

Review Article

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Leukemia: Root Causes and Resolutions

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ABSTRACT

Background: Leukemia affects individuals across all age groups and accounts for over 600,000 incident cases and more than 300,000 deaths worldwide annually. Despite advances in chemotherapy, targeted therapies, immunotherapy, and hematopoietic stem cell transplantation, it remains a major clinical challenge due to disease heterogeneity, treatment-related toxicity, relapse, and therapeutic resistance. Current biomedical models explain leukemogenesis through genetic and epigenetic alterations but do not fully explain why particular cells acquire these alterations in the first place.

Objectives: This study presents Dharma Master Jun Hong Lu's theoretical framework regarding leukemia and examines three clinical case studies where patients utilized Master Lu's teachings to manage their condition. The framework positions karma and spiritual factors as upstream causes of disease, with genetic mutations and uncontrolled cellular proliferation understood as downstream manifestations.

Methods: Four recorded dialogues between Master Lu and practitioners are presented, in which Master Lu addresses the nature of leukemia, including its karmic origins, spiritual attachments, and the role of external triggers. Three detailed case studies are then examined, describing patients who applied the Five Golden Buddhist Practices of Guan Yin Citta Dharma Door—making vows, reciting Buddhist scriptures, performing life liberation, reading *Buddhism in Plain Terms*, repenting of wrongdoings and refraining from doing them—alongside conventional medical care.

Results: Across the cases, patients reported restoration of blood counts to normal ranges, resolution of life-threatening complications, avoidance or cessation of chemotherapy, and, in one case, full recovery within three months by a patient who had prepared for his own funeral.

Conclusion: Leukemia is fundamentally a karmic and spiritual disease in nature. Therefore, its management requires an integrative approach that addresses both the spiritual and physical dimensions of the illness.

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Introduction

Leukemia can affect individuals across all age groups and represents a significant global health concern because of its substantial morbidity and mortality [1]. It accounts for over 600,000 incident cases and more than 300,000 deaths worldwide annually [2]. Its distribution spans all demographics, ranging from acute lymphoblastic leukemia (ALL) as the most common pediatric malignancy to acute myeloid leukemia (AML) and chronic lymphocytic leukemia (CLL) predominantly affecting older adults [3,4].

Leukemia is a heterogeneous group of hematological malignancies characterized by the uncontrolled proliferation and abnormal development of blood-forming cells, primarily within the bone marrow and hematopoietic tissues [5]. The disease disrupts normal hematopoiesis by allowing malignant leukocytes or their precursor cells to accumulate in the bone marrow and peripheral blood, thereby impairing the production of normal red blood cells, platelets, and functional white blood cells [6]. As a result, individuals with leukemia may develop anemia, thrombocytopenia,

recurrent infections, bleeding tendencies, fatigue, and other systemic manifestations.

Contemporary leukemia management may involve chemotherapy, targeted molecular therapies, immunotherapy, radiation therapy, hematopoietic stem cell transplantation, or combinations of these modalities, depending on the leukemia subtype and individual patient characteristics [6,7].

Despite significant advances in diagnosis and treatment, leukemia remains a major clinical challenge. Disease heterogeneity, treatment-related toxicity, relapse, therapeutic resistance, and disparities in access to specialized care continue to influence patient outcomes [6,8].

Consequently, exploring the deep underlying mechanisms and novel therapeutic strategies for leukemia remains essential. A previous case study demonstrated complete disease remission following a Buddhist intervention in a female patient who was otherwise a candidate for hematopoietic stem cell transplantation. This observation suggests that leukemia pathophysiology may involve mechanisms beyond currently established scientific

models, highlighting potential therapeutic avenues that warrant rigorous further investigation.

In this study, we present Dharma Master Jun Hong Lu's theoretical framework regarding leukemia and examine three clinical case studies where patients utilized Master Lu's teachings to manage their condition. Through these cases, we aim to explore the underlying principles proposed in this paradigm and evaluate its prospective novel approaches to leukemia management.

Worldviews, Mechanisms & Solutions

Science Perspective

The development of leukemia is associated with genetic and epigenetic alterations that interfere with normal mechanisms governing cellular proliferation, differentiation, and survival [9, 10]. Advances in molecular biology and genomic medicine have substantially improved understanding of these alterations and have contributed to the development of more precise diagnostic and therapeutic approaches [9,10].

Disruptions in both genetic stability and epigenetic machinery are central drivers of leukemic transformation, impairing normal hematopoietic differentiation and cell cycle control [9,10]. Recent advances in high-throughput sequencing have mapped these recurrent somatic mutations and DNA methylation alterations, directly enabling the development of targeted therapies [9,10].

Genomic profiling mapped recurrent mutations in *IDH1* and *IDH2*, which produce the oncometabolite 2-Hydroxyglutarate (2-HG) to block cellular differentiation. Small-molecule inhibitors such as ivosidenib (targeting *IDH1*) and enasidenib (targeting *IDH2*) directly restore myeloid differentiation, leading to FDA approvals for relapsed/refractory cases [11].

A critical question arises: what causes leukemia-associated genes, such as *IDH1* and *IDH2*, to mutate, and what are the deep mechanisms driving these specific alterations?

Scientifically, explaining *IDH1/2* transformation requires distinguishing between upstream mutagenic triggers—the events that induce physical DNA damage—and downstream biochemical driver mechanisms that select for specific active-site hotspots. Etiologically, these mutations originate from age-associated spontaneous replication errors or exogenous genotoxic stress. Once introduced, specific arginine substitutions confer a distinct evolutionary advantage to the cell, enabling the mutant clone to undergo selective expansion [12,13].

This explanation implies that contracting leukemia is largely a matter of chance—that the patient is merely a passive recipient of the disease and entirely blameless [Figure 1].

