



# Chronic Kidney Disease: Etiology, Recovery, and Prevention

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## Abstract

Chronic Kidney Disease (CKD) remains a significant global health challenge, affecting millions worldwide with limited curative options. This study examined six CKD patients, uncovering the spiritual and karmic dimensions of the disease through the guidance of Dharma Master Jun Hong Lu and the Guan Yin Citta Dharma Door. Notable cases include a patient fully recovering from 36 years of kidney failure and two patients successfully discontinuing dialysis. These outcomes highlight how Dharma practices, combined with adopting vegetarian lifestyles, facilitated profound physical recoveries and spiritual transformations. The findings emphasize the karmic origins of CKD, underscoring the importance of repaying karmic debts and helping spiritual creditors ascend to achieve holistic healing, where conventional medicine often faces limitations. While these extraordinary results offer hope, they are deeply influenced by individual karma and are not intended to replace medical treatment. This work advocates for further exploration of integrating Dharma practices with healthcare, fostering a more holistic approach to physical and spiritual well-being.

**Keywords:** Uremia, Karmic Debts, Spirits, Dharma Practices, Holistic Recovery

## Introduction

The kidneys play a crucial role in maintaining homeostasis, including regulating blood pressure, balancing electrolytes, and stimulating red blood cell production [1]. Kidney failure, also known as renal failure, occurs when the kidneys lose their ability to effectively filter waste metabolic products, excess fluids, and toxins from the blood. This condition can be acute, developing rapidly over days or weeks, or chronic, progressing gradually over months or years. Kidney dysfunction can lead to severe systemic complications if not promptly addressed.

There are 2 types of kidney failure, acute kidney failure, also known as acute kidney injury (AKI) and chronic kidney failure, or chronic kidney disease (CKD). AKI is often caused by sudden events such as severe infections, dehydration, and toxic exposures like certain medications, chemicals, etc [2, 3]. Drug-induced nephrotoxicity accounts for up to 60% of AKI cases in hospitalized patients and is associated with increased morbidity and mortality in both adults and children [4]. Significantly reduced blood flow to the kidneys can impair their function. AKI is a significant issue in public health, displaying a high occurrence rate and mortality rate [5].

The definition and classification of CKD is decreased kidney function shown by glomerular filtration rate (GFR) of less than 60 mL/min per 1.73 m<sup>2</sup>, or markers of kidney damage, or both, of at least 3 months duration, regardless of the underlying cause [6]. CKD affects 8% to 16% of the population worldwide [7]. CKD affects ~37 million adults in the US, and it is often undiagnosed due to a lack of apparent symptoms in the early stages. CKD interferes with the body's physiological and biological mechanisms, such as fluid electrolyte and pH balance, blood pressure regulation, excretion of toxins and waste, vitamin D metabolism, and hormonal regulation. Many CKD patients are at risk of hyperkalemia, hyperphosphatemia, chronic metabolic acidosis, bone deterioration, blood pressure abnormalities, and edema [8]. Kidney failure has no cure and transplantation is the preferred management option [9].

Treatment management of kidney failure depends on the severity and type. Acute kidney failure may resolve with treatment of the underlying cause, such as rehydration or infection control. Due to the advancement of science and technology, scientists present the concept of precision management of AKI in the intensive care unit if needed [10]. Among individuals diagnosed as

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having CKD, staging and new risk assessment tools that incorporate glomerular filtration rate and albuminuria can help guide treatment. Optimal management of CKD includes cardiovascular risk reduction, treatment of albuminuria, avoidance of potential nephrotoxins, and adjustments to drug dosing. Patients also require monitoring for complications of CKD. Those at high risk of CKD progression should be promptly referred to a nephrologist [7].

In summary, CKD has no cure, but various management plans are available to suit patients at different stages of CKD. Reversing CKD, like reversing Alzheimer's disease, is impossible with the current level of medical advancements. However, where there is Dharma, there is a way [11]. Just as Buddhism can reverse Alzheimer's disease [12], it may also reverse CKD.

## Etiology

Scientists have attributed the etiology of CKD to high rates of hypertension and diabetes [13]. However, epidemics of CKD of unknown etiology (CKDu) have emerged in Central America, Sri Lanka, India, and other regions [14, 15]. These contrasting findings suggest that the underlying causes of CKD are not yet fully understood. Hypertension and diabetes may act as contributing or triggering factors rather than the root causes. This scenario can be likened to how pollen induces asthma or eczema in sensitive individuals, though pollen itself is not the fundamental cause of these conditions [16, 17].

In contrast to the scientific view, Dharma Master Jun Hong Lu interprets CKD as a karmic or spiritual condition. Below are three Dharma dialogues conducted via phone, where Master Lu elaborated on the deeper karmic causes of CKD and provided spiritual guidance for recovery.

### Q&A 1. Uremia and spiritual influence [18]

**Caller:** Hello Master! Master, please check on the health of the one born in 1957, Year of the Rooster.

**Master:** He has problems with his lumbar spine, lower back, and leg joints. His memory is poor. He experiences headaches and dizziness, and his blood pressure is slightly high.

**Caller:** What about his kidneys? He has uremia.

**Master:** The right kidney is problematic and is somewhat related to his lower back issues.

**Caller:** That's correct.

**Master:** His urination is also impaired.

**Caller:** He cannot urinate.

**Master:** I see it. There is a spirit on his kidneys—a male one.

**Caller:** What does this spirit look like?

**Master:** It is a ghost. It is a thin male with thick eyebrows.

**Caller:** Many *Little Houses* have already been paid for his karmic creditor.

**Master:** It is not enough; 83 more are needed.

**Caller:** He is already much better.

**Master:** There is still more to be done. This spirit has not left yet and remains on him. Once the 83 *Little Houses* are offered to the spirit, his condition will significantly improve.

### Q&A 2. Uremia patients saved through Buddhism must end sexual misconduct [19]

**Caller:** Hello Master! I am deeply grateful to the compassionate Guan Yin Bodhisattva and to Master for saving my husband, who suffered from uremia. He has been undergoing peritoneal dialysis for over eight months. His recent medical examination showed some recovery of his residual kidney function. We are truly grateful, Master! The doctor said that if his condition stabilizes at this level, he might not need dialysis temporarily. The doctor even mentioned there's hope he could stop dialysis altogether. We are immensely grateful to Master and Guan Yin Bodhisattva!

**Master:** Do not let him engage in sexual misconduct anymore.

**Caller:** Master, he knows it was wrong.

**Master:** Do I even need to say this? As soon as you mentioned it, I could see everything clearly.

**Caller:** Yes, Master. At that time, he had already received a critical condition notice from the doctor. Back in April, his heart and kidneys had both failed. A fellow Buddhist practitioner helped us connect to you through the phone, and you identified a spiritual cause. We prayed to Tou Chan Sheng Fo (A Buddha in the *Eighty-Eight Buddhas Great Repentance*) for help. We are immensely grateful to you, Master! The hospital doctors also found it miraculous. We will continue working hard. My nine-year-old child has some self-stored recited *Little Houses*. Can others in the family use them?

**Master:** Yes, they can.

**Caller:** Thank you. I must confess to Master that although I have been practicing for over six years, I have not truly dedicated myself to genuine practice. Master, I was wrong.

