

**A Guide to Reciting
the Combination of Buddhist
Scriptures – Little Houses**

Title: A Guide to Reciting the Combination of Buddhist
Scriptures - Little Houses

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Preface

Guan Shi Yin Bodhisattva (Guan Yin Bodhisattva, or otherwise known as Guan Zi Zai Bodhisattva in Chinese, Avalokitesvara in Sanskrit), is a Bodhisattva with immense loving kindness and compassion. With immeasurable wisdom and miraculous powers, she comes to the aid of those in hardship and difficulty. She attained Buddhahood countless eons ago, and is known as “the Buddha of True Dharma Light”. However, due to her great vow and strong affinity with sentient beings, Guan Yin Bodhisattva returned to the world to rescue all the sentient beings from suffering.

Guan Yin Bodhisattva, Manjusri Bodhisattva (who embodies great wisdom), Samantabhadra Bodhisattva (great practice), and Ksitigarbha Bodhisattva (great vows), are widely known as the Four Great Bodhisattvas. She is also one of the “Three Saints of the Western Pure Land,” along with Amitabha Buddha and Mahasthamaprapta Bodhisattva.

Out of deep compassion, Guan Yin Bodhisattva hears the desperate cries of sentient beings and acts to alleviate their suffering. She responds to all prayers, and never abandons a single life. There have been innumerable miraculous stories about Guan Yin Bodhisattva beginning in ancient times, hence the old saying in China: “Every family pays respect to Amitabha Buddha; every household prays to Guan Yin Bodhisattva.”

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For thousands of years, Guan Yin Bodhisattva has manifested in many different forms to help people. According to the *Lotus Sutra*, “If there were living beings who would be liberated by a certain form of being, then Guan Yin Bodhisattva would appear as that form of being to speak the Dharma.” In Chinese history, figures said to be the manifestations of Guan Yin Bodhisattva include Liu Sa He (4th-5th century) of the Eastern Jin Dynasty, Chan Master Bao Zhi Gong (5th-6th century) of the Southern Dynasties, Venerable Master Sengqie (7th-8th century) of the Tang Dynasty and so forth. They did not shy away from using their spiritual power to perform miracles.

Today, Master Jun Hong Lu, the founder of Guan Yin Citta Dharma Door, is also widely regarded as a manifestation of Guan Yin Bodhisattva. With his Dharma eye and great spiritual power, Master Lu crystallizes the law of cause and effect and the working of karma. By performing “Totem Reading” based upon someone’s year of birth, gender, and Chinese zodiac sign, he reveals their past, present and future, and points out what truly causes the ups and downs in our daily lives.

The result is immediate and obvious: For the benefit of ourselves and others, we need to refrain from evil and practise only good deeds. We must be mindful of our intentions and actions at every moment, and stop creating negative karma in our everyday lives. By practising Buddhism, cultivating our minds and changing our behaviour, having paid off our karmic debts and refrained from accruing new ones, we can truly

transform our destiny and be liberated from suffering.

Guan Yin Citta Dharma Door teaches us to repay our karmic debts by following the “Three Golden Buddhist Practices”: reciting Buddhist scriptures, making great vows and performing life liberations. These practices lay a solid foundation for improved physical and mental well-being. They have also been proved to be helpful in curing illnesses, resolving interpersonal conflicts and increasing one’s spiritual strength and wisdom. Due to Guan Yin Citta Dharma Door’s effectiveness and efficiency, it has been taken up by 10 million people in a very short period of time.

Guan Yin Citta Dharma Door belongs to the Mahayana Buddhist tradition. It is transmitted directly by Guan Yin Bodhisattva through Master Lu. For decades, he has been devoted to spreading the message of compassion and Buddhist teachings via his radio station and the Internet.

His advice is based entirely on the teachings and practices of traditional Buddhism. Day in and day out, he has been tirelessly helping people without asking for anything in return—a powerful expression of Guan Yin Bodhisattva’s compassion towards people no matter who they are or where they are from.

A Guide to Reciting the Combination of Buddhist Scriptures - Little Houses contains many figures and examples, serving as a reader-friendly manual for those who are interested in learning

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how to recite and burn *Little Houses*. Although the *Little House* is an effective method for helping spirits to ascend to a higher spiritual realm and eliminating karmic obstacles, a Buddhist practitioner is expected to do more (such as making vows, performing life liberation and studying *Buddhism in Plain Terms*) to make real progress in their spiritual practice and elevate their level of spiritual development. It is important to apply the Buddha's teachings to our everyday lives. After all, as the saying goes, perfecting ourselves as human beings paves the way for Buddhahood. Those who wish to acquire comprehensive knowledge of Guan Yin Citta Dharma Door should also refer to other related publications such as *Introduction to Guan Yin Citta Dharma Door*, *Buddhism: Your Questions Answered*, and *Buddhism in Plain Terms*.

We hope that more people can learn and practise the wonderful Buddhist practice of Guan Yin Citta Dharma Door—To embark upon Guan Yin Bodhisattva's vessel of compassion to purify the minds, be free from afflictions and suffering, pay off karmic debts, help others awaken and elevate spiritually, spread the Dharma far and wide, and finally arrive at the Western Pure Land of Ultimate Bliss and the Four Sagely Realms (i.e. Sravaka, Pratyekabuddha, Bodhisattvas and Buddhas).

Secretariat
Guan Yin Citta Dharma Door
April 2018

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I. Introduction

1. Introduction to the *Little House*

The *Little House* (or *Xiao Fang Zi* in Chinese) is a combination of four classic Buddhist scriptures (sutras and mantras).

There are two kinds of illnesses from the Buddhist point of view. One is caused by your body itself, and the other is caused by foreign spirits. Spirits and ghosts are commonly associated with the spirit world. Foreign spirits that occupy a living person are usually deceased relatives, aborted or miscarried children, deceased close friends or foes, and foreign spirit(s) from their house. If foreign spirits occupy a person's body for an extended period of time, this person can experience physical illness, bad temper, misfortune, and difficulty in career or studies.

Buddhist Master Jun Hong Lu, an Australia-based Chinese Buddhist cultivator, has obtained transcendental abilities, thanks to the blessings of Buddhas and Bodhisattvas. Under the guidance of Guan Yin Bodhisattva, Master Jun Hong Lu gives people advice on how to change their lives for the better, be free of suffering and attain happiness. He teaches people to recite sutras and mantras, as well as the *Little Houses*, to help spirits ascend to a higher spiritual realm, so that they can recover from the illnesses caused by foreign spirits. The *Little*

House can also be used to help deceased relatives ascend to higher spiritual realms, including heaven.

The *Little House* is one of the Buddhist Practices the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva bestows upon us to help spirits ascend to a higher spiritual realm and to eliminate our karmic obstacles in this Age of Dharma Decline.

In the spirit world, the *Little House* is like a high value cheque. With the recitation of *Little Houses*, we are able to repay karmic debts from previous lives. They provide spirits, including deceased loved ones, with the power to ascend to a higher spiritual realm. Therefore, the *Little House* is a great tool for helping ourselves as well as others. It works miracles!

- The *Great Compassion Mantra* (*Da Bei Zhou*, or *Ta Pei Chou* in Chinese), recited 27 times;
 - The *Heart Sutra* (*Xin Jing*, or *Hsin Ching* in Chinese), recited 49 times;
 - The *Amitabha Pure Land Rebirth Mantra* (*Wang Sheng Zhou* or *Wang Sheng Chou* in Chinese), recited 84 times;
 - The *Qi Fo Mie Zui Zhen Yan* (or *Chi Fo Mieh Tsui Chen Yan*), recited 87 times (refer to Figure 1).
- The Buddhist scriptures and the format of the *Little House* is not to be arbitrarily changed.
 - Only the current version of the *Little House* should be downloaded and printed from the official website of Guan Yin Citta Dharma Door. The effectiveness of other versions cannot be guaranteed. As of 2016, all other versions of the *Little House* were deemed invalid.

3. Functions of the *Little House*

- The *Little House* can be used for several purposes, including helping the deceased ascend to a higher spiritual realm, resolving karmic conflicts with others, and eliminating karmic obstacles. Accordingly, it helps us improve our lives and resolve calamities. Once we pay off our karmic debts in the human realm, we will be able to transcend the cycle of death and rebirth, ascending to the Western Pure Land of Ultimate Bliss, or the Four Sagely Realms when we pass away.

- According to Chinese tradition, it is very common to ritually burn spirit money (joss papers) in an offering to the deceased. Spirit money is considered low-value currency in the underworld, while the value of a *Little House* is equivalent of between \$30,000 and \$50,000 AUD. Thus, the *Little House* is remarkably effective in helping spirits ascend to a higher spiritual realm.

4. Types of the *Little House*

As of the writing of this book, the *Little House* can be used for the following functions:

- **Offering to karmic creditors seeking karmic debts**

At a certain point in life, the karmic debts and negative karma accumulated from past lives will manifest in the form of illnesses and obstacles that cause our suffering. This is when karmic creditors (spirits) demand repayment of karmic debts. With the *Little House*, a lot of these problems would be resolved after we help our karmic creditors ascend to a higher spiritual realm.

When you are unable to identify your karmic creditors, you can write the recipient as “Karmic Creditor of <your full name>” on the *Little House*. “Karmic Creditor” is a respectful title for spirits. The underworld has its own set of laws. Karmic creditors will only come to us in accordance with these laws and their affinities with us. The rightful karmic creditors will receive their dues once the *Little House* is burnt.

- **Offering to the deceased**

The *Little House* can help your ancestors to ascend to a higher spiritual realm. If you dream about the deceased, you should offer the *Little Houses* for them, otherwise you may be down on your luck.

- **Offering to aborted or miscarried children**

Generally, it is difficult for these deceased children to be reborn as humans. Therefore, their spirits can wander around in the human realm, among their families. This could lead to issues like poor health, disobedient children, discord, career impediments, etc. within the family. *Little Houses* can help these spirits ascend to a higher spiritual realm. Once this is accomplished, various problems will be resolved.

- **Offering to the spirits in the house**

Spirits exist in the houses of many. This may result in problems in their households such as malfunction of electrical appliances, sewer blockages, and poor health and domestic disputes among its occupants. *Little Houses* can help the lingering spirits to ascend to a higher spiritual realm.

If spirits exist in shops, offices, or business premises, this may lead to poor business, career impediments, etc. *Little Houses* can also help to address these issues.

- **Resolve karmic conflicts**

When reciting the *Mantra to Untie Karmic Knots* does not

effectively resolve family disharmony, neighbourly disputes and workplace animosity, etc., you may recite the “*Little House* to resolve karmic conflicts” in order to dissolve any feelings of resentment. While reciting a *Little House* of this nature, you should recite *Little Houses* for your karmic creditors as well.

- **Reserve for future use**

If you are able to recite more than enough *Little Houses* for yourself, you may reserve the extras by wrapping them in a red envelope or a piece of red fabric for future use.

II. Printing of the *Little House*

1. Downloading

Please visit the Resource Centre on our website <http://guanyincitta.com> to download the *Little House* template in English (refer to Figure 3).

The direct link is as follows:

http://www.guanyincitta.com/files/house_en.pdf

Please print the *Little House* on yellow A4 paper only.

