

# Metaphysics Q & A

## Volume 3



by *Master Lu*

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



### **Metaphysics Q & A Volume 3**

Author: Master Lu Jun Hong  
Chinese Editors: Minghui Zhang, Qianqian Zhang, Chen Yu  
Chinese Reviewer: Yuxian Dong  
English Translator: Nina Ni  
English Editor: Amy Chung  
Producer: The Secretariat, Guan Yin Citta Dharma Door  
Graphic Designer: Foresst Lai, Nina Ni  
Publisher: 2OR Guan Yin Tang Culture Centre  
Address: The Miramar, Suite 271, Level 1,  
398-408 Pitt Street, Sydney 2000, Australia  
Telephone: (61-2) 9283 2758 (61-2) 9212 3884  
Facsimile: (61-2) 8005 2791  
E-mail: [info@GuanYinCitta.com](mailto:info@GuanYinCitta.com)  
Blog (Chinese): <http://blog.sina.com.cn/richardlujunhong>  
Website: [www.GuanYinCitta.com](http://www.GuanYinCitta.com)  
Edition: June 2012, First Edition, First Print  
ISBN: 978-0-9872230-8-1  
Quantity: 10,000 copies

## 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.

# Contents

Introduction to the Guan Yin Citta Dharma Door .....	v
Introduction to Reciting Sutras and Mantras.....	vii
Important Information about Little Houses.....	xvi
101 Prayers for performing recitations.....	1
102 Application for True Name.....	4
103 Wearing images of Bodhisattva .....	5
104 Eyelid twitch or myokymia.....	6
105 Performing recitations for exams .....	8
106 Performing the Application lodging ceremony without an altar .....	10
107 Performing recitations for Dharma Protectors .....	11
108 Performing Life Liberation on behalf of others.....	12
109 Sexual misconduct and adultery .....	13
110 How to determine if we can recite for others.....	15
111 Transforming and resolving “Peach Blossom Calamities” .....	16
112 Name plaques for aborted or miscarried children.....	18
113 Performing recitations for people with depression .....	19
114 Performing recitations on behalf of your children.....	21
115 Consuming vegetables in a meat dish.....	23
116 Interpersonal conflicts, including lawsuits and being owed money ..	25
117 Being cursed by someone .....	27
118 Regarding heart diseases .....	29
119 Transferring merits to the deceased.....	31
120 Symptoms experienced while performing recitations .....	33
121 Burial site selection and the burial ceremony.....	35
122 Self-cultivation .....	37
123 Children having romantic relationships at a young age .....	40
124 The Western Pure Land of Amitabha Buddha.....	42
125 Performing recitations in hospitals .....	45
126 Transcribing and burning sutra booklets .....	46
127 Disciplining misbehaved children.....	47
128 Performing recitations for people with dementia .....	48
129 Regarding homosexuality.....	49
130 Repairing or relocating the burial sites of ancestors .....	51
131 Welcoming the Bodhisattva of wealth during the CNY Festival.....	53
132 Great Compassion Water.....	55
133 Transferring merits to pets .....	57

134 Giving gifts .....	59
135 Purchasing a new car .....	61
136 Birthday celebration .....	62
137 Keeping records .....	63
138 Photographing statues or images of Buddhas and Bodhisattvas.....	64
139 Age and Karmic Passes .....	65
140 Etiquette for paying respects to Buddhas and Bodhisattvas .....	66
141 The Lantern Festival .....	67
142 Performing recitations in hotels .....	69
143 Wedding preparations .....	71
144 Performing recitations during postnatal care and breastfeeding.....	72
145 Regarding stuttering .....	74
146 Performing recitations for people with Hepatitis B .....	75
147 Performing recitations for people in a coma .....	76
148 Eye disorders.....	77
149 Practising vegetarianism .....	78
150 Regarding menopause .....	79
About Us .....	81
Appendix A: Sutra and Mantra Titles .....	84
Appendix B: Glossary .....	86
Appendix C: Application for Name Change.....	89
Appendix D: Application for True Name .....	91
Appendix E: Application for Convincing Family Members .....	93
Appendix F: Self-Cultivation Record Forms.....	95
Appendix G: Little House Sample.....	103
Appendix H: Typical Usage of Little Houses .....	105
Donation .....	110



## **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.

---

<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  
June 2012



## 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.

---

<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.

---

<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

---

<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

---

<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).

---

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

## 101 Prayers for performing recitations

**Q101:** Master Lu, how should we say our prayers when we perform recitations? Should we say all our prayers together before we start reciting a collection of sutras and mantras? Or, should we say the corresponding prayer before we start reciting each type of sutra or mantra? Or, should we repeat our prayers every time before we recite the title of each sutra or mantra?

**A101:**

- It is best not to say our prayers every time before we recite the title. Once there was a caller to “The Art of Applying Comprehensive Metaphysics” radio program who said his prayers this way. While performing Totem Enquiry, Master Lu noticed that this caller had “black” titles for all the sutra and mantra that he recited. This was because most of the wishes in his prayers contained karmic fruits that were not good, causing black or negative energy fields to be generated. For example, as a result of negative karma, a person is suffering from illness and this has a negative energy field associated with it. If this person mentions his illness every time before he recites the title of the sutra or mantra, the titles would be contaminated with negative energy as well. Therefore, the effectiveness of our recitation may be affected if we say our prayers every time before we recite the titles. Beginner Buddhists can say the corresponding prayer before they start reciting each type of sutra or mantra. They can include multiple wishes in their prayers, but the number of wishes should be limited. Having multiple wishes in the prayers would increase thoughts of greed in the mind and hence reduce the effectiveness. For more details, please refer to the procedures described in Q&A 071 and Q&A 072 “Introduction to reciting sutras and mantras”.
- If you currently still have many urgent or specific problems to resolve, then it would be best to say your prayers separately for each problem. This is intended to address the specific problems, hence producing better effects.
- If you have reached a certain level of cultivation and you currently do not have too many wishes or problems, you can say all the prayers once before reciting a collection of sutras and mantras for your Daily

Recitation and then once again after your recitation. As you improve in your cultivation, how you say your prayers can be adjusted accordingly. Dharma cultivators who are experiencing positive effects in their cultivation can say all the prayers once before they start their recitation, and then once again after they finish their recitation.

- The effect of performing recitations with a pure mind is different to performing recitations with a specific intention. Currently, many people perform recitations with the intention to achieve a specific outcome or return. It is recommended that we gradually cease the desire for returns, as this desire reduces the effectiveness. As our level of cultivation elevates, we aim to achieve the state of no desire for any return. Sometimes, when we have no desire for any return, we may end up receiving returns, whereas sometimes when we do have a desire for returns, we may not receive any returns in the end. At times, even if we insistently ask Buddhas and Bodhisattvas for help, we may not receive the support that we want. Other times, even if we do not ask for anything, Buddhas and Bodhisattvas would help us regardless. As our spiritual power improves from cultivation, we do not need to make many requests for Buddhas and Bodhisattvas to unconditionally protect and bless us.
- The effect of saying the corresponding prayer before we start reciting each type of sutra or mantra is actually similar to the effect of just performing recitations and saying fewer prayers. However, it would be better to focus more on performing the recitations rather than saying the prayers. Suppose you are asking a person for a favour. Sometimes, even if you persistently ask this person, you may not get what you want. This is how the human realm operates normally. We may think that the spiritual realms operate differently, but in fact they operate in a similar manner. Hence, no matter how hard we say our prayers, we may not be able to obtain what we want. It is normal for us to perceive events as following the way they would generally happen in the human realm. However, according to the spiritual realms, especially in the upper realms including the heavens, events actually happen as a result of the karmic fruits from our collective karma in the human realm.
- Regardless of how you say your prayers, it is best to say the corresponding prayers separately for the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen), ***Mantra to Untie Karmic Knots***



(Chieh Chieh Chou), and ***Amitabha Pure Land Rebirth Mantra*** (Wang Sheng Chou).

- ***Eighty-eight Buddhas Great Repentance*** is one of the most significant sutras. Before reciting the sutra, it is best to say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect me, <your full name>, help me to repent and eliminate karmic obstacles due to negative karmas on my body (or on particular parts of the body).”
- Before reciting the ***Mantra to Untie Karmic Knots***, it is best to say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect me, <your full name>, and <name of the other party>, to untie karmic knots and resolve conflicts.”
- Before reciting the ***Amitabha Pure Land Rebirth Mantra***, it is best to say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to transfer merits to the minor foreign spirits of the deceased animals whose death I have caused, and help me to cease karmic obstacles due to negative karmas.”

## 102 Application for True Name

**Q102:** Hi Master Lu, please advise us on the following question: When I was little, I had the name “XY”, and I also had the name “XZ”. I am not sure which name was the one on my birth certificate. I have used “AA” as my name for many years now, and this is the name that I use for my official identifications. How do I lodge my *Application for Name Change*? What should I write as the original name in the application? Can I write it as “XY/XZ”?

**A102:**

- You can use the *Application for True Name*. You can download the application form from <[www.GuanYinCitta.com](http://www.GuanYinCitta.com)>. For the procedure for lodging the *Application for True Name*, you can follow the procedure for lodging the *Application for Name Change* in Q&A 002 “Regarding changing names” and Q&A 081 “Regarding how to determine if the Application for Name Change is successful”.
- Please print the *Application for True Name* on a piece of yellow A4 paper.
- This method is only applicable for people who are unsure of their original name, and for children who were adopted.

## 103 Wearing images of Bodhisattva

**Q103:** Hi Master Lu, I would like to wear a pendant with the image of Guan Yin Bodhisattva for protection. What should I be aware of? Can ladies wear this kind of pendant? Does the pendant need to be blessed?

**A103:**

- You can certainly wear a pendant with the image of Guan Yin Bodhisattva around your neck, regardless of your gender. In particular, since we are now following the Guan Yin Citta Dharma Door, when we wear a pendant with the image of Guan Yin Bodhisattva, we would be able to receive protection and blessings.
- The entire pendant should only contain the image of Guan Yin Bodhisattva. Please do not select one that has figures of animals, or other images or text on the back of the pendant.
- The pendant should only be made of one single type of material. The first choice would be gold, and jade would also be alright. Please do not select one with multiple materials, for example, jade with gold plating.
- If the pendant is made of jade, the colour should be pure and should not be multicoloured. A slightly darker shade than white would be the best colour choice. In comparison, green would not be a good choice.
- It would be best if you are able to have Master Lu to bless your pendant. If you are not able to have the pendant blessed, you can also directly wear it. Guan Yin Bodhisattva would recognise our efforts in performing recitations and cultivating our minds, and we would receive protection and blessings from Guan Yin Bodhisattva.

## 104 Eyelid twitch or myokymia

**Q104:** Hi Master Lu, lately I am having eyelid myokymia. I have heard that “twitching of the left eye is associated with money, and twitching of the right eye is associated with calamities.” Is this true? Which sutras or mantras should I recite?

**A104:**

- When you have eyelid myokymia, it is best for you to first find out if it is due to personal factors, including going to bed too late, or being sleep deprived.
- The saying that “twitching of the left eye is associated with money, and twitching of the right eye is associated with calamities” is not always accurate.
- There are techniques for determining if your eyelid myokymia is indicating fortune or misfortune. You can determine the four fundamental representations depending on the date when you experience eyelid myokymia. The four fundamental representations are: alcohol, food, money, and energy. “Alcohol” means that you will have the opportunity to consume alcohol; “food” means that people will provide you with food; “money” means that you will earn a small amount of extra money; and “energy” means that you will lose your temper or absorb someone else’s angry energy, which is not a good representation.
- The method for performing calculation for eyelid myokymia is as follows: begin counting from the location where you experience eyelid myokymia, and count in a clockwise direction. For example, from upper left eyelid, to upper right eyelid, to lower right eyelid, and then to lower left eyelid. Add the  $n^{\text{th}}$  number of the month to the  $n^{\text{th}}$  number of the day to obtain a total number (based on the western calendar), and use the total number to count in a clockwise direction. Then continue to count one round in a clockwise direction in the following order: “alcohol, food, money, energy”. The representation can be determined by the location of where the counting ends on the twitching eyelid.
- For example, today is the 3rd of July, and your upper right eyelid is twitching. Adding the number of the month to the number of the day,

we obtain the total number of  $3 + 7 = 10$ , with July being the 7<sup>th</sup> month of the year. We start from the twitching eyelid, which is the upper right eyelid, and count clockwise: 1. upper right eyelid, 2. lower right eyelid, 3. lower left, 4. upper left, 5. upper right, 6. lower right, 7. lower left, 8. upper left, 9. upper right, and 10. lower right. You then continue to count one round in a clockwise direction in the following order: “alcohol, food, money, energy”. You will have “alcohol” at the lower left eyelid, “food” at the upper left eyelid, “money” at the upper right eyelid, and “energy” at the lower right eyelid. Since it was the upper right eyelid that was twitching, and “money” was represented in that location in this calculation, it means that you will experience fortune relating to money.

- After multiple experiments, we can conclude that, on any day, it does not matter which eyelid is twitching, you can obtain the same outcome. That is, the meaning of eye myokymia is related to the date. The simplified calculation is:  $T = X + Y$ , where  $X$  is the  $n^{\text{th}}$  number of the month, and  $Y$  is the  $n^{\text{th}}$  number of the day. We can divide  $T$  by 4 to obtain the remainder  $N$ . From the value of  $N$ , we can conclude that:  $N = 0 =$  alcohol,  $N = 1 =$  energy,  $N = 2 =$  money, and  $N = 3 =$  food.
- If you frequently experience eyelid myokymia, then from the medical perspective, you may lack a certain type of vitamin for your nerve endings. From the metaphysics perspective, you may have foreign spirits on your body, and you should recite *Little Houses* for your Karmic Creditor.

## 105 Performing recitations for exams

**Q105:** Hi Master Lu, my son is having exams soon. What should we recite? What should we do on the day of the exam?

**A105:**

- First of all, students must study hard, and prepare for exams with a proper mindset.
- The following should be included in the Daily Recitation before the exam:
  - The following is recommended as a minimum: the **Great Compassion Mantra** (Ta Pei Chou) 7 times, **Heart Sutra** (Hsin Ching) 7 times, and **Cundi Dharani** (Chun Ti Shen Chou) 21 or 49 times. You can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect <full name>, and help <full name> to have wishes fulfilled, to have exams go smoothly, and to achieve academic success.”
  - Generally, starting from about three months before the exam period, the recitation of the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) can be reduced to once per day to avoid the activation of negative karmas into foreign spirits, which may affect the exam performance.
- It is also recommended that you make Great Vows and perform Life Liberation.
- If you sense that there may be foreign spirits occupying the student’s body, it would be best to perform the transferring of merits as soon as possible using *Little Houses*, and address them to the “Karmic Creditor of <full name>”.
- If the student does not have sufficient time to perform recitations, the student can begin with reciting the **Cundi Dharani** 21 times per day. The effects would be significantly reduced if family members are performing all the recitations, and the student does not recite at all.
- The day of the exam is also very important. The student can carry a charm or amulet, and wear clothes that match the colour of his Totem. Most importantly, you should perform the following recitations. You can recite the **Great Compassion Mantra** 7 times in the morning. While the

student is in the exam room, family members can recite the **Heart Sutra** and the **Cundi Dharani** for him continuously, and sincerely ask Guan Yin Bodhisattva to protect and bless him, so that he will gain wisdom and pass the exam successfully.

- Unreleased results are classified in the “Yin” category, whereas released results are classified in the “Yang” category. Therefore, after the exam, but before the results are released, you can still improve your exam results by reciting the **Cundi Dharani**.

## 106 Performing the Application lodging ceremony without an altar

**Q106:** Hi Master Lu, I frequently go on business trips for my job and cannot settle in one place for an extended period of time. My circumstances do not allow me to have an altar to pay respects and make offerings. Now I would like to lodge the *Application for Convincing Family Members*. Can I leave the application form on the altar at my parents' place, and then I offer the Heart Incense<sup>7</sup>, perform recitations and say my prayers when I am out on trips?

