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Review Article

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Refractory Rickets Associated with Dog Spirits

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ABSTRACT

Refractory rickets is a chronic, debilitating bone disorder characterized by persistent impaired skeletal mineralization despite standard medical therapy. Conventional biomedical protocols primarily target physical, metabolic, or genetic factors to resolve bone growth retardation and skeletal deformities. However, treatment-resistant cases frequently present persistent clinical challenges where standard medical interventions yield minimal progress over extended periods, suggesting the presence of unaddressed etiology beyond conventional physical diagnostic capabilities. Here, we report a case of a pediatric patient with long-standing refractory rickets who, after failing conventional medical treatments for six years, demonstrated complete clinical and growth recovery following the implementation of the Five Golden Buddhist Practices of Guan Yin Citta Dharma Door. This case highlights the potential role of Dharma frameworks and spiritual practices as complementary approaches in addressing complex, treatment-refractory pediatric conditions linked to unresolved karmic debts and spiritual attachments.

Keywords: Guan Yin Citta Dharma Door, Five Golden Buddhist Practices, Refractory Rickets, Dog Spirits, Killing Karma, Recovery

Introduction

Rickets is a chronic bone disorder marked by impaired mineralization of the growing skeleton [1]. Refractory rickets comprises a heterogeneous group of inherited and acquired disorders characterized by persistent clinical, biochemical, and radiological evidence of rickets despite adequate vitamin D and calcium therapy [2]. As a result, its bone mineralization is impaired.

Patients with refractory rickets experience clinical manifestations including growth retardation, bone pain, lower-limb deformities, delayed motor development, and recurrent fractures. If left untreated or inadequately managed, these abnormalities may result in significant skeletal deformities, impaired physical function, and long-term complications [3].

Management of refractory rickets depends on identifying the underlying inherited or acquired mechanism. It is broadly divided into calcipenic (defect in calcium or vitamin D activation/action) or phosphopenic (renal phosphate wasting) forms, etc. [4].

Despite advances in understanding the molecular mechanisms and therapeutic approaches, treatment-resistant rickets remains a clinical challenge, particularly in patients with delayed diagnosis, atypical presentations, or inadequate responses to conventional treatment [5]. A systematic approach to identifying the underlying cause and individualizing treatment is therefore essential to optimize skeletal outcomes, promote normal growth, and prevent long-term complications.

Here, we report a case of a pediatric patient with congenital rickets who exhibited a persistent inadequate response to conventional medical management over a six-year period. Following subsequent modifications of the therapeutic regimen to Guan Yin Citta Dharma Door, the patient eventually demonstrated clinical improvement. This case highlights the challenges associated with the management of treatment-resistant rickets and explores potential underlying spiritual mechanisms contributing to the prolonged disease course and poor treatment response.

Worldviews, Mechanisms & Solutions

What is the essence of life? Scientists have their own perspectives, just as Buddhists have theirs. Although science has come to dominate human discourse and its views have become mainstream in today's world, this does not necessarily mean that all of its views are correct.

Let us take a dog as an example to examine how the scientific and Buddhist perspectives differ in their understanding of the essence of life.

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From a scientific perspective, a dog's life is formed through a series of biological processes. Large organic molecules and small inorganic molecules are organized in a specific order to form tissues. These tissues develop into organs, which in turn form organ systems. The various systems work together in a coordinated manner to constitute a living dog. Illness occurs when the normal functioning or balance of tissues or organs is disrupted.

From the perspective of Buddhism, in addition to the physical form that can be observed through the lens of science, a dog also possesses an invisible, non-physical form known as the soul. A dog consists of both a physical body and a soul, and neither can exist as a complete living being without the other. A dog without a soul is simply a dead dog, while a dog without a physical body exists as a dog soul, or what may be called a dog spirit. A dog's soul can continue to exist even after leaving its physical body [6-8].

According to Dharma Master Jun Hong Lu's teachings, a spirit has several possible destinations:

- It may continue to exist in the underworld in its spiritual form.
- It may attach itself to a human being.
- It may be reincarnated as an animal or a human being.

We are not particularly interested in its existence in the underworld or its reincarnation. However, we need to pay special attention to the possibility of its attaching itself to a human being. Once a dog's spirit attaches itself to a person, that person may develop unusual illnesses-conditions that doctors are unable to cure, such as certain chronic diseases.

