

# Surviving Metastatic Liver Cancer

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### ABSTRACT

In modern medicine, advanced liver cancer is generally regarded as a progressive and terminal physical illness, with limited therapeutic options, particularly when metastasis has occurred. In contrast, within the framework of the Guan Yin Citta Dharma Door, cancer is interpreted from a karmic perspective. Following a karmic eruption, spirit(s) (the souls of deceased animals or humans) attach to the physical body, thereby contributing to the development of cancer. This interpretive framework has previously been successfully applied to cases of advanced lung, prostate, pancreatic, cervical, breast cancers, and malignant lymphoma. In the present study, we examined whether the same theoretical framework and associated spiritual practices could be applied to late-stage liver cancer. We analyze a representative case involving a patient with liver cancer that had metastasized to the bone, lung, and lymph nodes. The disease was refractory to conventional medical treatment, and further medical intervention was deemed unfeasible by attending physicians. Following sincere repentance for abortion and killing karma, engagement in spiritual practices aimed at facilitating the ascension of the spirit of the aborted child, and the repayment of karmic debts, the patient experienced a marked restoration of health. This study further suggests that the fundamental cause of cancer lies in the presence of spirit(s) and provides supporting evidence for the teachings of the Guan Yin Citta Dharma Door.

**Keywords:** Guan Yin Citta Dharma Door, Golden Buddhist Practices, Metastatic Liver Cancer, Abortion, Karma, Spirits, Recovery

### Introduction

According to the National Cancer Institute (NCI) page on Metastatic Cancer updated as of 2025: "Cancer that spreads from where it started to a distant part of the body is called metastatic cancer. For many types of cancer, it is also called stage 4 cancer. The process by which cancer cells spread to other parts of the body is called metastasis."

Advances in curative treatment to remove the primary tumor have increased survival of localized cancers for most solid tumor types, yet cancers that have spread are typically incurable and account for over 90% of cancer-related deaths. Metastatic cancer remains incurable because, somehow, tumors evolve resistance to all known compounds, including therapies [1].

Once malignant tumors spread beyond the primary site, the effectiveness of curative treatments such as surgery, chemotherapy, and radiotherapy is often significantly reduced.

In many cases, continued aggressive treatment may result in minimal survival benefit while increasing treatment-related toxicity and diminishing patients' quality of life. Consequently, physicians may determine that further curative intervention is medically futile and choose to discontinue active treatment. Therefore, advanced-stage cancer with distant metastasis represents a major challenge in clinical oncology.

Following discharge from hospital care, patients and their families are confronted with complex decisions regarding end-of-life management. In the absence of further curative options, individuals must consider whether to passively await disease progression or to pursue alternative approaches aimed at prolonging life or preserving dignity and autonomy. These may include palliative care, symptom management, psychological support, or complementary interventions focused on improving quality of life [2-4]. The choices made during this period reflect not only medical considerations but also personal values, ethical beliefs, and cultural perspectives on illness, suffering, and death.

Here, we introduce a complementary approach that may offer a potential alternative for patients facing terminal illness: the

practice of the Five Golden Buddhist Practices of the Guan Yin Citta Dharma Door [5]. Previous reports have described favorable outcomes in patients with late-stage lung cancer, inoperable advanced prostate cancer, late-stage pancreatic cancer, late-stage cervical cancer, and malignant lymphoma for whom oncologists had exhausted or rejected all standard therapeutic options [6, 7].

The present report therefore, examines whether a patient with terminal-stage liver cancer, with metastases to the lung, bone, and lymph nodes, may achieve prolonged survival through the practice of Buddhism after conventional medical treatment was discontinued by attending physicians.

### Worldviews, Mechanisms & Solutions

At present, research in the life sciences is largely confined to the material dimension. Although the study of the spiritual or mental dimension is not prohibited, research efforts in this area remain limited. However, life is not merely an assemblage of material components; it also contains a soul, which is more essential than the physical body itself [5]. While the soul cannot be seen or touched, it directs the functioning of the body, much like computer software controls computer hardware. If the software malfunctions, even the most advanced hardware cannot operate properly.

As indicated in the Introduction, modern medical understanding of cancer remains largely confined to the cellular, molecular, and genetic levels. The eradication of diseased cells can be effective during the early and intermediate stages of cancer. However, when confronting late-stage malignancies, physicians are often unable to fully explain disease progression at the theoretical level or achieve curative outcomes in clinical practice. This limitation suggests that contemporary oncology has not yet fully elucidated the deeper underlying causes of cancer.

From a Buddhist perspective, cancer is classified as a spiritual illness [5]. Our previous studies have shown that late-stage cancers may be reversed or even cured through Buddhist practices [6, 7]. According to Buddhist Dharma principles, cancer arises from karmic causes and is associated with spiritual entities—respectfully understood as deceased animals or humans with unresolved karmic ties. Unless these spiritual causes are resolved and such entities depart, full recovery may remain difficult.

