

## Recovering from Syringomyelia through Guan Yin Citta Dharma Door

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**Abstract: Background:** Syringomyelia (Syr) is a rare, progressive neurological disorder characterized by the formation of a fluid-filled cavity (syrinx) within the spinal cord, leading to sensory and motor dysfunction. It is challenging to cure, and available treatments often have limited effectiveness. Recurrence is commonly observed after treatment. **Objective:** This study explores the role of Guan Yin Citta Dharma Door in managing Syr, presenting 2 cases in which Dharma practice led to significant symptom relief. **Methods:** This study examines two cases of patients diagnosed with Syr who adopted Buddhist practices based on the teachings of Dharma Master Jun Hong Lu. The first patient practiced making vows, reciting Buddhist scriptures, and liberating lives, with progress assessed through symptom relief and overall well-being. In the second case, the patient incorporated Dharma practices to aid recovery following surgery. **Results:** Through dedicated Dharma practice, the patient in Case 1 experienced significant symptom improvement, reduced pain, and survival beyond the medically expected prognosis. Similarly, in Case 2, Buddhist practices not only supported post-surgical recovery but also alleviated persistent pain and emotional suffering, leading to a profound transformation. These cases underscore the potential benefits of spiritual healing in managing Syr. **Conclusion:** This study suggests that Guan Yin Citta Dharma Door may provide an alternative approach to improving the quality of life in patients with Syr. While further research is needed, the integration of Dharma practices with conventional treatments may offer a more holistic strategy for managing neurological diseases.

**Keywords:** Syringomyelia, Guan Yin Citta Dharma Door, Karmic Disease, Buddhist Healing, Neurological Disorders.

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## INTRODUCTION

Syringomyelia (Syr) is a slowly progressive degenerative disorder of the spinal cord [1]. It is characterized by the formation of a fluid-filled cyst, known as a syrinx, within the spinal cord. This condition can lead to progressive damage to spinal cord tissue, resulting in a range of sensory and motor deficits. The clinical presentation of Syr varies depending on the size and location of the syrinx but commonly includes symptoms such as pain, weakness, stiffness, sensory disturbances in the back, shoulders, arms, or legs, loss of balance, and loss of bowel and bladder control, etc [2].

Diagnosis of Syr typically involves magnetic resonance imaging (MRI), which provides detailed images of the spinal cord and can reveal the presence and extent of a syrinx [3]. Treatment options range from careful monitoring in asymptomatic cases to surgical interventions aimed at restoring normal cerebrospinal

fluid (CSF) flow or directly addressing the syrinx. Advancements in surgical techniques and a better understanding of the disease's pathophysiology have contributed to improved outcomes for patients with Syr [4].

Despite some progress in managing the symptoms of advanced Syr through surgery, many patients are reluctant to undergo the procedure due to associated pain and uncertainties about its success. However, Syr currently has no suitable treatment other than surgical methods [5]. Therefore, if alternative treatment options become available, they may be considered.

Our previous studies suggest that neurological diseases can be effectively addressed through the Guan Yin Citta Dharma Door [6]. Through Dharma practices, patients have successfully reversed the progression of Alzheimer's disease [7], and amyotrophic lateral

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sclerosis (ALS) [8]. Additionally, patients have recovered from epilepsy [6], paralysis [6], myasthenia gravis [9], Parkinson's disease [10], migraines [10], and autism spectrum disorder (ASD) [11]. Based on these findings, we anticipate that the neurological disease Syr should also respond to Dharma treatment.

