

Research Article
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Alzheimer's Disease Can be Reversed and Even Cured

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ABSTRACT

Alzheimer's Disease (AD) is a progressive neurodegenerative disorder that remains one of the greatest challenges in modern medicine. Despite extensive research into its underlying molecular, genetic, and environmental mechanisms, no effective cure has yet been identified. From the perspective of the Guan Yin Citta Dharma Door, however, AD is not solely a physical or biochemical condition but one rooted in karmic obstacles and spiritual possession. According to this framework, the deeper causes of AD arise from negative karmic actions, particularly those related to killing and harmful speech. True healing, therefore, must take place at the level of the soul rather than only within the brain. By applying the Buddhist practices taught by Dharma Master Jun Hong Lu, such as making vows, reciting Buddhist scriptures, and performing life liberation, patients can repay karmic debts, help attached spirits ascend, and gradually restore cognitive function. In our previous study, one patient achieved full recovery, and two others showed reversal of AD symptoms. The present study extends these findings with additional cases, suggesting that AD may be reversible and, in some instances, curable through dedicated Dharma practice.

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Introduction

Alzheimer's Disease (AD) is a progressive, irreversible neurodegenerative disorder that stands as the leading cause of dementia. The central nervous system of AD patients is affected [1]. Until now, there is no generally effective treatment for AD [2]. AD represents one of the most significant public health challenges of the 21st century.

Named after German psychiatrist and neuropathologist Alois Alzheimer, who first described the condition in 1907, AD is characterized by the insidious onset and gradual decline of memory, thinking skills, and behavioral stability [3].

AD's accurate pathology remains unclear [1]. However, it is widely accepted that the pathology of the disease is defined by two signature hallmarks in the brain: the toxic accumulation of amyloid-beta protein, which forms extracellular plaques, and the hyperphosphorylation of the tau protein, which forms intracellular neurofibrillary tangles [4]. These biological events disrupt communication between neurons and may ultimately lead to widespread brain atrophy [5]. While the initial symptoms often appear as subtle memory lapses, the disease systematically erodes a person's ability to function independently, transforming the lives of patients and their caregivers alike.

Are the current scientific models of AD complete? Amyloid-beta plaques and hyperphosphorylated tau tangles are widely regarded as pathological hallmarks, yet their causal role remains contested. Why do these proteins accumulate abnormally in the first place? After more than 100 years of mechanistic research, no disease-modifying therapy has emerged, prompting scrutiny of whether

purely materialist paradigms can account for all etiological factors.

If we temporarily set aside the materialist framework, alternative perspectives may offer different insights. Indeed, Buddhist teachings, such as Guan Yin Citta Dharma Door, propose that AD might have non-physical causes. According to these views, the condition could be related to spiritual disturbances or karmic influences. In our previous report, three AD patients experienced cognitive recovery after spiritual healing [6].

From a Buddhist perspective, spiritual entities are generally invisible to the human eye. This leads to a broader question: what constitutes life itself? Materialism denies the existence of the soul, while Buddhism holds that life is composed of both the physical body and the soul. In this view, after death, the soul will become a wandering spirit (a respectful name of "ghost"). When such a spirit attaches to a living person, it can cause various illnesses—including depression [7], autism [8], schizophrenia [9], cancer [10], and possibly AD.

In our previous article on AD, we briefly introduced these ideas but did not explore the underlying mechanisms or preventive methods in detail [6]. This article will delve further into Master Lu's interpretations of the causes of AD and His suggested approaches for prevention and recovery. We will also present three reported cases in which the AD patients regained cognitive function through Buddhist practice.

Etiology

The following six Dharma Q&A summarize Master Lu's enlightenments concerning the origins and treatment of AD. These insights outline His conceptualization of the etiology and potential spiritual remediation of AD. The sixth Q&A provides feedback from a Buddhist practitioner, offered as a testimonial validating

the proposed spiritual framework.

Q&A 1: The Mechanism of AD and the Recovery Approach

[11]

(This dialogue took place over the phone on July 15, 2012)