**A106:**

- If there is someone at home who makes incense offerings at the altar every day at a certain fixed time, then you can leave the application form with them. When your family member is making the incense offering at home, you can make your Heart Incense offering at the same time, and then you can lodge the application and perform the required recitations.
- This method is also applicable for Dharma cultivators who do not yet have the conditions to have an altar at home.
- For example, if John does not have an altar at home, but Jennifer does, then John can give his application form to Jennifer. Every morning at a certain fixed time, Jennifer makes incense offerings at her altar with John's application form placed on the altar. At the same time, John is at his place making the Heart Incense offering at Jennifer's altar. Then John can say his prayers and perform recitations for lodging the application.
- Please note: The owner of the altar, Jennifer, must also be a Dharma cultivator who follows the Guan Yin Citta Dharma Door. In addition, John and Jennifer must establish adequate communication to avoid potential time differences.
- Benefit: This method compensates for the limitations in conditions for Dharma cultivators who do not yet have an altar at home. For Dharma cultivators who already have an altar at home, this allows them another opportunity to accumulate virtues.

---

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



## 107 Performing recitations for Dharma Protectors

**Q107:** Recently, some Dharma cultivators are proposing that we perform recitations for Dharma Protectors. They are saying that each of us has our own Dharma Protectors, and they also need spiritual energy and sutra and mantra recitations. Is this recommended?

**A107:**

- Dharma Protectors in the upper realms are the ones who follow and support Buddhas and Bodhisattvas. They are also Bodhisattvas.
- Dharma Protectors are Bodhisattvas who have already Brought Forth the Mind to save lives. They do not dwell on any gains or losses, nor do they seek fame or material returns. We should not perceive Bodhisattvas from our worldly perspectives. Bodhisattvas do not ask for benefits or returns from the human realm.
- If other spiritual beings are communicating with you and sending messages through your consciousness to ask you to recite for them or to send them energy, you can recite *Little Houses* and address them to the “Karmic Creditor of <your full name>”. However, you should be extremely careful. A genuine Bodhisattva would never ask for such returns.
- The spiritual world is far more complex than we can imagine. It is best to strictly follow the teachings of Master Lu. We should not follow methods that are not yet instructed by Master Lu for the time being to prevent undesirable situations from occurring.

## 108 Performing Life Liberation on behalf of others

**Q108:** Hi Master Lu, my family members do not believe in Buddhism but I would like to perform Life Liberation on their behalf. What should I do?

**A108:**

- If your family members or friends do not believe in Buddhism, or are even opposed to you learning Buddhism, then the effects of performing Life Liberation on their behalf would be reduced. However, performing Life Liberation for them would be better than not performing it at all.
- Before you use your own money to perform Life Liberation on behalf of others, you can say the following prayer to Guan Yin Bodhisattva, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva forgive me, <your full name>, I am now using my money to perform Life Liberation for <full name of the family member or friend>.” You can then purchase live creatures, including fish, and perform Life Liberation. This way, the Life Liberation that you perform for others would be effective.
- Another method would be: before you perform the Life Liberation, you can say the following prayer, “I, <your full name>, will give <amount of money> to <full name of the family member or friend>. Please regard the money as their own.”
- Once you arrive at the site of Life Liberation, it is best not to mention your name again. If you frequently state your name, or think about your name in your mind, then a portion of the virtues from performing the Life Liberation would be allocated to you. It is recommended to only say the following, “<full name of the family member or friend> has contributed <amount of money>, to purchase <amount of fish>. May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <full name of the family member or friend>... (followed by the rest of the prayer)”
- After you have performed Life Liberation on behalf of others, it would be best if you could let them know the amount of fish that you have released for them. However, if they are completely opposed to the practice of performing Life Liberation, then it would be best not to mention anything to them at all. This is to prevent them from generating negative verbal karmas.

## 109 Sexual misconduct and adultery

**Q109:** Hi Master Lu, I frequently commit sexual misconduct and I started masturbating since I was young. I often have inappropriate thoughts and I cannot control myself. Even though I am now performing Daily Recitation and learning Buddhism, I am still having disrespectful thoughts towards Buddhas and Bodhisattvas constantly. It is as if I have been possessed by a demon of sexual misconduct. I suffer from afflictions every day and I am desperate for help. Master Lu, can I please have a Dharma talk on this issue? Thank you for your compassion.

**A109:**

- If you have displayed these types of misbehaviours since childhood, it is generally originated from the habits from your past life. You must make changes through performing recitations and cultivating your mind.
- You can recite *Little Houses* and address them to the “Karmic Creditor of <your full name>”. It is recommended that you recite 27 *Little Houses* as the first batch, and then followed by 7 *Little Houses* for each subsequent batch until your condition improves.
- You can include the following for your Daily Recitation: recitation of 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) 3 to 7 times. You can combine these with the recitation of *Little Houses*. When you recite the **Heart Sutra**, 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 strength and help me to withdraw from sexual misconduct. Guan Yin Bodhisattva, please bless me with your compassion.”
- In addition, you can also recite the **Sri Devi Dharani** (Ta Chi Hsiang Tien Nu Chou), and say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, help me to eliminate my addiction of sexual misconducts.” The recitation of this mantra provides additional support for you to eliminate this undesirable behaviour.
- In your daily routine, it is also recommended that you be mindful of your behaviour and refrain from reading inappropriate contents in books,

magazines, newspapers, etc., and refrain from frequently having inappropriate thoughts.

## 110 How to determine if we can recite for others

**Q110:** Hi Master Lu, how do we determine if we have enough spiritual power to perform recitations or perform the transferring of merits for others?

**A110:**

- Saving people is a good deed. However, if you do not have enough spiritual power, then you may potentially become too involved. You should only help others if you have enough ability and spiritual power.
- A person who has enough spiritual power to help others recite *Little Houses* generally should have the following characteristics:
  - does not frequently have nightmares;
  - does not feel fatigued or feel low in energy;
  - generally has a smooth career and a good life; and
  - has good health and physical appearance, and is full of energy.
- If you do not have the characteristics listed above, but instead, for an extended period of time, you have issues such as suffering from illness, having difficulties in life, having nightmares frequently, feeling cold constantly, and having too much “Yin” energy, then it would be best for you to recite *Little Houses* for yourself first before helping others.
- If you have no choice but to help others recite *Little Houses*, then it would be best that you recite more **Great Compassion Mantra** (Ta Pei Chou) for yourself.

## 111 Transforming and resolving “Peach Blossom Calamities”

**Q111:** Hi Master Lu, in the past I have had my fortunes read by a fortune teller, who said that I tend to experience difficulties in my relationships. In real life, I have been having problems in my marriage and my husband is having an affair. I am now following Master Lu, performing recitations and cultivating my mind. I would like to know how I can transform and resolve my “Peach Blossom Calamities”.

**A111:**

- In Chinese, “Peach Blossom Calamities” are said to be unavoidable calamities in relationships as they are predetermined by fate.
- First of all, if you experience difficulties in your relationship, it is possibly resulting from karmic obstacles due to negative karmas from your past lives.
- If you wish to have happiness and harmony in your relationship, then it is important to ensure that you mindfully and sincerely perform your Daily Recitation.
  - **Great Compassion Mantra** (Ta Pei Chou) and **Heart Sutra** (Hsin Ching) are the basics.
  - **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen), the recitation of this sutra is for repenting and eliminating karmic obstacles due to negative karmas that have caused the difficulties in your relationship.
  - **Cundi Dharani** (Chun Ti Shen Chou), the recitation of this mantra can help you to have your wishes come true, and to expedite the process for resolving your problems.
  - **Mantra to Untie Karmic Knots** (Chieh Chieh Chou), the recitation of this mantra can help to transform and resolve negative karmic ties in your relationship.
- You can recite 3 *Little Houses* per week and address them to the “Karmic Creditor of <your full name>”.
- Secondly, if your husband is experiencing “Peach Blossom Calamities”, and he is in love with someone else or someone else is in love with him,

this may be because either he owes that person karmic debts, or that person owes him karmic debts from past lives.

- It is recommended that you recite more **Heart Sutra** for him to help him gain wisdom. This would help him to realise that everything is empty, and that he should not misconduct.
- In addition, you can recite the **Eighty-eight Buddhas Great Repentance** for him to eliminate the karmic obstacles of owing others from his past lives.
- You can also recite the **Mantra to Untie Karmic Knots** to transform and resolve the negative karmic ties between your husband and the person he is involved with.
- Please note: During this time, it is best not to recite an excessive amount of the **Mantra to Untie Karmic Knots** for yourself. When the time comes for your husband to experience “Peach Blossom Calamities”, the positive karmic relationship between you and your husband would not be very strong. If you recite an excessive amount of the **Mantra to Untie Karmic Knots** to untie the karmic knots between you and your husband at this time, it may cause your karmic relationship to be completely dissolved.
- If your negative karmic ties are very strong, you will need to recite *Little Houses*. Address the *Little Houses* to the “Karmic Creditor of <your husband’s full name>”.
- If you are destined to experience “Peach Blossom Calamities” according to your fate, it also indicates that you are experiencing calamities in your life. You can include the **Jvala Mahaugra Dharani** (Hsiao Tsai Chi Hsiang Shen Chou) in your Daily Recitation.
- Meanwhile, it is recommended that you also make Great Vows and perform Life Liberation, as well as perform virtuous deeds to enhance your positive karmic relationships.
- Once you have eliminated your negative karmic ties by performing recitations, if you still have positive karmic ties with your husband, you should try your best to maintain your relationship. If you do not have sufficient positive karmic ties remaining, then by performing recitations you would not suffer too much pain.
- In any case, we should not forcefully ask for what we are not meant to have, and we should learn to respect the karmic conditions and go with the karmic flow, instead of dwelling on them.

## 112 Name plaques for aborted or miscarried children

**Q112:** Hi Master Lu, I have already named a child that I miscarried and I have also placed a plaque for the child on my altar. Is this alright?

**A112:**

- We should not name children that have been aborted or miscarried. We should also not place a plaque for them on the altar at home for the purpose of paying respects and making offerings. Once you have named or placed a plaque for a child, it would be difficult for the child to be reborn. Even if you perform the transferring of merits for the child, it would be very difficult for the child to proceed to a better place.
- When you perform the transferring of merits for a child that has been aborted or miscarried, you should only address the *Little Houses* to “Child of <full name of the mother>”. Generally, you should write the full name of the mother. If you do not know the full name of the mother, you can write the full name of the father. You should not address the *Little House* in any other forms. Please do not write “Aborted child of <full name>” or “Miscarried child of <full name>”, etc. If you do not follow the correct convention when you address the *Little House*, it may cause difficulties during the transferring of merits and as a result the child would not be able to proceed to a better place.
- If you have placed a plaque for the child, and you have decided to invite it to come down from the altar, then you should recite at least 21 *Little Houses* for the child before you remove the plaque. Address the *Little House* to “Child of <full name of the mother>”. On the day that you remove the plaque, first 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. Then 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 child.” 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 important to note that the plaque should not be burnt.



## 113 Performing recitations for people with depression

**Q113:** I have been diagnosed with depression. I am constantly stuck in my own world, have trouble sleeping, and feel irritable and disturbed. What should I do?

**A113:**

- Usually, mental disorders such as depression, epilepsy, etc. can be classified as illnesses relating to karmic obstacles due to negative karmas and foreign spirits.
- These types of illnesses all originate from one's karmic obstacles and foreign spirits from previous lives. If you have committed serious wrongdoings and generated severe karmic obstacles in your previous lives, then you would experience karmic retributions in your current lifetime. When your karmic fruits have ripened and your Karmic Creditors come to claim their karmic debts, the causality would take effect and the result is that you would develop mental illnesses. This may manifest in the form of feelings of irritability and disturbance, or even lead to you being unable to control your own emotions or willpower. This is because your mind may be controlled by your Karmic Creditor or foreign spirits.
- Once you realise the cause of your illness, you need to perform your recitations with a sincere mind to repent and eliminate your negative karmas, and to repay your karmic debts. The concept of karma and causality is genuine and not false – instead of attributing blame on other factors, you can consider it as an opportunity to reflect and realise that you may have committed numerous wrongdoings to others in the past, and you were unable to accumulate a sufficient amount of virtues. In this life, you will experience the effects of your karmic fruits. Therefore, you must bring forth your mind for repentance and sincerely repent in order to eliminate your negative karmas, and to repay your karmic debts by transferring merits to your existing Karmic Creditors. Once you have eliminated your negative karmas and repaid your karmic debts, then you would be expected to recover.
- It is recommended that you recite the following sutras and mantras:

- **Great Compassion Mantra** (Ta Pei Chou), recite this mantra 7 times or more 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 help me to accumulate and strengthen my virtues.”
- **Heart Sutra** (Hsin Ching), recite this sutra 21 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 cure my depression (or other mental illness).”
- **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen), recite this sutra 3 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 repent and eliminate karmic obstacles due to negative karmas that have caused my depression (or other mental illness), and cure my illness.”
- You can recite 3 or more *Little Houses* per week. Usually these types of illnesses are caused by severe negative karmas. You can start with 21 *Little Houses* as the first batch, and then recite additional batches of 21 *Little Houses* according to your condition until you have fully recovered.
- At the same time, you can combine your recitations with making Grand Vows and frequently performing Life Liberation. This would increase the effectiveness of treating your depression.

## 114 Performing recitations on behalf of your children

**Q114:** How do we perform recitations on behalf of our children? What should we be aware of?

**A114:**

- Generally, if you are performing recitations on behalf of your children, you can recite the **Heart Sutra** (Hsin Ching) for them, regardless of their age. The recitation of the **Heart Sutra** helps children to gain wisdom, become more cooperative with others, and perform better at school. Better results can be achieved if you recite more.
- The recitation of the **Great Compassion Mantra** (Ta Pei Chou) should be based on the condition of your children. If a child is physically well, then you can recite the **Great Compassion Mantra** 3 to 7 times per day. If a child is physically weak and unwell, or suffers from chronic illnesses, which may be resulting from karmic obstacles due to negative karmas from previous lives, then it is recommended that you recite the **Great Compassion Mantra** 21 to 49 times per day. You can sincerely ask Guan Yin Bodhisattva to heal the illness that your child has. If a child is very stubborn, hard to discipline, or display unruly behaviours, then it would be best that you limit your recitation of the **Great Compassion Mantra** to 7 times per day. If you recite a large number of the **Great Compassion Mantra** for misbehaved children, it may increase their spiritual power and therefore it would be even more difficult for you to discipline them.
- If a child has a chronic illness or a prenatal disorder, then you should also include the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) in your recitation. The number of times that you should recite depends on the age of the child:
  - for children less than 1 year old, then it is best to limit your recitation to once per day;
  - for children between the ages of 1 to 3 years, you can recite once or twice per day;
  - for children between the ages of 3 to 12 years, you can recite up to twice per day; and
  - for children between the ages of 12 to 18 years, you can recite up to 3 times per day, unless they are suffering from severe illness

which then you can recite 3 to 5 times per day for them. For children above the age of 12 years, you can slightly increase the number, but it is best to limit it to 5 times per day. This is because children are still young and relatively not very strong, and therefore they may collapse if their negative karmas become overly activated.

- As soon as you start to recite the ***Eighty-eight Buddha Great Repentance*** for your child, it is important recite *Little Houses* in a timely manner to transfer merits to the Karmic Creditors of your child. Once the negative karmas have been activated and transformed into foreign spirits, a large number of *Little Houses* may be required within a short period of time. It is recommended that you recite at least 3 *Little Houses* per week to avoid the exacerbation of your child's health condition.
- In addition, you can include the following sutras and mantras in your Daily Recitation for your child:
  - Recite the ***Cundi Dharani*** (Chun Ti Shen Chou) 21, 27, 49 or 108 times per day and sincerely ask Guan Yin Bodhisattva to protect and bless your child to be able to advance in studies, perform well at school, and successfully pass exams.
  - If the child is difficult to discipline and tends to act against the parents, you can recite the ***Mantra to Untie Karmic Knots*** (Chieh Chieh Chou) 21, 27 or 49 times per day to transform and resolve the negative karmic ties between the parents and the child.
- It would be even better if children are able to perform recitations for themselves. Children can recite the ***Great Compassion Mantra, Heart Sutra*** (preferably during day time), and ***Cundi Dharani***.
- In addition, parents can frequently take their children to perform Life Liberation and help them to develop their mind for compassion from a young age. It is very fortunate for a family to have a child who performs recitations and practises Buddhism from a young age.

## 115 Consuming vegetables in a meat dish

**Q115:** Hi Master Lu, I have made a vow that I will be vegetarian. Often when we eat out it is not convenient to find vegetarian food. Sometimes even a bowl of vegetable noodle soup would have animal stock in it. Can I just eat the noodle and not drink the soup? Also, is it alright to eat the vegetables in a meat dish?