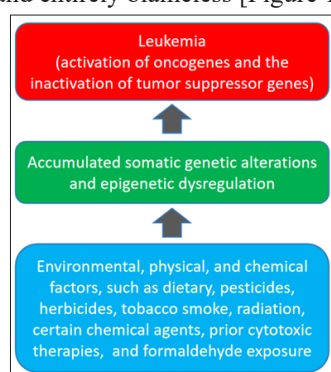


Figure 1: Biomedical Model of Leukemogenesis

The conventional biomedical framework attributes the development of leukemia to downstream somatic genetic alterations and epigenetic dysregulation. These molecular abnormalities, including the activation of oncogenes and inactivation of tumor suppressor genes, lead to uncontrolled cellular proliferation and impaired differentiation. Upstream factors are conceptualized as external, environmental, physical, or chemical triggers (e.g., radiation, pesticides, formaldehyde exposure, or cytotoxic therapies) or stochastic replication errors. Under this model, contracting leukemia is largely viewed as an arbitrary or probabilistic event.

Dharma Perspective

From a Buddhist perspective, however, contracting leukemia is far from a mere statistical coincidence. It is governed by the universal Law of Cause and Effect [14,19,20]. Because leukemia represents a negative outcome, it necessarily stems from negative actions previously sown by the individual. Thus, the disease is self-induced—a direct physical manifestation of the patient's accumulated karmic obstacles.

Within this Buddhist framework, leukemia is understood as originating from karma, and addressing the illness therefore requires resolving the underlying karmic debt [14]. As stated in *Buddhism in Plain Terms* Book 1 chapter 8 [21], “Karmic obstacles are negative consequences within a cause-and-effect relationship; at the same time, they are the consequences that one deserves as a result of the causes one has created. Therefore, nothing can alter them except by counterbalancing them with another positive cause and effect. Positive causes and effects are understood as merits and virtues (功德), and thus merits and virtues can counterbalance karmic obstacles.” For example, taking life is understood to generate negative karma, whereas liberating captive animals is regarded as generating merits and virtues. Accordingly, the Five Golden Buddhist Practices of the Guan Yin Citta Dharma Door are intended to cultivate positive causes and effects, particularly through the accumulation of merits and virtues, which are believed to help resolve karmic debts. From this perspective, the karmic obstacles understood to underlie the manifestation of leukemia may be eliminated through Dharma practices. This constitutes the foundational principle underlying the Buddhist approach to healing leukemia described in this report.

Furthermore, Buddhist teachings view sentient beings as a synthesis of physical form and soul. Upon bodily death, the soul persists and may enter lower realms, called a spirit (a respectful name for “ghost”). When a person's karma matures, aggrieved spirits may attach themselves to that individual to collect unpaid karmic debts. Such spiritual attachments often manifest as severe physical illnesses, including leukemia. True healing, therefore, requires a dual approach: eliminating negative karma and aiding the attached spirits to ascend to higher realms. Guided by these principles, practitioners have reported achieving clinical remission even from advanced-stage cancers, such as leukemia [14], late-stage lung cancer, advanced prostate cancer, late-stage pancreatic cancer, multiple cancers, malignant lymphoma [15], breast cancer [16], metastatic liver cancer [17], and hereditary metastatic lung cancer [18].

Following are four dialogues between Master Lu and the phone callers, in which Master Lu specifically addressed the nature of leukemia.

Q&A 1: Leukemia: Beverages and Formaldehyde Are Triggers, But the Main Cause is the Spirits [22]

(This dialogue took place over the phone on November 1, 2015.)

Caller: Master, some children develop leukemia shortly after birth. Newspapers mention that drinking beverages or inhaling formaldehyde from renovations could be contributing factors. Of course, from our Buddhist perspective, we understand it as a karmic illness, a spiritual illness. So drinking beverages and exposure to formaldehyde are just *triggers*, not the *main cause*, right?

Master: That is correct. I have mentioned this many times. Once, when I was driving, I saw an elderly lady coming out of a sea animal restaurant. She had just eaten a big crab and was still saying, “That was a good meal.” Right after that, I saw the crab’s leg spiritually latch onto her. Then she fell flat. This was at a restaurant in Parama. I know the manager there. Later, I spoke with him about it. He said her head injury was severe—there was bleeding on the spot.

I saw the crab spirit, but I could not tell her. She would not understand. Later, when people asked her how her head got so injured, she said, “Ah, I was not careful—tripped over my foot.” “Tripped over her foot”—isn’t that just a *trigger*?

Caller: Yes.

Master: She could not see it. All she could say was “I tripped,” but what I saw was the crab’s claw causing it.

Caller: I understand now. Thank you, Master, for your compassionate teaching.

Q&A 2: Parents Run a Fish Farm; The Child Suffers Karmic Retribution with Leukemia [23]

(This dialogue took place over the phone on July 21, 2017.)

Caller: Master, a 13-year-old boy has leukemia. After a bone marrow transplant, he is experiencing marrow suppression. His blood count does not increase, and he has developed kidney failure, pericardial effusion, pleural effusion, and ascites. He can not even urinate. His mother has vowed to be fully vegetarian and is reciting Little House diligently. They released 100,000 CNY worth of blackfish and softshell turtles; she personally released 10,000 blackfish and plans to release 300 more turtles. She is very worried now because the boy is bloated and in pain, swollen all over like a balloon. What should she do?

Their family used to run a fish farm for many years, and her husband’s company often took kickbacks from clients. Is the child bearing the family’s karmic debt?

Master: Yes, the fish farm’s karma has retributed onto the child. The kickback issue is not the main problem.

Caller: Given his condition, how many more fish should be released, and how many Little Houses are needed to get through this danger period?

Master: A lot of recitation is needed. The child is carrying the family’s karmic burden.

Caller: So, should they recite at least 800 Little Houses?

Master: Yes.

Q&A 3: After Three Months of Diligent Practice of Guan Yin Citta Dharma Door, Leukemia Greatly Improved [24]

(This dialogue took place over the phone on January 2, 2015.)

Caller: Hello, Master! I have two very typical cases to report. They made us deeply believe in the importance of faith, vows, and practice (or faith, commitment, and action) (信愿行). A fellow Buddhist practitioner helped a fellow from Taiwan whose son had severe leukemia—bedridden. To save her son, the mother was very diligent, getting up at 3:30 AM daily to recite Buddhist scriptures. After more than three months and reciting over 380 Little Houses, her son greatly improved and can now get out of

bed and walk. We are truly grateful to Guan Yin Bodhisattva! Everyone knows leukemia is very difficult to treat.

Master: Leukemia is blood cancer.

