

Myasthenia Gravis Is Curable via Guan Yin Citta Dharma Door

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Abstract

Myasthenia gravis (MG) is a chronic autoimmune neuromuscular disorder with no known cure. Traditional and modern molecular treatments often have limited efficacy and significant side effects, creating an urgent need for more effective therapies with minimal or no side effects. The Guan Yin Citta Dharma Door offers a promising and effective approach for treating MG. Four severe MG patients, each experiencing weakness in the face, limbs, chest, and eyes, respectively, reported recovery from MG without any lasting complications through this practice.

Keywords: Myasthenia Gravis; Cause; Repentance; Karma; Spirit; Little House

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Introduction

Autoimmunity occurs when the body's immune system mistakenly attacks its own healthy cells, tissues, and organs. These diseases result from the immune system's failure to recognize self-antigens, prompting an immune response against the body's own tissues.

Myasthenia gravis (MG) is a rare, chronic autoimmune disease characterized by the involvement of autoreactive T- and B-cells [1]. MG is clinically diverse and can be classified into subgroups based on clinical presentation, antibody status, age at onset, and thymic abnormalities [2]. It can manifest in various forms, including paraneoplastic, congenital, medication-related, or as a transient condition in newborns due to passive placental transfer of antibodies from mothers with MG [3]. MG affects individuals of all ages, races, and genders [4], with symptoms ranging from ocular muscle weakness to severe respiratory failure [5]. Despite this clinical variability, the pathogenesis of MG involves autoantibodies targeting structures within the neuromuscular junction, impairing neuromuscular transmission [6].

Treatment and management of MG focus on removing autoantibodies or blocking their effects through methods such as complement inhibition, plasmapheresis, and B-cell depletion [4]. Despite these seemingly straightforward approaches, significant challenges remain. Advances in molecular engineering have led to the development of drugs like efgartigimod, rozanolixizumab, batoclimab, and nipocalimab, designed to degrade autoantibodies and inhibit the immunoglobulin G recycling pathway. However, these therapies, such as efgartigimod and rozanolixizumab, may cause side effects, including headaches, respiratory

infections, urinary tract infections, diarrhea, fever, and nausea [7]. Additionally, treatments like azathioprine can result in liver dysfunction, mycophenolate in diarrhea, and methotrexate in fatigue [8]. While eculizumab is effective and well-tolerated for refractory MG, its high cost makes it inaccessible to many patients [9].

Certain treatments, such as PCSK9 inhibitors, have been observed to worsen MG in some patients, according to a neurologist's findings [10]. Acetylcholinesterase inhibitors, typically used in MG, have shown limited efficacy in some studies, such as one involving 202 patients [11]. Traditional Chinese Medicine, particularly Buzhong Yiqi decoction, has shown potential in treating moderate MG [12], though its effectiveness in severe cases and large-scale studies remains uncertain.

While blocking autoimmunity is crucial for preventing MG, the precise trigger for this autoimmune response remains elusive. Factors such as genetics [13], environment [14], gut microbiome [15], and even COVID-19 [16] are believed to contribute to MG autoimmunity. However, similar to the pathogenic factors identified for cancer [17] and asthma [18], these factors likely act as triggers rather than the true underlying causes. If these factors were indeed the root causes, MG would have been curable by now.

In summary, the scientific community has yet to identify the fundamental cause of autoimmunity. Consequently, treatments for MG have focused on symptom management rather than addressing the underlying issue. This approach has led to limited success in providing effective treatments, much less a cure, for MG—paralleling the challenges faced in treating cancer [17] and asthma [18].

The saying "stones from other hills may serve to polish the jade of this one" suggests that when researchers face challenges, adopting new perspectives can lead to breakthroughs. In the Ten Dharma Realms, the human realm is the lowest of the three good realms (Humans, Asuras, Heaven) and one of the Six Realms of Reincarnation (Hell, the Hungry Ghosts, the Beasts, the Humans, Asuras, Heaven) [19]. Our wisdom cannot compare to that of the Asuras or the beings in the Heaven realm, let alone those in the Four Sagely Realms (the Sravaka, the Pratyekabuddha, the Bodhisattva, and Buddhahood). Therefore, we should rely on the wisdom of the Buddhas and Bodhisattvas to solve the problems of the human world.

Our previous reports indicate that the Five Golden Buddhist Practices of Guan Yin Citta Dharma Door have been effective in treating conditions such as late-stage cancers [17], asthma [18], eczema, schizophrenia, epilepsy, vertigo, systemic lupus erythematosus (SLE), lumbar disc herniation, Crohn's disease (CD), amyotrophic lateral sclerosis, leukemia, autism, psoriasis, paralysis, major depressive disorder, temporomandibular joint dislocation, hyperthyroidism, food allergy, insomnia, gout, diabetes [19], and Alzheimer's disease [20]. We believe that these practices may also hold the key to addressing the challenges of MG.

Etiology

On May 20, 2012, during a Buddhist Q&A program, a female listener called Master Lu and asked a question about her MG over the phone. Master Lu explained the causes and effects of MG and how she could recover from it [21].

Q&A 1: Severe karmic retribution for wrongful speech: MG

Caller: I have been diagnosed with MG, which means the part above my mouth is completely paralyzed. I can't speak properly, and I can't swallow food or drink water. Three years ago, I had this disease and received blessings from Bodhisattva. I performed Buddhist rituals at the temple.

Master: Your mouth has been too careless, creating negative karma. This is your retribution, and it's a light one at that.

Caller: It started with my eyes. Then a fellow Buddhist practitioner suggested I follow Master Lu's teachings. So I recited Buddhist scriptures from morning till night.

Master: That's too short a time for significant results. Others have been practicing for much longer. You need to sincerely repent! You still don't understand repentance. You should make strong vows, like: "Bodhisattva, please have mercy on me. I will no longer speak carelessly," and "I will no longer speak ill of others." You must not stir up trouble or speak badly about others behind their backs. If you want to heal, you must do this. If you don't change, you will face more problems.

Caller: I used to do merits and virtues at the temple.

Master: Don't keep talking about the good things you've done. I'm telling you about your faults now! With so many problems, do you think you've done more good or bad? Your words have caused trouble and need to be corrected! Only sincere repentance

will help. If you don't want to improve, keep talking about your good deeds. A true Buddhist explains less and listens more when speaking with me. Every word I say has a reason. Correct yourself well! You know your own faults. You were on the verge of having a stroke, did you know that? The retribution you're facing now is already minor because you believe in Buddhism. You should also practice releasing animals.

Caller: I do it twice a month.

Master: That's recent. Over time, it will get better.

Caller: I was born in the Year of the Loong in 1976. Can you read and interpret my totem?

Master: Not today. Your karmic debts are heavy. Recite Buddhist scriptures diligently until you can get through on the phone again. You have committed many wrongs in the past.

Caller: Can you advise me on my daily recitations?

Master: Recite the *Heart Sutra* 49 times and the *Great Compassion Mantra* 21 times.

Caller: I already recite the *Great Compassion Mantra* 49 times daily.

Master: That's fine. Recite the *Eighty-Eight Buddhas Great Repentance* 3 times.

Caller: I currently recite it 5 times.

Master: That's fine.

Caller: Should I say anything before reciting the *Eighty-Eight Buddhas Great Repentance*?

