



Case Study

Healing Necrosis, Parkinson's, Arthritis, Depression, Migraines, and Pharyngitis via Dharma Practices

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Abstract

The patient, who suffered from a range of debilitating conditions including avascular necrosis of the femoral head, Parkinson's disease, rheumatoid arthritis, depression, severe migraines, and chronic pharyngitis, faced immense challenges. Additionally, she also suffers from hepatitis C virus infection. Her left leg lacked sufficient muscle to support her body weight, further complicating her condition. Despite years of ineffective medical treatments and the absence of medical breakthroughs, a turning point came when she embraced Buddhism and began practicing the Guan Yin Citta Dharma Door. Over three years of dedicated practice, including the recitation of Buddhist scriptures, fulfilling vows, and performing life liberation, she experienced significant health improvements, including the alleviation of multiple chronic conditions. Her testimony highlights the profound impact of Dharma practice in overcoming seemingly insurmountable health challenges, demonstrating that with unwavering faith, commitment, and action, even the most severe illnesses can be healed.

Keywords: Avascular necrosis of the femoral head; Parkinson's disease; Rheumatoid arthritis; Depression; Severe migraines; Chronic pharyngitis; Cure

Introduction

Despite the rapid advancements in science and technology over the past century, progress in understanding and treating certain diseases has remained limited, even as the number of scientific publications continues to grow. For instance, our knowledge of six specific conditions—avascular necrosis of the femoral head (AVNFH), Parkinson's disease (PD), Rheumatoid Arthritis (RA), depression, severe migraines, and chronic pharyngitis (CP)—remains inadequate.

AVNFH is a debilitating condition that primarily affects young individuals, significantly reducing their quality of life and often leading to total hip replacement surgery. Currently, there is no early biomarker for detection, nor is there a permanent cure for the disease [1].

PD is a degenerative neurological disorder caused by the death of dopaminergic neurons, leading to impaired motor and cognitive functions. It is the second most common neurodegenerative disorder globally, with an exponentially growing prevalence among men and women. Unfortunately, there is still no cure for PD [2].

RA is a chronic autoimmune inflammatory joint disease. Although treatments exist, including lifestyle modifications and a variety of medications, there is no cure for RA [3].

Depression is a debilitating mental illness that severely threatens millions of individuals and public health. Because of the multifactorial etiologies, there is currently no cure for depression [4]. However, our previous report suggests that major depressive disorder (MDD) can be fully cured, in the case of a student returning to school and achieving excellent academic performance [5].

Migraine is a prevalent episodic headache disorder that affects approximately 14%-15% of the global population. The underlying pathology of migraines is poorly understood, and there is currently no cure [6].

CP is one of the most common diseases of the oropharynx. Many of the modern methods of treatment do not provide a lasting effect due only to the application, superficial local effect on the altered mucous membrane of the posterior pharyngeal wall, without taking into account the changes caused by a violation of trophic processes in the tissue [7]. CP is an inflammatory disease of the pharyngeal mucosa and its lymphatic tissues that is difficult to treat clinically. Research on the exact therapeutic agents and molecular mechanisms of CP is still unclear [8].

Additionally, infectious diseases such as Hepatitis C virus (HCV) infection, are a significant global health issue, leading to liver cirrhosis and hepatocellular carcinoma. While modern medicine has improved HCV therapy through the development of direct-acting antiviral agents (DAAs), these treatments do not eliminate the risk of HCV, particularly in HCV-cleared patients with advanced liver disease. Additionally, DAA-cured patients often do not develop sufficient antiviral immunity and remain susceptible to reinfection [9].

When AVNFB, PD, RA, depression, migraines, and CP appear simultaneously in the same person, the prospect of recovery seems impossible, as none of these conditions can be cured by medicine. Yet, it did happen. When HCV also appears in this individual, doesn't it make matters worse? Where there is Dharma, there is a way [5]. The person who suffered from these diseases recovered health through Dharma practice.

Mechanisms

Medicines cannot cure AVNFB, PD, RA, depression, migraines, and CP because medical science cannot determine their pathogenic mechanisms. Any treatment plan that does not understand the root cause of the disease is destined to be futile.

The Dharma views diseases differently from medical science. According to Dharma Master Jun Hong Lu, diseases are categorized into two types: physical and karmic and/or spiritual [5]. Physical diseases should seek help from doctors, while karmic and spiritual diseases should seek help from the Dharma. This seemingly simple categorization is crucial as it guides sick sentient beings toward the path of healing.

