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Psoriasis Comorbidities: A TCM Practitioner's Healing Journey

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Abstract
Psoriasis and rheumatoid arthritis (RA) are chronic autoimmune disorders with complex, multifactorial etiologies and no definitive cure in conventional medicine. Despite advances in biologic therapies, many patients experience lifelong symptoms and comorbidities, leading to interest in complementary and integrative approaches. This paper explores an alternative spiritual framework within Guan Yin Citta Dharma Door, which attributes such illnesses to karmic obstacles and spirit attachments—concepts absent in biomedical models. Previous case reports suggest that disciplined Buddhist practice can lead to remission in autoimmune and chronic conditions. Here, we present a case of an elderly Traditional Chinese Medicine (TCM) practitioner with 48-year psoriasis, 31-year RA, and comorbid lymphadenopathy, hypertension, and coronary heart disease. Through sustained practice of Guan Yin Citta Dharma Door, including making vows, reciting Buddhist scriptures, performing life liberation, reading *Buddhism in Plain Terms,* and offering over 900 Little Houses to his karmic creditors, he reported complete and lasting remission of all conditions after discontinuing conventional medication. This case is analyzed to examine the potential role of spiritual practice in chronic disease management and to stimulate dialogue between biomedical and spiritual paradigms of healing.

Keywords: Guan Yin Citta Dharma Door, Golden Buddhist Practices, Psoriasis, Rheumatoid Arthritis, Hypertension, Coronary Heart Disease, Karma, Spirits, Recovery

Introduction

Psoriasis

Psoriasis is a chronic, immune-mediated inflammatory skin disorder characterized by erythematous, well-demarcated plaques with silvery scales. It affects approximately 2–3% of the global population with rising prevalence rates [1].

The pathogenesis of psoriasis is complex and multifactorial, involving a dynamic interplay between genetic susceptibility, immune dysregulation, and environmental triggers. Genome-wide association studies have identified multiple risk loci, particularly within genes related to antigen presentation and the IL-23/Th17 signaling axis. At the immunological level, aberrant activation of dendritic cells and T lymphocytes leads to excessive production of pro-inflammatory cytokines such as TNF-α, IL-17, and IL-23, resulting in keratinocyte hyperproliferation and impaired epidermal differentiation [2].

Beyond cutaneous involvement, psoriasis is increasingly recognized as a systemic inflammatory disease associated with multiple comorbidities, such as psoriatic arthritis, cardiovascular disease, metabolic syndrome, and psychological disorders. These comorbid conditions substantially increase disease burden and negatively impact patients' quality of life [3].

Despite significant advances in understanding psoriasis mechanisms and the development of targeted biologic therapies, its precise etiology remains unclear and it remains incurable and requires long-term management [4,5].

Rheumatoid Arthritis

Rheumatoid arthritis (RA) is a chronic, systemic autoimmune disease primarily characterized by persistent synovial inflammation that leads to progressive joint destruction, functional disability, and reduced quality of life. It affects approximately 0.5–1% of the global population and shows a marked female predominance. RA is often marked by periods of exacerbation and remission [6].

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The pathogenesis of RA is also complex and multifactorial, involving genetic predisposition, environmental exposures, and immune dysregulation. Genetic factors, especially alleles within the human leukocyte antigen (HLA)-DRB1 locus, are among the strongest susceptibility contributors, and interact with environmental triggers such as cigarette smoking and microbial factors to promote autoimmunity. These interactions contribute to the breakdown of immune tolerance and the production of autoantibodies, notably rheumatoid factor and anti-citrullinated protein antibodies, which play central roles in disease development and progression [7].

Although advances in disease-modifying antirheumatic drugs and biologic therapies have significantly improved clinical outcomes, its etiology is not fully understood [8], and it remains a life-long disease without a cure [9]. Patients with RA have an elevated risk of comorbidities such as depression, asthma, cardiovascular disease, and osteoporosis, which further contribute to morbidity and mortality [10].

In summary, despite significant advances in biomedical research, the precise etiology of psoriasis and RA remains incompletely understood, and curative therapies are not currently available. Consequently, there is growing interest in holistic and integrative approaches to the management of these chronic diseases.

From a Buddhist doctrinal perspective, however, both psoriasis and RA are considered to have clearly identifiable etiologies and corresponding methods of resolution [11-14]. They arise from karma accumulated in past lives. When karmic conditions mature, non-physical entities (souls of deceased animals or humans, commonly referred to as spirits) may attach to the individual, giving rise to chronic illnesses such as psoriasis and RA. Through the elimination of karmic obstacles and the ascendence of these entities via spiritual practice, gradual recovery of health is believed to occur.

In support of this perspective, we have previously published two papers documenting the healing of eight psoriasis cases [12,13], as well as two papers reporting five RA cases [14,15], following Buddhist-based interventions.

To further examine the applicability of this theoretical framework, the present study reports a case involving an elderly Traditional Chinese Medicine (TCM) practitioner who suffered from psoriasis for 48 years and RA for 31 years, accompanied by multiple comorbidities, including lymph node swelling, high blood pressure, and heart disease. This case was analyzed to assess whether sustained practice of Guan Yin Citta Dharma Door was associated with clinical improvement across these conditions.

Results

The following presentation was delivered by a TCM practitioner of the Guan Yin Citta Dharma Door at the Hong Kong Dharma Conference in 2014.

Case 1: An Elderly TCM Practitioner Cured of Chronic Illnesses through Guan Yin Citta Dharma Door

Gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, who saves sentient beings from suffering! Gratitude to the Dharma Protectors and Bodhisattvas!

I am from Henan Province, China. I am an elderly TCM practitioner, and I have been engaged in clinical medical work for 50 years.