**Master:** Shameful, isn't it? Many people fake their practice and think they can deceive me. What is the use? When the time comes, they won't ascend to higher realms but will descend to lower ones and suffer greatly. If you realize your mistakes now, there's still hope.

**Caller:** Master, I know I was wrong!

**Master:** It's still not too late. Don't wait until you're in hell, crying. Those spiritual creditors and sins will be unbearable then.

**Caller:** Master, I understand. I will dedicate myself to true practice.

**Master:** You must know that a person cannot continue behaving like an animal. If they do, they will descend into the Beast Realm. Do you understand?

**Caller:** Yes, I understand. Thank you, Master.

**Master:** Some people are truly... sigh. They just can't control themselves.

**Caller:** I understand. I wanted to share today that my husband's recovery is due to the blessings of Guan Yin Bodhisattva and your guidance, Master. He has started practicing Buddhism, cultivating the mind, and reciting Buddhist scriptures since his illness.

**Master:** Be cautious. In this world, "The net of heaven has large meshes, but it lets nothing slip through." Everyone is responsible for their own karma.

**Caller:** Understood, Master. Please take care of yourself.

**Master:** Okay.

### Q&A 3. Heart failure and uremia patient escapes dialysis through Buddhist practice [20]

**Caller:** Hello Master! I want to share the story of a fellow practitioner: A 38-year-old man suffered a karmic eruption, leading to heart and kidney failures. The hospital diagnosed him with stage 5 uremia, and his life was in critical danger. He wasn't practicing Buddhism at the time, but his wife is a practitioner.

During his illness, his wife dreamed of Guan Yin Bodhisattva and you, Master, visiting his bedside. A fellow practitioner helped her connect with you through the phone, and you said, "He won't die, but he will have to endure suffering." The man began peritoneal dialysis to sustain his life.

He initially didn't recite scriptures or believe in Buddhism's power to change destiny. However, after experiencing Guan Yin Bodhisattva's and your blessings, he started making vows, reciting scriptures, adopting a vegetarian diet, and releasing captive animals. Over the course of a year, he and his wife practiced the Guan Yin Citta Dharma Door diligently. They released 80,000 fish and burned over 1,000 Little Houses for his karmic creditors. His condition steadily improved, and his residual kidney function gradually recovered.

At first, he had tubes inserted into his body, but later he no longer needed them. The hospital even stopped his dialysis for observation. In just over a year, he broke free from dialysis, truly creating a miracle. He is deeply grateful to Guan Yin Bodhisattva, to you, Master, and to the Guan Yin Citta Dharma Door, which has been such a blessing to sentient beings.

**Master:** Wonderful! Let me tell you, when I looked into his case before, I was already helping him. The Dharmakaya is incredibly powerful in saving lives.

**Caller:** Indeed. He is profoundly grateful to you, Master, Guan Yin Bodhisattva, and all the Buddhas and Bodhisattvas for their blessings. Without them and without Buddhism, he wouldn't be alive today.

**Master:** Many people would have passed away under such circumstances.

**Caller:** Yes, his condition was critical, and the hospital had already issued a critical condition notice.

**Master:** Now do you see? It's Guan Yin Bodhisattva who saves lives. Without Bodhisattva, where would we be?

**Caller:** Absolutely. We are truly grateful!

These Dharma dialogues suggest that CKD is rooted in karmic causes, particularly killing karma and sexual misconduct. The karma of ancestors and misconduct from previous lives also contribute. Recovery requires eliminating karmic obstacles and ascending the spirits affecting the kidneys. Through Dharma practice, such as making vows, reciting Buddhist scriptures, liberating lives, and seeking Bodhisattva's blessings, patients can gradually restore their health.

Buddhism advocates abstaining from killing, which ranks first among the Five Precepts because it is one of the major root causes of suffering for sentient beings. So far, it has been shown that many medically incurable diseases are related to killing karma, such as asthma [16], skin diseases [17, 21], genetic diseases [22], depression [23], recurrent aphthous stomatitis [23], cancer [24], myasthenia

gravis [25], autism [27], and so on. Killing karma can lead to shortened lifespans and various illnesses [11], and CKD is a vivid example of this.

Abstaining from sexual misconduct is another of the Five Precepts. Violations of this precept can result in significant karmic retribution [11], and CKD is one of these consequences. Master Lu emphasizes the importance of maintaining moral integrity.

## Results

To illustrate Master Lu's teachings, we present two cases along with four supplemental cases. These two patients were fortunate to successfully connect with Master Lu's totem reading program, where they received His guidance on recovering from CKD. The totem reading dialogues are included as attachments as Q&As 4 and 5 following the case presentations for reference.

### Case 1. My path to healing: Cultivating the mind and recovering from uremia

I was diagnosed with uremia in September 2009 at just 44 years old. Being afflicted with such a disease felt like a death sentence—life seemed hopeless, and the future uncertain. I truly thought there was no point in living anymore. My family took me to major hospitals for five years of combined Western and traditional Chinese medicine treatments. Despite their efforts, the disease continued to worsen. I had no choice but to undergo dialysis to replace my kidney function, a process I have now relied on for two and a half years.

The dual torment of physical pain and emotional despair is indescribable. Only when life's suffering becomes unbearable do people think of seeking liberation and change.

In March 2013, while in hospital, I had a dream in which the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva guided me toward Buddhism. Through this dream, I encountered the Guan Yin Citta Dharma Door, connected with Buddhist teachings, and read Master Lu's *Heaven, Earth, and Humanity* and *The Totem World*. Master Lu's totem readings left me deeply awestruck! To spread the truth of karma, Master Lu selflessly exhausts his energy to read totems for free for the masses. His compassionate, altruistic mission to propagate righteous Buddhist teachings through His radio programs profoundly moved me. In tears, I devoured his books, reading them twice over.

Master Lu teaches us to believe in karma. Through studying Buddhism, cultivating our hearts, and rectifying our behavior, we correct past misconceptions about life and the universe, eliminate bad habits, refrain from evil, and accumulate good deeds. By practicing the Three Golden Buddhist Practices—making vows, reciting Buddhist scriptures, and liberating lives—we repay karmic debts, reduce karmic hindrances, and change our destiny. Countless real-life examples from followers of the Guan Yin Citta Dharma Door attest to its transformative power.

Previously, I had some exposure to traditional culture and Buddhist sutra lectures, which helped me gain a basic understanding of Buddhism. I realized that Master Lu's teachings, such as "Refrain from all evil; practice all that is good," align perfectly with those in the sutras. I was convinced that the Guan Yin Citta Dharma Door is a righteous practice, and Master Lu is the true spiritual guide I had been searching for—a beacon for learning Buddhism and cultivating the mind. Where else could one find such a compassionate, self-sacrificing teacher dedicated to saving sentient beings?



I resolved to follow Guan Yin Bodhisattva and Master Lu wholeheartedly in this lifetime, striving for sincere and diligent practice. I believed the Bodhisattva would show compassion and gradually restore my health. Standing on the hospital balcony, I made a vow to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva: I would become a lifelong vegetarian, refrain from killing, and share my experiences after recovery to benefit more suffering beings and help them find liberation from suffering.

