

Breast Cancer: True Causes and A Natural Path to Healing

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Abstract

Breast cancer (BC) remains one of the most prevalent cancers and a leading cause of mortality among women globally. Modern medical science has identified numerous risk factors, including biological, genetic, and lifestyle-related contributors. Despite significant advancements in detection and treatment, many patients experience recurrence, persistent emotional distress, and a lack of insight into the underlying origins of their condition. Conventional medical approaches often overlook the spiritual dimensions of BC, such as karmic debts and spiritual attachments, which, according to the teachings of Dharma Master Jun Hong Lu and the Guan Yin Citta Dharma Door, are fundamental to the disease's manifestation. This paper explores five question-and-answer dialogues and three documented recovery cases to illustrate how dedicated Buddhist practices can facilitate complete recovery from BC, even in advanced stages, without reliance on medical intervention. These findings support the perspective that BC is, at its core, a spiritual disease, and that eliminating negative karma and ascending spiritual entities (i.e., ghosts) are essential for holistic healing.

Keywords: Guan Yin Citta Dharma Door, Golden Buddhist Practices, Breast Cancer, Karma, Spirits, Recovery

Introduction

Breast cancer (BC) is the most commonly diagnosed cancer and the leading cause of cancer-related death among women worldwide. It ranks first in morbidity and second in mortality among all female cancers [1]. According to the World Health Organization (WHO), in 2022, there were 2.3 million women diagnosed with BC and 670,000 deaths globally [2].

Biologically, BC is considered a heterogeneous disease with multiple subtypes characterized by distinct histopathological features, molecular profiles, and clinical behaviors [3]. Each subtype requires different treatment approaches, making personalized treatment challenging [4].

Genetic mutations, particularly in *BRCA1* and *BRCA2*, are well-known to significantly increase the risk of developing BC [5]. Other factors such as age, family history, exposure to secondhand smoke, and the presence of ovarian cysts also contribute to elevated risk [6]. Additional risk factors include reproductive history [7], hormonal exposure, lifestyle choices [8], and environmental influences [9].

Given the multitude of contributing factors, one must live with great caution to minimize exposure. This is similar to driving on a highway, where a driver must be equipped with comprehensive traffic knowledge to ensure safety. Likewise, in order to live a smooth and healthy life, the Dharma teaches us to observe various precepts [10], functioning much like avoiding the risk factors for BC.

Standard treatment modalities include surgery (lumpectomy or mastectomy), chemotherapy, radiation therapy, hormone therapy, and targeted therapies, depending on the stage and molecular subtype of BC [11, 12]. Early detection through screening programs has improved survival rates [13], but late-stage BC remains difficult to treat and often carries a poor prognosis.

Breast surgery is a painful and difficult decision. No one would willingly choose if there were a viable alternative. Faced with a life-threatening illness, patients often undergo surgery as a last resort. However, what may be even more distressing than the surgery itself is the uncertainty surrounding the

disease: Why did I develop BC? What truly caused it? How can it be prevented?

While scientists have identified numerous risk factors, the list is extensive and often impractical to follow in daily life. Roughly half of all BCs occur in women with no specific risk factors other than sex and age [2]. Moreover, even within the scientific community, there remains uncertainty and a lack of full conviction regarding the completeness and reliability of these findings. This ambiguity leaves patients without clear answers or effective guidance. Despite significant advances in BC research and treatment, many challenges persist, including drug resistance, disease recurrence, and the substantial psychosocial burden on both patients and their families. Moreover, with over half a million deaths from the disease reported in a single year [2], the incidence of BC continues to rise worldwide [14], highlighting the urgent need for a deeper understanding and more effective approaches to prevention and care.

This situation raises two critical concerns. First is the question of etiology: Are the risk factors identified by modern science truly the root causes of BC? Second is the matter of treatment: does targeting cancer cells directly address the underlying cause of BC? Given the continued global rise in BC incidence despite advancements in screening and therapy, it is reasonable to question whether current scientific understanding and treatment strategies may be incomplete, biased, or even fundamentally misguided.

In fact, our previous reports have clearly demonstrated that cancer is a spiritual disease, triggered by the eruption of accumulated karma [10]. When the karmic debts are resolved and the attached spirits are ascended, healing can occur. To support this concept, as taught by Dharma Master Jun Hong Lu, we presented five cancer cases: late-stage lung cancer, advanced prostate cancer, late-stage pancreatic cancer, multiple concurrent cancers, and malignant lymphoma that had failed to respond to ten sessions of chemotherapy and forty sessions of radiotherapy [15]. These cases illustrate

that, even without surgical intervention and other medical involvement, patients can recover through diligent Dharma practice.

Could the same spiritual approach be applied to BC treatment? In this study, we explore Master Lu's specific teachings on BC and present three cases in which BC patients achieved healing through Buddhist practice alone, without the involvement of conventional medical treatments.

Mechanisms & Solutions

Our previous reports have shown that cancer is fundamentally a spiritual disease [10, 15]. The proper approach to treating spiritual diseases involves both ascending the spirits and removing the associated karma. When a cancer patient is freed from spiritual interference and has eliminated most of their karmic burdens, recovery of health can follow.

Regarding BC, Master Lu has provided specific teachings. In the following section, we present five selected answers to illustrate the spiritual etiology of BC and the corresponding treatment methods.

Q&A 1. A Breast Lump Caused by Two Aborted Children [16]

(This dialogue took place over the phone on May 6, 2012)

Caller: Hello, Master! I had two dreams that I would like you to interpret. In one, I dreamt that my mother told me there was a lump growing on my left breast.

Master: Has your mother passed away?