On July 22, 2012, through the introduction of fellow Buddhist practitioners, I began to learn the Guan Yin Citta Dharma Door. By watching Dharma conference talks and listening to program recordings, I learned that by practicing the Three Golden Buddhist Practices of Guan Yin Citta Dharma Door, including making vows, reciting Buddhist scriptures, and releasing lives, one can heal stubborn and complex illnesses that are otherwise difficult to treat with medicine, allowing sentient beings to be freed from suffering. This greatly strengthened my faith in Buddhist cultivation and spiritual practice.

From that time on, I began to persist in daily Buddhist practice. After a month, the number of recitations of the *Great Compassion Mantra* and the *Heart Sutra* in my daily practice gradually increased from 3 times to 7 times, then to 21 times, and I consistently offered incense and bowed to the Buddha every morning and evening.

Later, to completely cure the stubborn illnesses that had plagued me for many years, after communicating with the Secretariat of the 2OR Australia Oriental Radio, I adjusted my daily practice to: recite the *Great Compassion Mantra* 49 times, the *Heart Sutra* 49 times, the *Amitabha Pure Land Rebirth Mantra* 49 times, the *Xiao Zai Ji Xiang Shen Zhou* 49 times, *the Cundi Mantra* and the *Mantra to Untie Karmic Knots* 21 times each, and the *Eighty-eight Buddhas Great Repentance* 3 times. At the same time, I also made vows to the Bodhisattvas and continued releasing life.

For over a year (almost two years) of practicing Buddhism and cultivating my mind, I have cultivated diligently, adhering to practicing the Three Golden Buddhist Practices. I have released several thousand fish and repaid over 900 Little Houses for my karmic creditors.

Now, I have become a great beneficiary of the Guan Yin Citta Dharma Door. Several of my stubborn illnesses have been fundamentally cured. Here, I wish to share with fellow Buddhist practitioners that the Guan Yin Citta Dharma Door is indeed real and effective! It is truly a great treasure of Guan Yin Bodhisattva in the Age of Dharma Decline, saving suffering beings and helping them attain happiness. Please allow me to report the specific examples of my benefits.

Curing Decades-Long Psoriasis

In the spring of 1965, I suddenly developed psoriasis. It first appeared on my scalp and gradually spread to my limbs and entire body. The affliction caused me immense suffering. As a TCM practitioner, for more than 40 years, I tried all possible treatments: internal Chinese and Western medicines, topical medications, folk treatments such as ear bloodletting, and many other methods, but none could cure it.

After learning the Guan Yin Citta Dharma Door, I firmly believed that Guan Yin Bodhisattva would save me. I persisted in making vows, reciting Buddhist scriptures, and releasing lives. After returning from a Hong Kong Dharma Conference in June of last year, I stopped taking medication, and gradually the silver scales of my psoriasis disappeared, and my skin returned to normal.

Rheumatoid Arthritis Healed

In the summer of 1983, after the Loong Boat Festival, I suddenly had a high fever and chills. By the third day, severe pain in both lower limbs occurred, followed by swelling and heat in both feet, making it impossible to walk and forcing me to remain bedridden. Even after more than two months of Chinese and Western medicine, acupuncture, electrotherapy, and cupping, the condition stabilized only enough for me to walk short distances with a cane. While these treatments could relieve pain, flare-ups were frequent.

However, after nearly two years of practicing the Guan Yin Citta Dharma Door, I gradually reduced and then stopped taking medication. Since stopping medicine, I have experienced no further pain and have been fully healed.

The Swollen Lymph Node Disappeared

In September 1997, during a physical examination, I discovered three lymph node swellings on the right side of my neck and in the clavicle area, each the size of a broad bean. For more than 10 years, I relied on conservative treatment, but the condition never healed, and I endured both physical and mental pain.

After returning from last year's Hong Kong Dharma Conference, one morning a month later, I suddenly felt my neck was relaxed and no longer painful. At that moment, I had the thought: Guan Yin Bodhisattva had healed my swellings. Later medical examinations confirmed that the lymph nodes had completely disappeared.

Hypertension Cured

In 1998, I developed hypertension, with systolic pressure reaching 180 mmHg and diastolic pressure at 110 mmHg, frequently accompanied by dizziness. For many years, I relied on antihypertensive drugs to manage it.

After practicing the Guan Yin Citta Dharma Door, I gradually reduced the medication. Now, I have stopped taking medicine for over a year, and dizziness has not returned. Multiple blood pressure measurements show completely normal results.

Heart Disease Healed

In 2008, I developed coronary heart disease, with occasional premature beats and angina. Ultrasound and ECG examinations indicated myocardial ischemia. Each episode was very painful.

The Guan Yin Citta Dharma Door became my life-saving treasure. Since beginning my practice, I firmly believed in the great compassion of Guan Yin Bodhisattva and resolved to diligently make vows, recite mantras and sutras, and release life to cure my illness. After returning from last year's Hong Kong Dharma Conference, I stopped all medication. Over the past year, I have not experienced chest tightness or pain at all.

Through studying *Buddhism in Plain Terms*, I understand that all phenomena are created by the mind. Now that I practice Buddhism, I strive to follow Guan Yin Bodhisattva's teachings: to let go of greed, hatred, and ignorance, and to cultivate great compassion for all sentient beings. As I gradually let go of harmful words, deeds, and intentions, I naturally developed more virtuous speech, actions, and thoughts, resulting in a clear mind, balanced energy, and the healing of my heart condition.

Transforming Life and Family

Practicing the Guan Yin Citta Dharma Door not only relieves illness but also transforms life and destiny. My son used to drink heavily, often losing control after drinking, causing accidents such as car crashes or wandering into strangers' homes at night. This caused immense suffering to his family and constant worry for my wife and me.