- **Caller:** Hello, Master! First, congratulations on receiving the title of *International Ambassador for Peace*. I would like to ask a few questions. First, my mother has mild AD symptoms. She had a stroke 7 years ago — a cerebral infarction — and now she is slowly showing signs of dementia. These days, she picks up trash and collects junk. She used to be a retired teacher, so our whole family finds it very distressing. Her behavior seems unbelievable to us!
- **Master:** You must remember one thing: when a person's soul has a problem, there is no dignity to speak of. That's why I tell you all to study Buddhism properly. No matter how great a person once was, if one day their soul leaves their body or their body becomes possessed by spirits, then there is no dignity left to talk about. Do the mentally ill have dignity?
- **Caller:** That is true. I have been reciting Little Houses for her karmic creditors.
- **Master:** The biggest problem is that she doesn't recite them herself.
- **Caller:** She can not even read these texts anymore...
- **Master:** Why didn't you get her to start earlier?
- **Caller:** At that time, I had not yet learned the Guan Yin Citta Dharma Door from you. What can I do now, through reciting Buddhist scriptures, to help her?
- **Master:** You bear karmic responsibility. The way your mother is now, you already have karmic guilt.
- **Caller:** I understand.
- **Master:** That is why I always say. Once you learn the Guan Yin Citta Dharma Door, you must quickly tell others. If you had let your mother start reciting and done more Dharma practices back then, she would not be like this today.
- **Caller:** Yes, yes... I know.
- **Master:** Don't take this lightly — it is serious.
- **Caller:** It is my fault.
- **Master:** Then quickly make amends for her. Recite Little Houses for her.
- **Caller:** I have been doing that continuously, but maybe not in enough quantity.
- **Master:** Do you know why? First, you have not recited enough. Second, it only works well if she believes; if she does not believe, the effect is poor.
- **Caller:** I have also been releasing animals for her, reciting mantras and sutras, and reciting Little Houses for her karmic creditors. I have not slacked off. She does not object either. She is a bit muddled. When we say we are eating vegetarian, she follows along and eats vegetarian too. She does not oppose it.
- **Master:** The problem is different — understanding and not understanding are two different things.
- **Caller:** Right.

Q&A 2: How Many Little Houses to Recite for an AD Patient

[12]

(This dialogue took place over the phone on Aug. 15, 2014)

- **Caller:** Hello, Master! A fellow practitioner's mother has AD. How many Little Houses should be recited?
- **Master:** Recite them every day — at least one a day.
- **Caller:** Should the practitioner recite 1,000 Little Houses for their mother's karmic creditors?
- **Master:** Yes.

Q&A 3: Karmic Retribution for Past Deeds [13]

(This dialogue took place over the phone on May 3, 2018)

- **Caller:** Master, a mother was born in 1935, in the year of the Pig. She is Your disciple, but now she has AD and does not even know whether she is reciting mantras and sutras or not.
- **Master:** She is being haunted by a spirit demanding karmic repayment. People are truly pitiful. Even if you cultivate your mind and recite Buddhist scriptures in your later years, you still have to face the karma you created in your youth. Cause and effect never fail; it always comes back.
- **Caller:** Yes, that is true.
- **Master:** That is the biggest issue.
- **Caller:** How many Little Houses should be recited for the spirit on her body?
- **Master:** Start with 320 sheets.
- **Caller:** How many fish should be released?
- **Master:** Release 800 fish.

Q&A 4: Karma Difference Between Terminal Illnesses and AD [14]

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

- **Caller:** Hello, Master! What is the difference in karmic causes between someone with a terminal illness and someone with AD?
- **Master:** AD means a spirit has possessed the body. In such cases, there is still a chance for salvation. But for terminal illness, the Underworld has already issued a decree to take that person away. They are just given a short reprieve — a "stay of execution," so to speak. If someone gets cancer and then immediately starts believing in Buddhism or another faith, begins reciting mantras and sutras, making vows, doing good deeds wholeheartedly, and stops doing bad things, then it is like they have put on a tightening headband (紧箍咒). They may recover. But if they relapse, usually within 3-6 months, they will be taken away (to the Underworld) quickly. That is why relapse periods are typically 3-5 years. If you can pass that test without relapse, you may survive.
- **Caller:** I understand. Thank you for your teaching, Master.
- **Master:** Goodbye.

Q&A 5: The Karmic Causes of Dementia [15]

(This dialogue took place over the phone on June 29, 2018)

- **Caller:** Hello, Master! Some people get dementia. What's the karmic cause behind that?
- **Master:** Dementia is caused by spiritual possession. It means the person lacks wisdom. In a past life, they often mocked and criticized others endlessly — so in this life, they develop dementia. When they become demented, they get scolded and criticized by others all the time. Isn't that karmic retribution?
- **Caller:** So for dementia, it also means they created those causes in this life, and in old age they suffer the consequences — is that right?
- **Master:** Yes. If someone was sharp-tongued and often meddled in or hurt others when young, they will suffer from dementia in old age.
- **Caller:** I understand now.

Q&A 6: Caller's feedback: The Guan Yin Citta Dharma Door Cured my Mother's AD [16]

(This dialogue took place over the phone on March 4, 2012)

- **Caller:** Hello, Master! Thank you so much! I used your method and cured my mother's AD. Last week my brother called from China and told me her high blood pressure and heart disease are all back to normal.
- **Master:** Oh! You know, I have been seeing posts on the blog

every day. People say that the Guan Yin Citta Dharma Door cured their illnesses. I am telling you; it is real! Think about how much money this saves.

