



Dysmenorrhea: Underlying Mechanism and Curing Solutions

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Abstract

Dysmenorrhea remains a prevalent gynecological issue among women of reproductive age, often causing significant physical and emotional distress. Conventional medical treatments, such as analgesics and hormonal therapies, frequently offer only partial or temporary relief, leaving many women to endure chronic pain. In recent years, increasing attention has been given to psychosocial and spiritual interventions for managing persistent health conditions. However, the potential of Buddhist practices, particularly those within the Guan Yin Citta Dharma Door (心灵法门), in alleviating long-standing dysmenorrhea has been largely underexplored in medical literature. Mainstream research rarely addresses the spiritual or karmic dimensions of illness, creating a gap in understanding alternative approaches to healing. This case series examines four women with severe, persistent dysmenorrhea, some compounded by endometriosis or other comorbidities, who achieved complete symptom relief through Buddhist practices. These practices, rooted in the teachings of Dharma Master Jun Hong Lu (卢军宏), include making vows (许愿), reciting Buddhist scriptures (念经), performing life liberation (放生), and so on. Master Lu's teachings propose that dysmenorrhea is a karmic condition with spiritual manifestation, requiring the resolution of karmic obstacles (消业障) and the ascension of spiritual entities (超度灵性) for true recovery. The outcomes observed in these cases suggest that these practices, by addressing the spiritual etiology of dysmenorrhea, may offer a novel and effective approach for women with refractory symptoms. These findings highlight the need for further clinical research to explore the efficacy and mechanisms of Buddhist practices in curing dysmenorrhea, potentially broadening the therapeutic options available to women worldwide.

Keywords: Guan Yin Citta Dharma Door; Golden Buddhist Practices; Dysmenorrhea; Karma; Spirits; Recovery

Introduction

Dysmenorrhea (period pain), defined as painful menstruation of uterine origin, is one of the most prevalent gynecological complaints among women of reproductive age [1]. It is broadly categorized into primary dysmenorrhea, which refers to menstrual pain without underlying pelvic pathology and is primarily attributed to excessive prostaglandin-mediated uterine activity, and secondary dysmenorrhea, which arises from identifiable gynecological conditions such as endometriosis, adenomyosis, uterine fibroids, or pelvic inflammatory disease [2].

Primary dysmenorrhea ranks among the primary contributors to the health burden of women worldwide, with a prevalence of 71% globally [3]. Others reported that primary dysmenorrhea is a common gynecological disease in women, which affects about 45%-95% of women [4]. Primary dysmenorrhea negatively impacts health-related quality of life [5].

The burden of dysmenorrhea extends beyond physical pain. It is a leading cause of recurrent absenteeism from school and work among young women, with reported productivity losses comparable to those seen in other chronic conditions [6]. Moreover, women with primary dysmenorrhea frequently report comorbid symptoms including fatigue, headache, nausea, and sleep disturbances, which further exacerbate impairment in quality of life [7]. Beyond short-term outcomes, untreated or inadequately managed dysmenorrhea has been associated with a higher risk of chronic pelvic pain and negative psychological sequelae such as anxiety and depression [8].

Treatment includes light therapy [9], omega-3 supplementation and exercise [10], water intake [11], analgesic drugs [12], and hormone [13], etc. However, all these may provide temporary

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relief, not a cure. So, a long-lasting cure is urgently required for dysmenorrhea treatment.

The reason primary dysmenorrhea cannot be cured lies mainly in the inability of doctors to determine its exact etiology. Primary dysmenorrhea refers to menstrual pain occurring without any identifiable underlying pathology [14]. For chronic conditions in which the cause remains unknown, they are often understood, from a spiritual perspective, as being associated with karma (the consequences of misdeeds in behavior, speech, and thought) or spirits (souls of deceased humans or animals) [15]. Only by eliminating karmic burdens and helping spirits ascend can remarkably effective outcomes be achieved.

For many medical professionals, Buddhism may seem unfamiliar. However, from the perspective of disease treatment, both medicine and Buddhism ultimately aim at the same goal. For example, Buddhism emphasizes the principle of cause and effect, while medicine focuses on etiology. Medicine seeks to eliminate the pathological cause directly. For instance, treating salmonellosis by prescribing antibiotics to eradicate the *Salmonella* bacterium. In contrast, Buddhism emphasizes tracing the cause to transform the effect (寻因动果) [16]. For example, curing psoriasis by ascending the spirit that causes the condition [15]. In both medicine and Buddhism, only by eliminating the true causes of disease can genuine healing be achieved.

Our previous study reported that through the practice of Guan Yin Citta Dharma Door, an obstetrician-gynecologist was able to heal her primary dysmenorrhea [17]. In her childhood, she had eaten cicada larvae. When cicadas are burned by fire, they curl up in excruciating pain. After menarche, she suffered monthly dysmenorrhea so severe that she would kneel on the bed, clutch her abdomen, and curl up into a ball, closely mirroring the cicada's torment in fire. This represented karmic retribution, a direct manifestation of cause and effect in this life. Through Buddhist practice, she not only overcame dysmenorrhea but also successfully conceived a healthy baby.

To validate our previous findings, this study presents 9 teachings from Dharma Master Jun Hong Lu and 4 case reports from His disciples to demonstrate that primary dysmenorrhea is caused by karma and spirit. Only when karma is eliminated and spirits are ascended can patients achieve full recovery.

Mechanisms & Solutions

From a scientific perspective, primary dysmenorrhea is a prevalent gynecological condition characterized by painful uterine contractions. However, its underlying mechanisms have not yet been fully elucidated [18].

From a Dharma perspective, and based on our previous reports [15, 17], we regard primary dysmenorrhea as a karmic disease with manifestations of spirit. The following section presents 9 Q&As in which Master Lu explained the causes of dysmenorrhea and the path to recovery.

Q&A1. Long-term Dysmenorrhea Caused by Karmic Obstacles [19]

(This dialogue took place over the phone on Jan. 22, 2012)

Caller: Since junior high school, I have been suffering from severe menstrual pain. Is this due to karmic obstacles?

Master: Yes, it is karmic obstacles. If you often have this illness,

you should recite more *Eighty-Eight Buddhas Great Repentance* (礼佛大忏悔文).

Caller: Currently, I recite 21 times the *Great Compassion Mantra* (大悲咒), 21 times the *Heart Sutra* (心经), 49 times the *Cundi Dharani* (准提神咒), 49 times the *Da Ji Xiang Tian Nü Zhou* (大吉祥天女咒), and 3 times the *Eighty-Eight Buddhas Great Repentance*. Is this okay?