For the Chinese version of the *Little House*, please go to <http://lujunhong2or.com>

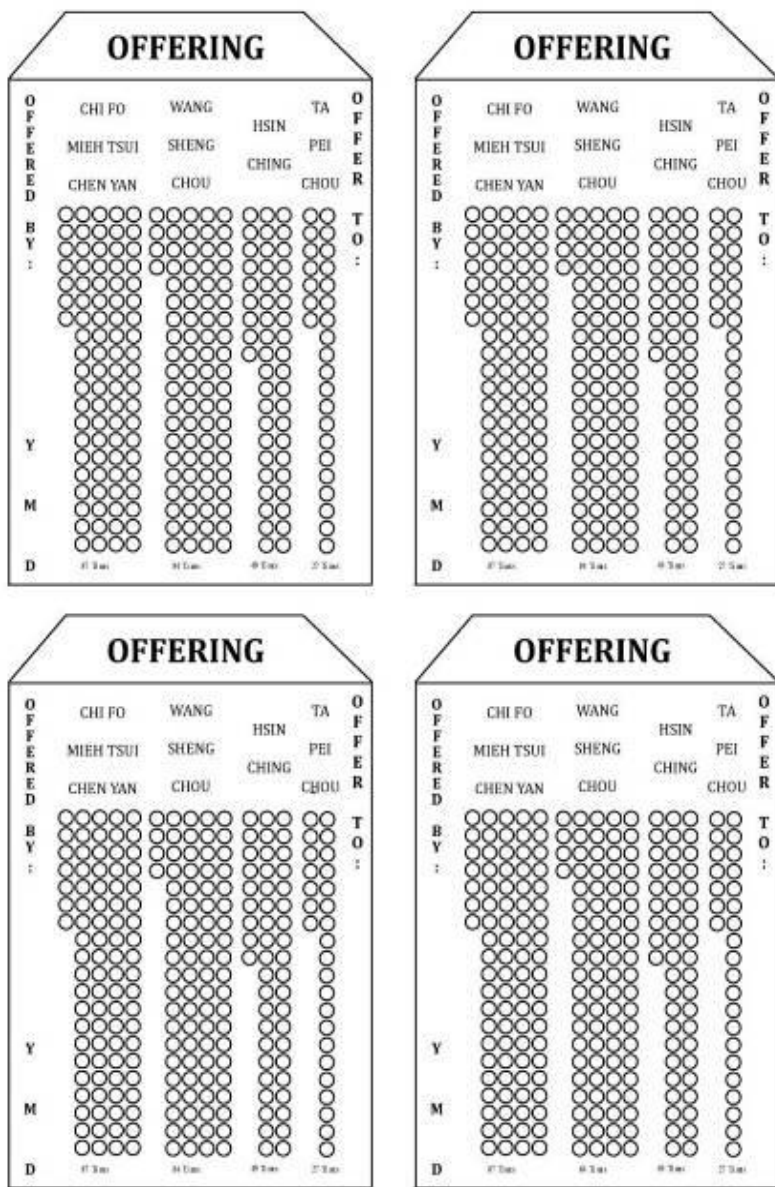


Figure 3 The Little House Template

2. Printing

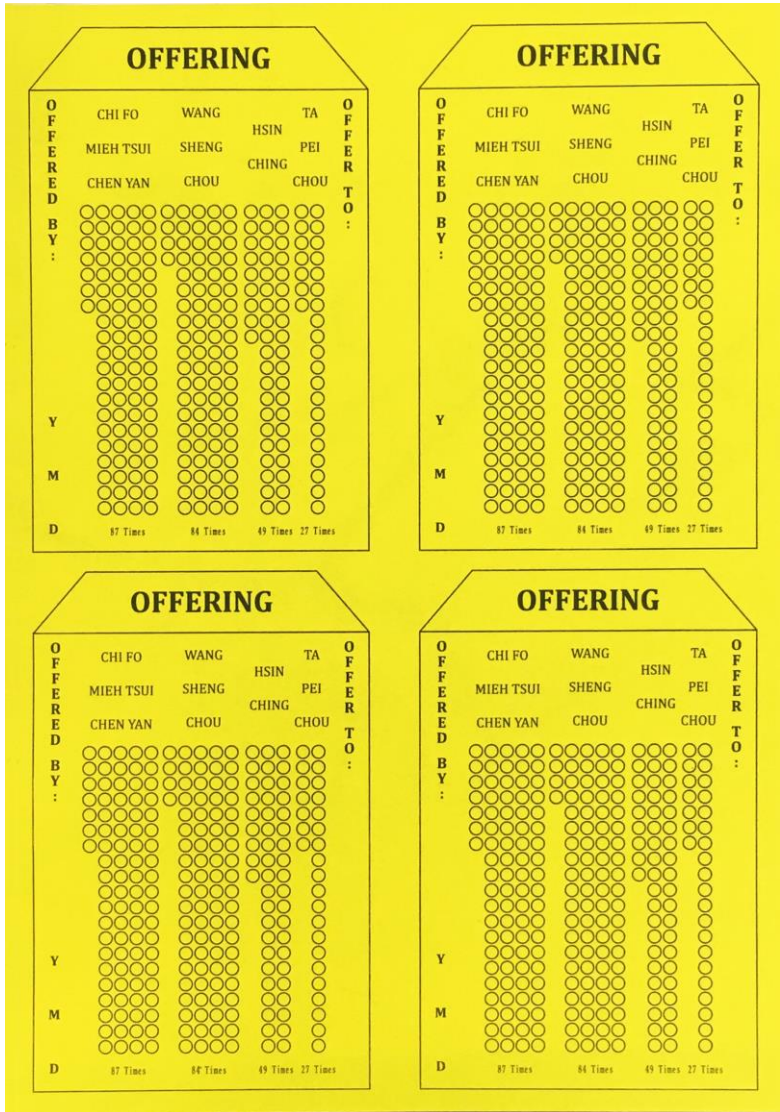


Figure 4 The Printed Little Houses

Print the *Little House* on yellow A4 paper, single-sided. Both sides of the paper must be yellow (refer to Figure 4). "Lemon yellow" is the best shade, while "Gold" is also acceptable. Any shades of yellow are acceptable as long as they are close to "Lemon yellow". Please ensure that the yellow colour is not too light and not with a visible spectrum of other colours such as orange, green, etc. (refer to Figure 5).

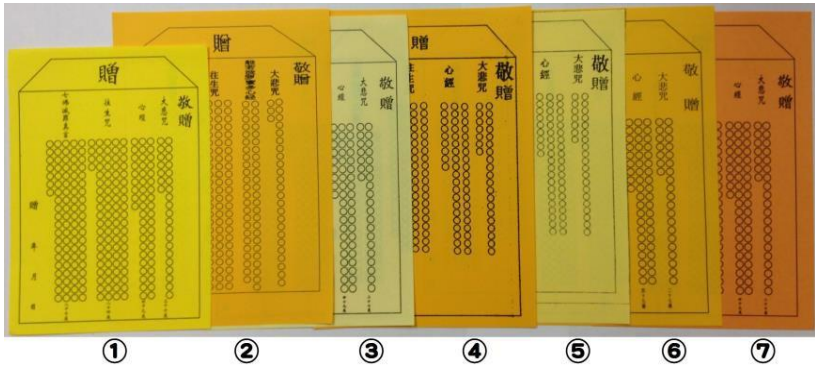


Figure 5 Examples of Invalid Little Houses

Errors on the *Little Houses* above:

Example①: The colour is right but the size of the *Little House* is too small, therefore it is invalid.

Example②⑥: The *Little House* in “gold” is acceptable but the layouts and formats are wrong, so they are invalid.

Example③: Although it is the official version of the *Little House*, the yellow colour is too light, thus it is invalid.

Example④⑤: The layouts and formats are invalid.

Example⑦: The red tone is too strong. Even though the layout and format are correct, it is invalid.

These are some examples of invalid *Little Houses*. Here we

only list a few. From 2016 onwards, all *Little Houses* not conforming to the standard are unable to be used, as it will limit their effectiveness.

3. Measurements

The size of a *Little House* is a quarter of a standard A4 paper. It should be rectangular in shape. The dimension of the black borders should be 9.1cm x 13.95cm, with an error margin of less than 5mm (refer to Figure 6).

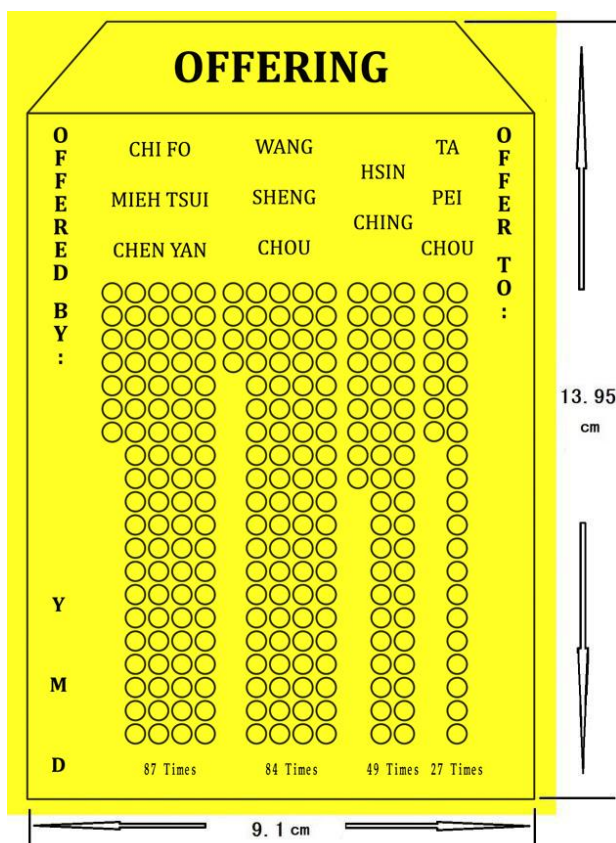


Figure 6 Standard Measurements of the Little House

4. Specification

- *Little Houses* must be printed according to the template available on the official website of Guan Yin Citta Dharma Door. In order to ensure its effectiveness, the printing should be clear and complete, and not modified unnecessarily.
 - The circles should be free of any visible black marks.
 - The circles should not be oval in shape. All circles should be clearly separated from each other.
 - If you use the Chinese version, the number below the circles should not contain the Chinese character "共 (total)" (refer to Figure 7).
 - In the Chinese version, the title of each Buddhist scripture should not appear over multiple lines.
 - Do not remove the printed borders from the *Little House* when cutting (refer to Figure 8).
 - All Chinese characters that appear on the *Little House* must be in traditional Chinese instead of simplified Chinese.
 - Font, format, positioning, spacing and size of the circles and words should not differ from the official version.
 - You may fill in any imperfect circles or lines caused by a printing error with a black pen.

