

Recurrent Aphthous Stomatitis: Etiology, Recovery and Prevention

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Abstract

Recurrent aphthous stomatitis (RAS) is a condition characterized by recurring ulcers in the mouth, causing significant discomfort and pain. Its cause remains unclear, and there is currently no known cure. When conventional treatments fall short, seeking help from Guan Yin Citta Dharma Door can be beneficial. This approach has demonstrated effectiveness in treating over 20 rare and intractable diseases, as documented in our previous reports. In this article, we explore the causes of RAS and investigate whether it can be effectively treated through practicing Dharma. Our findings suggest that RAS is related to karma, particularly verbal karma. By addressing and resolving this karma through Dharma practices, a complete cure can be achieved.

Keywords: Recurrent aphthous stomatitis, Etiology, Curable, Karma, Dharma.

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INTRODUCTION

Recurrent aphthous stomatitis (RAS) is the most common clinical disease of the oral mucosa [1]. It is a chronic and recurrent inflammatory disease of the mouth [2], with a prevalence in the general population ranging from 5 to 25%, and it peaks in the second decade of life.

The ulcers associated with RAS are round or oval with well-defined erythematous margins and a shallow ulcerated center covered with a gray or yellowish fibrinous pseudomembrane [1]. These ulcers are excruciatingly painful and may reappear at intervals ranging from a few days to several months.

RAS is believed to be a multifactorial disease involving genetic predisposition, environmental factors, and alterations in the immune system. Oxidative stress, caused by an imbalance between free radicals and the antioxidant system, also appears to be involved in its pathogenesis. Several risk factors, such as smoking, iron and vitamin deficiencies, and anxiety, may contribute to the development of the disease [2]. Psychological factors have been suspected as possible risk factors in its onset and development [3]. Evidence indicates that oxidative stress plays a significant role in the pathogenesis of RAS [4]. Th1/Th2-related cytokines, especially IL-2, IL-6,

and TNF- α , are involved in the development and progression of RAS and are potential therapeutic targets [5]. *Helicobacter pylori* infection may also be a risk factor for RAS [6]. The observed association between vitamin D and RAS is likely due to vitamin D's effect on the immune system [7]. Despite these possibilities, none have solid proof to confirm its cause. Thus, the etiopathogenesis of RAS remains unclear [1, 3].

Due to its elusive cause, there is currently no curative treatment for RAS [1].

ETIOLOGY

When science encounters difficulties in addressing medical problems, looking at the issue from a different angle might lead to innovative solutions [8-15]. From the Dharma perspective, RAS is attributed to karma, particularly those associated with the mouth. This Dharma perspective is further illustrated through the following three Buddhist Question and Answer (Q&A) dialogues.

"Wenda" is a Q&A program conducted over the phone, where listeners call in to ask Dharma Master Jun Hong Lu questions, and He provides answers. "Zongshu" is another Q&A program over the phone, where listeners can request Master to read totems for anyone, provided

they give the person's birth year and zodiac sign. The following are three Q&A programs from which we learn about mouth-related diseases and their true causes.

Q&A 1. What to do about RAS [16] ?

Caller: Hello, Master! My father has been getting RAS, a sore tongue, and sore lips.

Master: There are two causes for RAS: one is internal heat, where the blood is too hot. If the blood is too hot, it can cause pimples on the face. This is from the perspective of Chinese medicine. From a metaphysical perspective, this could be due to karma. What is karma in this context? It could be that in a past life or this life, he often spoke ill of others. People often say, "If you keep speaking ill of others, you'll get a sore tongue and lips."

Caller: Understood.

Master: So, he should do two things: recite the *Eighty-Eight Buddhas Great Repentance* and repay and burn 21 Little Houses for his karmic creditors [8-15]. Also, eat more cooling foods. Won't that solve the problem?

Caller: Okay, he currently burns 3 Little Houses per week and recites the *Eighty-Eight Buddhas Great Repentance* 3 times a day.

