

Alzheimer's Diseases are Reversible from a Dharma Perspective

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Abstract

A most recent review paper stated that "Alzheimer's disease (AD) and Parkinson's diseases (PD) are the two most common progressive neurodegenerative diseases with limited knowledge on their cause and, presently, have no cure [1]." When conventional medical treatments prove ineffective, Dharma Master Jun Hong Lu suggests that the ailment may be karmic in nature, involving spiritual aspects as well. Within the framework of Dharma, such karmic afflictions often find resolution through dedicated Buddhist practice. In an endeavor to substantiate the teachings of Master Lu, we have selected three cases of patients with dementia for examination, delving into the cause of their disease and the influence of Buddhist practices on the well-being of these patients.

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Introduction

Medical textbooks indicate that human life is composed of cells, which differentiate into various tissues and organs, forming 8 major systems such as the nervous system. The coordination of these systems constitutes a phenomenon of life. As with any biological systems, an abnormality in the operation of any of these 8 major systems may arise, leading to illness or even death.

Dharma embraces the advancements of medicine without reservation. Within Buddhism, it's understood that alongside the tangible principles guiding medicine, there exists a deeper understanding of the soul inhabiting the human body. According to this perspective, human existence comprises both the tangible, visible physical form and the intangible, invisible soul. This concept resonates with beliefs found in various religions.

The medical field considers brain death as human death. In contrast, Buddhism believes that when the soul completely leaves the physical body, it often transforms into a spirit. In other words, while the physical body dies, the soul does not and continues on.

According to Dharma Master Lu's explanation, the root cause of dementia lies in karma/spiritual factors [2]. The methods of treating dementia in Buddhism differ from conventional medical approaches to treat patients with medications. Dementia is viewed not as a purely physical ailment, as evidenced by minimal pathology in the patient's 8 major bodily systems. The changes observed in the nervous system, including alterations in certain protein levels, are symptoms rather than causes. Dementias occur when karma erupts, and spirits occupy the brain, pushing

the patient's soul aside. These spirits direct the patient's physical body, resulting in abnormal behavior. Clinical manifestations include memory loss, among others. The principle of using Dharma to treat dementia is to ascend the spirits. When the spirits depart, the soul resumes its role in commanding the brain, and the patient naturally recovers.

To ascend the spirits, we use the Three Golden Buddhist Practices of the Guan Yin Citta Dharma Door taught by Master Lu: making vows, reciting Buddhist scriptures, and performing life liberation. Among them, the Little Houses (a combination of four Buddhist scriptures) are particularly effective in ascending spirits [Figure 1] [3]. These Dharma Gems are bestowed upon us by Guan Yin Bodhisattva [4].

Next, we will employ 3 cases to ascertain the validity of Buddhist theories.

Results

Case 1: My father gradually recovering from AD via Buddhism

My elderly father, aged 84, has been suffering from AD for 8 years. Since 2012, his temper has worsened, and his memory has gradually declined, causing great distress to our family.

Over the past year, my father's symptoms have worsened significantly. He no longer recognizes family members, has no awareness of his own identity, spends most of his time sleeping, and when awake, he always wears a troubled and dull expression.

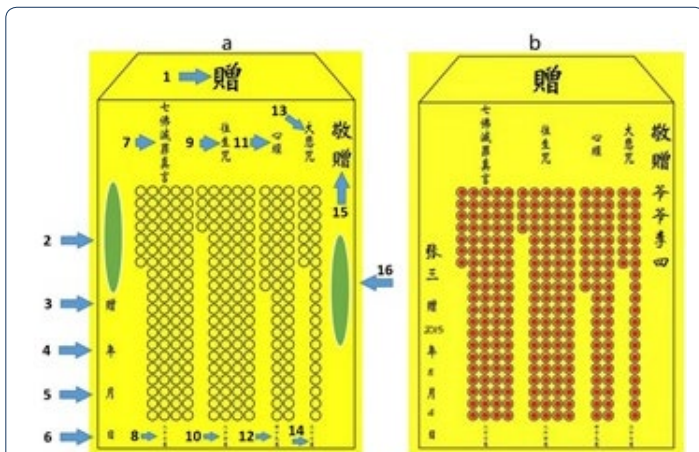


Figure 1 Little House-a combination of 4 types of sutras and mantras.

