

# Surviving Late-Stage Cancers by Practicing Guan Yin Citta Dharma Door

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## Abstract

While the medical field has established effective standard procedures for treating cancer, these do not guarantee the survival of all patients. Additionally, chemotherapy and radiation therapy can inflict significant physical and psychological harm on patients. Although the medical community has a thorough understanding of cancer mechanisms—specifically, the uncontrolled expression of oncogenes leading to unchecked cell division and the eventual consumption of the patient's body—there are likely additional factors contributing to carcinogenesis that have yet to be explored by science. Therefore, examining the issue from a different perspective, such as through Dharma, may provide further insights into cancer. According to Dharma Master Jun Hong Lu, cancer is a spiritual disease resulting from the manifestation of karmic obstacles and spiritual possession, which lead to bodily carcinogenesis. As long as these spirits occupy the body, cancer cannot be truly cured. Therefore, in addition to eliminating cancer cells, it is essential to elevate the spirit within the body. In our previous report, we demonstrated that recurrent lung cancer disappeared after practicing the Guan Yin Citta Dharma Door taught by Master Lu. In this study, we aimed to investigate whether this Dharma practice would be effective for patients in the late stages of cancer or those who had been given up on by doctors. The results showed that all five patients were cured of cancer through the removal of karma and the ascension of spirits.

**Keywords:** Cancer Etiology; Karma; Spirit; Dharma; Healing

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## Introduction

Cancer is a prevalent and potentially fatal disease worldwide. The proliferation of abnormal cells and uncontrolled cellular growth characterizes cancer [1]. It breaks all rules of growth and reproduction with the main characteristic of uncontrolled cell division, invading other tissues, and eventually causing host death [2]. Various medications and diagnostic systems exist for cancer treatment, but they all have inherent limitations and undesirable consequences [1]. It causes a mortality rate of nearly 10 million deaths worldwide up till 2020 [3].

The therapy includes surgery, chemotherapy, radiotherapy, immunotherapy, and so on. There are many side effects associated with these therapies. As the first-line treatment for metastatic breast cancer, the chemotherapy effect on liver metastases is poor [4]. Chemotherapy has limited efficacy on triple-negative breast cancer [5]. Oncology patients receiving chemotherapy are at a high risk for developing infections [6]. Chemotherapy induces febrile neutropenia [7].

Radiotherapy can cause problems with skin sore, mouth trouble

swallowing, hair loss, nausea, diarrhea, appetite changes, and coughing, among others. Subsequent tumors are an important side effect of radiotherapy. Data from the ongoing Childhood Cancer Survivor Study indicate that at least 15-20% of patients who survived their primary cancer will develop a second malignancy [8].

Immunotherapy can cause skin pain, itchiness at the injection site, fever, chills, or feeling tired, coughing, chest pains, constipation, reduced appetite, headache, nausea, weight loss, etc. Further, not all cancer cells respond to immunotherapy. There are still poor clinical responses, immune-related adverse effects, adaptive resistance, and vulnerability to immune checkpoint inhibitors in a subset of patients with cancer [9]. Lastly, immunotherapy is really expensive, preventing its application to financially low patients.

These treatments also cause immense psychological and physical suffering for patients and impose unbearable financial pressure on many families.

Discovering an affordable, effective, and less painful method for treating cancer would undoubtedly be a boon for humanity. For

instance, a previously recurrent lung cancer patient regained health through the practices of Guan Yin Citta Dharma Door, offering a promising source of hope [10].

## Etiology

It is believed that epigenetic and genetic changes are the reasons behind cancer development [2]. National Cancer Institute (NCI) at the National Institutes of Health (NIH) attributes the known or suspected risk factors of cancer to age, alcohol, cancer-causing substances, chronic inflammation, diet, hormones, immunosuppression, infectious agents, obesity, radiation, sunlight, and tobacco [11].

Dharma does not reject scientific findings, as they are supported by numerous clinical studies and observations. However, Dharma views the world differently from science. Dharma believes that cancer results from a karmic outbreak, causing spirits to occupy the body, which then leads to the development of cancer [10].

For example, tobacco is listed as one of the 12 known or suspected risk factors of cancer by the NCI. The cause and effect are clear to scientists because this conclusion can be repeatedly observed and the cancer rate difference between smoking and non-smoking populations is statistically significant. Thus, smoking as a risk factor of lung cancer is widely accepted without dispute.

However, from a Dharma perspective, smoking is considered akin to consuming intoxicants, which breaks one of the five Buddhist precepts. Consequently, smoking generates a lot of negative karma. Over time, this karma accumulates, particularly in the respiratory system. When the smoker reaches a predestined calamity age, such as 369 [10], the karma may flare up. At that point, spirits will occupy the smoker's body, leading to lung cancer.

Therefore, from the Dharma perspective, the direct risk factor, or real cause of cancer, is attributed to the spirit. In contrast, the 12 known or suspected risk factors identified by the NCI are regarded as indirect factors. This Dharma perspective is further illustrated through the following three Buddhist Question and Answer (Q&A) dialogues.

### Q&A1: Cancer will not heal with spirits in the body [12]

This is a phone conversation from February 10, 2015.

**Listener:** Hello, Master Lu!

**Master:** Hello!

**Listener:** I've been practicing Guan Yin Citta Dharma Door for 4 months. I was born in 1961, the Year of the Ox, and I have nasopharyngeal cancer.

**Master:** Yes, it's on the left side.

**Listener:** Yes, exactly, it's amazing. Yes, it's on the left side.

**Master:** I can see it clearly, and you have already undergone some treatments.

**Listener:** Yes, I've had radiation and chemotherapy. But recently, the doctor in a hospital in Wuxi City, China, said it wasn't cured,

while the professor in Guangzhou City, China, said it was cured. I'm very confused now. Is it cured or not?

**Master:** You can still go to Shanghai, Beijing, or even abroad for more opinions, go one by one...

**Listener:** Ah?

**Master:** Without wisdom, there's no way. You should learn from your fellow Buddhist practitioners.

**Listener:** Okay. I've only been practicing Buddhism for 4 months, so I'm still not very clear about some things.

**Master:** You should read my *Buddhism in Plain Terms* carefully.

**Listener:** I'm reading it. I read a chapter today.

**Master:** Remember, with spiritual illnesses, one area heals, and another appears. It can't be completely cured.

**Listener:** Do you mean that it's not cured and is still growing?

**Master:** Spiritual illnesses can't be cured. Do you understand that you have an aborted child(ren)?

**Listener:** Yes, I do.

**Master:** The spirits are on you, and no treatment will work. You need to recite Buddhist scriptures to ascend the spirits. You're not reciting enough Little Houses.