## ETIOLOGY

From the scientific perspective, the etiology of Syr is diverse and primarily linked to disturbances in CSF dynamics. The key causes include [12]:

1. **Chiari Malformation Type I (CM-I):** The most common association, where cerebellar tonsillar herniation disrupts CSF flow, leading to syrinx formation.
2. **Spinal Cord Neoplasms:** Tumors within or near the spinal cord can obstruct normal CSF circulation.
3. **Trauma:** Spinal cord injuries can trigger syrinx development due to post-traumatic alterations in CSF flow.
4. **Adhesive Arachnoiditis:** Inflammation and scarring of the arachnoid mater, often following infections or surgeries, can create CSF blockages.
5. **Congenital Malformations:** Conditions like tethered cord syndrome and developmental abnormalities contribute to syrinx formation.
6. **Postoperative Complications:** Surgeries involving the spinal cord or meninges can lead to abnormal CSF flow dynamics, resulting in Syr.
7. **Obstruction of CSF Circulation:** Other spinal deformities, such as atlantoaxial instability or basilar invagination, may impede CSF movement, promoting syrinx formation.

Despite these recognized causes, the precise mechanisms underlying Syr remain incompletely understood, necessitating further research to refine treatment approaches. Clinically, Syr is difficult to cure, and treatments often have limited effectiveness [13].

From a Dharma perspective, chronic diseases are generally considered karmic in nature, often manifesting through spiritual influence [6]. Since Syr is a rare disease [14], there have been few inquiries about it to Master Lu. The following is the only available instance.

### Q&A 1. Master Lu's Teachings: Answers to Letters of Inquiry (27) Question No. 62 [15]

#### Inquirer:

Hello, Master! My fellow practitioner's seven-year-old daughter has been diagnosed with cerebellar tonsillar malformation and Syr. Should she undergo surgery? Additionally, how should they recite Buddhist scriptures, and how many Little Houses should be offered to her karmic creditors?

#### Master:

This condition is a severe karmic illness. She has come to this world to endure suffering from birth until the end of her life, repaying karmic debts. Her purpose in this life is to settle past debts, and her suffering also brings great pain to her parents. Children who are paralyzed from a young age often share similar karmic patterns.

To help her recover, the first question is how to repay the karmic debts from her past life. She should recite the *Eighty-Eight Buddhas Great Repentance*, perform extensive life liberation by releasing captive animals, and strengthen the recitation of the *Great Compassion Mantra*, sincerely praying to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for healing. Although she is very young, the karmic retribution has already manifested heavily. She can recite the *Eighty-Eight Buddhas Great Repentance* up to 7 times per day.

Master Lu's enlightenment confirmed that Syr is a karmic disease. Based on our previous reports on karmic diseases [6-11], addressing Syr through the Golden Buddhist Practices is expected to yield promising results.

## RESULTS

### Case 1: Recovering from Syr through Guan Yin Citta Dharma Door

As early as 2008, I was introduced to Guan Yin Citta Dharma Door through a DVD. However, perhaps due to my immature affinity with Buddha, I did not take much interest after watching it and passed it on to my elder brother.

In 2008, at the age of 53, I was diagnosed with Syr—a globally recognized medical enigma. This disease is akin to a tree losing its roots, leaving no viable treatment. The doctor told me, "There is no medication to cure your condition, and no known cause worldwide." In other words, I was simply waiting to die. The doctor estimated my survival time to be only two years.

As a neurological disease, Syr caused excruciating pain, as if thousands of needles were piercing my skin. I could not wear clothes, let alone leave the house. At night, even a blanket over my body was unbearable. During an episode, my face would turn ashen—there was only one word to describe it: pain! I felt as though I were in hell, experiencing a fate worse than death, losing over 22 pounds within a month.

Tears became my daily companion as I cried to the heavens: "Why was I given this illness? Why is life so unfair?"

Initially, doctors prescribed me painkillers, the sedatives used for schizophrenic patients. I took a quarter

of a tablet. After taking the medication, I felt as if my feet were stepping on cotton. Since then, I stopped taking it.

Before long, I was diagnosed with depression. I lost interest in everything, could not distinguish between day and night, stopped washing my face or combing my hair, and lay in bed suffering. My daily routine consisted of watching TV—if my eyes grew too tired, I would close them briefly, but the pain would jolt me awake, and I would continue watching.