Clearly, conventional medicine is not an effective approach to treating illnesses attributed to the attachment of a dog's spirit. There are two reasons for this. First, medical science has not yet acquired knowledge of the spiritual realm, making it impossible to diagnose such conditions from this perspective. Second, medical treatments and medications are designed to act on the physical body and therefore cannot address spiritual entities.

Treating illnesses attributed to spiritual attachment requires the use of Buddhist teachings, particularly the Guan Yin Citta Dharma Door. In addition to providing a means of diagnosing spiritual illnesses, the Guan Yin Citta Dharma Door also offers a comprehensive set of Buddhist teachings and practices, called Five Golden Buddhist Practices [6, 8].

Five Golden Buddhist Practices are:
Making vows,
Reciting Buddhist Scriptures (sutras and mantras),
Performing Life Liberation,
Reading *Buddhism in Plain Terms*,
Repenting of Wrongdoings and Refraining from doing them.

In the following section, we present two examples to illustrate the harm that can result when a dog spirit attaches itself to a human being, as well as how such cases can be addressed through the Five Golden Buddhist Practices.

Q&A 1. Having Kept Cats and Dogs at Home in the Past, One May Have Animal Spirits Attached to Them (Excerpt) [9]
(*This dialogue took place over the phone on April 11, 2020*)

Caller: Hello, Master Lu. Could you please take a look at someone born in 1992, in the Year of the Monkey? It is me, a male. I would like to know whether I still have any spirits attached to me.
Master: Yes. There is one in your abdomen, around your digestive system.
Caller: Is it an animal spirit or something else? How many Little Houses should I recite?
Master: Did your family use to keep cats? It looks like a cat.
Caller: Yes, we had many cats and dogs over the years. They came and went. Should I recite the *Amitabha Pure Land Rebirth Mantra*?
Master: Yes. Make a vow to recite it 10,000 times.
Caller: All right. Are there any other spirits attached to me?
Master: There is another one on your thigh. It is also an animal spirit, and you have skin problems.
Caller: Yes, my skin often gets itchy.
Master: That is caused by a spirit.
Caller: What kind of spirit is it? Is the one on my thigh also an animal spirit?
Master: Yes. The one on your thigh looks like a dog.
Caller: Should I also recite the *Amitabha Pure Land Rebirth Mantra* 10,000 times for this one?
Master: Yes.
Caller: All right. Are there any other spirits attached to me?
Master: There are no other significant spirits. Your main problem is that you lack wisdom. You are a good person, but you are unable to hold on to your money. Whenever you make some money, it soon disappears.
Caller: That is right. Thank you, Master Lu.

From the above dialogue, we can see that although the spiritual world is invisible to ordinary people, it is clearly perceived through Master Lu's Dharma Eye [6]. Therefore, the fact that the spiritual world is invisible should not deter us from exploring this mysterious realm. Guided by Master Lu's teachings, we should continue this exploration to better understand and address human health problems, both physical and psychological.

The following is another example of how a dog spirit harms a human being.

Case 1. A Dog Spirit That Had Been Attached to Me for Decades was Ascended Through Buddhist Practices (Excerpt)
I have suffered from various illnesses since childhood, and my health remained poor even as I grew older. In 2002, I discovered that I had cancer. At the time, I was wholeheartedly focused on using Buddhist teachings to correct my own shortcomings. I continued searching until I eventually found a Dharma practice that suited me - the Guan Yin Citta Dharma Door.

After reading the sharing stories on Master Lu's blog and learning that I could recite Buddhist scriptures and the Little Houses to help ascend deceased beings through my own efforts, I immediately began following the instructions in the introductory handbook.

After reciting 14 Little Houses, I had a dream. In the dream, a person was leading a very large dog toward me. The dog had beautiful, shiny, golden-white fur. The person came to say goodbye and told me, "We are going to a certain place." I replied, "I am not going. You can go ahead." He said, "If you are not coming, then we will be leaving." I answered, "All right. You may go." Then he led the dog away.

When I woke up, I wondered what the dog in my dream could mean. I had read many of Master Lu's books. In His teachings, Master Lu explained that when we have such vivid and clear dreams, particularly in the early morning, it often indicates that the spirits we have helped ascend have departed. Could it be that a dog spirit had been attached to me?