Master: If it's particularly severe, he should increase it to 7 Little Houses per week.

Caller: It flares up from time to time.

Master: When it flares up, increase the number of Little Houses. When it doesn't, no need to add more.

Caller: So, when it flares up, burn more Little Houses.

Master: Yes, also he can take Niu Huang Jiedu Pills, but not too many.

Q&A 2. The Causes of RAS [17]

Caller: Hello, Master! Some people frequently get mouth ulcers. If they have this condition, it seems to heal and then recur. What causes this? Is it a physical constitution issue, or is there a metaphysical explanation?

Master: There are two situations. First, the body lacks a certain vitamin, like vitamin E, and poor blood circulation can cause these problems. Second, from a metaphysical perspective, it's due to verbal karma from a past life or continuing to speak inappropriately in this life. This is definitely problematic. So, you must be cautious and recite the *Eighty-Eight Buddhas Great Repentance* more often. Another cause is eating too many live sea animals. High cholesterol can also cause mouth ulcers, and hormonal imbalances can lead to ulcers. Thus, you must understand and not eat live sea animals carelessly.

Q&A 3. The aborted child causes mouth RAS and redness [18]

Caller: Hello, Master! I want to go learn at a cake shop. Is that okay?

Master: It's okay. You should do skilled work, not things that anyone can do. If you do things that anyone can do, you'll have problems.

Caller: Master, I also want to check on my breasts.

Master: The left breast is still being affected by the aborted child. Your mouth has some ulcers, and your lips are often red and swollen, like inflamed gums. This little spirit often makes you eat strange things.

Caller: How many Little Houses are needed?

Master: 60.

Caller: Should they be written for my karmic creditors?

Master: You can do that, or you can write them for the child with your name.

From the above three dialogues, we learn that regarding the causes of RAS, medicine has its explanations, and metaphysics has its own. Which explanation is closer to the truth? Firstly, since it is a chronic condition, a purely physical explanation may not suffice. Secondly, the medical explanation has not provided an effective solution for RAS. Therefore, we might as well consider the metaphysical explanation. In fact, the Dharma provides a more comprehensive understanding. RAS may be caused by eating live sea animals, the karma of killing (such as from aborted children), and speaking ill of others. These actions generate negative karma, which, when it flares up, can manifest as diseases like RAS.

To validate the nature of RAS as a karmic disease, we will use 5 cases to investigate whether RAS can be cured by eliminating karma.

RESULTS

Case 1. My RAS disappeared after practicing Guan Yin Citta Dharma Door

Before practising Buddhism, I used to frequently suffer from mouth ulcers, experiencing them on average every two months. Typically, I couldn't eat properly for seven days and had to take vitamin B12 injections for pain relief.

Ever since middle school, I have had mouth sores. Traditional Chinese medicine attributed this to excessive internal heat, and I also suffered from constipation. In middle school, I loved arguing with classmates and even insulting teachers, often holding my ground even when I was wrong. At work, I enjoyed

gossiping, talking about people behind their backs, and sharing every little detail with my colleagues. I would then repeat these stories to my family and express my opinions. I also loved making fun of others and speaking ill of my superiors. I have engaged in slander, causing discord between people and sowing seeds of division.

It was only when I recognized the severity of verbal karma that I understood my situation. Now I realize how deep my sins are. Thankfully, I was guided by the Bodhisattva and learned the Guan Yin Citta Dharma Door, which helped me avoid a lot of new verbal karma.

By practicing Buddhism, my RAS has almost disappeared, but the bad breath and constipation still remain. Bad breath caused me couldn't even talk to people properly, which was very distressing. Despite taking numerous medications, I saw no improvement, and it was difficult to discuss this problem.

Here, I deeply repent and urge everyone to take my experience as a warning: never commit verbal karma. The retribution for verbal karma is severe!

