

## Systemic Lupus Erythematosus: Etiology and Recovery

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**Abstract:** Systemic lupus erythematosus (SLE) is a chronic autoimmune disease characterized by immune dysregulation and multi-organ inflammation. Conventional treatments primarily focus on symptom control and prevention of organ damage, as no definitive cure exists. Despite advances in immunology and targeted therapies, many patients experience recurrent flares, prolonged reliance on medications, and substantial declines in quality of life. Moreover, the underlying etiology of SLE remains incompletely understood within biomedical frameworks, which seldom incorporate spiritual or karmic perspectives central to various traditional healing systems. This study therefore, examines an alternative viewpoint rooted in the teachings of the Guan Yin Citta Dharma Door, as introduced by Dharma Master Jun Hong Lu. Within this framework, SLE is conceptualized as arising from karmic obstacles and spiritual influences, particularly those linked to killing karma from past actions. The Three Golden Buddhist Practices—making vows, reciting Buddhist scriptures, and performing life liberation—are proposed as methods to eliminate karmic obstacles and ascend attached spirits, thereby facilitating healing. The present study documents the successful recovery of one SLE patient through sustained application of these practices. This outcome aligns with two previously published cases of complete cure, illustrating practical implementation and the potential for recovery or long-term remission via dedicated spiritual cultivation. These observations indicate that Guan Yin Citta Dharma Door practices may serve as a valuable complementary approach to promote holistic health and well-being, meriting further interdisciplinary research.

**Keywords:** Guan Yin Citta Dharma Door, Golden Buddhist Practices, Systemic Lupus Erythematosus, Karma, Spirits, Recovery.

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### INTRODUCTION

Systemic lupus erythematosus (SLE), commonly referred to as lupus, is a chronic autoimmune disease characterized by the immune system's abnormal response against the body's own tissues and organs. In individuals with SLE, the immune system produces autoantibodies that target healthy cells, leading to widespread inflammation and tissue damage. Because the disease can affect multiple organ systems, including the skin, joints, kidneys, heart, lungs, blood cells, and nervous system, SLE is considered a systemic disorder [1, 2].

The exact cause of SLE remains unclear; however, current research suggests that the disease develops through a complex interaction of genetic susceptibility, environmental triggers, hormonal influences, and immune system dysregulation [3]. Factors such as ultraviolet (UV) radiation, certain infections, medications, and stress may contribute to

disease onset or trigger flare-ups in predisposed individuals [4]. SLE occurs worldwide but is more common in women, particularly those of reproductive age, indicating a potential role of hormonal factors in its development [5].

Clinically, SLE presents with a wide range of symptoms that can vary significantly among patients. Common manifestations include fatigue, joint pain, fever, photosensitivity, and malar rashes across the cheeks and nose [6].

Although there is currently no cure for SLE [7, 8], advances in medical research have improved understanding of its pathophysiology and management. Treatment strategies focus on controlling symptoms, suppressing abnormal immune activity, preventing organ damage, and improving quality of life. Therapies may include anti-inflammatory drugs, corticosteroids, immunosuppressive agents, and biologic treatments tailored to disease severity and organ involvement.

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Overall, SLE is a complex and heterogeneous disease that requires long-term management and multidisciplinary care. Continued research is essential to better understand its underlying mechanisms, develop more targeted therapies, and ultimately improve outcomes for affected individuals.

In recent decades, holistic therapy has emerged as an approach that encourages the exploration of complementary methods to improve disease management and enhance patients' overall well-being. In fact, our previous reports described 2 cases in which SLE symptoms were completely cured following the practice of the Guan Yin Citta Dharma Door, a spiritual practice taught by Dharma Master Jun Hong Lu [9, 10]. However, despite being published two years ago, the report has received limited attention, and many researchers remain unaware of it. In this article, we further present Master Lu's interpretation of the underlying nature of SLE and report an additional case in which an individual experienced recovery after practicing the Golden Buddhist Practices of the Guan Yin Citta Dharma Door.

### Worldviews, Mechanisms & Solutions

Given that modern medicine does not currently provide a definitive cure for SLE, according to Master Lu, SLE should be classified into the category of karmic/spiritual disease [9-11].