For those 6 diseases-AVNFB, PD, RA, depression, migraines and CP-they are all considered karmic or spiritual diseases. They cannot be cured by doctors but can find their treatment solution through the practices of the Dharma. The following are several

Dharma questions and answers (Q&As) where Master Lu explains the karmic and spiritual nature of these diseases.

The Dharma Perspective on the Causes of AVNFB

What to Do about Femoral Head Necrosis (Excerpt) [10]?

Caller: I have a sister. She is in very bad condition right now. She's in Hong Kong, and I'm also in Hong Kong. She can't walk properly, but now she has to work. Every time she works for two days, she has to rest for two days (sigh). She's still young; she was born in 1970.

Master: In such cases, you should first ask her if she has had an abortion. Usually, if someone has had an abortion, the little ghost-the spirit-will stay with them, you understand?

Caller: Oh.

Master: She needs to recite the Little Houses to help the spirit ascend; otherwise, her health will not improve. Additionally, from a physical perspective, she should soak her feet in warm water with some yellow rice wine. It will help.

Caller: Hmm. The doctor said her leg had femoral head necrosis.

Master: Oh dear, and she still has to work. That must be very hard for her!

Caller: Exactly, she's so young.

Master: There's nothing else to do; first, ask if she has had an abortion. For one child, she should recite 21 Little Houses. Gradually, she will get better. This is how it works.

Caller: Okay.

What is the Metaphysical Perspective on Bone Issues [11]?

Inquirer: Master has previously explained that bone necrosis, bone spurs, or any issues related to bones are connected to unresolved karmic ties with one's father. It is said that "the essence of the father and the blood of the mother" constitute a person, where the bones come from the father and the flesh from the mother. If your bones deteriorate, it implies that you either lack filial piety or have unresolved issues with your father. Could you please clarify whether bone diseases are related to a lack of filial piety towards one's father in a past life or issues with one's father in this life?

Master: If a person is born with bone problems, such as bone necrosis, it is due to karmic causes from a past life. If the bones were fine earlier in life but deteriorated in old age, it is generally due to physical factors. However, if the bones suddenly worsen in middle age, it typically indicates a deterioration in the relationship with one's father in this life.

The Dharma Perspective on the Causes of PD

Are Glaucoma and PD Karmic Diseases [12]?

Caller: May I ask if glaucoma and PD are considered karmic diseases?

Master: Glaucoma is related to one's karma, but it can also be influenced by factors such as poor reading posture and excessive eye strain. However, PD is definitely caused by spiritual disturbances; when a spirit attaches to someone, who begins to shake uncontrollably.

Caller: I see. Recently, my left shoulder has been in a lot of pain, and sometimes I can't lift it. Could this be related to a heart problem?

Master: The left shoulder is related to the heart, but it's not connected to heart rhythm. In such cases, first, you should check if your sleeping position is correct. Are you following the principle of "men on the left, women on the right"?

Caller: I sleep alone.

Master: If you sleep alone, you should often sleep on your right side, and it's best to place a pillow under your left arm. Sometimes, when lying in bed, if your arm is pressed underneath, it can block the blood flow to the arm, a condition known as "venous return obstruction."

Caller: Understood, thank you, Master.

The Dharma Perspective on the Causes of RA

RA is a karmic illness; recite Little Houses in batches of 7 continuously [13].

Caller: My mother has RA. How many Little Houses should I recite for her?

Master: Since I am not reading her totem, I cannot give an exact number. Generally, if it's related to spirits, recite in batches of 7 continuously. RA could be a karmic illness because it is a chronic condition. Chronic conditions are often karmic illnesses, not something caused by spirits suddenly appearing. For such karmic illnesses, it's best to recite the *Eighty-Eight Buddhas Great Repentance*. If the pain is severe, let her recite it 5 times a day.

Caller: I'm afraid she won't be able to keep up with reciting the Little Houses because she's very busy and doesn't have time.

Master: Busy? She won't be busy when she's bedridden one day. Many people are like this. When you tell them nicely, they will say "I'm very busy, very busy." When they end up in the hospital, the doctor asks them, "Are you not busy now?" Alas, if you can't be saved, you'll never be busy again! Why do people have to be so stubborn? They run around like ants all day, but the next morning,

the garbage truck sweeps them away.

