

Master Lu



Introduction to the **Guan Yin Citta Dharma Door**

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



Introduction to the Guan Yin Citta Dharma Door

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Preface

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

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

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

Following Master Lu's Dharma teachings, we can repay our karmic debts by performing recitations. Combined with making Great Vows and performing Life Liberation including releasing fish, we can recover from illnesses and overcome difficulties in life. The Guan Yin Citta Dharma Door¹ 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.

¹“Kuan Yin” in Wade-Giles Romanization represents the same term as “Guan Yin” in Hanyu pinyin.

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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.

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2OR Guan Yin Tang Culture Centre
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1. Performing Recitations

1.1 Prayers before performing recitations

Guan Yin Bodhisattva can hear the sounds of all sentient beings and rescue them from suffering. It is important that you say your prayers to the Great Merciful and Great Compassionate Guan Yin Bodhisattva and sincerely ask for protection and blessings.

Firstly, you should state your full name². Secondly, you need to state the issues that you would like Guan Yin Bodhisattva to help you to resolve.

For example, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good health, help me to eliminate calamities and extend my life, etc.”

“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 cure <type of illness>, etc.”

"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.”

When you say your prayers to Guan Yin Bodhisattva, you must be sincere and have gratitude in your heart. You should have a sincere mind, and say your prayers mindfully. Each time you say your prayers, please limit yourself to one or two wishes. If you have more than three wishes, the effectiveness would be reduced.

²“Full name” refers to “first name, middle name, and last name”.

1.2 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)³ 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.

³ 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.

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- If you are performing Daily Recitation on behalf of your family, friends or fellow Dharma cultivators, their full names⁴ 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.

⁴ “Full name” refers to “first name, middle name, and last name”.

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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.

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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.

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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.”

1.3 Recommendations for Daily Recitation

1.3.1 Standard Daily Recitation

“May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good health, safety and good fortune.”

Every day, recite the **Great Compassion Mantra** (Ta Pei Chou) 7 times, the **Heart Sutra** (Hsin Ching) 7 times, the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 3 to 7 times, and the **Cundi Dharani** (Chun Ti Shen Chou) 21 times.

Prayers for specific situations

1. *Praying for success in career, business or interviews:*

Recite the **Great Compassion Mantra** (Ta Pei Chou) 7 to 21 times, the **Heart Sutra** (Hsin Ching) 7 times, the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 1 to 3 times, **Cundi Dharani** (Chun Ti Shen Chou) 21, 49 or 108 times.

2. *Praying for transforming and resolving negative karmic ties:*

“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.”

Recite the **Great Compassion Mantra** (Ta Pei Chou) 7 times, the **Heart Sutra** (Hsin Ching) 7, 9, 11, 21, 27 or 49 times each for yourself and the other party, the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 3 to 7 times, and the **Mantra to Untie Karmic Knots** (Chieh Chieh Chou) 21, 27, 49 or 108 times. In addition, you should recite at least 3 *Little Houses* (Hsiao Fang Tzu) per week, together with making Great Vows and performing Life Liberations. The above would help to transform and resolve the negative karmic ties between the two parties as soon as possible.

1.3.2 Daily Recitation for elders

“May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good health, eliminate calamities and extend my life.”

Recite the **Great Compassion Mantra** (Ta Pei Chou) 21 to 49 times, the **Heart Sutra** (Hsin Ching) 7 times, the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 3 to 7 times, and the **Arya Amitayur Niyama Prabharaja Dharani** (Sheng Wu Liang Shou Chueh Ting Kuang Ming Wang To Lo Ni) 49 times.

1.3.3 Daily Recitation for people with severe illness

Recite the **Great Compassion Mantra** (Ta Pei Chou) 49 times, and you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, please cure my illness on <parts of the body>.” (If the illness is related to a mental disorder, the recitation of the **Great Compassion Mantra** (Ta Pei Chou) can be reduced to less than 21 times per day).

The **Heart Sutra** (Hsin Ching) 7 times (If the illness is related to a mental disorder, the recitation of the **Heart Sutra** (Hsin Ching) should be more than 21 times per day), and say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me wisdom.”

The **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 3 to 7 times, 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 repent and eliminate karmic obstacles due to negative karmas (or karmic obstacles on parts of the body), and cure the illness on <parts of the body>.”

If your family or ancestors have committed killings, or you have committed major killings in your present life, you should also include the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) 49 or 108 times and transfer merits to the minor foreign spirits whose death have been caused by you.

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If you have had an abortion or miscarriage in the past, then you should also perform the transferring of merits for the child that was aborted or miscarried so that the child can proceed to a better place. For each child, you should recite at least 7 to 21 *Little Houses*, and address them to the “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.

Recite at least 3 *Little Houses* per week, and address them to the “Karmic Creditor of <your full name>”.

At the same time, you should also perform Life Liberation in large quantities, and make Grand Vows.

2. Repaying karmic debts by reciting Little Houses

2.1 Introduction to Little Houses

People can have two types of illnesses: one type is physical and the other type is spiritual. Foreign spirits and ghosts belong to the so-called “spiritual world”. The foreign spirits that occupy the body of a living person are usually deceased relatives and close friends, a child that was aborted or miscarried, deceased people who had conflicts with the person in the past, or foreign spirits in the house. If foreign spirits have been occupying a person’s body for an extended period of time, this person would experience physical illness, bad temper, misfortune, and difficulties in career or studies. Australian Chinese Buddhist cultivator, Master Lu Jun Hong, has received blessings from Buddhas and Bodhisattvas to obtain transcendental abilities. Under the guidance of Guan Yin Bodhisattva, Master Lu provides advice to Dharma followers on Buddhist practice and how to perform recitations in order to transfer merits to foreign spirits and to cure spiritual illnesses. Recitation of *Little Houses* (Hsiao Fang Tzu) can be used in the transferring of merits to deceased relatives to help them to be reborn into the higher realms, including the *Deva* realm (known as “heaven” in English).

The *Little House* is one of the grand Dharma Gems given to us by the Great Merciful and Great Compassionate Guan Yin Bodhisattva. In the Age of Dharma Decline, with the recitation of *Little Houses*, we are able to eliminate our karmic obstacles due to negative karmas, and transfer merits to foreign spirits and help them to proceed to a better place.

In the spiritual world, *Little Houses* are considered to be a large currency. *Little Houses* can be used for repaying karmic debts in the spiritual world from previous lives. When transferring merits to the deceased, *Little Houses* provide the energy for the deceased to proceed to a better place. Therefore, recitation of *Little Houses* is the unsurpassed Dharma Gem with the greatest effect. *Little Houses* can be used to transfer merits to the deceased and foreign spirits to help them to proceed to a better place, and allow us to save ourselves as well as others.

2.2 Important Information about Little Houses 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> 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.

2. The “*Little House*” consists of a combination of sutras and mantras. It consists of the **Great Compassion Mantra** (Ta Pei Chou) 27 times, the **Heart Sutra** (Hsin Ching) 49 times, the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) 84 times, and the **Sapta Atitabuddha Karasaniya Dharani** (Chi Fo Mieh Tsui Chen Yan) 87 times. The number that you recite should not be less than the required number, and it is alright if you recite more than required. However, you should not recite excessively.

3. You can recite the **Great Compassion Mantra** (Ta Pei Chou) and the **Sapta Atitabuddha Karasaniya Dharani** (Chi Fo Mieh Tsui Chen Yan) anywhere, anytime. The **Heart Sutra** (Hsin Ching) and the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) can be recited during the day before 10PM, even if it is cloudy or rainy. If you are in the countryside, in the car, or in a crowd, you should be extra careful and it is best to not recite them. You should also 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. 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.

4. 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

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Little House consumes energy, and if you cannot maintain focus then it would not be as effective. You should recite according to your abilities. Some Dharma cultivators try to perform the transferring of merits as much as possible and recite beyond their abilities. This is not recommended.

5. 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. 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. Please note that you must use a red pen, and you must only put a red dot, not a tick or a cross. 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. You must finish reciting before you put the red dots, and you must not put the dot beforehand. It is extremely important that you remember this. You can also recite a number of sutras or mantras and then dot the circles all at once.

6. Before you recite the *Little House*, 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 <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)." Generally, for beginners, you can recite 4 to 7 *Little Houses* and address them to the "Karmic Creditor of <your full name>". For a child that was aborted or miscarried, and for an ectopic pregnancy, you should recite at least 7 *Little Houses*.

7. Generally, you should use the name that is on your birth certificate, as it would be the name that is recognised by the spiritual world. However, if you have changed your name for over one year, then it is possible that your new name already has dynamic spiritual effects. To be certain, it is best to lodge the *Application for Name Change* after you have changed your name, and then use your new name when you recite *Little Houses*. However, after you lodge the *Application for Name Change*, you do not need to change your name on your ID card, passport, driver's license, etc, as these documents are only recognised in the human realm.

8. 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.

9. 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**⁵. 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.

10. 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. Fill in the completion date (according to the Gregorian calendar) once you have finished, and you can burn it that day or on a later day. If you are not burning it on the day, please

⁵ 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.

store it in a red envelope, or wrap it with red coloured materials (e.g. red paper or red fabrics) to prevent its energy from being scattered.

11. 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 then light the *Little Houses* using the oil lamp on your altar. You should burn the *Little House* in a dedicated bowl or plate. The 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. It is best to use the oil lamp on the altar to light the *Little House*. If you do not have an oil lamp on your altar, you can use a lighter or matches. It is best not to hold the *Little House* with your hands, instead, you can use tweezers or chopsticks (metal ones are alright) to hold the *Little House* and burn it. Ensure that the entire piece of paper is thoroughly burnt, and then 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. For your dedicated bowl or plate, you can wash it and use it again next time.

12. It is best to burn *Little Houses* on a sunny day. The best times 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.

13. If you have an altar at home, you must make incense offerings before you burn *Little Houses*. First of all, 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>."

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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 Incense⁶ 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.

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

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14. If you are burning *Little Houses* on behalf of someone else, you can say the following, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva help <name of the reciter> to offer the *Little Houses* to <name of the merit receiver>.”

15. If you are reciting *Little Houses* for someone else to cure his illness, it is possible that the foreign spirit that is currently occupying his body would come and occupy your body instead. It is best to state the following to Guan Yin Bodhisattva before you recite the *Little Houses*, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>. I will now recite <number of> *Little Houses* for <full name of the other party>. For the remaining number of *Little Houses*, please collect them from <full name of the other party>.” In the event that the other party’s Karmic Creditor comes to you, it is best to recite several *Little Houses* and address them to the “Karmic Creditor of <your full name>”. It is a grand virtue to save others, and saving people often involves taking responsibilities.

16. When conditions allow, you can save some *Little Houses* for emergency purposes. As soon as any issues arise, you can immediately burn *Little Houses* to resolve the situation. Before you recite the *Little Houses*, you can state the following to Guan Yin Bodhisattva, “Sincerely invite the Great Merciful and Great Compassionate Guan Yin Bodhisattva to witness that I, <your full name>, am reciting *Little Houses* for saving purposes.” Leave the “Offer To” field and the date of completion blank. You can fill in those details on the day that you burn them.

17. If you make a mistake when you fill in the details for the *Little House*, you can fold the *Little House* several times and then wrap it with a piece of paper before discarding it. You then write on a new one. You can say the following, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva, protect and bless me, <your full name>. This *Little House* is incorrect, and is now discarded.” You can then re-write and re-dot on a new *Little House*. You must not burn the old *Little House*.

18. When you are transferring merits to the deceased by burning *Little Houses*, it is best not to burn joss money or any other joss materials at the same time. Even though burning *Little Houses* and burning joss money are both considered to be offering money to the deceased, *Little Houses* are considered

to be large currency in the underworld, and they can be used as energy in the *Asura* realm or the *Deva* realm (known as “heaven” in English). Joss money is similar to coins in the underworld. If the deceased are currently in the underworld, they can receive both joss money and *Little Houses*. However, if the deceased are in the *Asura* realm or the *Deva* realm, then the burning of joss material may cause them to fall down to the lower realms. Sometimes we transfer merits to our deceased relatives and they are able to be reborn into the *Asura* realm or the *Deva* realm using the energy from the *Little Houses* that we have recited and burnt for them. Since they have not proceeded to these higher realms based on their own cultivation, their foundation is not very stable. When they see joss materials being burnt for them, greed may arise in their mind and they may come to the lower realms to claim these joss materials. Therefore, it is best to ask family members to recite more *Little Houses* together. If you are unable to convince your family members, then you can only counteract by reciting more *Little Houses* yourself. Only if the deceased have received a large number of *Little Houses* (large currency), and then they see the joss materials (small currency) that are being burnt by other family members, they would not care too much about the joss materials. In addition, when you burn the *Little Houses*, you can say the following, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and help <full name of the deceased> to proceed to a higher realm using the energy from *Little Houses*, and not be greedy and become attached to small currencies from the human realm, including joss money.”

19. Please note that the transferring merits to foreign spirits by burning *Little Houses* is a life-long process, and it does not mean that after you have recited and burnt a certain number of *Little Houses*, you would never need to recite any more. After you have finished reciting your current batch of *Little Houses*, it merely means that you have successfully transferred merits to the foreign spirit that is currently present and that foreign spirit has now proceeded to a better place. Over time, a portion of your negative karmas would be activated and transformed into foreign spirits. You may also accidentally invite other foreign spirits to occupy your body due to one of the following reasons: having a fight with someone, and visiting the cemetery, hospital, or crematorium, etc. Therefore, you should continuously perform the transferring of merits by burning *Little Houses*, according to different circumstances.