**A115:**

- Strictly speaking, if you have made a vow that you will be vegetarian, then you should not consume vegetables in a meat dish. Furthermore, you should not consume any food that has come into contact with meat, seafood, or any of the five pungent spices.
- Under exceptional circumstances when you have no choice but to consume those vegetables, you should state the following in your mind, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva forgive me, <your full name>, I am consuming these vegetables because I have no choice. I absolutely do not want to eat them at all.”
- Most importantly, this is related to your consciousness. If you are consuming the vegetables in a meat dish and find the vegetables to be tasty, or you even find yourself enjoying the taste of meat, then you are breaking your precepts. This means you have not been able to keep your vow and you should address your wrongdoings accordingly. You need to recite the ***Eighty-eight Buddha Great Repentance*** (Li Fo Ta Chan Hui Wen) 49 times and sincerely repent your wrongdoings, and then make a new vow that you will be vegetarian.
- If you have made a vow, you must try your best to keep it. You should not find excuses for being unable to keep your vow. A precept means that you must absolutely refrain from doing what you should not do. You must have strong willpower and obey your precepts.
- In addition, you should not consume fertilised eggs (i.e. eggs that can hatch). Quail eggs should also not be consumed as they are already fertilised.
- When you are consuming ingredients including gelatin or fish oil for medicinal or health purposes, if your body does not reject the taste, then perhaps you have not reach the level where you are completely obeying

your precepts. However, it would be best to avoid consuming ingredients that contain animal by-products.

## 116 Interpersonal conflicts, including lawsuits and being owed money

**Q116:** Hi Master Lu, I lent a large amount of money to a friend and now we are having conflicts. He refuses to return the money to me. What sutras and mantras should I recite? In addition, recently I have become involved in a lawsuit, how can I resolve this?

**A116:**

- To a certain extent, interpersonal conflicts are the result of negative karmic ties from your previous lives. These conflicts can include: having someone refusing to return owed money to you, being involved in lawsuits, being oppressed by your boss, being alienated by your colleagues, and experiencing disagreements with your neighbour, etc. These conflicts can be resolved by performing recitations.
- First of all, you should mindfully and sincerely perform your Daily Recitation, which must include the **Great Compassion Mantra** (Ta Pei Chou) and the **Heart Sutra** (Hsin Ching). You should recite each of these at least 7 times per day, and the greater the number of times that you recite, the better the effects you would achieve.
- When your friend refuses to return owed money to you or causes you trouble, according to the law and order in the human realm, he may be at fault. However, from the perspective of the spiritual realms, it is very possible that you owe him karmic debts. It is recommended that you recite the **Mantra to Untie Karmic Knots** (Chieh Chieh Chou) at least 49 times per day, and sincerely ask Guan Yin Bodhisattva to help you to transform and resolve the negative karmic ties between you and him. In addition, you should recite the **Heart Sutra** at least 7 times per day for him, and sincerely ask Guan Yin Bodhisattva to protect and bless him (you should state his full name) and help him to gain wisdom so that he will not cause trouble for you. The recitation of the **Heart Sutra** can also repay your karmic debts to him, as well as transform and resolve negative karmic ties.
- You can recite the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 7 times per day to repent the karmic obstacles due to negative karmas which have made your problems difficult to resolve.

- You can also recite the ***Cundi Dharani*** (Chun Ti Shen Chou) 49 times per day and sincerely ask Guan Yin Bodhisattva to protect and bless you so that your wishes can come true and that you would soon be freed from your current hardships.
- In addition, it is recommended that you recite one *Little House* every 2 to 3 days.
- For best results, it is recommended that you also perform Life Liberation and make Great Vows.



## 117 Being cursed by someone

**Q117:** Hi Master Lu, I unintentionally offended someone and he has put a curse on me to make my life miserable. Could you please advise me on how to transform and resolve this situation?

**A117:**

- As Buddhists who perform recitations, we do not need to be afraid of these, as curses would not have major effects on us. The worst case scenario would be getting a fever or a headache. However, the other party who puts a curse on you would suffer major karmic retributions later because of his wrongdoings.
- As long as you are mindfully and sincerely performing recitations, and always maintain the right mindfulness and a pure mind, then you would not be affected by the curse. If you do not maintain the right thoughts and the right intention, or you have inappropriate thoughts, then you would easily be affected by the curse.
- It is recommended that you recite the **Great Compassion Mantra** (Ta Pei Chou) continuously every day whenever you can and wherever you can. You can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva help me to sincerely ask the Dharma Protectors to protect me, <your full name>. I will mindfully and sincerely cultivate Buddhism, propagate Dharma and cross over people.”
- You can recite the **Mantra to Untie Karmic Knots** (Chieh Chieh Chou) and the **Heart Sutra** (Hsin Ching) for the other party, and sincerely ask Guan Yin Bodhisattva to help you to transform and resolve the negative karmic ties so that he would not cause trouble for you and make your life difficult.
- It is also recommended that you recite the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen). It is very possible that you have offended the other party through inappropriate actions. You should mindfully and sincerely repent.
- In addition, you can recite a few *Little Houses* and address them to the “Karmic Creditor of <your full name>”. Putting a curse involves asking for help from spirits in the underworld. Once these spirits have received the

merits that you have transferred through recitation, they would be thankful and would not cause trouble for you.

- It is best that you also perform more virtuous deeds, help others more often, and cross over more people.

## 118 Regarding heart diseases

**Q118:** Hi Master Lu, I have heart problems, what sutras and mantras should I include for my recitations?

**A118:**

- First of all, there are two types of causes for heart diseases:
  - One type of heart diseases is congenital, which in fact results from karmic obstacles due to negative karmas. You are experiencing the karmic effects of the negative karmic causes in your previous lives. Your karmic retribution could take the form of being born into a family with a history of heart diseases, or having heart diseases from a young age, or having a heart attack at a particular time.
  - The second type of heart diseases is due to factors associated with your present life. If you do not take good care of you heart, constantly have a bad temper and have a high blood pressure, or have committed numerous wrongdoings in your life, you are also likely to have heart problems. When you do not have the right mindfulness, your heart may be overloaded with stress.
- People with heart problems need to be aware of the following:
  - First of all, you need to change your habits. Learn to be more tolerant and generous, and to have an open mind. A person who does not often become angry tends to have a healthy heart.
  - Learn to be patient, as being impatient would also affect the condition of your heart.
  - You can recite more **Heart Sutra** (Hsin Ching). A peaceful mind would calm your heart. When you recite the **Heart Sutra**, you would receive blessings from Guan Yin Bodhisattva and then your heart would be constantly eased. It is recommended that you recite the **Heart Sutra** 21 times per day. For people with severe heart diseases, it is best to recite 49 times per day. Then gradually over time, your heart would open up and your mind would broaden.
- You should also note that:
  - If you have heart problems, you need to control your temper.

- It is best to avoid consuming spicy food, as spicy food would increase your blood pressure and create an extra load on your heart.
- It is recommended that you constantly remind yourself to relax and gaze at the image of Guan Yin Bodhisattva. This is particularly helpful as you are allowing the light of Guan Yin Bodhisattva to shine into your heart.
- Below is the recommended Daily Recitation for people with heart problems:
  - **Great Compassion Mantra** (Ta Pei Chou): At least 7 times per day. For severe conditions, 21 times or even 49 times per day is recommended.
  - **Heart Sutra**: At least 21 times, or even 49 times per day.
  - **Mantra to Untie Karmic Knots** (Chieh Chieh Chou): 29 times per day.
  - **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen): At least 3 times per day.
- It is also strongly recommended to perform Life Liberation, as well as learn to be compassionate and renounce all attachments. This way you can lighten the burdens on your heart.
- Regardless of whether your heart problems are due to karmic obstacles from your previous lives, or from wrongdoings in your present life, you need to sincerely repent in order to gradually reduce the stress in your mind. Sincerely recite the **Eighty-eight Buddhas Great Repentance** to repent your wrongdoings and ask for forgiveness from Buddhas and Bodhisattvas. Your mind would then be freed from burdens. This way, you can advance in your cultivation, and your perspectives can be broadened.

## 119 Transferring merits to the deceased

**Q119:** Hi Master Lu, since I have started practising under your Guan Yin Citta Dharma Door, I have frequently dreamt of deceased people. Should I recite *Little Houses* for them one at a time, or should I recite for all of them at the same time? Without knowing which realm the deceased person is in, how many *Little Houses* should I recite? Some deceased people have not visited me in my dreams, can I still recite *Little Houses* for them?

**A119:**

- You would dream of deceased people when they are requesting *Little Houses* from you. Generally, you need to recite 7 *Little Houses* for each of them. If the deceased people are your relatives, then you can recite more *Little Houses* and hopefully they would be able to proceed to a better realm, including the *Asura* Realm, the *Deva* realm (known as “Heaven” in English) , or even the higher realms. This is one way to show filial piety, which is a virtue to be held above all others.
- When you perform the transferring of merits to the deceased by reciting *Little Houses*, in theory you need 21 *Little Houses* for a deceased person to proceed to the next level, namely from the underworld, to the animal realm or the human realm, to the *Asura* realm, and then to the *Deva* realm. However, in practice, 21 *Little Houses* are often not enough for the deceased to proceed to a higher realm, because it also depends on the spiritual power of the reciter and the karma of the deceased.
- You can generally determine which realm the deceased is in based on your dreams. If they appear in your dream in a dark environment that makes you feel uncomfortable, then they are likely to be in the underworld. If in your dream, the environment is very bright and the deceased have a pleasant appearance and you can feel that they are happy, then they are likely to be in a higher realm, including the *Asura* realm, the *Deva* realm, or even the upper realms. If the deceased is not wearing clothes in your dream and the scenes are frightening, then it is likely that they are in the *Naraka* realm (known as “Hell” in English). People who had a sudden death, or committed suicide tend to go to this realm. If the deceased is in the *Naraka* realm, it tends to be very difficult to transfer merits for them to proceed to a higher realm. You can start

with 49 *Little Houses* as the first batch and hopefully it would be sufficient for them to leave the *Naraka* realm.

- Under normal circumstances, it is best to perform the transferring of merits to the deceased one at a time. When you first start transferring merits, it is recommended that you perform it in a continuous manner. There was once a case where a deceased person was in the underworld, and his relative recited several *Little Houses* for him. After stopping the recitations for a period of time, the deceased person was reborn into the human realm. While you are performing the transferring of merits to the deceased, if you become extremely busy and you are unable to finish the *Little Houses* in time, or you dream that the deceased person is going to be reborn as a human soon, you can say the following prayer, “May the Great Compassionate and Great Merciful Guan Yin Bodhisattva protect and bless <full name of the deceased>, so that <full name of the deceased> would not be reborn as an animal or a human. I, <your full name>, promise that I will transfer merits to <full name of the deceased> so that <full name of the deceased> would proceed to a better place.” If you dream of several deceased people at the same time, you should transfer merits to all of them at the same time. For example, you can recite one *Little House* for Jennifer, one for John, and then one for David. Then you can recite the second *Little House* for Jennifer, etc. You should be mindful about the time limit and expedite your progress accordingly. If in your dream a deceased person passes away again, then that means they are going to be reborn into the human realm in the near future.
- For deceased people who have not visited you in your dreams, it is possible that they have already been reborn into the animal realm or the human realm. In this case, the *Little Houses* that you recite for them would be stored in the underworld. These *Little Houses* can be used when they pass away again in their present life, or if they become ill and fall into a coma. Another possibility is that your karmic relationship with the deceased is not very strong. Once you have repaid your karmic debts to them, they would no longer visit you in your dreams.
- To be safe, before you successfully call through to the radio program, “The Art of Applying Comprehensive Metaphysics”, and have Master Lu perform Totem Enquiry for you, it is best to first recite 21 *Little Houses* for each of the deceased. If you still do not dream of the deceased, then you should stop for the time being. If they do visit you in your dream, then you can determine which realm they are in based on your dream.

## 120 Symptoms experienced while performing recitations

**Q120:** Hi Master Lu, when I perform recitations, I sometimes burp, sneeze, cry, yawn, experience tingling on the scalp, or feel tired and want to sleep, etc. What are the causes?

**A120:**

- While you are performing recitations, it is fine if you experience the following: burping, sneezing, itchiness on the nose, and passing wind, etc. These are normal reactions of the body as a result of the operation of your energy field.
- If you yawn while you are performing recitations, it is likely that foreign spirits have come to occupy your body, or Buddhas and Bodhisattvas are visiting.
- If you cry while you are performing recitations, it is an expression of your compassionate mind. You are in fact connected to the energy field of Buddhas and Bodhisattvas. However, it does not count if your eyes are watering as a result of yawning.
- If you feel tingling on your scalp while you are performing recitations, and at the same time you are shivering because you feel cold, then that means your Karmic Creditor is asking you to repay karmic debts and you need to recite *Little Houses*. On the other hand, if you feel pulses between your eyebrows, warmth throughout your body, and tingling on the soles of your feet, then these are good signals that indicate the successful removal of blockages in your meridians.
- Feeling sleepy while performing recitations:
  - Your body may just be exhausted. In this case, it is best not to perform recitations, because the effectiveness would be reduced.
  - If you experience sleepiness only when you recite a particular sutra or mantra, then it may indicate that your recitation for that sutra or mantra is relatively well performed. As you perform recitations, your body is getting recharged, and when you take in the positive energy, your body is relaxed and you feel comfortable. This could also cause sleepiness.
  - If you experience sleepiness when you recite the **Heart Sutra** (Hsin Ching) or the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng

Chou), then you should be cautious. It would be best for you to recite them during day time or on a sunny day when the “Yang” energy is at its peak.

- In addition to sleepiness, if you also experience headache or dizziness, then it is possible that your Karmic Creditor is asking you to repay your karmic debts.
- If you do not have any of the conditions described above, yet you still feel sleepy as soon as you start performing recitations, then you should use your willpower to persistently perform recitations, fight against your sleepiness, and practise Buddhism vigorously and enthusiastically.



## 121 Burial site selection and the burial ceremony

**Q121:** Hi Master Lu, my parents are currently selecting the burial site for both of them. What should we be aware of? Later on, for the burial ceremony, what should we be aware of?

**A121:**

- When you are still alive, it is best not to rush into considering these matters, including selecting burial sites or purchasing coffins.
- It would be even worse if you have already selected your burial site or have even carved your names on the headstone. This is equivalent to registering your name in the underworld in advance.
- It is not recommended to have couples sharing one burial site. When you pass away, your karmic tie with your spouse has ended for this life, and each of you may go to a different realm. If the two of you share the same burial site, you may affect each other.
- When elders in the family pass away, names of the family members from the younger generations should not be carved onto the headstone. Generally, you can just write, “Rest in peace” or “Offered by the family”.
- It is best to have an earth burial for the deceased as soon as possible, preferably on a Tuesday, Thursday, or Saturday. It would be better if you could burn more *Little Houses* for the deceased. Please note that family members should refrain from crying loudly, screaming, or becoming extremely emotional. You should also refrain from mentioning the name of the deceased too often. Otherwise, thoughts of attachment may be generated in the mind of the deceased, which would make it difficult for the deceased to proceed to a higher realm.
- For funeral services, it is best to perform an earth burial and let the deceased rest in the earth.
- Cremation is also acceptable, as the complete body is still preserved. Please note that you should still bury the ashes and let the deceased rest in the earth.
- If the parts of the body or ashes are in separated places, it would be difficult for the deceased to proceed to a higher realm.
- If the deceased is cremated, then the ash box should also be buried. It is not good to have the ash box at home.

- Cremated ashes of the deceased should not be scattered into streams, rivers, lakes, or the ocean, as the souls and spirits of the deceased may be scattered and become incomplete.
- Please do not offer plaques for the deceased at home. This tends to attract foreign spirits to occupy the plaque, which would cause disturbances at home and disharmony within the family.
- Images of or plaques for the deceased can be wrapped with red coloured materials (e.g. red paper or red fabrics) and stored horizontally inside a drawer. You can pay respects and perform the transferring of merits by burning *Little Houses* on special occasions, including the anniversary of death, Ching Ming Festival, and winter solstice.

## 122 Self-cultivation

**Q122:** Hi Master Lu, can we record the sutras and mantras that we recite for Daily Recitation and *Little Houses* on the *Self-Cultivation Record Form*? Could you please have a Dharma Talk regarding how we should store and use the sutras and mantras that we recite for self-cultivation purposes?

