

# Metaphysics Q & A

Volume 2



**Master Lu**

澳洲東方華語電台文化中心  
20R Guan Yin Tang Culture Centre

## **Metaphysics Q & A Volume 2**

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## Preface

1. All sutras and mantras reference the “Buddhist Recitation Collection by Mr. Zhao Puchu” (趙樸初佛教念誦集), produced by Mr. Zhao Puchu, former President of the Chinese Buddhist Association.
2. Buddhist terms are presented in the following format: English Title (Wade-Giles Romanization). For example:
  - **Heart Sutra** (Hsin Ching)
3. The contents of “Metaphysics Q & A” are constantly being updated. Please refer to our website <[www.GuanYinCitta.com](http://www.GuanYinCitta.com)> for the latest information.
4. In case of discrepancies in the contents of “Metaphysics Q & A”, the latest contents in the Chinese blog <<http://blog.sina.com.cn/richardlujunhong>> shall prevail.
5. “Metaphysics Q & A” is for free distribution only. It is not for sale.

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## **Introduction to the Guan Yin Citta Dharma Door Taught by Master Lu**

Master Lu is regarded as the primus inter pares. Through his powerful ability for Totem Enquiry, Master Lu is able to examine one's Totem in heaven according to the birth year, Chinese zodiac sign, and gender provided by the inquirer. By referencing the Totem, all information about one's past, present and future lives can be collected. Through the process of providing advice on Feng-Shui, fortune and Buddhist practice, Master Lu guides Dharma followers on how to cultivate their minds and practise Buddhism, as well as how to recite sutras and mantras, and perform Daily Recitation.

Following Master Lu's Dharma teachings, we can repay our karmic debts by performing recitations. Combined with making Great Vows and performing Life Liberation including releasing fish, we can recover from illnesses and overcome difficulties in life. The Guan Yin Citta Dharma Door<sup>1</sup> allows destined Dharma followers to be freed from worldly concerns and to obtain ultimate happiness. Highly accurate and effective, solely for saving lives, and strictly not for profit – Master Lu truly takes the form of the Great Merciful and Great Compassionate Guan Yin Bodhisattva. He is a Living Buddha.

The Guan Yin Citta Dharma Door propagated by Master Lu has been accepted by over five million people around the globe. Within a short period of time, it has spread all over the world through the chain reaction effect. In the Age of Dharma Decline, the Guan Yin Citta Dharma Door is the enchanted medicine given by Guan Yin Bodhisattva specifically to save our lives.

At a time when social values are at question and disasters arise one after another, it is difficult to maintain proper faith in religion. Orthodox religions are being undermined and many rely predominantly on modern science. As a result, science and the unexaminable religion have somewhat become oppositions, causing a significant decline in religious beliefs. Great nations including the United States, despite the high respect for both science and religion, are also beginning to show signs of decline in religious beliefs.

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<sup>1</sup> "Kuan Yin" in Wade-Giles Romanization represents the same term as "Guan Yin" in Hanyu pinyin.

As material living standards improve, many heavily immerse themselves in comfort and enjoyment, and thus lack the Mind of Renunciation and the Mind of Cultivation. The evolution of modern technologies including the television, computer, Internet, and mobile phones have formed an invisible net that traps people within the Five Aggregates and Six Senses. With the rise of depraved conduct in recent years, and with the fraudulent amongst the genuine in the sea of information available, it is difficult to distinguish between what is proper and what is not.

At this critical moment, the Great Merciful and Great Compassionate Guan Yin Bodhisattva is passing the Guan Yin Citta Dharma Door to us to save the destined Dharma followers. For over twenty years, Master Lu has been promoting and broadcasting the Guan Yin Citta Dharma Door over the radio and the Internet, without asking for any monetary returns.

Master Lu's Guan Yin Citta Dharma Door stands strong in this empty yet illusory world of endless rebirths within the realms. Through cultivation and performing recitations, many of our wishes can come true and our living conditions can improve. Our confidence in Buddhism is reinforced by these positive effects that arise from practising Buddhism in our daily lives.

As we progress in our cultivation and our minds are gradually purified, we will obtain protection and blessings from small progressing to large. We not only can eliminate our negative karmas from previous lives, we can also accumulate merits and virtues, enabling us to obtain the opportunity to be reborn into the Four Noble Realms or the Western Pure Land of Amitabha Buddha from our everyday practice.

We sincerely wish that all sentient beings could sail on the boat of Guan Yin Bodhisattva and cross over the ocean of suffering to obtain ultimate happiness.

澳洲東方華語電台文化中心  
2OR Guan Yin Tang Culture Centre  
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## Introduction to Reciting Sutras and Mantras

- Daily Recitation (Kung Ko) is the fixed number of sutras and mantras to be recited every day. Typically, you can recite the **Great Compassion Mantra** (Ta Pei Chou)<sup>2</sup> 3 times, **Heart Sutra** (Hsin Ching) 3 times, **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) once, and **Cundi Dharani** (Chun Ti Shen Chou) 21 times. Performing Daily Recitation is as important as daily food intakes, and it is like earning an income for daily living expenses. Recitation of the *Little House* (Hsiao Fang Tzu), on the other hand, is like making mortgage or loan repayments. Sutras and mantras recited for Daily Recitation cannot be counted towards the *Little House*. You need to make separate prayers for Daily Recitation and the *Little House*. The number of sutras and mantras recited for Daily Recitation and the *Little House* should also be counted separately.
- The full title of each sutra and mantra should be included each time before it is recited. For example, before reciting the content of the **Great Compassion Mantra**, you should recite its full title: **Chien Shou Chien Yan Wu Ai Ta Pei Hsin To Lo Ni**; for the **Heart Sutra**, you should recite its full title: **Po Jo Po Lo Mi To Hsin Ching**.
- It is best to say the corresponding prayers or wishes before you begin your Daily Recitation. Please limit to a maximum of 3 wishes, as making too many wishes would be an act of greed, and therefore not all of the wishes would come true.
- The **Heart Sutra** and the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) can be recited until 10PM during good weather. If it is cloudy or rainy, you can recite it during day time. However, you should avoid reciting the **Heart Sutra** and the **Amitabha Pure Land Rebirth Mantra** after 10PM, or during extreme weather, including heavy rain, thunderstorm, and lightning. In addition, if you feel that you are physically weak or experience discomfort when reciting these sutras and mantras, then it would be best for you to try to recite them during day time on a sunny day whenever possible. Generally, it is best if you do not perform any recitations between 2AM and 5AM.

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<sup>2</sup> The title of each sutra and mantra is given in English, with the Wade-Giles Romanization given in brackets. It is recommended to recite the title according to the Wade-Giles Romanization or Hanyu Pinyin.

- If you are performing Daily Recitation on behalf of your family, friends or fellow Dharma cultivators, their full names<sup>3</sup> must be announced before you begin reciting in order for the transferring of merits to take full effect.
- For your reference, below are brief descriptions of the effects of some sutras and mantras, as well as the recommended corresponding prayers or wishes for Daily Recitation.

1. Recitation of ***Chien Shou Chien Yan Wu Ai Ta Pei Hsin To Lo Ni, Maha Karuna Dharani*** in Sanskrit, or the ***Great Compassion Mantra*** (Ta Pei Chou) in short, is one of the fundamental mantras for every Buddhist, and should be included in the Daily Recitation. Some of its great powers include: fulfilling every wish of every sentient being; curing illnesses; and receiving protection and blessings from *Sravakas*, *Pratyekabuddhas*, and Dharma Protectors. By reciting this mantra every day, you would be able to choose to be reborn into any Pure Land for your next life.

For Daily Recitation: Generally 3 or 7 times per day until the end of life; can be recited day or night. During critical times such as before and after an operation, and severe illness e.g. cancer, this mantra should be recited 21 or 49 times per day. The more times you recite it, the more effective it would be.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good health, and increase my spiritual power.” If you are suffering from an illness you can also add the following, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva cure my illness in <area of illness>, and speed up the recovery.”

2. Recitation of ***Po Jo Po Lo Mi To Hsin Ching, Prajna Paramita Hrdaya Sutra*** in Sanskrit, or the ***Heart Sutra*** (Hsin Ching) in short, is for establishing connections with Guan Yin Bodhisattva, and to obtain wisdom through the mercy and compassion of Guan Yin Bodhisattva. This sutra takes the form of energy in the *Asura* realm and the *Deva* realm (known as “heaven” in English), currency in the underworld, and wisdom in the human realm.

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<sup>3</sup> “Full name” refers to “first name, middle name, and last name”.

Some of its great powers include: disciplining misbehaved children; influencing adults to have a religious belief e.g. Buddhism; communicating with elders who are stubborn; calming emotions; granting wisdom; and alleviating depression. It can also be used for performing the transferring of merits to the deceased.

For Daily Recitation: Generally 3 or 7 times per day until the end of life. The **Heart Sutra** can be recited until 10PM during good weather. If it is cloudy or rainy, it is best if you can recite it during day time. You should avoid reciting the **Heart Sutra** after 10PM, or during extreme weather, including heavy rain, thunderstorm, and lightning.

Prayer: Before reciting this sutra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me wisdom, a pure mind, calmness; and help me to be free from afflictions (maintain focus while performing recitations).”

3. Recitation of **Li Fo Ta Chan Hui Wen**, or the **Eighty-eight Buddhas Great Repentance** in English, is one of the greatest repentance sutras. By reciting it, you are sincerely seeking the help of Buddhas and Bodhisattvas, including Guan Yin Bodhisattva to repent and cease karmic obstacles due to negative karmas from the past and present lives. Some of its great powers include: repenting negative karmas created during past and present lives; seeking forgiveness from someone you have hurt in past relationships; resolving long-term conflicts; and repenting inappropriate actions such as being disrespectful to Buddhas or Bodhisattvas, or damaging statues or images of Buddhas or Bodhisattvas.

For Daily Recitation: Generally once and up to 7 times per day. It is suitable for reciting every day until the end of life, and can be recited day or night.

Prayer: Before reciting this sutra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to repent and eliminate karmic obstacles due to negative karmas in <the body or parts of the body>, grant me good health and great wisdom.”

Note: After reciting the **Eighty-eight Buddhas Great Repentance**, if you feel soreness or discomfort in any part of your body, it means that the negative karmas have been activated and transformed into foreign spirits.

This is a good signal. You can deal with it now, which is better than waiting for it to emerge as a serious illness later in life. You should recite 4 or 7 *Little Houses* and address them to the “Karmic Creditor of <your full name>”. If the pain is severe, recite more *Little Houses* until you feel better.

4. Recitation of ***Chun Ti Shen Chou***, or the ***Cundi Dharani*** in Sanskrit, is for sincerely asking assistance from Guan Yin Bodhisattva to fulfil wishes. Some of its great powers include: success in career development; harmony in marriage and relationships; and academic achievements. It is particularly helpful for young adults for finding a suitable job and partner in life. However, the wishes you make must be reasonable and legitimate.

For Daily Recitation: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good fortune and success in career (or any other reasonable wish you may have).”

The above four sutras and mantras are the basics for Daily Recitation. The following sutras and mantras can be recited according to your individual conditions to resolve particular issues. Generally, they should be recited 21, 27 or 49 times per day.

5. Recitation of ***Chieh Chieh Chou***, or the ***Mantra to Untie Karmic Knots*** in English, is for sincerely asking assistance from Guan Yin Bodhisattva to “untie karmic knots”, or to resolve interpersonal conflicts. Some of its great powers include: clearing misunderstandings between couples; creating harmony in marriage and family; resolving conflicts at work; and eliminating karmic obstacles due to negative karmas from past lives.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to untie my negative karmic knots with <other party’s full name>, and to transform and

resolve our conflicts.” The other party can be your relative, friend, or colleague.

6. ***Hsiao Tsai Chi Hsiang Shen Chou***, or the ***Jvala Mahaugra Dharani*** in Sanskrit, can be recited during sudden and unexpected situations. It can also be used for resolving conflicts due to negative karmic relationships from the past. It can be recited during unexpected situations such as lawsuits, financial loss, serious fights, and sudden illness. This mantra can also help when you have foreseen impending disasters, or have experienced nightmares.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to disperse calamities, and bring safety and good fortune.”

7. Recitation of ***Pa Yi Chieh Yeh Chang Ken Pen Te Sheng Ching Tu To Lo Ni, Sukhavati-Vyuha Dharani*** in Sanskrit, or the ***Amitabha Pure Land Rebirth Mantra*** (Wang Sheng Chou) in short, is for sincerely asking protection and blessings from Guan Yin Bodhisattva to grant a pleasant life in the present, and rebirth into the Pure Land in the future. It can also be recited to transfer merits to small animals that you may have killed in the past, including avian, aquatic creatures, and insects. If you have eaten live seafood or animals before you started performing recitations and practising Buddhism, or have inadvertently harmed animals, including killing or hurting animals in your dreams, you can recite this mantra to transfer merits to them.

Recite as needed: Generally 21, 27 or 49 times per day. The ***Amitabha Pure Land Rebirth Mantra*** can be recited until 10PM during good weather. If it is cloudy or rainy, it is best if you can recite it during day time. You should avoid reciting the ***Amitabha Pure Land Rebirth Mantra*** after 10PM, or during extreme weather, including heavy rain, thunderstorm, and lightning.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to transfer

merits to the deceased animals whose death I have caused, and help me to cease karmic obstacles due to negative karmas.”

8. Recitation of ***Ta Chi Hsiang Tien Nu Chou***, or ***Sri Devi Dharani*** in Sanskrit, can help you to eliminate poverty and all types of misfortune; to obtain prosperity, happiness, and good fortune in the near future; and to fulfil and perfect every wish in your relationship without flaws. Recitation of this mantra is mainly to ask for good fortune for a specific issue. However, the prerequisite is that you must have accumulated enough virtues in order to obtain good fortune or great fortune. If you do not have enough virtues as the foundation, then the recitation of this mantra may not be as effective.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good fortune and success for <specific issue>.” Recitation of this mantra can also be used in praying for a good relationship or marriage. You can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to have a harmonious relationship with positive karmas, and help me to perfect my relationship so it becomes flawless.”

9) Recitation of ***Kung Te Pao Shan Shen Chou***, or ***Guna Ratna Sila Dharani*** in Sanskrit, can help you to accumulate your positive karmas, merits and virtues, as well as eliminate your karmic obstacles due to negative karmas. Recitation of this mantra can help you to transform your good deeds and merits into virtues, as virtues can help to eliminate karmic obstacles. If during a certain period of time, you have performed many good deeds and collected much merits, and you would like to pray for a specific issue, then you can recite this mantra to help your wish to come true. For this mantra to be efficacious, the prerequisite is that this person has performed good deeds and accumulated merits as the foundation.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to convert and transform my positive karmas from the past into virtues in the present, help me to have success for <specific issue>.”

In addition, you can recite this mantra for an unborn child or for a child under 5 years of age. Recitation of the ***Guna Ratna Sila Dharnani*** helps to convert and transform your child’s positive karmas and merits from previous lives into virtues in the present life. The virtues can be used to protect and bless this child and help this child to eliminate calamities, and obtain safety and good fortune.

Prayer: Before reciting this mantra for your child, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless, <full name of your child>, help to convert and transform the child’s positive karmas from the past into virtues in the present, grant the child safety and good health.” For an unborn child, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless the child of <your full name> , help to convert and transform the child’s positive karmas from the past into virtues in the present, grant the child safety and good health.”

10. Recitation of ***Chi Fo Mieh Tsui Chen Yan***, or ***Sapta Atitabuddha Karasaniya Dharani*** in Sanskrit, can help you to eliminate karmic obstacles due to negative karmas; obtain safety and good fortune; experience success in every aspect; and generate merits for the younger generations. Recitation of this mantra can help you to eliminate minor karmic obstacles that you have just generated recently, or have created in your present life. For major karmic obstacles or serious negative karmas generated in your previous lives, it is still necessary to recite the ***Eighty-eight Buddhas Great Repentance*** to eliminate the karmic obstacles. Therefore the recitation of the ***Sapta Atitabuddha Karasaniya Dharani*** cannot completely replace the recitation of the ***Eighty-eight Buddhas Great Repentance***.

Recite as needed: For relatively minor negative karmas due to action, speech and mind, you can recite this mantra 21, 27 or 49 times in a lump sum to repent these minor negative karmas.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to eliminate karmic obstacles due to negative karmas.”

In addition, each day after you have performed your Daily Recitation for a period of time, you can recite this mantra 3 times so that you can become purer and cleaner. At the same time, the minor karmic obstacles that you have just generated recently, or on the day, can be eliminated. In this case, you do not need to include any prayers before you recite this mantra.

11. Recitation of ***Sheng Wu Liang Shou Chueh Ting Kuang Ming Wang To Lo Ni***, or ***Arya Amitayur Niyama Prabharaja Dharani*** in Sanskrit, can help you to eliminate the possibility for having a short lifespan, or experiencing sudden and unexpected death; to extend your life, and obtain safety and good fortune; and to quickly achieve the accomplishment of Bodhi and obtain enlightenment. Recitation of this mantra can help you to extend your life. Karmic Passes is the predetermined period of time which follows a karmic pattern that calamities are destined to occur. It can be recited after major Karmic Passes in life, or to extend life after being diagnosed with severe illness, or for elders when praying to extend their lives.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to eliminate calamities and extend my life.”

12. Recitation of ***Ju Yi Pao Lun Wang To Lo Ni***, or ***Cintamani Cakravartin Dharani*** in Sanskrit, can help you to receive the blessing of the Buddha’s light; to obtain the wisdom and powers of Buddhas and Bodhisattvas; and to understand the subtle concepts and methods of Buddhism. It can also help you to transform your afflictions into Bodhi wisdom; to have success in every aspect; and to obtain safety and auspiciousness. Recitation of this mantra is mainly asking for success for a specific issue. For example, asking for success in career.



Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to have success for <specific issue>.”

13. Recitation of ***Kuan Yin Ling Kan Chen Yan***, or ***Aryavalokiteshvara Bodhisattva Vikurvana Dharani*** in Sanskrit, can help you to receive the blessing of the Buddha’s light; to have success in every aspect; and to obtain safety and good fortune. Generally, it can be recited to ask Guan Yin Bodhisattva to perform miracles and to bless you, so that you would efficaciously have your wish fulfilled in the near future. During acute or severe illness you can also recite this mantra to ease the pain.

For this mantra to be effective and efficacious, the prerequisite is that you must have a pure and clean mind without scattered thoughts, and that you have sufficient virtues as the foundation. Otherwise, the recitation of this mantra may even lead to undesired results. Recitation of this mantra should commence only after Master Lu has performed Totem Enquiry for you.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to have good health, or success for <specific issue>. May Guan Yin Bodhisattva perform miracles.”

## Important Information about Little Houses

### Basic Knowledge and General Practices for Transferring Merits

1. On a plain piece of yellow paper (use normal copy paper), regardless of the thickness, draw a rectangle, 3 inches in width and 4 inches in height. On one of the 3-inch lines, draw an isosceles trapezoid to make the shape of a house with a slanted roof. This is the so-called “*Little House*” (Hsiao Fang Tzu). It is best to download the sample form from the website, <[www.GuanYinCitta.com](http://www.GuanYinCitta.com)> and print it on a piece of yellow A4 paper. Cut the paper into four pieces so that each *Little House* is a rectangular piece of paper. Please do not cut the *Little House* according to its shape along the black lines printed on the form. On the upper right hand side of the *Little House*, use a blue or black ink pen to write the name of the merit receiver. If it is to be offered to one’s Karmic Creditor, then address it to the “Karmic Creditor of <full name>”. If it is to be offered to a child that was aborted or miscarried, then address it to “The child of <full name of the mother or father>”. Generally you should write the full name of the mother. If you do not know the full name of the mother, then you can write the full name of the father. If it is to be offered to a deceased relative or friend, then address it to “<full name of the deceased>”. On the lower left hand side of the *Little House*, write the full name of the reciter, as well as the date of completion for reciting the *Little House*, or the date for burning the *Little House* (yyyy/mm/dd). Please note that the reciter must sign the *Little House*. For the date, you can write the numbers in Arabic form, or in English in block letters.

2. Find a quiet place and time to perform recitations. Avoid interruptions from phones or knocking on the door. If you are interrupted while you are reciting a short mantra, then you should try your best to finish reciting it before attending to other tasks. For longer sutras, you should excuse yourself to Buddhas and Bodhisattvas by reciting “Om Lai Mu So Ho” once to pause your recitation. Once you have finished attending to other tasks, you can resume by reciting “Om Lai Mu So Ho” once again.

3. Each time before you recite sutras or mantras for the *Little House*, you can recite the **Great Compassion Mantra** (Ta Pei Chou) several times to enhance your spiritual power. The order in which you recite the sutras and mantras for the *Little House* does not matter. It is best not to recite the *Little House* when

you are feeling unwell or emotionally unstable. This is because reciting the *Little House* consumes energy, and if you cannot maintain focus then it would not be as effective.

4. Each time you finish reciting a sutra or mantra, use a red pen to put a dot inside the circle corresponding to the one that you have just recited. You can also recite a number of sutras or mantras and then dot the circles all at once. Please note that you must use a red pen, and you must only put a red dot, not a tick or a cross. In addition, you must not put the dot before you finish reciting. The red dot should only be a small one; it should not fill up the entire circle. The number of times that you recite should not be less than the number required on the *Little House*, but it is alright to recite more than the required number.

5. You can recite out loud, softly, or in your mind. The best method is to recite softly. The full title of each sutra and mantra should be recited each time before you recite the sutra and mantra. For example, before reciting the **Great Compassion Mantra**, you should recite the full title: **Chien Shou Chien Yan Wu Ai Ta Pei Hsin To Lo Ni**<sup>4</sup>. You should avoid reciting the **Heart Sutra** (Hsin Ching) and the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) after 10PM, or during extreme weather, including heavy rain, thunderstorm, and lightning. Some slight pronunciation variations are acceptable, as long as they are not too far from the correct pronunciation. You can recite the **Dharani to Patch Flaws in Recitation** (Pu Chueh Chen Yan) 7 times at the end of your recitation. English speakers can recite the sutras and mantras according to the Wade-Giles Romanization or Hanyu Pinyin and achieve the same effects. It is best if you can recite the sutras and mantras from memory.

6. For each *Little House*, you do not need to finish reciting all four types of sutras and mantras in one day. Generally, you should finish reciting a *Little House* within 7 days to avoid prolonged delays. Once you have finished, you can fill in the completion date (you can also fill in the date on the day that you are burning the *Little House* if you are not burning it on the day that you finish reciting it). You should burn the *Little House* in a dedicated bowl or plate. The

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<sup>4</sup> The title of each sutra and mantra is given in English, with the Wade-Giles Romanization given in brackets. It is recommended to recite the title according to the Wade-Giles Romanization or Hanyu Pinyin.

material can be ceramic or china, but metal material should not be used. The bowl or plate that you use for burning the *Little House* should not be placed on the altar, but should only be placed on the floor or on a chair near the altar. If you have an altar at home, you should make incense offerings, make full prostrations, and then use the oil lamp on the altar to light the *Little House*. If you do not have an altar at home, you can offer the Heart Incense<sup>5</sup>, and then use a lighter or matches to light the *Little House*. You can burn *Little Houses* on your balcony, near the window in your living room, or in your backyard. Ensure that the entire piece of paper is thoroughly burnt; otherwise the *Little Houses* may not be as effective. You can use metal tweezers to hold the *Little House* and burn it. The best times to burn *Little Houses* are 8AM, 10AM and 4PM. Any other time during day time on a sunny day would also be alright. Generally, the period between 6AM and sunset is suitable for burning *Little Houses* if the weather is good. Please do not burn them after sunset, or on a cloudy or rainy day, unless it is urgent, for example, if the Karmic Creditor is being very demanding, or during times of severe illness, etc. Finally, you can wrap up and discard the ashes. Please note that you should not flush the ashes in the toilet or scatter the ashes in the open.

7. After you burn *Little Houses*, if you dream of a deceased person or a child that was aborted or miscarried that you are currently transferring merits to, then it means the *Little Houses* have taken effect. If in the dream, they are dressed cleanly with a pleasant expression and visiting you in a bright environment, then it means that they have received the *Little Houses*. If the conditions are not good in the dream, then it means that the transferring of merits is not yet successful, and you should continue to recite *Little Houses*. Generally, for a child that was aborted or miscarried, you need at least 7 *Little Houses*, and it would be best if you can recite 21 or more *Little Houses* (21 or more *Little Houses* is required for the foreign spirit to be reborn as a human). If you dream of a deceased person, you need at least 7 *Little Houses*. Generally, if there are Karmic Creditors at home, you can first offer 4 *Little Houses*, and then offer a few more depending on the situation.

8. The above method for transferring merits is applicable for deceased persons (can be your Karmic Creditor, a deceased relative or friend, a Karmic Creditor

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<sup>5</sup> Please refer to Q&A 094 "Regarding the difference between offering the Heart Incense and real incense".

of your house, or a child that was aborted or miscarried). The number of *Little Houses* required depends on your intuition and your situation. If you wish to transfer merits to animals, you should recite the ***Amitabha Pure Land Rebirth Mantra*** (Wang Sheng Chou). For example, 108 times for a cow; 49 times for a pig, sheep and mouse; 7 times for a fish, crab and chicken; 3 times for a shrimp or prawn; and once for a mosquito and an ant.

### **Reciting Little Houses**

Before you recite the *Little House*, you can say your prayer as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to offer the *Little Houses* to <name of the merit receiver> (can be your Karmic Creditor, a deceased relative or friend, a Karmic Creditor of your house, or a child that was aborted or miscarried).” Please keep your prayer short and simple, but it is also alright even if you do not state anything. As soon as our thoughts arise, the thoughts are precisely recorded in the spiritual world.