Seeing my suffering, a friend recommended that I seek help from a psychic (Q&A 2). In my desperation, I spent large sums of money on psychic rituals, following every instruction given. Yet, my condition did not improve. It was only after practicing Buddhism that I understood Master Lu's repeated emphasis: "We must follow proper Dharma practice and refrain from seeking psychics. The Buddhist scriptures we recite provide true protection, as we seek blessings from Bodhisattvas."

In 2010, I unexpectedly came across Master Lu's voice and photo online. He enlightened us that, "Everything is karmic retribution." Upon hearing this, I burst into tears, as if awakening from a long dream—I knew I had found my true teacher.

The illness I suffered from was a result of karmic retribution. Before practicing Buddhism, I had undergone multiple abortions, which led to the manifestation of this rare disease.

Lacking any Buddhist scriptures around me, I immediately searched for digital copies online, painstakingly copying them by hand for recitation. I bought the yellow paper from a stationery store and made copies of the *Buddhist Recitation Collection*. From that moment, I began practicing the Three Golden Buddhist Practices—making vows, releasing captive lives, and reciting Buddhist scriptures. I performed daily Buddhist recitations, chanted Little Houses, and listened to Master Lu's teachings online every day.

In 2010, I made the following vows:

1. Transform 500 people each year;
2. Recite Buddhist scriptures and Little Houses daily;
3. Release 20,000 fish in a year.

In 2012, I vowed to adopt lifelong vegetarianism.

With perseverance, my condition gradually improved. My depression disappeared, and I began to smile again.

After becoming Master Lu's disciple in 2012, I noticed even greater physical improvements—the excruciating skin pain lessened, allowing me to wear

clothes and go outside. Today, my only limitation is physical exertion; if I overexert myself, the pain slightly intensifies.

I made copies of *Heaven, Earth, and Humanity* by Master Lu and frequently distributed Buddhist books during outings, sharing dozens at a time and guiding many fellow practitioners to the Dharma Door. As Master Lu often instructed, "Focus on the effort, not the outcome—when the time comes, the rewards will surely come!"

I have recited hundreds of Little Houses to help transcend the spirits of my aborted children. In my dreams, I have seen several of them successfully ascend.

Now, after 17 years on this path of Buddhist practice, my condition has not completely healed, but the pain is far more tolerable than before. Even the doctors acknowledge, "It is a miracle that you are still alive after all these years!"

Gratitude to Guan Yin Bodhisattva and Master Lu! Guan Yin Citta Dharma Door has created a medical miracle! I will remain steadfast, never forgetting my original aspiration, diligently practicing to attain enlightenment in this lifetime and break free from the cycle of rebirth forever!

Buddhist Practitioner: G91

## **Q & A 2. On Psychics: True Faith in Buddhism, Not Superstition [16]**

(This dialogue occurred on Nov. 4, 2012, over the phone)

**Caller:**

Some people seem to have strong karmic ties with psychics and frequently encounter them in daily life. How should we properly handle such situations while promoting Buddhism?

**Master:**

I have repeatedly warned that associating with psychics is extremely dangerous. These individuals possess physical bodies, but you cannot discern their true spiritual level. If they turn against you, they might cast spells on you. During my visits to Boston, USA, and Canada, I met several people who suffered terribly because of psychics—they were cursed and tormented by spirits for over a decade, spending an exorbitant amount of money in the process.

**Caller:**

How should we, as Guan Yin Citta Dharma Door practitioners, handle such individuals?

**Master:**

Our Dharma Door has never encouraged involvement with psychics. In reality, everyone has a degree of spiritual sensitivity—haven't you ever had prophetic dreams? Do you need a psychic to tell you

whether your aborted child has transcended? If you dream about it, isn't that a spiritual perception? Why rely on others when you can rely on your own Buddha-nature? Don't the psychics make money? When people are possessed by spirits they have spiritual perception. Look at their expressions—those with sinister or eerie smiles often harbor spirits within them!

Spirits possess supernatural abilities, and many psychics are unaware that they are merely channels for these entities. The spirits speak through them, enabling them to make money. Eventually, psychics become dependent on their "spiritual helpers" and even start worshiping them.