20. Below are typical situations where *Little Houses* are needed, together with the recommended number of *Little Houses*.

1. You experience pain in a particular part of the body, for example, the lower back, shoulders, etc, which cannot be diagnosed by doctors as test results show that everything is normal. Generally, this is a spiritual illness. Each part of the body requires 7 to 9 *Little Houses*, and you can address them to the “Karmic Creditor of <your full name>”.
2. Cancer patients usually have powerful foreign spirits occupying their body. This is a form of serious karmic retribution. In addition to reciting the **Great Compassion Mantra** (Ta Pei Chou) 49 times per day, and the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 7 times per day, you should also recite as many *Little Houses* as possible, and whenever possible. Reciting *Little Houses* can save your life by repaying karmic debts. For the first batch, you need at least 49 *Little Houses*, and you should continue your recitation until your condition stabilises. Meanwhile, you should also perform Life Liberation and make Great Vows.
3. If you often lose your temper with no particular reason, generally you need to recite 4 to 7 *Little Houses*. Address the *Little Houses* to the “Karmic Creditor of <your full name>”.
4. For transferring merits to a child that was aborted or miscarried, you need to recite 7 to 21 *Little Houses* for each child. Address the *Little Houses* to the “Child of <full name of the mother>”.
5. If you have a headache or fever, generally you need to recite 4 to 7 *Little Houses*. Address the *Little Houses* to the “Karmic Creditor of <your full name>”.
6. If there are strange sounds in your house, your electrical appliances unexpectedly malfunction, or your sewage pipes constantly become blocked, generally you need to recite 4 to 7 *Little Houses* to transfer merits to the foreign spirits in your house. Address the *Little Houses* to the “Karmic Creditor of the house of <full name of the occupant>”. The occupant can be the owner of the house, or the person living in the house. If you are renting, you can write your own full name.
7. Regarding transferring merits to your relatives who have just passed away, for each deceased person, you need to recite at least 49 *Little Houses* within the 49 days immediately after the death. Address the *Little Houses* to <full name of the deceased>.

8. If you dream of a deceased person, for example, your relatives or parents, you need to recite at least 7 *Little Houses* for each of the deceased. If you know the full name of the deceased, you should address the *Little Houses* to <full name of the deceased>. Generally, for transferring merits to the deceased, you need at least 21 *Little Houses* to help them to proceed to a higher realm. For example, if the deceased person is in the underworld, you would need to recite 21 *Little Houses* for him to be able to be reborn into the human realm, and an additional of 21 *Little Houses* for him to be able to be reborn into the *Asura* realm, and then another 21 *Little Houses* for him to be able to be reborn into the *Deva* realm. If you dream of an unfamiliar person who is dressed in black, you need to recite 4 *Little Houses*, and address them to the “Karmic Creditor of <your full name>”.
 9. If you are reciting the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) to activate and transform your negative karmas into foreign spirits, you need to recite *Little Houses*. For example, if you are reciting the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) 3 times per day, then you need to recite 2 to 3 *Little Houses* per week. If you are reciting the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) 7 times per day, then you need to recite 4 to 7 *Little Houses* per week.
21. To determine if the transferring of merits is successful, please try calling into Master Lu’s radio program, “The Art of Applying Comprehensive Metaphysics” every Tuesday, Thursday and Saturday, 5-6PM Sydney, Australia time. The phone number is 0061 2 9211 1301. You can speak directly to Master Lu and sincerely ask him to perform Totem Enquiry for you. However, since Dharma cultivators all over the world are trying to call into the program, it may be difficult to get through. Therefore, the following can be referenced as guidelines:
1. If you are transferring merits to the Karmic Creditor or foreign spirit that is occupying a particular part of the body, once you have burnt a sufficient number of *Little Houses*, and you no longer feel pain on this part of the body, then that means the Karmic Creditor or foreign spirit has proceeded to a better place.
 2. If you are transferring merits to a child that was aborted or miscarried, once you have burnt a sufficient number of *Little Houses*, and you dream

of a child who is dressed cleanly visiting you with a smiling face, then it means that the child has proceeded to a better place.

3. If you are transferring merits to your deceased relatives or friends, once you have burnt a sufficient number of *Little Houses*, and in your dream, they are dressed cleanly and visiting you in a bright environment, then it means that they have proceeded to the *Asura* realm or the *Deva* realm.
4. If you are transferring merits to the foreign spirit that is occupying your house, once you have burnt a sufficient number of *Little Houses*, and there are no more strange sounds in your house and you also feel comfortable at home, then it means the foreign spirit has proceeded to a better place.

22. The above method for transferring merits is applicable for deceased persons. 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.

3. Performing Life Liberation

Performing Life Liberation accumulates tremendous virtues. Life Liberation takes three forms of *dana* (meaning “the practice of giving” in English), including the giving of materials, the giving of Dharma, and the giving of fearlessness – the virtues accumulated are immeasurable. The greatest benefit that we receive from performing Life Liberation is that our calamities will be dispersed and our lives will be extended. During major events when you are asking the Great Merciful and Great Compassionate Guan Yin Bodhisattva for protection and blessings, if you perform Life Liberation in addition to performing recitations, you would achieve better results.

1. The groups that particularly need to perform Life Liberation include: Buddhists, seniors and middle age people, elders with health problems, and people showing filial piety to their parents and grandparents. People in the following occupations should also perform Life Liberation: kitchen staff, chefs, surgeons, doctors who perform abortions, funeral and burial workers, pesticide and sanitation workers, animal farm butchers, crime detectors, forensic and medical examiners who perform post mortems, etc. People in these occupations should frequently perform Life Liberation to offset the karmic effects from their jobs. But it would be best to seek opportunities to change careers.

2. Time to perform Life Liberation: Any time during the four seasons throughout the year would be suitable. For people who would like to pray for longevity, it is best to perform Life Liberation on their birthday. Other significant dates include Chinese New Year’s Eve when people farewell the old and welcome the new, the 1st and 15th of the lunar month, and the Birthdays of Buddhas and Bodhisattvas, etc. You can also perform Life Liberation when you are experiencing Karmic Passes. Karmic Passes is the predetermined period of time which follows a karmic pattern that calamities are destined to occur. Typical Karmic Passes include before hospitalisation or major operations, after being diagnosed with severe illness, and after being involved in a car accident. To achieve the best results, it is best to go on a sunny day when the “Yang” energy is at its peak. Try your best to avoid performing Life Liberation at night time. But during day time on cloudy or rainy days, it would be alright.

3. It is best to release animals that are commonly eaten by humans, including fish, shrimp, prawns, crabs, and clams, etc. Other animals that tend to be killed or eaten by humans would also be suitable.

4. You should recite sutras and mantras when you perform Life Liberation. Performing Life Liberation helps us to eliminate calamities and extend life, and reciting sutras and mantras helps to protect us. For best results, it is suggested that you perform both. You can start reciting on your way to the releasing site. It is best to recite the **Great Compassion Mantra** (Ta Pei Chou). Before you recite, you should state your full name: “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to eliminate calamities and extend life. I will continue to cultivate and perform virtuous deeds.” Then you can recite the **Great Compassion Mantra** (Ta Pei Chou). The greater the number of times you recite, the better the effects you would experience. If you are releasing on behalf of someone else, you can say, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <full name>, help <full name> to eliminate calamities and extend life.”

5. Once you have arrived at the releasing site, you can face the sky and say the following three times, “Sincerely invite the Great Merciful and Great Compassionate Guan Yin Bodhisattva”. Then you can recite the **Great Compassion Mantra** (Ta Pei Chou) and **Heart Sutra** (Hsin Ching) 3 or 7 times each. Just before you release the fish into the water, you can say the prayer once again, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <full name>, help <full name> to eliminate calamities and extend life. <Full name> is releasing <amount or total weight> of <fish, shrimp, or other aquatic creatures being released>.” While you perform Life Liberation, you can recite the **Great Compassion Mantra** (Ta Pei Chou), **Heart Sutra** (Hsin Ching), and **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) many times, and it would be better to recite more if possible. Be gentle when you release the fish into the water to minimise the potential harm.

6. If any of the aquatic creatures die during the Life Liberation, you need to recite the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) to transfer merits to them. Generally, you need to recite 3 times for every shrimp or prawn, 7 times for every crab, and 7 times for every fish that died.

7. It is best to use your own money to purchase the animals or aquatic creatures to be released. If you are releasing on behalf of your family members or friends, it is also best to use their money to make the purchase. Before you use your own money to perform Life Liberation on behalf of your family members or friends, you should 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>.” 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.”

8. 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.

9. If you are performing Life Liberation on behalf of someone else, then once you have arrived at the releasing site, you should not 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. You should only say the following, “<full name of the family member or friend> has contributed <amount of money>, to purchase <amount or total weight> of <fish, shrimp, or other aquatic creatures being released>. 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).”

10. After you have performed Life Liberation on behalf of your family members or friends, 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, it would be best not to mention anything to them at all. This is to prevent them from generating negative verbal karmas.

4. Making Great Vows

Performing recitations, making Great Vows, performing Life Liberation are the three Dharma Gems given by the Great Merciful and Great Compassionate Guan Yin Bodhisattva. We must use them appropriately. The power of Great Vows is very important for every Dharma cultivator. Making Great Vows is presenting yourself in front of the statues of Buddhas and Bodhisattvas, quietly or softly ask Buddhas and Bodhisattvas to protect and bless you, to perform miracles, and to help you to resolve your difficulties, worries, disasters, or calamities. At the same time, you will⁷:

- be vegetarian on the 1st and 15th of the lunar month for the rest of your life;
- not eat live creatures for the rest of your life;
- not perform the act of killing for the rest of your life;
- persistently perform good deeds every day;
- offer gold plating for statues of Buddhas and Bodhisattvas;
- cross over <number of> people, and help them to be liberated from the sea of suffering within <amount of time> (the power of the Great Vow to cross over people is immeasurable);
- perform virtuous deeds, make donations to print <number of> Buddhist books, etc"; or
- distribute or donate <number of> books and CDs to people.

1. If you have made a vow to be vegetarian on every 1st and 15th of the lunar month, but then forget later, or you cannot fulfil the vow due to exceptional circumstances, you can inform Guan Yin Bodhisattva in advance, and practise vegetarianism on an earlier or later date. An alternative is that when you make your vow initially, you do not specify that you will be vegetarian on the 1st and 15th of the lunar month, but instead you state that you will be vegetarian for two days every month. This would be more flexible.

2. Once you have made Great Vows, you must persistently keep to your vows. If you cannot fulfil your vows simply due to personal reasons, then it is very likely that you would receive karmic retributions.

⁷ You can perform one or more from the list.

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

5. Decorating altars and making incense offerings

If conditions allow, it is best to have an altar at home for you to pay respects and make offerings to Buddhas and Bodhisattvas. You should also invite a statue of Guan Yin Bodhisattva to your altar.

The basic requirements for altar decoration at home are as follows:

1. The altar must not be near a toilet (the toilet door should be closed at all times).
2. The altar must not face the kitchen directly.
3. The altar must not be placed on top of the television.
4. The altar should not be too high or too low. It would be best if the statues or images of Buddhas and Bodhisattvas on your altar are slightly above the eye level (if they are too low, you can place something underneath to increase the height).
5. The altar should have oil lamps and water (one cup of water for each statue or image of Buddhas or Bodhisattvas, and the water should be changed daily. Please do not drink the water directly from the cup used for offering).
6. The altar should have an urn for the offering of incense. You can make incense offering once in the morning and once at night. The time for incense offering should be kept consistent and the best times in the morning are 6AM, 8AM and 10AM, and the best times at night are 6PM, 8PM and 10PM.
7. If conditions allow, you can make offerings of fresh fruits and flowers.
8. The best location for the altar is sitting south and facing north (for the southern hemisphere), or sitting north and facing south (for the northern hemisphere). However, if your current conditions do not allow you to place the altar this way, other directions are also acceptable.

If you are limited by your living circumstances and you cannot have an altar at home to pay respects and make offerings to Buddhas and Bodhisattvas, or

when you are on business trips or on holidays, you can offer the Heart Incense⁸.

Method: When you offer the Heart Incense, you are visualising that the image of Guan Yin Bodhisattva is in front of you. You visualise that you are making an oil lamp offering, followed by taking an incense stick and lighting the incense, joining your palms together, and then raising the incense above your forehead between your eyebrows. Then you visualise that you are placing the incense into the urn, making full prostrations, and saying your prayers in your mind.

Please note: You can only make incense offerings if you have an altar at home where you pay respects and make offerings to Buddhas and Bodhisattvas every day. For images of Buddhas and Bodhisattvas on computer screens, printed on sutra booklets, or other statues and images of Buddhas and Bodhisattvas that you do not pay respects and make offerings to every day, they would not have the energy field of Buddhas and Bodhisattvas. If you are making incense offerings to these statues or images, then you are actually making offerings to heaven and Earth, and all the spiritual beings around you would be able to come and accept your offerings. This involves risks and may invite unnecessary trouble.

⁸ Please refer to Q&A 094 "Regarding the difference between offering the Heart Incense and real incense".

6. Application for Name Change

Your name represents your souls and spirits. When your name is called, your souls and spirits follow your name.