To address this, Guan Yin Bodhisattva introduced the Guan Yin Citta Dharma Door, as transmitted by Dharma Master Jun Hong Lu, providing a systematic path for resolving these karmic and spiritual causes. Master Lu teaches that cancer can be alleviated or eliminated through the application of the Five Golden Buddhist Practices of the Guan Yin Citta Dharma Door, which include making vows, reciting Buddhist scriptures, performing life liberation, reading *Buddhism in Plain Terms*, repenting of wrongdoings and refraining from doing them [5].

By adhering to Master Lu's teachings, we have documented successful cases in which advanced cancers, including late-stage malignancies, were reversed or resolved [6, 7].

To further elucidate the Buddhist understanding of cancer as a spiritually rooted condition, the following section presents seven

questions and answers (Q&A) in which Master Lu explains the causes of cancer and outlines the corresponding path to recovery.

### Q&A 1. What Should Be Done After Being Diagnosed with Liver Cancer [8]?

*(This dialogue took place over the phone on Nov 15, 2013)*

**Caller:** Hello, Master! A fellow Buddhist practitioner, born in 1962, the Year of the Tiger, has liver cancer. What should he do?

**Master:** He should practice Buddhism diligently. For someone with such a serious illness, he needs to recite more than 1,000 Little Houses, and recite the *Eighty-eight Buddhas Great Repentance* five times every day.

**Caller:** Okay, thank you.

**Master:** Goodbye.

### Q&A 2. Stage IV Liver Cancer Resulted from Heavy Killing Karma; After Passing the Calamity, She May Be Dragged to the Underworld (Except) [9]

*(This dialogue took place over the phone on May 5, 2020)*

**Caller:** Master, she was born in 1976, female, the Year of the Loong. She has stage IV liver cancer and has undergone chemotherapy 12 times.

**Master:** She is going through a calamity. This is very troublesome.

**Caller:** Can she get through this calamity?

**Master:** How old is she now?

**Caller:** In her forties.

**Master:** She should be able to get through it. But after passing this one, it is uncertain.

**Caller:** Then should she continue chemotherapy? She has already done 12 rounds.

**Master:** I do not know. You should ask her to consult her doctor. I am only telling you that her killing karma is too heavy. After she passes this calamity, she will be taken away (to the underworld).

**Caller:** That sounds very dangerous. How many Little Houses do her karmic creditors need?

**Master:** Continue reciting. Start with 86 Little Houses.

**Caller:** Recite them in batches?

**Master:** Yes.

### Q&A 3. Eight Years with Liver Cancer — Continuous Reciting Buddhist Scriptures Is Required, Otherwise Death May Occur at Any Time (Excerpt) [10]

*(This dialogue took place over the phone on June 9, 2020)*

**Caller:** Master, there is another fellow practitioner who is also seriously ill. Could you help take a look at her? She was born in 1967, female, the Year of the Goat.

She also has liver cancer and has undergone many surgeries over the past eight years. She is currently practicing our Guan Yin Citta Dharma Door.

**Master:** I will say just one sentence for you to hear. If she does not practice Buddhism and does not recite Buddhist scriptures, she could pass away at any time. You can ask the doctors yourself, and you will know. She must recite herself diligently—tell her to continue reciting without interruption. Tell her that the day she stops reciting mantras and sutras is the day she should be prepared to leave. If there comes a day when she no longer recites and stops, then she should be prepared to depart.

**Caller:** Mm, okay.

**Q&A 4. Dreamt of Having Liver Cancer; Only Three Months of Remaining Life [11]***(This dialogue took place over the phone on Oct. 7, 2017)*

**Caller:** Hello, Master! There is a fellow Buddhist practitioner, born in 1970, the Year of the Dog, female, 46 years old this year. Some time ago, she dreamt that she only had three months of remaining life and that she had liver cancer. Could you please take a look for her?

**Master:** Her liver does have some issues.

**Caller:** Is it serious?

**Master:** Not necessarily fatal, but it is a karmic calamity. If she continues to eat living beings, she will definitely die—not just in three months...

**Caller:** She has already started a vegetarian diet.

**Master:** If she does not eat a vegetarian, it would be fatal. Since she is a vegetarian, all I can see now is that she should be fine within the next half year, but her liver will have some swelling—enlargement of the liver and spleen.

**Caller:** How many Little Houses do her karmic creditors need?

**Master:** 79.

**Caller:** Okay.

**Q&A 5. Elderly Person with End-Stage Liver Cancer in a Coma; Major Karmic Calamity Difficult to Pass; Killing in Youth Led to Shortened Lifespan; Master Lu Prays to Bodhisattva for Her Life Extension Due to Transforming Family Members into Buddhists [12]***(This dialogue took place over the phone on Aug. 22, 2017)*

**Caller:** Hello, Master! I would like to ask about my mother, born in 1942, the Year of the Horse. She has end-stage liver cancer and is already in a coma.