Caller: Yes, but she was in good health before. Could it still be a karmic illness, even though it came on suddenly?

Master: What illness doesn't appear suddenly? They all appear suddenly. It's the result of accumulated stress and strain! Someone who smokes might have a healthy lung, but why do they eventually develop lung cancer? It doesn't happen in just a year or two; after five, six, or seven years, they will get lung cancer eventually. You can't wait until the day you get lung cancer and then say, "I was fine before, so how did I suddenly get lung cancer?"

Caller: I understand now.

The Dharma Perspective on the Causes of Depression

Performing recitations of Buddhist scriptures for people with mental disorders [14].

Q: I have been diagnosed with depression. I am constantly stuck in my own mind, have trouble sleeping, and feel irritable and disturbed. What should I do?

A: In most cases, mental disorders such as depression, can be classified as illnesses related to karmic obstacles and foreign spirits.

These types of illnesses all originate from one's karmic obstacles from previous lives and foreign spirits. If you have committed serious wrongdoings in your previous lives, resulting in major karmic obstacles, your karmic creditors will come to claim their karmic debts in this lifetime. This is when you undergo karmic retributions. They may manifest in the form of feelings of irritability and disturbance, or even lead to your being unable to control your own emotions or willpower. This is because your mind can be controlled by foreign spirits.

Once you realise the cause of your illness, you should repent and diligently perform recitations of Buddhist scriptures to eliminate your karmic obstacles and repay your karmic debts. The law of cause and effect is real. You should realise that it is all because you failed to do meritorious deeds in your previous lives. Instead, you committed numerous wrongdoings to others. That is the reason you have to undergo karmic retribution. You have no one to blame but yourself. Therefore, you must sincerely repent and eliminate your karmic obstacles, to repay your karmic debts, and complete recitations to help your karmic creditors ascend to a higher spiritual realm. Once you have eliminated your karmic obstacles and paid off your karmic debts, then you will recover naturally.

It is recommended that you recite the following sutras and mantras

Recite the *Great Compassion Mantra* 7 times or more per day.

You can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good health, and help me to increase my level of merits and virtues.”

Recite the *Heart Sutra* 21 times per day. You can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me wisdom, and cure my depression (or any other mental illnesses).”

Recite the *Eighty-Eight Buddhas Great Repentance* 5 times per day. You can say the following prayer: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to repent and eliminate karmic obstacles that have caused my depression (or any other mental illnesses), and to cure my illness.”

You should recite 3 or more Little Houses per week. These types of illnesses are usually caused by major karmic obstacles. You should start with 21 Little Houses as the first batch, followed by 21 Little Houses for each subsequent batch until you have fully recovered.

At the same time, you can combine your recitations with making great vows and frequently performing life liberations. This will increase the effectiveness of treating your depression (or other mental illnesses).

The Dharma Perspective on the Causes of Migraines

What are the causes of migraines [15]?

Caller: Master, if someone keeps having migraines, is there any indication behind it?

Master: There are two reasons for persistent migraines. One is that a spirit is present, perhaps a deceased relative visiting. If it's not a severe headache, it could be due to poor sleep or local stimulation of your brain nerves, causing numbness in the nerve endings and resulting in a migraine.

Caller: Does it indicate that the person might have continuous bad luck?

Master: People with headaches often experience bad luck.

Migraine is caused by a spirit seeking repayment; without making a big vow, it could lead to brain cancer [16]

Caller: Master, please check a man born in 1994, Year of the Dog. He has migraines, and a sensitive nose, and often expresses a desire to die.

Master: He has a spirit on his lower back, a spirit seeking repayment from a very dark and unpleasant place in the underworld.

Caller: I understand. How many Little Houses does he need?

Master: Start with 87 Little Houses and see.

Caller: Recently, his migraines have been severe. Is it due to this spirit?

Master: This spirit could quickly cause him to develop brain cancer. He needs to make a big vow immediately; this is not a joke.

Caller: Okay.

Master: Many people don't believe it when I warn them about brain cancer, but it's later diagnosed.

Caller: I understand.

Master: This is not something to joke about. You must listen to what I say.

Caller: Yes. Master, can you see the color of his totem?

Master: Black dog.

Caller: Okay.

