

# Archives of Gynaecology and Women Health

## Case Report

## Navigating Menopausal Transition with Ease

Xinghong Yang<sup>1\*</sup>

<sup>1</sup>Independent scientist, Florida, USA

**\*Corresponding Author:** Xinghong Yang, Independent scientist, Florida, USA

**Received Date:** 30 March 2026; **Accepted Date:** 20 April 2026; **Published Date:** 27 April 2026

**Copyright:** © 2026 Xinghong Yang, this is an open-access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

### Abstract

Menopausal transition syndrome, or climacteric syndrome, is considered a natural biological process characterized by a decline in ovarian function and fluctuating endocrine activity that affects women typically between the ages of 45 and 55. Current scientific and medical worldviews attribute the resulting vasomotor, psychological, and physiological symptoms primarily to decreasing levels of estrogen and progesterone. Despite available treatments such as hormone therapy and lifestyle modifications, many women do not respond adequately, and their symptoms continue to significantly impair their daily functioning and quality of life. This suggests that additional underlying mechanisms, perhaps extending beyond biological factors, remain insufficiently understood. This study investigates the Buddhist perspective of the Guan Yin Citta Dharma Door, which views menopausal transition syndrome as a period when “negative karma ripens” and “karmic retribution begins.” Through an analysis of clinical cases, the study demonstrates that applying the Five Golden Buddhist Practices can lead to a rapid restoration of physiological and psychological well-being. These findings indicate that the primary etiology of menopausal syndrome may involve metaphysical determinants, such as accumulated karma and spiritual influences, which require spiritual interventions for a permanent cure.

**Keywords:** Guan Yin Citta Dharma Door, Five Golden Buddhist Practices, Menopausal Transition Syndrome, Karma, Spirits, Recovery.

### Introduction

Menopausal transition syndrome or climacteric syndrome encompasses a constellation of physiological, psychological, and vasomotor symptoms associated with the decline of ovarian function and the cessation of menstruation in midlife women. Menopause typically occurs between the ages of 45 and 55 years. The transitional time preceding menopause, known as perimenopause, is characterized by fluctuating endocrine activity that often gives rise to significant symptom burden and reduced quality of life [1, 2].

Menopausal transition syndrome represents a major public health concern due to increasing life expectancy and the growing proportion of women spending a substantial portion of their lives in the postmenopausal state. The clinical experience of menopause is not uniform; symptom prevalence and severity are shaped by ethnicity, cultural perceptions,

lifestyle behaviors, comorbidities, and even access to health-care services [3, 4]. Consequently, management strategies require a multidimensional approach that considers both biological and psychosocial determinants.

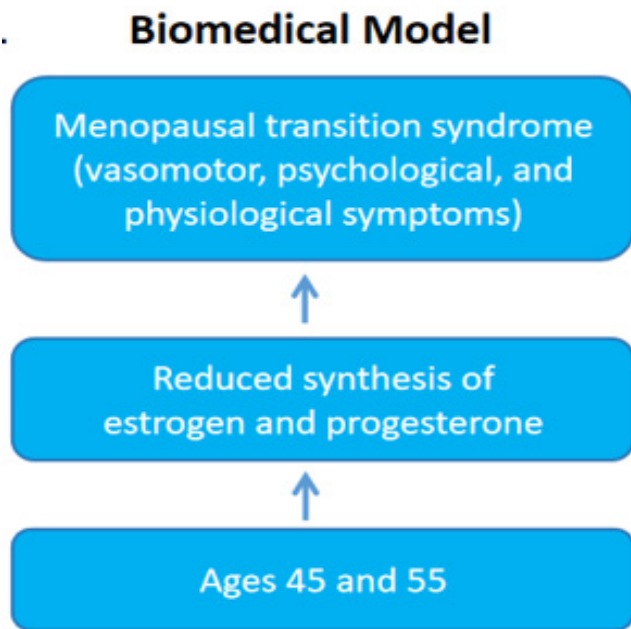
Current treatments include lifestyle modification, hormone therapy, and non-hormonal pharmacological or behavioral interventions tailored to individual risk profiles and patient preferences [5, 6]. However, controversy persists regarding the long-term safety, accessibility, and appropriateness of various therapies [7]. Therefore, continued research into the mechanisms, manifestations, and management of menopausal syndrome remains essential to improve women's health outcomes and support healthy aging across diverse populations.

This study investigates the impact of Buddhist practice on

the management of menopausal transition symptoms. Data suggests that patients adhering to the Guan Yin Citta Dharma Door experienced a rapid restoration of physiological and psychological well-being. These findings indicate that the primary etiology of menopausal transition syndrome may extend beyond hormonal fluctuations, suggesting a significant role for metaphysical determinants, such as accumulated karma and spiritual influences, in symptom manifestation.