Within this framework, karma is understood to arise from improper actions of body, speech, and mind. When conditions mature, karmic consequences may manifest. At this stage, spirits (e.g., the souls of deceased humans or animals) may attach to the body, leading to various health disturbances, particularly conditions that are difficult to treat or resolve through conventional medical approaches.

Accordingly, effective treatment of karmic or spiritual illness involves both the resolution of karmic causes and the elevation of attached spirits. The Guan Yin Citta Dharma Door is presented as a spiritual pathway aimed at addressing karmic/spiritual problems, including clinically intractable diseases.

From this perspective, the Dharma worldview differs fundamentally from the scientific worldview. The former posits the existence of a spiritual dimension influencing health, whereas mainstream science does not currently recognize or measure such factors. These differing worldviews lead to distinct interpretations of the mechanisms underlying SLE, as well as different approaches to treatment.

An important question, therefore, is which framework more accurately reflects the nature of SLE. Proponents of the Dharma perspective argue that its explanatory depth and reported recovery cases support its validity. In contrast, while conventional medicine has

developed effective treatments for managing SLE, it has yet to establish a universally recognized cure.

To further explore the proposed pathological mechanisms of SLE the following section presents three questions and answers (Q&A), in which Master Lu explains the causes of SLE and potential pathways to recovery.

### Q&A 1: Developing Lupus at a Young Age; Even When Seriously Ill and Poor, One Should Make a Vow to Release Lives (Abridged version) [12]

*(This dialogue took place on April 21, 2015, over the phone)*

**Caller:** Master, I finally got through to your phone. I was born in 1988, the Year of the Loong. I have lupus. Could you please take a look at my health?

**Master:** Oh dear...There are problems with your abdomen and back, and also gynecological issues. Oh my, your gynecological condition is a mess. This illness of yours is quite troublesome. In your previous life, you had killing karma, and in this life, you also created a little killing karma, so now the karmic retribution has come. Your lupus is not congenital; it developed later, do you understand?

**Caller:** Mm.

**Master:** Your situation is very troublesome now, especially in your gynecological area and the inner thighs. They are particularly affected. From now on, you must make a vow to eat vegetarian. Your hemoglobin level is very poor, and you often have stomach pain.

**Caller:** Yes. My digestive system is very bad, and recently I have not been able to eat much.

**Master:** Your gynecological condition is not good, and your heart is not very strong either. You feel chest tightness.

**Caller:** Yes.

**Master:** Sigh... this child is really pitiful. You are experiencing karmic retribution now, and you are so young! How old are you? In your twenties?

**Caller:** I was born in 1988. I am 27.

**Master:** Twenty-seven and suffering like this. That is what is called karmic retribution in this lifetime. Quickly release lives!

**Caller:** Mm. I have not worked for two years; I have been ill for two years.

**Master:** Remember, this is a vicious cycle. It is like when a person can not move. They must grit their teeth and force themselves to get up and move. Only by moving can they recover. The more you lie still and do nothing, the worse it gets. You must quickly recite more Little Houses and learn to help guide more people to the Dharma. Guiding people does not cost any money. When you help others, they will feel compassion for you and may help you. That is what is called a benefactor. In the past two years at home, how many people have you transformed?

**Caller:** Not many.

**Master:** Then you are just suffering for nothing—serves you right! Now do you understand?

**Caller:** When I was hospitalized, I guided a few people who had conditions similar to mine. At that time, their situations seemed more serious than mine, but now they have all recovered quite well. My condition, however, keeps getting worse.

**Master:** Because they are reciting Buddhist scriptures and doing it more sincerely than you. You are young and not wholehearted enough. Do I still need to explain? I already told you that your karmic burden is heavy! And what I just saw is something that I do not even want to say it. Is anyone beside you?

**Caller:** No.

**Master:** If no one is around, I will tell you. You have done some things that were not very proper. Do you understand?

**Caller:** Yes.

**Master:** Sigh... it is shameful. I can see it very clearly. It is very embarrassing!

**Caller:** I have done many bad things.

**Master:** As long as you know that. When karmic obstacles accumulate in the body, they will manifest. It is very dirty. Don't you understand? You think that after doing something, you can just forget it? Are those things animals do that humans should be doing? People behaving like animals all day long. Do animals wear clothes?! Sigh... you young people really lack education! Repent sincerely. Recite the *Eighty-eight Buddhas Great Repentance* five times every day. How many times are you reciting now?