Master: That is fine. Do you offer Little Houses (小房子, 佛教经典组合)?

Caller: I have not been practicing this Dharma Door for very long. I burn one Little House every 2-3 days. Is that enough?

Master: If you want to eliminate these karmic obstacles, I advise you to recite more Little Houses for your karmic creditors. Karmic obstacles can only be resolved through Little Houses; otherwise, they cannot be dealt with.

Caller: I will definitely persist in reciting Little Houses. Although I don't have much time due to work, I will make time for it.

Master: Good.

Q&A2. Spirit Collecting Emotional Debt, Leading to Severe Dysmenorrhea [20]

(This dialogue took place over the phone on Jan. 16, 2020)

Caller: Grateful to Master. Please check a female born in 1978, the Year of the Horse. She suffers from severe dysmenorrhea, which has seriously affected her daily life and work.

Master: There are two issues. First, she has aborted children. Second, there is a spirit on her demanding repayment of emotional debt. Additionally, she has ovarian cysts.

Caller: Right. No wonder every time she has her period, the pain severely impacts her life and work.

Master: Yes, I am telling you, it has already affected her. This comes from her past emotional relationships.

Caller: Understood. How many Little Houses does she need to recite, and how many fish should be released?

Master: She needs 83 Little Houses and to release 3,000 fish.

Caller: Okay.

Master: She must properly resolve her karmic relationships. Her emotional destiny is very troublesome, understand?

Caller: Understood, Master.

Q&A3. Dysmenorrhea as Painful as "Worse than Death" Caused by Spirit Entanglement, Killing Karma, and the Retribution of Sexual Misconduct [21]

(This dialogue took place over the phone on March 21, 2020)

Caller: Hello, Master! Please check me. I was born in 1971, the Year of the Pig. My dysmenorrhea is extremely severe.

Master: There is still a child spirit on your body.

Caller: How many Little Houses are needed?

Master: 54.

Caller: Okay, I will make the vow.

Master: Remember, this child has been with you for a long time,

and it has been causing your dysmenorrhea.

Caller: Yes, the pain is unbearable. The doctor said if the cyst inside does not shrink, I may need surgery.

Master: Let me take a look at the cyst.

Caller: There is also uterine fluid accumulation.

Master: Yes, both your left and right sides at the back are not good.

Caller: Is surgery necessary?

Master: Not necessarily, not yet.

Caller: Oh, thanks to the Bodhisattva.

Master: Your uterine fibroid is not very large right now.

Caller: 4.5 cm × 4.2 cm.

Master: You must immediately avoid spicy food.

Caller: I have already quit.

Master: Good. If you crave spicy food, you can eat something sour instead.

Caller: Okay.

Master: Also, can you regularly drink *Andrographis paniculata* (穿心莲) water? It is very good for you. Keep drinking it.

Caller: Okay.

Master: You will see the cyst shrink.

Caller: Okay, thank you, Bodhisattva. Thank you, Master.

Master: I just saw that when you were young, you committed sexual misconduct quite seriously. You need to repent sincerely.

Caller: Yes.

Master: You are too easily deceived. Whenever someone is good to you, you give yourself away wholeheartedly, overly kind to others.

Caller: Yes, I am sorry, I was wrong.

Master: You lacked wisdom.

Caller: I repent. Thank you, Master. Please also check my lungs. I have had a severe cough for many years.

Master: Your trachea is also bad.

Caller: Yes, I have been coughing continuously.

Master: Every time your throat itches, you cough.

Caller: Yes.

Master: Your trachea is blocked, inflamed. *Andrographis paniculata* will help both your gynecological condition and your lungs.

Caller: Okay. I was recently prescribed some Chinese medicine. Can I take it? It is for both gynecology and the lungs.

Master: Yes. Ask the doctor to add a few more anti-inflammatory herbs.

Caller: Okay, I will finish the first round, then ask for adjustments in the second.

Master: Add some *Andrographis* yourself. I can see the current formula is not strong enough. It has *Angelica*, *Cassia* seeds, and *Astragalus*, all for tonifying, but not heavy on anti-inflammation.

Caller: It also has cicada shells. Is that okay to take?

Master: It is fine.

Caller: Okay.

Master: Take it quickly. In fact, some patent Chinese medicines are very effective. They have been used by tens of millions of people, which is why they became “established medicines.”

Caller: Understood.

Master: Keep reciting Buddhist scriptures.

Caller: For my lungs, do I need to recite Little Houses specifically?

Master: Right now, you should recite the *Mantra to Untie Karmic Knots* (解结咒).

Caller: How many times?

Master: Vow to recite 5,000 times.

Caller: Okay. For my gynecology issue, I have already vowed to recite the *Mantra to Untie Karmic Knots* for three months.

Master: This spirit is very forceful. Each time, it makes your waist bend with pain, and even your back hurts.

Caller: Exactly. Even my hips hurt badly, as if something inside me was being tightly gripped.

Master: Yes, that is right: squeezed.

Caller: Tormented me terribly.

Master: Correct. It is him, a little boy spirit. Terrifying.

Caller: Okay, I will repent with 108 recitations of the *Eighty-Eight Buddhas Great Repentance*.

Master: That is good. Also, recite more *Mantra to Untie Karmic Knots*.

Caller: I have vowed to recite 10,000 *Mantra to Untie Karmic Knots* over 3 months.

Master: Good. I see you have been practicing sincerely. I will give you some blessings so that the pain will not be as intense in the future.

Caller: Thank you, Master.

Master: But you must follow Master's advice.

Caller: Yes, I will. Recently, I have felt worse than dead; the pain is unbearable.

Master: Remember, when you killed someone, they also felt worse than dead.

Caller: I am sorry, I was wrong.

Master: You must repent.

Caller: Yes.

Master: This is actually considered lenient punishment, heavy karma, but lighter retribution. It is being repaid in this lifetime, so it will not be carried into the next. Otherwise, such killing karma could follow you into future lives.

Q&A4. Serious Sexual Misconduct in past Lives Leads to Gynecological Illnesses in this Life, requiring Little Houses for resolution [22]

(This dialogue took place over the phone on Feb. 28, 2020)

Caller: A female Buddhist practitioner who has vowed to live an ascetic life dreamed of herself in the form of a man engaging in sexual misconduct with other women. Master, please interpret this dream.

Master: In her past life, she committed excessive sexual misconduct with women.

Caller: She also needs to be cautious in this life, right?

Master: She must be very careful. She needs to recite 60–70 Little Houses; otherwise, she will not be able to pass this calamity.

Caller: Specifically, recite for what happened in this dream?