Caller: No. Then, a few days later, I had another dream that my right breast was going to be removed. What does this mean?

Master: That is not good. It means there are already issues with both your left and right breasts. You must have had an abortion(s) before.

Caller: Yes.

Master: Have you been reciting Buddhist scriptures to resolve this?

Caller: I have been reciting for several months.

Master: Have you recited Little House?

Caller: I have recited over 50 Little Houses for the child.

Master: When did you have these dreams?

Caller: It has been a while since I started reciting.

Master: You have not resolved it yet. The spirit is still there. Your breasts will have problems, just like your mother said in the dream.

Caller: A few days ago, I dreamed of two children. When I approached them, they turned away angrily and ignored me. Were those still the aborted children?

Master: Keep reciting sincerely, or else you will develop breast hyperplasia.

Caller: I already have it.

Master: You see? It could become cancer.

Caller: What?

Master: If you do not recite properly, you will have to get your breast removed, just like your mother said.

Caller: Oh no, that is terrifying!

Master: What is terrifying? Who told you to slack off? Hurry up and keep reciting!

Caller: Okay, I will start with recitations for the children.

Master: Yes, the children who are demanding karmic repayment.

Caller: Recently, there have been too many spirits requesting my repayment.

Master: Then go ahead and have them cut off if you are not going to recite.

Caller: I will recite! I must recite diligently even if I lose sleep over it!

Q&A 2. Removing the Breast Only Addresses the Symptoms, Not the Root Cause [17]

(This dialogue took place over the phone on September 9, 2011)

Caller: Hello, Master! If a woman has BC and undergoes a mastectomy, would that cause any problems?

Master: It is not a big issue. The removal itself is fine. But before the surgery, you need to understand that if there is a spirit attached to the breast, removing the left breast will not solve the problem, as it could simply move to the right breast. You need to address the root cause. So ultimately, breast removal is not a major concern.

Q&A 3. BC Caused by Karmic Obstacles from Past Relationships; Aggressive People Are Prone to Cancer [18]

(This dialogue took place over the phone on April 23, 2015)

Caller: Hello, Master Lu! A fellow Buddhist practitioner, a woman born in 1968 in the Year of the Monkey, has been diagnosed with BC. Could you please take a look?

Master: She is too aggressive, too 'capable'!

Caller: Yes, yes, she is really a bit very aggressive.

Master: Not just a bit, extremely so.

Caller: That is right. I know she can be very fierce.

Master: Fierce to the extreme. In the past, she dumped several boyfriends. There is no merit in that. Now she has this kind of gynecological disease, and it stems from karmic obstacles related to emotional entanglements. Tell her to sincerely recite the *Eighty-Eight Buddhas Great Repentance*.

Caller: Okay.

Master: Her breast will have to be removed. The doctor will not be able to save it. There is no use keeping it.

Caller: The doctor is recommending surgery.

Master: Of course. Do you understand now? Still want to act so fierce?

Caller: Yes, she was really intense.

Master: What is the point of being fierce? Being fierce leads to cancer. It is that simple. Cancer is fierce and malignant; it targets aggressive people. So, kind people do not get cancer easily, but malicious people are more prone to it. Don't you understand this principle?

Caller: Yes, yes. Master, how many lives should she release? She has already done quite a few.

Master: She must focus on reciting the *Eighty-Eight Buddhas Great Repentance* thoroughly.

Caller: Five times a day, right?

Master: Correct. And she must also vow to adopt a fully vegetarian diet.

Caller: She has already made that vow. Master, the doctor says that during chemotherapy, she should eat meat at least once a week. What should she do?

Master: Tell her to consult a nutritionist. A nutritionist can tell her that a vegetarian diet can fully meet her nutritional needs. She absolutely must not eat meat. If she does, the cancer will spread. Listen carefully to what I am telling you.

Caller: I will tell her. Thank you, Master.

Q&A 4. BC Caused by Emotional Debts from Youth [19]

(This dialogue took place in the Dharma Conference in Auckland, New Zealand, on November 22, 2015)

Inquirer: Hello, Master! I was born in 1948, the Year of the Rat. I would like to ask whether my illness will worsen in the future.

Master: You have breast hyperplasia, leading to BC.

Inquirer: That is right.

Master: You need to be careful. It might recur. You are a good person now, very willing to help others. But even when you help people, they do not really respond to you.

Inquirer: Yes, exactly!

Master: That is because you are repaying karmic debts. Why did you get this illness? Because in your youth, you owed someone an emotional debt. You must sincerely recite the *Eighty-Eight Buddhas Great Repentance*.

Inquirer: Okay.

Master: Also, you were not very filial to one of your parents.

Inquirer: No...

Master: Be honest. The Dharma Protectors are present now. You are responsible for your own actions. Someone in your family has a heart condition.

Inquirer: Yes.

Master: Your heart is also affected due to family inheritance. It is not in good condition. And your lower back is not good either; it hurts frequently. You also need to be careful... Do not dwell on the past. Right now, you are thinking: “Which man did I owe? Who has come to collect from me?” I know what you are thinking. I am telling you now: bring your emotions back to the present. Your lower back needs regular hot water massage, and you should soak your feet with yellow rice wine to improve blood circulation.

You are really honest and quite naïve. You were financially deceived by someone when you were younger. Now that you have a bit of money, use some to release fish to protect your health.

Inquirer: How many fish should I release?

Master: Release 500.

Inquirer: How many Little Houses should I recite?

Master: At least 3 per week, and continue for one year.

Inquirer: Okay.

Master: Also, you need to walk more every day.

Inquirer: Yes.