**Master:** Oh, she will not be able to pass this calamity. Oh dear, this is troublesome. Someone from the underworld is pulling her down. How old is she now?

**Caller:** She is 76 by Chinese age and 75 by actual age. What about her remaining lifespan...?

**Master:** Originally, she could have lived until 79, but her lifespan has been shortened due to her killing karma.

**Caller:** Yes, she raised chickens when she was young.

**Master:** She killed a great many chickens. Actions committed in youth will bring retribution in old age—there is no escaping it. The only way to save her is to transfer your merits and virtues (转功德) to her. However, you cannot transfer too much, or you yourself will collapse.

**Caller:** I did. Is there still time to do life liberation now, Master?

**Master:** The calamity is very big; you can only try.

**Caller:** Master, what should we do now? How many Little Houses are needed? I have already made a vow to recite 1,000 for her karmic creditors.

**Master:** You can just keep reciting for her.

**Caller:** Keep reciting continuously?

**Master:** Yes. Let me tell you, at the beginning, she did not take it very seriously. She did recite, but not diligently enough. For elderly people, there is really nothing more to say. They should recite Buddhist scriptures every day. There should be no sense of luck or chance, understand?

**Caller:** Yes, I understand. What about life liberation?

**Master:** For life liberation, do it in batches of several hundred at a time. I see that at least more than 6,000 are still needed.

**Caller:** Oh.

**Master:** Help her sincerely pray to Guan Yin Bodhisattva in

a general way—saying that if she recovers, she will share her experience publicly, testify to the Bodhisattva's compassion, and help save more people.

**Caller:** Yes, our whole family attends your Dharma conferences. My mother brought our entire family to learn Buddhism; we are all eating a full vegetarian diet and reciting Buddhist scriptures for her.

**Master:** That is the best. Oh, it was your mother who guided all of you.

**Caller:** Yes, she guided me. All our siblings believe in Buddhism, with right faith and right mindfulness.

**Master:** Oh, since you say that, I will help pray to the Bodhisattva for your mother...

**Caller:** Thank you, Master.

**Master:** Let her life be extended a little.

**Q&A 6. Totem Reading: End-Stage Liver Cancer Resulted from Killing Karma and Owing Emotional Debts; Through Diligent Life Liberation and Scripture Recitation, Life Can Be Extended Step by Step [13]***(This dialogue took place in the Hong Kong Dharma Conference on July 3, 2016)*

**Inquirer:** Hello, Master! I would like to ask about someone born in 1962, the Year of the Tiger. He has end-stage liver cancer with ascites. He and his family have already recited about 800 Little Houses and released 6,000 fish. How many more Little Houses are needed, and how many more fish should be released?

**Master:** Tell him to repent immediately. There is a woman spirit attached to him. I do not know who she is. He must repent seriously. His life is not long; at most, he has 4-8 months left.

**Patient:** I committed killing karma in the past.

**Inquirer:** He said he committed killing karma for about ten years.

**Master:** Killing karma. Oh dear, no wonder he has about 6-8 months left. You must tell him to release lives urgently. I keep telling you all not to commit killing karma. There will definitely be retribution in the end. One must not commit killing karma as a human being; you do not know what the future holds. You cannot treat life like a game. Tell him to recite the *Eighty-eight Buddhas Great Repentance* five times every day.

**Inquirer:** He is already reciting it five times a day.

**Master:** He is in great danger. He came to see me too late. If it had been earlier, I could have saved him.

**Inquirer:** He and his wife are cultivating together, and he has already adopted a vegetarian diet.

**Master:** That still is not enough because his karmic obstacles are too heavy.

**Inquirer:** How many more Little Houses should he recite now? How many fish should he release?

**Master:** I cannot save him completely. I can only help extend his life—just a little. If he can release 12,000 fish and recite 2,000 Little Houses, his life can be extended somewhat. How old is he now?

**Inquirer:** 54 years old.

**Master:** Let me see, this can help extend his life by about 1.5 years. During those 1.5 years, he will not die, but he will suffer more. If he sincerely recites Buddhist scriptures and repents... his situation can only be extended in stages. Today, I cannot pray to the Bodhisattva to completely eliminate this calamity at once, because even Bodhisattvas cannot alter cause and effect. He

must rely on himself. The Bodhisattva will observe his efforts over these 1.5 years, and then extend his life further. Eventually, his lifespan can become longer. You understand?

**Inquirer:** Yes.

**Master:** There is one more thing you must repent sincerely. Let me tell you: when you were young, you hurt a woman. She clung to you desperately. She has now passed away and is still attached to you, thin and frail. Repent!

**Patient:** Repent.

**Master:** She was your girlfriend before marriage. Someone loved you very much, and later you abandoned her. She has died and has now come looking for you. Thin, not tall.