Gynecological issues, back problems, and migraines; many sea animal spirits on the body, more life releases needed [17]

Caller: Master, my daughter's health is not good. Please check for her. She was born in 1979, Year of the Sheep.

Master: She has spirits on her body. In the past, when she was young, there were many... so many sea animals. I don't know if she ate it, but there are so many sea animal spirits on her body, many fish.

Caller: Oh.

Master: Your daughter has gynecological issues, back problems, neck issues, and migraines.

Caller: Yes. How many Little Houses should she recite?

Master: It's best if she can recite one Little House a day; if not, at least seven Little Houses a week.

Caller: Okay.

Master: Sometimes, she can recite two Little Houses in a day; if not, she can carry over to the next day.

Caller: Okay. How many fish should she release?

Master: She needs to release them gradually. Because of her past sea animal consumption, she needs to release about 3,000 fish, gradually.

Caller: Okay. What other practices should she do?

Master: She needs to recite the *Great Compassion Mantra, Heart Sutra, Eighty-Eight Buddhas Great Repentance*, and 49 times the *Amitabha Pure Land Rebirth Mantra*.

Caller: Okay. Master. My daughter is your disciple. She became your disciple in 2015. Last winter, my daughter, my grandson, and I attended your Dharma Conference in Malaysia. It was wonderful! I greatly benefited and was filled with Dharma joy!

Master: Yes, indeed. Without the Bodhisattva's protection, your health... your legs would be in bad shape.

Caller: Yes, that's right.

Master: I could see it right away.

The Dharma Perspective on the Causes of CP

What is the cause and effect of CP [18]?

Caller: Master, is CP related to speech karma?

Master: There are two types of CP: If someone is a teacher and speaks often, then it's not related to speech karma. However, if someone is born with CP or has a family history of it, then it's related to the speech karma from past lives. Additionally, if you have speech karma in this life, it might prevent you from being able to speak. It's not the CP itself that is the problem; it's that it causes you to lose your ability to speak.

Caller: He's in a particularly severe condition. For this CP, he has vowed to recite 21 Little Houses, 5,000 times the Amitabha Pure Land Rebirth Mantra, and 9 times the Eighty-Eight Buddhas Great Repentance. Is this enough?

Master: It's completely enough. Let him recite; there's no problem.

Caller: Okay. Is the constant production of phlegm from throat inflammation also somewhat related to killing karma?

Master: Yes, constant phlegm production is not good. It indicates that there is an issue with the lungs, as phlegm comes from the lungs. He should take something to dissolve the phlegm and avoid eating foods that are too sour or spicy, and he will get better.

Caller: I'm grateful for your compassionate guidance, Master.

From the above 9 Dharma Q&A dialogues, we can see that the mechanism of disease causation, according to Master Lu's teachings, centers on karmic and spiritual factors rather than purely physical or medical ones. The root causes of diseases like AVNFH, PD, RA, depression, migraines, and pharyngitis are tied to unresolved spiritual issues, karmic debts, or disturbances caused by spirits.

The karmic and spiritual diseases' healing can be achieved by addressing these causes through specific Dharma practices,

including recitation of Buddhist scriptures, repentance, and acts of performing merits and virtues as previously reported [5].

Below is a case from Master Lu's blog in which an individual, who suffers from all six of these diseases and several others, regains health through Dharma practices.

Results

My Experience in Practicing the Guan Yin Citta Dharma Door - The Power of "Faith, Commitments, and Practice" Can Truly Bring Immediate Change to Life

I think I must have created a lot of karma in my past life. In this life, I came to earth weak and sick, with tachycardia, arrhythmia, and a liver problem since I was a child. Actually, my family has a history of liver disease. I was so weak.

When I rode a bicycle on June 28, 1986, I broke my left leg. The pain when I walked accompanied me every day. I actively treated it, hoping to heal this leg one day, living like a normal person. In 2005, the doctor diagnosed me with AVNFH. I have suffered leg pain for approximately 20 years, and the result turned out to be permanent disability. I felt a thunderstorm. In order to survive, I did physiotherapy every day. Additionally, I boiled Chinese medicine every day, but no improvement was seen. My left leg was as thin as a sheep's leg but my right leg was as thick as an elephant's leg.

