

Review Article

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Gout: Etiology and Recovery

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ABSTRACT

Gout is a common, increasingly prevalent form of inflammatory arthritis caused by monosodium urate crystal deposition driven by persistent hyperuricemia. While conventional pharmacological therapies effectively manage acute symptoms, they often fail to achieve a permanent cure for chronic or refractory cases. Modern biomedical models focus primarily on metabolic and lifestyle factors, leaving patients with persistent suffering and limited long-term resolution, highlighting a need to explore alternative therapeutic frameworks. This paper investigates an alternative spiritual perspective grounded in the Guan Yin Citta Dharma Door as taught by Dharma Master Jun Hong Lu. Master Lu conceptualizes gout as a karma-related spiritual illness tied to actions such as killing living beings. By examining 3 case presentations, it shows that the application of the Five Golden Buddhist Practices (including making vows, reciting Buddhist scriptures, performing life liberation, reading *Buddhism in Plain Terms*, repenting of wrongdoings and refraining from doing them) can lead to substantial clinical recovery and pain relief. These results provide new evidence that gout, like many other intractable diseases, has karma and spirit as its deep cause. Only when the karma and spirit are removed from the body can the body completely rid itself of pain.

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Introduction

Gout is a common form of inflammatory arthritis characterized by recurrent episodes of acute joint inflammation caused by the deposition of monosodium urate (MSU) crystals in and around joints. It develops as a consequence of persistent hyperuricemia, which occurs when serum urate concentrations exceed the physiological threshold for urate crystal formation [1].

The prevalence and incidence of gout have increased substantially in many populations, paralleling the growing prevalence of obesity, metabolic syndrome, chronic kidney disease, hypertension, and other cardiometabolic conditions [2,3]. Beyond recurrent acute attacks, inadequately controlled gout may progress to chronic gouty arthritis, the formation of tophi, joint damage, and reduced quality of life. Furthermore, hyperuricemia and gout frequently coexist with multiple cardiovascular, renal, and metabolic disorders, highlighting the broader systemic implications of the disease [4,5]. Despite the availability of effective urate-lowering and anti-inflammatory therapies, gout remains undertreated, with many patients failing to achieve sustained serum urate targets [6,7].

Although contemporary approaches emphasize not only the treatment of acute inflammatory episodes but also sustained reduction of serum urate concentrations to prevent crystal deposition and promote crystal dissolution, managing such chronic conditions remains a complex therapeutic challenge, often requiring lifelong pharmacological intervention to control symptoms rather than achieving a complete theoretical or practical cure [8].

This suggests that conventional Western and traditional Chinese medicines (TCM) face limitations in fully comprehending gout and permanently resolving the root causes of complex, chronic disorders. This clinical ceiling has prompted researchers and practitioners to explore alternative, non-conventional therapeutic frameworks beyond traditional scientific paradigms.

One such alternative approach is grounded in Buddhist Dharma, specifically the teachings of the Guan Yin Citta Dharma Door disseminated by Dharma Master Jun Hong Lu. In one reported case, a male patient with gout experienced recovery after applying the Five Golden Buddhist Practices taught in the Guan Yin Citta Dharma Door [9]. During his mother's application of these practices on his behalf, the patient also attempted Western medical treatment on several occasions but reportedly did not experience improvement. This case provides valuable preliminary evidence that the Buddhist practices may be effective in the treatment of gout and raises the possibility that an underlying principle may account for their reported effects.

In this study, we further explore the possible mechanisms underlying recovery from gout through the application of Buddhist practices and examine additional cases to assess and illustrate the consistency of these observations.

Worldviews, Mechanisms & Solutions

Understanding the pathophysiology, risk factors, clinical manifestations, and therapeutic management of gout is essential for improving long-term outcomes. However, scientific and Buddhist Dharma perspectives differ in how they conceptualize gout, its underlying causes, and the mechanisms through which it may lead to disease.

In science, although gout has historically been associated with dietary excess and lifestyle factors, it is now recognized as a complex metabolic disorder influenced by genetic predisposition, renal urate handling, comorbidities, and environmental factors [4,5,10].

In Dharma, gout may be understood as a karma-related spiritual illness [9]. In this framework, karma arises from body, speech, and thoughts. For example, killing animals, lying, or harboring hatred creates karma and accumulates karma over time. When conditions become conducive to its manifestation, accumulated karma matures, and spirit attachment occurs. Spirit attachment can lead to misfortune and various diseases, including conditions such as gout.