Master: Say, "I repent for the karmic debts I have created in this life," without mentioning past lives. Also, recite the *Mantra to Untie Karmic Knots* 49 times and the *Amitabha Pure Land Rebirth Mantra* 21 times. Start with reciting 21 Little Houses.

Caller: I have already recited dozens of Little Houses. Why hasn't it been effective? I once changed my name with my sister.

Master: Then perform the 'Shengwen': A Name Change Ceremony ('Shengwen' is about updating the records with the celestial Bodhisattvas, the spirits, and the officials in charge of names both in heaven and underworld.).

Caller: How do I know if it was successful?

Master: Do it again; it can't be ineffective. You've recited too few Little Houses.

Caller: I've already recited more than eighty.

Master: That's not enough. For someone with your illness, a few hundred are necessary, around three hundred.

Caller: I'm not sure if continuing will be effective.

Master: With your attitude, Bodhisattva won't bless you! Why wouldn't it be effective? You don't even believe it. "Will this medicine work?" Then don't take it! You've finally identified the problem.

Caller: I understand. I repent.

Master: Your mouth has caused trouble all your life, and now you're facing immediate retribution. Stop speaking carelessly! Correct yourself sincerely! Your karmic debts are heavy. Don't wait until you're dying to recite Buddhist scriptures; it will be too late!

Caller: I follow Master Lu's teachings. I'm new to this practice.

Master: Buddhists should not lack faith. Without faith, how can you have the commitment? Without the commitment, how can you take the action? Bodhisattva emphasizes faith, commitment, and action. Have you learned this yet? This is not a joke. We are in the Age of Dharma Decline, where retribution is swift. Many face immediate retribution. Correct yourself well from now on. Don't speak carelessly! Just recite Buddhist scriptures! Don't curse others! Don't speak ill of others! Other people's business is none of your concern! You can't control their retribution. If you want to heal, listen to me. Otherwise, reciting scriptures will be ineffective. Asking such questions shows your recitations are in vain.

Caller: I called your secretary's office. I initially wrote down the "my eyes' karmic creditor" on the Little Houses, but they said I was wrong and should write the "my name's karmic creditor".

Master: They were correct. Do you feel any improvement in your eyes?

Caller: My vision seems slightly better.

Master: There's a difference between slight improvement and no effect. Practice diligently. Write down your name's karmic creditor on Little Houses. Before burning, say, "Please, Bodhisattva, bless my eyes to recover. I am burning these Little Houses for my karmic creditor."

Caller: Should I speak to Bodhisattva before reciting each scripture? For example, before reciting the *Great Compassion Mantra*, should I ask for help with my illness?

Master: Of course, you can. Why wouldn't you speak to Bodhisattva? I'm very concerned for you! You must correct your speech. If you don't, and continue speaking ill of others or losing your temper, don't call me again. It affects my spiritual energy!

Caller: I understand. I will recite more and speak less.

Master: Exactly.

The dialogue suggests a connection between accumulated speech-related karma and the manifestation of MG in the caller. According to the perspective presented, MG may be viewed as a consequence of karmic and spiritual factors rather than solely a physical ailment. The caller's MG is described as a result of speech karma that has led to spiritual possession, with the implication that conventional medical approaches may not fully address the root cause of the disease.

In this context, the practice of repenting for past harmful speech and repaying karmic debts through specific Dharma practices, such as the recitation of Little Houses, is proposed as a necessary step for healing. This view highlights the importance of ethical speech and the broader impact of karma on health from a Buddhist perspective.

It is important to note that this understanding of MG fundamentally differs from conventional medical explanations, which attribute MG to an autoimmune response in which the body's immune system mistakenly attacks the neuromuscular junction, resulting in muscle weakness. While the medical finding that antibodies target neuromuscular cells is accurate, this perspective primarily addresses symptomatic experimentation rather than the underlying cause of MG. Consequently, conventional medical science is limited in its ability to address the root cause of the condition.

However, within the framework of Dharma, MG is considered both a karmic and spiritual disease. The argument presented is that when karma manifests as illness, it may coincide with spiritual possession, leading to the physical symptoms of MG. Consequently, addressing MG from this perspective involves not only medical treatment but also spiritual practices aimed at resolving the underlying karmic issues and helping the affected spirits ascend.

Previous case reports have documented the effectiveness of Dharma practice in treating autoimmune diseases such as SLE and CD. Building on this, the analysis of four MG cases—each focusing on muscle weakness in different parts of the body, including the face, limbs, chest, and eyes—aims to explore whether the Guan Yin Citta Dharma Door could be beneficial for patients with severe MG.

Results

Case 1: Miraculous Recovery from Facial MG through Buddhism

At this moment, words fail me to express how the Guan Yin Citta Dharma Door saved me, allowing someone burdened with such profound karmic obstacles like myself to receive blessings from Guan Yin Bodhisattva and Master Lu. Through practicing the Guan Yin Citta Dharma Door for over 2 years, my body gradually improved, and I essentially recovered to normal without relying on any steroid medications. This is truly a miracle!

I am a patient with MG, a disease that may still be unfamiliar to many. Its incidence rate is only 10-20 per 100,000, and it is medically termed as the "undying cancer." However, it happened mercilessly to me, leaving me unable to face reality in utter despair and losing confidence in life. An incidental opportunity led me to enter Buddhism and come into contact with the Guan Yin Citta Dharma Door. It is this extraordinary Dharma Door that changed my life. I am deeply grateful to the immensely compassionate Guan Yin Bodhisattva and Master Lu! With immense excitement, I share my true experience with everyone here.

(1): A severe illness transformed me from a non-believer to a Buddhist follower

In March 2009, due to neglecting a prolonged cold, I inexplicably contracted a peculiar neurological disease (now known to be a karmic illness). My facial nerves were mostly paralyzed, rendering me unable to express emotions, speak, swallow, close my eyes, or move my neck, with constant danger looming. Doctors admitted me to the hospital for comprehensive examinations, including a

lumbar puncture, which was agonizing. However, even after all the tests, the doctor failed to diagnose my condition. After nearly two weeks of being helpless, on the brink of despair and almost slipping into depression, I was urgently transferred to another Hospital. Under medical expert consultation, I was promptly diagnosed with MG.

My mind went blank, and tears streamed down my face uncontrollably. The doctors informed me that this disease was incurable worldwide and could only be managed with steroids, with significant doses required in my case-up to 12 tablets of Prednisone daily. I knew the immense side effects of such treatment, but I had no other option.

No matter how much my family tried to console and comfort me, I couldn't listen. At that time, I was selfish, completely disregarding my family's feelings, shedding tears all day, feeling hopeless, trapped in a living hell, and feeling like each day was worse than the last. Yet, considering my youth, I couldn't accept that there was no cure. Being driven almost to madness by the daily steroid intake, I chanced upon a lay Buddhist practitioner who said it was a karmic illness and that only through Buddhist practices could I be cured.

With skepticism, I tried it out, spending 2 days performing Buddhist rituals in a temple. Astonishingly, upon my return, my symptoms vanished, and both my family and I were overjoyed. Thus, I embraced Buddhism from then on. Now, I understand that surviving this ordeal must have been a guiding intervention from Guan Yin Bodhisattva, prompting me to diligently recite Buddhist scriptures and cultivate my mind. It was the Bodhisattva granting me a chance.