**A122:**

- The recitations for Daily Recitation, the *Little House*, and self-cultivation need to be performed separately.
- Performing recitations for Daily Recitation is similar to your daily expenditure and you use it for the day. Performing recitations for the *Little House* is similar to repaying your debts. Performing recitations for self-cultivation purposes is similar to saving for your pension. The virtues that you accumulate from performing recitations would be stored in your record for virtues.
- You can download and print the forms for self-cultivation on yellow paper. Unlike the *Little House*, which has a particular size and format requirement, the paper size does not matter for the *Self-Cultivation Record Form*.
- On the form, you can use a black or blue pen to write the name of the merit receiver where it says “Offer To”, and write the name of the person performing the recitation where it says “Recited by devotee”. The name on your birth certificate should be used. If you have changed your name, it would be best to lodge the *Application for Name Change*<sup>8</sup>, and then use the changed name.
- Before you start your recitation, you can say the following prayer to Guan Yin Bodhisattva stating that your recitation is for self-cultivation purposes, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, I am now reciting <title of the sutra or mantra> for self-cultivation purposes.” Alternatively, you can say a general prayer, for example, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and

---

<sup>8</sup> Please refer to Q&A 002 “Regarding changing names”.

bless me, <your full name>, grant me <safety and harmony, or good health, etc.>.”

- After you have finished reciting a particular sutra or mantra once, you can put a red dot in the corresponding circle. Once you have completed the entire form, you can fill in the completion date using a black or blue pen, and then store the form in a safe place. It would be more beneficial if you could store more *Self-Cultivation Record Forms*.
- The objective for storing the *Self-Cultivation Record Forms* is that when we are about to pass away, we can burn these forms to help us to transfer merits to ourselves. It is hoped that we would be able to be liberated from the six realms of rebirth, or be reborn into one of the three upper realms, namely the human realm, the *Asura* realm, and the *Deva* realm (known as “Heaven” in English).
- During emergency situations, you can use these *Self-Cultivation Record Forms* for yourself or for others to fulfil an urgent need.
- You can also transfer the recitation that you have performed for self-cultivation purposes onto *Little Houses*. For example, if you have recited the **Great Compassion Mantra** N times on a *Self-Cultivation Record Form*, then you can transfer your recitation to N/27 *Little Houses* (each *Little House* contains 27 times of the **Great Compassion Mantra**). After you have transferred the recitation, you can then fold the *Self-Cultivation Record Form* into a small piece, wrap it with paper and then discard it.
- You can perform recitations for self-cultivation purposes for the following sutras and mantras: the **Great Compassion Mantra**, **Heart Sutra** (Hsin Ching), **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen), **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou), **Cundi Dharani** (Chun Ti Shen Chou), **Guna Ratna Sila Dharani** (Kung Te Pao Shan Shen Chou), and **Amitabha Sutra** (A Mi To Ching).
  - The recitation of the **Great Compassion Mantra** and the **Heart Sutra** increases your fundamental spiritual energy and allows you to open up your path going forward.
  - The recitation of the **Eighty-eight Buddhas Great Repentance** eliminates major karmic obstacles due to negative karmas and prevents having karmic obstacles from pulling you back from reaching higher levels of cultivation. For Daily Recitation, you should limit your recitation of the **Eighty-eight Buddhas Great Repentance** to 7 times per day. However, there is no limit for the

number of times that you can recite for self-cultivation purposes. You can recite a large number of times for the ***Eighty-eight Buddhas Great Repentance*** and record the number on your *Self-Cultivation Record Form*. You can say the following prayer, “May the Great Merciful and Great Compassionate protect and bless me, <your full name>. I am now reciting the ***Eighty-eight Buddhas Great Repentance*** for self-cultivation purposes.”

- For example, suppose that the ***Great Compassion Mantra*** and the ***Heart Sutra*** were helium in a balloon, and karmic obstacles were metal bricks weighing down the balloon. If a helium balloon has many metal bricks weighing it down, even if you continuously pump helium gas, the balloon would not be able to move upwards, because there are too many bricks and the bricks are too heavy. It is only when you have discarded the metal bricks that the helium balloon can move upwards. The recitation of the ***Eighty-eight Buddhas Great Repentance*** is therefore very important. If at the time when you pass away you still have severe karmic obstacles, but you burn the *Self-Cultivation Record Form* for the ***Eighty-eight Buddhas Great Repentance***, your negative karmas would be significantly reduced. As a result, it would be easier for you to proceed to a higher realm.
- The recitation of the ***Amitabha Pure Land Rebirth Mantra*** is mainly for the small animals that you have eaten or killed during your lifetime. These minor karmic obstacles would be eliminated through the recitation of the ***Amitabha Pure Land Rebirth Mantra***.
- The recitation of the ***Cundi Dharani*** helps you to expedite your progress for proceeding to a higher realm.
- The recitation of the ***Guna Ratna Sila Dharani*** helps you to consolidate the virtues that you have accumulated in your lifetime. These virtues would help you to proceed to a higher realm.
- If you would like to be reborn into the Western Pure Land of Amitabha Buddha (A Mi To Fo), then the recitation of the ***Amitabha Sutra*** is similar to having Amitabha Buddha to receive you and help you to be reborn into the Western Pure Land. You would ultimately attain unsurpassed grand perfection.

## 123 Children having romantic relationships at a young age

**Q123:** Hi Master Lu, my son is in year 12. Recently, he has been frequently texting and calling a girl, and his suspicious behaviour indicates that this is not just a normal friendship. He would not listen to me, what should I do?

**A123:**

- First all, parents should not forcefully interfere with their children's relationships, as each person has his own karma.
- However, if children start having romantic relationships at a young age, and you are concerned that their academic performance would be affected or that they would commit wrongdoings, then as parents you should still discipline them appropriately. Through performing recitations, you can sincerely ask Guan Yin Bodhisattva to help you to discipline your children.
- To help your son, you can include the following sutras and mantras in the Daily Recitation that you perform for him:
  - The basic recitation should include the following: the **Great Compassion Mantra** (Ta Pei Chou) 3 times per day, **Heart Sutra** (Hsin Ching) at least 7 times per day, and **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) twice per day.
  - You can recite the **Mantra to Untie Karmic Knots** (Chieh Chieh Chou) 21 times per day. Please note that it is best to avoid reciting the **Mantra to Untie Karmic Knots** excessively. It is strongly recommended that you do not try to change the causality of your children or forcefully separate a couple.
  - You can recite the **Sri Devi Dharani** (Ta Chi Hsiang Tien Nu Chou) 21 times per day. The effects of reciting the **Sri Devi Dharani** include experiencing good fortune and maintaining relationships. You can say the following prayer, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <full name of your son>, so that he will have a good relationship." A "good relationship" means a relationship that does not affect his academic performance or take him on the wrong path, or is delayed until later in life.

- In addition, you can recite the ***Cundi Dharani*** (Chun Ti Shen Chou), and sincerely ask Guan Yin Bodhisattva to protect and bless your child so that he would perform well in his studies.

## 124 The Western Pure Land of Amitabha Buddha

**Q124:** Hi Master Lu. From your radio programs, it seems like the highest realm that a deceased person can reach as a result of the transferring of merits would be the *Deva* realm (known as “Heaven” in English). However, we are cultivating with the hope that we would be able to be reborn into the Western Pure Land of Amitabha Buddha. We would like to ask, by cultivating under Master Lu’s Guan Yin Citta Dharma Door, would there be any conflicts with going to the Western Pure Land of Amitabha Buddha?

**A124:**

First of all, regarding your question about performing the transferring of merits for the deceased:

- Some Dharma cultivators under Master Lu’s Guan Yin Citta Dharma Door have successfully helped their deceased relatives to be reborn into the Western Pure Land of Amitabha Buddha by transferring merits to them. However, this is very rare. A rebirth into the Western Pure Land of Amitabha Buddha not only depends on a large quantity of *Little Houses* being burnt, it also depends on the amount of karmic obstacles due to negative karmas this person has, as well as the level of cultivation that this person has achieved in the present life.
- First of all, this person must be very kind and benevolent in the past, and has not committed wrongdoings. In other words, the foundation for this person’s true nature must be good. Secondly, having the right consciousness is also very important. For example, during this person’s life time, or just before this person passes away, if the person is determined, “I want to be reborn into the Western Pure Land of Amitabha Buddha”, then it would be possible for this person to proceed to the Western Pure Land of Amitabha Buddha.
- Then you can recite *Little Houses* for this person to increase their spiritual power. Together with the mercy and compassion of Buddhas and Bodhisattvas, even if this person has already passed away, you can still perform the transferring of merits to this person and help this person to be reborn into the Western Pure Land of Amitabha Buddha.



- However, for many deceased people, because they did not know how to perform recitations and cultivate their minds in the past, they are full of karmic obstacles. Even if you recite a large quantity of *Little Houses* to transfer merits to them, the best you could do is to help them to be reborn into the *Deva* Realm.

If you would like to cultivate for a rebirth into the Western Pure Land of Amitabha Buddha:

- In fact, all Dharma Doors are the same, as they all teach us to cultivate our minds and to eliminate karmic obstacles so that we would be able to proceed to higher realms.
- Please remember that, the foundation for cultivating our minds is very important. We are all ordinary humans, and we carry with us many karmic obstacles, as well as ignorance and bad habits accumulated from numerous previous lives. If we would like to be reborn into the Western Pure Land of Amitabha Buddha, we must first cultivate and purify our body and mind. We need to cultivate our minds and practise Buddhism, perform recitations, and perform virtuous deeds. It is said that we could be reborn into the Western Pure Land of Amitabha Buddha with karma remaining in us. However, this karma must be very insignificant. It does not mean that we could do so with all of our negative karmas. It refers to the remaining minor negative karmas after we have corrected and resolved our previous negative karmas through learning Buddhism and cultivating our minds. The remaining karmic obstacles should only be ones that were generated in the past, not ones that are newly generated. It is the mark that is left behind during the process of eliminating our previous karmas. This mark results from previous karmic obstacles that have not been completely eliminated. For example, you write something on a piece of paper, and then later you erase what you wrote. The remaining mark on this piece of paper is similar to the remaining karma that we are able to take with us when we are reborn into the Western Pure Land of Amitabha Buddha. It does not mean that we can continuously generate new karma after we have started learning Buddhism and have attained awakening, or just before we are about to pass away. Only when we are not generating new karma, and have successfully eliminated previous karma, then we can be reborn into the Western Pure Land of Amitabha Buddha by reciting in the name of

Amitabha Buddha (A Mi To Fo) in our minds, and/or by reciting the ***Amitabha Sutra*** (A Mi To Ching) during the period before we pass away.

- Master Lu is constantly teaching us that, when our foundation is not yet strong, our karmic obstacles are still numerous, and foreign spirits are countless, we need to first eliminate our own afflictions and karmic obstacles through cultivation. Then we are able to pray to be reborn into the Western Pure Land of Amitabha Buddha. If a person has dementia, Meniere's disease, fall into a stroke induced coma, or with limited consciousness, it would be impossible to be reborn into the Western Pure Land of Amitabha Buddha by merely reciting in the name of Amitabha Buddha (A Mi To Fo) at the end of life. This is the reason why Master Lu always teaches us to eliminate karmic obstacles and afflictions from daily life. If we eliminate our karmic obstacles, perform the transferring of merits for the deceased, improve our level of cultivation, and purify our body and mind, then when we reach the end of life, we could be reborn into the Western Pure Land of Amitabha Buddha by reciting in the name of Amitabha Buddha. This is one of the most important foundations for our true nature. Therefore, Master Lu's Guan Yin Citta Dharma Door has no conflict with proceeding to the Western Pure Land of Amitabha Buddha. The requirement is that before we can be reborn into the Western Pure Land of Amitabha Buddha, we must completely eliminate the karmic obstacles in our body and our mind.
- In fact, the ultimate goal for Master Lu is to help everyone to surpass the six realms of rebirth. Therefore, the Western Pure Land of Amitabha Buddha is also one of the destinations that Master Lu hopes that all of us can reach through cultivation.
- Guan Yin Bodhisattva is one of the Three Buddhas and Bodhisattvas of the Western Pure Land of Amitabha Buddha. We can cultivate our minds and practise Buddhism under the Guan Yin Citta Dharma Door. When we have attained the Right Fruit and we would like to be reborn into the Western Pure Land of Amitabha Buddha, not only Guan Yin Bodhisattva would come and receive us, Amitabha Buddha would also come and receive us.

## 125 Performing recitations in hospitals

**Q125:** Hi Master Lu. I am taking care of my family member who is now in hospital. I heard that it is not recommended to perform recitations at hospitals. What should we do for our own Daily Recitation, the patient's Daily Recitation, and the recitation of *Little Houses*? Does this mean that hospital staff should also not perform recitations at work?

**A125:**

- For patients, it is best to recite the ***Great Compassion Mantra*** (Ta Pei Chou) as much as possible for as long as possible. Because patients would be physically weak, they should only recite the ***Great Compassion Mantra***. They must not recite the ***Heart Sutra*** (Hsin Ching) or the ***Amitabha Pure Land Rebirth Mantra*** (Wang Sheng Chou).
- If you are a caregiver or hospital staff, you can recite any sutras and mantras other than the ***Heart Sutra*** and the ***Amitabha Pure Land Rebirth Mantra***. In addition, you should recite the ***Great Compassion Mantra*** as much as possible to protect yourself. You should also recite more *Little Houses*.
- The “Yin” energy in hospitals is relatively severe, and the energy field is complex. Therefore, regardless if you are a hospital staff, patient or caregiver, it would be best if you could recite the ***Great Compassion Mantra*** as much as possible, and frequently recite *Little Houses*.
- You can recite the ***Great Compassion Mantra*** and the ***Sapta Atitabuddha Karasaniya Dharani*** (Chi Fo Mieh Tsui Chen Yan) for the *Little House*. Please avoid taking *Little Houses* to the hospital. You can keep track of the numbers that you have recited during the day and then put the red dots on the *Little Houses* later when you get home.

## 126 Transcribing and burning sutra booklets

**Q126:** Hi Master Lu, a fellow Dharma cultivator told me that we can eliminate our karmic obstacles due to negative karmas if we perform the transcribing of sutras. I have burnt a portion of the sutra. Now I am following the Guan Yin Citta Dharma Door, and I do not dare to burn sutra booklets again. What should I do with the sutras that I have transcribed in the past?

**A126:**

- The act of performing the transcribing of sutras itself is fine. However, if during the process of performing the transcribing of sutras, you make a mistake or you have inappropriate thoughts in your mind, then it would be disrespectful to Buddhas and Bodhisattvas. It is therefore not encouraged.
- For the sutras that you have transcribed, you should never burn them. You can wrap the sutra booklet with red coloured materials (e.g. red paper or red fabrics), and store it aside for 6 months to one year. You can then recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) 7 times before you manage them.
- If you have already burnt sutra booklets, and in your consciousness you constantly feel guilty about it, then it means that karmic obstacles due to negative karmas have already formed in your eighth consciousness and you will receive karmic retributions. You must recite the ***Eighty-eight Buddhas Great Repentance*** 21 times to repent. If you do not have any special feelings or you do not feel particularly guilty about it, then it is alright. However, you must never burn sutra booklets again.

## 127 Disciplining misbehaved children

**Q127:** Hi Master Lu, my child is very hard to discipline. My child does not listen to me, no matter what I say or how I say it. What should I do?

**A127:**

- There are many possible reasons for children to misbehave.
- First of all, you should not use the analytical mind of adults to interpret the naive and playful nature of children.
- Generally, if a child does not like to study or listen to you, you can recite the **Heart Sutra** (Hsin Ching) for the child and sincerely ask Guan Yin Bodhisattva to grant the child wisdom.
- If a child is always having conflicts with their parents or family members, it may be due to negative karmic ties from previous lives or the child may have come into the parents' lives to collect karmic debts. The recitation of the **Mantra to Untie Karmic Knots** (Chieh Chieh Chou) is also required.
- Another possible reason is that there are Karmic Creditors or foreign spirits occupying the body of the child (could be a child that was aborted or miscarried by the mother). Then the recitation of *Little Houses* would be required.

## 128 Performing recitations for people with dementia

**Q128:** Hi Master Lu, one of my family members has been diagnosed with dementia, what sutras and mantras should we recite?