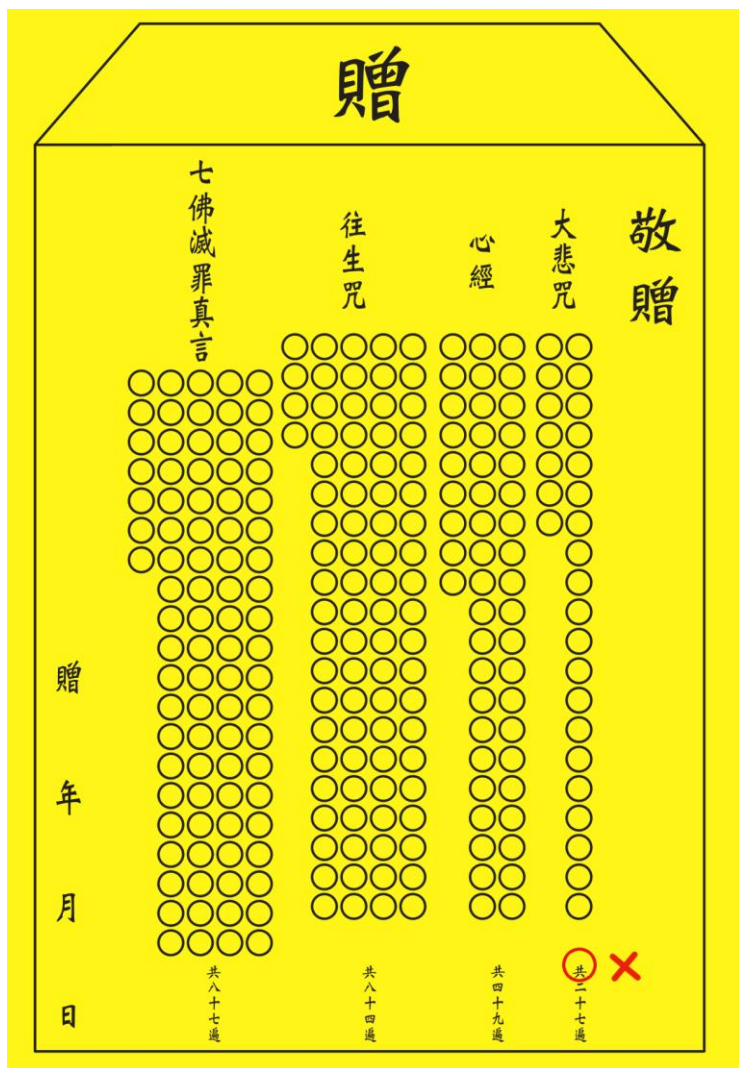


Figure 7 An Invalid Little House Containing the Chinese Character "共"

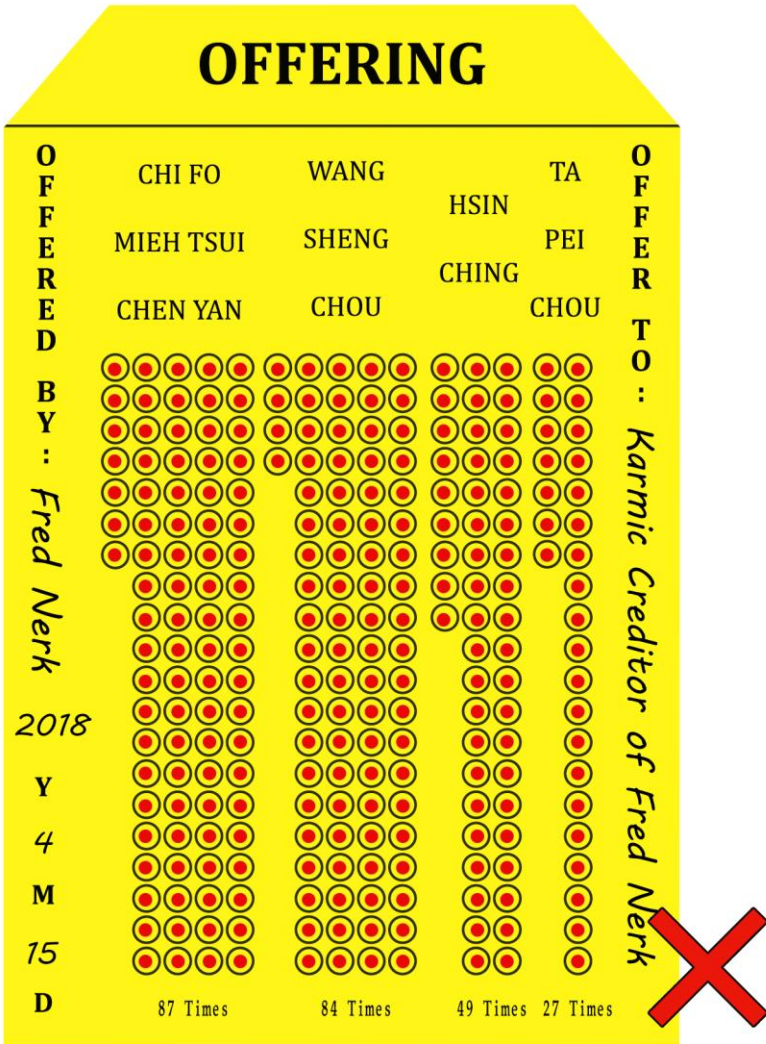


Figure 8 An Invalid Little House with Its Printed Borders Removed

III. List of Essentials

1. Essentials for the recitation of *Little Houses* (refer to Figure 9)



Figure 9 Essentials for Recitation and Safekeeping of Little Houses

- Sutra booklets containing the four Buddhist scriptures contained in the *Little House*;
- Counters for keeping track of the number of sutras and mantras recited;
- Red pens (to put the dots in the circles), and black pens (to fill in the date, names of the recipient and the reciter);
- Blank *Little Houses*;
- Red envelopes for storage;
- A piece of red fabric at least 60cm x 60cm in size. It should be placed underneath the *Little House* while dotting.

2. Essentials for burning *Little Houses* (refer to Figure 10)



Figure 10 Essentials for Burning Little Houses

- Tweezers for gripping the *Little House*, preferably brand new.
- Plain white porcelain or chinaware plate to hold the ashes of the burnt *Little House*. It must be new and preferably with no design. It should not be made of metal, neither should it be a bowl, and it must not be used to serve food or for any other purpose once it has been used for burning *Little Houses*.
- Matches or lighters - if you have access to a Buddhist altar, *Little Houses* can be lit directly from the oil lamps thereon. However, it is not advisable to do so. It is best to light a

Little House with matches or lighters instead.

- Paper napkins or envelopes - for wrapping the ashes of burnt *Little Houses* and disposing of them appropriately.
- After use, the plate, the tweezers and other tools for burning *Little Houses* should not be left exposed at home or near the Buddhist altar unless they are wrapped up in a piece of red fabric.

IV. Recitation of *Little Houses*

1. Prerequisites

- **Perform daily recitation before reciting *Little Houses***

It is compulsory to perform daily recitation before reciting *Little Houses*. Beginners should start off by reciting the *Great Compassion Mantra*, the *Heart Sutra* and the *Eighty-Eight Buddhas Great Repentance* in order to establish a solid foundation. This will enhance the power and effectiveness of the *Little Houses*. Otherwise, the *Little Houses* will not be as effective.

After completing a few recitations of the *Great Compassion Mantra* for your daily recitation, you may proceed with the recitation of your *Little Houses*. However, you should ensure that you complete your daily recitation within the same day.

The recitation of Buddhist scriptures contained in a *Little House* and daily recitation must be performed separately.

Scriptures recited for the daily recitation should not be counted towards the *Little House*.

- **Help yourself before helping others**

Recite the *Little Houses* for your own karmic creditors before considering reciting for others. Otherwise, your karmic creditors can become agitated and you may encounter various obstacles.

- **Ensure quality by reciting sincerely and conscientiously**

As long as you recite sincerely and conscientiously, *Little Houses* can help foreign spirits ascend to a higher spiritual realm, dispel calamities, repay karmic debts and eliminate karmic obstacles. You must always ensure that any *Little House* you recite is of good quality. Otherwise, offering it will result in adverse effects such as worsening health conditions. It may also create negative karma as it is an act of deception toward heaven, the underworld, and foreign spirits.

- **Suitable for everyone to recite**

The offerings of *Little Houses* can help to eliminate karmic obstacles, repay karmic debts and dispel calamities. They are suitable for everyone to recite.

You should recite as often and as many as possible, especially if you experience discomfort such as a headache or fever, or if you dream about the deceased, have a miscarriage, suffer from serious illness, encounter calamities or domestic disputes, and so forth.

2. Time and place of recitation

- The *Great Compassion Mantra* and the *Qi Fo Mie Zui Zhen Yan* can be recited at any time between 5am and 12 midnight. During thundery weather, only the *Great Compassion Mantra* can be recited.
- There are not many restrictions on the location of recitation. Recitation can be performed at most locations except for toilets and other foul places. Do not perform recitation while cooking non-vegetarian food.
- The *Heart Sutra* and the *Amitabha Pure Land Rebirth Mantra* can be recited in the daytime and at night before 10pm during good weather. After filling in the recipient field on the *Little House*, non-beginners may recite these two scriptures until midnight under good weather conditions.

Avoid reciting these two scriptures at night when you are outdoors in the countryside, in a vehicle, or in any crowded or noisy place. However, you may recite them silently during the day. If you experience discomfort such as headache and dizziness, you should stop reciting these two scriptures immediately. Avoid reciting them in cemeteries or funeral parlours and do not recite them during extreme weather conditions, such as heavy rain, thunderstorms or dark, gloomy days.

- If you are in hospital, you can only recite the *Great Compassion Mantra*. If you are under long-term

hospitalisation, recite the *Heart Sutra* and the *Amitabha Pure Land Rebirth Mantra* only during the day. At night, only the *Great Compassion Mantra* can be recited.

- For better results, it should take you no longer than seven days to complete a *Little House* and dot it as soon as possible after recitation.

3. Points to take note of when reciting the *Little Houses*

- It is best to recite the *Great Compassion Mantra* several times for yourself to enhance your energy before reciting a *Little House*. There is no particular sequence for reciting the Buddhist scriptures. If you feel physically or emotionally unwell, do not perform recitation of a *Little House* as it will exhaust your energy, affecting your ability to concentrate, and the quality of your *Little House* will be compromised.

If you feel exhausted or debilitated during recitation, pause and recite the *Great Compassion Mantra* several times for yourself to enhance your energy. If you are very anxious to help spirits ascend to a higher spiritual realm and you recite so much that blisters form in your mouth, then it is a sign that you are overexerting yourself. One should avoid doing so.

- Find a suitable time and a quiet place at home to perform recitations and avoid interruptions such as calls, visitors, etc.

If you are interrupted while reciting a long sutra, you should excuse yourself by reciting “*Ong Lai Mu Suo He*” once to

pause your recitation. Once you have finished attending to the tasks that interrupted you, you may resume your recitation by reciting “*Ong Lai Mu Suo He*” once again. For short mantras, it is best to start over. You should also start over if the pause is longer than two hours.

- You can recite aloud or in silence. However, reciting too loudly is detrimental to your energy flow (known as *Qi* or *Chi*) while reciting in silence may cause poor circulation of blood. Generally, recitation should be performed softly.
- The full title of the *Great Compassion Mantra* and the *Heart Sutra* should be recited with the scripture each time. The full title of the *Great Compassion Mantra* is *Qian Shou Qian Yan Wu Ai Da Bei Xin Tuo Luo Ni*. The full title of the *Heart Sutra* is *Bo Ruo Bo Luo Mi Duo Xin Jing*.

It is highly recommended that you recite the title each time for the *Amitabha Pure Land Rebirth Mantra* and the *Qi Fuo Mie Zui Zhen Yan*. However, you may recite the title only once when you begin recitation of the two scriptures above.

- Minor pronunciation errors are acceptable, as long as they do not deviate too much from the intended sound. However, you should still recite the *Mantra for Rectifying Errors in Recitation* 3 to 7 times in such a case.

Non-Chinese speakers can recite the Buddhist scriptures according to the Wade-Giles Romanization or Hanyu Pinyin and achieve the same effect. It is best if you can recite from memory, and you must not miss out any words or phrases in the Buddhist scriptures during recitation.

4. Types of prayers

You may commence your recitation by saying a simple prayer or simply start recitation after filling in the recipient and the reciter fields of the *Little House*. Unlike daily recitation, please do not make any personal prayers prior to reciting the *Little House*, otherwise the *Little House* will become ineffective.

Depending on how you want to use the *Little House*, you may commence the recitation with one of the prayers listed below:

- For a *Little House* dedicated to karmic creditors of a living person, the deceased, miscarried or aborted children, karmic creditors of the house, say, "May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to give these <number> *Little Houses* to XXX (being the recipient of the *Little House* that is written under "Offer To:" on the right-hand side, i.e. Karmic Creditor of <your full name>, Child of <mother's full name>, <full name of the deceased>, Karmic Creditor of the house of <full name of the occupant>)."
- For a *Little House* used to resolve karmic conflicts, say, "May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to resolve my negative karmic affinity with <the other party's full name>. (Note that "the other party" can be your relative, friend, or colleague.) Generally, only your name will appear on the *Little House* and not the name of the other party.