### **Burning Little Houses**

If you have an altar at home, you should make incense offerings, and then make full prostrations. Sincerely invite Guan Yin Bodhisattva by saying the following three times, “Sincerely invite the Great Merciful and Great Compassionate Guan Yin Bodhisattva, saviour of suffering and disasters.” Before burning *Little Houses*, you can raise the *Little Houses* slightly above your head, and then place them on your altar. Kneel down and say the following prayer: “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to offer the *Little Houses* to <name of the merit receiver; can be your Karmic Creditor, name of a deceased person, a child that was aborted or miscarried, or the Karmic Creditor of someone’s house>.”

When you are burning *Little Houses* (it is best to burn from top to bottom, starting from the upper right hand corner where it says “Offer To”), you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, with your compassion.” You can then light the *Little Houses* using the oil lamp on your altar. While you are burning *Little Houses*, please do not recite or say anything extra. You should only say the prayer, “May the Great Merciful and Great

Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, with your compassion.”

After you finish burning *Little Houses*, you can say the following, “With my sincere prostration, I hereby express my deepest gratitude to the Great Merciful and Great Compassionate Guan Yin Bodhisattva for protecting and blessing me, <your full name>, so that I can have good health, and a safe and fortunate life. Please help me to offer the *Little Houses* to <name of the merit receiver>. Deepest gratitude to the Great Merciful and Great Compassionate Guan Yin Bodhisattva.” You can then make a prostration.

If you do not have an altar at home, you can burn *Little Houses* on your balcony, near the window in your living room, or in your backyard. You should offer the Heart Incense<sup>6</sup> and then sincerely invite Guan Yin Bodhisattva by saying the following three times, “Sincerely invite the Great Merciful and Great Compassionate Guan Yin Bodhisattva, saviour of suffering and disasters.” You can then recite the *Great Compassion Mantra* (Ta Pei Chou) once and the *Heart Sutra* (Hsin Ching) once. Raise the *Little Houses* slightly above your head, and then bow to the sky three times, or visualise yourself making full prostrations, and say the following prayer: “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to offer the *Little Houses* to <name of the merit receiver; can be your Karmic Creditor, name of a deceased person, a child that was aborted or miscarried, or the Karmic Creditor of someone’s house>.” Finally, you can burn the *Little Houses*. The procedure for after burning the *Little Houses* is the same as described above.

*Little Houses* can be obtained from Guan Yin Tang free of charge. We also mail or fax to overseas devotees. Our address is: The Miramar, Suite 271 Level 1, 398-408 Pitt Street, Sydney NSW 2000, Australia.

Should you need any clarifications, please contact us on +61 2 9283 2758 or [info@GuanYinCitta.com](mailto:info@GuanYinCitta.com).

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<sup>6</sup> Please refer to Q&A 094 “Regarding the difference between offering the Heart Incense and real incense”.

## 051 Regarding hanging chilli peppers and bronze coins

**Q051:** It is our family tradition to hang chilli peppers and bronze coins, would this affect the Feng-Shui?

**A051:**

- Chilli peppers represents a form of sharpness. For a family that does not experience much extraordinary success and tends to be ordinary, hanging chilli peppers represents happiness and celebration – similar to the effects of firecrackers.
- Chilli peppers also represent stimulation, with a feeling of moving upwards. They represent happiness and celebration, as well as improvement.
- Nowadays, especially for people who perform recitations, the effect of hanging chilli peppers would not be significant.
- Hanging bronze coins is not good. Money has "Yin" property and should not be left exposed in the open.
- The bronze coin is an ancient currency. If you hang bronze coins, you could be attracting spirits from the past, spirits without family or friends, or spirits that do not have a dwelling place.

## 052 Regarding increasing "Yang" Energy at home

**Q052:** Master Lu, if our house lacks "Yang" Energy, what should we do to increase it?

**A052:**

- If there are only females at home, and no males (usually referring to males between 12 and 60 years old), then your house may not have enough "Yang" energy.
- How to increase the "Yang" energy at home? First of all you can play the **Great Compassionate Mantra** (Ta Pei Chou) as often as possible when there is someone at home. You can use the version "Chanting of Ta Pei Chou by 100 Buddhists", or the version "Chanting of Ta Pei Chou by Venerable Hai Tao". You can play it softly during night time. It is not recommended to play it when there is nobody at home.
- Secondly, you should allow more sunlight to enter the house during daytime.
- Thirdly, you can leave the television or radio on for the whole day so that your house is always filled with sound. Sound waves can create an energy field that is similar to having a crowd in your house.
- Finally, it is best to recite the **Great Compassionate Mantra** at home every day.



## 053 Regarding Qing Ming (Tomb-sweeping) Festival

**Q053:** Master Lu, Ching Ming Festival is approaching and I plan to visit the cemetery. Can I burn *Little Houses* (Hsiao Fang Tzu) there? Which sutra or mantra should I recite while I am there? Also, is there anything else that I should be aware of? Thank you.

**A053:**

- Solar terms according to the lunar calendar, including Ching Ming (Tomb-sweeping Day), Chung Yuan (Ullambana), and Tung Chih (winter solstice) are important times to worship Buddhas and Bodhisattvas, as well as to tend to graves and pay respects to our ancestors. These are also critical times for us to prevent foreign spirits from occupying our body, and to transfer merits to the deceased. To worship Buddhas and Bodhisattvas, the most important practices include making incense and other offerings, making prostrations, and performing recitations. As a general practice, you should prepare some *Little Houses* for these special occasions.
- The cemetery is a place resided by hundreds of thousands of spirits. It is best not to look around; make loud noises; make comments about other graves; burn joss papers, joss houses, and other joss materials; offer steamed buns, fish, meat, cigars or alcohol; or over-react with sadness, etc. It is recommended that you visit the cemetery during day time, and trim any weeds or unusual plants. You can offer water, fruits and flowers. You can also recite the **Great Compassion Mantra** (Ta Pei Chou) quietly, and sincerely ask the Great Merciful and Great Compassionate Guan Yin Bodhisattva to protect and bless you so that spirits would not harm you. If your family members or friends are burning joss materials to the deceased, you can recite **Heart Sutra** (Hsin Ching) for the deceased at home, and say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <full name of the deceased>, to not take any joss materials.”
- The most effective way to pay respects to our ancestors is to recite *Little Houses* and burn them under the sun. Generally, you can recite 1 to 4 *Little Houses* for each of your deceased relatives (you can burn them at the cemetery, but ensure that it is during day time and it is a sunny day). After you have burnt the *Little Houses*, you can recite the **Great**

**Compassion Mantra.** It is recommended that you avoid reciting the **Heart Sutra** while you are at the cemetery.

- At night time, it is best not to think about deceased friends or relatives. You can think about them during day time.
- Spirits are usually very active during the period before and after the Ching Ming Festival. Kindly remind everyone to leave the lights on at night, and to leave them on for a longer period of time. You can switch the lights on at an earlier time and switch them off at a later time. It is best if you can also recite some sutras or mantras before you sleep. It is also recommended that you leave one light on for the entire night.
- It is best not to hang pictures of a deceased person on the wall, or in an up-right position on a table. These photos can easily attract spirits, which can cause difficulties at home, including arguments, illness, misfortunes, etc. You can wrap these photos with red coloured materials (e.g. red paper or red fabrics) and lay them flat in a clean place. You can pay respects to them on special occasions including Ching Ming, Ullambana, winter solstice, and on the anniversaries of their death by setting up a table in front of the altar where the statue or image of Guan Yin Bodhisattva is located. Clean and tidy up the table, and then place the photos of your deceased relatives in an up-right position. If you do not have any photos, you can write the name of the deceased person on a piece of yellow paper, and then place the paper in an up-right position to achieve the same effect. Once you have set up the table, you can perform water offering, fruit offering and incense offering, followed by the recitation of sutras and mantras.
- If you visit a cemetery in the countryside in China, usually the graves of many ancestors are placed together in one area. In fact, many of the ancestors may have already finished their karmic relationships with your family and are no longer considered to be your ancestors. In addition, ancestors from more than three generations ago may not be counted as your ancestors anymore. Unless you owe a lot of karmic debts to your ancestors, usually you do not need to burn a large number of *Little Houses* for them. Address the *Little Houses* to “<full name>’s relatives from grandparent’s generation”. It can be the full name of the reciter, or the full name of one of the spouses who is attending the ceremony. It can be based on the surname of the ancestors. For example, if the ancestors are from the husband’s side, then you can write the husband’s full name. You can also address the *Little Houses* to the “<full name of

both husband and wife>'s relatives from grandparent's generation". This means you are offering to the deceased elders from only one generation, which is your grandparent's generation. If you do it this way, then there should not be any issues. If you do not burn *Little Houses* or offer anything at all, according to Chinese culture, your family members, relatives and others may make comments and be unhappy. Thus it would be best to burn some *Little Houses* for your ancestors to pay your respects to them.

## 054 Regarding Guan Yin Bodhisattva's Birthday

**Q054:** Dear Master Lu and the Secretariat: Guan Yin Bodhisattva's birthday is approaching, as lay Buddhists, what should we do to commemorate the day? How should we do it? Thank you!

**A054:**

- The Birthday, Enlightenment Day, and Renunciation Day of Guan Yin Bodhisattva are important dates for Buddhists. It is recommended that you perform more recitations, make more vows, perform more Life Liberation including releasing fish, make more prostrations, and accumulate more merits and virtues on these dates.
- You can wake up earlier on these dates, and then offer incense once you have showered. It would be best to recite the **Great Compassion Mantra** (Ta Pei Chou) 49 times, and **Heart Sutra** (Hsin Ching) 49 times. This would help the accumulation of virtues to be complete for these dates.
- If conditions allow, you may offer the grand incense at home. After you offer incense and oil lamp in front of the altar, you can then light a piece of sandalwood using an oil lamp on the altar. You can find sandalwood at most Buddhist shops. After you extinguish the flame on the sandalwood, the smoke that comes out is regarded as the grand incense, the fragrance of Buddhas and Bodhisattvas. Please note that you must not extinguish the sandalwood by blowing with your mouth. You can perform the offering of grand incense three times, and then you can say your prayers, make your wishes and prostrations, and perform your recitations.
- If conditions do not allow you to offer the grand incense at home, you can offer extra incense in front of the altar. For example, if you normally offer one incense stick, then on these special days, you can offer three incense sticks. You can also offer extra oil lamps, fruits and flowers. The above practice is that you are putting in extra effort in making offerings so that it is different to your usual routine.
- Most importantly, use your sincere heart to communicate with Guan Yin Bodhisattva. As we are practising Mahayana Buddhism, it would be best to wish for a safe and peaceful life on these dates.
- In addition, please avoid performing intimate actions on these days.

## 055 Regarding saving Little Houses

**Q055:** Respected Master Lu, I heard from your “The Art of Applying Comprehensive Metaphysics” radio program that we can save *Little Houses* (Hsiao Fang Tzu) for future use. Can you please provide details on how to perform this?

**A055:**

- The *Little House* is very useful. It is one of the Dharma Gems given to us by the Great Merciful and Great Compassionate Guan Yin Bodhisattva.
- If you are saving a *Little House* for future use, then before you start reciting for the *Little House*, you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva witness the sutras and mantras, (Ta Pei Chou, Hsin Ching, Wang Sheng Chou, Chi Fo Mieh Tsui Chen Yan) that are recited by me, <your full name>, and grant me good health.”
- The ***Great Compassion Mantra*** (Ta Pei Chou), ***Heart Sutra*** (Hsin Ching), ***Amitabha Pure Land Rebirth Mantra*** (Wang Sheng Chou), and ***Sapta Atitabuddha Karasaniya Dharani*** (Chi Fo Mieh Tsui Chen Yan) that you recite can be recorded on the *Little House*. Leave the receiver (Offer To) and the date blank, but you can fill in the name of the reciter.
- Generally, you should finish reciting the sutras and mantras for a *Little House* as well as fill in the red dots within 7 days.
- When the time comes that you need to use the *Little Houses* that you have saved, you can then address them accordingly. You can address them to your Karmic Creditor, or your deceased relatives, etc. On the *Little Houses*, you can fill in the date that you burn them.
- This way, you can save *Little Houses* for backup. When unexpected situations arise, you can burn them immediately to meet the demand.
- It is best to store the *Little Houses* that you have finished reciting by wrapping them with red coloured materials (e.g. red paper or red fabrics). Red is a colour that has a protective effect, and can prevent foreign spirits from taking the *Little Houses*.

## 056 Regarding how to respond to road kills

**Q056:** Master Lu, I accidentally killed a dog while I was driving today. At that time I gave the owner \$100 for compensation, but I still feel very uneasy in my mind. Can you please advise me what I should do in response to this matter?

**A056:**

- You feel uneasy in your mind now because you are affected by your consciousness and conscience. Each day when we cultivate our mind and perform our practice, we are in fact cultivating for our consciousness.
- If you have killed an animal (e.g. a dog) on the road, you should perform the transferring of merits to the animal as soon as possible. You should regard the animal with the same kindness as you would with a human being, otherwise you may experience problems with your lower back and legs. Giving money to the owner of the dog does not have much karmic effect.
- You should recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) 7 times per day for 7 days, and recite the ***Amitabha Pure Land Rebirth Mantra*** (Wang Sheng Chou) 108 times per day for 7 days. Meanwhile, you should also recite 3 to 4 *Little Houses* (Hsiao Fang Tzu) and address them to the “Karmic Creditor of <your full name>”. When you recite the *Little Houses*, it would help if you can think of the dog.
- Large animals often contain large spirits, and therefore we should not imprudently kill or eat them. If you have accidentally killed, harmed or slaughtered animals in the past, you need to sincerely repent and properly perform the transferring of merits to them.
- If an animal has been killed on the road by other people, it is best not to touch the body remains of the animal. You can recite some ***Amitabha Pure Land Rebirth Mantra***. Before you recite, in your prayer you should specifically state that you are only transferring merits to the dead animal in front of you. This way you can avoid any potential unnecessary trouble.

## 057 Regarding reciting and burning the Little House at night and on cloudy or rainy days

**Q057:** Master Lu, many of us have the following question: We are unsure if we can recite the *Little House* (Hsiao Fang Tzu) at night, and on cloudy or rainy days? Can we burn the *Little Houses* at night, and on cloudy or rainy days?

**A057:**

- First of all, recitation of the ***Heart Sutra*** (Hsin Ching) and ***Amitabha Pure Land Rebirth Mantra*** (Wang Sheng Chou) at night can easily attract foreign spirits to come and take the merits. It is best to recite the ***Heart Sutra*** and ***Amitabha Pure Land Rebirth Mantra*** during day time and on sunny days. However, this does not apply to the ***Great Compassion Mantra*** (Ta Pei Chou) or ***Sapta Atitabuddha Karasaniya Dharani*** (Chi Fo Mieh Tsui Chen Yan).
- In good weather, you can recite the ***Heart Sutra*** and ***Amitabha Pure Land Rebirth Mantra*** before 10PM.
- On a cloudy or rainy day, you can recite the ***Heart Sutra*** and ***Amitabha Pure Land Rebirth Mantra*** during day time. However, during extreme weather, including heavy rain, thunderstorm, and lightning, it is best not to recite the ***Heart Sutra*** and ***Amitabha Pure Land Rebirth Mantra***.
- In addition, if you feel that you are physically weak, and you experience discomfort after you recite the ***Heart Sutra*** and ***Amitabha Pure Land Rebirth Mantra***, then it would be best for you to stop reciting these at night time and on cloudy or rainy days.
- The best times for burning the *Little House* are 6AM, 8AM and 10AM in the morning, as well as 12PM and 4PM in the afternoon. Any other times during the day on a sunny day would also be suitable for burning the *Little House*.
- For special circumstances, e.g. if the Karmic Creditor is being very demanding or a person is suffering from severe illness, and you need to burn *Little Houses* on a cloudy or rainy day, then it would be best to burn the *Little Houses* during noon time (i.e. around 11AM to 1PM) when the “Yang” energy is at its peak.
- It would be best to avoid burning the *Little House* during night time.

## 058 Regarding keeping cactus plants at home

**Q058:** Master Lu, can we keep cactus plants at home?

**A058:**

- It is better to have gentle plants at home.
- Cactus plants contain thorns and it can represent the personality of the owner. If you keep cactus plants at home, you may experience bad temper. It also increases the chance for you to harm others and say sarcastic words. This is because the energy field given out by the cactus plant is relatively sharp.
- We should not keep roses at home for the same reason.



## 059 Regarding placing glassware and accessories at home

**Q059:** Master Lu, at home, we have a lot of glassware with shapes similar to trophies. Some have sharp edges, some have flat edges, and some are cylindrical. Would this affect our Feng-Shui, or the health condition of the family members living in the house?

**A059:**

- Generally, glassware decorations should not be taller than one metre. If they are taller than one metre then it is not so good.
- In particular, if the glassware has sharp edges, then it should not be too big. It is better to keep it small.
- Glassware that has the form of animals or human is not good, as it could easily attract foreign spirits.
- If you feel uncomfortable with the glassware, then it may be better to store them away.

## 060 Regarding the Mantra to Untie Karmic Knots

**Q060:** Respected Master Lu, can the *Mantra to Untie Karmic Knots* (Chieh Chieh Chou) be used to transform and resolve the negative karmic ties in several relationships at the same time? For example, before we recite the mantra, can we say "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva help me, <your full name>, to transform and resolve the negative karmic ties between me, my father <full name>, and my mother <full name>?"?

**A060:**

- Each individual has different negative karmas and negative karmic ties. Your parents have their own negative karmas and negative karmic ties with each other, which is different to the negative karmic ties that you have with each of them. If you recite the *Mantra to Untie Karmic Knots*, you must separate your prayers to transform and resolve the negative karmic ties for each relationship. It would be very difficult if you combine several relationships together.
- Recitation of the *Mantra to Untie Karmic Knots* is equivalent to sincerely asking the Great Merciful and Great Compassionate Guan Yin Bodhisattva to help you to transform and resolve the negative karmic ties between people. Some of its great powers include: clearing misunderstandings between couples; creating harmony in marriage and family; resolving conflicts at work; and eliminating negative karmas from the past.
- In general, the *Mantra to Untie Karmic Knots* can be recited 21, 27, 49, or 108 times per day. It can be recited during the day or at night time.
- Before reciting the *Mantra to Untie Karmic Knots*, you can say the following prayer, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to untie my karmic knots with <other party's full name> (can be your relative, friend, or colleague's name), and to transform and resolve our conflicts."
- The *Mantra to Untie Karmic Knots* can also be used to transform and resolve the negative karmic ties between: <full name> and prison; <full name> and fishing; <full name> and drugs; <full name> and gambling; as

well as the negative karmic ties within relationships. However, you cannot just recite the ***Mantra to Untie Karmic Knots*** on its own. This mantra can only be used as a supplemental component, just like one of the necessary ingredients in a medicine.

- The ***Mantra to Untie Karmic Knots*** requires the ***Heart Sutra*** (Hsin Ching) as a foundation in order to achieve effective results. In general, if you are reciting the ***Heart Sutra*** 7 times per day for Daily Recitation (Kung Ko), you can then combine it with the recitation of the ***Mantra to Untie Karmic Knots*** for up to 49 times per day. If you need to recite this mantra for more than 49 times per day, then for the ***Heart Sutra***, you should increase your recitation to at least 13 times per day.

## 061 Regarding the prayer before burning Little Houses

**Q061:** Respected Master Lu, you mentioned in your “The Art of Applying Comprehensive Metaphysics” radio program that while burning *Little Houses* (Hsiao Fang Tzu), it is best to not say anything. Then can we recite the **Heart Sutra** (Hsin Ching) or **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) instead?

**A061:**

- Usually, when you are burning *Little Houses*, your Karmic Creditor(s) and all the Buddhas and Bodhisattvas; spirits in all of the heavens, on earth, and in the underworld will be aware of this ritual that you are performing. It would be best if you do not recite any sutras or mantras or say anything extra. This is because this occasion is similar to being in court, and you need to be extremely cautious with your words.
- When the name of the merit receiver is stated on the *Little House*, other spirits cannot take the merits from the *Little House*. However, reciting the **Heart Sutra** or **Amitabha Pure Land Rebirth Mantra** while you are burning *Little Houses* can attract other spirits to come and take the merits from these extra sutras or mantras that you recite, as they are not included in the *Little Houses* that you are burning.
- First of all, you can make incense offerings, and then make full prostrations. Sincerely invite Guan Yin Bodhisattva by saying the following three times, “Sincerely invite the Great Merciful and Great Compassionate Guan Yin Bodhisattva, saviour of suffering and disasters.”
- Before burning *Little Houses*, you can raise the *Little Houses* slightly above your head, and then place them on your altar. Keel down and say the following prayer: “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to offer the *Little Houses* to <name of the merit receiver; can be your Karmic Creditor, name of a deceased person, a child that was aborted or miscarried, or the Karmic Creditor of someone’s house>.”
- When you are burning *Little Houses* (it is best to burn from top to bottom, starting from the upper right hand corner where it says “Offer To”), you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your

full name>, with your compassion.” You can then light the *Little Houses* using the oil lamp on your altar. While you are burning *Little Houses*, please do not recite or say anything extra. You should only say the prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, with your compassion.”

- After you finish burning *Little Houses*, you can say the following, “With my sincere prostration, I hereby express my deepest gratitude to the Great Merciful and Great Compassionate Guan Yin Bodhisattva for protecting and blessing me, <your full name>, so that I can have good health, and a safe and fortunate life. Please help me to offer the *Little Houses* to <name of the merit receiver>. Deepest gratitude to the Great Merciful and Great Compassionate Guan Yin Bodhisattva.” You then make a prostration.
- If you are burning *Little Houses* on behalf of someone else, you can say the following, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva help <name of the reciter> to offer the *Little Houses* to <name of the merit receiver>.”
- If the *Little Houses* were recited by someone else for you, you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name, instead of the name of the reciter>, help me to offer the *Little Houses* to <name of the merit receiver>.”
- *Little Houses* must be burnt thoroughly, and there should not be any remaining pieces or edges left unburnt. Otherwise, the *Little Houses* burnt might not be as effective.
- If you do not have an altar at home, you should offer the Heart Incense<sup>7</sup>; then recite the **Great Compassion Mantra** (Ta Pei Chou) once and **Heart Sutra** once; say your prayer; and then burn the *Little Houses*.
- Please note: Before you burn the *Little Houses*, you can recite the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) once, and this would enhance the effectiveness of the transferring of merits. This is particularly helpful if you are burning *Little Houses* that were recited by someone else for you. Recitation of the **Eighty-eight Buddhas Great Repentance** would compensate for the fact that you did not recite these

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<sup>7</sup> Please refer to Q&A 094 Regarding the difference between offering the Heart Incense and real incense.

*Little Houses* yourself and would help to express your thoughts of repentance and sincere respect. You can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to repent and eliminate karmic obstacles due to negative karmas.” Please note that recitation of the ***Eighty-eight Buddhas Great Repentance*** before burning *Little Houses* is optional.

- If you are burning the *Little Houses* to transfer merits to a deceased person, you can recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) once prior to burning and say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <full name of the deceased person>, help <full name of the deceased person> to repent and eliminate karmic obstacles due to negative karmas.” Please note that recitation of the ***Eighty-eight Buddhas Great Repentance*** before burning *Little Houses* in this case is also optional.

## 062 Regarding the Recalling of Souls and Spirits

**Q062:** Dear Master Lu, I am currently in Shanghai. I have read many of your blog posts but none of them mention the method for recalling one's souls and spirits. Because I am very busy at work, I am unable to listen to all of the recordings for your "The Art of Applying Comprehensive Metaphysics" radio program. I am hoping that you can advise us on a specific method for how to correctly perform the recalling of one's souls and spirits, as well as what we should be aware of. Thank you very much.

**A062:**

- If your souls and spirits are constantly not in your body, then you may need to have the Recalling of Souls and Spirits performed. Both children and adults may need to have the Recalling of Souls and Spirits performed, especially children, as they can be easily frightened. After being through traumas, you tend to constantly feel low on energy and sleep deprived, as if you have lost your mind, or your souls are not in your body. In this case, you need to have the Recalling of Souls and Spirits performed. Usually, when your souls and spirits are not in your body, you may have one or more of the following four conditions:
  1. daydream frequently, and talk to yourself;
  2. appear as if you have lost your mind, and have a poor memory;
  3. have serious difficulty maintaining focus and concentration, and are not aware of what you are doing;
  4. being overly active, and have changed your name many times.
- The Recalling of Souls and Spirits should be performed in front of your altar at home. If you do not have an altar at home, then it is best not to perform this. Please remember that the Recalling of Souls and Spirits should be performed on a sunny day. If it is raining then it is best not to perform it.
- The best time to perform the Recalling of Souls and Spirits is 8AM. During the day, you should only perform this in the morning and in front of the altar. Please make incense and oil lamp offerings, make full prostrations, and then say the following prayer, "May the Great Merciful

and Great Compassionate Guan Yin Bodhisattva protect and bless <full name>, and help <full name> to have souls and spirits return to the body; help <full name> to have souls and spirits return to the body.” Repeat this prayer 30 times. The number of days required for performing the Recalling of Souls and Spirits varies for different individuals, but usually it takes two weeks to one month.