**Caller:** Five times.

**Master:** Correct your behavior properly. Also, release some lives when you can. Even if you have no money, you can still say in your mind: "Guan Yin Bodhisattva, I vow that I will release a certain number of lives." Do it little by little. Even releasing two lives a day, or one life, you are making the effort. The Bodhisattva will gradually help you recover through the power of your vow, and your karmic obstacles can be reduced. Without vows, it will not work at all. And your lupus is already very serious; it has affected your urinary system, so your urination is very poor.

**Caller:** Yes, my kidneys are in very bad condition.

**Master:** Of course. It is affecting you. Skin and blood are related, and the kidneys are also related to the blood. Sigh... you feel weak all over.

**Caller:** Master, I have already undergone chemotherapy once, and now my mouth is full of ulcers. The doctor said I may not be able to continue chemotherapy because it could become worse.

**Master:** You do not have cancer. Why are you undergoing chemotherapy? Have you started eating a completely vegetarian diet yet?

**Caller:** Not yet.

**Master:** I am hanging up. Don't talk to me anymore.

**Caller:** Master...

**Master:** You really are a disappointing child!

**Caller:** Master, I vow to become fully vegetarian.

**Master:** Good, that is a good child. Do you know that once there was a high-ranking person whose health was very poor? I told him, "Make a sincere vow to become

fully vegetarian. Within two weeks, I will ask Guan Yin Bodhisattva to come help and save you." He counted the days every day. On the final day, he saw Guan Yin Bodhisattva appear, holding an umbrella for him while it was raining outside, and he was standing under the Bodhisattva's umbrella. After that, his illness began to improve. Now do you understand what "the Bodhisattva's compassion" means? I am telling you this story because it just happened recently. It is to tell you a principle: believe in Guan Yin Bodhisattva, and the Bodhisattva will come to help cure your illness. In this human world, any illness can be improved. The only illness that cannot be cured is the illness of the mind. Do you understand?

**Caller:** Yes.

**Master:** Don't be so weak-willed anymore. Since you have made the vow, start eating vegetarian and reciting Buddhist scriptures diligently.

**Caller:** Okay. Master, how many Little Houses do I need to recite for my karmic creditors?

**Master:** Start with 97.

**Caller:** When I was young, my family replaced my "substitute body" about three times. What should I do?

**Master:** Oh dear, oh dear! No wonder. You should not replace substitute body! Once you do that, your soul becomes incomplete. People who do not understand these things... sigh!

**Caller:** My family also invited household guardian spirits for me in the past.

**Master:** Sigh...

**Caller:** When I was sixteen, I also had a serious illness.

**Master:** Now you see, people who do not know Master Lu are truly pitiful.

**Caller:** Mm.

**Master:** Do you know how many families create chaos at home and end up ruined? I do not even want to talk about it.

**Caller:** Master, recently, my body has felt very cold every day, but now it suddenly feels very warm. Thank you!

**Master:** Now you understand. I am giving you blessings and empowerment.

**Caller:** Thank you, Master.

## Q&A 2: A Young Girl Develops SLE; She Must Eat a Fully Vegetarian Diet to Prevent Relapse [13]

*(This dialogue took place over the phone on January 13, 2015)*

**Caller:** Hello, Master Lu! I would like to ask about my niece. She was born in 2002, the Year of the Horse. How is her health? Last month, she developed SLE.

**Master:** Her mind is not very clear. There is a spirit affecting her brain, which has caused the lupus rash on her skin. I just saw that the lupus extends from below her chest all the way down to her thighs.

**Caller:** That is correct.

**Master:** Also, your family has killing karma. For example, selling live fish, live shrimp, live chickens, or things like running restaurants or fishing. These are forms of killing karma.

**Caller:** Mm-hmm.

**Master:** Her problem is not too serious, but she needs to release 3,000 fish.

**Caller:** Her mother has already helped her release lives and has vowed to recite 600 Little Houses for her karmic creditors. She has already recited more than 100 sheets.

**Master:** Out of the 3,000 fish, how many have been released?

**Caller:** More than 7,000 have already been released.

**Master:** Let me see... that is still not enough. Tell her to release 10,000 fish first. She has now released about 6,000, so let her release another 4,000. Also, tell her to hurry up with reciting Little Houses. She is reciting them far too slowly.