The 4 types of sutras and mantras are: the *Great Compassion Mantra* (to be recited 27 times), the *Heart Sutra* (to be recited 49 times), the *Amitabha Pure Land Rebirth Mantra* (to be recited 84 times), and the *Qi Fo Mie Zui Zhen Yan* (to be recited 87 times). **(A)** The blank Little House. The Little House should be printed on a yellow paper. The 1. Gift 2. Reciter's name (in print) 3. Gift for 4. Year 5. Month 6. Day (the date you started reciting the Little House or the date you finished reciting) 7. *Qi Fo Mie Zui Zhen Yan* 8. Reciting *Qi Fo Mie Zui Zhen Yan* 87 times 9. *Amitabha Pure Land Rebirth Mantra* 10. Reciting *Amitabha Pure Land Rebirth Mantra* 84 times 11. *Heart Sutra* 12. Reciting *Heart Sutra* 49 times 13. *Great Compassion Mantra* 14. Reciting *Great Compassion Mantra* 27 times 15. Gift for (karmic creditor to be named) 16. The name of karmic creditor. **(B)** The finished Little House. After reciting those Buddhist scriptures, they are spotted on the Little House via a red marker pen. Once the name of the karmic creditor (in print) has been written on the Little House, it can be burned in front of the Buddhist altar to be delivered to the karmic creditor.

Please note: The Chinese version of Little House is displayed; its English version is available for printing [3].

Despite taking numerous medications daily, there has been little improvement, and his condition continues to deteriorate. This has caused immense pain for us as his children, as well as for my mother.

About two to three weeks ago, I confided my father's situation to a fellow Buddhist practitioner. He/she advised us to play a continuous, soft rendition of the *Great Compassion Mantra* sung by a hundred voices for 24 hours straight [5]. Additionally, my elder sister-in-law and I recited the *Heart Sutra* for my father, praying to Guan Yin Bodhisattva to bless him with wisdom, calm his mind, and strengthen his memory.

We followed these instructions diligently. On the second day of playing the *Great Compassion Mantra*, my father voluntarily passed a bowel movement. My mother was overjoyed, as my father had not had a bowel movement in 8 days.

On the third day, my father passed a bowel movement smoothly again! Our whole family was very happy!

A few days later, another miraculous event occurred. My brother called out to my father, asking him his surname and given name. Astonishingly, my father responded promptly and fluently! Our entire family was overjoyed and deeply moved. It had been a long time since my father had spoken.

Soon after, my father's countenance became serene, and the troubled expression that had once clouded his face vanished without a trace!

My elder sister-in-law and I immediately decided: we must recite Little Houses for my father's karmic creditors and perform life release for him!

On the morning of April 6, 2020, just after I released 10 fish on behalf of my father, another miracle occurred. As he was turning over in bed, my mother asked, "Do you need to urinate?" To everyone's astonishment, he miraculously replied, "No, I need to defecate" (using colloquial language). Previously, my father had not expressed his thoughts for a long time!

What's even more delightful is that in the afternoon of the same day, my mother spontaneously picked up the Buddhist scripture and read the introduction, then recited the *Great Compassion Mantra* 3 times in one breath. After finishing reciting the *Great Compassion Mantra*, my mother said, "I don't feel tired at all, and my mind feels very clear!" Gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva!

On the morning of April 7, my mother told me that my father had defecated and urinated normally again, and he hadn't soiled the bedding! This was truly wonderful news!

My mother even asked me when we could perform life release again. She wanted to participate too!

On the afternoon of April 7th, I burned 3 Little Houses for my father's karmic creditors, and my elder sister-in-law in Canada (night-time Beijing time) also burned 3 Little Houses for my father's karmic creditors.

On the morning of April 8th, my husband and I released 17 fish for my father! In the afternoon, I called my mother, and another piece of great news came: "Your father was able to stand up this morning and could walk around the yard with the help of a walker!" I was truly thrilled! After hanging up the phone, I immediately shared this uplifting news with my fellow practitioner! She was also overjoyed for us!

On the afternoon of April 9th, my mother told me: "Your father didn't want to sleep this afternoon (he used to only eat and sleep, and it was impossible to wake him up), and he sat in a chair watching TV." This was something that was impossible before! My father hadn't been able to focus on TV programs for a long time! For us, this was another piece of great news! Gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for the blessings bestowed upon my father and our entire family!