- Each time after you have performed the Recalling of Souls and Spirits, you can also recite the **Heart Sutra** (Hsin Ching) 3 to 7 times for the person whose souls and spirits are being recalled. You can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <full name>, and help <full name> to gain wisdom.”
- If you do not experience significant effects after two weeks to one month, you can recite the **Aryavalokiteshvara Bodhisattva Vikurvana Dharani** (Kuan Yin Ling Kan Chen Yan)<sup>8</sup> 21 times in addition to the **Heart Sutra**. Before you recite this mantra, you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva perform miracles, protect and bless <full name> to have souls and spirits return to the body.” This is to strengthen the intention. Before you perform the Recalling of Souls and Spirits, you can emphasise the significance of your prayer by increasing the quantity of your recitations, as performing recitations will accumulate virtues. In addition, you can also recite the **Mantra to Untie Karmic Knots** (Chieh Chieh Chou) 27 times. Before you recite this mantra, you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <full name>, and help <full name> to untie karmic knots, and to transform and resolve conflicts.”
- It is best for a person from an older generation to perform the Recalling of Souls and Spirits for a person from a younger generation. The older person should have a very pure and positive energy field, otherwise there may be problems. In addition, when you perform the Recalling of Souls and Spirits for someone, you may become responsible for a portion of the karma from this person. You can also perform the Recalling of Souls and Spirits for yourself, but you need to observe whether your souls and spirits are severely incomplete, and whether you are often out of your mind. If your souls and spirits are severely

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<sup>8</sup> “Kuan Yin” in Wade-Giles Romanization represents the same term as “Guan Yin” in Hanyu pinyin.



incomplete, and you attempt to recall your own souls and spirits, then no-one knows who is recalling whose souls and spirits. When you perform this for yourself, you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, and help me to have souls and spirits return to my body, and gain wisdom; to have souls and spirits return to my body, and gain wisdom.” Similarly, you should say this prayer 30 times.

- When you are performing the Recalling of Souls and Spirits for someone, it is best to have this person present while you perform it. However, if this person is not present, it is alright as well.
- Once a child has reached 12 years of age, it is best to avoid calling the child’s nickname. If a person has 2 or 3 names and this person is often being called by all these names, then it is likely that this person’s souls and spirits would become lost or disturbed. It is best to focus on a single name and call the person by this name only.

## 063 Regarding Life Liberation

**Q063:** I have been following Master Lu's Guan Yin Citta Dharma Door for over two months now and I have experienced numerous positive effects. I have even tried to perform Life Liberation twice. The first time, I released a turtle and asked the Great Merciful and Great Compassionate Guan Yin Bodhisattva to grant me protection and blessings. I then recited the ***Amitabha Pure Land Rebirth Mantra*** (Wang Sheng Chou) many times before I release the turtle. When I got home I felt that I might have done something inappropriately, so I went online and searched for guidelines for performing Life Liberation. I found many versions and selected the one with the most cautious procedures. Then I invited my family members to perform Life Liberation with me, but we spent a long time just following the procedures, and it made my family members impatient. I was going to invite them to perform Life Liberation on every 1<sup>st</sup> and 15<sup>th</sup> of the lunar month, but after that incident I did not dare to ask them again. The plans for Life Liberation have since been on hold. Without learning the proper procedures from Master Lu's Dharma Talk, I worry that I would commit misconduct. Could Master Lu please kindly advise us with the details for performing Life Liberation, so that beginners like us would have an idea on how to proceed?

**A063:**

- Performing Life Liberation accumulates tremendous virtues. Life Liberation takes three forms of *dana* (meaning "giving" in English), including the giving of materials, the giving of Dharma, and the giving of fearlessness – the virtues accumulated are immeasurable. The greatest benefit that we receive from performing Life Liberation is that our calamities will be dispersed and our lives will be extended.
- The groups that particularly need to perform Life Liberation include: Buddhists, seniors and middle age people, elders with health problems, and people showing filial piety to their parents and grandparents. People in the following occupations should also perform Life Liberation: kitchen staff, chefs, surgeons, doctors who perform abortions, funeral and burial workers, pesticide and sanitation workers, animal farm butchers, crime detectors, forensic and medical examiners who perform post mortems, etc. People in these occupations should frequently perform Life

Liberation to offset the karmic effects from their jobs. But it would be best to seek opportunities to change careers.

- Time to perform Life Liberation: Any time during the four seasons throughout the year would be suitable. For people who would like to pray for longevity, it is best to perform Life Liberation on their birthday. Other significant dates include Chinese New Year's Eve when people farewell the old and welcome the new, the 1<sup>st</sup> and 15<sup>th</sup> of the lunar month, and the Birthdays of Buddhas and Bodhisattvas, etc. You can also perform Life Liberation when you are experiencing your Karmic Passes. Karmic Passes is the predetermined period of time which follows a karmic pattern that calamities are destined to occur. Typical Karmic Passes include before hospitalisation or major operations, after being diagnosed with severe illness, and after being involved in a car accident. To achieve the best results, it is best to go on a sunny day when the "Yang" energy is at its peak. Try your best to avoid performing Life Liberation at night time. But during day time on cloudy or rainy days, it would be alright.
- It is best to release animals that are commonly eaten by humans, including fish, shrimp, prawns, crabs, and clams etc. Other animals that tend to be killed or eaten by humans would also be suitable.
- You should recite sutras and mantras when you perform Life Liberation. Performing Life Liberation helps us to eliminate calamities and extend life, and reciting mantras and sutras helps to protect us. For best results, it is suggested that you perform both. You can start reciting on your way to the releasing site. It is best to recite the **Great Compassionate Mantra** (Ta Pei Chou). Before you recite, you should state your full name: "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to eliminate calamities and extend life. I will continue to cultivate and perform virtuous deeds." Then you can recite the **Great Compassion Mantra**. The more you recite, the better effects you would receive. If you are releasing on behalf of someone else, you can say, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <full name>, help <full name> to eliminate calamities and extend life."
- Once you arrive at the releasing site, you can face the sky and say the following three times, "Sincerely invite the Great Merciful and Great Compassionate Guan Yin Bodhisattva". Then you can recite the **Great Compassion Mantra** and **Heart Sutra** (Hsin Ching) 3 times or 7 times

each. Just before you release the fish into the water, you can say the prayer once again, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <full name>, help <full name> to eliminate calamities and extend life. <Full name> is releasing <amount or total weight> of <fish, shrimp, or other aquatic creatures being released>.” While you perform Life Liberation, you can recite the **Great Compassion Mantra**, **Heart Sutra**, and **Amitabha Pure Land Rebirth Mantra** many times, and it would be better to recite more if possible. Be gentle when you release the fish into the water to minimise the potential harm.

- If any of the aquatic creatures die during the Life Liberation, you need to recite the **Amitabha Pure Land Rebirth Mantra** to transfer merits to them. Generally, you need to recite 3 times for every shrimp or prawn, 7 times for every crab, and 7 times for every fish that died.
- It is best to use your own money to purchase the animals or aquatic creatures to be released. If you are releasing on behalf of your family members, it is also best to use their money to make the purchase.
- If you are performing Life Liberation on behalf of someone else, please refer to Q&A 108 “Regarding prayers and procedures for performing Life Liberation on behalf of others” for further details.

## 064 Regarding foreign spirits and negative karmas

**Q064:** Dear Master Lu, in your “The Art of Applying Comprehensive Metaphysics” radio program, you often talk about foreign spirits and negative karmas. We get the general idea about what they are, but we are wondering if you would be able to explain it in further details, as this could be a very important concept. Thank you very much.

**A064:**

- When a person steals something, talks behind someone’s back, murders someone, or commits any wrongdoing, negative energy field is generated, and a patch of black cloud or mist would be generated in this person’s soul and consciousness. This black cloud or mist would enter this person’s body and occupy certain parts of the body, depending on the scale of the negative karmas. Some of the negative energies would take effect immediately, and some would be transformed into negative karmas and is then stored in certain parts of the body. These black clouds can be considered as negative karmas. For negative karmas, consciousness is not present, and therefore negative karmas would not move or relocate to other parts of the body before foreign spirits are activated from the negative karmas.
- When performing Totem Enquiry for a person, Master Lu sees negative karmas as patches of black energies. If a person has many black energy patches and the colour is very dark, then it means that this person has committed many wrongdoings in the past and present lives. The more black energy patches there are on the body, the more unpleasant experiences with health, career and relationships this person would be having.
- The best method to eliminate negative karmas is by persistently reciting the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) 7 times per day, together with the recitation of *Little Houses* (Hsiao Fang Tzu). You can recite 3 to 4 *Little Houses* per week.
- Foreign spirits are known as our Karmic Creditors, also known as “ghosts”. However, please do not refer to them as “ghosts”. Please refer to them as “foreign spirits” or “Karmic Creditors” to show our respect to them. Foreign spirits can be our deceased relatives, friends, neighbours, etc in the past and present lives. Foreign spirits have consciousness and

are able to relocate themselves. Similar to the effects of negative karmas, if foreign spirits are occupying a person's body, then this person would experience obstacles in health, career and relationships, as well as have their fortune affected, etc.

- While performing Totem Enquiry, Master Lu often sees that foreign spirits have a shining silver colour. These spirits also include Scattered Spirits (San Ling), or incomplete spirits. Silver is the typical colour of spirits. Therefore we should not wear silver clothes, children should not play with silver toys, and ladies should not wear silver or platinum accessories, as the silver colour tends to attract spirits.
- The best method to transfer merits to spirits is by reciting the *Little House*. For details, please refer to Q&A 004 "How to determine if foreign spirits are occupying our body".
- Suppose explosives represent negative karmas. When a person has a lot of negative karmas stored in the body, it is similar to having a lot of explosives stored in the body. When this person has committed numerous wrongdoings and the storage of explosives reaches its full capacity, then as soon as a spirit becomes activated, the time will come and this person's causality will take effect. All the stored explosives would explode, and this person would be "blown into pieces". This may be the time that a person is diagnosed with a terminal illness such as cancer, or is involved in a fatal automobile accident.
- The relationship between foreign spirits and negative karmas is as follows: foreign spirits are activated negative karmas, and negative karmas is foreign spirits that have not yet been activated.

## 065 Regarding the number of times to recite for Daily Recitation

**Q065:** Dear Master Lu, due to personal time management issues, I am only able to do my Daily Recitation (Kung Ko) six days a week. Can I skip one day and not recite anything for that day? Can I compensate for the recitation that I missed on a later day?

**A065:**

- Once you have committed to a set quantity for your Daily Recitation, you must be able to achieve it. In some cases, it may be preferable to set a lower number of sutras and mantras for your Daily Recitation. For example, if you have decided to recite the **Great Compassion Mantra** (Ta Pei Chou) 7 times per day, then you must achieve this quantity every day. When you recite more than 7 times per day, the additional mantras that you recited can be counted as extras.
- It is very important for you to set the number of sutras and mantras that you include in your Daily Recitation.
- For special occasions or unusual conditions that you are unable to finish your Daily Recitation for the day, you can inform Guan Yin Bodhisattva about your situation and perform your Daily Recitation in advance.
- If there is a sudden change in conditions and you are unable to finish your Daily Recitation for the day, you should also inform Guan Yin Bodhisattva by saying the following, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva forgive me, <your full name>, I am unable to finish my Daily Recitation today and I will finish it tomorrow.”
- No matter how busy you are, you should ensure that you at least recite some sutras and mantras every day, even if you are just reciting the **Great Compassion Mantra** several times.
- For the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen), if you have missed reciting this sutra and need to make up for it at a later time, it is better to spread the quantity over several days, instead of reciting all of your missing portion in a lump sum. You should not recite the **Eighty-eight Buddhas Great Repentance** more than 7 times in one day.

## 066 Regarding performing recitations while driving

**Q066:** Dear Master Lu, can I perform recitations while I drive? I am a taxi driver and I have no time to recite, can I recite while I work?

**A066:**

- There are advantages and disadvantages associated with reciting while driving.
- It is not recommended to recite while you are driving. You may encounter trouble and attract foreign spirits. At night, if we recite while driving, we may run over sentient beings that we cannot see with our naked eyes.
- If you recite while driving, you may easily lose your concentration.
- When you drive, your tyres are on the ground and are connected to the energy from the underworld. Therefore, the best effects occur when you recite on a plane.
- The advantage of reciting while driving is that, wind is generated as your car moves, and the messages from your recitations are transmitted at a higher speed. This in turn generates good energy field.
- When you drive a taxi, you will encounter many people in a small space, and hence it is not suitable for performing recitations.
- Night time is when spirits are most active, and the energy field is not very good. If you have wandering thoughts while driving, you may easily attract foreign spirits to occupy your body.
- If you have no other options and must work long hours as a taxi driver, and the only chance for you to recite is during work, then it is also alright for you to do so.



## 067 Regarding reciting *Sapta Atitabuddha Karasaniya Dharani* after we pay respects to Buddhas and Bodhisattvas

**Q067:** Dear Master Lu, in your “The Art of Applying Comprehensive Metaphysics” radio program you mentioned that after we pay respects to Buddhas and Bodhisattvas, and perform recitations, it would be best if we recite the *Sapta Atitabuddha Karasaniya Dharani* (Chi Fo Mieh Tsui Chen Yan) 3 times. Please advise us on what we should do. Can we eliminate all our negative karmas in our present life by reciting the *Sapta Atitabuddha Karasaniya Dharani*?

**A067:**

- By reciting the *Sapta Atitabuddha Karasaniya Dharani*, we can eliminate the negative karmas in our present life, or negative karmas that we just created, providing that we have not created severe ones. For severe negative karmas, we still need to recite the *Eighty-eight Buddhas Great Repentance* (Li Fo Ta Chan Hui Wen).
- Recitation of the *Sapta Atitabuddha Karasaniya Dharani* is very effective, but we cannot recite the *Sapta Atitabuddha Karasaniya Dharani* to completely replace the recitation of the *Eighty-eight Buddhas Great Repentance*.
- If you have altar at home, in the morning and at night, after you make incense offerings, perform recitations, and make full prostrations, you can recite the *Sapta Atitabuddha Karasaniya Dharani* 3 times just before you stand up.
- If you do not have an altar at home, you can recite the *Sapta Atitabuddha Karasaniya Dharani* 3 times after you make the Heart Incense<sup>9</sup> offering.
- Generally, you can also recite the *Sapta Atitabuddha Karasaniya Dharani* 3 times after you have completed a portion of your Daily Recitation (Kung Ko), or after you have finished reciting the *Little House* (Hsiao Fang Tzu).

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<sup>9</sup> Please refer to Q&A 094 “Regarding the difference between offering the Heart Incense and real incense”.

- It is not required for you to say any extra prayer before you recite the ***Sapta Atitabuddha Karasaniya Dharani*** 3 times.
- Reciting the ***Sapta Atitabuddha Karasaniya Dharani*** 3 times helps us to become cleaner and more pure, and it also enhances the effectiveness of our recitation. At the same time, it can also eliminate minor negative karmas created on the day or during the week.

## 068 Regarding what to be aware of after performing recitations

**Q068:** Dear Master Lu, after we finish performing our recitations, what should we be aware of? Are there any rituals?

**A068:**

- After you finish your recitation, it is not required for you to perform any particular rituals. You just need to join your palms together and make prostrations. You can recite the following quietly or in your mind, “Thank you Great Merciful and Great Compassionate Guan Yin Bodhisattva for protecting and blessing me, <your full name>.” This is in fact a form of cultivation for our practice, and it expresses our gratitude to the Great Merciful and Great Compassionate Guan Yin Bodhisattva.
- It is best not to drink cold water, stand or sit against a wall, or start a conversation with someone immediately after you make prostrations or perform recitations (within the first 5 to 10 minutes).
- After we make prostrations or perform recitations, a flow of positive energy would enter our body, which offsets the pre-existing negative energy in our body. It also helps us to remove blockages in the meridians. If we drink cold water immediately after, then “Yin” energy from the cold water would enter our body.
- People who like to have ice cold drinks are in fact connecting themselves to “Yin” energy. In the morning when we wake up, it is a brand new day and everything has just begun. At the best time of the day, if you have an ice cold drink, then it is very likely that you would experience misfortune for the rest of the day. Consuming cold drinks would also affect the coagulation of your blood. Generally, if the drink is at room temperature and is not too cold, then it is alright, as long as it does not feel too cold when you drink it.
- Walls are also considered to have “Yin” properties. “High Walls” often refer to prisons. In the past, prisoners were executed while standing against the wall. Therefore, after we make prostrations or perform recitations, it is best not to stand or sit against a wall in order to avoid having your positive energy field affected.

- After performing recitations, it is best not to start a conversation with someone immediately. Your positive energies from performing recitations may leak out during casual conversation if you are not mindful with your speech. The positive energy would also not be able to concentrate. It is best to immerse yourself in peacefulness for a while, and then gradually start conversations with people.
- It is very important to keep in mind that you should be mindful of your speech and refrain from speaking inappropriately, including swearing, arguing, and fighting. The positive energies accumulated from one or two hours of recitation would be depleted within 5 to 10 minutes if you are not mindful with your speech.

## 069 Regarding being able to see spirits

**Q069:** Dear Master Lu, how come I can see spirits around me? Is there any method to stop me from seeing them?

**A069:**

Generally, under the following three conditions we are likely to see spirits:

1. People with a lot of “Yin” energy are likely to see spirits. These people tend to be chronically ill or lack “Yang” energy. If you have too much “Yin” energy then you should recite more **Great Compassion Mantra** (Ta Pei Chou) and also try to get more sun.
2. People who cultivate on an incorrect path are also likely to see spirits. It is therefore very important for us not to recite sutras and mantras, perform postures or rituals, or follow procedures that are not yet taught by Master Lu. We should just focus on reciting the sutras and mantras included in the Guan Yin Citta Dharma Door, performing Life Liberation, making Great Vows, cultivating our minds, and practising Buddhism.
3. If foreign spirits are occupying your body, then you are also likely to see spirits. For example, if you are driving a Toyota, then you are more likely to notice other Toyotas on the road. You should recite *Little Houses* (Hsiao Fang Tzu) and offer them to your Karmic Creditor. To determine whether you need to recite *Little Houses* for your Karmic Creditor, you can refer to Q&A 004 on “How to determine if foreign spirits are occupying our body”. You can also make a judgement based on your current condition and your dreams.

## 070 Regarding foreign spirits occupying our body

**Q070:** Respected Master Lu, now that we are performing recitations and cultivating our mind, we may have Buddha's light within us. Would this easily attract foreign spirits to occupy our body?

**A070:**

- It is relatively easier for foreign spirits to occupy the body of a person who does not perform recitations. If we perform recitations and cultivate our mind, foreign spirits can only occupy our body under certain conditions.
  1. It requires particular karmic conditions and timing for foreign spirits to occupy our body. They are usually pre-determined from our past or present lives, or from events where we have shown disrespect to the spirits, or we have made inappropriate comments and unintentionally offended the spirits (for example, saying something improper when we trip over).
  2. When we recite for our relatives and friends, it is possible for their foreign spirits to occupy our body. When we recite for other people, we often take on certain responsibilities, especially if we are reciting *Little Houses* (Hsiao Fang Tzu) for them. One of the methods to prevent their foreign spirits from occupying our body is to include the following prayer before you recite *Little Houses*, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, I will recite <number of> *Little Houses* for <full name of your relative or friend>. Karmic Creditors please ask <full name of your relative or friend> for the remaining *Little Houses*."
  3. When we try to convince relatives, friends, or people who do not believe in Buddhism to learn Buddhism or to perform recitations, if we handle the situation inappropriately, it may also cause foreign spirits to occupy our body. Master Lu is teaching us how to cross over ourselves and others, especially those with destined karmic relationships, to the other side of nirvana. It is best to refrain from having prolonged conversations about Buddhism with people who obviously do not believe in Buddhism and tend to generate negative verbal karmas. Generally when we introduce Buddhism to

someone or try to convince someone to perform recitations, it is best to keep the time limit to less than one hour. If it takes over one hour, then that person's foreign spirits may occupy our body.

- People who perform recitations should be mindful and should avoid regular visits to cemeteries, funeral parlours and hospitals, or visiting severely ill patients. Cemeteries, funeral parlours and hospitals are places where spirits are active, and severely ill patients generally have powerful foreign spirits. Since we regularly perform recitations, we would have Buddha's light within us, and this would easily attract foreign spirits to come and occupy our body. This is similar to a wealthy person encountering a group of beggars, and then being surrounded by these beggars asking for money. However, this would just be temporary rather than long-term.
- If you need to regularly visit cemeteries, funeral parlours and hospitals, or visit severely ill patients, then you should recite the **Great Compassion Mantra** (Ta Pei Chou) as often as possible and as many times as possible on a daily basis to strengthen your spiritual power and accumulate your virtues.

## 071 Introduction to reciting sutras and mantras 1

**Q071:** Respected Master Lu, I have been reciting the **Great Compassion Mantra** (Ta Pei Chou), **Heart Sutra** (Hsin Ching), and **Mantra to Untie Karmic Knots** (Chieh Chieh Chou). If I start to recite *Little Houses* (Hsiao Fang Tzu), should I continue reciting these sutra and mantras? Also, what should we be aware of when performing recitations?

**A071:**

- Daily Recitation (Kung Ko) is the fixed number of sutras and mantras to be recited every day. Typically, you can recite the **Great Compassion Mantra** (Ta Pei Chou)<sup>10</sup> 3 times, **Heart Sutra** (Hsin Ching) 3 times, **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) once, and **Cundi Dharani** (Chun Ti Shen Chou) 21 times. Performing Daily Recitation is as important as daily food intakes, and it is like earning an income for daily living expenses. Recitation of the *Little House* (Hsiao Fang Tzu), on the other hand, is like making mortgage or loan repayments. Sutras and mantras recited for Daily Recitation cannot be counted towards the *Little House*. You need to make separate prayers for Daily Recitation and the *Little House*. The number of sutras and mantras recited for Daily Recitation and the *Little House* should also be counted separately.
- The full title of each sutra and mantra should be included each time before it is recited. For example, before reciting the content of the **Great Compassion Mantra**, you should recite its full title: **Chien Shou Chien Yan Wu Ai Ta Pei Hsin To Lo Ni**; for the **Heart Sutra**, you should recite its full title: **Po Jo Po Lo Mi To Hsin Ching**.
- It is best to say the corresponding prayers or wishes before you begin your Daily Recitation. Please limit to a maximum of 3 wishes, as making too many wishes would be an act of greed, and therefore not all of the wishes would come true.
- The **Heart Sutra** and the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) can be recited until 10PM during good weather. If it is cloudy or rainy, you can recite it during day time. However, you should avoid reciting the

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<sup>10</sup> The title of each sutra and mantra is given in English, with the Wade-Giles Romanization given in brackets. It is recommended to recite the title according to the Wade-Giles Romanization or Hanyu Pinyin.



**Heart Sutra** and the **Amitabha Pure Land Rebirth Mantra** after 10PM, or during extreme weather, including heavy rain, thunderstorm, and lightning. In addition, if you feel that you are physically weak or experience discomfort when reciting these sutras and mantras, then it would be best for you to try to recite them during day time on a sunny day whenever possible. Generally, it is best if you do not perform any recitations between 2AM and 5AM.

- If you are performing Daily Recitation on behalf of your family, friends or fellow Dharma cultivators, their full names<sup>11</sup> must be announced before you begin reciting in order for the transferring of merits to take full effect.
- For your reference, below are brief descriptions of the effects of some sutras and mantras, as well as the recommended corresponding prayers or wishes for Daily Recitation.

1. Recitation of **Chien Shou Chien Yan Wu Ai Ta Pei Hsin To Lo Ni, Maha Karuna Dharani** in Sanskrit, or the **Great Compassion Mantra** (Ta Pei Chou) in short, is one of the fundamental mantras for every Buddhist, and should be included in the Daily Recitation. Some of its great powers include: fulfilling every wish of every sentient being; curing illnesses; and receiving protection and blessings from *Sravakas*, *Pratyekabuddhas*, and Dharma Protectors. By reciting this mantra every day, you would be able to choose to be reborn into any Pure Land for your next life.

For Daily Recitation: Generally 3 or 7 times per day until the end of life; can be recited day or night. During critical times such as before and after an operation, and severe illness e.g. cancer, this mantra should be recited 21 or 49 times per day. The more times you recite it, the more effective it would be.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good health, and increase my spiritual power." If you are suffering from an illness you can also add the following, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva cure my illness in <area of illness>, and speed up the recovery."

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<sup>11</sup> "Full name" refers to "first name, middle name, and last name".

2. Recitation of ***Po Jo Po Lo Mi To Hsin Ching, Prajna Paramita Hridaya Sutra*** in Sanskrit, or the ***Heart Sutra*** (Hsin Ching) in short, is for establishing connections with Guan Yin Bodhisattva, and to obtain wisdom through the mercy and compassion of Guan Yin Bodhisattva. This sutra takes the form of energy in the *Asura* realm and the *Deva* realm (known as “heaven” in English), currency in the underworld, and wisdom in the human realm. Some of its great powers include: disciplining misbehaved children; influencing adults to have a religious belief e.g. Buddhism; communicating with elders who are stubborn; calming emotions; granting wisdom; and alleviating depression. It can also be used for performing the transferring of merits to the deceased.

For Daily Recitation: Generally 3 or 7 times per day until the end of life. The ***Heart Sutra*** can be recited until 10PM during good weather. If it is cloudy or rainy, it is best if you can recite it during day time. You should avoid reciting the ***Heart Sutra*** after 10PM, or during extreme weather, including heavy rain, thunderstorm, and lightning.

Prayer: Before reciting this sutra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me wisdom, a pure mind, calmness; and help me to be free from afflictions (maintain focus while performing recitations).”

3. Recitation of ***Li Fo Ta Chan Hui Wen***, or the ***Eighty-eight Buddhas Great Repentance*** in English, is one of the greatest repentance sutras. By reciting it, you are sincerely seeking the help of Buddhas and Bodhisattvas, including Guan Yin Bodhisattva to repent and cease karmic obstacles due to negative karmas from the past and present lives. Some of its great powers include: repenting negative karmas created during past and present lives; seeking forgiveness from someone you have hurt in past relationships; resolving long-term conflicts; and repenting inappropriate actions such as being disrespectful to Buddhas or Bodhisattvas, or damaging statues or images of Buddhas or Bodhisattvas.