Dharma practitioner: H34

Comments

- 1) When diagnosing patients with RAS, doctors often prescribe vitamins or other medications, though they themselves may not believe these treatments can truly cure RAS. Medical literature does not link inappropriate speech to mouth-related illnesses, so doctors lack awareness of this real cause. Consequently, they are unable to identify the true cause or offer an effective solution.
- 2) The neglected aspect by doctors is precisely what causes RAS. From the perspective of Dharma, the world is governed by the universal number one law of cause and effect. If you plant melon seeds, you get melons; if you plant bean seeds, you get beans. As long as a cause is planted, a result will inevitably come forth. Therefore, the Bodhisattvas fear the causes, while sentient beings fear the results [8].

Case 2. Dharma benefits my son-in-law's RAS

I began practicing the extraordinary Dharma Door in October 2017, initially embarking on the path of practicing Buddhism for the sake of my family. The Dharma has helped me overcome worries and suffering.

The first person to benefit was my son-in-law, who suffered from chronic and severe oral ulcers and erosions. Every time it flared up, his mouth would develop numerous small holes, making it impossible for him to eat or drink. The pain would bring tears to his eyes during meals, causing him to stop eating altogether. Seeing this pained me deeply, as he needed to care for

both the young and old in the family while also working to earn money. It was heartbreaking to see him unable to eat properly.

So, I started waking up at 4:30 AM every day to do my daily Buddhist recitations and also helped my son-in-law with his. After work in the evenings, I would seize the time to help him recite the Little Houses and also recite for myself. I would do this until 10 PM every night before going to bed. I persisted, believing that Guan Yin Bodhisattva would help me. During this time, I also performed life liberation for my son-in-law.

In May 2019, I successfully set up a Buddhist altar and invited Guan Yin Bodhisattva into our home. After setting up the altar, I would return home every weekend from work to offer incense to the Bodhisattva and make vows, praying for Guan Yin Bodhisattva to bless my son-in-law and relieve his oral ulcer inflammation so he could recover soon.

With my silent help, his RAS gradually improved. Meanwhile, he was promoted to a managerial position at work. Additionally, the happiness tree that had been growing in our home for over three years bloomed with beautiful flowers. Truly, we were filled with Dharma joy!

Now, his RAS has healed!

Dharma practitioner: H35

Comments

An undesirable outcome in a cause-and-effect relationship is the result of the cause you planted. Therefore, the only way to counteract it is with another good cause-and-effect; no other force can change it [19]. Reciting Buddhist scriptures is a good cause-and-effect, so it can be used to eliminate karmic obstacles. It can help one eliminate karmic obstacles and can also help others do the same.

Case 3. Guan Yin Citta Dharma Door cured my decades-long RAS

Gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva!

I came across the Guan Yin Citta Dharma Door in July 2012. I felt that this Dharma Door was truly wonderful. It seemed perfect for a layperson like me. Although I had studied Buddhism before, there were many things I didn't understand, and I couldn't solve the problems I faced in life. After discovering the Guan Yin Citta Dharma Door, I found direction and purpose; I learned how to do daily recitations and recite Little Houses to eliminate my karmic obstacles. Reading about the experiences of other fellow practitioners online strengthened my faith in this practice.

However, when I first started practicing the

Guan Yin Citta Dharma Door, it felt like I had caught a cold. I felt weak all over, and my legs were especially heavy. I started having more dreams at night, often chaotic ones, even though I didn't usually dream much before. At the time, I didn't realize it was my karmic obstacles hindering me. I only knew that this was a righteous practice, so I persevered. After about ten days, I started feeling better.

I had suffered from RAS for over a decade. Whenever I bit my lip or cheek, ulcers would inevitably form, causing unbearable pain. I couldn't eat or drink properly, and every meal brought tears to my eyes due to the pain. The doctors' medications didn't help, and I tried every home remedy I heard of. Even if something worked the first time, it wouldn't work the second time. Each ulcer took at least two weeks to heal. I spent more time with ulcers than without, and those who haven't experienced this kind of pain can't understand it; it was like going through a living hell.