When propagating Dharma, initially, many practitioners might have some spiritual perception. After others know you have such ability, they may ask you for help. Over time, greed takes over, leading them to exploit others financially. This is disallowed!

Once their spirit guide departs, they resort to deception, fabricating visions, and performing black magic to sustain their business, and eventually become a devil.

If you stop supporting them, they will cast harmful spells on you. This is especially prevalent in Southeast Asia!

Never act impulsively after finding a good spiritual teacher! Everything I teach is rooted in Right Dharma—reciting Buddhist scriptures and seeking blessings solely from Bodhisattvas, never from spirits or supernatural entities.

Some psychics start with good intentions but inevitably become corrupt over time. This is not allowed.

Psychics and Bodhisattva are totally different. You can discern their true nature—genuine sages exude righteousness, while fraudulent psychics exhibit erratic behavior.

Faith in Buddhism must be grounded in righteousness, not superstition. Countless people have suffered due to blind faith in psychics. Do not fall for deception, and do not engage in spiritual battles on behalf of spirits. Many people unknowingly "fight on behalf of spirits"—they pay psychics, who then battle spirits on their behalf. Even if the spirit temporarily leaves, it will return later to reclaim its debt. This only offers short-term relief but does not solve the root problem.

Guan Yin Citta Dharma Door addresses the root cause of suffering—practice diligently and transform your destiny!

## **Case 2. Buddhism Helped Me Say Goodbye to a Hellish Life**

I am 24 years old this year and was born in a rural area. Since childhood, I lived with my mother and grandmother while my father worked away from home. At home, we had enshrined the statues of the Three Saints, which my father had invited back from elsewhere. However, I was too young at the time to cherish this rare affinity with Buddhism and did not diligently practice or cultivate my mind. I would only recite the holy names occasionally without sincerity, yet my karmic connection to Buddhism was thus planted. From a young age, I loved watching *Journey to the West*, especially the depiction of Guan Yin Bodhisattva in the story.

One day, my mother came across a book titled *Totem World*, which introduced the Dharma Door of Guan Yin Bodhisattva. She soon started practicing Buddhism. Was this not a compassionate arrangement by the Bodhisattva, guiding my mother to encounter Guan Yin Citta Dharma Door? Gradually, I also began reciting sutras alongside my mother. I am grateful to her for leading me into this spiritual practice!

My parents told me that I had been receiving intravenous drips since birth. I was plagued by illnesses throughout my childhood, undergoing multiple surgeries. However, at that time, I had not encountered Buddhism and was unaware that karmic retribution was real and undeniable. From primary school onwards, I committed many transgressions—I stole things, took my classmates' school supplies, stole money from my parents and relatives, bullied others, scolded my younger sister, spoke ill of others, engaged in slander, killed living beings, indulged in lust, and committed numerous other severe offenses.

Retribution came swiftly. First, a pimple-like cyst, the size of a corn kernel, developed on my arm. The doctor anesthetized me and forcibly cut it out. Later, I discovered I was nearsighted and went to the hospital for an eye checkup, only to be diagnosed with both myopia and strabismus. Before undergoing laser surgery for myopia, I first needed a procedure to correct my strabismus. During the surgery, I vividly remember the doctor inserting a needle into my sclera, using a thread to wrap around my eyeball, and forcibly pulling it straight to correct my strabismus. Was this not akin to the punishments of hell?

Later, I underwent sinus surgery, where the doctor used a scalpel to cut away my sinuses. Looking back now, I finally understand—my eyes had seen impure things, and my nose had smelled what it should not have, leading to karmic eruptions. Master Lu was right! One must guard one's body, speech, and mind to avoid creating negative karma. I deeply repent for all the transgressions I have committed in thought, word, and deed. I implore the Bodhisattva to forgive this ignorant and foolish child!



When I was in junior high school, my karmic obstacles erupted drastically. My parents noticed that my spine was gradually becoming curved. Foolish as I was, I did not know how to recite Buddhist scriptures, practice Buddhism, and repent to dissolve my karmic debts. My headaches worsened by the day. By the time I was in my third year of junior high, my parents realized that my spinal curvature had become increasingly severe and might soon compress my internal organs. They took me to the top provincial hospital for a thorough examination.