For Daily Recitation: Generally once and up to 7 times per day. It is suitable for reciting every day until the end of life, and can be recited day or night.

Prayer: Before reciting this sutra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to repent and eliminate karmic obstacles due to negative karmas in <the body or parts of the body>, grant me good health and great wisdom.”

Note: After reciting the ***Eighty-eight Buddhas Great Repentance***, if you feel soreness or discomfort in any part of your body, it means that the negative karmas have been activated and transformed into foreign spirits. This is a good signal. You can deal with it now, which is better than waiting for it to emerge as a serious illness later in life. You should recite 4 or 7 *Little Houses* and address them to the “Karmic Creditor of <your full name>”. If the pain is severe, recite more *Little Houses* until you feel better.

4. Recitation of ***Chun Ti Shen Chou***, or the ***Cundi Dharani*** in Sanskrit, is for sincerely asking assistance from Guan Yin Bodhisattva to fulfil wishes. Some of its great powers include: success in career development; harmony in marriage and relationships; and academic achievements. It is particularly helpful for young adults for finding a suitable job and partner in life. However, the wishes you make must be reasonable and legitimate.

For Daily Recitation: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good fortune and success in career (or any other reasonable wish you may have).”

The above four sutras and mantras are the basics for Daily Recitation. The following sutras and mantras can be recited according to your individual conditions to resolve particular issues. Generally, they should be recited 21, 27 or 49 times per day.

5. Recitation of ***Chieh Chieh Chou***, or the ***Mantra to Untie Karmic Knots*** in English, is for sincerely asking assistance from Guan Yin Bodhisattva to “untie karmic knots”, or to resolve interpersonal conflicts. Some of its great powers include: clearing misunderstandings between couples; creating

harmony in marriage and family; resolving conflicts at work; and eliminating karmic obstacles due to negative karmas from past lives.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to untie my negative karmic knots with <other party’s full name>, and to transform and resolve our conflicts.” The other party can be your relative, friend, or colleague.

## 072 Introduction to reciting sutras and mantras 2

**Q072:** Respected Master Lu, I have been reciting the *Great Compassion Mantra* (Ta Pei Chou), *Heart Sutra* (Hsin Ching), and *Mantra to Untie Karmic Knots* (Chieh Chieh Chou). If I start to recite *Little Houses* (Hsiao Fang Tzu), should I continue reciting these sutra and mantras? Also, what should we be aware of when performing recitations?

**A072:**

6. *Hsiao Tsai Chi Hsiang Shen Chou*, or the *Jvala Mahaugra Dharani* in Sanskrit, can be recited during sudden and unexpected situations. It can also be used for resolving conflicts due to negative karmic relationships from the past. It can be recited during unexpected situations such as lawsuits, financial loss, serious fights, and sudden illness. This mantra can also help when you have foreseen impending disasters, or have experienced nightmares.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to disperse calamities, and bring safety and good fortune."

7. Recitation of *Pa Yi Chieh Yeh Chang Ken Pen Te Sheng Ching Tu To Lo Ni, Sukhavati-Vyuha Dharani* in Sanskrit, or the *Amitabha Pure Land Rebirth Mantra* (Wang Sheng Chou) in short, is for sincerely asking protection and blessings from Guan Yin Bodhisattva to grant a pleasant life in the present, and rebirth into the Pure Land in the future. It can also be recited to transfer merits to small animals that you may have killed in the past, including avian, aquatic creatures, and insects. If you have eaten live seafood or animals before you started performing recitations and practising Buddhism, or have inadvertently harmed animals, including killing or hurting animals in your dreams, you can recite this mantra to transfer merits to them.

Recite as needed: Generally 21, 27 or 49 times per day. The ***Amitabha Pure Land Rebirth Mantra*** can be recited until 10PM during good weather. If it is cloudy or rainy, it is best if you can recite it during day time. You should avoid reciting the ***Amitabha Pure Land Rebirth Mantra*** after 10PM, or during extreme weather, including heavy rain, thunderstorm, and lightning.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to transfer merits to the deceased animals whose death I have caused, and help me to cease karmic obstacles due to negative karmas.”

8. Recitation of ***Ta Chi Hsiang Tien Nu Chou***, or ***Sri Devi Dharani*** in Sanskrit, can help you to eliminate poverty and all types of misfortune; to obtain prosperity, happiness, and good fortune in the near future; and to fulfil and perfect every wish in your relationship without flaws. Recitation of this mantra is mainly to ask for good fortune for a specific issue. However, the prerequisite is that you must have accumulated enough virtues in order to obtain good fortune or great fortune. If you do not have enough virtues as the foundation, then the recitation of this mantra may not be as effective.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good fortune and success for <specific issue>.” Recitation of this mantra can also be used in praying for a good relationship or marriage. You can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to have a harmonious relationship with positive karmas, and help me to perfect my relationship so it becomes flawless.”

9) Recitation of ***Kung Te Pao Shan Shen Chou***, or ***Guna Ratna Sila Dharani*** in Sanskrit, can help you to accumulate your positive karmas, merits and virtues, as well as eliminate your karmic obstacles due to negative karmas. Recitation of this mantra can help you to transform your good deeds and merits into virtues, as virtues can help to eliminate karmic obstacles. If

during a certain period of time, you have performed many good deeds and collected much merits, and you would like to pray for a specific issue, then you can recite this mantra to help your wish to come true. For this mantra to be efficacious, the prerequisite is that this person has performed good deeds and accumulated merits as the foundation.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to convert and transform my positive karmas from the past into virtues in the present, help me to have success for <specific issue>.”

In addition, you can recite this mantra for an unborn child or for a child under 5 years of age. Recitation of the ***Guna Ratna Sila Dharnani*** helps to convert and transform your child’s positive karmas and merits from previous lives into virtues in the present life. The virtues can be used to protect and bless this child and help this child to eliminate calamities, and obtain safety and good fortune.

Prayer: Before reciting this mantra for your child, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless, <full name of your child>, help to convert and transform the child’s positive karmas from the past into virtues in the present, grant the child safety and good health.” For an unborn child, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless the child of <your full name> , help to convert and transform the child’s positive karmas from the past into virtues in the present, grant the child safety and good health.”

10. Recitation of ***Chi Fo Mieh Tsui Chen Yan***, or ***Sapta Atitabuddha Karasaniya Dharani*** in Sanskrit, can help you to eliminate karmic obstacles due to negative karmas; obtain safety and good fortune; experience success in every aspect; and generate merits for the younger generations. Recitation of this mantra can help you to eliminate minor karmic obstacles that you have just generated recently, or have created in your present life. For major karmic obstacles or serious negative karmas generated in your

previous lives, it is still necessary to recite the ***Eighty-eight Buddhas Great Repentance*** to eliminate the karmic obstacles. Therefore the recitation of the ***Sapta Atitabuddha Karasaniya Dharani*** cannot completely replace the recitation of the ***Eighty-eight Buddhas Great Repentance***.

Recite as needed: For relatively minor negative karmas due to action, speech and mind, you can recite this mantra 21, 27 or 49 times in a lump sum to repent these minor negative karmas.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to eliminate karmic obstacles due to negative karmas.”

In addition, each day after you have performed your Daily Recitation for a period of time, you can recite this mantra 3 times so that you can become purer and cleaner. At the same time, the minor karmic obstacles that you have just generated recently, or on the day, can be eliminated. In this case, you do not need to include any prayers before you recite this mantra.

11. Recitation of ***Sheng Wu Liang Shou Chueh Ting Kuang Ming Wang To Lo Ni***, or ***Arya Amitayur Niyama Prabharaja Dharani*** in Sanskrit, can help you to eliminate the possibility for having a short lifespan, or experiencing sudden and unexpected death; to extend your life, and obtain safety and good fortune; and to quickly achieve the accomplishment of Bodhi and obtain enlightenment. Recitation of this mantra can help you to extend your life. Karmic Passes is the predetermined period of time which follows a karmic pattern that calamities are destined to occur. It can be recited after major Karmic Passes in life, or to extend life after being diagnosed with severe illness, or for elders when praying to extend their lives.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to eliminate calamities and extend my life.”



12. Recitation of ***Ju Yi Pao Lun Wang To Lo Ni***, or ***Cintamani Cakravartin Dharani*** in Sanskrit, can help you to receive the blessing of the Buddha's light; to obtain the wisdom and powers of Buddhas and Bodhisattvas; and to understand the subtle concepts and methods of Buddhism. It can also help you to transform your afflictions into Bodhi wisdom; to have success in every aspect; and to obtain safety and auspiciousness. Recitation of this mantra is mainly asking for success for a specific issue. For example, asking for success in career.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to have success for <specific issue>."

13. Recitation of ***Kuan Yin Ling Kan Chen Yan***, or ***Aryavalokiteshvara Bodhisattva Vikurvana Dharani*** in Sanskrit, can help you to receive the blessing of the Buddha's light; to have success in every aspect; and to obtain safety and good fortune. Generally, it can be recited to ask Guan Yin Bodhisattva to perform miracles and to bless you, so that you would efficaciously have your wish fulfilled in the near future. During acute or severe illness you can also recite this mantra to ease the pain.

For this mantra to be effective and efficacious, the prerequisite is that you must have a pure and clean mind without scattered thoughts, and that you have sufficient virtues as the foundation. Otherwise, the recitation of this mantra may even lead to undesired results. Recitation of this mantra should commence only after Master Lu has performed Totem Enquiry for you.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to have good health, or success for <specific issue>. May Guan Yin Bodhisattva perform miracles."

## 073 Regarding having your fortune read in the past

**Q073:** Respected Master Lu, during your Dharma Function, “The Art of Applying Comprehensive Metaphysics” held on 6th June 2010, you mentioned that fortune telling is not good. However, most Chinese people would have had their fortune read at least once. I have personally experienced that after having my fortune read, both my fate and fortune were affected and disturbed. After my reading, I seem to have lost what I was destined to have according to my fate. In addition, Master Lu said that readings from fortune telling are only accurate sometimes for predicting misfortunes, but mostly not accurate for predicting fortunate events. If predicted events have already happened, does it mean that the karmic retributions are over, or do the karmic retributions still continue? If the fortune telling was performed by transcendental power without using the date of birth, would my fate and fortune still be affected? If we have already had our fortune read in the past, how should we repent for such misconduct?

**A073:**

- Fortune telling is indeed not very good. When you have your readings done, you write down details of your birth date and time. This information is then notified to beings in all of the heavens and other spiritual realms. Once you have your readings done, you are disturbing the fundamental components of your fate, and your fate and fortune would be severely affected.
- After you have had your readings done, the duration of the disturbance is based on your predetermined fate and karmic conditions from your past life. The exact length of time of the disturbance is not related to the fact that you have had your readings done. If a fortune teller says that you will experience misfortune at the age of 25, and you then experience misfortune at 25, then the fortune predictions for when you are 25 were accurate. If the fortune teller says that you will be wealthy at the age of 30, but you are still poor at 30, then the predictions are not accurate anymore for when you are 30.
- Readings based on the date of birth or through the use of transcendental powers are both generally considered to be fortune telling, and both are not very good. In particular, you should not have card readings because it is similar to risking and playing with your own life.

- For people who have already had their readings done in the past, the first step is to never have their readings done again.
- In the meantime, you can recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen). Before you recite the sutra, you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva forgive me, <your full name>, for being ignorant and having my fortune read in the past. I sincerely hope that my karmic conditions and causalities would not be altered.” It is best to recite the ***Eighty-eight Buddhas Great Repentance*** 7 times in a lump sum. For the ***Eighty-eight Buddhas Great Repentance*** to have dynamic spiritual effects, it is best to recite it 7 times.

## 074 Regarding End-of-Life Chanting for family and friends

**Q074:** Master Lu, we are currently reciting for my mother who is in critical condition. We would like to know what sutras and mantras we should recite for her. Can we play chanting of sutras and mantras? Is there anything that we should be aware of?

**A074:**

- For elderly people, what to recite for End-of-Life Chanting depends on the individual. Generally, you can recite the **Great Compassion Mantra** (Ta Pei Chou), or recite in the names of Buddhas and Bodhisattvas, for example, “**Namo Great Merciful and Great Compassionate Guan Yin Bodhisattva**” (Na Mo Ta Tzu Ta Pei Kuan Shih Yin Pu Sa)<sup>12</sup>, or “**Namo Amitabha**” (Na Mo A Mi To Fo).
- People who pass away with terminal illness tend to be reborn into the three lower realms. If you do not perform the transferring of merits to them by performing recitations, it would be very difficult for them to even be reborn into the human realm. For End-of-Life Chanting, you can recite the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) to help them to be reborn into the human realm soon.
- If the person is well-cultivated, then you can recite the **Heart Sutra** (Hsin Ching), **Great Compassion Mantra**, and **Amitabha Sutra** (A Mi To Ching). You can also recite in the name of Buddhas and Bodhisattvas, for example, “**Namo Great Merciful and Great Compassionate Guan Yin Bodhisattva**” or “**Namo Amitabha**” to help this person so that this person would be received by Buddhas and Bodhisattvas, and be reborn into the *Asura* realm, the *Deva* realm (known as “heaven” in English), or even the higher realms.
- The realm that the deceased person will be reborn into directly depends on how the body is handled. It would be best if family members can stay with the person during the final hours. The body should not be touched or relocated within 8 hours after death, but you can quietly and peacefully perform recitations for the person.

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<sup>12</sup> “Kuan Shih Yin Pu Sa” in Wade-Giles Romanization represents the same term as “Guan Shi Yin Pu Sa” in Hanyu pinyin.

- You can play chanting of sutras and mantras for the person. However, it would be best if you can recite the sutras and mantras yourself.
- Family members can determine which realm the deceased will be reborn into by judging the temperature of the body parts. If the head is the last part to become cold, then the person would likely be reborn into the *Asura* realm or *Deva* realm. If the feet are the last parts to become cold, then the person would likely be reborn into the underworld. If the naval area is the last part to become cold, then the person would likely be reborn into the animal realm. If the chest area is the last part to become cold, then the person would likely be reborn into the human realm.
- If the remains of the deceased are buried in separate places or are scattered into the sea, Partial Spirits (Fen Ling) or Scattered Spirits (San Ling) of the deceased would be generated. As a result, the souls and spirits would be incomplete, and it would be very difficult for the person to be reborn into the *Asura* realm or *Deva* realm.
- It would be best if you can recite 49 *Little Houses* (Hsiao Fang Tzu) within 49 days after your relative passes away. It would certainly help if you can recite more if possible. You can burn several *Little Houses* together as you finish reciting them. Generally, it would be best to burn them on the 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>th</sup>, 28<sup>th</sup>, 35<sup>th</sup>, 42<sup>nd</sup> and 49<sup>th</sup> day after your relative passes away.

## 075 Regarding plaques for ancestors and deceased relatives

**Q075:** Master Lu, we would like to invite the plaques for our ancestors and deceased relatives to come down from the altar. Please advise us about the detailed procedures. Thank you.

**A075:**

- If you wish to invite the plaque of a deceased relative to come down from the altar, you would need to recite and burn 7 *Little Houses* (Hsiao Fang Tzu) before you proceed. Address the *Little Houses* to <full name of the deceased relative>. Then you can recite the **Great Compassion Mantra** (Ta Pei Chou) 7 times, **Heart Sutra** (Hsin Ching) 7 times, and **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 7 times. After you have finished reciting, you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva kindly have my deceased relative, <full name of the deceased relative>, to protect and bless me, <your full name>. I will invite the plaque onto the altar and make offerings on important dates, including the death anniversary and Ching Ming Festival, etc.” If you do not include the above prayer, you may experience misfortune as a result.
- After you have invited the plaque down from the altar, you can wrap the plaque with red coloured materials (e.g. red paper or red fabrics) and store it horizontally in a clean and tidy place.
- It is more difficult if you are inviting a plaque of your ancestors to come down from the altar. You can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva kindly have my ancestors to protect and bless me, <your full name>.” You can wrap the plaque with red coloured materials (e.g. red paper or red fabrics) and store it horizontally in a clean and tidy place.
- For ancestors, you need to recite at least 21 *Little Houses*. Address them to “Ancestors of <your full name> in the present life”.
- Before you recite the 21 *Little Houses*, you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to offer the *Little Houses* to my ancestors in the present life. I hope that they can rest in

peace, and be reborn into the higher realms if they are able to, or be reborn into their destined realms.”

## 076 Regarding burning Little Houses or the Application for Name Change on behalf of others

**Q076:** Hi Master Lu, my neighbour does not have an altar with the statue or image of Guan Yin Bodhisattva at home. I have an altar at my store. Can my neighbour burn their *Little Houses* (Hsiao Fang Tzu) at my store? My other neighbour would also like to do that. Alternatively, can I burn their *Little Houses* or the *Application for Name Change* on their behalf? Master Lu, please kindly advise us, many thanks!

**A076:**

- First of all, when you burn *Little Houses* or the *Application for Name Change* on behalf of others, you will inevitably be taking on responsibilities to a certain extent.
- In particular, when you burn the *Application for Name Change* on behalf of someone else, your date of birth may be lodged together with this person's application, and it is possible that their foreign spirits or Karmic Creditors would occupy your body instead.
- Generally, parents can burn the *Application for Name Change* on behalf of their children, or close relatives. Otherwise, it is best to lodge your own *Application for Name Change* yourself.
- If you have an altar at your store or home that you make incense offerings every morning and night, and change the water for water offerings every day, then it would be alright for you to invite other people to burn their *Little Houses* at your altar.



## 077 Regarding “Transferring of Merits”

**Q077:** Master Lu, could you please advise us whether we, as lay Buddhists, should perform the Dharma Service for the Transferring of Merits when we perform recitations?

**A077:**

- When we perform Daily Recitation (Kung Ko) or recite *Little Houses* (Hsiao Fang Tzu), whether we perform the Dharma Service for the Transferring of Merits, it is best to respect the karmic condition and go with the karmic flow.
- The Dharma Service for the Transferring of Merits is very formal and very serious. When we perform the Dharma Service for the Transferring of Merits, and recite the verses for the Transferring of Merits for our Karmic Creditors or deceased relatives from the past and present lives, we are transferring the virtues that we have accumulated from performing recitations to all sentient beings in all realms. In addition, during the Dharma Service, we are in fact hoping to repay the four kindnesses from our parents, all sentient beings, our country, and the Triple Gems; and we are hoping to ease the suffering of the three lower realms, including the *Naraka* realm (known as “hell” in English), the *Preta* realm (known as “Hungry Ghost realm” in English), and the animal realm. This is a Grand Vow.
- Performing the Dharma Service for the Transferring of Merits is a Grand Vow with extraordinary energy. The prerequisite is that you must have enough virtues. Only if you have accumulated a tremendous amount of positive karmic support and virtues, your transferring of merits can then be perfected without flaws. If you recite the verses for the Transferring of Merits, it means that you are hoping to repay the four kindnesses and to ease the suffering of the three lower realms. However, if you have not yet accumulated enough ability to do so, it would be similar to making a large donation of virtues beyond your capacity. For example, if you work very hard and only earn 100 dollars, you can donate this money to help all the people in the world who are suffering from poverty. However, the amount of money that you can donate is very limited, and the sentient beings that you wish to save and cross over are countless. It is very likely

that not only are you not able to help them, you would end up with no money at all.

- As Buddhists, we should aim to cross over ourselves and others. If you have the ability then you should help and save others. If you do not yet have enough spiritual power, then you should save yourself first before you save others.
- When we recite sutras and mantras, perform Daily Recitations, and recite *Little Houses*, it is best not to recite the verses for the Transferring of Merits for the time being. Master Lu is teaching us to achieve results from self-cultivation first, and then we can make the Great Vow for transferring merits, repaying the four kindnesses, and easing the suffering of the three lower realms. When we have accumulated all of our merits and virtues, then we can make the Grand Vow to cross over all sentient beings.

## 078 Regarding making Great Vows and fulfilling Great Vows

**Q078:** Respected Master Lu, can you please explain the difference between making Great Vows and fulfilling Great Vows? What should we do?

**A078:**

- Performing recitations, making Great Vows, performing Life Liberation are the three Dharma Gems given by the Great Merciful and Great Compassionate Guan Yin Bodhisattva. We must use them appropriately. The power of Great Vows is very important for every Buddhist cultivator.
- Making Great Vows involves you presenting yourself in front of Guan Yin Bodhisattva and reciting the following prayer in your mind or quietly, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, and perform miracles, help me to resolve my <confusions, problems, disasters, misfortunes, etc>, and I will<sup>13</sup>:
  1. be vegetarian on the 1<sup>st</sup> and 15<sup>th</sup> of the lunar month for the rest of my life;
  2. not eat live creatures for the rest of my life;
  3. not perform the act of killing for the rest of my life;
  4. persistently perform good deeds every day;
  5. offer gold plating for statues of Buddhas and Bodhisattvas;
  6. cross over <number of> people, and help them to be liberated from the sea of suffering within <amount of time>;
  7. perform virtuous deeds, make donations to print <number of> Buddhist books, etc.”
- In particular, the power of the Great Vow to cross over people is immeasurable.
- If you have made a vow to be vegetarian on every 1<sup>st</sup> and 15<sup>th</sup> of the lunar month, but then forget later, or you cannot fulfil the vow due to exceptional circumstances, you can inform Guan Yin Bodhisattva in advance, and practise vegetarianism on an earlier or later date. An alternative is that when you make your vow initially, you do not specify

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<sup>13</sup>You can perform one or more from the list.

that you will be vegetarian on the 1<sup>st</sup> and 15<sup>th</sup> of the lunar month, but instead you state that you will be vegetarian for two days every month. This would be more flexible.

- Once you have made Great Vows, you must persistently keep to your vows. If you cannot fulfil your vows simply due to personal reasons, then it is very likely that you would receive karmic retributions.
- Fulfilling Great Vows is expressing your gratitude when Buddhas and Bodhisattvas have helped you to have your wishes come true. You must return to the Buddhas or Bodhisattvas in the temple where you originally made your vows. You fulfil your vows by making incense offerings, making prostrations, making donations, and performing virtuous deeds. The amount of donations that you make and the amount of virtues that you accumulate do not matter, as long as it is within your ability and you are sincerely expressing your gratitude. If you have made the Great Vows to be vegetarian and to cross over people, etc, then you should persevere in your practices. This is also a form of fulfilling your vows.

## 079 Regarding Ullambana Festival

**Q079:** Master Lu, Ullambana Festival is approaching, what should we be aware of?

**A079:**

- Ullambana Festival is also known as the “Ghost Festival” and it is celebrated on lunar 15<sup>th</sup> July. During the month of lunar July, people tend to experience conflicts and unhappiness at home, and family members are likely to become ill and get involved in arguments. Even the weather during this time tends to be not as good, with many cloudy and rainy days. This is because prior to lunar July, many spirits are released from the underworld to collect or repay their karmic debts in the human world. On lunar 15<sup>th</sup> July, it is mandatory for the spirits to return to the underworld. On their returning day, we should respectfully farewell our Karmic Creditors or deceased relatives by performing recitations for them.
- During this period, if we have not repaid enough karmic debts or we do not respectfully farewell the spirits, they will become unhappy or harbour hatred in their mind. After they return to the underworld, they can apply to come back to human world. This is the reason why some people are constantly having Karmic Creditors.
- You should mindfully and sincerely perform recitations. It is best to recite 2 *Little Houses* (Hsiao Fang Tzu) for each deceased relative. You can also recite several *Little Houses* and address them to the “Karmic Creditor of <your full name>”.
- If you do not have enough time to recite *Little Houses*, you can recite the **Heart Sutra** (Hsin Ching) for the foreign spirits. Each foreign spirit would require you to recite the **Heart Sutra** 49 times.
- When you recite the **Heart Sutra** and you know the full name of the foreign spirit (for example, a deceased relative), you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <full name>, and help me to transfer merits to <full name of the deceased relative>.” If you do not know the name of the foreign spirit (i.e. your Karmic Creditor), you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <full name>,”

and help me to transfer merits to the Karmic Creditor who is currently asking me to perform recitations.”

- You may feel particularly regretful towards one of your deceased relatives, or that you owe a lot to this relative. Then in addition to performing recitations, you can also make some donations to help yourself to repay enough karmic debts in time. This can assist in the reduction or elimination of calamities right at this moment.
- On lunar 15<sup>th</sup> July, you should perform meritorious and virtuous deeds, and refrain from committing wrongdoings. You should remain mindful and respectful throughout this day, and do not behave inappropriately.
- It is best to repay your karmic debts by performing recitations, instead of burning joss papers or spirit money.
- In the past, during this special festival time, people in many Southeast Asian countries including Japan stayed at home with the purpose of performing recitations, and praying for peace and harmony for the year ahead.

## 080 Regarding being destined to be Pure Children

**Q080:** Hi Master Lu, according to traditional Chinese folklore, those who are said to be Pure Children usually experience extreme difficulties in life. What sutras and mantras should they recite?

**A080:**

- The saying of Pure Children originated from Chinese countryside in the ancient period. In fact it means that they have a short expected life span and they may actually not live long. They are said to be very pure, but they cannot get married, as they would pass away at an early age if they do get married.
- The phrase Pure Children, or Pure Boys and Pure Girls, is emphasising the term “Child”. This term also has a hidden interpretation of “short” or “limited”. This is why Pure Children usually have a short expected life span. In general, Pure Children are reborn into the human realm from the underworld to suffer short-term hardships in life. Once they have finished their term, they will leave the human realm.
- Some Pure Children are also reborn into the human realm from the *Asura* realm or *Deva* realm (known as “heaven” in English) to fulfil their vows or to repay their karmic debts.
- Pure Children who are well-cultivated, and perform recitations mindfully and sincerely are also able to attain the right karmic fruits by self-cultivation. Most importantly, they need to recite more **Great Compassion Mantra** (Ta Pei Chou), **Heart Sutra** (Hsin Ching) and **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen), together with *Little Houses* (Hsiao Fang Tzu). In addition, they should make Great Vows and perform Life Liberation.