Gradually, I realized that a dog spirit might indeed have been attached to me for a very long time. For as long as I could remember, I had always slept lying face down. I simply could not sleep on my back or on either side, not even for a minute or two, without experiencing extreme discomfort. Every morning, I would wake up with marks on my face. Whenever people asked me about it, I felt too embarrassed to explain.

As I thought back, I remembered an incident from my youth. During the period when educated urban youth were sent to the countryside to work in rural areas, I was the leader of our group of sent-down youth. Shortly after we arrived in the village, a local farmer gave us a puppy to raise. We took care of it until it grew into a large dog. Later, the farmer claimed that the dog belonged to him and wanted to take it back. We were very unhappy about this. I instructed the other members of our group to kill the dog. Although I did not kill it with my own hands, it was killed on my orders.

By committing this act of killing in my youth, I had planted the karmic cause that, according to my understanding, led the dog spirit to follow me for the next twenty or thirty years. Thanks to Master Lu's Dharma Door, I was finally able to help ascend the dog spirit.

Before the dog spirit was liberated, my complexion was extremely poor. I disliked looking at myself in the mirror. I also had a very short temper. I frequently raised my voice and criticized others, constantly finding fault with people. I was as noisy and aggressive as a barking dog. Many animal-like characteristics seemed to manifest in my behavior.

After I helped liberate the dog spirit, however, my complexion improved, and my temperament changed. My friends even remarked that I seemed like a completely different person. My sleeping posture also returned to normal: I could finally sleep on my back or on either side. My overall health improved considerably as well.

Through learning Buddhism, I came to understand that what I had done was wrong. Having planted that karmic cause in the past, I had to bear its karmic consequences. The dog spirit had followed me for so many years, yet I had remained completely unaware of it. How ignorant I had been!

Shared by: M223

What is a dog's typical sleeping position? Lying face down! When a dog spirit attaches itself to a human being, the person's behavior may be influenced by the dog spirit. The person may also begin sleeping face down, just like a dog. Dogs tend to bark loudly, and the person may develop a tendency to shout frequently as well.

In fact, she was diagnosed with cancer as early as 2002, which was also attributed to the attachment of the dog spirit.

Whether it is sleeping face down, frequently shouting, or suffering from cancer, what kind of medical prescription could a doctor possibly offer for such a spiritual condition?

This case report illustrates the teachings of Master Lu: first, the soul does not perish after death; second, spirits may attach themselves to human beings to seek repayment of karmic debts. If these karmic debts are not repaid through the methods taught in Buddhism, the person may have to repay them through physical illness.

According to Master Lu's teachings, dreaming that the dog was taken away by others signifies that the dog spirit attached to her has successfully ascended. Following this successful ascension, the problems associated with the spirit would be resolved. Her return to a normal sleeping posture and her gentle temperament are evidence that perfectly demonstrate the truth of Master Lu's teachings.

The following case is the main focus of this paper: how a dog spirit allegedly caused refractory rickets in a young boy.

Results

Case 2. Guan Yin Citta Dharma Door Cured My Son's Refractory Rickets

I would like to share my testimony about how all prayers are answered by Guan Yin Bodhisattva and how Master Jun Hong Lu, our compassionate teacher, has helped and rescued us. Through practicing Guan Yin Citta Dharma Door, my son recovered from refractory rickets, and his height has finally become comparable to that of other children his age.

I sincerely hope that through my sharing, more people will come to believe in the Law of Cause and Effect and begin learning Buddhism and reciting Buddhist scriptures.

My son started falling ill before he was even one year old. Before long, his development became abnormal. He was diagnosed with rickets and grew very slowly. The bones in his chest also began to deform. Whenever he caught a cold, he would develop a fever and cough. We consulted the best Traditional Chinese Medicine (TCM) practitioners and Western doctors in our area. We even sought help from several rural folk doctors, but none of them could cure him. His condition would improve slightly, only to return to how it was before.

On top of that, my son had a very poor temper. He would lose his temper for no apparent reason and bite people. On several occasions, he even bit and injured children in the neighborhood. His height was about the same as that of children two years younger than him. By the time he was just six years old, his medical record booklet was almost completely filled with doctors' notes. Our entire family was overwhelmed with pain, anxiety, and worry.