Master: Yes. In fact, this dream indicates a calamity. In this life, she is a woman, and she will definitely have gynecological problems. Would she rather recite 60–70 Little Houses or develop uterine fibroids?

Caller: Of course, recite Little Houses.

Master: Then do it quickly and dissolve the karma.

Caller: These Little Houses should be addressed to her own karmic creditor, right?

Master: Yes.

Q&A5. Dysmenorrhea Caused by Karmic Entanglements with A Male Spirit and An Aborted Baby [23]

(This dialogue took place over the phone on Feb. 28, 2020)

Caller: Hello, Master! I would like to ask about a female born in 1978, the Year of the Horse. She suffers from severe dysmenorrhea and irregular menstruation.

Master: She also has gastrointestinal problems.

Caller: Yes, that is right.

Master: Her gynecological issues have been going on for a long time, not just recently.

Caller: Yes, many years.

Master: I now see a male spirit in her body, constantly disturbing her. That is a karmic entanglement from her past life.

Caller: Oh.

Master: No wonder she is in such pain. This male spirit is very fierce, hitting her abdomen with a hammer.

Caller: No wonder she feels like dying from the pain.

Master: Exactly. When he strikes her abdomen with a hammer, how could she not feel pain? And the pain comes in waves.

Caller: Yes, that's exactly it.

Master: She must recite Buddhist scriptures for this male spirit.

Caller: She also has aborted children... How many Little Houses should she recite?

Master: Solve one issue at a time. Recite 89 Little Houses for this male spirit first.

Caller: Okay. Master, you previously mentioned she still has an aborted child not yet ascended.

Master: Ask her whether she has become fully vegetarian.

Caller: Yes, she has been fully vegetarian for four years.

Master: Tell her she must not eat any meat-related food, not even dishes cooked with meat. Her body is extremely sensitive. She also needs to recite the *Mantra to Untie Karmic Knots*, 108 times daily for 3 consecutive months.

Caller: Okay.

Master: That male spirit is staring at her relentlessly.

Caller: How many fish should she release?

Master: Release 1,800.

Caller: Okay. What color is her totem?

Master: White, a white horse.

Caller: Is the aborted child still attached to her?

Master: She had two; one has been ascended, and one remains.

Q&A6. Dysmenorrhea Caused by Karmic Debts of Love, Resolved through Recitation and Repentance [24]

(This dialogue took place over the phone on Oct. 30, 2018)

Caller: Master, I was born in January 1972, the Year of the Pig. I have had persistent neck pain, and my dysmenorrhea is unbearable; each episode feels like a serious illness.

Master: Remember, apply hot compresses to your neck and recite the *Mantra to Untie Karmic Knots*, 79 times daily for about 3 consecutive months.

Caller: Okay.

Master: Apply the hot compress while reciting, and after 3 months, it will improve. As for the dysmenorrhea, you need to recite the *Heart Sutra* and the *Amitabha Pure Land Rebirth Mantra*.

Caller: Should I make a vow that these recitations of the *Heart Sutra* are dedicated specifically to healing my dysmenorrhea?

Master: Yes, dedicate them to your gynecological health. I just checked, you owe many karmic debts of love.

Caller: That is true.

Master: You owed a lot of emotional debts when you were young. You abandoned two men.

Caller: Yes, Master, you are absolutely right. I repent to you and to Guan Yin Bodhisattva. I now vow to recite 108 Little Houses and 108 times of the *Eighty-Eight Buddhas Great Repentance* specifically for my dysmenorrhea.

Master: That is correct. Always remember, every cause has its effect.

Caller: Do I have any spirits currently attached to me?

Master: Tiny spirits in your gastrointestinal area. You should avoid cold foods, as they will upset your stomach.

Q&A7. More Than Ten Years of Dysmenorrhea Caused by Possession of A Turtle Spirit [25]

(This dialogue took place over the phone on March 1, 2016)

Caller: Hello! Master. I was born in 1985, the Year of the Ox. Could you please check how much karmic debt I have?

Master: 27%. For someone like you, 27% is already considered low.

Caller: Oh. May I ask about my lotus flower? It is number XXXX (Note: After taking refuge under Master Lu, a lotus will be planted for the disciple in Heaven).

Master: It is about to fall off! Very, very small.

Caller: Does that mean it is in bad condition?

Master: Of course, it is tiny.

Caller: I understand. I repent to Master and to Bodhisattva. Recently, I have not been diligent in introducing Buddhism to others. That was my mistake.

Master: There was also a period when you were not diligent in reciting Buddhist scriptures. You just went off to play.

Caller: I will definitely practice hard.

Master: You went to play, and now your lotus is falling. Was it fun? When trouble comes, it is real trouble. Remember, those who have a lotus in Heaven will not get cancer.

Caller: I repent again. Recently, I met a fellow Buddhist practitioner who claims to be able to communicate with Bodhisattvas, and I asked him to check for me.

Master: You see?

Caller: Today, another fellow Buddhist practitioner told me off, and I realized I was wrong.

Master: You asked him to check? He is not a “fellow Buddhist practitioner” but a psychic (通灵人). Do you know what “psychic” means? It means dealing with spirits. Spirits can attach themselves to anyone, even mentally ill people, and they can see things of the underworld. What is so special about that? You must not get involved in such things. Handle your relationship with him carefully, and do not get too close.

Caller: I was wrong.

Master: You say it is a small mistake now, but if you keep making mistakes, they will become big problems.

Caller: Do I still have spirits attached to me?

Master: Of course. A large animal, like a giant turtle.

Caller: Yes, I dreamed of a huge turtle before.

Master: See? Exactly as I said. I have told you all along. It is not “longevity,” it is a turtle spirit (Note: Dreaming of a turtle usually signifies lifespan is extended, but in this case, she dreamt of a spirit)!

Caller: Yes, yes. Does it have a scar on its neck?

Master: Correct. It was once a person reincarnated.

Caller: How many Little Houses should I recite for it?

Master: At least 56.

Caller: Okay.

Master: You are in big trouble. If you do not recite them, something will grow in your body. I am not joking.

Caller: Where in my body?

Master: Your abdomen. Your belly often hurts, doesn't it?

Caller: Yes, I have had dysmenorrhea for over ten years.

Master: There you go. The pain is not new. It has been there a long time.

Caller: Yes, over ten years.

Master: As long as it is there, your body will not recover. It is lying on your belly, which is why your abdomen is so bad. Sometimes after eating, your digestion fails, and your stomach feels hard like a rock.

Caller: Yes, that is exactly it.

Master: That bloating is caused by the turtle's shell pressing on your belly. If you tap your stomach, it would sound “dong dong dong.”