## 081 Regarding how to determine if the Application for Name Change is successful

**Q081:** Master Lu, could you please kindly spend some time to teach us a good method to determine whether our *Application for Name Change* is successful?

**A081:**

- How to determine whether the *Application for Name Change* is successful? First of all, it is mostly based on the feelings of the owner of the new name. Generally we change our names to improve our conditions. After you have lodged the *Application for Name Change*, you should feel as if you have opened up your heart and freed your mind, you should feel happier, and your mood should improve immediately. You should also feel that your fortune is changing. If you experience the above, then your application is successful. If after you have lodged your application, you feel the same or even worse than before, or have bad feelings, then your application may not have been successful, or your new name may not be suitable for you.
- Secondly, you should recite more **Heart Sutra** (Hsin Ching). When you recite more **Heart Sutra** (Hsin Ching), you would obtain wisdom, and you would form a connection and be more aware of your new name. When people call you by your new name, or during special occasions when your name is used, you would know that the new name is associated with you.
- Thirdly, the success of lodging the application is also determined by the energy field. Is your new name used by someone else? If someone else is already using that name, and your energy field is very close to this person, then it would be very difficult to update the energy field that is associated with your name.
- Fourthly, the dynamic spiritual effects are also essential for a successful application. For example, if you have never lodged the *Application for Name Change*, but you have changed your name over ten years ago, then your changed name should have dynamic spiritual effects since you have been called by this name for over ten years. However, because you have not lodged the *Application for Name Change*, this new name has not been registered in all of the heavens and other spiritual realms. Therefore, your souls and spirits are likely to be scattered and become



incomplete. Once you have lodged the *Application for Name Change*, you should be called by your new name in full as much as possible. Usually three months or 100 days after you have lodged your application, the dynamic spiritual effects for your new name would be generated.

- Finally, you can recite *Little Houses* to the “Karmic Creditor of <your new full name>”. After you recite and burn the *Little Houses*, observe if you are still suffering from headaches, bad temper, or nightmares. You can judge whether your application has been successful by the resulting effects of the *Little House*. If the effects are positive, then it indicates that your *Application for Name Change* has been successful.
- Once you have lodged your application, each day before you perform recitations, you can say your new name in full to Buddhas and Bodhisattvas in front of the altar. This is also very helpful for your new name to take effect.
- Before you lodge your application, you can begin by reading out the text on the application form. You can then recite the **Great Compassion Mantra** (Ta Pei Chou) 7 times, and **Heart Sutra** 7 times. As the final step, you can burn the application form.
- It is best to lodge the application on auspicious days, including the 1<sup>st</sup> and 15<sup>th</sup> of the lunar month. The best time is 8AM in the morning.
- If your application is unsuccessful, you can lodge it multiple times until your application is successful.
- Generally, as soon as you have lodged your application, you can use your new name to address your *Little House*. If for the time being you are unsure whether your application is successful, you can address your *Little House* to the “Karmic Creditor of <your new name>, <your old name>”. This format can only be used temporarily as an interim solution and should not be used in the long term.
- If your application is unsuccessful after your first attempt, and you have recited and burnt your *Little Houses* using your new name, then as soon as your application is successful after your subsequent attempt, these *Little Houses* would take effect.

## 082 Regarding performing recitations for people with severe illness

**Q082:** Dear Master Lu, I am very thankful to encounter your Guan Yin Citta Dharma Door. I have a friend who has cancer. There is still a long time before we can book an interview with you for Totem Enquiry, could you please advise us on what we can do to save his life in the meantime? Thank you very much.

**A082:**

- First of all, observe whether your friend has religious beliefs. If he has religious beliefs, then there is a chance that he can be saved. If he does not yet have religious beliefs, but is willing to believe in it now, then there is still a chance that he can be saved.
- Foreign spirits that cause people to have cancer are usually powerful ones. When the time comes, people's karmic fruits will ripen and their causality will take effect. If by this time, they still carry a lot of negative karmas, then this is when people can develop terminal illnesses such as cancer. People who pass away with terminal illness (e.g. cancer, leukaemia, etc) usually pass away with an immense amount of negative karmas.
- In general, when people with terminal illness are in a critical condition or are about to undergo a major operation, it is best to focus on a single sutra or mantra. Continuously recite the **Great Compassionate Mantra** (Ta Pei Chou) whenever possible and for as long as possible. You can say the following prayer, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <full name>, grant me good health and cure my illness in <part of body>." It is important to persistently recite the **Great Compassionate Mantra** for as long as you live.
- Once your condition stabilises, you can recite the **Great Compassionate Mantra** 49 times per day, and recite one *Little House* (Hsiao Fang Tzu) every 2 to 3 days. It would be even better if you could recite more *Little Houses*. In addition, you can recite the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 3 to 7 times per day to repent your negative karmas. According to the message passed on to Master Lu by

Guan Yin Bodhisattva, recitation of the ***Eighty-eight Buddhas Great Repentance*** is very effective for curing cancer and acute diseases.

- Meanwhile, it is recommended that you make Great Vows. The greater the vow, the greater the effectiveness, but you must be able to keep your vow. For example: “If I recover, I will cross over <number of> people, propagate Dharma and share my experience with others to demonstrate the results of learning Buddhism.” If you feel that you have limited capabilities, you can make the following vow: “For the rest of my life – I will be vegetarian on the 1<sup>st</sup> and 15<sup>th</sup> of the lunar month, I will not eat live seafood, and I will not perform any form of killing.”
- At the same time, you should perform Life Liberation, preferably in large quantities. For best results, you can perform Life Liberation on the 1<sup>st</sup> and 15<sup>th</sup> of the lunar month. When you arrive at the releasing site, you can recite the ***Great Compassionate Mantra, Heart Sutra*** (Hsin Ching) and ***Amitabha Pure Land Rebirth Mantra*** (Wang Sheng Chou). There is no limit for the number of times that you can recite, but better results can be achieved if you recite more. Before you recite these sutras and mantras, you should state your full name, and say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good health and cure my illness in <part of body>.” If it is not convenient for you to perform the Life Liberation yourself, you can ask your family members to do this on your behalf. For best results, it would be better to use the patient’s own money for the Life Liberation.
- Performing recitations, making Great Vows, and performing Life Liberation are the three Dharma Gems given by the Great Merciful and Great Compassionate Guan Yin Bodhisattva to us for curing illnesses. We must use these three Dharma Gems appropriately and wisely.

## 083 Regarding relatives burning joss papers and spirit money

**Q083:** Master Lu, it is difficult to ask our family members to not burn joss papers and spirit money. Not everyone within a family may believe in Buddhism. Under the influence of Chinese tradition and customs, trying to prevent the non-believers from burning joss papers would affect the harmony in family relationships. They may say that it is their freedom to burn joss papers and that we should mind our own business. What should we do?

**A083:**

- Generally, after we have performed the transferring of merits to our deceased relatives and helped them to be reborn into the *Asura* realm or *Deva* realm (known as “heaven” in English), they tend to fall down from the *Asura* realm or *Deva* realm under the following three conditions:
  1. burning of joss papers, spirit money, or any joss materials belonging to the underworld, including joss cars, joss houses, and joss clothes;
  2. family and friends frequently miss the deceased person, or even cry when thinking about the deceased;
  3. family and friends often talk about the deceased person at night time, such as past events that happened while this person was still alive.
- The *Little House* (Hsiao Fang Tzu) is a combination of four sutras and mantras. It is similar to an internationally recognised currency, and it can be used in all of the heavens and all other spiritual realms. In the underworld, it is considered to be the largest currency. When deceased people receive *Little Houses*, they can use the *Little Houses* as money, or use the energy from the *Little Houses* to proceed to a higher realm. If they are already in the *Asura* realm or *Deva* realm, then they can use the energy from the *Little Houses* to proceed to a higher level in the realm. Joss money and joss materials are for beings in the underworld, and cannot be received by beings in the higher spiritual realms, including the *Asura* realm or *Deva* realm. Even if you burn a lot of joss money, they are

considered to be small currencies or coins in the underworld, and do not make a significant difference to the deceased.

- Sometimes we transfer merits to our deceased relatives and they are able to be reborn into the *Asura* realm or *Deva* realm using the energy from the *Little Houses* that we have recited and burnt for them. However, because they have not proceeded to these higher realms based on their own cultivation, their foundation is not very stable. When they see joss materials being burnt for them, greed may arise in their mind and they may come to the lower realms to claim these joss materials. Once they fall down to the lower realms, it would be difficult for them to return to the higher realms. They need energy to proceed to the higher realms, but joss materials do not provide energy. Joss materials can only be used in the underworld and they are not worth much. If we want to help our deceased relatives to return to the higher realms, the only method is by performing the transferring of merits for them using *Little Houses*.
- Some people are concerned that the *Little Houses* they recite for the deceased will be wasted because family members are burning joss materials for deceased relatives at the same time. They burn these joss materials with good intentions. However, good intentions do not always lead to good results. For example, if a child does not behave, plays too much and is unproductive, the parents would try to help and save this child. But while the parents are trying to save the child, a group of lazy and unproductive friends may be influencing the child. The parents would not give up on their child simply because others are influencing the child. The same principle applies for the burning of joss materials.
- Family members may burn joss materials and spirit money during the Ching Ming Festival and the death anniversaries. However, we still need to save our deceased relatives and help them to be liberated from the sea of suffering. Therefore, it is extremely important to persist and continue the recitation of *Little Houses*. If we recite a sufficient number of *Little Houses* for our deceased relatives, and as a result they have proceeded to the *Asura* realm or *Deva* realm, then they generally would not fall down to the lower realms.
- We can transfer merits to our deceased relatives and they would be able to be reborn into the *Asura* realm or *Deva* realm. However, if they fall down to the lower realms due to their desire to collect joss materials, and then we transfer merits to them again to help them to return to the

*Asura* realm or *Deva* realm, it would be difficult for them to proceed to higher levels within the *Asura* realm or *Deva* realm. For example, if someone is demoted, then it is difficult for this person to be promoted to the original status.

- We can explain the above to our family and friends, and try to convince them not to burn joss materials. If we cannot convince them or we encounter non-believers, we should be careful that negative verbal karmas are not generated. The best solution is to prepare a sufficient amount of *Little Houses* and burn them while the joss materials are also being burnt. If the deceased person is currently in the *Asura* realm or *Deva* realm, you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and help <full name of the deceased person> to proceed to a higher realm using the energy from *Little Houses*, and not be greedy and become attached to small currencies from the human realm, including joss money.” If the deceased person is currently in the underworld, then they would also be very happy to receive *Little Houses*.
- We show filial piety to our elders and transfer merits to our deceased relatives by reciting *Little Houses* for them. When we grow old, people from the younger generations would also show filial piety to us. Everyone experiences causality, and this would be the positive karmic reward.

## 084 Regarding making Great Vows about reciting sutras

**Q084:** Master Lu, may I please ask you, before I encountered the Guan Yin Citta Dharma Door, I made a vow to Bodhisattva in front of the altar that I will recite a certain sutra 100 times for my parents and myself to eliminate our negative karmas. This sutra is not included in the Guan Yin Citta Dharma Door. I only recited that sutra several times, and then my friend introduced me to Master Lu's blog and the Guan Yin Citta Dharma Door, which I found to be very suitable for me. Since then I have been following your Dharma Door and started reciting *Little Houses* (Hsiao Fang Tzu) and performing Daily Recitation (Kung Ko). I have experienced many positive results. My question is: I have made a vow, should I continue to recite this sutra which is not included in the Guan Yin Citta Dharma Door? Can I recite *Little Houses* while I recite sutras from another Dharma Door? Otherwise, what should I do? I sincerely ask Master Lu, the Guan Yin Citta Dharma Door Secretariat, and all the Dharma friends to provide me with some advice.

**A084:**

- First of all, you need to determine whether you have made the vow to Buddhas and Bodhisattvas, or you have made the vow to foreign spirits or Karmic Creditors.
- If you have made a vow to recite a certain number of sutras and mantras, and this vow was made to Buddhas and Bodhisattvas, then the Daily Recitation and *Little Houses* that you are now reciting will be noticed by Buddhas and Bodhisattvas. For example, you originally planned to go to Beijing, and now you have decided to go to Shanghai instead. You do not need to go to Beijing first, and then go from Beijing to Shanghai. Buddhas and Bodhisattvas have great mercy and great compassion. They are watching over us and are aware of how we cultivate. The most important thing is that we sincerely cultivate our mind and practise Buddhism.
- You do not need to specifically state that you have decided to follow another Dharma Door to Buddhas and Bodhisattvas, because they are aware of every Right Dharma Door. Furthermore, beings in all of the heavens, and all other spiritual realms will be aware as well. If you have followed a Right Dharma Door in the past, Buddhas and Bodhisattvas will acknowledge it. Now that you have decided to follow another Right

Dharma Door, Buddhas and Bodhisattvas would also understand and would not prevent you from your cultivation.

- You can also inform Buddhas and Bodhisattvas of your decision by saying the following prayer, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>. I have started reciting *Little Houses* to repay my karmic debts. For the time being I am postponing my recitation of <name of the other sutras and mantras> until a later time. When the conditions allow, I will continue my cultivation."
- This is not considered to be breaking your vow. You are breaking your vow when you have made one stating that you will never eat live seafood, or that you will cultivate your mind and practise Buddhism, but you can no longer keep your vow. Generally, it is considered to be breaking your vow when you give up on practising some sort of good deed.
- If you have made your vow to spirits or Karmic Creditors and have promised to recite a certain number of sutras and mantras, then it is best for you to keep your vow.



## 085 Regarding having tumours in the facial region

**Q085:** My classmate's son has a tumour in his nose. Which sutra or mantra should he recite? What else should he do?

**A085:**

- Having a tumour in the facial region is considered to be one of the most severe types of karmic retributions.
- Our body parts can be divided into “Yin” and “Yang”. The parts that we cover up with clothes are considered to be “Yin”, and the parts that can be exposed are considered to be “Yang”. The parts that can either be covered up or exposed are considered to be partial “Yin” and partial “Yang”.
- The face is considered to be a “Yang” part. If you have a tumour in your facial region so that people can see it at first glance, it is considered to be one of the immediate karmic retributions. In ancient times, prisoners were given tattoos on their face to show everyone that they have committed wrongdoings. This is one of the types of karmic retributions that is considered to be very serious.
- If you have tumours in your facial region, and you have realised that it is one of your karmic retributions, then you should believe in Buddhism and perform recitations. You should recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) and *Little Houses* (Hsiao Fang Tzu) as much as possible. Meanwhile, you should also perform Life Libration and make Great Vows.

## 086 Regarding propagating multiple Dharma Doors at the same time

**Q086:** I am now cultivating under Master Lu's Guan Yin Citta Dharma Door. I am performing Daily Recitation (Kung Ko), reciting *Little Houses* (Hsiao Fang Tzu), and have experienced many positive effects. Can I continue to learn more than one Dharma Door? Can I post Master Lu's articles on my blog, along with articles from other Dharma Doors? Would this be an appropriate thing to do or would it be too complicated?

**A086:**

- It is said that there are 84,000 Dharma Doors and we can practise any of them. Master Lu often teaches us that, when we learn Buddhism we should learn according to Dharma. You need to understand the Dharma Door, and understand which one is the most suitable for resolving your problems. This is similar to finding a suitable doctor to diagnose your condition.
- When you establish karmic relationships with a certain Dharma Door and you propagate Dharma, you will receive numerous virtues from this Dharma Door. At the same time, it will help to eliminate and cease the negative karmas from your past wrongdoings.
- If at the same time, you are also learning or propagating Dharma from another Dharma Door, you will in fact experience leakage in your cultivation. We can compare the accumulation of virtues to the accumulation of income. Suppose you own a store and your sales and earnings are positive (you propagate a Dharma Door and you receive virtues from this Dharma Door). While you operate this store, you open another store. It would be good if you receive income from the new store. However, if this store is not making money, then you will have to transfer your earnings from your original store to cover the lost made by your new store. The same concept applies to the accumulation of virtues.
- If you are following or propagating Dharma from two Dharma Doors at the same time, it is very likely that you will experience leakage in your cultivation. If you are already accumulating virtues from following one Dharma Door, and you propagate Dharma from another Dharma Door which is not suitable for you, then your energy field would be affected.

Your spiritual power and the methods that you follow from the Dharma Doors would also be affected.

- Following multiple Dharma Doors is similar to learning multiple skills and you are unable to master any of them. You should therefore only focus on following one Dharma Door. If you have already found a suitable Dharma Door, then it is best not to follow another Dharma Door. People who cultivate well usually only follow one Dharma Door. For example, an athlete who is good at high jump would be better at high jump than swimming. Likewise, if an athlete is good at swimming, then this athlete would not be as good at high jump. Devoting full attention, having a specialisation, maintaining focus, or being professional — the key is to “focus”, and this principle applies to learning Buddhism as well. In order to become an all-round gold medallist, a person must devote a tremendous amount of effort, and the success rate tends to be very low.
- If you have not yet decided which Dharma Door to follow, then it would be alright to find out more about other Dharma Doors. However, if you have already decided to follow a particular Dharma Door, then it is best not to read about or propagate information from multiple Dharma Doors. For example, if you are already studying finance at university, then it is better not to study courses from architecture, arts etc. In the end you may not be able to graduate from any course.
- Humans have limited wisdom, especially the wisdom of Buddhas and Bodhisattvas. If we learn from multiple Dharma Doors, we may easily become confused. If we do not have a clear mind or we are seriously ill, then as soon as someone tells us “this is a good doctor, that is a good doctor”, we tend to seek help from all of them. As a result, we may not receive proper treatment in time. If in the end we suffer complex conditions which none of the doctors can cure, we may even lose our lives. It is therefore extremely important to choose a Dharma Door that is suitable for you.

## 087 Regarding oil offerings

**Q087:** If we wish to offer oil to Bodhisattva in Guan Yin Tang, can we place a bottle of oil in front of the statues and images of the Bodhisattvas on the altar for oil offering? Or do we light the oil lamps? Thank you.

**A087:**

- When we offer vegetable oil to Buddhas and Bodhisattvas, we gain good hearing and good eyesight, as well as wisdom.
- Generally, when we make oil offerings to Buddhas and Bodhisattvas, we can offer vegetable oils including olive oil, vegetable seed oil, corn oil, and lotus oil, etc.
- However, you should not use sesame oil or peanut oil for oil offerings. Any oil with a fragrance is not pure. If the fragrance is too strong, it would cover the fragrance of sandalwood from the incense. Therefore, we should not offer these kinds of oil to Buddhas and Bodhisattvas. Soybean oil is too concentrated and is difficult to ignite, and therefore is also not suitable.
- After removing the packaging, you can offer the entire bottle of oil in front of Buddhas and Bodhisattvas on the altar. This is also considered to be making oil offerings.
- The best method is to light oil lamps, and refill the oil lamps with the oil that you wish you offer. You should refill the oil lamps frequently. When you refill the oil each day, it is similar to changing the fruit and water that you are offering.
- Another method for making oil offerings is using several small containers (e.g. plates, cups, etc) to hold a small amount of oil. Use a black pen to write your name and your family members' names separately on pieces of yellow papers. You can then adhere the yellow papers on the containers. This way, you can ask Buddhas and Bodhisattvas to bless your family with good fortune, and to gain wisdom. To change the oil, simply discard the old oil and refill the container with new oil. It is best to change the oil once per week, and on auspicious dates including the 1<sup>st</sup> and 15<sup>th</sup> of the lunar month.
- When you make oil offerings using any of the above three methods, you should not use the oil that has been offered to Buddhas and Bodhisattvas to cook meat dishes. After we make fruit offerings and

water offerings to Buddhas and Bodhisattvas, we can directly consume the fruits and water that have been offered. However, we cannot directly consume the oil after we make oil offerings. We can use the oil that has been offered to Buddhas and Bodhisattvas to cook vegetarian dishes.

- When you make oil offerings at an altar outside of your home e.g. at Guan Yin Tang, you can bring your own bottle of oil and refill the oil lamps on the altar. Then you can take home the remaining oil in the bottle and use it for cooking purposes.

## 088 Regarding asking Buddhas and Bodhisattvas to grant a child

**Q088:** Master Lu, which sutras and mantras should I recite so I can have a child?

**A088:**

- When a person wants to have a child but cannot conceive, it is considered to be one of the eight sufferings in life, i.e. the suffering of not getting what one wants. Generally, there are many karmic conditions and causalities for not being able to have a child. It can be due to negative karmas created in past lives, wrongdoings committed by ancestors, or other reasons. Often these are serious negative karmas. You need to recite different combinations of sutras and mantras depending on the situation.
- If you are sincerely asking Buddhas and Bodhisattvas to grant you a child, then you should recite the **Great Compassion Mantra** (Ta Pei Chou) 7, 11, 21 or 49 times per day. It is best to recite the **Great Compassion Mantra** as many times as possible. Generally you should recite the **Great Compassion Mantra** at least 49 times per day when you encounter major problems, or suffer from serious illness. You should also recite the **Great Compassion Mantra** at least 49 times when you are experiencing Karmic Passes. Karmic Passes is said to be a destined period of time when you experience major calamities that follow a karmic pattern predetermined by fate. You can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good health, and help me to eliminate any disorder in the reproductive system to allow me to conceive and give birth soon.
- You should recite the **Heart Sutra** (Hsin Ching) 7 or 11 times per day. You can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me wisdom and help me to eliminate afflictions.” This should be included in your Daily Recitation (Kung Ko). When you recite the **Heart Sutra**, you will gain wisdom. You will also feel happier and be able to view your problems with a broader perspective.

- You should recite the ***Cundi Dharani*** (Chun Ti Shen Chou) 21, 49 or 108 times per day. You can say the following prayer: “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good health, and allow me to conceive and give birth soon.”
- You should recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) 7 times per day. This is a very important sutra. Not being able to have a child is caused by major negative karmas. It would be best to recite the ***Eighty-eight Buddhas Great Repentance*** 7 times per day. At the beginning, if you cannot recite 7 times per day, you can start with reciting it 3 times per day, and then gradually increase it to 7 times per day. You can say the following prayer: “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to eliminate karmic obstacles due to negative karmas, especially in my reproductive system, and grant me good health to allow me to conceive and give birth soon.” If you know that there are problems with your uterus or ovaries, you can specifically state these parts of the body in your prayer. You can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to eliminate karmic obstacles due to negative karmas in <parts of body>, and grant me good health to allow me to conceive and give birth soon.”
- Once you begin reciting the ***Eighty-eight Buddhas Great Repentance***, you should also start reciting *Little Houses* (Hsiao Fang Tzu). When you recite the ***Eighty-eight Buddhas Great Repentance***, you are eliminating your karmic obstacles due to negative karmas, and some of the karmic obstacles due to negative karmas would be activated and transformed into foreign spirits. If you do not recite enough *Little Houses* to transfer merits to your Karmic Creditor in time, then your condition may be exacerbated. If you recite enough *Little Houses* in time to transfer merits to your Karmic Creditor, your condition would improve.
- If you have had a miscarriage or an abortion in the past, then you should recite 7 *Little Houses* for each child to perform the transferring of merits, and address to “Child of <your full name>.” It would be better if you can recite more *Little Houses*.
- If you have committed or contributed to a lot of killing for work purposes, then you should first change your career. In the meantime, you should recite the ***Amitabha Pure Land Rebirth Mantra*** (Wang Sheng

Chou) and say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, and help me to transfer merits to the deceased animals whose death I have caused.”

- At the same time, you should make Great Vows. You can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, I vow that <I will never eat live creatures for the rest of my life; or I will propagate Dharma and cross over <number of> people; or I will be vegetarian for <number of> days per month, etc.>”<sup>14</sup> The greater the vow that you make, the stronger the effects. However, you should make vows that are within your capacity based on your current condition. You should also include the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, and grant me a child. I vow that I will perform more meritorious and virtuous deeds, and raise this child to be a good person who propagates Dharma.”
- You should also perform Life Liberation as much as you can. Life Liberation encompasses the giving of wealth, the giving of Dharma, and the giving of fearlessness. It is best to release in large quantities, and the virtues are immense.
- If you wish to conceive, then you should refrain from wearing high heels.
- Guan Yin Bodhisattva gave us three Dharma Gems: performing recitations, making Great Vows, and performing Life Liberation. If you combine the above three practices, and sincerely ask Guan Yin Bodhisattva for protection and blessings, you will certainly have your wishes fulfilled. Countless Dharma cultivators have resolved their major problem by following the Guan Yin Citta Dharma Door and using the above three Dharma Gems.
- We should also learn to respect the karmic condition and go with the karmic flow. According to Buddhism, everything in the world is the result of karma and causalities, and it is not up to us to reason or find justification. When you receive something naturally, then it is considered to be good fortune. However, it is best not to forcefully request for what you were not meant to have, especially when it comes to having children. If a child is given to you as a result of your forceful request,

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<sup>14</sup> You can perform one or more from the list.



then it may not be fortunate, and this child is most likely to be one that has come into your life to collect karmic debts.

## 089 Regarding making vows to cross over people

**Q089:** Master Lu, many of my fellow Dharma cultivators and I would like to follow the Guan Yin Citta Dharma Door, to propagate Dharma and cross over destined followers. We would like to make Great Vows but we are afraid that we would not be able to fulfil our vows. Could you please advise how we should make Great Vows, and how we can cross over more people?