- **Caller:** Yes, it saves money, and there is no suffering. My hand ligament was torn before, and the last time you told me what to do. Now it has completely healed.
- **Master:** You should write it down and tell everyone.
- **Caller:** I did. I have already sent it to the Secretariat. I just want to ask where my father is now. I have recited more than 10 Little Houses for him. Has it been effective?
- **Master:** First, have you dreamed of him?
- **Caller:** No, but my mother has.
- **Master:** That is fine. Tell me, what did your mother dream about?
- **Caller:** My mother dreamed of him looking young again, like in his middle age. She said last year, for about 3 months, he was trying to take her away, so her health was very poor.
- **Master:** Oh, so he originally wanted to take your mother away.
- **Caller:** Yes. During last year's Melbourne Dharma Conference, I was very lucky to get a number and ask you. Then I recited 21 Little Houses for my mother's karmic creditors, and after that she dreamed of him. Even the child spirit that had been attached to her had ascended.
- **Master:** I am telling you; this Dharma Door is so good. You must share it with others, not keep it to yourself.
- **Caller:** I know! Many people are learning from me now — about 30 or so. My friend also had great results. She said several years ago, someone told her she would meet a man with a surname of Lu, who would be her benefactor. I think that is wonderful.

Different from the currently widely accepted scientific perspective, Master Lu attributes AD conditions to spiritual possession or karmic retribution from past negative actions, such as harming or mocking others. He advises followers to perform spiritual practices like reciting Buddhist scriptures, offering Little Houses to the spirits, and releasing animals to help afflicted patients. One caller shares testimony claiming this method cured her mother's AD. This testimony demonstrates that Master Lu's teachings on AD are correct, i.e., AD can be reversed by ascending the spirits occupying the patient. Additionally, the principle is that karma is inevitable. So, Master Lu encourages spreading the practice to help others.

Evidence

The following is direct evidence to show that the AD is caused by spirit possession.

Case 1: My Grandmother's Experience with Dementia Proves that AD is Caused by Spiritual Possession

Earlier this year, my grandmother saw a person dressed in white clothes and a white hat standing outside her door for a long time. After that, she could not sleep at night, began speaking nonsense during the day, and suffered severe stomach pains that made her break out in sweat.

She was sent to the hospital, where she said she was doing it "on purpose." Of course, we know that was the spirit speaking through her. The doctor diagnosed her with AD.

She would not sleep at night, needed two people to watch her during the day, could not eat, kept muttering, and could not stay still. This went on for three days and nights.

My mother, aunt, and I all helped recite the *Great Compassion Mantra* for her, while my mother and aunt also recited the *Eighty-Eight Buddhas Great Repentance* on behalf of her. At first, when my grandmother saw insect spirits, my aunt would recite the *Amitabha Pure Land Rebirth Mantra* for them, although reciting aloud was not allowed in the hospital. Still, through the Bodhisattva's blessing, my aunt became so hot and sweaty from reciting that she felt the energy flowing through her body.

On the first day, my grandmother could still take her injections, but soon the medicine could no longer enter her veins. When injecting her hands and feet, her muscles cramped, so they had to stop. The doctor told us to prepare for the worst. With no other choice, my aunt took her home.

On the way back, my grandmother saw Guan Yin Bodhisattva. Once she arrived home, she began to recover. It was the Bodhisattva's merciful salvation. However, when she was carried out of the car, her jaw was trembling violently. My mother called a fellow Buddhist practitioner and asked her to pray to the Bodhisattva. That practitioner put down her lunch immediately and prayed. Within two minutes, my grandmother's jaw stopped trembling. We are so grateful for Guan Yin Bodhisattva's compassionate rescue!

At home, many relatives and friends came to visit. My grandmother kept her eyes closed and could not open them. Later, my aunt and another Buddhist practitioner, C, prayed together for the Bodhisattva's blessing, and my grandmother finally opened her eyes. We are deeply grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for saving her from danger again and again.

While lying in bed, my grandmother told my aunt how many Little Houses the spirits wanted and even gave their names. After adding them up, my aunt found that it totaled over 2,000 sheets. My grandmother said she saw the whole room filled with insects. Wherever she went, they followed and even fell into her eyes.

Moved by Guan Yin Bodhisattva's compassion, she began reciting the *Great Compassion Mantra*, the *Heart Sutra*, and the *Amitabha Pure Land Rebirth Mantra*, and we helped her. The next day, she was able to get up and recite by herself.

After completing and burning the Little Houses for her karmic creditors, she never saw the insect spirits again. This suggests that her past karma from killing was heavy but now eliminated.