Before practicing Buddhism, my physical condition was dire. Doctors explained that uremia develops gradually over years or even decades as the kidneys lose their ability to excrete toxins and excess water, leading to systemic poisoning. My body was constantly cold, with icy hands and feet. Even in summer, my spine felt as if doused with cold water, and I rarely sweated. Gastrointestinal issues caused early morning diarrhea, with sticky, poorly formed stools resistant to treatment. Chronic insomnia kept me awake through the night, leaving me foggy and lethargic during the day. I also suffered from migraines, neck and joint pain, and frequent dizziness due to poor blood circulation to the brain.

Emotionally, I was irritable, depressed, and withdrawn. I avoided people and often argued with my husband, sometimes not speaking to him for months. Feeling like a shell of a person, I even considered ending my life, mistakenly believing it would bring relief.

Since March 2013, I have applied the Three Golden Buddhist Practices taught by Master Lu and followed His guidance for daily recitation tasks. Master Lu emphasizes that daily recitation is like nourishment for the soul and must not be interrupted. I began with reciting two Little Houses per day and gradually increased to four, making vows for each batch I recited.

Over the past four years, I have helped transcend the spirits of three miscarried children, one child who died young, my deceased mother-in-law, father-in-law, father, and mother. Recently, I vowed to dedicate reciting Little Houses to my eldest brother, who passed away in early February this year. I also continue to recite Little Houses for the spirits of karmic creditors attached to me and for the destined sentient beings appearing in my dreams. In total, I have recited approximately 3,000 Little Houses in four years. On most days, unless I am undergoing dialysis or performing life liberation, I recite three to four Little Houses.

Before meals, during breaks, or before sleeping, I listen to Master Lu's recorded programs and Dharma propagation videos. Every evening, I study one chapter of *Buddhism in Plain Terms* and have started taking notes on my studies. I am currently on volumes one to eight, revisiting them in cycles. Each round provides new insights and benefits, helping me expand my previously narrow mind and achieve greater clarity and openness. From *Buddhism in Plain Terms*, I have learned that my current suffering is the result of karma from past lives and this life—"as you sow, so shall you reap." Blaming others is pointless! Only by sincerely correcting myself can I change my fate.

I vowed to release at least 10,000 lives for the rest of my life. Thus, I perform life liberation once or twice a month unless exceptional circumstances arise. By living frugally, I set aside around 200 yuan each time for life liberation. If my health prevents me from participating, I try to release more animals the next time.

Through practicing Buddhism, cultivating the mind, and rectifying misconceptions about the universe and life, we remove ignorance,

selfish thoughts, and attachments. With correct understanding, views, and thoughts, we elevate our mental state, restore inherent wisdom, and cultivate virtue.

By observing the Five Precepts and cultivating the Ten Wholesome Deeds, we achieve inner purity, moral perfection, physical and mental well-being, familial harmony, social cohesion, and world peace. Buddhism is a positive, uplifting, and virtuous path.

Practicing Buddhism and cultivating the mind are noble endeavors. I specifically purchased a smartphone and quickly learned to use it to engage in Dharma propagation online, spreading positive energy. I continue to do this tirelessly, regardless of success. My only wish is to plant the seeds of Buddhism in the eighth consciousness of as many destined individuals as possible. I believe these seeds will one day take root, sprout, and bear fruit.

I am deeply grateful to the Bodhisattva for compassionately blessing me. On September 5, 2015, as someone burdened with severe karmic debts, I was fortunate to connect with the global, one-of-a-kind hotline for Master Lu's Totem Reading (free of charge). Master Lu identified the root cause of my illness as being related to the karma of killing, revealed that my karmic debt ratio was 56%, prescribed the number of Little Houses needed, and informed me that my mother-in-law had already been ascended to Heaven of the Desire Realm. Additionally, He confirmed that the spirits of three miscarried children had been successfully ascended and adjusted my daily recitation assignments (see **Attachment Q&A 4**).

As I continued to recite daily assignments and Little Houses to repay karmic debts and eliminate negative karma, alongside making vows and performing life liberation, my frail constitution began to undergo a qualitative transformation. During the first six months of recitation, I experienced weakness, throat swelling, exhaustion, and difficulty sustaining my energy. Gradually, however, Dharma joy filled my heart as I continued my practice. Burping and flatulence indicated the clearing of energy channels and blood flow within my body, signaling an internal environmental restoration and functional recovery. My body became warmer; my hands and feet were no longer icy like cast iron, and I could sleep alone at night without feeling cold. The chill along my spine also disappeared.

In the past two years, I have felt the summer heat and perspired more easily. While I used to avoid electric fans, I now need both fans and air conditioning without catching colds. Thanks to deep, restful sleep, I sleep six and a half hours nightly, waking at 4:30 a.m. to wash and begin reciting Buddhist scriptures. Resting well has improved my mental clarity and energy during the day. Without realizing it, my headaches and migraines have vanished. My recurring burning sensation on the left side of my face, which used to cause blistering, swelling, pain, and itching, is gone. My eyes no longer tear excessively, feel dry, or appear dull. Instead, they are now bright and clear. My cervical spondylosis has healed, calcium deficiency is no longer an issue, and the soreness in my legs has significantly decreased.

Since the onset of my illness in 2009, I experienced dizziness for nearly seven years, often losing my sense of direction even on flat roads. Climbing stairs required support. However, since the latter half of last year, I have noticed a significant improvement—I can now climb three flights of stairs without assistance. My chronic intestinal weakness and early morning diarrhea, which lasted over a decade, also improved in the latter half of last year, with my stools now properly formed and colored.

I am truly grateful for the benefits of adopting a vegetarian diet. It has not led to malnutrition; instead, my complexion, which was dull for years, now appears rosy. Many who know me have commented that I look energetic and that my appearance is unlike that of a typical dialysis patient.

Now, my mindset is peaceful, relaxed, and free from self-pity. I approach challenges calmly, using wisdom to resolve them and feel that life is filled with sunshine. My severe karmic debts are undeniable, but it is through Master Lu's earnest teachings that I have understood the meaning of life and the impermanence of existence. He taught me to live with gratitude and contentment. Thus, I make the most of my time to recite scriptures, repent, repay karmic debts, and purify myself. There is always so much to do, and time feels incredibly precious!

On June 1, 2017, I successfully connected to the 2OR Secretariat's hotline to queue for Master Lu to read my totem. One day in 2018, I received a call from a fellow practitioner at the 2OR Secretariat, informing me that Master Lu had already checked my totem and found that I still carried 23% of karmic obstacles.

Through about five years of cultivating my mind and practicing Buddhism, I have recited nearly 5,000 Little Houses, reducing my karmic obstacles from nearly 80% (i.e. 74%) before practicing Buddhism to 23%! The "Five Golden Buddhist Practices" are truly incredibly efficacious!

I am deeply grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva and Master Lu for their merciful blessings and protection! I am also thankful for the extraordinary and efficacious Guan Yin Citta Dharma Door!

I trust Master Lu's words: "If you keep adding heat, the water will eventually boil." He also enlightened us, "When the mind is healed, the body will naturally follow." With the Bodhisattva's blessings, being able to live peacefully is itself happiness. I feel truly content and infinitely grateful to Guan Yin Bodhisattva and Master Lu!