In May 2013, a relative gave me a copy of Master Lu's book, *Fate, Fortune, and Feng-Shui*. My relative told me that my son's illness was caused by karmic creditors (spiritual beings or ghosts, i.e., the souls of dead humans or animals) and that it could be cured through reciting Buddhist scriptures. After reading the book, I felt as though I had finally found a lifeline. I immediately began reciting my daily practice and Little Houses.

At first, because I was not diligent enough in my Buddhist practice, the results were not very noticeable. Later, a fellow Buddhist practitioner in my area offered me a picture of Guan Yin Bodhisattva from Guan Yin Citta Dharma Door located at 2OR Australia Oriental Radio. Around November 2013, I set up a Buddhist altar at home. The oil

lamps on our altar often formed lotus-flower shapes. I am deeply grateful for the blessings and protection of the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva.

From that time onwards, I became more diligent in reciting Little Houses for my son's karmic creditors. I also began liberating fish for him regularly.

After some time, even when my son caught a cold and developed a cough, he no longer developed a fever as easily as he had before.

After the Chinese New Year in February 2014, I made the following vows:

- Be a lifelong vegetarian.
- Liberate lives every month.
- Follow Guan Yin Bodhisattva and practice Guan Yin Citta Dharma Door throughout my entire life, to practice this Dharma Door single-mindedly and diligently, and never to retreat from my faith.

In March 2014, I attended the Dharma Conference in Kuala Lumpur and took Master Lu as my Buddhist master, officially becoming one of his disciples.

I am deeply grateful that Master Lu has never given up on me and has compassionately accepted a disciple with such heavy karmic obstacles.

My son's abnormal crying and tantrums at home had also improved considerably. Gradually, he became more sensible and obedient.

In October 2014, I liberated approximately 6,000 fish for my son in one go. During the following month, his height suddenly increased by about 3 centimeters. This experience allowed me to deeply realize how incredibly efficacious the Three Golden Buddhist Practices are: making vows, reciting Buddhist scriptures, and performing life liberation.

I am sincerely grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, who hears the cries of the suffering and relieves their suffering. I am also deeply grateful to our compassionate master, Master Jun Hong Lu!

At the Dharma Conference in Hong Kong in June 2016, Master Lu performed a totem reading for a girl who had a monkey spirit attached to her. This reminded me that when I was in senior high school, my father killed all the puppies born to our family dog. I cannot remember the exact number, but there were probably around four.

I suddenly realized that this could be one of the reasons why my son had been so unwell. I deeply felt how pitiful those puppies must have been when they were killed by my father. They must have accumulated so much resentment.

The karmic debts of the father can be repaid by the grandson. The Law of Cause and Effect is indeed real and never fails!

In addition, I myself have accumulated very heavy karmic obstacles. Before learning Buddhism, I did not understand the Law of Cause and Effect. Having been spoiled by my parents since childhood, I would constantly talk back to them and even speak to them harshly. Sometimes, I would even hit them.

After getting married, I was not filial towards my parents-in-law. At work, I frequently spoke ill of my colleagues behind their backs, creating a great deal of negative karma through speech. I also made many mistakes in my relationships and accumulated negative karma through abortion and sexual misconduct.

Looking back, I have committed far too many wrongdoings. I believe that all these contributed to my son's rickets. Because of the various karmic obstacles accumulated in my past and present lives, I myself had been in poor health since childhood. Neither my studies nor my career had gone smoothly.

By 2016, I had recited more than 700 Little Houses for my son and liberated over 10,000 fish on his behalf. Finally, his growth rate returned to normal, and he was able to grow approximately 7 centimeters a year.

If I had not encountered Guan Yin Citta Dharma Door, I cannot imagine how much longer I would have had to endure those agonizing days of suffering and despair.

During these years of learning Buddhism and reciting scriptures, I not only helped my mother-in-law learn Buddhism but also taught my son to recite Buddhist scriptures. My mother-in-law also joined me in reciting Little Houses for my son.

Because the height gap between my son and other children had previously become so significant, he was still shorter than most children his own age. Therefore, we never slackened in our efforts. We continued to practice diligently using the Five Golden Buddhist Practices and never stopped reciting Buddhist scriptures and liberating lives for my son.