(2): Recurrence of my condition led me to encounter the Guan Yin Citta Dharma Door, where miracles happened, altering the course of my life forever

Due to my recovery, my family quickly set up a Buddhist altar at home, enshrining a statue of Guan Yin Bodhisattva. We offered incense and water daily, reciting Buddhist scriptures along with lay Buddhist practitioners. However, sometimes there were too many teachings, and I found myself reciting various Buddhist scriptures without a clear focus. I felt lost and confused. At that time, it was like the sensation of forgetting the pain once the wound healed-I thought that donating money for Buddhist activities would be sufficient, believing that the Bodhisattva would surely bless me.

One day in 2011, I had a dream. In the dream, I was scratched on the hand by a tiger and then beaten on the chest, causing me to spit blood. Upon waking, I was filled with fear and felt unwell (if only I had known about the Guan Yin Citta Dharma Door, I would have known what to do). Eventually, I decided to focus on reciting Buddhist scriptures. I made a vow in front of the Buddhist altar to recite a certain major Buddhist scripture 300 times within a year, praying for the Bodhisattva's blessings for my health.

When I had recited over 30 times of that major Buddhist scripture, around the end of March 2012, my eyes suddenly swelled for a week, becoming sensitive to light. I visited an ophthalmologist and was prescribed eye drops for inflammation. However, after using two boxes of eye drops with no improvement, I went back

to the hospital for further examination. It was then discovered that I was experiencing diplopia and strabismus, seeing double images of everything. The doctors were puzzled, and a few days later, the condition worsened. My eyes began to display a condition called ptosis, with my left eye bulging significantly while the other eye became smaller. I panicked, sensing that my old illness had relapsed. Rushing to the hospital's emergency department, I was informed by the doctors that MG had indeed recurred. I was dumbfounded, recalling vividly the onset of my first episode. What should I do?

In my frantic state, I remembered the Guan Yin Citta Dharma Door and managed to contact a fellow Buddhist practitioner who had previously introduced me to the teachings. Following her guidance, I began to practice diligently. However, due to my unstable mindset and restless emotions, I was eager for a speedy recovery. Consequently, I didn't carefully study Master Lu's blog posts and books. Instead, I blindly recited Little Houses to repay karmic debts (reciting 4-6 sheets per day) and the *Eighty-Eight Buddhas Great Repentance* 7 times a day, neglecting the required daily recitations for myself. This led to a massive eruption of karmic obstacles, with the Little Houses unable to catch up, and I experienced continuous disturbing dreams.

In fact, this is what they call a last-minute resort. I regret not taking it seriously earlier and leaving such a precious Dharma Gem lying around at home unused. Everyone should learn from my mistakes. This negligence led to a sudden worsening of my condition, with symptoms of weakness, unclear speech, and difficulty swallowing. I felt as if I had plummeted to rock bottom once again. However, this time, no matter what, I was determined to follow Master Lu diligently, starting with my studies and adhering to the Three Golden Buddhist Practices of the Guan Yin Citta Dharma Door: making vows, reciting Buddhist scriptures, and performing life liberation, along with reciting Little Houses regularly while consistently listening to audio recordings by Master Lu.

Strangely, although I rarely used to dream, now every night brought a variety of dreams. It turned out I owed an overwhelming amount of karmic debts. I dared not be negligent. Whenever I had a dream, I vowed to repay Little Houses to my karmic creditors. Through the combination of dreams and Master Lu's audio recordings, I could find answers. Once, in a dream, a doctor dressed in white informed me that my right eye had a big spirit. I was lying down at the time and felt as though the doctor was treating my right eye. It was a bit painful, and I woke up shortly after, with the memory vivid and clear. I'm grateful for the compassionate blessings and guidance of Guan Yin Bodhisattva. After practicing for over a month, my vision gradually improved, and the double images diminished. I was ecstatic and gained immense confidence. Little Houses are truly miraculous!

In the program on May 20, 2012, I managed to reach Master Lu's phone. Master Lu sternly criticized me, sensing the severity of my karmic obstacles. He pointed out that my MG was the karmic retribution for my past negative actions, particularly emphasizing my involvement in the killing. In just a few words, He pinpointed the root of the problem. I knew Master Lu was deeply concerned. With tears streaming down my face, I confessed my wrongdoings

before Guan Yin Bodhisattva, acknowledging the many mistakes I had made. I am grateful for Master Lu's guidance. Without Him, I wouldn't have known the root cause of my illness and would have continued to mistakenly believe that I was a good person. I am truly ashamed.

Upon reflection, I realized several sins from my past:

(1): I had committed severe acts of killing

Growing up, I was tasked with household chores, and whenever we bought groceries, I would purchase live fish, shrimp, or poultry for meals. Looking back, I was incredibly cruel, lacking any compassion. Each life ended in my hands, making me akin to an executioner, utterly ruthless. When I was under 20, I suffered from severe urticaria, causing intense itching and discomfort (now I understand it is the eruption of karmic obstacles resulting from my actions of killing). In a foolish attempt to treat my skin condition, I once even bought snakes from the market, exacerbating my sins to the extreme. I deeply regret the harm I inflicted upon those innocent creatures.

(2): I had committed grave sins of speech

I often spoke recklessly, and jokingly, and even used coarse language, accumulating heavy negative karma. After marriage, I was overly critical of my husband, freely blaming him for various things. However, he was very tolerant of me, which made me feel superior (now I feel deeply guilty). This contributed to the root of my illness.

(3): I had engaged in sexual misconduct

I had indulged in sexual misconduct, showing no regard for relationships and not cherishing them. I have undergone two abortions, resulting in gynecological issues and painful menstruation as karmic retribution.

(4): I harbored intense feelings of negative emotions and a desire for revenge

I harbored strong feelings of anger and hatred, with a desire for revenge. During times of dissatisfaction, I would curse others behind their backs, leading to periods of melancholy and depression for myself.

These are my karmic debts. Guan Yin Citta Dharma Door has enabled me to truly repent from my heart, teaching me how to repay debts and resolve grievances. Through the Three Golden Buddhist Practices, as well as reciting Little Houses, I can eliminate karmic obstacles and repay debts. Previously, I was too anxious to recover quickly, eager for immediate results, which backfired. In reality, the efficacy of reciting Buddhist scriptures depends on sincerity. By reciting the *Great Compassion Mantra* 49 times, the *Heart Sutra* 49 times, the *Amitabha Pure Land Rebirth Mantra* 49 times, the *Mantra to Untie Karmic Knots* 49 times, the *Xiao Zai Ji Xiang Shen Zhou* 49 times, and the *Eighty-Eight Buddhas Great Repentance* 3 times daily, along with around 4 Little Houses each day, and consistently making vows to release animals every month, and observing a vegetarian diet for 10 days each month (now fully vegetarian), after persisting for 4 months, my double vision completely disappeared, my vision became clear, and my eyes returned to normal. It was truly wonderful!