Caller: Yes. Doctors had given up. It was basically a death sentence. This mother was really diligent and had faith that Guan Yin Bodhisattva could save her son. We were all very moved and wanted to share this to help everyone believe in Guan Yin Citta Dharma Door, believe in you, and believe in the Bodhisattva. With faith, you can be saved!

Q&A 4: Blood Cancer: After Reciting 61 Little Houses for the Karmic Creditors, There is no Need for Chemotherapy [25]

(This dialogue took place over the phone on April 11, 2014.)

Caller: Hello, Master! I am happy to share this story. A fellow Buddhist practitioner from Malaysia had just started practicing Guan Yin Citta Dharma Door. His sister had blood cancer. At first, it was an early-stage diagnosis, so she only took traditional Chinese medicines (TCM). But recently, it got worse—she had red spots and swelling in her hands. Doctors insisted on chemotherapy. Then she encountered Guan Yin Citta Dharma Door. Before starting chemo, she recited 61 Little Houses for her karmic creditors in about three weeks. When she was rechecked, the doctor said there was no need for chemo. So miraculous! Little Houses are truly amazing!

Master: See?

Caller: Just three weeks of recitation, and the doctor said no chemo needed. She also vowed to Bodhisattva to share her story. She will share it next year.

Master: If she has vowed to testify, she will recover even faster. I am telling you: saving people is the greatest merit and virtue.

Caller: Yes, this Dharma Door is truly wonderful!

In these four Q&A dialogues, Master Lu explains that leukemia is fundamentally a karmic illness caused by negative actions from the past—particularly the taking of life—and manifested through spiritual attachments, with external factors serving only as triggers rather than root causes (Q&A 1). He confirms that karmic retribution can fall upon offspring, as seen in the case of a 13-year-old boy whose parents’ fish farm business led to his severe leukemia, and recommends extensive recitation of Little Houses (at least 800 sheets) combined with animal release to resolve the debt (Q&A 2). The dialogues also present testimonies of recovery: a mother’s diligent practice of daily recitations and over 380 Little Houses in three months brought her bedridden son back to walking after doctors had given up (Q&A 3). Another patient with blood cancer recited 61 Little Houses in three weeks before chemotherapy, only to have her doctor declare that treatment was no longer needed (Q&A 4). Collectively, these cases illustrate that sincere Buddhist practice can effectively address the spiritual root of leukemia and lead to clinical improvement or even remission.

In the following results section, we present three case studies to demonstrate the practical application of Dharma principles in managing leukemia, thereby validating the framework proposed by Master Lu.

Results

Case 1: Master Lu—The Bodhisattva in My Heart: You Saved My Life and Changed My Life

I am a leukemia patient and have been suffering from this illness for seven years. During those seven years, I relied on medication to maintain my condition and went to the hospital regularly for blood tests. My condition would improve at times and worsen at others.

On May 3, 2009, I came down with the flu, developing a fever and a cough. I received treatment at the hospital for more than a month. Although my fever eventually subsided, my cough did not go away.

On July 4, 2009, my spouse met the benefactor who would change my life. He told my spouse many stories about how the director of a radio station used his extraordinary abilities to help people with their illnesses. This was the first time I had heard that there was a 2OR Australia Oriental Radio in Sydney, and that its director was such an extraordinary sage.

On July 5, 2009, with the attitude of simply giving it a try, I went with this benefactor to attend a large-scale live Zongshu (a Q&A session on totem reading) hosted by Master Lu. At the event, Master Lu examined people's totems and could tell them about their past, present, and future. He could observe spiritual beings and see different realms in the heavens and the underworld. He could examine people's health and point out their current and future illnesses. He could also assess *Feng-Shui* and tell people how to make their surroundings a better environment.

I was stunned by Master Lu's extraordinary abilities but even more deeply moved by His compassionate and kind heart, like that of a Bodhisattva, and by His patience in helping and saving sentient beings. As soon as the event ended, I eagerly ran onto the stage, gave him my year of birth and Chinese zodiac sign, and asked Master Lu to take a look at my condition. I hoped that he could save me.

Master Lu said, "You will die next year." Then He added, "When I say you will die, you definitely will."

At that moment, my mind went blank with a sudden shock. I knew that I was ill, but I had never imagined that I would die so soon. After that, I could no longer hear clearly what Master Lu said. I walked off the stage in a daze. My mind was completely blank, and I felt as if I had become numb.

I did not believe that what Master Lu had said could really be true. But I had witnessed His extraordinary abilities with my own eyes, so I could not simply refuse to believe Him. I quietly walked out of the venue.

While I was waiting for my ride in the parking lot, I suddenly felt that I needed to use the restroom, so I went back inside. When I reached the restroom entrance, Master Lu happened to walk out through the door. He recognized me and said, "Don't worry. You can still be saved. Go home and recite 49 Little Houses for your karmic creditors."

As soon as I heard this, I became extremely excited. Master Lu had said that I could still be saved. Wasn't this Guan Yin Bodhisattva helping me?

After I returned home, I stopped wandering around aimlessly. From morning until night, I devoted myself to reciting Little Houses. At first, I could recite only one a day. Later, I was able to recite two a day.

A miracle happened one week later. Without taking any medication at all, my cough disappeared without my even realizing it, and the inflammation in my pus-filled nose was gone as well. My neighbor was amazed and said, "Uncle, your complexion looks much better these past few days." I could also clearly feel that

my body no longer felt as uncomfortable as before.

On July 17, 2009, the benefactor whom I will never forget helped me once again by asking Master Lu, despite his extremely busy schedule, to examine my illness.

Master Lu said, "There are too many karmic obstacles on you, and they come from your past life. When I looked at your totem, I felt cold air coming from both my arms and my back. When you go home, in addition to reciting Little Houses, you must also do your daily recitation. Recite the *Great Compassion Mantra*, the *Heart Sutra*, and the *Eighty-Eight Buddhas Great Repentance*. I guarantee that when you go to the hospital for your next test, the results will be better than any previous test."

Master Lu then added, "At first, you didn't believe in Buddhism, did you?"

He could even tell whether I believed Buddha in my heart. Once again, I was completely convinced by Master Lu's extraordinary abilities.

After returning home, I worked even harder and recited the Buddhist scriptures with greater sincerity. Sure enough, when I went to the hospital for a blood test on July 27, the doctor said, "All of your test results are within the normal range. You do not need to have a test every month anymore. You can change to once every three months."