**Listener:** I've recited over a hundred.

**Master:** That's not enough. Also, you have karmic obstacles.

### Q&A2: The man with cancer, who ate many sea animals, is afflicted by spirits (excerpt) [13]

This is a face-to-face conversation at the Jakarta Dharma Conference on March 10, 2018, with the listener and her father present.

**Listener:** Could you please check on my father, Master? He was born in 1958, the Year of the Dog. Could you look at his health, especially his digestive system and lungs?

**Master:** He has cancer.

**Listener:** Yes, Master.

**Master:** He has already undergone treatment and surgery.

**Listener:** Yes, Master.

**Master:** I need to tell you to be particularly careful as there are some cancer cells spread. Your father is a very good person who likes to help others and stand up for what is right, but he has offended people (*Note: He is an attorney*). When he was younger, he ate too many sea animals. This disease has been developing slowly for a long time, and it only manifested when he reached a significant life threshold.

**Listener:** Three years ago, the cancer spread from his intestines to his lungs.

**Master:** I see fluid accumulation in his lungs. For now, he won't pass away immediately, but your father needs to recite Little Houses diligently. He should also make a vow to never eat live animals.

**Listener:** He has already vowed to be a vegetarian for over a year now.

**Master:** Oh, that's good. His condition has improved. I must tell you, your father needs to pay attention to two things. First, he has a calcium deficiency, which affects his teeth and joints.

**Listener:** How many Little Houses does he need, Master?

**Master:** I'm not finished yet. He also has an issue with his prostate, which affects his urination.

**Listener:** Yes, he constantly feels the need to urinate.

**Master:** He feels the urge but can't urinate. What else would you like to check?

**Listener:** How many Little Houses does he need to recite and how many fish should we release?

**Master:** 820 Little Houses. Try to recite them yourselves. Your father can still be saved. He also has a spirit on his cervical spine, causing his neck pain.

**Listener:** Is it a relative?

**Master:** It's a woman. He has dreamed of her before.

**Listener:** He says he doesn't remember.

**Master:** Are you his daughter?

**Listener:** Yes, I'm sorry.

**Master:** Is your mother still alive?

**Listener:** Yes.

**Master:** Did your mother come today?

**Listener:** No.

**Master:** Since she's not here, I will tell you. When he was young, he had a girlfriend he liked who passed away. She had a round face and is now haunting him, causing his neck pain. She loved him very much when they were young. How about I let her visit him in a dream at night?

**Listener:** That won't be necessary, Master.

**Master:** She doesn't need many, just 49 Little Houses.

**Listener:** How many fish should we release, Master?

**Master:** She was a good, honest woman who died tragically, possibly in a car accident. Your father might recall that one of his old classmates had strong feelings for him. Recite for her quickly.

**Listener:** Should I write "the creditor of my father" on the Little Houses?

**Master:** Yes. He doesn't want me to call her to his dream. If I did, he would remember who she was. Thus, you will refer to her (name) as the karmic creditor. Look at him smiling so happily. Understand?

**Listener:** Yes, I understand, Master. How many fish should we release?

**Master:** 2,100. Your father needs to remember that his joints are not in good condition and he needs to be especially careful with

his kidneys and lower back. They are also problematic.

### Q&A3: Previous life-killing karma resulted in the present life cancer (excerpt) [14]

This is a phone conversation from March 26, 2020.

**Listener:** Hello, Master Lu. My daughter is ill. She was born in 2014, the Year of the Horse, and her cancer has recurred this year. I want to know the cause of her illness so I can repent for it.

**Master:** Oh, there is an issue with her blood, and her immune system is compromised.

**Listener:** Yes.

**Master:** She also has a spiritual attachment. Do you know what a spiritual attachment is?

**Listener:** I know.

**Master:** This spirit has one side of its face black and the other side white, and it is fixated on her. Let me see why-it is related to her past life. Her past life was not good; she has the karma of killing. She killed dairy cows, the ones with black and white patches.

**Listener:** Oh, I see.

**Master:** She killed two of them. Her current life was supposed to end, but because her parents have done some good deeds on her behalf, her life has been temporarily extended, though she is suffering a lot.

**Listener:** Right. Can you see her lifespan?

**Master:** Yes, I can see it. How old is she now?

**Listener:** 5 years old.

**Master:** I can see her living up to 9 years old at most. You need to start reciting Buddhist scriptures for her immediately. For her condition, you need to vow to recite 100,000 times the *Amitabha Pure Land Rebirth Mantra* and 108 times the *Eighty-Eight Buddhas Great Repentance*.

**Listener:** Okay.

**Master:** This child is actually very smart and good in all aspects, except for this illness.

**Listener:** Yes.

**Master:** You need to keep her cheerful and, ideally, encourage her to recite Buddhist scriptures herself. If she can't, have her frequently say, "Namo Guan Yin Bodhisattva."

**Listener:** Okay.

**Master:** You need to encourage her; if she doesn't, she won't survive.

**Listener:** Okay.

**Master:** Two years ago, she almost didn't make it. Do you understand what I'm saying?

**Listener:** Yes, I understand.

**Master:** I hope you can help her eliminate her karma quickly.

Also, you need to recite 78 Little Houses for her karmic creditors first.

**Listener:** Okay.

**Master:** For now, if these practices are completed, she should be able to live until 9 years old. After that, we will see how things go and then work on extending her lifespan further.

While doctors concentrate on identifying the location and metastasis of cancer cells with expensive instruments and equipment, Master Lu directs His focus toward the patients' spirits and the underlying karmic factors leading to their attachment to the patient. This difference in focus arises from their distinct philosophies regarding the nature of cancer and the subsequent treatment logic and plans. Doctors aim to detect malignant cells and eliminate them, whereas Dharma seeks to comprehend the root causes of the illness and delicately eliminate the origins of the disease.

The differing philosophies yield contrasting clinical approaches and results. Firstly, traditional medical treatments may not entirely eliminate cancer, as spirits can relocate within the body. Secondly, in late-stage cancer, conventional therapies often falter, prompting patients to be discharged to await their fate at home. However, by addressing the spiritual dimension and ascending the spirits, the likelihood of cancer recurrence in other bodily regions diminishes. Furthermore, given that late-stage cancer encompasses a spiritual element, eliminating the spirits offers patients an opportunity for survival.

