



# Frequent Bone Fracture Resolved after Ascending Aborted Children

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## Abstract

Bone fractures represent a major global health concern and are most commonly attributed to trauma, osteoporosis, metabolic disorders, or age-related degeneration. The majority of fractures heal through well-characterized biological processes, and preventive strategies typically emphasize enhancing bone strength, improving balance, and ensuring environmental safety. However, a subset of individuals experiences frequent and recurrent fractures over extended periods despite adequate nutrition and the absence of clearly identifiable medical risk factors. Conventional biomedical explanations do not fully account for such cases. Within Buddhist teachings, recurrent physical injuries are interpreted as manifestations of karmic causes, including the influence of unresolved spiritual entities such as aborted children—an interpretation that is rarely documented in academic literature. Accordingly, this study presents case-based observations of an individual with a long history of recurrent fractures who reported sustained resolution following the practice of the Guan Yin Citta Dharma Door, particularly through repentance practices and the ascension of two aborted children. Therefore, this observation expands the range of conditions potentially associated with abortion-related karmic consequences, suggesting an additional form of harm and supporting the concept that abortion may carry multifaceted negative effects. The findings further suggest that spiritual factors may contribute to physical injury through behavioral, psychological, or psychosomatic pathways. Documenting such experiences broadens the discussion of recurrent fractures and underscores the importance of interdisciplinary perspectives that integrate biomedical, psychosocial, and spiritual dimensions of healing.

**Keywords:** Guan Yin Citta Dharma Door; Golden Buddhist Practices; Abortion; Frequent Bone Fractures; Spirit, Recovery

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## Introduction

Bone fractures, a persistent global public health issue, are among the oldest and most universally experienced reminders of human fragility: a momentary loss of balance, an ill-timed twist, or a single traumatic blow can convert living tissue into a jagged puzzle of calcium and collagen [1].

Beyond the acute pain and dramatic imaging, every break initiates a finely choreographed biological drama: hematoma, inflammation, soft callus, hard callus, and remodelling [2]. Yet the detailed script is rarely predictable.

Age, nutrition, endocrine status, drugs, genetics, and even the local mechanical milieu can accelerate or derail healing, turning a “simple” crack into non-union, mal-union, or chronic pain. Meanwhile, the global incidence of fracture continues to climb, propelled by an ageing osteoporotic population, high-energy sports, and urban traffic [3, 4].

In reality, some individuals experience frequent bone fractures. These recurrent fractures over extended periods cannot be adequately explained by conventional medical theory, as they occur despite sufficient nutrition, calcium supplementation, and the absence of clearly identifiable medical risk factors.

Our previous study on lumbar disc herniation (LDH) suggested that spiritual entities, such as aborted children, may be involved in the development of LDH [5, 6]. Following the ascension of these spirits, healing was observed to resume. In this study, we aim to investigate whether spirits are also involved in bone fractures and to explore possible methods of prevention.

## Mechanisms and Solutions

Falls are generally understood as a geriatric syndrome resulting from the interaction of multiple intrinsic (health-related), extrinsic (environmental), and situational factors, rather than a single cause [7]. However, medical science has a limited understanding of frequent falls in non-elderly individuals.

In the following Q&A section, Dharma Master Jun Hong Lu offers a novel explanation of the phenomenon of frequent falling from a spiritual perspective. This perspective introduces a new mechanism that may help explain why non-elderly individuals are prone to falls and subsequent bone fractures.

### Q&A 1. Right knee fracture—past life as a horse; prone to falling; attractive appearance with emotional karmic debts [8]

**Caller:** Hello, Master! Please take a look at a girl born in 2008, the Year of the Rat. She has a fracture in her right kneecap that has developed into habitual fractures. Master, what is the cause of this? The doctor says surgery is required.

**Master:** It is not easy to say—don't tell her—but in one past life she was a horse.

**Caller:** Oh, no wonder.

**Master:** She does things quickly and walks fast, but she is very prone to falling, often prone to falling. People say, "Even a horse may stumble (马失前蹄)."

