

Treating Rare and Intractable Diseases via Guan Yin Citta Dharma Door

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Abstract

At present, nearly 7,000 rare and intractable diseases pose a significant therapeutic challenge, as traditional medicines, including Chinese Medicine, Western Medicine, and other modalities, seem unable to comprehend and effectively treat these conditions both in theory and practice. This realization prompts the exploration of alternative perspectives for potential breakthroughs. A field largely unexplored by medical sciences, namely Dharma, has shown promise in providing therapeutic avenues. Here, we selected 20 types of rare and intractable diseases, including eczema, schizophrenia, epilepsy, vertigo, systemic lupus erythematosus, lung cancer, lumbar disc herniation, Crohn's disease, amyotrophic lateral sclerosis, leukemia, autism, psoriasis, paralysis, major depressive disorder, temporomandibular joint dislocation, hyperthyroidism, food allergy, insomnia, gout and diabetes that the 20 patients have fully or nearly fully cured via practicing Dharma.

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Introduction

Despite the advancements in civilization and the remarkable progress of science into the 21st century, the prolonged human lifespan, and the extended frontiers of knowledge, there persists a myriad of diseases that remain intractable. Presently, there are approximately 7,000 types of rare and intractable diseases affecting >300 million people globally [1]. Foreseeing medical breakthroughs to comprehensively address this situation remains elusive.

The challenge lies in the fact that doctors are unable to treat these diseases primarily due to the limited advancement of science in diagnosing their underlying causes. In essence, rare and intractable diseases surpass the capabilities of existing medical instruments and even exceed the imaginative capacities of scientists. Therefore, it is incumbent upon the medical community and scientists to broaden their perspectives and explore alternative avenues beyond the conventional boundaries of science. This exploration aims to discover new possibilities for treating these diseases and discern the role that science can play in shaping a novel and more effective healthcare system.

It has been approximately 2,500 years since the inception of Dharma. The Dharma, the doctrine of Buddhism, as created by Sakyamuni Buddha, describes three periods of time, the Age of the Right Dharma (the 1st thousand years), the Age of Semblance Dharma (the 2nd thousand years), and the Age of Dharma Decline (the 3rd to the 12th thousand years). At present, we have entered the third period, the Age of Dharma Decline. Throughout

Buddhist history, we have heard periodically that miracles happened like Guan Yin Bodhisattva curing someone's severe disease. However, never in Buddhist history has the Dharma been so close to sentient beings. Dharma is so well formulated, that its repeatability is paired with none. Its treating effect is so marvelous that no matter if among sentient beings or intractable diseases. The reason for this unprecedented achievement is that the cause of all these diseases is due to karma. Although many Dharma masters in history knew this mechanism, it is Dharma Master Jun Hong Lu who clearly diagnosed the sources of karma by reading totems with His Dharma eye. More importantly, Master Lu introduced a highly efficacious approach to cure these diseases, which is free and accessible to the public.

Behind Master Lu stands the most merciful Guan Yin Bodhisattva. She could not bear seeing sentient beings' agony and imparted the Guan Yin Citta Dharma Door to humans via Master Lu. Master Lu began his Dharma teaching in 1997 and introduced sentient beings to the Dharma Door in 2006. He publicly disseminated the Dharma via various media, particularly radio and the internet (in Chinese <http://www.lujunhong2or.com/> and in English <https://guanyincitta.com/>). Countless cases of both tractable and intractable diseases have demonstrated that the Dharma Door is powerfully effective at rescuing patients from affliction. The underlying principle is straightforward: rare and intractable diseases are attributed to karma. The key to recovery lies in the elimination of karma, and upon achieving this, healing and cure follow suit.

When triggered by evil actions, karma has the potential to erupt, leading to spirits (a respectful name of ghosts) taking residence

in your body, resulting in severe illnesses. Unlike karma, which remains static, spirits can move within the body, potentially causing multiple illnesses simultaneously. Typically, karma is associated with chronic illnesses, while spirits tend to induce acute illnesses. The nature and intensity of the illness are contingent upon the location and severity of your karma. For instance, karma situated in the nose may lead to rhinitis, while karma on the skin could result in skin diseases. Similarly, the presence of spirits in the brain may cause mental disorders, and their residence in the heart may lead to heart disease, among other possibilities. Before delving into the 20 cases successfully cured or treated by Dharma, it is imperative to familiarize ourselves with Guan Yin Bodhisattva and Master Lu. To establish a foundational understanding, we will introduce several general concepts related to Dharma. These concepts include principles, practices, and spiritual teachings associated with Dharma, laying the groundwork for a comprehensive exploration of the cases and healing methods to be discussed later.

Guan Yin Bodhisattva: In the past countless eons ago, Guan Yin Bodhisattva attained Buddhahood. Driven by an unwavering memory of the suffering experienced by sentient beings in the Saha world, She compassionately sailed the boat of mercy to our realm. Guan Yin Bodhisattva manifested in 32 Dharmakaya forms, each with the purpose of rescuing sentient beings. All prayers directed to Guan Yin Bodhisattva will be answered due to Her supreme vow. Revered as the most compassionate Bodhisattva among all Buddhas and Bodhisattvas, Guan Yin Bodhisattva takes care of the human realm during the Age of Dharma Decline.

Ordinary people find it difficult to communicate with Bodhisattva directly. How can sentient beings know Bodhisattva has come to

your home? Once incense ashes on Buddhist altar curl [**Figure 1A**] or lamp wicks bear a lotus [**Figure 1B**], it indicates that Bodhisattva or Dharma protectors have come.

Master Jun Hong Lu (Justice of the Peace): Master Lu lived in Australia. He previously served as Chairman of both the Australia Oriental Media Group and the Australia Oriental Media Buddhist Charity Association. He was also President of the Australian Chinese Buddhist Research Centre. He had been awarded an Honorary Visiting Professorship by the prestigious University of Siena, Italy, and the royal title of Dato in Malaysia. He had also been appointed as Honorary Visiting Professor by an international Buddhist university and a Justice of the Peace by the Australian Government. Meanwhile, he was a lecturer in the area of Buddhism and philosophy at the University of the West of Scotland in the UK.

For >30 years, Master Lu had been devoted to the spread of Buddhism and charitable activities. He was also dedicated to the development of a culture of peace. Currently, he has 10 million followers in >50 countries and regions.

Due to His tireless efforts to promote the culture of peace, Master Lu was invited to attend summits on world peace and awarded the title of “Ambassador for World Peace” in several places such as the United Nations headquarters, the US Congress, the Museum of Tolerance in Los Angeles, the Australian Parliament, London, UK (at the Unity of Faiths Festival), and Berlin, Germany.

In 2015, Master Lu was awarded a “Certificate of Congressional Recognition” by the US House of Representatives for his role in building and promoting cultural exchanges at home and abroad. In 2016, He was presented with the “Certificate of Congressional Recognition” by the US Congress in honor of his many years of efforts to spread the message of compassion, promote world peace, and help people around the world. Furthermore, he was awarded “Honorary Citizenship” by West Orange, New Jersey, USA. He had also been presented with an award by Sri Lanka's President Maithripala Sirisena for his important contribution to promoting the economic and cultural relationship between Australia and Sri Lanka.

Master Lu was included in the “2014 Yearbook of Who's Who of China” by the Chinese government. In May 2015, he was invited as a special guest to attend the 12th International Buddhist Conference on the United Nations Day of Vesak in Bangkok, Thailand.

In September 2015 and September 2016, at the invitation of the President of the United Nations General Assembly, Master Lu attended and spoke at the “High Level Forum on the Culture of Peace” and “Culture of Peace Summit”, respectively, held at UN headquarters. UN Secretary-General Ban Ki-moon, General Assembly President, senior UN officials and eminent world leaders and peace advocates from around the world gathered to deliberate on non-violence and world peace.

During the past thousands of years, Master Lu came down from heaven to earth 54 times to save sentient beings. In one of these incarnations, Master Lu assumed the role of the Sangha Master during the ancient Tang Dynasty in China. As the national teacher,

Fig. 1 (a)

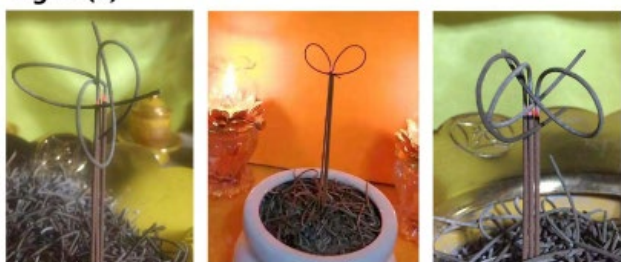


Fig. 1 (b)



Figure 1 Curling incense ashes and lotus born from the lamp wicks. Both **A**) curling incense ashes and **B**) lotus born from lamp cotton wicks indicate the arrival of a Bodhisattva and or Dharma protector.

his influence was pervasive, and his renown extended across the entire dynasty. Notably, the portrait of Guan Yin Bodhisattva during that era depicted a male image by copying the image of Sangha Master. This portrayal played a pivotal role in advancing Chinese culture during the zenith of the Tang Dynasty. In fact, the face of the Sangha Master looks like that of Master Lu.

When Master Lu was alive, He demonstrated remarkable abilities. Through phone conversations, He could discern individuals' problems and trace their origins, providing insights into the causes and effects. His Dharmakaya exhibited significant power, extending into practitioners' dreams for blessings and, in some instances, healing ailments. He is very compassionate, and He was really a living Buddha.

Definition of karma [2]: Karma is the negative consequence within a cause-and-effect relationship, simultaneously representing the outcome derived from the seeds one has sown. Thus, unless countered by another positive cause-and-effect scenario, there is no force to eradicate its effects.

Karma harms humans in diverse ways, impacting various aspects of life. Body odor, children's snoring, genetic diabetes, and menopausal syndrome, for example, are all a result of karma. All sentient beings have karma. Some have more, and some have less.

The source of karma [3]: It can be from the previous lives and the current life. It can be from body, speech and mind. It can be produced by killing, stealing, committing fornication, speaking deceitfully, and consuming intoxicants. It can be generated by greed, hatred, delusion, arrogance, and doubt. Any evil deeds that are not retributed will be accumulated somewhere in the body to form karma, like a cloud of black mist. It lacks consciousness and remains motionless.

Outbreak of karma: With the incessant generation of karma, it is accumulated forming a large black block in your body, which attracts spirits to sojourn. Karmic block, like dynamite, has the potential to explode when triggered by various factors, such as greed, hatred, delusion, the predestined calamity, and soulbringers, i.e., the Black and White Enforcement Officers of the underworld. The Black Enforcement Officer monitors and records a person's wrongdoings that are performed without the knowledge of others in the human realm. The White Enforcement Officer monitors and records a person's wrongdoings that are known to others in the human realm. Once they consolidate their records, the good and bad deeds done by an individual will be verified. If the tally reveals an excess of malevolent acts, the individual's soul is subject to being taken away by these officers [4].

According to Master Lu, predestined calamities occur at specific ages, such as 369, where the digit in the unit's place is 3, 6 or 9. Significant predestined calamities occur at ages where both the units and tens digits equal 3, 6 or 9, like 33, 36, 39, 63, 66 or 69, and may result in severe consequences, possibly leading to death. The manifestation of karma during these predestined calamities may either occur ahead of schedule or be delayed, depending on recent acts of good or evil. The predestined calamities in the 369 pattern are recognized as common periods for karma outbreaks. It is advisable to prepare in advance to mitigate the

potential impact of karma flare-ups during these critical periods. After outbursts of karma, spirits will occupy the patient's body, causing acute illness, such as neuropathy, depression, autism, cancer, Parkinson's disease, etc.

Three strategies to avoid generating karma [3]: As karma and spirits can adversely affect the body, proactively preventing their generation and accumulation proves beneficial for human health. To avoid the inception of karma, three recommended methods are:

First, "observing the precepts" is highlighted. This involves adhering to the five basic precepts, namely not killing, stealing, engaging in sexual misconduct, lying, and consuming intoxicants. Additionally, three precepts related to speech are emphasized: avoiding double-tongued speech, refraining from abusive speech, and steering clear of irresponsible speech. Another essential aspect is the eradication of the five poisons from the mind, which include greed, hatred, delusion, arrogance, and doubt.

These practices are presented as imperative in the pursuit of minimizing karma.

Second, "gratitude" helps you stop karma from arising. Gratitude is not only your state of mind towards others, but it is also a Dharma tool assisting you to cultivate your mind and behavior. Human beings have 7 emotions (joy, anger, worry, sentiment, sadness, fear, surprise) and 6 desires (see, hear, smell, taste, touch, love); every one of them generates karma, but only gratitude doesn't. Gratitude is portrayed as a unique state of mind that doesn't contribute to the generation of karma, serving as an effective shield against both greed and anger. By consistently adopting an attitude of gratitude towards people and things in one's surroundings, karma can be gradually diminished.

Third, "forget about the people and things that made you sad in the past." According to this perspective, karma is intertwined with memories. Recalling unhappy events can lead to feelings of hatred, worry, and annoyance, thereby generating karma. To break free from karma, it is suggested to cleanse the mind of past grievances, wrongdoings, regrets, sorrows, and misguided actions. While memory is not entirely within one's control, the key to eliminating karma lies in eradicating negative thoughts from the mind. To prevent negative experiences from embedding themselves in memory, one is advised to adopt a mindset of seeing no evil, hearing no evil, speaking no evil, doing no evil, and thinking no evil.

Classification of illnesses: Master Lu classified illnesses into 2 categories: physical and karmic or spiritual. Generally, if a disease is incurable by conventional medical means, it is considered a karmic illness. In this framework, genetic diseases are seen as karmic, resulting from inherited defects and considered retribution for past sins in previous lives. On the other hand, infectious diseases are viewed as spiritual illnesses due to the mobility of bacteria or viruses, reflecting characteristics associated with spiritual entities.

In cases of physical illness, it is recommended that patients seek assistance from a medical professional. For ailments related to karmic and spiritual issues, turning to Dharma is advised. Master Lu, utilizing His Dharma eye, can identify the sources of karma

and the spiritual entities affecting one's well-being. Despite entering nirvana on November 10, 2021, Master Lu generously shared and publicized a therapeutic approach for addressing karmic diseases.

The law of cause and effect [2]: Buddha and Bodhisattvas did not invent but rather discovered the law of cause and effect. The law of cause and effect, or karma, is considered a fundamental and universal truth, and Master Lu called it the No. 1 law of the universe.

In Buddhist philosophy, the law of cause and effect is an inherent aspect of the universe, governing the consequences of actions. Nobody, including Buddha and Bodhisattvas, can escape its influence underscores the impartial and pervasive nature of this law. This aligns with the concept that enlightenment does not exempt one from the natural order but, instead, facilitates a deep understanding and transcendence of it, for example, lying leads to karmic retribution, which reflects the cause-and-effect nature of karma. Buddha and Bodhisattvas adhere to truthfulness because they recognize the inescapable consequences of falsehood.

The Dharma saying, "Bodhisattvas fear causes while sentient beings fear effects," highlights the significance of understanding the causes of actions. Bodhisattvas, being compassionate beings committed to the well-being of others, are mindful of preventing the creation of negative causes that lead to suffering. In contrast, ordinary individuals may primarily focus on the immediate effects of their actions, often without considering the underlying causes.

This perspective underscores the importance of ethical conduct, mindfulness, and understanding in navigating the intricate web of cause and effect in the pursuit of spiritual development in Buddhism.

Bodhisattvas refrain from directly interfering with the workings of karma. Individuals must face the consequences of their actions—akin to the principle that one reaps what they sow. Take, for instance, the act of smoking leading to lung disease; the act of smoking is the cause, and the resulting lung disease is the effect—essentially, individuals bear the repercussions of their own deeds.

In such circumstances, merely praying to Bodhisattvas for intervention without taking corrective actions is ineffective. The emphasis lies on personal responsibility; those who initiated the causal chain must endure its outcomes. However, the compassionate nature of Bodhisattvas comes into play through guidance. Rather than directly mitigating the consequences, Bodhisattva teaches individuals how to address the root of their karma, providing a path toward eliminating negative effects.

The principle of cause and effect is a pervasive influence on human existence, extending its impact across three lives—past, present, and future. Your present destiny is the aggregate karmic effects from the past life, and present karma is to mold your next life. Indeed, instances of cause and effect abound in our lives because everyone lives in cause and effect all the time.

Ten realms: Buddha sees the universe as composed of 10 realms. From the bottom to the top, they are Hell, the Hungry Ghosts, the Beasts, the Humans, Asuras, Heaven, the Sravaka, the

Pratyekabuddha, the Bodhisattva, and Buddhahood [5]. Notably, the Beasts and Humans are the sole two realms where sentient beings simultaneously possess both a soul and a physical body.

Sentient beings dwelling within the Six Realms that span from Hell to Heaven endure the cycles of rebirth, each realm characterized by varying degrees of suffering. Above these realms lie the Four Sagely Realms, where inhabitants enjoy eternal happiness. The intensity of agony increases in the lower realms, fueling a profound instinct to ascend to higher spiritual states. For instance, sentient beings in Hell yearn to escape and enter the realm of the Hungry Ghosts or ascend even further. The intelligence of beasts is too limited to contemplate such ascension. Humans, on the other hand, may lack the blessings to encounter Dharma or may not believe in the existence of the spiritual world. It is only upon the departure of a person's or a beast's soul from the body, following death, that the realization dawns that the soul, now referred to as a spirit, continues to exist. Spirits in the lowest two realms strive ardently to ascend to higher realms. Unfortunately, the weight of heavy karma serves as a hindrance, preventing their ascent.

While some spirits in the underworld have a degree of freedom, those confined to Hell lack any autonomy. Spirits with limited freedom often search for help from the Human realm, particularly those who owe them debts from their past lives. Refusing to repay these debts may result in the spirit occupying the debtor's body, leading to illness. Spirits confined to Hell typically cannot venture out to seek assistance or collect debts, except during underworld festivals. If one fails to repay their debts, they may seek permission from underworld officers to legally inhabit the debtor's body until the owed dues are settled. Consequently, during underworld festivals, many individuals may experience illness or accidents, reflecting the consequences of unsettled spiritual debts.

Death: In the Dharma perspective, the passing of an individual is not considered as conventional death. Instead, the spirit undergoes various potential destinies. It might be confined in the Hell realm, inhabit the Hungry Ghosts realm, experience reincarnation in the forms of animals (Beasts), or be reborn as a human. They may be ascended to the Asuras, Heaven, or the Four Sagely Realms.

However, should an individual commit a grievous sin in the human realm, the consequences are severe. The spirit faces sentencing to endure torment, such as being immersed in an oil pan and fried in black oil or cast into a sea of fire within Hell. Following this punishment, the spirit fragments into numerous tiny entities that reincarnate into the eggs of hygrophilous and/or oviparous animals like mosquitoes and flies. At this stage, his name is expunged from the records of both the underworld and heaven, signifying a true form of death.