Meanwhile, the hospital diagnosed me with PD and RA. In 2007, I was diagnosed with the HCV. I was depressed, my heart was dark, and I was worried and afraid all day long. Following that, the hospital diagnosed me with depression and a phobia. I also suffered from severe pharyngitis and migraines, frequent attacks, often with a sore throat and cracking headaches.

I was busy seeing doctors every day. I saw Chinese medicine doctors and Western medicine doctors and took Chinese medicine and Western medicine, but nothing improved. In 2009, the doctors advised me to have my bones replaced, saying it would be difficult when I got older. From then on, they advised me that I should not lift or carry anything because my left leg could not bear the pressure. It implied that I would be in a wheelchair. I was in so much pain and suffering from these illnesses that I thought of suicide and did not have the courage to live.

Although I started learning Buddhism in May 2008, set up a Buddhist altar, and invited Guan Yin Bodhisattva home, I did not know much about Dharma. In 2010, in the midst of all these painful diseases, a Buddhist practitioner told me that my illnesses were all karmic diseases. However, I couldn't understand how my broken leg was a karmic disease. One day in October 2010, when the pain was too much for me to bear, I knelt down in front of Guan Yin Bodhisattva. I prayed to Her to heal my leg. When I stood up,

my leg felt warm. For more than 20 years, this leg has always felt cold. I was very surprised, it was really caused by karma. I realized that my leg was saved and I had the hope of living well. I made 2 vows to Guan Yin Bodhisattva at that time: to be a vegetarian for life and never kill beings.

Gratitude to Guan Yin Bodhisattva! The time is finally right. On the winter solstice of 2010, I came to the Buddhist Lodge to pray for my parents. A Buddhist practitioner gave me the book *Fate, Fortune and Feng-Shui* by Dharma Master Jun Hong Lu, saying I was not well, so I should take it and read it. After I got home, I read it very carefully, and the more I read it, the better I felt. So many cases were cured, and the dead could be ascended. I was very excited.

I started practicing Guan Yin Citta Dharma Door in February 2011 formally. My first step was to recite the *Great Compassion Mantra*. After only 3 days, I felt the haze that had hovered in my heart for a long time recede. By the fifth day of recitation, a long-lost sunshine appeared in my heart. I was no longer worried or afraid. I was moved. I was full of confidence. I no longer thought about what to do with my leg and how to heal my illness. I just kept reciting Buddhist scriptures and the Little Houses.

Since there were numerous illnesses in my body, I could not pray to Guan Yin Bodhisattva to help me repay the karmic creditors one by one. I just repaid my creditors in general without specifying which organ. One day in April 2011, I dreamed of the Bodhisattva. The Bodhisattva asked me how many people I was willing to transform. I made a vow to the Bodhisattva in the dream: "I want to transform many people, all people, entire people!"

Gratitude to the Guan Yin Bodhisattva's blessing. In July 2011, I had been practicing Guan Yin Citta Dharma Door for 6 months and my HCV turned negative. I found that the migraines and CP that had bothered me for many years had somehow stopped coming on. In August of the same year, I dreamed about Guan Yin Bodhisattva again. I made a vow to Guan Yin Bodhisattva, "I will practice well! I will practice well!"

Now I have practiced Guan Yin Citta Dharma Door for over 3 years. I have been reciting Buddhist scriptures every day, reciting the Little House, releasing lives every month, and distributing Dharma books on the first and fifteenth days of the lunar month to spread the teachings. Today, my left and right legs are almost the same thickness. I can walk steadily and run. My depression, phobia, PD and RA are all gone. I want to thank Guan Yin Bodhisattva for giving me a second life.

This is all so incredible. I must convince sentient beings to practice Buddhism using my experiences. I will tell all sentient beings that I suffered from several incurable diseases simultaneously.

I am rebuilding from broken bones. My life has also changed completely. My heart is full of sunshine. I am a vegetarian. I will never kill beings.

I am grateful to Guan Yin Bodhisattva for giving me a second life. Buddha's power blessed me. I have made a vow to transform all the sentient beings who have an affinity with Buddha. Now I am full of energy and Dharma happiness every day, feeling the nourishment of Dharma, the watering of the nectar, and the infinite light in my heart. Many sentient beings having an affinity with Buddha are being transformed by me.

My personal experiences demonstrate that the power of "faith, commitment and action" is truly remarkable. As long as we have faith in Buddhism, commit to the vows, put it into action, and persevere, we can really change our destiny immediately.