**A128:**

- Dementia is a spiritual illness resulting from karmic obstacles due to negative karmas. Generally, it cannot be completely cured by modern medical science. We must mindfully and sincerely use the three Dharma Gems given by Guan Yin Bodhisattva: performing recitations, performing Life Liberation, and making Great Vows.
- It is recommended that you recite the following for the Daily Recitation: the **Great Compassion Mantra** (Ta Pei Chou) 21 times, **Heart Sutra** (Hsin Ching) 49 times, and **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 5 times.
- It is very possible that dementia is related to negative karmas generated from killings. If the patient or family members have eaten or killed an excessive quantity of live creatures in the past, then for the Daily Recitation, the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) is also to be included. Recite this mantra 21 or 49 times per day.
- It is best if you can recite and burn at least 3 *Little Houses* per week. Generally for this type of illness, you need to recite 49 *Little Houses* for the first batch. You can recite 7 *Little Houses* for every subsequent batch until the patient has fully recovered.
- Meanwhile, it is also recommended that you make Great Vows and perform Life Liberation.

## 129 Regarding homosexuality

**Q129:** Hi Master Lu, I was born homosexual<sup>9</sup>. I heard that people who are homosexual would be reborn into the underworld, and I am very worried. I really want to live as a heterosexual person, but I cannot do so and I am suffering. Master Lu, please advise what I should do.

**A129:**

- From a Buddhist perspective, homosexual relationships are not promoted.
- Generally, people may be homosexual due to strong karmic ties from previous lives. In addition, because the mark left behind from previous lives is too strong, they may still be thinking about their previous gender in their present life. This is in fact a form of karmic fruit.
- The following is recommended for the Daily Recitation:
  - If your personality matches your gender, then you can recite the **Great Compassion Mantra** (Ta Pei Chou) 7 times per day, **Heart Sutra** (Hsin Ching) 7 times per day, **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 3 to 5 times per day, **Jvala Mahaugra Dharani** (Hsiao Tsai Chi Hsiang Shen Chou) 49 times per day, and **Mantra to Untie Karmic Knots** (Chieh Chieh Chou) 21 times per day.
  - If a homosexual male is tending towards feminine characteristics, he can recite the **Great Compassion Mantra** 21 times per day to increase his spiritual power so he can be more masculine.
  - If a homosexual female is tending towards masculine characteristics, then she can recite the **Heart Sutra** 21 times per day.
  - You can also recite the **Aryavalokiteshvara Bodhisattva Vikurvana Dharani** (Kuan Yin Ling Kan Chen Yan) 49 times per day. It would also help if you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <full name>, so that my personality will change and I can return to my true self.”

---

<sup>9</sup> This entry provides an answer to a person’s specific situation from the metaphysics perspective.

- In addition, it is recommended that you recite *Little Houses*, make Great Vows, and perform Life Liberation. You can recite 2 to 3 *Little Houses* per week, with 49 *Little Houses* as the first batch.
- By continuously performing recitations and cultivating your mind, you will attain a clear understanding of yourself and realise your true nature or true self. You can gradually repay your karmic debts and eliminate karmic obstacles due to negative karmas. Eventually, you will be able to fulfil your wish.



## 130 Repairing or relocating the burial sites of ancestors

**Q130:** Hi Master Lu, the burial sites of our ancestors have been severely damaged since we have not maintained them for years. We would like to repair or relocate them. What should we do?

**A130:**

- Generally, it is best not to relocate burial sites. You can repair the headstones instead.
- Before you begin the repairing work, you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, so that my deceased relatives will not be upset. On <the date> I will repair the headstone, please protect and bless me.” Before you visit the burial site and commence the repairs, you can recite the following (repeat the above prayer before you recite):
  - ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) 49 times;
  - ***Great Compassion Mantra*** (Ta Pei Chou) 7 times;
  - ***Heart Sutra*** (Hsin Ching) 7 times;
  - ***Jvala Mahaugra Dharani*** (Hsiao Tsai Chi Hsiang Shen Chou) 49 times;
  - ***Cintamani Cakravartin Dharani*** (Ju Yi Pao Lun Wang To Lo Ni) 49 times;
  - *7 Little Houses* for the “Karmic Creditor of <your full name>”. It is recommended that you recite and burn these *7 Little Houses* before you visit the burial site.
- If you have no choice but to relocate the burial site, generally it is better to do so in the morning on a sunny day. You should recite 21 *Little Houses* and address them to <full name of the deceased>. You can burn them beforehand or on the day of the relocation.
- On the day of relocation, you can offer 3 incense sticks at the old burial site, followed by the burning of the *Little Houses* (if you have not already done so beforehand). Then you can relocate the burial site. During the process of relocation at the original site, you can continuously recite the ***Great Compassion Mantra*** and the ***Heart Sutra*** (you should not recite

the **Heart Sutra** at the burial site if you have not made the incense offering). While you recite the **Great Compassion Mantra**, you must not have any disrespectful or defensive thoughts. It is best to empty your mind.

- On the way from the old burial site to the new burial site, you should only recite the **Great Compassion Mantra**.
- Once you have arrived at the new burial site, you can first offer 3 incense sticks, followed by reciting the **Great Compassion Mantra** and the **Heart Sutra** continuously. Then you can perform the burial service.

## 131 Welcoming the Bodhisattva of wealth during the CNY Festival

**Q131:** Today is the fifth day of the Chinese New Year. How do we welcome the Bodhisattva of wealth, Tsai Shen Bodhisattva (Tsai Shen Pu Sa)? What sutras and mantras should we recite?

**A131:**

- Master Lu spoke about the following during one of the Dharma Functions: On the fifth day of the Chinese New Year, we should remember that, we should not openly mention our wish to become wealthy. Many people make incense offerings and pay respects on the fifth day of the Chinese New Year, but are unable to have their wish fulfilled because they have said their wishes out loud. Many people tend to talk about the good deeds that they have performed, for example, “I have helped this many poor people”, “I have donated this amount of money”, or “I have given this much”, etc. It is best to refrain from doing so. On the fifth day of the Chinese New Year when the Bodhisattva of wealth is visiting us, please do not say, “I want to get rich.” If you say this, then it is very likely that you would be unsuccessful at becoming wealthy. Master Lu sincerely wishes everyone to be well, not just to become wealthy. Money sometimes cannot bring people happiness. Many people are very wealthy but they are not happy. A truly wise person would pray for safety. There is a Chinese proverb, “Being safe is having good fortune.” We should not be greedy. Once a person has thoughts of greed, this person would experience sorrow, poverty and suffering. As Buddhists, we should not be greedy.
- Generally, during day time on the fifth day of the Chinese New Year, you can recite the **Cundi Dharani** (Chun Ti Shen Chou) 108 times and the **Heart Sutra** (Hsin Ching) 21 times. Before you recite, you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva and Tsai Shen Bodhisattva protect and bless me, <your full name>, so that I will have a successful career and an improved financial situation.”
- If time allows, you can also recite and offer 7 to 21 *Little Houses* to the Bodhisattva of wealth, and address them to “Tsai Shen Bodhisattva”.

- In addition, it is best if you can make a Great Vow about performing the giving of money. This will help your prayers to Tsai Shen Bodhisattva to be more effective.

## 132 Great Compassion Water

**Q132:** May I ask what is Great Compassion Water? Can I recite the **Great Compassion Mantra** (Ta Pei Chou) to a bowl of water to perform the blessing? Or is it that only water that has been offered to Buddhas and Bodhisattvas is called Great Compassion Water?

**A132:**

- Great Compassion Water is the water that you have offered to Guan Yin Bodhisattva. It has been blessed by Buddhas and Bodhisattvas. As ordinary humans, we are unable to bless the water simply by performing recitations so that it becomes Great Compassion Water.
- You can offer hot or cold water that has previously been boiled, mineral water, purified water or any other drinkable water that has no colour or fragrance. You should not directly use tap water or untreated water.
- Please use a new cup when you make water offerings for Great Compassion Water. The material for the cup can be glass, china or ceramic. It can be with or without a lid, but it is better to have a lid to prevent dust and insects from falling into the cup. It is best to use a plain white cup without any images or text on it. It would be alright if the cup has the **Great Compassion Mantra** printed on the surface, but it should not have the **Heart Sutra** (Hsin Ching) printed. The cup should also not have any names or images of Buddhas or Bodhisattvas, or have any animal figures.
- The cup should not be too large in size. If you wish to offer more Great Compassion Water, you can do so by offering more cups. Please do not directly offer bottles of water, or offer water using bottles instead of cups, as it would be disrespectful.
- You should not drink the Great Compassion Water directly from the cup used for offering on the altar. The water can be poured from the offering cup to another cup for drinking. Your mouth should not touch the offering cup. As a general practice, you can first face the statues and images of Buddhas and Bodhisattvas, then with both hands, raise the cup slightly above your eyebrows, 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.” At the

same time, you can visualise that the purified water of Guan Yin Bodhisattva is gradually pouring from the top of your head, and then flowing over your entire body. You can then pour the water into another cup, and drink the water respectfully. For best results, you can place your hand on top of the cup and recite the ***Great Compassion Mantra*** once before you drink the water.

- After it has been offered, if you wish to heat up the water, it is best not to heat the water directly including heating it in a microwave. You can immerse the container with the Great Compassion Water in hot water to heat it up before drinking (it should only be heated slightly rather than heated to its boiling point). Please do not add hot water directly to the Great Compassion Water.
- If you are making water offerings to several Buddhas and Bodhisattvas, you should not mix the water that you offer. You can pour the water that has been offered to each of the Buddhas and Bodhisattvas into different cups before drinking.

## 133 Transferring merits to pets

**Q133:** Hi Master Lu, we have a pet at home. When it passes away, how do we perform the transferring of merits to help the pet to proceed to a better place?

**A133:**

- Generally, if you wish to perform the transferring of merits to help a pet to proceed to a better place, you can recite the ***Amitabha Pure Land Rebirth Mantra*** (Wang Sheng Chou). For example, 49 times for a cat or a dog, and 108 times for a turtle. It would certainly be better if you can recite more.
- To transfer merits to a pet, you can also recite *Little Houses*, and address them to “Canine <full name>” or “Cat <full name>”. Generally, you can recite 3 to 4 *Little Houses* for each pet. If you recite a large quantity of *Little Houses* for animals such as dogs, cows, etc., it is very possible for them to be reborn into the human realm. However, it is very unlikely for avian or aquatic creatures to be reborn into the human realm.
- If your deceased pets visit you in your dream to send signals for you to perform recitations, you can recite 2 to 4 *Little Houses* and address them to the “Karmic Creditor of <your full name>”.
- If your pets become ill, you can perform recitations or even recite *Little Houses* for them. For example, if your dog becomes ill, you can address the *Little Houses* to the “Karmic Creditor of Canine <full name>”. It would be best if you do not pray to extend the life of your pet. Instead of keeping your pet in the animal realm, it would be better if you could help your pet to eliminate its karmic obstacles due to negative karmas so that it would not be reborn as an animal again. If you really want to help your pet, you can recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) and *Little Houses* for your pet. This way, when your pet passes way, it would be possible for your pet to be reborn into a better realm.
- From the metaphysics perspective, it is generally recommended that we minimise the chance of having pets at home, as humans and animals do not belong to the same realm, and our energy field would be affected. However, it would be beneficial to keep goldfish, as they can help to harmonise the Feng-Shui at home to accumulate wealth. The fish tank

can be placed on the right hand side as you enter the main door. You can keep 6 goldfish that are gold or red in colour.

- If you already have a large number of pets, you may give them to others if conditions allow. If you are unable to give them away, then you should continue to keep them until the end of their lives, as they also have karmic affinities with you.



## 134 Giving gifts

**Q134:** Hi Master Lu, when we give gifts during festive seasons or special occasions, what should we be aware of?

**A134:**

- Shoes should not be given as gifts. From the ancient times to the present, shoes are symbols of “iniquity”. Anything that is not on the proper path is considered to be iniquitous. In addition, you should be aware of the following regarding shoes:
  - Avoid wearing shoes that have previously been worn by others.
  - Avoid wearing white, red or yellow shoes.
  - Avoid wearing high heels if you wish to conceive. Wearing high heels means that your feet are not connected to the ground and you are not “down to earth”, thus you are likely to be physically unwell.
  - The shoe cabinet should always be closed and be kept clean and tidy. Otherwise, it may affect the energy field at home.
  - In the shoe cabinet, if your shoes are placed so that they are pointing inwards, then the iniquitous energy would be coming inwards; if your shoes are pointing outwards, then the iniquitous energy would be going outwards.
  - It is best to place the doormat outside. As you enter the door, you can step on the doormat a few times to leave the negative energy outside your home.
  - If you dream of shoes, it is generally not a good sign, and it usually predicts misfortune or trouble. You can include the ***Jvala Mahaugra Dharani*** (Hsiao Tsai Chi Hsiang Shen Chou) in your Daily Recitation. It could also be related to interpersonal conflicts. If you dream of wearing shoes that are too small, so that your feet are restricted by ill-fitting shoes, it means that you would have difficulties with achieving your goal. In this case, you should recite the ***Mantra to Untie Karmic Knots*** (Chieh Chieh Chou), and continue to recite *Little Houses* for your Karmic Creditors.

- Clocks should not be given as gifts.
  - In Chinese, “giving a clock” sounds similar to “farewelling someone in a funeral”.
  - Clocks represent the boundary for the “Yin” world and the “Yang” world. As one hour passes, the bells ring and this hour is gone forever, never to return. It is equivalent to the reduction of one’s lifespan. For a similar reason, the celebration of birthdays is not encouraged.
  - It is best to avoid having a large clock or a clock that is visible from the main door. It is also not recommended to have a hanging clock in the bedroom. If you must have a hanging clock at home, you can place it in the kitchen.
  - If you dream about clocks, it is generally not a good sign, as it means that time is running out. You should increase the number of times that you recite for each sutra and mantra for your Daily Recitation, and recite more *Little Houses*. In addition, you should make Great Vows and perform Life Liberation.
- Items such as scissors, knives, etc. that are used for cutting or breaking things apart should also not be given as gifts.
  - If you dream that someone gives you scissors or knives, it means that you may experience break-ups in your relationships.
  - It is also not recommended to give nail clippers.
- For red pockets, it is best to have whole numbers, for example, \$50, \$100, \$200, etc.

## 135 Purchasing a new car

**Q135:** Hi Master Lu, what should we be aware of when we purchase a new car?

**A135:**

- It is best to avoid selecting silver for the colour of your car, as silver is the colour of the underworld, and it attracts foreign spirits. The probability for accidents is higher for silver cars.
- Red is also not recommended. Sometimes, without the protection and blessings of Buddhas and Bodhisattvas, red cars can attract trouble and obstacles. This is similar to how red lights represent alarms and warnings.
- For people who are learning Buddhism and cultivating their minds, the choice of colour is for reference only. Most importantly, you should perform recitations mindfully and sincerely.
- After you have made the purchase, it would be good to quietly play the **Great Compassion Mantra** (Ta Pei Chou) in your new car.
- In the car, you can also place a charm or an image of Buddha or Bodhisattva that has been blessed by Master Lu. Please place the image so that the Buddha or Bodhisattva is facing the inside of the car, where the driver and passengers can see.
- It is not recommended to hang bells in the car, as the sound of bells can easily attract foreign spirits.
- If there are foreign spirits occupying the car, you can recite 4 *Little Houses* and address them to the “Karmic Creditor of the car of <full name of the driver>”.

## 136 Birthday celebration

**Q136:** Hi Master Lu, what should we be aware of for birthday celebrations?

**A136:**

- Birthday celebrations for a living person should be based on the Gregorian calendar rather than the lunar calendar.
- On your birthday, you must not perform the act of killing, as the resulting karmic obstacles due to negative karmas generated would be doubled on your birthday. During your birthday celebration, if you and others consume live creatures, then all the negative karmas from the killings are counted towards you.
- It is best to be vegetarian on your birthday. If you can perform Life Liberation it would be even better.
- In addition, it is recommended that you perform more recitations and recite more *Little Houses*.
- It is best not to light or blow out candles. When you light candles, it is similar to informing the underworld that one year has been deducted from your lifespan.

## 137 Keeping records

**Q137:** Hi Master Lu, is it okay to have a habit of keeping records? For example, recording daily expenses, the number of fish released for Life Liberation, and the number of *Little Houses* recited, etc.