**Inquirer:** Okay.

**Master:** Think about it. Isn't that too many to forget? Can't remember?

**Inquirer:** He said, "he cannot recall."

**Master:** If you still do not admit it properly, I will let her come find you tonight. You will be in big trouble.

**Patient:** Repent, repent.

**Master:** See that? Just saying "repent, repent"—without giving him a little warning, would he really repent? Is it really easy to ask people in today's society to repent? (The following is omitted.)

## Q&A 7. End-Stage Liver Cancer Resulted from Excessive Alcohol Consumption, Heavy Killing Karma and Many Harmful Thoughts [14]

*(This dialogue took place in the Kuala Lumpur Dharma Conference on Dec. 12, 2015)*

**Inquirer:** Gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva! Gratitude to Master Lu! Our karmic obstacles are borne by ourselves. My husband was born in 1970, the Year of the Dog. This August, he was diagnosed with end-stage liver cancer with portal vein thrombosis. The hospital said he could only live 2-3 months and might die at any time. We have been in contact with Guan Yin Citta Dharma Door for five weeks.

**Master:** Only five weeks.

**Inquirer:** Yes, and we have already received 400-500 recited Little Houses donated by Buddhist practitioners.

**Master:** Sigh! Everyone, remember this: seeds that have just been planted cannot bear fruit immediately. That is why you must believe in Buddhism early! early! I urge all practitioners, and those who have not started yet, to look at others and reflect on how diligently you should cultivate. Do not wait until you fall ill to seek help. It is too late! Do you understand? Don't cry. Let me see whether he can pass this karmic calamity. His liver cancer has metastasized. His main issue is liver function cirrhosis, understand?

**Inquirer:** Yes, yes.

**Master:** He used to drink alcohol every day.

**Inquirer:** He did drink before.

**Master:** And hard liquor.

**Inquirer:** Yes.

**Master:** He has a brother, or someone who claimed to be like a brother, who passed away.

**Inquirer:** Yes, my mother-in-law had aborted one.

**Master:** No, not that one. A brother or a close friend, he treated like a brother.

**Inquirer:** Oh yes, his classmate, very close to him, passed away.

**Master:** Right. Extremely close to him, and now possessed his body.

**Inquirer:** Thank you, Master. Do we need to release lives now?

**Master:** No matter what you do now, if he does not believe in Buddhism, you can not save him.

**Inquirer:** [To her husband] Do you believe in Buddhism or not?

**Husband:** Master Lu, I will definitely practice Buddhism properly.

**Master:** Do you believe in Buddhism or not?!

**Husband:** I believe.

**Master:** Will you change your bad habits?

**Husband:** Yes! I will!

**Master:** Do you know how many wrong things you have done?

**Husband:** I know.

**Master:** Do you know how many living beings you have killed?

**Husband:** I know.

**Master:** Think carefully. You still have women outside? Should you repent?

**Husband:** Repent!

**Master:** Do you feel a bit more energetic now?

**Husband:** A bit better.

**Master:** Good! That is empowerment (加持). Like an injection: it hurts when it goes in, but afterward your energy comes back. Do you understand?

**Inquirer:** Gratitude.

**Master:** See? His face moved. Do you have confidence?

**Inquirer:** Yes.

**Master:** Let me see how long he can live. Actually, he still has a lot of remaining lifespan. It was completely ruined by himself.

**Inquirer:** Yes, Master, you are absolutely right.

**Master:** He ruined himself. Are you two sisters?

**Inquirer:** She is his elder sister; I am his wife.

**Master:** You are the wife?

**Inquirer:** Yes.

**Master:** You have been treated like a "chess piece" by him all along, completely confused your whole life. But remember—being a bit confused means less attachment to worldly matters. You might even ascend to heaven. Sometimes, it is best not to be too clear-headed—"sometimes it is wise to be simple-minded (难得糊涂)." Understand? If he can get through this calamity without major trouble before February next year, then through vows, recitation, and life liberation, he may live a long life.

**Elder Sister:** Master, we have been practicing Guan Yin Citta Dharma Door for almost two months, and we have released over 40,000 fish.

**Master:** Listen to me—if it were not for those 40,000 fish, he would have already become a "dead fish" himself.

**Inquirer:** Gratitude, Master!

**Master:** You don't even understand this.

**Elder Sister:** Master, we have recited over 200 Little Houses for him and received donated recited Little Houses over 400; about 200 have already been burned and repaid.

**Master:** Recite diligently.

**Elder Sister:** Okay.

**Master:** There are still 800 more to recite. At home, help him recite the *Amitabha Pure Land Rebirth Mantra*, 108 times daily, for two consecutive months.

**Elder Sister:** Okay.

**Master:** You must recite it for him. His killing karma is very heavy.

**Elder Sister:** Yes.

**Master:** His main issue now is liver necrosis.

**Elder Sister:** Yes.



**Master:** Understand?

**Elder Sister:** Yes.

**Master:** His whole body is weak, and he cannot move. It is not paralysis. He is in a wheelchair because he has no strength at all. Do you understand?