However, I continued to struggle with speaking and swallowing issues. It was difficult for me to recite Buddhist scriptures, and my pronunciation was unclear. At this time, I successfully found a fellow practitioner online and explained my situation. To my surprise, this fellow practitioner, Y, was very willing to help me. He encouraged me and gave me confidence. The next day, he helped me call Master Lu's Totem hotline. I am very grateful for Y's compassion and warmth, which made me feel immensely grateful. On September 14, 2012, he assisted me in reaching out to Fish Boss, and fellow practitioners aided in releasing 920 blackfish for me. Concurrently, I made a lifelong vow to embrace vegetarianism. Suddenly, the aroma of sandalwood incense permeated the air, creating an auspicious atmosphere, with Buddha's light illuminating the surroundings, evoking immense Dharma joy. Then, in October, they helped release another 10,000 fish. I am grateful to Y and his mother for their assistance.

This illness has been unpredictable, with its ups and downs. At times, it can bring a sense of depression. But now, having recordings and real-life cases shared by fellow practitioners gives me immense confidence. I must believe in Guan Yin Bodhisattva. It's as if my karmic obstacles are like heating water, heating and stopping, never reaching a boiling point. Understanding this principle has brought peace to my mind. Despite feeling physical pain, I must persevere in reciting Buddhist scriptures and Little Houses. Enduring hardship is how we eliminate karma, and practicing Buddhism means enduring hardship. There's no avoiding it. This realization has changed my previously restless and anxious emotions. Friends notice a change in me, wondering why I speak less and seem more introverted and reserved. I tell them it's Guan Yin Citta Dharma Door that has changed me. I dare not speak recklessly; I must recite more Buddhist scriptures. So whenever I have the opportunity, I share Dharma materials with them. Over the past two years, I've recited around 2,000 Little Houses. My health has improved significantly. During this period, I encountered a traditional Chinese medicine immunomodulator who formulated prescriptions for me. It feels like a stroke of luck, almost like a Bodhisattva's arrangement, or else I wouldn't have found her.

After another 4 months or so, my speech became more forceful, my energy increased, and my pronunciation became much clearer. Swallowing also became mostly normal. This is a miracle that cannot be explained in the medical field. Doctors only tell me to take steroids, warning that stopping medication could rapidly worsen my condition and even endanger my life. But I firmly believe that Guan Yin Bodhisattva will save me, so I have no worries or fears. And the fact remains, to this day, I haven't taken a single steroid. Occasionally, when my condition worsens, I may take a Western medicine pill for relief, but it's not a major issue. This is the efficacy and wonder of Guan Yin Citta Dharma Door, a remedy for escaping suffering. Little Houses can cure illness and save lives. It's real, not imaginary, and truly miraculous.

I hope my sharing can help everyone, especially those suffering from MG. If fortunate enough to encounter this Dharma Door, one will recover just like me. Though the journey may be difficult, the results are miraculous. We must believe and persevere. As long as we practice diligently and conduct ourselves well, the Bodhisattvas will surely bless us!

Dharma practitioner: X45

Comments

- The Buddha once advised His disciples, "You should guard your speech carefully, for the harm caused by malicious speech is more frightening than a raging fire." Speech karma can lead to mouth ulcers, stuttering, severe illnesses, incurable diseases, and even a lonely old age with no support, depleting all merits and virtues [22].
- The Guan Yin Citta Dharma Door encompasses more than just the recitation of Little Houses for repaying karmic debts and addressing illnesses beyond medical treatment. This practice has the potential to fundamentally transform an individual, offering a renewed perspective on life. This practitioner experienced a profound shift in her worldview and attitude toward others, resulting in a complete reversal of her behavior after embracing Buddhism. This transformation was not imposed by Dharma, but rather, it occurred as a result of understanding the fundamental law of the universe: the law of cause and effect. Once an individual comprehends this principle, they will try their best to avoid harmful speech and actions. Her transformation serves as further evidence of the profound influence and efficacy of Dharma.

Case 2: Guan Yin Citta Dharma Door Healed My Severe Limb MG

When I was a child, I suffered from a face hemangioma and underwent major surgery; my body often had nodules and lymphomas; I often suffered from habitual colds, and my fever eventually led to pneumonia. Each time it took more than a month to recover. Severe anemia resulted from my immunocompromised, with thrombocytopenia. I often faint on the road.

When I was at school, I often took sick leave. After work, the diagnosis of SLE and MG pushed me into despair. Because of muscle weakness, my fingers don't have the strength to work properly on the garment line. The supervisor sympathized with me and arranged for me a lighter job: stamping the certificate of conformity of the manufactured products. However, I couldn't even lift a small stamp with my hand. Once I could not take off my pants when I went to the toilet, so I had to ask my colleagues for help. My working life is 33 years, but my sick leave is 23 years.

When I was around 30 years old, SLE and MG affected my heart beating and my lungs breathing. I couldn't lie on my back, so I could only half lie on the bed. Due to muscle weakness, the gallbladder was atrophied, bile was unable to discharge, and gallbladder pain was extremely painful. The uterus shrank, and period blood couldn't be excreted through the uterus. Therefore, I had to undergo surgery to remove both the gallbladder and the uterus. SLE skin disease requires long-term use of hormones and drugs, which damage liver and kidney function, and cause oral ulcers and periodontitis, making eating extremely painful.

As time passes, the condition becomes worse and worse. I had pain all over, chest tightness, shortness of breath, weakened immunity, and I was very prone to colds and fevers. Later, the illness gradually developed to the point where I couldn't move

my whole body and collapsed on the bed. I couldn't take care of myself, and couldn't even hold a piece of paper. My husband had to go to work, and after returning home, he had to undertake heavy housework, take care of the children, and take care of me. I could only lie on the bed and watch all this helplessly. Helplessness and indescribable pain in my heart let tears soak my cheeks.

In desperation, I starved myself to death. As a result, my family sent me to the hospital with needles all over my body. My life was worse than death. In fact, I didn't even have the ability to die.

My lifespan is at most 15 years over the course of the disease cycle and autoimmunity, according to an expert doctor, and there is no cure for this disease. In other words, my life is 45 years old. It was a bolt out of the blue for me.

Just when I was at the lowest point and most desperate in my life, the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva heard the cry in my heart, rescuing living beings upon hearing their suffering, and let me encounter the Dharma. At that time, in order to save my life, my mother offered incense and prayed to Buddha in every temple she visited. When praying to Guan Yin Bodhisattva on Mount Putuo, she met a Buddhist monk. The Buddhist monk walked to my mother and said to my mother, "Hurry up and save your daughter. Human beings have '3 immortal subsouls and 6 mortal subsouls' (*note: There may be other translations*), and your daughter has lost 1 immortal subsoul and 1 mortal subsoul." Then, the Buddhist monk instructed my mother to teach me how to recite Buddhist scriptures every day.

Following the Buddhist monk's instructions, I started learning Buddhism and reciting Buddhist scriptures. Since then, my life has ushered in the dawn. On the third day after reciting Buddhist scriptures, I could move my hands and legs. One month later, I could get up and walk around. The doctor exclaimed: This is really a miracle!

In 2014, fortunately, I was fascinated by watching the totem reading video of Master Lu in WeChat (a free messaging and calling app) Moments. From this video, I realized the reason why I had been so sick and difficult in this life. It turned out that this was all caused by my previous life, and I owed too much debt; the experience in this life is actually the punishment I must bear. It is these videos that saved my physical and spiritual life. I made up my mind to practise the Guan Yin Citta Dharma Door, and I made a vow to become a vegetarian 5 months later.