After undergoing an MRI and other tests, the doctor diagnosed me with hydrocephalus. He was astonished, saying that although I had severe hydrocephalus, I remained fully conscious, with normal cognitive function and no impact on daily life—this was nothing short of a miracle. I am deeply grateful to Guan Yin Bodhisattva for allowing me to live normally despite my illness!

The doctor advised my family to prepare mentally for a craniotomy. He warned us of the risks—during surgery, a catheter would be used to drain the fluid, but there was no guarantee it would not accumulate again. Post-surgery complications could include cerebral hemorrhage, which might be life-threatening. The estimated cost was over a hundred thousand yuan, an unaffordable sum for an ordinary family.

The doctor then told my parents that I had a maximum of five years left to live. This was like a bolt from the blue, piercing their hearts. My parents wept upon hearing this, but at the time, I had no concept of death. Perhaps because I had undergone too many surgeries as a child, I felt nothing upon hearing those words—I simply believed that I would not die.

Although the doctor formulated a surgical plan, my parents were still uneasy about the potential risks. They decided to take me home and search for a better hospital. Fortunately, my mother had already started practicing Buddhism and had some understanding of karmic principles.

One day, while searching online for hospitals that could treat my condition, my mother miraculously found a hospital! Upon consulting a doctor, we were advised to seek treatment as soon as possible. To afford my medical expenses, my father sold one of our houses at a low price. My mother then took me to that hospital.

There, the doctors diagnosed me with Syr, hydrocephalus, Chiari malformation, basilar invagination, and scoliosis. This hospital specialized in treating such conditions and was a top-tier hospital! The correct approach was to operate through the spine, not via craniotomy. It was now evident that the previous hospital had misdiagnosed me—their surgical plan was entirely unfeasible, and a craniotomy would have put my life in grave danger!

I am immensely grateful to Guan Yin Bodhisattva for rescuing me from the clutches of death, and sparing me from an unnecessary and perilous craniotomy! I am also deeply grateful to my father, who willingly sacrificed a house to fund my treatment.

Before the main surgery, I had to undergo a lumbar puncture, which required anesthesia. The doctor plunged the needle directly into my spinal gap, causing excruciating pain, but I could only endure it silently. Then, a long instrument was inserted deep into my spine, reaching my thoracic vertebrae—it felt as if I were being tortured in hell, suffering unbearable agony. But what could I do? Debts must be repaid; I had to atone for my past karma.

After the lumbar puncture, the surgery for Syr began. The dimly lit operating room felt eerily like an underworld. The surgery lasted several hours. When I awoke, the operation had been a success. I am infinitely grateful to Guan Yin Bodhisattva for granting me a second life and this opportunity for redemption!

Post-surgery, I endured a long and painful recovery, lying motionless as IV drips were administered around the clock. My family had to help me turn over, and every passing day felt endless. As the anesthesia wore off, the wound throbbed in unbearable pain. The doctor explained that a catheter had been implanted in my body to facilitate cerebrospinal fluid circulation. I frequently experienced sharp pains in the back of my head, which I now realize was due to the movement of the cerebrospinal fluid. The suffering was immense, but after some time, I was finally able to stand and walk again!

I am profoundly grateful to Guan Yin Bodhisattva for blessing me with a smooth recovery, free from any complications. What's more, the total medical expense was only 30,000 CNY, far less than my parents had anticipated! This was yet another blessing from the Bodhisattva, saving our struggling family a substantial amount of money.

After returning home, I began practicing Buddhism diligently—doing daily recitations and offering Little Houses. Not long after I started practicing Guan Yin Citta Dharma Door, I dreamed of someone telling me that I needed three Little Houses. Upon waking, I was filled with fear—karma and retribution are indeed real!