**Elder Sister:** Yes.

**Master:** Once his liver function gradually recovers, he will regain strength and be able to walk. His biggest problem is that he harbored too many malicious thoughts.

**Inquirer:** Yes.

**Master:** You have forgiven him. Fine! He truly reforms, that is good. Otherwise, if he registers with the King of Hell, you will just be crying at home. Now you can forgive whatever bad things he did.

**Inquirer:** Yes.

**Master:** Let me tell you, you owed him in a previous life, and you also harmed him. Do you understand?

**Inquirer:** I understand.

**Master:** Sigh... truly, this is karmic retribution, life after life. People do not know their past lives and continue creating karma in this one. If people knew their past lives, they would not dare create karma again. Do you understand?

**Inquirer:** I do, Master, should he continue taking chemotherapy drugs? He is taking imported chemo medication, but it leaves him very weak.

**Master:** So soon? Tell the doctor to reduce the dosage. He must rely on his own energy—sunlight exposure, drinking Great Compassion Water—while also cooperating with medical treatment. He must move. Understand?

**Inquirer:** Yes.

**Master:** Also, let him eat a little sweet food.

**Inquirer:** Yes, he likes sweets.

**Master:** Good. Let him eat some sweets. The toxins from long-term alcohol consumption have accumulated in his liver. After prolonged detoxification, he will improve. This is not a major problem.

**Inquirer:** Thank you, Master.

**Master:** Drink more water, 3-4 large bottles a day.

**Inquirer:** Okay.

**Master:** That will increase urination. You will see him improving day by day. What kind of illness is this? It looks like he is about to die, but he will not die.

(The following is omitted.)

Across Q&A 1–7, Master Lu consistently interprets advanced liver cancer within a karmic framework, emphasizing that the illness is primarily a manifestation of severe karmic obstacles, particularly killing karma, emotional debts, and harmful thoughts accumulated over a lifetime. In addition, excessive alcohol consumption not only damages the liver from a medical perspective but also generates karmic consequences from a Dharma perspective, as it violates one of the Five Precepts. In several cases, the disease is described as a major karmic calamity (劫) that may lead to imminent death if not addressed through sincere repentance and diligent spiritual practice.

A recurring theme is that recitation of Buddhist scriptures must be continuous and uninterrupted. In Q&A 1 and 3, Master Lu explicitly states that for severe liver cancer, reciting over 1,000 Little Houses is often necessary, and that stopping recitation may lead to sudden death. In Q&A 4, even when no immediate

fatal outcome is seen, dietary discipline, especially adopting a vegetarian diet, is critical to preventing deterioration.

In Q&A 5–7, the gravity of end-stage liver cancer in elderly and middle-aged patients is highlighted. Master Lu explains that past killing karma can shorten one's lifespan and that late repentance is difficult but still meaningful. Life liberation (放生), often involving thousands or even tens of thousands of fish, is repeatedly emphasized as an urgent remedial measure. However, its effectiveness depends on the patient's sincerity, belief, and personal effort rather than external help alone.

Q&A 6 introduces the concept of life extension in stages (一段一段延寿), clarifying that even Bodhisattvas cannot alter cause and effect directly. Instead, life may be extended incrementally if the patient demonstrates sustained repentance, moral reform, scripture recitation, and compassionate actions. Heavy emotional debts and spirit attachments are also identified as significant contributors to disease progression.

In Q&A 7, excessive alcohol consumption, accumulated killing karma, an unresolved emotional debt to a deceased woman now attached as a possessing spirit, and impure thoughts are identified as major causes of liver failure and cancer. Despite a grim medical prognosis, Master Lu indicates that genuine belief, repentance, vows, recitation, and large-scale life liberation can stabilize the condition and potentially lead to long-term survival, provided the patient passes the critical karmic calamity.

Overall, these seven Q&As collectively convey that liver cancer is not merely a physical illness but a karmic condition, and that survival or life extension depends on early faith, sustained Buddhist practice, sincere repentance, moral transformation, and compassionate actions. Late intervention is possible but far more difficult, underscoring the importance of cultivating virtue and faith before serious illness arises.

To illustrate Master Lu's Dharma teachings, the Results section presents a case study of a woman with advanced metastatic liver cancer who achieved self-rescue after encountering the Guan Yin Citta Dharma Door.

## Results

The following example describes a woman whose past abortions and killing karma led to late-stage liver cancer with metastasis to other parts of the body. After failing to respond to medical treatment and being deemed untreatable by physicians, she was discharged from the hospital. On the way home, her son guided her to enter the Guan Yin Citta Dharma Door, after which a series of remarkable recoveries occurred.

### Case 1. Afflicted with Four Types of Cancer and Pulmonary Embolism, When Medicine Failed, Practicing Buddhism Gave Me a New Life

In 2022, at the age of 49, my karmic obstacles erupted. In August, due to hemorrhoid-related issues, I went to the hospital for examination, where abnormal blood results were detected. Further tests led to a diagnosis of mid-to-late-stage liver cancer. When I heard the news, my world seemed to spin. I was not yet 50 years old. How could this have happened to me?