If thoughts are sincere, the Buddha will respond. The benevolent Master Lu came to my dream to bless me and teach me how to recite the Little Houses. I get up at 4 o'clock every day to do my daily recitation. I read *Buddhism in Plain Terms*, listen to Master Lu's lecture recordings, release lives, spread Dharma, and transform people with fellow Dharma practitioners. I could recite more than 8 Little Houses every day without distracting thoughts and later reached 10-13 sheets per day. Every time I encountered a problem, Master Lu's Dharmakaya gave me advice in my dream.

Three months later, my family accidentally discovered that I "ate faster than before". Only then did I realize that the oral ulcers and periodontitis that had accompanied me for many years had

healed. During the Spring Festival of 2017, Guan Yin Bodhisattva came to my dream and removed the egg-sized tumor in my armpit. A few months later, I discovered by accident that the tumor that had been warned by the doctor that it was likely to undergo pathological changes had really disappeared.

Now I am happy. I eat well, sleep well, and don't need medicine. I am full of energy, and I have no problem lifting 1-2 kilograms or heavier things. All my body indexes are basically up to standard. What is even more astonishing is that during my 3 years practicing Buddhism, I attended 13 Dharma Conferences and served as a volunteer at 8 Dharma Conferences.

My family, my mother's family, my husband's family, and my neighbors, as long as they know me, nearly all of them practice Guan Yin Citta Dharma Door. In a dream, Master Lu took me to Guan Yin Citta Pure Land (On the east side of the Western Pure Land of Ultimate Bliss). Master Lu told me that He was waiting for us in Guan Yin Citta Pure Land. We all are children of Guan Yin Bodhisattva, and we all are children of Master Lu. Together, let's make this marvelous Dharma bloom everywhere.

Dharma practitioner: Z46

Comments

- Master Lu explained that an individual's weak constitution and chronic illness from a young age were the results of karma carried over from past lives [23].
- Transcending the Six Realms of Reincarnation may seem challenging, yet it is not unattainable. This fellow practitioner reported dreaming of discussing Dharma promotion with Master Lu in the Guan Yin Citta Pure Land, suggesting evidence of transcending the Six Realms. This case illustrates that despite a history of physical frailty and an unfavorable foundation from childhood, it is possible to achieve spiritual success through dedicated effort later in life.

Case 3: Guan Yin Citta Dharma Door Healed My Severe Chest MG after 3 ICU Visits

Respected fellow Buddhists, do you know what's worse than death? Have you ever escaped death? Today, I have a firsthand experience of escaping death to share with you.

Have you heard of a disease called MG? I believe many people have not. It is a disease in that the nerves cannot control the muscles. For example, if the affected area is the hand, it can feel pain, heat, cold, and pressure. But no matter how much you command your hand to move, it won't budge. I am one of those patients. My affected areas include the cheeks, mouth, left arm, and the chest muscles responsible for breathing. In other words, during an episode of the disease, I cannot breathe. Can you now imagine how close I was to death?

In mid-September 2012, my lungs were infected with bacteria, and I fell seriously ill. On the night of September 29th, my breathing became increasingly difficult, and my family rushed me to the hospital for emergency treatment. The next night, my condition deteriorated to the point of MG, and my breathing became so weak that it was almost cut off. The doctors once again performed emergency procedures for me, eventually

placing me on a life support system (LSS) and transferring me to the intensive care unit (ICU). The so-called LSS involved many instruments strapped to my body and several tubes inserted into my body. Although the areas where the tubes were inserted were very painful, I dared not move for fear that any loosening of the instruments might endanger my life. So, at that moment, I didn't dare to move at all.

One night, a nurse attempted to draw blood for examination, but the needle just couldn't find the right artery. She would try once, then pull out the needle, try again, and repeat this process several times. I was in excruciating pain, but because my body was encased in instruments, I couldn't move. Finally, I couldn't help but ask myself in my heart, what did I do wrong? Why must I endure all this? I've never harmed anyone, never wronged anyone, so why me?

At that time, I didn't understand Buddhism, nor did I know anything about making vows. But the pain drove me, someone, who barely recognized a few Chinese characters despite being educated in English, to silently call out the name of Guan Yin Bodhisattva in my heart, begging Her to save me from this sea of suffering. A few days later, my condition improved. The doctors removed my LSS, and I was transferred from the ICU to a regular ward. I thought I would soon be discharged and return to my previous life, believing that everything was almost over. I felt very happy!

Looking back now, I realize how ignorant and selfish I was at that time, even as I began to recover. I was only thinking about my own survival and never cared about other people who were suffering like me. Perhaps it was because of this that I received a retribution. On the same evening that I was transferred to the regular ward, I suddenly had difficulty breathing again, couldn't make any sound, and my whole body was immobilized. I could only use my eyes and hands to draw attention, making small gestures with my hand to communicate.

A nurse noticed and called a doctor from the floor. Surprisingly, after glancing at the readings on the instruments, the doctor told the nurse that my heartbeat and breathing were normal, and then left. Once again, I tried my best to attract the attention of those around me. Thanks to the blessings of the Bodhisattva, another doctor passing by noticed me and observed that something was not right with my condition. This doctor called back the previous doctor and urged him to conduct a detailed examination. While they were debating whether I was normal or not, I was almost breathless, mentally giving up on life.

The readings on the instruments once again sounded the alarm. Luckily, with both doctors nearby, they were able to save me at the fastest speed possible. The next day, I woke up in the familiar ICU, with the LSS back on me. Through this rollercoaster of emotions, I finally understood that the suffering I endured stemmed from the ignorance and folly accumulated since my birth, perhaps not just in this lifetime, but through countless past lives. Now, I must face the consequences.

I once again prayed to Guan Yin Bodhisattva and made a vow to Her: "Guan Yin Bodhisattva, I believe that every soul, before they pass away, experiences a lot of suffering, and their pain is

surely no less than what I am enduring now. I implore Guan Yin Bodhisattva to save me from all this suffering. I am willing to be a vegetarian for the rest of my life."

Whether you believe it or not is up to you. Two days after making this vow to Guan Yin Bodhisattva to be a lifelong vegetarian, my lung infection showed significant improvement, and I was subsequently transferred to a regular ward. Perhaps it was destined. Not only did I start to follow a vegetarian diet, but my parents also understood at the same time that my illness was beyond the control of doctors and only the Bodhisattva could save me. At that time, our entire family had just begun to explore Buddhism.

Every day, my mother devoutly chanted the name of Guan Yin Bodhisattva, while my father recited the *Heart Sutra* for me diligently.

However, our ordeal was not yet over. One night, I once again experienced difficulty breathing and had to be placed on the LSS for the third time.

I saw my parents kneeling down, praying to the deities and Bodhisattvas to bless me with a safe recovery. They had knelt before doctors before, but this time, seeing them kneel again went beyond what I could bear. I didn't want my parents to kneel for me. Witnessing them kneel deeply wounded me. As a 19-year-old young man, I should be taking care of my parents, yet why were my parents, who were over 50 years old, kneeling for me?

Three times being placed on LSS and admitted to the ICU, followed by three instances of improvement, resulted in my transfer to a regular ward. It was three months later, after my extended hospital stay, that I finally got discharged and returned home. I am deeply grateful for the blessings of the Bodhisattva. Instead of weakening our faith in Buddhism, this series of challenges only deepened our belief in the principles of karmic obstacles as explanations for my condition. After leaving the hospital, my family and I continued to immerse ourselves in the teachings of Buddhism. Grateful for the blessings of the Bodhisattva!