### Worldviews, Mechanisms & Solutions

In science, it is widely accepted that the pathophysiology of menopausal transition syndrome is primarily linked to decreasing levels of estrogen and progesterone, accompanied by alterations in gonadotropin secretion [8]. These hormonal changes affect multiple organ systems, contributing to vasomotor symptoms such as hot flashes and night sweats, sleep disturbances, mood instability, cognitive complaints, and changes in bone and cardiovascular health [9] (Figure 1).



**Figure 1.** Current scientific perspectives and their limitations on menopausal transition syndrome. Conventional modern medicine posits that when a female reaches the age of 45 to 55, ovarian function naturally declines. This leads to a significant reduction in the synthesis of sex hormones, specifically estrogen and progesterone, compared to levels found in younger women. This hormonal shift is believed to trigger a range of vasomotor, psychological, and physiological symptoms, collectively referred to as Menopausal Transition Syndrome (or climacteric syndrome). If this physiological decline were the sole cause of menopausal distress, Hormone Replacement Therapy (HRT), which supplies the deficient hormones, would theoretically restore health in all cases. However, many women do not experience full recovery despite medical interven-

tion. The inconsistent efficacy of HRT suggests that the current hormonal theory may be incomplete. It implies the existence of a more fundamental, perhaps currently undiscovered, factor that governs the severity and presence of these symptoms beyond biochemical markers alone.

Menopause occurs in all menstruating females as a result of a nonpathologic decline in estrogen levels. The menopausal transition is generally considered a natural biological process and a normal life stage [10]. Although the symptoms associated with this transition are often manageable and may resolve after a woman reaches postmenopause, some women do not respond adequately to available treatments, and their symptoms can significantly impair daily functioning. This suggests that additional underlying mechanisms, beyond hormonal changes alone, may contribute to adverse effects that remain insufficiently understood.

The Guan Yin Citta Dharma Door has been reported to address complex health conditions that are challenging to manage within conventional medicine [11, 12]. As such, it may offer additional perspectives for understanding menopausal transition syndrome.

From a Buddhist perspective, the understanding of intractable illness differs from that of modern science. Buddhism views human existence as comprising both physical and spiritual dimensions, and emphasizes the Law of Cause and Effect as governing all phenomena. Within this framework, the challenges experienced during menopause may be interpreted as consequences of prior causes. The following section presents Master Lu's response to a question regarding menopause.

### Questions About Practising Buddhism No. 151: Menopause [13]

Q: Master Lu, my mother is currently going through menopause, and she is experiencing problems with her health and temperament. Can you please advise what we should do?

- A:
- It has already been scientifically proven that both men and women experience menopause. However, women tend to experience more noticeable symptoms.
  - From a medical perspective, the cells in our body enter a natural period of degeneration when we reach a certain age. From the Buddhist perspective, this is the period when negative karma ripens, and we start undergoing karmic retribution.
  - The positive and negative karmic effects from the good deeds and wrongdoings that we have done in our previous lives cease at the age of 45 to 50. Thereafter, the karmic retributions that result from our present life will start to take effect.
  - When we reach this age, we will experience many changes in our careers, families, and lives. There may be major ups and downs both psychologically and emo-

tionally. Some people may feel they are becoming old and useless, and sink into a state of psychological imbalance, which may in turn lead to a state of physiological imbalance.

- When going through menopause, you should first adjust your mindset and maintain optimism. It will also be helpful to communicate with family members and friends more often.
- In terms of daily life, it is recommended that you have a regular sleep routine. Go to bed early and rise early. Maintain a healthy diet and avoid spicy or overly stimulating food. It is also recommended that you keep yourself warm and take some health supplements that are beneficial to your overall well-being.
- During menopause, it is common for people to get agitated or upset easily. The key is to use our minds to keep our tempers under control. If we cannot control ourselves, then we are just following the negative karmic path. If we can control ourselves, then we will be able to resolve the negative karmic affinities or even transform them into positive ones. For us to change our destiny, we still need to rely on the recitation of Buddhist scriptures and the cultivation of our minds. Our body and mind will improve gradually as we pray for protection and blessings from Buddhas and Bodhisattvas.
- You can recite the *Great Compassion Mantra* 7 times or more per day to increase your spiritual power so that you can better control your negative emotions.
- You can recite the *Heart Sutra* 21 times or more per day so that you can free your mind and gain a broader perspective.
- You can also recite the *Mantra to Untie Karmic Knots* 21, 27 or 49 times per day to help resolve karmic conflicts from previous lives and from this life.
- In addition, you can recite the *Eighty-Eight Buddhas Great Repentance* 1 to 3 times per day. You can also recite around 3 Little Houses per week and address them to the “Karmic Creditor of <your full name>”. This would help you to eliminate your karmic obstacles and repay your karmic debts.
- At the same time, you may make vows and perform life liberations.