**Caller:** Yes, yes, so this is closely related to her past life.

**Master:** Because a horse's joints are bent and compact, whereas human joints are straight. Since she was a horse, her joints tend to bend, so if she is not careful while walking, she is prone to fractures.

**Caller:** I understand. Master, does she have any spirits in her? How many Little Houses are needed for this condition?

**Master:** There is a spirit on her back. She needs to recite at least 108 Little Houses, gradually.

**Caller:** Okay.

**Master:** And she is a girl, right?

**Caller:** Yes, a girl. She also recites Buddhist scriptures.

**Master:** When she was young, she was quite pretty and had emotional karmic debts.

**Caller:** I understand. What is the color of her totem?

**Master:** Pink.

**Caller:** Since she was a horse in a previous life, how many times should she recite the *Eighty-eight Buddhas Great Repentance*? Can she repent?

**Master:** Of course, she can repent. Why wouldn't she? She should recite it gradually—27 times per set, recited in batches. About five batches should be sufficient.

**Caller:** Okay. Thank you, Master.

This dialogue presents a novel spiritual explanation for recurrent falling and habitual fractures in a non-elderly individual. Master Lu attributes the patient's frequent falls and right knee fractures not to conventional medical causes, but to karmic influences originating

from a past life as a horse. According to this explanation, residual karmic imprints from the animal form—specifically the structural characteristics of a horse's joints—manifest in the present life as instability in human joints, predisposing the individual to frequent falls and fractures.

The condition is further associated with spiritual entities and emotional karmic debts, which are addressed through spiritual practices such as reciting Little Houses and repentance scriptures. This perspective introduces an alternative, non-biomedical mechanism for falling and fracture risk in young individuals, grounded in karmic and spiritual causation rather than physiological degeneration alone.

## Results

The following is a case presented by a practitioner of the Guan Yin Citta Dharma Door. She suffered fractures from every fall until she began practicing the Guan Yin Citta Dharma Door.

### Case 1. Transforming a Tragic Fate of Frequent Fractures Through the Ascension of the Two Souls of Aborted Babies

The first time I fell was in 2006. I do not remember the exact month. At that time, my son was still in his first year of senior high school.

Later, from March 25, 2010, I started working at a private company and officially retired on July 1, 2024. During those 15 years of employment, I basically suffered a fracture every 2-3 years due to accidents.

On the tenth day of the Lunar New Year in 2012, after a heavy snowfall, the roads were icy. I was riding my electric bike to work, carefully making my way to an intersection about five minutes from the factory. The tires slipped, and I fell. I climbed up from the snow, picked up my bike, and continued forward, but my left ankle was in excruciating pain. I struggled to push the bike to the factory gate and asked the security guard to help me put it into the bike shed. Then I limped into the workshop. When my boss saw me, he noticed my swollen ankle and judged that it was fractured. He immediately arranged a company car to take me to the hospital, and the boss's wife personally helped me into the car. The CT scan showed a fracture of the left ankle bone. I had to stay at home to recover.

Another time, I was knocked down by another vehicle on my way to work, resulting in a fractured arm. Yet another time, it was raining heavily, and I wore slippers to go to the bank. As I came out of the bank, the sole slipped, and my little toe immediately swelled up—another fracture.

After these incidents happened again and again, my supervisor said to me with concern, "You should take some calcium supplements. If all the factory workers were like you, what would we do?!" I had always been taking calcium supplements and knew that I was not calcium-deficient, but I had nothing to say. All I could do was respond awkwardly, "This is not what I want either..."

Once, a palmist read my palm and said, "Elder sister, everything else about you is fine, but you need to be very careful on the road..." Indeed, in those years, I was like a "porcelain person"—a light touch would result in a fracture. The fractures that followed... I will not go into them one by one here.

It wasn't until January 2020, when I began learning Buddhism, that I realized misfortune always has its causes. Only then did I

understand that my frequent falls and fractures were closely related to the children I had aborted.

My first abortion was in 1986. Due to limited circumstances at the time, I could not keep the child, so I went to the hospital for an abortion. I was 23 years old that year.