**Caller:** She has not started reciting Little Houses herself yet, but she has been reciting her daily assigned Buddhist scriptures for over a year.

**Master:** That is where the problem lies. How old is she now?

**Caller:** Thirteen.

**Master:** That is troublesome. There is a spirit inside her digestive system, dark in color. That is why her stomach and intestines have always been weak. She often can not digest food properly, so she is picky about food and unwilling to eat many things.

**Caller:** Is there really a spirit?

**Master:** Yes.

**Caller:** How many Little Houses are needed in total?

**Master:** Quite a lot: 800, plus another 200. Recite them gradually; it is okay.

**Caller:** Her illness is not too serious, right? When it flares up, it is very severe.

**Master:** Yes. When it flares up, it becomes very uncomfortable, very painful and very itchy.

**Caller:** Yes, yes. She stayed in the hospital for a month and was just discharged.

**Master:** I am telling you, when the illness flares up, it can cause death due to extreme pain.

**Caller:** Yes, that is right.

**Master:** It can make a person feel like they do not want to live anymore. This is a kind of punishment from the underworld. It (karma) could be from her previous life or this life. Did she ever live in the countryside when she was young?

**Caller:** No, she has always studied in Shanghai.

**Master:** Did you feed her hairy crabs?

**Caller:** She likes meat and does not really like fish. When she was younger, she ate quite a lot of shrimp.

**Master:** Then it may be because she ate too much shrimp, especially live shrimp.

**Caller:** Yes, when she was young, she ate them like that. As she grew older, she stopped eating fish and only eats meat. She has already made a vow not to kill.

**Master:** She must recite Buddhist scriptures. It will not work if she does not recite them.

**Caller:** Her illness is not too serious, right?

**Master:** It is not serious; she will not die from it. But she does have a bit of a problem. She does not listen to others very well. I hope she will listen to Master Lu and recite Little Houses.

**Caller:** She herself needs to recite them? Eight hundred?

**Master:** Some people can recite them as young as four years old. Tell her to recite them properly. She can receive some recited Little Houses through sharing with others, recite some herself, and family members can help recite some too.

**Caller:** What else should she pay attention to?

**Master:** From now on, she must vow to eat a vegetarian diet and must not eat live sea animals.

**Caller:** Vegetarian?

**Master:** Yes, she must maintain a long-term vegetarian diet. If she stops eating those things, see whether her illness still flares up.

**Caller:** If she eats vegetarian, the illness will not flare up?

**Master:** Try it and see.

**Caller:** Right now, she only wants to eat pork; she does not eat much else.

**Master:** Then let her keep eating it and see. If she has another flare-up, just let her continue eating it then (Note: Master Lu is speaking in an ironic manner here).

**Caller:** Okay, okay.

### **Q&A 3. Master Lu's Teachings: Answers to Letters of Inquiry (No. 336)**

*(This was published on September 27, 2019)*

**Inquirer:** Hello, Master! A fellow Buddhist practitioner's son has had a persistent high fever since the end of June, and the cause cannot be found. Now the doctors say it might be lupus, which is related to problems with the immune system. The Buddhist practitioner has already made a vow to recite 1,000 Little Houses within two years and to release 30,000 fish, which has already been done. We would like to ask: in terms of reciting Buddhist scriptures, what else should be strengthened?

**Master:** In situations like this, it is usually due to a large karmic obstacle and the presence of a powerful spirit. It is also related to the family's killing karma. In the future, when you encounter problems caused by killing, make a major vow to recite 10,000 times the *Amitabha Pure Land Rebirth Mantra*. In this way, karmic obstacles can be eliminated, and the spirit will ascend more quickly.

From the perspective of the Guan Yin Citta Dharma Door, SLE is understood as a manifestation of karmic causes and spiritual influences. In this view, the physical autoimmune disorder represents only one expression of these underlying karmic and spiritual factors. According to the teachings of Master Jun Hong Lu, such conditions may arise from the eruption of karmic debts created through past or present acts of killing and inappropriate behaviors. In addition, spirits may occupy the body, which can manifest as physical illness, including symptoms associated with SLE.