From Master Lu’s response, we can infer that menopause is viewed as “the period when negative karma ripens, and karmic retribution begins,” representing a causal explanation different from that proposed by conventional medicine. In the Results section, we will examine whether Master Lu’s theory is supported.

## Results

The following are 3 presentations by practitioners of the Guan Yin Citta Dharma Door.

### **Case 1. The Guan Yin Citta Dharma Door is exceptionally efficacious beyond compare — the Five Golden Buddhist Practices helped resolve the calamity of my zodiac year and the predestined 369 calamity**

The year 2020 was my zodiac year. I was both offending Tai Sui and entering the predestined 369 calamity. Master Lu teaches that one’s zodiac year is a period more prone to conflicts and negative influences. As it involves a clash with Tai Sui, and I was closely overseen by the Tai Sui Bodhisattva. Following Master’s teaching regarding how to pass the predestined 369 calamity, I recited the corresponding number of Little Houses before and after my birthday according to my age. Since all my family members were also offending Tai Sui, Little Houses were in very short supply, so I was only able to offer several months’ worth of Little Houses for resolving the Tai Sui conflict.

In June 2020, my older female cousin on my father’s side was diagnosed with breast cancer and needed immediate surgery. She asked me to help perform life liberation on her behalf and offer some Little Houses for her karmic creditors. While offering the Little Houses, I was nervous and made an improper prayer request, which resulted in severe karmic burden transfer.

At that moment, in my anxiety, I forgot Master had taught that when reciting Little Houses for others, one should tell Guan Yin Bodhisattva: “I am only helping <her name> recite this many Little Houses; the rest must be repaid by <her name> personally.” But I did not say this.

As a result, right after offering the Little Houses, before I could even stand up, I suddenly felt weakness in all four limbs, heart palpitations, shortness of breath, intense body heat, and broke out in cold sweats. I knew I had taken on karmic obstacles for my cousin.

I immediately recited several times the *Eighty-Eight Buddhas Great Repentance*, and prayed to the Bodhisattva to help eliminate the karma I had taken on for her. After reciting it, strength gradually returned to my limbs, but the chest tightness and shortness of breath remained. In particular, waves of heat would rise from the back of my neck and spread throughout my body, causing repeated sweating spells. At night, I would wake shortly after midnight and remain sleepless until dawn.

The doctor diagnosed me with menopausal transition syndrome and prescribed some herbal medicine. I thought perhaps the karmic burden had triggered my menopause-related karmic obstacles prematurely. But that was alright, we have Dharma gems! I firmly believed Guan Yin Bodhisattva would surely save me.

So before the Buddhist altar, I made the following vows:

1. Recite 108 Little Houses for my own karmic creditors;
2. Liberate 1,200 fish;
3. Recite the *Eighty-Eight Buddhas Great Repentance* 108 times;

4. Dedicate the merits and virtues from three months of a certain virtuous deed, along with the merits and virtues from 50 sessions of my first sharing article, and pray to the Bodhisattva to help eliminate the karmic obstacles causing my heart and menopausal symptoms. After recovery, I would share my experience publicly.

As I continued offering Little Houses and performing life liberation, my sleep quality improved more and more. The palpitations and shortness of breath gradually disappeared, and the excessive sweating and body heat steadily lessened. My vitality returned, and even my speaking voice became stronger and louder.

Before I had even finished offering all the vowed Little Houses, all symptoms of menopausal syndrome had completely vanished.

Grateful to the compassionate blessings of the Bodhisattva, I was able to pass through menopause transition smoothly in less than two months!

Shared by: S203

#### **Comments**

1. Bearing others' karma resulted in menopausal transition syndrome, suggesting that menopausal syndrome is karmic or spiritual in origin.
2. Please refer to the previous publication on "predestined 369 calamity" [11].

#### **Case 2. My menopausal transition syndrome, which had persisted for five years, was cured through Little Houses without the need for medication**

After entering menopause, I would break out in heavy sweats every two hours. Especially at night while sleeping, sudden waves of intense heat would wake me from my dreams. It was unbearable. Alternating between chills and heat again and again, I was constantly catching colds and taking medicine every day. During those five years of menopause, I never had a single restful night's sleep.