Because of my heavy karmic obstacles, many members of my family still did not believe in Buddhism; the conditions for my son to become a vegetarian had not yet matured. As a result, my son had only made a vow to eat vegetarian food for two days each month.

There was a period when I noticed that my son's complexion was poor and that he had hardly grown taller. I became very worried. I wondered: "We have never stopped reciting Little Houses or liberating lives, so why has his condition been so poor lately?"

I then made a vow to Guan Yin Bodhisattva to liberate 10,000 fish for my son. After making this vow, while I was on my way to work, I suddenly thought about whether my son had broken his vegetarian vow.

When I got home, I asked my mother-in-law and discovered that there had indeed been several occasions when she had forgotten to prepare vegetarian food for him.

At last, we had found the reason! After sincerely repenting, something truly miraculous happened: my son's complexion improved again.

I also made a vow that once my son's height became comparable to that of ordinary children his age, I would share my personal testimony publicly so that more people could benefit.

In 2023, I attended a parent-teacher meeting. His homeroom teacher told me that she could hardly see any difference between my son and the other children.

In 2024, the photographs of his class showed that my son's height was also about the same as that of the other children in his class.

From 2013 to 2024, I have been practicing Buddhism for more than ten years. My health, career, and family relationships have all improved tremendously. I have also experienced many miraculous responses to prayers, both great and small.

For example, I was able to overcome the gastrointestinal problems that had troubled me since childhood through practicing the Five Golden Buddhist Practices. I also overcame a major karmic calamity at the age of 39. I now have a relatively easy job with a good salary. Most importantly, I have learned to be filial and respectful towards my parents and elders.

Since beginning my Buddhist practice, I have continually repented for the many negative karmic deeds I committed in the past. Through studying *Buddhism in Plain Terms*, I have worked to elevate my spiritual cultivation and continuously correct my bad habits.

Our entire family has truly benefited from Guan Yin Citta Dharma Door.

I am deeply grateful for encountering such a wonderful Dharma Door. I am also profoundly grateful to have such a wonderful Buddhist master.

Shared by: L224

Comments:

1. The son had a very bad temper and would lose his temper for no apparent reason. He also bit people and had injured children in the neighborhood on several occasions. These were signs that spiritual beings were attached to him. When the mother recalled that her father had once killed several newborn puppies, the mystery was finally solved. The spirit(s) attached to the child was dog spirit(s). His refractory rickets was also caused by the dog spirit(s).
2. In May 2013, a relative gave the practitioner a book and told her that her son's illness was caused by spiritual beings and could be cured through reciting Buddhist scriptures. The statements made by her relative were proven to be accurate. In fact, after learning Guan Yin Citta Dharma Door, many people become able to identify the causes of illnesses. This relative is a vivid example of this. The underlying principle is not complicated. As Master Lu has enlightened the followers, illnesses generally fall into two categories: physical illnesses and illnesses caused by karmic obstacles or spiritual beings. Since the child's rickets had still not been cured by the age of six, it was therefore a spirit-related illness.
3. After the mother had practiced Buddhism for some time, even when her son caught a cold and developed a cough, he no longer developed a fever as easily as before. His abnormal crying and tantrums also improved considerably, and he gradually became more sensible and obedient. This was because once the process of repaying karmic debts had begun, his karmic creditors were no longer as pressing as they had been before. The principle is exactly the same as in the human world. When you promise your creditor that you will repay your debt and actually begin taking action, the creditor will not pressure you as urgently as before. As a result, the child's natural, obedient soul was able to regain control of his behavior, and the disruptive conduct caused by lingering spirits gradually faded away.
4. Vowing to eat vegetarian food for two days a month may not be considered a major vow, but it is still a vow backed by the power of one's resolve. Regardless of whether a vow is big or small, it must never be broken. Otherwise, karmic retribution will manifest. In this case, the child stopped growing, and his complexion became unhealthy. Once the mother identified the problem and immediately repented, the child's path towards recovery returned to the right track.
5. Many people, including her family members, do not believe in Buddhism, largely because they do not believe in the existence of the Bodhisattvas. Since ordinary people cannot see Bodhisattvas with the naked eye, the compassionate Bodhisattvas and Dharma Protectors sometimes grant signs - such as the ash of an oil lamp curling into lotus shapes—to let people know they are present [**Figure 1**].