Thanks to Guan Yin Bodhisattva, he began practicing the Guan Yin Citta Dharma Door. After starting, he quit smoking and drinking at once and devoted himself diligently to Buddhist practice, assisting us in understanding Dharma teachings and leading local Buddhist practitioners in outreach. My wife and I are deeply grateful, witnessing Guan Yin Bodhisattva saving our family.

Now, all six members of our family practice the Guan Yin Citta Dharma Door. Besides work, the only sound in our home is Buddhist scripture recitation; idle talk has ceased. Even my two grandchildren recite mantras and sutras daily: my 9-year-old grandson can recite the *Great Compassion Mantra, Heart Sutra, Cundi Mantra,* and *Amitabha Pure Land Rebirth Mantra,* and my 7-year-old grandson can recite the *Heart Sutra* and *Cundi Mantra*. Our home is harmonious and full of Dharma joy, and each family member actively promotes Buddhism.

The Guan Yin Citta Dharma Door is truly wonderful and efficacious. Guan Yin Bodhisattva responds to all prayers. With minimal effort, releasing several thousand fish and burning a few hundred Little Houses, I received compassionate blessings and was cured of illnesses that had plagued me for decades. My gratitude is beyond words; I wish to share my experience so that more suffering beings may receive Guan Yin Bodhisattva's mercy and be freed from suffering.

Finally, I once again offer my deepest gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for saving suffering beings.

Gratitude to all fellow practitioners! Thank you!

Shared by: W185

Mechanisms & Solutions

From a medical perspective, psoriasis and RA are both chronic, autoimmune-mediated inflammatory diseases in which the immune system attacks healthy tissue. Psoriasis primarily affects the skin, accelerating keratinocyte turnover and leading to characteristic plaques, whereas RA targets the synovial lining of joints, resulting in pain, swelling, and potential joint deformity. The two conditions often share similar immunomodulatory treatments, such as methotrexate. Although they are distinct diseases, they can occur concurrently in the same patient [16]. (**Figure. 1**).

However, according to Buddhist Dharma principles, psoriasis is considered a karmic disease with spiritual origins. This conclusion is supported by eight detailed case studies demonstrating that the application of the Three, Four, or Five Golden Buddhist Practices

can lead to complete recovery [12,13]. Similarly, RA is also regarded as a karmic illness. Five detailed case studies report full recovery in patients with RA following the application of the Three or Four Golden Buddhist Practices [14,15].

The reason Buddhism can achieve curative outcomes for both psoriasis and RA lies in the fundamentally different ways Buddhism and modern science conceptualize life. Conventional science largely views life through a materialistic framework, whereas Buddhism understands life as comprising both a physical body and a soul [11]. In Buddhist thought, the physical body serves as a vessel for the soul. Upon death, the soul departs the body and generally becomes a spirit and lives in the Underworld. When opportunities arise and conditions are appropriate, these spirits may enter fertilized eggs to begin a new life, or they may attach to living individuals when karmic conditions mature [12]. Spirit attachment is regarded as the underlying cause of disease development.

Diseases attributed to spirit attachment include many conditions for which effective therapies remain limited, such as neurological diseases, mental disorders, skin diseases, cancers, and autoimmune diseases [11,12].

Autoimmune diseases, in particular, are believed to include Crohn's disease [12], hyperthyroidism [12], systemic lupus erythematosus [12], psoriasis [12,13], myasthenia gravis [17], RA [14], type 1 diabetes [18], and vitiligo [19]. Through the practice of the Guan Yin Citta Dharma Door, these conditions are reported to be effectively treated, with some cases achieving complete remission through the application of the Five Golden Buddhist Practices.

Next, what are the pathogenic mechanisms of hypertension? From medical perspective, hypertension (high blood pressure) is caused by primary (essential) factors like genetics, aging, and lifestyle (diet, smoking, alcohol, stress) or secondary issues, including kidney disease, sleep apnea, certain medications (decongestants, birth control), and underlying conditions like diabetes or thyroid problems, leading to increased pressure on artery walls over time [20,21] (**Figure. 1**).

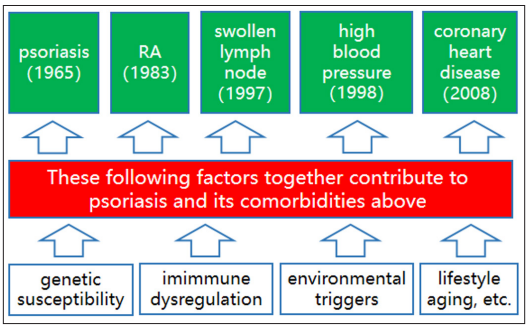

Figure 1: Schematic illustration of the development of psoriasis and its comorbidities in the elderly TCM practitioner, based on the currently prevailing academic view of causal relationships between etiological factors and disease. The academic consensus holds that psoriasis, along with comorbid RA, lymph node swelling, hypertension, and coronary heart disease, arises from the interaction of one or more factors, including genetic susceptibility, immune dysregulation, environmental triggers, lifestyle, and aging, etc.

Then, what are the pathogenic mechanisms of heart disease? From a medical perspective, heart disease, particularly myocardial ischemia caused by coronary heart disease, occurs when blood flow to the heart muscle is reduced, preventing the heart from receiving an adequate supply of oxygen. Myocardial ischemia typically results from partial or complete blockage of the coronary arteries due to the buildup of plaque (atherosclerosis) in these vessels. It limits the oxygen and nutrient delivery the myocardium needs to function properly and can lead to symptoms such as angina or, if severe or prolonged, a heart attack. Treatment for myocardial ischemia focuses on restoring and improving blood flow to the affected heart muscle.

The pathophysiology of ischemic heart disease is complex and multifaceted [22]. Current literature primarily focuses on materialistic mechanisms, and related theories continue to evolve without a definitive conclusion. As to whether non-materialistic factors are involved in the development of ischemic heart disease, this remains largely unexplored in contemporary medical research.