Within this framework, recovery requires addressing both the spiritual and karmic dimensions of illness. The recommended approach involves practicing the Three, Four, or Five Golden Buddhist Practices of the

Guan Yin Citta Dharma Door: making vows, reciting Buddhist scriptures, releasing lives, reading *Buddhism in Plain Terms*, and repenting of wrongdoings and refraining from doing them. In addition, maintaining a long-term vegetarian diet is considered essential. These practices can help reduce karmic obstacles, enable spirits to depart peacefully, and restore health naturally. The teachings also emphasize that sincere spiritual cultivation and moral transformation are fundamental components of the healing process.

## RESULTS

The following is a presentation by a fellow Buddhist practitioner of the Guan Yin Citta Dharma Door.

### Case 1: Practicing Buddhism Stopped My SLE from Relapsing

In August 2010, I became seriously ill. I had a persistent high fever every day. After medical examinations, I was diagnosed with SLE. At that time, my platelet count was extremely low, and many of my other blood indicators were also dangerously low. The doctor told me that this disease was quite rare in our country. As for how long I might live, it would depend entirely on a miracle or fate—five years, six years, ten years, even decades, there is really no telling.

I stayed in the hospital for a full 28 days and relied entirely on hormone therapy. After I was discharged, the hormones were still used to control my condition. One day, I turned on the computer and searched online to understand what SLE actually was and what these hormones were. Why could such inexpensive medicine control my illness?

To my shock, something frightening appeared on the screen. SLE is incurable, and hormones can only relieve symptoms. Long-term use can even cause side effects such as growing facial hair, weight gain, and gradual damage to the body's systems. Why should I keep taking such a terrifying medication? If living meant slowly deteriorating and becoming unrecognizable, what was the point? With that thought, I stopped taking the hormones and simply let fate take its course.

No one knows how much suffering I endured from the time I fell ill in August 2010 until 2016, before I began learning Buddhism. Who could understand the tears I shed?

Misfortune always seemed to happen to me. On the 26th day of the ninth lunar month in 2011, my father—my only support—passed away. The world suddenly felt dark and frightening. I was exhausted. Sometimes I tried to be strong and continue living bravely, but every effort was followed by disappointment. My body and mind were completely worn out.

I often wondered why I had to live like this every day. My illness relapsed repeatedly. Whenever it did, I would think about suicide. Yet every time that thought arose, the image of my elderly mother with her white hair appeared before my eyes. I could not bear the thought of her having to bury her child. Again and again, I gave up the idea of suicide and told myself to keep living bravely, believing that one day a miracle might happen.

Eventually, I gathered the courage to find another job. I carried painkillers and anti-inflammatory medicine with me at all times, but I could not handle physical fatigue. Whenever I became tired, my joints would ache, and I would develop a high fever. Every year, I was hospitalized once or twice, each stay lasting a week to ten days. The hospital had practically become my hotel. Other people deposited their salaries in the bank; my salary went straight to the hospital.

I even spent nearly 20,000 CNY on direct-sales health products recommended by others. I desperately wanted to live healthily and was willing to try anything, but all that money was wasted.

In April 2016, my illness relapsed severely. Both of my lower legs became swollen, and my whole body felt weak. I remembered what the doctor had said—that surviving five years or so with this disease was uncertain. Counting from 2010 to 2016, it had been already over five years. I felt certain I would not make it.

I did not tell my family because I was afraid my elderly mother would worry. My legs looked as if they were rotting, swelling in patches. I applied herbal anti-inflammatory remedies wherever the swelling appeared, but the swelling only grew worse day by day, as if it might burst. I lay in my rented room every day, waiting for death.

My appetite declined, and I became thinner. I even hoped someone would help handle my body after I died. In desperation, I went to the local government office. I bought a long skirt online to cover my swollen legs so that people would not ask questions. Swaying and unsteady, I returned to my hometown to explain my illness to the authorities. I wrote a will asking that after my death, any usable organs in my body be donated to those in need.

I am grateful for the compassion of the government staff. They immediately helped me apply for basic living assistance and accepted my will.

Then a miracle happened.

I am deeply grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva and to Dharma Master Jun Hong Lu.

One day after returning to my residence, a woman next door spoke to me. She did not recite Buddhist scriptures herself but liked listening to Master Lu's recordings. She asked whether I believed in Buddhism. I said that I did, very much so. She told me about a group (note: likely in WeChat) where people studied Buddhism and shared Master Lu's audio teachings, and she offered to add me to the group. I was very grateful to her for introducing me to the Guan Yin Citta Dharma Door community.