When a person is born, the name written on the birth certificate is also recorded in the spiritual realms, including all of the heavens and underworld. If you have changed your name for over one year, your new name may also have dynamic spiritual effects. However, if you have changed your name, it is best to lodge the *Application for Name Change*. If you have not lodged the application, it is best to use your original name on your birth certificate to perform recitations and to address your *Little Houses* (Hsiao Fang Tzu).

When you lodge the *Application for Name Change*, you are also updating your new name with Buddhas, Bodhisattvas, officers who are in charge of name changes in all of the heavens and the underworld, and all other spiritual beings.

You can download the *Application for Name Change* form from <www.GuanYinCitta.com>.

Print the application form on a piece of A4 sized, yellow paper. Fill in your original name and your new name. On the application form, fill in your original name where it says, "Devotee's original full name", and fill in your changed name where it says, "Now changed to" and "Devotee's full name". If you are completing the application form for your child, please also write the date of birth of your child, e.g. 2001/12/31.

Please fill in your current location on the form (e.g. "Beijing, China" or "Sydney, Australia"). Please also fill in the date that you burn the form.

It is best to burn the application form on a sunny day. The best times are 8AM, 10AM and 4PM.

You can also hand write the form on a piece of A4 sized, yellow paper.

If there is an altar at home, then you need to offer incense and oil lamp(s) to Buddhas and Bodhisattvas. Read out the text on your application form in front of the altar (you may kneel down). Recite the **Heart Sutra** (Hsin Ching) 7 times

and the **Great Compassion Mantra** (Ta Pei Chou) 7 times, and then you can burn the application form (burn from top to bottom).

If there is no altar at home, then you need to go to a temple to lodge your application. Make a full prostration to every Buddha and Bodhisattva in the temple, and then read out the text on your application form in the shrine where Guan Yin Bodhisattva is worshiped. "I <your full name> come to <name of the temple> today to pay my respects to all the Buddhas and Bodhisattvas. I sincerely ask the Great Merciful and Great Compassionate Guan Yin Bodhisattva to witness and verify that my original name was <old name> and now my name has changed to <new name>. I sincerely invite all the Buddhas and Bodhisattvas in this temple to be my witnesses." Recite the **Heart Sutra** (Hsin Ching) 7 times and **Great Compassion Mantra** (Ta Pei Chou) 7 times, and then you can burn the application form in the urn where the incense sticks are burnt (burn from top to bottom).

You only need to lodge your application once. If you feel that your name change has not been successful, you can lodge your application multiple times until it is successful.

It is best if you can lodge the *Application for Name Change* yourself. If a child is too young and is unable to lodge the application, parents or other family members can also lodge the application on behalf of the child.

You do not need to lodge the application for a deceased person. You can address the *Little Houses* to the full name of the deceased that was used before the deceased passed away.

If you are unsure of your original name, for example, if you were adopted, then you can lodge the *Application for True Name*. You can download the *Application for True Name* form from <www.GuanYinCitta.com>.

How to determine whether the *Application for Name Change* has been successful?

1. It is mostly based on the feelings of the owner of the new name. Generally we change our names to improve our conditions. After you have lodged the *Application for Name Change*, you should feel as if you

have opened up your heart and freed your mind, you should feel happier, and your mood should improve immediately. You should also feel that your fortune is changing. If you experience the above, then your application has been successful. If after you have lodged your application, you feel the same or even worse than before, or have bad feelings, then your application may not have been successful, or your new name may not be suitable for you.

2. You should recite more ***Heart Sutra*** (Hsin Ching). When you recite more ***Heart Sutra*** (Hsin Ching), you would obtain wisdom, and you would form a connection and be more aware of your new name. When people call you by your new name, or during special occasions when your name is used, you would know that the new name is associated with you.
3. The success of lodging the application is also determined by the energy field. Is your new name used by someone else? If someone else is already using that name, and your energy field is very close to this person, then it would be very difficult to update the energy field that is associated with your name.
4. The dynamic spiritual effects are also essential for a successful application. For example, if you have never lodged the *Application for Name Change*, but you have changed your name over ten years ago, then your changed name should have dynamic spiritual effects since you have been called by this name for over ten years. However, because you have not lodged the *Application for Name Change*, this new name has not been registered in all of the heavens and other spiritual realms. Therefore, your souls and spirits are likely to be scattered and become incomplete. Once you have lodged the *Application for Name Change*, you should be called by your new name in full as much as possible. Usually three months or 100 days after you have lodged your application, the dynamic spiritual effects for your new name would be generated.
5. You can recite *Little Houses* to the “Karmic Creditor of <your new full name>”. After you recite and burn the *Little Houses*, observe if you are still suffering from headaches, bad temper, or nightmares. You can judge whether your application has been successful by the resulting effects of the *Little House*. If the effects are positive, then it indicates that your *Application for Name Change* has been successful.

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Once you have lodged your application, each day before you perform recitations, you can state your new name in full to Buddhas and Bodhisattvas in front of the altar. This is also very helpful for your new name to take effect.

Before you lodge your application, you can begin by reading out the text on the application form. You can then recite the **Great Compassion Mantra** (Ta Pei Chou) 7 times, and **Heart Sutra** (Hsin Ching) 7 times. As the final step, you can burn the application form.

It is best to lodge the application on auspicious days, including the 1st and 15th of the lunar month. The best time is 8AM in the morning. If your application is unsuccessful, you can lodge it multiple times until it is successful.

Generally, as soon as you have lodged your application, you can use your new name to address your *Little Houses*. If for the time being you are unsure whether your application has been successful, you can address your *Little Houses* to the “Karmic Creditor of <your new name>, <your old name>”. This format can only be used temporarily as an interim solution and should not be used in the long term.

If your application is unsuccessful after your first attempt, and you have recited and burnt your *Little Houses* using your new name, then as soon as your application is successful after your subsequent attempt, these *Little Houses* would take effect.

7. Application for Convincing Family Members

It requires tremendous merits to have both partners cultivating together, or to have the entire family performing recitations and learning about Buddhism. If you have already started your cultivation, you can gradually introduce your family members to the Dharma Door. You can give your family members some of Master Lu's books, and ask them to listen to the radio program if they understand Chinese. If your family members are not interested, you cannot force them. It is best to go with the flow of the karma rather than to force the karma.

You can recite the **Heart Sutra** (Hsin Ching) 7 times per day for each of your family members, and say the following prayer "May Guan Yin Bodhisattva protect and bless <your family member's name>, help <family member> to gain wisdom, believe in Buddhism and start performing recitations." You can continue doing this for as long as necessary.

If you are reciting the **Heart Sutra** (Hsin Ching) for your family members, it is best not to tell them to prevent their negative emotions from arising, as this can easily lead them to generate negative verbal karmas. If after 6 months, your family members still do not believe in Buddhism, you can lodge an application to Guan Yin Bodhisattva and make your wish.

1. Download the *Application for Convincing Family Members* from <www.GuanYinCitta.com>. Print the application form on an A4 sized, yellow piece of paper (note that this application should NOT be burnt).
2. Use a black or blue pen to write the full name and date of birth (e.g. 2001/12/31) of your family member (according to the Gregorian calendar), and your full name.
3. Every day during day time (the best time is 8AM), offer oil lamp(s), candle and incense at your altar at home.
4. Read out the text on the application form once, and then place the application form on the altar. If your altar is small, you can place the application form underneath the urn.
5. Make full prostrations.
6. Recite the **Heart Sutra** (Hsin Ching), generally at least 7 times.
7. The above procedure for lodging the *Application for Convincing Family Members* can be performed once a day.

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This is a very serious Dharma Service and should be performed after you have already recited the **Heart Sutra** (Hsin Ching) 7 times per day for your family members for a period of time (generally for over one month). You should perform this without informing your family members to prevent their negative emotions from arising, as this can easily lead them to generate negative verbal karmas. Once the application has been successful, the application form can be put aside for 1 to 2 months. After this time, you can place the application form in an envelope and then discard it. Please note that the application form should NOT be burnt.

**Dharma Talk by Master Lu
Malaysia Dharma Function – 28 August 2011**

Dharma friends, Abbots and Venerables, and all of our dear friends who have made contributions toward this Dharma function, first of all, I would like to wish everyone to be full of Dharma Bliss! The flowers that everyone just gave me, let's sincerely offer them to the most merciful and most compassionate Guan Yin Bodhisattva who saves us from suffering and disasters.

It is a great pleasure for us to be in Malaysia. There is no feeling of foreignness. As we live in this world, we are connected by karmic affinity. Today, many of us have gathered here from thousands of miles away because of our karmic affinity. This karmic affinity is not romance or love in everyday life. What we have is the Buddhist affinity with Guan Yin Bodhisattva.

Yesterday when I was on the plane, just before landing, about one and half hours from Malaysia, I saw Guan Yin Bodhisattva with the auspicious dragon. They had already arrived in Malaysia. Then I also saw many Bodhisattvas in Malaysia, many of whom I didn't recognise. However, many Bodhisattvas in Malaysia wear special hats and they seem to be watching over civilian services in Malaysia. The hats that they wore were similar to those of Administrators. Therefore I immediately paid my respects to all the Bodhisattvas in Malaysia and expressed my gratitude to all the Bodhisattvas for allowing us to gather here today and receive the great benefit of Dharma teachings, and to be immersed in the Buddha's light of Guan Yin Bodhisattva.

There are also many people from China joining us today who are our Dharma friends. They too, are very dedicated to their Buddhist practice because each of them has obtained Dharma Bliss, and each of them has changed their own life.

What is the purpose of learning Buddhism and Dharma? Many people have been bowing and making prostrations to Buddhas and Bodhisattvas for their entire lives, but they have not attained the path. Why is this? It is not because Buddhas and Bodhisattvas are not efficacious. It is because they have severe karmic obstacles due to negative karmas generated from committing numerous wrongdoings in the past. They have not been cultivating to eliminate and cross over their negative karmic affinity; therefore their prayers

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are not efficacious. But for us, we have the mercy and compassion of Guan Yin Bodhisattva, and we have this Dharma Gem, so we can change our own lives with our own power.

In June last year I gave a Dharma Talk during a Dharma Function in Australia. At that time, I predicted that there would be a rapid decline in economic activity globally. I also said that our world will have earthquakes once or twice every one to two months on average. All the predictions that I made have been very accurate. I do not say this to boast, but to let us know that we must be careful.

Buddhas and Bodhisattvas have stated that our world has four stages: formation, dwelling, decay and emptiness. We are now at the stage of decay and as we live on this Earth, we are facing great danger. Therefore we must learn to protect ourselves. Who can say that they can protect themselves? Those who are following Master Lu's teachings to learn Buddhism and perform recitations, they know how to protect themselves.

There was a Canadian listener who called into my radio program last week. I answered his question on air regarding whether or not he should go to the United States. I told him to wait a month and see. I said the United States was currently having some issues. What are these issues? Recently, during the earthquake in Japan, those who were practising Buddhism under the Guan Yin Citta Dharma Door all went away on holidays. When they returned, their houses had collapsed but they were all physically fine thanks to the protection and blessings from Guan Yin Bodhisattva.

I don't know if any of you still remember a caller to my radio program: "The Art of Applying Comprehensive Metaphysics"; she was from Canada. She said that there had been a plane accident with 280 victims on a flight she had bought a ticket for. She follows the Guan Yin Citta Dharma Door and is very dedicated to her Buddhist practice and recitations. As a result, on that day, she didn't board that plane. Guan Yin Bodhisattva saves and crosses over sentient beings, and this is an outstanding example of that.

Think about the Pentagon. [On 23rd August 2011, there was an earthquake felt in Washington D.C. and the Pentagon had to be evacuated.] Think about all the people who walked safely out from it, and the people standing outside the

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building. They were helpless. They didn't know if it was a natural or man-made disaster. When the earthquake struck, they were outside the building, they were frightened and lost. Let's think about it. When we are experiencing disasters, who can we rely upon? When we are experiencing disasters, who can help us? The Government? Indeed, no-one can help you. Only Guan Yin Bodhisattva can save us.

In this world, every day we have earthquakes, landslides, tsunamis, natural and man-made disasters. The precise message that I have now received from the upper spiritual realms is that in the olden days, when a person reached the age of 66, there would be a Karmic Passes or a predetermined period of time when calamities are destined to occur. We all know that the Karmic Passes at age 66 is very difficult to overcome. Many people tend to pass away at this age. Now we have another Karmic Passes and it is at the age of 33. Therefore, for young people, if they have committed too many wrongdoings and then they do not learn to do the right things, they may not pass the age of 33. Therefore, as a person who lives in this world, your fate and fortune are not within your control. What I just said is true for non-Buddhists. For true Buddhists who are learning and practising Buddhism, I would like tell all of you: our fate and fortune are within our own control.

We are all human, but why is it that some people have a good life? We are all human, but why is it that some people have problems in the family: parents passing away, losing money, or experiencing calamities? But if they start performing recitations, everything would change.

Some people appear to be very healthy and strong, as if there is nothing wrong with their physical condition. However, when their Karmic Passes come, they immediately get cancer. Let's think about it. In the past, having cancer was considered to be something major. As soon as people heard about cancer, their facial expressions would change. These days, there are cancer patients everywhere. Cancer cells can appear in any part of the body. Isn't this a form of punishment? Do we still need to wait for the end of the world to come?

In fact, there are two ways that you can think of the end of world. One is the natural disasters that we have on Earth, and the other is the disasters that we experience personally. You can temporarily escape from natural disasters for the time being, but the disasters that you experience personally are originated

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from your own negative karmas. Therefore when you become sick, in fact, to you, this would be the end of the world. We must therefore improve ourselves through cultivation, so that we are safe and free from disasters and calamities, and we can receive the mercy and compassion of Guan Yin Bodhisattva. Bodhisattvas are saving us, but we still need to reach out our hands.