Master: Do you know why people who walk regularly live longer? Guan Yin Bodhisattva told me: The head connects with the Qi of Heaven, the feet connect with the Qi of Earth, and the person in the middle allows ‘Heaven–Earth–Human Qi circulation.’ When people walk, their blood flows, and many immune functions are restored, so many illnesses disappear. Walking is the best physical exercise. I hope you all walk more. Even if you have a car, do not use it; walk for 20–30 minutes. That guarantees longevity.

Inquirer: Thank you, Master Lu.

Master: Do not be angry. I just saw from your totem that you carry a lot of repressed energy. Many people have wronged you, and you keep holding onto it.

Inquirer: Yes.

Master: You must let it go! Forgive others. In many cases, you were actually the one who owed them in past lives. Life is full of suffering. How can we escape it? Only through reciting Buddhist scriptures can we become enlightened. Do not be sad. You are a good child of Guan Yin Bodhisattva. There is no harm in suffering a bit in this world. In life, we must learn to

‘swallow’ two things: one is ‘loss’, the other is ‘suffering’. If you learn to accept loss and endure suffering, life will go more smoothly.

Inquirer: Thank you.

Master: I will help you. Don’t feel sad. You have Guan Yin Bodhisattva. You will not feel sorrow anymore, and no one will bully you again.

People are actually very lonely, very pitiful. On the surface, they act tough, but deep down, they are suffering. That is why we must learn Buddhism.

Q&A 5. BC Was Caused by the Karma of Her Own Abortion, Her Mother’s Miscarriage, And Her Verbal Karma. However, Her Breast Could Be Preserved Without Surgery Through Buddhist Practices [20] (This dialogue took place in the Dharma Conference in Auckland, New Zealand, on November 22, 2015)

Inquirer: Thank you, Master! I was born in 1969, the Year of the Rooster. I have late-stage BC, A small piece of bone is missing from my cervical spine, and there is a large lump in my right breast. I have already recited over 1,200 Little Houses and released over 100,000 fish. Master, could you please take a look?

Master: Your main problem is in your right breast.

Inquirer: Yes.

Master: It is more toward the right side of the right breast, near the arm.

Inquirer: Yes.

Master: The blood flow is blocked. I see a dark spot there. It looks like you have had a minor procedure. Was there a biopsy?

Inquirer: Yes.

Master: Do you have an older or younger sister who passed away?

Inquirer: Possibly. My mother had a miscarriage.

Master: That spirit is on your body, and she even looks a bit like you. As for your breast issue, based on what I see, the tumor occupies about 20% to 30% of the area. The doctor surely advised surgery, right?

Inquirer: Yes, but I do not want surgery.

Master: Within 2-3 months, see if there is any progression. If the doctor says there is no spreading, it means it can be preserved. Right now, I see a slight spread. Have you been eating a full vegetarian diet?

Inquirer: Yes, for more than two years.

Master: If there is no inflammation in 2-3 months, you should be able to keep it.

Inquirer: Thank you, Master.

Master: You have a lumbar disc protrusion at the third vertebra.

Inquirer: Yes.

Master: Your cervical spine is also not good.

Inquirer: Right.

Master: You lose hair and have poor memory.

Inquirer: Yes.

Master: One of your ears also does not hear well.

Inquirer: Correct.

Master: You had a sharp tongue when you were younger, and talked too much about others. That brings retribution.

Inquirer: Yes, yes. I am sorry.

Master: You must correct your faults. Also, there is a child spirit on your head. You have had a miscarriage.

Inquirer: Yes.

Master: You may continue losing a lot of hair. You must keep reciting Buddhist scriptures. You may also have minor heart problems in old age. Can you take *Danshen* tablets (*Salvia miltiorrhiza*)?

Inquirer: I can.

Master: Take three in the morning and three in the evening daily to protect your heart. Your other illnesses will not take you, but your heart might. Also, don't be too stingy. Release lives. You tend to hide money and even keep secret savings from your husband, telling yourself, "It is for the child." You are frugal and self-sacrificing. You are genuinely a kind person, truly good, but your mouth is too quick to speak out against injustices. In fact, some things you do not understand. They are due to karmic causes.

Inquirer: Can the missing small bone in my neck grow back?

Master: Let me see... it is on the right side. Your right cervical bone. Do not move, close your eyes. I will treat you a little so you will feel something. Do you feel comfortable or warm?

Inquirer: Yes, warm.

Master: When you get home, apply a hot compress to it. After one week, that area will reduce in size. Don't worry. Be a good person. Do not do bad things.

Inquirer: Thank you, Master.

Master: Your biggest issue is your mouth, speaking carelessly. In the future, you must not gossip, stir things up, or chatter on.

Inquirer: Master, how many more Little Houses should I recite? And how many more fish should I release?

Master: Release 5,000 more fish. Recite 89 Little Houses first. I just had a sense: Your breast can be saved.

Inquirer: Thank you, Master!

Master: That is all. Do good deeds, be a good person. From now on, truly be a good person. I saw how fierce you used to be—you were quite aggressive.

Inquirer: Yes. Master, could you check the Buddhist altar in my home?

Master: The Guan Di Bodhisattva has visited. Your home is kept pretty clean, except for the old sofa; there is a metal gate, and when you walk in, there is a living room.

Inquirer: Yes, exactly.

Master: There is a photo. I am not sure what it is. Best to take it down. Is there a photo in your room?

Inquirer: Where?

Master: In the bedroom.

Inquirer: Yes, there is one.

Master: Take it down. There is a small spirit attached to it. When you are in the bedroom, you feel sad, but in the living room, your mood is better.

Inquirer: Yes. Thank you, Master! May the Bodhisattvas bless me so I can recover quickly and eventually drive my family to spread Dharma with fellow practitioners.