Lay Buddhist: M71

#### **Attachment: Q&A 4. Killing karma caused uremia and a spirit dwelling in the kidneys [27]**

**M71:** Grateful to Guan Yin Bodhisattva! Grateful to Master Lu! Please check for me, I was born in 1965, the Year of the Snake. How is the quality of my scripture recitation?

**Master:** It's quite good, very nice.

**M71:** I started practicing Guan Yin Citta Dharma Door in March 2013. So far, I have recited nearly 2,000 Little Houses. How is their quality?

**Master:** The quality is very good. These 2,000 Little Houses have resolved many illnesses in your body. Don't you realize this?

**M71:** Really? That's wonderful! I feel very confident now. I have been unwell; I suffer from uremia. I called the radio program twice last year. I have been persistently reciting Little Houses.

**Master:** First of all, let me tell you, because you have so many issues, the Little Houses work by clearing them one by one. In the past, your digestive system was not good, but Bodhisattva has now helped to improve it significantly. Do you understand?

**M71:** Yes, recently my digestion has improved a lot. I used to

have constant diarrhea.

**Master:** See? I told you. Secondly, remember that in the past, your eyesight was blurry, you had strabismus, and your eyes often teared up.

**M71:** That's correct.

**Master:** Bodhisattva has resolved those issues for you.

**M71:** My eyes used to feel very dry, but recently they feel much better and more lubricated.

**Master:** Haha, now you see? Since you have so many ailments, Bodhisattva can only heal them gradually. It's impossible for 2,000 Little Houses to cure everything at once. Do you understand? These illnesses are karmic in nature.

**M71:** My biggest issue now is my kidneys. I have uremia and am undergoing dialysis.

**Master:** Let me take a look... Hmm, this is indeed a serious problem. Ah, you have a spirit in your body. In the past, there was a period when you lived or stayed in a rural area, during which you accumulated killing karma.

**M71:** That must have been in a past life. Perhaps I did.

**Master:** Have you ever been to a rural area?

**M71:** I've always lived in the countryside, but I started attending school as a child and later became a teacher. Before I learned Buddhism, I probably ate all kinds of meat, so there must have been killing karma. But I never worked in a profession involving killing.

**Master:** You may not have engaged in killing, but have you ever had larger pigs slaughtered for you? For example, when you visit classmates' homes?

**M71:** Slaughter pigs for me? Our family raised pigs at home when I was young. My parents raised them.

**Master:** Ah, that explains it.

**M71:** It was common to raise pigs in the countryside.

**Master:** "Common?" but not everyone could afford it. Some couldn't even raise pigs. Let me ask you a question: I just saw a very simple pigsty, with a roof made of bamboo poles. Was your family's pigsty like that?

**M71:** That might have been the case when I was a child. We don't have one now.

**Master:** It wasn't made of bricks but of bamboo with a leaking roof. I saw it. The pig that was slaughtered is now residing in your kidneys.

**M71:** How many Little Houses do I need to recite for this?

**Master:** Recite 1,080 times of the *Amitabha Pure Land Rebirth Mantra*.

**M71:** How long should it take to complete the 1,080 recitations?

**Master:** The sooner, the better.

**M71:** Additionally, how should I address the spirit in my kidneys with Little Houses?

**Master:** Specifically for the spirit in your kidneys, you need 89 Little Houses.

**M71:** Should I tell Bodhisattva that these are dedicated to the spirit in my kidneys?

**Master:** That's right. If you hadn't consulted me, delaying this further could lead to serious consequences within a year and a half.

**M71:** Yes, I might not have survived until now. I am truly grateful to Guan Yin Bodhisattva and to you, Master Lu.

**Master:** Make a vow to Bodhisattva, saying, "Since I am a teacher, I will work hard to liberate sentient beings and spread the Dharma. Please, Guan Yin Bodhisattva, extend my lifespan."

**M71:** Absolutely! Have I already ascended the spirit of my aborted child?

**Master:** Yes, the aborted child's spirit has been ascended, but the area above your chest is filled with black energy—it's very bad.

**M71:** What's the reason for this?

**Master:** Karmic obstacles.

**M71:** Do I still have a lot of karmic obstacles?

**Master:** What do you think? With your life hanging by a thread, do you think your karmic obstacles are few?

**M71:** How much do I still have left?

**Master:** 56%.

**M71:** That much? Have I already cleared some?

**Master:** You have cleared 18%.

**M71:** Oh. Should I increase my recitation of the *Eighty-Eight Buddhas Great Repentance*?

**Master:** Recite it five times a day.

**M71:** I alternate between five and three times a day.

**Master:** Continue reciting diligently. Vow to Guan Yin Bodhisattva, "Guan Yin Bodhisattva, please save my life so that I can help more people and eliminate disasters while extending my life." Can you do that?

**M71:** Yes, I can.

#### Comments

(1). This lay Buddhist practitioner experienced three miscarriages and the loss of one child. The souls of these children became attached to her. As a result, before practicing Buddhism, her numerous illnesses were closely linked to the grievances of these spirits. Additionally, her late mother-in-law, father-in-law, father, and mother might have sought karmic repayment from her, further aggravating her condition. There were also other karmic creditors. For example, during a totem reading performed by Master Lu, He observed that the spirit of a pig raised by her parents, which had died, was attached to her kidneys. These spirits, invisible to medical professionals, were the root causes of her kidney failure and many other ailments. As her karmic obstacles were reduced and these spirits ascended, she gradually began to recover.

(2). Although her CKD did not fully recover, many of her other illnesses were healed through Dharma practice. Most importantly, she regained confidence in life, which is truly invaluable. Furthermore, her karmic obstacle ratio decreased from a staggering 74% to 23%.

In Master Lu's Totem Reading program, most healthy individuals asking about their karmic obstacle ratio do not achieve such a low percentage. The karmic obstacle ratio directly determines which realm to enter in the next life [11].

#### Case 2. Guan Yin Citta Dharma Door healed my 36-year kidney failure

When I was 9 years old, I underwent surgery due to an accidental incident. Unexpectedly, I had an allergic reaction to the medication, resulting in damage to my kidneys. From then on, I embarked on a long journey seeking medical help. For 36 years, from childhood to adulthood, not a single day passed without medication. Seeing children of my age carefree in their studies and play, my young heart harbored indescribable feelings of inferiority.

As an adult, perhaps due to some accumulated merits from past lives, I obtained a well-paying and stable job with medical benefits. However, I couldn't halt the progression of kidney failure. Later, I encountered a senior traditional Chinese medicine practitioner. His prescribed herbal medicine slowed down the deterioration of my kidneys. However, being a private doctor, his treatment was expensive and not covered by insurance. For the sake of my health, I had to bear the heavy financial burden.

At the age of 43, my condition deteriorated to the point where I could no longer get out of bed. My white blood cell count was only slightly over 2,000 per microliter (the normal range is 4,000-10,000), resulting in extremely low immunity. By then, I had been running a low-grade fever for 6 months, and even eating required me to lean against the sofa. Such days inflicted intense physical and mental suffering upon me.