**A137:**

- It is best not to keep records. An ancient Chinese saying that “the more records you keep, the poorer you will get” does make sense.
- Records for Life Liberation should also not be kept. After you have released the fish, you can state the number to Guan Yin Bodhisattva by saying, “The Great Merciful and Great Compassionate Guan Yin Bodhisattva, I, <full name>, have released <number of or weight of> fish.” You should not think about it anymore once you have finished the release. It is best to perform Formless Giving.
- You can temporarily record the number of *Little Houses* that you are reciting for a period of time. For example, if you are reciting 49 *Little Houses* for the first batch, you can record the numbers until you have finished this batch. Afterwards, you should discard the record. It is best not to keep the record for an extended period of time.
- As soon as you write something down, it becomes evidence. Everything you write is linked to the underworld. Therefore, you should not keep a diary. Typing on a computer is also considered to be writing. However, once you have deleted the files from the computer or discarded the piece of paper, then the record does not exist anymore.
- You should never burn your diary. As soon as you burn your diary, the underworld would know the contents immediately.

## 138 Photographing statues or images of Buddhas and Bodhisattvas

**Q138:** Hi Master Lu. We would like to invite an image of Guan Yin Bodhisattva to our home. Can we photograph the statue of Guan Yin Bodhisattva in a temple, and then print the image to pay respects and make offerings on the altar at home?

**A138:**

- It is best not to photograph statues or images of Buddhas and Bodhisattvas. You can invite the image of Guan Yin Bodhisattva from Guan Yin Tang Culture Centre<sup>10</sup> for your altar at home.
- If you must take a photograph, you should first make an incense offering and sincerely ask Buddhas and Bodhisattvas for permission. You can then recite the **Great Compassion Mantra** (Ta Pei Chou) 7 times, **Heart Sutra** (Hsin Ching) 7 times, and **Eighty-eight Buddha Great Repentance** (Li Fo Ta Chan Hui Wen) 7 times. Wait until the incense has finished burning before you begin to take photographs. Photographs should not be taken while the incense is still burning, as this would be very disrespectful to Buddhas and Bodhisattvas.
- It is best if you do not take photographs of yourself with statues or images of Buddhas and Bodhisattvas, as well as Dharma instruments. This would also be disrespectful.
- Basically, it is best to avoid taking photographs frequently. Please avoid using flash when you take photographs, particularly for young children. Taking photographs too frequently would cause your souls and spirits to be scattered and incomplete.

---

<sup>10</sup> If you would like to invite the images of Bodhisattvas that we have, please contact the Guan Yin Citta Dharma Door Secretariat at <[info@guanyincitta.com](mailto:info@guanyincitta.com)>.

## 139 Age and Karmic Passes

**Q139:** Hi Master Lu, at what ages do we experience Karmic Passes? Is this the same for everyone?

**A139:**

- In general, we experience Karmic Passes, or the predetermined period of time which follows a karmic pattern that calamities are destined to occur, when the last digit of our age ends with a 3, 6 or 9. For example, when we reach 19, 29, 33, 39, 49, 59, 66, 73, and 89, etc. People also experience Karmic Passes at age 84.
- Conditions vary for each individual, and therefore this cannot be generalised for everyone. However, we should be extra cautious when we reach any of the ages mentioned above.
- All ages are according to the Gregorian calendar. For example, if you were born on 1<sup>st</sup> January, 1993, and you turn 19 on 1<sup>st</sup> January 2012, then you are likely to experience Karmic Passes at this age.
- When you experience major Karmic Passes in life, it is recommended that you recite the ***Jvala Mahaugra Dharani*** (Hsiao Tsai Chi Hsiang Shen Chou) as much as possible. At the same time, you can make a Great Vow stating that you will recite 108 *Little Houses* to transform and resolve your Karmic Passes. It is also important that you persistently perform your Daily Recitation, as well as make Great Vows and perform Life Liberation.

## 140 Etiquette for paying respects to Buddhas and Bodhisattvas

**Q140:** Hi Master Lu, as Buddhists, we often visit temples and monasteries. What should we be aware of in terms of our appearance and behaviour?

**A140:**

- As Buddhists, when we visit temples and monasteries, we should not dress casually. We should be clean, tidy and respectful. Your hair should not be covering the middle of your forehead (known as “Tien Ting”), otherwise your fortune is likely to be affected. Please avoid wearing a skirt or flip-flops, and avoid exposing your shoulders or knees.
- Your speech and behaviour should be respectful. Avoid displaying inappropriate facial expressions and gestures. Inside the shrine with the statues and images of Buddhas and Bodhisattvas, refrain from inappropriate gestures, including intimate physical contact between couples. You should also keep your voice down.
- Try your best to avoid having a strong body odour or passing wind while you are in the shrine. If you are not able to control it, then it is best to go outside or go to a corner.
- A temple is considered to be a pure place for Buddhists, and it would be reasonable to consume vegetarian food. If you have consumed meat dishes, it would be best to brush your teeth and recite the ***Dharani to Purify Karma from Speech*** (Ching Kou Yeh Chen Yan) before you go to the temple.
- We should be mindful and respectful towards all Dharma Doors, and all Buddha, Dharma and Sangha. It is best to perform more recitations and speak less. Ensure that you do not generate negative karmas from speech.



## 141 The Lantern Festival

**Q141:** Master Lu, how should we celebrate the Lantern Festival as Buddhists? What should we be aware of?

**A141:**

- Regardless of which one of the 24 Solar Terms it is, many Buddhas, Bodhisattvas and officers from the spiritual worlds would visit us on special occasions, including the Lantern Festival. The Lantern Festival is celebrated on the 15<sup>th</sup> day of the first month according to the lunar calendar and it marks the last day of the Chinese New Year celebrations.
- According to Chinese tradition, we consume “Tang Yuan” or glutinous rice balls during the Lantern Festival to celebrate the harmony and reunion of family and friends. Indeed, this symbolises the fact that we harmonise our energy field with the spiritual realms, and we minimise obstacles. The spiritual realms include the heavens and upper realms, as well as the underworld and lower realms.
- We harmonise our energy field with the heavens and the upper realms by making more prostrations to Buddhas and Bodhisattvas, and performing more recitations. We can recite the **Great Compassion Mantra** (Ta Pei Chou), **Heart Sutra** (Hsin Ching) and **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen). Please note that the recitation of the **Eighty-eight Buddhas Great Repentance** should not exceed 7 times per day.
- We harmonise our energy field with the underworld and the lower realms by reciting more *Little Houses* (Hsiao Fang Tsu) and transferring merits to our Karmic Creditors, as well as to deceased relatives and friends. We can also recite more **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou).
- At the same time, from the human perspective, harmony generates prosperity. We can elevate our spiritual level if we mindfully and sincerely cultivate our minds, practise vegetarianism, refrain from committing wrongdoings, be a kind person, and perform Life Liberation. During the Lantern Festival, you can recite the **Mantra to Untie Karmic Knots** (Chieh Chieh Chou) as much as possible, as this is one of the most effective days to perform the recitation of this mantra. You can also

recite the ***Cintamani Cakravartin Dharani*** (Ju Yi Pao Lun Wang To Lo Ni) and pray for good fortune. Generally you can recite the ***Mantra to Untie Karmic Knots*** and the ***Cintamani Cakravartin Dharani*** (Ju Yi Pao Lun Wang To Lo Ni) 49 times or 108 times on this day.

- Traditionally, people would hang lanterns during the celebration of the Lantern Festival. This practice emphasises on connecting and uniting our energy field with the higher and lower spiritual realms. The purpose of hanging lanterns is so that our deceased family members can find their way back home. However, as Buddhists, the hanging of lanterns is not recommended. It would be better if we perform more recitations and recite more *Little Houses* for the deceased.

## 142 Performing recitations in hotels

**Q142:** Master Lu, when we are travelling on business trips or holidays, how should we perform recitations for our Daily Recitation and *Little Houses* (Hsiao Fang Tsu)?

**A142:**

- Once you have reached your destination, you can pay your respects to the local Buddhas, Bodhisattvas and supreme beings in your mind by saying the following prayer, "I, <full name>, am now paying my respects to all Buddhas, Bodhisattvas and supreme beings in <name of the location>. Please protect and bless me, so that I will be safe and fortunate."
- After you have checked into your hotel room, you can recite the **Great Compassion Mantra** (Ta Pei Chou). Face each of the 4 walls in turn, in a clockwise direction, and recite the **Great Compassion Mantra** once for each wall. You can say the following prayer, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <full name>, grant me safety." While you recite the **Great Compassion Mantra**, you should avoid having the intention of fighting with beings from the spiritual world. After you have recited the **Great Compassion Mantra** and stated your prayer, you can begin your recitations for Daily Recitation or *Little Houses*.
- Generally, the energy field in hotels is complex. It is best avoid reciting the **Heart Sutra** (Hsin Ching) and the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) in hotels. Before you leave for your trip, you can state to Buddhas and Bodhisattvas that you will perform your recitations for the **Heart Sutra** and the **Amitabha Pure Land Rebirth Mantra** in advance or on a later date. If your situation is urgent and you must recite, then you can still recite the **Heart Sutra** and the **Amitabha Pure Land Rebirth Mantra** in your hotel room during day time. Please avoid reciting them at night time.
- No matter how busy you are, you should ensure that you perform recitations every day, even if you are just reciting the **Great Compassion Mantra** several times.

- If you are reciting *Little Houses* while travelling, you can record the number of sutras and mantras that you have recited, and then put the red dots on the *Little Houses* when you have returned to your hotel room.
- Generally, you should not burn *Little Houses* in hotels, except during emergencies.

## 143 Wedding preparations

**Q143:** Master Lu, I am about to get married. From a metaphysics perspective, what should we be aware of?

**A143:**

- It is best to have the wedding on a date that is an even number.
- You should be mindful of your speech before you have the wedding, and after you have moved into your new place. As a Buddhist cultivator, you should be respectful in your speech and actions.
- Your new place should not be disorganised. It should be clean and tidy. It would be beneficial to have more visitors.
- You can recite *7 Little Houses* and address them to the “Karmic Creditor of the house of <full name of the occupant>”.
- In your new place, you can place landscape paintings of water and mountains, as they will bring you a good energy field.
- You can place your enlarged wedding photographs in your living room for one week or longer, but it should be less than one month.
- In the bedroom, it is best to avoid placing photographs of both of you together. You can have individual photographs of each person.
- It is best to have a vegetarian wedding banquet. If this is not possible, you should try your best to avoid the killing of live creatures. If this absolutely cannot be avoided, then you would need to recite the ***Amitabha Pure Land Rebirth Mantra*** (Wang Sheng Chou) as much as possible. It would be best if you also recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen).

## 144 Performing recitations during postnatal care and breastfeeding

**Q144:** Hi Master Lu, can we perform recitations during postnatal care? What should we be aware of for both the mother and the child? Can we perform recitations while breastfeeding?

**A144:**

- It is a Chinese tradition for a woman to have postnatal care which lasts approximately one month. Giving birth is considered to be one of the major Karmic Passes for a woman, therefore it is best to take time to rest and recover after giving birth.
- During postnatal care, the mother can perform recitations, but it is best to recite without making any sounds. This is because her body may not have made a complete separation from foreign spirits. During labour, it is possible that many foreign spirits would like to be reborn into the human realm. Therefore, even after the mother has given birth, many other foreign spirits may still be staying around to wait in line. If the mother performs an excessive amount of recitations, then it is possible that other minor foreign spirits would come and collect the merits from her recitations. As a result, the mother may suffer from headaches, discomfort throughout the body, or bleeding after labour.
- If the mother would like to perform Daily Recitation or recite *Little Houses*, it would be best to perform the recitations during day time. After the one month period of postnatal care has passed, conditions would gradually improve and she can perform recitations during night time as well.
- According to Chinese tradition, the “Full Moon” ceremony is held one month after a baby is born, and parents would give out hard boiled eggs to visitors attending the ceremony. These eggs have the eggshells dyed in red colour. This also has special meanings.
- For infants less than one month old, their souls and spirits are usually not yet complete, and many surrounding foreign spirits may enter and exit from the infants’ bodies. In addition, when a newborn has incomplete souls and spirits, if a visitor has an aggressive facial expression or a visitor has foreign spirits occupying their body, the

infant's souls and spirits would be scared away. As a result, the infant would cry and become unsettled. This is the reason why it is not recommended to visit a newborn during the first month.

- The mother can perform recitations during breastfeeding. Buddhas, Bodhisattvas and Dharma Protectors would understand that she is not properly dressed during this time. While breastfeeding, it is best to recite the ***Heart Sutra*** (Hsin Ching) as much as possible. This would be beneficial for the child.

## 145 Regarding stuttering

**Q145:** Hi Master Lu, I suffer from stuttering, but I was not born with it. When I was little, I was repeating after other people when they stuttered, and then I started to stutter. Would this be related to karmic obstacles due to negative karmas or foreign spirits, as I had acquired this after birth?

**A145:**

- Stuttering is an illness resulting from karmic obstacles due to negative karmas. Regardless of whether you were born with it or you acquired it from repeating after other people when they stuttered, it is considered to be your karmic obstacle if you suffer from stuttering.
- It is possible that in your previous lives, you have generated major negative verbal karmas and made too many inappropriate comments. As a result, you would not be able to speak fluently in your present life.
- It is also possible that in your previous lives, you have consumed an excessive amount of live creatures, or even made comments about the taste and texture, etc. while you ate them.
- Since this is an illness due to karmic obstacles, it is recommended that you perform recitations and cultivate your mind, as well as repent and repay your karmic debts.
- For your Daily Recitation, you can recite the **Great Compassion Mantra** (Ta Pei Chou) 7 times, **Heart Sutra** (Hsin Ching) at least 21 times, and **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 3 to 7 times. Stuttering is an illness relating to wisdom and the mind; therefore it is recommended that you recite the **Heart Sutra** as much 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 wisdom and help me to recover from stuttering.”
- You can recite 49 *Little Houses* as the first batch, and then 7 *Little Houses* for every subsequent batch until you have fully recovered.
- In addition, it is strongly recommended that you make Great Vows and perform Life Liberation.



## 146 Performing recitations for people with Hepatitis B

**Q146:** Hi Master Lu, I am a Hepatitis B carrier. How should I perform recitations?

**A146:**

- From the medical perspective, Hepatitis B is related to a physiological imbalance. This is in fact an illness resulting from karmic obstacles due to negative karmas, regardless of whether you were born with it or you became infected later on in life.
- The following is recommended for your Daily Recitation: the **Great Compassion Mantra** (Ta Pei Chou) at least 21 times, **Heart Sutra** (Hsin Ching) 7 times, and **Eight-eighty Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 3 times. These are the basics.
- In addition, it is recommended that you recite the **Arya Amitayur Niyama Prabharaja Dharani** (Sheng Wu Liang Shou Chueh Ting Kuang Ming Wang To Lo Ni) at least 21 times per day. This is because an illness such as Hepatitis B is especially detrimental to people during old age and can affect their lifespan. Before you recite this mantra, you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <full name>, help me to eliminate my Hepatitis B virus.”
- It is recommended that you also combine the above with the recitation of at least 3 *Little Houses* per week. Please be persistent and recite the *Little Houses* continuously until you have fully recovered. Generally, you can recite 21 *Little Houses* as your first batch, 49 *Little Houses* as your second batch, 21 *Little Houses* for your third batch, and 49 *Little Houses* for your fourth batch, and so on.
- It is also strongly recommended that you perform Life Liberation in large quantities, as well as make Great Vows.

## 147 Performing recitations for people in a coma

**Q147:** Master Lu, I heard that for people who are in a coma, their souls and spirits are no longer present. For situations like this, is there still a possibility for them to recover if we perform recitations for them?

**A147:**

- For people who are in a coma, their souls and spirits are indeed no longer present. You cannot just perform the Recalling of Souls and Spirits<sup>11</sup>. You need to seek help from Buddhas and Bodhisattvas to have the souls and spirits returned to the body, and you also need to have great spiritual power from making Grand Vows.
- It is recommended that you make Grand Vows, including making a vow that you will recite a certain number of *Little Houses* within a certain period of time. For example, you can state that you will recite 892 *Little Houses*, and continue to perform recitations until the patient has fully recovered.
- For the Daily Recitation, it is recommended that you include the following: the **Great Compassion Mantra** (Ta Pei Chou) 49 times, **Heart Sutra** (Hsin Ching) 49 times, **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 7 times, **Cundi Dharani** (Chun Ti Shen Chou) 49 times, **Guna Ratna Sila Dharani** (Kung Te Pao Shan Shen Chou) 49 times, and **Mantra to Untie Karmic Knots** (Chieh Chieh Chou) 49 times.
- You also need to perform Life Liberation in large quantities.
- There are already many cases where people have woken up from a vegetative state through their family members cultivating and performing recitations under the Guan Yin Citta Dharma Door.