Figure 1: A Lotus Flower Formed by an Oil Lamp Ash

When a lotus Flower Forms in the Flame of an Oil Lamp Ash, it Signifies the Presence of a Bodhisattva or Dharma Protector. The Bodhisattva or Dharma Protector Bestows Blessings and Empowerment Upon the Practitioner, Filling Them with Dharma Joy and Strengthening Their Faith.

Discussion

Refractory rickets presents a significant clinical challenge due to its persistent resistance to conventional calcium, vitamin D, or phosphate supplementation protocols. Standard biomedical frameworks attribute such treatment resistance to underlying genetic mutations, severe metabolic defects, or renal phosphate wasting mechanisms. However, when conventional medical therapies fail over prolonged periods, alternative or complementary perspectives on etiology and etiology-driven interventions merit consideration.

In the present case, a pediatric patient diagnosed with congenital rickets exhibited minimal clinical response to standard TCM and Western medical interventions over six years. From a biomedical standpoint, the disease involves structural bone matrix abnormalities and impaired skeletal mineralization. In contrast, Buddhist ontology, specifically as taught within the Guan Yin Citta Dharma Door, posits that living beings consist of both a physical structure and a spiritual essence (soul). According to this framework, physical manifestations of disease can stem from spiritual attachments or unresolved karmic

debts incurred through past actions or lineage karma (such as the act of killing animals within the family line).

The attachment of spiritual entities (e.g., dog spirits) is hypothesized in this tradition to manifest not only as unusual behavioral symptoms, such as unexplained aggression, biting (Case 2), or abnormal sleeping postures (Case 1), but also as systemic or developmental conditions resistant to bodily treatments. Because pharmacologic and nutritional interventions act exclusively on physical tissues, they cannot address the underlying spiritual root causes postulated by karmic causation.

The application of the Five Golden Buddhist Practices serves as a spiritual mechanism aimed at resolving karmic grievances and liberating attached entities. Following the mother's dedicated implementation of these spiritual practices alongside cultivation of compassion (such as vows of vegetarianism), the child demonstrated noticeable improvements in physical growth rate (gaining ~7 cm/year), normalization of skeletal proportions, and emotional stabilization.

While this study suggests that spiritual attachments and karmic factors may serve as potential contributors to persistent rickets, an important question arises: Could specific clinical forms of refractory rickets-such as phosphopenic/hypophosphatemia rickets (characterized by low blood phosphate), genetic deficiencies of the tissue-nonspecific alkaline phosphatase (TNSALP) enzyme, and chronic kidney disease-mineral and bone disorder (CKD-MBD) - also be rooted in spiritual or karmic causes? Based on the framework presented here, such a proposition warrants serious consideration.

In contemporary biomedicine, phosphopenic or hypophosphatemia rickets is primarily attributed to excess activity of Fibroblast Growth Factor 23 (FGF23), often resulting from mutations in the PHEX gene that disrupt normal regulation. Consequently, biomedical models classify hypophosphatemia rickets as fundamentally a genetic disorder [10]. However, previous theoretical and case-based explorations propose that many genetic conditions are manifested from karmic obstacles, which may be effectively managed by eliminating negative karma and addressing associated spiritual entities. Having successfully applied this Dharma framework to congenital conditions such as glutaric aciduria type I, Prader-Willi syndrome, Down syndrome, male genetic infertility, hearing loss, and Gaucher disease, it is hypothesized that similar spiritual interventions may prove effective for phosphopenic/hypophosphatemia rickets [11-16]. Similarly, genetic deficiencies involving the TNSALP enzyme fall under this same etiological category and could theoretically be managed through Five Golden Buddhist Practices.

In the context of CKD-MBD, the condition is conventionally understood as a persistent and progressive systemic disorder associated with declining renal function, which disrupts the body's regulation of calcium, phosphorus, parathyroid hormone, and vitamin D. From a conventional biomedical perspective, CKD is generally regarded as a chronic and largely irreversible condition [17]. Nevertheless, from a Buddhist perspective, CKD may be viewed as potentially reversible, or even curable, through dedicated Dharma practice and spiritual cultivation [18]. Accordingly, within this spiritual framework, if the underlying spiritual and karmic obstacles contributed to CKD can be resolved, the associated manifestations, including CKD-related rickets, may likewise become more manageable.