One day, my family and I went to a vegetarian restaurant near our home and discovered Guan Yin Citta Dharma Door. Excitedly, I immediately went online when I returned home and downloaded several Buddhist scriptures in English phonetics from the Guan Yin Citta website to start reciting. Guan Yin Citta Dharma Door truly works wonders. That very night after reciting the Buddhist scriptures, I dreamt that while reciting the *Great Compassion Mantra* on the balcony at home, the image of Guan Yin Bodhisattva appeared in the clouds.

However, the next day after waking up, I felt a headache and drowsiness when reciting Buddhist scriptures. My family and I took the liberty of contacting the Guan Yin Citta fellowship in Kuala Lumpur. The Buddhist practitioner who answered the call instructed us to come to the fellowship to recite Buddhist scriptures. One day, while reciting scriptures at the fellowship, I experienced severe headaches. At that time, everyone was busy preparing for a Dharma conference, and the venue was crowded. I am grateful to the practitioner who cleared some space for me

to lie down and gathered many fellow practitioners present to recite scriptures for me.

Later, the practitioner explained that my headaches were messages from the karmic creditors and taught me about releasing lives, making vows, and the importance of Little Houses for eliminating karmic obstacles. I immediately arranged to release thousands of fish. Today, my family still insists on releasing lives for me on the first and fifteenth day of every lunar month.

Guan Yin Citta Dharma Door is truly a miraculous practice. Ever since I began reciting Little Houses under the guidance of a fellow practitioner, I have experienced continuous dreams. On the first night, I dreamt of a seven-story-tall Buddha statue with many people practicing beneath it. Just two weeks later, after memorizing the *Great Compassion Mantra*, I dreamt of the Dharmakaya of Bodhisattva and two Dharma protectors driving me around in a car. Even more wonderfully, two months later, after memorizing the *Eighty-Eight Buddhas Great Repentance*, I dreamt of myself having tea with Master Lu.

Most importantly, after continuing to release lives, make vows, and recite Little Houses, my illness has not recurred.

Having now healed from this unusual illness, I'm here to share my story with you. These dreams signify an enhancement in the quality of life. I deeply appreciate the blessings of the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, who has reinforced my resolve to earnestly follow the path of Buddhism and instilled in me confidence. I am dedicated to diligently progressing in the Guan Yin Citta Dharma Door and remain steadfast in my commitment.

Currently, I am studying in Singapore, and whenever I have the opportunity, I propagate the Dharma and benefit sentient beings. Whenever I return to Malaysia, I often volunteer at the fellowship center.

Additionally, I would like to mention two more things. Firstly, on the second night after making my vow to be a vegetarian, I saw a child's spirit clearly flying beside me in the hospital and heard it laughing. Shortly after, I dreamt of a man killing a woman and cutting open her chest. In the dream, I felt that the pain of the woman being cut open was exactly the same as the pain I felt during my surgery.

While many still question the reality of karma and karmic obstacles, doubting Master Lu's teachings, I have personally experienced their effects. Thus, I hope my story can encourage you to embark on the practice of Buddhism and the recitation of Buddhist scriptures, starting today. I wish to prevent anyone from following my path, waiting until karmic obstacles manifest and adversity strikes before beginning their spiritual journey. I am deeply thankful for all those who stood by me during that challenging time, particularly my family and friends, who supported me through my darkest moments. My heartfelt gratitude also goes to my fellow practitioners at the Guan Yin Citta fellowship in Kuala Lumpur, who patiently guided me into the Guan Yin Citta Dharma Door.

Deep gratitude to our Greatly Merciful and Greatly

Compassionate Master Jun Hong Lu for establishing the Guan Yin Citta Dharma Door, guiding us on a path away from suffering towards happiness. Lastly, and most importantly, deep gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, who saves those in distress and hardship. With Her Buddha light blessing each one of us, She guides us back to the right path of learning Buddhism and constantly watches over us, blessing us at all times and in all places. Gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva!

Dharma practitioner: G47

Comments

- "Guan Yin Bodhisattva has a profound affinity with suffering sentient beings. Perhaps in your previous lives, you have worshiped and prayed to Guan Yin Bodhisattva, and your affinity with Her has long been established. This deep affinity is why your prayers are swiftly answered [24]."
- "The compassion of the Buddha does not surpass that of Guan Yin Bodhisattva. Guan Yin Bodhisattva, acting on behalf of the Buddha, extends mercy and alleviates suffering. As the epitome of great compassion among the Buddhas and Bodhisattvas, Guan Yin Bodhisattva is the first to seek aid when faced with real difficulties, as she embodies the essence of relieving suffering. During Shakyamuni Buddha's time, He advised sentient beings to seek the assistance of Guan Yin Bodhisattva. Shakyamuni Buddha enlightened us by saying, "Guan Yin Bodhisattva attained Buddhahood countless eons ago." Though Guan Yin Bodhisattva achieved Buddhahood before Shakyamuni Buddha, due to Her great compassionate vow, She continues to manifest as a Bodhisattva to guide all beings on their spiritual paths. The compassionate heart of Guan Yin Bodhisattva is the model and exemplar for all Buddhas and Bodhisattvas [24]."
- "Even after hundreds of thousands of kalpas, the karma created will not disappear. When the conditions come together, you will still have to bear the consequences." This means that we are reborn after death, and then we die again, and the cycle continues, accumulating to what amounts to hundreds of thousands of kalpas. In other words, because you have created so much karma and committed so many wrongdoings, it will manifest in your next life, causing you to continue experiencing the consequences in the cycle of reincarnation [25]."

Case 4: Practicing Buddhism Opened My Eyes and Cured My Severe Ocular MG

I encountered Buddhism in September 2014; started reciting Buddhist scriptures formally in October; and officially took refuge in 2015.

I grew up by the seaside, consuming a lot of sea animals since childhood. The karmic consequences of these actions manifested on my legs. I developed severe eczema, especially itching intensely during cold weather, to the point where I wished I could scratch off my own flesh. Through making vows, reciting Buddhist scriptures, and releasing living beings, my condition has significantly improved. The karmic consequences of killing

are indeed palpable! I urge everyone to take my experience as a lesson and refrain from killing, as the merits of abstaining from killing and releasing life are immeasurable!

In 2008, at the age of 56, I experienced the onset of the age-related 369 predestined calamity. I was diagnosed with MG. Both of my eyes suffered from double vision, and my eyelids struggled to stay open. By the latter half of 2015, my eye condition had worsened significantly. At that time, my left eye's black eyeball began to deviate. Whenever I tried to open my eyelids with my hands, all I could see was the white of my eyeball, with the black part almost invisible. Constantly, I felt as if someone was digging into my eyeballs with their hands, causing me great pain. When I smiled, my appearance was even more unsightly than when I cried. I sought treatment in two major hospitals in the capital and also in the top hospital in the provincial capital in our province, but the therapeutic results were all far from satisfactory.