Caller: Yes, I often feel bloated.

Master: If you had not asked me today, you would never know the real problem. Don't get fooled by psychics. Anyone in Guan Yin Citta Dharma Door who claims to be psychic and reads for others has gone astray. Don't believe them.

Caller: Understood. Master, has the aborted child on my body been ascended?

Master: You are not very wise. Why take a Master's if you lack wisdom? Your lotus now is just a stalk. If that stalk breaks, your lotus will fall off immediately.

Caller: I was wrong. I will sincerely repent.

Master: Your external environment is very poor, but the aborted child is gone.

Caller: Master, my back has been hurting badly recently. Is there a spirit on my back?

Master: It is the same turtle spirit! You lack wisdom. I already said it is a giant turtle, but you still think it brings longevity? Do you dress a bit like a countrywoman? Your forehead...

Caller: Yes, I do not dress up much. My husband often says I look rustic.

Master: Rustic, with a little fringe in front.

Caller: I do not have bangs, but I tie my hair back.

Master: A few loose hairs in front, small eyes, flat-shaped.

Caller: Yes.

Master: You look delicate but simple, like a countrywoman.

Caller: Yes, I am from the countryside.

Master: Hahaha. Remember this: true Buddhist cultivation makes you change. The more you recite, the more beautiful you become. If your looks worsen, your temper worsens, your mind grows more troubled, then you have gone astray. I am not lying. Real cultivation makes you brighter and more beautiful; false cultivation makes you more unpleasant.

Caller: The reason I called today was to ask whether I have really gone astray in my practice. Where have I...?

Master: Haven't you? You have spirits attached to you, you went looking for psychics, you did not recite diligently, and you did not help others... If that is not straying, what is? If you had not called today, by next time your lotus might already have fallen. And once it falls, it cannot be replanted. Do you understand?

Caller: Yes. Please, Bodhisattva and Master, bless me. I will definitely cultivate hard and repent sincerely.

Master: It depends on you, not me.

Q&A8. After Resolving Karmic Debts with Over 2,900 Little Houses, the Years of Dysmenorrhea Were Finally Healed [26]

(This dialogue took place over the phone on Feb. 12, 2017)

Caller: I used to suffer from unbearable menstrual pain every month, to the point of feeling like I was dying. Master once said this was karmic retribution, like a mermaid shedding her skin once a month, probably a karmic debt from my past life. I asked how many Little Houses I should recite, and Master said at least 3,000. Now I have nearly completed 3,000, already over 2,900. My menstruation is no longer painful. It has really healed.

Master: See? You should learn from this. Being reborn as a human is very suffering (苦), because having a body itself is suffering. The body is not really a good thing! In heaven, you do not have a body, and you can do whatever you want.

Caller: That's true.

Master: But with a body, you are dragged down by it.

Caller: Yes. A senior monk once said, By being born into this body and eating grains of the human world, we are destined to suffer illnesses. Becoming human is essentially to repay karmic debts.

Master: Exactly. Because you can not yet say, "I live beyond worldly food."

Caller: Right, I have not reached that level.

Master: That is how it is. Bodhisattvas live in an entirely different environment from humans. For example, when a dog is about to be slaughtered, it wishes desperately to escape, even to fly away. But its body will not allow it. Eventually, it is caught and stabbed to death. Imagine how much pain and despair it feels while trying to escape.

Caller: Yes. I am deeply grateful to Master. This problem started when I was young, still a student. It affected my studies and life severely. Every time it came, I had to take leave from school. I tried all kinds of medicine, both Western and Chinese.

Master: Only with the Bodhisattva's blessing could you heal. Guan Yin Citta Dharma Door is truly effective.

Caller: Because illnesses caused by spirits and karmic debts can only be resolved through Buddhist practice.

Master: That is right. A spirit-afflicted illness means that in your past life, you engaged in impure sexual conduct frequently.

Caller: I think so too.

Master: You must have been a man before. Even from your voice, you still sound like a man. Don't you understand?

Caller: Yes, my personality is not very gentle. I agree. I lack softness and tact in handling matters.

Master: You have been given a female body to suffer retribution. In reality, your personality is like a man's. Many women outwardly look female but have very masculine characters.

Caller: Yes. I reflect that my personality is not feminine enough. I will change and learn proper demeanor from Guan Yin Bodhisattva. I have really done poorly. For example, the way I speak: the same words others say politely, but I say bluntly and end up offending people.

Master: Hehe... good, now you understand.

Q&A9. Dysmenorrhea worsened by eating spicy food [27]

(This dialogue took place over the phone on Aug. 6, 2016)

Caller: Master, could you please check my totem? I was born in 1974, the Year of the Tiger. Please look at my health.

Master: Your stomach is not good.

Caller: Correct.

Master: Also, you have miscarried a child before.

Caller: Yes. Haven't I ascended that one?

Master: There is another one.

Caller: Another one?

Master: You have already ascended one, but there is still one remaining.

Caller: I am currently reciting Little Houses for that child.

Master: Yes, the spirit is near your navel. That is why your abdomen often feels cold, and your stomach and intestines get uncomfortable when chilled.

Caller: Yes.

Master: Your lower back is not good either.

Caller: My kidneys are weak. Sometimes, before menstruation, my belly feels like stabbing pain.

Master: You must remember to be careful with your diet. Do not eat spicy food. Spicy food worsens menstrual pain, makes periods arrive earlier, and causes irregularity. Spicy food also overstimulates blood circulation.

Caller: Understood, Master.

Dysmenorrhea is a prevalent gynecological condition with poorly defined scientific mechanisms, and current treatments provide only symptomatic relief. From a Dharma perspective, dysmenorrhea is understood as a karmic illness often associated with spirit possession or unresolved emotional debts. Master Lu's teachings emphasize repentance, Buddhist scripture recitation, and offering Little Houses to eliminate karmic obstacles and ascend spirits. The complete recovery after offering nearly 3,000 Little Houses suggests that Dharma-based practices may offer innovative solutions where conventional medicine falls short.

Whether Master Lu's teachings on the etiology and treatment of dysmenorrhea are true or not, they warrant validation rather than blind acceptance or dismissal. To explore this theory, many Buddhist practitioners have applied these practices in attempts to alleviate dysmenorrhea. Although karma and spirits are not directly observable by ordinary people, practitioners have reported the gradual disappearance of symptoms.

In the following section, we draw upon their experiences to further examine Master Lu's perspective.

Results

The following are 4 case presentations by practitioners of the Guan Yin Citta Dharma Door.