Ultimately, although these theoretical inferences offer a holistic perspective for interpreting complex pediatric bone disorders, further practical case studies, systematic clinical observations, and independent clinical evidence are necessary to substantiate these propositions.

What lessons can be drawn from these cases? Above all, they underscore the importance of refraining from taking life. According to Buddhist teachings on karma, the negative consequences of killing may be experienced either by the individuals who commit such acts (Case 1) or by their descendants (Case 2). When karmic retribution manifests, the resulting suffering may be profound and seemingly beyond the reach of conventional medical remedies. Given the severity of these traditional consequences and the prevalence of such behavior, abstaining from taking life occupies the foremost position among the Five Precepts - highlighting the central emphasis Buddhism places on preserving life.

The karmic consequences of taking life can manifest in a wide range of illnesses. These include, but are not limited to, genetic disorders, renal disorders, mental disorders, neurological disorders, sleep disorders, psychiatric conditions, oncological diseases, metabolic disorders, autoimmune diseases, gastrointestinal disorders, bone fragility disorders, dermatological diseases, eyelid disorders, gynecological disorders, substance use disorders, cell death diseases, chronic respiratory diseases, and asthma [11-16, 18, 19-33].

Importantly, Buddhist precepts should not be understood as rules intended exclusively for Buddhists. Rather, they may be regarded as universal ethical principles, much like traffic regulations, that everyone should observe to promote collective safety, harmony, happiness, and well-being.

Unfortunately, modern biomedical science has paid very limited attention to the potential relationship between killing-related karma and human health outcomes. Consequently, scientific inquiry remains largely focused on material and physiological mechanisms. This conceptual gap deserves further interdisciplinary exploration, particularly at the intersection of medicine, spirituality, ethics, and human well-being.

These cases also highlight the potential value of integrative approaches in addressing complex and treatment-resistant conditions. As with other chronic disorders interpreted through spiritual or karmic frameworks, incorporating spiritual cultivation and ethical behavioral changes alongside conventional medical care may offer a broader framework for supporting patients' overall well-being and quality of life.

Conclusion

Refractory rickets remains a challenging clinical entity, particularly when standard medical and nutritional protocols yield minimal therapeutic progress over extended periods. This case highlights a pediatric patient whose long-standing, treatment-resistant rickets demonstrated substantial clinical and developmental recovery following the integration of Guan Yin Citta Dharma Door practices-specifically the Five Golden Buddhist Practices-alongside ethical behavioral commitments such as vegetarianism.

While conventional biomedicine focuses on physical and metabolic pathways of skeletal mineralization, the Buddhist perspectives

attribute persistent, treatment-resistant ailments to underlying karmic debts and spiritual attachments. By addressing these postulated spiritual root causes through spiritual practice, repentance, and life liberation, the patient experienced marked improvements in bone growth, physical proportion, and emotional well-being.

From the perspective of Buddhist teachings, preventing refractory rickets and other serious or intractable conditions also involves refraining from taking human lives, including through abortion, as well as avoiding the killing of animals. These ethical commitments are regarded as important principles for everyone seeking a peaceful, harmonious, and fulfilling life.

Overall, this case highlights the potential value of considering holistic approaches that incorporate spiritual cultivation and ethical behavioral commitments as supportive and complementary elements alongside conventional medical care in the management of complex, chronic, or treatment-refractory pediatric conditions. Further systematic investigation is warranted to evaluate these observations and explore the potential contributions of spiritual and ethical practices to patient well-being.

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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 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.

This manuscript is a retrospective case study/theoretical paper and does not report a prospective interventional clinical trial; therefore, clinical trial registration is not applicable.

Statement by Translator and Writer
The 1 Q&A and 2 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.

Artificial intelligence (AI) tools, including ChatGPT, Gemini, Grok, and Perplexity, were used to assist with translation from Chinese to English, reference duplication checking, and grammatical refinement of the manuscript. The author reviewed and verified all AI-assisted outputs and takes full responsibility for the final content. The assistance provided by these tools is gratefully acknowledged.

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

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

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