I began practicing Buddhism in September 2014. After listening to Master Lu's teachings, I realized that MG was a karmic disease. Because I couldn't open my eyelids, every day I did household chores and recited the Buddhist scriptures by using my hand to lift my right eyelid. My family didn't understand my pursuit of Buddhism and even spoke negatively about it, creating negative karma. However, despite the pressure, I faced it head-on. I diligently recited the Little House day and night, praying for the Bodhisattvas' blessings to eliminate the karmic obstacles in my eyes and for a speedy recovery. If my eyes get better, I will surely share my experience. Master Lu has taught: "If the water isn't boiling, keep heating it!" I firmly believe that by practicing Buddhism and reciting the Little House to repay my karmic debts, Bodhisattva will help cure my eyes!

From 2014 to 2023, I have been diligent in reciting Buddhist scriptures. When I first started learning Buddhism, I recited about 4 Little Houses every day and later increased to 6-8 sheets per day. Over the years, I have recited approximately 15,000 Little Houses in total. As for releasing living beings, I haven't kept precise records, but there are approximately 150,000 fish released. Among them, a small portion was released by me personally, while the majorities were released by fellow practitioners on my behalf.

In February 2023, when I used my hand to lift my left eyelid, I noticed that the dark eyeball began to shift to the right. Grateful for the compassionate blessings of the Bodhisattvas, my eyeball has almost returned to normal! However, my eyelid still couldn't fully open, which caused frustration. On May 4th, I caught a cold, sneezing, had a runny nose, and experiencing ear pain from the force of the sneezing. As a result, both of my eyelids opened completely [Figure 1]. Surprisingly, adversity turned into a blessing!

I have made vows:

- Share my true experience and speak about the Dharma, enlightening more sentient beings with my own case.
- Follow the footsteps of the Bodhisattvas and Master Lu, heading towards the Western Pure Land of Ultimate Bliss.

In the Age of Dharma Decline, those who encounter the

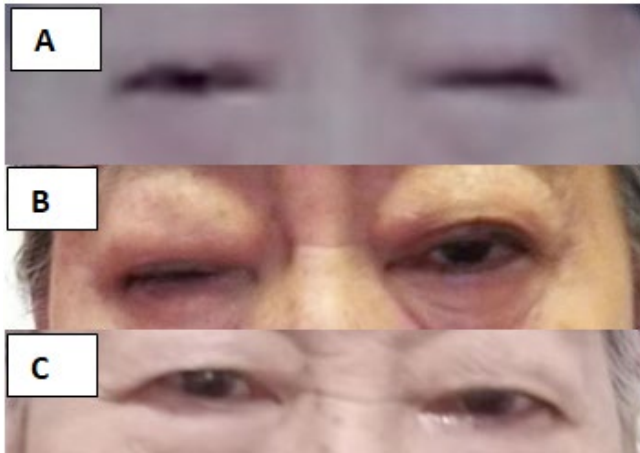


Figure 1 The Recovery Process of Ocular MG.
(A) Both eyes were unable to open. The photo was taken on September 18, 2019.
(B) One eye was completely closed with the pupil displaced, while the other eye was barely open. The photo was taken on January 5, 2021.
(C) Both eyes fully open. The photo was taken on May 16, 2024.
Note: The practitioner has provided consent for the use of photos in the presentation.

teachings of the Guan Yin Citta Dharma Door are truly blessed! I have unwavering faith in the Dharma Door and am determined to cultivate the temporary for the real. In the remaining years of my life, I aspire to become one of the hands and eyes of Guan Yin Bodhisattva, diligently reciting Buddhist scriptures to repay my karmic debts, respecting the master and upholding the Dharma, never quitting practice, maintaining right faith and right mindfulness, and spreading the Dharma to extensively transform sentient beings!

Dharma practitioner: J48

Comments

- In today's society, the act of killing is very common. Karma from killing is one of the main causes of rare and intractable diseases [19].
- Creating karma is easy, but eliminating karma is difficult. The author's journey of nearly 10 years to overcome the karma of severe ocular MG is a powerful testament to this truth. The author was fortunate to encounter the Guan Yin Citta Dharma Door. Those with severe ocular MG who have not yet discovered the Guan Yin Citta Dharma Door—wouldn't they still be struggling in darkness, not just for 10 years, but even 20 years later? Therefore, by strictly observing the first of the Five Precepts in Buddhism, which is to refrain from killing, we ordinary people can protect ourselves from calamities like suffering from ocular MG.

Discussion

MG is a debilitating condition that can lead patients into profound despair, as demonstrated by the four cases presented. In Case

1, the patient experienced mental instability; Case 2 involved suicidal ideation; Case 3 described life as unbearable; and Case 4 depicted the recovery process as an arduous marathon. Tragically, in Case 2, the patient was so weakened by the disease that even death seemed unattainable. These cases highlight the intense suffering associated with MG, echoing the "Four Noble Truths" as explained by Master Lu in *Buddhism in Plain Terms* [26]. The first Noble Truth acknowledges the reality of suffering of the sentient beings in Human realms. Although these patients live in the human realm, their experiences mirror the torment of hell. For those who may doubt the existence of hell, the suffering endured by these patients is indistinguishable from such a state.

Origins of Suffering

Where does this suffering originate? According to Buddhist teachings, it is a manifestation of the negative karma these individuals have created. Buddhism teaches that "everything is created by one's mind [27]," and the suffering they experience is the direct result of their past actions. As they now confront these consequences, they must endure the results of the suffering they have brought upon themselves.

In Case 1, the patient killed and consumed fish, shrimp, and poultry, leading to severe urticarial by the age of 20. In Case 4, another patient who grew up near the sea and consumed a significant amount of live sea animals developed severe eczema. These cases reinforce Master Lu's teaching that killing and consuming aquatic animals can result in skin diseases. Some may wonder how Master Lu knows that aquatic animals are linked to these conditions. According to Him, Master Lu can directly view the spirits of the dead animals that attach themselves to the patient's skin, causing itching and other symptoms [28].

Karmic Retribution

In Case 1, the patient attempted to treat her skin condition by killing snakes. However, rather than alleviating her disease, her actions worsened it, adding to her karmic burden. The practice of sacrificing animals for supposed health benefits lacks scientific support and contradicts Dharma teachings. She also incurred speech karma, with Master Lu suggesting that one of the causes of MG is retribution for speech karma (Q&A 1), manifesting as an inability to speak. Furthermore, she engaged in sexual misconduct and harbored intense anger and hatred, violating three of the Five Precepts of Buddhism—no killing, no sexual misconduct, and no false speech—ultimately leading to her MG.

According to Master Lu, poor health from a young age often results from karmic obstacles carried over from a previous life (Case 2). In Case 3, it was revealed that the patient had very likely committed a murder in a past life, resulting in the karmic consequence of experiencing severe chest pain in this life. In this instance, the Bodhisattva provided guidance through dreams.

The wrong behaviors in all four cases stem from delusion, one of the five poisons in Buddhism [19]. Whether in a past life or this life, these individuals committed wrong actions without realizing their mistakes. Even if they knew their actions were wrong, they did not repent. Committing wrong actions unknowingly still results in retribution. Overcoming delusion requires cultivating

wisdom, and learning the Dharma is an effective way to achieve this.

Karmic Manifestation

When negative karma accumulates to a certain level, it can be triggered by external factors, such as hormonal changes, and manifest at predetermined calamity ages like 19 (as in Case 3) and 56 (as in Case 4) [19]. At such times, spirits may occupy different parts of the patient's body, such as the face, limbs, chest, or eyes, causing various types of MG. These spirits can also induce other types of autoimmune response, leading to CD and SLE [19]. The increase in certain inflammatory immune molecules is thus a secondary reaction to the spirit's disruption. Unfortunately, most medical treatments focus on this secondary reaction, which limits significant progress in understanding MG.