Case 1. Severe Dysmenorrhea in My Daughter Was Cured Immediately After I Vowed to Recite Little Houses for Her Karmic Creditors

My daughter is 33 years old this year. Since she indulged in sea animals and other cold foods about two years ago, she began experiencing dysmenorrhea, which gradually developed into severe menstrual pain. At first, the pain was still tolerable without taking painkillers; later, as the pain worsened, she had to take one pill; eventually, the pain became so severe that she needed two pills. In the end, her condition deteriorated to the point where the pain returned as soon as the medication wore off, sometimes leaving her drenched in sweat.

I once took her to the hospital. However, B-ultrasound and other examinations revealed no problems, and the doctors could not offer an effective treatment.

Whenever she suffered during menstruation, I would secretly transfer some of my merits and virtues to her or burn a few Little Houses (usually three) for her karmic creditors. After that, she could fall asleep. Once she was asleep, the pain would subside. Yet, because the number of Little Houses I offered was insufficient, I could not completely relieve her suffering. As a result, every time her period came, she remained very anxious.

During her most recent period, she was in such severe pain that she cried out every 20 minutes. As a mother, hearing her cries tore at my heart so much that I could not even continue reciting Buddhist scriptures. That day, although I burned 3 Little Houses for her karmic creditor, she was still in pain. I added one more, but there was still no improvement. Every 20 minutes, the stabbing pain returned, leaving her soaked in sweat.

I had previously consulted diligent fellow Buddhist practitioners, who told me I could vow a specific number of Little Houses for her. Although I have been practicing Buddhism, keeping a vegetarian diet, and reciting my daily mantras and sutras for 4-5 years, due to my heavy karmic obstacles, I could not recite many Little Houses each day. Thus, I hesitated to vow a large number for her karmic creditors.

This time, when her pain was so intense and I felt utterly helpless, I suddenly thought: perhaps I could vow a larger number of Little Houses for her karmic creditor but spread them out over a longer period of time. This should be better than not making a vow at all.

So I knelt before the Buddhist altar and prayed:

"Guan Yin Bodhisattva, I entrust my child to You! Today I vow to offer 21 Little Houses to my daughter's karmic creditors within 7 months (three per month). I sincerely pray for Guan Yin Bodhisattva's blessings to help her eliminate karmic obstacles, ease her pain, and allow me to continue my recitations without hindrance. I promise to recite diligently to eliminate karmic debts." After making the vow, I continued kneeling at the altar to recite scriptures.

Before even one stick of incense had finished burning, my daughter suddenly got out of bed! I firmly believe this was due to the

Bodhisattva's blessings. That very night, she was pain-free and slept soundly. The next morning, she only felt slight discomfort, and by the rest of the day, she was completely pain-free. She became energetic and full of vitality, overjoyed. Since then, she has had no more pain. It was truly miraculous! The relief came instantly!

This deeply convinced me of the wondrous efficacy of the Little Houses, the treasured Dharma Gems of our Dharma Door.

Through this experience, I realized how crucial the vowed number of Little Houses is. In the past, I only burned 3 at a time without vowing a total number, so the effect was limited. Master Lu has taught that when vowing to recite Little Houses, one should promise a larger batch first, and then fulfill them in successive batches.

How wonderful it is to practice Guan Yin Citta Dharma Door, guided by such a wise Master!

I am infinitely grateful for the compassionate blessings of Guan Yin Bodhisattva and for Master Lu's merciful salvation! On the third anniversary of Master's Nirvana, I share this Dharma joy with all fellow practitioners in gratitude.

My own karmic obstacles will be borne by myself, not by others.

Dharma practitioner: Q148

Case 2. Guan Yin Citta Dharma Door Healed My 10 Years of Dysmenorrhea

I had suffered from severe dysmenorrhea for over 10 years, trying countless methods without success. Not until I encountered the Guan Yin Citta Dharma Door did I finally see hope and put an end to the decade-long monthly torment that felt like living in hell.

I was born in 1992. At first, I had no problems with menstruation, only heavy flow, some soreness in the waist and back, and mild abdominal discomfort, a pain that was bearable and did not affect sleep or study. But in 2012, my nightmare began.

During my first winter break in college, my digestion was weak. Eating hot and cold food together would cause diarrhea. After returning to school, I had to ask for leave for the first time because of menstrual pain. The walk from the classroom to the dormitory felt endless, like climbing for centuries. I finally dragged myself up to the fifth floor, collapsed on the bed, and called my family in tears. That was the beginning of a long journey of seeking medical help.

In my four years of college, I tried almost everything, including acupuncture, decoctions of Chinese medicine, patent Chinese medicines, herbal pills, and countless folk remedies. I even tried rose tea, special brown sugar, enzymes, and every method said to help dysmenorrhea. I sought out famous gynecologists, yet the effects were minimal. One time, I fainted on a bus due to exposure to cold air conditioning. Another time, I even collapsed while walking to an outdoor toilet at home in my hometown.

The pain evolved from simple abdominal cramps to breast pain with nodules. I could not walk, vomited bile, sweated all over, and had to wrap myself in thick blankets in summer while holding hot water bottles. After four years of relentless treatments, the only improvement was that instead of collapsing immediately when menstruation began, I could endure 1-2 hours before the pain became unbearable.

After graduation, I worked for six years, continuing to experiment with both Western and Chinese medicine. I even tried nutritional supplements after hearing that dysmenorrhea might be linked to

magnesium deficiency, consuming a full regimen for over a year. Yet while others improved with these methods, I remained the exception, breaking down emotionally countless times.

Each month, I had to request sick leave from work, which was difficult and often met with disapproval. Without rest, I would collapse from nausea, dizziness, and unbearable pain. Symptoms would also start a week before menstruation: body aches, nodules, back pain, abdominal heaviness, recurrent mouth ulcers, and facial acne.

Month after month, I suffered greatly. My poor health led to frustration and anger, which worsened my condition, a vicious cycle.

The turning point came in 2021 when I met Buddhist practitioner C at work. She frequently spoke to me about Buddhism. At first, I paid little attention, but I followed her occasionally to release captive lives. After some time, I also began reciting mantras and sutras. With lighter work then, I could sometimes complete two Little Houses in one day, but mostly managed one every two days. In about four months, I recited just over 30 Little Houses, yet still had to take leave during menstruation. Because I was inconsistent in Buddhist practices, the effects were not obvious. Despite practitioner C's repeated encouragement to persist, I lacked confidence and stopped reciting.

In early 2022, conflicts with my mother-in-law escalated. Living in a cramped space with my husband and her caused constant quarrels, worsening my emotions. By April and May, my pain intensified to the point where I cried to my mother over the phone, saying I could no longer bear it. Despair grew as I thought of how far menopause still was.