Here are five cancer patients who were in the late stages and experienced recovery through Dharma practice.

## Results

### Case 1: Guan Yin Citta Dharma Door saved me from late-stage lung cancer

I have been practicing another Dharma Door (XX Dharma Door) for >20 years and have been a vegetarian for >10 years. In July 2012, due to unexplained weight loss, I went to the hospital. After a series of tests, I was diagnosed with late-stage lung cancer that had metastasized to my brain. The doctor said surgery was not an option, and that I needed immediate radiation and chemotherapy. I firmly insisted on being discharged from the hospital without any treatment.

The following 5 months were like living through a nightmare, filled with the excruciating pain brought on by cancer. My daughter took me everywhere in search of alternative treatments, from traditional Chinese medicine to various folk remedies, but none proved effective. My health continued to deteriorate, and my weight dropped from over 40 kilograms to just 25 kilograms. I could no longer walk and had to be carried in and out by my daughter. The most dreadful part was the constant, unbearable pain that lasted 24 hours a day. My entire body was so sensitive that any touch, no matter where would cause intense pain.

Not long after, I noticed that despite drinking plenty of water, I didn't feel the urge to urinate. My daughter consulted a doctor at the oncology hospital, who explained that it was due to

tumor compression, indicating that the cancer had likely spread throughout my body. There was no solution, just palliative care at best, with medication costing 500 CNY per pill, once a day. It felt like a death sentence, waiting for the inevitable day.

On January 1, 2013, I was already drifting in and out of consciousness (this was later recounted to me by my daughter). The day after New Year's Day, on the verge of passing away, news of my illness spread quickly among Buddhist friends I had made while volunteering at the XX Dharma Door practice center. Friends whom I hadn't seen for years came to visit upon hearing the news, bringing with them a glimmer of hope — Guan Yin Citta Dharma Door. They arranged for urgent help from a senior practitioner in Nanjing, China, who then contacted Master Lu's office for assistance. To our surprise, despite Master Lu's busy schedule, He responded within a few days. With guidance from Master Lu, step by step, we followed the assigned practices: Three Golden Buddhist Practices, making vows, liberating lives, and reciting Buddhist scriptures.

As the Lunar New Year approached, I learned that on New Year's Eve, reciting the *Eighty-Eight Buddhas Great Repentance* 87 times could eliminate much of the karmic obstacles generated in this lifetime. So, on the evening of the thirtieth day of the lunar month, I made a solemn vow to Guan Yin Bodhisattva:

- Commit to lifelong vegetarianism;
- Liberate 20,000 fish;
- Print 10,000 copies of Buddhist scriptures;
- Transform 1,000 sentient beings.

Despite being bedridden and unable to walk, with the support of relatives and my daughter, I made my way to the Buddhist altar. In a state of extreme weakness and pain, I struggled to complete the recitation of the *Eighty-Eight Buddhas Great Repentance* 87 times.

The next day, on the first day of the Lunar New Year, I felt completely transformed - spiritually uplifted and with a much improved physical condition. Filled with confidence, from then on, fellow practitioners accompanied my daughter in conducting numerous fish liberation, releasing 10,000 fish within a month. With their assistance, we also printed Buddhist scriptures of Guan Yin Citta Dharma Door and delivered them to temples, where the monks helped me distribute them. Additionally, I began diligently completing the daily recitation given to me by Master Lu every day.

Despite improvements in various aspects, my health suddenly deteriorated again. Just when everyone was puzzled and confused, my fellow practitioners helped me secure a second consultation with Master Lu. Master Lu's reply was brief but resonated deeply with me. He pointed out that after practicing the XX Dharma Door for >20 years, I couldn't let go of it. His guidance during the second consultation helped me realize that I needed to recite Buddhist scriptures with Him first to eliminate my own karmic obstacles before I could save myself. From then on, I dedicated myself to reciting Little Houses every day at home, and my health improved day by day.



One evening, feeling a bit uncomfortable, I called out 3 times, "Master Jun Hong Lu, please protect L24 [note: her name] even more." Suddenly, I saw Master Lu's Dharmakaya, a tall figure in a dark suit. I was truly excited, and the discomfort disappeared instantly. My fellow practitioners told me that seeing Master's Dharmakaya meant I was saved, which boosted my confidence even more.

Now, I am just like a normal person. I can go grocery shopping, cook, and take care of my granddaughter's diet. My weight has also increased to >40 kilograms.

So far, we have burned >3,000 Little Houses for my karmic creditors and released over 40,000 fish. Because of my living example, my daughter, her colleagues, friends, neighbors, relatives, and some old Buddhist friends who used to practice XX Dharma Door have all started practicing Guan Yin Citta Dharma Door. My daughter, who didn't know a single Buddhist scripture before, can now recite 7 Little Houses every day. This year, our whole family attended the Hong Kong Dharma Conference, and we applied to become disciples of Master Lu. I am truly grateful to Guan Yin Bodhisattva, Master Jun Hong Lu, and all the fellow practitioners who have helped me!

Everyone understands that in our past and present lives, we have all made mistakes and accumulated significant karmic obstacles. Only by eliminating evil thoughts and distractions, and following the great compassion of Guan Yin Bodhisattva, along with practicing Guan Yin Citta Dharma Door under Master Lu, can we eliminate the karmic obstacles within ourselves and return to the embrace of Guan Yin Bodhisattva.

Buddhist practitioner: L24.

#### Comments:

- Practicing Buddhism does not guarantee freedom from cancer as long as you have karma, whether from previous lives, this life, or both.
- Only by making a vow to Guan Yin Bodhisattva can vegetarianism be considered a meritorious deed. Otherwise, it remains a personal preference that merely accumulates blessings. Merits and virtues can help eliminate karmic obstacles and aid in treating cancer, whereas mere blessings lead to positive karma but cannot help cure cancer.
- If we liken a Dharma Door to a ship sailing to heaven, then the practitioner is a passenger. If the passenger has one foot on ship A and the other on ship B, the passenger will inevitably fall off.