When I save people, it is often very difficult as many people do not have faith. I travel all around the globe to give Dharma Talks. There is no better way. For people who have faith, I do not need to perform too many Totem Enquiries and I do not have to use my supernatural powers and show everyone my transcendental ability. However, for those who do not fully believe it, I must present this transcendental ability to everyone.

I am able to know everything about you. I am able to know your past lives. I am able to know when you are going to die. I am able to know everything that is going to happen in the future. What is the purpose of this? This is to save sentient beings. At the same time, as long as you have faith, it will be easier for me to help you. Then together we can help to cross over all sentient beings onto the boat of great compassion by following the spirit of Guan Yin Bodhisattva.

It is indeed a pity that we are living in the human realm. Every day we have endless afflictions. We need to resolve our afflictions. However, let's think about it. Are you able to resolve all the afflictions in your daily life? The suffering in our lives repeats itself. This is indeed the six realms of rebirth. As we live our lives, the suffering that we experience today may reoccur a few days later. Why is that? For example, a woman who gives birth suffers tremendous pain during labour, and her life is in danger. At that time she may think, "In my next life I will never give birth again. I'm suffering so much from giving birth to one child. I don't want to do it again." However, a few years later, she gives birth again. Then a few years after that, she gives birth again. Why is that? This is indeed the six realms of rebirth within our human realm.

Similarly, many couples who constantly fight with each other, each time the wife might think: "I don't want to be with him anymore. I can't be with him anymore because I'm too upset." In fact, this can also be considered as the six realms of rebirth. Why? Because your negative karmic ties have not been transformed and resolved. Even if you were separated, you would still have

the knots in your heart, and you would still feel uncomfortable and upset. You would never feel very comfortable if you do not transform and resolve your negative karmic ties.

These days, people only know that they should pay respects to Buddhas and Bodhisattvas, but they are not aware of the effects of performing recitations. How great are the effects of performing recitations! Think about the ***Jvala Mahaugra Dharani*** (Hsiao Tsai Chi Hsiang Shen Chou). Reciting this mantra can help you to eliminate calamities and bring you auspiciousness. But so many people are unaware of this. The same is true for the recitation of the ***Great Compassion Mantra*** (Ta Pei Chou) and the ***Heart Sutra*** (Hsin Ching).

In fact, there is always a process for any sutra or mantra to take effect. Reciting these sutras and mantras can help us to remove the blockages in our body. In terms of our body, performing recitations can help you to remove blockages in your meridians, including the “Grand Circulation of Heaven” and the “Minor Circulation of Heaven”. Hence, when a person performs recitations fluently and smoothly, they will experience positive emotions.

If a person is in an unhappy mood, even when he performs recitations, he would be unhappy and this would affect his energy field. When his energy field is not good, then his mood would not be good. When a person is not in a good mood, then his complexion would not be good, and his relationship fortune would also not be good. Therefore, wherever he goes, he would be unhappy. For example, if a person is unhappy at home, then when he goes to work that day, he would also be unhappy. However, as Buddhists, if we are happy at home, and we are happy at work, then no matter where we are, we are happy. This is called the “transformation of the mind”.

When we learn Buddhism, we are in fact cultivating our mind and performing our practice. We must understand that learning Buddhism is indeed cultivating our mind. Only when you have put your mind in the right place, then you will have the right mind. When you have the right mind, everything will go smoothly for you. When you do not have the right mind, everything you think of will deviate from the proper path. Therefore we must have the right belief, the right mindfulness, and the right practice. In other words, we need to establish a right mindfulness that is very solid. This means that in our lives, we

should learn how to be a Bodhisattva, so while we are in the human realm, we are living Bodhisattvas.

Why do so many people often suffer from illness? Why do many ghosts come and occupy people's bodies? People don't know the reason. It is because they have obtained the happiness of ghosts. Why? Because while in the human realm, they are performing the deeds of ghosts. Think about it: if you are performing deeds like a ghost in the human realm, then of course you would only obtain the happiness of a ghost.

As Buddhists, we are performing good deeds. We live in this world, we are performing good deeds every day, and we are cultivating on the Bodhisattva path. When we base our happiness on helping others, we are Bodhisattvas living in the human realm. As we connect our mind with Guan Yin Bodhisattva, we will be able to receive the energy field from Guan Yin Bodhisattva.

Many people are reciting like *samaneras*, or novice monks. They use their mouth instead of their mind and this is not good. When you perform recitations, you must use your mind, and you must mindfully and sincerely perform your recitations. After a certain period of time, when your spiritual power is enhanced and your mind is connected with the energy field of Guan Yin Bodhisattva, it would be efficacious every time you try, and effective every time you pray.

Last week, I was performing a Totem Enquiry for a young lady. She fell from the second floor, a very high second floor, and landed on her head. After the fall, blood was spilling everywhere from the wounds on her head, and she fell into a coma with only one breath remaining. Doctors told her family that they could not save her. Her parents are following Master Lu's Guan Yin Citta Dharma Door and they made a phone call to our Guan Yin Tang's Secretariat. They were told to recite the **Great Compassion Mantra** (Ta Pei Chou) as much as possible.

In the end, because her parents knew that the doctors were not able to save her, they recited the **Great Compassion Mantra** (Ta Pei Chou) nonstop for 4 days and 4 nights. She came back to life and recovered. Her health had even improved. This young lady woke up from a coma after 4 days and 4 nights, and she even called through to my radio program. I will now show the recording to

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all of you. She called through and spoke with me and told me the good news: she had forgotten all the bad memories, and only the good memories remained in her mind. For the next minute, let's all listen to the recording.

Hello?

Hello.

Hi, Master Lu.

Hi!

I got through! I'm so happy!

You know, 4 months ago, I almost died.

Oh.

I fell from a high-rise building.

Oh, you're fine now.

Yes, I'm fine now!

Events like this, let me tell you, without the protection and blessings from Guan Yin Bodhisattva, it wouldn't be possible that you're still alive.

*I was indeed protected and blessed by Guan Yin Bodhisattva. My mum and dad continuously recited the **Great Compassion Mantra** (Ta Pei Chou) for the entire 3 days and 3 nights.*

Otherwise you wouldn't have been able to wake up.

At midnight, they saw auspicious clouds in the corridor at the hospital.

Ah! See, I told you, how merciful and compassionate is Guan Yin Bodhisattva!

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Soon after that I woke up. Doctors said that the condition that I was in, the survival rate was less than 10%. I fell from the second floor of a building with high ceilings and landed on my head.

See, your mind is still quite clear now.

Now my brain is functioning very well. I remember many things that my parents have forgotten.

Ha Ha Ha. How nice.

In particular, I was very surprised that I can't remember anything that was bad from the past.

Ah. How nice! It's like a rebirth for you! This is because your parents prayed with a sincere mind, so your life was saved.

Ah! Yes, that's right. The doctors also said that I didn't have any of the common complications.

Ah! See, see... Okay.

This is the recording from last week when I answered this young lady during the radio program.

I would like to tell everyone: it exists when you believe it, and it does not exist when you do not believe it. Many people are still very unfortunate, because they don't believe it. This is why I often tell people that: you should learn Buddhism right now. After you have learned and improved yourself, you should not only focus on improving yourself, you should also go out there and save others. When everyone else is as good as you are, you then become one of the thousand arms and one of the thousand eyes of Guan Yin Bodhisattva.

In fact, today, Guan Yin Bodhisattva has given me many, many positive thoughts. I indeed know that when you see me, one of the reasons is that you would like to listen to my Dharma Talk. Most of you have two main reasons. One is that you would like to find out if Guan Yin Bodhisattva has passed on any new messages to me. And the second one is that you would like me to perform a Totem Enquiry for you. Today, I will definitely perform Totem

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Enquiries for you, and I will perform this for you on the spot. You can ask anything about yourself. As long as you ask the question, I will be able to provide you with the answer. I am able to help you because I am propagating Dharma on behalf of Guan Yin Bodhisattva. I am saving and crossing over all sentient beings.

I am here to tell everyone, as Buddhists, we must know our future, we must correct our wrongdoings of the past, we must change our present, and we must let go of attachments to ourselves. This is because our fate and fortune are changeable. We must immediately let go of attachments to ourselves, and not think too much. Today is today, and tomorrow is tomorrow. Today is not equivalent to tomorrow, and tomorrow is not equivalent to today. As long as we have the right mindset, we are worthy of our conscience. When we purify our true nature, we are connected to Buddhas and Bodhisattvas. No matter how many tomorrows that we may hold in our hands, it is better that, today, we take control of our present.

Everyone wants to change themselves. Living in this world, who wouldn't want to change themselves? But it is very difficult to change yourself, very tiring, and very painful. So please remember, as Buddhists, we need to know how to change ourselves. As I said before, the first thing is to let go of attachments to yourself, and second is that you should repent yourself. The calamities and disasters that we have experienced in the past and the negative karmas that we have generated in the past, they have been with us for a long period of time.

Yesterday when I gave a Dharma Talk to my disciples, the first thing I said was: suppose you have a dirty item, the longer you keep it on your body, the greater the harm that it will bring to you. The wrongdoings that we have committed in our previous lives, if we keep continuing, one life after another, they will accumulate and become a very severe karmic obstacle due to negative karmas. This is why after a person commits too many wrongdoings, he would have complications. For example: his health condition would be poor. Today his digestive system is not good. Tomorrow he doesn't take care of his cardiovascular system. The next day his liver is damaged. Then in another few days his lungs are not good. Now you tell me: would he live a long life?

This is why we must eliminate our karmic obstacles due to negative karmas from our previous lives, and we must refrain from committing further wrongdoings in our present lives. This is what Bodhisattvas do. This is how we are able to change ourselves. Then, what method can we use to change ourselves? The best method is repenting. When you repent yourself, you will feel very peaceful and pure. Only when you have cleaned away the filth on your face, then you can present yourself as clean and spotless, and your face would look like that of a normal human being.

The third point is: you need to cultivate yourself. If you let go of attachments to yourself and repent yourself but you have not yet started your cultivation, then it is still not sufficient. You are merely living as an ordinary person in the human realm. An ordinary person experiences sufferings as predetermined by his fate. This is the reason why fortune tellers can be so accurate. A fortune teller can tell you all the events in your life at every age, but it is very difficult for a fortune teller to change your fate and fortune.

Fate and fortune are two separate concepts. Your fate is predetermined: it is a collection of Karmic Passes from your previous lives. On the other hand, fortune can be changed. Therefore, we are now cultivating our mind to change our fate. We are using our fate to change our fortune. And then we are using our fortune to change our fate. Therefore, fate and fortune are interconnected.

If your fate was destined to be bad, but you perform benevolent actions and good deeds every day and be a good person, then you can change and improve your fortune. On the other hand, if your fate was destined to be good, but every day you commit wrongdoings here and there, then, as time goes by, your fate would change and become bad. Therefore, you must cultivate your mind and practise Buddhism. In fact, this is what we call changing fortune and changing fate. We all know the book “Liao-Fan’s Four Lessons”. Mr. Yuan Liao-Fan was able to extend his life and change his fate. And today, I wish everyone, all the Dharma friends who have come here, all my friends, I sincerely wish that all of you can live a better life.

Let’s not pursue the future, or think about the past. Let’s take control of our present. In the ***Diamond Sutra*** (Chin Kang Ching), Bodhisattvas have already said: the mind of the future cannot be obtained; the mind of the present

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cannot be obtained; and the mind of the past cannot be obtained. The philosophy of Bodhisattvas is indeed the philosophy of life. When we live as a good person, we are in fact Bodhisattvas. There is a saying: “The perfection of humanity leads to the attainment of Buddhahood”. We must know that as we learn Buddhism and live our lives, we are not doing it for ourselves, we are doing it for everyone. We should live for all sentient beings.

If we only consider ourselves all the time, we are merely living as an ordinary person. If a person lives in this world selfishly, he is just a mean and unethical person. Someone who always wants to take advantage of others is a mean and unethical person. A person who knows when to suffer loss is a gentleman. We should aim to be like a saint and have a noble character. Each of us should learn from the Buddha and be a Bodhisattva, instead of being a mean and unethical person.

My ability is very powerful. In the past, when I performed Totem Enquiries, I used to feel very tired and I would often sweat. Now that I have received blessings from Guan Yin Bodhisattva, I have improved. All you need to do is stand in front of me. You can be in the United States at night time, or in China. No matter how great the distance is, you just need to give me a phone call. Then I can instantly see the house that you live in, your family members, and everything about you. This is the mercy and compassion of Guan Yin Bodhisattva. Let’s think about it. All of you today, you are sitting this close to me, and I will soon perform Totem Enquiry for you. Isn’t this your good fortune? Isn’t this the mercy and compassion of Guan Yin Bodhisattva?

I would like to tell you that last week there was a lady, and when I performed Totem Enquiry for her, I saw a hole in her chest. Then this caller said, “Master Lu, I’m just about to have an operation on my chest, there really is a hole there!” I said that her eyes are very dry, and she said, “Yes yes yes, Master Lu, my eyes are in fact very dry.” So, allow me to have a sip of tea while you listen to the recording for one minute.

Hello?

Ah-yo! Master Lu! Thank you very much. Could you please have a look, born in 1960, in the year of the Rat, female.