Presenter: Z50.

Discussion

Ironically, despite advancements in science and technology, the number of curable diseases has not decreased; instead, both the number and types of diseases are on the rise. This limitation arises because we exist within the human realm, the lowest of the Three Good Realms, where our knowledge is constrained by human experience [5]. Human wisdom alone is insufficient, as we are too close to the problem to see the broader picture. To truly solve humanity's problems, we need a higher level of wisdom—the higher, the better. The Buddha realm is the highest among the Ten Realms, so we need the knowledge of the Dharma since it comes from the Buddha realm. The Guan Yin Citta Dharma Door is precisely such a practice, emerging in response to the times to help suffering sentient beings escape the sea of suffering [5].

In Dharma, the concept of karma is central to understanding the origins of suffering and disease. Where does karma come from? It originates from the individuals themselves. In this case, she was born with tachycardia, and arrhythmia, and into a family with a history of liver disease, and she herself has suffered from liver disease since childhood. These conditions serve as indicators that she carried significant karma from her previous lives. Her realization that her ailments were karmic in nature represents a crucial shift in perspective that aligns with Buddhist teachings, recognizing that her problems result from her own past actions. This understanding is pivotal, as it reframes suffering not merely as a physical condition but as an opportunity for wisdom growth and karmic resolution.

The narrative of the Dharma practitioner presents a compelling case of the transformative power of "faith, commitment, and action" in the context of Dharma practice, specifically within the framework of the Guan Yin Citta Dharma Door. Her journey

from suffering multiple chronic illnesses to experiencing profound healing serves as an illustration of how deeply held beliefs and practices can influence physical and mental health outcomes.

Her case highlights the crucial role of faith in the healing process. In Dharma practice, faith is not merely a passive belief but an active trust in the teachings and the path of practice. Her faith in Guan Yin Bodhisattva, combined with a strong commitment to vows and unwavering dedication to daily scripture recitation, life release, and spreading the Dharma, propelled her healing journey. These practices, rooted in the Guan Yin Citta Dharma Door, embody the belief that karmic obstacles can be overcome and suffering can be alleviated through sincere practices. Just as Master Lu has enlightened us, "Faith is the source of the Buddhist path and the mother of merits and virtues [19]" The warmth she felt in her leg after praying signifies a profound Dharma efficacy, deepening her trust in its power to heal both physical and spiritual ailments.

Commitment to vows plays a vital role in her healing journey. In Buddhism, a vow carries a powerful energy that can help overcome countless obstacles. Her decision to adopt a vegetarian diet and abstain from harming living beings reflects her deep dedication to cultivating compassion and purifying her karma. The vow she made in her dream—to transform all sentient beings—holds profound spiritual significance. This dedication resonates with the great compassion of Guan Yin Bodhisattva and emphasizes the importance of Right Action, one of the principles of the Noble Eightfold Path. The Noble Eightfold Path, which includes the Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration, guides her toward ethical conduct and the alleviation of suffering [20].

Action, in the form of consistent Dharma practice, played a significant role in her recovery. The daily recitation of Buddhist scriptures, the performance of life release, and the distribution of Dharma books are all active expressions of her commitment. These actions, rooted in the principles of loving-kindness and compassion, can generate positive karma and invite the blessings of enlightened beings. Health improvement can be seen as the fruition of these karmic seeds.

We previously reported a case of MDD that was successfully resolved. In that case, the teenager, with support from her mother, who engaged in practices aimed at resolving karmic debts, fully recovered from MDD [5]. She was able to return to school and achieved outstanding academic results. Additionally, an asthma patient who also suffered from migraines experienced complete relief from both conditions after her asthma was cured [21]. This current case provides further evidence, reinforcing the effectiveness of the Guan Yin Citta Dharma Door in alleviating both depression and migraines.

Furthermore, we previously reported cases of autoimmune diseases, including systemic lupus erythematosus and Crohn's disease, that were effectively treated through the Guan Yin Citta Dharma Door [5]. In the current case, the patient's RA was cured, further validating the Dharma's efficacy in addressing autoimmune conditions. We anticipate that the Guan Yin Citta Dharma Door may also prove effective in treating other autoimmune diseases.