One day in late 2012, my mother returned home and handed me a DVD of Master Lu's Dharma talk from a Hong Kong Buddhist Conference, along with a Buddhist scripture, saying it was given to her by a friend. I played the DVD. From that moment on, Master Lu's wise and humorous words, along with the magic of totem reading, deeply captivated me. I laughed, a genuinely comforting laughter that I hadn't experienced in 36 years. The compassionate light of the Bodhisattva illuminated the dark recesses of my heart, sealed for 36 years. Perhaps it was my Buddha affinity with Master Lu from past lives, or perhaps it was the white-robed Guan Yin Bodhisattva statue that had accompanied me through 36 years of hardship and sorrow in my childhood home, that led me to open the Buddhist scripture and embark on a new life of practicing Buddhism and reciting scriptures.

Out of a deep desire for health and a firm inherent belief in Buddhism, in less than 2 months, I escalated my practice from reciting one Little House a day to three.

After 3 months, miraculously, my kidneys began to function, and I started to urinate regularly. Gradually, the volume of urine increased.

Four months later, my blood flow to the kidneys significantly increased. The darkening of my skin caused by poor kidney function and inability to detoxify also began to fade away. My mother remarked that my skin appeared fair and radiant.

Six months later, my white blood cell count rose to 4,500 per microliter, returning to normal. With renewed strength, I became the main labor force at home, able to care for my parents who had toiled for me throughout their lives.



At the end of 2013, I attended a Buddhist Conference held by Master Lu in Kaohsiung, Taiwan, China. Fortunately, I had the opportunity for Master Lu to read my totem (see **Attachment Q&A 5**). In response to my condition, Master Lu instructed me to recite 560 Little Houses and release 200 fish every month. I made a vow to inspire others to practice Buddhism through my own recovery. In January 2014, I made a vow to be vegetarian for life. I vowed that as long as I am in this world, I will forever save sentient beings from suffering and lead them to happiness. To date, I already released nearly 90,000 fish.

In 2014, during a medical check-up, the specialist told me, "Your kidneys are fine now, you don't need to take medication anymore." Through incessant recitation of Buddhist scriptures and continuous practice of the Three Golden Buddhist Practices, I finally stopped taking any medicine. I personally witnessed this miracle created by Buddhism through medical means.

I still remember the last kidney function test I had at a Hospital in Beijing in late 2014. The doctor, astonished by my results, asked me, "Why are you having this test? This is for patients undergoing surgery for kidney function failure, and it involves some radiation. Your kidney function is fine?" Looking at the doctor's expression, I really wanted to say, "I was once a patient with kidney failure, but Buddhism healed my kidney disease."

At the end of 2014, I recited more than 3,000 Little Houses, including the 560 sheets instructed by Master Lu. I deeply understood that the Little House is a great Dharma Gem bestowed upon us by the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for ascending spirits and eliminating karmic obstacles in this Age of Dharma Decline. Its effects are remarkable. I endured suffering beyond imagination, so I had to exert efforts beyond the ordinary to reverse my destiny.

I have been a vegetarian since January 2014, and it has been 10 years now. I remember when I started being vegetarian, I consulted a kidney disease specialist about the possibility of long-term vegetarianism. The specialist said it was not advisable. He said, "Even though your current health indicators are normal if you become vegetarian, your kidneys will fail within less than 4 months." However, the reality proved otherwise. My kidneys were not affected at all, and 10 years of experience have shown that a vegetarian diet has made my kidneys increasingly healthy, and I am even stronger than some of my peers who still consume meat. Additionally, I have also abstained from consuming eggs.

From the moment I started practicing Buddhism and reciting Buddhist scriptures to the unimaginably rapid recovery of my kidneys, my mother was the first witness. Four months later, my mother also began reciting Buddhist scriptures and became my true Buddhist friend. At that time, my mother was already 74 years old. Every time we released animals, I would have my mother sit in the car and wait for me at the release site. Meanwhile, I would ride my bicycle to the market and compete with people who intended to buy the poor fish and their mothers destined to be slaughtered.

Sometimes, there were many pregnant fish, and I would buy them all at once. People waiting in line to buy fish would often complain about me, but I felt an indescribable joy inside. In order to return the fish to their homes sooner, I had to ride a distance. To take a shortcut, I even had to climb a small hill and push the bike for nearly 1.5 kilometers to reach the release site and reunite with my



**Figure 1:** I purchase fish destined for slaughter from the market and release them into a nearby body of water. I feel energized by this act, and my heart is filled with Dharma joy.

mother. This level of physical activity was unimaginable in the past. Now, I release animals every few days. I have been practicing animal liberation for 10 years now, and not only is my body not tired, but it is also becoming healthier (**Figure 1**).

During the annual medical check-ups at my workplace, all the indicators for my kidneys were within normal range. One of the indicators is osmotic pressure, which measures kidney function in excretion. For individuals who have had kidney disease, this indicator tends to be low, indicating weaker kidney function. In the first 2 years of practicing Buddhism, this indicator was also low for me. A kidney specialist once told me that even if the condition improves after prolonged kidney disease, this indicator would not necessarily improve much. It's akin to scars on the leg; once the injury heals, the scar remains.

However, two years later, during a routine check-up of other parts of my body, I inadvertently discovered that my kidney's osmotic pressure indicator had normalized. Although it had just reached the normal range at that time, it was a clear indication that a miracle had indeed occurred! In the 11th year of practicing Buddhism, which is this year's medical examination (2024), the osmotic pressure indicator continued to rise, surpassing the levels of some individuals who had never experienced kidney disease!

Looking back on the 36 years of continuously seeking medical treatment to preserve my life, and enduring physical and mental agony, I am now fortunate to hear the Buddha's teachings. With the blessings of Bodhisattvas, my kidney disease has healed, and I have been liberated from the sea of suffering. It is the great compassion of Guan Yin Bodhisattva that has granted me a new lease on life!

Dear fellow Buddhist practitioners, it is only by entering the Buddhist path, earnestly practicing faith, commitment and action, and gradually understanding the teachings of Buddhism step by step, that can we truly appreciate the miraculous power of Buddhism and feel the Compassionate Vows of Guan Yin Bodhisattva to save suffering sentient beings. As long as you recite Buddhist scriptures, sincerely believe in Guan Yin Bodhisattva, and utilize the Five Golden Buddhist Practices: making vows, performing life liberation, reciting Buddhist scriptures, repenting of wrongdoings and refraining from doing them, and reading *Buddhism in Plain Terms*, you can overcome any difficulty with ease!

I hope my sharing can inspire those sentient beings who are still hesitating to establish their faith in Buddhism as soon as possible. For fellow practitioners who are already practicing Buddhism and reciting scriptures, I hope it strengthens your resolve, urging you to adhere to the teachings of Master Lu, follow the guidance of Guan Yin Bodhisattva, and courageously advance, steadfastly heading westward to repay the kindness of the Buddha.

Dharma practitioner: X72, Gratitude and Namaste!

#### **Attachment: Q&A 5. Causes and effects of nephritis and its recovery methods.**

**X72:** Grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, and grateful to the Greatly Merciful and Greatly Compassionate Master Jun Hong Lu!

**Master:** Hmm, don't cry, quickly ask your question. Hmm.

**X72:** Master, please check on my mother. She was born in 1940, the Year of the Rabbit. Could you look at her face, neck, head, and heart?

