lu’s corridor of time,
Let us wholeheartedly experience,
A hidden sanctuary of the Living Buddha.

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I. 平凡時期 1945 ~ 1968 Ordinary Phase

The Unusual Within the Ordinary

Birth — A Baby Born with a Celestial Robe

In 1945, during the final stages of World War II, American B-52 bombers attacked the Shueishang Airport in Chiayi, Taiwan. On the night of June 27 (the 18th day of the fifth lunar month), a baby was born in a chicken coop by the Niuchou River, wrapped entirely in a veil of white gauze.

The baby was covered with a layer of white gauze. Although he cried a lot when he was born, he would immediately stop crying when someone held him out to gaze at the moon and stars in the sky.

The Lu Family Background

From 1895 to 1945, Taiwan was at the Japanese Colonial Period. In Chiayi County, there was a man named Lu Chang from Fanyang, Zhangzhou, Fujian Province. He was a renowned philanthropist in the local community, performing many charitable deeds that benefited the area, and he was the grandfather of Living Buddha Lian Sheng, Sheng-Yen Lu.

On the day little Sheng-Yen Lu was born, warplanes bombed the entire city of Chiayi, and all the houses on East Market Street were burned down. As a result, by the time of his father Lu Er Shun's generation, there was little family property remaining.



Childhood

Sheng-Yen Lu endured a difficult and impoverished childhood. Under the blazing sun of southern Taiwan, one could often see a tiny, thin boy walking barefoot down the street, selling popsicles, handmade honeycomb toffee, and sugar-coated plums on sticks. Although he was often teased for his small stature and poverty, the hardships did not cause young Sheng-Yen Lu to lose hope in life. Instead, those difficult times cultivated in him a strong willpower to “endure humiliation,” the “courage and determination to fight through adversity,” and the resilience to adapt to any circumstance.

When he was in the third grade at Datong Elementary School of Kaohsiung, he won first place in a city-wide essay contest. Later, he wrote an article and submitted it to *Xueyou Zazhi* (Student Magazine). Unexpectedly, it was published. When the principal praised him during the morning assembly and his classmates in the class called him “a writer,” young Sheng-Yen Lu felt as if he were floating on clouds. That feeling was unforgettable. From that moment on, he fell in love with writing. “Writing” took root and sprouted in his life, becoming an inseparable part of him for the rest of his life journey.

II. 文藝青年時期 1945 ~ 1968 The Literary Youth Period

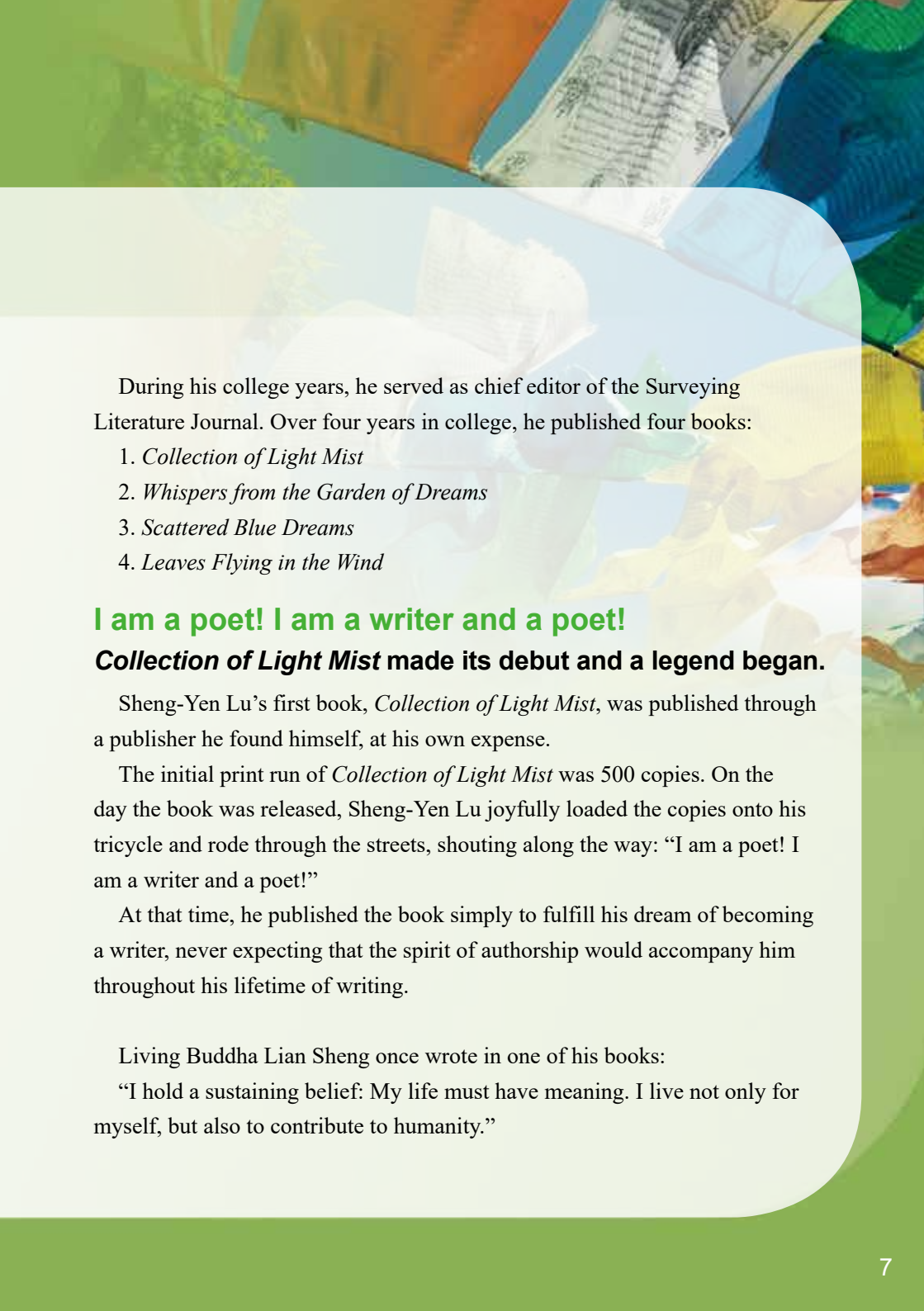
The Literary Youth Period

A Brilliant New Comet of the Era

During his teenage years, Living Buddha Lian Sheng loved literature and writing. With rich emotions and a profound literary background foundation, writing became a natural and intuitive part of his life. At that time, his articles were published in major newspapers in southern Taiwan, such as Taiwan News and its supplements “Xizaiwan” and the “Film and Art Edition.” The fact that this talented writer was actually a 17-year-old high school student greatly surprised Mr. Lin Haiqiu, the editor-in-chief of “Xizaiwan,” and Mr. Xiaoyu of the “Film and Art Edition.”

At that time, everyone knew there was a young poet at Kaohsiung Vocational High School of Technology who wrote modern poetry and was making waves across Taiwan. His poems were published in numerous newspapers and magazines throughout the province, totaling nearly a thousand works. During that period, Wild Wind Literature Magazine once hailed him as “a brilliant new comet of the era.”

In his early years, Sheng-Yen Lu was also an active literary youth in Taiwan. Not only did he win many literary awards, he also worked as a newspaper reporter while serving in the military.

A collage of various books and papers, some open and some closed, in different colors like green, orange, blue, and yellow, creating a textured background.

During his college years, he served as chief editor of the Surveying Literature Journal. Over four years in college, he published four books:

1. *Collection of Light Mist*
2. *Whispers from the Garden of Dreams*
3. *Scattered Blue Dreams*
4. *Leaves Flying in the Wind*

I am a poet! I am a writer and a poet!

***Collection of Light Mist* made its debut and a legend began.**

Sheng-Yen Lu's first book, *Collection of Light Mist*, was published through a publisher he found himself, at his own expense.

The initial print run of *Collection of Light Mist* was 500 copies. On the day the book was released, Sheng-Yen Lu joyfully loaded the copies onto his tricycle and rode through the streets, shouting along the way: "I am a poet! I am a writer and a poet!"

At that time, he published the book simply to fulfill his dream of becoming a writer, never expecting that the spirit of authorship would accompany him throughout his lifetime of writing.

Living Buddha Lian Sheng once wrote in one of his books:

"I hold a sustaining belief: My life must have meaning. I live not only for myself, but also to contribute to humanity."

I. 平凡時期 1945 ~ 1968 Ordinary Phase









III. 學法時期 1969 ~ 1984 Dharma Learning Phase

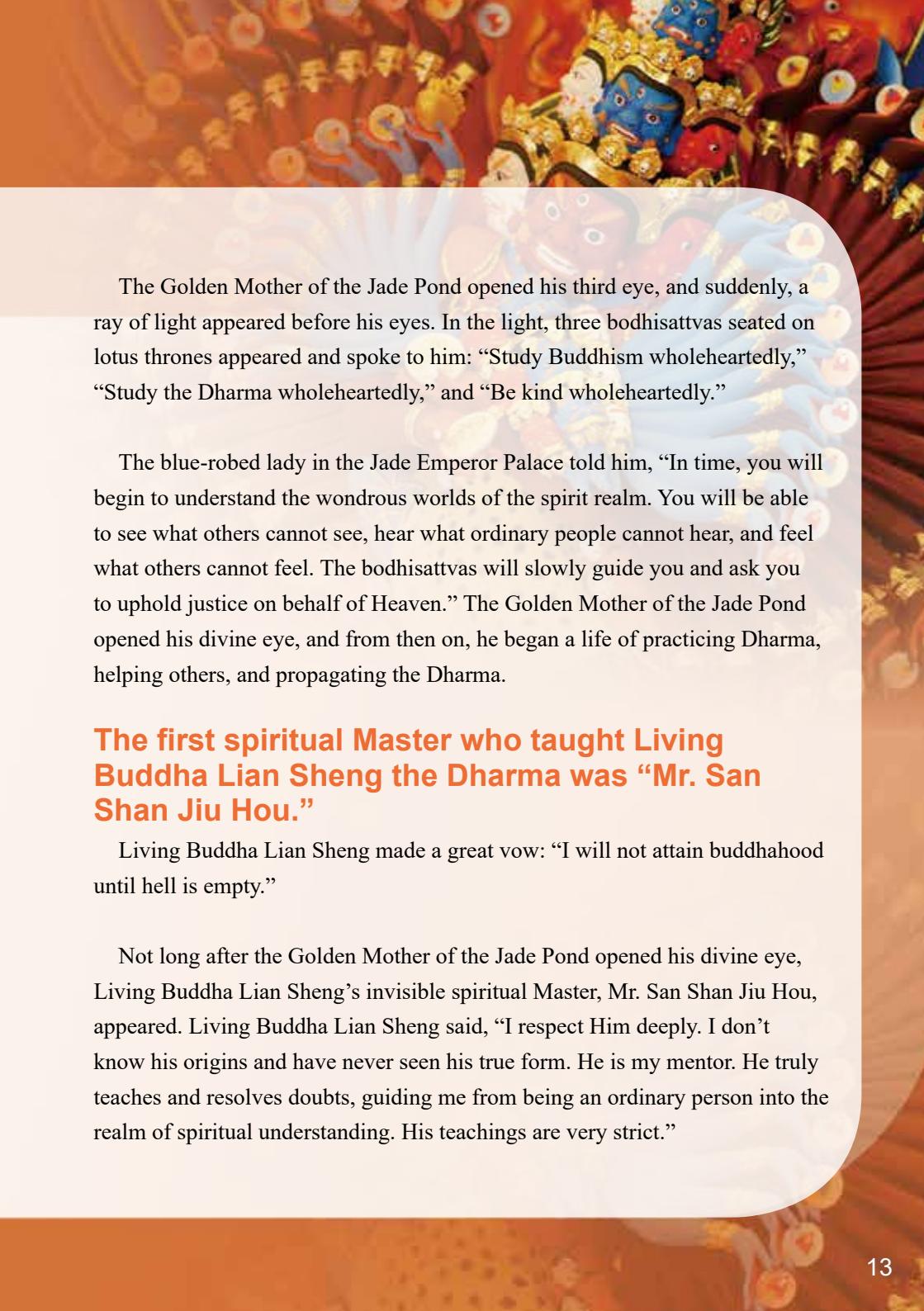
Divine Eye Opened by Golden Mother of the Jade

Divine Eye Opened by Golden Mother of the Jade Pond at Age 26

The life of Living Buddha Lian Sheng dedicated to spiritual cultivation, salvation of sentient beings, and propagation of the Dharma has begun.

Before the age of twenty-six, Living Buddha Lian Sheng lived an ordinary life like most people. He had a difficult childhood and a youth full with rich and romantic emotions. He was not only a poet and writer, but also a Christian Sunday School teacher.

In 1969, Living Buddha Lian Sheng accompanied his mother to the Jade Emperor Palace in Taichung by chance. Unexpectedly, this trip opened a new, mysterious frequency in his life. At that time, Living Buddha Lian Sheng was standing outside the temple gate. In front of the altar stood a woman in her fifties, dressed in blue, who was known for helping others by answering their spiritual questions and resolving their doubts. In the middle of a session, she suddenly stood up and asked, "Who among you is Sheng-Yen Lu?" Just as Living Buddha Lian Sheng was feeling quite surprised, the woman in blue turned to him and said, "The bodhisattvas are hoping that you will step forward and do good deeds on their behalf."



The Golden Mother of the Jade Pond opened his third eye, and suddenly, a ray of light appeared before his eyes. In the light, three bodhisattvas seated on lotus thrones appeared and spoke to him: “Study Buddhism wholeheartedly,” “Study the Dharma wholeheartedly,” and “Be kind wholeheartedly.”

The blue-robed lady in the Jade Emperor Palace told him, “In time, you will begin to understand the wondrous worlds of the spirit realm. You will be able to see what others cannot see, hear what ordinary people cannot hear, and feel what others cannot feel. The bodhisattvas will slowly guide you and ask you to uphold justice on behalf of Heaven.” The Golden Mother of the Jade Pond opened his divine eye, and from then on, he began a life of practicing Dharma, helping others, and propagating the Dharma.

The first spiritual Master who taught Living Buddha Lian Sheng the Dharma was “Mr. San Shan Jiu Hou.”

Living Buddha Lian Sheng made a great vow: “I will not attain buddhahood until hell is empty.”

Not long after the Golden Mother of the Jade Pond opened his divine eye, Living Buddha Lian Sheng’s invisible spiritual Master, Mr. San Shan Jiu Hou, appeared. Living Buddha Lian Sheng said, “I respect Him deeply. I don’t know his origins and have never seen his true form. He is my mentor. He truly teaches and resolves doubts, guiding me from being an ordinary person into the realm of spiritual understanding. His teachings are very strict.”

III. 學法時期 1969 ~ 1984 Dharma Learning Phase

And “Lian Sheng” was the Dharma name that Mr. San Shan Jiu Hou gave him. Through the teachings of the invisible spiritual Master San Shan Jiu Hou, Living Buddha Lian Sheng began to engage with the world of spiritual studies. During the three years of studying the Dharma, Living Buddha Lian Sheng made a great vow: “I will not attain buddhahood until hell is empty.”

The True Identity of Mr. San Shan Jiu Hou

Living Buddha Lian Sheng revealed the true identity of Mr. San Shan Jiu Hou in Book 120.