On April 14th, when my father woke up in the morning, he said to the recitation device, "I want to listen to songs." My mother was very surprised. My father could speak clearly again, which he hadn't been able to do for a long time. I think this may be Guan

Yin Bodhisattva guiding my father to listen to the Dharma.

On April 18th, as my father was maneuvering with a wheelchair, I played a video of Master's Dharma lecture on my phone for him to watch. He widened his eyes and focused intently on Master Lu. We continued walking as we listened. Later, my mother exclaimed, "Look, your father can lift his feet now. It's not like before when he couldn't lift his feet and had to shuffle." I observed, confirming her observation. Then, my father confidently lifted his feet onto a step in front of the door. It was truly miraculous, surpassing our expectations, to witness the profound blessing power of Master's Dharma Conference lecture video! Gratitude to Master!

On the afternoon of April 22nd, my nephew sent me another video of my father walking independently with a walker, and he walked steadily in the video. That evening, my father took a steamed bun and finished it by himself in no time. He even wanted to hold a bowl to eat, but he couldn't quite get it to his mouth. After dinner, my father spoke, "Is that a book?" We were all excited. Could my father want to read *Buddhism in Plain Terms*? Compassionate Master has come to my father's rescue again!

On the evening of April 26th, my mother excitedly video-called me and exclaimed, "Look, your father is holding a bowl, using chopsticks, and eating noodles all by himself!" I was so moved that tears almost welled up in my eyes! Gratitude to the compassion of the Bodhisattva! Gratitude to the compassion of Master!

My elder sister-in-law and I persistently recite the *Heart Sutra* for my father every day, burn Little Houses weekly, make time for life release, and often let my father listen to Master's recordings and watch Master Lu's videos. I firmly believe that with the protection of the Bodhisattva and Master, my father's complete recovery is just around the corner!

Master once enlightened us, "On the path of cultivation, focus on cultivating without worrying about the harvest!" As long as we sincerely cultivate, the Bodhisattva and Master will surely protect us and our family! Looking back, if it weren't for the compassion and blessings of the Bodhisattva and Master, my father would not have progressed so rapidly and miraculously towards recovery!

Buddhist practitioner: Z21, Gratitude and Namaste!

Case 2: My grandfather with AD regained mental health via ascending spirits

Around a month before the 2014 Ghost Festival (August 10), a dramatic incident unfolded involving my grandfather. Our entire family witnessed first-hand the miraculous efficacy of the Guan Yin Citta Dharma Door.

Allow me to provide a brief overview of my grandfather's background. He is >90 years old this year and was a respected figure in the Nanhai district of Guangdong Province, China, prior to retiring. Throughout his career, he garnered excellent achievements, known for his integrity and willingness to assist others, always communicating with a cultured and polite demeanor. Eleven years ago, he experienced a stroke, resulting in significant mobility challenges and necessitating support in his daily tasks. Nonetheless, owing to his strong determination, positive outlook, and unwavering compliance with medical care,

he maintained mental clarity despite the lingering effects of the stroke. He remained engaged in pursuits such as poetry writing and regular reading, with his overall health remaining relatively robust.

About a month before the 2014 Ghost Festival, I dreamt of my grandfather sitting in a dark room with his head hanging down so low that his neck seemed on the verge of breaking. Upon waking, I sensed something ominous about my grandfather. Immediately, I made a vow to Guan Yin Bodhisattva to repay 21 Little Houses for my grandfather's karmic creditors before the Ghost Festival. Just after burning a few Little Houses, my father informed me that my grandfather's condition had suddenly worsened in the past few days, exhibiting extreme mental sluggishness. Since my family had great faith in the Guan Yin Citta Dharma Door but lacked actual practice, I took on the responsibility of reciting the Little House, urging my family to perform life release for my grandfather. After the life release, there was some improvement in my grandfather's condition.

However, a few days later, his condition changed again. He became extremely talkative, endlessly repeating past events for hours without letting anyone interrupt. Moreover, he became quite stubborn, insisting on being hospitalized in Guangzhou although he wasn't feeling unwell. Family members suspected that these were early signs of senile dementia.

I recalled Master Lu's teachings about the Ghost Festival, emphasizing that karmic creditors from the underworld emerge to settle debts. Aware of the negative energy prevailing in hospitals, coupled with the considerable distance between Guangzhou and our home, rendering caregiving challenging, my family concurred with my evaluation. Therefore, we endeavored to postpone hospitalization for my grandfather as much as possible. However, given his stubbornness, we eventually resorted to discreetly summoning a doctor to administer sedatives at night, allowing him to finally fall asleep.