In the terminology used within this Dharma tradition, a spirit refers to the soul or spiritual entity associated with a human or animal. When physical death occurs, the soul departs from the body and may enter the underworld, where it becomes a ghost. The term “spirit” is used in this study rather than “ghost” as a matter of respectful terminology [9,11,12].

This Dharma-based interpretation was previously described in a report involving gout and other chronic or refractory conditions [9]. Additionally, several cases of rheumatoid arthritis (RA) have been reported [13]. Further, a case involving RA comorbid with psoriasis, lymphadenopathy, hypertension, and coronary heart disease has been reported [14]. The substantial improvements reported in these cases suggest that incurable or refractory illnesses may be interpreted through the Buddhist principle of karmic cause and effect, rather than solely through physical or biomedical mechanisms. From this perspective, chronic conditions such as gout and RA may be conceptualized as karmic or spiritual diseases.

The Guan Yin Citta Dharma Door addresses these proposed underlying karmic causes through a set of non-pharmacological practices known as the Five Golden Buddhist Practices. Case observations suggest that the alleviation of perceived karmic burdens and the accumulation of merits and virtues may be associated with substantial, and in some cases complete, recovery from otherwise persistent symptoms. These observations provide a distinct spiritual perspective on disease etiology and recovery that may be explored alongside conventional biomedical explanations.

Five Golden Buddhist Practices are:

1. making vows,
2. reciting Buddhist scriptures (sutras and mantras),
3. performing life liberation,
4. reading *Buddhism in Plain Terms*,
5. repenting of wrongdoings and refraining from doing them.

To further elucidate the pathology and management of gout, the following section presents a selected Q&A in which Master Lu explains the underlying mechanisms for the disorder.

Q&A 1. Killing Karma Is the Cause of Gout [15]

(Master Lu's Teachings: Answers to Letters of Inquiry (No. 216))

Inquirer: What karmic causes and conditions lead to a family history of gout? Is it because our ancestors accumulated the karma of killing living beings?

Master: It is likely so. Killing animals and breaking their bones—even crushing the bones of chickens—can lead to bone and joint disorders.

Thus, the worldviews, proposed mechanisms, and approaches to treating gout differ markedly between science and Dharma. From a scientific perspective, numerous factors have been identified that may contribute to the development of gout, although their individual roles and causal relationships vary. From the Dharma perspective presented here, karma is identified as the underlying cause.

The two perspectives also differ in their understanding of therapeutic outcomes. Conventional medical treatments primarily focus on managing uric acid levels, controlling inflammation, preventing recurrent attacks, and reducing the risk of complications. In contrast, within the Dharma framework, the approach concentrates on removing the karma from the body in order to allow the patient to enter a state of remission.

In the following sections, we present further case studies to examine this Dharma-based interpretation and explore whether the reported outcomes provide additional support for its proposed explanatory framework.

Results

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

Case 1: Using the Five Golden Buddhist Practices, My Father's Gout of More Than Ten Years Came Under Control Within Six Months

Because I live far away and have various other commitments, I do not visit home often. I usually keep in touch with my parents by phone to show my concern for them. I knew that my father suffered from gout, but I had no idea that his condition had become so serious. One day in December 2023, when I returned to my parents' home, I witnessed firsthand how severe his condition had become.

Whenever he had an attack, both his legs and feet would become severely swollen, and his hands would also turn red and swell up. He could barely walk. He had lost his ability to take care of himself and was in so much pain that he could not sleep through the night. He would cry out in pain repeatedly.

He had consulted doctors before, but they all said that there was little they could do. They simply advised him to drink more water and eat less meat.

My father is a kind-hearted person and has never done anything particularly terrible.

Back in our rural hometown, almost every household raised chickens, ducks, and geese. People in the countryside liked visiting one another, and we often had guests at home. Whenever guests came, my family would kill a chicken to serve them.

Since our home was beside a river, my father often caught fish. His generation lived in extreme poverty, and the hardships of life led him to commit many acts of killing.

Unaware of the Law of Cause and Effect, yet karmic retribution followed him like a shadow. For years, he had relied on painkillers to get through life with gout. Whenever the pain became unbearable, he would take a pill. On many occasions, he called me and asked me to buy painkillers and mail them to him.