After the first abortion, I suffered from severe pelvic inflammatory disease and saw doctors continuously for several years. In fact, Master Lu has taught that most gynecological inflammations are related to aborted or miscarried children. Cause and effect, karmic retribution—this is absolutely real.

Later, after much difficulty, I became pregnant with my son. In 1990, when my son was not yet one year old, I noticed that my menstrual period had not come. I bought a pregnancy test, and it showed that I was pregnant again. At that time, due to ignorance, I went to the hospital again and aborted the child. I was 26 years old that year.

After learning Buddhism, I read Master Lu's teachings: the spirits of aborted babies remain attached to the mother and need to be ascended through reciting mantras and sutras. So I began reciting Little House. First, I burned two batches, each consisting of 21 Little Houses for my own karmic creditors. Then I began reciting Little Houses specifically to ascend the aborted babies.

I made vows to Guan Yin Bodhisattva:

1. Recite 21 Little Houses for each of the two aborted babies (since I never received dream confirmations, I later continued reciting until a total of 126 sheets);

2. Recite the *Eighty-eight Buddhas Great Repentance* 49 times within one month (completed).

Throughout the entire process, I ensured that the number of Little Houses for my own karmic creditors and those for the aborted children were completed in a 1:1 ratio.

My specific procedure for ascending the spirits of my aborted children is as follows. In March 2020, I first recited 7 Little Houses for my own karmic creditors. I also recited 7 for my children (included in the vowed 21). This was my first time ascending the aborted children. After finishing the recitation, because I had no prior experience (I did not know how to make the prayers and thought I needed to look them up), I was already nervous. On top of that, it was almost time for work, so I put the Little Houses away, planning to burn them the next day.

Unexpectedly, on my way to work, danger struck again. An electric bike sped up from behind and crashed into the left handlebar of my bike. The huge impact instantly spun my bike 180 degrees, and I was thrown heavily to the ground, in so much pain that I could not even get up. I struggled with great effort to lift the bike and saw that my palm was covered in blood. A piece of skin had been scraped off, leaving a 2-centimeter-long wound. My pants at the knee were torn, and a large patch of skin was scraped off, bleeding profusely. Gritting my teeth and enduring the pain, I continued riding to the factory to work.

In fact, on November 23 of the previous year, I had already fallen and fractured a bone while working at the factory. After the New Year, it wasn't until February that I finished recuperating and returned to work. Not long after returning, I was hit again, so badly this time. When I arrived at the factory, I was too ashamed to say

anything and could only work while enduring the pain. Production in the workshop was very busy. When the supervisor saw me limping, he thought the previous fracture had not healed yet. He sighed and said, "You are older now; recovery is slower." I stubbornly replied, "No, it takes 100 days for bones and tendons to heal. I came back to work after just over two months, before the full 100 days." He smiled. I could only swallow my tears in silence.

Yet it was that very fracture before the New Year that nudged me onto the Buddhist path. To walk away from this latest spill without a single crack is already heaven's mercy. I suspect my karmic creditors grew impatient and flagged me down with a soft tap. The moment I reached home, I lost no time: by dawn the next morning, I had burned the 14 finished Little Houses.

Although repeated fractures caused me pain and frustration, learning Buddhism helped me understand cause and effect. I believe that by diligently learning Buddhism and practicing the Golden Buddhist Practices bestowed by the Master, I can definitely walk out of the "shadow" of frequent falls and fractures and change my tragic fate as a "porcelain person."

Master Lu taught: "A person's success lies in the strength of life. Only those who dare to face difficulties and challenge adversity can truly grow strong in life (Melbourne Dharma Conference, December 2019)."

When I had recited the 63rd Little House, I had my first dream of a little girl. She was wearing dark blue clothes, looked well-fed and very beautiful. She had been reborn into the family of one of my relatives.

The second dream was of a little boy. When I had recited the 126th Little House, before it was even burned, I dreamed that a little boy flew up into the sky. When I woke up, my heart felt incomparably light. I knew both children had been ascended!