## Case 2: The Guan Yin Citta Dharma Door healed my advanced prostate cancer

In April 2018, I went to a private clinic for a physical check-up and was diagnosed with prostate cancer. The doctor immediately referred me to a public hospital for an urgent examination, including a blood test and an MRI scan. A week later, the doctor informed me that I had Stage 3.5 prostate cancer and that surgery was not an option due to the tumor's proximity to the nerve lines near the anus.

Fortunately, my wife practices the Guan Yin Citta Dharma Door. Upon learning about my condition, she guided me to practice the Dharma Door together. She taught me that I could transform my destiny by repaying karmic debts through the Three Golden Buddhist Practices: making vows, reciting Buddhist scriptures, and performing life liberation. After studying Buddhism, I realized that cancer is related to one's karmic debts. My previous job was in the food industry. Although I wasn't directly involved in killing, as a manager, I inevitably dealt with suppliers of meat, unknowingly producing bad karma. I came to understand the principle of cause and effect—no one can escape it. Engaging in the meat trade, even without direct killing, still incurs karmic debts. Here, I deeply repent to Guan Yin Bodhisattva and humbly ask for forgiveness and compassion!

After that, I began practicing Buddhism and reciting Buddhist scriptures. I made a vow to liberate 10,000 fish and to recite 500 Little Houses for my karmic creditors. Initially, although I consistently repaid Little Houses and my condition showed some improvement, the effects were not very significant, and my cancer index remained high. Therefore, on the 15th day of the first lunar month in 2020, I knelt before the Buddhist altar and made a vow to Guan Yin Bodhisattva:

- Be a lifelong vegetarian;
- Never kill;
- Recite 500 Little Houses for my karmic creditors;
- Liberate 3,000 fish.

Every day, I diligently recited Buddhist scriptures and Little Houses. I also recited the *Eight-Eight Buddhas Great Repentance* 7 times daily, sincerely repenting to Bodhisattva for the killing karma I had accumulated in the past. Through daily recitations and heartfelt repentance to the Buddhas and Bodhisattvas, I gradually came to understand that every cause has an effect, and that the law of karma is true and unwavering. I did not evade my karma but chose to face it bravely and sincerely amend my ways. With the great compassion and mercy of Guan Yin Bodhisattva, She responds to every prayer. After persistently reciting Buddhist scriptures to eliminate karmic obstacles and liberate fish I felt a significant improvement in my health.

About six months later, my follow-up examination results showed that my cancer index had dramatically decreased from 58 to 8! I was astounded by this outcome and deeply felt that it was the compassionate blessing of the Buddhas and Bodhisattvas that led to the reduction in my cancer index. The significant improvement gave me hope and reinforced my belief in the authenticity and boundless power of the Dharma. It also strengthened my resolve to continue practicing Buddhism, reciting scriptures, and repaying my karmic debts.

The Buddha once enlightened us that he has two types of children: one is always by his side and has never done anything wrong, which represents the Buddhas; the other is a child who, upon realizing their mistakes, immediately repents and changes their ways. Therefore, we should strive to be good children who repent and change as soon as we recognize our faults. As long as we know our mistakes and correct them, it is never too late.

Master Lu has taught that the Bodhisattvas never give up on anyone. They see our suffering and know that it is due to our karmic obstacles. Yet, the Bodhisattvas continue to bless and show compassion towards us because they understand that we are suffering now to eliminate our karma and will not repeat our mistakes in the future.

Before practicing Buddhism, I was always busy with work. After starting my practice, I dedicated more time to studying Dharma. I began waking up early every day to recite Buddhist scriptures, perform life liberation, and read *Buddhism in Plain Terms*. Even my wife noticed that I became more diligent than before. When I had another follow-up on December 31, 2020, the results showed that my cancer index had dropped further to 0.2, almost indicating the absence of cancer cells, making me just like a healthy person! I am profoundly grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva and to my benevolent father, Master Jun Hong Lu, for giving me a new lease on life! In January 2021, I vowed to live a life of asceticism.

The Three Golden Buddhist Practices of the Guan Yin Citta Dharma Door are truly miraculous! If I hadn't experienced it myself, I would never have believed that a patient with advanced cancer could fully recover! Therefore, I am sharing my story here, hoping that my personal experience will help some fellow beings who are hesitating at the door of Buddhism to believe in the true efficacy of the Guan Yin Citta Dharma Door.

Buddhist practitioner: L25.

#### Comments:

- When the power of your vow is less than the karmic force, the effect may not be noticeable. When the power of your vow surpasses the karmic force, the effect becomes evident.
- Master Lu enlightened us: "Buddhas and Bodhisattvas bless those who are willing to help themselves, meaning they bless those who are willing to correct their own faults. Bodhisattvas do not bless those who are unwilling to correct their own faults. In other words, a person must have a repentant heart to be saved.

### Case 3: Late-stage pancreatic cancer led me to find hope through Dharma

From 2019 to 2020, after experiencing several episodes of stomach pain, I was finally diagnosed with late-stage pancreatic cancer with liver metastasis in Shanghai. The hospital provided a chemotherapy treatment plan.

I needed five painkiller injections just to manage the pain. Despite this, I still didn't want chemotherapy (my aunt had been diagnosed with ovarian cancer and passed away in <3 months after starting chemotherapy). I thought that if I had to die, I didn't want to die in a miserable state, so I opted for traditional Chinese medicine. However, after half a month of taking Chinese medicine, the abdominal and back pain didn't improve, and I had no choice but to consider chemotherapy.

My family and I endured tremendous suffering throughout the treatment process. The final diagnosis felt like a death sentence. We experienced many ups and downs and tasted the bitter pain of human existence. Facing such a bleak future was truly a

boundless sea of suffering, leaving me utterly hopeless.

While undergoing chemotherapy at the cancer hospital, the doctor showed me the case file of Wang. She had been in a very serious condition but reportedly achieved excellent results using their treatment plan. By coincidence, when I was scheduled for chemotherapy, I ended up sharing a room with her. The first time I saw Wang, she was bald, facing the window. Many women look unattractive without hair, eyelashes, or eyebrows, but she had a dignified appearance. Later, I learned that she was a Buddhist practitioner.

After my first chemotherapy session, the doctor spoke with my husband, advising him not to get his hopes up. The truth was that the first round of chemotherapy had very poor results. The tumor hadn't shrunk; it had actually grown significantly.