Now I had learned about Little Houses, so I vowed to offer 108 Little Houses to my karmic creditors to eliminate the karmic obstacles causing my RAS. I also recited the *Eighty-Eight Buddhas Great Repentance* 3 times daily to repent for my verbal karma. I couldn't get through on the radio Q&A program of Master Lu, so I recited on my own. However, even after burning the 108 Little Houses, the ulcers kept coming. I felt helpless, thinking my karmic obstacles were so deep that they couldn't be resolved.

In late May 2013, the ulcers had just healed when I attended the Hong Kong Dharma Conference in June. The event was packed, and although I couldn't get close to Master Lu, I experienced the powerful energy field of the conference. For the next two months after the conference, I didn't get any ulcers. I thought it was because I hadn't bitten my mouth during that time. If I didn't get ulcers even after biting, it would mean I was truly healed. I thought about writing down my experience to encourage other fellow practitioners to believe in the efficacy of the Guan Yin Citta Dharma Door. But out of laziness, I didn't write it down. When I finally wanted to, I accidentally bit my mouth again. As a Buddhist practitioner, I couldn't lie, so I waited to see what would happen. Although ulcers did form, they didn't hurt, and eating and talking weren't affected. No one could tell I had ulcers unless I mentioned it.

As of now, it's been over eight months, and I've only had ulcers twice, both times painless as if they weren't even there. Several times, I bit my mouth, but no ulcers formed. Other practitioners have said that many Bodhisattvas were present at the Dharma Conference. Although I was too ignorant to see them, the facts prove it's true! Even if I didn't feel many responses, the Bodhisattvas still compassionately care for each of us. The healing of my decade-long mouth ulcers is proof of this! I am truly grateful to Guan Yin Bodhisattva for Her

compassion!

Once again, gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva!

Dharma practitioner: L36

Comments

- 1) Master Lu has enlightened us that if a disease cannot be cured, it may not be a physical ailment but a karmic disease. Physical ailments should be treated by doctors, but karmic diseases must be addressed through Dharma practice. This practitioner's healing experience demonstrates the truth of Master Lu's teachings.
- 2) "However, when I first started practicing the Guan Yin Citta Dharma Door, it felt like I had caught a cold." This is because the karmic creditor eagerly wants to be ascended with the Little Houses, but the practitioners are not yet fluent in reciting the Buddhist scriptures. As a result, the karmic creditors may cause the practitioner to become ill. This has been observed in a cancer patient before [10]. Thus, for some Dharma practitioners, the first couple of weeks or months can be challenging.

Case 4. Three Golden Buddhist practices healed my RAS

Several years ago, I kept getting RAS, at least one at a time, sometimes two or three. Just when one stopped hurting, another would appear elsewhere. It was so painful that I didn't even want to talk; speaking would cause a draft that made the pain worse. Eating anything—hot, cold, sour, sweet, or salty—was painful.

Working in a pharmacy, I knew from a medical perspective that it was likely due to a deficiency in vitamins or zinc. I took three bottles of B-complex vitamins from our pharmacy, consuming them at high doses. Despite consistently taking them, they didn't help. I then tried Chinese herbal medicine for clearing heat and detoxifying, like honeysuckle, American ginseng, and chrysanthemum, but still no improvement. Eventually, I visited a well-known local Chinese medicine doctor, who prescribed herbal medicine after taking my pulse. After two rounds of treatment, there was still no improvement.

One day, I happened to listen to Master Lu's broadcast. A fellow Buddhist practitioner shared how they healed their oral ulcers through Buddhist practices. That's when I realized that my RAS might be karmic. I carefully listened to the sharing and made the following vows in front of my small Buddhist altar:

1. Recite 21 Little Houses to help my karmic creditors;
2. Recite 108 times the *Eighty-Eight Buddhas Great Repentance*;
3. Release fish (I can't remember the exact number).