As he grew older, and with 2024 being his “predestined 369 calamity” age, his karmic obstacles intensified and manifested. The painkillers no longer worked at all. If the pain of childbirth is rated ten out of ten, his gout pain was about eight out of ten. When he could no longer bear it, he went to the hospital for intravenous treatment. He would feel better for a day after receiving an infusion, but by the following day, the pain would return to its previous severity. It was truly worse than death!

People often say that gout cannot be cured and that nothing can be done about it.

I thought of how efficacious our Guan Yin Citta Dharma Door was. With Guan Yin Bodhisattva and Master Lu, there was hope. I told my father to stop eating meat and adopt a completely vegetarian diet if he wanted to be free from pain. However, he particularly loved meat dishes. At the time, he even committed verbal karma. He said, “If I cannot eat meat, what is the point of living? I might as well die from the pain!”

I told him about the benefits I had experienced through practising Buddhism: “Look at me. I have been a full vegetarian for years, and my health is excellent. My blood pressure has returned to normal, too. Why don’t you try eating a completely vegetarian diet first? If the pain subsides and you can walk again, you will be able to go out, enjoy yourself, and chat with other people. There is no effective solution for your gout at the moment. You cannot possibly go to the hospital for intravenous treatment every day! I am doing this for your own good, and I sincerely hope you will stay healthy.”

At home, I knelt before the Buddhist altar and recited the *Eighty-Eight Buddhas Great Repentance* once every day on my father’s behalf. I repented to the Bodhisattvas for the negative karma he had accumulated through taking lives. I prayed that the Bodhisattvas would help him dispel his ignorance and attain awakening, embrace a completely vegetarian diet, refrain from killing, eliminate the karmic obstacles underlying his gout, avert calamities, bring him auspiciousness, and extend his lifespan.

When one prays with sincerity, the Buddhas respond. The Bodhisattvas felt my heartfelt filial devotion. With the Bodhisattvas’ blessings, my father had maintained a completely vegetarian diet for six months.

I made a vow to recite 49 Little Houses for his karmic creditors. After I had offered the Little Houses, I asked him whether he felt any better. He said that his condition was still the same. I realised that I had not recited enough Little Houses, so I made another vow to recite an additional 49 Little Houses for his karmic creditors.

My own karmic obstacles were also particularly heavy, and I found it extremely difficult to recite Little Houses for my father. After I offered 7 Little Houses to his karmic creditors, I began having unfavourable dreams. I dreamed of going around buying things and encountering difficulties. My own karmic creditors were also urgently demanding repayment, so I continued reciting 7 Little Houses for my father’s karmic creditors and 7 for my own.

Even after I had completed and offered both sets of 49 Little Houses, his condition had still not improved. Only then did I realise how heavy the karmic obstacles he carried must have been and how grave the karmic consequences of killing could be!

All sentient beings possess souls. How many small animals do we harm merely to satisfy our cravings for food? When they face death, do they not feel pain? Are they not afraid? Life is already full of hardship for us humans. We should not create further enmity with animals. Instead, we should strive to resolve our karmic grievances and untie our karmic knots.

I made up my mind and knelt before the Buddhist altar to make the following vows on my father’s behalf:

1. Release captive animals every month, according to my circumstances and means.
2. Recite 300 Little Houses for my father’s karmic creditors over the course of one year.

When I had repaid approximately half of the 300 Little Houses, his gout began improving day by day. His legs no longer hurt, and his hands also became much better.

Occasionally, his hands would still have an attack. However, after taking just one pill, the painkiller could now keep the pain under control for about half a month. Our entire family was overjoyed and filled with Dharma joy!

Every day, we made video calls. All I saw were smiles on my parents’ faces. Our Guan Yin Citta Dharma Door truly is efficacious. I had not even finished reciting all the Little Houses, yet my father’s condition had already improved tremendously. How compassionate the Bodhisattvas are!

My father continued to get better day by day. He was delighted that he could go out and enjoy himself again. Every day, I called to ask whether he was still in pain. He would reply, “My hands no longer hurt, and my feet no longer hurt either. I really am so much better now!”

I am truly overjoyed! My heart is filled with gratitude and nothing but gratitude.