**Master:** There's a male spirit on her, with a long face, prominent cheekbones, and a thin and narrow appearance.

**X72:** My father.

**Master:** That's correct. Also, let me tell you, your upper face looks very much like your father's.

**X72:** Yes.

**Master:** Do you understand? He is on your mother, particularly on her face.

**X72:** Half of her face...

**Master:** Is crooked.

**X72:** Crooked, yes, yes!

**Master:** Did you hear that? I said earlier that her face was crooked—I can see it.

**X72:** Yes.

**Master:** Moreover, I can tell you that the spirit often causes her to twitch.

**X72:** Yes, she twitches every day.

**Master:** See that?

**X72:** Yes.

**Master:** So, let me tell you, all these issues are karmic. Why do I travel to places like Taiwan of China, Europe, France, and Germany? Because there are so many people who don't realize they have spirit-related illnesses and mistake them for physical diseases. Many doctors can't cure spirit-related illnesses; they can only handle physical ones. That's why I'm here—to help everyone understand. I hope you all will frequently recite Buddhist scriptures to repay karmic debts. That way, such spirit-related illnesses won't afflict you. Would you all welcome me?

**Audiences:** Applause!

**Master:** Thank you!

**X72:** Master, my mother has small lumps on her neck. She saw a

doctor recently, who suggested surgery. Should she go through with it?

**Master:** There is a slight issue. Let her have the surgery, but pick a good time for it. Have her do it before the end of the year, wait for another month or two, and let her recite Little Houses. She should also perform life liberation. Pray to Guan Yin Bodhisattva and see if the lumps shrink. If they do, she might not need the surgery. If they remain the same or grow larger, proceed with the surgery. Alright?

**X72:** Alright.

**Master:** But as I see it now, it's your father causing the problem. So, if you dedicate enough Little Houses to the spirit of your father, and he leaves your mother, the lumps will stop growing, and her face will recover. Understand?

**X72:** I understand. How many Little Houses should I dedicate?

**Master:** Quite a lot.

**X72:** Master, could you please tell me how many?

**Master:** She needs a lot—580 sheets.

**X72:** Alright, my mother will recite them for him.

**Master:** Alright, let her recite. No problem. Let me tell you, if your mother improves, be careful. Both you and your mother owed your father karmic debts in your past lives.

**X72:** Yes, my health isn't good either.

**Master:** If your mother recovers, you might be next. Strengthen your recitations, as your father may seek repayment from you. Understand?

**X72:** I understand! Master, my mother feels a blockage in the back of her neck. Is it serious?

**Master:** Not serious at the moment.

**X72:** Not serious?

**Master:** No, not at the moment. Let her recite the *Great Compassion Mantra* 21 times daily.

**X72:** How should her daily recitations be arranged?

**Master:** Just follow the usual routine.

**X72:** Alright. Master, I was born in 1968, the Year of the Monkey. Could you check my kidneys and urinary system?

**Master:** Your kidneys and urinary system have been weak since childhood due to hereditary factors from one of your parents.

**X72:** Yes, exactly. I had nephritis at nine years old, and it has persisted for decades.

**Master:** Let me tell you: drink more water, avoid salty foods, and recite three Little Houses weekly. Frequently pray to Guan Yin Bodhisattva. Also, after reciting the *Great Compassion Mantra*, rub your hands together until they're warm, and massage your back. It'll help a lot. Imagine Guan Yin Bodhisattva's purifying water cleansing your kidneys.

**X72:** How many fish should I release?

**Master:** Release 200 fish monthly.

**X72:** 200 fish monthly.



**Master:** That's manageable for you. I can see your financial situation; you have considerable savings.

**X72:** Just a bit, not much.

**Master:** No one's asking to borrow from you; why are you so nervous about it?

**X72:** Master, how many Little Houses do I need to recover fully?

**Master:** Your right kidney will heal quickly, but the left one is more challenging—it may trouble you for life. But don't worry; pray sincerely to Guan Yin Bodhisattva. What we can't do, the Bodhisattva can.

**X72:** Alright.

**Master:** Thank you, Guan Yin Bodhisattva.

**X72:** Thank you, Guan Yin Bodhisattva! How many Little Houses are needed to improve further?

**Master:** Do you plan to take the elevator or the stairs? Just keep reciting Little Houses. You'll get better and better. Trust me.

**X72:** Alright, I trust you.

**Master:** If you adopt a vegetarian diet long-term, your kidneys will recover faster. Make a vow to be a vegetarian.

**X72:** I'll follow your advice. Master, what color monkey am I?

**Master:** No more questions—you've already asked too many.

**X72:** Please, Master.

**Master:** Just avoid wearing the clothes you have on now. There's no totem associated with a zebra, but you're wearing striped clothing. Alright, you may go now.

**X72:** Thank you so much, Master! Thank you!

### Comments

(1). What an incredible testimony to the healing power of faith, practice, and compassion! Her journey from enduring 36 years of kidney failure to achieving full recovery through the guidance of Guan Yin Citta Dharma Door and Master Lu's teachings is nothing short of miraculous. It is truly inspiring to see how the Five Golden Buddhist Practices and her unwavering faith transformed her life, bringing physical, mental, and spiritual healing.

(2). Her commitment to reciting the Little Houses, liberating sentient beings, and adopting a vegetarian lifestyle is a testament to the boundless compassion of Guan Yin Bodhisattva and the profound teachings of Buddhism. Her experience serves as a powerful reminder that with sincerity, perseverance, and the right Dharma path, even the most insurmountable challenges can be overcome.

(3). This presentation once again exemplifies Master Lu's teaching that relationships between people are fundamentally about repaying and collecting karmic debts [11]. She and her mother owed her father karmic debts in their past lives. After her father passed away, he became aware of the karmic relationship and returned to attach to her mother to seek repayment. If her mother had not begun practicing Buddhism, she would have had to repay the debts by enduring physical ailments—one form of repayment. Additionally, her mother would need to spend money on medical treatments, which is another way of repaying the debts. Now that her mother practices the Guan Yin Citta Dharma Door, she can repay her husband by reciting Little

Houses, which serve as valuable checks in the underworld [11].

There are 4 cases listed in the supplemental cases section (Cases 3-6).

In summary, through practicing Buddhism, one case achieved full recovery from CKD (Case 2), two cases were freed from dialysis (Q&A 3 and Case 6), and others experienced a reversal in CKD progression. This suggests that Dharma practices are highly effective in addressing CKD.

## Discussion

CKD remains a significant global health burden, with diverse etiologies ranging from hypertension and diabetes [13], to less understood environmental and genetic factors [28], as well as unknown causes such as CKDu [14, 15]. Recent scientific advancements have improved CKD care or brought some hope for patients, including new medications like SGLT-2 inhibitors and GLP-1 receptor agonists [29, 30], bioartificial kidneys [31], stem cell therapies [32], and kidney regeneration technologies [33]. However, the disease's progression often remains relentless, as current treatments primarily focus on slowing progression rather than reversing it or restoring functional nephrons. Consequently, innovative strategies targeting kidney tissue recovery hold significant promise for CKD therapy [32].

The case studies presented in this paper underscore the potential of integrating Dharma practices within the framework of chronic illness management. Specifically, the Guan Yin Citta Dharma Door, as taught by Master Lu, offers an alternative perspective by addressing the karmic roots of illness. The profound recoveries reported by patients with severe CKD highlight the importance of spiritual elimination and karmic mitigation in complementing conventional medicine.