Alternatively, you may state a general prayer, "May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to resolve my negative karmic affinity."

- If reserving *Little Houses* for future use, say, "May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva be my witness, I, <your full name>, now recite the scriptures contained in this *Little House* (the *Great Compassion Mantra*, the *Heart Sutra*, the *Amitabha Pure Land Rebirth Mantra*, and the *Qi Fo Mie Zui Zhen Yan*)." *Little Houses* of this nature can be used in time of urgency.

V. Filling out the *Little House*

- For *Little Houses* with a designated recipient, the recipient field on the right of the *Little House* should be filled in prior to recitation. For *Little Houses* reserved for future use, this field can be left blank; it can be filled in right before burning the *Little House*.
- The left side of the *Little House*, under "Offered By:", is strictly to be filled in with the name of the reciter(s) by the reciter(s) personally prior to recitation.
- Do not put the date on the left-hand field of the *Little House* until the recitation is fully complete (use either the date of completion or the date of burning). Generally, for *Little Houses* reserved for future use, the date can be left blank

until the day of burning (alternatively, you may fill in the date of completion). Dates can be written in either Arabic numbers or in letters, arranged horizontally (refer to Figure 11).

- Generally, do not fill in the “Offer To:” and “Offered By:” fields of the *Little Houses* in large quantities beforehand. Only fill in these fields for the specific number of *Little Houses* that you are likely to recite for the day.

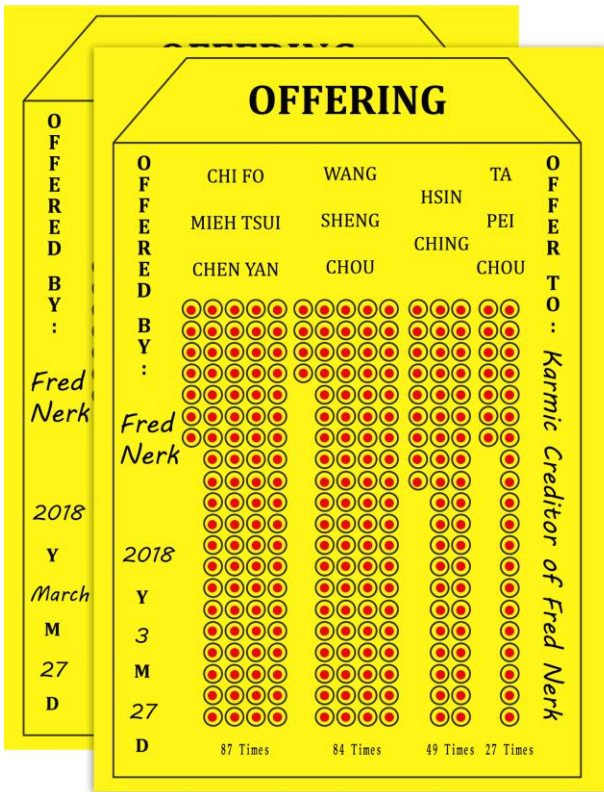


Figure 11 Examples on How to Fill Out Little Houses

1. Helping the karmic creditors of a living person ascend to a higher spiritual realm

- Under “Offer To:”, write “Karmic Creditor of <XXX>”, XXX being the full name of the living person (it can be yourself or others). The reciter must write their name under “Offered By:” (refer to Figure 12).

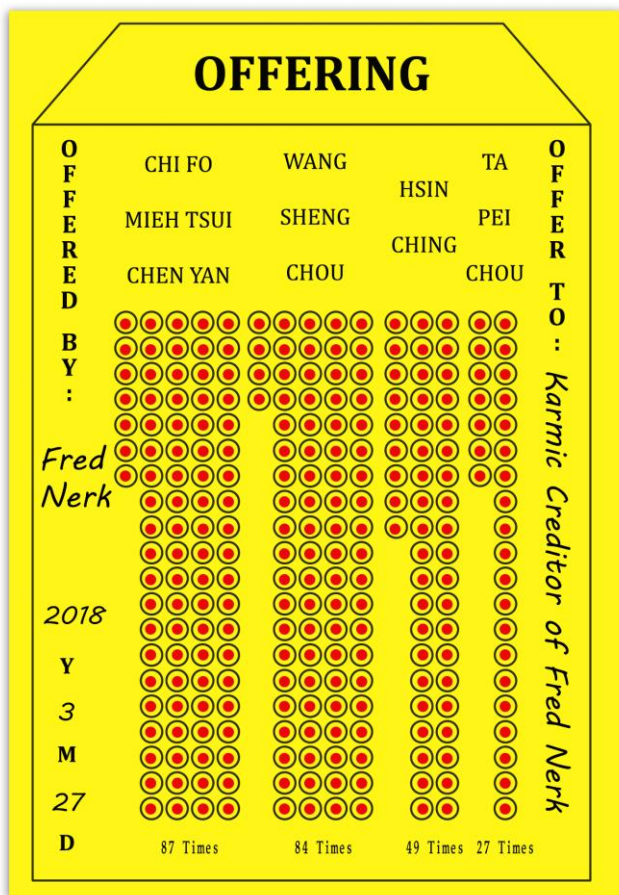


Figure 12 Example of a Little House for the Karmic Creditor of a Living Person

2. Helping the deceased ascend to a higher spiritual realm

- On the right-hand side of the *Little House*, under "Offer To:", write the full name of the deceased. You may also write the relationship between yourself and the deceased e.g. "Grandfather XXX", "Aunt XXX". Again, the reciter must write their name under "Offered By:" (refer to Figure 13).
- If the full name of the deceased is unknown, you may specify the relationship between the deceased and the living person, e.g. "Grandfather of YYY", "Father of YYY", YYY being the full name of the living person (refer to Figure 14).

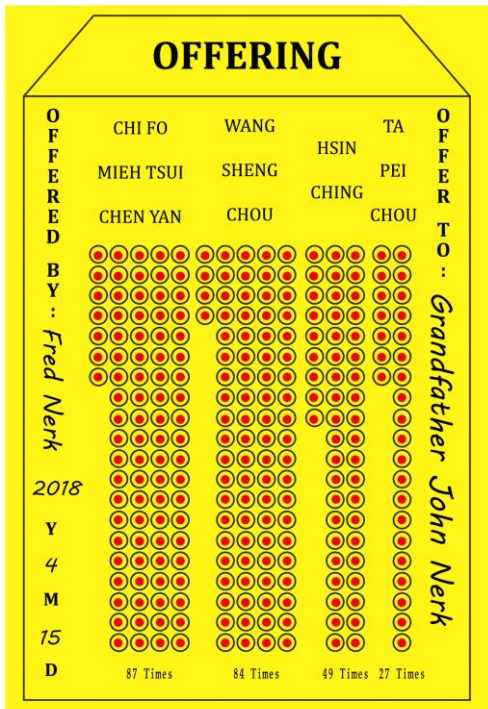


Figure 13 The Recipient (a Deceased):
"Grandfather John Nerk" or Simply "John Nerk"

OFFERING

O F F E R E D B Y : F r e d N e r k	CHI FO	WANG	HSIN	TA	O F F E R T O : G r a n d f a t h e r o f F r e d N e r k
	MIEH TSUI	SHENG	CHING	PEI	
	CHEN YAN	CHOU		CHOU	
	2018				
	Y				
	4				
	M				
	15				
	D	87 Times	84 Times	49 Times	

Figure 14 Fred Nerk Is a Living Person and His Grandfather Is a Deceased person. Fred Is Unaware of His Grandfather's Full Name, So the Recipient Is Addressed as "Grandfather of Fred Nerk"

3. Helping miscarried or aborted children ascend to a higher spiritual realm

- On the right-hand side of the *Little House*, under "Offer To:", write "Child of XXX", XXX usually being the full name of the mother. Under special circumstances, it can also be the name of the father. However, do not write the names of both parents. Words such as "miscarried" or "aborted" should not be written on the *Little House*, otherwise it will be deemed invalid (refer to Figure 15).

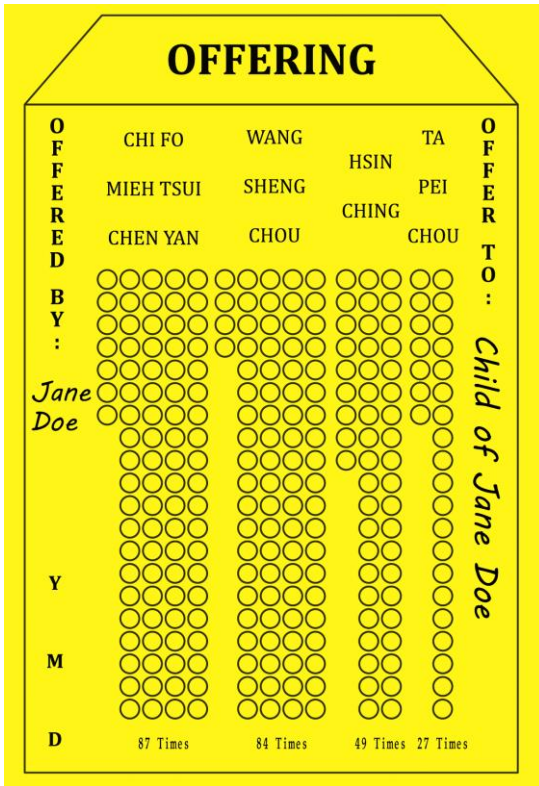


Figure 15 Example of a Little House Recited by Jane Doe for Her Miscarried/Aborted Child

7. Dotting the *Little House*

- Prior to putting a dot in the circles with a red pen, the reciter field of the *Little House* must be filled in. The recipient field should also be filled in, except in the case of *Little Houses* reserved for future use. If you fail to do so, the power from reciting sutras and mantras can be easily lost.
- Each time you finish reciting a sutra or mantra, use a red marker to fill the corresponding circle. Alternatively, you can put the dots after reciting a series or an entire section of sutras and mantras.
- Only red pens or markers of suitable thickness are to be used for the dots.
- The circles on the *Little Houses* must not be ticked, dots must not go outside the circle or fill the circle completely. You are only allowed to fill red dots. The red dots cannot be too small, otherwise the effectiveness of the *Little Houses* will be reduced. The red dots should take up 50%-80% of the space within each circle (refer to Figure 19).
- The sutras and mantras must be recited before the red dots are added; dots must not be added before the recitations are completed. If you accidentally dot a small number of circles for which you have not completed recitations, you should complete the corresponding number of recitations for these immediately.
- The number of sutras and mantras recited can exceed the number of circles on the *Little Houses* but must not fall

short of the required number.

- When putting the red dots, it is best to start from the bottom, moving towards the top of the *Little House*. You can put dots for each individual section of sutras and mantras from the bottom to the top or you can put dots for all four sutras and mantras from the bottom to the top (refer to Figure 20).

To prevent scriptures from being stolen by wandering spirits, it is strongly recommended to dot the *Little House* on a piece of red fabric (or red paper, or any other red material) no smaller than 60cm x 60cm (or 2ft x 2ft). The red fabric or paper must be in one piece, instead of being in loose pieces. You may use glue or red coloured thread to stitch small pieces of material together to form the required size of cloth or paper.

If space is a constraint in laying the entire cloth flat for dotting the *Little House*, the cloth can be folded into a size no smaller than A4. If the texture of the material interferes with your writing or dotting, you may put a piece of red cardboard on it. Do not use glass on the red fabric as it will reduce its effectiveness.