One day in May 2024, again on a rainy day, I was riding to work in the morning. When I reached the turning point near the factory gate, a small car suddenly came toward me from the opposite direction, less than two meters away, startling me badly. I immediately braked hard, but because the road was slippery, my electric bike lost control, and I fell heavily. The bike pressed down entirely on my leg. My palms were braced against the road, and the pain was so intense that I could not move. I immediately prayed to the Bodhisattva, asking not to suffer another fracture.

At that moment, a colleague from the factory happened to pass by from behind and quickly came over to help lift the bike. Only then was I able to get up. My first reaction was to check my palms. To my surprise, this time there wasn't even a scratch on them. Later, I checked both legs as well. They were completely fine, without any injury at all! Infinite gratitude to the compassionate Guan Yin Bodhisattva! Gratitude to Master!

Master Lu enlightened in *Words of Wisdom*: "Raising Awareness" (April 29, 2021): "When a person who has lost hope and ideals is at the most painful point in life, and someone tells him that worshipping the Buddha can change his life, the Dharma joy he experiences is something that people who do not study Buddhism can never understand."

That is exactly the case. Looking back, before learning Buddhism, I fell frequently and suffered fractures again and again. After learning Buddhism, I persisted in repaying Little Houses for my

karmic creditors and aborted babies. After the two aborted children departed, even when I fell again, I emerged completely unscathed. The difference is truly like heaven and earth!

What fills me with both Dharma joy and deep emotion is that in the 5 years since I began learning Buddhism, I have never suffered another fracture.

Master taught: “Do you know what ‘determined karma’ (定业) is? What fortune-tellers calculate for you is determined karma—a predetermined karma. Much of what we experience in this human world is tribulations and predetermined karma. Even if our determined karma is heavy, Bodhisattvas tell us that even when you are destined to die, fall ill, or encounter misfortune, you can still transform it. Because those who learn Buddhism develop good thoughts and good roots, we plant immeasurable seeds of blessings. We can transform evil into good and consciousness into wisdom. By cultivating the Ten Virtuous Deeds more and repenting more, determined karma can be transformed. Even if you have karma, you can change it—don’t be afraid. Just like when someone is sick, if they actively cooperate with treatment, they can recover. Do good deeds and constantly remind yourself: ‘I want to give rise to a kind heart.’” (*Buddhism in Plain Terms*, Video Teaching No. 27: “Give Rise to the Mind Without Attachment”)

Gratitude to the compassionate Guan Yin Bodhisattva! Gratitude to Master Lu for riding on His vows to come again to save sentient beings and for bringing such an extraordinary and efficacious Dharma door to the human world, giving me the opportunity to receive the nectar of the Buddha’s teachings and rewrite my destiny! I wrote this sharing through tears; the bitterness and gratitude behind it cannot be expressed in words.....

If you are still lost in the sea of suffering, and if you have not yet picked up the Buddhist scriptures, I hope you can give yourself a chance. Learning Buddhism and reciting mantras and sutras costs nothing, yet it can help us improve right now: better health, better family harmony, and a better life.

I am sharing this true case honestly, wishing that all beings may awaken as soon as possible. May more sentient beings with affinity with Buddha encounter the Dharma early, find the bright path out of suffering and toward happiness, and truly escape the sea of suffering under the protection of the Buddhas and Bodhisattvas.

Sharing by: T182

With Gratitude and Palms Joined

2025-06-09

## Discussion

Falls were the leading cause of fractures worldwide; road injuries and exposure to mechanical forces were the second and third main causes of fractures [9].

From a biomedical perspective, recurrent fractures are usually attributed to factors such as osteoporosis, impaired balance, neuromuscular dysfunction, visual impairment, environmental hazards, or delayed bone remodeling. However, in some individuals, fractures recur despite normal calcium intake, absence of diagnosed osteoporosis, and no obvious metabolic or endocrine abnormalities. Such cases challenge conventional explanatory models and raise questions about less explored contributors to injury susceptibility.