San Shan (Three Peaks):

Dharmakaya Buddha — Vairochana Buddha

Sambhogakaya Buddha — Locana Buddha (or Buddha-Mother Locani)

Nirmanakaya Buddha — Shakyamuni Buddha

Jiu Hou (Nine States: that is, the Nine Central Deities of the Womb Realm Mandala)

1. Central – Mahavairochana (Universal Illumination Vajra)
2. East – Ratnaketu Tathagata (Merit Accumulation Vajra)
3. South – Samkusumitaraja Tathagata (Equality Vajra)
4. West – Amitayus Tathagata (Purity Vajra)
5. North – Dundubhisvara Tathagata (Immovable Vajra)
6. Southeast – Samantabhadra Bodhisattva (True Suchness Vajra)
7. Southwest – Manjushri Bodhisattva (Auspicious Vajra)
8. Northwest – Avalokiteshvara Bodhisattva (Correct Dharma Vajra)
9. Northeast – Maitreya Bodhisattva (Swift Vajra)



A Father-Son Bond with Taoist Master Qingzhen

Remembering My Teacher

Living Buddha Lian Sheng once said, “I have never forgotten those who were kind to me. I am deeply grateful to everyone who helped me through those years.” Because of this, the teachings of his teachers remain vivid in his memory, even after several decades.

In the United States, Living Buddha Lian Sheng received full lineage transmissions from all four major schools of Tibetan Vajrayana Buddhism, laying the foundation for the path from ordinary human to enlightened Buddha:

- **Nyingma (Red School):** Received the lineage of Guru Norlha Rinpoche and Venerable Liaoming; personally empowered by Padmasambhava with the essence of Dzogchen teachings.
- **Kagyu (White School):** Received empowerment and transmission from the 16th Gyalwa Karmapa, who also transmitted the Mahamudra teachings.
- **Sakya (Flower School):** Received teachings on the “Great Perfection of Supreme Wisdom” from Sakya Zhengkong Rinpoche (Dezhung Rinpoche).
- **Gelug (Yellow School):** Took refuge under Guru Thubten Dargye and received teachings on the Highest Yoga Tantra practices and the Yamantaka Tantra.

A Father-Son Bond with Taoist Master Qingzhen

Guided by his invisible spiritual teacher San Shan Jiu Hou, Living Buddha Lian Sheng traveled to Lientou Mountain in Jiji, Nantou, where he met the reclusive Taoist Master Qingzhen. Known in his youth as Venerable Liaoming, Master Qingzhen was a highly respected Taoist cultivator and the 14th-



generation disciple of the Qingcheng School of Taoism in Sichuan, China.

Under the guidance of his spirit master, Living Buddha Lian Sheng formally became a disciple of Taoist Master Qingzhen through the Taoist initiation ritual known as "Guo Gongde" (Transferring Merit). Master Qingzhen generously imparted the wisdom he had accumulated over decades of practice. His teachings encompassed not only Taoist classics such as the *Tao Te Ching*, the *Zhuangzi* (*Nanhua Jing*), the *Huan Jin Pian*, and the *Wuzhen Pian*, but also extended into a wide range of disciplines—including Immortal Studies (*Xian Xue*), the Taoist Canon (*Dao Zang*), Buddhist studies, philosophy, geomancy (*Di Ling*), and the Five Arts (*Wu Shu*).

Realized Master Sheng-Yen Lu, the 15th Generation Taoist Master Xuanhe of the Qingcheng Sect of Taoism.

Taoist Master Qingzhen generously passed down all the secrets of Taoist cultivation to Living Buddha Lian Sheng. With this complete transmission, he bestowed him the lineage title: **Realized Master Sheng-Yen Lu, the 15th Generation Taoist Master Xuanhe of the Qingcheng Sect of Taoism.**

Living Buddha Lian Sheng often said that Master San Shan Jiu Hou led him into the spiritual realm, while the Taoist Master Qingzhen awakened his inner spiritual life, inspired him to harness his spiritual insight, divine calculation, and the arts of Yin and Yang to guide sentient beings. This profound teaching laid the essential foundation for his later mission of saving lives and propagating the Dharma.

Taoist Master Qingzhen treated him like his own son. In turn, Living Buddha Lian Sheng revered his master as a father. At the time, he served as a surveying officer in the military academy. Whenever he had leave, he would travel into the mountains to visit his teacher and offer his monthly salary as an expression of his devotion. This deep bond between them was rooted not in material exchange, but in profound spiritual commitment.

The Dharma Lineage of the Red Sect of Nyingma Vajrayana

Living Buddha Lian Sheng's journey from spirit medium to Vajrayana practitioner was made possible through the pivotal guidance of Taoist Master Qingzhen. Master Qingzhen had been a close friend of Guru Norlha Rinpoche of the Nyingma tradition and had received a full transmission of his lineage. He passed on many rare and precious teachings—including Dzogchen—to Living Buddha Lian Sheng. Through the Dharma transmission from the Taoist Master Qingzhen, Living Buddha Lian Sheng also received many great teachings and empowerments from Chinese Esoteric Buddhism as well as the Red Sect of Nyingma Vajrayana.

Master's instructions Remain Etched in Heart & Never Forgotten in Life

Before Living Buddha Lian Sheng parted ways with his master, Taoist Master Qingzhen gave him one final instruction:

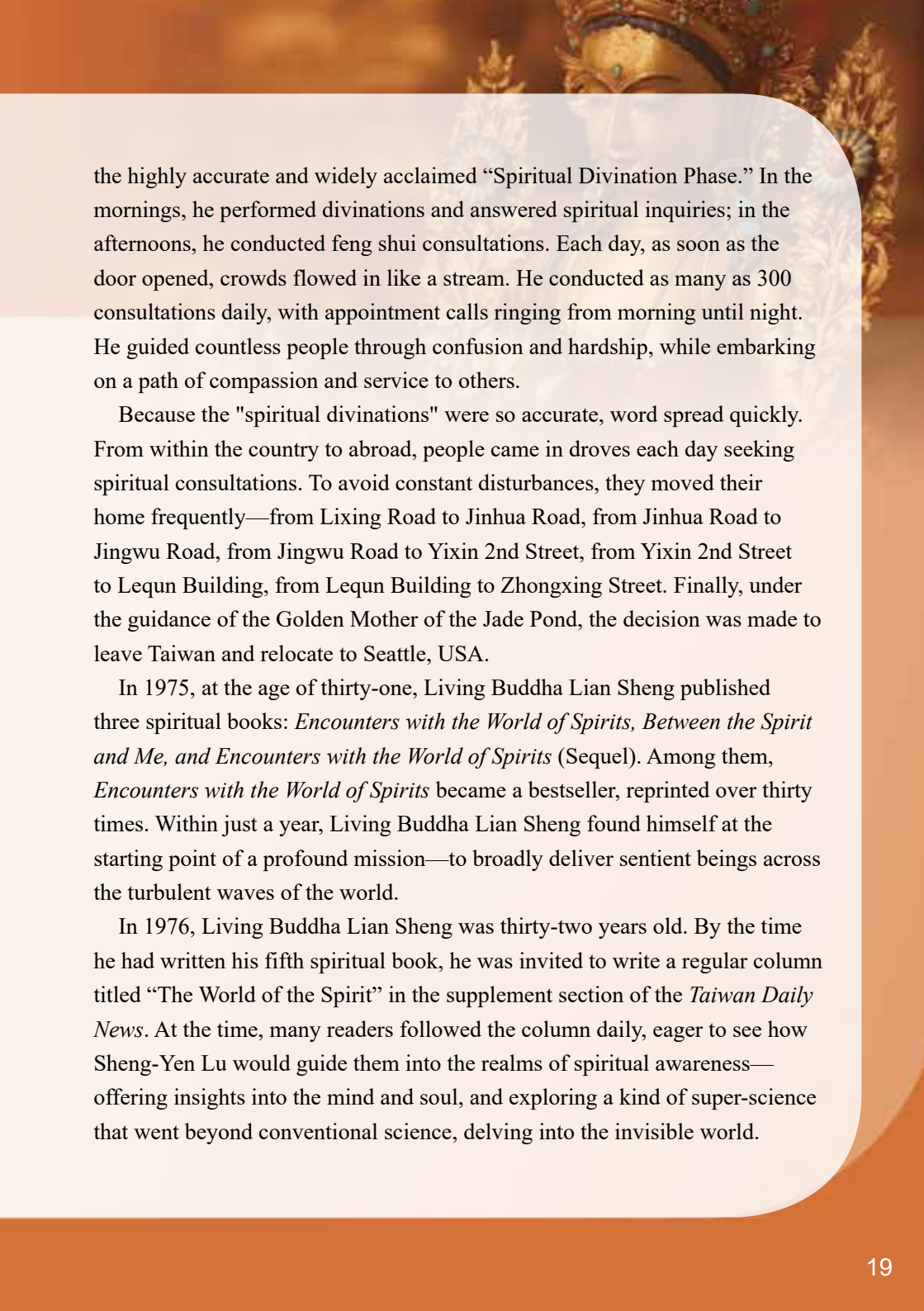
“As you go forth to help others, always remember—let offerings be voluntary in all Dharma matters.” This admonition was deeply etched in Living Buddha Lian Sheng's heart, and never forgotten throughout his lifetime.

Their relationship was not only that of teacher and student, but also like that of father and son. After Taoist Master Qingzhen passed away, Living Buddha Lian Sheng composed a verse in memory of his beloved teacher:

*“As vast as the sea is the kindness of receiving the Dharma.
How I miss the deepest bond between teacher and disciple.
As he expounded the Taoist, sutric, and tantric teachings,
I listened quietly, like a son beside his father.”*

Foremost Master of Spiritual Divination

In 1979, after retiring from the military, Living Buddha Lian Sheng and his family moved to Jingwu Villa in Taiping, Taichung. It was then that he entered



the highly accurate and widely acclaimed “Spiritual Divination Phase.” In the mornings, he performed divinations and answered spiritual inquiries; in the afternoons, he conducted feng shui consultations. Each day, as soon as the door opened, crowds flowed in like a stream. He conducted as many as 300 consultations daily, with appointment calls ringing from morning until night. He guided countless people through confusion and hardship, while embarking on a path of compassion and service to others.

Because the "spiritual divinations" were so accurate, word spread quickly. From within the country to abroad, people came in droves each day seeking spiritual consultations. To avoid constant disturbances, they moved their home frequently—from Lixing Road to Jinhua Road, from Jinhua Road to Jingwu Road, from Jingwu Road to Yixin 2nd Street, from Yixin 2nd Street to Lequn Building, from Lequn Building to Zhongxing Street. Finally, under the guidance of the Golden Mother of the Jade Pond, the decision was made to leave Taiwan and relocate to Seattle, USA.

In 1975, at the age of thirty-one, Living Buddha Lian Sheng published three spiritual books: *Encounters with the World of Spirits*, *Between the Spirit and Me*, and *Encounters with the World of Spirits (Sequel)*. Among them, *Encounters with the World of Spirits* became a bestseller, reprinted over thirty times. Within just a year, Living Buddha Lian Sheng found himself at the starting point of a profound mission—to broadly deliver sentient beings across the turbulent waves of the world.

In 1976, Living Buddha Lian Sheng was thirty-two years old. By the time he had written his fifth spiritual book, he was invited to write a regular column titled “The World of the Spirit” in the supplement section of the *Taiwan Daily News*. At the time, many readers followed the column daily, eager to see how Sheng-Yen Lu would guide them into the realms of spiritual awareness—offering insights into the mind and soul, and exploring a kind of super-science that went beyond conventional science, delving into the invisible world.

IV. 亦師亦父·清真道長 1969 ~ 1984 Dharma Learning Phase





Nyingma (Red School):
Venerable Liaoming.



In the Kagyu School:
Received the blessings and
lineage of the 16th Karmapa.



In the Sakya School:
Taught personally by Master Sakya
Zhengkong (Dezhung Rinpoche)



In the Gelug School:
Took refuge in Guru Thubten Dargye

Remembering My Teacher

In the Kagyu School:

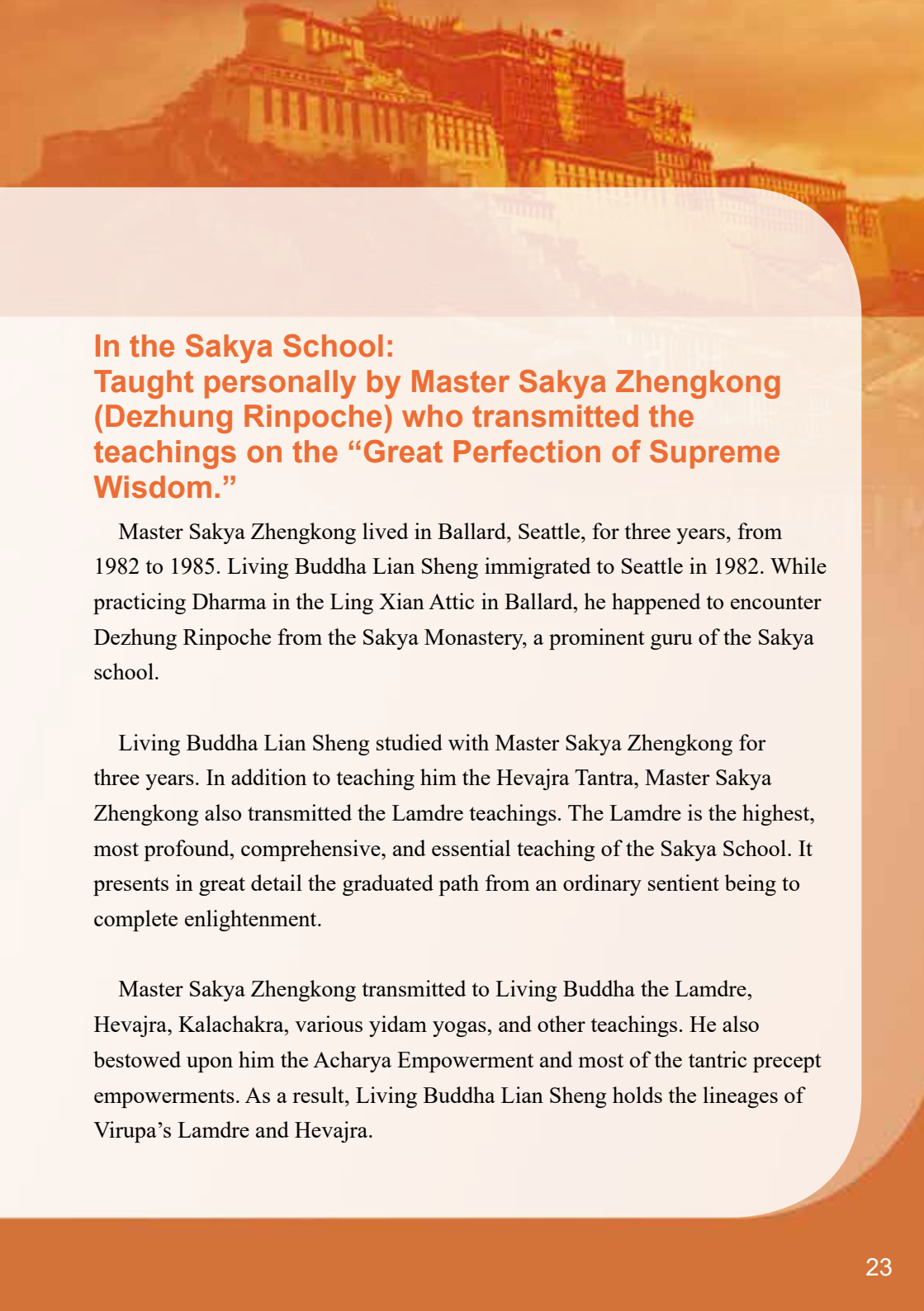
Received the blessings and lineage of the 16th Karmapa, who transmitted the Mahamudra teachings.