---

<sup>11</sup> Please refer to Q&A 062 “Regarding the Recalling of Souls and Spirits”.

## 148 Eye disorders

**Q148:** Hi Master Lu, I am severely nearsighted. Is this a disorder resulting from karmic obstacles due to negative karmas? In addition to performing my Daily Recitation, what else can I do?

**A148:**

- In general, illnesses can have a physical cause or a spiritual cause. The latter usually results from karmic obstacles due to negative karmas. If you have not over-stressed your eyes, then it is possible that your poor eyesight may be related to karmic obstacles.
- You can recite the **Great Compassionate Mantra** (Ta Pei Chou) 21 times per day, and say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <full name>, help me to cure my eye disorder.”
- You can recite the **Heart Sutra** (Hsin Ching) 21 times per day, as the recitation of this sutra can help you to gain wisdom and good eyesight. You can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <full name>, help me to cure my eye disorder.”
- You can recite the **Cintamani Cakravartin Dharani** (Ju Yi Pao Lun Wang To Lo Ni) 49 times per day, as the recitation of this mantra is beneficial for the cardiovascular system. You can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <full name>, help me to cure my eye disorder.”
- You can recite the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) approximately 3 times per day. You can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <full name>, help me to repent and eliminate karmic obstacles due to negative karmas that have caused my eye disorder.” In addition, you can recite 3 *Little Houses* per week and address them to the “Karmic Creditor of <your full name>”.
- You can use the Great Compassionate Water to wipe your eyelids. Please be careful and avoid getting the water into your eyes.
- You can also make oil offerings. The offering of oil can help us to gain wisdom and good eyesight.

## 149 Practising vegetarianism

**Q149:** Hi Master Lu! I am now almost a full vegetarian, but I am concerned that I am not getting enough nutrition. What can I do?

**A149:**

- Vegetarian food can be very healthy and nutritious.
- It is best if we could ensure that we have a balanced diet, as we need to take care of our body. Buddhas and Bodhisattvas also would like us to have a healthy body so that we can better cultivate in this world.
- Vegetarians can consume eggs. Eggs are nutritious and the consumption of eggs is accepted by Buddhas and Bodhisattvas. This is because most eggs are not fertilised and cannot hatch. However, please avoid consuming quail eggs as they are already fertilised.
- Vegetarians can consume milk and other dairy products for the intake of calcium and other important nutrients.
- It is recommended that you consume more soy products, as they are high in protein. Soy products include soybeans, bean curd, tofu sheets, and soy milk, etc.
- You can also choose other soy products such as soy ham, soy sausage, soy meat, and soy duck, etc. These soy products contain lecithin and are high in protein. They are also very tasty.
- Vegetarians can be creative and have a wide variety. You can steam, boil, or stir-fry your dishes. If the taste is too plain and you have the same dishes over a long period of time, you may lack certain important dietary elements.
- It is also recommended that you consume more fruits and vegetables, and have a balanced diet rich in different kinds of essential vitamins.
- Mushrooms and fungus are also very nutritious and tasty.
- In addition, you can consume multigrain and nuts including peanuts, walnut, and chestnuts. These are all very nutritious.
- You can also take health supplements including lecithin and calcium. Lecithin is particularly beneficial for the brain. Every day we cycle through a large number of brain cells, and the regeneration of new cells is relatively slow. Taking lecithin would help with the regeneration of your brain cells and enhance your memory.

## 150 Regarding menopause

**Q150:** Master Lu, my mother is currently going through menopause, and she is experiencing problems with her health and temperament. Can you please advise what we can do?

**A150:**

- It has already been proven by medical research that both men and women experience menopause. However, women tend to experience more obvious symptoms.
- From the medial perspective, the cells in our body enter a natural period of degeneration when we reach a certain age. From the metaphysics perspective, this period is when causalities take effect and we begin to experience our karmic fruits as they ripen.
- The positive and negative karmic fruits from performing good deeds and wrongdoings in our previous lives would finish at the age of 45 to 50. Thereafter, the karmic fruits as a result of the causalities from our present life would start to take effect.
- When we reach this age, we would experience dramatic changes in our career, family, and life, etc. There may be major ups and downs both psychologically and emotionally. Some people may feel as if they are becoming old and unproductive, and find it difficult to adjust. This psychological imbalance may in turn affect the body and cause a physiological imbalance.
- During menopause, first of all it would be best to adjust your mind and maintain optimism. It would be helpful to have good communication with family and friends.
- In terms of daily life, it is recommended that you have a good sleep routine. Sleep early and wake up early. Maintain a healthy diet and avoid spicy or overly stimulating food. It is also recommended that you keep warm and take some health supplements that are beneficial for the overall wellbeing.
- During menopause, it is common for people to be easily agitated or upset. We can focus on our minds to control our temper. If we cannot control ourselves, then we are just following the negative karmic path. If we can control ourselves, then we are resolving the negative karmas, or

even transforming the negative karmas into positive karmas. For us to change our fate and fortune, we need to perform recitations and cultivate our minds. Our body and mind would improve gradually as we pray for protection and blessings from Buddhas and Bodhisattvas.

- You can recite the **Great Compassion Mantra** (Ta Pei Chou) 7 times or more per day to increase your spiritual power so that you can better control your negative emotions.
- You can recite the **Heart Sutra** (Hsin Ching) 21 times or more per day so that you can free your mind and obtain a broader perspective.
- You can also recite the **Mantra to Untie Karmic Knots** (Chieh Chieh Chou) 21, 27 or 49 times per day to help transform and resolve negative karmic knots from previous lives and the present life.
- In addition, you can recite the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 1 to 3 times per day. You can also recite 3 *Little Houses* per week and address them to the “Karmic Creditor of <your full name>”. This would help to eliminate your karmic obstacles due to negative karmas and repay your karmic debts.
- At the same time, you can make Great Vows and perform Life Liberation.

## 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 Zhao Puchu.

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

### Metaphysics Q & A Vol. 3

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
Cross over people	渡人	Du Ren	Tu Jen
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
Formless Giving	無相佈施	Wu Xiang Bu Shi	Wu Hsiang Pu Shih
Four Noble Realms	四聖道	Si Sheng Dao	Ssu Sheng Tao

### Metaphysics Q & A Vol. 3

Term	Chinese	Hanyu Pinyin	Wade-Giles Romanization
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
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
Peach Blossom Calamities	桃花劫	Tao Hua Jie	Tao Hua Chieh
Perform meritorious deeds	做善事	Zuo Shan Shi	Tso Shan Shih
Perform virtuous deeds	做功德	Zuo Gong De	Tso Gong De
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

### Metaphysics Q & A Vol. 3

Term	Chinese	Hanyu Pinyin	Wade-Giles Romanization
Pure Land	淨土	Jing Tu	Ching Tu
Recalling of Souls and Spirits	叫魂	Jiao Hun	Chiao Hun
Right Fruit	正果	Zheng Guo	Cheng Kuo
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
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
Tsai Shen Bodhisattva	財神菩薩	Cai Shen Pu Sa	Tsai Shen Pu Sa
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)

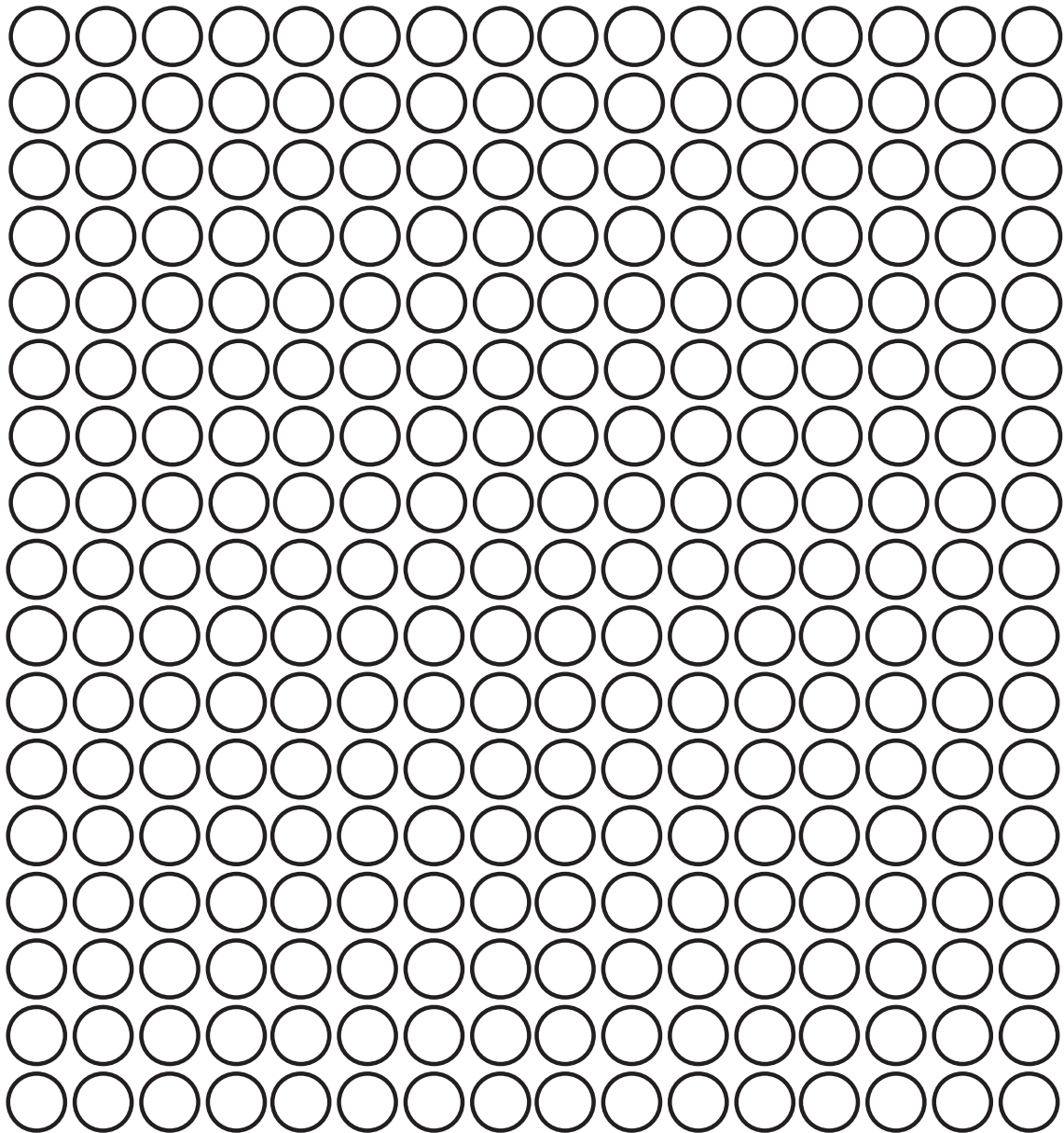
# **Appendix F: Self-Cultivation Record Forms**

# *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 \_\_\_\_\_ Recited by devotee \_\_\_\_\_



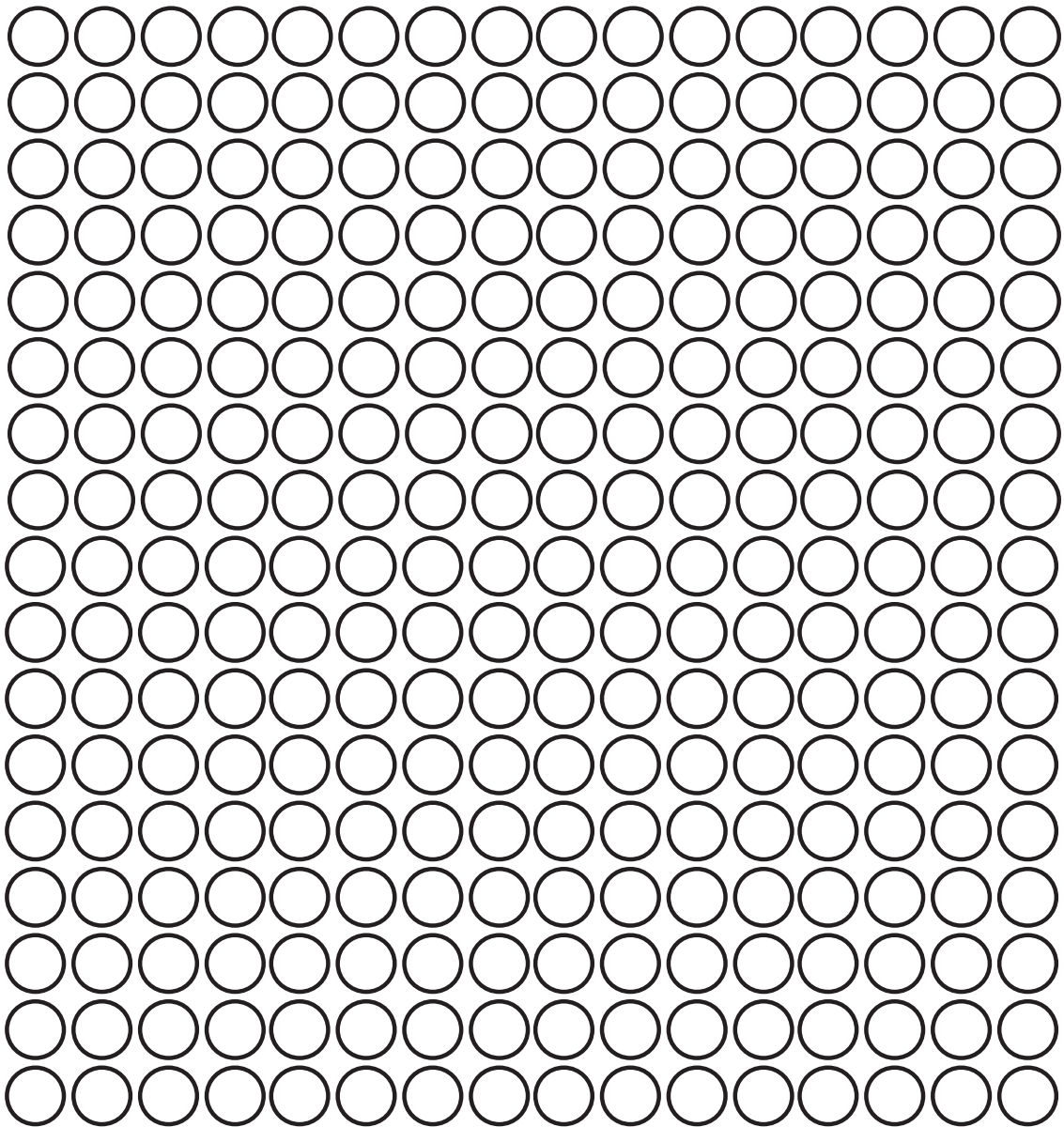
Completed on \_\_\_\_\_ (yyyy/mm/dd)

# *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 \_\_\_\_\_ 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 \_\_\_\_\_ Recited by devotee \_\_\_\_\_

A grid of 150 empty circles arranged in 10 rows and 15 columns. Each circle is a simple black outline, intended for the devotee to write or mark during the recitation of the dharani.