Now, through Guan Yin Bodhisattva's blessings, the swelling in her legs has disappeared. Her eyesight, once poor after her hospital stay earlier this year, has improved so much that she can now clearly see and recite Little Houses at night.

We are deeply grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for Her protection and blessings.

Shared by: W172

This case clearly demonstrates that the onset of AD was caused by spiritual possession and that the Bodhisattva's compassion helped restore the patient's health. The spirit dressed in white was likely White Enforcement Officer of the Underworld (白无常), and seeing White Enforcement Officer is generally considered an ominous sign. Indeed, she soon developed symptoms of AD. Later,

the spirits demanded Little Houses and even specified the exact number required. These are direct evidence that her AD resulted from spirit possession. The insect spirits she saw indicated heavy karmic debts from killing insects during her lifetime; they came to claim repayment in her old age. After encountering the Bodhisattva on the way back home, she gradually regained her health.

Master Lu has enlightened us about the Enforcement Officers. If a person has committed many misdeeds in the Human Realm, the White Enforcement Officer will find you, but the Black Enforcement Officer will not. It means the person still has a remaining life span, and he will not be taken away immediately.

However, if one has exhausted their *yin virtue* (阴德), for example, by harming others behind their backs, spreading rumors, or making false accusations, the Underworld keeps a full record of these actions. At that point, the Black Enforcement Officer of the Underworld may report, "Look how much evil he has done," while White Enforcement Officer adds, "He has also done many wrongs in the human world." Once both agree, and the person's karmic retribution arrives, they will not live for another month.

Treatment

In the Etiology and Evidence sections above, we have already outlined the approach to treating AD. Below is the formal treatment strategy, as enlightened by Master Lu.

Q&A 6: Performing Recitations for People with Dementia [17] (Master Lu answers the inquirer's letter in 2018)

Inquirer: Dear Master Lu, one of my family members has been diagnosed with dementia. What sutras and mantras should we recite?

Master: Dementia is a physical illness caused by spirits and karmic obstacles. Generally, it cannot be completely cured by modern medical science. We must learn to use the Three Golden Buddhist Practices well to help those suffering from dementia. The Three Golden Buddhist Practices, namely performing recitations, performing life liberations, and making vows, are bestowed upon us by Guan Yin Bodhisattva.

- It is recommended that you recite the following as part of your daily recitation for the family member with dementia: The *Great Compassion Mantra* 21 times, *Heart Sutra* 49 times, and the *Eighty-Eight Buddhas Great Repentance* 5 times.
- Dementia is to a large extent related to the karma of killing (animals). If the patient or family members killed or ate too many freshly killed animals in the past, then they should include the *Amitabha Pure Land Rebirth Mantra* in their daily recitation. Recite this mantra 21 or 49 times per day.
- It is best if you can recite and burn at least 3 Little Houses per week. Generally, for this type of illness, you can recite 49 Little Houses for the first batch, followed by 7 Little Houses for every subsequent batch until the patient has fully recovered.
- Meanwhile, you should also make vows and perform life liberations.

Result

Case 2: Buddhism Restored my Husband's Cognitive Ability after Seven Years of AD

I began practicing Guan Yin Citta Dharma Door in 2012.

My husband has been a physician specializing in nephrology his entire life. In 2025, he is 77 years old. Since being diagnosed with AD in 2018, he has had the condition for 7 years. Over these

years, he has taken trazodone hydrochloride tablets, donepezil hydrochloride tablets, and eszopiclone tablets.

At the same time, I also helped him through Buddhist practice. Each time I performed life liberation, I released some fish for myself and some for him. On major Dharma days of Guan Yin Citta Dharma Door, I also recited *Eighty-Eight Buddhas Great Repentance* for him several times. When he caught a cold or had a fever, I offered a few Little Houses to the spirits of his karmic creditors, but I had not specifically offered any Little Houses to eliminate the karma related to his AD.

Overall, by the end of 2024, his condition remained generally stable.

However, starting in early 2025, his condition suddenly began to deteriorate. He lost the ability to communicate verbally with us and no longer recognized family members. He started wetting the bed at night and having incontinence during the day.

One day in September 2025, I watched one of Master Lu's Dharma Convention Totem Reading programs. Master explained that a child who was struggling with learning and had poor cognitive ability needed a "calling back the soul" ritual: every morning at 8 a.m., the parents should pray to Guan Yin Bodhisattva for the child's soul to return, continuing this for a month. Suddenly, I was inspired. My husband's blank stare and strange speech made me wonder: could his soul also be incomplete? A ray of hope arose in my heart. I decided to try calling back his soul. He has a stubborn personality, so I was not sure if it would work, but I thought, "Why not give it a try?"