In the following section, we will examine the causes of hypertension (Q&A 1–6) and heart disease (Q&A 7–9) from the perspective of Buddhist teachings, and explore whether spirit factors may be involved. Dharma Master Jun Hong Lu offers insights and enlightenment on these questions.

The following Q&A 1-6 are for diseases of high blood pressure:

Q&A 1. People Who Cannot Let Things Go Are Prone to High Blood Pressure [23]

(This dialogue took place over the phone on May 5, 2013)

Caller: Hello, Master! I am still working. I am 61 years old and doing manual labor. I have high blood pressure. I carry heavy karmic obstacles.

Master: It is precisely because in the past you could not let things go mentally that your blood pressure has kept rising. If you learn to let things go, in the future, it won't stay high.

Q&A 2. Diabetes Easily Leads to High Blood Pressure [24]

(This dialogue took place over the phone on Jan. 6, 2014)

Caller: Hello, Master! Could you help take a look at me? I was born in 1953, the Year of the Snake.

Master: You need to pay attention. Your blood pressure is somewhat unstable.

Caller: My blood pressure is not very high right now, but I do have diabetes.

Master: Remember this: people with diabetes are very prone to developing high blood pressure. When blood pressure is high, it damages the heart. You must be especially careful about your blood pressure.

Caller: Oh, okay.

Q&A 3. Smoking and Drinking Lead to Disharmony of Blood Vessels and Unstable Blood Pressure [25]

(This dialogue took place over the phone on Dec. 31, 2013)

Caller: Hello, Master! I was born in 1967, the Year of the Goat. I am asking about my health.

Master: Ah! Reduce unhealthy habits! Drinking and smoking must stop; you need to change.

Caller: Oh.

Master: If you keep drinking, you will damage your liver. Do you understand?
Caller: Yes, I understand.
Master: I am telling you; you must be careful. Your blood circulation is seriously out of balance. At a certain point, you must be especially cautious. There is a strong possibility that your left side will gradually go numb. If the numbness lasts a long time, it can lead to a stroke.
Caller: Oh.
Master: You are not very old, yet your blood pressure is very high and unstable.
Caller: Yes, it is unstable—150.
Master: That is somewhat high. Normally, it is around 120; 150 is 30 points higher. As your blood pressure keeps rising, your blood vessel walls will gradually narrow and age very quickly. Let me give you an analogy: if you constantly use high voltage, ordinary plastic tubing cannot withstand it. It overheats. High voltage requires thick wiring. Your blood vessels are the same; constant high pressure can cause them to rupture. Do you understand?
Caller: I understand.
Master: So, from now on, don't get angry. Stay stable in daily life. Keep your heart calm, your mind clear, and yourself pure. Reflect often that nothing in this world is brought with us at birth or taken with us at death. There is nothing worth clinging to. Do you understand? Peace is a blessing. Think about this often, and your mood will become more stable. Also, recite the *Heart Sutra* more often; it will help calm your mind.

Q&A 4. Spirit Attachment Causes Chest Tightness, Shortness of Breath, and High Blood Pressure [26]

(This dialogue took place over the phone on Jan. 7, 2014)
Caller: Hello, Master! Please help look at my father. He was born in 1962, the Year of the Tiger. Does he have any spirit attachment, and where are his karmic obstacles?
Master: He has karmic obstacles around the neck, and there is a spirit in the chest, around the heart.
Caller: Oh, his heart is not feeling very good.
Master: I am telling you, his heart has long had a spirit attachment, which is why he experiences tachycardia. Do you understand?
Caller: Oh, yes, yes.
Master: Chest tightness and shortness of breath.
Caller: Yes, yes. It has been like this for a very long time.
Master: And your father's legs are not good either.
Caller: Yes, yes. His toes often swell.
Master: That swelling indicates severe disharmony in the blood circulation. That spirit moves around inside him. When it moves to the brain, your father's blood pressure rises.
Caller: His blood pressure is high.
Master: And when it moves to the brain, he becomes irritable.
Caller: Yes, yes. He often gets that kind of…
Master: Unprovoked anger.
Caller: Yes, unprovoked anger, exactly.
Master: He suddenly becomes unhappy for no apparent reason.
Caller: Yes, yes, yes.
Master: And he cannot control it himself.
Caller: Oh. May I ask, Master, how many Little Houses are needed?
Master: Recite 87 Little Houses for his karmic creditors.

Q&A 5. For High Blood Pressure, Recite the *Heart Sutra* More to Calm the Mind [27]

(This dialogue took place over the phone on Aug. 8, 2014)
Caller: In our group practice, some say that for high blood pressure, the *Great Compassion Mantra* should not be recited more times than the *Heart Sutra.* Is that true?
Master: That is correct. I may not have explained it in general lectures, but perhaps mentioned it in individual cases. People with high blood pressure should recite the *Heart Sutra* more. Do you understand?
Caller: Oh, I see.
Master: People with high blood pressure should recite the *Heart Sutra* more, because the energy of the *Great Compassion Mantra* is too strong.
Caller: Oh, so high blood pressure patients should not have energy that is too strong?
Master: Increasing energy can make people overly excited and stimulated.
Caller: Yes, yes, yes.
Master: The *Heart Sutra* helps calm the mind.
Caller: High blood pressure is due to excessive liver fire.
Master: Yes. Excessive liver fire makes one irritable and easily agitated.
Caller: Oh. To prevent high blood pressure, is it okay if I recite the *Great Compassion Mantra* 21 times and the *Heart Sutra* 31 times daily?
Master: Yes, no problem.
Caller: And 49 times of the *Amitabha Pure Land Rebirth Mantra,* plus 5 times of the *Eighty-eight Buddhas Great Repentance?*
Master: Yes, very good.
Caller: Can I add the *Ru Yi Bao Lun Wang Tuo Luo Ni* (如意宝轮王陀罗尼)? The Buddhist book says it is good for cardiovascular problems.
Master: If you want to recite it, before doing so, you should say, "May Guan Yin Bodhisattva bless my cardiovascular system and grant me good health," and then recite it. Otherwise, it is for making a specific request.
Caller: Oh.