I consulted countless renowned doctors and took numerous Chinese and Western medicines, but nothing helped. The only advice doctors could give me was not to overexert myself.

I then made a vow to Guan Yin Bodhisattva:

Recite Little House for my karmic creditors, 21 sheets per batch, one batch after another continuously.

In just a few short months, all my symptoms gradually disappeared! I can finally sleep soundly now. My complexion has also become rosier and healthier. I no longer need to run to beauty salons every day, which saves both money and worry. Now my body is becoming cleaner and healthier as well. Gratitude to Guan Yin Bodhisattva! Gratitude to Master Lu! Seeing the changes in me, my husband happily accepted Buddhism and began practicing with me. Moreover, he also made a vow with me to live a pure and celibate spiritual life.

Shared by: Q204

#### **Comments**

1. A disease that cannot be cured by doctors is karmic and spiritual in nature, and requires help from the Dharma. This case demonstrates that what Master Lu teaches is true.
2. This case validates what we observed in Case 1, further confirming that the essence of menopausal transition syndrome is karmic or spiritual in nature.

#### **Case 3. After practising Buddhism, many of my chronic illnesses were cured without medication**

In September 2020, I was fortunate to connect with a fellow practitioner of Guan Yin Citta Dharma Door, who also mailed me Dharma gems free of charge. Holding the Buddhist scriptures in my hands, I could not describe the joy in my heart. I was so moved that tears streamed down my face. I thought to myself, "My savior has arrived. The Bodhisattva has finally come to save me!" I was deeply grateful for the practitioner's compassion and kindness, helping me like a Bodhisattva, patiently teaching me how to use them. My heartfelt gratitude to this fellow Buddhist practitioner.

Before encountering the Dharma, I suffered terribly from illness: insomnia, cervical spondylosis, back pain, lower back pain, uterine fibroids, intestinal polyps, rectal bleeding, as well as otitis media, swollen and itchy ears, tinnitus, and other ailments. It felt as if there was no healthy part of my body. I had undergone two surgeries in the past. The first was because of intestinal polyps. Even after the operation, my intestines did not improve, and rectal bleeding began again. From 1995 onward, the bleeding continued for more than 20 years. Because of uterine fibroids, I underwent a second surgery. Although the fibroids were benign, after the operation, my condition worsened. I could not sleep at night, nor during the day.

In addition, my cervical spine condition caused back pain, frozen shoulder, and related problems. I could not even lift my arms. My lower back was frequently injured, and I would strain it easily. Even walking up and down stairs was difficult. I also suffered menopausal hot flashes and cold sweats. At night, my clothes and bedding would become soaked. My whole body was full of illness. For many years, I suffered so much that life felt worse than death.

Grateful to Guan Yin Bodhisattva, who hears the cries of suffering beings and relieves their pain, I was finally able to encounter the Dharma. I now practise Guan Yin Citta Dharma Door and apply the Three Golden Buddhist Practices, making vows, reciting Buddhist scriptures, and life liberation, to improve my health.

I made the following vows to Guan Yin Bodhisattva:

1. Recite two sets of 108 Little Houses;
2. Liberate 10,000 fish.

I prayed to Guan Yin Bodhisattva to help heal my illnesses, especially intestinal polyps, rectal bleeding, constipation, menopausal hot flashes, cold sweats, and insomnia.

The Guan Yin Citta Dharma Door is truly miraculous and efficacious. The Bodhisattva is truly compassionate, responding to all sincere prayers. By continuously reciting Little Houses, eliminating karma, repaying karmic debts, and practicing the Three Golden Buddhist Practices, I had already helped ascend my aborted child.

Now my health has improved tremendously. More than 20 years of rectal bleeding, constipation, and fecal incontinence have improved by more than half. The cold sweats are gone, and the hot flashes have fundamentally improved. My deepest gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, and to our benevolent Master for bringing us such a wonderful Dharma Door.

The series of ailments caused by cervical spondylosis, hand pain, back pain, lumbar pain, and others have all been healed.

The Three Golden Buddhist Practices also cured my otitis media, ear pain, ear swelling, ear itching, tinnitus, and related problems.

In 2021, I returned to my hometown, which required a 5-hour car ride. During the trip, I increased my daily recitation of the *Great Compassion Mantra* and the *Heart Sutra* to 49 times each. Unexpectedly, a miracle happened. Normally, I would experience stomach pain at night, but because I increased the recitations that day, from then on, my stomach pain never returned. This chronic illness was healed.

Another time, I traveled to Jiangsu Province and recited the *Great Compassion Mantra* and the *Heart Sutra* 49 times each during the journey. Previously, I could never sleep in an unfamiliar bed, but from that night onward, I slept especially deeply and peacefully. I had not slept well for many years. In this way, my insomnia was also cured.