At the end of 1980, Living Buddha Lian Sheng met His Holiness the 16th Karmapa. Upon their first meeting, the Karmapa said, "I have been waiting for you for a long time," and held his head. The two of them touched foreheads, as if they had known each other for a long time.

The Karmapa conferred upon Living Buddha Lian Sheng:

- The supreme honor of the "Five Buddhas Crown Empowerment."
- Essential teachings of the "Six Yogas of Naropa."
- The profound pith instructions of Mahamudra

On January 1, 1981, when His Holiness the 16th Karmapa was in Singapore, Living Buddha Lian Sheng received the "most secret and complete great initiation" from His Holiness, and was secretly taught the "Highest Yoga Tantra and Mahamudra Dharma." He instructed Living Buddha Lian Sheng to broadly propagate these profound teachings in the future to reveal the essence of buddhahood to the world.



In the Sakya School: Taught personally by Master Sakya Zhengkong (Dezhung Rinpoche) who transmitted the teachings on the “Great Perfection of Supreme Wisdom.”

Master Sakya Zhengkong lived in Ballard, Seattle, for three years, from 1982 to 1985. Living Buddha Lian Sheng immigrated to Seattle in 1982. While practicing Dharma in the Ling Xian Attic in Ballard, he happened to encounter Dezhung Rinpoche from the Sakya Monastery, a prominent guru of the Sakya school.

Living Buddha Lian Sheng studied with Master Sakya Zhengkong for three years. In addition to teaching him the Hevajra Tantra, Master Sakya Zhengkong also transmitted the Lamdre teachings. The Lamdre is the highest, most profound, comprehensive, and essential teaching of the Sakya School. It presents in great detail the graduated path from an ordinary sentient being to complete enlightenment.

Master Sakya Zhengkong transmitted to Living Buddha the Lamdre, Hevajra, Kalachakra, various yidam yogas, and other teachings. He also bestowed upon him the Acharya Empowerment and most of the tantric precept empowerments. As a result, Living Buddha Lian Sheng holds the lineages of Virupa’s Lamdre and Hevajra.


V. 家教四大傳承 1969 ~ 1984 Dharma Learning Phase

Dezhung Rinpoche said to Living Buddha Lian Sheng, "I am pleased that you have deeply entered these teachings. You are a truly diligent practitioner, and it is no surprise that your realization is so profound. I am honored to teach you. In the future, you will surely turn the great Dharma wheel of Kalachakra."

**In the Gelug School:
Took refuge in Guru Thubten Dargye and received
the secret teachings of the Highest Yoga Tantra
and the Yamantaka teachings.**

In 1983, Living Buddha Lian Sheng formally took refuge with Master Thubten Dargye through remote empowerment. He was bestowed the Dharma name "Thubten Qimo" (later changed to Thubten Ziru). His Gelug lineage traces from Kanjurwa Khutugtu (Gangju Rinpoche) to Thubten Nima, to Thubten Dali, then to Thubten Dargye, and finally to Thubten Qimo (Sheng-Yen Lu).

The teachings and lineage of Master Thubten Dargye laid an important foundation for Living Buddha Lian Sheng's practice of the Highest Yoga Tantra. Master Thubten Dargye transmitted the essence of the Gelug School's highest secret teachings to Living Buddha Lian Sheng (Sheng-Yen Lu), and bestowed upon him the empowerment of these highest teachings. In addition



to the Highest Yoga Tantra Empowerment, Living Buddha Lian Sheng also received many precious empowerments and lineage transmissions from Master Thubten Dargye, including:

- Kurukulla Empowerment
- Highest Yoga Tantra Empowerment
- Yamantaka Empowerment
- Kalachakra Great Empowerment
- Techniques of Subtle Energy (Drops and Winds)
- Smoke Offering Ritual
- Acharya Initiation
- Empowerments of various tantric deities

Master Thubten Dargye specifically instructed Living Buddha Lian Sheng to widely propagate the Kalachakra teachings across the five continents.

In addition to the aforementioned lineages, Living Buddha Lian Sheng also took refuge with Master Pufang of Zongchi Monastery and formed deep connections with numerous other great tantric masters. The confluence of these transmissions enabled him to unify the wisdom and practices of all four major Tibetan schools, establishing an unparalleled lineage system of his own.

VI. 金母指示 移民赴美 1969 ~ 1984 Dharma Learning Phase

Divine Instruction from Golden Mother: Immigrating to the USA

*"Forsaking karmic ties with beings of the South,
With one step, ascending to the Western Heaven.
From then on, dreams are of the Realm of Non-action,
Untouched by even a trace of worldly dust."*


On June 16, 1982, Living Buddha Lian Sheng moved to Seattle, USA, with his family

In 1980, at the age of thirty-six, after moving five times in Taiwan, Living Buddha Lian Sheng once again received a directive from the Golden Mother of the Jade Pond: "Go to the United States!"

He had never imagined leaving Taiwan, his homeland, where his parents, family, friends, and disciples all resided. He felt a deep, mother-like bond with Taiwan that was difficult to sever. Nevertheless, he obeyed the directive. On June 16, 1982, he moved to Seattle, USA, with his family—leaving behind in Taiwan a "blank space" where Shen-Yen Lu once was.

**Ling Xian Attic of Ballard:
A sacred site where earth energy rises. It has
borne witness to the fulfillment of nurturing
talents across the world.**

In the northeastern part of Seattle, a dragon vein passes through an area



called Ballard. A house is located precisely at the highest peak of this dragon vein's head. Living Buddha Lian Sheng buys his first house in the U.S.. To the right of the house stands a plum tree; behind it grows a cherry tree. This perfectly echoes the auspicious saying, “Peaches and plums all over the world” (a metaphor for nurturing many successful students or talents). The house is named *Ling Xian Ge*, the *Ling Xian Attic*.

But upon first arriving in Seattle, all he felt was loneliness—nothing but loneliness. Deep inside, he missed his homeland, Taiwan; he missed his parents, relatives, and friends back home. He longed for the days when he practiced spiritual divination and feng shui in Taiwan.

Retreat at the *Ling Xian Ge* (the *Ling Xian Attic*) — Blessed by Celestial Deities

In his first year of solitary retreat at *Ling Xian Ge* (the *Ling Xian Attic*) in Ballard, Grand Master Living Buddha Lian Sheng was surrounded by the manifestations of countless celestial beings, along with ghosts and spirits numbering in the trillions — like grains of sand in the Ganges River. All vowed to assist him in manifesting his divine power to deliver sentient beings.

During deep meditation, Living Buddha Lian Sheng was bestowed a red crown by Maitreya Bodhisattva and received a prophetic empowerment through a head-touch blessing from Shakyamuni Buddha.

Padmasambhava said: “Lian Sheng is my heart-to-heart disciple.”

On August 28, 1982 (the tenth day of the seventh lunar month), the birthday of Padmasambhava, Living Buddha Lian Sheng was meditating at the *Ling Xian Attic* when Padmasambhava—also known as the Second Buddha of

Uddiyana—descended upon his tantric altar.

It was revealed that Padmasambhava had appeared to transmit esoteric teachings to Living Buddha Lian Sheng, fulfilling a karmic connection established over countless past lives.

At the Golden Tomb Cave, Padmasambhava transmitted the “eighteen tantras” of the Great Perfection (Dzogchen) teachings.

Thus, during deep meditation, Living Buddha Lian Sheng was taken to the Golden Tomb Cave in Tibet, where Padmasambhava transmitted the Eighteen Tantras of Dzogchen from the Nyingma lineage, along with the Nine Stages, including Mahayoga, Anuyoga, and Atiyoga, and the Vajra Acharya Empowerment was conferred.

Padmasambhava placed the secret lineage of the hidden treasures (terma) directly into Living Buddha Lian Sheng’s consciousness. He also transmitted to him a rare lineage known as the “Most Profound Samadhi of Pure Awareness Lineage.” In other words, it was a transmission received in deep meditation, from the most tranquil state of samadhi.

Through the spiritual descent and empowerment of Padmasambhava, Living Buddha Lian Sheng received the complete transmission of the Nyingma tradition’s most profound Dzogchen teachings, including the Tathagata Mind Seal Lineage, the Vidyadhara Lineage, the Mind Lineage, and the Oral Lineage.

In the human world, Living Buddha Lian Sheng received the lineage of the Nine Stages of the Great Perfection Dharma from Venerable Liaoming, who in turn had received it from Guru Norlha Rinpoche of Xikang. As for the lineage from the spiritual realm, it was transmitted directly by Padmasambhava.

Padmasambhava bestowed upon him the honorific title “The Holy Red Crown Vajra Master Sheng-Yen Lu, the Eminent Tantric Adept,” and he attained complete realization in both the Outer Eightfold Accomplishment



Practices and the Inner Eightfold Accomplishment Practices.

Retreat at Ling Xian Attic: Attaining the Immortal Rainbow Body

On the 18th day of the fifth lunar month in the following year, Living Buddha Lian Sheng attained the “Immortal Rainbow Body.” It is none other than Anuttara-Samyak-Sambodhi.

Within the vast sky, hundreds of thousands of dakinis gathered in celebration, joyfully proclaiming:

“Homage to the Western True Buddha Assembly, the Maha Twin Lotus Ponds, the Eighteen Mahapadmakumaras, the Holy Revered One Robed in White, the Holy Red Crown Vajra Master, Lord of Secrets of the Realm of Vajra-mantra, the Great Enlightened Founder of Ling Xian True Buddha School, the Eminent Tantric Adept Sheng-Yen Lu.”

During meditation, he also saw the Maha Twin Lotus Ponds of the Western Pure Land manifest in the Empty Space. In this profound experience, he confirmed his spiritual lineage as follows:

Mahavairochana → Buddha-Mother Locani → Amitabha → Maha Padmakumara → Living Buddha Lian Sheng Sheng-Yen Lu.

In his ever-expanding meditation, he heard his own heart naturally reciting the mantra: **“Om, Guru, Lian Sheng Siddhi, Hum.”** This was the sacred heart mantra that flowed spontaneously from within—a great stream of life from the heart of a noble being.

After three years of intense retreat at the *Ling Xian Attic* in Ballard, Living Buddha Lian Sheng attained the accomplishment of the Immortal Rainbow Body. From that moment on, this great siddha vowed to forge ahead like a fearless snow mountain lion, propelled by great compassion and great vows, to liberate countless sentient beings.

To Establish the Ling Shen Ching Tze Temple


The construction of the Ling Shen Ching Tze Temple in Redmond, Washington, and the establishment of the True Buddha School lineage.

Beginning in early 1984, Living Buddha Lian Sheng started giving weekly teachings on the *Heart Sutra* every Saturday at the *Ling Xian Attic* in Ballard for disciples of the True Buddha School. As the number of followers steadily grew, the Ballard venue quickly became inadequate. Moved by great compassion and a profound vow to uphold and spread the authentic Dharma, Living Buddha Lian Sheng began seeking a new spiritual land for Dharma propagation.

Living Buddha Lian Sheng found a piece of land near the shores of Lake Sammamish that held powerful earth energy. This auspicious site is known as “*jie shui zhi lai long*” — at the water’s edge, the incoming dragon halts and accumulates its vital energy.

This treasured site possesses the following features:

- A raised mound (representing the dragon’s head)
- Support at the back (representing the dragon’s body)
- A mirror in front (Lake Sammamish)
- Protective hills on both sides (with the tiger hill slightly higher and the dragon hill extending farther)
- Bubbles in the mirror (the lake’s table-mountain glows with luminous beauty)



The site for Ling Shen Ching Tze Temple was originally a hillside. The dragon vein of energy converges here, marked by three ancient giant pine trees. The *Ming Tang*—the broader, more expansive space beyond—is excellent, with both mountains and a lake present. The incoming dragon vein from behind provides strong qi, while the hills on both sides serve as guardians. Opposite the site lie the storage mountain, the wealth mountain, and the official seal mountain, making it a naturally majestic and sacred place.

Ling Shen Ching Tze Temple is located at the “dragon’s head” position—an ideal geographic spot for outward development. Although the founding temple in Redmond is small, its geomantic location suggests it is well-suited for expansion and growth.

Looking back on the three years of retreat in Ballard, it marked the beginning of Living Buddha Lian Sheng’s “Great Vow,” “Great Action,” “Great Compassion,” and “Great Mercy.” However, the discovery of a spiritually potent land—blessed by both celestial and earth dragons—where the Ling Shen Ching Tze Temple was eventually built, became the foundation that enabled the True Buddha Tantric Dharma to spread far and wide, both domestically and internationally.

The thunderous roar reverberates through the ten Dharma realms; Within me lies the Tathāgata, revealing the True Buddha.

The consecration ceremony of Ling Shen Ching Tze Temple: Thunder echoes across Heaven and Earth

At 10:00 a.m. on September 14, 1985, the Ling Shen Ching Tze Temple in Redmond, Washington, held its grand consecration and inauguration ceremony. Hundreds of Buddhist practitioners from around the world, both Chinese and

international, joined together in reciting the *Heart Mantra* of Padmakumara:

“Om ah hum, guru bei, ah ha sa sa ma ha, Lian Sheng siddhi, hum.”

At the very moment the temple’s plaque bearing the name “Ling Shen Ching Tze Temple” was solemnly and ceremonially mounted above the main hall, a sudden thunderclap rang out across the clear blue sky of Seattle—a city where thunder is rare. This astonishing and mysterious phenomenon stunned the entire assembly. It was a miraculous response, echoing the verse:

The thunderous roar reverberates through the ten Dharma realms; Within me lies the Tathāgata, revealing the True Buddha.

With the consecration of Ling Shen Ching Tze Temple, the heavens responded with rare signs. The thunder resounding across the skies symbolized the descent of the True Buddha into the world, striking the great Dharma drum and sounding the great Dharma conch.

Ling Shen Ching Tze Temple in Redmond is a powerful magnet, drawing disciples from all five continents. It inspires sentient beings to take refuge, receive precepts, and engage in spiritual practice. Living Buddha Lian Sheng hopes to use this majestic and sacred mandala of a temple—a mandala where all virtues converge—to guide all beings deeply into the Tantric teachings of the True Buddha School, so that all may attain realization and buddhahood.

True Buddha Tantric Quarters: A chronicle of writing and Dharma

Aside from the distinctive spiritual character of Ling Shen Ching Tze Temple, the True Buddha Tantric Quarters, located on the temple’s dragon side, became another significant center for Dharma propagation.

The True Buddha Tantric Quarters chronicles the writing life of Living Buddha Lian Sheng. Every book written is a profound spiritual testimony—an expression of his inner cultivation and realization.

In addition, the Tantric Quarters serves as a site for Dharma teachings, initiations, empowerment ceremonies, and the conferment of Vajra Acharya

titles. It also functions as the correspondence hub for replying to disciples around the world. In its historical role, the True Buddha Tantric Quarters is just as important as Ling Shen Ching Tze Temple in Redmond.