Q&A 6. Precautions for Patients with High Blood Pressure [28]

(This dialogue took place over the phone on Aug. 23, 2013)
Caller: Hello, Master! I have high blood pressure; it is better now. I have vowed to recite 108 Little Houses as the first batch for my karmic creditors.
Master: For high blood pressure: first, do not get agitated; second, learn to adjust your mindset; third, do not get angry; fourth, avoid overly salty food; fifth, do not eat until overly full, and take a walk after meals. When people with high blood pressure eat too much, blood circulation speeds up, and blood flows to the stomach for digestion. At that time, pressure in the head may not be high, but pressure in the body 's blood vessels increase. If you notice high blood pressure, it is best to lie flat. When standing, blood may not circulate evenly and can pool in certain areas, causing particularly high pressure. For example, if a water pipe is blocked at one point, the pressure increases, right?
Caller: Yes.
Master: When lying flat and fully relaxing the body, the blood vessels open, blood flows through various channels, and blood pressure drops immediately. Therefore, people with high blood

pressure must first remain calm. Even speaking and concentrating the mind can accelerate blood flow. Second, lie on the bed, keep the limbs flat, and avoid thinking about anything. Slowly, the blood pressure will come down right away. That is why I tell you not to use too much force or breath when reciting mantras and sutras.

Caller: Okay. Sometimes when I am tired, I lie down to recite Buddhist scriptures, and it feels quite comfortable.

Master: Of course it does.

The following Q&A 7-9 are for heart diseases:

Q&A 7. Causes of Chest Pain [29]

(This dialogue took place over the phone on May 6, 2012)

Caller: Hello, Master! Yesterday, while reciting mantras and sutras, I felt some pain in my chest. Was it due to the activation of karmic obstacles, or…?

Master: Chest pain generally falls into two categories. One is organic—meaning physical ill health. Psychological imbalance can also cause it.

Caller: Previously, when you read my totem, you said there were many karmic obstacles in my chest area.

Master: It is possible that they were activated.

Caller: Yesterday, while reciting mantras and sutras, I had a thought telling me that my deceased elder uncle had come and was asking me for seven Little Houses. Is that true?

Master: Two hundred percent true.

Q&A 8. Issues Related to Heart Disease [30]

(This dialogue took place over the phone on Nov. 8, 2013)

Caller: Hello, Master! Some people with heart disease experience pain in the precordial (chest) area. Generally, if someone has heart disease, how many Little Houses should be recited for the karmic creditors?

Master: When heart disease flares up, it is generally due to karmic obstacles. However, if it has already flared up, the best course of action is to seek medical treatment first.

Caller: It is my husband. The doctor says that when an episode occurs, tests show abnormalities, but when there is no episode, the results are the same as a normal person's.

Master: That is how heart disease is. If an episode occurs and proper emergency treatment is not given, a person may pass away. That is why daily maintenance is crucial. In cases like this, reciting mantras and sutras is one thing, but daily care is equally important.

First, prevent the "three highs": high blood pressure, high blood sugar, and high blood lipids. These three directly damage the heart. Buying a blood pressure monitor is not difficult nowadays—measure it regularly. When blood pressure is high, the heart feels uncomfortable. Blood sugar must not be high, and people with high blood lipids should take medication regularly to protect the heart. Otherwise, if even one of the three is elevated, the heart will be affected.

In addition, rely on daily recitation of Buddhist scriptures, making vows, and life liberation to help eliminate karmic obstacles. If someone already has the three highs, and when karmic obstacles arrive and ignite the condition, then, unfortunately, that person may pass away. That is the concept here. It is not a matter of how many Little Houses to recite during an episode. If an episode occurs, emergency treatment is needed. In daily practice, recite more Buddhist scriptures, in batches of 7 or 21 Little Houses.

Caller: I understand, Master.

Q&A 9. Heart Disease [31]

(This dialogue took place through mail)

Inquirer: Dear Master Lu, I have heart problems. Which sutras and mantras should I recite?

Answer: Firstly, there are two main causes for heart disease:

- One type of heart disease is congenital, which is caused by karmic obstacles. Your karmic retributions for your wrongdoings in past lives can result in you being born into a family with a history of heart disease, or having heart disorders from an early age, or experiencing a heart attack at a particular time.
- Alternatively, if you do not take good care of your heart, constantly have a bad temper and have high blood pressure, or if you have done many things against your conscience, you are also likely to have heart problems. When you do not maintain the right intentions or thoughts, your heart may be overstrained.
- People with heart problems need to be aware of the following:
- First, you need to change your bad habits. Learn to be more tolerant and generous, and to have an open mind. A person who does not easily lose their temper tends to have a healthy heart.
- Learn to be patient, as being impatient would also affect the condition of your heart.
- Perform more recitations of the *Heart Sutra,* as reciting this will help calm your heart. When you recite the *Heart Sutra,* you would receive blessings from Guan Yin Bodhisattva, and your heart would be at ease.
- It is recommended that you recite the *Heart Sutra* 21 times per day. For people with heart disease, it is best to recite 49 times per day. In doing so, your heart will gradually open up, and your mind will broaden itself.
- In addition, you should also note that:
- If you have heart problems, you need to control your temper.
- It is best to avoid consuming spicy food, as it would put a burden on your heart.
- You should relax. Gazing at the image of Guan Yin Bodhisattva is also beneficial, as this will allow the light of Guan Yin Bodhisattva to shine into your heart.
- Below is the recommended daily recitation for people with heart problems:
- Recite the *Great Compassion Mantra* at least 7 times per day. For severe conditions, 21 times or 49 times per day is recommended.
- Recite the *Heart Sutra* at least 21 times, or 49 times per day.
- Recite the *Mantra to Untie Karmic Knots* 29 times per day.
- Recite the *Eighty-eight Buddhas Great Repentance* at least 3 times per day.
- It is best to perform life liberations. Cultivating compassion and renouncing all attachments can lighten the burden on your heart.
- Regardless of whether your heart problems are due to karmic obstacles from your previous lives or from wrongdoings in your present life, you need to sincerely repent them so that you can gradually reduce the level of stress. Sincerely recite the *Eighty-eight Buddhas Great Repentance* to repent your wrongdoings and ask for forgiveness from the Buddhas and Bodhisattvas. As you rid your mind of burdens, you