By the way, since life is composed of a soul and a body, what happens if the soul departs from the body? What happens if a spirit enters the body? When a small portion of a soul exits one's body, he will undergo states of bewilderment, forgetfulness, self-dialogue, and unable to concentrate on his thoughts or task, often resulting in a dazed state. A person who loses a major part of his

soul will enter a persistent vegetative state, characterized by a lack of awareness, responsiveness, and cognitive function, resembling an extended period of unconsciousness. Conversely, when a spirit enters one's brain, he will suffer from mental disorders.

Only merits and virtues can offset karma [2]: In the scenario where an individual arrives at the hospital without financial means, doctors may be willing to help but might face limitations. Drawing a parallel, Bodhisattva can be likened to doctors, while "merits and virtues" represent a form of currency. Guan Yin Bodhisattva, akin to a compassionate doctor, responds to prayers only when accompanied by merits and virtues. The fundamental principle here is that Bodhisattva refrains from intervening directly in karmic processes, emphasizing individual responsibility for one's own karma.

When a person possesses merits and virtues, Bodhisattva employs her magical power and compassion to use these attributes in eliminating specific karmic factors leading to illness. The elimination of karma paves the way for a swift recovery. Hence, both the patient's accumulated merits and virtues and Bodhisattva's magical intervention are vital, with the patient's merits and virtues forming the foundational element for healing. Desperate prayers to Bodhisattva without a background of merits and virtues, coupled with a neglect of Buddhist scripture recitation, may render Bodhisattva unable to assist.

Furthermore, the success of the healing process hinges on the balance between the weight of one's karma and the abundance of merits and virtues. If the burden of karma is heavy and merits and virtues are scant, the desired outcome may not be achieved.

Preserving your life from critical illness is also influenced by your predetermined lifespan. To enhance and extend this lifespan swiftly, a highly effective method involves the practice of life liberation, especially in the form of releasing creatures like fish, with particular emphasis on tortoises.

Given the crucial role of merits and virtues and the detrimental impact of karma on individuals, it becomes imperative to adopt a highly efficient method for accruing merits and virtues while simultaneously eliminating karma. To address this, the development of the Five Golden Buddhist Practices (Five Dharma Gems) has been specifically designed. These practices aim to cultivate both the mind and the physical body, serving as a dedicated means to enhance merits and virtues and eradicate karma efficiently.

Golden Buddhist Practice No. 1 Making vows [6]: When one makes a vow, one will be motivated to fulfill his vow. He becomes willing to devote himself to that goal. The vow is, in fact, a very strong energy that can overcome countless obstacles. This is especially true when one makes a vow out of compassion. Seeing the suffering and hearing the cry of sentient beings, Guan Yin Bodhisattva brings forth immense compassion and vows to benefit all sentient beings. If one would like to recover from an intractable illness, one must make great vows, such as to become a vegetarian, never kill, repay one's karmic creditors, or convince sentient beings to practice Buddhism using one's own experience.

Golden Buddhist Practice No. 2: Reciting Buddhist scriptures [7]: Buddhist scriptures are the sayings of the Buddha. When reciting

them, you will benefit from Buddha's and Bodhisattva's blessings. Recitation will not only eliminate your karma, but it will also bring strength, wisdom and inner peace so that you can overcome all kinds of obstacles. Here are 3 major Buddhist scriptures for practitioners to recite daily: *Great Compassion Mantra*. This mantra can fulfill vows, cure illness and grant protection to those who recite it. It can be recited 3, 7, 21 or 49 times per day, anytime, day and night. Under critical circumstances, such as just prior to an operation, it should be recited 21 or 49 times per day, the more the better.

Heart Sutra: Reciting this sutra will help connect you to Guan Yin Bodhisattva. This sutra helps you uncover your wisdom and regain a peaceful state of mind. It can be recited 3, 7, 21 or 49 times per day, but avoid reciting it after 10 PM and before 5 AM.

Eighty-eight Buddhas Great Repentance: There is no medicine for regret in this world. Everything is already gone when we regret it. However, for a Buddhist practitioner, there is a cure for regret: reciting the *Eighty-eight Buddhas Great Repentance*. When reciting this text, you repent of your previous wrongdoings before many Buddhas, such as hurting someone, showing disrespect for Buddhas, etc. It can be recited 1, 3, 5, or 7 times per day.

Except for the above 3 major Buddhist scriptures that must be recited daily, there are 10 minor Buddhist scriptures for practitioners to choose to recite daily. In the Age of Dharma Decline, since most patients and/or their ancestors have karma from killings, reciting the *Amitabha Pure Land Rebirth Mantra* will help you efficiently purify your killing karma.

Little House [7] is a Dharma Gem awarded to us by Guan Yin Bodhisattva. In the spiritual world, the Little House is like a high value check. By way of the recitation of Little Houses, we are able to repay karmic debts from previous lives. The Little House has super-spiritual efficacious effects on helping seriously ill, terminally ill and mentally ill patients recover.

As a Buddhist practitioner, not only daily reciting is required, but the recitation of Little House is also a must. The former is to strengthen your own Dharma power, and the latter is to repay your debts to the spiritual creditor. Both promote your health.

Golden Buddhist Practice No.3 Performing life liberation [7]: Life liberation, or the release of animals, especially those in grave danger of being killed, is a popular practice performed by all schools of Buddhism.

Life liberation is an act of wealth giving, Dharma giving, and courage giving. All three are of immense merits and virtues, which can move heaven and earth. Wealth giving will be retributed with wealth, Dharma giving will be retributed with wisdom, and courage giving will be retributed with strength and energy.

As many pains and illnesses people suffer come from killing karma, the boundless merits and virtues derived from life liberation are particularly beneficial to modern people. It helps you attain longevity and health and fulfill your wishes. Certainly, the main purpose of practicing life liberation is to liberate yourself and unleash your compassion. Once you bring forth compassion, you accrue merits and virtues.

Golden Buddhist Practice No. 4 Reading *Buddhism in Plain*

Terms: This helps you understand the principles of Dharma. *Buddhism in Plain Terms* has enormous power, which helps you enlighten, and acquire prajna wisdom. It helps you eliminate karma. More importantly, it protects your spiritual life. On the one hand, the holy books of *Buddhism in Plain Terms* were blessed by Bodhisattva. On the other hand, anyone who reads these holy books will receive blessings from Bodhisattva.

Golden Buddhist Practice No. 5: Repent of wrongdoings and refrain from doing them. Reviewing your actions and feeling contrition or regret for past wrongs, and then accompanying it with a commitment to actual actions will help you remove your karma quickly. *Eighty-Eight Buddhas Great Repentance* is to eliminate karma and ascend spirits.

All these Bodhisattvas in the *Eighty-Eight Buddhas Great Repentance* are from various departments, who are in charge of the sins you committed in the human realm. There are many times when you have planted the seeds of a cause and you don't realize it. Reciting all the Bodhisattvas' names is to plead with the Bodhisattvas to forgive you. This will allow you to repent of your sins in your past lives. Additionally, there is the power of Bodhisattvas' vows in *Eighty-Eight Buddhas Great Repentance*, so it helps you eliminate disasters.

Guan Yin Bodhisattva created the Guan Yin Citta Dharma Door, and Jun Hong Lu is the master who educates the faithful. Although some perceive it as a religion, esteemed Buddhist monastics and knowledgeable lay practitioners view Dharma as an educational system, distinct from traditional religious paradigms. Rooted in the truths of the universe, Dharma traces its origins back 2,500 years when Sakyamuni Buddha imparted its wisdom to His disciples. This legacy of truth-telling has endured through generations.

Master Lu's teachings have garnered validation from millions of sentient beings. Practicing according to Master Lu's instructions has yielded miraculous results, positioning Dharma as the ultimate science in the eyes of venerable Buddhist monastics and lay practitioners. It serves not only as a guide to understanding the universe but also as a profound education on health and a pathway to a joyful existence. In fact, Buddha is one whose sensibility and rationality sublimate to the highest points, so Buddha's compassion and wisdom are unprecedented. What we Buddhist practitioners learn from Buddha is compassion and wisdom.

In this review, we will showcase 20 cases of rare and intractable illnesses, illustrating how individuals can reclaim their health through the diligent practice of the Five Golden Buddhist Practices.

Results

Case 1: Eczema

An eczema review stated that "the current deficits of our knowledge on the treatment of hand eczema: the quality of studies was frequently poor, and the duration of treatment was short, generally only up to 4 months, which is inconsistent with

the need for a long-term management in chronic hand eczema [8]." This statement suggests that scientists do not know the cause of the disease and there are currently no efficient medicines to treat eczema. Following is a case in which, by practicing the Dharma and with the help of his wife, the patient completely cured his eczema in a very short time.

Patient N1, male, 38 (2007), elementary school, Lisbon, Portugal

I suffered a skin disease on both feet during elementary school, and it gradually healed while growing up. By 2007, it returned. Initially, there were some slight red rashes on the skin. Two years later, red acne constantly appeared on my whole body, including my face, neck, hands, feet, buttocks, and private parts all year round. It was diagnosed as eczema by Hangzhou Zhejiang Hospital and Hangzhou Third Hospital, China.

Every red and swollen lesion harbored bloody pus. The pain was unbearable, and it was extremely itchy. Scratching caused lesions to break but did not remove pain. The clothes, pants, and quilts I used were all stamped with hard pus spots. I could not sleep peacefully all year round; I even hated myself. I saw dermatologists from China and Portugal and used both herbs and Western medicines. I tried everything I could, but none of these treatments and medicines made a difference.

It was not until 2015, when I encountered Guan Yin Citta Dharma with my wife's help, that I realized that my skin's illness was the result of accumulated karma from killing. When I was young (about 17-18 years old), I caught and killed fish in small rivers for eating. In 2007, I was 38 years old, close to my predestined calamity of age 39. Karma was activated and transformed into numerous small spirits, distributed on my skin, making me seriously ill. No doctor in this world can diagnose spirits, and no medicine can cure spiritual diseases [Figure 2a].

Approximately one month after encountering the Dharma, I decided to recite Buddhist scriptures and practice Buddhism to cope with the disease. I studied Master Lu's Totem program and learned about the three Golden Buddhist Practices. I started reciting *Great Compassion Mantra* 49, *Heart Sutra* 49, *Eighty-Eight Buddhas Great Repentance* 5, and *Amitabha Pure Land Rebirth Mantra* 49 times per day. My wife made a vow to recite 49 Little Houses for my karmic creditors. When she finished reciting 49 Little Houses, my skin turned dry! No more pus! It's not itchy anymore! [Figure 2b].

It's incredible! It's just like dreaming! Guan Yin Bodhisattva really heard my prayers and saved me from suffering. Thanks for the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva! Thank you, Master Jun Hong Lu! My wife and I immediately made a vow to become vegetarians for life and quit killing beings.

Since 2015, I have been doing daily recitation and reciting the Little Houses to repay my creditor. My skin is very good now, and there are no scars left! Today, 6 years have passed, and it never returns.

Not only did my skin ailments heal, but my sinusitis, which had afflicted me for nearly 20 years, also healed unknowingly. I used

Fig. 2 (a)

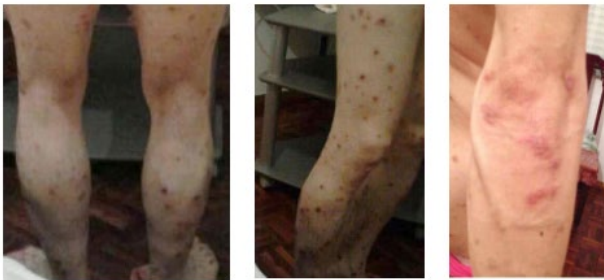


Fig. 2 (b)



Figure 2 Patient's stubborn skin illness - eczema was cured after practicing Buddhism (A). Before practicing Buddhism, I suffered from serious skin illness. Itchy and painful acne covered all over my body, such as on my legs, the sides of the legs, and the outside of my elbows. This is shown on these photos. (B). after practicing Buddhism, my skin recovered. Acnes on my legs, the sides of the legs, the outside of my elbows, and my back all gone as shown on these photos.

to be afraid of sunlight, but now I can bask in the sun every day. If it were not for my personal experience, I would not believe it at all!

I didn't pay Master Lu a cent, but only followed his instructions by practicing the Three Golden Buddhist Practices of "making vows", "reciting Buddhist scriptures", and "liberating life".

Comments: Skin disorders, like eczema, are predominantly attributed to the killing and consuming of water-dwelling animals such as fish, shrimp, crabs. The spirits of these aquatic creatures, being small, have the potential to induce skin problems by enveloping either the entire body or specific areas. Due to their diminutive size, they are relatively easy to ascend. Consequently, the practice of Dharma proves effective in the successful treatment of skin diseases. In some cases, children experiencing skin conditions may trace the origins to their mothers' consumption of water animals during pregnancy or carry their own karmic burden from past lives involving the killing and consumption of aquatic creatures.

Case 2: Schizophrenia

Schizophrenia is a chronic psychotic disorder with a typical onset in early adulthood and a lifetime prevalence of approximately 1%. In addition to the hallmark symptoms of psychosis (delusions, hallucinations, disordered thinking), individuals may experience negative symptoms (apathy, loss of emotional expression) and cognitive deficits [9]. Many patients experience symptoms and

cognitive deficits refractory to available treatments, and adverse effects of medications are common [9]. This means that scientists know the symptoms, but not the underlying causes. Therefore, current medicines are far from desirable for treatment. Dharma views schizophrenia as a typical disease caused by spirits. The patient is controlled by spirits; all abnormal behavior is directed by them. Once you permanently let spirits leave your body, you will be cured. Following is a case in which a brother's schizophrenia was successfully cured with the help of his elder sister and mother practicing Dharma.

Patient Y2, male, 33 (2001), Jilin Province, China

In 2001, at 33, my younger brother, unfortunately, suffered from mental illness. He felt faint all day, nagging, irritable, and his behavior was totally different from before. He was diagnosed with schizophrenia. My family had no history of mental illness, and we did not know the underlying cause. In desperation, we sent him to a mental hospital for treatment. Medical therapy did not help, and it increased our family's financial burden.

In 2015, I was lucky to encounter Guan Yin Citta Dharma Door. On March 26, 2015, I attended Master Jun Hong Lu's World Buddhism Convention in Yokohama, Japan. I attended the Dharma conference, and for the first time, I witnessed Master Lu's magic interpreting totems on the spot.

I was determined to help my brother recover from schizophrenia via Dharma. I encouraged my mother to participate in the rescue effort. At the beginning, she did not believe Dharma would work. I sent her Master Lu's program videos, blank Little Houses and Guide for reciting Little Houses, and the reports of several successful cases from Japan. After seeing the vivid successful cases, she was so happy and confidently said that Master Lu is our family's Savior and that Guan Yin Bodhisattva will mercifully rescue him.

My mother and I vowed to pay his karmic creditor 800 Little Houses within 2 years and liberate 10,000 fish within 3 years. We prayed to Guan Yin Bodhisattva to bless him to recover soon. If we do not practice Dharma, we will never know how heavy our karma is. We both dreamed of many karmic creditors and a number of reminders for future mishaps, which made us recite the mantra slowly. Due to my mother's age, her memory is poor, and her eyes could not see the reciting number on the counter screen clearly. However, she never gave up, and she used matchsticks as a means to count the number of Buddhist scriptures recited. She kept reciting Buddhist scriptures daily, repaying her own karmic creditors, and helping my father and sister.

The path leading to truth is not sailing smoothly. New obstacles popped up. My father allied with my younger sister to prevent us from reciting Buddhist scriptures, but they failed. My mother and I finished 800 Little Houses reciting within a year and a couple of months, and they were repaid to my brother's karmic creditor on time. We released 10,000 fish in less than 1 year. In 2016, he left the hospital and returned home as a psychologically healthy person, who could take care of himself and live independently. My whole family was excited and taught a good lesson to my father and sister.

After he was discharged from the hospital, we continued to help his creditors. With time, the number of Little Houses we paid for his creditors has been less and less, with 7 sheets per month recently. In sum, the total number of Little Houses we recited for his creditors reached 4,000. He acquired full faith in Bodhisattva, performed life liberation, and recited Buddhist scriptures occasionally. Now, 5 years have passed. He not only remains healthy but also has a girlfriend.

Comments: Schizophrenia normally results from the occupation of a patient's body by large spirits, which can be deceased humans or large animals. Ascending these large spirits typically requires several thousand Little Houses. Achieving recovery from schizophrenia indicates that creditors have departed from the individual's body, but it's important to note that new creditors might appear. Thus, it is critical to consistently assist these creditors until all karmic debts are completely repaid.

Case 3: Epilepsy

Epilepsy is a neurological condition characterized by recurrent seizures. Currently, there is no cure for the disease and a significant number of patients have treatment-resistant epilepsy [10]. Western medicine understands epilepsy this way. Chinese medicine says epilepsy is caused by insufficient blood supply to the brain. Master Lu says epilepsy is the most typical spiritual disease. Patients are possessed by spirits who collect karmic debts from them. There is no cure for epilepsy in Western or Chinese medicine, but there is a cure in the Dharma. The following case illustrates how a mother cured her epileptic baby by practicing Buddhism.

Patient W3, female, 1 month (February 2018), Anhui, China

I am Meihao. My husband and I grew up in the countryside, and both families raised animals. In my family, we raised pigs, chickens, ducks, and geese. With my own hands, I killed chickens and fish. I have broken the five precepts of not killing, not stealing, not sexual misconduct, not lying, and not consuming intoxicants before marriage. I was extremely greedy, hateful, and delusional, with a particularly grave hatred. My in-laws' family, including my husband, always treated me badly, and I complained about everything they did. Occasionally, I quarreled with my husband during pregnancy, which resulted in an unpleasant mood and sometimes depressed thoughts.

My daughter was born healthy. However, one month after her first birthday, she started to display some abnormal behaviors such as anorexia and crying all night with piercing sounds. It was difficult to appease her. As a mother with hypothyroidism, I worried about her intelligence.

Four months after her first birthday, she could not laugh, straighten her neck, turn over, and had convulsions. The convulsions occurred every day, and the major ones lasted for a few minutes, while the minor ones continued unabated. According to the diagnosis report, she suffered from epilepsy. Depakine was prescribed to her at 5-6 months to control her symptoms.

Her development couldn't keep up with children her age as she grew up. Every day I was in pain and desperately searching the Internet for treatment information. On August 18, 2018, I became a Buddhist after contacting a Buddhist practitioner on Qzone (a social networking site).

For my daughter to be saved, every minute was crucial. I had to learn how to recite Buddhist scriptures in the shortest time. Ten days later, I started reciting the Little House. Soon after that, I made 3 vows by offering Guan Yin Bodhisattva incense in my heart:

- Be a lifelong vegetarian; never kill living beings.
- Recite 500 Little Houses to pay my child's karmic creditors within 1 year.
- Liberate 1,000 fish within 1 year.

A Buddhist altar was set up in my home 3 months later.

After I practiced the three Golden Buddhist Practices, her body and intelligence improved dramatically, and her epilepsy symptoms gradually diminished. She could turn, crawl, stand, and speak. When she was 8 months old, massage therapy was stopped after I recited Buddhist scriptures for one month. At 10 months, she was able to call her parents; at 14 months, she recognized all the playing cards and was talking. When she was 1.5 years old, I stopped giving her Depakine without consulting her doctor. She is now 3.5 years old, smart, active, and cute. Currently, she attends kindergarten like any other healthy child.