During my second hospital stay for chemotherapy, I was again placed in the same room as practitioner Wang. She asked me, "What Buddhist scriptures are you reciting?" I replied that I didn't know how to recite Buddhist scriptures and only recited the sacred name of Amitabha Buddha. The side effects of chemotherapy were very severe for me, causing excruciating pain, while Practitioner Wang didn't seem to suffer as I did. She looked at me with compassion and said, "You should recite Buddhist scriptures; it can help alleviate the pain." In my depths of suffering, I started reciting Buddhist scriptures, and the pain indeed lessened! From then on, she began teaching me how to recite the Little Houses.

The first time I recited the Little House, the more I recited, the more uncomfortable I felt. With guidance from Practitioner Wang, I continued reciting the Little Houses. As I burned more Little Houses for my karmic creditors, my condition immediately began to improve. Later, I dreamed of a child, the one I had miscarried, asking me for Little Houses, so I recited the scriptures to help the baby's spirit ascend.

After the Lunar New Year, after completing one round of chemotherapy, I began to suffer from back and chest pain again, rendering it nearly impossible to eat or sleep. Witnessing my plight, Practitioner Wang reached out for help online from fellow Buddhist practitioners. Worried that I might lose faith midway through, Practitioner Jinglian and another practitioner made vows on my behalf and gifted me dozens of Little Houses. That night, the child I miscarried appeared in Practitioner Jinglian's dream, leaving her feeling uneasy afterward. The other practitioner who made vows for me also fell ill on the same day.

Later, I came to the realization that I hadn't fully acknowledged or repented for my miscarriage, which led the unborn baby to harbor resentment. After burning the Little Houses received from fellow practitioners, my physical pain eased. Gradually, I increased my recitations from one Little House per day to 3 or 4, and now, undisturbed, I can recite over 10 a day. I am grateful to all the fellow practitioners who treated me like family, willingly bearing the burden of my karma to assist me.

People often only recognize the suffering in this world without realizing that it is self-inflicted. When karma manifests, there is no escape from repaying the debts we owe, whether through

physical pain or the course of our lives. How could our creditors spare us?

As the number of Little Houses increased gradually, my condition began to improve.

On April 15, 2022, I underwent chemotherapy at another hospital, where I also had enhanced CT scans and tumor marker tests. The following day, the doctor delivered astonishing news: "There are no visible tumors on your pancreas, and your tumor markers are within the normal range." My husband and I were utterly incredulous. Given that my genetic testing had revealed less than a 50% sensitivity to chemotherapy drugs, indicating potentially insignificant effects, this is really a miracle!

Since embracing Buddhism, I have never doubted the compassionate blessings and protection bestowed upon sentient beings by the Buddhas and Bodhisattvas. In the depths of the unseen, Guan Yin Bodhisattva has orchestrated everything for me, ensuring that as a late-stage cancer patient, I wasted hardly any time on the path of learning Buddhism, nor did I stray from it. From the outbreak of my karmic afflictions to almost complete recovery now, I have deeply experienced the unwavering law of karma.

As Master Lu once enlightened: the evil karma and negative karmic connections in our minds are like a dark room that has been sealed for thousands of years; once illuminated by the light of Buddhism, they will be dispelled.

During this process, I have also made vows to recite the *Eighty-Eight Buddhas Great Repentance* extensively, liberate 10,000 lives whenever opportunities arise, burn 1,000 Little Houses for my karmic creditors within a year, refrain from consuming live sea animals or taking lives, and uphold respect for my Master and the Dharma, with unwavering determination.

Buddhist practitioner: L26.

#### Comments:

- Helping others inevitably involves taking on some of their karma. However, there is a key condition: if your actions are righteous and your intentions are pure, Guan Yin Bodhisattva will assist you, and your karmic burdens can be alleviated upon request. Problems arise if your actions are not by the Dharma. If you help others but then engage in activities like accumulating wealth, causing discord, or becoming arrogant, you will have to bear all the karmic burdens yourself. The Bodhisattva will not help alleviate them because your actions are impure [15].

- The spirit of an aborted child must be ascended. Otherwise, it can attach to your body and cause illness, including cancer.

#### Case 4: The Guan Yin Citta Dharma door miraculously healed my multiple cancers

On May 1, 2016, I suddenly experienced severe bleeding. My son, daughter, and son-in-law were very worried about me and took me to various doctors. The diagnosis at the oncology hospital revealed cervical cancer with hemorrhage. Since then, I began living a life worse than death.

The doctors recommended radiation and chemotherapy: 35 sessions of radiation, 4 major radiation sessions, and 5 sessions of chemotherapy. The suffering from these treatments was hellish and unbearable. I had believed in Buddhism before I got sick. During my illness, I prayed daily to Namo Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva to save me, bless me with good health, and reduce my pain. I continuously recited the *Great Compassion Mantra*, knowing that my karmic obstacles were profound, and hoped the merciful Bodhisattva would forgive me.

At the end of 2016, the doctors conducted another examination and found that the cancer had spread throughout my body, including my neck, chest, and hips, with fibroids also present in my uterus. The doctors were helpless and could only suggest that I be discharged. I was on the verge of despair and didn't know what to do. From 2017 to 2018, I persisted in taking Chinese herbal medicine to maintain my condition, which did not worsen.

During the Loong Boat Festival in 2018, I met my sister. She said, "I have a group that can help treat illnesses." With a sense of urgency, I asked her to add me to the group. After joining the Buddhist study group, I spent a week reading the shared experiences and was incredibly moved. Fellow practitioners in the group shared that reciting Little Houses could help ascend the spirits of aborted children. Remembering my past wrongdoings, I wanted to sincerely repent and help the spirits of my aborted children. So, I contacted the group leader, and under her guidance, I began reciting Little Houses.

I could recite my daily assignment smoothly and fluently, but I struggled immensely when reciting Little Houses. I experienced headaches, sneezing, tearing up, extreme drowsiness, and a lack of energy, making me want to sleep. After a whole week, I had not managed to complete even one Little House. I understood that this was due to my karmic obstacles, so I started following along with the recitations on my cell phone. After much difficulty, I finally completed two Little Houses and burned them the same day in excitement. That night, I had a dream where the Little Houses I burned shone like pieces of gold, emitting brilliant golden light in all directions. In the dream, I felt immense Dharma joy. From then on, I was able to recite Little Houses smoothly.