My mother anxiously sought doctors for me and mailed me Chinese herbs, which I boiled and drank daily. At first, the pain shortened to 4-5 hours, giving me hope. But after two months, the symptoms returned to their original state. Even the doctor admitted she could not help.

In October, I considered surgery, but test results showed I was not a candidate. I then tried more Chinese medicines, salt foot baths, and physiotherapy, as even top doctors said drugs alone would not work. That same month, for the first time in more than 10 years, I resorted to painkillers, thinking I would have to rely on them every month from then on.

In October 2022, practitioner C introduced me to Aunt Z, a fellow native of my hometown. Aunt Z shared how her 20-year insomnia was cured through Buddhist practice and scripture recitation. Inspired by her story, I regained faith and started daily recitations and Little Houses without interruption.

By December 2022, when menstruation came, I told practitioner C I had painkillers ready. But remembering the doctor's words, I resisted taking them. For the first time, I endured without medication. The next month, the same happened. I managed without painkillers. On January 11, 2023, I worked for 10 hours straight, walking continuously, even hosting live-streaming activities. To my surprise, I managed without leave, without collapsing, and even without painkillers. In March 2023, during another cycle, I worked overtime until 11 p.m., rode a bicycle home, and even ate dinner downstairs, something unimaginable before, when I would collapse in pain and need to be driven home.

By then, four months had passed without pain. The hellish days

were truly over. Though some minor symptoms remain, they are entirely manageable. I am deeply grateful to Guan Yin Bodhisattva for compassionately saving me when I had nowhere else to turn.

Now, I live with peace of mind. I release fish and turtles monthly, observe vegetarianism at least two days each month, vow to recite Little Houses, recite Buddhist scriptures daily, and listen to Master Lu's programs. My life is filled with Dharma joy.

I wrote this at length because the suffering was immense. It could take three days and nights to recount it all, along with countless tears. I hope this testimony can help sisters still struggling with dysmenorrhea. Do not repeat my detours. If even someone with such severe pain as mine can be cured, so can you.

Altogether, I have recited a little over 100 Little Houses and began noticing real changes. I deeply regret giving up too soon in the past, wasting precious time. Just like water before boiling, persistence is the key. I am eternally grateful to Guan Yin Bodhisattva and Master Lu for never abandoning me, for guiding me back to light. I am grateful to my fellow Dharma practitioners. I will always follow Guan Yin Citta Dharma Door.

Dharma practitioner: X149

Case 3. After Practicing Buddhism, My Dysmenorrhea of Over 20 Years Was Basically Cured, Creating a Medical Miracle

Without faith in Buddhism, I did not understand the law of cause and effect, nor did I realize how inescapable it is. For me, not learning Buddhism meant I had no idea of the heavy karmic burdens I carried.

In childhood, my health was relatively good, and I was seldom ill. But in my twenties, my health began to decline with frequent discomforts such as falls, diarrhea, and stomach problems. The most obvious and lifelong affliction, however, was dysmenorrhea. At first, I only had occasional gynecological symptoms, but later, every menstrual cycle was accompanied by unbearable pain. Two or three days before menstruation, abdominal pain would begin, along with fatigue and weakness. The pain escalated before my period, often leading to vomiting, bloating, and pelvic heaviness. I would vomit until bile came out, yet the period still would not start. When it finally came, it was mostly clots with heavy flow. The pain was so severe that I had to walk bent over, unable to straighten up, and sometimes I even rolled in agony on the bed. During those days, my face turned pale, and I felt alternately chilled and overheated. Each seven-day period felt like a struggle between life and death. The pain was unbearable torture, leaving me with thoughts of dying. I relied on painkillers every time. This severely affected my work and daily life.

I sought cures everywhere, both Chinese and Western medicine. I tried all kinds of remedies, countless medications, and even many injections. Doctors at the hospital eventually told me that only a hysterectomy could permanently solve the problem, but this was unacceptable to me given my age and condition. I declined the surgery and continued to endure the pain with painkillers.

This suffering became a shadow in my heart. I dreaded every menstrual cycle, feeling hopeless and yet unwilling to accept such a fate.

At the end of 2019, misfortune struck again. During a routine health check at work, I was diagnosed with bladder cancer! Without hesitation, I was hospitalized and underwent surgery. Thankfully,

it was a relatively simple procedure, and I recovered well within a week. However, I was required to undergo one year of bladder perfusion treatment. The doctor referred me to a private clinic for the perfusions, and it was there that I met a fellow Buddhist practitioner who guided me into Guan Yin Citta Dharma Door.

Since childhood, I had visited temples with my elders every year to pay respect to the Bodhisattvas, offering incense and bowing. As I grew up, I would donate money into merit boxes on occasion, without understanding why. Every New Year's Day, I continued this practice. Whenever I felt troubled, I also went to temples. After each visit, my heart always felt lighter.

Looking back, I am deeply grateful to the Bodhisattva. Perhaps my karmic affinity ripened at that time, because as soon as the Dharma friend introduced me to Buddhism, I believed. When I first received the Buddhist scriptures, I smelled a strong sandalwood fragrance, which brought great comfort and joy. That very night, I decided to practice Buddhism. I was overjoyed to finally see the light, realizing that only the Bodhisattva could bless and save me from my suffering. This strengthened my faith, and thus began my path of learning Buddhism and reciting Buddhist scriptures.

Although I had limited time due to work, I persisted daily, setting aside time for practice. After 2-3 months, during a cancer follow-up, the doctor told me my recovery was excellent and there was no cause for concern. The ultrasound also showed that my multiple kidney stones had vanished as if evaporated. This result filled me with immense Dharma joy, instantly lifting a heavy burden from my heart. It was truly incredible!

Since then, I have consistently performed daily recitations, offered Little Houses to my karmic creditors, made vows, and practiced life liberation. Every subsequent follow-up showed no issues. Each year, my cystoscopy results were stable. Now, more than three years into my Buddhist practice, my bladder cancer has remained under control. I am so grateful to the Bodhisattva for Her blessings. The Dharma is true and powerful; Little Houses are remarkably efficacious!

What was once extremely severe dysmenorrhea has now become mild. Previously, I needed three or four consecutive days of painkillers. Now, only 1-2 days suffice, with vomiting almost gone. The remaining days are nearly normal. For me, this is overwhelming Dharma joy. It feels like being reborn into a normal life.

After more than 20 years, my dysmenorrhea is finally under control, without medication or doctors, creating a medical miracle. I am overjoyed beyond words. The Guan Yin Citta Dharma Door is undeniably true. Guan Yin Bodhisattva is indeed compassionate and responsive to prayers.