Soon afterward, a fellow Buddhist practitioner W, contacted me privately and asked if I wanted to learn to recite Buddhist scriptures. I said I very much did. I had believed in Buddhism since childhood and always bowed to Bodhisattvas whenever I passed a temple. But my education was limited, and I could not read traditional Chinese characters well.

She explained that the texts used in this practice were not in traditional characters and even included *pin yin* for pronunciation. I asked how much the books cost, because at that time I had almost no money left. She reassured me that Guan Yin Citta Dharma Door is a Right Dharma, and all the materials were freely distributed. She said the teachings of Guan Yin Bodhisattva were compassionate and that reciting Buddhist scriptures could bring peace to one's family, health to loved ones, and smooth progress in work and life.

Hearing the name of Guan Yin Bodhisattva made me even happier, because I had loved Guan Yin Bodhisattva since childhood and often dreamed about Her.

I sent her my address, and two days later, the package arrived. When I opened it, there were many books inside. She also sent me recordings of Master Lu's teachings and encouraged me to listen carefully.

Before I even listened to the recordings or read the other books, I eagerly picked up the Buddhist Scriptures and began learning to recite them slowly, like a child learning to speak. The words were difficult, so I followed the audio pronunciation she had sent me and recited the entire book.

On the third night, I had a dream. A male voice woke me and said, "Reciting more 'Little Houses' (a combination of Buddhist Scriptures) is good." He repeated this three times. When I woke up, I knew that this must be guidance from the Bodhisattva. I immediately expressed silent gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva. I began wondering: what exactly is a "Little House"? Could it mean that the mantras and sutras in the whole book are called "a combination of Buddhist Scriptures"?

The next morning, very early, I picked up the Buddhist Scriptures again and continued reciting like a child learning to speak. While reciting, I prayed to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva to bless me with better memory so that I could firmly remember these mantras and sutras in my mind. It was very miraculous, and the Bodhisattva was truly compassionate. Even in my dreams at night, it seemed as if someone was accompanying me in reciting the mantras and sutras; a voice kept echoing beside my ears.

I kept wondering what exactly the Little House was (**Figure 1**). So I sent a message to fellow Buddhist practitioner W and told her about the dream. She said, "That is wonderful! The Bodhisattva is guiding you. The combination of Buddhist Scriptures is the Little House!" She then patiently taught me step by step how to do my daily recitation practice and how to recite the Little Houses. She also sent me many recordings of Master Lu's teachings.

Once, when I was listening to one of Master's recordings, He said:

"Human beings come into this world to endure suffering. Through suffering, calamities can be dissolved. Some people suffer greatly in this world and are burdened with illnesses; this is the result of karma created in past lives. Whatever causes were planted in past lives will bring corresponding results in this life. Therefore, you must face all hardships; you cannot escape them. The cycle of rebirth within the Six Realms is something you can never escape (if not cultivating well). Only by cultivating diligently in this life can you eliminate karmic obstacles. When these karmic obstacles are gone, your life will gradually improve."

Hearing these words felt as if I suddenly awakened from a dream. I realized that the suffering I had endured was the result of karma I had created myself. From that moment on, I became more diligent at doing my daily recitations and reciting the Little Houses.

Since I did not have a Buddhist altar at home, I went to a local temple, knelt in front of Guan Yin Bodhisattva, and cried while making my vows. I prayed to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for forgiveness, confessing that I had done many foolish things in the past out of ignorance. Now that I had encountered such a precious opportunity, I vowed to cultivate virtue with sincerity and respect, to follow the Bodhisattva in learning Buddhism and reciting mantras and sutras, and never retreat from this path. I vowed to cultivate diligently with Master Lu, to promote the Buddha Dharma, and help more sentient beings who have karmic affinity with Buddha to leave suffering and attain happiness.

“Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, please save me. I will repay my past mistakes through reciting mantras and sutras. Every month, I will release at least two fish. Please forgive my current financial difficulties and the small amount of merits and virtues I can create. When my financial situation improves, I will definitely do more meritorious deeds and good actions.”