While making these vows, I was still in pain,

feeling a sharp, sucking sensation. However, three days after making the vows, the pain miraculously subsided. I am deeply grateful for Guan Yin Bodhisattva's compassionate blessing and protection. I continued to recite Little Houses and the *Eighty-Eight Buddhas Great Repentance* to fulfill my vows.

Since then, I only experienced one more outbreak, with two or three ulcers in my throat, which made swallowing uncomfortable but not painful. After that, I haven't had any more ulcers. I am truly grateful for the blessings and compassionate protection of Guan Yin Bodhisattva. The Bodhisattva is always with us, as long as we believe. Additionally, we should listen more to the Master's teachings.

Dharma practitioner: S37

Comments

- 1) Simply working in a pharmacy does not make one an expert on diseases like RAS, as the current knowledge about RAS may be incomplete or inaccurate. The experiences of practitioners have shown that the idea of mineral or vitamin deficiency causing RAS is not necessarily true.
- 2) The medical approach cannot cure RAS because it treats the symptoms rather than addressing the root cause.

Case 5. Curing my long-standing RAS through Buddhist practice

I first noticed that I would get oral ulcers whenever I caught a cold in 2016. I thought oral ulcers were common, usually occurring inside the mouth and lips, causing pain when eating and talking. Using some specific medications like watermelon frost spray and enduring the pain, it would typically heal in about a week. Despite recurring frequently, I didn't take it seriously at the time!

Another year passed, and the frequency of my oral ulcers increased, with up to five ulcers in my mouth at once. Some of the ulcer areas were as large as my thumbnail, and when I pulled back my lip, they looked like small pits. The ulcers were no longer just on the surface; the pain was unbearable, affecting my life and work, and causing immense mental distress. The doctor said it was due to low immunity and a deficiency in vitamins and trace elements. In this era of nutritional excess, how could I be malnourished?

Later, every time an ulcer appeared in my mouth, it took over a month to heal. After only a few days of relief, it would recur. I also noticed that eating fish and shrimp triggered the ulcers, which had spread to the base of my tongue, resembling pus-filled sores. Some people warned me that it could turn into oral cancer, which made me both suffer and fear. I continuously sought treatment from both Western and Chinese medicine and tried

various supplements, but nothing worked.

In May 2020, I came across the Guan Yin Citta Dharma Door. After watching Master Lu's totem readings and Dharma talks, I understood that illnesses can be of two types: physical and spiritual. Since childhood, I had eaten many live fish and shrimp and used harsh words, bringing shame upon myself. These activities resulted in karmic illnesses like RAS, which explained why the medical treatments were ineffective.

Upon this realization, I immediately vowed to adopt a vegetarian diet, refrain from using harsh words, avoid killing, and improve my temper. To eliminate the karmic obstacles causing my oral ulcers, I vowed to recite 180 Little Houses, release captive animals, help others, and do good deeds. I continued reciting Little Houses even after completing the initial vow.

By persisting with these practices, I found that, as the saying goes, "illness strikes like a mountain, but leaves like spinning silk." After three full years, my oral ulcers were completely cured. Now, even if I accidentally bite my lip, no ulcer forms. If this had happened before, I would have had severe ulcers! It has been almost a year without any oral ulcers, not even during colds.

From my personal experience, I didn't visit any hospital for treatment. It was solely through the "Three Golden Buddhist Practices" — making vows, reciting Buddhist scriptures, and performing life liberation — that my severe RAS, which had troubled me for years, was cured!

I am deeply grateful for the merciful blessings of the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva! Grateful for Master Lu, for your compassion! As long as we have firm faith and persistent dedication to practicing Buddhism, advancing diligently in one Buddhist practice, we will surely reach the shore of success!