Over the next few days, it felt like we were racing against death. Since I was in Australia, I had to rely on my family in China to keep me updated on my grandfather's condition.

Fearing that my grandfather's condition might worsen, my father went to my grandfather's house early in the morning. When my grandfather woke up, he seemed normal, discussing economic and political matters as usual. However, around 5 o'clock in the afternoon, my father said my grandfather's expression suddenly changed, his eyes glaring with hostility, completely transforming his demeanor. He started verbally abusing family members for hours, insisting on going to Guangzhou for treatment. He even claimed to see many people in the sky, some familiar and some unfamiliar, all urging him to hurry and join them, or they wouldn't wait for him. I was certain that my grandfather was being possessed by spirits; his behavior and ability to see beings from the other realm were controlled by the possessing spirits, likely his karmic creditors.

The situation spiraled out of control, and many family members rushed over, but to no avail. We called in a doctor to administer sedatives to him again, but to our surprise, the sedatives had no effect. My grandfather continued his relentless verbal abuse,

throwing things and physically assaulting people. Even his leg, which was usually difficult to move due to his condition, was moving freely. When my father asked him, "Aren't you tired after talking loudly for hours?" My grandfather replied, "Why should I be tired? I have someone helping me when I speak!"

My father informed me of the situation via text message, and I immediately knelt in front of the Buddhist altar, praying to Bodhisattva and vowing to burn an additional 100 Little Houses on top of the previous 21 for my grandfather's karmic creditors, begging Bodhisattva to save my grandfather. Fortunately, I had stored a dozen or so Little Houses for emergencies, so I quickly burned five. I also recited the *Eighty-Eight Buddhas Great Repentance* and the *Mantra to Untie Karmic Knots* for my grandfather.

After finishing the rituals, I received a text message from my father. He said the scene was miraculously transformed; my grandfather suddenly became very calm, not saying a word and eating quietly.

After some time, my grandfather suddenly said, "I've finished eating, help me to bed. Do you know? It was my granddaughter who asked me to be quiet. I can see her, but you can't. And I know she wants to ask Guan Yin Bodhisattva to save me. Tell her not to do that; it's not good for her." In fact, my name wasn't even mentioned by my family that day. I firmly believe it was the compassionate blessings of Bodhisattva!

The next day, my grandfather woke up early still insisting on going to the hospital. Since there was no other choice, my family took him to the nearest hospital. After a comprehensive examination, the doctors found no new developments in his stroke, diagnosing him with AD.

I advised my family to recite the *Great Compassion Mantra* for my grandfather and continuously release lives. While I had to work during the day, I diligently recited Little Houses for my grandfather's karmic creditors during my spare time. I believed that as long as we could get through the Ghost Festival, the situation would improve.

Due to the severe turmoil in the preceding days, my grandfather was very weak after being admitted to the hospital. However, his emotions had stabilized. Over the next few days, he didn't mention seeing other people or insist on going to Guangzhou anymore. When the caregiver mentioned the events of the previous days to my grandfather, he couldn't remember anything. By that time, I had burned a total of 36 Little Houses for his karmic creditors. The Guan Yin Citta Dharma Door is truly miraculous!

One day after the Ghost Festival, my grandfather was discharged from the hospital. In the following period and until now, he received traditional Chinese medicine treatment and primarily followed a vegetarian diet. His health gradually improved, and he never exhibited any delirium again. During this time, my family continued to release lives for my grandfather, and I continuously burned Little Houses for his karmic creditors. He has since recovered completely, showing no signs of AD. He even wrote a poem expressing his gratitude to Guan Yin Bodhisattva and Master Lu.

This incident vividly highlighted the undeniable influence of karma. It served as a stark reminder that no matter how resilient one's willpower may seem, without addressing karmic hindrances through Buddhist practice, one remains vulnerable to the repercussions of karma's eruption.

Master Lu has likened the Guan Yin Citta Dharma Door to a fertile seed. He doesn't hand us the fruit but generously shares this seed with all, guiding us in its cultivation. Yet, the fruition of this seed ultimately hinges on our own diligent efforts. Gratitude to the Greatly Merciful and Compassionate Guan Yin Bodhisattva, gratitude to Master Lu, and gratitude to all fellow practitioners!