The Tantrayana teachings of the True Buddha School spread across the five continents.

The founding of Ling Shen Ching Tze Temple in Redmond, Washington, USA, extends the karmic connections of the Dharma from America to all corners of the globe. The radiant light of the Dharma now spreads to every corner of the world.

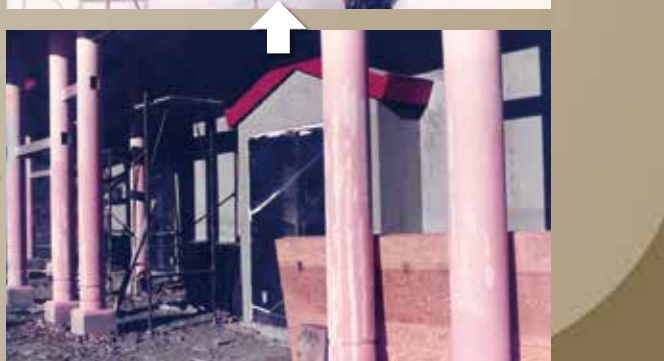
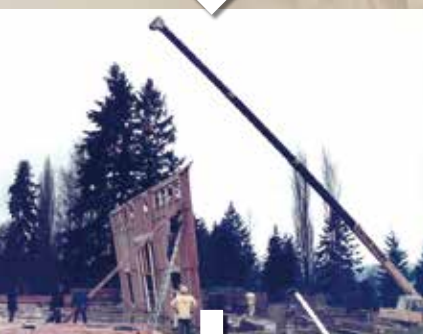
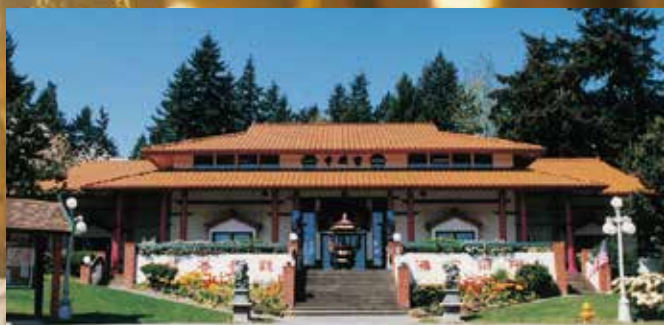
Side Note: "Legend of the Dragon Deity Stone"

When Ling Shen Ching Tze Temple in Redmond was about to be built, there was a little-known story concerning the Dragon Deity Stone, located on the temple's dragon side—the left side when facing outward from the main hall.

At the time excavation work began for the foundation of the main hall, the Dragon King spoke to Grand Master, saying, "In a few days, they will dig into my dragon palace. I humbly ask Grand Master to help protect it." Master Lianshi was supervising the construction on site. As workers dug at the center of the main hall's foundation, they unearthed an enormous boulder—now known as the "Dragon Deity Stone." Master Lianshi immediately reported this to Grand Master. Upon hearing the news, Grand Master promptly instructed, "Move it to the dragon side."

This is a story few people know. Today, on the dragon side of Ling Shen Ching Tze Temple, the naturally formed boulder discovered during the excavation of the main hall's foundation still remains.





VIII. 剃度出家 1985 ~ 1988 Dharma Propagation Phase

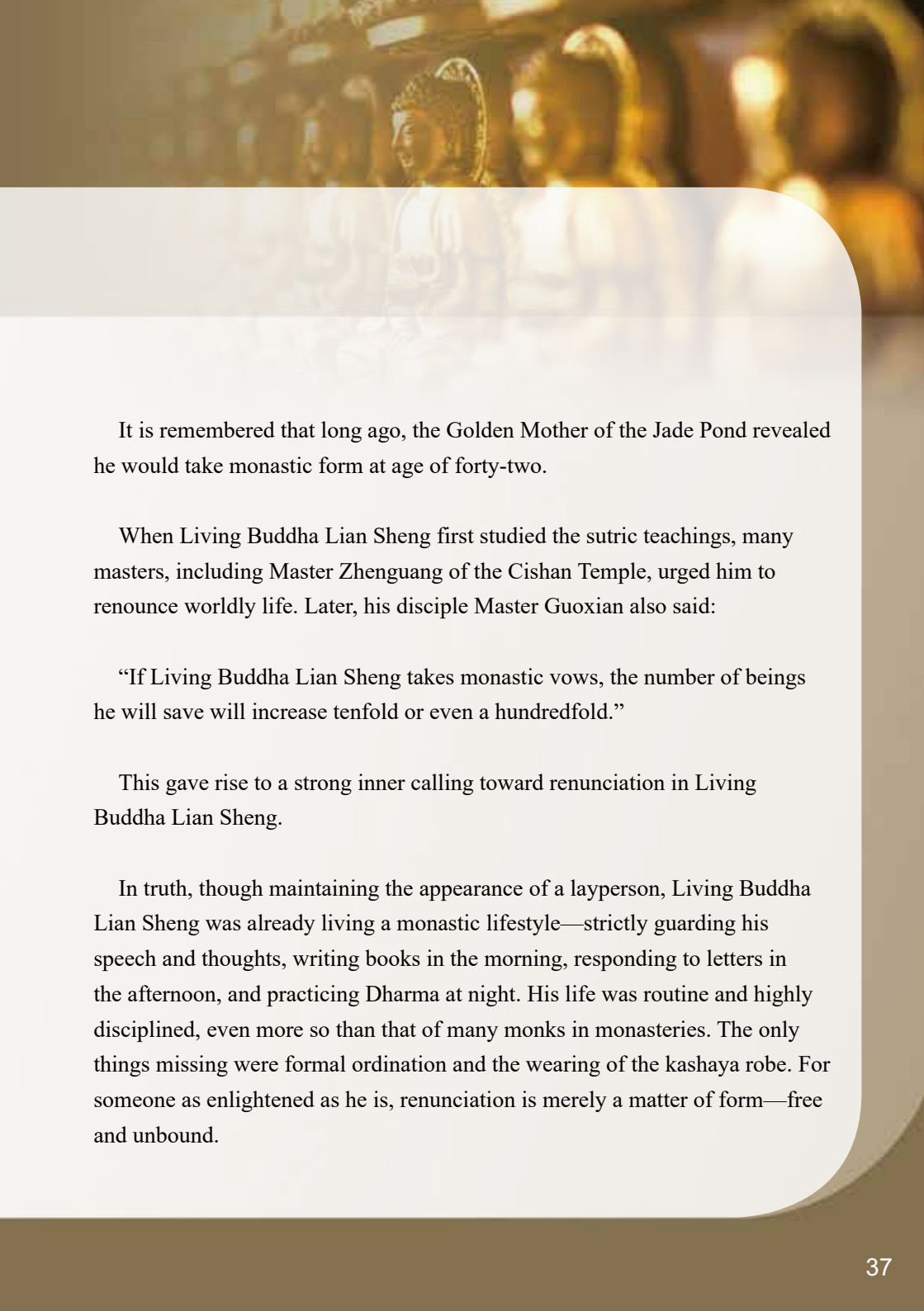
To Take Tonsure and Enter the Monkhood

On the 10th day of the second lunar month, 1986, at the True Buddha Tantric Quarters, Living Buddha Lian Sheng officially received ordination.

Living Buddha Lian Sheng received prophecy from Shakyamuni Buddha and entrustment from Amitabha Buddha and Maitreya Bodhisattva, vowing to transmit the oral instructions for spiritual attainment to all sentient beings. After emerging from retreat, he sounded the great Dharma drum and founded the Ling Xian True Buddha School. He raised the great Dharma banner and established the Ling Shen Ching Tze Temple in Redmond. Turning the great Dharma wheel, he shaved his head and renounced worldly life to save both humans and celestial beings. Through the transformative methods of the True Buddha Tantric Dharma and the spontaneously revealed *True Buddha Sutra*, he ensured the undying transmission of the Dharma lamp.

The Holy Revered One Robed in White, the Eminent Tantric Adept— Summons the Four Assemblies.

When Living Buddha Lian Sheng was still a lay practitioner and thus could not conduct full tonsure ceremonies or administer the complete Three-Platform Monastic Precepts, he already had hundreds of monastic disciples—including monks from the Theravada tradition and Tibetan tulkus.



It is remembered that long ago, the Golden Mother of the Jade Pond revealed he would take monastic form at age of forty-two.

When Living Buddha Lian Sheng first studied the sutric teachings, many masters, including Master Zhenguang of the Cishan Temple, urged him to renounce worldly life. Later, his disciple Master Guoxian also said:

“If Living Buddha Lian Sheng takes monastic vows, the number of beings he will save will increase tenfold or even a hundredfold.”

This gave rise to a strong inner calling toward renunciation in Living Buddha Lian Sheng.

In truth, though maintaining the appearance of a layperson, Living Buddha Lian Sheng was already living a monastic lifestyle—strictly guarding his speech and thoughts, writing books in the morning, responding to letters in the afternoon, and practicing Dharma at night. His life was routine and highly disciplined, even more so than that of many monks in monasteries. The only things missing were formal ordination and the wearing of the kashaya robe. For someone as enlightened as he is, renunciation is merely a matter of form—free and unbound.

VIII. 剃度出家 1985 ~ 1988 Dharma Propagation Phase

March 19, 1986 – Entered ordained life by receiving tonsure and donning monastic robes

On March 19, 1986 (the 10th day of the second lunar month), at the age of forty-two, Living Buddha Lian Sheng officially received tonsure and entered ordained life at the True Buddha Tantric Quarters. He had long contemplated this aspiration. Coincidentally, his ordained disciple, Master Guoxian (Master Lianqi), was visiting him in Redmond at that time. At that moment, a clear and powerful thought suddenly arose in Living Buddha Lian Sheng's heart:

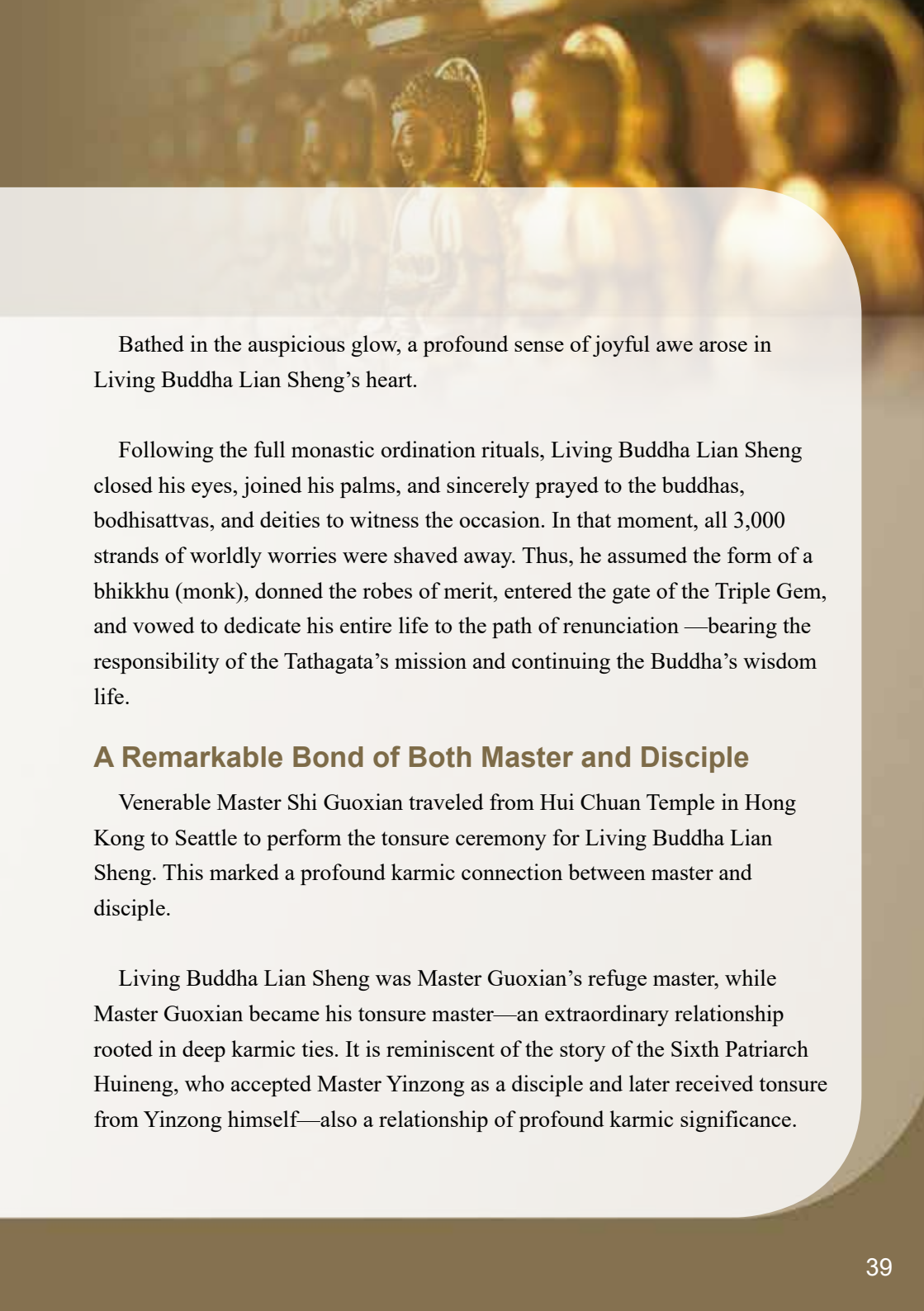
“Become a monk now! Life is like an illusion, and impermanence arrives swiftly. Do not delay. Shave the head and become a monk.”

He immediately informed Master Guoxian of his decision. Guoxian was surprised and asked, eyes wide, “When?”

Living Buddha Lian Sheng replied resolutely, “Right now.”

In a beautiful twist of fate, this very day also marked the anniversary of Venerable Ananda performing the tonsure for Guru Padmasambhava.

That night, while meditating at the True Buddha Tantric Quarters, Amitabha Buddha of the Western Pure Land descended from the sky, standing within a vast, gently radiant field of light. The light shimmered softly in hues of purplish-red. Amitabha's eyes were filled with compassion and kindness. To Living Buddha Lian Sheng's astonishment, Amitabha extended his hand and gently touched the crown of his head, bestowing a prophecy upon him.



Bathed in the auspicious glow, a profound sense of joyful awe arose in Living Buddha Lian Sheng's heart.

Following the full monastic ordination rituals, Living Buddha Lian Sheng closed his eyes, joined his palms, and sincerely prayed to the buddhas, bodhisattvas, and deities to witness the occasion. In that moment, all 3,000 strands of worldly worries were shaved away. Thus, he assumed the form of a bhikkhu (monk), donned the robes of merit, entered the gate of the Triple Gem, and vowed to dedicate his entire life to the path of renunciation—bearing the responsibility of the Tathagata's mission and continuing the Buddha's wisdom life.

A Remarkable Bond of Both Master and Disciple

Venerable Master Shi Guoxian traveled from Hui Chuan Temple in Hong Kong to Seattle to perform the tonsure ceremony for Living Buddha Lian Sheng. This marked a profound karmic connection between master and disciple.