I am truly filled with Dharma joy and infinite gratitude for the compassionate blessings of the Buddhas and Bodhisattvas. Gratitude to my benevolent Master. Gratitude to Guan Yin Citta Dharma Door.

Shared by: Z205

2021-12-11

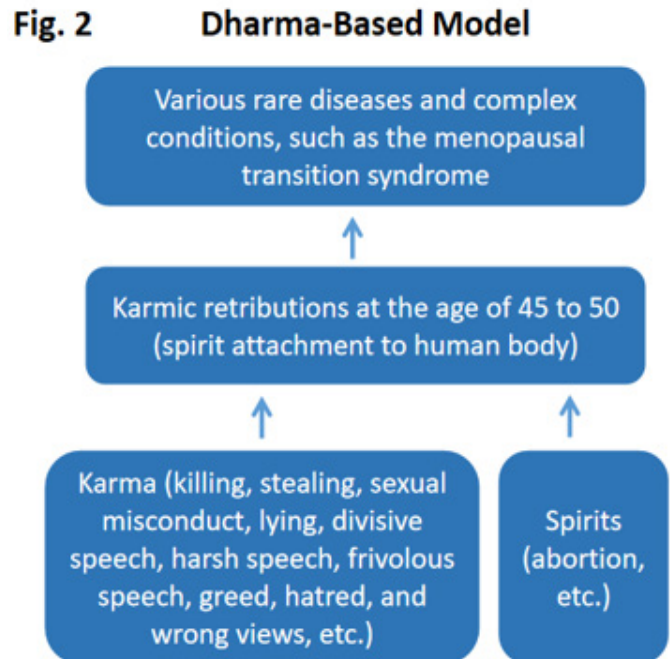
### Comments

1. This case, together with the two cases above, once again demonstrates that karma and spirits, particularly the spirit of an aborted child, are the root causes of her menopausal transition syndrome.
2. Karma and spirits are also the root causes of her various other illnesses. After the karma was cleared and the child spirit was ascended, chronic conditions that had resisted conventional treatment resolved naturally. Therefore, karmic and spiritual illnesses require the Dharma for a lasting cure.

These three cases suggest that from this metaphysical perspective, menopausal transition is essentially karmic or spiritual in nature, occurring when negative karma ripens during midlife.

## Discussion

The findings of this study suggest a significant departure from the conventional medical understanding of the menopausal transition syndrome. While modern science identifies the decline of estrogen and progesterone as the primary drivers of climacteric symptoms, the cases presented indicate that metaphysical determinants, specifically karma and spiritual influences, may play a foundational role in symptom manifestation (**Figure 2**).



**Figure 2.** The Dharma perspective on menopausal transition syndrome. The Guan Yin Citta Dharma Door offers a distinct etiological framework for the symptoms associated with the menopausal transition. This perspective posits that by the time a female reaches the age of 45 to 50, the cumulative karmic debt generated over half a century reaches a critical threshold. According to the Law of Cause and Effect, this period represents a pivotal juncture where latent karma matures and retribution begins to manifest. One of the primary physical expressions of this ripening karma is illness, specifically Menopausal Transition Syndrome. The validity of this spiritual theory can be tested through a direct, observable process of elimination. The patient focuses on clearing karmic obstacles and facilitating the ascension of spirits attached to the physical body. If the patient achieves full recovery from symptoms without the use of supplemental hormones or conventional pharmaceuticals, the theory is functionally validated. The three cases presented in this study provide robust evidence for this concept. By resolving the spiritual root causes, these patients regained health where conventional models often fall short. Thus, the Dharma-based model provides a more comprehensive understanding of the true mechanism behind the menopausal transition.

## The Convergence of Biological and Spiritual Perspectives

Conventional medicine views menopausal transition syndrome as a natural biological process occurring when the ovaries reduce hormone production, leading to the permanent end of menstruation and fertility.

However, Master Lu's teachings suggest that the ages of 45 to 50 represent a critical spiritual juncture where "negative karma ripens" and "karmic retribution begins". This "ripening" aligns chronologically with the typical biological onset of menopause (ages 45–55), suggesting that physiological degeneration and karmic retribution may be concurrent processes.

### Analysis of spiritual interventions

The rapid recovery observed in these 3 practitioners highlights the efficacy of the Five Golden Buddhist Practices of the Guan Yin Citta Dharma Door.