On the feet, and legs, there are foreign spirits.

Oh.

Near the heart, midway between the breasts. There's a black patch and it looks like a hole.

Master Lu, I do have a hole there.

Ah. You do have a hole.

Yes, I really do have a hole there, and I need to have an operation. It's now scheduled to be in November.

Oh, see see see. Also, do your eyes feel dry all the time?

Yes yes yes yes yes, yes yes! This is so accurate! Master Lu. They are dry! Very dry indeed!

You know, the foreign spirit on your body often goes to your eye area.

Oh, so I only have one foreign spirit, right?

Yes, that should be it. You should continue to recite more. Before November, you should have another medical examination for a second check. If you perform your recitations well, perhaps you won't even need to have the operation.

Master Lu, you are so accurate! Let me tell you, my premature heartbeat is already cured.

Ah, see?

Yes, and I was saying to my doctor, please do another check for me. If the reports show good results, then I won't have the operation.

Then before you have the operation, you should mindfully and sincerely perform recitations.

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Round of applause! How come no-one is clapping? [Laugh.] Thank you everyone.

I am very happy to be with you all. In this energy field all of us can feel the mercy and compassion of Guan Yin Bodhisattva. This is because good people tend to gather together, and when good people gather together, there is a benevolent energy field. This is reason why each of us should be a good person. When we are gathered together, we create a positive energy field.

I am now going to tell you that in many Southeast Asian countries, they heavily emphasise Feng-Shui. In fact, does Feng-Shui really work? Yes, it actually does. But Feng-Shui also depends on whether you are a good person or not. If you are a bad person, even if you choose a place that has the best Feng-Shui, it still wouldn't work. If a piece of land with very good Feng-Shui is continuously used for committing wrongdoings by bad people, then in the end, the Feng-Shui would change. If a piece of land with bad Feng-Shui is occupied by benevolent people, occupied by Bodhisattvas, then regardless of how the Feng-Shui is, it would still become a precious land with good fortunes.

Since the ancient times, there is a Chinese proverb that says: fortunate people live on fortunate land. In fact, when we talk about "being fortunate", we are actually referring to the foundation for learning Buddhism. If a person was less fortunate, it means that in his previous lives, his conscience was not benevolent enough, and he was not kind enough. A person who is not kind enough would not achieve good results in learning Buddhism, as his true inner quality would be very poor. Therefore, it does not matter whether you have the best Feng-Shui or not.

We all know about Nina Wong in Hong Kong. She implemented Feng-Shui everywhere at her place, and the Feng-Shui was excellent. In the end, she won her court case. But she passed away. You need to have good fortune to enjoy your life. If you do not have the good fortune and you forcefully fight for something that is not meant to be yours, then in the end it would still not be yours. We have to remember to respect the karmic condition and go with the karmic flow, and when things come naturally, they are truly meant to be ours. When things come as a result of our forceful requests, they are not meant to be ours.

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I often say the following to people: “We have to respect the karmic condition and go with the karmic flow”. What we are meant to have, are meant to be ours; and what we are not meant to have, are not meant to be ours. Therefore what we need to search for should be the most precious thing that belongs to us. What is it? It is our conscience and our true nature.

So today, some of you who have come here are after Totem Enquiry, some of you have learnt Buddhism in the past, some of you have performed recitations in the past, and some of you would like to hear about Feng-Shui. In fact it is also difficult for me, as I can only briefly talk about each area. Feng-Shui is also very important. Let me tell you about a few simple tips related to Feng-Shui.

At home, if you open your door and you see a closet here, a cupboard there, and a shoe cabinet there; if all of these are not aligned into a straight line, then it is called having “the opposing conflict”. This would cause the owner of the house to suffer illnesses, and the children of the house to have fever. So right after you open your front door, it should be bright and spacious. Also, you should minimise the number of mirrors at home, because mirrors are considered to be “Yin”. The more mirrors you have, the more “Yin” energy you will accumulate. So if you walk into a place full of mirrors, then sorry to say, you will also be full of “Yin” energy. We all know, and those who have watched the movies would understand, that in many movies, there is a person standing here, and another one standing there. As soon as we see it we know that it’s a figure in the mirror, not the actual person. In fact, in the mirror, it is your manifested form, and this manifested form in the mirror is considered to be “Yin”.

We all know that, ever since the ancient times, our human body has been divided into “Yin” and “Yang”. We know that the Korean national flag has the symbols for “Yin” and “Yang”. Chinese people also know that the sun has “Yang” energy, and the moon has “Yin” energy. Males are considered “Yang”, and females are considered “Yin”. Therefore on many occasions, “Yin” should not conflict with “Yang”, and “Yang” should not conflict with “Yin”. If a man is full of “Yin” energy, then the way he talks, the attitude that he holds, and even his character, would gradually become feminine. In fact, many transgender people, like those in Thailand, are like this. If you ask me whether they would have good fortune, I have to tell you that these people would not have good fortune.

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We must remember: men should be like men, and women should be like women. At home, a man should be like a man. You shouldn't argue with women endlessly over little things, otherwise a man would not be like a man. You argue over the price of oil, salt, gas, and rice, and argue over all other little things, and you keep on arguing and arguing and arguing with your wife. Isn't that right? As a man you should have will power. You should be masculine, like the strong energy of the sun. When it comes to minor issues, you should be like: "It's okay, I'm fine with it." You should feel sorry for the woman who married you. She was young and pretty when she married you, but what have you given her? You haven't given her anything and she stays with you while she ages and declines. She loves you, she gave birth to your children, and she treats you very well. After a long period of time, when you are old, she will be there for you and take care of you. Think about it. You still scold her, criticise her, or even harm her. Now you tell me, is this a man?

Similarly, women should also appreciate men. Because since the ancient times, there is a saying that real men don't cry. Men take on a tremendous amount of stress. They earn money to feed the family, they work very hard, and it's very difficult for them. So for many men when they are unhappy at work or very stressed, they don't say anything when they go home and they keep everything bottled inside. As time goes by, their heart would be overloaded, and they would have problems with their lungs and their liver. This is not good. As a result, men usually die earlier than women. So you can take a look, there are more old ladies than old men.

Therefore as Buddhists, we should be considerate and understanding, we should know how to be modest and put others before us, and we should know how to be merciful and compassionate. When you hate someone, do you know how to resolve it? The best method is: you look at this person, and find the part of him that you feel sorry for. For example, you see him as a person with illness, or you see him as a man in poverty, or you see him as someone with family issues. Every family has a complicated story that is hard for others to understand.

So I would like you to constantly think about the suffering that other people are experiencing. Think about it. If a wife is constantly yapping at home, trying to pick a fight with her husband, she should think that he comes home with all his worries. Then she can look at his pants, they are old with many holes. He

doesn't dress nicely. His shoes and his socks are just ordinary ones. He is out all day working. When she thinks about it, she would stop fighting with him. Because at this time, her mercy and compassion would arise.

Guan Yin Bodhisattva looks at us, and sees that sentient beings are suffering every day. We are suffering every day. Let's think about it. Mentally, we have mental pains. Physically, we have physical pains. We are suffering pains both mentally and physically. Guan Yin Bodhisattva has mercy and compassion for our suffering. Therefore we should also see the suffering of others and have compassion for them. We should forgive others, and help others.

If you are able to help others to cultivate their mind and perform recitations; help others to learn Buddhism and dedicate themselves to Buddhist practice; help others to recite *Little Houses*, and to recite sutras and mantras; and help your husband, your wife, your children, your relatives, your friends by performing recitations; then in fact, you are learning to become a Bodhisattva. You are saving and crossing over sentient beings. Bodhisattvas feel the pain when sentient beings are suffering. Therefore we should recognise that others have compassion, and that others also have suffering. Many women are very good; they are very merciful and compassionate. They appear to be tough to outsiders, but they are a bit softer at home. The problem with some people is that they are mean and unkind at home, but they treat people outside very well. In fact, these people lack wisdom.

As we live in this world, we need to have wisdom. What is wisdom? It is not just being smart. Being smart does not mean you have wisdom. Being smart means taking small advantages of others. Being smart means calculating the pros and cons, and the gains and losses. But for someone who has wisdom, he is definitely smart, but there is more to it. We should learn the wisdom of Buddhas and Bodhisattvas. What is wisdom? We obtain wisdom through cultivation, and wisdom is not something that we are born with. I hope that everyone will cultivate mindfully and sincerely. We must work harder and become more dedicated to our Buddhist practice with enthusiasm. Only by doing so can we be worthy of Guan Yin Bodhisattva.

The talk I just had about Feng-Shui, do you think it was too much or too little? I only talked about two points; that's not enough. Alright then, I will talk a bit more. You know, some people are not wise. It is a habit of many Chinese

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people to keep everything and bring everything home. For example, the doormat is designed to be placed outside. Some people are afraid that other people would come and step on their doormat, so they place the doormat inside the house. As the door closes, the doormat is inside. In fact, this would bring serious misfortune. It is equivalent to bringing in all the germs and dirty things into your home. You should never do that.

Another point is: as you open the door, your bedroom should not face the bathroom, or face the kitchen. In fact, “Yin” and “Yang” also exist in your house. For example, the kitchen has the element of fire. So if you are female, if you are full of “Yin” energy and you are constantly ill, then if you spend a long time in the kitchen, your physical condition would actually improve. On the other hand, if you are full of “Yin” energy and you are in the bathroom all day, washing this and cleaning that, then the more you are in contact with water, the more “Yin” energy you would accumulate. So you have to remember that you must be careful.

In fact, there are “Yin” and “Yang” parts on our face. Can you see that our face has “Yin” parts and “Yang” parts? Think about it. Your nose, is it a “Yin” or a “Yang” part? It is a “Yang” part. What about your mouth? Is it “Yin”? Every day, you use your mouth to talk. How can it be “Yin”? What about your eyes? Some people say they can be cold and make others tremble. Then what about your ears? You can’t see them, but they take in everything that you say and you would have the intention to take revenge. They are considered to be “Yin”.

So you should expose your “Yang” parts, and hide your “Yin” parts. Hence when you listen to something, you should filter out inappropriate contents as they have the “Yin” property. When you speak nicely of others, you are performing the giving of positive speech, which is considered to be “Yang”. Therefore I hope everyone will speak nicely of others every day, and refrain from speaking negatively behind people’s backs. I hope everyone will listen to the positive speech of others, and not listen to the inappropriate speech of others. This is indeed the harmony of “Yin” and “Yang”.

Later on, I will prove something extraordinary to you. All of you whose numbers are called, I will tell you on the spot about the physical problems you have. All of you can witness it. In fact, I have a lot of material to tell you all.

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You should know that when you drive, you are very likely to get into an argument. Why is that? Because there may be foreign spirits in your car. The more you think about it, the angrier you become. Sometimes there may be foreign spirits in your home. These foreign spirits could make noises in your kitchen. They could cause the fridge in your kitchen to emit all kinds of noises. Your bathroom could also have noises. In addition, why do foreign spirits like to stay on the roof? This is because they would be able to escape quickly. They are afraid of people. When you recite in the name of Guan Yin Bodhisattva, they will leave.

However, we should feel sorry for these foreign spirits. Why is that? It is because these foreign spirits could be your deceased relatives, including your grandfather, grandmother, father, or mother; or your relatives and friends from your past lives. Therefore we should treat them well and we should not hate them or force them to leave. Many people from temples like to perform Dharma Services to force those spirits to leave, or some people who practise Taoism would perform burning ceremonies. They are using their methods, but I am not here to say whether those methods are good or bad. For those of you who are following Master Lu's teachings, and the Guan Yin Citta Dharma Door, we can use *Little Houses* to transfer merits to those spirits. So that they can leave and proceed to a better place, so that they are able to be reborn.

I really miss and think about all of you. This time I have come to Malaysia, I see that many people are crying. I feel very sorry because as soon as I see you cry, inside my heart, I want to cry as well. But I can't cry too much. Because if I cry too much, the spiritual beings from the above would feel sorry and distressed for me. As a result, if later in the future I accidentally leave too soon, then all of you would be in trouble. Therefore I don't want to leave too early. In fact, my place in heaven is very, very beautiful. The number of people who have already seen my place in heaven is countless. They all know that it is very, very beautiful. But please remember: the suffering that sentient beings are experiencing is the suffering that I am experiencing. When I see you suffering from illness, I feel as if I am suffering your illness.

Do you know how I used to perform Totem Enquires in the past? If you asked me to perform Totem Enquiry, I would take your body and place it inside my body. After you have entered my body, if I feel discomfort in my heart, then I would know that you have discomfort in your heart. This method was used at

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the very beginning. Every time I would have sweat all over my face, and after I performed the Totem Enquiry, I would feel very weak. At that time, I already knew that sentient beings are suffering. So I prayed to Guan Yin Bodhisattva. I made my Grand Vow to Guan Yin Bodhisattva that I will definitely cultivate my mind; I will save and cross over sentient beings; I will learn from you, Guan Yin Bodhisattva; and I will make everyone in the entire world recite sutras and mantras.

Now in Australia there are many westerners. Look at our Prime Minister of Australia. Our former Prime Minister. His Mandarin is very fluent. Even one of our Chinese leaders said that out of all the Chairmen, Prime Ministers and Presidents in the world, only two can speak Mandarin. One is in China, and the other is in Australia: Kevin Rudd. Sometimes I can be playful, and I often want to find out: Ah! How come he can speak Chinese so fluently? How come he is so interested in Chinese culture? Could he be Chinese in his previous life? Ah, let me enquire his Totem. In the end, after I did it, do you know what Kevin Rudd's past life was? He was Chinese.