Once again, this confirmed Master Lu's extraordinary abilities.

On July 31, 2009, Guan Yin Bodhisattva helped me once again, allowing me to fulfill my wish and successfully get through to the hotline of the Zongshu program (A totem reading Q&A).

Master Lu praised me for making great progress. He said that at first I did not believe, but once I started believing, I became extremely devoted. Master Lu told me to pay attention to my throat and lungs. He said that originally, something (note: tumors) was supposed to grow in these two areas.

Afraid that I had not understood, Master Lu emphasized again, "Do you know what I mean by 'something growing'?"

I said, "Yes, I understand."

Master Lu said, "Now it is fine. It has been stopped, and it will not grow."

He also taught me to frequently visualize my lungs as being white.

As my condition improved, I felt more relaxed, worked even harder at reciting Buddhist scriptures, and became faster at reciting Little Houses.

On August 9, 2009, I participated in a life-release activity organized by the Youth Group. At the seaside, Master Lu walked toward me from a distance and took the initiative to shake my hand. I truly felt incredibly happy, because in my heart, Master Lu was Guan Yin Bodhisattva. To shake hands with Master Lu was like having the Bodhisattva shake hands with me.

Master Lu said, "Your kidneys lack water, so you need to drink more water."

He then said, “You have already had your lifespan extended.”

After that, He told the people who had gathered around us, “This person originally had only a few months left to live, but now his lifespan has been extended.”

Everyone present applauded happily for me. I sincerely thanked Guan Yin Bodhisattva and thanked Master Lu. It was the Bodhisattva who enabled Master Lu to save me time and time again. Every time I met Master Lu, I received different guidance and help from him.

Master Lu is the sage who saved my life!

Master Lu said that I was actually a pretty good person but that I was too stubborn. He was absolutely right. Because of my stubborn temper and my tendency to get caught up in one particular way of thinking, I was unable to look at things from all perspectives and could not easily tolerate others. Whenever things did not go the way I wanted, I would argue with people and had accumulated a great deal of negative karma through my speech. I had also paid a heavy price for this in the past.

Master Lu repeatedly taught us that when we recite Buddhist scriptures, we must recite them with our heart. In life, we should be good people and never do bad things. We should do more good deeds and release more captive animals.

Following Master Lu’s teachings, I worked hard to change myself. Through reciting Buddhist scriptures, my mood improved, my worries decreased, and my relationships with the people around me became better. My physical health also recovered.

Master Lu is Guan Yin Bodhisattva. He not only healed my illness and extended my lifespan but also taught me how to be a good person and how to carry out the deeds of a Bodhisattva, benefiting others and society.

It was Master Lu who changed my fate and fortune!

Shared by: W217
September 4, 2009

Comments

Unlike scientific research, in which establishing a causal relationship generally requires repeated experiments with positive and negative controls, along with statistical analysis, a Dharma Master is able to perceive the relationship between cause and effect through His extraordinary capabilities. Master Lu possesses such a capability: from an observed consequence, He can directly identify its underlying cause. The case of a patient whose leukemia is attributed to karma created in a previous life is one such example. Once the cause is identified, the method for addressing it naturally follows: remove the karma and elevate the spirit.

When events unfold exactly as the master perceives and instructs, there may seem to be no need to establish experimental controls to demonstrate the effectiveness of the method. Nevertheless, in addition to welcoming individuals to testify to its efficacy based on their personal experiences, Dharma is also open to scientific investigation and to the use of appropriate controls for rigorous testing.

Case 2: Killing Karma Affects Three Generations: Practicing Buddhism Helped My Son’s Leukemia Indicators Return to Normal

I was first exposed to Buddhism in 2010, but the conditions were not yet right for me to study it deeply. At the beginning of 2017, when I was entering a predestined 369 calamity, I was involved in a traffic accident and injured my right foot. Seeing how much hardship I was going through, one of my colleagues gradually guided me onto the path of Guan Yin Bodhisattva’s Guan Yin Citta Dharma Door.

It was not until the end of 2017, encouraged by fellow Buddhist practitioners, that I watched videos of Master Lu’s Dharma talks and summoned the courage to start reciting Buddhist scriptures. Because I had not properly studied Master Lu’s *Buddhism in Plain Terms*, I did not understand the importance of reciting scriptures. I often became lax and procrastinated, wasting a great deal of time. Little did I know that there are countless karmic obstacles and calamities in a person’s life and that karmic retribution is already waiting for us along the road ahead...

At the beginning of 2020, I unexpectedly became pregnant. I already had a son and a daughter, and now I was pregnant with another child, which put me under tremendous psychological pressure. I often felt dizzy and had abdominal pain. I went to the hospital for an examination. The doctor said there was no fetal heartbeat and recommended terminating the pregnancy. I knew very well that abortion would bring serious karmic consequences, but under the circumstances, I still underwent an abortion procedure.

Previously, I had watched Master Lu’s videos on totem reading. From them, I learned that the karmic consequences of abortion may be borne either by the parents or by the children living in this world. Sadly, this proved to be true in my case.

In July 2022, my son was suddenly diagnosed with leukemia. The news struck me like a bolt from the blue, and our whole family was immediately enveloped in sorrow and anxiety. With the help of fellow Buddhist practitioners, I made the following vows:

1. Recite 1,200 Little Houses for my son’s karmic creditors;
2. Release 10,000 fish and 108 soft-shelled turtles for my son;
3. Share our experience publicly and use it to help more sentient beings having affinity with Buddha and to practice Buddhism once my son recovers.

About a week after my son was hospitalized, my daughter dreamed that Master Lu gave my son an injection, after which he was discharged from the hospital. I am truly grateful to Master Lu.

With the compassionate blessings of Guan Yin Bodhisattva and Master Lu, as well as the loving and compassionate assistance of fellow Buddhist practitioners, together with my perseverance in making vows, reciting Buddhist scriptures, and performing life liberations, my son’s condition gradually improved and his medical indicators became increasingly stable.

His blood test results eventually returned to normal, and he no longer needed injections. He only needed to take medication for a period of time to consolidate his recovery. I am also continuing to fulfill the vows I made regarding the Little Houses.