The present case focuses on an individual who experienced frequent fractures over many years, often from trauma, and who subsequently reported long-term remission of fractures after engaging in Guan Yin Citta Dharma Door practices, particularly the ascension of two aborted children. From a conventional scientific standpoint, this temporal association does not establish causality. Nevertheless, the consistency of the narrative, the prolonged pre-intervention history of repeated fractures, and the sustained fracture-free period following the spiritual intervention invite discussion on alternative interpretative frameworks.

Within Buddhist doctrine, some physical illnesses and repeated misfortune are viewed as manifestations of karmic causes, including unresolved grievances from past actions. Aborted children are believed to constitute a specific category of karmic creditors whose attachment may manifest as bodily instability, accidents, or illness. In this framework, repeated falls and fractures are not random mechanical events but expressions of unresolved karmic imbalance. The reported cessation of fractures following ascension rituals is interpreted as the resolution of these karmic factors, allowing physical stability to return.

Interestingly, modern medicine increasingly recognizes that fracture risk is not solely determined by bone mineral density [10]. Neuromuscular coordination, reaction time, attention, and psychological state significantly influence fall risk [11]. Chronic stress, fear, and impaired attentional control are known contributors to accidents [12]. This presentation introduces an additional, previously unrecognized factor influencing fracture risk.

Another notable aspect of the case presented is the qualitative shift in injury outcome: falls continued to occur, yet fractures no longer resulted. From a biomedical perspective, this could reflect improved protective reflexes, muscle tone, balance, or situational awareness. From the Buddhist interpretation, this is viewed as mitigation of “determined karma,” in which unavoidable events may still occur, but their severity is reduced through spiritual cultivation.

From the Dharma perspective, the causal relationship in this case is extremely clear: after ascending the spirits, illnesses that could not be cured by medical treatment gradually healed. As Master Lu explains, as the karmic debts are gradually repaid, the spirits slowly stop causing disturbances, and the illness naturally improves. This exemplifies the Buddhist principle of transforming major problems into minor ones (大事化小) and reflects the Dharma’s purpose of alleviating suffering and bringing joy in human life (离苦得乐).

According to Master Lu’s classification of diseases, a bone fracture is generally considered a physical disease. However, in cases of recurrent bone fractures, the condition no longer falls purely under the category of physical disease (Case 1). According to Master Lu, a disease that cannot be cured by medical doctors is generally karmic or spiritual in nature. Therefore, frequent bone fractures should be classified as a karmic/spiritual disease. Such diseases must be treated through the application of Dharma rather than medical treatment alone. The results of this case demonstrate the validity of this logic. Thus, this case confirms Master Lu’s insight that some bone fractures are associated with karma (Q&A 1).

Why did the girl, whose previous life was a horse, need to repent (Q&A 1)? A horse belongs to the Three Evil Realms (三恶道). Reincarnation in the Three Evil Realms indicates heavy karma. Even though she was reborn as a human in this life, the karma from her

previous life could not be completely eliminated, because one lifetime as a horse can only partially reduce karmic debt. Generally, beings reborn from the Underworld possess fewer blessings than those reborn from the Three Good Realms (三善道), and their human lives tend to be more difficult. Her habitual knee fractures serve as evidence of this karmic burden. Therefore, repentance is essential for her, along with the performance of meritorious deeds to accumulate blessings and virtues. Buddhism emphasizes the cultivation of both blessings and wisdom. A person who lacks sufficient blessings cannot be reborn in the Western Pure Land.

Ascending infant spirits does contribute to physical health, as we previously reported [13]. These cases, along with our prior reports, suggest an important truth: the spirits of aborted fetuses may contribute to chronic or unexplained illnesses. Documented examples include asthma [14], myasthenia gravis [15], syringomyelia [16], chronic idiopathic constipation [17], rheumatoid arthritis [18], glutaric aciduria type I [19], depression [20], oppositional defiant disorder [21], parapsychoarchia (schizophrenia) [22], autism spectrum disorder [23], Prader-Willi syndrome [24], facial paralysis [25], epilepsy [26], breast cancer [27], dysmenorrhea [28], lumbar disc herniation [29], Down syndrome [30], type 2 diabetes [31], type 1 diabetes [32], persistent vegetative state [33], and bipolar disorder [34]. Together, these cases reinforce the view that abortion-related karmic debts can profoundly influence an individual's life trajectory.