Sometimes you ask me: "Is this person good? Is that person good?" In fact, I can see the truth but I can't tell you. Because a lot of things, if I tell you about it, you would be in trouble. This is also the reason why I don't agree with the way some hospitals handle things. As soon as they find out that some patients have been diagnosed with cancer, they would clearly say: "You have cancer, and you only have 6 months left." In fact, this is very bad. If a person collapses mentally, then his will power would collapse and his consciousness would collapse, and as a result, he would soon pass away.

In fact, we rely on our consciousness to live our lives. This is why I am now here to help you all, and to save and cross over your consciousness. I hope that you can all enhance your consciousness. How do you enhance your consciousness? You should learn how to live. You need to keep three key points in mind: Performing Life liberation, making Great Vows, and performing recitations. These three Dharma Gems, I hope you will keep them in mind and remember them for the rest of your life, because they can save your lives.

In the past I have helped many people by performing Totem Enquiries regarding deceased people. So I was enquiring a Totem of a deceased person. A caller to my radio program, "The Art of Applying Comprehensive

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Metaphysics”, told me that she gave the wrong information about the deceased person. She was asking me to perform a Totem Enquiry, but in fact, I have told her in the past that this person had already been reborn. As a result, I enquired for a long time but couldn’t find the Totem in the spiritual realms. I was becoming very impatient. In the end, she said: “Ah! Sorry, sorry, Master Lu, my mistake.”

In fact, when I perform Totem Enquiries, I am very definite, and this example can prove that what I see is true and accurate. I saw previously that the deceased person has been reborn into the human realm. When the caller phoned in, she asked me to perform Totem Enquiry again for this person. In the end, I couldn’t find the person in heaven or in the underworld because she has already been reborn as a human and is no longer in the spiritual realms. Would you like to hear this one-minute recording? Alright, let’s play it.

Hello?

Hello, Master Lu!

Hi.

Hi. I would like to enquire about a deceased person. Last time I asked you, you said that she was in the Asura realm. I have performed the transferring of merits to her by burning another 9 Little Houses. Would you please take a look and see if she has proceeded to a higher realm? Last name is Gong, and the first name is Mei Lang. “Mei” as in “beautiful” in Chinese.

“Lang” as in the Chinese character for husband?

Yes.

Gong Mei Lang, where did I say she was last time?
You said she was in the Asura realm.

Ah. Where did she go?

It’s been a long time. She passed away a long time ago.

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I'm enquiring now. The name you gave me, is it all correct?

Yes, definitely correct. Oh, no, last time you said that she has been reborn as a human. Oh yes, that's right.

See? Do you see?

Oh yes, yes, she has been reborn as a human.

Doesn't this prove that I have powerful abilities?

Yes, yes, it's my grandpa who is in the Asura realm, yes yes yes.

See?

Yes, yes. When you said that you couldn't find her, then I was thinking... Because one is my grandpa, and one is my grandma.

You see? How can I not know? I knew it already. Let me tell you. If the way I speak is like... When you say that your grandma is in the *Asura* realm, I would simply say that she is there. Do you understand? She has been reborn as a human, and therefore I can't see her in the spiritual realms. Do you understand? I thought you were testing me!

No, no, no, of course not. I just remembered.

So this proves that, let me tell you, you cannot disbelieve it. This recording today should be played to many people. Do you understand? I'm sweating from performing this Totem Enquiry.

I'm so sorry.

I couldn't find the Totem! I even asked if you gave me the correct name.

Yes yes yes yes.

Right?

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Yes, yes, because later on I remembered, my grandpa passed away as well. This is so true. I admire you so much that I want to make full prostrations to you.

Goodbye.

Bye bye.

This time you are more self-aware. I haven't said anything, and you gave a round of applause.

When you cultivate your mind, in fact, you are going against the current. Why is that? Everyone is going out playing, eating, drinking, and having fun outside. But as a person who is cultivating your mind, you don't go out. You sincerely perform recitations at home. You are therefore going against the current, and this is difficult. But you have to remember, when you reach the upstream, you will have gained much more than other people. As Buddhist cultivators, we should have determination, persistence, and diligence. When you perform good deeds, even though your good fortune may not have arrived yet, you are already staying away from calamities and disasters. Just do it gradually, don't rush it. If you are performing wrongdoings, committing misconducts, even if disasters haven't come, your good fortune has already decayed. The principles are the same. We must perform good deeds and accumulate virtues, and stay away from misconducts and wrongdoings.

It is a rare opportunity for us to come to Malaysia. The plane ride alone was almost 10 hours. My legs are swollen from sitting. But it doesn't matter. I have all of you in my heart, and I have all the sentient beings in my heart. It doesn't matter how far the distance is, I would still come here to see all of you. After today, all of you have seen me. Next time, there would definitely be people who would like to invite me again.

Lastly, I would like to say some words to encourage all of us. I would like to tell you that, as we live in this world, we should be happy and blissful. Many of us are living in different countries, in different locations. In fact, many of us are living unhappily. I am helping all of you to search for a truth. What is this truth? In Buddhism, it is called "awakening". What is awakening? What does it mean to be awakened or not? Ever since the ancient times, how many people

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have talked about awakening? They talk about awakening, letting go, etc. Many people don't really know or understand the concept, even though they talk a lot about awakening.

Similarly, some people are very enthusiastic about performing incense offerings. They rush into temples with their incense and pray: "Oh Guan Yin Bodhisattva, please protect and bless me, please, please." But they don't even know they should state their names. According to the teachings of Guan Yin Bodhisattva, when you make incense offerings and make prostrations, you need to state your full name. For example, today you visit a temple to pay respects; you can say the following: "I sincerely ask the Great Merciful and Great Compassionate Guan Yin Bodhisattva to protect and bless me, <your full name>, so that I have good health, or safety and harmony at home. Today, I, <full name>, come to <name of the temple> to make prostrations and offerings." You should state your full name, including your middle name.

If you don't state your name, it is like you have been talking on the phone for a long time, and you have not even provided Bodhisattvas with the correct information. Also, many people make incense offerings and burn incense with all kinds of postures and rituals. In fact, you don't need to perform a lot of procedures when you make offerings. There are 84,000 Dharma Doors. Each Dharma Door has different variations. In fact, all the Dharma Doors are providing us with the same teachings. We are using our sincere mind to make incense offerings. We are using our sincere mind to perform recitations and make prostrations. We must remember: our mind is of the most importance. Therefore Buddhas and Bodhisattvas are telling us to cultivate our mind.

So how do you obtain awakening? Buddhism in plain terms: what is awakening? When you have a full understanding, when you have fully thought it through, you are awakened. We live our entire lives and we haven't been able to understand it clearly or understand it thoroughly. When you lie in bed, about to pass away, you still don't understand anything. You cry and feel sad. The one who doesn't want to leave, leaves in the end. The one who is sad about leaving, leaves with sorrow.

When you pass away, you can't take your house or your money with you. You can't take away anything. What can you take away with you? You don't know anything. You don't know where you are going. It is as Confucius said: "If you

Introduction to the Guan Yin Citta Dharma Door

do not know the beginning of lives, neither will you have the knowledge to understand the meaning of death.” You don’t even know how and why you were born. You live your entire life without any clear understandings. When you pass away, you just leave quickly. I feel very sorry for these people. What is left behind? Rich people leave behind money for their children to go to court and fight each other. People without money leave behind pain and suffering.

Therefore, I would like to tell all of you: don’t leave behind anything. We should let go of everything. We should let go of all of our attachments. Then we can empty our mind. Only when we have emptied our body, then we can have room for good things. Today, I have brought you a wonderful Dharma Door from Guan Yin Bodhisattva. You should cultivate your mind so your mind can be pure. Empty out your mind. Discard all your afflictions. Then you can invite Guan Yin Bodhisattva into your heart, and into your mind. Then, tell me, would you still have anything that you are not able to conquer?

That is it for today. I would like to have some final words with you. First of all, Master Lu truly loves you all. On behalf of Guan Yin Bodhisattva, I love you all. I hope every one of you will be well. This time you have made a positive karmic connection with Master Lu. Let me tell you, all the Bodhisattvas in the spiritual realms will know. I hope you will all mindfully and sincerely become one of the thousand hands and one of the thousand eyes of Guan Yin Bodhisattva. We will save and cross over sentient beings. We can then make the world a safer place. Otherwise, we would experience too many calamities and disasters.

Master Lu loves you all very much. I hope you will be well, so that Master Lu won’t feel distressed. If every day you are not well, then every day Master Lu will feel distressed. Bodhisattvas feel the pain when sentient beings are suffering. Therefore, Master Lu once again implores all of you: perform recitations mindfully and sincerely, learn Buddhism mindfully and sincerely. Everyone, please repeat after Master Lu and say the following,

“Deepest gratitude to the Great Merciful and Great Compassionate Guan Yin Bodhisattva, saviour of suffering and disasters.”

Okay, let’s say it together. Ready, go:

Introduction to the Guan Yin Citta Dharma Door

Deepest gratitude to the Great Merciful and Great Compassionate Guan Yin Bodhisattva, saviour of suffering and disasters.

Thank you, everyone. Master Lu is always with you. As long as Master Lu is alive, I will save you all. I will make every single person in this world perform recitations. I hope that you can all help Master Lu. Master Lu loves you all.

We all love you, Master Lu!

Next year, 1st May, everyone come to Hong Kong to see Master Lu. Thank you, everyone.

Thank you, Master Lu!

I will sincerely ask Guan Yin Bodhisattva to visit every single home. Guan Yin Bodhisattva already told me that in the Age of Dharma Decline, we all have a temple in our home. Every day we perform recitations, and every day Guan Yin Bodhisattva would come and visit us. Thank you, everyone!

Thank you, Master Lu!

Cultivate mindfully and sincerely. Thank you. Thank you. Thank you, everyone!

Do you feel warm now?

Master Lu just blessed you all.

Do you feel it?

Now no-one here will feel pain.

All of you will have good health.

Let's use our warmest round of applause to express our gratitude to the Great Merciful and Great Compassionate Guan Yin Bodhisattva, and to express our gratitude to the Great Merciful and Great Compassionate Master Lu Jun Hong!

Introduction to the Guan Yin Citta Dharma Door

This concludes our International Buddhist Conference with Master Lu. We wish everyone to be full of Dharma Bliss. Should you have any questions, please enquire at our information desks. Once again, thank you everyone. We wish that all of us will be full of Dharma Bliss, be enthusiastically dedicated to learning and practising Buddhism.

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 7th 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,

Introduction to the Guan Yin Citta Dharma Door

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

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

Conclusion

Master Lu's Guan Yin Citta Dharma Door has been received by everyone with great appreciation. We all express our deepest gratitude to the Great Merciful and Great Compassionate Guan Yin Bodhisattva, and our deepest gratitude to the Great Merciful and Great Compassionate Master Lu.

Master Lu's Guan Yin Citta Dharma Door is the Right Dharma. In this current world, the Guan Yin Citta Dharma Door is the easiest one for us to practise. It resolves everyday practical issues and its efficacy is quick and obvious. The Guan Yin Citta Dharma Door is guiding us onto a bright path, transforming an ordinary worldly person to the level of Buddhas and Bodhisattvas. Even ordinary people are able to transfer merits to foreign spirits, save and cross over sentient beings like venerable masters. It is the best Dharma Door to save sentient beings in the Age of Dharma Decline.

As soon as we encounter this Dharma Door, we receive benefits immediately after we start performing recitations. Numerous people are following Master Lu's Guan Yin Citta Dharma Door to cultivate their mind and practise Buddhism. They perform Daily Recitation, recite *Little Houses* to repay karmic debts, as well as perform Life Liberation and make Great Vows. Many patients with cancer and elders with dementia have been cured, children with leukaemia have recovered, and couples that have not been able to conceive for years have conceived. A vast number of spiritual illnesses that could not be diagnosed by modern science have now been cured. Foreign spirits occupying the body have now gone. Deceased relatives and friends have now been able to be reborn as a result of the transferring of merits. Families are now having harmonious relationships. All kinds of issues and worries have been resolved seamlessly with great effects. There is hardly any case where it has not been successful.

What a wonderful Dharma Door! Everyone around the world is passing on the message and praising the Guan Yin Citta Dharma Door. It is the greatest fortune for us to encounter and follow Master Lu, to focus our practice, and to cultivate under the Guan Yin Citta Dharma Door. Deepest gratitude to the Great Merciful and Great Compassionate Guan Yin Bodhisattva! Deepest gratitude to the Great Merciful and Great Compassionate Living Buddha Master Lu!

Introduction to the Guan Yin Citta Dharma Door

For detailed information regarding Master Lu's Guan Yin Citta Dharma Door, please visit Master Lu's Chinese blog and English website.

- Chinese blog <<http://blog.sina.com.cn/richardlujunhong>>
- English website <www.GuanYinCitta.com>

You can read the entries on **Buddhism in Plain Terms**, **Metaphysics Q & A**, **Inspirational Stories**, and **Resource Centre**, etc. Please also listen to the recordings of Master Lu's weekly radio programs, including "The Art of Applying Comprehensive Metaphysics", "Metaphysics Q & A", and "Buddhism in Plain Terms", as well as recordings from Master Lu's Dharma Functions.