On October 1, 2025, during the morning incense offering, I made the following vows to Guan Yin Bodhisattva:

- Offer 21 Little Houses to help repay my husband's karmic creditors;
- Recite 7 times the *Great Compassion Mantra* and 7 times the *Heart Sutra* for him every day, praying for the Bodhisattva to increase his physical energy and wisdom.

After making these vows, I kept my promise and recited those mantras and sutras for him daily. I also made time to recite Little Houses. After completing the first 21 sheets, I vowed to offer another 21 sheets to his karmic creditors — a total of 42 Little Houses in October.

On October 7, I also released fish worth over 300 CNY on his behalf.

From October 1 to October 31, for one full month, I made incense offerings every morning at 8:00 a.m. and prayed 30 times each day to Guan Yin Bodhisattva:

"Please bless my husband, [name], so that his soul may return to his body."

Guan Yin Bodhisattva truly responds to all prayers! After about 20 days, my husband began to improve. His eyes became brighter; before, the whites and pupils of his eyes were dull and clouded, but now they were clear and distinct. He began getting up at night to use the toilet on his own, stopped wetting the bed or his pants, and could even dress himself again!

The vow, the commitment, and the karmic purification truly worked. Little Houses carry strong energy, helping repay karmic debts quickly. Life liberation is a great act of generosity — the giving of wealth, Dharma, and fearlessness — bringing immediate karmic relief. Through Guan Yin Bodhisattva's compassion, his partially lost soul returned to his body within such a short time. I am deeply grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva!

His improvement has brought immense joy and a better quality of life for our whole family.

My husband still eats meat, and our children often bring meat dishes home for him, saying he needs nutrition. But as a Buddhist, I am a vegetarian, so our meals are often separate. One day, while I was steaming dumplings for him, he walked out from the bedroom into the kitchen and said, "Can you make me something to eat?" I burst into tears. He could finally speak again! His mind was active!

Now he has regained his speech and can hold simple conversations with me. Reciting the *Heart Sutra* and *Great Compassion Mantra* for him truly enhanced both his intelligence and physical strength. The energy contained in the Bodhisattva's scriptures is truly incredible. His health continues to improve, and I am deeply touched. All of this is the blessing of the Dharma!

I have seen the light and felt the hope. My heart is filled with Dharma joy and gratitude beyond words. Encountering the Guan Yin Citta Dharma Door is the result of my merits accumulated over many lifetimes. When one person learns Buddhism, the whole family benefits. Guan Yin Bodhisattva truly responds to all prayers. My family and I have benefited immensely.

The Guan Yin Citta Dharma Door saves sentient beings from suffering, and the *Buddhism in Plain Terms* is a precious treasure from the sacred Vulture Peak. I will cherish this Buddhist affinity, diligently cultivate, and never regress.

The Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva constantly cares for and protects us. Although my husband is stubborn and still does not believe in Buddhism, the Bodhisattva, out of great compassion, has nevertheless blessed him and guided him onto the path of recovery.

Shakyamuni Buddha also watches over all Dharma practitioners of Guan Yin Citta Dharma Door. The incense ash in front of my statue of Shakyamuni Buddha often curls into auspicious spirals — a sign of Dharma joy that moves me deeply each time (Figure 1).



Figure 1: The curling patterns of the incense ash indicate the arrival of the Bodhisattva or Dharma Protectors. The left censer is dedicated to Shakyamuni Buddha, and the right censer is dedicated

to the Dharma Protectors: Guan Di Bodhisattva, Zhou Tsang Bodhisattva, and Guan Ping Bodhisattva.

I am proud and blessed beyond measure! With gratitude and diligence, I will cultivate wholeheartedly to repay the Buddha's kindness — to achieve enlightenment in this very lifetime and end the cycle of rebirth.

Shared by: Z173

Date: November 1, 2025

Prevention

Many people are afraid of getting AD, especially the elderly. In addition to AD, humanity faces many other incurable diseases. Is there any way to free ourselves from these shackles? The compassionate Master Lu has introduced an approach.

Q&A 7: Chronic Illnesses and Intractable Diseases can also be Prevented by Vowing to Recite the *Mantra to untie Karmic Knots* 100,000 times [18]