I am grateful to Shakyamuni Buddha, grateful to Guan Yin Bodhisattva, and grateful to all Buddhas and Bodhisattvas throughout the ten directions and the three periods of time, as well as the Dharma Protectors. I am also deeply grateful to my venerable Master for bringing us such a wonderful Dharma Door, enabling us to transcend suffering and attain happiness.

I hope my sharing will help more fellow Buddhist practitioners who are new to the practice take up the Buddhist scriptures and begin reciting sutras and mantras as soon as possible to eliminate their karmic obstacles.

In my heart, I have silently vowed to cultivate diligently. Otherwise, I would be letting down Guan Yin Bodhisattva, my Master, and the Guan Yin Citta Dharma Door.

Shared by: Y215

Comments

1. The practitioner evaluated her father through a worldly lens, viewing him as a benevolent individual free of major transgressions. Within the framework of the Dharma, however, taking the lives of sentient beings constitutes a significant karmic offense, bearing severe repercussions such as shortened longevity and chronic ill health. This distinction illustrates the divergence between societal moral frameworks and karmic

law, wherein cause and effect operate independently of outward demeanor or conventional intentions. Consequently, a proper comprehension of Dharma principles is essential for guiding ethical conduct and achieving genuine well-being.

2. The concept of a “predestined 369 calamity” is frequently discussed within the Guan Yin Citta Dharma Door. It refers to certain ages, such as 3, 6, 9, 13, 16, 19, 23, and so on. They are believed to be periods of heightened karmic challenges. According to this concept, accumulated negative karma may mature and manifest during these ages, potentially leading to spiritual disturbances, misfortune, illness, and even death. Master Lu taught this concept, and the present case is interpreted within this framework. When her father reached one of these significant ages in 2024, his gout reportedly worsened dramatically.
3. When one’s karmic burden is particularly heavy, reciting and offering 49 or even 98 Little Houses may not produce any immediately observable effects. In this case, her father reportedly began to experience pain relief only after approximately 250 Little Houses had been offered to his karmic creditors. This account illustrates that the process of eliminating karmic obstacles requires time, perseverance, and patience.

It is like heating a pot of water: the water will eventually boil if the heating continues, but if the process is stopped halfway, the water may never reach its boiling point. Similarly, practitioners are encouraged to persevere in their spiritual practice rather than give up when results are not immediately apparent.

Case 2: The Four Golden Buddhist Practices Helped My Father-in-Law Recover from Refractory Gout

Here, I sincerely express my gratitude to Guan Yin Bodhisattva and my revered Master Jun Hong Lu, our compassionate spiritual father, for giving us the Four Golden Buddhist Practices: making vows, reciting Buddhist scriptures, performing life liberation, and repenting of wrongdoings and refraining from doing them. The Guan Yin Citta Dharma Door is real and true. Through practicing the Four Golden Buddhist Practices, my father-in-law recovered from gout.

My father-in-law has always treated me as if I were his own daughter. I have always wished to show him filial piety and care for him.

He had suffered from gout for decades. It was through witnessing his suffering that I came to understand just how excruciating gout can be. Everyone knows how difficult gout is to cure. In cold weather, the skin on his hands would crack, making it impossible for him to touch water. His joints became deformed, and his feet would swell and hurt so badly that he could not walk.

Before I learned Buddhism, I desperately sought medical remedies wherever I could, asking around for folk remedies that might cure gout. He took countless medications, switching from one to another. Even when his condition improved slightly, the gout would soon return.

In 2019, he was 79 years old. Around his birthday, he was repeatedly hospitalized, going in and out of the hospital. It was only after I began learning Buddhism that I came to understand

the karmic significance of his being 79 years old and the karmic causes behind his gout.

I knelt before the Buddhist altar at home, weeping as I prayed to Guan Yin Bodhisattva for help. My husband and I made the following vows on my father-in-law’s behalf:

1. Recite 69 Little Houses for his karmic creditors;
2. Liberate 1,200 fish, 10,000 other beings, and two groups of 49 softshell turtles each;
3. Recite 108 times of *Eighty-Eight Buddhas Great Repentance* to eliminate the karmic obstacles associated with his gout.

My father-in-law recovered from gout.

Shared by: L216

Comments

1. He had been suffering from gout for more than ten years, which showed that his karmic obstacles had ripened and manifested as gout over a decade earlier. So why did he suddenly need frequent medical attention at the age of 79?