Unlike the traditional biomedical understanding of CKD's etiology and CKDu's origins, Master Lu offers a spiritual perspective, proposing that karmic debts and unresolved spiritual attachments significantly contribute to CKD development. This interpretation aligns with the cases presented in this paper, where karmic creditors and past life actions are identified as underlying causes of kidney failure. For example, spirits residing in the kidneys or the karmic consequences of killing karma are highlighted as contributors to disease progression (Q&As 1, 4, Cases 1, 4).

In Case 1, the patient's immediate cause of CKD was attributed to the presence of the spirit of a deceased pig residing in her kidneys. However, other unresolved karmic debts—including three miscarried children and one child who died young—were identified as significant contributing factors. This is because spirits tend to target vulnerable areas of the body [34]. Without ascending these spirits, her CKD could not be cured. Furthermore, the ascension of her deceased parents-in-law and parents was also essential for her recovery.

In Case 2, the patient with a 36-year history of CKD achieved complete recovery, a potential breakthrough that could astonish the medical community. Similarly, Cases 3-5 also demonstrated reversed disease progression through the application of Dharma practices. In Case 6, the Uncle who had discontinued dialysis experienced an extraordinary recovery. Instead of remaining bedridden and worsening, he was able to rise and regain health after his wife's dedicated Buddhist practices and his own spiritual commitment. Collectively, these cases underscore the critical importance of resolving karmic debts and helping spirits ascend in halting CKD

progression and facilitating recovery.

Thus, it can be concluded that karma and spirits play a pivotal role in the etiology of CKD. Dharma's insights not only reframe our understanding of CKD's origins but also offer practical methods to reverse its progression. Both the theoretical framework and its application in practice validate this approach.

Central to the Guan Yin Citta Dharma Door is the implementation of the Five Golden Buddhist Practices: making vows, reciting Buddhist scriptures, performing life liberation, repenting of wrongdoings and refraining from doing them, and studying *Buddhism in Plain Terms* [11]. These practices aim to clear karmic obstacles, ascend spirits, and cultivate virtues, ultimately transforming patients' physical and spiritual well-being. In Case 1, the patient's dedication to reciting over 5,000 Little Houses and performing life liberations was instrumental in her recovery from uremia, demonstrating the efficacy of these Dharma Gems.

No matter how remarkable the results achieved through Dharma practice, Buddhism has never rejected medical science [11]. In fact, without medical intervention to slow the progression of her kidney deterioration, such as in Case 2, she might have already required dialysis or a kidney transplant. Therefore, Master Lu advocates for integrating Buddhism into daily life and making daily life a reflection of Buddhist principles. His teachings emphasize that Buddhism not only accepts but actively embraces worldly methods, including advancements in medical science. Holistic medicine is also a growing trend in today's medical field.

According to the American Diabetes Association, many people are unaware that they have diabetes or high blood pressure, which prevents them from managing these conditions—key risk factors for CKD [35]. Just as smoking can lead to lung cancer, it is equally true that diabetes or high blood pressure can lead to CKD. However, when CKD begins, it is typically viewed as an irreversible process in clinical medicine, with doctors focusing on management rather than a cure.

From a Dharma perspective, these disease initiations signify the outbreak of karma [11, 25], allowing spirits to occupy the body and manifest as cancer, CKD or other diseases. At this stage, quitting smoking cannot halt cancer progression, and similarly, lowering blood sugar or reducing blood pressure cannot stop CKD from advancing. Since quitting smoking does not stop cancer, and controlling diabetes or high blood pressure does not halt CKD, these factors are not the true etiology but merely serve as initiation triggers. The actual root cause of cancer or CKD lies in a factor that, when addressed through targeted therapy, can alleviate the disease or even lead to a cure, as we addressed above.

The mechanisms underlying the onset of cancer and CKD differ from those responsible for flare-ups in conditions like allergies and asthma. In lung cancer and CKD, factors such as tobacco use, diabetes, or high blood pressure act as initial triggers, setting the disease process in motion. For instance, cancer develops when oncogenes are activated and tumor suppressor genes are deactivated—a process that is relatively well understood. Similarly, high blood sugar from diabetes can damage the blood vessels and nephrons in the kidneys, impairing their ability to filter metabolic waste and potentially leading to CKD. High blood pressure can strain the kidneys' blood vessels, also contributing to CKD. Once CKD or cancer is initiated, the triggering factors like tobacco use, diabetes, or high blood pressure complete their role, and the diseases progress independently.

In contrast, allergies and allergic asthma are characterized by a predisposition to recurrent flare-ups caused by hypersensitivity to antigens such as pollen. Individuals with these conditions have an elevated sensitivity, which enables antigens like pollen to repeatedly provoke allergic reactions or worsen asthma symptoms [16,17].

Medical science focuses on addressing triggers, such as managing high blood sugar or high blood pressure or avoiding contact with triggers like pollen. To some extent, this approach is effective and can reduce the recurrence of these diseases. However, the triggers are merely the "fuse" of the bomb (karmic obstacles), not the bomb itself. Disabling the fuse does not solve the root problem; only removing the dynamite entirely can address the issue fundamentally.

For cancer and kidney failure, it is essential to eliminate the karmic debts associated with these diseases that already exist in the body before they are ignited by factors like smoking, high blood pressure or sugar. At the same time, quitting smoking and managing blood pressure and sugar are necessary to prevent the onset of these diseases.

For pollen allergies and allergic asthma, the karmic obstacles have already "erupted" or "ignited," much like the emergence of cancer cells or the onset of kidney failure, leading to an overly sensitive body. In such cases, extinguishing the "fire" is essential to achieving a cure, although avoiding triggers can help manage symptoms while the "fire" is still active. Once the "fire" is extinguished—signifying that the spirits have been ascended and the karma resolved—the triggers will no longer elicit their harmful effects [16, 17].

The cases also illustrate the synergy between spiritual devotion and conventional medical interventions. While Dharma practices facilitated holistic healing, patients continued to engage with healthcare systems, as seen in the regular dialysis sessions and medical check-ups described. This dual approach not only provided immediate symptom management but also addressed the deeper, karmic layers of the disease, leading to long-term recovery. Such integration highlights the potential for complementary frameworks in chronic illness management.

Despite the remarkable outcomes reported, the efficacy of the Dharma approach depends on an individual's karma and commitment to practice. For example, to recover from ocular myasthenia gravis, a patient diligently recited 15,000 Little Houses over nine years and liberated 150,000 fish to eliminate her karma [25]. While these findings are widely recognized within Asian cultural circles, they remain anecdotal in other cultural contexts and require systematic investigation to establish their broader applicability. Future research could examine the integration of Dharma practices with biomedical care through controlled studies, potentially laying the foundation for innovative, integrative health models.

The findings presented here extend beyond CKD to inform broader discussions on chronic disease management. They emphasize the importance of addressing not only the physical but also the emotional and spiritual dimensions of health. By incorporating Dharma practices into public health strategies, particularly in resource-limited settings, there is potential to enhance the holistic care and rehabilitation of patients.