**A089:**

- It is a Grand Vow if you vow to cross over a certain number of people within a certain period of time. Many people are afraid that they would not be able to fulfil their vows, and therefore hesitate to make this type of vow.
- In fact, crossing over people is similar to providing education to others. A university professor lecturing university students is considered to be providing education, and kindergarten teachers teaching children is also considered to be providing education.
- When Master Lu's disciples ask Master Lu a question relating to Buddhism, and Master Lu gives a Dharma Talk to answer this question, then Master Lu is crossing over his disciples. If your friends ask you about how to recite the *Little House* (Hsiao Fang Tzu), or how to perform Daily Recitation (Kung Ko), and you help them by explaining the procedures, then you are also crossing over people.
- A good method for crossing over people is by answering enquiries regarding Buddhism, for example, replying to comments and answering questions on Master Lu's blog. However, you must ensure that you are accurately answering questions based on the right view, right belief, right mindfulness, and right thoughts and intention. You must not deviate from the proper path.
- Another good method for crossing over people is by writing your inspirational stories and sharing your experience with others to demonstrate the results of learning Buddhism. By allowing more people to believe in Buddhism, and to start cultivating their mind and practising Buddhism, you are indeed crossing them over.
- If you are unsure about how many people you are able to cross over, then when you are making your vow, you can say the following, "I, <full name>, make the vow that for the rest of my life, I will follow the

teaching of the Great Merciful and Great Compassionate Guan Yin Bodhisattva and have the spirit for saving sentient beings from suffering and disasters. I will cross over as many people as I possibly can.”

- People with terminal illness can say the following prayer, “Great Merciful and Great Compassionate Guan Yin Bodhisattva, if I, <full name>, can stay alive, I will share my experience with others to demonstrate the results of learning Buddhism. I will spend the rest of my life trying to convince people to cultivate their mind and practise Buddhism, and to believe in Guan Yin Bodhisattva.”
- The virtues that you accumulate from crossing over people after making a vow is greater than if you did not made a vow.

## 090 Regarding the “Dream Test”

**Q090:** Master Lu, what kind of test is considered to be the “Dream Test”?

**A090:**

- Dream Tests can be presented in all kinds of forms. Generally you will encounter a Dream Test when you have made a Great Vow about obeying certain precepts. During the course of your cultivation, Dream Tests are practice tests to prepare you in advance. They help you to confirm your level of cultivation and to adjust the direction of your cultivation to the right path.
- For example, you may have a Dream Test if you have made a Great Vow stating that you will be vegetarian on the 1<sup>st</sup> and 15<sup>th</sup> of the lunar month; or that you will be vegetarian for the rest of your life; or that you will not steal from now on; or that you will refrain from engaging in sexual misconduct and adultery from now on.
- In your dream, live seafood or your other favourite meat dishes would appear for you to consume, or money would appear on the floor to test whether you would pick it up.
- If you are able to pass your Dream Test, then your wisdom and spiritual power, level, and class would all be advanced to a higher state. A portion of your negative karmas would also be eliminated. Even after you have passed a Dream Test, it is very possible that more Dream Tests would be presented to you. It does not mean that once you have passed one, you will never be tested again.
- A Dharma follower made a vow stating that he will never fish again. However, later in his dream, he went fishing again, and even killed and ate the fish. This is a typical example of a failed test. During the day, this Dharma follower uses his consciousness to tell himself that he should not fish, but in his dream he could not conquer the temptation and failed the test by going fishing and performing killing. In fact, he has breached the law in the spiritual world, and in real life he will experience misfortune in the near future.
- If you fail your Dream Test, your level of cultivation would be degraded. At the same time, it is also considered that you have broken your precepts in the spiritual world. You should recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) to repent, and

generally 3 times would be sufficient. In addition, you should present yourself to the Buddhas and Bodhisattvas in front of the altar and make your vow again.

- In fact, you would experience many incidents similar to Dream Tests in your daily life, and therefore these tests are not only limited to your dreams. For example, you may have a family reunion and people invite you to eat live seafood, or you encounter something which causes you to lose your temper, etc. In real life, as each test is passed, a wise cultivator would state to the Buddhas and Bodhisattvas in front of the altar, “Great Merciful and Great Compassionate Guan Yin Bodhisattva, in the past, when I, <your full name>, encounter <incident>, I would commit wrongdoings. Now that I am cultivating my mind and practising Buddhism, I have not committed the wrongdoings again.” Once you have stated the above, Buddhas and Bodhisattvas would protect and bless you, and you would experience good fortune in the near future.
- Guan Yin Bodhisattva has great mercy and great compassion, and will never judge or abandon us. Guan Yin Bodhisattva would never say whether we are right or wrong, but would be sympathetic to our suffering. We can tell Guan Yin Bodhisattva about anything, as Guan Yin Bodhisattva is our greatest mother.

## **091 Regarding listening to recordings of Master Lu's radio programs and following Master Lu's blog and website**

**Q091:** I have just started following Master Lu's Guan Yin Citta Dharma Door, and I have begun to perform recitations, cultivate my mind, and practise Buddhism. I am very busy with work and I have limited time. I would like to ask Master Lu, can I just focus on performing recitations, making Great Vows, and performing Life Liberations, but not listen to recordings of Master Lu's radio programs? If I cultivate this way, would I still achieve the same results?

**A091:**

- Performing recitations, making Great Vows, and performing Life Liberations are the three Dharma Gems given by the Great Merciful and Great Compassionate Guan Yin Bodhisattva. These Dharma Gems help us to eliminate calamities, to extend our lives, to cultivate and accumulate merits, virtues and wisdom, and to break through delusions and attain awakenings. We should use them appropriately.
- Listening to recordings of Master Lu's radio programs is equally important to reading Master Lu's blog and website. You would gain new knowledge from other people's questions. At the same time, you would be able to resolve your own issues. In addition, you would be able to receive the latest advice given to Master Lu by Guan Yin Bodhisattva.
- While listening to recordings of Master Lu's radio programs, you would be able to connect your energy field with Master Lu's.
- If you only focus on performing recitations without listening to recordings of Master Lu's radio programs or reading Master Lu's blog and website, it is similar to studying a textbook on your own. You can read it and learn the materials gradually, but it is difficult to successfully complete any course this way. Every student needs a great teacher who is wise and knowledgeable to provide guidance. Only if you focus on one Dharma Door and continue to listen, read and learn from it, that you will break through delusions and attain awakenings. In particular, it is recommended that you listen to recordings of Master Lu's radio programs, including "The Art of Applying Comprehensive Metaphysics" and "Buddhism in Plain Terms".

## 092 Regarding recitations for expectant mothers

**Q092:** Dear Master Lu, which sutras and mantras should an expectant mother recite for her unborn child? Can she also recite *Little Houses* (Hsiao Fang Tzu)? Would you please provide a Dharma Talk on this issue?

**A092:**

- For expectant mothers, it is generally best to have your Totem enquired by Master Lu first. The types of sutras and mantras that you should recite depend on the spiritual status of your unborn child. If a mother has been experiencing tremendous difficulties in life, then the spirit that is to be reborn as her child may not have the best spiritual status, and may also experience misfortunes in life. You need to recite the ***Guna Ratna Sila Dharani*** (Kung Te Pao Shan Shen Chou) in advance and transfer the virtues from this child's previous lives into the present life in order to transform and resolve calamities and misfortunes. In later years, this child's karmas can be transformed and resolved by the recitation of sutras and mantras. Generally, an expectant mother can recite the ***Guna Ratna Sila Dharani*** 27 times per day.
- If an expectant mother tends to be physically weak and often gets sick, or she is expecting a baby girl, then it is possible that she is lacking in "Yang" energy. She can recite the ***Great Compassion Mantra*** (Ta Pei Chou) at least 7 times per day. It would be better if she can recite more.
- If a child has hearing, eyesight, or mental problems, or is born with a prenatal disorder, you can recite the ***Heart Sutra*** (Hsin Ching) 7 times per day for this child, to sincerely ask Guan Yin Bodhisattva to grant this child wisdom.
- You can recite the following sutras and mantras for your child, if the child has committed many wrongdoings in the previous lives. You can recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) once per day, and ***Sapta Atitabuddha Karasaniya Dharani*** (Chi Fo Mieh Tsui Chen Yan) 21 times per day. Recitation of the above sutras helps you to repent, transform and resolve the negative karmas from the child's previous lives.
- Under the condition where you are unable to have your Totem enquired by Master Lu, you can perform the following Daily Recitation (Kung Ko) for your unborn child: recite the ***Great Compassion Mantra*** 3 times per

day, **Heart Sutra** 7 times per day, **Guna Ratna Sila Dharani** 27 times per day, **Sapta Atitabuddha Karasaniya Dharani** 21 times per day, and **Eighty-eight Buddhas Great Repentance** once per day. It is best not to increase the number of sutras and mantras that you recite at your own discretion, and please do not recite *Little Houses* for your unborn child.

- If you have a foreign spirit occupying your body, you should recite *Little Houses* and transfer merits to your Karmic Creditor as soon as possible. It would be even better if your family and Dharma friends who are following the Guan Yin Citta Dharma Door can help you to perform the transferring of merits on your behalf. You are likely to have a foreign spirit on your body if you often experience misfortune or illness; or if you have frequent nightmares; or if you have bleeding which may lead to miscarriage; or you have had a miscarriage, abortion, or ectopic pregnancy in the past; or Master Lu has examined your Totem and informed you that you have a foreign spirit occupying your body. It is best for an expectant mother to not perform the transferring of merits for other people, including deceased relatives, or Karmic Creditors of someone with terminal illness.
- Expectant mothers should also perform Daily Recitation for herself, including the recitation of the **Great Compassion Mantra**, **Heart Sutra**, **Eighty-eight Buddhas Great Repentance** (less than 3 times per day under normal conditions), **Cundi Dharani** (Chun Ti Shen Chou), etc. It is best to recite the **Great Compassion Mantra** as much as possible to experience optimum effects. At night time, you should only recite the **Great Compassion Mantra**.
- You should go out in the sun frequently, and perform prostrations to Buddhas and Bodhisattvas as often as possible. When you pay respects to Buddhas and Bodhisattvas you would be filled with Dharma Bliss, and you are likely to give birth to a beautiful baby.
- Within the first month of pregnancy when the foetus has just formed its shape, it is best to stay peacefully at home, instead of going to places that do not have clean or pure energy field, or lack “Yang” energy. Avoid hospitals, cemeteries, or places where religious practices are performed, as these places often have burial grounds nearby.



## 093 Regarding paying respects and making offerings to statues or images of Buddhas and Bodhisattvas at home

**Q093:** Dear Master Lu, how do we invite statues or images of Buddhas and Bodhisattvas to our altar at home? How do we sincerely ask Buddhas and Bodhisattvas to bless the statues or images? After we invite the statues or images to our altar at home, what should we be aware of?

**A093:**

- If you are following Master Lu's Guan Yin Citta Dharma Door to cultivate your mind and practise Buddhism, it would be best if you could pay respects and make offerings to a statue or an image of Guan Yin Bodhisattva at home. At the same time we should keep in mind that we must respect all religions, all Buddhas and Bodhisattvas, as well as all spiritual beings. In terms of inviting the statue or image of Guan Yin Bodhisattva, generally it is better if the statue or image of Guan Yin Bodhisattva is in the standing position, and is holding the purification bottle and the willow branch. It is best if the material is china, and the statue or image does not have printings of dragons or other auspicious animals. It is also recommended that you select a new statue or image that has not already been blessed. You can take the statue or image home and perform the blessing ceremony. It would certainly be best if you can have Master Lu, other honourable Buddhist masters, or eminent venerables to bless the statue or image for you.
- When you are selecting a statue or image of Guan Yin Bodhisattva, you can go to a Buddhist shop and look at the ones that you wish to invite home. If you feel that you favour a particular statue or image, or if you feel that the statue or image of Bodhisattva is smiling at you, then you should invite that statue or image home. You can also invite the image of Guan Yin Bodhisattva from Guan Yin Tang after you colour print and frame it.
- Generally, if you have not accumulated grand achievements from your cultivation, you may not have the ability to bless statues or images of Buddhas and Bodhisattvas yourself. However, you can still invite Guan Yin Bodhisattva to enter the sacred statue or image on your altar. Guan Yin Bodhisattva is always protecting us and watching over us. On auspicious days, including the 1<sup>st</sup> and 15<sup>th</sup> of the lunar month, and during

auspicious times, including 8AM and 10AM in the morning, you can prepare the location on the altar where the statue or image is going to be placed. After you have invited the statue or image of Guan Yin Bodhisattva to your altar, you can make offerings of water, fruits, oil, and incense. It is best to make incense offerings with three incense sticks. Join your palms together and raise the incense sticks slightly above your head, and make prostrations to Guan Yin Bodhisattva 3 times. After you place the incense sticks into the urn in front of the statue or image of Guan Yin Bodhisattva, you can say the following prayer, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva perform miracles and enter the sacred <statue or image> offered by me, <your full name>". You should then recite the **Great Compassion Mantra** (Ta Pei Chou) 7 times and **Heart Sutra** (Hsin Ching) 7 times, and then make three full prostrations. Greater effects can be achieved if you recite more **Great Compassion Mantra** and **Heart Sutra**.

- Before you begin your recitation, you can say your prayers to Guan Yin Bodhisattva. For example, you can sincerely ask Guan Yin Bodhisattva for protection and blessings, and to grant your family safety and harmony. You can also make a vow that from now on you will make offerings to Guan Yin Bodhisattva twice a day, once in the morning and once at night, etc. Please ensure that your incense sticks are burning during the entire recitation process.
- After you have invited the statues or images of Buddhas and Bodhisattvas to your altar at home to pay respects and make offerings, please avoid touching or relocating the statues or images without being mindful. Generally you do not need to clean the statues or images often. If too much dust is accumulating on the statues or images, you can dampen a new piece of cloth, and use it to gently wipe the statues or images during day time. You should recite the **Heart Sutra** while you perform the cleaning. In the case where you have no choice but to relocate the statues or images, you should first make an incense offering to the Buddhas and Bodhisattvas, and notify them about the relocation. Then you should recite the **Great Compassion Mantra** 3 times, and **Heart Sutra** 3 times. After the incense has completely finished burning, you can then relocate the statues or images.

- If you are on holiday or on a business trip, you should make the Heart Incense<sup>15</sup> offering to the Buddhas and Bodhisattvas that you are paying respects and making offerings to at home. You can make the offering twice a day, once in the morning and once at night.

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<sup>15</sup> Please refer to Q&A 094 “Regarding the difference between offering the Heart Incense and real incense”.

## 094 Regarding the difference between offering the Heart Incense and real incense

**Q094:** Respected Master Lu, I am now following your Guan Yin Citta Dharma Door. I have started to perform recitations and learn Buddhism. However, I do not yet have an altar at home to pay respects and make offerings to Buddhas and Bodhisattvas. Does it still have the same effects when I perform recitations? From listening to your “The Art of Applying Comprehensive Metaphysic” radio program, I have learnt that we can offer the Heart Incense instead. Does offering the Heart Incense have the same effect as offering real incense?

**A094:**

- When you offer the Heart Incense, you are visualising that the image of Guan Yin Bodhisattva is in front of you. You visualise that you are making oil offering, light offering, followed by taking an incense stick, lighting the incense, joining your palms together, and then raising the incense above your forehead between your eyebrows. Then you visualise that you are placing the incense into the urn, making full prostrations, and saying your prayers in your mind. As you offer the Heart Incense, you are using your mind to connect your energy with Guan Yin Bodhisattva. If you are limited by your living circumstances and you cannot have an altar at home to pay respects and make offerings to Buddhas and Bodhisattvas, or when you are on business trips or on holidays, you can offer the Heart Incense, pay your respects, and make prostrations to Buddhas and Bodhisattvas in your mind. By performing the above, you can connect your energy with Guan Yin Bodhisattva, and ensure that you will receive positive effects from your recitations.
- When you offer real incense, you are actually offering one or three incense sticks at the altar where you pay respects and make offerings to Buddhas and Bodhisattvas at home. You can make incense offerings twice a day, once in the morning and once at night. Making incense offering is one of the forms of paying respects and making offerings to Buddhas and Bodhisattva. It is best for Buddhists and Dharma cultivators to have an altar at home. If a person is unable to have an altar at home, or receives objections from family members, this karmic obstacle could be due to this person’s own negative karmas.

- If you offer the Heart Incense with a sincere and respectful mind, then you would still be able to connect your energy with Buddhas and Bodhisattvas. It would certainly be better if we could offer real incense in front of a real altar. If you have only just started cultivating and find it difficult to control your thoughts and mind, it is recommended that you focus your attention on statues or images of Buddhas and Bodhisattvas. This would be better than trying to control your scattered thoughts and visualise Buddhas and Bodhisattvas at the same time. If you have a real altar, it would be easier to connect your energy with Buddhas and Bodhisattvas. In the long term, when you regularly pay respects and make offerings to statues or images of Buddhas and Bodhisattvas at home, Buddhas and Bodhisattvas would frequently visit your home to protect and bless your family. You would accumulate tremendous merits and virtues by paying your respects and making the offerings.
- When your karmic conditions are not yet ready, it is recommended that you respect the karmic condition and go with the karmic flow instead of fighting against it. As you progress in your cultivation, and regularly receive protection and blessings from Buddhas and Bodhisattvas, eventually the karmic conditions would arise and you would have a suitable location at home to invite statues or images of Buddhas and Bodhisattvas. During the time when conditions not yet allow you to invite statues or images of Buddhas and Bodhisattvas to your altar at home, it is best not to dwell on it. If you perform recitations, and cultivate with a sincere and respectful mind, then everything would eventually work itself out for you. If at the moment you cannot invite statues or images of Buddhas and Bodhisattvas to your altar at home, you can still perform your recitations and experience the same effects as long as you have a sincere and respectful mind.
- Regarding how to mindfully pay respects and make offerings to statues and images of Buddhas and Bodhisattvas, please refer to Q&A 005 “Regarding decoration of the altar”.

## 095 Regarding whether we need to continuously recite Little Houses

**Q095:** Hi Master Lu, I am a beginner. Once we start reciting *Little Houses* (Hsiao Fang Tzu), do we need to continuously recite from now on? Could you please advise us? Thank you!

**A095:**

- The recitation of the *Little House* is one of the Dharma Gems given to us by the Great Merciful and Great Compassionate Guan Yin Bodhisattva. In the Age of Dharma Decline, the recitation of *Little Houses* is the grand Dharma Gem for us to transfer merits to spirits and to eliminate our negative karmas.
- As we are in the six realms of rebirth, we have countless karmic obstacles due to negative karmas, and they follow us everywhere like our shadow follows us. Even after many cycles of deaths and rebirths, and even though we have changed many different roles and have been reborn into many different bodies, we always carry all of our negative karmas from our previous lives. We are reborn into the human realm in this life to receive our karmic retributions. This is also the reason why our fate can be read accurately by some fortune tellers. The karmic debts that we owe from our previous lives need to be repaid in this life. We must repay our karmic debts when our Karmic Passes, or the predetermined period of time comes. According to our fate, when the calamities or illnesses are destined to occur, our legitimate Karmic Creditors can collect karmic debts from us.
- As you start to perform recitations and cultivate your mind, you may often dream about your Karmic Creditors, and you are likely to foresee your personal disasters in your dreams. This is in fact reminding you to repay your karmic debts in time. In addition, only legitimate Karmic Creditors are allowed to collect karmic debts from you, as they have permissions from the underworld. Generally, random spirits would not come and collect karmic debts from you for no reason, as your Karmic Creditors would all have strong karmic ties with you from your previous lives. The recitation of *Little Houses* is one of the most effective methods to repay your karmic debts. In the underworld, *Little Houses* are considered to be large currencies. When spirits receive the *Little Houses*,

they can use the energy to proceed to a higher realm. Usually when you dream about your Karmic Creditors, it is best to recite 7 *Little Houses* for each of them and address the *Little Houses* to the “Karmic Creditor of <your full name>”.

- The number of Karmic Creditors that you have depends on your own karmic conditions, and each individual has a different situation. If you have a tremendous amount of negative karmas and hence have a large amount of karmic debts, then you would need to recite a large number of *Little Houses*. Generally, if you experience major illness, it tends to be due to serious negative karmas. You should recite a relatively large number of *Little Houses* within a short period of time. If you have a small amount of negative karmas, and you owe limited amount of karmic debts, then you would not need to recite as many *Little Houses* within a short period of time. However, in the course of your lifetime, you do need to continuously repay your karmic debts.
- Reciting *Little Houses* is not only about saving yourself and crossing yourself over, you are also changing your own life. In addition, you can transfer merits to your deceased family members and help them to be reborn into a higher realm. When you help others by performing recitations for them, your recitations supports them to resolve problems and helps them to prevent and avoid disasters. When you do this, you are indeed accumulating virtues. Negative karmas can be eliminated if you continue to perform virtuous deeds. People with immense virtues are protected from harm and kept safe during the Age of Dharma Decline when natural and man-made disasters continuously occur.
- The Great Merciful and Great Compassionate Guan Yin Bodhisattva has given us this wonderful Dharma Gem to allow us the opportunity to change our own lives. We are now able to transform and resolve disasters through repaying our karmic debts. It is up to us to decide whether to use this Dharma Gem to save ourselves. We all have to repay our karmic debts, and this is an unalterable principle. How we repay our karmic debts is our own choice. We can choose to transform and resolve our calamities and disasters by reciting *Little Houses* and performing the transferring of merits to our Karmic Creditors and repay our karmic debts. Otherwise, we can choose to not repay our karmic debts by the recitation of *Little Houses*. We can accept our karmic retributions and experience the destined events in our lives as a result.

- Learning Buddhism, performing recitations, cultivating your mind, and practising Buddhism is a life-long mission, and should not be considered as short-term activities. If you are cultivating your mind and performing recitations only to resolve your temporary hardships, then once you have resolved your current issues, you would still be lost when the next one occurs, and you would end up blindly following your fate without having any control of your own life. In addition, if you are only seeking help from Buddhas and Bodhisattvas during the last minute, it would be difficult for you to receive protection and blessings from Buddhas and Bodhisattvas in the long term.



## **096 Regarding offering First Incense and performing recitations on the first day of the Chinese New Year**

**Q096:** Master Lu, Chinese New Year is approaching. How do we offer the First Incense on the first day of the Chinese New Year? What should we be aware of?

**A096:**

- The offering of the First Incense on the first day of the Chinese New Year does not refer to the first incense that is burnt on the day. It refers to the incense offering performed during the time period between 12AM to 2AM on the first day of the Chinese New Year. All times are according to the local time zone. During this time period, Buddhas, Bodhisattvas including Guan Yin Bodhisattva, all the Bodhisattvas on duty, and all the superior spiritual beings will visit the altars where incense is being offered. This time period, especially at 12AM on Chinese New Year, is therefore the best time to make incense offerings for your prayers and wishes to come true. Generally, incense offering made between 12AM to 2AM is considered to be the First Incense. In addition, incense offering made between 12AM to 1AM is considered to be the Early First Incense.
- In the Age of Dharma Decline, Buddhas and Bodhisattvas are already entering the statues and images on our altar at home that we are paying respects and making offerings to. If you have an altar at home, you can sincerely pay respects and make the offering of the First Incense to Buddhas and Bodhisattvas at home. If you do not have altar at home, you can make your First Incense offering at a nearby temple where most local Buddhists pay their respects and make offerings to Buddhas and Bodhisattvas.
- Before you make the First Incense offering, please do not consume alcohol, meat dishes, or any of the five pungent spices. It would be best if you can brush your teeth and have a shower beforehand. It is strongly recommended for females who are menstruating to have a shower. You should wear clean and colourful clothes and shoes (your clothes should be predominantly red in colour). It is not recommended to wear black or white clothes. Please also avoid wearing short skirts, flip flops, or sandals. At home, it is recommended that you leave your lights on for the entire night.

- You can make fruit and flower offerings first. The fruit should be cleaned before being offered. You can begin to say your prayers to Buddhas and Bodhisattvas while you are making the offerings. Do not offer bananas, peaches, or any food dishes that have been prepared or processed. You should keep the oil lamp and candles burning throughout the night. As soon as it is 12AM, you can make the First Incense offering. Please do not use an incense stick that is broken or shortened. You can mindfully and sincerely offer the incense, make full prostrations 9 times, and then mindfully and sincerely say your prayers to Guan Yin Bodhisattva.
- When you say your prayers and wishes, you should respectfully and sincerely gaze at the statues or images of Buddhas and Bodhisattvas, state your original name 3 times, and then sincerely ask for protection and blessings from Buddhas and Bodhisattvas. If you have previously changed your name or you have a foreign name that is different to your birth name, it is best not to state these names unless you have successfully lodged the *Application for Name Change* for these names. If you are unsure, it is best to state the name that is the most frequently used by you or called by others.
- You can say your prayers in your mind or say them quietly. It is best to limit to two wishes in your prayer. Each family member can individually make their own wishes. Generally, only the first two wishes are likely to come true. If you would like to have a third wish, then your third wish should be one that is not specific, for example asking for good health in general, or safety and harmony at home, etc. The third wish also should not be about something that is important. If you make too many wishes, or your wishes are too complicated or excessive, then your mind may contain thoughts of greed, and your wishes may not come true as a result.
- From the night of Chinese New Year's Eve until the first day of the Chinese New Year, it is best to perform recitations as much as possible. The virtues that you accumulate from reciting would multiply. It is best to recite the **Great Compassionate Mantra** (Ta Pei Chou), **Heart Sutra** (Hsin Ching), and **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen). On the night of Chinese New Year's Eve, you can recite all the sutras and mantras that are included in the Guan Yin Citta Dharma Door, even those that are usually not recommended for night time, including *Little Houses* (Hsiao Fang Tzu), **Heart Sutra**, and **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou).