Dharma practitioner: E38

Comments:

- 1) The karma of speech, like other sources of karmic obstacles, can also cause illness.
- 2) To treat karmic illnesses, one must eliminate karmic obstacles. Doctors can only treat physical illnesses; they cannot treat karmic illnesses. Karmic obstacles are not imposed on the patient by others but are created by oneself. Thus, the one who tied the bell on the neck of a tiger must untie it; karmic obstacles must be eliminated by oneself. Although karmic obstacles have already been created and cannot be undone, Guan Yin Bodhisattva, with great compassion, always gives us the opportunity to correct our mistakes. Through repentance and performing good deeds, we can eliminate the

evil karma we have created in the past and restore our health.

- 3) This practitioner's experience also confirms Master Lu's instruction that we should be vegetarian in the Age of Dharma Decline. He is concerned about the health of all humanity because the karma from killing and eating animal meat can harm us.

DISCUSSION

In the human realm, there are birth, aging, illness, and death, as well as the suffering of encountering what one hates, separation from what one loves, not obtaining what one desires, and the suffering of the five aggregates. These are referred to as the eight sufferings in life in Dharma [20]. Illness is one of these eight sufferings. No matter the illness, none are pleasant; they all involve physical and mental torment. To alleviate this suffering and restore health, hospitals are built, and doctors are trained—a unique phenomenon in the Human Realm among the Ten Realms.

Some diseases can be cured by doctors, but there are nearly 7,000 diseases that doctors cannot cure [8]. Furthermore, the list of incurable diseases is likely to grow longer in the future. Why do patients suffer from these incurable diseases and where do they come from? This is not only a question for doctors and patients to consider but also a matter for our entire society to seriously think about, as today's healthy people cannot guarantee they will be healthy tomorrow.

With today's advanced science and technology, why are rare and intractable diseases becoming more prevalent? One reason is that human beings engage in inappropriate behaviors. Another is that medical science may have overlooked the areas that should truly be explored—the root causes of our suffering. In fact, 2,500 years ago, the Buddha pointed out the causes of human suffering and established precepts [8]. If we can observe the precepts well, we will enjoy a lifetime of peace and good health.

The Five Basic Precepts are not killing, not stealing, not engaging in sexual misconduct, not lying, and not consuming intoxicants. Violating the precepts of not killing and not lying can lead to illnesses, including oral ulcers (Q&A 1-2, Case 1 and 5).

According to the Buddhist scriptures, all Buddhist practices should be based on the Ten Wholesome Deeds. They are: not killing, not stealing, not engaging in sexual misconduct, not lying, not slandering, not using harsh speech, not engaging in idle chatter, not being greedy, not being hateful, and not being deluded [21]. Among these, verbal karma covers four aspects.

Those who habitually lie and spread falsehoods not only lose the respect of others but also face physical

consequences. The Bodhisattva teaches that one such retribution for deceit is bad breath, which becomes foul and persists over time (Case 1) [22]. Additionally, if you deceive others, their spirits may come to seek karmic retribution after death, potentially bringing illness and various calamities. To avoid this, one should practice honesty and refrain from deception, which reflects integrity and trustworthiness. Speaking truthfully is a mark of noble character, as truly wise individuals do not lie [23].

Not slandering means not creating disputes or conflicts. What is slandering? It is instigating. Those who instigate cause disputes. A person who does not slander is said to "cultivate the virtue of speech" in ancient times. Instigating leads to conflicts and troubles, causing disturbances in others' minds and, in some cases, physical altercations. Those who slander often think, "I am just being honest," but they are actually creating disputes. The term "verbal disputes" refers to conflicts caused by speech, which are easy to create [23]. Due to the karma of slandering, if a person engages in it, they will encounter obstacles and difficulties in everything they do [24].

Harsh speech refers to using abusive language. People who engage in harsh speech often have trouble understanding others, leading to conflicts. A person who frequently uses harsh language will have difficulty finding good friends and mentors [24].

Idle chatter refers to frivolous, indecent, or obscene talk. Saying inappropriate things, such as dirty jokes, can lead to negative karmic consequences. Those who make dirty jokes may be disrespected by others [24].