Master: That is very good.

Master (Now, Master Lu is speaking towards all the audiences in the Dharma Conference): Because she has this vow, the Bodhisattvas can bless her. Many people do not even need surgery. With a good mindset, consistent recitation of Buddhist scriptures, and the blessings of the Bodhisattvas, they slowly recover. Physical illnesses require surgery, but spiritual illnesses can be avoided through Dharma practice.

In summary, Master Lu's teachings within the Guan Yin Citta Dharma Door associate BC with karmic debts, emotional entanglements, aggressive behavior, abortions, miscarriages, and verbal misconduct etc. The primary

cause of breast lumps and BC is attributed to spiritual interference, particularly from the spirits of aborted or miscarried children, attaching to the body. The proposed solution involves spiritual cultivation to clear karma and ascend these spirits, facilitating healing from BC.

Results

Case 1. A Stage 3-4 Huge BC Tumor Disappeared via Buddhism

I believe that I am here in this life to repay karmic debts! I have a deep connection with Buddhism, but my karmic obstacles are also significant.

Over 30 years ago, I experienced severe hemorrhaging during a difficult childbirth. My heart stopped on the operating table. When my life was in grave danger, the compassionate Guan Yin Bodhisattva brought me back from the brink of death!

After 30 years, my life was once again threatened. My tumor, the size of a grapefruit, was miraculously healed by the compassionate Guan Yin Bodhisattva and my benevolent Master.

For the past 50 years, a voice deep within my heart has been calling, "Child, come home!" But in the vast world, where is my home? Finally, by a stroke of fate, I came across Master Lu's website. I recognized at once that you are the Master I have been searching for, across mountains and rivers, with all my heart! At last, I have found a path that allows us to live in the Buddha's kingdom here and now.

Since the day I began practicing the Guan Yin Citta Dharma Door, I have made a vow to adopt a vegetarian diet and live an ascetic life. I have never missed my daily recitations, maintaining a practice of reciting 8-10 Little Houses each day. To date, I have recited 14,000 Little Houses and 20,000 times of *Eighty-Eight Buddhas Great Repentance*. Watching fellow Buddhist practitioners respectfully take refuge with our Master, each filled with dignity and Dharma joy, I reflected on myself: my heavy karmic obstacles, how could I be worthy? I resolved to work hard to purify myself.

Finally, in February 2017, I determined to go to Singapore to take refuge with my Master's. I was filled with Dharma joy and eagerly anticipated the Singapore Dharma Conference. However, at the same time, I received devastating news from the hospital—a report showed that I had stage 3-4 BC. The world spun around me! Saying I was not afraid of death would be a lie, but what scared me even more was: where would I go from here?

When the doctor told me that the tumor was too large and too close to the heart to operate on, and that I only had six months left to live, I had only one thought: it is finally my turn to get off the bus! I did not tell anyone about my illness; I just silently made all the arrangements and instructions, hoping to walk to the end with dignity.

The tumor was as big as a grapefruit, so hard that it could not be moved, and my skin was turning purple and black, with the entire area feeling hot, like a fireball about to explode. Occasionally, it felt like a bunch of needles were piercing my heart, unbearable pain... I endured the immense pain and persisted in reciting Buddhist scriptures. I did not go anywhere. When I got tired of reciting, I knelt in front of the Buddhist altar to repent! When I got tired of crying, I lay down on the ground to rest! I do not know day from night...

I lost a kilogram of weight every day, sometimes 3 kilograms in 2 days. I felt like I could not hold on much longer. So, one afternoon on a holiday, I called my youngest daughter to my side. We sat facing each other. I told her: "If there is an emergency situation one day and Mom needs an emergency

tracheotomy, please tell your elder sister, 'Mom instructed not to have a tracheotomy, not to be resuscitated, let Mom leave peacefully, quietly, and with dignity!' Don't notify anyone to interfere with Mom's passage! You must not cry, just quietly help me recite Buddhist scriptures." After saying that, my tears could not stop flowing.

My daughter came over and hugged me firmly, saying, "Mom, don't worry! We have the Guan Yin Citta Dharma Door! We have Guan Yin Bodhisattva! We also have Master Lu! Didn't you say that Little Houses can save lives?" It turned out that she, who believed in a Western religion, also listened to *Buddhism in Plain Terms*!

The next day, while I was praying, I seemed to hear Master Lu's voice saying, "It's okay to cry, but after you cry, live well for me. Be brave and believe in Guan Yin Bodhisattva. She can help us solve anything in this world." I immediately washed my face and continued reciting the Buddhist scriptures. After entrusting everything to Bodhisattva, I stopped having random thoughts and focused on my recitations. Over 3 months, the tumor, moved by the power of the Three Great Dharma Gems (Three Golden Buddhist Practices) of the Guan Yin Citta Dharma Door, gradually shrank until it was no longer detectable. When I went to the hospital for a check-up, the ultrasound technician and my primary doctor looked at the report and asked, "Have you been taking any medication?" I replied, "No, I have just been repenting and reciting Buddhist scriptures."

My doctor, whose whole family is devout Buddhists, looked at me in amazement and said, "Congratulations! Your cancer cells are gone!" I was so moved that I trembled all over. After repeatedly confirming the results, he praised me and said, "Congratulations! Keep practicing well. Amitabha!" I was so overwhelmed that I wanted to kneel down and thank the heavens, but I did not have the courage on the busy street. On the way home, I thought I was brave, but in the crowded metro, my tears flowed uncontrollably. Everyone around me was kind enough to "ignore" me, for which I was very grateful! In this life-and-death moment, with the compassionate blessings of the Bodhisattva and my kind Master, I avoided the pain of surgery and chemotherapy and did not spend a single penny. It was all thanks to my unwavering faith in Bodhisattva, persistent vows, recitations, and life liberation!