She aborted her first child at the age of twenty-three and her second at twenty-six. Both ages fall within the predestined 369 calamity period, once again confirming Master Lu's teachings [5]. By ending the lives of two unborn children, she incurred severe karmic consequences that manifested as misfortune later in life.

In her presentation, she also specifically explained that before ascending the baby spirits, she first ascended her karmic creditors by offering 42 Little Houses. She then began ascending the baby spirits while continuing to ascend her karmic creditors at a one-to-one ratio. The reason for this approach is that she—like most people—has additional karmic creditors. Some of these karmic creditors may be more powerful than baby spirits, and if they are not addressed first, they may cause interference or further complications [35]. By ascending the karmic creditors beforehand and continuing to do so alongside the ascension of the baby spirits, potential conflicts can be avoided.

However, from a science perspective, this study may have several limitations. First, it is based on self-reported experiences without imaging confirmation, biochemical measurements, or standardized fracture risk assessment. Second, there is no control group, and placebo effects, regression to the mean, or lifestyle changes cannot be excluded. Third, the spiritual framework employed is not compatible with current scientific methodologies for causal inference. Therefore, the findings should not be interpreted as a standard medical treatment, should not be understood as contradicting established medical explanations, and are not a substitute for professional medical care.

Nevertheless, must she wait until the scientific community formally validates the effectiveness of Buddhist practice in preventing recurrent fractures before she is permitted to apply it herself? Clearly, such a requirement is neither realistic nor necessary; otherwise, her treatment would be unreasonably delayed.

Despite these limitations, the report contributes to an underexplored area: how individuals interpret and manage

recurrent injury through non-biomedical belief systems, and how such interpretations may coexist with observable changes in health outcomes. Documenting these experiences may be valuable for medical humanities, psychosomatic research, and cross-cultural studies of healing.

Future research could explore frequent fractures through multidisciplinary approaches that integrate orthopedics, neurology, psychology, and sociology, while respectfully acknowledging spiritual worldviews held by patients. Prospective observational studies incorporating objective fracture data alongside psychosocial and behavioral measures may help clarify whether and how such practices influence injury risk.

In summary, while the biomedical mechanisms of bone fracture remain grounded in anatomy, biomechanics, and metabolism, this case suggests that personal belief systems and Dharma practices may play a role—directly or indirectly—in modifying fracture outcomes. Recognizing this complexity may broaden our understanding of health, illness, and recovery in real-world contexts.

## Conclusion

Frequent bone fractures are commonly attributed to biomechanical trauma, age-related bone loss, metabolic disorders, or environmental risk factors. However, the cases presented in this study describe a young individual who experienced recurrent fractures over many years without clear biomedical explanations. She subsequently reported long-term resolution of fractures after engaging in Guan Yin Citta Dharma Door practices, particularly the ascension of two aborted children.

From the perspective of Buddhist doctrine, repeated fractures are interpreted as manifestations of unresolved karmic causes. Within this framework, spiritual practices aimed at repentance, moral cultivation, and the ascension of karmic creditors are believed to restore balance and reduce misfortune. The sustained absence of fractures following these practices, despite continued exposure to two severe fall traumas later, is viewed as evidence of transformed or mitigated karma.

From a scientific standpoint, these observations may not establish causality and should not be interpreted as a replacement for standard medical evaluation or treatment. Nevertheless, the temporal association between Dharma practice and clinical outcome highlights the great potential influence of belief systems. These factors are increasingly recognized as relevant to fall prevention and overall health.

In conclusion, this report underscores the complexity of recurrent bone fractures and suggests that, in certain cases, non-biomedical frameworks may provide meaningful explanatory and coping models for patients. While further research using objective measurements and controlled designs is required, documenting such experiences contributes to a broader understanding of healing that encompasses physical, psychological, and spiritual dimensions.

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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://www.lujunhong2or.com>).

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 1 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.

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