

Type 1 Diabetes Can Also Be Reversed

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ABSTRACT

Type 1 diabetes (T1D) has traditionally been characterized as an autoimmune disorder resulting in the progressive and irreversible destruction of pancreatic β -cells. Contemporary biomedical research has primarily focused on genetic, environmental, and immunological determinants in an effort to elucidate its etiology and develop effective interventions. Nevertheless, despite significant scientific advancements and the availability of increasingly sophisticated insulin therapies, the global incidence of T1D continues to rise, and a definitive cure remains elusive. This persistent challenge suggests that prevailing biomedical paradigms may address only the physiological dimensions of the disease, while neglecting potential underlying non-physical contributors. Building upon our previous findings indicating that type 2 diabetes may be reversible and curable through the practice of Buddhist principles, we propose that similar mechanisms may apply to T1D. Drawing on the teachings of Dharma Master Jun Hong Lu and the Guan Yin Citta Dharma Door, this study advances the hypothesis that T1D may originate not solely from physiological dysfunction, but also from karmic and spiritual factors. Within this framework, the implementation of the Three Golden Buddhist Practices—making vows, reciting Buddhist scriptures, and performing life liberation—is posited to facilitate the dissolution of karmic obstacles and ascension of spirits, and, consequently, the potential for partial or complete recovery. The case presented herein demonstrates marked clinical and spiritual improvement, thereby suggesting that the application of Dharma may offer a holistic and integrative paradigm for understanding and potentially reversing T1D.

Keywords: Guan Yin Citta Dharma Door, Golden Buddhist Practices, Karma, Spirits, Type 1 Diabetes, Reversible

Introduction

Type 1 diabetes (T1D) is a chronic autoimmune disorder characterized by immune-mediated destruction of pancreatic β -cells, resulting in absolute insulin deficiency and lifelong dependence on exogenous insulin therapy for survival [1]. Although T1D most commonly develops during childhood or adolescence, onset can occur at any age. The condition leads to chronic hyperglycemia, which, if inadequately controlled, predisposes affected individuals to acute complications such as diabetic ketoacidosis [2], as well as long-term microvascular and macrovascular complications involving the eyes, kidneys, nerves, and cardiovascular system [3].

Current research focuses on elucidating the immunopathogenesis of T1D [4], developing preventive and disease-modifying therapeutic approaches [5], and improving patients' quality of life. Early diagnosis, patient education, and integrated management remain essential for reducing complications and improving long-term outcomes.

However, the global incidence of T1D has continued to rise over recent decades. For instance, in South Korea, the incidence increased from 3.02 per 100,000 population in 2008 to 3.75 per 100,000 in 2021 [6]. Similarly, in Nova Scotia, the prevalence among individuals aged 0–19 years rose from 288.4 per 100,000 in 2004–2008 to 333.4 per 100,000 in 2014–2018 [7]. From a biomedical perspective, this trend is believed to reflect complex interactions among genetic predisposition, environmental triggers, and immune dysregulation [8]. Despite major advances in insulin therapy and glucose monitoring technology, achieving and maintaining optimal glycemic control remains difficult for many patients, resulting in persistent physical, psychological, and socioeconomic burdens.

Although research on T1D has expanded significantly, its prevalence continues to rise. This observation raises questions about the completeness of current scientific understanding. It may be that the dominant hypotheses—centered on genetic, environmental, and immunological mechanisms—address only proximate factors rather than the fundamental causes of disease. Thus, it is possible that the true origins of T1D lie beyond the limits of current scientific paradigms. Our previous investigation into type 2 diabetes (T2D) suggested that its fundamental cause is karmic in nature [9,10].

By extension, T1D may share similar underlying mechanisms. In Buddhist philosophy, karma refers to the cumulative consequences of one's actions, speech, and thoughts across both present and past lifetimes. When unresolved karmic debts from previous existences mature and manifest in the present life, they may give rise to disease, particularly in early-onset or congenital conditions—such as genetic disorders [11-14], dermatological diseases [9,15], autism [9,16], epilepsy [9,17], and major depressive disorder (MDD) [18]. Given that T1D often develops during childhood, it may be interpreted as a manifestation of karmic retribution originating from prior lifetimes. Alternatively, it is also possible that the disease represents the retribution of ancestral karma, wherein unresolved karmic burdens are transmitted across generations and manifest in descendants.