Comment: Master Lu has enlightened Buddhist practitioners that the remedy for epilepsy necessitates 2,000 Little Houses, coupled with the potency of powerful vows. As engagement with Dharma leads to a gradual attenuation of symptoms, there arises an opportunity to decrease the dosage of medication. Master Lu advises consulting with a medical professional for guidance on the appropriate reduction of medication doses as symptoms wane.

Case 4: Vertigo - Ménière's Disease

Meniere's disease (MD) is an inner ear disorder characterized by the presence of endolymphatic hydrops in the inner ear and symptomatology of recurrent and debilitating vertigo attacks, tinnitus, aural fullness, and fluctuating sensorineural hearing loss [11]. Impacts on quality of life are severe, the constant uncertainty of vertigo attacks, and fluctuating sensorineural hearing loss, with neuroses and depression affecting 40-60% of sufferers of intractable MD [12]. Although many therapeutic options for MD have been proposed over the years, there is currently no international consensus on a standardized therapeutic protocol for this condition [11]. From Dharma's point of view, MD is a spiritual disease. Once the spirit is ascended, the patient recovers. Following is an MD case that was successfully cured by Dharma.

Patient M4, female, 20 (1975), Doctor of Medicine, Inner Mongolia, China

In 1975, I suffered from MD. The disease strikes once a year. After I got married, at 27, I had my first miscarriage, and since

then, three more in a row. Later, to prevent pregnancy, I resorted to birth control by taking birth control pills. With the increased number of miscarriages, MD episodes gradually increased to 3-4 times a year. These episodes last 3-4 days in mild cases and a week in severe cases. I lost my appetite, which seriously affected my work and life. I could not work. When I had an attack, I couldn't eat for 1-2 days, couldn't open my eyes, felt like spinning around, was nauseous and vomited. It was very painful and uncomfortable. By 2019, I had suffered from MD for >40 years.

Over the past 40 years, although I tried various therapeutic methods, including Chinese and Western medicines and even folk remedies like going to temples to burn incense and worship Buddha, the condition did not improve. Despite it all, my medical report showed that everything regarding my health was normal. With age, illness onsets increased. Since the onset was sudden, there was no way to prepare in advance.

Prior to 2015, I knew nothing about Buddhism. One day in 2015, Ms. Chen, a Buddhist practitioner, offered me the book *Introduction to Guan Yin Citta Dharma Door*. In this book, Master Lu enlightened me that vertigo was a spiritual disease. From that moment on, I was determined to practice the Dharma aiming to cure my illness, and I started reciting the Little House a month later. At the beginning, since I did not practice Buddhism diligently, I could only recite 2 Little Houses a week. Back then, I did not even know about the Three Golden Buddhist Practices, so my condition did not improve.

In July 2016, a Dharma convention was held in Hong Kong. It was not until 6 months before that I started practicing Buddhism diligently. In order to become a disciple of Master Lu, a threshold number of Little Houses was required. Additionally, I had to remain vegetarian for 3 months before the ceremony. I became a vegetarian on April 1, 2016. At that time, I made a vow: "Merciful Guan Yin Bodhisattva, please bless me, so that I can vow to become a vegetarian and bless my family not to hinder me from being a vegetarian. After returning from the Dharma convention, if I can't hold on, I will be a vegetarian for 6 days per month." Looking back on this vow today I realized I had to apologize to Guan Yin Bodhisattva and Master Lu; I was feeling ashamed and regretful. The power of this vow was too weak to rescue me from vertigo!

At the Dharma convention, Master Lu not only gave us instructions but also revealed the relationship between cause and effect through totems. If I couldn't see it with my own eyes, I couldn't believe that there was such an extraordinary person, who knew everything within and beyond this world. There were such efficacious examples that sentient beings could abandon suffering and obtain happiness. I felt shocked and my heart was full of Dharma joy. After formally becoming a disciple of Master Lu, I made a few big vows in front of Guan Yin Bodhisattva: For the rest of my life, I will never kill beings, I will be a vegetarian, devote myself to one Buddhist practice and never quit.

By practicing the three Golden Buddhist Practices, I gradually eliminated my karma. After returning from the 2017 Malaysia Dharma convention, I made 2 new vows: Recite 108 Little Houses and release 10,000 fish in half a year to eliminate vertigo karma.

All were completed on time. From 2017 to 2019, I have recited *Great Compassion Mantra* 49, *Heart Sutra* 49, *Eighty-Eight Buddhas Great Repentance* 3, *Mantra to Untie Karmic Knots* 49, *Xiao Zai Ji Xiang Shen Zhou* 49, *Amitabha Pure Land Rebirth Mantra* 21, *Cundi Dharani* 21 times per day as my assignment.

From 2017 to 2019, because of occasional worries and complaints and not reciting Buddhist scriptures diligently, I experienced dizziness twice. However, I recovered within a couple of days, with mild symptoms. Since the second half of 2019, vertigo has completely disappeared. The MD that inflicted me for >40 years is gone and I am finally healed!

Comments: As a medical professional endowed with an extensive understanding of medical science, she is unable to administer treatment to herself, underscoring the inherent limitations of scientific knowledge. Upon encountering Dharma, it is imperative to diligently engage in the practice of Buddhism. This commitment grants one the ability to settle karmic debts promptly, as failure to do so may lead to dissatisfaction among karmic creditors. Occasionally, individuals may experience worsened health due to the displeasure of spirits, disturbed by a delayed and insincere ascent.

A multitude of spirits awaits in the place where a woman's egg converges with a man's sperm. Upon fertilization, a spirit merges with the egg, endowing the fertilized egg with a soul. Irrespective of the method employed, whether mechanical or pharmaceutical, terminating a fertilized egg is considered a form of killing. The karmic consequences of such actions are profound, and spirits are likely to revenge upon the mother, father, or their progeny.

Case 5: Systemic lupus erythematosus

Systemic lupus erythematosus (SLE) is a chronic complex systemic autoimmune disease characterized by multiple autoantibodies and clinical manifestations, which have the potential to affect nearly every organ. SLE treatments, including corticosteroids and immunosuppressive drugs, have greatly increased survival rates, but there is no curative therapy. Therefore, SLE management is limited due to drug complications and toxicities. There is an obvious clinical need for safe, effective SLE treatments [13]. In the eyes of Dharma, according to Master Lu's enlightenment, SLE is a spiritual disease, which can be cured by ascending spirits. The following case is an example.

Patient J5, female, 32 (2012), college degree, Fujian Province, China

I was born into a family with a killing history. In the past, my father helped people kill pigs in the countryside. I also ran a restaurant, slaughtering fish, chicken, duck, hairy crabs, shells, sea cucumbers, abalone, etc.

In 2012, I was 32 years old, close to my predestined 369 calamity. Karma was activated on April 4, the festival of Qing Ming (a festival in spring in China when graves are put in order and special offerings are made to the dead). My joints were painful, and my hands and feet were swollen. The doctor diagnosed it as SLE, the most serious type of lupus erythematosus. Since it is a chronic illness, I have had to take hormones for life.

Previously, I was very healthy, and almost never got sick. I was completely stunned when I suddenly learned that I had acquired an incurable disease. Fortunately, my younger sister practices Buddhism. She said, "My dear elder sister, please practice Buddhism. Buddhist practice can change one's fortune. It can make people healthy, and it can even treat cancer." Her words gave me some confidence to live. However, I had never touched Buddhism before. I was an atheist. One thing I have to mention is that in the past, I often dreamed that I was chased by others or dropped from a cliff.

My younger sister offered me a book, Introduction to Guan Yin Citta Dharma Door by Master Lu. After reading it, I realized that the 4 children I miscarried produced very heavy karma! By practicing the three Golden Buddhist Practices, I helped them ascend to a higher spiritual realm. Meanwhile, I had several dreams. In one dream, a doctor looked at my case report and said there was nothing wrong with it. My sister interpreted it to me: "It may be that the merciful Guan Yin Bodhisattva gave you a herald dream, implying your condition has improved." A few days later, I dreamed that many people were sitting together while Master Lu sat in the middle and gave us a lecture. He pointed to my sister and said, "None of you believe, but she believes in Guan Yin Bodhisattva the most." After this dream, I felt very ashamed. Since then, I have devoted myself to being faithful to Bodhisattva and Master Lu wholeheartedly!

Three months after practicing Buddhism, I repaid 100-200 Little Houses (not remember the exact number) to my karmic creditors and liberated 10,000 fish. By then, my comprehensive metabolic panel, blood routine exam, and C3 and C4 complement blood tests were all close to normal. Excellent! The doctor said that hormone treatment could be reduced from 12 to 6 tablets per day. The doses of all other medications were reduced as well.

In 2016, I attended the Dharma Convention in Hong Kong. After returning from the convention, without consulting doctors, I stopped taking all medications. On the lunar day of September 19, 2016, the ordination day of Guan Yin Bodhisattva, I made a vow to become a lifelong vegetarian.

In 2018, much of my time was occupied by caring for my large family, and the time to recite the Little Houses decreased. In addition, my age was close to 39, reaching the predestined 369 calamity again. Karma broke out, and I had to go to the hospital. This time, I was afraid of nothing because I knew Guan Yin Bodhisattva would help me. After treatment with hormones and medicines to enhance my immunity for a week, I returned home. Two months later, the diagnosis report showed my condition was normal. Since then, I have not taken any medication.

After I was released from the hospital in 2018, I never dared to slacken my effort to practice Buddhism. Whenever I have time, all I do is recite Buddhist scriptures, perform life liberation, and convince sentient beings to practice Buddhism using my experience. I can recite 3-7 Little Houses a day.

Comments: Master Lu advises consulting a doctor to reduce medication doses when symptoms weaken. Once the illness is under control, some people may become complacent. However, Master Lu asserts that no one can afford to become lax in their

efforts because attaining entrance to the Four Sagely Realms, where there are no ailments and true soul health is achieved, requires continuous dedication.

Case 6: Lung Cancer

Cancer is a complex disease characterized by the uncontrolled growth of cells and expansion of abnormal cells in the body. Cancer caused over 9.6 million deaths worldwide in 2017 alone. Cancer-related mortality is expected to reach 22 million by 2030. Among the various approaches employed in cancer treatment, surgery is usually the first treatment of choice, followed by chemotherapy and radiotherapy and combinations of these. Today, although it is possible to treat cancer with one treatment method alone or with a combination of different treatment methods, the desired success rate in cancer treatment has not yet been achieved [14]. From the Dharma point of view, cancer is a typical spiritual disease. Ascending spirits is the curing method. Ms. L6, a lung cancer patient whose experiences proved the Dharma theory.

Patient L6, female, college degree, 53 (2007), Beijing, China

In March 2007, my immunity suddenly declined. I caught colds and fevers easily, feeling weak and dizzy and often coughing. The fever medication did not get rid of dizziness and coughing symptoms. In June 2007, I went to the hospital for a comprehensive physical examination, and I was diagnosed with lung cancer. Reevaluation in several other hospitals confirmed the diagnosis. I did not know then that this was the karma outbreak that coincided with the predestined 369 calamity. This is because Guan Yin Citta Dharma Door was not available to the public.

Initially, I refused surgery and chose conservative treatment. Although I spent 300,000 Chinese Yuan (CNY) (~\$40,000-50,000), no effects were seen. In desperation, I accepted surgery. The surgery left me with serious side effects: back pain, leg pain, cough, numbness and unconsciousness at the incision site. Coupled with the long and painful chemotherapy, I felt tortured beyond words every day.

Later on, under the guidance of a Buddhist friend, I began to practice Pure Land Buddhism, which allowed me to live through hardship. In October 2013, when another Buddhist friend introduced me to Guan Yin Citta Dharma Door, I felt saved!

First, I made a vow to recite 108 Little Houses for my aborted child. As I repaid 80 Little Houses or so, I dreamed of a boy dressed neatly and walking away happily. Fellow practitioners said that my aborted child had left me and ascended to a higher spiritual realm. I was really full of Dharma joy and it strengthened my confidence in Buddhism.

After >200 Little Houses were recited for my karmic creditor, I felt my health had significantly improved. The sequelae after surgery and the long-term cough disappeared. I used to catch colds and fevers when the air conditioner blew on me when I took the subway. Since then, I am not afraid of air conditioners anymore.

Towards the end of October 2015, the left side of my chest suddenly became unbearably painful. I couldn't fall asleep at night

because it was difficult to breathe. I repaid 21 Little Houses to my karmic creditor and the symptoms were alleviated. In November, the situation deteriorated again. The hospital examination report showed a lung cancer recurrence. There was a metastatic nodule located in the left lung, measuring 15mm x 15mm. The doctor advised me to be hospitalized immediately, but I refused the operation.

I knelt down in front of the Buddhist altar, tearfully confessing to Guan Yin Bodhisattva that I was wrong. I thought I had been very diligent in practicing Buddhism, and my karma was eliminated a lot, so I stopped reciting Little Houses for myself. Except for the daily recitation, my time was mainly used to recite the Little Houses for my son and husband. With the Little Houses, I successfully treated my son's skin diseases and my husband's bladder stones and hemorrhoids. When I helped them, part of their karma was transferred to me. As a patient just recovering from severe lung cancer, any extra karma from others could result in my karma outbreak again. I made 6 vows to Guan Yin Bodhisattva:

- Never kill beings.
- Be a vegetarian for life.
- Release 10,000 fish.
- Recite 1,000 Little Houses for my karmic creditors.
- Donate 2,000 CNY to print Buddhist scriptures.
- After recovery, I will convince sentient beings to practice Buddhism using my experiences.

I prayed for Guan Yin Bodhisattva's mercy to help me eliminate karma, resolve ill conditions, and get rid of pain and disease in my body. I increased the number of daily recitations: the *Great Compassion Mantra*, *Heart Sutra*, *Amitabha Pure Land Rebirth Mantra*, *Mantra to Untie Karmic Knots*, *Xiao Zai Ji Xiang Shen Zhou*, and *Cundi Dharani* I recited 49 times per day, and the *Eighty-Eight Buddhas Great Repentance* I recited 5 times daily. In addition, I read *Buddhism in Plain Terms*. Then, I recited the Little House daily only for myself. Along with fellow practitioners, I frequently offer Buddhist scriptures to sentient beings for free. With the help of fellow practitioners, more than 10,000 fish were released within a month.

Soon after this, I dreamed that Guan Yin Bodhisattva came to my side to bless me. A more fascinating time was when I dreamed that Master Lu came to my side, shook hands with me, smiled and encouraged me by saying: "Cultivate yourself, you are fine." I woke up with a happy smile and shared the good news with my family members.

Meanwhile, I also worked with a doctor to accept Chinese herbal medicine. My physical condition improved. The original left side of my chest no longer hurt and was easier to breathe. After I returned from the 2016 Dharma Convention in Hong Kong, the recitation of the 1,000 Little Houses was accomplished. The pain was extinguished! At the end of August, my diagnosis report showed my lung nodules and associated symptoms had disappeared! All indicators of the test results were normal!

Furthermore, the symptoms of kidney stones, kidney cysts, fatty

liver, and chronic pyelonephritis that have affected me for >20 years have all disappeared! The doctor was surprised, expressing what a miracle this was!

Comments: Successfully ascended spirits may receive reminders in dreams, such as images of a neatly dressed little boy walking away happily (in the text), a baby being taken on board a bus or a plane, a woman being pregnant, a friend having a baby at home, an adult taking a baby away, or being unable to dream of an aborted baby for a long time, among others. Conversely, if a spirit did not leave, further ascension is still needed.

Case 7: Lumbar disc herniation

Lumbar disc herniation (LDH) is a common affliction of the lumbar spine, affecting 1-2% of the general population in the USA annually. The herniated disc can press on a nerve root and may cause pain, numbness, tingling or weakness in the leg. At least 6 weeks of non-surgical treatment are required, and a discectomy is the most common surgical treatment for patients with symptomatic LDH and radiculopathy. Despite the excellent short-term clinical outcomes of this procedure, significant complications, such as re-herniation and low back pain, are observed following surgery [15]. Apparently, LDH is a disease that cannot be effectively treated by doctors, so it is a karmic disease. In the following case, the LDH of Ms. S7 was completely cured by practicing Dharma.

Patient S7, female, 43 (2016), Junior High Degree, Jiangsu Province, China

Before practicing Buddhism, I was ignorant of the law of cause and effect. I often killed fish and chickens, and even worse, I had two miscarriages. Although I knew nothing about Dharma, I would have never escaped the punishment from the law of cause and effect.

During the summer of 2016, I suffered from severe back pain and weakness due to LDH. I saw both Chinese and Western doctor's, took a lot of medications and did acupuncture, but nothing helped. The pain it caused was unbearable and made me restless every day. I also lost more than 5 kilograms of Body weight. After being tortured by LDH for about 4 months, my sister learned about my situation and advised me to practice the three Golden Buddhist Practices. When I picked up Buddhist scripture and recited the *Great Compassion Mantra* for the first time, I immediately smelled sandalwood fragrance all over the room. My sister told me Guan Yin Bodhisattva came to my home. I was full of Dharma joy! I recite *Great Compassion Mantra* 21 times, *Heart Sutra* 21 times, the *Eighty-eight Buddhas Great Repentance* 1 time, *Qi Fo Mie Zui Zhen Yan*, *Xiao Zai Ji Xiang Shen Zhou*, *Cundi Dharani*, *Amitabha Pure Land Rebirth Mantra*, and *Mantra to Untie Karmic Knots* all 21 times every day. Approximately a month after practicing Dharma, my sister helped me set up a Buddhist altar at my home. That day, I knelt in front of the Guan Yin Bodhisattva and made three vows:

- Become a vegetarian for life and never kill beings.
- Repay my karmic creditors for 108 Little Houses within 6 months.

- Release fish worth 400 CNY within 6 months.

I prayed for Bodhisattva to help me cure my LDH. That night, I dreamed I was in the sky and saw many Bodhisattvas. Afterward, I dreamed that Master Lu got on a boat, but I couldn't get on board. I shouted: "Master! Wait for me!"

About 3 months after I made the vows, when 70 Little Houses were repaid to my creditors, my back pain disappeared. I regained my normal weight! I have practiced Buddhism ever since. As of now, 5 years have passed, and the LDH has never returned. The three Golden Buddhist Practices are really effective! The Dharma is the truth! Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva guided me through the predestined 369 calamity with ease!

Comments: Master Lu has enlightened that 108 Little Houses are needed to cure LDH.

Case 8: Crohn's disease

Crohn's disease (CD) is characterized by persistent or recurrent chronic inflammation that may affect any segment of the gastrointestinal tract. It has an oscillating evolution, with periods of activity alternating with periods of remission. The CD has a significant impact on economic status due to its increasing prevalence, often affecting young people [16]. It causes a significant healthcare burden as CD requires lifelong therapy and constant monitoring [17]. In the following case, Ms. W8 cured her CD by practicing Buddhism. Now, she does not need medication anymore.