## Recovery

**Q&A 6. Buddhist scriptures to recite for hematuria and uremia [36]**

**Caller:** Hello Master! What Buddhist scriptures should someone with hematuria and uremia recite to help themselves?

**Master:** Uremia is a karmic illness. They should recite Little Houses frequently, at least five repetitions of the *Eighty-Eight Buddhas Great Repentance*, 21 repetitions of the *Great Compassion Mantra*, and 13 repetitions of the *Heart Sutra*.

**Caller:** Since they follow Master Lu's teachings—performing life liberation, making vows, doing meritorious deeds, and reciting Buddhist scriptures—does that mean they need to recite many Little Houses to repay their karmic debts?

**Master:** Yes.

#### **Q&A 7. How to overcome the kidney calamity[37]?**

**Asker:** Hello Master! A fellow Buddhist practitioner has had kidney issues since childhood and developed uremia at a young age, now requiring a kidney transplant. What can be done to help him get through this calamity? Even preserving one kidney would be good.

**Master:** Without adopting a fully vegetarian diet, recovery is very difficult. The two kidneys are interconnected; if one fails, the other is at risk. Similarly, if one lung deteriorates, the other often follows. He should quickly make a great vow and pray to Bodhisattva for help in finding a suitable kidney. This is congenital karmic debt—such individuals are born with organ failure due to debts from previous lifetimes. Making great vows is essential.

#### **Q&A 8. How should a weak uremia patient recite Buddhist scriptures[38]?**

**Asker:** Hello Master! This fellow practitioner is in the early stages of uremia and feels very fatigued when reciting Buddhist scriptures. Will this affect their condition?

**Master:** Advise them not to exert their breath or energy while reciting scriptures. Overexertion depletes both energy and blood. Reciting too loudly strains the energy, while silent recitation depletes blood. It's best to move the lips gently and recite softly to avoid exhaustion. They can also reduce the amount of scripture recitation appropriately. Given their condition, Bodhisattva will forgive them.

For their daily practice, they should primarily focus on 21 repetitions of the *Great Compassion Mantra*, as it helps with healing, and recite the *Eighty-Eight Buddhas Great Repentance* to eliminate karmic debts.

Since sexual misconduct is considered one of the causes of CKD, how is this concept defined from a Buddhist perspective? Below is a Q&A where Master Lu responds to a disciple's letter on this topic.

#### **Q&A 9. Sexual misconduct shortens longevity and harms health [39]**

**Inquirer:** Hello Master! A fellow Buddhist practitioner gifted a couple a revised edition of *Shou Kang Bao Jian* by Dharma Master Guang Yin, which primarily emphasizes abstinence from sexual misconduct to ensure longevity and health. However, this couple is newly married, wishes to have children, and also wants to follow the guidance in the book. They are unsure how to balance both. The book also mentions avoiding intimacy on Buddha's birthday, the Four Heavenly Kings' patrol days, and the 1st and 15th days of the lunar calendar.

**Master:** Buddhas and Bodhisattvas encourage people to abstain

from sexual misconduct, and we must first clarify what constitutes sexual misconduct. If a married couple engages in intimacy with the sincere intention of conceiving a child, it is not considered sexual misconduct. The ancients taught that if intimacy is pursued excessively and purely for pleasure, it falls into the category of sexual misconduct. It's important to understand this distinction clearly. The intention of having children is natural and proper.

Regarding specific dates, while there are no strict prohibitions, it is best to follow these guidelines. On days when many Bodhisattvas descend to the Human Realm—such as the 1st and 15th days of the lunar calendar or significant Bodhisattva birthdays—heavenly beings are present, and everything is visible to them. Engaging in intimacy on such sacred days is seen as disrespectful. Therefore, avoiding these dates is a way to show respect to the Bodhisattvas. This guidance is reasonable and should be followed with sincerity.

If even marital intimacy requires such caution, it is evident that sexual conduct outside of marriage is even more unacceptable! Beyond the health concerns like CKD, one must also consider the suffering in the Hell of Excrement, the Hell of Iron Bed, the Hell of Pillars, and other infernal realms that await those who commit such transgressions [40, 41].

Master Lu's explanation of sexual misconduct may seem too strict for ordinary people. However, if individuals with CKD reflect on how excessive sexual misconduct led to their condition, they will feel deep regret. Master Lu enlightened us to "Reflect on the suffering of hell and consistently cultivate the Bodhi mind. In the process of spiritual practice, take the suffering of hell as a mirror to constantly motivate yourself, understand the law of cause and effect, strive diligently in practice, and wholeheartedly pursue goodness [42]." As we previously discussed, the precepts in Buddhism are actually a form of protection for us [12], not shackles.

In summary, to recover from CKD, one must diligently perform the Five Golden Buddhist Practices. Additionally, vowing to adopt a vegetarian diet is essential, along with avoiding sexual misconduct.

For comprehensive guidance on making vows for serious illnesses, please refer to an earlier publication [24].

## **Prevention**

Since killing karma and sexual misconduct are major causes of CKD, preventing CKD requires abstaining from killing and refraining from sexual misconduct.

To avoid creating killing karma, one should refrain from consuming the flesh of sentient beings. Master Lu, therefore, advocates for adopting a vegetarian lifestyle, which embodies compassion and aligns with the merciful vows of the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva.

Similarly, to avoid creating sexual misconduct karma, one should refrain from engaging in sexual misconduct. "It is often said that sexual misconduct is the root of all evils. When a person's mind is invaded by thoughts of sexual misconduct, they may abandon virtues such as benevolence, righteousness, propriety, wisdom, and trustworthiness, acting contrary to their true nature and committing acts of betrayal and immorality. Sexual misconduct not only causes significant harm to a person's physical and mental health, career prospects, wisdom life, and spiritual practice but also fosters a corrupt atmosphere in society. In today's information-rich era, various forms of content promoting sexual misconduct are pervasive, posing tremendous



temptations and harm to the physical and mental well-being of not only the current generation but also the next. Thus, the urgent need to 'resolutely abstain from sexual misconduct' cannot be overstated [43]."

In the Saha world, everyone carries karma, and its manifestation is often unpredictable. When karma flares up, it may lead to CKD or other intractable diseases. Therefore, It is wise to eliminate karma before diseases arise. As practitioners of the Guan Yin Citta Dharma Door, we can prepare in advance by understanding the patterns of karma onset, such as the 369 predestined calamity [11]. The Five Golden Buddhist Practices are highly effective for eliminating karma. Once major karma is resolved, the remaining karma poses significantly less risk to one's health.

Therefore, prevention is far better than treatment.

## Conclusion

The transformative recoveries documented in this study challenge conventional understandings of CKD and CKDu's etiologies. By integrating the karmic perspective of Master Lu's teachings with established medical practices, patients achieved unprecedented recoveries, inspiring hope for those navigating chronic illnesses. This work advocates for a paradigm shift that embraces the interconnectedness of physical, emotional, and spiritual health, fostering a more holistic approach to healing.

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## Conflict of Interest

No.

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None.

## Ethical Statement

The author did not involve 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 stories 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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The contents of the presentation, comments, and discussion, including text, images, and other information obtained from Dharma practitioners, are provided strictly for reference purposes. Due to the unique nature of individual karma, results similar to those experienced by the practitioner may not be replicated. The experiences and advice

shared should not be construed as medical advice or a diagnosis.

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