The paper used can be red on one or both sides.

Instead of red fabric, you may use a brand new red table, no smaller than the specified dimensions.

The cloth may have faint patterns without great contrasts in colour. It must be purely red in colour and should not contain images of animals or humans.

Bright red or scarlet are the best shades of red for the cloth. Rose, orange or shades of red with a strong tinge of other colours are not suitable.

- The red fabric can be washed. (refer to Figure 20-1)
- Generally, red dots should be added *before* 10pm. Even if the energy field is relatively good, and you have a red mat underneath for protection, it is still best to avoid adding red dots after 12am. If you cannot manage to add the dots on the day that you recite, you can add them the following day. *Little Houses* should not be left undotted for too long, generally not longer than seven days.
- Red dots should not be added during thunderstorms.

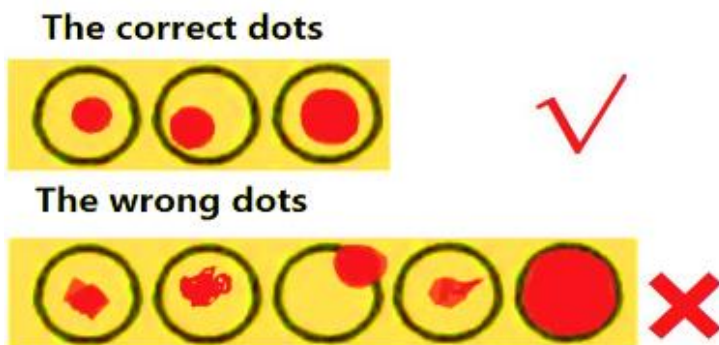


Figure 19 How to Put a Dot in the Circles on the Little House

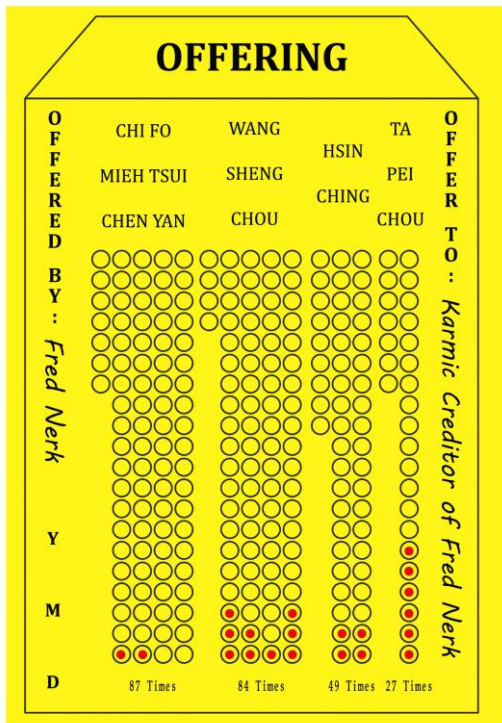
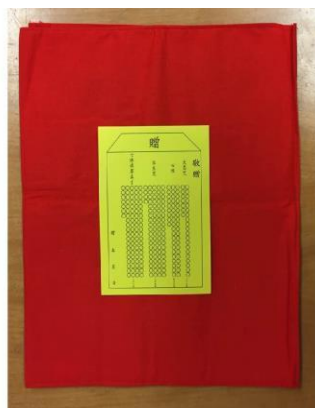


Figure 20 Dotting the Little House from the Bottom to the Top



A piece of square red cloth with 60cm sides



Red cloth folded into the size of A4

Figure 20-1 A Piece of Red Fabric with Sides of 2ft to Place Underneath the Little House for Dotting

VI. Burning the *Little House*

1. Time

- 8am, 10am and 4pm are the best times for burning *Little Houses*.
- You may burn *Little Houses* anytime in the day from 5am to sunset under fair weather conditions
- It is best not to burn a *Little House* on a rainy day. However, should you have a Buddhist altar at home, it is not a big issue.
- Do not burn *Little Houses* after sunset except under urgent circumstances such as acute illnesses or extremely demanding karmic creditors.

2. Location

- Place the plate used exclusively for burning *Little Houses* on top of a box, a block of wood, or a new chair (exclusively used for the purpose) next to the Buddhist altar.
- Please do not place the plate on the Buddhist altar or directly on the ground (refer to Figure 21).



Figure 21 A Plate Used for Burning Little Houses

3. Prayers before burning *Little Houses*

- With a Buddhist altar:

First, offer incense, then say the following prayer three times, “I express my sincere gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva.”

Raise the *Little Houses* slightly above your head, and then place it on your Buddhist altar.

Kneel down and say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to give these <number> *Little Houses* to <name of the recipient> (which can be your karmic creditor, a deceased person, an aborted or miscarried child, a karmic creditor of someone’s house or someone who resolves karmic conflicts).”

- **Without a Buddhist altar:**

You can burn the *Little House* on your balcony, near the window in your living room, or in your backyard.

First, offer “Heart Incense” (visualise yourself making incense offerings)¹, then say the following prayer three times, “I express my sincere gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva.”

Then, recite the *Great Compassion Mantra* once and the *Heart Sutra* once.

Raise the *Little House* slightly above your head, and then perform three bows facing the sky (or facing a window so that you can see the sky), or visualise yourself kneeling down and bowing, and say the following prayer, “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to give these <number> *Little Houses* to <name of the recipient> (which can be your karmic creditor, a deceased person, an aborted or miscarried child, a karmic creditor of someone’s house or someone who resolves karmic conflicts.”

4. When burning a *Little House*

- While you are burning *Little Houses*, simply say, “May the Greatly Merciful and Greatly Compassionate Guan Yin

¹ Please refer to **Q&A 094: Difference between offering Heart Incense and real incense** in Master Jun Hong Lu’s *Buddhism: Your Questions Answered*.

Bodhisattva protect and bless me with your compassion.”

Do not say anything further.

- You may light the *Little House* using the flame from the oil lamp on your Buddhist altar, a match or a lighter. However, it is suggested that you favour a match or lighter over your oil lamp.
- It is best to burn *Little Houses* starting from the upper right-hand corner where it says, “Offer To:”.
- *Little Houses* must be burnt thoroughly, there should not be any pieces left unburnt.
- Do not handle the ashes with your bare hands.
- Burn the *Little House* one after the other. Do not burn several pieces simultaneously.
- If you are burning *Little Houses* to different recipients, you should say the prayers for each separately. Once finished burning *Little Houses* to one recipient, you should pause for one to two minutes before burning them to another one.
- Ensure that the *Little House* is completely filled out before burning as it is irrevocable once burnt (refer to Figures 22 to 25).



Figure 22 Getting Ready for Burning the Little House



Figure 23 Burning the Little House



Figure 24 Fully Burnt Little House



Figure 25 Little Houses Must be Burnt Thoroughly; Do Not Leave Any Pieces Unburnt

5. After burning the *Little House*

After burning the *Little Houses*, say, "I bow in gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for helping me, <your full name>, offer these *Little Houses* to <name of the recipient>. I express my sincere gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for protecting and blessing me!" (followed by one prostration).

You can also say corresponding prayers. For example, if you offer *Little Houses* to your Karmic Creditor, you could pray to Guan Yin Bodhisattva to grant you good health, safety and good fortune. If you use *Little Houses* to resolve karmic conflicts with someone, you could pray to Guan Yin Bodhisattva to help you resolve the negative karmic affinity between you and that person.

6. Burning a *Little House* on behalf of others

- If you are burning *Little Houses* on behalf of someone else and the *Little Houses* were recited by him or her, you can say the following prayer, "May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva help <name of the reciter> to give the *Little Houses* to <name of the recipient>."
- However, if the *Little Houses* were recited by other people (in the event that you or your friend have asked others for help with recitation), you can say the following prayer:

“May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva help <the name of the person who seeks help> to give the *Little Houses* to <name of the recipient>.”

VII. Disposing of the ashes

- Wrap the ashes with a clean tissue or an envelope. Do not discard the ashes into bins with filthy food waste. However, you may discard it with the other waste papers (refer to Figure 26).



Figure 26 Little House Ashes to Be Wrapped in a Piece of Tissue or Envelope

VIII. Safekeeping of *Little Houses*

- Partially or fully completed *Little Houses* should be stored in red envelopes or wrapped in red fabric to prevent the leakage of their power (refer to Figure 27).
- The *Little Houses* should not be folded or stained. Handle the *Little Houses* respectfully and appropriately as they contain scripture titles. It is inappropriate to store them in impure places such as the bathroom or the bedroom of a couple.
- Blank *Little Houses* should also be wrapped with red fabric if possible.

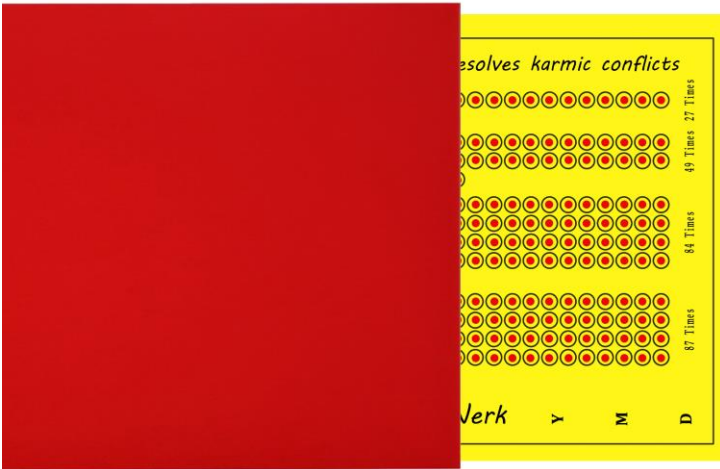


Figure 27 Partially or Fully Completed Little Houses Need to Be Stored in a Red Fabric or a Red Envelope

IX. Disposing of invalid *Little Houses*

- To dispose of an erroneous or stained *Little House*, you may dot the recited scriptures onto another blank *Little House* and say, "The Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, I, <your full name>, have made a mistake on this *Little House* and it is now invalid."
- The recipient and the reciter fields on the invalid *Little House* should be crossed out (refer to Figure 28). After folding it into the smallest size possible, wrap it in a piece of paper or an envelope before disposal (refer to Figure 29).

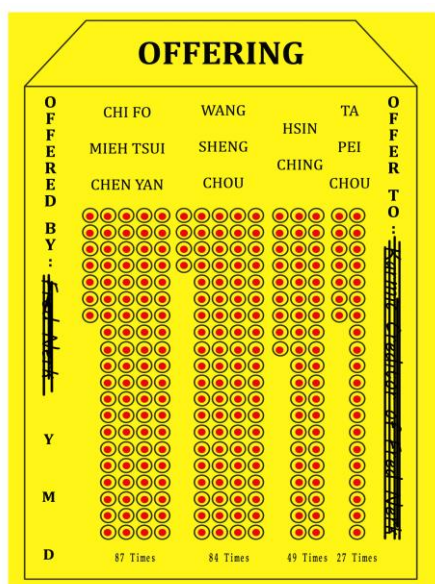


Figure 28 Crossing Out the Names of Reciter and Recipient on the Erroneous Little House Before Disposal



Figure 29 Disposal of an Invalid Little House--Folded Up and Wrapped in a Piece of Paper or Envelope

X. When you need to recite *Little Houses* and how many

1. What Circumstances Require *Little Houses*

- For beginners: start with at least 7 *Little Houses* addressed to your own karmic creditors. Persist with subsequent recitations according to your circumstances.
- If you dream about being paralysed due to a spiritual attack, someone chasing after you, giving or asking for money or gifts, treating you to a meal, or if you experience sudden illnesses or misfortune, lose your temper for no reason, etc., recite 7 to 21 *Little Houses* addressed to the “Karmic Creditor of <your full name>”.