Patient W8, female, 19 (2003), Junior High Degree, Guangdong Province, China

Prior to practicing Buddhism, my mother cooked roasted duck for several years. I had eaten chicken, duck, and fish before. Although I didn't kill them myself, they all died for my sake.

When I was approximately 19 years old, I began to have frequent diarrhea, and 2 years later I learned it was CD. During an attack, I had diarrhea multiple times a day, my body was weak, my stomach hurt, and I had a low-grade fever. In severe cases, I had blood in the stool and no appetite, which made me lose 5 kilograms; I became very thin. It usually took several months to recover, and sometimes I had to take hormones to treat it. At present, no medication can completely cure CD. I have to use drugs for life.

In the second half of 2016, I came into contact with Guan Yin Citta Dharma Door. I set up my daily recitation of the *Great Compassion Mantra* 49 times, *Heart Sutra* 49 times, the *Eighty-eight Buddhas Great Repentance* 3 times, *Amitabha Pure Land Rebirth Mantra* 21-49 times, *Cundi Dharani* 49 times, *Xiao Zai Ji Xiang Shen Zhou* 108 times, and *Mantra to Untie Karmic Knots* 49 times.

By October 2017, I had lost a lot of weight, suffered diarrhea, fainted and had stomach aches. The hospital diagnosis confirmed it was a CD recurrence. There was a shadow in the enteric canal. Preliminary consultation concluded that there was an intestinal perforation and intestinal fluid leaked out. Radiography was

required. An intestinal puncture makes an angiography a very risky operation. I felt completely lost. I immediately consulted fellow Practitioner Hua after being released from hospital, to see how to cope with my illness via Dharma. She instructed me to perform the three Golden Buddhist Practices and seek help from Guan Yin Bodhisattva. At that time, I had not set up a Buddhist altar at home, so I lit an incense in my heart to make 3 vows:

- Release 3000 fish.
- Recite 500 Little Houses for my karmic creditors (time range not remembered).
- After recovery, I will convince sentient beings to practice Buddhism using my experiences.

The night before the appointment, I had a dream: my daughter and I were standing in a very open place, and Guan Yin Bodhisattva in colorful clothes held a vase of pure water in Her hand, with many, many colourful mandala flowers floating around. My daughter and I opened our hands to receive them. I prayed that Guan Yin Bodhisattva would be merciful to save me and bless me by curing my CD. Two days later, I had another dream: Guan Yin Bodhisattva came to my bedside.

On the day I went to get intestinal imaging, I kept chanting the holy name of Guan Yin Bodhisattva. I prayed Her to bless me to complete the test successfully. I was grateful to Guan Yin Bodhisattva for Her blessing! That day, the hospital arranged help from the department's director, the most authorized medical doctor. Lying on the examination table, I closed my eyes and kept chanting the holy name of Guan Yin Bodhisattva. After quite a while, the director said: "That doctor made a mistake." He saw no problem in the intestinal angiogram, and it was not necessary to do the puncture procedure. I was surprised and excited. It was Guan Yin Bodhisattva who blessed me. It was amazing! I took the results to my primary care physician, who reexamined my blood, and all the results were normal. In less than a month, Guan Yin Bodhisattva made my intestinal inflammation disappear.

Since encountering the Guan Yin Citta Dharma Door in 2016, I have recited Buddhist scriptures daily. Since 2018, I have recited 1-6 Little Houses per day. Since then, no CD recurrence has occurred. Since July 2020, I have not taken medication. My health has stabilized. Now, practicing Buddhism is part of my daily life.

I am grateful to Guan Yin Bodhisattva, who responds to all prayers. Guan Yin Citta Dharma Door has become one of the most effective Dharma Doors in the Age of Dharma Decline! This is genuine, not false. Thank you, Master Lu! As long as we have faith in Buddhism, commit to our vows, and put them into action, there is nothing that will not work!

Comments: Upon starting daily recitations of Buddhist scriptures, one's karmic creditors become aware of their ability to repay debts. To initiate the debt repayment process, recite Little Houses promptly, as some spirits desire swift ascension. Patient W8 did not begin Little Houses recitations until 6 months into her Buddhist practice, which made her spirits unhappy, potentially leading to her illness in October 2017.

Case 9: Amyotrophic lateral sclerosis

Amyotrophic lateral sclerosis (ALS) is a fatal, multisystem neurodegenerative disease that causes the death of motoneurons progressively and eventually leads to paralysis [18]. The etiology of sporadic ALS is still unclear [19]. ALS leads to death on average 2-4 years after the onset of symptoms [20]. In a Dharma Q&A program, Master Lu found the spirit of a dead man occupying a lady's body. Master Lu further found that she had killed a pregnant big sea turtle in her previous life as a fisherman. This killing karma resulted in her daughter's early death and her ALS this life [21]. Thus, we can conclude that ALS is a spiritual illness. Ascending the spirit(s) from your body is the treating method.

Patient W9, female, 46 (2012), Elementary School Degree, Hubei Province, China

Once I was a totally ignorant sentient being. Except for not consuming intoxicants, I have broken all 4 of the 5 Buddhist precepts of not killing, not stealing, not engaging in sexual misconduct, and not lying. I had two abortions, and opened a restaurant for a year, selling lobsters, killing turtles. I have played Mahjong for >20 years and cheated at the Mahjong table to win money while gambling. I have committed evil acts of fornication. I have created massive speech karma, for example, breaking up my brother's marriage. The terrible thing about ignorance is that I did something that hurt me. However, I did not even know it, and I thought it was normal because many people did it, so I enjoyed doing it. I did not know that good and evil would be rewarded at the end of the day.

In 2012, at 46 years old, I realized I often fell while walking, but I didn't pay much attention to it. In 2013, I was diagnosed with ALS in a hospital in Wuhan, China. Since 2015, I have been unable to care for myself. As part of my treatment for ALS, since 2013, I have tried nearly a hundred different medications. For 3 months, I received treatment in the most advanced hospital in Beijing. In spite of this, the condition continued to deteriorate. My body was weak, my neck was flaccid. I could not lift my head, and I could not speak clearly either. The only thing I could do was write slowly on my cell phone. By 2019, the condition had worsened. Since ALS onset, my shoulders and cervical spine have been unbearably painful. I would even choke while drinking and eating. After being tortured by ALS for 8 years I shriveled and lost >5 kilograms. I felt like I had arrived at the end of my life.

Heaven never blocks a man's will, and there is always a way out. I appreciate the Buddha and the Bodhisattva for their mercy and care for sentient beings. In May 2020, a Guan Yin Citta Dharma Door practitioner sent me a chanting player. This was when I started my Buddhism journey reciting the daily Buddhist scriptures. Perhaps because I had a strong affinity with Buddha in my previous lives, I initiated and loved studying Dharma immediately from the very beginning.

My daily recitation consists of: *Great Compassion Mantra* 49 times, *Heart Sutra* 49 times, *Cundi Dharani* 49 times, *Xiao Zai Ji Xiang Shen Zhou* 49 times, *Amitabha Pure Land Rebirth Mantra* 21-49 times, *Mantra to Untie Karmic Knots* 49 times, the *Eighty-eight Buddhas Great Repentance* 5 times, and *Qi Fo Mie Zui Zhen*

Yan 108 times. Because the karma of speech is so heavy, to specifically eliminate it, I recite *Qi Fo Mie Zui Zhen Yan* 108 times per day. I can recite 4 Little Houses a day. In May 2021, I made 5 great vows:

- Be a vegetarian for life.
- Never kill beings.
- Release 10,000 fish (the time range is not set).
- Recite 1000 Little Houses for my karmic creditors within 2 years.
- After recovery, I will convince sentient beings to practice Buddhism using my experiences.

Every morning, I say the above 5 vows to Bodhisattva one time. I also add: "I will rectify my past mistakes and not create new karma for the rest of my life."

I am very grateful to the great Mercy of Guan Yin Bodhisattva! Twice I dreamed that Guan Yin Bodhisattva performed surgery on my head and throat to help me get rid of the pain. One day I was in a bad mood and that night, in my dream, I saw these large words "Do it even if it's challenging!" I knew it was Merciful Guan Yin Bodhisattva encouraging me to go on despite the odds! I appreciate the Bodhisattva for Her Great Compassion saving both my physical and spiritual lives without giving up! I am also grateful to WeChat Buddhism practitioners for their unflinching support and help.

Compared to when I began reciting Buddhist scriptures in May 2020, my speech speed has improved greatly. I feel no pressure reciting Buddhist scriptures following the fast-talking version on my mobile phone. However, I still can't pronounce clearly; my speech is slurred. This may be the retribution resulting from my karma of speech when I broke up my younger brother's marriage. When a man plants seeds, he should harvest what he planted. I only understood this truth after I studied Buddhism. As a Buddhism practitioner, one must be cautious to avoid generating karma, particularly, do not get involved in the cause and effect of others carelessly.

Although I have only practiced Buddhism for 1 year, I am delighted that my illness has been effectively controlled and my body's wellness has improved. I have regained weight and strength. There are no atrophied muscles anymore. Now, I can stand up alone from a stool. My tongue is also much more flexible, my throat is unobstructed, I am able to swallow, and food and water no longer make me choke. All this progress convinced me that studying Buddhism and reciting Buddhist scriptures could definitely change my miserable destiny! It takes more than one day to freeze three feet of ice; it also takes more than one day to melt the ice. I don't dare to wish to fully recover immediately, because the long-standing karma from years of killing, stealing, lust and delusion cannot be eliminated overnight. As long as I keep practicing, my condition will definitely improve!

I am grateful for the disease that allowed me to enter the Dharma Door. Looking back on those days when I could not even find the strength to kill myself, my life was worse than death. This was just like living in hell on Earth. In contrast, I live a happy life today.

Practicing Buddhism has not only placed my body on the road to recovery, but it has also helped me place my mind in the right place to understand what it means to be a human being. I will cherish my Buddha's affinity and spiritual life, practice Buddhism and cultivate my mind, in order to repay the benevolence of the Buddha!

Comments: Master Lu has enlightened the disciples that Mahjong can bring persistent troubles to future generations. Additionally, the text suggests that even if one is unable to pronounce Buddhist scriptures clearly, one can still follow a recorded voice to recite Buddhist scriptures internally.

Case 10: Leukemia

Leukemia is the 15th most commonly diagnosed cancer and the 11th leading cause of cancer death worldwide [22]. Chronic myelogenous leukemia (CML) is a disease in which the bone marrow makes too many white blood cells. Treatment, using the most advanced medications, provides patients with CML a 5-year overall survival rate, between 57-61% [23]. The underlying causes of leukemia are not scientifically clear. However, in Master Lu's Dharma eye, any type of cancer is a spiritual disease resulting from the onset of karma. Only when spirits are ascended can cancer be completely cured. For example, even if a tumor is removed by surgery or bone marrow is transplanted, cancer may return or appear somewhere else. This is because (1) spirits are movable and (2) debts to spirits are not paid off completely. Certainly, surgery, chemotherapy and radiation therapy can remove partial karma but these medical practices are an awful punishment for the body.

Patient X10, female, 39 (2008), college degree, Hunan Province, China

I was born in a rural area and, as a child, killed small animals. My father killed pigs when he was young. In 2005, my family purchased a Mahjong machine. For a year I invited colleagues and friends to play Mahjong and gamble at my home.

I graduated from junior college in 1990, with a major in Chinese medicine. After graduation, I studied obstetrics and gynecology, specializing in abortion and labor induction for 1 year. After that, I joined the gynecology workforce, specializing in abortions. I am proud of the skillful expertise I have gained during 18 years of practice. One day, I conducted 3 abortions without a medical incident.

In September 2008, at the age of 39, due to a sudden onset of CML, I was admitted to the most reputable hospital in Hunan Province, China. My blood leukocytes were >20,000, and my platelets were >800. I was also positive for chromosomes and fusion genes. After 3 days of chemotherapy as prescribed by the doctor, I was weak and limp, and I felt I was dying. During this treatment process, the doctor sent two critical illness notices to my family members. After a slight improvement, I was transferred to the hematology department. At that time, my immune system was extremely weak and unfortunately, I contracted a hemorrhoid infection, which was unbearably painful. Despite applying the most effective antibiotic, the effect was minimal and lasted for

over 10 days. I didn't eat even a grain of rice, and I lost more than 4.5 kilograms! I felt like I was in hell, suffering all the time! Later on, I was admitted to Peking University People's Hospital, the most advanced hospital in China for hematology treatment. The most authoritative hematologist in China believed that I had to have a bone marrow transplant, otherwise, my life expectancy would be 3 years at most. Unfortunately, although I have 5 siblings, no one matched my bone marrow stem cells.

One night in May 2012, a neighbour visited me. She advised me to search for Master Jun Hong Lu online, who is really a great gentleman! Once I opened the program sponsored by Master Lu, who is viewing a totem, I could not shut it down. I watched the program for 4 hours! I was entirely overwhelmed by Master Lu's magnificent magic power and his vast compassion! It was like a strong light illuminating my heart. This was the time I thought I was saved!

The next day, I immediately plunged into self-salvation by reciting Buddhist scriptures and the Little Houses. As instructed, I performed all 3 great gems of Dharma. My daily recitation is *Great Compassion Mantra*, *Heart Sutra*, *Mantra to Untie Karmic Knots*, *Cundi Dharani*, *Amitabha Pure Land Rebirth Mantra*, *Xiao Zai Ji Xiang Shen Zhou*, all 49 times, and *Eighty-eight Buddhas Great Repentance* 7 times.

After liberating >2,000 blackfish and repaying my karmic creditors with 49 Little Houses, I felt a deep sense of relief and energy. This was something I had not experienced in years. I was convinced that Guan Yin Bodhisattva was saving me, and I was confident I could survive!

In 2013, after the Hong Kong Dharma Convention, I made the vow to release 100,000 fish in 3 years. As a matter of fact, I finished releasing them in just a bit >1 year.

After studying Buddhism, I realized that my leukemia was caused by killing! At that time, when I closed my eyes, I felt countless children crying around my house. This feeling lasted for several months. If I had not studied Buddhism, I would not have thought this was karma. I deeply repented and apologized for the children I had killed!

I strongly advise childbearing ladies never to abort. Children are not born without a cause, and they come to you to be born alive, not to die.

One day in May 2015, when I was 46, my back suddenly hurt so badly that it felt like pins and needles. I couldn't move, my breathing deteriorated, and I couldn't sleep for 2 nights straight. I lit incense and prayed to Bodhisattva in the room where the Buddhist altar was. I made the following 2 vows:

- Release 10,000 fish in six months.
- Cover the cost of printing Buddhist scriptures with 10,000 CNY (~\$1,572).

After making these 2 vows, I felt something jump on my back and the tingling got better. I visited the doctor who said there was a cloud of black gas in my lungs, but not to worry because it was not malignant. After I returned home, I hurriedly vowed two sets of 21 Little Houses to my karmic creditors. Since then, I have felt

no physical discomfort. Thanks to Bodhisattva for helping me get through this 369 calamity!

In October 2015, I once again vowed to complete the release of 100,000 fish within 10 years. This is nearly completed and I have recited about 3,000 Little Houses for my creditors.

Many of the patients who were sick at the same time as me, with conditions not as serious as mine, were not lucky to encounter the Dharma. They passed away one after another. Although some of them received bone marrow transplants, they were unable to sustain their lives. Contrary to them, I did not receive a bone marrow transplant, but my life was saved by practicing the 3 Golden Buddhist Practices. This completely destroyed the doctor's prediction that I would only live for 3 years at most. In August 2016, at a Dharma convention held at the Guan Yin Hall, I made 2 big vows:

- Recite 3,000 Little Houses for my karmic creditors within 2 years.
- Convince 3,000 people to practice Buddhism within 2 years.

I'm taking all the time I can to recite the Little House every day, and I am full of Dharma joy! My husband even dreamed that the first, second and third floors of my home were full of Bodhisattvas!

I have never been hospitalized since practicing Dharma. I went to the hospital in Beijing for checkups 4 times a year, then 2 times a year, and now 1 time a year. On March 8, 2021, all the indexes changed from abnormal to normal except for the fusion gene which is still positive (0.029), but no longer a problem.

I am infinitely grateful to the Greatly Compassionate Guan Yin Bodhisattva. I swear that as long as I live, I will propagate Guan Yin Citta Dharma Door. I will follow Master Lu's steps to promote the Dharma, to help all beings understand cause and effect, to understand the Dharma, to get rid of illness, to drive away worries, to purify the mind and to find their inner Buddha nature!

Comments: Sufferers of leukemia generally bear a substantial karmic burden. Yet, the text suggests that overcoming this challenge is achievable when the vow power exceeds the karmic power. The example of Ms. X10 serves as an illustration: her successful recovery from leukemia is credited to her robust vows and diligently fulfilling them. This underscores the transformative potential of strong vows and unwavering commitments in the face of challenging karmic conditions.

Case 11: Autism

Autism spectrum disorder (ASD) is a neurodevelopmental disorder characterized by markedly impaired social interaction, impaired communication, and restricted/repetitive patterns of behavior, interests, and activities. Maladaptive behaviors such as aggression can be associated with ASD and can further disrupt functioning and quality of life [24]. According to the Centers for Disease Control and Prevention, in 2016, the prevalence of ASD among eight-year-old children in the US was 1.85%, representing a 27% increase from 2012 estimates (1.45%). Behavioral and community interventions, as well as pharmacologic and

electroconvulsive therapy, are all helpful in reducing aggressive behavior. However, none can help patients restore mental order [24]. From the Dharma point of view, ASD is caused by spirits that usually occupy the patient's brain and control behavior. Once spirits depart, recovery of mental health is just around the corner. The following case describes how a mother recklessly exerted her utmost strength practicing Buddhism to finally help her son walk out of the shadow of ASD and attention-deficit / hyperactivity disorder (ADHD).

Patient L11, male, 2 (2008), Guangdong Province, China

When I was a child, my family raised chickens, ducks and pigs. My husband loved eating sea animals and always ordered them when treating his friends in restaurants. When we married, I was pregnant with my son. At the wedding ceremony, both families invited many guests to a banquet dinner serving many live sea animals. My son was born in 2006. When he was a month old, to celebrate, we invited numerous guests to dinner again.

In 2008, I realized that my two-year-old son was different from children of his age in many ways. He did not communicate with others, did not look at others, walked on the balls of his feet, and kept talking to himself. He often made all kinds of strange movements and kept pressing the TV and light switches, causing several switches to break. His stereotyped mechanical language and actions were repetitive. He liked rotating appliances, such as electric fans and air conditioning units, and stared at them all the time. He did not respond when we talked to him. He had no sense of safety. He had trouble falling asleep. While he was awake, he was super energetic. Except for bedtime, he did not stop behaving for a minute.

The doctor said he was developmentally delayed. His long journey to recovery began at 2, hoping he could return to normal behavior. I ran between the hospital and the training center every day for 4 to 5 years. In the hospital, he received various medical treatments. In the training center, he received sensory integration training, took Chinese herbal medicines, received acupuncture, etc. We did not dare get behind any of the treatments that could possibly be helpful for children with mental disorders. Whenever I learned of an innovative treatment, I would try it on him like grabbing a life-saving straw. I was afraid my child would miss out on the most effective treatment available.