Through practicing Guan Yin Citta Dharma Door, I realized that my afflictions stemmed from severe karmic offenses, particularly those related to improper relationships. During college, I had two relationships that led to immoral conduct, resulting in karmic consequences. From then on, my scoliosis worsened. My strabismus also resulted from watching inappropriate

content. I sincerely repent for my transgressions and pray for Guan Yin Bodhisattva's forgiveness!

Over the past two years of practicing Guan Yin Citta Dharma Door, I have connected with like-minded Buddhist practitioners. After resigning from my job, I moved to another city, lived with fellow practitioners, and engaged in Dharma propagation. Every day was filled with Dharma joy, and Bodhisattva frequently blessed me in my dreams.

One day, my fellow practitioners planned to travel to another city for Dharma propagation. I wanted to join them, but there were too many people, and the vehicle could not accommodate everyone. As a result, I had to stay behind. I felt very upset because I had lost the opportunity to spread the Dharma, and I regretted it deeply. I even developed a sense of grievance toward Bodhisattva.

That night, I had a dream in which a doctor extracted a tube from my body and said to another doctor, "Look, her tube is completely blocked. I will come back tomorrow to replace it." As he spoke, he was cleaning the tube.

When I woke up, I suddenly realized that the reason I couldn't go for Dharma propagation was that Bodhisattva was helping me clear the blocked tube in my body and replace it! I am deeply grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for once again sparing me from the pain of a second surgery! As an ordinary being trapped in a physical body, I sincerely repent for harboring grievances and resentment toward Bodhisattva. Due to my ignorance, I misunderstood Bodhisattva's compassion. If one tries to learn from Bodhisattva with human thinking, one will never truly become enlightened.

This is my sharing. I hope that after reading my experience, everyone can take it as a cautionary lesson. Do not make the same mistakes as I did. Tread carefully on the path of Buddhist practice, and you will benefit and find liberation sooner. Thank you all!

Dharma practitioner: N92

## DISCUSSION

Syr remains a challenging neurological disorder with limited treatment options. Conventional medical approaches, including surgical interventions, aim to restore CSF dynamics, but their success is often uncertain, with patients frequently experiencing residual symptoms or recurrence [17, 18]. Many patients hesitate to undergo surgery due to potential postoperative complications, such as pain (Case 2), and the uncertain long-term prognosis. Additionally, not all developing countries have access to such surgical practices, and the cost may be prohibitively high for patients in these

regions. Given these limitations, alternative approaches, such as the Guan Yin Citta Dharma Door, may provide a complementary path for managing this condition.

From a Dharma perspective, chronic diseases, including Syr, are believed to arise from karmic retribution. Master Lu's teachings repeatedly emphasize the severe karmic consequences of killing karma, particularly abortion, which has become increasingly prevalent in modern society. Aborted children, having never undergone the process of forming their own killing karma, can directly manifest as spirits, causing profound physical, neurological, and mental ailments in their parents and their other children. Case 1 illustrates how aborted children can be a direct cause of Syr, while Case 2 demonstrates how killing karma and other negative karmic deeds contribute to its manifestation.

In Case 1, the patient experienced severe pain. Upon reflecting on her past karmic causes, she realized that multiple abortions had directly contributed to her suffering. In Case 2, the patient engaged in killing, sexual misconduct, theft, physical and verbal abuse, bullying, and indulgence in inappropriate content. From a Dharma perspective, killing and sexual misconduct are considered grave karmic offenses. Once these karmic obstacles manifest, they lead to relentless illness. Her Syr is a direct karmic retribution in this lifetime.

Master Lu teaches us to refrain from all evil and cultivate all good [6]. Only by doing so can we avoid negative karmic retribution and attain positive outcomes.

Our publications have demonstrated that abortions are karmic causes of various diseases, including lung cancer, lumbar disc herniation, ALS, insomnia, Meniere's disease, systemic lupus erythematosus [6], pancreatic cancer, multiple metastatic cancers [19], asthma [20], facial myasthenia gravis [9], glutaric aciduria type I [21], depression [22], ASD [11], oppositional defiant disorder [23], and parapsychoarchia (schizophrenia) [24]. This study adds Syr to the list of diseases associated with abortion, further illustrating its karmic consequences.