Here, I want to express my gratitude to the fellow practitioners who recited for me and shared their feedback on Master Lu's Buddhist Questions & Answers program on October 6th. I am even more grateful for the selfless and compassionate Master Lu, who sternly and compassionately blessed me with a lion's roar. In the past, I was always puzzled about why my family, friends, and employees never understood me, despite my unreserved care for the elderly and children in my family and my efforts to ensure everyone around me never suffered. They always seemed dissatisfied and rejected me. On October 6th, Master Lu's stern words woke me up! He said I was extremely selfish. I reflected deeply, from my heart... I knelt in front of the Bodhisattva and repented: "I was wrong!" I finally understood that selfless giving is my lesson in this life. No matter how much I gave in the past, it was only on the surface; I never truly gave my heart. Thank you, Master, for not only saving our lives but also nurturing our spiritual wisdom.

I want to use my experience to tell those who still do not believe: Bodhisattvas truly exist.

Believe in karma, recite Buddhist scriptures, and repay your karmic debts. Once you are free from debts, your life will be joyful, carefree, and filled with

auspiciousness!

Buddhist practitioner: D138

Case 2. BC Cells Vanish Through the Guan Yin Citta Dharma Door

Around 2020, Buddhist practitioner S, who had taken refuge in Buddhism soon, came to transform me and asked me to practice Buddhism. She kept sending me information and the touching videos of Master Lu reading the totems for 2 or 3 months. However, because the time to practice Buddhism was not mature enough, and also because I was overly greedy, I did not start practicing. My reason is that I need to earn money to support my family, so I did not have the time.

In the summer of 2020, my age-related 369 predestined calamity approached. One day, I felt pain in my breast area and immediately took myself to the county hospital for a checkup. The examination result was unacceptable to me, and like a thunderbolt. I was diagnosed with BC! The doctor said I needed to be hospitalized right away for a mastectomy. At that time, I did not believe the test results.

The next day, I travelled to the city hospital. I found an expert doctor to check. After a consultation with several other expert doctors, they all recommended hospitalization immediately for a mastectomy. The doctor also said that if I did not have a mastectomy, I could only live for half a year at most! I do not want to die yet. I love my children, and they need me. I love my siblings. I enjoyed my job! However, I did not have enough money for surgery.

To be honest, the first half of my life has been very challenging. My parents passed away early. I had a broken marriage and was a single mom. For over 20 years, I raised 2 children on my own. The incomplete family has caused me hardship. Now the illness has broken me down physically and mentally. Instantly, I was frustrated, hopeless, and helpless! I deeply felt what it meant to be "up the creek without a paddle; to be without any aid (叫天天不应,

叫地地不灵)!" However, I was unwilling to resign to fate. I hated the injustice of the world. I hated the people who brought me all this pain. I was foolish enough to want revenge. I helplessly planned what I would do before I died.

Nevertheless, one day, my mind suddenly flashed to the video links and the Master's enlightenment I received earlier from Buddhist practitioner S. I watched them for 2 days and 2 nights in a row, and all of a sudden, it dawned on me. If I recite Buddhist scriptures and cultivate my mind, won't I be able to solve my own problems? After reciting the Buddhist scriptures, I could rely on the Dharma's power to change my destiny. I would rely on the Bodhisattvas' power to fight against my destiny on earth. I thought to myself: I was a dying person anyway, so why not try reciting the Buddhist scriptures? I quit my job, put down all my chores, and focused on reciting Buddhist scriptures. A few days later, a fellow Buddhist practitioner offered me a small Buddhist altar. With S's help, I set up an altar at home. I also learned how to use the Three Great Dharma Gems: making vows, releasing living creatures, and reciting Buddhist scriptures to eliminate karma.

I made 3 vows to Guan Yin Bodhisattva:

- (1) Be a vegetarian on the first and fifteenth days of each month of the lunar year, not to kill, and never to eat live sea animals;
- (2) Release 10,000 fish. Firstly, release 1,200 fish in 3 months, and then release the rest fish according to conditions until they are done (the 10,000 fish I vowed to liberate were done in 1.5 years. Then, I vowed to liberate

another 10,000 fish);

(3) Reciting 49 Little Houses in 3 months for my karmic creditors, 21 of which were given to my aborted child.

From that moment on, I concentrated on reciting Buddhist scriptures and tried hard to fulfill my vows. While reciting Buddhist scriptures to eliminate karma, I also used Chinese herbs to activate blood circulation and remove blood stasis. However, my body deteriorated day by day. My weight dropped rapidly. I was weak. I did not want to eat. There were many days when I could only stay alive by drinking water. I thought, sooner or later, I would have to die. It cannot be avoided. At that time, I thought of nothing but reciting Buddhist scriptures. When I was tired and sleepy from reciting, I would lean on the table in front of the small Buddhist altar to nap. When I woke up, I continued reciting Buddhist scriptures. A month later, I finally learned to skillfully recite Buddhist scriptures and the Little House.

One day, I fell asleep in front of the small Buddhist altar and dreamed that a little girl was being taken away. When I woke up, I continued to recite Buddhist scriptures and did not think much about it. I did not understand anything about Dharma at the time. Later, I realized that the dream told me that my own child, whom I had aborted earlier, had ascended and been taken away. After a few more days, I stopped losing weight! From this point on, my condition became better day by day. My body started to gain strength. During this time, I also dreamt of Master Lu. By then, I did not realize that it was the Master's Dharmakaya coming to heal me in my dream. One day, I heard the Master's enlightenment that the Master's Dharmakaya could heal patients. I was moved to tears!