Lack of Awareness in the Scientific Community

Ultimately, the cause of MG is the violation of Buddhist precepts. Sadly, the connection between breaking Buddhist precepts and health problems is not addressed in medical textbooks. While many researchers have identified links between consuming animal products and various health issues, the relationship between karma and health remains unexplored due to a lack of education in this area. Consequently, the root causes of many diseases, including MG, remain unclear, and effective treatments are often elusive.

Only Dharma offers this insight, emphasizing the critical need to share Dharma's teachings with all of humanity.

Collective Karma Led to the Familial Aggregation of MG

Collective karma refers to the negative outcomes resulting from harmful actions committed collectively by a group of individuals in past lives [29]. For example, three individuals caused the death of others by setting fire to a house in a previous life. In their current lives, they were reborn into the same family, where they experience spiritual disturbances. The husband and wife are both affected by spirits, while their son is visited by a Black Enforcement Officer [19] from the underworld [30]. Furthermore, spirits can move between family members. For instance, the spirit of an aborted child alternately affected both the mother and daughter, causing disturbances in their lives [31]. Similarly, a deceased relative influenced the health of surviving family members, leading to sequential illnesses such as fever, weakness, and digestive discomfort [32].

The familial aggregation of MG has been linked to a significantly higher risk of the disease, with the prevalence among relatives being 7.78 times higher than in the general population [33]. Traditional scientific explanations attribute this pattern to a combination of genetic predispositions and shared environmental factors. However, the evidence supporting this is not solid.

From a karmic perspective, collective karma is considered the primary cause of the increased risk of MG within families. Spirits moving between family members contribute to this dynamic, as those affected by these spirits often exhibit symptoms of illness.

Importance of Early Dharma Practice

The four patients in these cases, like many others, did not start their lives as disciples of the Buddha. It was only when they were afflicted by illness that they turned to Buddhism. This highlights the wisdom of beginning Dharma practice as soon as one encounters it. By doing so, it becomes possible to prevent conditions like MG by reducing karma before it manifests. Do not wait until retribution takes hold.

If Dharma solely healed illnesses, it would merely serve as an alternative to medicine for physical well-being. However, Dharma does more than heal—it transforms a person's worldview, aligning their attitude and thoughts with the right path in life. This transformation prevents the creation of new negative karma from thoughts and actions, thereby fostering both physical and mental health. The impact of this change is vividly illustrated in the four cases discussed. Therefore, the earlier one begins practicing Dharma, the less karma is accumulated, leading to a healthier life.

The Gate of Guan Yin Citta Pure Land is open to all sentient beings, but the condition is that your karma must be less than 10% [19]. Beginning your practice early and practicing diligently will help you eliminate as much karma as possible; making it very likely that you will reach this goal.

Preventing Karma Is Better Than Eliminating It

Creating karma is easy, but eliminating it is difficult. A single moment of speaking ill of someone can create a karmic obstacle that is challenging to remove. Similarly, the quick act of killing a fish or shrimp results in a karmic burden that is hard to erase.

Karmic obstacles are like bank deposits that accrue interest over time; small actions can lead to significant consequences. Traditionally, eliminating karma by physically enduring its effects is a costly and unbearable process. The Guan Yin Citta Dharma Door offers a method to expedite the clearing of karma, but it requires perseverance. For example, in Case 4, the patient had to diligently recite 15,000 Little Houses over nine years and liberate 150,000 fish to eliminate her karma. She was fortunate to repay her karmic debts through Dharma. However, thousands of MG patient's worldwide, 56,000–123,000 patients in Europe and 60,000 in the United States [34], continue to repay their karmic debts through physical suffering.

The lesson from Case 4 suggests that if people recite 14,000 Little Houses without seeing improvement in their ocular MG, they may start to doubt the practice and consider discontinuing it, which could hinder their recovery. However, by persisting until they reach 15,000 Little Houses, they may break through karmic obstacles, leading to recovery. Thus, never give up on Dharma practice, for the day of light will eventually come! Therefore, practicing Diligence, one of the Six Paramitas—Giving, Morality, Patience, Diligence, Concentration, and Wisdom—is crucial. Practicing Buddhism without Diligence is like rowing a boat against the current; without progress, one risks regressing.

Establishing Affinity with Buddha

Buddha does not transform those without affinity with Buddha,

without faith in Buddhism, and those without a desire for salvation [35]. In Case 3, a 19-year-old youth raised in an English-speaking environment with little knowledge of Chinese characters was able to recall Guan Yin Bodhisattva and make vows to Her when his life was in jeopardy. This was due to the strong affinity with Guan Yin Bodhisattva he had formed in a past life, deeply imprinted in his alaya-consciousness. His salvation in this life is an example of an affinity with Buddha from past lives.

For those without such affinity, it is crucial to sincerely worship Buddhas in this life to establish a sacred affinity.

Following Master Lu to End Suffering

We follow Master Lu not because of His magical powers, but because He imparts the wisdom and compassion of Guan Yin Bodhisattva to the human realm, helping us understand the universal truth and awaken from the darkness of delusion. This wisdom and compassion not only alleviate our immediate physical and mental suffering but, more importantly, guide us toward permanently ending the suffering of the Six Realms of Reincarnation [19].

It wasn't that we met Him at the best of times; rather, after meeting Him, we experienced the best of times.

Conclusion

The 4 cases of MG patients presented here vividly illustrate the profound suffering that can arise from karmic retribution, as taught in Buddhist teachings. These individuals' experiences underscore the importance of understanding the origins of suffering and the critical need for early Dharma practice. Master Lu's insights reveal that the root cause of diseases like MG lies in the violation of Buddhist precepts, which results in accumulated negative karma manifesting as physical and mental afflictions. While modern medicine may offer some relief, it often fails to address the spiritual dimensions of these conditions, leaving the true cause of suffering unaddressed.

The wisdom of beginning Dharma practice early is clear: by reducing karma before it manifests, one can prevent the onset of debilitating conditions like MG. This proactive approach to spiritual health is not just about physical well-being but about transforming one's entire worldview to align with the Dharma, thus fostering both mental and physical harmony. The perseverance shown by the patient in Case 4, who recited thousands of Little Houses and liberated countless beings, serves as a powerful testament to the efficacy of dedicated Dharma practice in overcoming even the most severe karmic obstacles.

Ultimately, the teachings of Guan Yin Citta Dharma Door offer a path to not only alleviate immediate suffering but to end the cycle of suffering altogether. By following Master Lu's guidance and cultivating a deep affinity with the Buddha, individuals can transcend the limitations of the human realm and move

closer to liberation. The journey may be arduous, but as the cases demonstrate, the rewards of diligence and faith are immeasurable. In embracing these teachings, one can truly transform one's life and experience the best of times, regardless of the challenges one faces.

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Conflict of Interest

No.

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Ethical Statement

The author did not involve any part of the experimental design, experimental treatments and result analysis of the 4 patients. All the experimental procedures and practices by the 4 presenters were done by themselves independently.

Statement by Translator and Writer

The 4 stories and the Q&A from Master Lu's blog 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 the Master'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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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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