Dharma practitioner: S22

Case 3: Buddhism improved the AD symptoms in my 84-year-old mom

My mother, aged 84 this year, has suffered from hypertension and cerebral arteriosclerosis for nearly 20 years, with complications of AD for the past decade, progressively worsening each year. Initially, she would inexplicably cry, but later this developed into verbal abuse and accusations of theft, primarily directed at her daughter-in-law.

As a physician, I diligently ensured my mother took her antihypertensive medications, traditional Chinese medicines for promoting blood circulation, and proprietary Chinese medicines daily, but the therapeutic effects were minimal. Facing AD as a doctor left me equally helpless.

It wasn't until I encountered the Guan Yin Citta Dharma Door that I learned AD is a spiritual ailment. This was a breakthrough—I finally found a way to save my mother. I discovered a new method for fulfilling my filial piety. Therefore, my elder sister, my elder brother and I joined forces to recite Little Houses and release animals for the well-being of our mother. We collectively recited >220 Little Houses and released about 2,000 fish for her. I also recited the *Heart Sutra* for my mother, praying for Guan Yin Bodhisattva's compassionate blessings to enlighten her mind, keep her mentally clear, and prevent her from erupting in anger.

However, during this period, my mother's condition worsened, and her outbursts of verbal abuse became more severe and frequent.

Upon analysis, I identified two main reasons: first, her karmic creditor was eager to collect debts; second, the daily recitations I had been performing for my mother included the *Great Compassion Mantra* 21 times, the *Heart Sutra* 4 times, and the *Eighty-Eight Buddhas Great Repentance* 5 times. I promptly adjusted the recitations to focus solely on the *Heart Sutra* 21 times, discontinuing the *Great Compassion Mantra* and the *Eighty-Eight Buddhas Great Repentance*. The *Great Compassion Mantra* increased her energy, resulting in more intense outbursts, while reciting the *Eighty-Eight Buddhas Great Repentance* required a corresponding number of Little Houses to be repaid. As I was simultaneously reciting Little Houses for multiple people, I couldn't keep up with the required number, hence the temporary suspension of the *Eighty-Eight Buddhas Great Repentance*.

I expedited the recitation of Little Houses, unwavering in our commitment. When I fulfilled the vow to recite the first batch of 49 Little Houses, my mother underwent a noticeable transformation: from May of this year until now, she has stopped verbally abusing others and no longer erupts in anger, able to engage in normal communication.

We vowed to continue our efforts, reciting Buddhist scriptures and releasing animals for our mother, ensuring we recite until her condition improves further, restoring her to complete normalcy.

Lay Buddhist: G23

Discussion

Currently available drugs in the market for AD treatment/managements only slow down the progression in the early stages of AD symptoms for a short time without addressing the underlying cause of AD progression. The neuroscientist's job is made more difficult by the limitations of existing AD therapies and the numerous pathogenic mechanisms that cause disease progression in AD. As a result, there is an immediate and huge need for a novel approach/therapy that works on a disease-modifying approach to treat AD effectively [6]. Dharma represents one such promising approach for AD treatment.

Case 1 involves the practitioner's father, who has battled dementia for 8 years, while Case 3 concerns the practitioner's mother, enduring it for >10 years. Case 2 involves the practitioner's grandfather, who has recently developed symptoms. In Cases 1 and 3, the AD diagnosis is unequivocal due to the typical presentation of symptoms. Moreover, in Case 3, where the practitioner is a doctor, the diagnosis is particularly reliable, precluding misdiagnosis. Conversely, Case 2 presents some challenges, as the patient has a history of cerebral infarction. However, the doctor ruled out cerebral infarction as the cause due to the absence of significant changes. According to "Symptoms appear in person at different stages of AD [6]", Case 1 corresponds to the Severe/Late-stage, Case 2 is classified as Mild/Early stage, and Case 3 falls within the Moderate/Middle stage.

Dharma Master Lu has shared insights suggesting that dementia may have spiritual and/or karmic origins. Let's examine Case 2 in light of this perspective. According to Dharma, during the Ghost festival, spirits may emerge from the underworld prematurely to settle karmic debts with human debtors. It's proposed that the practitioner's grandfather falls into this category and was influenced by these spirits. In such contexts, sudden acquisition of unusual abilities, like the ability to perceive numerous individuals who cannot be seen by other normal people, is attributed to spiritual possession, as many spirits possess magical powers. This manifestation is indicative of the spirits' influence, resulting in a loss of control over one's body by the individual's soul. The grandfather's ill leg moved freely. Moreover, heightened energy levels and prolonged, loud speech can be attributed to the potent energy derived from these spirits. This phenomenon aligns with clinical observations where individuals with mental disorders sometimes display increased strength and vigor due to the influence of spiritual energies.