- If you dream about the deceased, you will need to recite at least 7 *Little Houses* for each of the deceased you dream about. Generally, you should offer 21 *Little Houses* instead of 7 if the deceased is a relative. If the full name of the deceased is unknown, you may specify the relationship between the deceased and the living person, e.g. "Grandfather of YYY", "Father of YYY", YYY being the full name of the living person.
- If you previously had an abortion, miscarriage, ectopic pregnancy, IVF, etc., you need to recite at least 7 to 21 *Little Houses* for each child. You can address them to "Child of <mother's full name>".

It is also possible that you may be unaware of your miscarriage, especially if you have taken contraceptive pills or used other birth control methods. As long as you have a dream about a baby or child, you should recite the *Little House* as mentioned above.

Note: Do not use phrases such as "Aborted child of <full name>", or " N^{th} child of <full name>", etc. Even if there are several children, you should only address the *Little House* to "Child of XXX". The burnt *Little Houses* will be allocated according to the corresponding rules in the spirit world.

- If you have karmic creditors in the house (e.g. you feel that your house is gloomy and depressing, you dream about stranger(s) in the house, or hear strange noises or experience sudden and unexplainable breakdowns of electronic devices and furniture), you should recite 4 to 7 *Little Houses*

addressed to the "Karmic Creditor of the House of <full name of occupant>".

- If you have karmic conflicts with others, you may recite *Little Houses* addressed to "<Your full name> resolves karmic conflicts" to resolve disputes and conflicts with them.
- If life is smooth-sailing, persist with your daily recitation. Offer about 3 *Little Houses* each week addressed to the "Karmic Creditor of <your full name>" for protection.
- If you are reserving *Little Houses* for future use, leave the "Offer To:" field blank. It can be filled in right before burning the *Little Houses*.

2. How many *Little Houses* required?

- You should be persistent with *Little House* recitation. It is not a one-off effort, as your recitation only helps your present karmic creditors to ascend to a higher spiritual realm. It does not mean there won't be karmic creditors in the future. Karmic obstacles can be activated and transformed into spirits at any moment.

If life is smooth-sailing, you should offer at least 3 *Little Houses* each week, addressed to the "Karmic Creditor of <your full name>". Generally, do not burn more than 5 *Little Houses* per day to your karmic creditors.

However, you may burn more *Little Houses* if you are feeling rather unwell or in trouble, if you are helping

aborted or miscarried children, or the deceased to ascend to a higher spiritual realm, or if there is a sign of the presence of karmic creditors. This includes suffering from a chronic illness due to karma; a headache or fever; being involved in car accident or lawsuit. You should not burn more than 21 *Little Houses* in a day in general.

- In most situations, it is recommended that you recite *Little Houses* in batches for better efficacy, just as one completes one course of medication before beginning another. As you begin each batch you can first make a vow to Guan Yin Bodhisattva stating the number of *Little Houses* you will recite and the timeframe in which you will complete them by. For example, “I, <your full name>, will recite <X number of> *Little Houses* for my karmic creditor in <Y period of time> or by <date>. May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to recover from <name of illness> (or other wishes).” It is not necessary to accumulate a large number of *Little Houses* before burning them. You can do so after you have completed around 3 *Little Houses*.

XI. FAQ

1. How does the *Little House* help spirits ascend to a higher spiritual realm?

The *Little House* is an important Buddhist method that the

Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva bestows upon us in this Age of Dharma Decline. All four sutras and mantras contained in a *Little House* are from Buddhist scriptures and can be found in the *Buddhist Recitation Collection* compiled by Zhao Puchu, the former President of the Chinese Buddhist Association. This unique combination of the four Buddhist scriptures, namely, the *Great Compassion Mantra*, the *Heart Sutra*, the *Amitabha Pure Land Rebirth Mantra* and the *Qi Fo Mie Zui Zhen Yan*, has the miraculous effect of helping spirits ascend to a higher spiritual realm, and it has proven effective every time it is used.

Over the years, through the Three Golden Buddhist Practices of Guan Yin Citta Dharma Door (performing recitation, making vows and performing life liberation) coupled with the persistence in *Little House* recitation, there have been numerous cases of miraculous full recovery from critical and incurable illnesses and mental disorders.

Just like medication, each Buddhist scripture functions differently, but they all exist for the same reason - to help people become spiritually awakened. However, different combinations produce different results. These four Buddhist scriptures contained in a *Little House* turn out to be a very powerful combination.

Little Houses are a bestowal from Guan Yin Bodhisattva to the human realm in this Age of Dharma Decline, allowing lay practitioners like us to help the deceased to ascend to a higher spiritual realm, resolve personal issues, eliminate karmic obstacles and elevate spiritual states without having to spend a

single cent. For this reason, this unique combination of four Buddhist scriptures is not to be altered at will.

2. Since the *Little House* is so valuable, will my recitation attract foreign spirits to demand it?

Karmic creditors come for a reason, be it related to karmic affinity or karmic debt. Just like the human world, there are laws and rules in the spirit world. It is also true in the underworld where the laws are strict. As such, it is only right and proper to pay for what is due. Karmic creditors cannot demand scriptures from anyone they please.

Bodhisattva has bestowed upon us such a great method for practice that we can use *Little Houses* to repay our karmic debts, eliminating calamities and changing our destiny. If you do not repay your karmic debts by reciting *Little Houses*, the repayment will still need to be made through other means when the time of retribution comes, e.g. suffering from illnesses, experiencing misfortune or being involved in traffic accidents, etc.

3. What is the relation between the *Little House* and daily recitation?

Daily recitation is similar to your daily expenditures, while the *Little House* is like your loan repayments. Daily recitations cannot be counted towards a *Little House*. The prayers and the number of recitations that you perform for everyday use should be separate from those for *Little Houses*. Do not mix them up. The daily recitation forms the foundation for *Little House*

recitation. Performing a portion of your daily recitation prior to recitation of the *Little House* can result in better effects.

4. Can I pray for myself when reciting *Little Houses*?

The *Little House* is a means of offering the Buddhist scriptures to karmic creditors or the deceased. It is used to repay karmic debts, so you should not pray for yourself when reciting a *Little House*. If you have a strong intention to pray for yourself while reciting *Little Houses*, and if you fail to fill in the red dots in the circles on the *Little Houses* immediately after finishing your recitation, then your recitations of the *Little Houses* are very likely to become part of your daily recitation instead. In other words, when you fill in the circles at a later stage, the power from the recitation would already have been used, rendering the *Little Houses* ineffective. This is one of the reasons many Buddhist practitioners still fail to experience significant effects after they have offered a large number of *Little Houses*.

You should therefore refrain from filling in *Little Houses* with the recitations that you perform for everyday use or including prayers for yourself when you are reciting *Little Houses*.

5. Which name should I use on the *Little House*?

- You should use your official full name/full true name; not your nickname, pen name, etc. Buddhist monks or nuns can use their religious names.

- If you use both English and Chinese names on a regular basis or you have lodged the *Application for Change of Name* form with both names, then you can write them both on the *Little House* (refer to Figure 30).

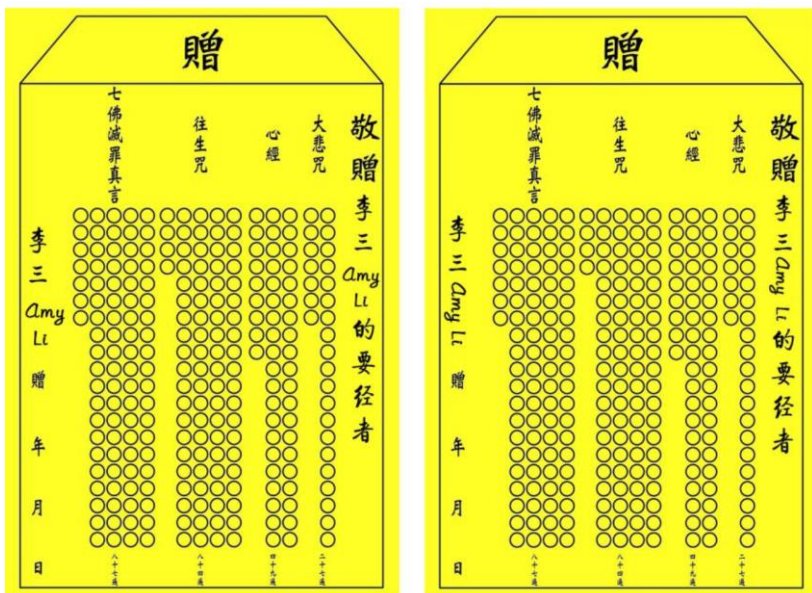


Figure 30 Name(s) Can Be Written Vertically or Horizontally

- If you have changed your name before, you should utilise the name which is used most frequently (the name which is active spiritually). To be on the safe side, it is best that you lodge an *Application for Change of Name*.

(For further information about lodging the *Application for Change of Name*, please refer to *Buddhism: Your Questions Answered* and *Introduction to the Guan Yin Citta Dharma Door*).

6. How to deal with interruptions during recitation?

If you are interrupted in the midst of reciting a scripture, chant the following mantra once to pause your recitation - “*Ong Lai Mu Suo He*”. You can resume recitation by reciting the same mantra again and continuing where you left off.

However, it would be advisable to start the recitation over in the case of a short scripture or if the interruption is longer than two hours.

7. Is there an order to observe in reciting the *Little House*?

- The four scriptures in the *Little House* can be recited in any order.
- You may observe the following order if you prefer: start and end the recitation of the *Little House* with the *Great Compassion Mantra*; recite the *Great Compassion Mantra* before commencing the recitation of each of the other three scriptures.
- For example, start with reciting the *Great Compassion Mantra* 9 times;
 - Follow this with the *Great Compassion Mantra* 3 times and the *Heart Sutra* 49 times;
 - This should then be followed by the *Great Compassion Mantra* 3 times and the *Amitabha Pure Land Rebirth Mantra* 84 times;
 - Continue to the *Great Compassion Mantra* 3 times and

- the *Qi Fo Mie Zui Zhen Yan* 87 times;
- Complete your recitation with the *Great Compassion Mantra* 9 times.
 - Using this approach will make the *Little House* very powerful. As the *Great Compassion Mantra* envelops the other scriptures, it not only enhances their power but also safeguards them.
 - This is just one possible method, not the only method. Some Buddhist practitioners recite several *Little Houses* concurrently, while others only manage to complete one *Little House* in several sittings. A practitioner should thus make their own adjustments to the recitation order according to their situation.
 - If you are not able to recite as stated in the example above due to time, environmental or other constraints, you do not need to stick with the above approach. What matters most is your sincerity and diligence in your recitation.

8. What is the time frame for completing one *Little House*?

A *Little House* does not need to be completed within a day. However, it is advisable not to prolong its completion.

9. Can two people recite a *Little House* together?

Two people may complete one *Little House* by jointly reciting either the same or different scriptures. Each reciter must personally write their name on the *Little House*. The names can

be written side by side or on top of each other (refer to Figure 31). However, joint recitation is not recommended, unless under special circumstances. It is best to recite separately.