We would also like to kindly remind those who are still sceptical towards Master Lu's Guan Yin Citta Dharma Door: please reflect on your reasons, let go of your doubts and worries, be determined and start following Master Lu's teachings, and cultivate your mind as soon as possible. Time does not wait for anyone!

Master Lu's Radio Programs in Sydney, Australia time:

The Art of Applying Comprehensive Metaphysics (Totem Enquiry)

Every Tuesday, Thursday, Saturday 17:00 – 18:00

Metaphysics Q & A (No Totem Enquiry)

Every Friday 11:30 – 13:00

Every Sunday 12:30 – 14:00

Say it as You Wish

Every Friday 11:00 – 11:30

Buddhism in Plain Terms

Every Sunday 12:00 – 12:30

Note: Each year, Sydney has the summer Eastern Daylight Time from October to April, and the winter Eastern Standard Time from April to October. If you are trying to call through to Master Lu's radio programs, please take the Daylight Saving Time into consideration.

Introduction to the Guan Yin Citta Dharma Door

Master Lu's Radio Program Hotline: 0061 2 9211 1301

Guan Yin Tang Culture Centre Secretariat: 0061 2 9283 2758

澳洲東方華語電台文化中心
20R Guan Yin Tang Culture Centre
March 2012

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

Introduction to the Guan Yin Citta Dharma Door

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

Appendix B: Glossary

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

Introduction to the Guan Yin Citta Dharma Door

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

Introduction to the Guan Yin Citta Dharma Door

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

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

Appendix C: Application for Name Change

Sincerely Invite

The Great Merciful and Great Compassionate

Guan Yin Bodhisattva

To Witness:

Devotee's original full name: _____

Now changed to: _____

Date of birth: _____ (yyyy/mm/dd)

Devotee's full name: _____

Location: _____

_____ (yyyy/mm/dd)

Appendix D: Application for True Name

Sincerely Invite

The Great Merciful and Great Compassionate

Guan Yin Bodhisattva

To Witness:

Devotee's original True Full Name: _____

Current True Full Name: _____

Date of birth: _____ (yyyy/mm/dd)

Devotee's full name: _____

Location: _____

_____ (yyyy/mm/dd)

Appendix E: Application for Convincing Family Members

Sincerely Invite

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

Devotee: _____
(full name, date of birth yyyy/mm/dd)

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

Requested by Devotee: _____

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

Appendix F: Self-Cultivation Record Forms

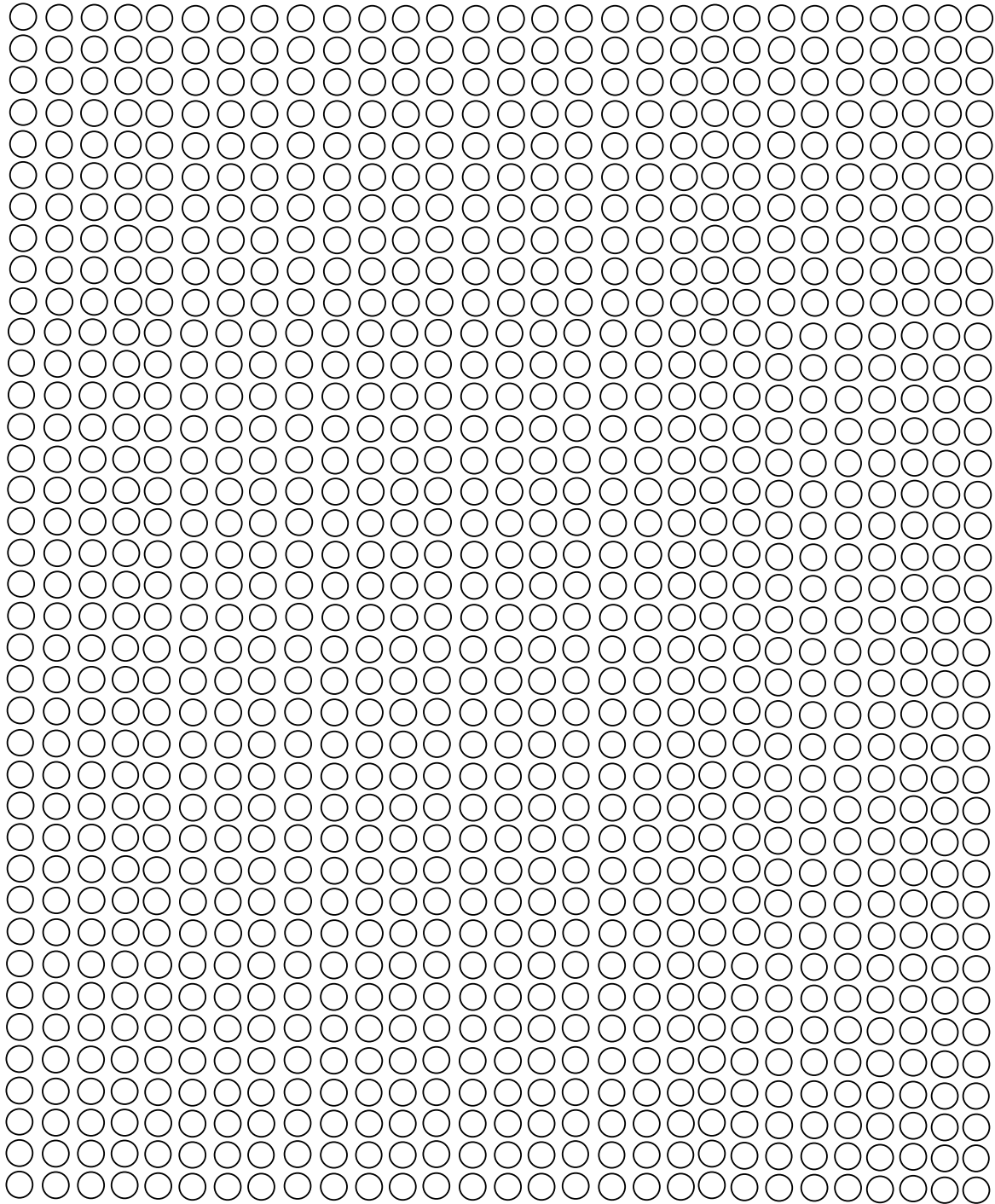
Great Compassion Mantra

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

Recited with full respect

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

Offer to _____ Dharma friend Recited by devotee _____



Completed on _____ (yyyy/mm/dd)

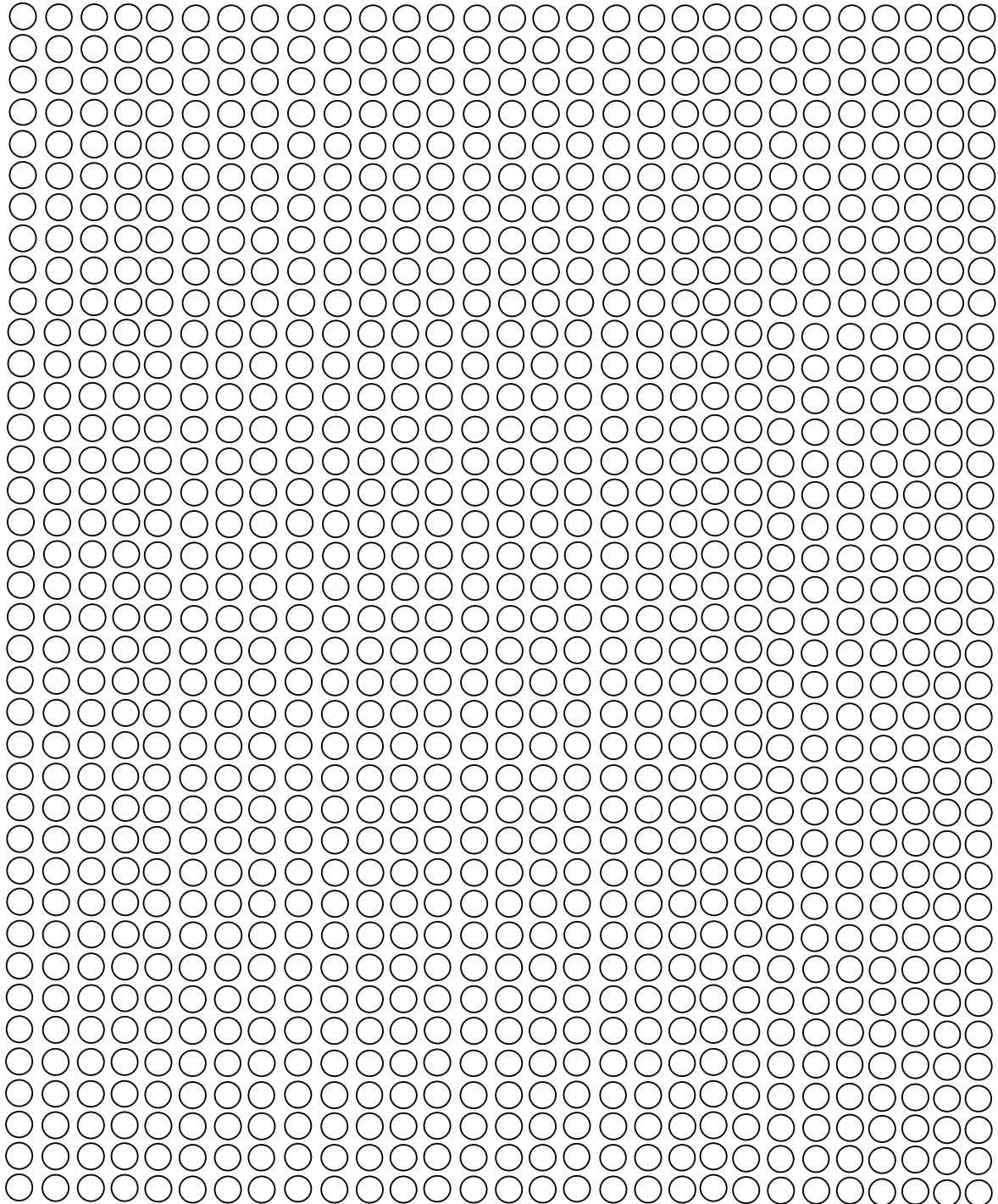
Heart Sutra

Po Jo Po Lo Mi To Hsin Ching

Recited with full respect

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

Offer to _____ Dharma friend Recited by devotee _____



Completed on _____ (yyyy/mm/dd)

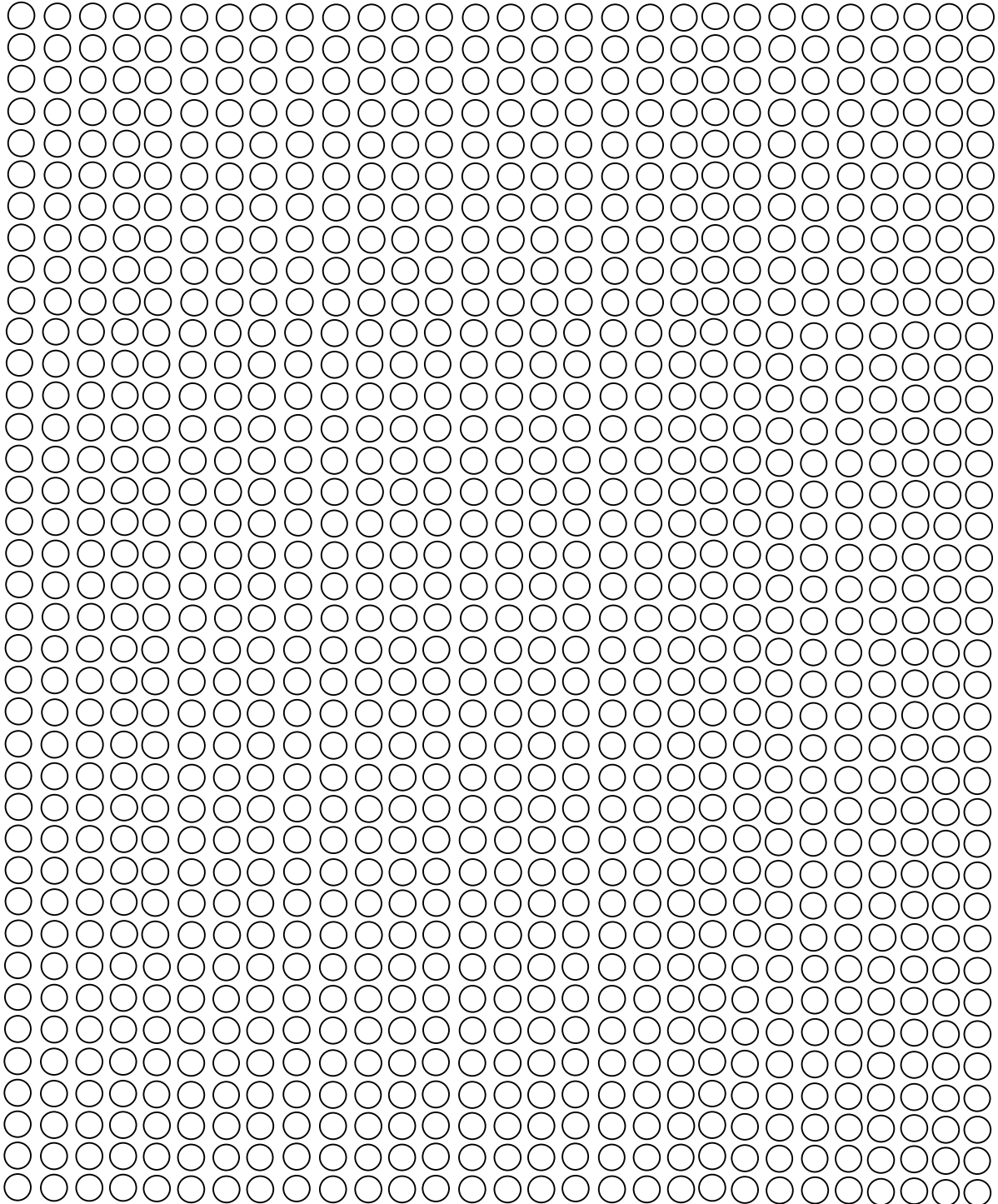
Guna Ratna Sila Dharani

Kung Te Pao Shan Shen Chou

Recited with full respect

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

Offer to _____ Dharma friend Recited by devotee _____



Completed on _____ (yyyy/mm/dd)