- **Karmic repayment:** The use of "Little Houses" serves as a key method for Buddhist practitioners to repay karmic debts. In Case 2, symptoms that had resisted treatment for five years were resolved after several months of dedicated recitation, suggesting that some conditions perceived as "medical" or "natural biological" may instead stem from unresolved spiritual obligations.

This outcome aligns with Master Lu's teaching that "Little Houses" function like substantial payments in the underworld, helping to settle karmic debts [11, 12].

- **Resolution of transferred karma:** Case 1 illustrates the concept of "karmic burden transfer," where an individual experiences physical symptoms after attempting to help another without proper spiritual protection. The fact that these symptoms were diagnosed as "menopausal transition syndrome" but resolved through spiritual vows suggests that such syndromes can be triggered or exacerbated by metaphysical shifts.

When karma is transferred from others to you, you will bear the karmic burden of another person. For example, a Buddhist practitioner who helped a patient with advanced pancreatic cancer had taken on that patient's karmic burden, resulting in personal discomfort [14]. Similarly, a mother who recited Buddhist scriptures for her son in a vegetative state experienced bearing karmic burden for her son that led to her foot soreness and pain [15].

In this framework, professions that regularly care for the suffering of others, such as physicians, may also bear patients' karmic obstacles, which has been proposed as one possible contributor to elevated psychological distress and suicide risk among doctors, as previously discussed [16].

- **Addressing spiritual root causes:** Case 3 specifically links chronic illness and menopausal symptoms to the pres-

ence of an aborted child spirit. The resolution of symptoms following the "ascension" of the spirit supports the Buddhist view that "spirits" are the root cause of physical suffering that resists conventional treatment.

In fact, abortion may have substantial psychological, physical, and spiritual consequences [17]. Many chronic diseases are linked to abortion in the Dharma frame [11]. Abortion can cause a range of severe and often incurable illnesses in women, such as lumbar disc herniation [11, 18], insomnia [11], asthma [19], myasthenia gravis [20], syringomyelia [21], chronic idiopathic constipation [22], and rheumatoid arthritis [23], breast, liver, and lung cancer [24-26], dysmenorrhea [27], type 1 and 2 diabetes [28-29], bipolar disorder [30], frequent bone fracture [31], spirit oppression (sleep paralysis) [32], and Sjögren's disease [33].

It has also been associated with serious and lasting health issues in their living children or grandchildren, such as attention deficit hyperactivity disorder [34], glutaric aciduria type I [35], severe depression [36], oppositional defiant disorder [37], parapsychoarchia (schizophrenia) [38], autism [39], Prader-Willi syndrome [40], drug addiction [41], facial paralysis [42], Down syndrome [43], epilepsy [44], and anorexia nervosa [45].

Abortion may bring significant health risks even to the medical professionals who perform these procedures, including life-threatening conditions such as leukemia [11].

Master Lu emphasizes the importance of avoiding abortion to prevent these multifaceted risks. In instances where an abortion has already occurred, the teaching prescribes a proactive approach: ascending the child spirit as early as possible to resolve the spiritual debt and mitigate further physical or psychological suffering.

### Psychological and Physiological Equilibrium

Buddhist practice emphasizes the "cultivation of the mind" to manage the agitation and emotional instability common during menopause. The recitation of the *Heart Sutra* and the *Great Compassion Mantra* can increase spiritual power and broaden one's perspective, allowing practitioners to better control negative emotions. This suggests that spiritual practice may stabilize the "psychological imbalance" which often leads to "physiological imbalance" during this transition.

## Conclusion

The qualitative data from these cases validate Master Lu's theory that menopausal transition syndrome is not merely a hormonal decline but a period of significant karmic ripening. For women whose symptoms do not respond to lifestyle modifications or hormone therapy, these findings suggest that addressing the underlying karmic and spiritual obstacles through the Guan Yin Citta Dharma Door may offer a more permanent and holistic cure.

## Acknowledgments

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

### Conflict of Interest

No.

### Financial Support

None.

### Ethical Statement

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

### Statement by Translator and Writer

The 3 case presentations in the text were translated from Chinese to English based on their intended meaning rather than a word-for-word approach. The remaining portions of the paper were written based on my limited understanding of Guan Yin Citta Dharma Door. If there are any inaccuracies or deviations from the true meaning of the Chinese version, or if the content does not accurately reflect Master Lu's teachings, I sincerely seek forgiveness from the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, all Buddhas and Bodhisattvas, Dharma Protectors, and Master Jun Hong Lu.