Although I felt that my body was slowly improving, I still felt I would die one day.

Gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for awarding us such a wonderful Guan Yin Citta Dharma Door on earth. Gratitude to the Greatly Compassionate Father, Master Lu. Your wise teachings and fearless spirit of selflessness and altruism have illuminated my confused life and guided me in my journey. This has allowed me to cultivate my mind and body to eliminate karmic obstacles, to break free from delusion and attain enlightenment, and to be free from suffering and gain happiness!

I have never dared to slack off from the time I started reciting Buddhist scriptures until now. I have recited about 1,000 Little Houses to my karmic creditors (I did not record the exact number). During that time, I also used conservative treatments with herbs. I took Compound Danshen tablets according to Master Lu's enlightenment. About 2 months after I recited Buddhist scriptures, my body slowly returned to normal. In 2022, I returned to the hospital for a recheck. All indicators were normal. I recovered and was cured! I am grateful!

I hope that through my sharing, more people will believe in the Dharma and become enlightened, strengthen their minds to follow Guan Yin Bodhisattva and Master Lu to cultivate minds and bodies well, devote ourselves to one Buddhist practice and never quit, deeply believe in the law of cause and effect, and cut off evils and cultivate good deeds!

I will be responsible for my own karma!

Dharma Practitioner M139, Gratitude and Namaste!

Case 3. Unbearable Mid-Stage BC Disappeared via Buddhism

Part I. Before practicing Guan Yin Citta Dharma Door, I was sick and

in severe pain

Before coming into contact with Guan Yin Citta Dharma Door, my body was in terrible condition.

First, the head disease: when the headache attacked, even the entire eyes were painful, and the whole head was like it was going to explode. I tried all kinds of treatments, but no progress. Sleep was awful. I took sleeping pills and various psychotropic drugs to barely sleep.

Second, gynecological disease: I have a serious gynecological disease, which causes me unbearable pain every day. I sought medical treatment everywhere, but it never got better.

Third, lumbar disease: my back hurt so much that I often could not straighten up. My tailbone was usually as painful as a knife cut, and that pain radiated to my entire buttocks.

In short, I was tormented by my physical pain, but could not find a solution. I have been a believer in Buddhism, a worshipper of the Buddha, and a practitioner of a certain Dharma Door for over 20 years. However, I still spent my days muddling through with my body enduring all kinds of torture every day and suffering from illnesses and pains every single day.

In 2006, an even greater disaster befell me: mid-stage BC. I was instantly struck down. With chemotherapy, radiotherapy, medication, injections, and at the mercy of the doctors, I fell into hell on earth all of a sudden. The various discomforts after radiation and chemotherapy made my thoughts confused, my emotions terrible, and I was not happy with anything I saw. Conflicts with my family members rose day by day, and I suffered a lot!

However, as a Buddhist practitioner, I should always face all kinds of suffering bravely! So I tried to adjust my mindset, actively participated in the activities organized by the local anti-cancer association, paid attention to physical exercise, and went out for a walk more often. Thus, I unknowingly walked through 10 years.

Part II. Encountering the Guan Yin Citta Dharma Door by chance, I decided to practice it

One day in 2016, a friend of mine asked me to go out for a walk. When I arrived at her home, I saw a red cloth on her table. I asked her curiously, "What is this for?" She replied, "This is for reciting Little House. The Little House can pay off your karmic debts and ascend your spirits (respectful name for ghosts) of ancestors and karmic creditors in your body." When I heard that, it was so good! Although I had studied Buddhism for many years, I did not really know how to ascend to the dead, so I had an urge to learn.

Then, she invited me to a Guan Yin Citta Dharma Door study group. In the group study, I asked a fellow Buddhist practitioner, "I have practiced another Dharma Door. Could I practice Guan Yin Citta Dharma Door?" The practitioner answered, "Yes!" After finishing the group study, I invited a lot of Dharma gems home. I was ready to practice Guan Yin Citta Dharma Door.

Part III. Sincerely performing the three Golden Buddhist Practices for 3 years, my situation has changed dramatically

After I invited the Dharma Gems home, I was rather nervous, worrying that my husband would not agree with me practicing Guan Yin Citta Dharma Door. I tried to talk to him about this matter, and when he heard it, he was adamantly opposed to it. However, since I had made up my mind, no matter what obstacles and difficulties I encountered, I would not give up!

I am grateful to Guan Yin Bodhisattva! One day, my husband said he wanted

to travel for a few days and asked me to travel with him. When I heard that, I was determined not to attend. I thought a chance was coming. After he left home, I called his brother-in-law and a few fellow Buddhist practitioners to help me. I invited Guan Yin Bodhisattva, Nanjing Bodhisattva, and Tai Sui Bodhisattva of Australia Oriental Media Group home (Guan Di Bodhisattva, Zhou Tsang Bodhisattva, and Guan Ping Bodhisattva were invited home at a later stage). When my husband returned and felt the joy of Dharma on the Buddhist altar, he did not object to it. I knew that it was the compassion of the Bodhisattva that let me set up the Buddhist altar smoothly. I was so happy and filled with Dharma joy!

I made a vow to wholeheartedly follow Guan Yin Bodhisattva and Master Lu to practice Buddhism! I prayed to Guan Yin Bodhisattva every day to bless me, so that I would gain heavenly wisdom and be able to memorize the Buddhist scriptures sooner. Guan Yin Bodhisattva mercifully blessed me. Sure enough, within just a few days, I was able to memorize all the Buddhist scriptures!