All the above treatments and rehabilitations were ineffective. He simply could not learn through his perception of the outside world, nor could he comprehend. Whenever we tried to teach him something, he didn't remember anything we had just taught.

In 2011, he was 5. I took him to see Dr. Zou, a well-known autism specialist at Sun Yat-sen University. Dr. Zou said he was moderately autistic, had ADHD, and needed long-term intervention and guidance training at home. In fact, he was not only autistic and hyperactive but also suffered from fevers, colds and coughs quite often. A slight cough could become pneumonia. His treatment, training, and illness resulted in substantial economic pressure and mental stress for my family. At that time, we would spend >10,000 CNY (\$1,500-1,600) per month on his healthcare costs alone.

On December 22, 2011, results of the Wechsler Intelligence Scale for Children indicated: his verbal IQ score was 61, which was lower than 99.5% of the population; his operational IQ score was 89, which was less than 76.1% of the population; and his overall IQ was less than 96.7% of the population.

He had to change kindergartens 5 times because his ADHD affected other children. His doctor prescribed Tomoxetine hydrochloride in order to keep him quiet in kindergarten. This medication treats the symptoms but not the fundamental cause. As soon as the medication was stopped, hyperactivity started again. Side effects of this medication were lack of appetite, weakness and weight loss.

In 2012, he turned 6. The doctor said he was already so old and I should consider stopping these treatments because it would be useless to treat him anymore. After he started elementary school, I had to accompany him and sit next to him in class. This is because he had no sense of rules or self-control. He was particularly fierce, never stopped for a minute, and stood up at any time in class to get something from his classmates. He talked and screamed, made a lot of noise, danced and made all kinds of weird motions with his hands. I couldn't control his behavior at all. I had to face strange looks from the teacher and his classmates. I felt I could find no place to hide myself. After studying Buddhism, I realized that this is a spiritual disease, a medical incurable illness.

In 2014, I heard people say that ASD and ADHD are karmic diseases, so I started looking for information online to study Buddhism. I recited whichever Buddhist scripture people online said was good. Although I made these efforts, my child remained unchanged. However, through studying Buddhism I understood the truth of the previous, present, and future lives, which substantially eased my mind.

In early 2016, I accidentally clicked on a WeChat group link (WeChat is the social media known as Weixin in China). It happened to be a video program about ASD and ADHD sponsored by Master Lu, who is watching totems for patients. After watching it in detail, I was shocked. I immediately practiced the three Golden Buddhist Practices of making vows, reciting Buddhist scriptures, and performing life liberation, to treat my child. Then, I made the following 2 vows:

- Become a vegetarian for the sake of my son for the rest of my life; transfer to my son all my merits and virtues of being a vegetarian to help him eliminate his karma.
- Performing life liberation for my child every month.

My daily recitation was the *Great Compassion Mantra*, *Heart Sutra*, *Mantra to Untie Karmic Knots*, *Amitabha Pure Land Rebirth Mantra* 49 times each, and *Eighty-eight Buddhas Great Repentance* 5 times per day.

When I started to recite the Little Houses, I often dreamed of being chased, and constrained by spirits in bed. Whenever this happened, Master Lu's Dharmakaya appeared in the dream to save me. After reciting approximately 200 Little Houses for my son's creditors, his behavior improved substantially. His eyes were able to settle, he began to look at people, his verbal skills improved, and he

was able to have a simple conversation with others for two or three rounds. This gave me a lot of confidence and motivation. I tried my best to recite Buddhist scriptures every day; I even wanted to spare all my sleeping time and recite instead.

In 2018, after two years of practicing Buddhism, all his skills improved tremendously, especially behavior control. I did not have to chaperone him at school anymore and I was finally relieved.

On February 5, 2021, the Wechsler-IV test showed an overall IQ score of 100. The doctor told me that his intelligence was completely normal. At that moment, tears fell from my eyes, and I could not express my gratitude to Master Lu and Guan Yin Bodhisattva.

I am grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for the blessings She has bestowed on me and my son. We had deep and heavy karmic obstacles. Buddha is a supreme healer! From 2016 to 2021, the 5 years I have steadily implemented the 4 Golden Buddhist Practices into my daily life; I have cultivated my mind and my behavior, making vows and recycling performing vows. In sum, I have recited >6,000 Little Houses and released 60,000-70,000 fish for my son. I have finally witnessed Buddhism's magic and supremacy.

Comments: In a marriage ceremony, the act of killing karma is recorded under the new couple's names. If a pregnant mother consumes live sea animals, her child may develop skin diseases after birth. Additionally, when celebrating a child's birthday, any killing karma associated with the banquet is recorded under the child's name.

The text suggests that even a small child may have already accumulated karma passively, which could serve as a trigger for karma from a previous life to flare up, leading to conditions like ASD and ADHD.

Despite the challenges, the mother is willing to bear her son's karma, and her strong vow power surpasses her son's karma power, ultimately leading to success in addressing the situation.

Case 12: Psoriasis

Psoriasis is an autoimmune, chronic proliferative, inflammatory skin disease with high comorbidity. Psoriasis is not curable; it can only be managed [25]. Besides affecting the skin, like other chronic diseases, psoriasis may also affect emotions, social relationships, and the way to handle stress, etc. According to Dharma, psoriasis is a spiritual disease, as we commented in case 1 on eczema. The following case revealed the cause of her psoriasis and how she cured it with a permanent solution.

Patient L12, female, 17 (2004), college degree, Beijing, China

In 2004, when I was in high school, I developed psoriasis, which was not that serious at first. In 2007, the year I went to college, my skin condition got awful. On my head, there was erythema piece by piece, dandruff layer by layer, and on my body, too.

In 2008, during winter vacation, I returned home to Beijing. My family member accidentally received a book and we all fell in

love with it. We felt confident that my psoriasis could be cured. Perhaps my affinity with Buddha is not ripe. I did not know what the Little House was, how to get started, and how to recite Buddhist scriptures. Since then, 5 years have passed in vain.

Due to my fear of being teased by my classmates, I did not wear short sleeves in summer. I took medication daily and applied skin cream privately. At that time I did not know the disease was a karma disease. All I knew was that this disease could not be completely cured. Psoriasis, like cancer, persists.

In order to treat psoriasis, I took medications prescribed by my doctors, which helped. However, it flares up from time to time. I was searching for a resolution for years, but I felt so miserable. I could not figure out why I had acquired this disease. I couldn't calm down. I could lose my temper without any reason, all day depressed, sad and angry. In my mind, it would be better to die than to suffer like that.

In September 2012, I was pregnant. Every night before I headed to bed, I recited the holy name of Guan Yin Bodhisattva. At the end of December, I underwent an ultrasound. The image showed that my baby's mouth was not clear so I was very worried. Unintentionally, I read a case study shared by a fellow Buddhist practitioner. With this clue, I searched Master Lu's blog and began reciting the *Great Compassion Mantra* and the *Heart Sutra* as instructed by the blog. However, I did not know how to recite the *Eighty-eight Buddhas Great Repentance*, nor the Little House.

In May 2013, serendipitously, I finally got to know a fellow Buddhist practitioner in my city. According to her suggestion, I started doing my daily recitation, reciting the Little House, and performing life liberation. The day before another ultrasound examination, I repaid my own karmic creditors with 3 Little Houses. My baby's mouth was visible this time.

In 2014, I applied to become a formal disciple of Master Lu. It was quickly approved by the Australia Oriental Media Buddhist Charity Association. However, due to various obstacles beyond my control, I was unable to make the trip.

In 2015, I finally became a formal disciple of Master Lu in Hong Kong. Meanwhile, I dreamed of my previous life in which I harmed a man, causing his skin to be severely burned. Thus, In this life, I suffered from my skin illness as a form of retribution. This is the correspondence between cause and effect, and cause and effect do exist. From the dream, I also learned the reason why I was not able to attend the apprenticeship ceremony in 2014. It was due to the hindrance by this spirit. After the apprenticeship ceremony in 2015, my skin illness was basically cured, and I did not need to take much medication anymore. However, I knew it was still not eradicated. Therefore, I should still diligently ascend my karmic creditor by reciting Little Houses for him. I should also continue to pray to Guan Yin Bodhisattva to help me remove my psoriasis completely.

In 2016, my skin karma broke, and the illness recurred. I began to take medications and applied the cream again. Guan Yin Bodhisattva repeatedly enlightened me through dreams and let me know the reason for this relapse. It came from my hatred for my parents-in-law.

After I got married, my parents-in-law were not kind to me and my husband. Hence, I hated them. I couldn't think clearly about why I married my husband and why I was connected to his family. There was a period of time when I hated my mother-in-law so much. By then, I had a dream where Master Lu was unhappy and said He would never come to see me again. Since then, I have not seen Master Lu's Dharmakaya in my dreams for 1 year.

Later, I learned my affinity for this family through other dreams: I met my husband in a previous life, and we loved each other, but we were separated by my parents-in-law. My husband was forced to engage with another lady and they married. Sometime later, he died because of me, so his wife hated me. This could explain why grievances existed between me and my husband's family. Bodhisattva enlightened me that I needed 500 Little Houses to resolve the problem.

Since I discovered the cause and effect between me and my parents-in-law, I gradually let go of my hatred and stopped hating them. I recited Little Houses to pay off my karmic debts steadfastly, earnestly, and happily. I found my illness improved again. From this experience, I learned that our attitude is very critical when we recite Buddhist scriptures, which plays a role in the quality of the Little Houses. We must recite Buddhist scriptures with a sincere and pure heart in order to eliminate karma quickly. More joyful news was that Master Lu blessed me again in my dream.

At the end of 2018, I started reading *Buddhism in Plain Terms* in a WeChat group daily. Every time I read, I ask Guan Yin Bodhisattva to bless me and help me remove my skin karma. I also read the *Eighty-eight Buddhas Great Repentance* to repent of my sins. I also recited the Mantra to Unite Karmic Knots, praying to the Bodhisattva to bless me and improve my family relationship. My skin disease is not recurring anymore.

At the end of 2021, Master Lu told me in a dream that I had recovered from psoriasis.

In February 2022, I dreamed that I participated in an online group study on *Buddhism in Plain Terms*. I held the book. In my consciousness, someone told me that my illness was indeed 100% cured, but I could not slack off. In reality, all the symptoms of sickness had disappeared - I have completely recovered! It is Guan Yin Bodhisattva, it is Master Lu and it is Guan Yin Citta Dharma Door that cured me! Grateful to Guan Yin Bodhisattva! Grateful to Master Lu!

Although now completely recovered, I am still very careful. Once I slack off, Dharma Protectors will punish me by letting my skin illness reoccur. Every day, I pray to Guan Yin Bodhisattva to offset my skin karma by reading *Buddhism in Plain Terms*. At the end of 2021, I participated in the online group study of *Buddhism in Plain Terms*. I pray Guan Yin Bodhisattva uses 10% of my merits and virtues of reading *Buddhism in Plain Terms* to offset my karma.

By practicing Buddhism, I have worked without obstacles since 2018. My job was stable. Even during the COVID epidemic, Guan Yin Bodhisattva blessed me by offering me a steady job with a doubled salary. Previously, my husband and I quarreled every day, but now he has completely changed. Thus, my family

relationships have become harmonious.

As long as we perform the Five Golden Buddhist Practices, making vows, reciting Buddhist scriptures, performing life liberation, reading *Buddhism in Plain Terms*, and repenting, we can really cure the karmic disease that doctors cannot!

We need to let go of greed, hatred and delusion, sincerely repent of our previous sinful karma, and do more merits and virtues to eliminate our karmic obstacles. Our present life is the result of our past lives. Our next life will be an outcome of this life. If you are still having problems from an illness, or work hindrances, you must have faith in Guan Yin Citta Dharma Door, keep practicing Buddhism, and never slack off. Everything will get better.

Comments: Burning other's skin in a previous life, results in her psoriasis this life. Karmic retribution is inescapable.

Case 13: Paralysis

According to "Stats about paralysis" (Christopher & Dana Reeve Foundation, 2022), there are nearly 1 in 50 people living with paralysis – approximately 5.4 million people in the USA. In 2022, the Cleveland Clinic website stated there wasn't a cure for permanent paralysis! The spinal cord can't heal itself. Where there is Dharma, there is a way. The following case described how the patient recovered from being paralyzed and bedridden to walking freely and even working as a housekeeper.

Patient: G13, female, 49 (2010), Fujian Province, China

Both my mother and mother-in-law are Buddhist practitioners, and they urged me to practise it. However, because of my youthful ambition and good fortune, at the age of about 36, I ran 2 bars and enjoyed the pleasure of earning money, not bothering to practise Buddhism at all. By then, I was young and foolish. In the bars, I gained filthy money through women's charms, which invariably created a lot of bad karma. The bad karma I created within 2 years of running the bars has brought me tragic retribution 13 years later!

In 2010, I was 49, and my predestined 369 calamity arrived. One day in July, my karma flared up. I suddenly collapsed in the home kitchen while stirring and frying vegetables. I was paralyzed in bed from then on. I had difficulty turning over, couldn't wash my hands and face, and had dysphagia. I ate, drank, pooped and peed in bed, so my life was worse than death. The doctor said I had a herniated disc in my lower back. All my backbones were misaligned. Both knee bones were swollen and necrotic. I have visited all the local city and provincial hospitals, big and small, to seek medical care. I almost spent all the hundreds of thousands of CNY I gained from my bar business. However, the condition got worse and worse.

I finally encountered Guan Yin Citta Dharma Door in 2012 when I was in the most desperate situation of my life. Although I could not move in bed, I listened to all of Master Lu's recordings like a thirsty. I was pleasantly surprised to hear cases of patients who had been cured of cancer and serious illnesses by practicing Buddhism and reciting Buddhist scriptures. This has given me hope for life and great encouragement. I told myself: I must survive; I must save

myself! I started practicing Buddhism as if I grabbed a lifeline.

I am illiterate, so I had to lie in bed every day and learn to recite word by word following the recitation device. It is really easy to create karma, but very hard to eliminate it! However, I firmly believe that the Bodhisattva is infinitely powerful. As long as I diligently practiced Buddhism, my fate would definitely change. Hence, I relied on Master Lu's blissful cases as my spiritual support. I persevered, not afraid of difficulties, and recklessly recited Buddhist scriptures.

I once dreamed of Master Lu who smiled at me and kindly comforted me: "Don't worry." After I recited Buddhist scriptures 4-5 months later, my neck and head were able to turn significantly. I was delighted.

In February 2017, I attended the Macau Dharma Convention despite enormous difficulties. On the night of the conference, I dreamed of Guan Yin Bodhisattva! At the end of the conference, I instantly made two vows: to be a vegetarian for 15 days per month and release 10,000 fish. Before I attended the Macau Dharma Convention, I had to take a break whenever I walked two steps with the help of my father because my body was not able to move much. After returning, my legs became strong enough to support my body and I could walk on flat ground. My whole body is improving in essence, vital energy, and spirit.

On Aug. 28, 2017, I formally acknowledged Jun Hong Lu as my soul master. At the ceremony, I heard a loud voice in the stereo. When I opened my eyes, I was surprised to see Tathagata Buddha and many other Bodhisattvas coming down from heaven. At that moment, I saw that the upper half of Master Lu's Dharmakaya appeared transparent on a huge lotus flower. I was suddenly moved to tears. After I returned home, I made 2 vows: Be a vegetarian for the rest of my life and never kill beings. The power of a vow outweighs karma. After I made the vows, Master Lu's Dharmakaya helped me heal my legs in my dreams. Once, I saw Master Lu's Dharmakaya passing by my room while I half-squinted. Master Lu asked me, "Which foot is uncomfortable? Where is it aching?" Instantly I woke up and found that my feet didn't feel as heavy as they used to be and I walked more lightly.

At one time, the doctor at the advanced provincial hospital told me that I had to have surgery to put two steel plates into the bone, but I refused. Because I firmly believe that Buddha is an extraordinary doctor. The only way to recover completely is to repent sincerely and practice Buddhism.

In a short time, I could separate my feet and take turns walking up and down the stairs independently. In addition, I could bend back and forth freely with my arms crossed. The bones in my back, which were all misaligned and uneven, are now completely normal. Previously, I couldn't raise my hands to wash my face, brush my teeth or comb my hair. This is because the bones in my back pull the nerves and cause severe pain when I raised my hands. In those hellish days, whenever I sneezed or defecated, I felt like cheating death on pain. Now, however, I can take care of myself completely and move around freely.

Since I set up the Buddhist altar in 2017, I have insisted on offering Bodhisattvas incense morning and evening every day. At first, my

body was still straight and I could not bend and bow. For 2 years, in front of the Buddhist altar, I prayed for Bodhisattvas to bless me so that I could recover my health a little better so I can use my own experience as an example to convince sentient beings to gain faith in Dharma and practise Dharma. Gradually, I was able to stand to offer incense to Bodhisattvas, to bend and bow, and finally to kneel down in front of the Buddhist altar to recite Buddhist scriptures. Initially, my back still hurt from kneeling. With the karmic obstacles removed, my back didn't hurt anymore. Sometimes when I went out with fellow practitioners to set up the Buddhist altar, particularly on the Buddha's birthday, I could kneel to recite the *Eighty-eight Buddhas Great Repentance* for an hour and a half. However, my fellow practitioners couldn't keep it up, so I was the only one who kept it up until the end.

My experience demonstrated that karmic retribution is inescapable. If one hasn't been retributed, the time hasn't come yet. I advise everyone to remember what Master Lu has enlightened: Do not do anything evil; Do not fail to do good no matter how trivial the deed; Do not engage in evil no matter how trivial the deed. Please consider it carefully before earning any money, and don't commit such deep sins as I did, or else the consequences will follow you!

Comments: Lewdness is the worst of all sins.

Case 14: Major depressive disorder

According to a review paper, "Major depressive disorder (MDD) is the fourth leading cause of global disease burden. Approximately 40–50% of patients do not achieve an adequate response after initial treatment, and full remission is too often short-lived or absent [26]". Another review said "MDD is a major contributor to worldwide disability. The complex pathogenesis of MDD is not yet understood. This is a major cause of failure to develop effective therapies and MDD recurrence [27]." From the Dharma point of view, MDD is a typical spiritual disease. The patient was controlled by the spirit(s) and exhibited abnormal behavior.

Patient W14, female, 21(2017), Shandong Province, China

My daughter has studied hard since childhood. In 2017, she was 21 and was admitted to the local high school with honors. Shortly after school started, she often had stomach discomfort and was later hospitalized. After she was discharged from the hospital her stomach pains continued so she did not go to school. At the beginning, she was able to study at home, but gradually she didn't like being at home. She went to the park, the bookstore, and then didn't want to go home even after dark. Later, she did not stay at home during the day and did not sleep at night. Further, she didn't answer my phone.

To make matters worse, she became unintelligent. When I criticized her with a few words, she began to curse me and smash things. She sometimes read books, played with her cell phone, or went to the toilet every now and then. Meanwhile, we asked for help from a few psychics, and all they said was that it was because of the spirits of her grandparents (both suicide in 2012). Every time we spent a lot of money and did according to what they instructed, which did not get her better, but her spiritual

status got even worse.