Master Lu once explained that indulgence in sexual misconduct in past lives leads to gynecological problems in this life, which can only be resolved by reciting Little Houses (Wenda20200228 34:30). Reflecting on my own life, I had an abortion in this lifetime. Adding past-life misconduct, it is clear why I suffered such severe dysmenorrhea. Illnesses that hospitals cannot cure are karmic illnesses. Only through sincere Buddhist practice, mantras and sutra recitation, and repentance can one eliminate karmic obstacles.

Without Buddhism, I would still be trapped in endless suffering. To encounter the Dharma in this lifetime is truly a blessing of three lifetimes. I am deeply grateful to the Greatly Merciful and Compassionate Guan Yin Bodhisattva and to Master Lu.

This is my true sharing. Practicing Buddhism has changed my destiny. I hope that more suffering people can also transform their destinies. Do not waste precious years in confusion. Use your limited time to practice Buddhism and recite Buddhist scriptures, so that when impermanence arrives, you will not be helpless. Finally, I sincerely wish that more people can find liberation through Buddhist practice, cultivating both mind and conduct, to leave suffering and attain happiness.

Buddhist practitioner: Y150

Case 4. Unforgettable Dysmenorrhea of 33 Years and Long-Standing Endometriosis Cured Without Medication or Surgery

I come from Malaysia. I began suffering from menstrual pain at the age of 13, and it tormented me for 33 years. After practicing the Guan Yin Citta Dharma Door, my unbearable dysmenorrhea with long-standing endometriosis was healed without medication!

Since the age of 13, every menstrual cycle brought relentless pain. Once it started, the cramps came in waves, pulling and tightening repeatedly, as if the uterus were filled with wind. Neither medications nor injections worked. I sought both Western and Chinese treatments; gynecologists prescribed drugs, and I even took Chinese medicine for 2.5 years. Baifeng Pills only made me gain weight. Nothing solved the problem, and in the end, I still had to rely on painkillers. I endured stabbing pain that made me curl up, with continuous pain spreading through my abdomen and back. Sometimes, in desperation, I rubbed an entire bottle of medicated oil onto my belly, scrubbing frantically, but nothing helped. Ordinary people cannot comprehend such suffering.

I also have endometriosis. So, I even wished I could remove my uterus entirely.

My karmic affinity with the Guan Yin Citta Dharma Door ripened in October 2014. I learned that the Dharma Door that Master Lu taught could cure illness through the recitation of Little Houses, so I began daily practice. But whenever my period came, the pain was so excruciating that I could not complete my daily recitations. Standing before the Buddhist altar, I could only cry and beg the Bodhisattva for forgiveness, promising to make up the recitations later.

Everything changed in December 2015, when I traveled to Kuala Lumpur to attend the Dharma Conference. We arrived early, and I began my recitations at the venue. When I recited the *Eighty-Eight Buddhas Great Repentance* for the 11th time, I fell asleep. Even in sleep, my mind was still reciting. Suddenly, I felt my whole body become hot. Miraculously, I was sweating all over, while others around me felt nothing. Then I realized Master Lu had entered the hall! As the crowd surged forward to greet Him, the atmosphere reached its peak, with everyone chanting and clapping. At that moment, I felt Guan Yin Bodhisattva and Master Lu compassionately blessing me with energy.

The scene was unforgettable, especially when Master Lu performed on-site totem readings for the audience. I was deeply moved.

A miracle happened! After I returned home from the Dharma Conference, my dysmenorrhea disappeared without any medication. For the first time in 33 years, I went four months without pain—completely free from even the slightest discomfort. This had never happened before! This is my real experience: Guan Yin Citta Dharma Door is true and powerful, and Guan Yin Bodhisattva is always by our side. I am endlessly grateful.

According to the latest medical research, laparoscopic surgery can treat endometriosis, but the recurrence rate remains high. Yet, the Guan Yin Citta Dharma Door brought a miracle and a breakthrough, curing my endometriosis completely, without drugs or surgery! I am truly blessed to have connected with Master Jun Hong Lu and this Dharma Door, which healed my 33 years of suffering.

After returning from the Kuala Lumpur Dharma Conference, something else miraculous happened: the chronic gastritis and stomach wind pain that had troubled me since high school also vanished. It was unbelievable! After years of suffering, the pain was gone. I was overjoyed and grateful once again.

I also had insomnia for over ten years. Often, I would wake around 1 a.m. and could not sleep until 6 a.m., tossing and turning in fear and agony through countless sleepless nights. But after practicing Buddhism, my sleep returned to normal. The nightmare of insomnia is gone. The Guan Yin Citta Dharma Door is incredibly effective!

Previously, whenever my son and I saw funerals, mourning clothes, or coffins, we would both feel unwell, suffering dizziness, vomiting, and fever. But since we began reciting mantras and sutras, these symptoms disappeared completely. We no longer experienced any discomfort.

I have since vowed to eat vegetarian meals three days a month, abstain from live sea animals, and perform life liberation every month.

Through my personal experience, I hope to strengthen everyone's faith in the Guan Yin Citta Dharma Door. May all practice diligently. Guan Yin Bodhisattva is truly compassionate and always by our side. Since beginning this practice, I have realized that this Dharma Door can liberate sentient beings from suffering, save lives, and even save souls. It allows one to transcend karmic obstacles without spending money, even helping deceased relatives ascend. Human power is limited, but the power of the Bodhisattva is infinite. Reciting Buddhist scriptures connects us to Guan Yin Bodhisattva's energy, receiving Her blessings and resolving all kinds of difficulties, bringing peace and good fortune.

The practice is simple, convenient, and suitable for all. I hope everyone can practice Buddhism diligently to improve their lives.

This is my heartfelt experience after 1.5 years of practicing the Guan Yin Citta Dharma Door. I am still a beginner, but I will continue to advance diligently. May we all encourage one another. Thank you all.

Buddhist practitioner: C151

The four cases from practitioners of the Guan Yin Citta Dharma Door, each demonstrating remarkable recovery from severe dysmenorrhea and related gynecological conditions through Buddhist practices. In Case 1, a mother's vow to offer Little Houses for her daughter's karmic creditors led to her daughter's immediate and complete relief from severe menstrual pain. Case 2 describes a young woman who endured more than 10 years of debilitating dysmenorrhea despite extensive medical treatments, but achieved sustained recovery after consistently practicing recitations and offering Little Houses. Case 3 highlights a woman who suffered over 20 years of severe dysmenorrhea and was even diagnosed with bladder cancer. Through Buddhist practice, her cancer remained under control, and her menstrual pain significantly diminished without surgery. Case 4 illustrates the most dramatic outcome, where

a Malaysian woman experienced complete resolution of 33 years of dysmenorrhea and endometriosis following dedicated Buddhist practice and blessings received at a Dharma conference. Collectively, these cases suggest that karmic resolution and Dharma practices can lead to outcomes unattainable through conventional medicine.