The karmic consequences of my abortion left me physically and emotionally exhausted. As women, we must cherish ourselves and cherish life. We must never bury another “time bomb” along the road of our own lives!

I have also read many sharing articles about people who experienced miracles and changes in their destinies through learning Buddhism and reciting Buddhist scriptures. These stories have strengthened my faith in Buddhism. Only by persevering in cultivating our minds and practicing Buddhism, and by studying *Buddhism in Plain Terms*, can we eliminate karmic obstacles and develop wisdom, thereby changing our destinies.

Everyone comes into this world carrying karmic obstacles. If we do not sincerely learn Buddhism and recite Buddhist scriptures, we can only repay our karmic debts by suffering through our physical bodies, spending our lives amid illness and pain as our destinies unfold. The Law of Cause and Effect is real and never fails.

Recalling the past, when I was young, my parents operated a fish pond for several years. Those years of killing had already planted the “root of misfortune” that would affect the following three generations.

First, my mother experienced karmic retribution during a predestined 369 calamity. At the age of 66, she was diagnosed with cancer. Because I had already begun practicing Buddhism, I helped her release captive animals and pray for her longevity. However, five years later, she still passed away.

This was truly karmic retribution that I experienced firsthand in this lifetime! Now, my mother also sometimes comes to me in dreams asking for Little Houses, and I help her by reciting some for her.

After my son was born, my parents-in-law would often kill live animals and poultry for me to eat. Together with my parents’ raising fish karma, this caused me to suffer from eczema for seven years. Later, after I recited Buddhist scriptures to repay my karmic debts, the condition was healed.

My son’s blood disorder was, to a great extent, caused by the heavy killing karma accumulated by our family.

The suffering endured by three generations of my family has all been caused by our family’s killing karma.

I hope that all those having an affinity with Buddha who read this sharing will take it as a warning. Please, never again create killing karma, lest it bring suffering upon yourselves and your loved ones.

Shared by: S218

Comments

1. “Predestined 369 calamity” is a term used in Guan Yin Citta Dharma Door. Master Lu uses it to describe certain ages at which accumulated karma is believed to mature and manifest as calamities, such as illness or injury. Examples include ages 3, 6, 9, 13, 16, 19, 23, and so forth. The presenter’s injury to her right foot and the discovery of her mother’s cancer at age 66 are two examples of what is described as a karmic eruption occurring at a predestined 369 calamity age.

2. Cause and Effect is a core principle of Dharma teachings. The universal law is that sowing bad causes leads to bad effects, and no one can escape the consequences of their actions. Killing is considered a harmful action, with consequences traditionally described as a shortened lifespan and illness. This teaching has been part of Dharma traditions for thousands of years.

From this perspective, the killing karma associated with abortion and the killing of animals eventually manifested as illness in the mother, in the form of eczema, and in her son, in the form of leukemia. Some may question this teaching by pointing out that many people engage in killing without experiencing any apparent retribution. According to the Dharma view, however, the timing of karmic consequences varies. If the karma does not manifest at a particular predestined 369 calamity age, it may manifest at another time; if it does not mature in this lifetime, it may mature in a future lifetime. As illustrated by Case 1, the karma underlying his present leukemia suffering originated in a previous life.

Case 3: A critically ill Leukemia Patient who Had Prepared for His Own Funeral Recovered Fully within Three Months after Encountering Guan Yin Citta Dharma Door [26]

(This dialogue took place over the phone on September 1, 2019.)

Caller: Hello, Master! I would like to share a successful case. This fellow practitioner was a critically ill leukemia patient who had secretly prepared for his own funeral. Fortunately, he encountered Guan Yin Citta Dharma Door, and all his health indicators returned to normal within just three months. Following is his recovering experience.

“In July 2016, I began experiencing nightly head sweats during sleep, followed by pain in the left side of my abdomen. I thought it was just trapped gas from eating and tried various medications, but after three days there was no improvement. I went to the hospital for an ultrasound, which showed an enlarged spleen. Blood tests revealed extremely high white blood cell counts and a platelet count of only 29. I was hospitalized for further tests, including a biopsy, and was diagnosed with a type of leukemia called M6 acute myelogenous leukemia.

The doctor said that the only cure was a bone marrow transplant. Conservative treatment alone would cost over one million CNY (~149,000 USD) and came with huge risks. The diagnosis hit me like a bolt of lightning. A dark cloud enveloped my family. My wife cried all day. As we waited in agony for a suitable donor, days passed without any news. The doctors said, ‘You can only do chemotherapy to maintain your condition, but it cannot cure you.’

I was completely in despair. Bearing the pain in my heart, I quietly prepared for the end and made arrangements for my own funeral. The long process of chemotherapy was excruciating. The high medical expenses were crushing. I went through seven courses of chemotherapy in this darkness. By the eighth round, my veins were so damaged from the treatment that they could no longer be located. Just one free course of medication remained, and I became lost and helpless—how would I afford future medications? How could I continue treatment if my veins could not be found?

When I was most lost, heaven showed mercy. I am deeply grateful to Guan Yin Bodhisattva for giving me the chance to encounter Buddhism and learn about Guan Yin Citta Dharma Door. I came to understand that serious illnesses are karmic illnesses, and only through diligently practicing Buddhism and reciting scriptures could I be saved.

On May 3, 2018, I began doing daily recitations. At that time, I was gravely ill, my complexion was frightening, and I could not even kneel. I had little faith. During one incense offering, a spirit grabbed my neck, and I could not breathe. Terrified, I cried out silently in my heart: ‘Dear Bodhisattva, please save me!’ A short while later, the spirit departs. It was incredibly effective and greatly boosted my faith.

One month later, with the help of many fellow Buddhist practitioners, I set up a Buddhist altar at home and received 67 recited Little Houses donated by fellow practitioners. Since inviting Guan Yin Bodhisattva into our home, I have joined the group morning recitations daily at the altar. Wicks of oil lamps frequently form lotus shapes. I am deeply grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva.

As my health improved day by day, I adjusted my daily recitations to 49 times for each scripture. However, I still hesitated to make great vows out of fear of not fulfilling them. Fellow practitioners encouraged me: ‘The greater your vow, the greater your merits and virtues, the greater your energy, and the faster your karmic obstacles will be eliminated.