As addressed in the above case comments, the age of 79 is considered a predestined 369 calamity year. During such sensitive ages, other karmic obstacles accumulated in this lifetime may come to fruition, and spirits may attach themselves to a person, potentially worsening existing health problems. Unable to bear the intensified suffering from his gout, he had to seek medical help repeatedly.

Indeed, ages ending in 3, 6, or 9 represent critical risky periods that warrant heightened awareness for everyone.

Case 3: A Mother’s Heart Aches When Her Child Suffers: The Guan Yin Citta Dharma Door Is True and Infallible—The Three Golden Buddhist Practices Made My Son’s Gout Pain Disappear

One day in mid-July 2022, at around 10 p.m., it was still drizzling outside. My son walked a friend home. This was around the time of the Ullambana Festival (Hungry Ghost Festival).

By then, I had been learning and practising the Guan Yin Citta Dharma Door for over a year.

The next morning, my son got up and complained that his foot hurt. He was limping as he walked. I asked him what had happened. He said, “My foot started hurting at around three or four o’clock this morning.” My heart sank, and my first thought was that it might be gout. A few days later, the doctor confirmed that he had gout.

Thinking back, my son had eaten quite a lot of sea animals, including fish and prawns, from childhood until then. After graduating from university, he worked at his older sister’s shop. Every morning, he and his brother-in-law would go to the wet market to buy snails and other aquatic creatures to sell. That was why my first reaction was that my son had developed gout.

At that moment, my heart ached, yet I also felt relieved. I ached because my son was suffering, but I was relieved that this experience might teach him a lesson, helping him understand that he should avoid eating sea animals and stop creating karmic enmity with these animals.

I immediately made vows to Guan Yin Bodhisattva on my son's behalf:

1. Recite a total of 108 Little Houses for my son's karmic creditors.
2. Liberate a total of 1,800 fish on my son's behalf.

I made these vows on July 24, 2022, with the intention of fulfilling them within two years. In fact, I completed all the vows by July 7, 2023.

As soon as I had made my vows, I began fulfilling them by reciting Buddhist scriptures and liberating fish. I firmly believed that my son would recover. With Guan Yin Bodhisattva's protection, there was nothing to fear. I am deeply grateful to Guan Yin Bodhisattva for compassionately bringing such a wonderful Dharma Door into this world to save sentient beings.

One morning, about half a month later, I suddenly noticed that my son was walking normally again. I asked him how he was feeling. He replied, "It does not hurt anymore. I am fine now."

I was so overwhelmed with emotion that tears almost welled up in my eyes. How grateful I was for Guan Yin Bodhisattva's boundless compassion!

During lunch, I asked my daughter-in-law, "Has my son's foot recovered?" She replied, "He was still in a lot of pain yesterday and said he was planning to go to the hospital today. Unexpectedly, today he told me that he was fine and that the pain had disappeared."

I could no longer hold back my emotions. I put down my bowl and hurried to the Buddhist altar. Tears streamed down my face. They were tears of gratitude, tears of repentance, and tears of happiness!

The Guan Yin Citta Dharma Door is true and infallible, with remarkable efficacy. Guan Yin Bodhisattva responds to sincere prayers, helping us address our immediate difficulties, our real-life problems, and even challenges that seem impossible to resolve in this human world. I am endlessly grateful for Guan Yin Bodhisattva's immeasurable compassion for all sentient beings!

My son's affinity with Buddhism had not yet fully matured. He did not have a deep understanding of the Dharma or a profound awakening. He had not observed the precepts. Two years later, his gout recurred.

Nevertheless, I did not stop trying to help him. I made another vow to liberate 1,200 fish on his behalf. Alongside medical treatment, I continued reciting Little Houses without interruption. I am grateful for Guan Yin Bodhisattva's compassionate protection. My son's gout pain eventually subsided again.

The Three Golden Buddhist Practices—making vows, reciting Buddhist scriptures, and liberating life—are truly efficacious! I am immensely grateful to our revered Master for transmitting this exceptionally profound and efficacious Dharma Door to us, enabling us to leave suffering behind and attain happiness.

I sincerely hope that the sentient beings who have the affinity to read my sharing will stop creating negative karma through killing and stop forming karmic enmities with animals. We must understand the Dharma principle that "when causes and conditions come together, we must reap the consequences of our own actions."