Looking back now, I understand that this was the result of cause and effect, undeniable and true. Before practicing Buddhism, due to ignorance, I had undergone three abortions, sought a psychic to ascend the aborted fetuses, and had also killed rats.

It is widely known that advanced liver cancer has little possibility of being cured. Still holding on to a trace of hope, I followed the doctor's advice and prepared for the surgical removal of the liver tumor. However, in the days leading up to the surgery, I began experiencing severe shortness of breath, even when walking, and occasional coughing. After examination, I was diagnosed with pulmonary embolism.

The doctors explained that pulmonary embolism was even more dangerous than liver cancer. High blood viscosity could worsen the embolism, posing a life-threatening risk at any moment. Anticoagulant medication was required to dissolve the clots, but taking such medication made liver tumor surgery impossible. The doctors were at a loss. Both pulmonary embolism and liver cancer were fatal conditions and could not be delayed. The only option was to treat both simultaneously: anticoagulation therapy for the embolism and chemotherapy for the liver cancer.

Unexpectedly, liver cancer subjected me to hellish suffering. Chemotherapy caused numerous severe side effects: hair loss, vomiting, burning sensations like lime water in my stomach, acid reflux, and extreme abdominal bloating—my belly felt like an overinflated balloon about to burst. For an entire year, I endured all this pain through sheer willpower. A year later, follow-up examinations showed no change in the tumor. Although I had suffered unimaginable pain, at least I was still alive. Being able to accompany my family and watch my son grow up, even amid suffering, brought me some comfort.

However, this fragile peace did not last. My coughing worsened, and my body was racked with piercing pain. Further tests revealed that the cancer had metastasized extensively, accompanied by lymphoma, lung cancer, and bone cancer—four types of cancer at once. Meanwhile, the pulmonary embolism showed no improvement. After enduring more than a year of chemotherapy, this was the outcome. I felt utterly hopeless, with pain throughout my body.

Before I could even process this devastating news, I was diagnosed with coronary heart disease, diabetes, and hypertension. This became the final straw that crushed my will to live. I completely lost hope and only wished to suffer less and leave this world peacefully.

Yet reality was far from simple. The pulmonary embolism, lung cancer, bone cancer, and lymphoma were all severe. I struggled to breathe and could only lie down while inhaling oxygen. Even with oxygen, my face would turn purple from breathlessness, and I was unable to sleep night after night.

The bone cancer caused unbearable pain, and my diabetes, coronary heart disease, and hypertension worsened. At first, taking large amounts of medication provided some relief, but later even the strongest antihypertensive drugs failed to lower my blood pressure. I suffered persistent high fever that could not be controlled, even with large doses of hormones. Full doses

of painkillers could not alleviate the severe pain throughout my body. Combined with constant coughing and breathlessness, the suffering became indescribable. At that point, I could not even cry because crying would cause severe breathlessness, even to the point of suffocation.

By then, my entire family knew that my final days were approaching. The doctors advised discharge, saying that all possible medical measures had been exhausted and that there was nothing more they could do. We understood that the doctors had no solutions left. Returning home meant that I could only wait for death to come amid unbearable suffering.

In March 2024, on the way home from the hospital, my son said to me, "Mom, we cannot rely on the hospital anymore. Let us put our faith in Guan Yin Bodhisattva. With such a serious illness, the fact that you have made it this far means that Bodhisattva has been protecting you." He then told me how he had repeatedly gone to temples to pray for me and had performed life liberation on my behalf. It turned out that my son had never given up hope. When I first lost consciousness due to breathlessness and was rushed for emergency treatment, he ran to a temple to pray to the Bodhisattva and released 100 large carp and two large soft-shelled turtles to save lives.

I was unaware of these actions at the time, but during that period, I did notice that my suffering suddenly eased. Later, my son prayed repeatedly for the compassionate protection of Guan Yin Bodhisattva, released fish destined for slaughter, and burned over a dozen Little Houses to help me repay karmic debts. Only then did I understand why, during my repeated brushes with death and emergency rescues, my pain had unknowingly lessened and my body felt lighter—it was because Bodhisattva had been saving me all along. I firmly believed that if I trusted Bodhisattva, I would be saved.

I told my son, "I want to believe in Guan Yin Bodhisattva. I want to practice Buddhism." On our way home, we made a detour to a fellow Buddhist practitioner's home to make vows. Before the Buddhist altar, I vowed:

1. Release 10,000 fish;
2. Adopt a lifelong vegetarian diet;
3. Never kill sentient beings again;
4. Live an ascetic life in this lifetime;
5. Practice Buddhism diligently;
6. Share my testimony publicly;
7. Recite 1,000 Little Houses to eliminate karmic obstacles and repay debts;
8. Read *Buddhism in Plain Terms* 4–5 chapters daily;
9. Focus on one Dharma Door with diligence, and never quit.