Living Buddha Lian Sheng was Master Guoxian's refuge master, while Master Guoxian became his tonsure master—an extraordinary relationship rooted in deep karmic ties. It is reminiscent of the story of the Sixth Patriarch Huineng, who accepted Master Yinzong as a disciple and later received tonsure from Yinzong himself—also a relationship of profound karmic significance.





IX. 遊方時期 1989 ~ 1993 Travel and Teaching Phase

Worldwide Dharma Propagation Begins

The “Travel and Teaching Phase” marked the expansion of spiritual power and the radiant illumination of sentient beings. Living Buddha Lian Sheng, Sheng-Yen Lu, began his extensive travels across the five continents. Due to the limited means of communication at the time, disciples encountered many challenges in learning the Dharma. Thus, by journeying across the globe, Living Buddha Lian Sheng personally transmitted the essence of the True Buddha Tantric Dharma to disciples worldwide.

Relocation to Phantom Lake


In 1988, after residing for three years at the True Buddha Tantric Quarters, Living Buddha Lian Sheng once again relocated his entire household—this time to Phantom Lake, and he lived there for over a decade.

Living Buddha Lian Sheng said:

“In Ballard, no one knew me. But at Phantom Lake, everyone did. I am the founder of the True Buddha School. I recall how the True Buddha Tantric Dharma has now spread across five continents, with many True Buddha temples and cultivation centers established worldwide. Yet, I often walked alone by the lake, gazing at a solitary boat. Outwardly, I appeared radiant and successful, but inwardly, I was like that solitary boat.”

He continued:

“I have always been solitary in my heart. Yet, when a practitioner understands the wisdom of liberation and comprehends the view of emptiness,

A colorful Tibetan Buddhist mandala is visible in the upper left corner, and a large brass prayer wheel is on the right side of the page. The background is a warm, golden-brown color.

he can fully integrate into the philosophy of as-is-ness and enjoy solitude.”

So, Living Buddha Lian Sheng gave himself a miraculous medicine: the joy of following as-is-ness, letting the little boat go with the flow—drifting freely by letting go.

Establishing Rainbow Villa [Temple]

In 1989, while driving along Interstate 90, Living Buddha Lian Sheng suddenly saw multicolored rainbow light shooting up from the ground. Recognizing this as an auspicious geomantic sign, he purchased the land and named it Rainbow Villa.

Rainbow Villa was established to train talents in Dharma propagation, provide a venue for retreats, serve as a sanctuary for unborn baby spirits, and offer a place to conduct sacred fire offerings.

1992: Inauguration of Rainbow Villa [Temple]

From November 24–30, 1992, Living Buddha Lian Sheng conducted the consecration and inauguration of Rainbow Villa [Temple], during which he gave teachings on “A Complete and Detailed Exposition on the True Buddha Tantric Dharma.” This was his first Dharma discourse conducted at Rainbow Villa [Temple] in the United States.

Returning to Taiwan for the first time in seven years

On April 10, 1989, after seven years in the USA, Living Buddha Lian Sheng returned to Taiwan—the land he had dearly missed. Upon arriving, he was deeply moved to be welcomed by his mother, devoted disciples, family, and friends.

IX. 遊方時期 1989 ~ 1993 Travel and Teaching Phase

Coincidentally, the construction permit for Taiwan's Lei Tsang Temple was approved on that very day, making it the first legal temple built on hillside land in Taiwan. The next day, Living Buddha Lian Sheng inspected the site in Caotun, blessed the land, and urged for immediate construction. He prophesied that the spiritual energy of this sacred site would help spread the Dharma far and wide, bringing light and liberation to countless beings around the world.

At opposite sides of the Earth stand two spiritual centers of the True Buddha School. The founding of the Redmond Ling Shen Ching Tze Temple in the United States and the Taiwan Lei Tsang Temple has extended the Dharma from Taiwan and the U.S. to all parts of the world.

Today, more than 30 True Buddha temples and over 400 cultivation centers worldwide radiate the light of Dharma to every corner of the world.

Miracles and deliverances during the phase of travel

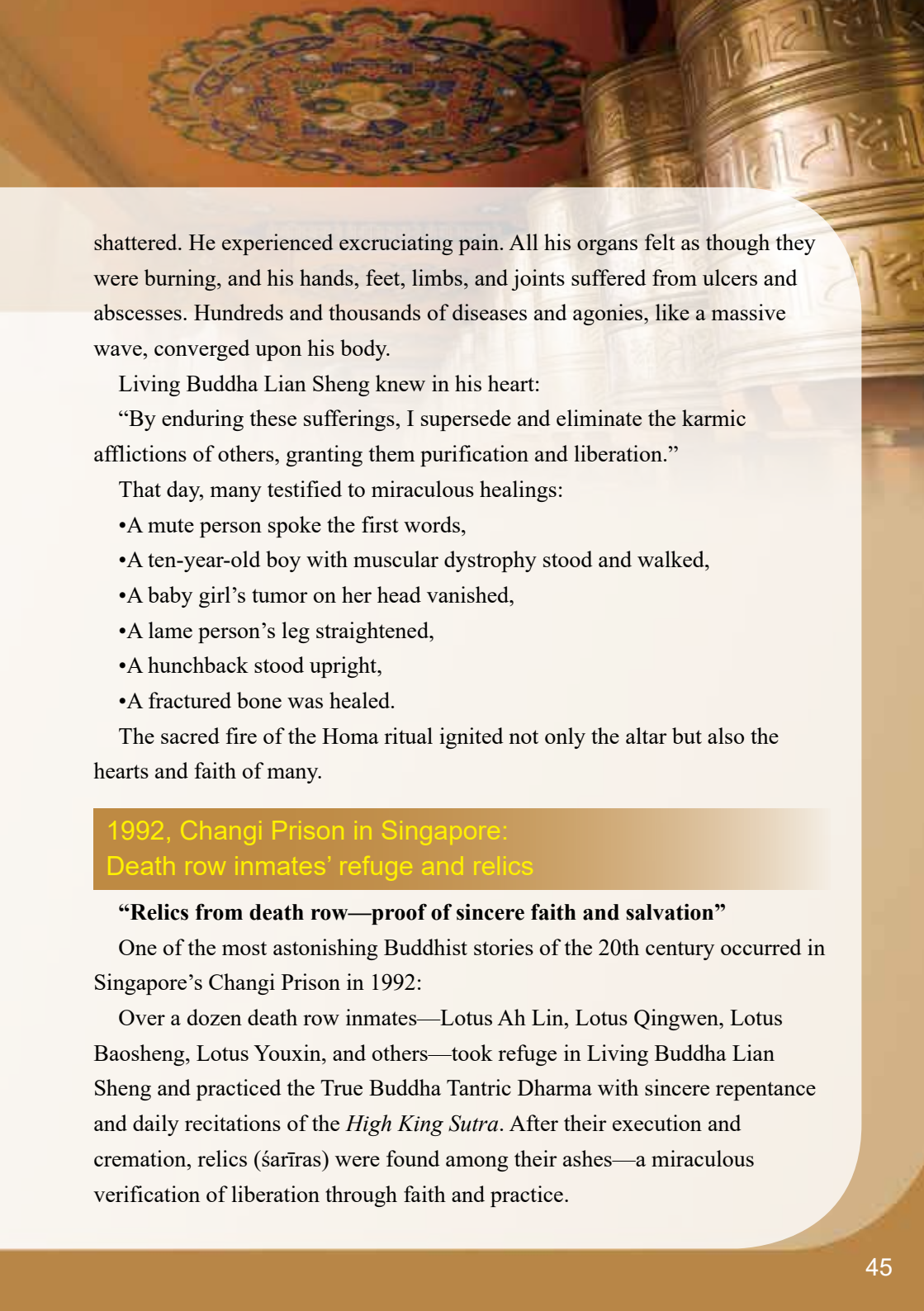
September 1989: Hong Kong Coliseum

The "1st World True Buddha School Pacification and Blessing Dharma Ceremony" was held in Hong Kong. Living Buddha Lian Sheng Sheng-Yen Lu swept through the city like a whirlwind of spiritual power.

December 28, 1991: Hong Kong Government Stadium

"Substituting the karma of sentient beings—thousands witness miracles"

During this Dharma Ceremony, Living Buddha Lian Sheng "transferred and superseded" the suffering of sentient beings. For three days and three nights, he was completely unable to eat and remained in a semi-comatose state. While in that state, he endured sensations as if he were undergoing more than a hundred surgeries on his body and being struck by a hundred vehicles, with his limbs



shattered. He experienced excruciating pain. All his organs felt as though they were burning, and his hands, feet, limbs, and joints suffered from ulcers and abscesses. Hundreds and thousands of diseases and agonies, like a massive wave, converged upon his body.

Living Buddha Lian Sheng knew in his heart:

“By enduring these sufferings, I supersede and eliminate the karmic afflictions of others, granting them purification and liberation.”

That day, many testified to miraculous healings:

- A mute person spoke the first words,
- A ten-year-old boy with muscular dystrophy stood and walked,
- A baby girl’s tumor on her head vanished,
- A lame person’s leg straightened,
- A hunchback stood upright,
- A fractured bone was healed.

The sacred fire of the Homa ritual ignited not only the altar but also the hearts and faith of many.

1992, Changi Prison in Singapore: Death row inmates’ refuge and relics

“Relics from death row—proof of sincere faith and salvation”

One of the most astonishing Buddhist stories of the 20th century occurred in Singapore’s Changi Prison in 1992:

Over a dozen death row inmates—Lotus Ah Lin, Lotus Qingwen, Lotus Baosheng, Lotus Youxin, and others—took refuge in Living Buddha Lian Sheng and practiced the True Buddha Tantric Dharma with sincere repentance and daily recitations of the *High King Sutra*. After their execution and cremation, relics (śarīras) were found among their ashes—a miraculous verification of liberation through faith and practice.

IX. 遊方時期 1989 ~ 1993 Travel and Teaching Phase

1994: Senayan rain miracle in drought-stricken Indonesia

“A Rain Supplication Prayer—dragons and devas respond with sweet rain”

On October 9, 1994, Living Buddha Lian Sheng held a large-scale Pacification and Blessing Dharma Ceremony at Jakarta’s Senayan Stadium, dedicated to Avalokiteshvara Bodhisattva. At the time, Indonesia was suffering from a severe drought that had lasted for four to five months, accompanied by rampant forest fires.

On the day of the ceremony, the weather remained clear, and the sun was shining brightly. During the event, Living Buddha Lian Sheng addressed approximately 20,000 attendees and declared:


“I dedicate the merit of this Dharma ceremony to the dragons and devas, praying for the end of this drought. After this ceremony, rain will fall upon Indonesia.”

The crowd responded with confusion and surprise.

Just about sixteen minutes after the ceremony concluded, dark clouds gathered, thunder rumbled, lightning flashed, and rain poured down in torrents. People ran around joyfully shouting, “It’s raining! It’s raining heavily!” The entire audience was stunned. The rain continued for several days, bringing an end to the devastating drought.

1992: A milestone: completion of the 100th published books & continued to transmit the Light of Wisdom Lamp to illuminate all living beings

At the age of 22, Living Buddha Lian Sheng published his first poetry collection, *Collection of Light Mist*. By the age of 48, he had completed *The 100th Collection of Essays*, marking a major milestone of having written 100

A decorative background featuring a colorful, intricate mandala on the left and a large, ornate brass bell on the right. The mandala is circular with a complex geometric and symbolic design in various colors. The bell is cylindrical with a flared top and bottom, featuring embossed patterns and a central knob.

books. The unwavering perseverance over these 26 years stemmed from a deep passion for writing and, ultimately, a profound love for all sentient beings.

1992: Drank coffee with Shakyamuni Buddha— empowered and bestowed the title of “Lotus Light Perfect Ease Buddha”

Shortly after immigrating to the USA, Living Buddha Lian Sheng received a spiritual empowerment during meditation, in which Shakyamuni Buddha touched his crown and foretold his future buddhahood.

On the night of May 6, 1992, while staying at the Jinghua Hotel near Taichung Park, Living Buddha Lian Sheng’s “*starlight body*” astral-traveled to a café in Taipei, where he had coffee with Shakyamuni Buddha. The Buddha took up a pen and conferred upon him the title “Great Light Perfect Ease Buddha.” However, Living Buddha Lian Sheng felt that the word “Great” might be misinterpreted, so the Buddha smiled and modified it to “Lotus Light Perfect Ease Buddha (Hua Guang Zizai Fo).”

1993: Publication of *Pearls of Wisdom*

In November 1993, Living Buddha Lian Sheng published *Pearls of Wisdom*. When he presented the book to his guru, Master Thubten Dargye was overjoyed and praised it as a rare and profound work that fully elucidated the complete view of Vajrayana Buddhism.

The supreme wisdom, realization of true suchness, perfect enlightenment, and ultimate attainment expressed in *Pearls of Wisdom* also led to a wave of Tibetan lamas visiting Seattle from 1994 to 1997 to take refuge in Living Buddha Lian Sheng. The esteemed 100th Ganden Tripa—the spiritual leader of the Gelug school—also personally visited Living Buddha Lian Sheng, Sheng-Yen Lu, to express his respect.





A master of Tulkus

In 1984, Living Buddha Lian Sheng authored *Highest Yoga Tantra and Mahamudra*, in which he publicly revealed the essential teachings of enlightenment from the “long transmission lineage” of the Tibetan Kagyu School. In 1985, he followed with *The Great Perfection of Vajrayana*, unveiling Dzogchen—the highest and most secret teaching in Tibetan Vajrayana—which he received through “divine transmission” from Guru Padmasambhava. These revelations by Living Buddha Lian Sheng sent shockwaves through the Tibetan schools—Nyingma, Kagyu, Gelug, and Sakya—and drew significant attention from many rinpoches and lamas.


After the publication of *Pearls of Wisdom* in 1993, the book's display of supreme wisdom, realization of suchness, perfect and complete awakening, and attainment of unsurpassed fruition inspired even more Tibetan lamas to take refuge in Living Buddha Lian Sheng between 1994 and 1997, paying deep respects and acknowledging his profound spiritual realization.

Venerable masters and Tibetan lamas pay homage

1988: Venerable Elder Master Wu-Ming, President of the Buddhist Association of the Republic of China, personally visited Living Buddha Lian Sheng in the United States and praised the True Buddha Tantric Dharma as authentic and righteous.

Tibetan tulkus take refuge in Living Buddha Lian Sheng, expressing respect and recognition

1985: The first Tibetan tulku to take refuge was the 10th Dachen Rinpoche of the Nyingma School. Since then, many other Tibetan tulkus have followed suit, taking refuge in the True Buddha School.



Elder Kalu Rinpoche of the Kagyu School

1989: H.E. Kalu Rinpoche, the most accomplished master of the Kagyu School, praised Living Buddha Lian Sheng as the highest achiever in Tantric practice and Dharma propagation in the Chinese-speaking world.

Venerable Amchok Rinpoche of the Gelug School

1990: The renowned Gelug School lama, Amchok Rinpoche, presented Living Buddha Lian Sheng with the most honorable Dharma throne reserved for Tibetan Dharma Kings.

Meeting with Zhalu Rinpoche at Diaoyutai State Guesthouse

1995: At the Diaoyutai State Guesthouse in Beijing, Living Buddha Lian Sheng met with Zhalu Rinpoche, a teacher of the 10th Panchen Lama. Zhalu Rinpoche remarked, “Living Buddha Lian Sheng is truly a realized Vajrayana master, radiating powerful spiritual light.”