After practicing Guan Yin Citta Dharma Door for some time, I dreamed that my elder brother brought me 3 children. They were disheveled, dirty, and thinly dressed. They appeared to be children without food and clothing, very pitiful. After I woke up from the dream, I realized that these were the children I had aborted. The Bodhisattva took pity on me and used the dream manifestation to let me know the cause of my problem. I also realized that my various physical ailments were karmic illnesses and spiritual illnesses.

I deeply repented of my past faults in front of Guan Yin Bodhisattva every day, often with tears streaming down my face! Every day, I prayed to the Bodhisattva to mercifully forgive me, help me, pity me, and save me!

I made a vow to recite 108 Little Houses for my aborted children. After burning and repaying these Little Houses to the aborted children, I dreamed that they were well dressed, with food in their hands, looking at me and smiling. I knew that the Little Houses I had recited to them had changed them for the better.

I continued to recite Little House one by one to ascend my spirits of ancestors and karmic creditors. Now there are no more children in my dreams. I used to have scary dreams often, but now my dreams are bright, and there is no chasing or terror. My various illnesses and pains have greatly improved. My gynecological condition has also improved. I feel much more relaxed.

Grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva! Grateful to Master Lu! Before I practiced Guan Yin Citta Dharma Door, I had to take sleeping pills and various psychotropic drugs to improve my sleep. After I burned and repaid over 500 Little Houses, I was able to sleep without taking any medication. My headache, backache, and tailbone pain, which caused me a lot of suffering, have become less frequent. The rest of my physical condition is very good now!

After practicing Guan Yin Citta Dharma Door, I insisted on reciting Little House to ascend the spirits of my ancestors and karmic creditors, make vows, and perform life liberation. I saw such a good effect, and my confidence increased.

At the beginning of 2017, I made a vow to become a vegetarian for life, perform life liberation more often, transform more sentient beings into Buddhists, do more merits and virtues, and be one of the hands and eyes of Guan Yin Bodhisattva. Soon after that, I obtained *Buddhism in Plain Terms*. This was like a treasure to me because it is all about advanced Buddhism in the language of daily life. This allowed me to gain heavenly wisdom and

made me more compassionate. *Buddhism in Plain Terms* helps us solve problems in life with Buddhist wisdom. I now carry the Dharma with me wherever I go. Whenever I have the opportunity, I want to tell such excellent Dharma to those who are fortunate enough to have it. I just want to use my own example to convince people that Guan Yin Citta Dharma Door is really a savior of suffering and that it is highly efficacious!

In the past 3 years, I have released about 2,000 fish, transformed about 40 sentient beings, recited 5,000 Little Houses, and donated several hundred Little Houses to Buddhist practitioners with difficulties and serious illnesses. I will definitely try my best to do it!

Now the diseases in my body are basically cured. I do not need medicines to sleep, and my body is improving. I am grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva and our benevolent Master! When my merits and virtues are complete, I will return to my real home in heaven! Guan Yin Bodhisattva in heaven awaits Her children to return to Her home by the Lotus Pond!

I hope that those who can see my sharing can benefit from it, break free from delusion and attain enlightenment, learn Buddhism sooner, and be free from suffering!

Presenter: S140

When BC reaches stage 3 or 4 and surgery is impossible due to tumor location (Case 1), when you are given only six months to live but cannot afford the cost of surgery (Case 2), or when you have undergone ten years of chemotherapy and radiotherapy yet still cannot eliminate the cancer and in the meantime have developed multiple other illnesses, what would you do? Without encountering the Guan Yin Citta Dharma Door, I cannot imagine how such people could endure the remainder of their lives. Yet, after encountering Guan Yin Citta Dharma Door, their destinies were completely transformed. They all eliminated their tumors, even one as large as a grapefruit (Case 1), without spending a single penny, and, remarkably, they preserved their breasts.

Together, these three cases demonstrate how killing karma, especially abortion, can lead to unresolved spiritual entanglements that manifest as physical illness, emotional suffering, and family discord. Through sincere repentance, recitation of Buddhist scriptures, life liberation, and making vows, Buddhist practitioners can help spirits ascend, resolve karmic debts, and restore health and harmony in their lives.

Discussion

For advanced cancer, current medical treatments include surgery, chemotherapy, radiotherapy, hormone therapy, targeted therapy, or a combination thereof. These approaches have indeed helped many patients extend their survival, yet the overall outcomes remain far from satisfactory. Furthermore, some patients, due to tumor location, for example, are inoperable, such as those with advanced prostate cancer [15] or BC (Case 1). Others develop resistance to chemotherapy and radiotherapy and are eventually abandoned by doctors, as in a case of malignant lymphoma [15]. Still others cannot afford the cost of surgery due to financial hardship (Case 3).

At the brink of despair, these patients encountered the Guan Yin Citta Dharma Door. By applying the Three (Four or Five) Golden Buddhist Practices, they achieved recovery within a remarkably short period. These recoveries are not limited to the aforementioned cases; patients with late-

stage lung cancer, late-stage pancreatic cancer, and even multiple concurrent cancers have also regained health through the practice [15].

Such successes not only demonstrate the greatness and miraculous power of Buddhism but also reveal the medical community's limited understanding of cancer. In other words, Buddhism unveils the true pathogenesis of cancer and provides the correct prescription, enabling even late-stage patients abandoned by doctors to be saved.

This pathogenesis is that the essence of cancer lies in spiritual causes. Eliminating karmic obstacles and helping attached spirits ascend is the key to curing cancer. These spirits are the souls of deceased humans and animals, while karma is generated by our misconduct in body, speech, and thought [10].