In 2019, I stopped taking Chinese herbal medicine. After the Chinese New Year, I went to the hospital for my regular check-up. Astonishingly, all the cancer cells in my body were gone, and the fibroids in my uterus had also disappeared. It was miraculous! The Little Houses were incredibly effective and cured my cancer. I could hardly believe it—I was healthy and a normal person again, filled with indescribable joy. It was the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva who saved me! It was the Guan Yin Citta Dharma Door that saved me!

Buddhist practitioner: D27.

#### Comments:

- Dharma does not reject medicine; on the contrary, it actively embraces both Western and traditional Chinese medicine.

- After being diagnosed with cancer, one should avoid

excessive daily recitation of the *Great Compassion Mantra*, as this might worsen the condition. Excessive recitation could be related to the spread of her cancer, but this needs confirmation by Bodhisattva. Before discovering the Guan Yin Citta Dharma Door, she was unaware of this. Therefore, one should not recite Buddhist scriptures blindly; it is important to follow a knowledgeable Master.

- Cancer patients' bodies must be occupied by spirits. If these spirits do not leave the body, the patient will not heal.

### Case 5: Malignant lymphoma: 50 sessions of therapy failed, but recovered by Buddhism

I am from Zhejiang Province, China. In February 2011, I suddenly developed a persistent dry cough at night, making it impossible to sleep. A hospital examination suggested the possibility of lymphoma located between my heart and lungs. It felt like my world was collapsing—I was only 29 years old, and my child was just over a month old. What was I going to do? I quickly went to a major hospital for the most advanced positron emission tomography-computed tomography (PET/CT) scan and biopsy, which confirmed Hodgkin's lymphoma, a type of malignant lymphoma. At that time, panic, along with the torment of the illness, made every minute feel like an ordeal!

Following, I began chemotherapy. I have a sensitive constitution, and during chemotherapy, I vomited everything I ate, even bile! By midnight, the vomiting would worsen, and it felt like my internal organs were being turned upside down. Sometimes, I would even fall asleep next to the toilet. The first two or three rounds of chemotherapy were effective, reducing the tumor from 6 cm to 3 cm, but subsequent treatments were almost useless. After 10 sessions of chemotherapy, I switched to radiotherapy, undergoing 40 sessions without success. The tumor remained, and my symptoms did not improve.

About a month after returning home, I discovered a new lump on my neck, which plunged my mood to the lowest point. Another round of torment was about to begin! The doctor said this time, I needed a new, stronger medication for chemotherapy. But no matter what was done, the tumor between my heart and lungs remained. During the seventh session of chemotherapy, while receiving a saline infusion, I suddenly passed out and knew nothing afterward. The doctor said I could no longer undergo chemotherapy and told me to go home directly. At that moment, I walked out like a living corpse, with no doctor able to save me. What else could I do?

The desire to survive prompted me to look for alternative methods. I tried massage therapy. While massaging my back between my heart and lungs, the massage therapist felt as if needles were pricking him and something was resisting. He believed there was something unclean there that he couldn't treat, so he introduced me to the materials of Guan Yin Citta Dharma Door.

Upon returning home, I listened attentively and found it fascinating. I immediately sought out fellow practitioners. They were very enthusiastic and taught me to use the three Golden Buddhist Practices of making vows, reciting Buddhist scriptures, and releasing captive animals to treat my illness. I followed

their advice diligently, setting up a Buddhist altar, vowing to eat a vegetarian diet, and committing to releasing captive animals at least twice a month. However, the first three months were very difficult. My health did not improve, and I experienced unexplained symptoms such as a runny nose, watery eyes, sneezing, and drowsiness during scripture recitations. Fortunately, fellow practitioners had forewarned me that the first three months would be challenging and that persistence would eventually lead to improvement.

At that point, I relied on my determination to get through it, and after three months, I really started to feel better! I also kept up with reciting the Little Houses. Six months later, my symptoms had basically disappeared! The sensation of tightness in the muscles between my heart and lungs was gone. After a year, I felt ready to return to work.

I applied for a driver position at a public institution, which required a medical examination. I was a bit worried about the chest X-ray, fearing it might be abnormal. However, the results came back completely normal! It felt like being released from prison and given a new lease on life. Isn't it incredible? A cancer patient who endured three years of radiotherapy and chemotherapy in the hospital and was ultimately abandoned by doctors recovered after a year of practicing Buddhism!

To share my experience at the Dharma Conference, I recently went hospital for a CT scan. The report showed some lymph node shadows in the mediastinum and partial calcification. The doctor reviewed it and concluded that it was not a major issue, though I still had more lymph nodes than a typical person. This serves as a reminder for me to continue my diligent practice!

Reflecting on my entire treatment experience, I believe it is crucial to be obedient and follow Master Lu's teachings faithfully without bargaining.

First, set up a Buddhist altar as soon as possible. This allows you to connect with the energy field of Guan Yin Bodhisattva, and your prayers will be answered.

Second, vow to adopt a vegetarian diet immediately. Seriously ill patients must do this! When your life is at stake, what else could you possibly be unwilling to give up?

Third, recite Buddhist scriptures diligently. After three months, I recited the *Great Compassion Mantra* 49 times, the *Heart Sutra* 49 times, the *Eighty-eight Buddhas Great Repentance* 5 times, and Little House 3 sheets every day.

Fourth, persevere and keep persevering! The first three months are particularly challenging, but once you make it through, you are on the path to success. Even after your symptoms disappear, it's essential to continue your efforts. To this day, I make sure to complete three Little Houses daily. Never forget the struggles you endured once you recover!

I will remain dedicated to my practice and do my utmost to save more sentient beings who have affinities with the Buddha!

Buddhist practitioner: Y28.



**Comments:**

- When the doctors cannot save your life, please remember: Where there is Dharma, there is a way. Only through pure belief in Dharma can you save yourself.
- Master Lu explained that in a past life, they were often a "thief." Not a thief in the sense of stealing, but in terms of eavesdropping. People who engage in such behavior tend to develop lymphatic issues due to their sneaky and underhanded actions [16].
- This case, like Case 4, perfectly illustrates how medical approaches address only the symptoms and not the root cause, ultimately rendering them futile.

**Discussion**

This observation, illustrated through five vivid cases of healing via Dharma, is challenging to understand as it contradicts our previous knowledge of cancer. Cancer cell lines are known to proliferate indefinitely *in vitro*, and late-stage cancer patients typically succumb to the disease as predicted by doctors. Therefore, late-stage cancer patients without therapies should experience continuous cancer cell reproduction, eventually exhausting the body's resources. However, why do the late-stage cancer patients in this study seemingly switch off oncogenes and activate tumor suppressor genes after practicing Buddhism?