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

- **Caller:** If someone has a chronic disease or an intractable disease, would it also be suitable to vow to recite the *Mantra to Untie Karmic Knots* 100,000 times?
- **Master:** Absolutely. If you make such a vow and persist with the recitation, think about it — if you don't develop AD, isn't that normal?
- **Caller:** Yes.
- **Master:** When your thinking is normal, your behavior is normal; when your behavior is normal, your speech is normal. Then, your life follows a normal, healthy cycle, right?
- **Caller:** Yes.
- **Master:** When your body functions normally, it is not easy to get strange illnesses. In the old days, AD was considered a strange and intractable disease, incurable. Think about it: a healthy person becomes forgetful, can not speak properly, and seems like a silly person. Isn't that a strange disease?
- **Caller:** Yes. So, it can actually prevent not only AD but also many other diseases?
- **Master:** It can prevent all of them. For example, if you have chronic kidney disease, by constantly reciting the *Mantra to Untie Karmic Knots*, you dissolve all karmic conflicts.
- **Caller:** Yes.
- **Master:** When you dissolve all karmic conflicts, everything turns auspicious — "all enemies and obstacles turn into blessings." When everything is auspicious, won't your body recover too?
- **Caller:** Yes. Does that include resolving negative karmic ties with people and also with spirits?
- **Master:** Yes, all of them can be resolved.
- **Caller:** I see. For someone who is currently healthy, can they also make such a vow?
- **Master:** Yes. If you are ill, it treats illness; if you are healthy, it prevents illness.
- **Caller:** Understood. When praying, should we pray to Guan Yin Bodhisattva and Nanjing Bodhisattva?
- **Master:** Both are fine. Guan Yin Bodhisattva blesses, and Nanjing Bodhisattva heals.
- **Caller:** I see. Once we have vowed to complete the 100,000 recitations, is there a daily limit?
- **Master:** As many as you like — "as you please."
- **Caller:** There was an earlier teaching that when resolving a particular karmic conflict, one should not recite more than 78 *Mantra to Untie Karmic Knots* per day. But if we are fulfilling a vow of 100,000 recitations, that daily limit does not apply?

- **Master:** That is right, no problem. You can even recite silently while looking at someone and talking with them.

Q&A 8: Reciting Buddhist Scriptures for others to Prevent AD can Cause one to Bear Heavy Karmic Burdens [19] (Master Lu's Answers to Letters of Inquiry on Nov. 13, 2019)

- **Inquirer:** Recently, Master enlightened that one can vow to recite the *Mantra to Untie Karmic Knots* 100,000 times to help resolve AD. A practitioner dreamed that her mother would develop AD in the future. Her mother does not believe in Buddhism, so the practitioner asks whether she can recite 100,000 *Mantra to Untie Karmic Knots* on her mother's behalf.
- **Master:** She can, but she must be careful. If her mother is already close to developing AD, then by reciting for her mother, she herself could acquire the illness. The karmic burden she will carry for her mother will be very heavy.

Reciting the *Mantra to Untie Karmic Knots* to dissolve negative karma and prevent AD is a simple and convenient practice (Figure 2). It is important to note, however, that this approach is based on the practice of the Guan Yin Citta Dharma Door. If one only recites the *Mantra to Untie Karmic Knots* without performing daily Buddhist recitations or offering Little Houses to repay karmic debts, the effects will be suboptimal.



Figure 2: The *Mantra to Untie Karmic Knots* and its Pronunciation

Diligently engaging in the Golden Buddhist Practices of the Guan Yin Citta Dharma Door is equally essential. Without diligence, even if one becomes a practitioner, it will be of no help when calamity arises. Likewise, without diligence, even if one is a disciple of Master Lu, one may still develop AD when past karma resurfaces, as illustrated in Q&A 3.

Furthermore, imagine someone reciting Buddhist scriptures while 'enjoying' live aquatic animals, or mocking others while chanting. Such behavior directly contradicts the spirit of Buddhist cultivation. These are two key causes of AD. Therefore, undertaking the Five Precepts, i.e., not killing, not stealing, not engaging in sexual misconduct, not lying, and not consuming intoxicants, is essential for prevention and for maintaining purity in practice.

Discussion

Here, we present three additional cases (Q&A 6, Case 1, 2) to further validate our previous findings, as well as three cases demonstrating that AD can be reversible and even curable [6]. This study, together with our previous work, supports Master Lu's teachings and confirms that the Guan Yin Citta Dharma Door is genuine. Both studies collectively indicate that human life consists of both a soul and a body.

Furthermore, our research highlights why science has struggled for over a century to solve the problem of AD, continuing to regard it as an irreversible neurodegenerative condition [20]. The limitation lies in the fact that modern science focuses exclusively on the material dimension, without recognizing the existence or influence of the spiritual realm. The reversal of AD observed in these cases suggests that the soul may play a more fundamental role in life and health than the physical body. As Master Lu analogized, the body is like a car, while the soul is its driver. A driver may change cars countless times, but a car without a driver remains motionless. The two cannot be compared, as they exist on entirely different levels. Thus, the soul represents the true essence of life.