### Disclaimer of Liability

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

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

## References

1. Lang, Xiao-Lin, Chang-Chang Huang, Hong-Yin Cui, Huan-Xin Zhong, Min-Yan Shen, and Fen Zhao. "From physiology to psychology: An integrative review of menopausal syndrome." *World Journal of Psychiatry* 15, no. 11 (2025): 108713.
2. Augoulea, Areti, Michalis Moros, Aikaterini Lykeridou, George Kaparos, Rallou Lyberi, and Konstantinos Panoulis. "Psychosomatic and vasomotor symptom changes during transition to menopause." *Menopause Review/Przegląd Menopauzalny* 18, no. 2 (2019): 110-115.
3. Kochersberger, Alison, Aeowynn Coakley, Leah Millheiser, Jerrine R. Morris, Claire Manneh, Alicia Jackson, Jennifer L. Garrison, and Eduardo Hariton. "The association of race, ethnicity, and socioeconomic status on the severity of menopause symptoms: a study of 68,864 women." *Menopause* 31, no. 6 (2024): 476-483.
4. Endara-Mina, Jesús, Liseth Coloma-Ramirez, Cristopher-Josue Escudero, Katherine Andrade-Travez, Cristopher-Jordan Osorio, Erika Campaña, Kelly Chicaiza, Magaly Inga, and Paulina Ríos-Quituzaca. "Experience of menopause across ethnic groups: mapping the evidence through a scoping review." *Frontiers in Reproductive Health* 7 (2025): 1732836.
5. Madsen, Tracy E., Talia Sobel, Seraphina Negash, Tara ShROUT Allen, Marcia L. Stefanick, JoAnn E. Manson, and Matthew Allison. "A review of hormone and non-hormonal therapy options for the treatment of menopause." *International journal of women's health* (2023): 825-836.
6. Guo, Zhi-qing. "Precision pharmacology in menopause: advances, challenges, and future innovations for personalized management." *Frontiers in Reproductive Health* 7 (2025): 1694240.
7. Harper-Harrison G, Carlson K, Shanahan MM. Hormone Replacement Therapy. [Updated 2024 Oct 6]. In: StatPearls [Internet]. Treasure Island (FL): StatPearls Publishing; 2026 Jan-. Available from: <https://www.ncbi.nlm.nih.gov/books/NBK493191/>
8. Burger, Henry G., Elizabeth C. Dudley, David M. Robertson, and Lorraine Dennerstein. "Hormonal changes in the menopause transition." *Recent progress in hormone research* 57 (2002): 257-276.
9. Thurston, Rebecca C., and Hadine Joffe. "Vasomotor symptoms and menopause: findings from the Study of Women's Health across the Nation." *Obstetrics and gynecology clinics of North America* 38, no. 3 (2011): 489.
10. Peacock K, Carlson K, Ketvertis KM. Menopause. [Updated 2023 Dec 21]. In: StatPearls [Internet]. Treasure Island (FL): StatPearls Publishing; 2026 Jan-. Available from: <https://www.ncbi.nlm.nih.gov/books/NBK507826/>
11. Yang, Xinghong. "Treating Rare and Intractable Diseases via Guan Yin Citta Dharma Door." *Health Science Journal* 18, no. 5 (2024): 1-31.