Practicing Dharma is known to eliminate karma and elevate the spirit. What is the relationship between eliminating karma, elevating the spirit, and cancer healing? This raises fundamental questions about the etiology of cancer. From a Dharma perspective, cancer can be viewed as an illness caused by a karmic outbreak leading to spiritual possession. The root cause of the disease lies in the karmic obstacles faced by the patients.

Since the conventional understanding of cancer cells endlessly dividing in late-stage patients doesn't fully explain these dynamics, we must consider Dharma. It appears that the reproduction of cancer cells is influenced by spiritual factors, and their disappearance is within the patient's reach. When one embraces Dharma, one gains control over the suppressor genes, a gift bestowed upon us by the Bodhisattva to provide an opportunity to rectify our flaws.

The origin of karma is diverse, but a prominent source is the act of killing humans [Case 3 and 4, Q&A 1], animals [Q&A 2 and 3], and involvement in the meat handling [Case 1], among others. While such actions may not violate human laws, they transgress the laws of the underworld. Despite the absence of legal consequences in human jurisdictions, the underworld laws serve as the arbiter of justice for these transgressions. Punishment from the underworld might manifest as cancer, for example.

Scientists have identified smoking, overweight and obesity, and infections as key risk factors to cancer development [3,11]. These behaviors generate karma, so abstaining from them can reduce the occurrence of diseases, including cancer. However, they are not the fundamental causes of cancer. Scientists use the term "risk factors" instead of "causes," indicating that they do not claim these factors directly cause cancer. According to Buddhist

teachings, the primary factor in cancer development is engaging in activities that generate significant karma, with killing being a leading cause. Master Lu states that at least 60% to 70% of cancer cases are related to the karma of killing [17]. Therefore, observing Buddhist precepts, such as not killing, and actively practicing Dharma are essential for avoiding cancer.

Since cancer results from a karmic flare-up, addressing it involves eliminating the underlying karma. This process is complex and challenging. For example, from the perspective of ordinary human thinking, if the karma originates from an abortion, one would theoretically need to return the soul to the baby's body to restore its life, which is obviously impossible. Instead, one can seek repentance, but mere repentance might not be sufficient if the baby's spirit does not forgive. Therefore, it is necessary to make amends to the baby's spirit through acts of restitution and spiritual practices.

The Little House holds significant value in the underworld [10]. Spirits can use it as currency or use it as energy to ascend to higher realms, such as the Beast or Human realms. By employing this Dharma method, you can resolve your karmic debt with the child. Once the baby spirit leaves your body, the oncogenes are switched off, and the suppressor genes are activated, halting the reproduction of cancer cells.

The mechanisms by which suppressor genes are activated and oncogenes are inactivated following spiritual departure require further investigation, potentially involving cancer immunology, which is beyond the scope of this study.

In contrast, the contemporary medical field primarily relies on surgery, chemotherapy, radiation therapy, and immunotherapy to treat cancer, all aiming to eliminate cancer cells. These methods are direct, forceful, and often effective: once the cancer cells are destroyed, the cancer is considered eradicated. However, many patients experience a recurrence of cancer after surgery [18]. Chemotherapy and radiation therapy sometimes fail to treat certain patients, as observed in Cases 4 and 5, where these therapies did not affect their tumors [19]. Scientists attribute these failures to lower response rates and the toxicity associated with these approaches. Immunotherapy may also fail due to the heterogeneity of cancer and the existence of additional immunoregulatory mechanisms in cancer patients [9]. Previously, these explanations seemed reasonable. However, in light of the five successful cases presented in this article, these explanations now seem questionable.

These situations indicate that the scientific community faces both theoretical and practical challenges in treating cancer. Unlike conventional medicine, Dharma can subdue cancer without resorting to extreme methods, highlighting its understanding of the true nature of cancer. According to Dharma, cancer cells are merely symptoms, not the root cause. Treating the symptoms without addressing the root cause can be effective in many cases, but it also has limitations, can result in failure, and brings significant side effects. For instance, while surgery removes the cancerous cells, spirits may activate oncogenes in other healthy cells. This is why the 5-year cumulative incidence of recurrence was 15.8% for colorectal cancer and 14.6% for colon cancer in the

2014 to 2019 period, according to the Danish Colorectal Cancer Group Database [18]. Additionally, when late-stage cancer patients or those with inoperable tumors are sent home by doctors with no other treatment options [Cases 2, 4, and 5], the limitations of conventional medicine become even more evident.

Since Dharma addresses the root cause of illness, it can treat not only late-stage cancer patients but also those in the early and middle stages. In reality, there are numerous cases where early-stage cancer patients recite Buddhist scriptures at home for a period, and upon returning to the hospital for a check-up, their cancer indicators have reduced or even disappeared [20,21].

Practicing Buddhism does not guarantee that one will never acquire cancer again. If you commit major evil deeds, break your vows, engage in sexual misconduct, act with greed, or harm others behind their backs, you may get cancer again. Master Lu explained that cancer patients are marked by underworld officers. There is a specific judge in the underworld who reviews the person every six months to a year. If the judge finds that the person has not improved in behavior, they will be taken away, as these individuals are already sentenced to death and have been given a reprieve [22].

For instance, there was a fellow practitioner whose husband's cancer disappeared through practicing Buddhism. However, he later began to curse others and forbade his wife from following the master. He even went around claiming, "The doctor made a mistake; I never had the disease." As a result, he passed away within three months [22]. Therefore, if you do not want to experience a recurrence of cancer, you must avoid creating new negative karma.

Those who have not encountered the Dharma can only accept their fate, by undergoing treatments like chemotherapy and radiation therapy. Anyone who has experienced these treatments knows that the suffering is immense. However, enduring such pain also serves as a way to eliminate karmic obstacles and repay debts. For example, some cancer patients undergo surgery and never experience a recurrence because the surgery itself has allowed them to repay their karmic debts. In contrast, those who relapse after various treatments have not fully eliminated their karmic obstacles, making the cancer likely to return at any time. Thus, repaying karmic debts through physical suffering is neither humane nor reliable, and the process is too tedious.

Chemotherapy and radiation therapy are medical methods for treating cancer, but from Master Lu's perspective, they are punishments from the underworld inflicted on humans. When a person's earthly lifespan has not yet ended but they have committed many evil deeds, they may face retribution in this life through such punishments, and their lifespan will be shortened [23].