- From Chinese New Year's Eve until the first day of the Chinese New Year, it is most important to remember that this is the time that we "farewell the old and welcome the new". We should maintain a good mood, speak positive words, and perform recitations as much as possible. It is best to stay up before the arrival of the Chinese New Year. However, if you cannot wait and end up going to sleep before 12AM, then the situation is known as "the previous year has not passed and the New Year has not yet come". We should stay up to welcome the arrival of the Chinese New Year. This is because the length of time that you stay up on the night generally would contribute to a longer life span of elders in your family. On Chinese New Year's Eve, you can switch on all the lights at home to make your place brighter. It is best to avoid looking at yourself in the mirror too often on Chinese New Year's Eve. Each time that you look at yourself in the mirror, it should be limited to less than 30 seconds. Avoid breaking any bowls or cups at home, or tipping over any oil or other liquid containers. In addition, you should refrain from speaking loudly or inappropriately, and avoid joining a crowd of people. Most importantly, you should not argue or fight with others.
- On the first day of the Chinese New Year, it is best not to visit other people's places. Sometimes, even if your current circumstances (e.g. financial situation or health condition) is not the best, you should still have the mindset as if you have the best although you may not yet have it. For example, if your sister does not have a child and she wishes to conceive, you can say to her, "I congratulate you in advance that you will have a healthy and beautiful baby this year." In addition, during the first month of the Chinese New Year, you should not leave your house empty. Generally, it is best not to have the entire family going away during this month. If your house is empty, it may easily attract foreign spirits to occupy your house.
- During day time on Chinese New Year's Eve and after 9AM on the first day of the Chinese New Year, you can place photos of deceased family members on the altar to pay respects and burn *Little Houses* for them. It is best not to perform the transferring of merits, including the burning of *Little Houses*, during night time on Chinese New Year's Eve. For all other times during the period that we celebrate the Chinese New Year, we can transfer merits to the deceased.

## 097 Regarding one's year of birth according to the Chinese zodiac

**Q097:** Hi Master Lu, this year is my year of birth according to the Chinese zodiac. Would it affect me? What should I be aware of? Should I wear red coloured under garments?

**A097:**

- During your year of birth according to the Chinese zodiac, you tend to have Karmic Passes and you are likely to experience predetermined calamities and disasters. This type of Karmic Passes is known as the “Opposing Zodiac Year Conflict” or the “Year Breaker”. Throughout the year, in your daily life, you are likely to have conflicts with people who have lower morals or ethics, suffer from illness, and experience misfortune in your career, etc. For example, 2012 is the year of the Dragon, and if you were born in the year of the Dragon, then this year is considered to be your year of birth according to the Chinese zodiac.
- According to Chinese culture, people wear red coloured clothing during their year of birth, and it may have some effects. However, most importantly you should mindfully and sincerely perform recitations, make Great Vows, and perform Life Liberation.
- In addition to persistently performing your Daily Recitation (Kung Ko), you can also recite the *Jvala Mahaugra Dharani* (Hsiao Tsai Chi Hsiang Shen Chou) 21 times per day.
- If the conditions allow, it would best if you could frequently pay respects and make offerings to the Bodhisattva of the year, known as Tai Sui Bodhisattva (Tai Sui Pu Sa)<sup>16</sup>.
- “Tai Sui” is a sacred position in heaven, and there is a total of 48 Bodhisattvas on duty on a rotational basis. In the human realm, there are endless natural and man-made disasters, and these Bodhisattvas are specifically appointed to protect us. Each year there is a different Bodhisattva on duty. When we make offerings to Tai Sui Bodhisattva, we are making offerings to the Bodhisattva on duty in the current year. This is the reason why we should not use images of any Bodhisattva as Tai Sui

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<sup>16</sup> Please refer to Q&A 029 “Regarding the Bodhisattva of the year, Tai Sui Bodhisattva”.

Bodhisattva. We can write or print “Tai Sui Bodhisattva” on a piece of yellow A4 paper, frame it, and place it on the altar to the right of Guan Yin Bodhisattva. That is, when you are facing the statue or image of Guan Yin Bodhisattva, the image of Tai Sui Bodhisattva should be on your left hand side.

## **098 Regarding whether we can use the image of Guan Yin Bodhisattva or Master Lu as a screensaver or avatar?**

**Q098:** Master Lu, I really like the image of the Guan Yin Bodhisattva statue from Guan Yin Tang. Can I use the image as a screensaver on my computer or as my avatar for chatrooms?

**A098:**

- Using the images of Buddhas and Bodhisattvas or Master Lu as a computer screensaver is very disrespectful and unacceptable, especially if the images are going to be flashing on the screen. We should always be mindful and sincere when we pay respects and make offerings to statues or images of Buddhas and Bodhisattvas.
- All images on the computer exist in a virtual format. As a result, images of Buddhas and Bodhisattvas on the computer cannot be properly blessed and you would not be able to invite Buddhas and Bodhisattvas to enter the images. This is also the case with images of Master Lu.
- In addition, this type of virtual images tends to flash on the computer screen and can therefore easily attract foreign spirits.
- If your computer is being used for browsing or storing inappropriate contents, then using images of Buddhas and Bodhisattvas or Master Lu as a screensaver or avatar would be very disrespectful.
- Images of Buddhas and Bodhisattvas on your computer can be printed in colour, and then laminated or framed. You can follow Master Lu's instructions on how to invite Buddhas and Bodhisattvas to enter the images on your altar. You can then mindfully and sincerely pay respects and make offerings to Buddhas and Bodhisattvas. Please refer to Q&A 093 "Regarding paying respects and making offerings to statues or images of Buddhas and Bodhisattvas at home".

## 099 Regarding Reciting the Six Syllable Mantra

**Q099:** Hi Master Lu, you previously mentioned that the Six Syllable Mantra is very powerful. I would like to know, can I let my child recite this mantra as it is short and easy to memorise?

**A099:**

- Every sutra and mantra is given by Buddhas and Bodhisattvas, and each has its own superior power and beneficial effects.
- The Six Syllable Mantra is not yet included in the recommended Daily Recitation (Kung Ko) under the Guan Yin Citta Dharma Door.
- If you encounter spirits who do not have family or friends, or spirits who do not have a dwelling place, or if you encounter a powerful foreign spirit, reciting this mantra can increase your spiritual power so that the spirits would not come near you. In other words, the mantra can provide you with protection during critical times.
- Under normal circumstances, if you do not have sufficient spiritual power and yet you are reciting the Six Syllable Mantra, you are likely to attract foreign spirits who may disturb you by performing unwelcomed actions. For example, if you do not know martial arts but you are holding a rare and valuable sword, people who are experienced in martial arts may come and challenge you.
- It is very important to have a solid foundation before you recite this mantra. You should be very careful when reciting this mantra, and this is especially the case for young children.

## 100 Regarding expressing gratitude to Guan Yin Bodhisattva

**Q100:** Great Merciful and Great Compassionate Master Lu, I have started following your Guan Yin Citta Dharma Door and have experienced many positive effects. Recently, I had a major event and nearly lost my life. I have escaped from my Karmic Passes, and I was kept safe from the predetermined calamities during this destined period of time in my life. I know this is all because Guan Yin Bodhisattva is protecting and blessing me! But I do not know how to express my gratitude to Guan Yin Bodhisattva. Which sutras and mantras should I recite?

**A100:**

- For people who have just started performing recitations and cultivating their mind, as long as they have a sincere and respectful mind, and constantly perform meritorious and virtuous deeds, Buddhas and Bodhisattvas would protect and bless them. By performing recitations, we can repay our karmic debts and eliminate karmic obstacles due to negative karmas. We can avoid major disasters and transform them into minor problems, and eventually completely resolve the minor problems.
- If you wish to express your gratitude to Guan Yin Bodhisattva for protecting and blessing you, you can make Great Vows in front of statues or images of Buddhas and Bodhisattvas on the altar. For example, you can make a vow to be vegetarian on certain days of the month, or to cross over a certain number of people within a certain period of time. You can also make a vow to follow the spirit of the Great Merciful and Great Compassionate Guan Yin Bodhisattva, to save and cross over destined Dharma followers, and to propagate Dharma, etc.
- In fact, Guan Yin Bodhisattva does not need any returns from us, but only hope that we can sincerely cultivate our mind and cross over people. Therefore, to express our gratitude to Guan Yin Bodhisattva, we should learn from Guan Yin Bodhisattva and Master Lu, and have the spirit of unconditional great mercy and great compassion to all sentient beings. In daily life, we should continuously propagate Dharma and cross over people, share our experience with others to demonstrate the results of learning Buddhism whenever possible, and help more people



to break through delusions and attain awakenings. We should perform the giving of Dharma whenever possible.

- In addition, you can recite more **Heart Sutra** (Hsin Ching). When you recite the **Heart Sutra**, you can connect your energy field with Guan Yin Bodhisattva. This way, Guan Yin Bodhisattva can sense the deep gratitude in your heart.
- You can also respond to the proposal of many followers of the Guan Yin Citta Dharma Door, and recite **Great Compassion Mantra** (Ta Pei Chou) for Master Lu, or perform Life Liberation for Master Lu. You can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless Master Lu to stay in our world for a long period of time to propagate and teach Dharma. May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless more destined Dharma followers to cross the ocean of suffering and to obtain ultimate happiness by following the Guan Yin Citta Dharma Door.”

## About Us

2OR Australia Oriental Radio (2OR) is the first 24-hour Mandarin radio station in Australia that is dedicated to new immigrants from Mainland China. In 2009, 2OR won the highest global Chinese broadcast award – the “Special Rocket Award”. 2OR is highly regarded in the Chinese communities as well as the mainstream society in Australia, and has received substantial attention from the Australian and Chinese Governments. Dignitaries including the Prime Minister of Australia, The Hon. Julia Gillard, and the Consulate General of the People’s Republic of China in Sydney, his Excellency Consul General Duan Jielong have paid visits to 2OR.

2OR Australia Oriental Radio aims to provide a platform between Australia and China to promote the friendly exchange in areas including economics, trade, culture, arts, politics, foreign affairs, and education. It promotes the relationship development in all areas between Australia and China. 2OR serves as a bridge for communities as a multimedia provider, broadcasting the latest news and sparing no effort in providing high quality programs that are interesting and enjoyable to Chinese listeners. 2OR broadcasts fine Chinese culture and has since become a friend dear to Chinese listeners’ hearts. Globally, 2OR has been tuned in to by over 5 million listeners.

As a staunch and well-known leader of the Chinese community in Sydney, for over 14 years, Master Lu has been the President and Chairman of various Chinese community groups in Australia, and the President of Chinese Australian radio stations. Master Lu is highly regarded in the Chinese communities. Master Lu is currently the President of 2OR Australia Oriental Radio, hosting the live radio program where he performs Totem Enquiry for listeners, “The Art of Applying Comprehensive Metaphysics”, which is extremely popular amongst Chinese communities. Since early childhood, Master Lu received a traditional Chinese education and had a strong interest in Buddhism. He was taught by many renowned Buddhist masters and venerables in China and has therefore developed a deep understanding of Buddhism.

When the 7<sup>th</sup> Living Buddha Tulku Drupkang, the Vice President of The CPPCC Tibetan Committee, and the other six Living Buddhas visited Australia to

promote Tibetan Buddhism and to give Dharma Talks throughout Australia, Master Lu accompanied them over the entire course of the tour and had benefited profoundly from it: He received initiation, blessing and guidance from the Living Buddhas. As a result, Master Lu has strengthened his ability to observe and analyse one's "Totem", through which he assists a diverse group of Chinese Buddhists to cope with difficulties in life and to practise the "Proper Faith in Buddhism" advocated by the late President of the Buddhist Association of China, Mr Puchu Zhao.

Master Lu has a strong affiliation with his home country, and has been making positive contributions to the cultural exchange between Australia and China for the past few decades. 2OR Australia Oriental Radio has hundreds of thousands of listeners, and has gained considerable prestige in the Chinese community. Over one hundred thousand listeners are devoted Buddhists. To provide guidance to listeners around the world on overcoming difficulties in life, Master Lu has given public talks on the practice of "Proper Faith in Buddhism" in Australia, United States, United Kingdom, Germany, France, Denmark, Hong Kong, and Malaysia, etc to promote Chinese culture and Confucianism, and to teach Dharma followers to cultivate Buddhism by exploring the "Totem world". Master Lu helps Dharma cultivators in Australia and all over the world to learn Buddhist teachings and promote Chinese culture. Through performing recitations and learning Buddhism, Dharma cultivators are able to improve their lives so that they can study, work, and live better, as well as have better relationships, and hence better serve the country and the development of society.

# Appendix

**Appendix A: Sutra and Mantra Titles**

Title	Chinese	Hanyu Pinyin	Wade-Giles Romanization
Dharani to Purify Karma from Speech	淨口業真言	Jing Kou Ye Zhen Yan	Ching Kou Yeh Chen Yan
Great Compassion Mantra, Maha Karuna Dharani	大悲咒, 千手千眼無礙 大悲心陀羅尼	Da Bei Zhou, Qian Shou Qian Yan Wu Ai Da Bei Xin Tuo Luo Ni	Ta Pei Chou, Chien Shou Chien Yan Wu Ai Ta Pei Hsin To Lo Ni
Heart Sutra, Prajna Paramita Hrdaya Sutra	心經, 般若波羅蜜多 心經	Xin Jing, Bo Ruo Bo Luo Mi Duo Xin Jing	Hsin Ching, Po Jo Po Lo Mi To Hsin Ching
Cintamani Cakravartin Dharani	如意寶輪王陀 羅尼	Ru Yi Bao Lun Wang Tuo Luo Ni	Ju Yi Pao Lun Wang To Lo Ni
Jvala Mahaugra Dharani	消災吉祥神咒	Xiao Zai Ji Xiang Shen Zhou	Hsiao Tsai Chi Hsiang Shen Chou
Guna Ratna Sila Dharani	功德寶山神咒	Gong De Bao Shan Shen Zhou	Kung Te Pao Shan Shen Chou
Cundi Dharani	準提神咒	Zhun Ti Shen Zhou	Chun Ti Shen Chou
Arya Amitayur Niyama Prabharaja Dharani	聖無量壽決定 光明王陀羅尼	Sheng Wu Liang Shou Jue Ding Guang Ming Wang Tuo Luo Ni	Sheng Wu Liang Shou Chueh Ting Kuang Ming Wang To Lo Ni
Bhaisajyaguru Vaidurya Prabhasa Tathagata Abhisecani Dharani	藥師灌頂真言	Yao Shi Guan Ding Zhen Yan	Yao Shih Kuan Ting Chen Yan
Aryavalokiteshvara Bodhisattva Vikurvana Dharani	觀音靈感真言	Guan Yin Ling Gan Zhen Yan	Kuan Yin Ling Kan Chen Yan
Sapta Atitabuddha Karasaniya Dharani	七佛滅罪真言	Qi Fo Mie Zui Zhen Yan	Chi Fo Mieh Tsui Chen Yan
Amitabha Pure Land Rebirth Mantra, Sukhavati-Vyuha Dharani	往生咒, 拔一切業障 根本得生淨土 陀羅尼	Wang Sheng Zhou, Ba Yi Qie Ye Zhang Gen Ben De Sheng Jing Tu Tuo Luo Ni	Wang Sheng Chou, Pa Yi Chieh Yeh Chang Ken Pen Te Sheng Ching Tu To Lo Ni

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Title	Chinese	Hanyu Pinyin	Wade-Giles Romanization
Sri Devi Dharani	大吉祥天女咒	Da Ji Xiang Tian Nu Zhou	Ta Chi Hsiang Tien Nu Chou
Mantra to Untie Karmic Knots	解結咒	Jie Jie Zhou	Chieh Chieh Chou
Eighty-eight Buddhas Great Repentance	禮佛大懺悔文	Li Fo Da Chan Hui Wen	Li Fo Ta Chan Hui Wen
Dharani to Patch Flaws in Recitation	補闕真言	Bu Que Zhen Yan	Pu Chueh Chen Yan
Six Syllable Mantra	六字大明咒	Liu Zi Da Ming Zhou	Liu Tzu Ta Ming Chou
Amitabha Sutra	阿彌陀經	A Mi Tuo Jing	A Mi To Ching

Appendix B: Glossary

Term	Chinese	Hanyu Pinyin	Wade-Giles Romanization
Age of Dharma Decline	末法時期	Mo Fa Shi Qi	Mo Fa Shih Chi
Amitabha Buddha	阿彌陀佛	A Mi Tuo Fo	A Mi To Fo
Amulet	護身符	Hu Shen Fu	Hu Shen Fu
Animal realm	畜生道	Chu Sheng Dao	Chu Sheng Tao
Application for Convincing Family Members	勸導升文	Quan Dao Sheng Wen	Chuan Tao Sheng Wen
Application for Name Change	改名升文	Gai Ming Sheng Wen	Kai Ming Sheng Wen
Asura realm	阿修羅道	A Xiu Luo Dao	A Hsiu Lo Tao
Big House	大房子	Da Fang Zi	Ta Fang Tzu
Bringing Forth the Mind	發心	Fa Xin	Fa Hsin
Causality	因果	Yin Guo	Yin Kuo
Charm	護身符	Hu Shen Fu	Hu Shen Fu
Daily Recitation	功課	Gong Ke	Kung Ko
Deva realm	天道	Tian Dao	Tien Tao
Dharma Bliss	法喜	Fa Xi	Fa Hsi
Dharma Door	法門	Fa Men	Fa Men
Dharma Gems	法寶	Fa Bao	Fa Pao
Dharma Protectors	護法神	Hu Fa Shen	Hu Fa Shen
Dynamic spiritual effects	靈動性	Ling Dong Xing	Ling Tung Hsing
First Incense	頭香	Tou Xiang	Tou Hsiang
Five Aggregates and Six Senses	五蘊六識	Wu Yun Liu Shi	Wu Yun Liu Shih
Foreign spirits	靈性	Ling Xing	Ling Hsing
Four Noble Realms	四聖道	Si Sheng Dao	Ssu Sheng Tao
Great Merciful and Great Compassionate Guan Yin Bodhisattva	大慈大悲 觀世音菩薩	Da Ci Da Bei Guan Shi Yin Pu Sa	Ta Tzu Ta Pei Kuan Shih Yin Pu Sa
Guan Yin Bodhisattva	觀世音菩薩	Guan Shi Yin Pu Sa	Kuan Shih Yin Pu Sa

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Term	Chinese	Hanyu Pinyin	Wade-Giles Romanization
Guan Yin Citta Dharma Door	觀世音菩薩 心靈法門	Guan Shi Yin Pu Sa Xin Ling Fa Men	Kuan Shih Yin Pu Sa Hsin Ling Fa Men
Heart Incense	心香	Xin Xiang	Hsin Hsiang
Human realm	人道	Ren Dao	Jen Tao
Karma	業	Ye	Yeh
Karmic Creditor	要經者	Yao Jing Zhe	Yao Ching Che
Karmic debts	業債	Ye Zhai	Yeh Chai
Karmic Passes	劫, 關	Jie, Guan	Chieh, Kuan
Karmic retributions	報應	Bao Ying	Pao Ying
Ksitigarbha (Earth Store) Bodhisattva	地藏菩薩	Di Zang Pu Sa	Ti Tsang Pu Sa
Life Liberation	放生	Fang Sheng	Fang Sheng
Little House	小房子	Xiao Fang Zi	Hsiao Fang Tzu
Making Grand Vows	許大願	Xu Da Yuan	Hsu Ta Yuan
Making Great Vows	許願	Xu Yuan	Hsu Yuan
Merit Field	福田	Fu Tian	Fu Tien
Merits	福份	Fu Fen	Fu Fen
Naraka realm	地獄道	Di Yu Dao	Ti Yu Tao
Negative karmas	孽障	Nie Zhang	Nieh Chang
Negative karmic ties	冤結	Yuan Jie	Yuan Chieh
Partial Spirits	分靈	Fen Ling	Fen Ling
Positive karmas	善業	Shan Ye	Shan Yeh
Pratyekabuddhas	緣覺	Yuan Jue	Yuan Chueh
Preta realm	餓鬼道	E Gui Dao	E Kuei Tao
Pure Land	淨土	Jing Tu	Ching Tu
Recalling of Souls and Spirits	叫魂	Jiao Hun	Chiao Hun
Samantabhadra Bodhisattva	普賢菩薩	Pu Xian Pu Sa	Pu Hsien Pu Sa
Scattered Spirits	散靈	San Ling	San Ling
Self-Cultivation Record Form	自修經文	Zi Xiu Jing Wen	Tzu Hsiu Ching Wen
Shakyamuni Buddha	釋迦牟尼佛	Shi Jia Mou Ni Fo	Shih Chia Mou Ni Fo
Six realms of rebirth	六道輪迴	Liu Dao Lun Hui	Liu Tao Lun Hui



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Term	Chinese	Hanyu Pinyin	Wade-Giles Romanization
Souls and spirits	魂魄	Hun Po	Hun Po
Sravakas	聲聞	Sheng Wen	Sheng Wen
Tai Sui Bodhisattva	太歲菩薩	Tai Sui Pu Sa	Tai Sui Pu Sa
Totem	圖騰	Tu Teng	Tu Teng
Transferring merits to the deceased	超渡	Chao Du	Chao Tu
Triple Gems	三寶	San Bao	San Pao
Virtues	功德	Gong De	Kung Te

Note: “Guan Yin” in Hanyu pinyin is the same as “Kuan Yin” in Wade-Giles Romanization.

# **Appendix C: Application for Name Change**

# Sincerely Invite

**The Great Merciful and Great Compassionate**

**Guan Yin Bodhisattva**

**To Witness:**

Devotee's original full name: \_\_\_\_\_

Now changed to: \_\_\_\_\_

Date of birth: \_\_\_\_\_ (yyyy/mm/dd)

Devotee's full name: \_\_\_\_\_

Location: \_\_\_\_\_

\_\_\_\_\_ (yyyy/mm/dd)

**Appendix D:  
Application for  
True Name**

# **Sincerely Invite**

**The Great Merciful and Great Compassionate**

**Guan Yin Bodhisattva**

**To Witness:**

Devotee's original True Full Name: \_\_\_\_\_

Current True Full Name: \_\_\_\_\_

Date of birth: \_\_\_\_\_ (yyyy/mm/dd)

Devotee's full name: \_\_\_\_\_

Location: \_\_\_\_\_

\_\_\_\_\_ (yyyy/mm/dd)

# **Appendix E: Application for Convincing Family Members**

# **Sincerely Invite**

**The Great Merciful and Great Compassionate  
Guan Yin Bodhisattva to bless**

**Devotee:** \_\_\_\_\_  
(full name, date of birth yyyy/mm/dd)

**To gain wisdom, believe in Buddhism and start  
performing recitations**

**Requested by Devotee:** \_\_\_\_\_

(Please write the devotee's full name. Please do not burn this application)

# **Appendix F: Self-Cultivation Record Forms**



# *Great Compassion Mantra*

Chien Shou Chien Yan Wu Ai Ta Pei Hsin To Lo Ni

Recited with full respect

to increase virtue, to eliminate negative karma, to accumulate Merit Field, and to extend longevity

Offer to \_\_\_\_\_ Dharma friend      Recited by devotee \_\_\_\_\_

A large grid of 20 columns and 30 rows of small circles, intended for writing the mantra.