The Venerable Ganden Tripa – supreme leader of the Gelug School

The 100th successor to Tsongkhapa, founder of the Gelug School, and abbot of Ganden Monastery—one of the three great monastic universities in Tibet—traveled from South India to meet Living Buddha Lian Sheng. Together, they co-hosted a Dharma ceremony. The Ganden Tripa offered the sacred Dharma King’s Robe, passed down through generations of Gelug patriarchs, to Living Buddha Lian Sheng, and solemnly declared: “I now entrust the lineage of the Gelug school to you.” This act represented the highest respect and recognition of Living Buddha Lian Sheng's realization and status.

X. 活佛之師 1989 ~ 1993 Travel and Teaching Phase

Enthronement Ceremony conducted by Karchen Rinpoche for Living Buddha Lian Sheng

1996: Karchen Rinpoche, abbot of Karma Lekshey Ling Monastery of the Kagyu School, conducted a Dharma enthronement ceremony for Living Buddha Lian Sheng, formally recognizing him as a Dharma King.

Meeting with the Dalai Lama to discuss the heart essence of Dzogchen

1996: Living Buddha Lian Sheng met with His Holiness the Dalai Lama, and they discussed the profound heart teachings of Dzogchen.

Kasur Jigme Rinpoche takes refuge with Living Buddha Lian Sheng

1997: Kasur Jigme Rinpoche, former Speaker of the Dalai Lama's parliament, took refuge in Living Buddha Lian Sheng.

Teaching at Drepung Monastery: A historic moment

1996: Living Buddha Lian Sheng made a pilgrimage to sacred Buddhist sites in India. While there, he was invited to give a Dharma teaching at Drepung Monastery, one of the three major monastic universities of Tibetan Buddhism, where over a thousand Tibetan monks gathered to hear his teachings. As a Han Chinese reincarnated Vajrayana master ascending the teaching throne of a Tibetan monastery, this marked an unprecedented event in Tibetan Buddhist history and demonstrated the immense respect he commanded.



X. 活佛之師 1989 ~ 1993

Travel and Teaching Phase





XI. 逃居時期 1994 ~ 2000 Seclusion Phase

Beginning of Seclusion and Retreat

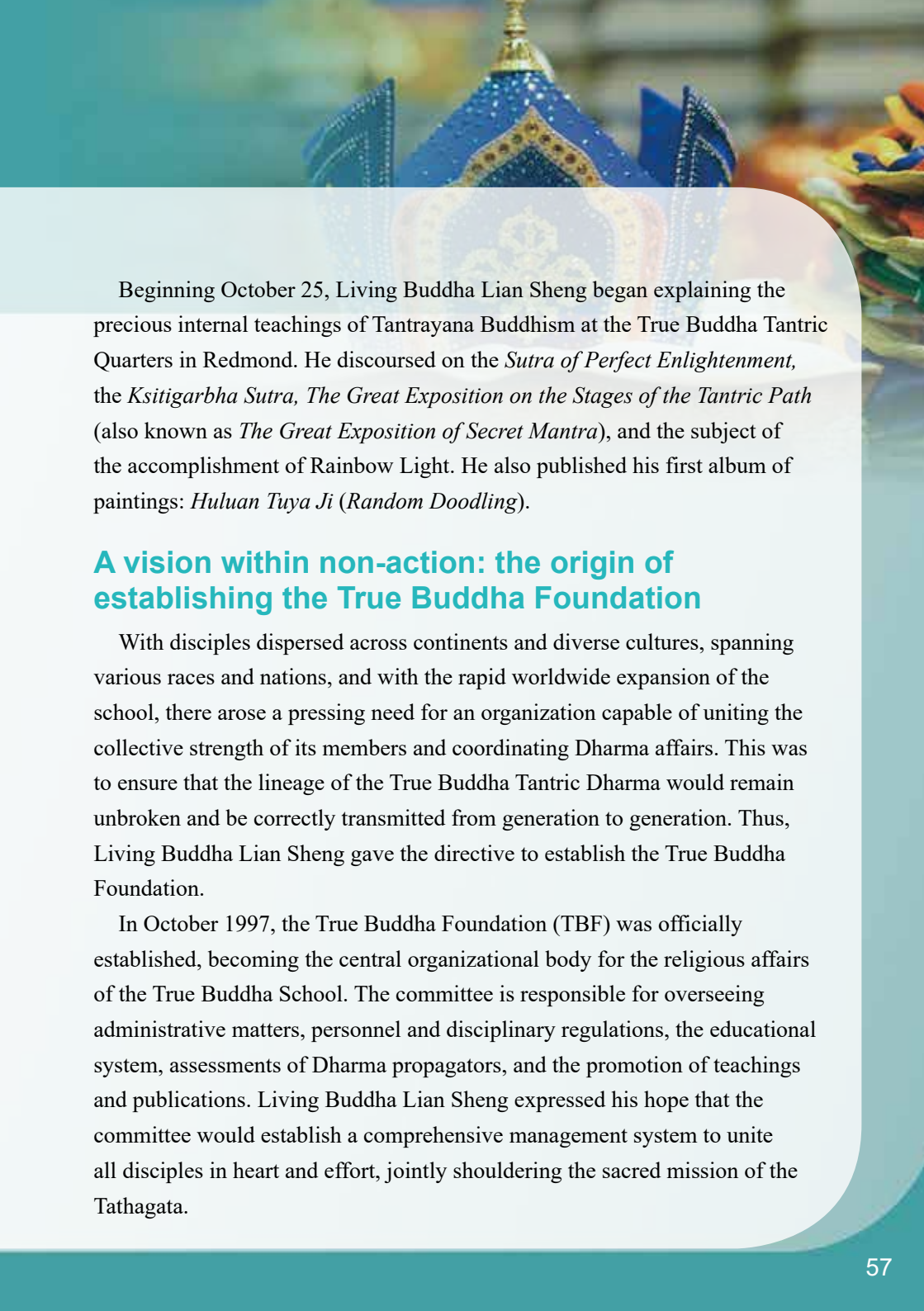
Everything has a beginning and an end. In this life, Living Buddha Lian Sheng has five million disciples. He presided over large Dharma ceremonies attended by seventy thousand people, witnessed scenes where ten thousand converted, and preached to unceasing applause. He had three hundred branch temples around the world, his disciples lined the streets cheering as the master passed by, and he traveled widely across the globe. Now, all of these will become a thing of the past. Nevertheless, Living Buddha Lian Sheng does not abandon any living being—only the method has changed.

During the past ten years of teaching Dharma, Living Buddha Lian Sheng clearly and publicly explained all the preliminary steps of Vajrayana external practices leading up to the first-level initiation of Yidam Yoga. However, he has not yet taught practices related to the second-level internal, third-level esoteric, and fourth-level secret esoteric initiations. Therefore, during this seclusion period, he must select disciples with mature affinity to teach them through oral transmission.

All beings of the earth possess buddha-nature; whether ascending or descending the seat, it is the realization of one's true nature.

On October 23, 1993, at the PTT Buddhist Society in Vancouver, Canada, Living Buddha Lian Sheng formally announced his seclusion and taught:

“All beings of the earth possess buddha-nature; whether ascending or descending the seat, it is the realization of one's true nature.”



Beginning October 25, Living Buddha Lian Sheng began explaining the precious internal teachings of Tantrayana Buddhism at the True Buddha Tantric Quarters in Redmond. He discoursed on the *Sutra of Perfect Enlightenment*, the *Ksitigarbha Sutra*, *The Great Exposition on the Stages of the Tantric Path* (also known as *The Great Exposition of Secret Mantra*), and the subject of the accomplishment of Rainbow Light. He also published his first album of paintings: *Huluan Tuya Ji (Random Doodling)*.

A vision within non-action: the origin of establishing the True Buddha Foundation

With disciples dispersed across continents and diverse cultures, spanning various races and nations, and with the rapid worldwide expansion of the school, there arose a pressing need for an organization capable of uniting the collective strength of its members and coordinating Dharma affairs. This was to ensure that the lineage of the True Buddha Tantric Dharma would remain unbroken and be correctly transmitted from generation to generation. Thus, Living Buddha Lian Sheng gave the directive to establish the True Buddha Foundation.

In October 1997, the True Buddha Foundation (TBF) was officially established, becoming the central organizational body for the religious affairs of the True Buddha School. The committee is responsible for overseeing administrative matters, personnel and disciplinary regulations, the educational system, assessments of Dharma propagators, and the promotion of teachings and publications. Living Buddha Lian Sheng expressed his hope that the committee would establish a comprehensive management system to unite all disciples in heart and effort, jointly shouldering the sacred mission of the Tathagata.

XI. 逃居時期 1994 ~ 2000 Seclusion Phase

On February 7, 1998, Living Buddha Lian Sheng officially announced his retirement from public life

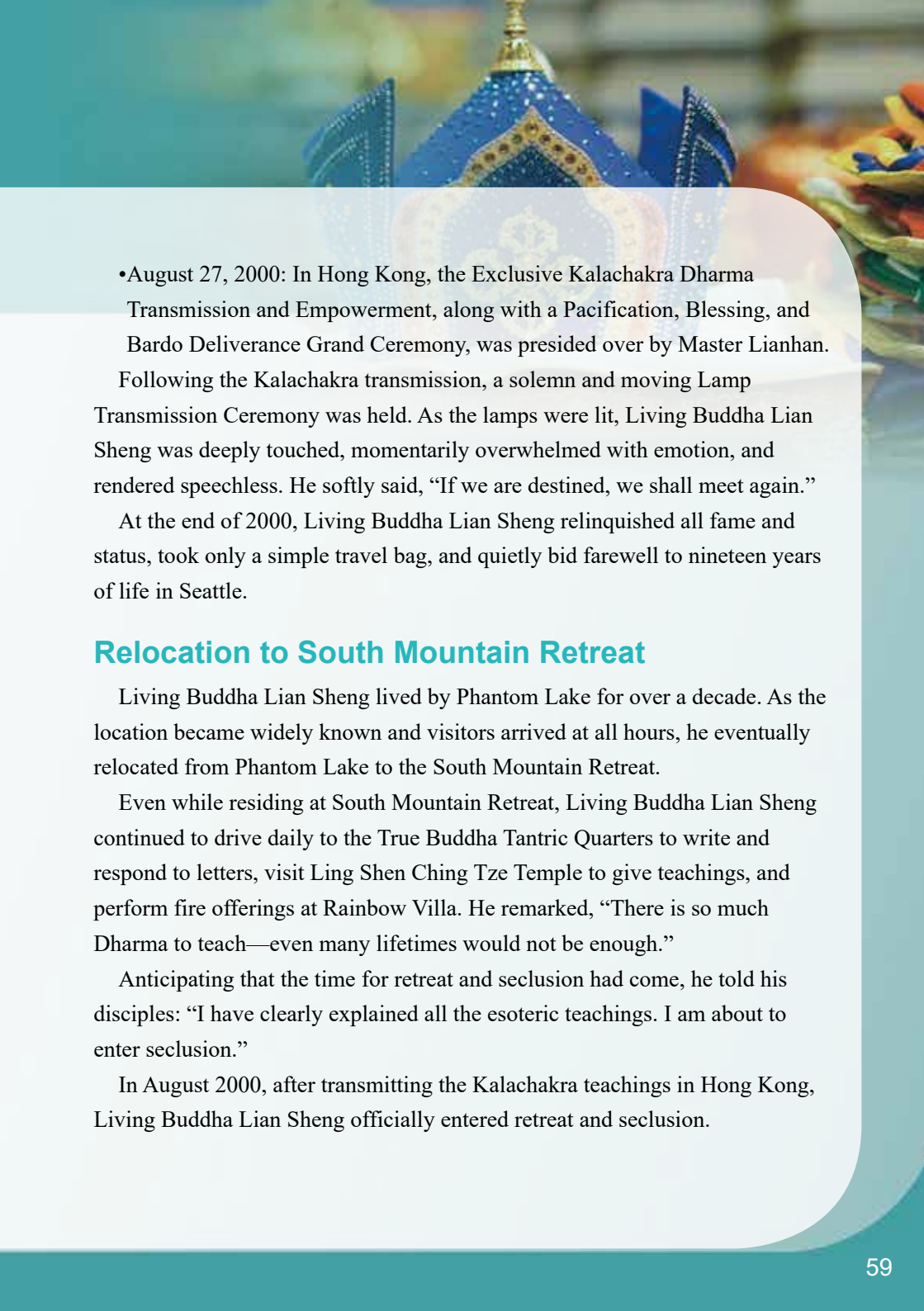
He stated, “Retirement is only a change in form— what remains unchanged is my love for all sentient beings.”

Five Dharma ceremonies delegated before retreat

Living Buddha Lian Sheng had long expressed the wish that when the masters, reverends, and disciples of the True Buddha School were capable of upholding and propagating the True Buddha Tantric Dharma, it would be the time for him to withdraw from public life.

He said, “My Dharma wheel has already turned. Now, it is time for the masters, reverends, and practitioners of the True Buddha School to turn the Dharma wheel of the True Buddha Tantric Dharma together.”

- September 12, 1998: The Exclusive Usnishavijaya Grand Dharma Ceremony was held at the Meydenbauer Center in Bellevue, WA, USA. For the first time, it was presided over by a disciple, Master Lianyin.
- November 29, 1998: The Exclusive Ragaraja Grand Dharma Ceremony was conducted by another senior disciple, Master Liandeng, at the Hong Kong Convention and Exhibition Centre in Wan Chai.
- February 27, 1999: The Marici Dharma Ceremony was held at Redmond Ling Shen Ching Tze Temple in the United States and presided over by Master Dehui.
- March 11, 2000: The Exclusive Hayagriva Grand Dharma Ceremony was also held at Redmond Ling Shen Ching Tze Temple, presided over by Master Lianmiao.



•August 27, 2000: In Hong Kong, the Exclusive Kalachakra Dharma Transmission and Empowerment, along with a Pacification, Blessing, and Bardo Deliverance Grand Ceremony, was presided over by Master Lianhan. Following the Kalachakra transmission, a solemn and moving Lamp Transmission Ceremony was held. As the lamps were lit, Living Buddha Lian Sheng was deeply touched, momentarily overwhelmed with emotion, and rendered speechless. He softly said, “If we are destined, we shall meet again.”

At the end of 2000, Living Buddha Lian Sheng relinquished all fame and status, took only a simple travel bag, and quietly bid farewell to nineteen years of life in Seattle.

Relocation to South Mountain Retreat

Living Buddha Lian Sheng lived by Phantom Lake for over a decade. As the location became widely known and visitors arrived at all hours, he eventually relocated from Phantom Lake to the South Mountain Retreat.

Even while residing at South Mountain Retreat, Living Buddha Lian Sheng continued to drive daily to the True Buddha Tantric Quarters to write and respond to letters, visit Ling Shen Ching Tze Temple to give teachings, and perform fire offerings at Rainbow Villa. He remarked, “There is so much Dharma to teach—even many lifetimes would not be enough.”

Anticipating that the time for retreat and seclusion had come, he told his disciples: “I have clearly explained all the esoteric teachings. I am about to enter seclusion.”