In April 2018, we hoaxed her to a hospital in Shandong to see the doctor. She was diagnosed with MDD, hospitalized for >2 months, and her condition was stabilized. After being discharged from the hospital, she had to take a large handful of Western medicines 3 times a day. This made her silly, and she had to return to the hospital for regular checkups. I once asked the doctor: "When will my daughter get well? She will not miss school, right? The doctor's answer overwhelmed me with sorrow: "Your daughter will need medication to control her symptoms all her life. It's good enough for her if she doesn't go to the garbage can to pick up food. Don't expect her to sit in the classroom studying." The side effects of Western medicine made my daughter's weight skyrocket from 45 to 65 kilograms, and her eyes were dull. I was cornered!

I started surfing online for beneficial herbal medicines and tried several in the meantime. I gradually reduced her Western medicine doses aiming at stopping Western medicine before she returned to school.

In January 2019, after returning to high school, she often asked her teacher for leave. She was not feeling well here today and she was not feeling well there tomorrow. Every now and then she lost her temper, crying and screaming, sometimes suddenly pinching my neck, and saying "You killed my grandfather". In the meantime, I took her to visit a psychic to seek help but without effect.

In September 2019, <1 month after the open day of her sophomore year of high school, she stopped attending school, lying in bed all day. We had nowhere to turn for help! When I was at my wit's end, I thought of Buddhist practitioner Zhang who had introduced me to the Guan Yin Citta Dharma Door in 2016 but I did not take it seriously. Now, Dharma is the last ray of hope.

On November 6, 2019, with the help of a few Buddhist practitioners, I finally invited Guan Yin Bodhisattva into my home. The Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva did not give up on such a sinful woman as me. I immediately made several vows:

- Become a vegetarian for life.
- Help my daughter's karmic creditors with 1,300 Little Houses (later, it was increased to 2,000).
- Release 20,000 fish (later, it was increased to 100,000).
- After recovery, I will convince sentient beings to practice Buddhism using my experiences.
- Respect the Master and respect his teachings; devote me to one Buddhist practice, and never quit;

Cultivate my mind and behaviour diligently by following Guan Yin Bodhisattva and Master Lu. A month after setting up the Buddhist altar, the spirit occupying my daughter spoke: "I was supposed to take off 4 lives of your family: the 2 lives of your elder (her grandparents), the life of your child, and the life of your child's dad. But your child's dad is bad-tempered. Now, I only take off 3 lives, just take the child away." I suddenly awoke. Over 20

years ago, my daughter's grandfather encountered an injured old turtle on his way home from fieldwork. He carried it home, killed it, cooked it, and ate it. Karmic retribution is inescapable, and killing karma harms 3 generations (grandparents both committed suicide, my husband acquired a mental disorder after my grandparents' death for 5 years, and my daughter acquired MDD), just as Master Lu enlightened.

In the following several months, my child suffered a lot. She cut her wrists with a knife; strangled her neck with a silk scarf; stepped on a stool to attempt to jump off a building; and hit her head against the wall. The spirit dictated the child buy pesticides. She was completely controlled by the spirit. One of the oil lamps on the Buddhist altar was broken by her, and Buddhist scriptures were torn up by her. After her father went to work, I was on tenterhooks, not knowing what unexpected things would happen. I knelt down in front of the Buddhist altar and cried every day. I prayed to Bodhisattva to give me some time to recite Buddhist scriptures to pay off my daughter's karmic debts.

The Buddha and Bodhisattva do not interfere with the workings of karma. Only by gritting my teeth and keeping on reciting Buddhist scriptures and Little Houses, can Bodhisattva save the child. By then, I was sure that reciting Little Houses was the only way to save my child. Only through repenting of sins, repaying debts, and untying old grievance knots could her health be recovered!

If one's thoughts are sincere, the Buddha has a response. After I recited >500 Little Houses, changes occurred to my daughter step by step: from the initial unconscious to watching TV day and night, to applying eye drops multiple times per day (the spirit once said, make the child blind by watching too much stuff), to reading some short novels, to reading high school books, and finally the spirit's voice was gradually inaudible. The time of the sophomore year passed like this, and after the start of the Senior year, she also stayed at home.

Remain steadfast in cultivating without expecting anything in return. With the number of Little Houses paid to her karmic creditor increasing, she gradually returned to normal in all aspects. She was able to study at home with peace of mind. She successfully took the English listening test for the National Higher Education Entrance Examination on January 8, 2021. The full score for this test is 30 points. She achieved 25.5 points with Guan Yin Bodhisattva's blessing. She also passed the qualifying exam. She joined a special tutoring class on January 19, 2021. She started studying over the missed classes from her Freshman year of high school until the National Higher Education Entrance Examination.

She has stopped taking medication, such as Sertraline, Quetiapine, Alprazolam, and Lorazepam. In the Age of Dharma Decline, retribution comes fast. On the way to Guan Yin Citta Pure Land, Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva is our only and greatest reliance! For the rest of my life, I will closely follow the footsteps of Guan Yin Bodhisattva and Master Lu. I will be one of the hands and eyes of Guan Yin Bodhisattva to liberate more people from suffering.

I am grateful to Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, to Dharma Protectors, to my benefactor and benevolent father Master Jun Hong Lu, and to all the fellow

practitioners who have helped me! Your blessing and support helped me save my child and family successfully. In addition to being grateful, be grateful.

Comments: In Book One of *Buddhism in Plain Terms*, Master Lu emphasizes that in moments of extreme suffering and helplessness, Dharma can enter a person's heart. The deepest pain can lead to a profound belief in Buddha, as desperation allows one to let go and accept the true Dharma. Only when suffering reaches the inner nature can the true Buddha nature emerge.

Master Lu also warns against seeking help from psychics, as they are often possessed by spirits with limited magical powers. These spirits can access the underworld but not the Four Sagely Realms. Seeking assistance from psychics amounts to befriending ghosts, who, trapped in the rebirth cycle, cannot offer liberation from affliction. Master Lu advises seeking help from Buddha and Bodhisattva rather than ghosts, as contacting psychics may bring disaster.

Case 15: Temporomandibular joint dislocation

Temporomandibular joint (TMJ) dislocation has a lifetime prevalence of 5-8% and an estimated incidence approaching 25 out of 100,000 people per year. The TMJ is a hinge and gliding joint with a dense fibrocartilaginous disc lying between the condyle and glenoid fossa. A dislocation occurs when the condylar process of the mandible is displaced from its normal location in the glenoid fossa of the temporal bone. It becomes locked in an abnormal position, resulting in muscle spasms and preventing mouth closure [28]. Although several theories have been proposed for the etiology of recurrent TMJ dislocation, none are convincing [29]. When conservative management methods fail to cure chronic recurrent TMJ dislocations, surgery will be the last option. However, surgery cannot completely cure it [30]. Thus, it is a karmic or spiritual disease.

Patient H15, female, 28 (1978), Guangdong Province, China

Before practicing Buddhism, I didn't know about karma. Among the five Dharma precepts, i.e., not killing, not stealing, not engaging in sexual misconduct, not lying and not consuming intoxicants, I had more or less broken four of them except stealing. Take killing as an example. I killed chickens, swatted flies, mosquitoes and cockroaches, etc. I have also created a lot of speech karma, such as cursing and saying bad words about others.

My jaw was dislocated once when I was 28. At age 65, I dislocated my jaw again. At first, it was dislocated once every 2-3 months, then twice a month, and then once a week. One day, when I woke up at 6 am, I yawned and my jaw came off. I waited until the dental clinic opened at 8 o'clock before getting help from the doctor to put my jaw back in place. I bought some buns. As soon as I opened my mouth to eat them, my jaw fell off again. I had to return to the doctor for help again.

The doctor instructed me to hold my jaw with a bandage, cloth or leather band, and not to yawn, laugh, and eat with my mouth

wide open. I was too embarrassed to be tied up during the day, so I didn't dare talk or open my mouth wide to eat. At night, I tied my jaw and head together with a cloth strip.

Dislocation of the jaw was not fatal, but the pain and helplessness of being unable to eat or speak were really difficult to express in words. My family suffered as much as I did when they saw me suffer.

In August 2015, my daughter presented me with the Introductory Handbook of Citta Dharma Door, Buddhist Recitation Collection and *Buddhism in Plain Terms* books 1 to 12. I started learning to recite Buddhist scriptures, perform my daily recitation, and recite Little Houses to ascend my karmic creditors. I also conduct life liberation regularly.

In 2016, I turned 66, entering the age of predestined 369 calamity. One day, after dinner during the Spring Festival, I peeled apples for my children. I thought I should also eat an apple myself. As soon as I opened my mouth, my jaw fell off.

One morning in March 2016, I got up and sat on the bed and yawned accidentally. As a result, my jaw fell off again. I planned to wash my face first and then see the dentist. When I finished washing my face, I wiped my face with a towel and my jaw was back in place! It was amazing! I was so happy! This never happened before I studied Buddhism. That was also the last time my jaw was dislocated. Six years have passed and my jaw hasn't been dislocated in any way since then. I am grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva!

Dear fellow practitioners, Buddha and Bodhisattva are really everywhere! They bless us every moment! We must practise Buddhism diligently to repay Buddha and Bodhisattva's benevolence! We must learn the Great Mercy and Great Compassion from Guan Yin Bodhisattva, self-awaken and awaken others, create no evil, cultivate all good, form positive connections with all beings, and extensively transform sentient beings. May those of you who have not yet learned Buddhism, do so soon! Use the Five Gems of Guan Yin Citta Dharma Door to help yourself and your family to be free from afflictions and suffering, and gain happiness.

Comments: Medical science identifies >10 possible causes for TMJ disorders [29], with habitual cases often requiring surgical treatment [28]. However, in this particular case, the practitioner's experience challenges these medical explanations. She treated her TMJ without addressing the suggested causes, revealing that the true reason for the illness was linked to her speech karma rather than the conventional medical hypotheses.

Case 16: Hyperthyroidism

In Traditional Chinese Medicine (TCM), a dominant Yang Qi is considered as the cause of hyperthyroidism; in Ayurveda, excess Pitta production is considered its cause, and in Unani Medicine, it is due to an excess of abnormal bile [31]. In Western medicine, hyperthyroidism is a clinical condition due to excessive circulation of thyroid hormones [32]. What causes the manifestation of excessive Yang Qi, Pitta production, energy production or excessive hormone circulation? None of these systems can give a convincing answer.

Dharma's answer is very simple: it is caused by karma.

Patient W16, female, 26 (2008), Shandong Province, China

I was born in 1982. I have an elder sister. Because my parents wanted a boy but I am a girl, they gave me away. When I was 4, my adoptive father died. When I was 5, my adoptive mother remarried and I had another father. When I was 18, my adoptive mother died. When I was 28, my second foster father passed away. Although I acknowledged my biological parents when I was 21, I did not respect them.

I knew from a very young age that I was not like other families children. I was often bullied and stoned, creating a sentimental, closed-off, introverted, and extremely repressed personality. After I got married at 25, I had a terrible relationship with my husband. Once, my inner pain and depression caused me to go extreme to commit suicide. Whenever I was in a foul mood, I would pick fights with my biological parents. This is because I blamed all my misfortune and miserable life on their irresponsibility towards me. I hate them.

Long-term negative emotions cause my endocrine disorders. In 2008, I was 26 and diagnosed with hyperthyroidism. Three years later, the condition worsened and my period disappeared. My body was so weak that I needed to be supported by others to walk. Every day, my back was heavy as if I carried a panel. I had to take Chinese herbal medicines 3 times and >90 Western pills a day, such as Tabazol or Sage. I had to have a massage 3 times a week. The massage worked on the spot, but the symptom returned the same as before. I also received acupuncture treatment. Every 5 days, the doctor sticks a needle in my neck. The needle stayed in my neck for >1 hour, causing a splitting headache and an intolerable toothache. Many people with hyperthyroidism gave up acupuncture because they couldn't stand the pain, but I gritted my teeth and kept trying. Unfortunately, after a year of treatment, the doctor announced that I would be on medication for the rest of my life! I was frustrated.

At the Spring Festival of 2018, my child's aunt brought me a Buddhist scripture book and other Dharma gems. She told both me and my mother-in-law about the benefits of studying Buddhism and reciting Buddhist scriptures. I didn't believe it would benefit my health at the time. However, after 7 days of recitation, my mother-in-law said she felt her body was much lighter and more comfortable than before. Thus, she advised me to recite Buddhist scriptures as well.

Although both my child's aunt and mother-in-law confirmed that reciting Buddhist scriptures is beneficial, I was still skeptical. I started reciting Buddhist scriptures with the intention of giving it a try. After a month of reciting, I felt that my back was much lighter and my mind was much clearer than before. From then on I had confidence. I encouraged myself to take it step by step and keep going! At that time, I didn't know I should make a vow because I hadn't studied and understood Guan Yin Citta Dharma Door in depth. Reciting Buddhist scriptures was what I knew and did. Thus, I didn't maintain track of how many Little Houses I recited in total, nor did I keep track of how many fish I released in total. By the spring of 2019, my hyperthyroidism had healed

unknowingly, and I hadn't had to take medication since then.

In addition, I let go of my hatred for my parents. My mother even praised my filial piety to her neighbors. Our couple relationship has also become harmonious.

Comments: As a typical case, the practitioner initially approached Guan Yin Citta Dharma Door with skepticism but later experienced results that aligned with her expectations.

Case 17: Fruit allergy

Food allergy is a major public health problem that affects children and adults, and it has increased in prevalence in the last 2-3 decades. The symptoms can vary from mild to severe, and in extreme cases, food allergy can lead to anaphylaxis, which is a life-threatening allergic reaction. Currently, food allergy is not curable [33]. From the Dharma point of view, itching and skin allergies, including food allergies, are generally the activation of karma, so they are spiritual diseases. Skin disease is definitely related to killing, either in this life or in the past, or both.

Patient W17, female, 37 (2004), Milan, Italy

When I was young, I once ran a home-based farm for 2-3 years, raising cows and chickens. In 2004, I was 37. My skin became sensitive and I could not consume foods with high vitamin C content or soy products. Whenever I saw others eating all kinds of snacks and fruits, I was really envious. Sometimes, I could not help but eat a bit of fruit or tofu once in a while and my skin immediately became allergic. I also suffered from high blood pressure and unstable blood sugar, and I was uncomfortable all day long. Every day, I lived in chagrin and depression.

In the first half of 2016, I was introduced to Dharma practitioner Xu by my daughter-in-law. Practitioner Xu offered me some Dharma gems for free. I just flipped through them because I couldn't settle down to read. However, I had a strong feeling in my heart: I wanted to study the Dharma! It wasn't until the second half of 2016 that I decided to learn Buddhism, do daily recitations, and recite Little Houses.

On the 19th day of the 2nd lunar month in 2017, I traveled with my daughter-in-law to the Guan Yin Dharma Hall in Milan, Italy. The practitioners in the Dharma Hall were all diligent. I was so touched by what they presented about vegetarian health benefits! With the encouragement of two practitioners, I made a big vow in front of Guan Yin Bodhisattva to be a vegetarian for life.

On the way home, I remembered that I was a meat lover. I am the head of the family and responsible for cooking for the family. What would I do when it's time to taste dishes when cooking? I felt so worried. After I arrived home, I settled down and thought, since I made the vow in front of the Bodhisattva I would never break it! I was determined to be a vegetarian!

Time flew, and before I knew it, I had been a vegetarian for >1 month. During that time, I didn't even taste the dishes when I cooked, and I didn't even think about eating meat. I couldn't believe how easily I had given up meat and changed my taste habits. At that moment, I really realized how important the power of a vow is! It was the Greatly Merciful and Greatly

Compassionate Guan Yin Bodhisattva blessing me and making it easy for me to be vegetarian with Dharma joy!

By the summer 2017, my body changed. My digestion improved, my stomach didn't feel uncomfortable from whatever I ate, and my strength returned. By 2018, my blood pressure and blood sugar were both normal. By 2019, the dark spots on my face began to recede and my face gradually showed a rosy glow.

Now, I can eat anything as long as it is a vegetarian diet, including fruits, and I am no longer allergic. How lucky I am! I am so lucky to encounter such a Dharma gem! I can't tell you how grateful I am!

If I hadn't encountered Guan Yin Citta Dharma Door, if I hadn't become a vegetarian, my body would never have changed like this. Living a vegetarian life is a convenient and cost-saving health and beauty product.

With such an excellent Dharma and such a wise master, I will cherish it! Practice it well! Learn it well! I am grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for giving me all this!

Comments: Master Lu's teachings highlight the connection between allergies and killing karma, particularly emphasizing the significant negative consequences of running livestock, warning of a painful death. He recommends the recitation of the *Amitabha Pure Land Rebirth Mantra*, followed by Little Houses to settle karmic debts. To repent of wrongdoing, the essential practice is reciting Eighty-Eight Buddha's Great Repentance.

Master Lu advocates for ethical dietary choices, urging practitioners to refrain from consuming live animals. He suggests being vegetarian on the first and fifteenth day of the lunar year and emphasizes the importance of life liberation as part of one's practice.

Case 18: Insomnia

Insomnia is one of the most frequent sleep disorders in the world with an estimated prevalence ranging from 8-20% in adults. Sleep absence is associated with significant health and economic burdens, reduced work efficiency and quality of life. Pharmaceutical treatments can cause residual effects, such as withdrawal reactions, tolerance, abuse potential and physical dependence [34]. Among the factors contributing to insomnia, karma or spirit is one of the most influential ones, which can be illustrated by the following example.

Patient P18, Female, 46 (2004), Guangdong Province, China

Prior to encountering Dharma, I created the karma of killing when cooking food for my family and also created the karma of speech. Since 2004, my sleep has been awful. I often lay down for 1-2 hours before falling asleep, still counting sheep with my eyes closed. However, at that time, I did not care about it too much and did not see a doctor. By 2010, insomnia became severe, and I could only sleep for 2-3 hours a night. Sometimes, it was even almost dawn before I fell asleep. I was dizzy during the day, dozing off at work.

Later, the problem became more and more serious, often in

the second half of the night, I could not easily fall asleep, and suddenly it seemed that someone used electricity to shock me. I screamed and jumped up from the bed shouting: "Don't touch me, don't touch me!" I woke up in a cold sweat and my heart beat so fast that it seemed to fall out of my body. After that, I couldn't sleep anymore. Initially, I suffered an 'electric' shock once every 10 days approximately, and then it progressed to once every few days.

There were times when I was already asleep and scared that I rolled out of bed and fell under the bed. Another time, I woke up and opened the door of my house at midnight and ran out into the street like a nocturnal wanderer. If my daughter hadn't run out and pulled me home, I did not know what would have happened. It was horrible! I often asked Heaven, what have I done wrong to suffer so much? It was like living in hell on earth, worse than death.

In addition, I also suffered from panic attacks, a rapid heart rate, headaches, frozen shoulders, cervical spondylitis and other diseases.