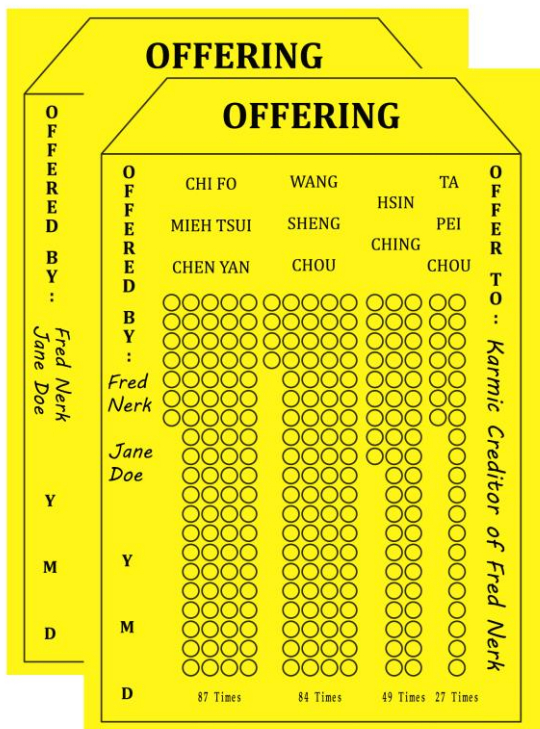


Figure 31 A Little House Co-signed by Two Reciters

10. Is there an order to observe in dotting a *Little House*?

- Each time you finish reciting a sutra or mantra, use a red marker to fill the corresponding circle. Alternatively, you can add the dots after reciting a series or an entire section of sutras and mantras.
- When adding the red dots, it is best to start from the bottom,

moving towards the top of the *Little House*. You can add dots for each individual section of sutras and mantras, or you can add dots across all four sutras and mantras from the bottom to the top.

11. Is there anything we should take note of when dotting a *Little House*?

Do not tick, cross, dot outside the edge of the circle or fill the circle right to its rim. The red dots cannot be too small—They should take up at least 50% - 80% of the space within each circle.

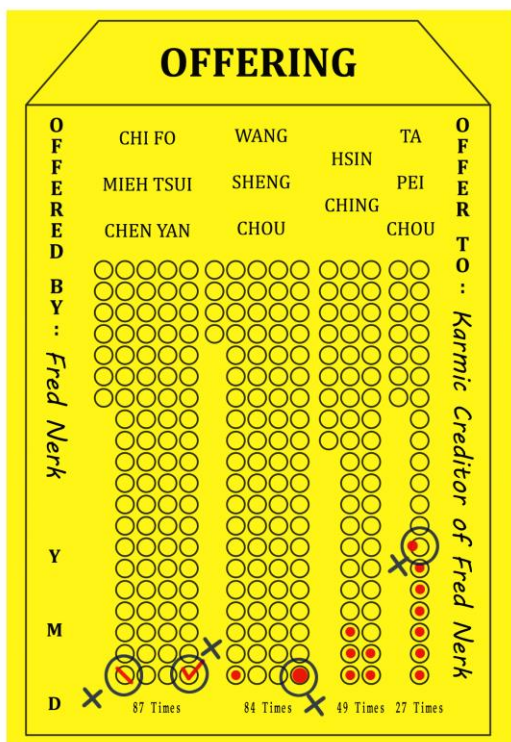


Figure 32 Example of Improper Methods of Dotting

12. Is there a relation between a number that appears in a dream and the number of *Little Houses* required?

- If in your dreams there are scenes about karmic creditors with accompanying numbers, then the numbers usually have an association with the number of *Little Houses* you should recite. For example, if someone you do not know says that you owe him \$30, it usually means that you need to recite 30 *Little Houses* for your karmic creditors. For relatively large numbers such as 18,000, if there are no other determining factors or distinctive scenes in the dream, then you can ignore the zeros at the end and interpret it as 18 *Little Houses*. If it is a very large number, such as 3,600,000, you can divide it by 30,000, which gives you 120 *Little Houses*, but it could also mean 36 or 360 *Little Houses*.

In some exceptional circumstances, very large numbers may be the actual representation of the required number of *Little Houses*. For example, \$30,000 may very well mean 30,000 *Little Houses* (The above examples are only an indication as the actual numbers vary according to the details of the dream).

- There are no hard and fast rules. The specific circumstances shown in the dream as well as one's actual circumstances need to be considered together. If someone suffering from a severe illness dreams about \$500, this probably means 500 *Little Houses* are required; if a healthy person were to dream

about \$500, it might only mean 50 *Little Houses*.

- If you frequently find it difficult to determine the number of *Little Houses* required, just persist with reciting *Little Houses* for your karmic creditors. Even if you cannot tell how many *Little Houses* are required, you will eventually be able to help them ascend to a higher spiritual realm if you continue reciting.

13. Can I recite the *Little House* while doing household chores?

When it comes to reciting *Little Houses*, the quality of your recitation is the most important. If you can stay focused and ensure accuracy, even if you are performing household chores, you will gain merits and virtues and the *Little Houses* will be effective.

If you are preoccupied with other activities, and your thoughts are scattered, the quality of your recitation will be poor. It is best to find a relatively quiet place to perform recitations so that you can concentrate. You should not perform recitations in places such as washrooms or other impure places. In addition, do not perform recitations while cooking non-vegetarian food.

14. Can I recite the *Little House* as soon as I start my daily recitation?

Yes, you can. You may recite *Little Houses* as soon as you start performing daily recitation.

15. How should I recite a *Little House* for the karmic creditors in a rented property?

The *Little House* should be addressed to the "Karmic Creditor of the house of <full name of occupant>".

16. Can I dot *Little Houses* in a hospital?

It is best not to recite or dot the *Little House* in places where the energy field is unfavourable. However, if you have no choice but perform recitations outside the home, then you should still dot the *Little House* at home. Under unavoidable circumstances such as an extended stay in the hospital, you must fill in the recipient and the reciter fields before starting recitation. You should recite only during the day and ensure that you dot the *Little House* as soon as possible.

17. How should I write the date on a *Little House*?

The date field is on the left-hand side of the *Little House*. You can fill in either the date of completion or the date of burning. It should follow the Gregorian calendar instead of the lunar calendar.

18. What are some phenomena that could arise from burning a *Little House*?

Phenomena such as the colour of ashes, magnitude of the flame, etc. vary depending on factors like the colour of the

paper, wind direction, etc. You should not dwell on these observations.

19. Does it work if I recite *Little Houses* for a non-believer?

Yes, it does, but it may not be as effective. It is best to persist in recitation for the non-believer by reciting the *Heart Sutra* 7 times or more per day. At the same time, pray for the blessing of Guan Yin Bodhisattva to grant them wisdom, so that they will soon have faith in Buddhism and start performing recitations.

20. What should I take note of when reciting *Little Houses* for others?

- Help yourself in order to help others. When you recite *Little Houses* for others, you will have to shoulder some responsibilities. As such, if you do not have sufficient spiritual power, their karmic creditor(s) may come to you instead.
- Generally, a person is considered to have sufficient spiritual power to help others recite *Little Houses* when they meet the following criteria:
 - rarely have nightmares;
 - do not feel fatigued or low in energy;
 - have a relatively smooth-sailing life;
 - have good health and a positive mental outlook.

Conversely, if you are prone to:

- illnesses, nightmares and misfortune;
- having excessive *Yin* energy;
- always feeling cold, etc.,

then it would be best for you to recite *Little Houses* for yourself first before helping others.

If you are obliged to recite for others, then you must perform more recitations of the *Great Compassion Mantra* for yourself.

When reciting *Little Houses* for this purpose, you can fill in the reciter field on the *Little House*, and leave the recipient field blank. The *Little Houses* can be accumulated and then given to those in need (This is the recommended method. Note that you do not need to specify whom these *Little Houses* are addressed to before reciting).

Alternatively, you can also say the following prayer before reciting *Little Houses*, “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, I will recite <number of> *Little Houses* for <full name of your relative or friend>. May <Full name of your relative or friend>’s karmic creditor please ask <full name of your relative or friend> for the remaining *Little Houses*.”

This will help to reduce the chances of the other person’s karmic creditors coming to you. While reciting *Little Houses* for others, always ensure that you are reciting for your own karmic creditors as well.

21. Can I ask others to recite *Little Houses* for me?

- One should sincerely and diligently recite *Little Houses* for their own karmic creditors to repay karmic debts. This is because money cannot buy merits and virtues.
- Should there be a problem with the quality of a *Little House*, it is considered to be an act of deceiving heaven, the underworld and spirits. As such, you would have to undergo severe punishment. We have received feedback where health conditions worsened as a result of offering *Little Houses* of poor quality recited by others.
- Under special circumstances where requesting others' help in reciting is unavoidable, you should only ask for help from people you know and trust.

22. My mother has poor vision. May I dot and offer a *Little House* that she recited on her behalf?

The reciter must write his/her name personally on the *Little House*, otherwise it will be deemed invalid. However, you may hold and guide your mother's hand in writing her name accordingly. This is to ensure that her energy field extends onto the *Little House*. After this, you may dot and burn the *Little House* on your mother's behalf.

23. My daughter is schizophrenic. How should I recite and offer *Little Houses*?

- Schizophrenia is a major karmic obstacle, and it is related to a major spirit that is occupying that person. These spirits have been authorised by the underworld to bring about karmic retribution to the patient. Under such circumstances, one should recite not only the *Little House*, but also the *Eighty-Eight Buddhas Great Repentance* to repent sincerely.
- In some cases, if the patient experiences temporary episodes of illness when they start reciting and burning *Little Houses*, it may have two possible causes: Either the *Little House* is of poor quality or there is insufficient quantity of *Little Houses*. The former makes the spirit unhappy, whereas the latter makes the spirit agitated.

Therefore, it is advisable for the patient to vow a specific number of *Little Houses* that they will offer, such as 800, and the time frame by which the *Little Houses* will be completed. Meanwhile, they should waste no time reciting and burning *Little Houses*, while ensuring the quality is not compromised. Furthermore, they should also make vows and perform life liberations.

After persisting with these practices for a while, things will surely get better.

There have been cases where patients have recovered from long-term mental illnesses by reciting *Little Houses*.

Appendix

Introduction to Buddhist sutras and mantras

- Daily recitation is the set of sutras and mantras that one must complete a certain number of recitations every day. For example, one may recite the *Great Compassion Mantra* 3 times, the *Heart Sutra* 3 times, the *Eighty-Eight Buddhas Great Repentance* once, and the *Cundi Dharani* 21 times.

Performing daily recitation is just as important as our daily food intake, and it is similar to earning an income to cover our daily expenses. Recitation of *Little Houses*, on the other hand, is like paying off your mortgage or other loans. The recitation of sutras and mantras for your daily recitation cannot be counted towards your *Little House* recitation. You also need to make separate prayers for your daily recitation and *Little Houses*. Likewise, the number of recitations of sutras and mantras for your daily recitation should be counted separately from that of *Little Houses*.

- The full title of each sutra and mantra should be recited in each repetition, especially the *Great Compassion Mantra* and the *Heart Sutra*. For example, before reciting the *Great Compassion Mantra*, you should recite its full title: *Qian Shou Qian Yan Wu Ai Da Bei Xin Tuo Luo Ni*; for the *Heart Sutra*, you should recite its full title: *Bo Ruo Bo Luo Mi Duo Xin Jing*.
- It is best to say the corresponding prayers or wishes before

you begin your daily recitation. It is recommended that you make no more than three wishes, as making too many wishes would be an act of greed, thus affecting efficacy.

- The *Heart Sutra* and the *Amitabha Pure Land Rebirth Mantra* can be recited until 10pm during good weather conditions. If it is cloudy or rainy, you can recite them during the daytime. However, you should avoid reciting them during extreme weather conditions, such as dark gloomy days, heavy rain, thunderstorms, or lightning. In addition, if you feel weak or uncomfortable when reciting these sutras and mantras, then you should recite them during the daytime on a sunny day. Generally speaking, avoid performing any recitations between 2am and 5am.
- If you are performing daily recitation on behalf of family members, friends or fellow Buddhist practitioners, their full names must be announced before you begin reciting in order for the recitation to be effective.