In August 2000, after transmitting the Kalachakra teachings in Hong Kong, Living Buddha Lian Sheng officially entered retreat and seclusion.

XII. 閉關隱居時期 2001 ~ 2006 Retreat and Seclusion Phase

Six years of Retreat and Seclusion, Manifesting Non-Action


After the Kalachakra Grand Dharma Ceremony in Hong Kong in 2000, Living Buddha Lian Sheng officially announced his retreat and seclusion.

Diligent writing to guide people in unlocking inner treasures

During the six years of retreat, Living Buddha Lian Sheng remained devoted to his disciples, steadily increasing his daily writing efforts. Various deities frequently appeared, guiding his practice and study of essential Madhyamaka and Yogachara teachings. Through continuous meditation and deepening realization, his spiritual journey continued to transcend all limits. He recorded his daily experiences and, at times, published nearly one book per month. His diligent writings were intended to help people uncover the treasures within their own hearts.

Writing *Crossing the Ocean of Life and Death* while enduring the agony of “brain-splitting syndrome”

To write *Crossing the Ocean of Life and Death*, Living Buddha Lian Sheng wore the “divine traveling shoes” bestowed upon him by Avalokiteshvara Bodhisattva and endured the torment of “brain-splitting syndrome,” entering a state of “semi-death samadhi.” He was gravely ill during this time. Through this profound ordeal, Living Buddha Lian Sheng came to deeply realize that “the body is a prison,” and that the physical form is merely a transient traveler in the cycle of samsara. As a result, all worldly desires fell away, and his aspiration for liberation grew even stronger.



The manifestation of the Golden Mother of the Jade Pond, urging the continuation of the Dharma wheel

During his retreat, Living Buddha Lian Sheng realized the emptiness of the “eighteen realms” and understood that there was nothing to be attained. He originally intended to depart from the Saha world in silence extinction. However, the Golden Mother of the Jade Pond appeared to him and told him that the time had not yet come. She assured him that coming and going would occur naturally, and urged him to remain on the Dharma throne to continue teaching the true meaning of “enlightenment” and how to completely sever all worldly afflictions. Upon hearing the Golden Mother’s words, Living Buddha Lian Sheng instantly attained great realization.

Ever mindful of all sentient beings, he moves through the ten directions in divine samadhi

Although Living Buddha Lian Sheng has no attachment to this physical body or the mundane world, the vow to save sentient beings has always been deeply rooted in his heart, across lifetimes and ages. Later, he employed three types of divine travel (siddhi powers) to benefit sentient beings:

- 1.Sleep Divine Travel — Astral travel to save beings while asleep and dreaming.
- 2.Meditative Divine Travel — Astral travel to save beings during deep meditation.
- 3.Semi-Death Divine Travel — Astral travel in an illusory state to save beings.

XII. 閉關隱居時期 2001 ~ 2006 Retreat and Seclusion Phase

His divine travels reach the ten realms and countless Buddha-lands. He responds according to conditions—healing ill disciples, guiding departed souls, answering the prayers of devotees, and empowering practitioners through spiritual blessings. These divine journeys and acts of rescue have never ceased, not even for a single day. He manifests everywhere to save beings.

Disciples who remember their Grand Master with single-minded devotion or recite the mantra “*Om Guru Lian Sheng Siddhi Hum*” can instantly behold him—whether in meditative states or in dreams.

Sincere reminder to the holy disciples

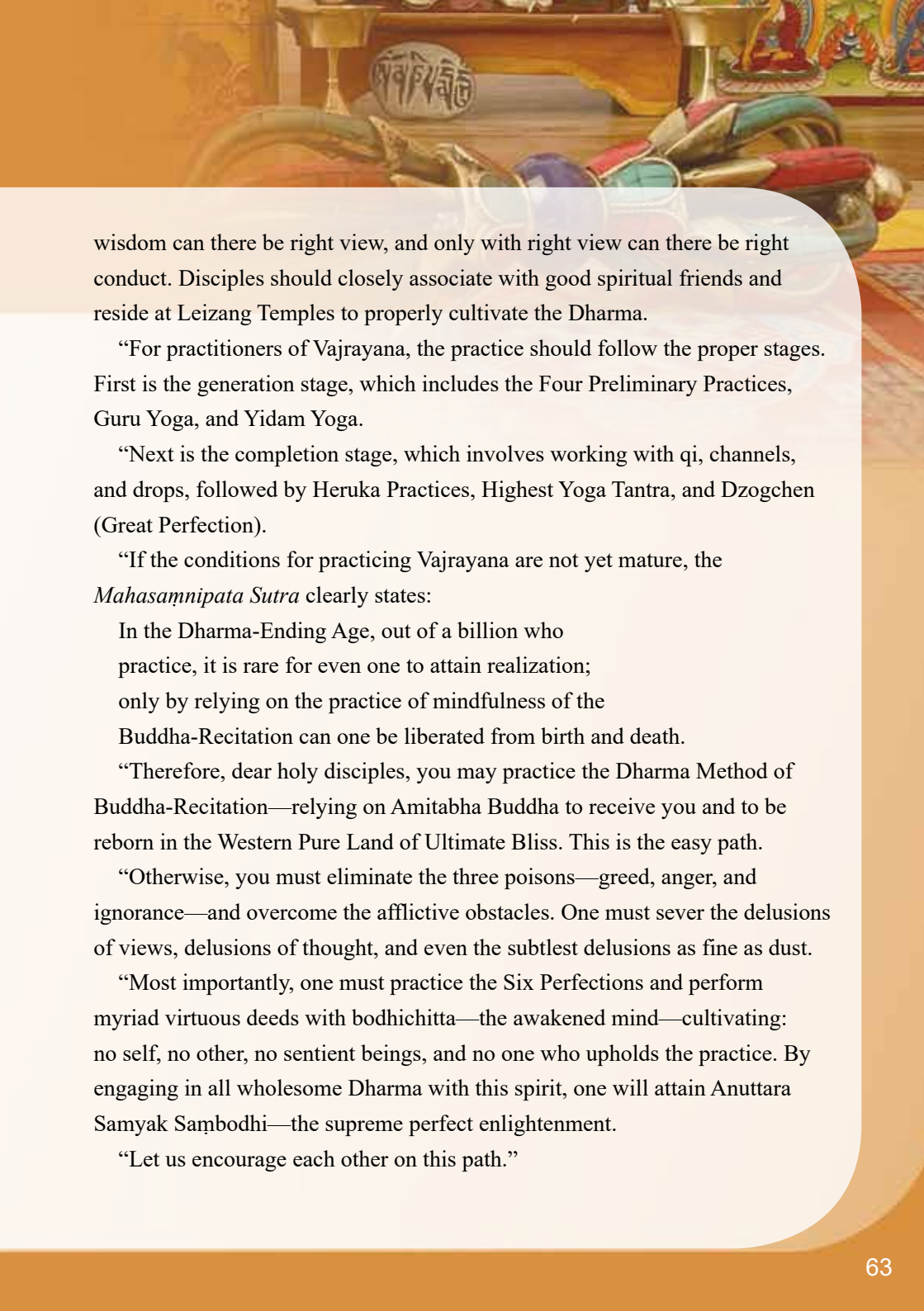
During the Living Buddha’s period of seclusion and retreat, his sole hope was that his holy disciples would steadfastly uphold the three essentials: **Faith**, **Aspiration**, and **Practice**.

- Faith: Have faith in the True Buddha Tantric Dharma.
- Aspiration: Aspire to be born in the Maha Twin Lotus Ponds.
- Practice: Diligently cultivate both the exoteric and esoteric teachings.

He earnestly cautioned that even after his departure from Seattle, disciples must not lose their faith, nor should they cease supporting the True Buddha School and the Three Jewels — the **Buddha**, **Dharma**, and **Sangha**.

Whether at Redmond Ling Shen Ching Tze Temple or at other Leizang Temples, branches, and practice groups around the world, everyone should diligently engage in spiritual practice and continue promoting Dharma activities. Observe the Five Precepts, practice the Ten Wholesome Deeds, and deepen understanding and realization of the Four Noble Truths, the Twelve Links of Dependent Origination, the Six Paramitas, Equal Enlightenment, and Wondrous Enlightenment.

“I earnestly hope that the holy disciples will cultivate right wisdom. Buddhism emphasizes the importance of right wisdom—for only with right



wisdom can there be right view, and only with right view can there be right conduct. Disciples should closely associate with good spiritual friends and reside at Leizang Temples to properly cultivate the Dharma.

“For practitioners of Vajrayana, the practice should follow the proper stages. First is the generation stage, which includes the Four Preliminary Practices, Guru Yoga, and Yidam Yoga.

“Next is the completion stage, which involves working with qi, channels, and drops, followed by Heruka Practices, Highest Yoga Tantra, and Dzogchen (Great Perfection).

“If the conditions for practicing Vajrayana are not yet mature, the *Mahasaṃnipata Sutra* clearly states:

In the Dharma-Ending Age, out of a billion who
practice, it is rare for even one to attain realization;
only by relying on the practice of mindfulness of the
Buddha-Recitation can one be liberated from birth and death.

“Therefore, dear holy disciples, you may practice the Dharma Method of Buddha-Recitation—relying on Amitabha Buddha to receive you and to be reborn in the Western Pure Land of Ultimate Bliss. This is the easy path.

“Otherwise, you must eliminate the three poisons—greed, anger, and ignorance—and overcome the afflictive obstacles. One must sever the delusions of views, delusions of thought, and even the subtlest delusions as fine as dust.

“Most importantly, one must practice the Six Perfections and perform myriad virtuous deeds with bodhichitta—the awakened mind—cultivating: no self, no other, no sentient beings, and no one who upholds the practice. By engaging in all wholesome Dharma with this spirit, one will attain Anuttara Samyak Saṃbodhi—the supreme perfect enlightenment.

“Let us encourage each other on this path.”

The reappearance of the Great Sun

In 2007, after formally concluding his retreat, Living Buddha Lian Sheng entered a new phase of Dharma propagation in accordance with the divine instructions of the Golden Mother of the Jade Pond and Master Thubten Dargye. This period marked a new beginning—like **“the reappearance of the Great Sun, radiating light throughout the ten directions.”**


The two supreme lineages of the Kalachakra Tantra in the True Buddha School

Living Buddha Lian Sheng received the Dharma transmission from Sakya Zhengkong Rinpoche, which included not only the profound teachings of Lamdre and the Hevajra Tantra, but also the great Dharma of the Kalachakra Tantra.

Sakya Zhengkong Rinpoche said to Living Buddha Lian Sheng:

“I know you are a truly accomplished practitioner; only such deep realization could arise from genuine cultivation. I am proud to have taught you the Dharma. In the future, you will surely turn the great Dharma wheel of Kalachakra. This is the Kalachakra Great Dharma of the True Buddha School, inherited from the Sakya lineage.”

Master Thubten Dargye of the Gelug school bestowed upon Living Buddha Lian Sheng not only the Highest Yoga Tantra Empowerments but also many other rare and precious initiations and Dharma transmissions. Among them, the Kalachakra Tantra was the most significant. **Master Thubten Dargye further instructed Living Buddha Lian Sheng to widely propagate the Kalachakra Great Dharma across the five continents.**



On August 27, 2000, after Living Buddha Lian Sheng first conferred the Exclusive Kalachakra Tantra Empowerment in Hong Kong, he immediately entered a secluded retreat that lasted six years.

Faithfully following the guru's command, the Kalachakra Tantra was widely propagated across the five continents

After emerging from retreat in 2006, Living Buddha Lian Sheng resumed turning the Dharma wheel of the Kalachakra Tantra. Over the course of seven years, through more than twenty grand Dharma ceremonies and numerous teachings across the five continents, he extensively expounded upon both the exoteric and esoteric aspects of this supreme Highest Yoga Tantra. Among the many Heruka teachings he has transmitted, the Kalachakra Tantra stands as one of the most thoroughly and completely transmitted.

By the decree of the Golden Mother, the heart teachings on enlightenment and liberation are expounded

During the retreat, wearing the “divine traveling shoes” bestowed by Avalokiteshvara Bodhisattva, he endured the suffering of the “brain-splitting syndrome.” Because of this, he originally intended to enter nirvana and depart from the Saha world. However, the Golden Mother of the Jade Pond appeared and told him that the time had not yet come, urging him to continue ascending the Dharma throne to teach the essential heart teachings for enlightenment and liberation to all sentient beings.

After emerging from retreat, Living Buddha Lian Sheng, following the divine instructions of the Golden Mother, taught the heart teachings that guide sentient beings to realize their true nature and witness their buddha-essence

(buddha-nature). He thoroughly reread the *Wudeng Huiyuan* (*Collected Essentials of the Five Lamps*), mastering its entirety, and integrating countless scriptures into a coherent and unified understanding.

In 2006, Living Buddha Lian Sheng began writing a series on the *Wudeng Huiyuan*. Each volume concludes with numerous *prajna* (wisdom) questions, encouraging disciples to contemplate *prajna* deeply. Living Buddha Lian Sheng hopes that those with affinity will achieve “enlightenment and realization of the mind,” and, after awakening, engage in practice to see their true nature and attain buddhahood.

In 2008, he also taught his first scripture following the retreat—the *Platform Sutra of the Sixth Patriarch*.

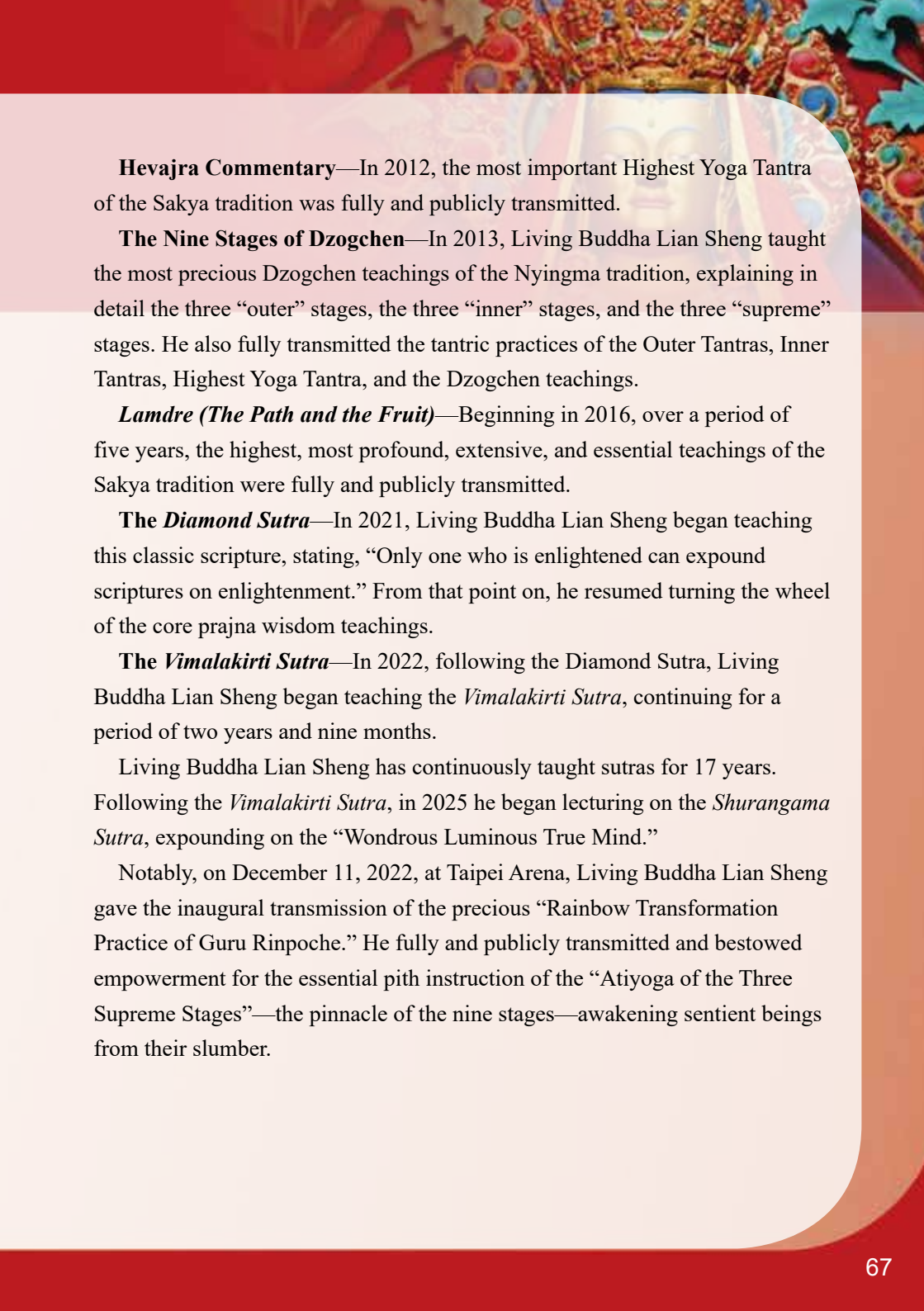
Significant Dharma transmissions prior to the retreat

From early 1984 to 1993, over the course of nearly ten years, Living Buddha Lian Sheng publicly and clearly expounded all the external teachings of the Tantric Dharma—pertaining to the first-level initiations—up to the stage of Yidam Deity Yoga.