can achieve a higher spiritual level and broaden your perspective.

- You can also take "Danshen Pian" (salvia miltiorrhiza) tablets (丹参片). They are helpful in preventing and treating heart disease.

In summary, from the Dharma perspective, chronic cardiovascular diseases can arise from wrongdoings committed in past lives and the resulting accumulation of karma. When karmic obstacles mature, spirit attaches and enters the body, thereby causing or aggravating illness. Autoimmune diseases such as psoriasis and RA, as well as hypertension and heart disease, can be interpreted within this spiritual framework.

Within the Guan Yin Citta Dharma Door, chronic illnesses are thus viewed as having a clear spiritual etiology and corresponding spiritual resolution. This framework positions the practice as complementary to conventional medicine in the pursuit of sustained healing. These principles form the basis of how the TCM practitioner treated and alleviated his multiple diseases [**Figure. 2**].

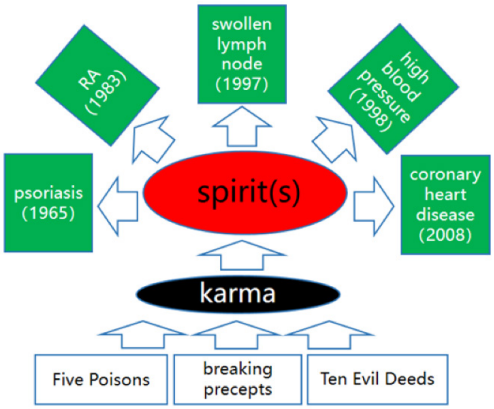

Figure 2: Schematic illustration of the development of psoriasis and its comorbidities in an elderly TCM practitioner, based on Dharma Master Jun Hong Lu's teachings on the causal relationships between etiological factors and disease. Within this Dharma framework, psoriasis and its comorbid conditions, including RA, lymph node swelling, hypertension, and coronary heart disease, are understood to arise from spirit attachment. According to this model, the onset of spirit attachment precedes and gives rise to both psoriasis and its associated comorbidities. Spirit attachment is considered to occur when accumulated karma erupts. Such karma is understood to be accumulated over time, including across previous lives. Sources of karmic accumulation include the Five Poisons (greed, hatred, delusion, arrogance, and doubt), violations of moral precepts (e.g., killing, stealing, sexual misconduct, lying, and the consumption of intoxicants), and the commission of the Ten Evil Deeds (killing, stealing, sexual misconduct, lying, divisive speech, harsh speech, frivolous speech, greed, hatred, and wrong views). When karmic accumulation reaches a critical threshold and conditions become conducive, it is believed to manifest as spirit attachment, which in turn leads to the development of disease. With regard to the causes listed in Figure 1, these factors may act as enhancers of disease development and therefore play a secondary role.

Discussion

We previously reported a case involving a patient suffering from multiple chronic conditions, including necrosis, Parkinson's disease, RA, depression, migraines, hepatitis C virus (HCV) infection, and pharyngitis, along with significant limb asymmetry. Her left leg was described as being "as thin as a sheep's leg," while her right leg was "as thick as an elephant's leg." After more than three years of dedicated Buddhist practice, comprising making vows and vow fulfillment, Buddhist scripture recitation, and life liberation, she experienced marked improvements in her health. Her HCV turned negative. Her migraines and chronic pharyngitis had stopped coming on. Her left and right legs are almost the same thickness. She can walk steadily and run. Her depression, phobia, PD and RA are all gone [15].

This testimony underscores the profound potential of Dharma practice in addressing seemingly intractable health challenges, suggesting that through sustained faith, discipline, and compassionate action, significant healing can occur even in severe, multi-system illnesses.

The case presented in this study further illustrates this pattern. The TCM practitioner, who suffered from multiple chronic diagnoses, including psoriasis, RA, lymphadenopathy, hypertension, and heart disease, experienced recovery through the practice of Guan Yin Citta Dharma Door (Case 1).

Collectively, these cases provide further observational support for the role of Guan Yin Citta Dharma Door in facilitating recovery from medically complex and otherwise difficult-to-treat conditions [11,12]. They highlight not only individual healing but also the broader psychosocial and familial benefits that can emerge from engaged Dharma practice.

According to Merriam-Webster dictionary, "comorbidity" refers to "existing simultaneously with and usually independently of another medical condition." Accordingly, Case 1 represents a typical example of comorbidity. While psoriasis may be considered the primary or index diagnosis, other conditions, such as RA, lymphadenopathy, hypertension, and heart disease, coexisted with psoriasis (**Figure. 1**).

Medical science believes that the development of comorbidity can be caused by acute or chronic infections, genetic defects, systemic metabolic changes, or environmental insults. Additional biological, psychological, behavioral, socioeconomic, and environmental factors can also affect the development of comorbidities [32]. Certain risk factors, like age group, physical inactivity, and obesity, can predispose individuals to develop multiple chronic conditions. These risk factors often interconnect, compounding their effects and leading to a higher risk of developing additional comorbidities [33].