Engaging in idle chatter or inappropriate language can lead to negative consequences. For example, if the land in a place is uneven, it can affect people's mentality, making it difficult for them to be wealthy. Those who engage in idle chatter will be looked down upon, even after death. Only by avoiding idle chatter can one be respected [22].

Therefore, guarding one's speech not only prevents RAS but also helps avoid the many troubles and pains caused by these negative actions. Thus, Dharma teaches universal truth and is a mandatory subject for sentient beings.

Regardless of whether it is the killing karma or verbal karma, once it has been created in the past, it will eventually come to fruition. One such retribution is RAS. Is there a way to minimize this retribution? The Guan Yin Citta Dharma Door is one of the best Dharma doors to resolve past karma, and it is incredibly effective! We have previously introduced the principles of how the Guan Yin Citta Dharma Door helps sentient beings escape suffering and attain happiness with 20 different diseases [8]. We have explored the effectiveness of the

Guan Yin Citta Dharma Door in helping Alzheimer's patients regain cognition [9], late-stage cancer patients survive [10], and asthma patients fully recover from chronic asthma [11]. Additionally, this practice has shown positive outcomes for a child with Glutaric Aciduria Type I [12] and for an individual suffering from conditions such as necrosis, Parkinson's, arthritis, depression, migraines, and pharyngitis [13]. Cases also demonstrate complete healing from eczema [14] and significant recovery from severe depression [15]. In this article, we examined the efficacy of the Guan Yin Citta Dharma Door in treating RAS through five cases.

The 5 cases presented provide a comprehensive view of how the Guan Yin Citta Dharma Door has been instrumental in curing long-standing cases of RAS (Cases 1-5). Each case highlights the role of karmic obstacles in causing RAS and the efficacy of Buddhist practices in addressing the spiritual aspects of this chronic condition.

Ultimately, these cases demonstrate that illnesses like RAS, which are intractable from a medical standpoint, can be effectively addressed through a combination of Dharma practices and karmic understanding. The experiences shared by these practitioners serve as powerful testimonies to the compassionate blessings of Guan Yin Bodhisattva and the transformative potential of dedicated practice. What Master Lu teaches is true!

Careless speech may seem harmless, leading many to underestimate the impact of verbal karma. This misunderstanding arises from a lack of Dharma awareness. Unknowingly, people plant seeds of negative karma, later facing illnesses beyond medical cure. According to Master Lu, speech-related karma can manifest as various conditions. For instance, RAS is considered a mild retribution for verbal karma, while severe cases can lead to cancer, stuttering, cleft lips, body tremors, or even muteness.

When compared with asthma [11] and eczema [8, 14], we found that they share some common features. Once acquired, they persist indefinitely with no available cure and attack periodically. Just as asthma and eczema can be triggered by allergens, RAS can be triggered by consuming fish and shrimp (Case 5), among other factors. Now, just as a solution to cure asthma and eczema has been found [8, 11, 14], a curative method for RAS has also been discovered.

Regarding the disease mechanism, if karma can be metaphorically considered as dynamite, the dynamite will eventually explode. Once it explodes, spirits will attach themselves to the oral cavity, and subsequently, acute diseases like RAS will develop. Once one acquires RAS, it will accompany a lifetime. This is an irreversible process. Doctors treat these diseases by targeting the symptoms, such as the ulcers, while the Dharma

approach is to remove the karma and ascend the spirits. Therefore, whether it's vitamin B12 injections or laser treatment, RAS cannot be cured by these means. However, through the Dharma method of eliminating karmic obstacles and repaying the karmic creditors with Little Houses, patients can restore their health.

If the removal of the karma is incomplete, the RAS attack may continue to occur, but once the karma is completely eliminated, the RAS is cured (as seen in Cases 3 and 4). Thus, the Dharma approach treats the root cause of RAS, making a complete cure possible.