For your reference, brief descriptions of the benefits of some sutras and mantras are listed below, as well as the recommended corresponding prayers. Note: Avoid saying these prayers when reciting *Little Houses*.

1. The *Great Compassion Mantra* (*Qian Shou Qian Yan Wu Ai Da Bei Xin Tuo Luo Ni*, or *Da Bei Zhou, Ta Pei Chou* for short) is one of the fundamental mantras for every Buddhist practitioner, and should be included in your daily recitation.

Some of its functions include: fulfilling all the wishes of each sentient being; curing illnesses; and receiving

protection and blessings from Dharma Protectors. By reciting this mantra several times every day, you will be able to choose to be reborn into any Buddha Land by the end of your life.

For daily recitation: Generally, 3 or 7 times per day throughout one's whole life; can be recited during the day or at night. During critical times such as before and after an operation, this mantra should be recited 21 or 49 times per day, the more the better.

Prayer: Before reciting this mantra, you can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good health, and strengthen my spiritual power.” If you are suffering from an illness you can also add the following, “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva cure my illness in <part of your body>, and bless me with a speedy recovery.”

2. The *Heart Sutra* (*Bo Ruo Bo Luo Mi Duo Xin Jing*, or *Xin Jing*, *Hsin Ching* for short) is for establishing a connection with Guan Yin Bodhisattva, and obtaining wisdom through the compassion of Guan Yin Bodhisattva.

This sutra takes the form of power in heaven, currency in the underworld, and wisdom in the human realm.

Some of its functions include disciplining misbehaving children; influencing adults to have a religious belief e.g. Buddhism; making elders less stubborn; calming unstable

moods and emotions; granting wisdom; and alleviating depression. It can also be used to help spirits in the underworld ascend to a higher spiritual realm.

For daily recitation: Generally, at least 3 or 7 times per day throughout one's whole life. The *Heart Sutra* can be recited until 10pm during good weather conditions. If it is cloudy or rainy, avoid reciting it after sunset. You should also avoid reciting the sutra during extreme weather conditions, including heavy rain, thunderstorms, or lightning.

Prayer: Before reciting this sutra, you can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me wisdom, calmness and a pure mind, and relieve me of afflictions (maintain focus while performing recitations).”

3. The *Eighty-Eight Buddhas Great Repentance (Li Fo Da Chan Hui Wen)* is an important scripture that allows us to repent before Buddhas. By reciting it, we sincerely ask Guan Yin Bodhisattva to help us repent and eliminate karmic obstacles accumulated from our past and present lives.

Some of its functions include repenting the karmic obstacles created in our past and present lives; seeking forgiveness from someone you have hurt in past relationships; resolving long-term karmic conflicts and karmic obstacles; and repenting inappropriate actions such as being disrespectful to Buddhas or Bodhisattvas, or damaging statues or images

of Buddhas or Bodhisattvas, etc.

For daily recitation: Generally, 1 to 7 times per day, throughout one's whole life. Avoid reciting it from 10pm to 5am.

Prayer: Before reciting this text, you can say the following prayer: "May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to repent and eliminate the karmic obstacles (in the body or a specific part of the body), grant me good health and 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 karmic obstacles have been activated and transformed into spirits. This is a good sign, as you can deal with the consequences now rather than later, and reduce the risk of their turning into a major illness later in life. Generally, you should recite 4 to 7 *Little Houses* or more until you feel better. Those suffering from severe pain or illnesses should recite additional *Little Houses* until recovery.

The above three sutras and mantras form the foundation of one's daily recitation. The following sutras and mantras can be recited, depending on your own needs, to resolve specific issues. Generally, they should be recited 21, 27 or 49 times per day.

4. The *Amitabha Pure Land Rebirth Mantra* (Wang Sheng Jing Tu Shen Zhou, or Wang Sheng Zhou for short) is recited to

pray to Guan Yin Bodhisattva to protect and bless us, grant us a peaceful and joyful life in this life, and allow us to be reborn into the Western Pure Land of Ultimate Bliss in the future. It can also be recited to help those spirits of the animals that you may have killed in the past, including poultry, game, aquatic creatures, insects, etc. to ascend to a higher spiritual realm.

If you had eaten freshly killed creatures before becoming a Buddhist and reciting the Buddhist scriptures, or have inadvertently harmed animals, including killing or hurting animals in your dreams, you should recite this mantra.

Recite as necessary: Generally, 21, 27 or 49 times per day. The *Amitabha Pure Land Rebirth Mantra* can be recited until 10pm during good weather conditions. If it is cloudy or rainy, it is recommended that you recite it during the daytime. Avoid reciting the *Amitabha Pure Land Rebirth Mantra* after 10pm, or during extreme weather conditions, including heavy rain, thunderstorms, and lightning.

Prayer: Before reciting this mantra, you can say the following prayer: "May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help the spirits of the deceased, whose death my actions caused, ascend to a higher spiritual realm, and help me to eliminate karmic obstacles."

5. The *Mantra to Untie Karmic Knots (Jie Jie Zhou)* is to sincerely ask assistance from Guan Yin Bodhisattva to help us resolve interpersonal karmic conflicts.

Some of its functions include: clearing up misunderstandings in a relationship between couples, fostering harmony in marriage and family, resolving interpersonal conflicts at work, and eliminating karmic obstacles in previous lives.

Recite as necessary: Generally, 21, 27 or 49 times per day; can be recited during the daytime or at night.

Prayer: Before reciting this mantra, you can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to resolve my negative karmic affinity with <the other party’s full name> (can be your relative, friend, or colleague’s name).”

6. The *Xiao Zai Ji Xiang Shen Zhou* can be recited when encountering sudden or unexpected situations. It can also be used for resolving karmic conflicts from past lives. It is especially helpful for resolving troubles such as lawsuits, financial loss, quarrels, fines and penalties, sudden illnesses, when you have foreseen impending disasters, or when you have nightmares.

Recite as necessary: Generally, 21, 27 or 49 times per day; can be recited during the daytime or at night.

Prayer: Before reciting this mantra, you can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to eliminate disasters, and bring me safety and good fortune.”

7. The *Cundi Dharani (Zhun Ti Shen Zhou)* is to sincerely ask assistance from Guan Yin Bodhisattva to help us fulfil wishes.

Some of its functions include praying for success in career; harmony in marriage and relationships; and academic achievements. It is particularly helpful for young adults looking for a job, a partner in life or hoping to be successful academically. However, the wishes you make must be reasonable and legitimate.

For daily recitation: Generally, 21, 27 or 49 times per day; can be recited during the daytime or at night.

Prayer: Before reciting this mantra, you can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me have my wishes fulfilled and grant me success in career (or any other reasonable wishes you may have).”

8. The *Da Ji Xiang Tian Nü Zhou* 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 wishes for your marriage or relationship.

Recitation of the *Da Ji Xiang Tian Nü Zhou* is mainly to pray for good fortune on a specific issue. However, the prerequisite is that you must have accumulated sufficient merits and virtues in order to obtain good or great fortune. If you do not have enough merits and virtues as the

foundation, then the recitation may not be as effective as expected.

Recite as necessary: Generally, 21, 27 or 49 times per day; can be recited during the daytime or at night.

Prayer: Before reciting this mantra, you can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good fortune and success in <specific issue>.”

This mantra can also be used for praying for a good relationship or marriage. You can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to find a good partner, and have a good relationship (or marriage).”

9. The *Gong De Bao Shan Shen Zhou* can help you accumulate positive karma, merits and virtues, and eliminate your acts of misconduct and negative karma. Recitation of this mantra can help you to transform your good deeds into merits and virtues. Merits and virtues can be used to eliminate karmic obstacles.

If you have performed many good deeds during a period of time, and you would like to pray for a specific issue, then you can recite the *Gong De Bao Shan Shen Zhou*. For this mantra to be effective, the prerequisite is that you have performed numerous good deeds to serve as a foundation.

Recite as necessary: Generally, 21, 27 or 49 times per day; can be recited during the daytime or at night.

Prayer: Before reciting this mantra, you can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to transform the good deeds I have done in the past into merits and virtues, grant me success in <specific issue>.”

In addition, you can recite this mantra for an unborn child or a child under 5 years old. Reciting the *Gong De Bao Shan Shen Zhou* helps to transform the child’s good deeds from previous lives into merits and virtues in the present life. They can be used to protect and bless this child, help them eliminate disasters, and ensure their safety.

Prayer: Before reciting this mantra for your child, you can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless, <full name of your child>, help him/her transform his/her good deeds from the past into merits and virtues, grant the child safety and good health.”

For an unborn child, you can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless the child of <your full name>, help him/her transform his/her good deeds from the past into merits and virtues, grant the child safety and good health.”

Yan) can help you eliminate karmic obstacles, obtain safety and good fortune, achieve success in every aspect of your life, and benefit future generations.

Recitation of this mantra can help you eliminate relatively minor karmic obstacles that you have generated recently or during this life. For major karmic obstacles or serious ones generated in past lives, you still need to recite the *Eighty-Eight Buddhas Great Repentance*. Therefore, the recitation of the *Qi Fo Mie Zui Zhen Yan* cannot completely replace the recitation of the *Eighty-Eight Buddhas Great Repentance*.

Recite as necessary: For relatively minor negative karma due to actions, speech or thoughts, you can recite this mantra 21, 27 or 49 times in one sitting.

Prayer: Before reciting the *Qi Fo Mie Zui Zhen Yan* you can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to eliminate karmic obstacles.”

In addition, after having performed your daily recitation for a period of time, you can also recite this mantra 3 times to make yourself purer and cleaner. The minor karmic obstacles that you have generated recently, or on the day of recitation, can be eliminated at the same time. In this case, you do not need to say any prayers before reciting the *Qi Fo Mie Zui Zhen Yan*.

11. The *Sheng Wu Liang Shou Jue Ding Guang Ming Wang*

Tuo Luo Ni can help you eliminate the possibility of having a short life or experiencing sudden and unexpected death. It can also help to extend your lifespan, obtain good fortune and quickly realise Bodhi and attain Buddhahood.

This mantra can be used to extend one's lifespan: It can be used to pray for extending lifespan for elderly people, for those who encounter major predestined calamities, and those who suffer from severe illnesses.

Recite as necessary: Generally, 21, 27 or 49 times per day; can be recited during the daytime or at night.

Prayer: Before reciting this mantra, you can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to eliminate disasters and extend my lifespan.”

12. The *Ru Yi Bao Lun Wang Tuo Luo Ni* can help you receive the blessing of Buddha's light, obtain Buddha's wisdom, extraordinary power and wondrous Dharma, and understand the teachings of Buddha. It can also help you transform your afflictions into Bodhi, be successful in every aspect, and attain safety and happiness.

Recitation of this mantra is mainly performed to pray for success in a specific issue. For example, praying for success in your career.

Recite as necessary: Generally, 21, 27 or 49 times per day; can be recited during the daytime or at night.

Prayer: Before reciting this mantra, you can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me success in <specific issue>.”

13. The *Guan Yin Ling Gan Zhen Yan* can help you receive the blessing of Buddha’s light, be successful in every aspect of your life, and obtain good fortune, safety and happiness.

Generally, it can be recited to pray to Guan Yin Bodhisattva to bless you by performing miracles so that your wish will be fulfilled quickly. If afflicted by a sudden 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 any distracting thoughts, and sufficient merits and virtues to serve as a foundation. Otherwise, the recitation of this mantra may lead to undesired results. Recitation of this mantra should commence only after Master Lu has performed a Totem Reading for you.

Recite as necessary: Generally, 21, 27 or 49 times per day; can be recited during the daytime or at night.

Prayer: Before reciting this mantra, you can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good health, or grant me success in <specific issue>. May Guan Yin Bodhisattva perform miracles.”

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