The grandfather's new found awareness is further evidenced by his knowledge of his granddaughter seeking assistance from Guan Yin Bodhisattva. Indeed, his granddaughter's recitation of Little Houses is specifically intended for his karmic creditors who are inhabiting his body. It is therefore not surprising that the grandfather is privy to this information.

Why would a grandfather, enjoying relatively good physical and robust mental health, suddenly experience mental distress? Dharma provides a rational explanation. At >90 years old, he is nearing the end of his life journey, a time when, according to Dharma, karmic creditors come to settle their debts. Despite his virtue, the grandfather finds himself besieged by numerous deceased individuals seeking to draw him into the underworld. This phenomenon resonates with *The Sutra of the Terra Treasure*, cautioning that even virtuous individuals face malevolent spirits as they approach death. Some of these spirits may disguise themselves as familiar figures, tempting the departed into realms of suffering. In reality, these "individuals" originate from the underworld but masquerade as if descending from the heavens to lure him into following them.

Case 1 and case 3 of AD present at severe and mild stages, respectively. Scientific research characterizes AD as a progressive, irreversible, and incurable neurodegenerative disorder that disrupts the synaptic communication between millions of neurons, resulting in neuronal death and functional loss [6]. The severity of their conditions suggests significant neuronal impairment in both cases, seemingly beyond the possibility of restoration. However, their unexpected responses to Dharma practice challenge conventional understanding.

In Case 1, the patient's remarkable improvement after just one day of Dharma practice raises questions. Could neuronal repair occur overnight? Can the irreversible neuronal damage truly be reversed? These outcomes prompt a reevaluation of scientific findings regarding the "irreversibility" and "neuronal death" associated with AD.

The seeming absence of reversible cases in scientific studies might arise from a narrow focus on the physical body, overlooking the potential influence of the soul. Notably, the 2018 World Alzheimer's Report revealed a lack of documented instances where individuals have recovered from Alzheimer's [7]. Given the impossibility of sampling neurons from afflicted patients, neurologists resort to animal models to investigate AD. For instance, they utilize β -amyloid transgenic mice to simulate AD symptoms, as these mice gradually develop characteristics akin to those observed in human AD patients [8]. Nevertheless, while these animal models replicate symptoms, they fail to mirror the underlying mechanisms of the disease. It remains inconceivable to imbue an animal brain with a spirit to induce AD development. Consequently, the extrapolation of findings from animal models to humans remains immature and unreliable. The study of souls and the spiritual realm falls outside the purview of scientific inquiry, as these phenomena transcend empirical observation to date.

However, human intelligence is infinite. Once the scientific community grasps the pathogenesis of dementia, they may invent

a new medication, brain chip, or even unforeseen innovations tomorrow, benefiting dementia patients, though it's uncertain. Nevertheless, these inventions ultimately remain focused on caring for the patients' physical well-being.

Across the three cases, multiple occurrences affirm the teachings of Master Lu. *The Great Compassion Mantra* serves as a prime example. In Case 1, the continuous playing of *the Great Compassion Mantra* sung by a hundred voices resulted in Z21's father voluntarily passing a bowel movement the next day. Conversely, in Case 3, G23's mother experienced a worsening of her verbal abuse, becoming more severe and frequent with G23's daily recitations of the *Great Compassion Mantra* 21 times for the mother. As a result, G23 had to cease reciting it to alleviate her symptoms. These instances underscore Master Lu's assertion that reciting the *Great Compassion Mantra* can increase one's power.

There is no illness in the world that is easy to endure, but AD and amyotrophic lateral sclerosis (ALS) are particularly terrifying. Once afflicted with these two diseases, there is only a continuous deterioration without any possibility of improvement. ALS patients may retain clear consciousness, while AD sufferers lose their memory and cognitive abilities progressively. AD leads one into a confused state towards death, while ALS progresses towards death in a clear and unmistakable manner. The burden imposed on patients' families and society due to the confusion is immense. Master Lu mentioned in a Q&A session on April 17, 2011: "In reality, for severe dementia, even though the body is still in the human realm, the soul has actually descended to the underworld. They no longer have their own life or thoughts."