Our previous studies indicate that karmic or spiritual diseases can sometimes manifest as multiple physical ailments. For example, a lung cancer patient also suffered from kidney stones, kidney cysts, fatty liver, and chronic pyelonephritis, conditions that affected her for over 20 years [5]. An insomnia patient experiences panic attacks, rapid heart rate, headaches, frozen shoulders, cervical spondylitis, and other health issues [5]. An eczema patient endured 20 years of sinusitis and had a sensitivity to sunlight [5]. One asthma patient also suffered from heart disease, lumbar spine disease, cervical spondylosis, muscle aches throughout the body, and limb stiffness [21], while another asthma patient described persistent discomfort in the back as if it were pressed against a thick quilt [21].

Remarkably, when their cancer, insomnia, eczema, and asthma were cured, their accompanying ailments also disappeared. This strongly suggests that karmic and spiritual diseases stem from unresolved karmic debts and the influence of spirits. Once the root cause is addressed, the physical diseases cease to exist.

The recovery from AVNFB, PD, RA, migraines, and chronic pharyngitis can be considered extraordinary, as these conditions are typically regarded as incurable by conventional medicine. These cases may represent some of the first documented instances of recovery from these chronic diseases, highlighting the validity of the Dharma's understanding of their underlying mechanisms.

In addition to these chronic conditions, HCV is also a long-term illness. However, with the development of DAAs, it has become a curable disease. Her recovery from HCV in this case, without medical intervention, remains a remarkable and rare occurrence.

Anisomelia or limb length inequality are terms used to describe leg length discrepancy, where one leg is noticeably longer or shorter than the other. However, there appears to be no defined medical term for a discrepancy in leg thickness, indicating that this condition may be extremely rare. According to her doctors, leg thickness differences are typically treated through surgery. In advanced cases, it may require management with a wheelchair, as effective medical treatments are currently lacking. The reported healing of this condition through the practice of the Guan Yin Citta Dharma Door represents yet another extraordinary outcome.

When several remarkable recoveries occur simultaneously, it can be considered a significant milestone in medical history.

Her case also highlights the role of personal transformation in the healing process. As she continued her practice, she reported feeling a growing sense of confidence, peace, and happiness—qualities that are often associated with spiritual awakening and the realization of one's true nature in Buddhism. This inner transformation not only contributed to her health recovery but also empowered her to share her experiences with others, thereby fulfilling her vow to transform all sentient beings with an affinity for the Buddha.

Her recovery challenges the traditional materialist view of medicine, encouraging a more holistic perspective on health that integrates the soul, body, karma, and spirit.

Conclusion

The Dharma practitioner's journey from several chronic illnesses to profound healing through the practice of the Guan Yin Citta Dharma Door offers a compelling example of the transformative power of faith, commitment, and consistent Dharma practice. Despite the advancements in modern medicine, the rising prevalence of incurable diseases highlights the limitations of a purely materialistic approach to health. Her story challenges this perspective, suggesting that a holistic understanding of health—one that integrates the body, soul, karma, and spirit—can lead to remarkable outcomes that conventional medicine cannot achieve.

The Dharma practitioner's experience emphasizes the importance of recognizing the karmic roots of suffering and approaching illness not just as a physical ailment but as an opportunity for wisdom growth and karmic resolution. The significant role of faith, expressed through vows, daily Buddhist scripture recitation, life release, and the spreading of Dharma, underscores the power of sincere spiritual effort in overcoming karmic obstacles.

The series of recoveries she experienced, including the reversal of HCV, CP, migraines, AVNFB, PD, RA, depression, and other conditions, highlights the extraordinary efficacy of Dharma practice in addressing the root causes of suffering. Her case, along with similar other cases such as diabetes [5], asthma [21], dementia [22], late-stages of cancer [23], and genetic disease [24] invites a rethinking of how we approach health and healing, suggesting that integrating Dharma practices with traditional medical approaches may offer a more comprehensive path to well-being.

Ultimately, The Dharma practitioner's transformation from suffering to healing serves as a testament to the potential of Dharma practice to bring about profound personal change, demonstrating that with the right mindset, faith, and actions, even the most daunting health challenges can be surmounted.

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Ethical Statement

The author did not involve any part of the experimental design, experimental treatments and result analysis of the patient. All the experimental procedures and practices by the presenter were done by herself independently.

Statement by Translator and Writer

The case and the Q&As 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.

Disclaimer of Liability

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

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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