Discussion

This case series demonstrates that practicing the Guan Yin Citta Dharma Door can effectively cure chronic dysmenorrhea, including cases complicated by endometriosis and other comorbid conditions such as unbearable gastralgia, chronic insomnia, dizziness, vomiting, and fever associated with visions of the deceased (Case 4). Across the four patients, complete symptom relief was achieved through the Four Golden Buddhist Practices of making vows, reciting Buddhist scriptures, performing life liberation, and repenting. Notably, these improvements were observed in individuals who had suffered from persistent symptoms from many months to many years with minimal benefit from conventional medical therapy.

From a Buddhist perspective, incurable physical illnesses can be understood as manifestations of unresolved karmic debts intertwined with spiritual entanglements. This was exemplified in Case 1, where the daughter began to suffer from dysmenorrhea after frequently consuming sea animals in the preceding two years. Similarly, the onset of her dysmenorrhea at the age of 33 corresponds with the "369 predestined calamity" [15]. In another case (Case 3), a previous abortion created a significant karmic obstacle that not only resulted in dysmenorrhea but also contributed to the development of bladder cancer. Whether arising from the karmic debt of consuming sea animals or that of abortion, there is no conventional medicine available to address such karmic burdens. Drugs for dysmenorrhea merely alleviate symptoms such as pain, and even then, the results are often suboptimal.

Therefore, illnesses rooted in karmic obstacles must be addressed by eliminating karmic debts and ascending spirits, something achievable only through Buddhist practice. Methods such as Buddhist scripture recitation and the performance of meritorious deeds help resolve these underlying causes, leading to recovery on both physical and spiritual levels. This interpretation aligns with the lived experiences of patients, who attributed their healing to karmic resolution through Dharma practices.

Despite these encouraging outcomes, from a scientific perspective, several limitations should be noted. The evidence is drawn from individual case reports without standardized diagnostic verification, objective outcome measures, or control groups. As such, placebo effects, natural fluctuations in disease course, or other unrecognized factors cannot be excluded. Nevertheless, the chronicity of symptoms, the failure of conventional therapies, and the consistency of recovery across multiple cases suggest that these improvements warrant further investigation.

Although it may sound like nitpicking, the rigor of scientific procedures remains admirable. However, Dharma does not rely on placebos as controls, because its purpose is to directly save suffering sentient beings. A Dharma Master such as Master Lu perceives the world with clarity far beyond human capacity. He knows without hesitation that the Guan Yin Citta Dharma Door can cure dysmenorrhea. If you follow His instructions, you will succeed (Q&A 8).

In other words, Dharma and science do not stand on the same level. This can be illustrated by analogy: if science exists in a two-dimensional space, Dharma resides in a three-dimensional or even higher. From the higher dimension, the lower dimension is naturally seen more clearly.

A person trapped in a well can never glimpse the vastness of the outside world. Likewise, researchers confined to the material realm cannot perceive the principles governing the spiritual realm. Therefore, no matter how rigorous their methodology, the limits of their vision prevent the scientific community from arriving at an accurate diagnosis of dysmenorrhea. Naturally, they cannot offer a true cure.

Therefore, rather than nitpicking Buddhism, it is better to embrace it, understand it, and put it into practice. After all, when intractable conditions befall doctors themselves, they too turn to Buddhism for help, for instance, in cases of vertigo [15], infertility [17], asthma [28], and so on.

Apart from the few doctors who have benefited from Buddhism, the vast majority of ordinary people without medical training have also gained tremendous benefits from it, not only in dysmenorrhea as mentioned in this paper, but also in conditions such as mental disorders [29, 30], neurological diseases [31, 32], dermatological conditions [33-35], rheumatoid arthritis [36], and various forms of cancer [15, 37, 38]. 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.

The very purpose of Buddhism's transmission in the Human Realm is to save sentient beings (Q&A1-9). By enabling so many people to be freed from the suffering of intractable diseases, Guan Yin Citta Dharma Door has truly fulfilled this mission.

In Buddhism, the Human Realm is regarded as the "realm of afflictions (烦恼道)." Without deep emotional attachment, one would not be born into the Saha World; without intense desire, one would not fall into the cycle of rebirth (情不重不生娑婆, 爱不深不堕轮回). The ultimate truth of human life is suffering, emptiness, and impermanence (人生的真谛就是苦空无常).

Master Lu once explained the phrase "a worried brow and a bitter face(愁眉苦脸)" [39]. The term "worried brow(愁眉)" originates from an ancient cosmetic practice, while the term "bitter face(苦脸)" comes from Buddhism, which teaches that life itself is a sea of suffering. A person's facial structure naturally resembles the Chinese character "苦" (bitter): the two eyebrows form the upper radical, the eyes and nose compose the central cross, and the mouth at the bottom completes the character. This illustrates that human beings are born with a "bitter face," reminding us that life in the Human Realm is not for enjoyment, but for the experience of suffering.

Compared with being born male, being reborn as a female in this lifetime signifies bearing heavier karmic retribution. Dysmenorrhea is a striking example, affecting nearly 71% of adult women [3]. Abortion and its consequences represent another, with an estimated 73 million induced cases each year [17]. Breast cancer, which claimed 670,000 lives globally in 2022 [37], is yet another. These three conditions are nearly unique to women. Hence, the saying, "To be born a daughter is to suffer," is correct.

The Buddha predicted that in the Age of Dharma Decline, more women would turn to Buddhism. This is no coincidence, as their heightened suffering is closely tied to karmic burdens and retribution. Therefore, for women to liberate themselves from suffering, they must diligently study and practice Buddhism to transform their destinies.

Conclusion

This case series suggests that the Guan Yin Citta Dharma Door, incorporating practices such as making vows, reciting Buddhist scriptures, performing life liberation, repenting, and dedicating merits and virtues, can provide meaningful relief for women with long-standing dysmenorrhea and related conditions unresponsive to conventional treatments. The reported recoveries highlight the potential value of integrating Dharma practice into holistic health approaches, addressing both psychosocial and spiritual dimensions of illness.

While these findings are based on individual cases and lack standardized clinical validation, they underscore the need for further research to examine the mechanisms, efficacy, and applicability of such practices in broader populations. Collaboration between medical science and Buddhism may open new avenues for managing complex gynecological disorders.

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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 9 Q&As and 4 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.

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