The Buddha Dharma is boundless and true. The Three Golden Buddhist Practices of the Guan Yin Citta Dharma Door are incredibly efficacious. Through the Bodhisattva’s compassion, the swelling in both of my lower legs gradually subsided day by day. My body also became stronger day by day. Strangely, at that time, whenever I recited the *Eighty-eight Buddhas Great Repentance*, I could not help but burst into tears (nowadays I rarely cry while reciting).

Every day, aside from working and sleeping, I spent my time reciting mantras and sutras and listening to Master Lu’s audio teachings. I cherished every moment—even while walking, I would recite. My life felt full and joyful, and the thought of suicide completely disappeared.

Since September 2016, after encountering the Guan Yin Citta Dharma Door and beginning the practices of making vows, reciting Buddhist scriptures, and life release, my health has improved more and more. My SLE has never relapsed, and I have not taken any medication.

In 2018, I went for a follow-up medical checkup. Some indicators had returned to normal, while others had improved significantly. I prayed to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva to save me and hoped that I would not need to go to the hospital again. I wanted to save the money that would have been spent on hospital visits so that I could do more life-release and accumulate merits and virtues.

Now my health has recovered. My job is stable. I can even afford to rent an apartment where I have set up a Buddhist altar for the Bodhisattva. I also have the opportunity to attend the Dharma Conference. Everything I have today is given by Guan Yin Bodhisattva.

If practitioner W had not introduced me to the Guan Yin Citta Dharma Door, perhaps I would never have encountered the Dharma. If Master Lu and the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva had not saved me, I might no longer be in this world today. Dear fellow practitioners, I believe each of you is more fortunate than I am and has better conditions to cultivate well with Master Lu. I was once a woman with nothing—no support, no money, unable to afford medical treatment or medicine. It was entirely through Master Lu and the compassion of Guan Yin Bodhisattva that I escaped the path toward death.

Thank you all with gratitude.

*Shared by: N191*  
Dec 28, 2019

#### Comments:

1. Master Lu encourages practitioners to respect and follow doctors’ advice. Practicing Buddhism does not conflict with medical treatment.
2. One of the important Buddhist practices is life liberation. If your financial situation does not allow it, you may release fewer lives; otherwise, you may release more. This practice is a way of cultivating compassion. Without a compassionate heart, releasing a large number of fish may not be effective. Guan Yin Bodhisattva embodies great compassion, so a practitioner’s compassion can resonate with the Bodhisattva, allowing their prayers to be efficacious. This is also why practitioners make the vow to abstain from eating the flesh of sentient beings.
3. Some scientists attempt to attribute the effects of the Dharma to psychological factors. While the Dharma may have some psychological influence, it is relatively minor. The effectiveness of the Guan Yin Citta Dharma Door in healing illnesses lies in the repayment of karmic debts. This is the key point. As these debts are gradually repaid, spirits will no longer harass the individual as before, symptoms will gradually subside, and health will improve. If one does not repay karmic creditors through the practice of offering Little Houses, then no matter how sincerely one prays for the Bodhisattva’s blessings, the results will not be significant, unless one possesses substantial merits and virtues.



temporal correlation between their recovery and their Dharma practice.

Therefore, these cases suggest, first, that the Buddhist theoretical perspective on SLE may have explanatory value. Namely, the SLE can be understood as a condition associated with karmic or spiritual factors. Second, they indicate that the corresponding practices may be effective; specifically, the “Three Golden Buddhist Practices” may serve as a potentially beneficial approach in managing, alleviating, and even curing SLE.

In contrast, conventional medicine employs a range of techniques to manage SLE. Their primary goal of treatment is not to cure the disease, but to achieve remission—a state in which symptoms are absent or minimal for extended periods. Treatment strategies focus on preventing disease flares and suppressing inflammatory processes.

While medical treatment is effective for some patients, it is not suitable for everyone. The case presented in this report, in which the patient could not afford treatment costs, illustrates this limitation. In addition to financial burden, medication-related side effects are also a significant concern. For example, some SLE patients may later develop severe complications such as myasthenia gravis affecting the limbs [10]. Finally, if SLE cannot be fundamentally cured, it can significantly compromise a patient’s lifespan and overall health [14].