These prevailing understandings encounter significant challenges when confronted with Case 1, as well as with findings discussed in our previous publication [15].

In contrast to biomedical and health-systems models of comorbidity, the Dharma-based interpretation attributes the coexistence of multiple diseases to karma and the influence of attached spirits. In this framework, the TCM practitioner's

karmic conditions reportedly manifested in 1965, 1983, 1997, 1998, and 2008, during which spirits attached to his body and gave rise to psoriasis, RA, lymphadenopathy, hypertension, and heart disease. It is also acknowledged the possibility that the same spiritual factors initially associated with psoriasis may have contributed to the subsequent development of the other illnesses (**Figure. 2**).

According to this perspective, these ailments arise from karma accumulated either in the present life or carried over from past lives. For example, the early onset of psoriasis in 1965, at a young age, can be interpreted as indicative of karmic carryover from a previous lifetime. This is analogous to reported cases in which individuals developed illness due to past-life karma, such as operating a sea animal restaurant [34]. By contrast, the episodes occurring in 1983, 1997, 1998, and 2008 are more likely attributed to karma generated during his current lifetime, as well as partial karma assumed on behalf of his patients. Within this explanatory model, each comorbid condition corresponds to a distinct eruption of karma or the influence of attached spirits, thereby providing a unified and internally consistent account of disease progression.

Determining which disease model most accurately explains comorbidity is challenging, as assessments are often constrained by preexisting conceptual frameworks. Prior knowledge can limit openness to new perspectives; when established ideas dominate our thinking, there is little cognitive space for alternative interpretations. From a pragmatic standpoint, however, the model that facilitates effective treatment and meaningful recovery may be regarded as offering the most functionally valid understanding of the condition.

Despite being a TCM practitioner himself, he was unable to achieve satisfactory control over his multiple chronic illnesses. For example, after 48 years, he continued to suffer from psoriasis. It was only through dedicated Buddhist practice that both the primary condition and its comorbidities were alleviated. Together with Case 1 and a previous report [15], the successful resolution of both primary conditions and comorbidities in the following six cases provides further evidence of similar instances of multi-condition healing.

- A boy suffered from autism and also ADHD. Through his mother practicing the Guan Yin Citta Dharma Door, he was cured for both conditions [12].
- A 2-month-old boy developed eczema and further developed pollen allergy at 3-year-old. Through his mother practicing the Guan Yin Citta Dharma Door, he was cured of both conditions [34].
- A girl who had simultaneously presented with autism, bipolar disorder, video-game addiction and severe oppositional-defiance. She frequently attempted to jump from buildings or into rivers and repeatedly ran away from home. She achieved complete recovery after her mother settled the child's karmic debts on her behalf [35].
- A boy with a confirmed deletion on chromosome 15 (Prader-Willi region). In addition to metabolic problems, his walking ability is also problematic. His gait exactly resembled that of his great-grandfather (paternal grandmother's father): torso pitched forward, mincing steps, unable to straighten his back. After his grandmother dreamed that both the great-grandfather and another attached spirit had successfully ascended through Buddhism, his posture gradually corrected. He stood upright, walked steadily and seldom tripped (previously he fell constantly). Later, he developed persistent head-nodding; this disappeared once the grandmother ascended the child, she herself had aborted [36].
- A patient with borderline personality disorder who had become drug-addicted was freed from both narcotic craving and psychological instability after the possessing spirit(s) on her body were ascended [37].
- A 49-year-old woman had undergone three abortions and was diagnosed with advanced liver cancer, with metastases complicated by lymphoma, lung cancer, and bone cancer. She also developed pulmonary embolism. In addition, she suffered from severe diabetes, coronary heart disease, and hypertension. The doctors told her to go home. After returning home and practicing Buddhism for one year, her tumor marker level of carcinoembryonic antigen (CEA) index dropped from over 330 initially to 11 today. The tumors have been gradually shrinking, and her blood pressure and blood glucose levels have returned to normal. She is now full of energy—going from being bedridden all the time to being able to get out of bed, do household chores, and go out for walks [37].

Further examples abound, yet these suffice to expose the shared mechanism: karma and attached spirits. What medicine calls "comorbidity" is simply the varied symptomatic footprint left by these invisible agents; once the root karmic creditor is ascended, the entire cluster of diagnoses dissolves, and health is restored (**Figure. 2**).

Thus, for medical professionals to embrace Buddhist principles can be of profound significance. In practice, a growing number of doctors, both in TCM and Western medicine, have begun to adopt Buddhist practices for their own well-being or recommend them to patients facing conditions resistant to conventional treatment. The following are seven such examples:

- A pediatrician who developed debilitating Ménière's disease, reportedly associated with long-term oral contraceptive use and resulting in multiple killings of unborn babies, later regained full health after practicing the Guan Yin Citta Dharma Door [12].
- A young obstetrician who had performed numerous abortions subsequently developed severe leukemia. Without undergoing a bone marrow transplant, she reportedly recovered through practicing the Guan Yin Citta Dharma Door [12].
- Another young obstetrician who had been unable to conceive for five years following her involvement in abortion procedures reportedly gave birth to a healthy child after engaging in the Guan Yin Citta Dharma Door [39].
- The mother of a physician, diagnosed with Alzheimer's disease (AD), experienced significant cognitive improvement through the sustained Three Golden Buddhist Practices of the physician and their siblings [40].
- A nurse with a history of multiple abortions suffered from chronic constipation for many years. By dedicating herself

to ascending the spirits of the aborted children, her health fully recovered [41].

- A healthcare worker with less than two years of Buddhist study experienced a marked recovery from a 50-year history of asthma [42].
- In another instance, a physician, when confronted with patients suffering from medically intractable illnesses, directly recommended Buddhist practice as an approach [43].