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

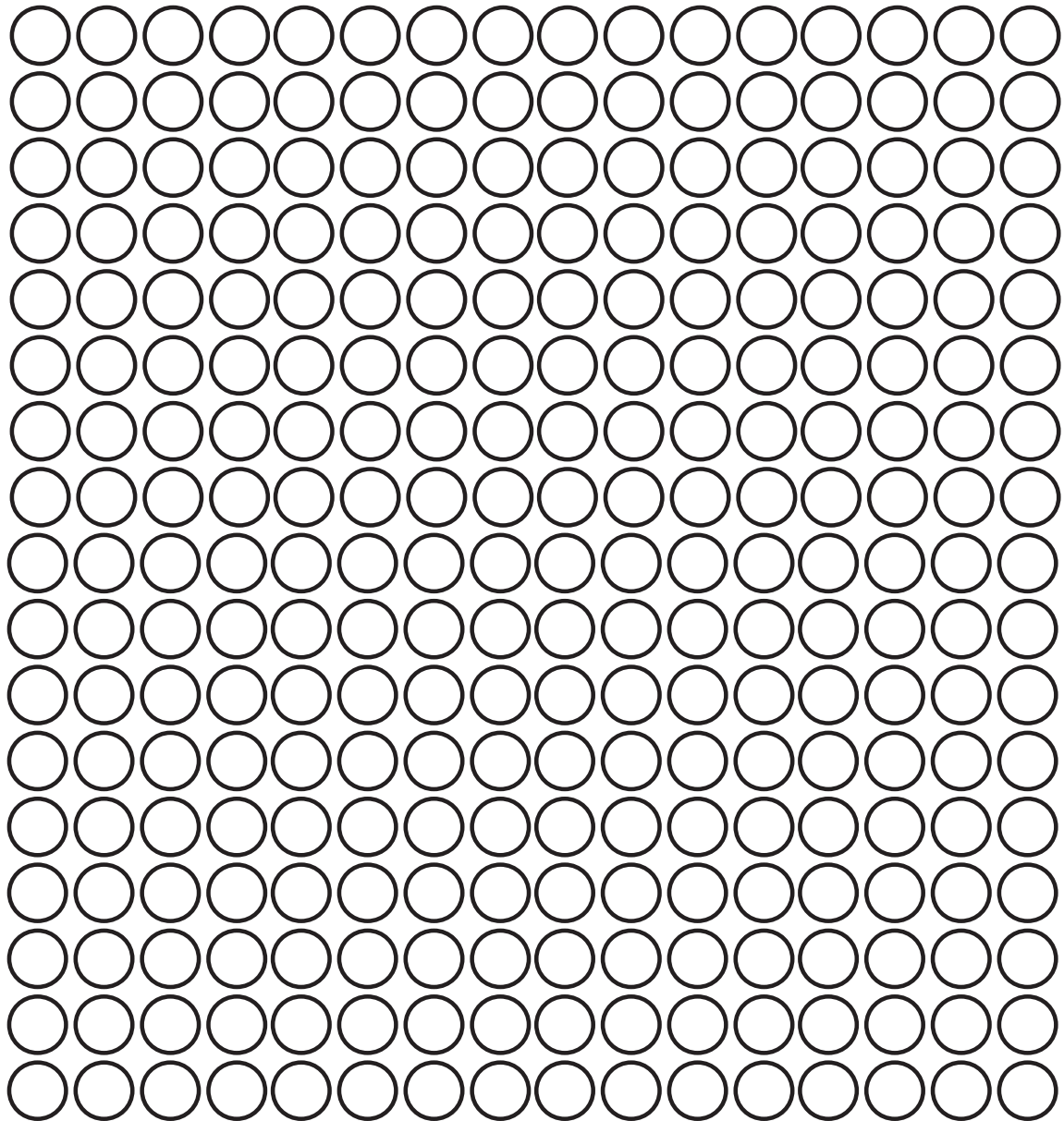


# *Cundi Dharani*

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 \_\_\_\_\_ Recited by devotee \_\_\_\_\_



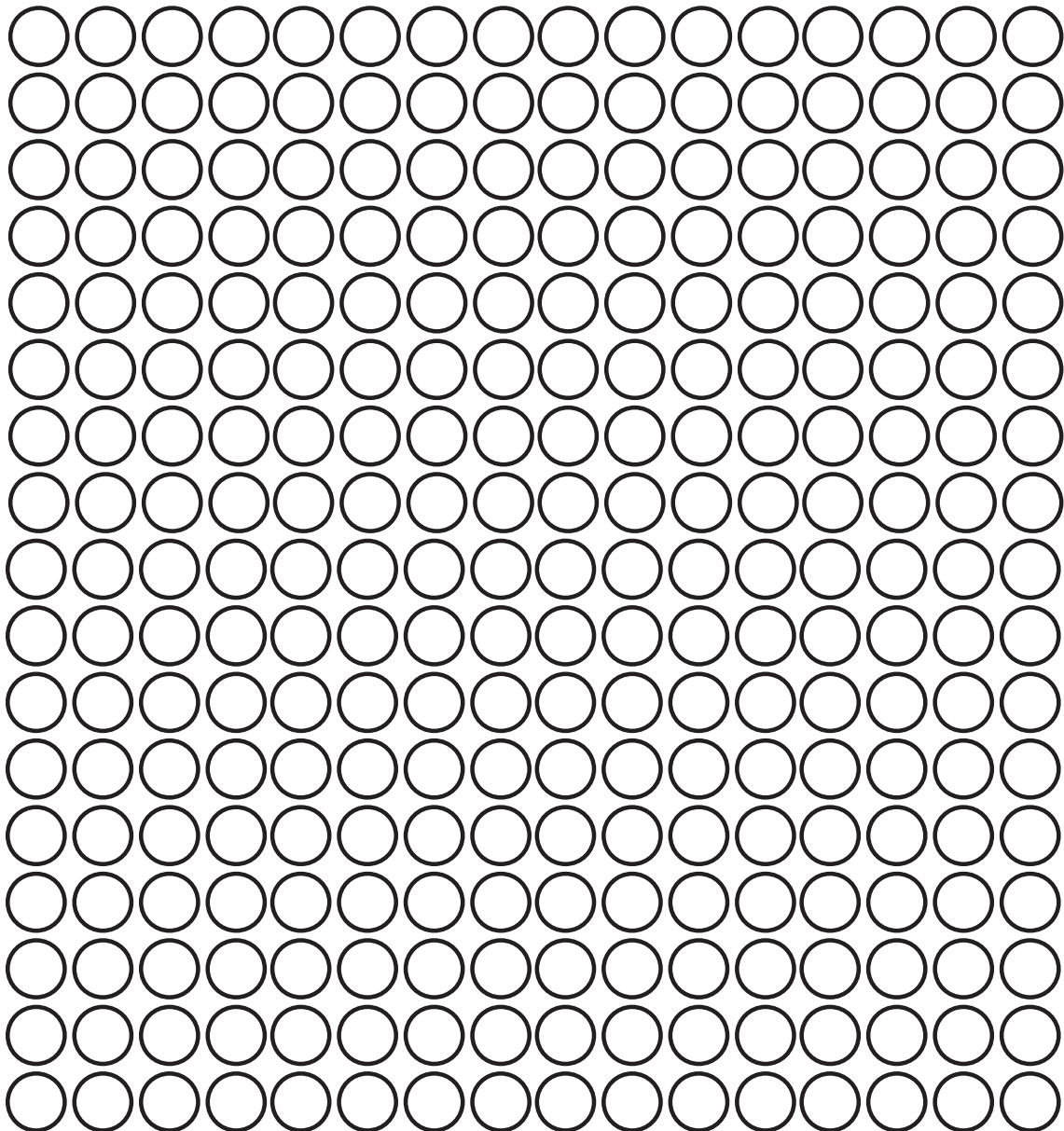
Completed on \_\_\_\_\_ (yyyy/mm/dd)

# *Amitabha Pure Land Rebirth Mantra*

Wang Sheng Ching Tu Shen Chou

Recited with full respect  
to increase virtue, to eliminate negative karma  
to accumulate Merit Field, and to extend longevity

Offer to \_\_\_\_\_ Recited by devotee \_\_\_\_\_

A large grid of 15 rows and 15 columns of empty circles, intended for writing the mantra. The circles are arranged in a uniform grid pattern.

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

# *Eighty-eight Buddhas*

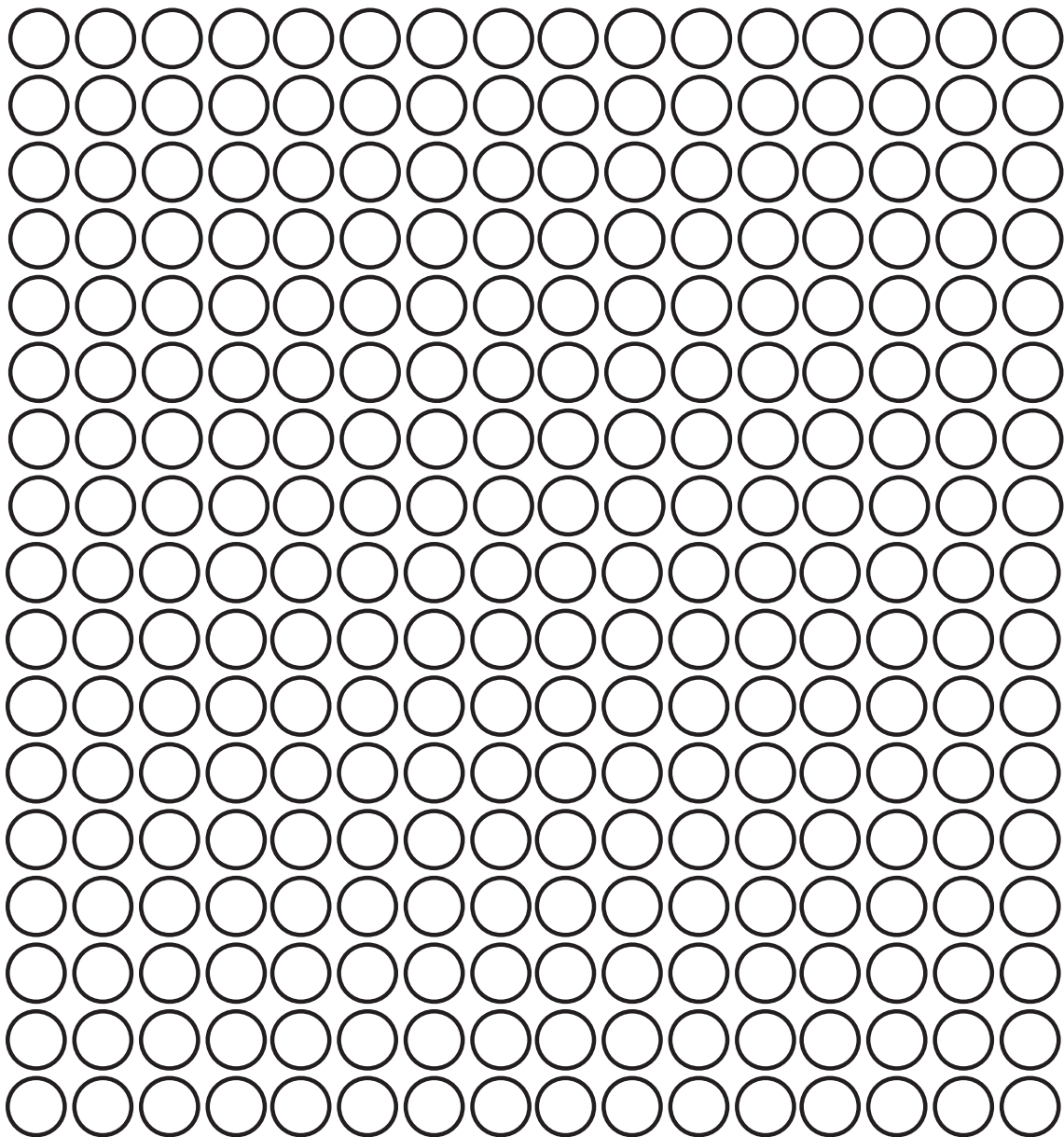
## *Great Repentance*

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 \_\_\_\_\_ Recited by devotee \_\_\_\_\_



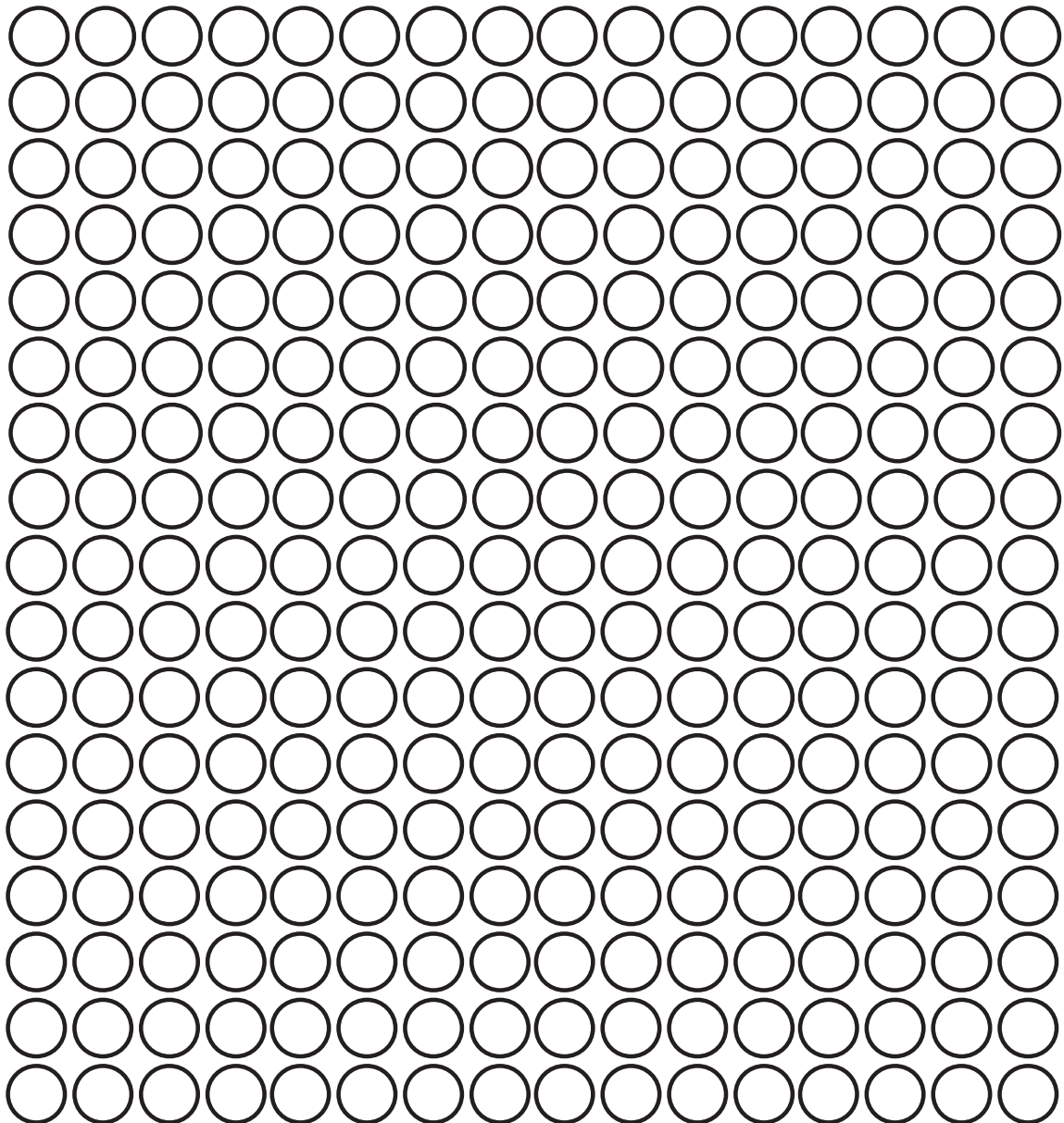
Completed on \_\_\_\_\_ (yyyy/mm/dd)

# *Amitabha Sutra*

Fo Shuo 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 \_\_\_\_\_ 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

<b>OFFERING</b>				
OFFERED BY	CHI FO	WANG	HSIN	TA
	MIEH TSUI	SHENG	CHING	PEI
	CHEN YAN	CHOU		CHOU
	: < full name of the reciter >			
2011 Y 12 M 30 D	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○
	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○
	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○
	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○
	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○
	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○
	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○
	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○
	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○
	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○	○ ○ ○ ○ ○
: Karmic Creditor of <full name>				
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	



## **Donation**

If you would like to make a donation to print any of the books by Master Lu, you can transfer your donation to the following account.

.....

**Bank account:** Bank of China, Sydney Branch  
**Account Name:** 2OR GUANYINTANG CULTURE  
**BSB:** 352000  
**Account Number:** 364463-1221-000 (in Australian Dollars)  
**Swift Code:** BKCHAU2S

**Bank of China, Sydney Branch**  
39-41 York Street, Sydney NSW 2000, Australia

**Guan Yin Tang Culture Centre**  
The Miramar, Suite 271, Level 1  
398-408 Pitt Street, Sydney NSW 2000, Australia

.....

The above account is the only account that is recognised by Guan Yin Tang Culture Centre to accept donations for book printing.

Sponsored by Australian Chinese Buddhist cultivators, and Australia Guan Yin Tang Culture Centre.

**For free distributions only. Not for sale.**

**Print reproductions welcomed.**