Following Master Lu’s guidance for severely ill patients, I made great vows.

1. Be vegetarian for life;
2. Never kill any living beings;
3. Release 3,000 fish within a year;
4. Recite 1,000 Little Houses for my karmic creditors within a year;
5. After recovery, I would share my story publicly to save others.

One month later, my complexion improved significantly—from dull yellow to rosy. This further strengthened my faith in Guan Yin Citta Dharma Door. My strength returned day by day, and within three months, my body returned to a normal, healthy state. I personally experienced the boundless power of the Dharma and was filled with Dharma joy every day.

It has now been over a year since I started practicing. I have become a key supporter in helping others set up Buddhist altars. I have truly come to understand the boundless compassion of Guan Yin Bodhisattva.

I am eternally grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, who saves those in suffering and responds to all prayers. I am also grateful to Master Jun Hong Lu for selflessly spreading the Dharma and saving countless beings.”

Master: This is such a great testimonial. Please contact Secretary M at our office and arrange for this to be shared at a Dharma Conference. It could help many people and eliminate a great deal of his karmic obstacles. Any sincere testimony like this can help the person reduce a lot of negative karma.

Caller: Yes, he was already preparing for his funeral. It is truly incredible!

Master: The Bodhisattva is truly compassionate. When the Bodhisattvas and Dharma Protectors help you once, you must understand how to accumulate more merits and virtues and change yourself.

Caller: Yes. He is now one of the key people helping others set up altars and is full of Dharma joy, assisting many fellow practitioners.

Master: Very good.

Comments

1. “During one incense offering, a spirit grabbed my neck, and I could not breathe.” From a medical perspective, such an experience may be described as ‘sleep paralysis.’ From the perspective of Dharma teachings, however, it may be understood as a manifestation of ‘spirit oppression’ [27].

According to Master Lu’s teachings, leukemia patients may have spirit attachments on their bodies, which can be addressed by performing recitations and ascending the spirits through Little Houses.

2. Scientists interpret such experiences as ‘sleep paralysis’ because they cannot observe or detect the spirits through conventional scientific methods. However, Master Lu is able to perceive spirits directly through His Dharma Eye, an ability that allowed Him to identify phenomena that ordinary people and conventional scientific instruments could not perceive.
3. The experience described above is presented as evidence supporting the view that leukemia has a spiritual cause or component.

Discussion

Leukemia is a malignancy of the blood-forming tissues in which abnormal and dysfunctional blood cells proliferate uncontrollably, disrupting normal hematopoiesis and reducing the production of healthy blood cells. The clinical management of leukemia remains a significant challenge in oncology because of its cellular heterogeneity, therapeutic resistance, and the severe toxicities associated with intensive treatment. Among the most effective curative approaches for selected patients is hematopoietic stem cell transplantation (HSCT), particularly allogeneic transplantation, in which healthy blood-forming stem cells are obtained from a compatible donor [28].

For patients undergoing allogeneic HSCT, high-dose chemotherapy, with or without radiation, is first administered to eliminate as much of the leukemia as possible and to suppress or eradicate the patient’s existing bone marrow. Healthy hematopoietic stem cells are then infused to restore blood-forming capacity and reconstitute the bone marrow. In addition to replacing damaged hematopoietic tissue, donor-derived immune cells can recognize and eliminate residual leukemia cells through the graft-versus-leukemia effect, providing an important mechanism of disease control [29].

Although allogeneic HSCT can provide long-term remission or cure for certain leukemia patients, its clinical application is associated with substantial challenges. These include identifying an appropriately matched donor, managing complications such as graft-versus-host disease and infections, and addressing the considerable financial and healthcare-resource burden associated with transplantation. Therefore, despite its therapeutic potential, HSCT remains an intensive and complex treatment that requires careful patient selection and comprehensive clinical management [30].

What causes leukemic cells to proliferate uncontrollably? A clearer understanding of the mechanisms that initiate and sustain abnormal cell division could enable scientists to develop therapies that target the underlying drivers of leukemia rather than primarily treating its downstream manifestations.

Current biomedical models largely explain leukemogenesis as the consequence of accumulated somatic genetic alterations and epigenetic dysregulation. These changes can arise through mechanisms such as environmental exposure to genotoxic agents, defects in DNA repair, and stochastic errors during DNA replication. Specific mutations, including alterations in *IDH1* and *IDH2*, can disrupt cellular metabolism, epigenetic regulation, and normal myeloid differentiation, thereby contributing to leukemic transformation. These mechanistic insights have led to the development of targeted therapies, including small-molecule

inhibitors designed to interfere with specific oncogenic pathways or restore aspects of normal cellular differentiation. However, such therapies may produce adverse effects, and their efficacy can be limited by disease heterogeneity and the emergence of therapeutic resistance [31].

Importantly, these models generally describe leukemogenesis in terms of identifiable molecular events without fully explaining why particular cells acquire or sustain these alterations in the first place. As a result, much of contemporary leukemia research and treatment remains focused on identifying and targeting molecular abnormalities after malignant transformation has occurred. A more complete understanding of the upstream processes that initiate and maintain these abnormalities could reveal new therapeutic strategies and potentially shift treatment toward earlier intervention and disease prevention.

The conceptual framework presented by Master Lu offers an alternative, integrative etiology grounded in the universal Law of Cause and Effect. In this paradigm, leukemia is understood not as an arbitrary statistical event but as a self-induced karmic illness resulting from the accumulation of negative karmic debt—frequently tied to past actions involving the taking of life, for example. The framework posits that physical symptoms manifest when aggrieved spiritual entities attach themselves to an individual to collect unpaid debts, with environmental triggers (e.g., formaldehyde exposure or dietary factors) serving merely as proximate catalysts rather than primary causes.

The Q&A dialogues and clinical cases detailed in this study demonstrate the effect of applying the Guan Yin Citta Dharma Door's Five Golden Buddhist Practices. Interventions such as making solemn and powerful vows, reciting specific Buddhist scriptures, performing life liberations (releasing captive animals), and repaying the karmic creditors with Little Houses generated measurable clinical shifts. Patients across these accounts reported rapid physical improvements, including the restoration of blood counts to normal ranges, avoidance of bone marrow transplantation, and the total avoidance or cessation of toxic chemotherapy regimens.