I embarked on the arduous road of seeking medical advice. As soon as I heard that the doctor had real skills, I immediately rushed there. I visited all the big and small hospitals in Guangzhou. I tried Chinese medicine, Western medicine, neurology, acupuncture, injections, physical therapy, etc., but none worked. I also had a full body check-up, but the doctor didn't find any major problems, except insomnia-induced neurosis. I asked the doctor why I suffered an 'electric shock' in my dream. The doctor shook his head in disbelief and said I was hallucinating due to a fantasy disorder caused by chronic insomnia.

Was this how I would spend the rest of my life? When my daughter saw that I had lost my appetite for food and drink and my body had become skinny, she took me out on a trip to give me a break. When I fell asleep on the train or in the hotel, I experienced the same nightmare of 'electric shocks'. I felt desperate. At that time, I often went to the temple to worship the Buddha, asking the Bodhisattva to let me get well and recover quickly. Later on, I met several Buddhists from a variety of Buddhist disciplines other than Guan Yin Citta Dharma Door. They told me that the 'electric shock' was not a hallucination. It was caused by a spirit occupying my body. So, I stopped running to the hospital and started reciting Buddhist scriptures in an attempt to eliminate karma.

One day in 2018, while I was working at a Buddhist store across the street from a temple, I met Buddhist practitioner Liang who came to the store to purchase vegetarian food. I confided in her about my insomnia and she immediately introduced me to Guan Yin Citta Dharma Door. She told me that by practicing the three Golden Buddhist Practices: making vows, reciting Buddhist scriptures, and liberating life, I could definitely get rid of my insomnia. She also said that by reciting the Little Houses, I could ascend the spirits in my body. Unfortunately, I did not have the confidence to practice Buddhism because I had experienced too many failed attempts before. However, I enjoyed listening to Master Lu's recorded Dharma talks at the Dharma convention and reading his articles. His remarks made sense. I would also follow practitioner Liang to liberate fish. However, I never recited

the Little Houses and performed the daily recitation as required by Master Lu's Dharma teachings. It was not until 3 years later, on New Year's Day 2021, that I asked practitioner Liang for some blank Little Houses. Grateful for Guan Yin Bodhisattva's compassionate blessing for promoting my Buddhist affinity! I was determined to give it a try and myself a chance. On January 12, 2021, I started reciting Little Houses. I made 2 vows to Guan Yin Bodhisattva:

- Recite 21 Little Houses for my karmic creditor. After that, I would still recite 21 sheets per set, set by set (So far, I have recited about 6 sets).
- Release 1200 fish, ranging from a few to dozens or hundreds each time (completed so far).

Now, I have made another vow to Guan Yin Bodhisattva to recite 63 Little Houses for my karmic creditor. This will be completed on October 10, 2021.

When I started reciting Buddhist scriptures, because I was not familiar with them, I was slow at narrating them. However, the creditors were in a hurry. On the night of February 4, 2021, when I was asleep I suddenly felt something harassing my body and waking me up. I kept crying out in my heart to Guan Yin Bodhisattva to help me, to help me.

After paying creditors for the first set of 21 Little Houses, my sleep improved. Later, I paid for 2 sets of Little Houses to ascend my aborted children, with 21 Little Houses per set. When the second set was paid, I felt fairly comfortable, always wanted to sleep, and the quality of sleep improved significantly. Now, sometimes even if I go to bed at 1 o'clock late at night I still can sleep until dawn; sometimes I go to bed at 10 o'clock at night, wake up at midnight to go to the bathroom, and come back and go back to sleep without any problem; and once I fell asleep at 8 o'clock in the evening and slept until dawn.

In the past 6 months since I practised Guan Yin Citta Dharma Door, I've only suffered 5 or 6 'electric shocks' in my sleep. This is something I never even dreamed of in the past. I am full of Dharma joy! It's amazing that in just 6 months of practicing, I've gotten much better from severe insomnia that has plagued me for >10 years. Now, another half year has passed, 'electric shock' problem in my sleep has totally disappeared. Gratitude to Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva! Gratitude to Master Lu! I am also grateful to fellow practitioner Liang who introduced me to Guan Yin Citta Dharma Door.

The Dharma Gems are very effective and holy. I am so ashamed. Why didn't I practice sooner? I suffered for 3 more years for inaction, and I almost missed the Guan Yin Citta Dharma Door.

By the way, except for a rapid heart rate, my panic attacks, headaches, frozen shoulder, cervical spondylitis etc., were all recovered. I am full of Dharma joy!

Comments: Master Lu has enlightened practitioners that reciting the *Great Compassion Mantra* can aid in achieving better sleep.

Case 19: Gout

Uric acid is the final product of purine metabolism in the human body. Impairment in purine metabolism can increase uric acid in serum, ultimately resulting in hyperuricemia. Hyperuricemia leads to the formation of urate crystals, stimulating macrophage activation, leading to the activation of NOD-like receptor protein 3 (NLRP3) inflammasome vesicles, and ultimately the production and liberation of interleukin-1b (IL-1b) and interleukin-18 (IL-18), which can mediate inflammation, apoptosis and necroinflammation and cause an inflammatory cascade response [35]. Gout is an inflammatory crystal arthropathy caused by the precipitation and deposition of uric acid crystals in synovial fluid and tissues. Gout is a worldwide chronic disease requiring strict, lifelong adherence to drug therapy and healthy lifestyles [36]. The following Dharma experiment shows that gout is curable.

Patient X19, Male, 39 (2020), Shandong Province, China

Shortly after the Chinese New Year in 2020, due to the sudden onslaught of the Coronavirus epidemic, our community was closed to the public. Like everyone else, my son had to stay at home. Perhaps eating without activity led to high uric acid levels, which led to him developing gout disease. From a scientific perspective, this explanation seems logical. However, from a Buddhist point of view, there is a clear reason for his illness. My son had accumulated a lot of karma from enjoying eating sea animals. In 2020 he turned 39, entering the age of his predestined 369 calamity. Hence, it was his karma that caused him to suffer from gout.

Why do I say that Buddhism is accurate in diagnosing the cause of his illness while earthly thinking is specious? In the following, I will use his recovery process to demonstrate it.

Because my son did not believe in Buddhism, he had to rely on injections and medication to control his gout condition. His condition fluctuated. When he was tired, he would easily get a relapse, and he would have an episode once every few months or half a year. Once his illness was severe, he would go to the hospital to see a doctor, either receiving injections or taking medication.

In 2022, my son suddenly got gout again. He went to the hospital to receive treatment, and after 10 days, he got better. He then returned to work. Three days later, gout came back. He took medicine for >1 week and got well again. After he went to work for a few days, gout came back. The disease just kept coming back and getting worse. Previously, when he had an attack he only had swollen and painful feet. However, later it developed into swollen and painful thighs, resulting in that he could not walk to the toilet.

Apparently, his illness is a karmic disease and must be treated by the three Golden Buddhist Practices of our Dharma Door: making vows, performing recitations of Buddhist scriptures and conducting life liberation.

For the first time, I released >200 fish for him, helped his creditors with 7 Little Houses, and burned 3 sheets of *Xiao Zai Ji Xiang Shen Zhou* 272 times recited each, and 3 sheets of *Amitabha Pure*

Land Rebirth Mantra 272 times recited each. His gout cleared up. However, a week later he got sick again.

The second time, I released >100 fish for him, helped his creditors with 7 Little Houses, and burned 3 sheets of *Xiao Zai Ji Xiang Shen Zhou* 272 times recited each, and 3 sheets of *Amitabha Pure Land Rebirth Mantra* 272 times recited each. His illness was cured. However, a week later he was ill again.

Because my family's financial capacity was limited, the number of fish released was far from enough. In addition, his creditor received too few Little Houses. These two reasons explain why he didn't fully recover.

The third time, I made a vow to Guan Yin Bodhisattva that within 1 month, I would help his creditors with 21 Little Houses. After I finished paying his creditors with 21 Little Houses, he got better for a few days. Then, he got gout again.

The fourth time, I made a vow to Guan Yin Bodhisattva and helped his creditors with 21 Little Houses. He got better for a few days. Then, he suffered from gout again.

One night before I went to bed, I thought, "How many Little Houses do I need to pay for my son's creditors?" An idea came to my mind: tomorrow I would make a vow to Guan Yin Bodhisattva to help my son's creditors with 49 Little Houses. That night, I dreamed that a young man bent down and wrote the 2 words "a palm" on the ground in front of my house. I asked him, "Why are you writing in front of my house? What does it mean?" He looked at me and smiled, and rewrote the 2 words "a palm". Then he left. I woke up and thought: "A palm has 5 fingers, doesn't it?" My understanding was that he asked for 50 Little Houses. Thus, when I offered Bodhisattva the morning incense, I made 3 vows to Guan Yin Bodhisattva:

- Recite 50 Little Houses for my son's creditors within a month.
- Perform life liberation for my son according to conditions.
- Transfer all the merits and virtues of setting up 100 Buddhist altars remotely and setting up 5 Buddhist altars on the spot to my son.

He recovered from his illness in June 2022 after the 50 Little Houses had been paid. Now, more than half a year has passed since then, and my son has not been sick again. Gout is considered a cancer not causing death. Medically speaking, the disease is incurable. The Little House is really effective!

Comments: The presentation serves as evidence supporting Master Lu's teachings on the 369 age-related predestined calamities, highlighting how karma can trigger spiritual harm to the author's son. Notably, the speaker demonstrated the curative impact of Dharma on gout, emphasizing that Dharma can address this condition when science might not. According to Master Lu's teachings, gout is primarily attributed to the excessive consumption of sea animals, as well as killing karma from one's current or past lives and ancestral karma. In alignment with Master Lu's guidance, the speaker underscores the importance of liberating life, emphasizing that the sooner and the more life liberation, the better.

Case 20: Diabetes

Diabetes is a chronic health condition that affects how your body turns food into energy. Your body breaks down most of the food you eat into sugar (glucose) and releases it into your bloodstream.

When blood sugar rises up, your pancreas releases insulin. A key role of insulin is to let blood sugar into your body's cells. With diabetes, your body doesn't make enough insulin or use it as well as it should. When there isn't enough insulin or cells stop responding to insulin, too much blood sugar stays in your bloodstream. Over time, that can cause serious health problems, such as heart disease, vision loss, and kidney disease. There isn't a cure yet for diabetes [37]. In fact, it is curable by Dharma.

Patient W20, Female, 43 (2006), Tokyo, Japan

My teenage years were filled with pain. My father died when I was 13 and my mother died when I was 22. At that time, I had only one thought in my mind, i.e., to make money so that my younger brother and sister could have a good life.

After years of hard work, I had a certain economic base and helped my siblings get married and start their careers. However, I suffered from diabetes due to years of hard work and an irregular schedule. In addition to the pain caused by the disease, I also suffered from mental trauma due to my first marriage failed. Then I went to Japan from China and had my second marriage. As fate would have it, my second husband, to whom I had been married for 15 years, proposed to divorce me because he wanted his own children. This put me in endless pain again. At that time, my son invited me to the United States for a break. At my son's place, I accidentally saw a video of Master Lu's teachings. Then, the idea of formally visiting Master Lu rose in my heart.

Soon after I returned to Japan, in February 2018, a friend unexpectedly called and said they were having a vegetarian event at Guan Yin Hall and asked me to join them right away. When I walked into Guan Yin Hall in Tokyo, I saw Master Lu's picture at a glance. My eyes immediately lit up - wasn't this the Master I wanted to formally visit? At that moment, the kind practitioner in charge of Guan Yin Hall came over to me and told me a lot about the benefits of practicing Buddhism, telling me that only by practicing Buddhism could I change my destiny. I knew then that I had finally found my way home!

Soon after, a Buddhist altar was set up in my home and invited jeweled image of Guan Yin Bodhisattva to my home. In 2019, together with other practitioners, I attended 3 Dharma Conventions and finally met my benefactor, Master Jun Hong Lu. After returning from the convention, I gave up my smoking habit and sold the massage store that I had operated for 18 years. I knelt in front of the Buddhist altar and deeply repented to Guan Yin Bodhisattva for the deep sins I created when making money. It was Buddha's teachings that allowed me to find my true conscience and nature.

When I was about 43 years old, I developed diabetes. This disease afflicted me for 15-16 years and progressed to the point where my blood sugar needed to be maintained on insulin. On March 30, 2019, I made a vow to Guan Yin Bodhisattva that I would be

a vegetarian for the rest of my life. In April 2020, specifically for my diabetes, I made a vow to Guan Yin Bodhisattva that I would help my creditors by first reciting 108 Little Houses, then reciting another set of 108 sheets, set by set, until my diabetes karma was removed.

At the beginning, I was very slow at reciting the Little Houses. Even when my mouth was tired to numb, I was only able to recite 1-2 sheets per day. Later, I joined the online study of *Buddhism in Plain Terms* with fellow practitioners. After 2 weeks, my Little House recitation speed increased significantly! The number of Little Houses that I vowed was soon completed in that month (April). It was really full of Dharma joy! The power of studying *Buddhism in Plain Terms* together was incredible!

On April 28, 2020, I went to the hospital to check the diabetes index. The Japanese doctor looked at me with wide eyes in amazement and said: "The index is almost normal." In less than a month from the time I made the vow, I was almost cured of the diabetes that had plagued me for over a decade! My former fasting glycemic index was 22mmol/L, and it dropped to 7.1mmol/L by then, with a normal value of <7.0 mmol/L. This is a miracle not achievable in medical science! The Little House was really effective! Dharma has supernatural powers, and is unimaginable! Since then, I can eat fruit, my face is no longer swollen, and I have been happy and cheerful. The most remarkable thing is that I have more strength than before. People say I have become beautiful.

My family and friends witnessed a dramatic change after I practiced Buddhism. My brother, sister-in-law, sister, and several friends joined me in practicing Buddhism. My son also believed in Buddhism. While his compassion has grown, his career has also flourished. I am full of Dharma happiness! Deepest gratitude to the Bodhisattva and Master Lu!

One day in April 2020, when I was tired of reciting Buddhist scriptures, I thought to myself that I would not vow to recite for such a large number of Little Houses next month. That night, I dreamed of a mountain and everyone climbed it. Practitioner Tian had reached about 60% of the height; Practitioner Shang had reached about 50% of the height; and Practitioner Zhao and I had only reached 40% of the height. In the dream, I was very tired and tugged on Practitioner Zhao's coat pocket to move up step by step. Practitioner Zhao urged me to climb faster. I said, "Why hurry? You see so many people at the bottom of the mountain just start climbing up." Then I saw Practitioners Tian and Shang looking down at me smiling.

When I woke up in the morning, I carefully recalled my dream. This should be Guan Yin Bodhisattva supervising me not to slack off and telling me to learn from diligent practitioners. Those who make extensive efforts will master the Dharma. Only by constantly practicing harder and harder will I attain true perfection! I must practise hard to diligently cultivate my mind and rectify my behavior!

At the beginning of May 2020, when my fellow practitioners knew I had no income after selling my store, they helped me find a cleaner job. I was not willing to accept it because I worried about leaving home too early to offer Bodhisattva morning incense.

This delayed my morning daily recitation and reciting the Little Houses. If I don't take the job, I would feel sorry for the kindness of my fellow practitioners. On the night of May 27, I asked Guan Yin Bodhisattva for mercy to enlighten me. That night, I had a very special dream. I dreamed of a road leading to the sky. The higher the road, the narrower it was; and the higher it was, the brighter it was; at the top was a golden and colorful haze!

The path to enlightenment is right in front of me. I must practise hard to cultivate myself to realize the way! I should cherish the time, and try to concentrate on reciting Buddhist scriptures and changing my behavior. As for earning money, as long as I can get by, let nature take its course.

It's extremely difficult to get a human body, hear Buddha's teachings, and meet an excellent master. I am so lucky to connect to the Guan Yin Citta Dharma Door. I will cherish it!

Comments: In Chapter 3 of Book 11, *Buddhism in Plain Terms*, Master Lu enlightens practitioners about the potential presence of demonic obstacles when seeking hints from Bodhisattva before sleep using a method the presenter used. Additionally, He advises against running massage shops. Furthermore, apart from the case report of type II diabetes, there is documentation of a case where type I diabetes was cured through the practice of Guan Yin Citta Dharma Door.

Discussion

According to Dharma teachings, Buddha and Bodhisattva will not be unhappy or blame those who don't believe in Buddhism. However, the law of cause and effect, as emphasized in Dharma, operates independently of personal beliefs and affects everyone. The reasons why many people in society may not readily accept this law are multifaceted. Many individuals have not encountered Dharma teachings, and it is through Dharma that the law of cause and effect is expounded in detail. Secondly, Sentient beings, lacking magical powers, may find it challenging to directly connect cause and effect, as the consequences of actions are not always immediately apparent. The time lag between the causes of actions and their effects can vary significantly among individuals. Some may not experience retribution until later in life or even next life. The lack of awareness about this law leads many to engage in actions without considering their consequences, contributing to the accumulation of karma and the rise of rare and intractable diseases.

With the Dharma theory, comprehending the origins of nearly 7,000 rare and intractable diseases becomes more straightforward. Let's take MDD as an example. If we liken the physical body to a car, the brain functions as the car's control system, the soul serves as the driver, the spirit acts as the karmic creditor, and the doctor plays the role of a motor mechanic. Imagine a debt collector seizing the steering wheel; the driver, despite having a healthy control system (the computer), cannot operate the car normally. In a car repair analogy, a mechanic diagnoses the computer rather than the driver. Unfortunately, the motor mechanic can only disable certain computer functions, like reducing the speed limit from 75 miles/hr to 15 miles/hr to enhance safety. Fixing the underlying issue of the car going out of

control becomes impossible. Similarly, when a Western medical doctor addresses a patient with MDD, they often prescribe drugs to interrupt signal transmission among neurons, compelling the patient to calm down. However, this approach appears doomed to fail. In reality, all mental or neurological disorders share a common mechanism with MDD, as they involve spirits affecting the brain. Consequently, various mental or neurological medications offer limited treatment effects and often come with numerous side effects. In contrast, Dharma therapy concentrates on assisting the patient by eliminating interference from debt collectors. Once the spirit exits the brain, normal behavior is restored to the patient. This is why Dharma effectively treats these disorders, while Western medicines primarily alleviate their symptoms.

If a spirit resides in specific organs like the liver, lungs, gut, or gynecological organs, it causes diseases in those respective areas. The spirit's mobility allows it to potentially cause multiple diseases simultaneously in different organs, and it may continue to harm another family member [**Case 14**].

Patients may exhibit varied behaviors when occupied by multiple spirits, including speaking in different accents or adopting traits associated with the possessing spirit. For instance, a male patient possessed by a female spirit may behave womanly. Animal spirits can influence vocalizations and behaviors, such as crawling like a turtle or jumping like shrimp and fish. Frequent presence of spirits in hospitals may contribute to doctors' psychological distress and higher suicide rates. Master Lu advises doctors to understand Dharma for self-protection. Morning visits are recommended to graveyards, and children under 8 are cautioned against visiting due to the abundance of spirits.