Given the spiritual nature of cancer, and since Dharma offers a treatment that is painless, affordable, and serves as a refuge when doctors have exhausted their options, everyone fortunate enough to encounter Dharma should embrace it. Doctors should also be equipped with knowledge of Dharma and instruct patients on the Five Golden Buddhist Practices of Guan Yin Citta Dharma to alleviate pain during operations or therapy [10].

While perspectives may differ, both medical science and Dharma aim to heal and save lives. Therefore, patients should not favor one over the other exclusively. Relying solely on Dharma may not be advisable due to the differing karmic burdens of individuals. If your vow power is less than your karmic force, healing will not occur [Case 2]. However, making an overly ambitious vow can lead to failure, resulting in significant karmic consequences and punishment by Dharma Protectors. The attitude when reciting Buddhist scriptures is also crucial [Case 3].

Additionally, late-stage cancer patients face multiple pressures as they approach the end of their lives. They must endure immense suffering from cancer [Case 1], making it difficult to concentrate on practicing Buddhism. They need to become familiar with the scriptures while spirits seeking ascension grow impatient. Vows, such as adhering to a vegan diet, might be broken due to the doctor's and family's insistence on maintaining adequate nutrition, potentially worsening their symptoms. If the patient's lifespan is nearing its end, they may pass away during treatment or soon after recovering from cancer.

A wise approach is to respect medical advice while also incorporating Dharma practices to achieve the best possible treatment outcomes. For example, in Case 3, roommate Practitioner Wang accepted chemotherapy, and in Case 4, Practitioner D27 integrated Chinese herbal medicine. Even if Western doctors determine that they can no longer help, you may still rely on Dharma practices and combine them with Chinese medicine in your fight against cancer.

If both Western and Chinese doctors give up, please remember that Guan Yin Bodhisattva will not give up on you. The Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva is ready to help anytime, anywhere. She hears the voices of the distressed and comes to their aid.

To date, 10 million people are practicing the Guan Yin Citta Dharma Door, including many cancer patients. However, very few doctors are familiar with this practice. To better support their patients, clinicians should incorporate knowledge of the Guan Yin Citta Dharma Door as part of their basic training. Doctors may impart this knowledge to patients to help alleviate suffering from various therapies and accelerate the disappearance of cancer cells.

In addition to cancer, the Guan Yin Citta Dharma Door is highly effective at healing various ailments [10,24]. However, viewing the Dharma Door merely as an alternative medical approach is a superficial understanding. Modern life is fraught with countless troubles and unbearable suffering, leaving people's spirits exhausted. This is why Guan Yin Bodhisattva has introduced a Dharma Door that responds to every sincere plea. The practice of Guan Yin Citta Dharma Door is a form of human Buddhism, teaching people how to resolve everyday difficulties. By practicing the Golden Buddhist Practices of "making vows, reciting Buddhist scriptures, performing life liberation, reading *Buddhism in Plain Terms*, and repent of wrongdoings and refrain from doing them [10]". Guan Yin Citta Dharma Door helps people eliminate karmic obstacles, repay karmic debts, and alleviate troubles and illnesses. Additionally, through the guidance of *Buddhism*

*in Plain Terms*, it instructs people on cultivating their minds and behavior, elevating their spiritual state, ultimately freeing them from the cycle of reincarnation and leading them towards the Western Pure Land and the Four Sagely Realms [25].

## Recovery

Master Lu mercifully advised that to recover from serious illnesses, such as cancer, one must make the following great vows:

- Be a lifetime vegetarian;
- Refrain from killing sentient beings for the rest of one's life;
- Liberate 10,000 fish;
- Recite 1,000 Little Houses to repay karmic debts;
- Convince others to practice Buddhism and save sentient beings using your personal experiences.

When faced with cancer or a serious illness, it is essential to follow these steps. If you can't fulfill them, making any other big vows will be ineffective [26].

Additionally, it is best to vow to live an ascetic life [27].

Daily recitation of Buddhist scriptures for late-stage cancer patients [28]:

*Heart Sutra* 49 times.

*Great Compassion Mantra* 17 or 21 times.

*Eighty-Eight Buddhas Great Repentance* 5 times.

If one has committed significant acts of killing in this life, or if there are ancestral acts of killing, it is important to recite the *Amitabha Pure Land Rebirth Mantra* as well. Recite it 27 or 49 times daily to help the spirits ascend that have died because of you [29].

## Prevention

Master Lu mercifully disclosed the approach to preventing cancer [30]:

- Avoid committing significant evil deeds.
- Maintain a vegetarian diet, preferably vegan.
- Recite the *Great Compassion Mantra* 49 times daily.

According to Master Lu's teachings, the recitation guidelines for healthy people and cancer patients are [31]:

- Before developing cancer, recite the *Great Compassion Mantra* 49 times daily.
- After developing cancer, recite the *Heart Sutra* 49 times daily, and *Great Compassion Mantra* 21 times daily. You are not qualified to recite the *Great Compassion Mantra* 49 times anymore because if you do, you want to drive spirits away. They will become angrier and may cause you more harm.

## Conclusion

Cancer is a spiritual disease, and the Guan Yin Citta Dharma Door has proven effective in healing cancer, even in late-stage patients. Observing Buddhist precepts, particularly abstaining from killing, and actively practicing the Guan Yin Citta Dharma Door are essential for preventing cancer.

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No.

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## Ethical Statement

The author did not involve any part of the experimental design, experimental treatments and result analysis of the 5 patients. All the experimental procedures and practices by the 5 presenters were done by themselves independently.

## Statement by Translator and Writer

The 5 stories in the text were translated from Chinese to English based on their intended meaning rather than a word-for-word approach. The remaining portions of the paper were written based on my limited understanding of Guan Yin Citta Dharma Door. If there are any inaccuracies or deviations from the true meaning of the Chinese version, or if the content does not accurately reflect Master Lu's teachings, I sincerely seek forgiveness from the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, all Buddhas and Bodhisattvas, Dharma Protectors, and Master Jun Hong Lu.

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The contents of the presentation, comments, and discussion, including text, images, and other information obtained from Dharma practitioners, are provided strictly for reference purposes. Due to the unique nature of individual karma, results similar to those experienced by the practitioners may not be replicated. The experiences and advice shared should not be construed as medical advice or a diagnosis.

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