Evidence supporting the existence of the soul is not only found in the successful reversal of AD but also in direct observations reported by ordinary individuals. For example, the grandmother could see a spirit dressed in white and also perceive the Guan Yin Citta Bodhisattva (Case 1). For people nearing the end of their lifespan, such visions of the spiritual world are relatively common. We have previously reported similar phenomena in a patient with AD and in a patient with an incomplete soul [6, 21].

Without knowledge of Buddhist teachings, many, including medical professionals, remain unaware of how the spiritual world operates. Since not all "normal" individuals can perceive these phenomena, those who do often have their experiences dismissed as hallucinations within the framework of modern medicine.

Another common way in which ordinary people communicate with the spiritual world is through dreams. For instance, dreaming that an aborted baby spirit has ascended and is bidding farewell [21, 22].

In 2018, when the nephrologist was diagnosed with AD, his wife encouraged him to follow the path of Buddhism, but he did not believe in it at the time (Case 2). From 2018 to 2025, he personally experienced the progression of his condition from mild symptoms to a stage where he could no longer recognize himself or his family members. Although he possessed extensive medical knowledge as a physician, he was unable to escape the fate of entering the most severe stage of AD. In the end, it was his wife, who saved him, from a state of confusion back to clarity.

Buddhism places profound emphasis on the pursuit of the ultimate truth. Let us now explore the deeper reason why the wife was able to save her husband from the suffering caused by AD (Case 2).

Human beings commonly experience five fundamental afflictions, known in Buddhism as the Five Poisons: greed, hatred, ignorance, arrogance, and doubt. In this case, the nephrologist was primarily afflicted by the fifth poison—doubt. He doubted that Buddhism could help him recover from AD because his mind was filled entirely with the contents of medical textbooks, which are rooted in materialist philosophy and leave little space for spiritual teachings. As a result, he became attached to these limited views and was

unable to free himself from them. His doubt toward Buddhism and attachment to a purely material worldview, in turn, gave rise to the third poison—ignorance.

Many of the mistakes we make in life stem from ignorance. For example, some people do not understand that terminating a pregnancy constitutes the taking of life, and that the spirit of the unborn child may harbor resentment, resulting in future suffering for the parents and their surviving children [22,23]. This is why Buddhism places great emphasis on helping sentient beings overcome ignorance and attain enlightenment, because so many of us are trapped by the suffering that arises from not knowing the truth.

Since the nephrologist himself did not believe in Buddhism, one may wonder how he could be saved through his wife's Buddhist practice. The answer lies in the power of vicarious merits and virtues. His wife performed numerous meritorious and virtuous deeds on his behalf, thereby helping to repay his karmic debts. Although Bodhisattvas do not interfere with the natural law of cause and effect, when his wife made a sincere vow and applied the Dharma to aid her husband, the Bodhisattva responded with compassionate resonance, fulfilling her vow through divine interconnection. Just as in the human world, a husband's debt may be repaid by his wife, and the judge gladly accepts the settlement. The same principle applies in the spiritual realm.

Of course, the effect was not as profound as it would have been had the nephrologist personally believed in and practiced Buddhism himself. Karma does not simply disappear; it can only be resolved when one either sincerely repents or when another being willingly bears and transforms it through their own virtuous actions. In fact, there are many similar cases in which devoted family members have helped alleviate the suffering or illness of loved ones through Dharma practice, even when the patients themselves did not hold Buddhist beliefs [21-23].

The Dharma approach emphasizes the purification of karma and the elevation of the spirit, viewing illness as a manifestation of both karmic and spiritual causes. Because this perspective does not focus on eliminating amyloid-beta plaques or hyperphosphorylated tau proteins, it implies that these biological markers are not the fundamental cause of AD. At most, they may represent secondary manifestations, subordinate to the deeper karmic and spiritual factors that drive the illness.

Other studies have reported that AD is associated with genetic, environmental, and dietary factors [24]. In fact, many rare and intractable diseases have been attributed to genetic and environmental causes, even though the supporting evidence is often unconvincing. This awkward situation arises because, in the absence of clear explanations, genetics and environment become convenient scapegoats. However, when we examine so-called "true" genetic diseases that show improvement through Dharma practices, it becomes difficult to maintain full confidence in the genetic hypothesis.

Diseases such as glutaric aciduria type I, Prader-Willi syndrome, Down syndrome, and male genetic infertility have long been classified as classic genetic disorders, with well-established links between specific genetic abnormalities and clinical phenotypes. Few biologists would dispute their genetic etiology. Yet, adherents of the Guan Yin Citta Dharma Door practice report that patients with these conditions experience dramatic health improvements after ascending the attached spirits—outcomes that

defy conventional biomedical explanations [25-28]. In essence, these ostensibly genetic diseases may have a spiritual dimension. This prompts a provocative question: could investigating genetic factors in ostensibly non-classic genetic diseases, such as AD, yield meaningful insights?