Spirits and humans interact with various harmful effects. Humans, associated with Yang, experience energy depletion when spirits, belonging to Yin, occupy their bodies, leading to lethargy. Spirits tend to be active at night, disrupting patients' life patterns and exacerbating symptoms, especially in mental disorders where patients may perceive hallucinations [**Case 14, 18**—such as hearing strange voices, experiencing electric shocks, or feeling watched. Due to spirits' intangibility, patients and doctors often interpret these encounters as hallucinations. Spirits are responsible for thousands of rare and intractable diseases, as well as contributing to career setbacks, accidents, familial discord, and general misery. Tragically, some mentally ill patients commit suicide due to spirit-related distress. Master Lu advises against direct communication with spirits, warns against forming connections with them, and emphasizes the importance of promptly eliminating them.

Cause and effect are clear. If a family is prone to mental illness, their ancestors usually have killing karma. Watching too much lewd stuff in this or a previous life, or enjoying watching murder in a previous life may result in one's eye(s) going blind. A person who is very lustful in this life will easily be reincarnated into a bird in the next life. Fornication can affect your career and health. Deafness may arise from scolding parents in a past life. When fathers have affairs, their daughters will suffer, and when mothers engage in fornication, their sons will suffer. A husband who bullies his wife will likely reincarnate into a dog in the next

life. Slandering all day can result in cerebral palsy, stroke, and disability later. One kidnapped child will be sent to hell. For more relationships between cause and effect, please refer to the Sutra of the Terra Treasure.

According to Master Lu's teachings, once a being falls into the Three Evil Realms — Beasts, Hungry Ghosts, or Hell — returning to the Human realm becomes exceedingly difficult. Master Lu has illuminated that after being killed 300 times, a chicken's spirit may reincarnate into a larger animal, nearing completeness comparable to a human soul. Larger animals, such as cows, may eventually reincarnate into humans. Some individuals have faces resembling animals because their former lives are animals. The larger the animal one kills, the more significant the karmic burden one creates.

The Greatly Compassionate Guan Yin Bodhisattva is an extraordinary healer. Before initiating any treatment, a doctor must carefully examine a patient to identify the cause of the illness. Without an accurate diagnosis, prescribing the appropriate medication becomes challenging. Traditional medical approaches often struggle to cure stubborn diseases because they may not comprehend the true mechanisms underlying these ailments. Presently, there are no instruments capable of detecting karma or spirits. The remarkable success in treating intractable diseases through the practice of Guan Yin Citta Dharma Door can be attributed to the revelations made by Master Lu and other preceding Dharma masters who unveiled the true causes. Whether it is karma or a spirit, the practice addresses the specific issue — eliminating karma or assisting the spirit's ascent. Once karma is eradicated, and the spirit departs, individuals experience restoration in both physical and spiritual well-being. The infinitely merciful Guan Yin Bodhisattva is always available to extend assistance whenever needed. Numerous reports underscore the healing efficacy of practicing Guan Yin Citta Dharma Door, with countless cases demonstrating remarkable success.

Simplicity encapsulates the profoundest truths. While medical doctors undergo rigorous and selective training for years, typically initiating solo practice around the age of 30, only a handful attain medical licenses. In stark contrast, Buddhist practitioners merely need to make vows, recite Buddhist scriptures, engage in life liberation, read *Buddhism in Plain Terms*, and practice repentance. Mastery of the Five Golden Buddhist Practices empowers individuals to self-treat and alleviate stubborn diseases. Even for challenging conditions like schizophrenia and MDD, where conventional solutions may be elusive, reliance on family members for treatment is possible. Even ALS patients, irrespective of the clarity in reciting Buddhist scriptures, benefit. Buddhism offers a means to dispel karma without necessitating advanced scientific knowledge, expensive equipment, medical licenses, or academic certificates. Thus, Dharma therapy is accessible to nearly anyone worldwide.

Dharma and medical science converge on a shared sacred objective: to aid patients in preserving their lives. Despite Dharma's efficacy in addressing stubborn illnesses, it does not reject the contributions of medical science. Instead, they can seamlessly collaborate to manage diseases, as outlined in the

following 4 statements.

First, Dharma excels in addressing karma and spiritual ailments, while medical science is proficient in treating physical illnesses, including surgical interventions. Consequently, they are non-interchangeable, each playing a unique role in the comprehensive well-being of individuals.

Second, Dharma therapy is contingent upon the diagnostic outcomes provided by medical science. For instance, patients depend on medical analyses to ascertain the elimination or persistence of cancer cells.

Third, the synergy of Dharma and medical science can lead to optimal treatment outcomes for patients facing physical illnesses. Occasionally, spiritual obstacles within the body may hinder timely medical interventions, and the presence of substantial karma can extend the recovery period. By respectfully addressing and dispelling these spiritual impediments and karmic burdens, doctors can achieve remarkable results. This is exemplified by instances such as the successful execution of intricate and risky surgeries that, under ordinary circumstances, might have posed significant challenges.

Fourth, both Dharma and medical science demand faith from individuals. While medical science has gained global acceptance owing to its validity, objectivity, repeatability, and statistical analysis of results, there still exists a portion of the population skeptical or lacking faith in medication. Similarly, Dharma relies on the faith of sentient beings, emphasizing that without belief in its principles, one may not engage in its practice.

Science plays a role in promoting human health. While doctors may not have a cure for allergic rhinitis, scientific advancements have led to the development of medicines that can alleviate its symptoms, easing the suffering of the sensitive population. Scientists' understanding of the mechanism of antihistamines contributes to this progress. Additionally, the discovery of essential food components like vitamin B12 and omega-3 fatty acids is particularly advantageous for the millions of Buddhists worldwide who adhere to vegan or vegetarian diets. In a few words, Dharma and medical science are complementary in helping human beings.

Humans do not exert control over spirits; rather, it is the spirits that possess a greater influence over humans, being inherently more powerful. This dominance becomes evident in instances such as patients with mental disorders, where their strength can surpass normal limits. Despite this potency, humans need not be concerned about facing harassment from spirits. As long as there is no affinity with a particular spirit, there is assurance against any form of intrusion, as a governing law in the underworld dictates and regulates their behavior.

In human society, relationships are complex, spanning blood ties, classmates, work connections, hierarchies, friendships, and more. In the spiritual world, relationships are simplified to just two: debt collection and debt repayment. Clearing a debt is justified in both human society and the spiritual world. Honest repayment of karmic debts is the wisest choice to free oneself from spirits' entanglement. Otherwise, the alternative is repaying

debts through physical suffering, such as pain, disability, or even death. Clearing karmic debts with Little Houses is ten times faster than enduring physical suffering. Spirits can influence thoughts and actions, such as pleasure, anger, sorrow, and joy. Overeating, for instance, might be driven by a spirit enjoying food rather than the individual. Unexplained anger could also be attributed to a spirit's influence. Even in conflicts between couples, the presence of a spirit in one of them may be a factor. Since no sentient beings are without karma, and very few are without spirits for a specific period, the perpetual task is to eliminate karma and assist spirits in ascending. Regardless of health, eliminating karma and aiding spirits is an ongoing responsibility, emphasizing the importance of addressing these issues as early as possible.

Dharma therapy is affordable. Nowadays, people fear illness, particularly severe illness, which may cause family bankruptcy. Master Lu's therapeutic formula is available to the public without being patented. Anyone can use his Dharma Gems for free. All books, videos, and Bodhisattva portraits are free. The only monetary aspect involves life liberation, where the financial commitment is flexible—tight budgets can accommodate liberating fewer fish, while more prosperous circumstances allow for liberating more. To maximize the benefits of life liberation, purchasing fish intended for slaughter and releasing them into a natural body of water is recommended. The key to achieving the most effective results lies in the deep-seated compassion within one's heart. This approach to Dharma therapy is convenient and cost-effective, making it suitable for anyone with faith in its principles.

Embarking on this journey is accessible to everyone, regardless of background, age, race, or nationality. The initiation involves reciting the three major Buddhist scriptures — *Great Compassion Mantra*, *Heart Sutra*, and the *Eighty-eight Buddhas Great Repentance*. Through these practices, the compassionate Guan Yin Bodhisattva and Master Lu recognize your engagement in the Guan Yin Citta Dharma Door. As merits and virtues accumulate, prayers find responses. Despite initial doubts, those who persist in their practice often see their wishes fulfilled, gradually building confidence and faith in Bodhisattva. According to a heavenly message revealed by Master Lu, once a vow is made, the resolution of one's problems is scheduled by Bodhisattva.

I would like to offer several things for consideration to new Guan Yin Citta Dharma Door practitioners:

First, uphold your vows. When making a vow, ensure it's achievable within a set time frame to prevent it from becoming a broken promise. Vows without a specified time range may lack strength. Certain vows, like adopting a vegetarian lifestyle, undergo tests in both reality and dreams. Breaking such a vow is viewed seriously in heaven and the underworld, and is recorded as a significant transgression. Dreams may present tests, such as encountering tempting meat; breaking the vow in a dream requires repentance through reciting *Eighty-eight Buddhas Great Repentance*. Passing these tests elevates your spiritual realm. It's crucial to avoid breaking vows, as failure may lead to punishment from the Dharma Protector. If uncertain about fulfillment, it's advised not to make the vow.

Second, bear others' karmic debts within one's capability. While the desire to help loved ones overcome intractable illnesses is commendable, it's crucial to avoid neglecting one's own karmic debt repayment. Devoting oneself entirely to reciting Little Houses for a loved one, without addressing personal karmic debts, may lead to angry creditors creating obstacles. When deciding to bear a child's karmic debt, it's important to recognize that part of their karma is transferred to you, making their creditors approach you for repayment. The heavy karma, particularly from those who don't believe in Bodhisattva, may lead to illness and even death. To mitigate this, two approaches are recommended. First, the number of Little Houses used to repay personal karmic creditors should be equal to or greater than those used for others. For instance, if you pay 7 Little Houses to a child's creditor, you must pay your own creditors 7 or more Little Houses. Second, inform Bodhisattva that you will only assist your child in paying a specific number of Little Houses. If insufficient, allow the creditor to collect the remaining debts from the child. This limits the amount of karma transferred, ensuring personal safety. If discomfort arises, temporarily suspending assistance to the child is advisable.

Third, observe the 5 basic precepts—refraining from killing, stealing, engaging in sexual misconduct, lying, and consuming intoxicants—is emphasized in Buddhism. Buddha's parting instructions before nirvana succinctly state, "Take precepts as a teacher." Many trials and tribulations stem from failing to adhere to these precepts. Failure to observe them may lead one's thoughts into the Three Evil Realms, resulting in reincarnation in the realms of Hungry Ghosts, Beasts, or Hell in the next life. As a practitioner of the Guan Yin Citta Dharma Door, beyond the 5 precepts, additional commitments include loving one's country, abiding by the law, showing respect to the Master and fellow practitioners, refraining from business dealings among practitioners (except for pre-existing partnerships), respecting all Dharma Doors without judgment, and avoiding games like Mahjong associated with the underworld. Games involving killing, violence, sex, or spirits should also be avoided to minimize inviting bad luck.

Performing meritorious deeds is crucial for Buddhist practitioners, as it aligns with the belief that Buddha embodies the most wholesome personality, merit, and wisdom in the world. This commitment to a lifetime of meritorious deeds is rooted in the recognition of their invaluable nature. Merits and virtues play a pivotal role, such as when seeking help from Bodhisattva to solve problems or transferring merits to save someone in danger — an effective yet cautious method, as excessive transfers may bring harm. The accumulation of merits and virtues is deemed insatiable, and one is encouraged not to regret amassing enough before application. It's emphasized that adopting vegan or vegetarian lifestyles alone may not be considered merits or virtues without a vow before the Bodhisattva. To transform these deeds into merits and virtues, the recitation of *Gong De Bao Shan Shen Zhou* is recommended.

Altogether, create no evil, cultivate all good!

The Guan Yin Citta Dharma Door stands out as an exceptionally

effective method for treating intractable diseases, with collaboration from medical science. Despite approximately 10 million practitioners today, many still suffer without knowledge of this valuable therapy. Beyond the 20 illustrated examples of curable conditions through Buddhism, numerous other rare and intractable diseases, including myasthenia gravis, Alzheimer's disease, chronic nephritis, gastric cancer, femoral head necrosis, Parkinson's disease, rheumatoid arthritis, hepatitis C, phobias, pharyngitis, migraines, Asthma, skin diseases, cancer, AIDS, anxiety disorders, bromhidrosis, brain-dead, congenital heart defect, congenital deaf, severe encephalomyelitis, fibromyalgia, hypothyroidism, Human papillomavirus, neurofibromatosis, unpregnant, and uveitis are also treatable via Buddhism. Even genetic diseases like amino acid mutations, Down syndrome, and Cri du Chat syndrome, considered karmic/spiritual, are treatable. Additionally, addictions and relationship issues can be remedied through Buddhism. While worldly pursuits are acknowledged, setting the goal as the Four Sagely Realms, our true home, is recommended. The Buddha's 49-years' teachings aimed at breaking free from the Six Realms, offering two paths — Small Vehicles and Great Vehicles. The Guan Yin Citta Dharma Door falls under the Great Vehicle, dedicated to helping and saving sentient beings.

The Buddha and the Dharma are not omnipotent, as clarified by Sakyamuni Buddha. Despite possessing great supernatural powers, there are four things beyond His capability. First, the law of cause and effect remains unalterable (individuals are accountable for their own karma). Second, wisdom cannot be bestowed (it necessitates personal experience for development). Third, the true Dharma cannot be fully conveyed (the universe's truth transcends verbal understanding and requires personal empirical experience). Fourth, transforming sentient beings is impossible without a genuine affinity with Buddha.

All obstacles in life are attributed to karma. Therefore, it is crucial to grasp that the true purpose of life lies in settling debts and eradicating karma. Irrespective of the accumulation of material wealth, power, or fame, an individual will ultimately carry away their karma, along with their merits and virtues. Depending on one's karma levels, they may descend to unfavorable realms such as Hell (karma >50%), the Hungry Ghosts (karma >40%), the Beasts (karma <30%), and the Human realms (karma <30%). This can manifest through being born into a disadvantaged family or inheriting genetic diseases. Conversely, merits and virtues have the potential to elevate an individual, leading to birth in a respectable family, access to the Asuras (karma <20%), Heaven (karma <20%), and even the Four Sagely Realms (karma <10%), ultimately breaking free from the cycle of rebirth. Master Lu's insight reveals that the cooling sequence of body parts at death determines one's destination—head for heaven, chest for human, lower body for animals, and feet for hell.

Clearly, no one has the right to complain about the injustice of fate since you are the creator of your own fate, which is governed by the law of cause and effect. To alter destiny, immediate engagement in Buddhism is advised, emphasizing the avoidance of greed, hatred, and delusion. This guidance stems from the recognition that around 80% of beings experience the cycle of reincarnation in the Six Realms due to the influence of these three poisons.

If all sentient beings understood Dharma and the law of cause and effect, discrimination, conflicts, and violence would cease, and there would be no wars. If everyone performed merits and virtues, compassion and wisdom would prevail, and famine and rare diseases would be eliminated. Despite the profound nature of Dharma, many lack faith, primarily due to an immature affinity for Buddha. However, belief in Buddhism often comes after death when spirits gain clarity. Unfortunately, it's too late, as most spirits end up in the suffering-laden underworld. Heaven, being comfortable, sees few practicing Buddhism. The human realm, with its mix of suffering and joy, is considered ideal for cultivating mind and behavior.

As ordinary beings, unaware of the weight of our karma or when it might manifest, practicing Guan Yin Citta Dharma Door allows us to instantly eliminate karma before it outbreaks. Master Lu's wisdom emphasizes that the merits of liberating 100 fish after a karma outbreak equal those of liberating 1 fish in good health. So, preventing disease is 100 times more beneficial than treating it. Employing the Five Golden Buddhist Practices to remove karma is akin to dismantling dynamite before it detonates. After clearing most karma, even entering the predestined calamity age poses minimal harm. Preparation in advance is prudent.

In reading totems, Master Lu found that most deceased enter the underworld, some reach the Asuras and Heaven, and very few attain the Four Sagely Realms. Little Houses, often used by relatives, aid those in the Asuras and Heaven, while those in the Four Sagely Realms mostly rely on personal diligent cultivation. Liberation from the cycle of rebirth hinges on individual efforts.

Suffering from illness, experiencing a shortened lifespan, and enduring the loss of loved ones inflict profound pain upon us. But do we consider the agony of animals and their offspring when they are slaughtered? If we fail to draw lessons from our own suffering and extend empathy to the pain of the creatures we slaughter, how can we aspire to elevate human morality? How can civilization advance? If humans were to adopt the law of the jungle, where the strong prey upon the weak, in their interactions with one another, what would distinguish the Human Realm from the Beast Realm? If such were the case, our mental state would have already regressed to that of the Beast Realm during our lifetime. Guan Yin Bodhisattva embodies boundless compassion. Our attention should be directed towards the Bodhisattvas of the Four Sagely Realms, rather than the inhabitants of the Beast Realm.

Among the 5 poisons, what does delusion (also translated as "ignorance") mean? What we are doing will someday harm ourselves, but we don't know it. Despite the huge price we pay for killing karma, we still do not understand why we are unlucky in the first place.

After death, if one is not qualified for directly entering the Four Sagely Realms or gets caught in the Hell and Hungry Ghost realms, there's a 49-day period in the bardo — a transitional state between death and rebirth. In this phase, the spirit awaits a verdict from underworld officers to determine its next destination: the Beast, Human, or Heaven realms. During these 49 days, the spirit desperately seeks assistance and may appear in its relatives' or friends' dreams. The biologist, a westerner, came to me twice for ascending. My elementary school teacher,

neighbors, professor, peasants, and even an academician, not in contact for >30 years, also came to my dreams for help. Please note they did not know I practice Guan Yin Citta Dharma Door when they were alive.

Encountering the Dharma is exceptionally rare, as expressed in Empress Wu Zetian's Verse for Opening a Sutra during the Tang Dynasty (665-705): "The unsurpassed, profound, and wonderful Dharma, is difficult to encounter in hundreds of millions of kalpas. I now see and hear it, receive and uphold it, and I vow to fathom the Tathagata's true meaning." Historically, Dharma has been predominantly prevalent in Asia, but fortunately, in the last few decades, numerous Guan Yin Citta Dharma Halls have been established in Europe, America, and Africa. This expansion offers a unique opportunity for people outside Asia to connect with the Dharma. Grateful for this chance, it is encouraged to cherish and uphold the Dharma in this lifetime.

Dharma has no owner. The one who devotes himself wholeheartedly to practicing it will own it.

Dharma is the philosophy to accomplish the awakening of life.

Ethical statement

The author did not involve any part of the experimental design, experimental treatments and result analysis of the 20 participants. All the experimental procedures and practices by the 20 presenters were done by themselves independently.

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Conflict of interest

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Statement by translator and writer

The 20 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 authors may not be replicated. The experiences and advice shared should not be construed as medical advice or a diagnosis.

In the event of an emergency, it is crucial to promptly contact your doctor or emergency services by dialing 911. Relying on any information found in this paper is done solely at your own risk. The author bears no responsibility for the consequences. By using or misusing the contents, you accept liability for any personal injury, including death. It is imperative to exercise caution and seek professional medical guidance for health-related concerns.

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