Shared by: J217

Comments

1. A practitioner who has studied the Guan Yin Citta Dharma Door for just one year is able to predict that her son may develop gout without relying on advanced modern diagnostic instruments or having received formal training in medical science. How is this possible?

It is simple. According to Master Lu's teachings, consuming aquatic animals, particularly live animals, may lead to karmic retribution in the form of skin diseases, such as eczema, dermatitis, chronic urticaria, dyshidrosis, and vitiligo or other illnesses, such as gout [9,16-21]. Based on these teachings, the practitioner anticipated that her son might one day develop a disease because of his consumption of aquatic animals, even before he developed gout.

Unfortunately, conventional medical textbooks do not teach this kind of knowledge because modern medical science does not recognize or establish such a causal relationship between the consumption of aquatic animals and karmic retribution. This raises an important question: Could medical professionals benefit from learning about Buddhist teachings to broaden their perspectives and better support patients suffering from persistent or difficult-to-treat illnesses?

2. Why does her son develop gout around the time of the Ullambana Festival? Similar to the concept of the "predestined 369 calamity", when a person reaches certain ages, negative karma may become more active and manifest as illness or other difficulties. According to this belief, the three major festivals of the underworld—Qingming Festival, Ullambana Festival, and Winter Solstice—are times when spirits from the underworld may be released into the human world to collect karmic debts from their karmic creditors. As a result, people may be more susceptible to illness or experience difficulties around these dates.

Discussion

The management of gout in contemporary clinical practice predominantly centers on pharmacological interventions to lower serum urate levels, control acute inflammatory flares, and prevent joint damage and tophi formation. While these conventional biomedical therapies are crucial for disease control, achieving sustained remission remains challenging, and lifelong treatment is frequently required. This clinical limitation highlights a broader gap in traditional medical paradigms regarding the complete resolution of chronic, complex disorders.

To bridge this gap, this paper examines an alternative spiritual framework grounded in the Guan Yin Citta Dharma Door, as taught by Master Lu. Within this Dharma perspective, gout is conceptualized not merely as a consequence of metabolic dysfunction or dietary indiscretion but as a karma-related spiritual illness. Specifically, accumulated negative karma, such as the killing of living beings, is viewed as a foundational etiology that can manifest as bone and joint disorders when conditions ripen. Then, spiritual attachment to the body is proposed to contribute to the manifestation of chronic illnesses.

The presented cases illustrate how the application of the Five Golden Buddhist Practices, comprising making vows, reciting Buddhist scriptures, performing life liberation, reading *Buddhism in Plain Terms*, repenting of wrongdoings and refraining from doing them, may facilitate recovery and pain relief in patients with refractory gout. In Case 1, a patient experiencing severe, treatment-

resistant gout achieved substantial improvement and regained mobility after his family fulfilled extensive vows. Similarly, Case 2 and Case 3 demonstrated that structured Dharma practices coincided with significant clinical recovery or pain alleviation, even in cases where conventional approaches yielded limited long-term success.

These observations highlight the intersection of karmic manifestations with critical life periods, such as the “predestined 369 calamity” ages and underworld festivals, during which karmic obstacles frequently flare up. While conventional medicine establishes clear biochemical mechanisms involving MSU crystal deposition and renal urate handling, the Dharma framework offers a complementary lens focused on spiritual purification, karmic resolution, and the cultivation of merit and virtue. Although both approaches provide clear benefit to the patient by alleviating pain, conventional medicine primarily targets symptomatic relief, whereas the Dharma approach addresses the underlying root cause—ultimately offering a more enduring therapeutic effect.

These three case reports should not, however, be viewed as isolated observations. Gout is classified as an arthritic disease in conventional medicine. Our previous reports have examined the effects of the Guan Yin Citta Dharma Door in RA. The results show that RA can also be effectively treated through the Guan Yin Citta Dharma Door [13,14].

Gout is also classified as a metabolic disease because it stems from an abnormality in how the body processes purines, leading to a buildup of uric acid in the blood and the formation of crystals in the joints [4]. Our previous reports have examined the effects of the Guan Yin Citta Dharma Door in type 1 diabetes, type 2 diabetes, Gaucher disease, and glutaric aciduria type I [22-25]. The results show that metabolic conditions can likewise be effectively treated through the Dharma practices.