After making these vows, I felt much lighter throughout my body. When I arrived, I was hunched over like a 90-year-old and needed my son's support to walk. When I left, I could stand upright, walk on my own, and no longer needed assistance. That very night, I stopped using oxygen, and the breathlessness disappeared. Guan Yin Bodhisattva is infinitely compassionate! She gave me hope!

I then began reciting mantras and sutras diligently, reciting Little House, and reading Master Lu's books. Buddhism is truly

miraculous, and the energy of the Buddhist scriptures is beyond imagination. After just seven days of recitation, the piercing pain throughout my body disappeared. As time went on, I felt increasingly lighter. From being bedridden, I was able to get up, do housework, and go out for walks. Now, I am able to walk the path of spreading the Dharma and helping others like a healthy person.

It has now been 12 months since I entered the Buddhist path. I have recited over 500 Little Houses, released more than 50,000 fish, and read over 600 chapters of *Buddhism in Plain Terms*. Today, I live each day with joy and fulfillment.

Since my discharge, I have undergone multiple medical examinations, and the results have continued to improve. My carcinoembryonic antigen dropped from over 330 to 11. The tumors have gradually shrunk, and doctors have stated that the lesions are regressing. My previously uncontrollable blood pressure and blood sugar levels have returned to normal.

This is truly a blessing beyond words. From complete despair about life 12 months ago, my heart is now filled with hope. Practicing Buddhism has given me a new life.

I am deeply grateful to Guan Yin Bodhisattva and profoundly grateful to Master Lu. Practicing Buddhism changed my destiny. It was Bodhisattva who saved me from danger, and it was the Five Golden Buddhist Practices that transformed my life. I will continue to cultivate my mind and conduct diligently, promote the Dharma, and help more people understand the miraculous, extraordinary, and efficacious nature of Buddhism so that they, too, may use the Five Golden Buddhist Practices to free themselves from suffering and change their destinies.

Shared by: N184  
With gratitude and palms joined  
2025-03-26

## Discussion

This study examines multiple case-based Q&A examples (Q&A 1–7) and a representative clinical narrative to explore Master Jun Hong Lu's Dharma teachings on liver cancer. The findings consistently demonstrate that, within the Guan Yin Citta Dharma Door, serious illness is not viewed solely as a biomedical condition but as the external manifestation of deep karmic causes accumulated over time, consistent with our previous reports [5-7].

Across all cases, killing karma, including abortion, slaughtering animals, and indirect participation in killing, emerges as a primary etiological factor in liver cancer. This aligns with traditional Buddhist teachings and our previous report that the killing karma can result in shortened lifespan and various illnesses [15-19]. In multiple examples, patients with a long history of killing karma experienced shortened lifespans, rapid disease progression, or repeated critical crises, suggesting a strong perceived causal relationship between past actions and present illness.

Another recurring theme is the concept of karmic calamities (劫) [5]. Master Lu emphasizes that advanced liver cancer often

represents a major karmic hurdle that cannot be easily resolved or bypassed, even though prayers to Bodhisattvas. Instead, improvement or survival depends on the patient's personal effort, including sincere repentance, continuous Buddhist scripture recitation, and compassionate actions. This is particularly evident in Q&A 6, where life extension is described as occurring in stages, contingent upon sustained effort rather than a single act of devotion.

The role of timing is also significant. Several cases demonstrate that patients who encountered the Dharma earlier had better outcomes or greater life extension, while those who sought help only after reaching end-stage illness faced more severe limitations. Master Lu repeatedly cautions that spiritual remedies, like seeds, require time to bear fruit. Late intervention, although still meaningful, often results in partial relief or short-term stabilization rather than full recovery.

Life liberation (放生) and Buddhist scripture recitation, particularly the recitation of Little Houses, are consistently prescribed as urgent and essential practices. However, the data indicate that numerical fulfillment alone is insufficient. Master Lu frequently stresses sincerity, repentance, and belief as determining factors. In some cases, despite large numbers of Little Houses or released lives, outcomes remained limited due to heavy karmic burdens or lack of genuine inner transformation. Similar observations have been reported in Master Lu's blog, where practitioners share their Buddhist experiences.

Case 1 further illustrates these principles. The woman's late-stage liver cancer, linked to abortion and killing karma, progressed beyond the scope of conventional medical treatment. Her entry into the Guan Yin Citta Dharma Door marked a turning point characterized by spiritual commitment, repentance, and disciplined practice. The subsequent improvements, described as "miracles," reflect the framework's emphasis on karmic resolution through faith-driven action, rather than medical intervention alone.

The successful outcome of Case 1 is consistent with our previously reported cases of middle- and advanced-stage breast cancer, cervical cancer, lung cancer, pancreatic cancer, prostate cancer, and malignant lymphoma that were successfully treated through the Guan Yin Citta Dharma Door [6, 7, 20]. This further demonstrates that cancer, regardless of the organ in which it arises, is indeed caused by spirit(s). Only by facilitating the ascension of these spirit(s) can cancer be fundamentally cured.