In the human world abortion laws may vary by region, but in the laws of the underworld and heaven, it is considered an act of severe killing. No one can escape the karmic retribution of abortion. Without studying Buddhism, one may not understand why misfortune arises when retribution manifests, asking, "Why was I given this illness? Why is life so unfair? (Case 1)" Syr, like other rare and intractable diseases, occurs regardless of national borders, race, age, or culture—it follows only the law of cause and effect. Therefore, everyone should study Buddhism to maintain a healthy and blessed life.

Some children come to repay kindness, while others come to collect debts. If you kill a child who came to repay kindness, how could you bear it? If you kill one

who came to collect debts, your old karmic burden remains unpaid, and you incur an even greater debt—a life. Regardless of their purpose, every child should be treated with compassion, for they carry your blood, and it was your decision to bring them into existence.

Some parents may argue that they did not intend to conceive and became pregnant due to carelessness. According to Buddhism, using the body for indulgence generates negative karma [25]. Moreover, it may attract a spirit from the underworld that is not qualified for human rebirth, allowing it to illegally enter the fertilized egg or fetus undetected and bring genetic diseases [21]. Without an understanding of Buddhism, one may face obstacles throughout life. Such Dharma teachings, as imparted by Master Lu, cannot be found in medical books or other texts.

To alleviate suffering from Syr, the patient of Case 1 adopted the Three Golden Buddhist Practices: making vows, releasing captive lives, and reciting Buddhist scriptures. A key practice was the recitation of Little Houses dedicated to the transcendence of aborted children. Over time, as more Little Houses were offered and the spirits were successfully guided to higher realms, the patient's symptoms showed remarkable improvement. The unbearable pain subsided, mobility increased, and overall well-being was significantly enhanced. Dreams also provided confirmation, as she saw visions of these spirits ascending after receiving the Little Houses.

Scientific research has yet to explore the potential mechanisms through which Dharma practices influence health outcomes. However, growing evidence suggests that these practices may positively impact nerve health [9], cognitive function [22-24], and immune response [6]. While further studies are needed to validate the effectiveness of Dharma-based healing approaches for Syr and other neurological conditions, the observed case suggests that faith, discipline, and consistent Dharma practice can lead to tangible improvements in well-being.

Practicing Dharma to heal Syr offers several advantages over conventional therapy. The effects are remarkable, the cost is minimal (essentially free aside from life liberation), and there are no side effects. On the contrary, it provides additional benefits, such as liberation from karmic burdens, enhanced overall well-being, and ultimately, the possibility of ascending to the heavens or even the Four Sagely Realms after death.

Therefore, Syr patients, as well as those with chronic illnesses, are encouraged to embrace Dharma practice to enhance their health and well-being.

Future research should explore the integration of Dharma practices with medical treatments to enhance patient outcomes. Additionally, larger case studies or

retrospective analyses could provide further insight into the potential role of karmic healing in neurological disorders. By bridging the gap between science and spirituality, a more holistic understanding of disease management may emerge, benefiting both medical and Dharma practitioners.

## CONCLUSION

This study demonstrates the transformative impact of Guan Yin Citta Dharma Door in alleviating symptoms and enhancing quality of life. Through Dharma practices such as making vows, reciting Buddhist scriptures, and performing life liberation, patients experienced significant symptom relief. These practices may extend survival beyond conventional medical expectations.

Master Lu's teachings highlight that chronic illnesses often stem from karmic causes and can be alleviated through dedicated Dharma practice. This study provides evidence that karmic healing may serve as a complementary approach to managing Syr. While scientific research has yet to fully explore the link between spirituality and neurological disease outcomes, the findings suggest that Dharma-based practices can play a vital role in health and well-being.

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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 patient. All the experimental procedures and practices by the presenter were done by himself independently.

## Statement by Translator and Writer

The stories and the questions and answers 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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