Furthermore, this paper conceptualizes gout within a karmic and spiritual disease framework. Our previous publications have documented cases in which Dharma practice was associated with reported improvements in a wide range of conditions explored through this framework. These include dermatological diseases (psoriasis), autoimmune diseases (Sjögren’s sclerosis), mental disorders (depression), neurodevelopmental disorders (Parkinson’s disease), hematological malignancies (leukemia), genetic disorders (Down syndrome), recurrent bone fractures, recurrent aphthous stomatitis, spirit oppression (interpreted in our previous work in relation to sleep paralysis), and chronic idiopathic constipation [26-35].

Taken together, these reports provide additional evidence for exploring Master Lu’s theory regarding karmic and spiritual disease. Thus, these accounts offer extensive insights into the potential role of Dharma practice in chronic disease management and warrant further systematic investigation.

The advancement of science can sometimes reveal findings that are consistent with the teachings of the Dharma. The gout management provides us with such a vivid example.

Physicians often advise patients with gout to limit their intake of certain purine-rich foods, including some types of meat and sea animals. Purines are metabolized into uric acid in the body, and elevated serum urate levels can contribute to the formation of urate crystals that cause gout [36]. Accordingly, dietary modification is

an important component of gout management in both TCM and Western medicine, although specific dietary recommendations may differ.

Interestingly, Buddhist teachings on abstaining from meat consumption have a much longer history. During the Southern and Northern Dynasties period in China, Emperor Wu of Liang, Xiao Yan, played a pivotal role in promoting vegetarianism among Buddhist monastics. In 511 CE, he formally advocated the prohibition of meat consumption among Buddhist clergy, marking an important milestone in the development of the Chinese Buddhist vegetarian tradition.

Although the underlying motivations differ, the two approaches share a common practice: reducing or abstaining from meat consumption. Modern medicine approaches dietary restriction primarily from the perspective of disease prevention and management, whereas Buddhist teachings emphasize compassion for sentient beings and the avoidance of killing.

The historical development of dietary science offers an opportunity to explore areas of practical convergence between medical knowledge and Buddhist teachings. Such convergence does not establish that the Dharma’s ethical teachings and modern medical recommendations have identical rationales or effects. Rather, it illustrates how certain practices rooted in Buddhist tradition may also be consistent with contemporary health advice and potentially contribute to human well-being.

Dharma practice should not replace conventional medical treatment, as illustrated in Case 3. In fact, Master Lu consistently advocated combining medical treatment with Dharma practice. He emphasized the importance of medical diagnostic results as objective indicators for monitoring disease progression and evaluating treatment outcomes. Accordingly, patients should respect and follow their doctors’ recommendations, undergo appropriate medical examinations, and adhere to prescribed treatments.

Thus, Dharma practice and conventional medical care should be regarded as complementary approaches within the framework proposed here, with Dharma practice targeting the root causes while medical treatment managing the symptoms.

The Dharma framework welcomes scientists to investigate its principles on a larger scale, such as examining the concept of killing karma in relation to gout development, or studying whether the occurrences during predestined 369 calamity ages follow a normal distribution pattern centered on the date of birth.

Ultimately, integrating these perspectives suggests that addressing chronic conditions like gout may benefit from broadening the scope of inquiry beyond purely biomedical models to include spiritual dimensions of health, healing, and ethical living.

Conclusion

While conventional biomedical approaches remain indispensable for managing the acute inflammation and hyperuricemia characteristic of gout, they frequently face limitations in achieving a permanent resolution for chronic and refractory cases. This paper explores an alternative paradigm through the lens of the Guan Yin Citta Dharma Door, presenting a spiritual framework that views gout as a manifestation of accumulated karma and spiritual distress.

The documented cases demonstrate that dedicated engagement in the Five Golden Buddhist Practices can lead to substantial clinical recovery and pain relief, even when conventional therapies offered limited long-term success. Although these spiritual observations operate outside the boundaries of modern medical science, they offer a complementary perspective that emphasizes ethical living, karmic resolution, and spiritual purification.

Ultimately, considering both biomedical mechanisms and spiritual dimensions may broaden our understanding of chronic illness etiology and open new avenues for patient healing and holistic well-being.

Acknowledgments

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

Conflict of Interest

None.

Financial Support

None.

Ethical Statement

The author did not participate in the study design, treatment procedures, or analysis of the reported outcomes. All the experimental procedures and practices by the presenters were done by themselves independently.

Statement by Translator and Writer

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

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