As to the contributions of environmental and dietary factors to AD, we will not elaborate further.

However, age is recognized as a significant factor in the development of AD [29]. In fact, approximately 1 in 9 people aged 65 and older (about 11%) in the United States are affected by AD [30].

From the perspective of Traditional Chinese Medicine, AD is commonly referred to as “老年性痴呆”, which literally means “old-age-associated (老年性) dementia (痴呆).” From a scientific viewpoint, statistics quantify these phenomena, making their association between age and AD both convincing and persuasive.

Nevertheless, although age is associated with AD, its role may not be as direct as commonly assumed. Similar to the two toxic proteins implicated in AD pathology, aging—and the resulting degeneration of bodily organs—may contribute only minimally to the actual onset of the disease. From the Dharma perspective, however, the influence of age on AD can be more profoundly understood from two aspects.

First, as one grows older, the karmic accumulations from this lifetime increase. Unresolved karmic debts accumulate over time, much like interest in a bank account. Due to differences in life experiences, individuals accumulate karma at different rates and in varying amounts. Consequently, the timing of karmic manifestation, such as the onset of illness, also differs. In old age, however, karmic eruption becomes inevitable. When it arises, it may manifest as conditions such as AD.

Second, the onset of AD appears to follow certain karmic laws. For example, consider Case 2, in which the nephrologist's condition suddenly worsened in early 2025. From the Dharma perspective, this can be interpreted as the manifestation of age-related karmic onset. He was 76 in 2024 and turned 77 in 2025. According to Master Lu's teachings, both ages—76 and 77—are considered “predestined calamity ages,” representing periods of heightened vulnerability to illness or misfortune.

Age 76 falls under the “369 predestined calamity” rule: when the ones digit of a person's age is 3, 6, or 9 (e.g., 13, 16, 19, 23, 36, 46, 56, 66, 76), it signifies a potential karmic obstacle [31].

Age 77, meanwhile, corresponds to the “repeated-digits calamity” rule for individuals aged 50 and above: when both digits of the age are identical (e.g., 55, 66, 77, 88, 99), it also indicates a karmic challenge.

Thus, his condition worsened in early 2025 because he had entered these predestined calamity years, during which karmic forces were likely to surface anytime. Since he did not engage in Buddhist practice or Dharma cultivation, he was unable to mitigate or transform these karmic effects and could only passively endure them (听天由命). Consequently, his AD progressed into a severe stage. Without the compassionate support and Dharma-based intervention from his wife, he might have remained in this state of suffering and loss of dignity until the end of life.

In summary, our previous publication on AD reported one patient who achieved complete remission and two patients who experienced significant reversal of symptoms [6]. The current study similarly identifies one cured patient (Q&A 6) and two cases of reversal (Cases 1 and 2). Taken together, these findings suggest that AD may be reversible and, in some instances, even curable.

Conclusion

The findings presented in this study, together with those from our previous publication, provide further support for Dharma Master Jun Hong Lu's teachings on the causes and treatment of AD. Through both Dharma insights and multiple documented cases, including those in which patients experienced full recovery or reversal of cognitive decline, we demonstrate that AD is not necessarily an irreversible neurodegenerative disorder.

From the Dharma perspective, AD arises from karmic obstacles and spiritual possession rather than solely from physical or biochemical changes in the brain. The success of recovery through the practices of the Guan Yin Citta Dharma Door, including the recitation of sutras and mantras, the offering of Little Houses, life liberation, and making vows, shows that transformation at the spiritual level can lead to healing at the physical level.

These cases highlight the limitations of a purely materialistic model of disease and emphasize the need to integrate spiritual understanding into our conception of human health. When karma is purified and the spirit is elevated, the body naturally returns to harmony. Thus, AD can be prevented, reversed, and even cured through diligent cultivation, sincere repentance, and compassionate practice.

Future research should continue to explore the relationship between spiritual cultivation and neurological recovery, building a bridge between Buddhist wisdom and modern science for the benefit of humanity.

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On Master Jun Hong Lu's blog, numerous healing experiences are documented. For the Chinese website, please refer to (<http://www.lujunhong2or.com>). For the English website, please refer to (<https://guanyincitta.com>). Without exception, these cases bear witness to the truth of the Dharma.

Conflict of Interest

No.

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Ethical Statement

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

Statement by Translator and Writer

The 8 Q&As and the case presentations 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.

Disclaimer of Liability

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

In the event of an emergency, it is crucial to promptly contact your doctor or emergency services by dialing 911. Relying on any information found in this paper is done solely at your own risk. The author bears no responsibility for the consequences. By using or misusing the contents, you accept liability for any personal injury, including death. It is imperative to exercise caution and seek professional medical guidance for health-related concerns.

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