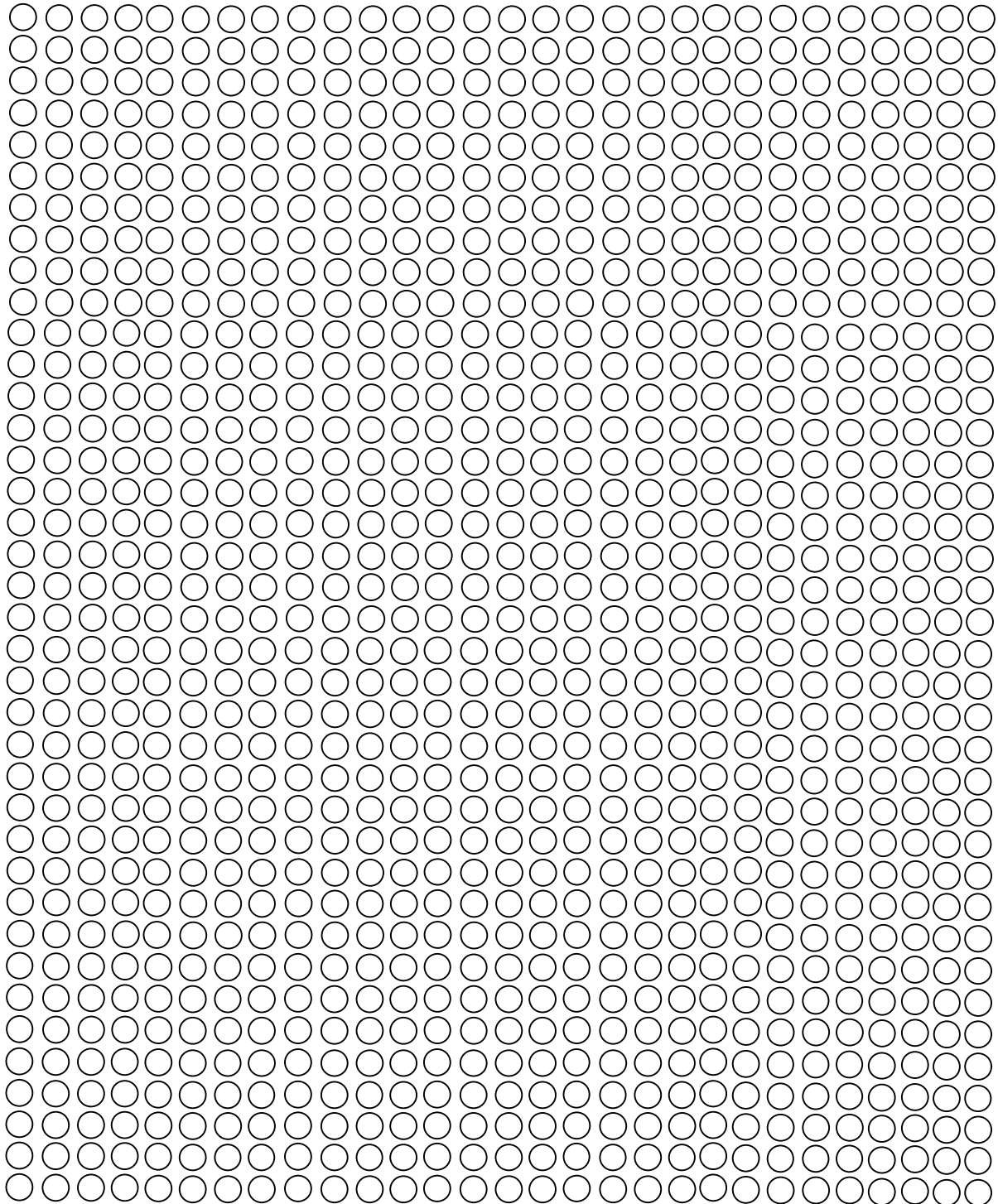
Cundi Dharani

Chun Ti Shen Chou

Recited with full respect

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

Offer to _____ Dharma friend Recited by devotee _____



Completed on _____ (yyyy/mm/dd)

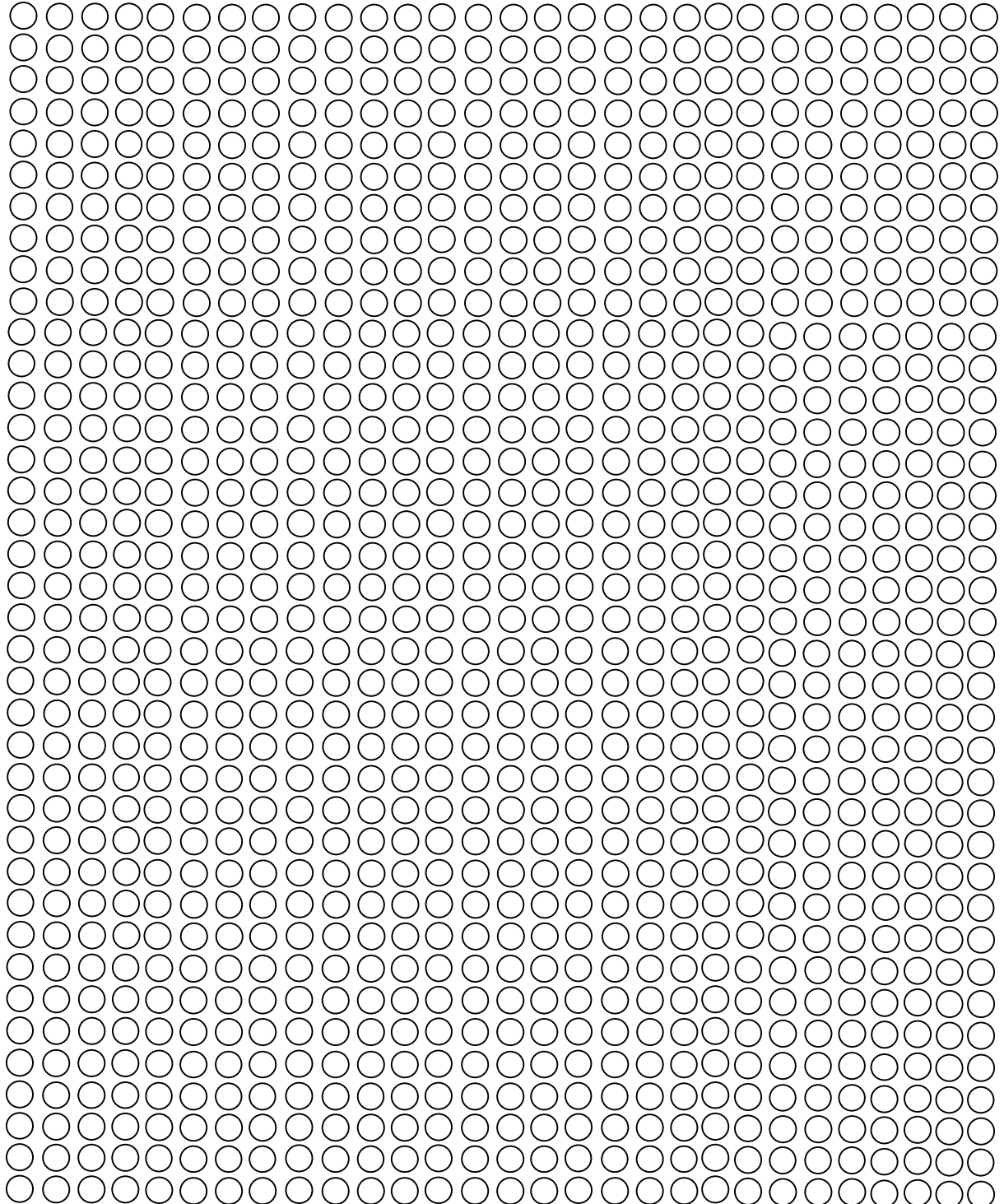
Amitabha Pure Land Rebirth Mantra

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

Recited with full respect

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

Offer to _____ Dharma friend Recited by devotee _____



Completed on _____ (yyyy/mm/dd)

Eighty-eight Buddhas Great Repentance

Li Fo Ta Chan Hui Wen

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

Offer to _____ Dharma friend Recited by devotee _____

A large grid of 88 small circles arranged in 8 rows and 11 columns. Each circle is empty, intended for the devotee to write the name of one of the 88 Buddhas during the recitation practice.

Completed on _____ (yyyy/mm/dd)

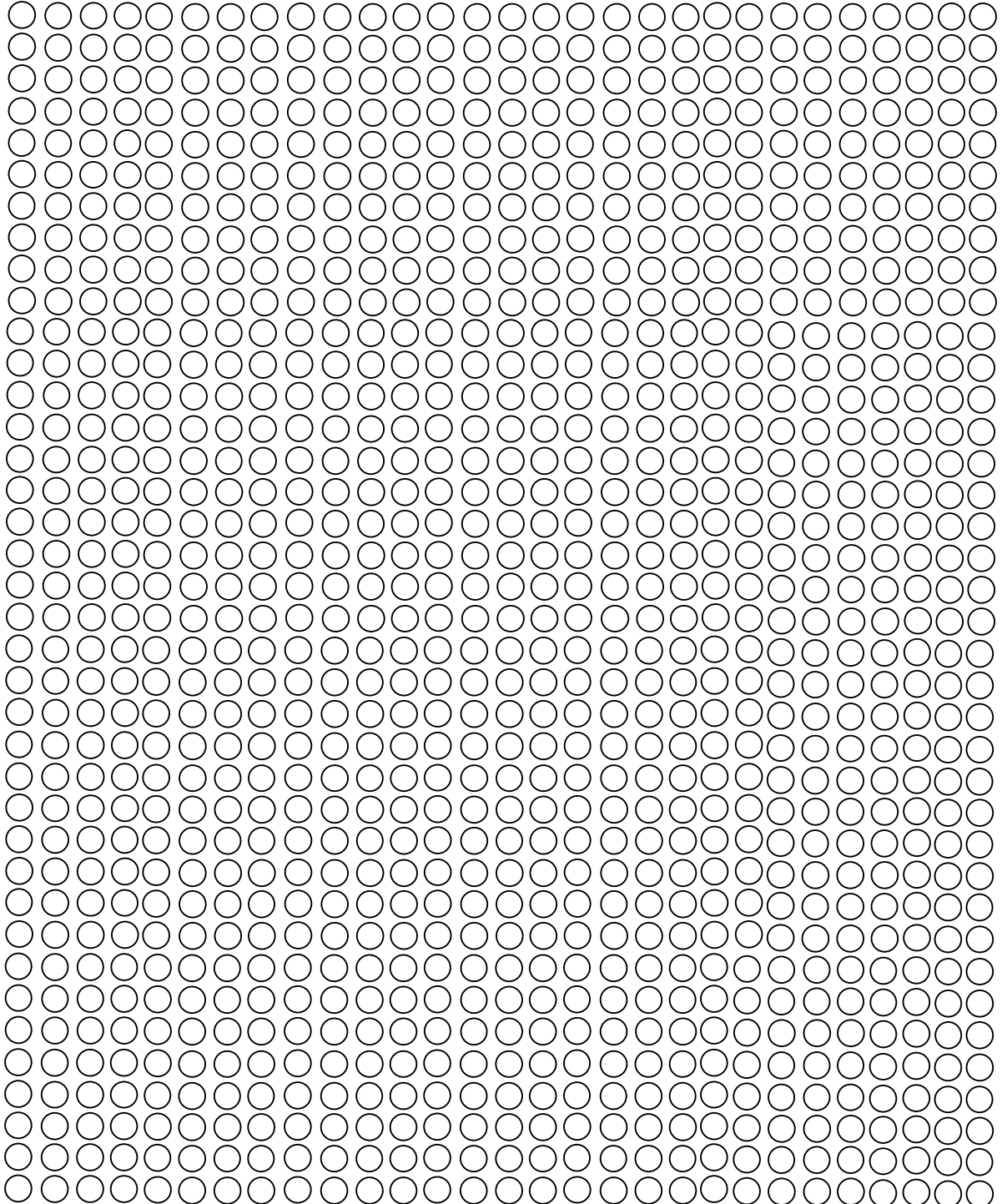
Amitabha Sutra

A Mi To Ching

Recited with full respect

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

Offer to _____ Dharma friend Recited by devotee _____



Completed on _____ (yyyy/mm/dd)

Appendix G: Little House Sample

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<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

87 Times

84 Times

49 Times

27 Times

Appendix H: Typical Usage of Little Houses

Transferring Merits to Karmic Creditors

OFFERING

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

Transferring Merits to a Deceased Person

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

Transferring Merits to the Karmic Creditor of the House

OFFERING

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