Certainly, physical factors, chemical factors, and emotional influences may all contribute to the onset of cancer; however, these factors merely act as triggers for malignant transformation. As long as somatic cells undergo cancerous change, spirit(s) must be present in the body. Cancer and the suffering it causes are simply manifestations of spirit(s) seeking repayment of karmic debts. Therefore, the treatment of cancer must involve the ascension of spirit(s).

In fact, many other rare and intractable diseases also share a spiritual nature with cancer, including mental [21-26], neurological [27-32], dermatological disorders [33-37], and chronic kidney disease [38]. The limitations of modern science

in observing the spiritual realm create gaps in understanding the mechanisms governing this broader field and restrict the exploration of many spirit-associated diseases. Therefore, a holistic perspective is essential.

It is important to note that Master Lu does not reject medical treatment outright. Instead, He advocates for a complementary approach, encouraging patients to cooperate with physicians while simultaneously cultivating spiritual strength, adjusting lifestyle habits, and purifying karmic causes. This integrative perspective allows patients to regain agency and hope, even when conventional prognoses are unfavorable.

From a Western medical perspective, chronic hepatitis B (HBV) and C virus (HCV) infections are the primary risk factors for liver cancer. Current research continues to clarify the roles of environmental exposures, lifestyle behaviors, and biological mechanisms in the development of hepatocellular carcinoma (HCC). Epidemiological data show that HCC incidence varies significantly by sex, age, ethnicity, and geography, with major risk factors including chronic viral hepatitis, exposure to carcinogens (such as food contaminants, tobacco smoke, and environmental toxins), certain genetic disorders, excessive alcohol consumption, and metabolic conditions like obesity, diabetes, and nonalcoholic fatty liver disease—particularly in sedentary, Westernized populations. Given that many contributing factors remain incompletely understood, prevention remains challenging [39-41].

The Dharma understanding of liver cancer does not contradict Western medicine. For instance, Western medicine acknowledges that alcohol consumption damages the liver and increases cancer risk, while abstaining from alcohol is one of the Five Precepts in Buddhism. However, Buddhism goes beyond the Western medical interpretation. While Western medicine has identified HBV and HCV as the most important causes of liver cancer, Buddhism views infection with these viruses as a sign that an individual's karmic obstacle has erupted. Once karmic obstacles erupt, resolving karma and ascending spiritual entities becomes far more difficult than addressing karma before the eruption. Master Lu has likened this process to an explosion of dynamite, after which the situation becomes difficult to manage. The eruption of karmic obstacles indicates spiritual possession, during which spiritual entities may take away a person's accumulated merits and virtues, making recovery increasingly difficult and ultimately leading to the progression of liver cancer.

To reduce the generation of karma, one should observe the basic Five Precepts, practice the Ten Wholesome Deeds, refrain from committing the Ten Unwholesome Deeds, and maintain a heart of gratitude [5]. In the absence of karmic accumulation, there will be no karmic eruption, no spiritual attachment, and consequently no development of liver cancer.

In summary, Master Lu's teachings reveal a coherent doctrinal system in which severe illness is understood as a karmic consequence, and healing or life extension is achieved through sustained debt repayment, repentance, and compassionate practice. These findings underscore the importance of early spiritual cultivation and highlight the Guan Yin Citta Dharma

Door as a meaningful interpretive and practical framework for adherents confronting life-threatening disease.

## Conclusion

This study illustrates Master Lu's Dharma teachings on severe liver cancer within the framework of Guan Yin Citta Dharma Door. The findings demonstrate that advanced liver cancer is understood not merely as a physical pathology, but also as the manifestation of accumulated karmic causes, particularly killing karma, emotional debts, and harmful thoughts across one's lifetime.

Case 1 and Q&A 1-7 consistently show that improvement, life extension, or stabilization of illness depends on early faith, sincere repentance, continuous scripture recitation, and compassionate actions such as life liberation. While late intervention remains possible, it is often limited by the severity of karmic obstacles, underscoring Master Lu's repeated emphasis on cultivating virtue and spiritual discipline before critical illness arises. Importantly, the concept of life extension in stages highlights that karmic resolution requires sustained personal effort and cannot be achieved through prayer or numerical offerings alone.

The case example further reinforces the transformative role of entering the Guan Yin Citta Dharma Door, particularly when conventional medical treatment has been exhausted. Spiritual practice provided not only physical improvement but also psychological resilience, moral realignment, and renewed meaning for both patients and their families.

In conclusion, Master Lu's teachings present a coherent karmic model of illness and healing, advocating a complementary approach that integrates spiritual cultivation with medical care. These findings contribute to a broader understanding of faith-based healing practices and their significance for individuals facing life-threatening disease, emphasizing the value of early mind cultivation, sustained repentance, and compassionate living.

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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.

## Financial Support

None.

## 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 7 Q&As and 1 case presentation 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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