In this article, Master Lu's Dharma teachings and the recovery experiences of three BC patients once again confirm the accuracy and validity of Buddhist theory.

Without a solid understanding of Dharma theory, scientists may be unable to comprehend certain phenomena they encounter, remaining confused by their own findings. The following is an explanation for some phenomena in BC patients from a Buddhist perspective.

"In the year before breast cancer diagnosis, 31.5% were dispensed antidepressants, 12.7% anxiolytics, and 3.5% antipsychotics [21]", totaling 47.7% who were already experiencing some form of mental disorder. From a scientific standpoint, no clear or reasonable explanation exists for the link between mental disorders and BC. From a Buddhist perspective, however, this serves as compelling evidence that BC is, at its core, a spiritual disease. The overall progression can unfold as follows: when a person's karmic obstacles erupt, a spirit may attach to the body. Once attached, it can alternately affect the brain and other organs, such as the breasts, causing mental disturbances like depression, anxiety, or other psychological symptoms. Because interference with the brain's normal function is acute, these symptoms tend to appear early. Over time, this disruption upsets the body's balance, leading to cellular dysfunction and eventually cancer. Since cancer development takes longer, it is usually diagnosed after the onset of mental symptoms. This explains why nearly half of BC patients show mental disorders before their cancer is detected. For the remaining 52.3%, the attached spirits may not have targeted the brain, so they exhibited no mental symptoms and required no psychiatric medication.

A single spirit may shuttle between the breasts and brain, harming both. In other cases, two or more spirits may attach the body simultaneously: one occupying the brain, another the breasts or other organs. In fact, multiple spirit possession is not rare [22, 23].

It is important to note that not all cases of spiritual occupation arise from karmic eruption. For example, after an abortion, the spirit of the deceased baby may directly attach to the mother, her living children or grandchildren, causing harm. Our previous studies have shown that abortion can lead to illnesses such as amyotrophic lateral sclerosis [10], asthma [24], chronic idiopathic constipation [25], lumbar disc herniation [10], lung cancer [10], insomnia [10], myasthenia gravis [26], rheumatoid arthritis [27], and syringomyelia [28]. It may also result in health problems among surviving children or grandchildren, including autism spectrum disorder [29], depression [30], Down syndrome [31], drug addiction [32], epilepsy [33], facial paralysis [34], glutaric aciduria type I [35], oppositional defiant disorder [36], parapsychoarchia [37], and Prader-Willi syndrome [38]. In this

study, the BC patients described in Case 2 and Case 3 are victims of such post-abortion spirit attachment.

Similarly, it will not be difficult to understand why "Breast cancer survivors have an increased risk of colorectal cancer (CRC) and those with chronic diseases are more likely to experience poor mental and physical health [39]."

Conventional medical treatment for BC removes the cancer cells but not the attached spirits. They may then migrate to the colorectal region, causing CRC. Chronic diseases are, by nature, either karmic diseases, spiritual diseases, or both [10]. As long as a spirit remains in the body, true health is impossible, for spirits are karmic creditors who come to collect debts. When a spirit moves to the brain, it will inevitably lead to poor mental health.

Therefore, medically cured BC may not be truly cured; only by removing the underlying spirits and resolving karmic obstacles can BC be genuinely healed. Thus, patients should practice Buddhism to address the root cause of the disease. By combining medical treatment with Buddhist practice, patients can attain true and lasting health.

Even though two people may both have BC, their karmic obstacles differ, and thus, the karmic debts they need to repay also differ. For example, the karmic obstacles from aborting one child are not the same as those from aborting two, so the karmic debts to be repaid will also be different. In this way, when using Buddhism to help treat BC, the pace of recovery first depends on the burden of one's own karma, and second, on the strength of one's vows. Only when the power of one's vows exceeds the burden of one's karma can one pass the calamity.

However, as ordinary people, we do not know the extent of our karma, nor can we determine whether our vow power surpasses it. Therefore, the safest approach is to follow medical advice while also applying Buddhist practices. Whether through medical treatment or Buddhist practice, the goal is the same: to preserve life. If the breast can also be preserved, that is all the better.

Conclusion

This study offers a distinctive spiritual perspective on breast cancer, identifying karmic debts, emotional entanglements, abortions, miscarriages, and verbal misconduct as underlying contributors to the disease. Drawing upon the teachings of Dharma Master Jun Hong Lu and the practices of the Guan Yin Citta Dharma Door, it illustrates how the dedicated application of the Five Golden Buddhist Practices, making vows, reciting Buddhist scriptures, performing life liberation, studying *Buddhism in Plain Terms*, and engaging in sincere repentance, can promote profound physical and emotional healing.

The three recovery cases, supported by five Dharma Q&A teachings, provide compelling evidence that complete recovery from BC, even in advanced stages, is achievable without surgical or medical intervention by resolving karmic obstacles and ascending spiritual entities.

While this approach departs from conventional biomedical frameworks, it offers hope and deeper insight for those seeking the true root causes of their illness and a path to holistic recovery. As the global burden of BC continues to rise, integrating spiritual and physical dimensions within healing models is essential for addressing the disease in a truly comprehensive manner.

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Ethical Statement

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

Statement by Translator and Writer

The 5 Q&As and 3 stories in the text were translated from Chinese to English based on their intended meaning rather than a word-for-word approach. The remaining portions of the paper were written based on my limited understanding of Guan Yin Citta Dharma Door. If there are any inaccuracies or deviations from the true meaning of the Chinese version, or if the content does not accurately reflect Master Lu's teachings, I sincerely seek forgiveness from the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, all Buddhas and Bodhisattvas, Dharma Protectors, and Master Jun Hong Lu.

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