Completed on \_\_\_\_\_ (yyyy/mm/dd)

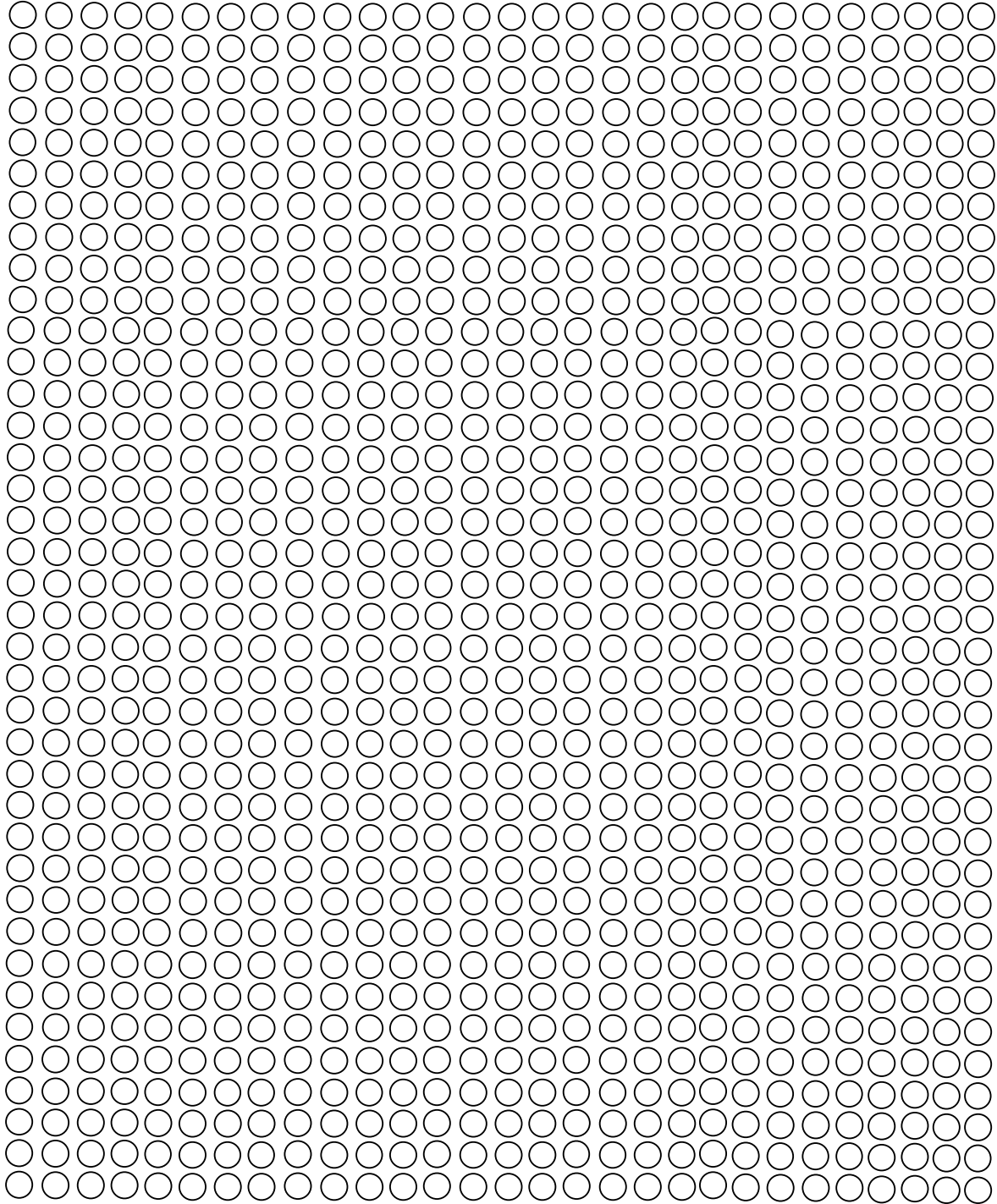
# *Heart Sutra*

Po Jo Po Lo Mi To Hsin Ching

Recited with full respect

to increase virtue, to eliminate negative karma, to accumulate Merit Field, and to extend longevity

Offer to \_\_\_\_\_ Dharma friend      Recited by devotee \_\_\_\_\_



Completed on \_\_\_\_\_ (yyyy/mm/dd)

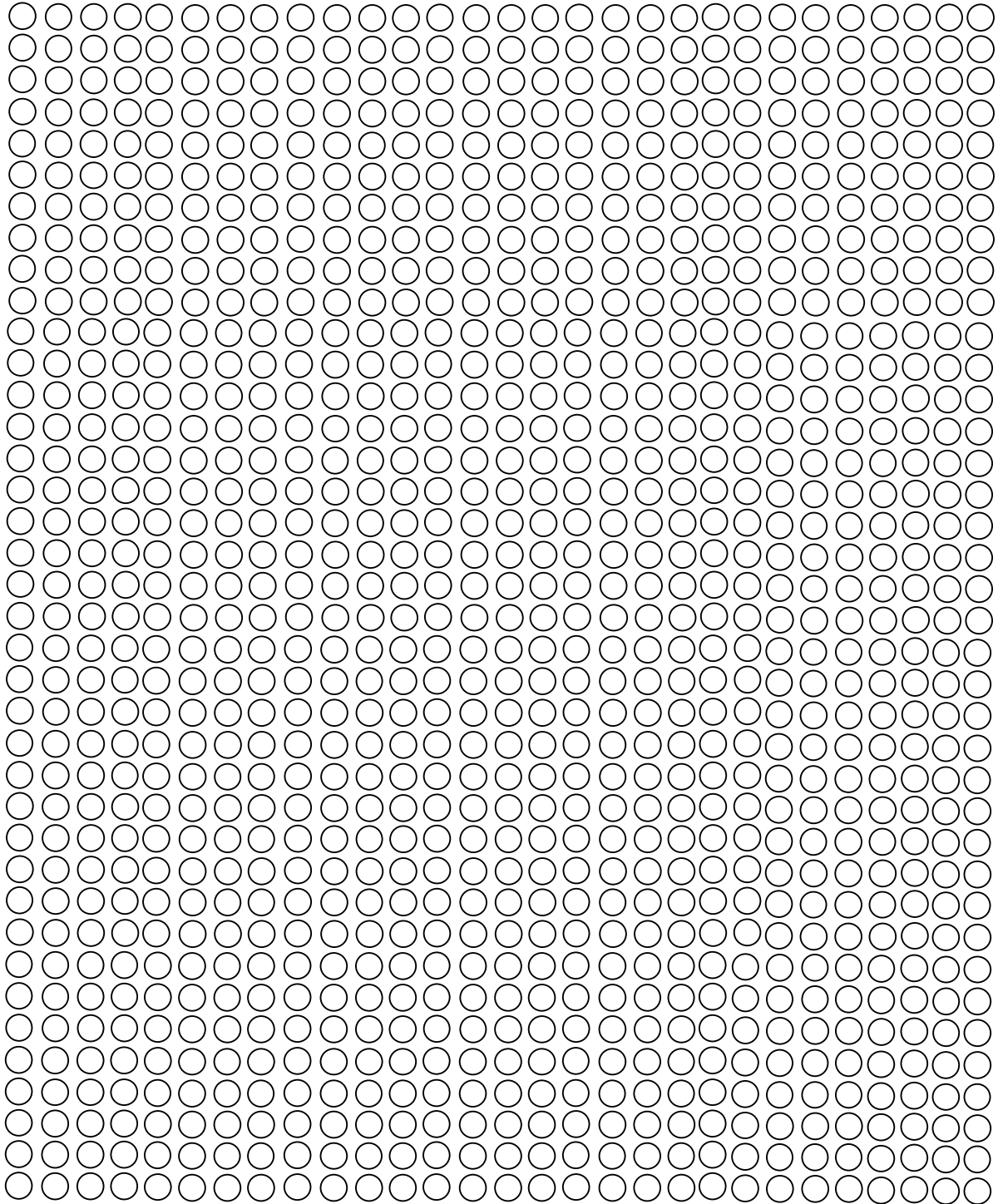
# ***Guna Ratna Sila Dharani***

Kung Te Pao Shan Shen Chou

Recited with full respect

to increase virtue, to eliminate negative karma, to accumulate Merit Field, and to extend longevity

Offer to \_\_\_\_\_ Dharma friend      Recited by devotee \_\_\_\_\_



Completed on \_\_\_\_\_ (yyyy/mm/dd)

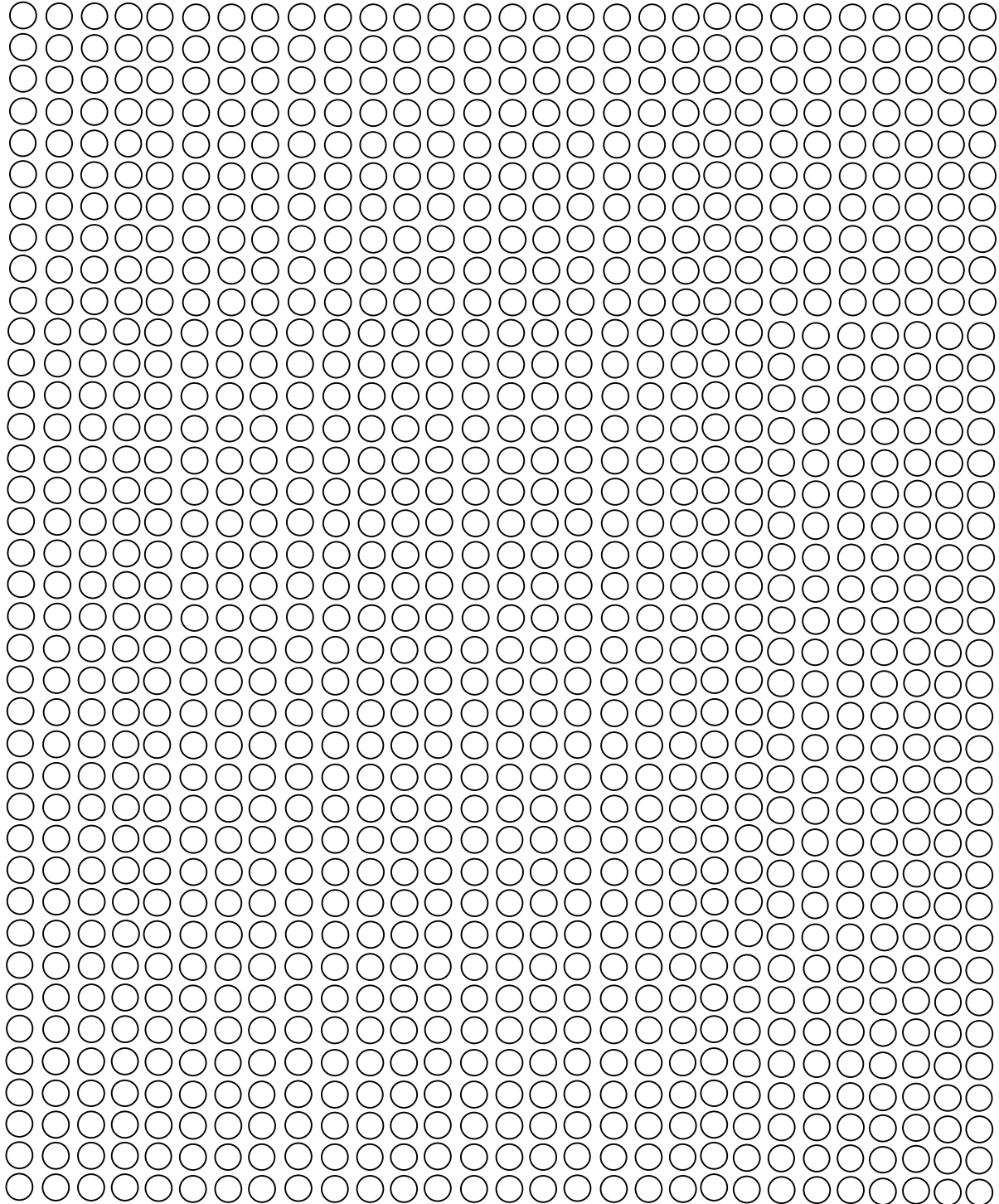
# *Cundi Dharani*

Chun Ti Shen Chou

Recited with full respect

to increase virtue, to eliminate negative karma, to accumulate Merit Field, and to extend longevity

Offer to \_\_\_\_\_ Dharma friend      Recited by devotee \_\_\_\_\_



Completed on \_\_\_\_\_ (yyyy/mm/dd)

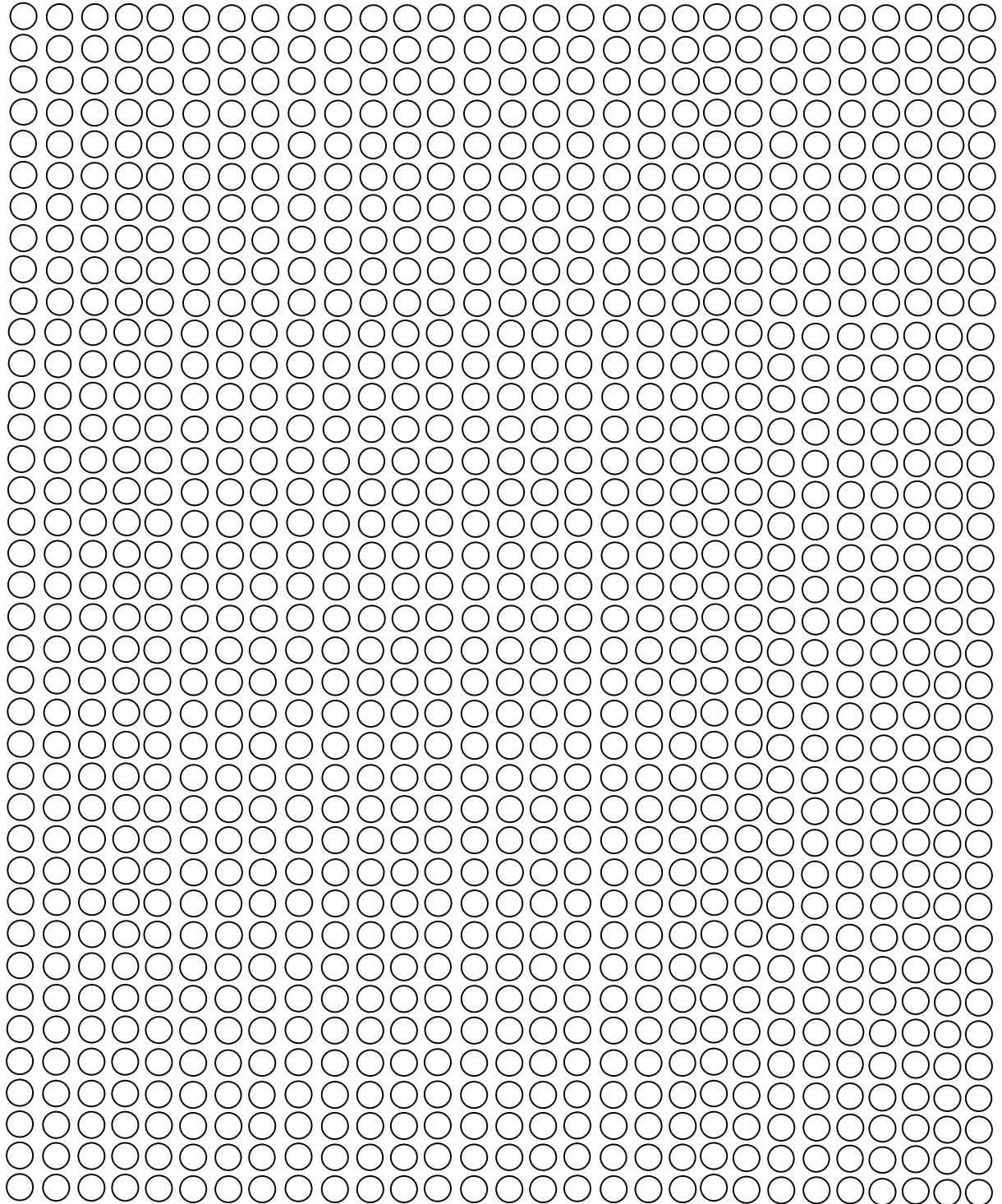
# ***Amitabha Pure Land Rebirth Mantra***

Pa Yi Chieh Yeh Chang Ken Pen Te Sheng Ching Tu To Lo Ni

Recited with full respect

to increase virtue, to eliminate negative karma, to accumulate Merit Field, and to extend longevity

Offer to \_\_\_\_\_ Dharma friend      Recited by devotee \_\_\_\_\_



Completed on \_\_\_\_\_ (yyyy/mm/dd)

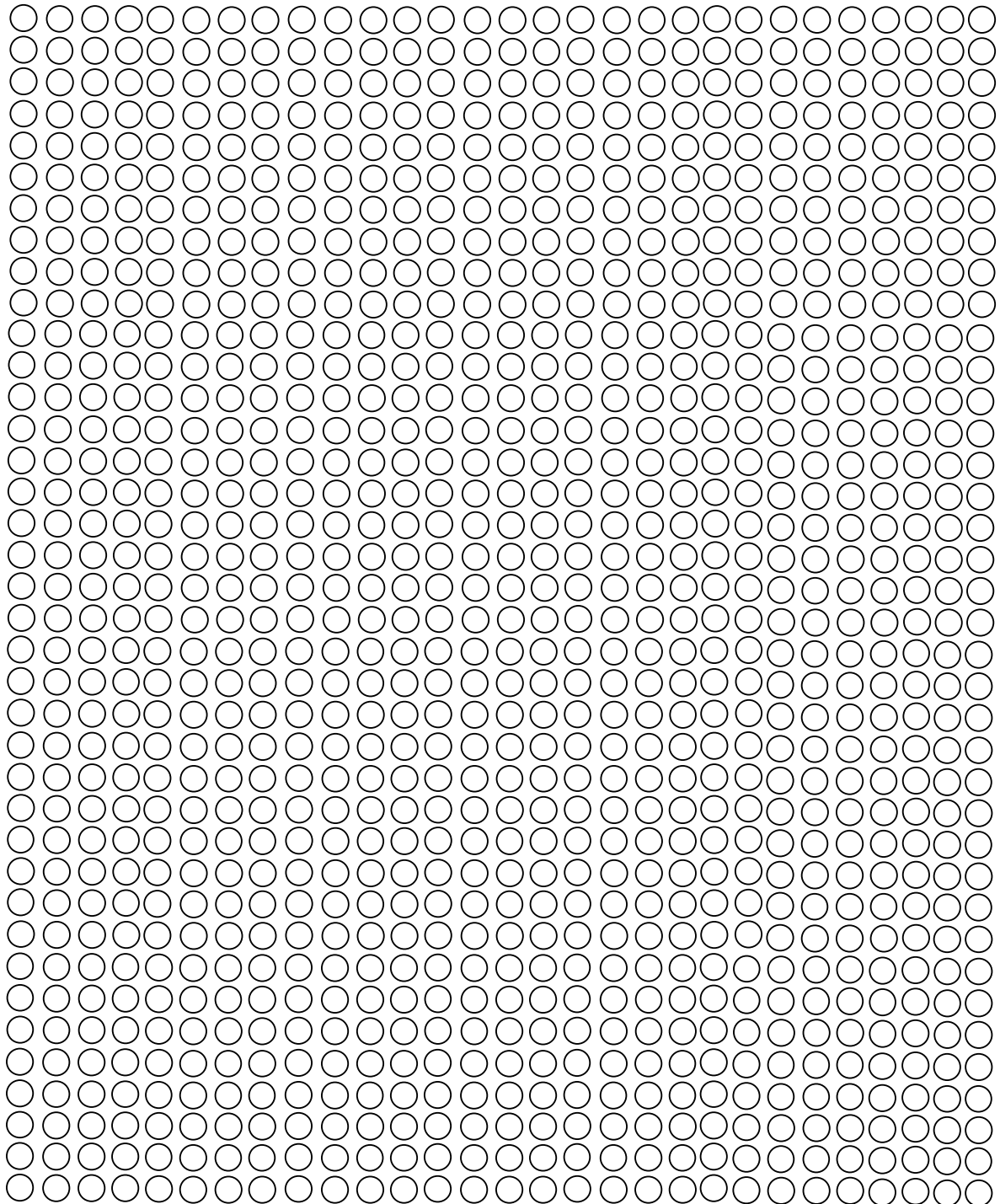
# ***Eighty-eight Buddhas Great Repentance***

Li Fo Ta Chan Hui Wen

Recited with full respect

to increase virtue, to eliminate negative karma, to accumulate Merit Field, and to extend longevity

Offer to \_\_\_\_\_ Dharma friend      Recited by devotee \_\_\_\_\_



Completed on \_\_\_\_\_ (yyyy/mm/dd)

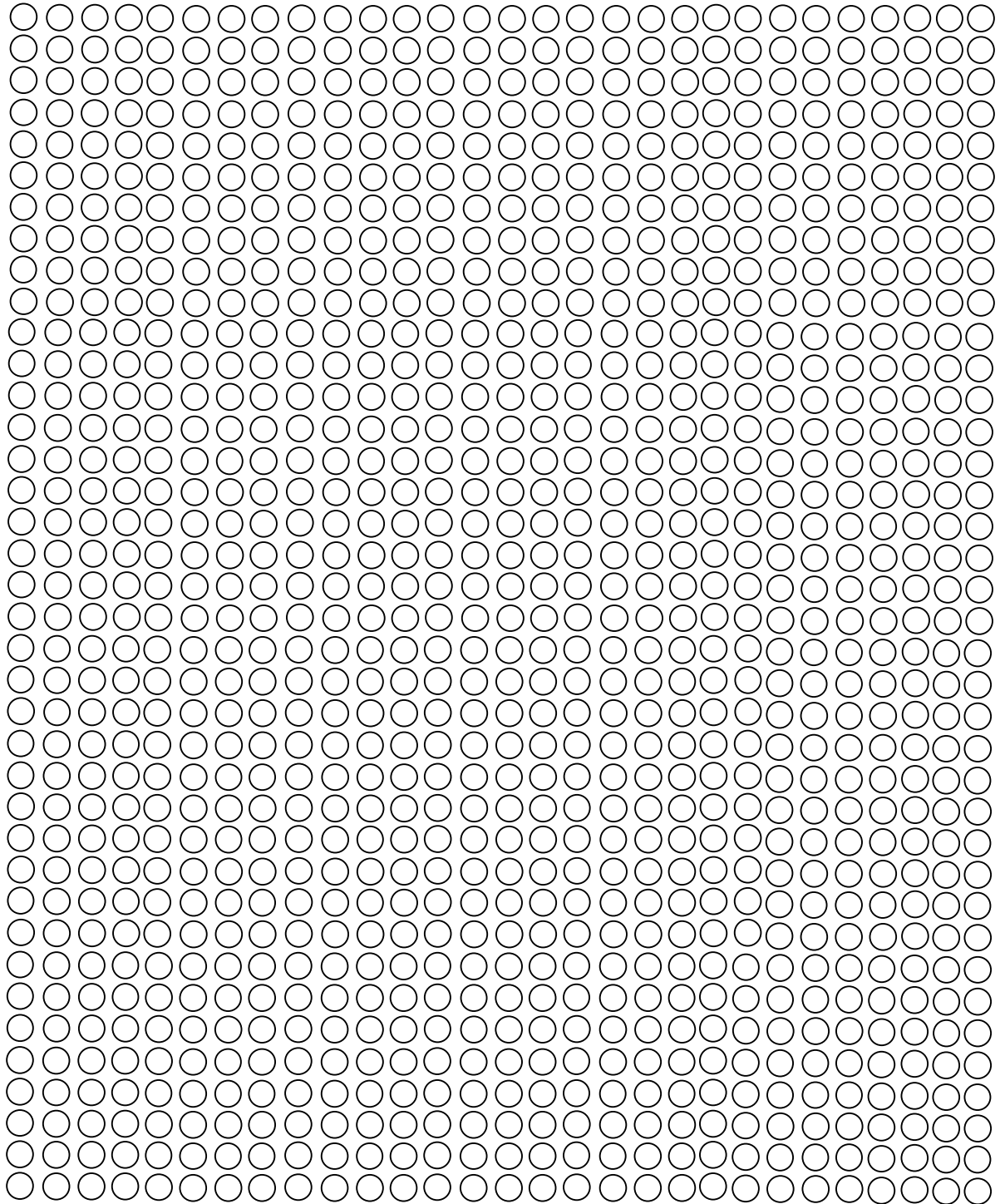
# *Amitabha Sutra*

## A Mi To Ching

Recited with full respect

to increase virtue, to eliminate negative karma, to accumulate Merit Field, and to extend longevity

Offer to \_\_\_\_\_ Dharma friend      Recited by devotee \_\_\_\_\_



Completed on \_\_\_\_\_ (yyyy/mm/dd)

# **Appendix G: Little House Sample**





# **Appendix H: Typical Usage of Little Houses**

# Transferring Merits to Karmic Creditors

## OFFERING

O F F E R E D  B Y : > full name of the reciter <	CHI FO	WANG	HSIN	TA	O F F E R  T O : Karmic Creditor of <full names>
	MIEH TSUI	SHENG	CHING	PEI	
	CHEN YAN	CHOU		CHOU	
	○○○○○○○	○○○○○○○	○○○○○	○○○	
	○○○○○○○	○○○○○○○	○○○○○	○○○	
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	○○○○○○○	○○○○○○○	○○○○○	○○○	
2011					
Y					
12					
M					
30					
D	87 Times	84 Times	49 Times	27 Times	

# Transferring Merits to a Deceased Person

<b>OFFERING</b>				
OFFERED BY	CHI FO	WANG	HSIN	TA
	MIEH TSUI	SHENG	CHING	PEI
	CHEN YAN	CHOU		CHOU
	: <full name of the reciter >			
TO	: <full name of the deceased person >			
	2011			
	Y			
	12			
M				
30				
D				
	87 Times	84 Times	49 Times	27 Times

# Transferring Merits to a Child that was aborted or miscarried

## OFFERING

<b>O F F E R E D</b>	CHI FO	WANG	HSIN	TA	<b>O F F E R</b>
	MIEH TSUI	SHENG	CHING	PEI	
	CHEN YAN	CHOU		CHOU	
	BY : < full name of the reciter >				
2011					
Y					
12					
M					
30					
D	87 Times	84 Times	49 Times	27 Times	

# Transferring Merits to the Karmic Creditor of the House

## OFFERING

<b>O F F E R E D</b>	CHI FO	WANG	HSIN	TA	<b>O F F E R</b>
	MIEH TSUI	SHENG	CHING	PEI	
	CHEN YAN	CHOU		CHOU	
<b>B Y</b>	○○○○○○	○○○○○○	○○○○○○	○○○○	<b>T O</b>
:	○○○○○○	○○○○○○	○○○○○○	○○○○	:
>	○○○○○○	○○○○○○	○○○○○○	○○○○	:
full name of the reciter >	○○○○○○	○○○○○○	○○○○○○	○○○○	Karmic Creditor of the house of
	○○○○○○	○○○○○○	○○○○○○	○○○○	<full name of the owner>
	○○○○○○	○○○○○○	○○○○○○	○○○○	
	○○○○○○	○○○○○○	○○○○○○	○○○○	
<b>2011</b>	○○○○○○	○○○○○○	○○○○○○	○○○○	
<b>Y</b>	○○○○○○	○○○○○○	○○○○○○	○○○○	
	○○○○○○	○○○○○○	○○○○○○	○○○○	
<b>12</b>	○○○○○○	○○○○○○	○○○○○○	○○○○	
	○○○○○○	○○○○○○	○○○○○○	○○○○	
<b>M</b>	○○○○○○	○○○○○○	○○○○○○	○○○○	
	○○○○○○	○○○○○○	○○○○○○	○○○○	
<b>30</b>	○○○○○○	○○○○○○	○○○○○○	○○○○	
<b>D</b>	○○○○○○	○○○○○○	○○○○○○	○○○○	
	87 Times	84 Times	49 Times	27 Times	

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