Clinically, AD lacks the possibility of reversal because once possessed by spirits, they never leave. Unlike some cases of autism or depression where the spirit comes at night and leaves during the day, resulting in symptoms appearing only at night while the patient is healthy during the day. AD patients have spirits present in them 24 hours a day, denying them any chance of recovery. This characteristic is similar to that of ALS.

Then, what are the karmic causes of dementia? Master Lu has outlined three potential causes: (1) Dementia is frequently linked to karmic retributions stemming from acts of killing in past lives. (2) Those who have been afflicted often engaged in mocking and speaking ill of others in previous lives. Consequently, in this life, they experience dementia, facing enduring criticism and reproach from others. (3) Excessive rumination and overthinking can predispose individuals to AD later in life.

To prevent dementia, Master Lu prescribes a regimen that includes making vows, reciting Buddhist scriptures, and performing life liberation. Additionally, one should make a vow to recite the *Mantra to Untie Karmic Knots* 100,000 times as a preventive measure against AD [2].

In light of the remarkable success achieved in treating AD using Buddhist methods, from theory to practice, scientists should not remain stagnant but actively embrace Buddhism. They should find their own roles in helping patients enjoy their twilight years and alleviate their suffering. This benefits not only the patients but also the doctors themselves.

Doctors who lack understanding of Dharma are unfortunate. Given their frequent interactions with patients, especially those with complex conditions, doctors may possess spirits. When doctors endeavor to save patients, but their spirits oppose, it may burden doctors with the patients' karma. This can lead to health issues for doctors, as evidenced by the Medscape's Physician Suicide Report 2023, where 9-11% of American physicians having suicidal thoughts. Due to their extensive health knowledge, doctors should ideally be among the healthiest groups, both mentally and physically. Their suicidal thoughts are not rooted in their own souls but rather in their spirits. However, due to their lack of understanding of Dharma, doctors' noble actions have inadvertently caused harm to themselves.

A fellow Buddhist practitioner of Guan Yin Citta Dharma Door, whose husband is a gastroenterologist, often brings spirits home. She dreamt that sometimes he would bring in a stranger (a spirit), and then this person would leave with him. She also dreamt once that two strangers entered their home. She asked them how they got in, and they said it was her husband who gave them the keys. Since practicing Buddhism, with Bodhisattvas guiding her dreams, she can ascend these spirits, ensuring the safety of their home.

Before embracing Buddhism, her husband frequently experienced unexplained outbursts of anger. Moreover, the doctor struggled with gastrointestinal issues, aligning with Master Lu's teaching that specialists treating certain illnesses are more susceptible to suffering from those same ailments. Since adopting Buddhism, conflicts at home occur less frequently.

It's pitiful that sentient beings lack an understanding of Dharma. The precepts in Dharma, like traffic rules for all road users, apply to all sentient beings. Violating these precepts leads to the accumulation of negative karma, which manifests in future karmic consequences. AD is a karmic disease, a consequence of past and present karmic deeds.

Although Dharma offers a method to treat dementia, the Bodhisattvas do not force everyone to believe in Buddhism. Even if one believes in Buddhism, it does not guarantee immunity from dementia. If one fails to eliminate negative karma with the use of Dharma Gems after believing in Buddhism, dementia may still strike when negative karma erupts. Conversely, even without believing in Buddhism, if one can utilize the three Dharma Gems of making vows, reciting Buddhist scriptures, and performing life liberation to eliminate negative karma, one can observe whether they will suffer from dementia. Likewise, helping afflicted friends and family members eliminate negative karma, observe if the patients will benefit.

In the pursuit of understanding rare and stubborn diseases such as AD, scientists have encountered an impasse, largely due to their misguided focus on isolated aspects of health. Despite their sincere efforts, they appear to be straying from the true path, resulting in ultimately futile endeavors. Embracing Dharma actively is the sole correct course of action moving forward.

Conclusion

Dementia are treatable from a Dharma perspective by eliminating

karma and ascending spirits.

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Ethical Statement

The author did not involve any part of the experimental design, experimental treatments and result analysis of the 3 fellow practitioners. All the experimental procedures and practices by the 3 presenters were done by themselves independently.

Statement by Translator and Writer

The 3 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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