In 1993, Living Buddha Lian Sheng announced his seclusion and, starting from October 25, began teaching precious tantric internal teachings at the True Buddha Tantric Quarters. During this period, he also expounded on the Sutra of *Perfect Enlightenment*, the *Kṣitigarbha Sutra*, *The Great Exposition on the Stages of the Tantric Path*, and the subject of the accomplishment of Rainbow Light. This continued until August 2000, when it was temporarily suspended as Living Buddha Lian Sheng formally entered retreat and seclusion.

Significant Dharma teachings following the retreat

The Platform Sutra of the Sixth Patriarch—After emerging from retreat in 2008, Living Buddha Lian Sheng spent three years thoroughly expounding this classic scripture of Chan Buddhism.



Hevajra Commentary—In 2012, the most important Highest Yoga Tantra of the Sakya tradition was fully and publicly transmitted.

The Nine Stages of Dzogchen—In 2013, Living Buddha Lian Sheng taught the most precious Dzogchen teachings of the Nyingma tradition, explaining in detail the three “outer” stages, the three “inner” stages, and the three “supreme” stages. He also fully transmitted the tantric practices of the Outer Tantras, Inner Tantras, Highest Yoga Tantra, and the Dzogchen teachings.

Lamdre (*The Path and the Fruit*)—Beginning in 2016, over a period of five years, the highest, most profound, extensive, and essential teachings of the Sakya tradition were fully and publicly transmitted.

The *Diamond Sutra*—In 2021, Living Buddha Lian Sheng began teaching this classic scripture, stating, “Only one who is enlightened can expound scriptures on enlightenment.” From that point on, he resumed turning the wheel of the core prajna wisdom teachings.

The *Vimalakirti Sutra*—In 2022, following the *Diamond Sutra*, Living Buddha Lian Sheng began teaching the *Vimalakirti Sutra*, continuing for a period of two years and nine months.

Living Buddha Lian Sheng has continuously taught sutras for 17 years. Following the *Vimalakirti Sutra*, in 2025 he began lecturing on the *Shurangama Sutra*, expounding on the “Wondrous Luminous True Mind.”

Notably, on December 11, 2022, at Taipei Arena, Living Buddha Lian Sheng gave the inaugural transmission of the precious “Rainbow Transformation Practice of Guru Rinpoche.” He fully and publicly transmitted and bestowed empowerment for the essential pith instruction of the “Atiyoga of the Three Supreme Stages”—the pinnacle of the nine stages—awakening sentient beings from their slumber.

A thousand Dharma vessels of compassion, ferrying countless lost souls each night

From 2020 to 2022, humanity endured a great calamity as the COVID-19 pandemic swept across the globe. Living under the constant shadow of this threat, people were suddenly confronted with the nearness of death—just one step away. Scenes of sorrow unfolded everywhere: the regret of not being able to say goodbye to loved ones, the rising anxiety as the pandemic worsened country by country, and waves of fear that surged like a tsunami, plunging countless lives into deeper despair.

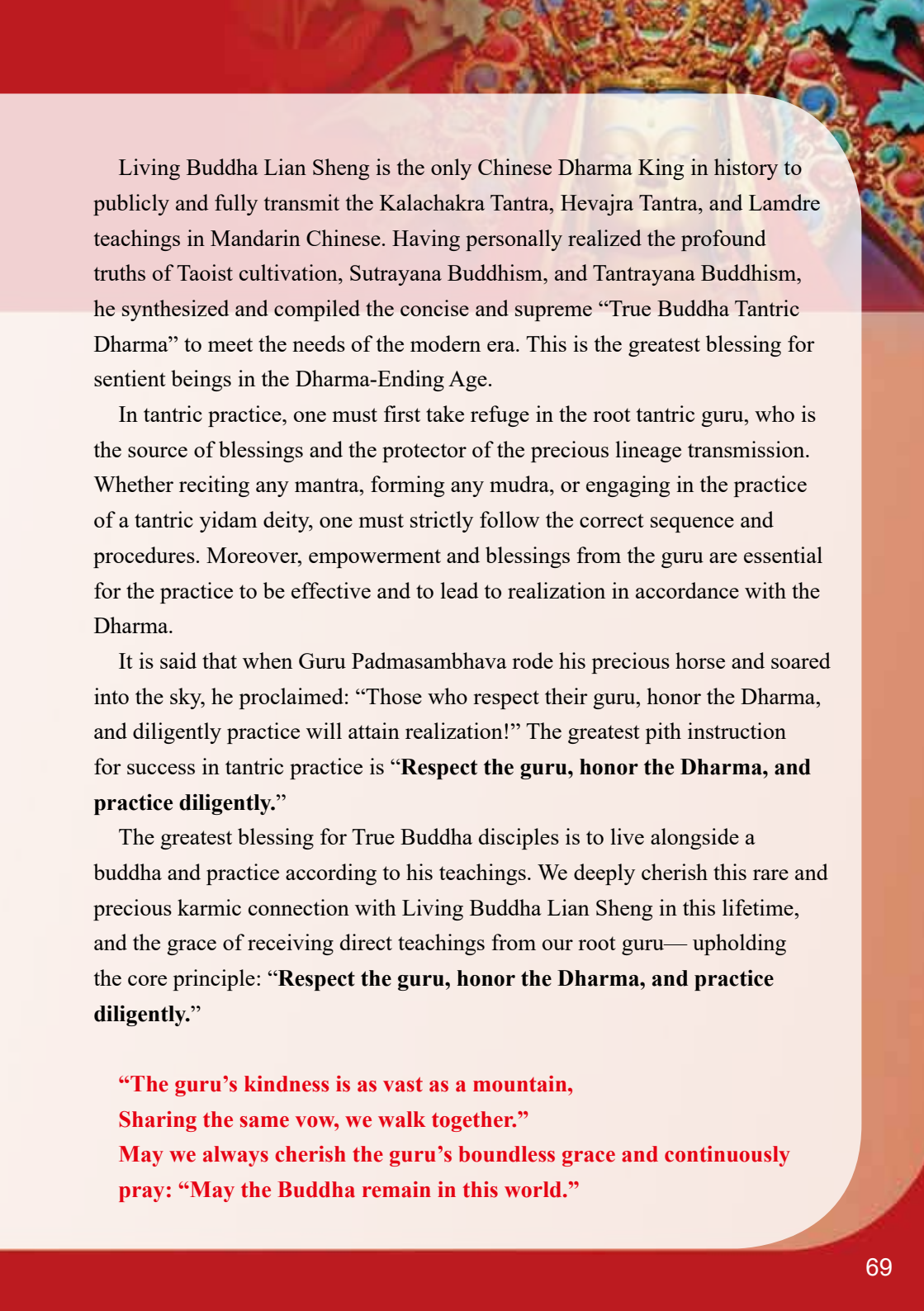
Whenever Living Buddha Lian Sheng witnesses these scenes of separation and suffering on the news, he cannot hold back his tears and feels profound sorrow in his heart. Moved by boundless compassion, he made a vow:

“To liberate the spirits of those who died from the COVID-19 virus.”

Every night, without a single day of rest, Living Buddha Lian Sheng performs the “Thousand Dharma Vessels Bardo Deliverance Ceremony” at the South Mountain Retreat—a practice he continues to this day. His compassion and vow of salvation extend not only to the beings of the Saha world but also to all suffering beings throughout the Dharma realm.

The greatest blessing for True Buddha disciples is to live alongside a buddha and practice according to his teachings

In the Dharma-Ending Age, with desires run rampant and disasters continually arise, Padmasambhava once prophesied: “*Iron birds will soar in the sky, and tantric teachings will flourish.*” The flourishing of tantric teachings is a response to the needs of an age marked by turmoil. Both the transcendental path of liberation and the worldly methods of pacification, enhancement, magnetization, and subjugation can swiftly accumulate the merits necessary for enlightenment.



Living Buddha Lian Sheng is the only Chinese Dharma King in history to publicly and fully transmit the Kalachakra Tantra, Hevajra Tantra, and Lamdre teachings in Mandarin Chinese. Having personally realized the profound truths of Taoist cultivation, Sutrayana Buddhism, and Tantrayana Buddhism, he synthesized and compiled the concise and supreme “True Buddha Tantric Dharma” to meet the needs of the modern era. This is the greatest blessing for sentient beings in the Dharma-Ending Age.

In tantric practice, one must first take refuge in the root tantric guru, who is the source of blessings and the protector of the precious lineage transmission. Whether reciting any mantra, forming any mudra, or engaging in the practice of a tantric yidam deity, one must strictly follow the correct sequence and procedures. Moreover, empowerment and blessings from the guru are essential for the practice to be effective and to lead to realization in accordance with the Dharma.

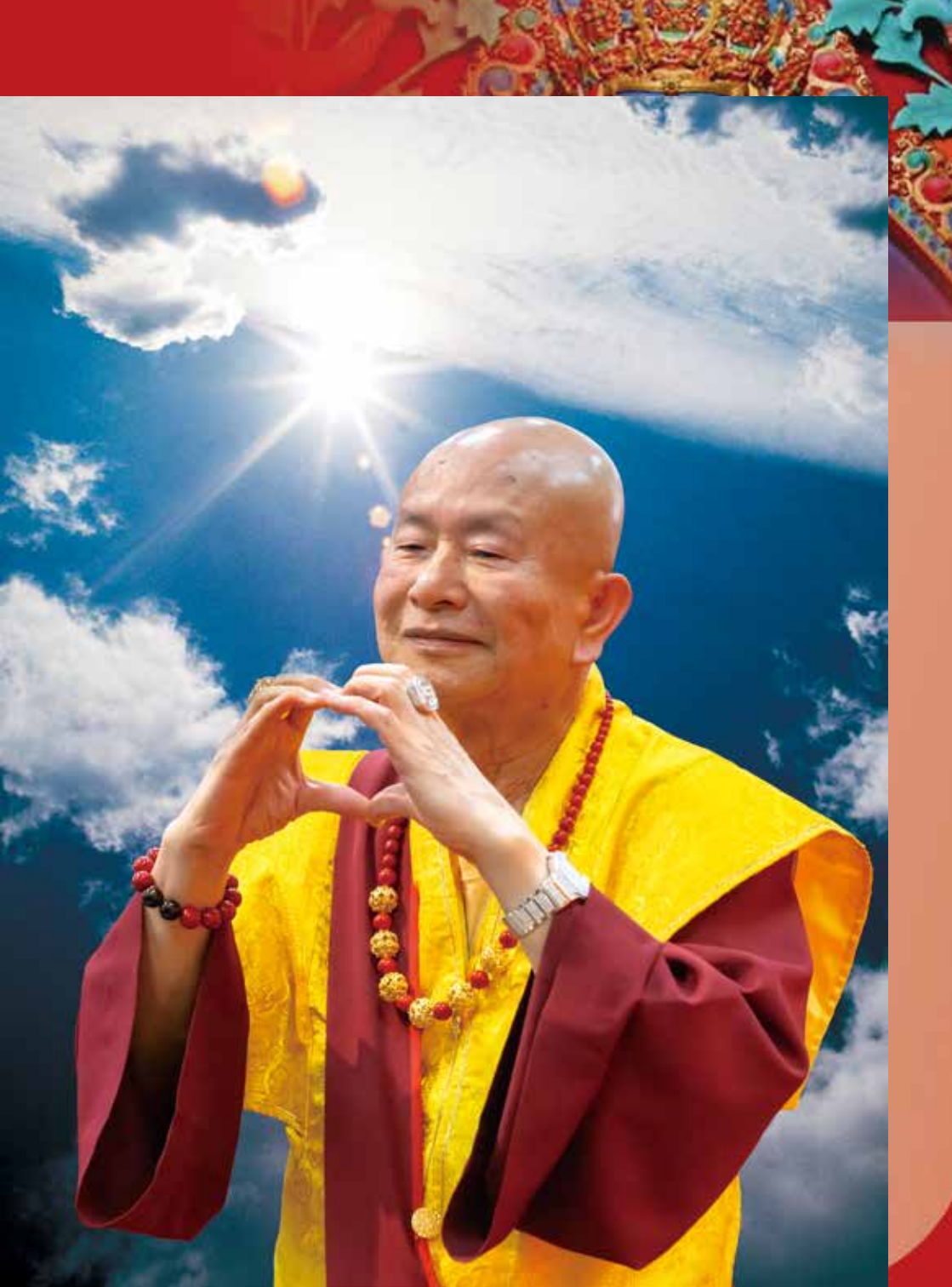
It is said that when Guru Padmasambhava rode his precious horse and soared into the sky, he proclaimed: “Those who respect their guru, honor the Dharma, and diligently practice will attain realization!” The greatest pith instruction for success in tantric practice is **“Respect the guru, honor the Dharma, and practice diligently.”**

The greatest blessing for True Buddha disciples is to live alongside a buddha and practice according to his teachings. We deeply cherish this rare and precious karmic connection with Living Buddha Lian Sheng in this lifetime, and the grace of receiving direct teachings from our root guru—upholding the core principle: **“Respect the guru, honor the Dharma, and practice diligently.”**

**“The guru’s kindness is as vast as a mountain,
Sharing the same vow, we walk together.”**

May we always cherish the guru’s boundless grace and continuously pray: “May the Buddha remain in this world.”





A Hidden Sanctuary of the Living Buddha

The Ferryman Through
the Roiling World of Dust and Desire

Living Buddha Lian Sheng Time Corridor Guide

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