Scientific research focuses on mechanisms, while Dharma emphasizes cause and effect. Ultimately, both aim to explore the essence and origins of problems. For many years, the mechanism of RAS has remained unclear because scientific methods cannot yet observe karmic obstacles and spiritual entities. For many Dharma practitioners, these obstacles and entities are also invisible. Hence, the causes of such enigmatic diseases have remained a "mystery." It wasn't until Master Lu disclosed this process in detail that we could understand the mechanism of how it works [8].

A thousand-year-old dark room is instantly illuminated by the light of Buddhism from the Guan Yin Citta Dharma Door! Be sure to seize the most supreme Dharma Door of the Age of Dharma Decline, strive courageously towards the Four Sagely Realms, and witness the Guan Yin Citta Pure Land, where there are no diseases, including RAS. All the Eight Sufferings of Life will be completely eliminated.

RECOVERY

Common oral conditions like RAS can cause significant discomfort and reduced quality of life. Treatments typically include sialagogues, topical corticosteroids, and even systemic medications [25]. Punica granatum flower tablets have been found effective in reducing the size, healing period, and pain levels of RAS patients [26]. Additionally, the Chinese herbal medicine agarwood may alleviate RAS inflammation through various mechanisms [27]. Patients can still pursue various medical treatments and other remedies, as illustrated in Case 1.

However, some medical treatments may have side effects. To address this, low-level laser irradiation has been developed, which can reduce pain and accelerate healing [28]. Yet, concerns about sample sizes remain. Photobiomodulation therapy may offer immediate pain relief for RAS in its early stages [29].

Despite the advances in treatment, these medications and techniques cannot cure RAS because they address only the symptoms, not the root cause. Consequently, RAS remains incurable from a medical standpoint.

Complete recovery from RAS requires addressing the underlying karma. According to Master Lu, practicing the Five Golden Buddhist Practices can eliminate karma [8]:

1. Make vows;
2. Recite Buddhist scriptures;
3. Perform life liberation;
4. Read *Buddhism in Plain Terms*;
5. Repent wrongdoings while refraining from repeating them.

Once the karma is removed, the RAS will naturally heal, as observed in Cases 1-5.

PREVENTION

Since RAS is caused by a flare-up of karma, preventing it involves stopping existing karma from flaring up if it was produced in the past. If no significant karma was created in the past, it's crucial to avoid generating new karma from now on. Without karma related to the mouth, one will not experience RAS.

As Master Lu enlightened us, the karmic sources of RAS primarily stem from two main areas: killing and speech (Q&A 1-3). Specifically, to prevent RAS, one should refrain from killing animals, including actions like abortion and consuming live aquatic animals. Additionally, avoid speaking ill of others.

Living in the Human Realm, it is almost inevitable that everyone has some form of karma. Therefore, diligently practicing Dharma to eliminate existing karma and avoid creating new karma is essential for maintaining health and preventing conditions like RAS.

Verbal karma is a significant source of creating evil. The most challenging aspect of practicing Buddhism and cultivating the mind is controlling one's speech. Disasters arise from careless words, and illnesses enter through the mouth; both are consequences of karma created by the mouth [30]. Regardless of how difficult it is to observe the precepts, we must adhere to them diligently. Precepts may seem to restrict us, but in reality, they protect us. They shield us from sowing seeds today, out of ignorance, that could harm us tomorrow.

CONCLUSION

RAS is a karmic disease with a spiritual manifestation. There is no cure from a medical perspective, but it can be healed through Dharma practices. It is preventable by avoiding the creation of karma, especially that associated with speech and the mouth.

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Ethical Statement

The author did not involve any part of the experimental design, experimental treatments and result analysis of the 5 patients. All the experimental procedures and practices by the 5 presenters were done by themselves independently.

Statement by Translator and Writer

The 5 cases in the text were translated from Chinese to English based on their intended meaning rather than a word-for-word approach. The remaining portions of the paper were written based on my limited understanding of the 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 the Master'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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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 practitioners may not be replicated. The experiences and advice shared should not be construed as medical advice or a diagnosis.

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