The successful recovery from SLE is not incidental, but is supported by a broader theoretical and empirical foundation. This is evidenced by our previous reports demonstrating that at least seven other autoimmune diseases share a similar underlying mechanism with SLE. These include Crohn’s disease [9], psoriasis [9-15], myasthenia gravis [10], rheumatoid arthritis [16], type 1 diabetes [17], vitiligo [18], and multiple sclerosis [19].

Given that there are more than 105 recognized autoimmune diseases [20], the cases we have reported so far account for only about 7.6% of the total. Additional cases will be reported progressively in future studies.

Based on the findings to date, we may preliminarily conclude that autoimmune diseases are likely associated with karmic or spiritual influences.

Nevertheless, the successful recovery observed in eight autoimmune diseases is not incidental, but is supported by an even broader theoretical and empirical foundation. This is further evidenced by our previous reports indicating that many rare and intractable diseases share a similar underlying mechanism with autoimmune disorders. These include, but are not limited to, cancers [21-24], dermatological diseases [9-27], mental disorders [28-31], neurological disorders [32-35],

genetic disorders [36-39], asthma [40], recurrent aphthous stomatitis [41], dysmenorrhea [42], chronic kidney disease [43], chronic idiopathic constipation [44], and frequent bone fractures [45].

From this perspective, it becomes clearer why modern medical science encounters challenges in addressing rare and intractable diseases. One reasonable explanation is that their underlying mechanisms extend beyond the current scope of scientific detection and understanding. At present, medical technologies are not capable of identifying or measuring constructs such as “karma” or spiritual influences, nor can they directly assess their potential impact on human health.

Because such factors are generally considered imperceptible to human senses, approaches aimed at addressing them may differ from conventional biomedical methods. Within this framework, spiritual problems are approached through spiritual practices. The Three Golden Buddhist Practices, as taught in the Guan Yin Citta Dharma Door, are therefore regarded as particularly effective within this belief system.

In summary, this study presents a spiritual interpretation of SLE and documents a case in which recovery was associated with the practice of the Guan Yin Citta Dharma Door. While the proposed mechanisms differ from those recognized in modern medicine, the case highlights the potential role of spiritual cultivation and ethical transformation in supporting health and well-being.

Can we cure lupus [46]? The answer is clear: “Yes, we can.”

## CONCLUSION

SLE is a complex autoimmune disease that remains challenging to cure despite substantial progress in modern medical research. Conventional treatments primarily aim to modulate immune dysfunction and manage symptoms, yet achieving sustained long-term remission continues to elude many patients.

This paper presents an alternative perspective drawn from the teachings of the Guan Yin Citta Dharma Door, which frames SLE within a broader spiritual context involving karmic causes, particularly killing karma, and associated spiritual influences.

Through Q&A explanations and the detailed case presented herein, this study demonstrates how the Three Golden Buddhist Practices—making vows, reciting Buddhist scriptures (including Little Houses), and performing life liberation—can help eliminate karmic obstacles and ascend attached spirits. The successful recovery in the current case, together with two previously published cases of complete cure, suggests that dedicated and sustained engagement in these

Dharma practices may facilitate healing or long-term remission in SLE.

The mechanisms proposed in this framework diverge from those recognized in conventional biomedical science and await potential empirical validation in future research. Nevertheless, the findings underscore the possible value of spiritual cultivation, ethical transformation (such as transitioning from meat consumption to a vegetarian lifestyle as an expression of compassion), and related lifestyle changes in promoting overall health and well-being. These observations indicate that complementary spiritual approaches may play a supportive role in holistic disease management.

Further interdisciplinary studies, incorporating larger cohorts, rigorous systematic observation, and controlled methodologies, are essential to elucidate the relationship between spiritual practice and health outcomes. Integrating insights from medicine, psychology, and spiritual traditions could foster a more comprehensive understanding of chronic illnesses like SLE and identify additional avenues for enhancing patients' quality of life.

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

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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 3 Q&As and 1 case presentation in the text were translated from Chinese to English based on their intended meaning rather than a word-for-word approach. The remaining portions of the paper were written based on my limited understanding of Guan Yin Citta Dharma Door. If there are any inaccuracies or deviations from the true meaning of the Chinese version, or if the content does not accurately reflect Master Lu's teachings, I sincerely seek forgiveness from the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, all

Buddhas and Bodhisattvas, Dharma Protectors, and Master Jun Hong Lu.

#### Disclaimer of Liability

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

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