12. Yang, Xinghong. "Life is Composed of Soul and Body." *Haya Saudi J Life Sci* 11, no. 1 (2026): 59-87.
13. Lu JH (2018) Buddhism: Your Questions Answered-Frequently Asked Questions About Practising Buddhism. 151. Menopause. P290-292. 2OR Guan Yin Tang Culture Centre
14. Yang, Xinghong. "Surviving Late-Stage Cancers by Practicing Guan Yin Citta Dharma Door." *Health Science Journal* 18, no. 7 (2024): 1-12.
15. Yang, Xinghong. "Persistent Vegetative State: Mechanisms and Rehabilitation." *Middle East Res J Med Sci* 5, no. 6 (2025): 449-461.
16. Yang, Xinghong. "Alzheimer's diseases are reversible from a Dharma perspective." *Health Science Journal* 18, no. 6 (2024): 1-7.
17. Yang, Xinghong. "Abortion: Unimaginable Consequences and 'Regret Medicine'." *Invest Gynecol Res Women's Health* 5, no. 3 (2025): 490-511.
18. Yang, Xinghong. Lumbar Disc Herniation: Etiology and Recovery. *WebLog J Orthop*. wjor. 2025. i2704. 2025.
19. Yang, Xinghong. "Asthma Is Curable via Guan Yin Citta Dharma Door." *Health Sci J* 18, no. 8 (2024): 1165.
20. Yang, Xinghong. "Myasthenia Gravis Is Curable via Guan Yin Citta Dharma Door." *Health Science Journal* 18, no. 9 (2024): 1-13.
21. Yang, Xinghong. "Recovering from Syringomyelia through Guan Yin Citta Dharma Door." *SAR J Psychiatry Neurosci* 6, no. 1 (2025): 12-19.
22. Yang, Xinghong. "Chronic Idiopathic Constipation: Etiology and Recovery." *Biomed J Sci & Tech Res* 61, no. 2 (2025): 53413-24.
23. Yang, Xinghong. "Rheumatoid Arthritis: Etiology and Cure." *Int Clin Med Case Rep Jour*. 2025; 4 (7): 1 24 (2025).
24. Yang, Xinghong. "Breast Cancer: True Causes and A Natural Path to Healing." *Journal of Cancer and Oncology Care* 1, no. 1 (2025): 1-10.
25. Yang X (2026) Surviving Metastatic Liver Cancer. *J Chem Can Res* 4(1):1-10. doi: 10.61440/JCCR.2026.v4.37
26. Yang, Xinghong. "Surviving in Hereditary Metastatic Lung Cancer." *Journal of Oncology Research Reviews & Reports*. SRC/JONRR-216. DOI: doi. org/10.47363/JONRR/2026 (7) 19, no. 5 (2026): 2-8.
27. Yang X (2025) Dysmenorrhea: Underlying Mechanism and Curing Solutions. *WebLog J Women's Health*. wjwh.2025. i1903. doi: 10.5281/zenodo.17283030
28. Yang, Xinghong. Type 2 Diabetes Can Be Reversed and Even Cured. *WebLog J Endocrinol Diabetes*. wjed. 2025. j1002. 2025.
29. Yang, Xinghong. "Type 1 Diabetes Can Also Be Reversed." *J Metab Diabet Res* 2, no. 2 (2025): 1-8.
30. Yang, Xinghong. "Bipolar Disorder: Spirit Roots and Pathways to Healing." *J. of Psy Ins Review* 2, no. 1 (2026): 01-16.
31. Yang, Xinghong. Frequent Bone Fracture Resolved after Ascending Aborted Children. *wjor*. 2026. b1409.
32. Yang X (2026) Unmasking Sleep Paralysis: Spirit Oppression Is the Hidden Truth. *J Neur Neurol Disord* 5:(024)1-17. doi: 10.58489/2836-8851/024
33. Yang X (2026) Sjögren's Disease: Etiology and Recovery. *Arch Immunol Res Ther* 5:(1)(017). doi: 10.58489/2836-5003/017
34. Yang, Xinghong. "Attention Deficit Hyperactivity Disorder: Etiology and Recovery." *J Integrated Health* 5, no. 1 (2026): 1-9.
35. Yang, Xinghong. "Etiology and treatment of glutaric aciduria type I." *J Clin Med Img* 8, no. 3 (2024): 1-13.
36. Yang, Xinghong. "Severe depression: Etiology, recovery, and prevention." *Haya Saudi J Life Sci* 9, no. 11 (2024): 427-446.
- Yang, Xinghong. "Oppositional Defiant Disorder: Underlying Mechanism and Solutions." *WebLog J Fam Med* 1502 (2025).
37. Yang, Xinghong. "Schizophrenia: Etiology, Recovery, and Prevention." *Journal of Neurology and Neurosurgery* 1, no. 1 (2025): 1-22.
38. Yang, Xinghong. "Autism Spectrum Disorder: Etiology, Recovery, and Prevention." *J Medical and Clinical Case Reports* 1 (2024): 13.
39. Yang, Xinghong. "Etiology and treatment of Prader-Willi syndrome." *EAS J Biotechnol Genet* 7, no. 1 (2025): 13-18.
40. Yang, Xinghong. "Drug Addiction: Root Cause and Spiritual Resolution." *J Public Health Care Res Epi* 1, no. 2 (2025): 1-18.
41. Yang, Xinghong. "Facial Paralysis: Karmic Cause and Resolution." *J Clin Psychol Neurol* 3, no. 2 (2025): 1-5.
42. Yang X (2025) Down Syndrome: Root Causes and Pathways to Recovery. *Advances in Neurology and Neuroscience*. 8(1):01-14.
43. Yang, Xinghong. "Epilepsy: Etiology, Pathogenesis, and Cure." *Neurosurgery and Neurology Research* 2, no. 2 (2025): 1-17.
44. Yang, Xinghong. "Severe Anorexia Nervosa: Etiology and Recovery." (2026).

**Citation:** Xinghong Yang. Navigating Menopausal Transition with Ease. *Arch. Gynaecol. Women. Health*. Vol. 5 Iss. 1. (2026) DOI: 10.58489/2836-497X/034