Taken together, these cases, along with Case 1, suggest that physicians may often encounter limitations when confronting medically intractable conditions. However, the application of Buddhist principles may open new therapeutic perspectives. Thus, integrating the Guan Yin Citta Dharma Door may offer alternative or complementary therapeutic pathways when conventional medical interventions have reached their limits.

Guan Yin Citta Dharma Door integrates theory and practice in a highly coherent manner. This close linkage between doctrinal explanation and lived application is one of its defining characteristics and a key reason for its perceived effectiveness. The concept of the "karmic eruption" (业障爆发) of psoriasis and RA serves as a representative example. As explained by Master Lu:

"If you suddenly have a car accident or suddenly twist your ankle, this is a spiritual illness. A spirit has attached itself to you. Likewise, if you suddenly experience an unbearable headache, this is also a spiritual illness." [44]

In 1965, the TCM practitioner suddenly developed psoriasis. In 1983, he suddenly developed RA. Comparable cases have been discussed previously in relation to AD. For example, prior to the Ghost Festival, karmic creditors emerge to demand repayment. The elderly individual in his nineties suddenly exhibited bizarre speech and behavior and was diagnosed clinically with AD [40]. Such phenomena are the eruption of karmic obstacles accompanied by spirit attachment, wherein the individual's cognition and behavior are temporarily controlled by attached entities. This is why eliminating the karma and ascending the spirits can lead to the healing of psoriasis, RA, and AD.

We have previously understood that abnormal behavior in patients with mental disorders arises because their bodies are controlled by spirits rather than by their own souls [11]. The same principle is applied to alcohol and smoking addictions. After the TCM practitioner's son began practicing Buddhism, the spirit(s) ascended and no longer attached to him. As a result, his body and mind naturally returned to the control of his own soul. Because his true awareness recognized that drinking and smoking are harmful, he was able to abstain from alcohol and cigarettes.

The son's rapid and complete cessation of both smoking and alcohol consumption demonstrates that the physical body itself has little intrinsic dependence on tobacco or alcohol. Instead, these addictive behaviors are attributed to spiritual entities hidden within the body. This underlying mechanism is considered analogous to that of gaming addiction [35].

Thus, Case 1 offers a compelling narrative of holistic transformation—physical, mental, and familial—through spiritual discipline, highlighting the potential value of integrative mind-body approaches in chronic illness management. It underscores the limitations of purely materialistic models in addressing patient-perceived "incurable" suffering and the enduring appeal of faith-based healing in the absence of definitive biomedical cures.

Nonetheless, some may argue that this case report lacks a control group and does not involve a placebo, rendering its findings scientifically unreliable. Such concerns are understandable in a scientific paradigm that prioritizes controlled experimental design. However, these concerns may be misplaced in the context of the diseases under discussion.

First, the volume of scientific research on psoriasis and RA is vast, with studies employing rigorous designs that include control groups, placebo arms, and sophisticated statistical analyses. Yet despite this methodological rigor, there are virtually no documented cases demonstrating complete and sustained reversal of psoriasis or RA. Even spontaneous remission cases are exceedingly rare and are typically partial or transient. Thus, irrespective of experimental design, the empirical reality remains that these conditions are widely regarded as chronic and irreversible within conventional biomedical frameworks. When evaluating phenomena related to diseases considered irreversible, the absence of a control group carries less explanatory weight than it ordinarily might.

Second, the reversibility of psoriasis and RA reported within this framework appears to be reproducible. We have previously documented eight cases of psoriasis reversal and five cases of RA reversal [12-15]. These published cases represent only a small fraction of the accounts available in Master Lu's blog, which itself reflects only a limited subset of successful outcomes, as many practitioners do not formally document their experiences. Even so, the cumulative evidence is sufficient to warrant further prospective and multidisciplinary investigation. Such research should ideally integrate standardized clinical assessments with qualitative data on spiritual experiences in order to better elucidate potential mechanisms, as well as to evaluate efficacy and safety.

At the same time, individuals considering similar approaches should regard them as complementary practices undertaken under appropriate medical supervision. Timely access to conventional medical care, particularly in urgent or emergency situations, should remain a priority.

Ultimately, this account highlights the complex intersection of faith, karmic doctrine, and health. It also underscores the necessity of rigorous yet open-minded scholarly scrutiny when evaluating claims that challenge established biomedical assumptions.

Conclusion

Psoriasis and RA, curing even one of these conditions would be considered a medical miracle. In this case, however, both were cured, which truly constitutes a medical miracle. Moreover, the patient's lymphadenopathy, hypertension, and heart disease were all resolved as well. Beyond that, after practicing the Guan Yin

Citta Dharma Door, the TCM practitioner's son abstained from alcohol and cigarettes, restoring harmony within the family. Thus, the greatness of this Dharma Door is evident.

Why is the Buddha Dharma able to create such healing miracles? The reason is that it reveals the fundamental root causes of disease (**Figure. 2**), whereas modern medicine primarily identifies surface or proximal causes (**Figure. 1**). Treating symptoms without addressing root causes cannot lead to true healing; only by treating the root can lasting recovery be achieved. That said, the Buddha Dharma does not deny the role of surface-level pathogenic factors; rather, it recognizes that these factors may interact with and amplify the root causes, thereby accelerating disease onset or exacerbating disease progression.

This case underscores the potential role of integrative, faith-based approaches in managing chronic conditions for which conventional medicine often provides control rather than cure. The reported outcomes highlight the importance of holistic perspectives that address not only physical symptoms but also mental, emotional, and spiritual dimensions of health. The Three, Four, or Five Golden Buddhist Practices of Guan Yin Citta Dharma Door may confer psychoneuroimmunological benefits, including stress reduction and emotional regulation, which could indirectly support physical healing.

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.

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

Statement by Translator and Writer
The 9 Q&As and 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.

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