The Dharma method differs fundamentally from conventional medical approaches to leukemia. Rather than replacing cancerous cells or directly targeting the genetic alterations associated with malignancy, the Dharma method focuses on karma elimination and spiritual ascension. According to this framework, the observed outcome is comparable to, and even superior to, outcomes achieved through established medical interventions. This observation suggests that karma and the spirit may represent deeper underlying causes of leukemia, whereas uncontrolled cellular proliferation and genetic mutations may be considered downstream manifestations of these deeper factors.

This principle may be difficult to evaluate or interpret within current scientific frameworks because the concepts of karma and spirit are not readily represented by conventional biological models. To facilitate a discussion of this proposed relationship, we can examine previous Dharma-related observations in two areas: (1) the relationship between apparently intrinsic or “pure” genetic abnormalities and karma in genetic diseases, and (2) the relationship between cancer development and karma. These examples may provide a conceptual framework for examining how karma is proposed to influence disease development and progression.

Role of Karma in Genetic Diseases

Glutaric aciduria type I (GA1) is conventionally understood in biomedical science as an inherited metabolic disorder caused by pathogenic variants in the *GCDH* gene, which encodes the enzyme glutaryl-CoA dehydrogenase. When this enzyme is deficient or dysfunctional, certain metabolic substrates cannot be adequately broken down, resulting in their accumulation and potentially causing neurological and other systemic complications. Treatment therefore focuses on managing the metabolic consequences of the enzyme deficiency, primarily through dietary intervention and, when indicated, pharmacological approaches, while gene-based therapies remain an area of ongoing research [32].

From the Dharma perspective, however, GA1 may be interpreted as a karmic disease. An individual's harmful actions in a previous life generate karma that carries into the present life. The individual may subsequently be born into circumstances in which inherited genetic abnormalities are present. Thus, the genetic abnormality is not regarded as the ultimate cause of the disease but rather as a biological manifestation or marker of underlying karma [32].

This interpretation leads to a fundamentally different therapeutic approach. Rather than correcting the genetic defect or continuously managing the accumulation of metabolic substrates, the Dharma method focuses on eliminating the underlying karma. As a result, the individual with GA1 has experienced substantial improvement in health following karma elimination, without genetic replacement or continued medication. Although metabolic substrate levels may remain above those observed in unaffected individuals, the individual no longer produces significant clinical effects or requires ongoing pharmacological management [32].

Observations involving GA1 have also been reported in other genetic and congenital conditions, including Prader–Willi syndrome, Down syndrome, male genetic infertility, congenital hearing loss, and Gaucher disease [33–37]. According to the Dharma framework, these observations suggest that the clinical manifestations of these conditions may be influenced substantially by karma and spiritual factors, while the underlying genetic abnormalities may play a secondary role in determining disease severity or clinical expression.

This framework provides a basis for extending the same hypothesis to leukemia. If the genetic mutations observed in leukemia are likewise downstream manifestations rather than the ultimate cause of disease, then interventions directed toward the proposed underlying karmic factors could, in principle, influence the disease without directly correcting each genetic abnormality. The reported outcomes in Q&As 3–4 and Cases 1–3 are presented as observations consistent with this hypothesis and therefore provide a basis for further investigation of the potential relationship among karma, spiritual factors, genetic abnormalities, and leukemia.

Role of Karma in Cancer Development

From a medical perspective, leukemia develops through the activation of oncogenes and the inactivation of tumor suppressor genes, which impair normal differentiation and enable malignant cells to evade programmed cell death. Leukemogenesis therefore involves a complex network of genetic, epigenetic, and molecular abnormalities [38].

This raises a fundamental question: What causes these oncogenes to be activated and the tumor suppressor genes to be inactivated in the first place?

Biomedical research has identified several factors that can increase the risk of acquiring leukemia-associated genetic abnormalities, including exposure to ionizing radiation, certain chemical agents, and prior cytotoxic therapies. However, many cases occur in individuals without an identifiable exposure to these established risk factors. In such cases, the initiating events remain incompletely understood.

From the Dharma perspective, these unresolved upstream factors are understood as manifestations of karma and other spiritual influences. Within this framework, whether leukemia is initially triggered by an identifiable physical or chemical exposure or arises through a spontaneous molecular mutation often occurring at a predestined 369 calamity age, the emergence of clinically evident disease is interpreted as an indication that the patient's underlying karma has reached maturity and that spiritual factors have become involved in the disease process.

Accordingly, the Dharma approach proposes that recovery requires addressing these underlying factors through karma elimination and spiritual ascension, while simultaneously cooperating with physicians and receiving appropriate medical treatment. In this framework, spiritual practice and conventional medical care are viewed as complementary rather than mutually exclusive approaches.

This proposed model is illustrated by Q&As 3-4 and Cases 1-3 presented in this report, as well as by a previously reported case involving a patient with severe CML who was considered a candidate for hematopoietic stem cell transplantation but reportedly avoided transplantation after adopting Buddhist practices and subsequently experienced substantial recovery. According to the report, the patient remained relapse-free from 2021 onward. The account attributed her illness to karma resulting from previous actions, including performing abortions in a hospital and playing Mahjong [14]. These explanations reflect a Dharma-based interpretation of the patient's illness and should be clearly distinguished from medically established causes and mechanisms of leukemia.

Similar improvements have also been reported within the Dharma framework among patients with other cancers, including lung, late-stage lung cancer, advanced prostate cancer, late-stage pancreatic cancer, multiple cancers, malignant lymphoma, breast cancer, metastatic liver cancer, and hereditary metastatic lung cancer [14-18]. These observations suggest that karma and spiritual factors may contribute to the activation or dysregulation of oncogenic pathways, potentially providing an upstream explanation for the genetic and cellular abnormalities observed in cancer.

Accordingly, from the Dharma perspective, the genetic and oncological features of leukemia may be understood as downstream manifestations of a deeper process. Karma accumulated through an individual's past actions, including actions from previous lives (Case 1), is proposed to mature and lead to spiritual influences or attachment, which in turn may contribute to the activation of oncogenic processes and the development of leukemia. The uncontrolled proliferation of leukemic cells and the accumulation of genetic mutations observed clinically would therefore be interpreted not as the ultimate cause of the disease, but as biological manifestations of the underlying harm attributed to karma and spiritual factors.

This framework thus proposes a different causal hierarchy from conventional oncology: karma and spiritual factors are positioned upstream, while oncogene activation, genetic mutations, abnormal cellular proliferation, and other pathological manifestations occur downstream. This hypothesis could provide a basis for further investigation into whether currently unexplained upstream factors influence the initiation and progression of leukemia [Figure. 2].

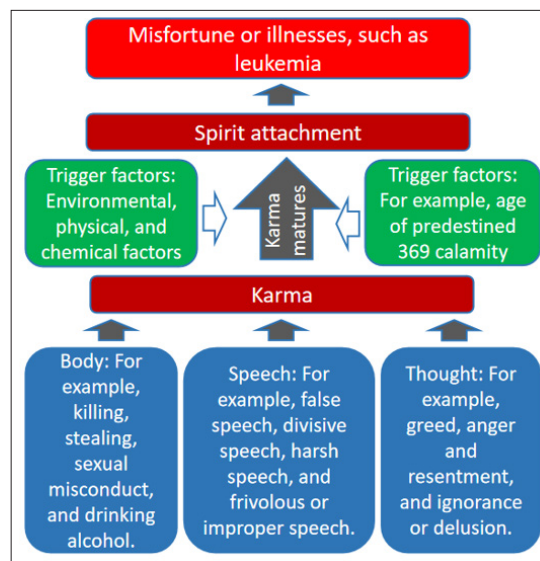


Figure 2: Dharma-Based Integrative Model of Leukemogenesis

The proposed Dharma framework establishes a distinct causal hierarchy, positioning negative karma as the primary upstream root cause of disease. Negative karma accumulated through bodily actions, speech, or thoughts matures and manifests as spirit attachments. Among the various types of karma, killing karma is the main cause for leukemia. External triggers—such as physical/chemical exposures or reaching a predestined 369 calamity age—act as catalysts rather than root causes. Spirit attachments and unfulfilled karmic debts subsequently drive downstream biological dysregulation, resulting in oncogene activation, somatic genetic alterations, and the physical manifestation of leukemia. Under this model, resolving underlying karma and aiding attached spirits to ascend are essential for achieving true healing. Leukemia may be prevented by resolving negative karma before it matures. The accumulation of new negative karma may, in turn, be prevented through adherence to the Dharma precepts, such as not killing, not stealing, not engaging in sexual misconduct, not lying, and not taking intoxicants.

This study further corroborates the previous report that leukemia can be effectively managed through the practices of the Guan Yin Citta Dharma Door [14]. It once again supports the teachings of Master Lu regarding the underlying mechanism and the role of the Five Golden Buddhist Practices in addressing the root cause of disease and its symptoms.

Integrating Dharma practices with conventional medical treatment may provide leukemia patients with a more holistic approach to disease management, addressing both the underlying cause and the clinical symptoms and thereby potentially achieving greater therapeutic benefit.

Therefore, learning and practicing the Guan Yin Citta Dharma Door may help individuals eliminate past karmic obstacles and prevent the creation of new negative karma, with the aim of supporting recovery from leukemia and reducing the risk of its occurrence, as well as that of other diseases believed to be karmic in nature.

Conclusion

This study has examined leukemia through the integrative framework proposed by Dharma Master Jun Hong Lu, which positions karma and spiritual factors as upstream causes of disease, with genetic mutations, oncogene activation, and uncontrolled cellular proliferation understood as downstream manifestations. The report illustrates how the Five Golden Buddhist Practices of Guan Yin Citta Dharma Door—making vows, reciting Buddhist scriptures, performing life liberations, reading *Buddhism in Plain Terms*, and repenting of wrongdoings and refraining from doing them—were applied by leukemia patients and their families.

The Q&As and case accounts presented here describe a range of clinical improvements, including the restoration of blood counts to normal ranges, resolution of life-threatening complications, avoidance or cessation of chemotherapy, and, in one case, full recovery within three months by a patient who had already prepared for his own funeral. Across these accounts, a consistent pattern emerges: patients who engaged in sincere and sustained Dharma practice, often alongside conventional medical care, reported outcomes that their treating physicians had not anticipated. This is evidence that addressing the karmic and spiritual root of illness can produce measurable physical effects, even in cases where established medical interventions had been exhausted or had failed.

The framework presented here does not reject conventional biomedical explanations but rather situates them within a broader causal hierarchy. Genetic and epigenetic alterations are acknowledged as real and clinically significant phenomena. However, the Dharma perspective asks what lies upstream of these alterations—what causes a particular individual, at a particular time, to develop the specific mutations and oncogene activation that lead to leukemia. The answer proposed is karma: negative actions from past lives and from this life, particularly those involving the taking of life, which mature into spiritual attachments and, ultimately, into physical disease. External factors such as physical, chemical, and environmental triggers are understood as proximate catalysts rather than primary causes.

The parallels drawn between leukemia, other genetic disorders, and various forms of cancer suggest that this framework is not limited to leukemia but may represent a general principle applicable across a wide range of illnesses. In each case, the argument is the same: the observable biological abnormality is a manifestation of a deeper karmic cause, and therapeutic approaches that address that deeper cause may produce clinical benefits that cannot be fully explained by their effects on the biological abnormality alone.

From a clinical perspective, the most immediate implication is not that Buddhist practice should replace conventional leukemia treatment, but that it may serve as a complementary approach. The Dharma framework itself emphasizes cooperation with physicians and appropriate medical care, positioning spiritual practice and conventional treatment as mutually supportive rather than mutually exclusive.

For patients and families facing leukemia, the Five Golden Buddhist Practices may offer a sense of agency, purpose, and

hope that conventional treatment alone may not provide. These psychological and spiritual benefits, while difficult to quantify, are not trivial and may themselves contribute to healing.

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Conflict of Interest

None.

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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 4 Q&As and 3 Cases 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.

Artificial intelligence (AI) tools, including ChatGPT, Gemini, Grok, and Perplexity, were used to assist with translation from Chinese to English, reference duplication checking, and grammatical refinement of the manuscript. The author reviewed and verified all AI-assisted outputs and takes full responsibility for the final content. The assistance provided by these tools is gratefully acknowledged.

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