Although the concept of previous lives has not been widely accepted within the scientific community, it is a fundamental tenet within Buddhist teachings. According to Dharma, human existence comprises both a physical body and a spiritual essence (the soul). Upon death, the soul departs the body, carrying karmic obstacles, and may subsequently enter a new life cycle when rebirth occurs. The unresolved karma from previous lives may then manifest as suffering or illness in the present life.

From this perspective, if the Dharma can elucidate the true origins of T1D and demonstrate methods by which its effects can be mitigated or reversed, such findings would not only advance understanding of the disease but also substantiate the veracity of Buddhist teachings regarding karma and causality. Accordingly, the present study aims to explore and empirically evaluate the application of Buddhist principles to the understanding and management of T1D.

Pathogenetic Mechanisms & Solutions

As mentioned above, while the scientific community is still arduously exploring whether T1D is caused by genetics, environment, immune imbalance, or a combination of these factors, Dharma has already reversed and even cured T2D [10]. Since Dharma can reverse and cure T2D, does T1D follow the same principle? The following three Q&A sessions are Dharma Master Jun Hong Lu's enlightenments on T1D, from which we can learn the authentic etiology of T1D.

Q&A 1. Diabetes from childhood is a karmic disease [19]

(This dialogue took place over the phone on June 13, 2014)

Caller: Master Lu, my son was born in 2004, the Year of the Monkey. I am very nervous to be speaking with you. I want to ask why he developed diabetes at such a young age.

Master: It is a karmic disease. Getting diabetes at such a young age is a result of karmic obstacles. It is very simple—such early-onset karma of diabetes comes from past lives. From a genetic perspective, if either parent has diabetes, then the child inherits it from them. But from the spiritual perspective, it is because one's ancestors or oneself committed wrong deeds in past lives, so the child is born with chronic illnesses in this life.

Caller: Is there any way to cure him?

Master: Are you calling from Singapore or Malaysia?

Caller: I am calling from Malaysia.

Master: You should contact your local Buddhist practice group. They can guide you on such matters.

Caller: I have already recited many Little Houses (a combination of Buddhist scriptures) for his karmic creditors. Why isn't he getting better yet?

Master: Let me ask you this. If you have not eaten for three

days, and I give you one slice of bread, would that stop your hunger?

Caller: Master, I want to ask another question. I feel that there is a spirit (a respectful name of ghost) in my house.

Master: If you sense a spirit at home, you must offer Little Houses to it. The reason your Little Houses have not worked yet is simply because you have not offered enough. Do you understand?

Caller: I understand. Sometimes I smell strange odors at home. Does that mean there are spirits there?

Master: What kind of smell?

Caller: A foul smell.

Master: Smelling something foul is not a good sign.

Caller: It feels like it follows me every day. Sometimes when I drive, I can smell it in my car.

Master: That is simple to explain. You probably still eat meat at home. Smelling foul odors is common in that case. You need to cultivate your mind sincerely. There is definitely a spirit in your home. Offer 17 Little Houses for your karmic creditor in your house, and things will improve.

Caller: I do not know why, but suddenly a stalk of Guan Yin bamboo started growing in front of my house. How did that happen?

Master: Having bamboo growing in front of your house is a good sign. It would only be unlucky if it did not grow.

Caller: How many Little Houses should I recite for my child's karmic creditors?

Master: Offer 21 Little Houses at a time, continuously, without stopping. He will surely recover.

Caller: Yesterday, I went to perform life liberation. I have done it three times already.

Master: You must persist, just like taking medicine. You cannot say, "Doctor, I took a little medicine, why am I not cured yet?" Medicine must be taken consistently, understand? For your child's condition, you will need to offer 500 Little Houses in total.

Caller: 500?

Master: Yes. After finishing those, continue to offer more. Goodbye.

Q&A 2. Children with diabetes should stop killing, become vegetarians, and exercise more [20]

(This dialogue took place over the phone on Oct. 3, 2014)

Caller: Master, could you please help me take a look? My sister's daughter has developed diabetes. The doctor said it will take about a month to confirm the results, but it seems that one part of her body is not functioning properly. She now relies on insulin injections. What should I do? I have already asked my sister to make a vow, and she is practicing our Guan Yin Citta Dharma Door.

Master: It has only just begun practicing. What use is that?

Caller: My sister has already been practicing for over a year.

Master: This is a karmic eruption. She probably has not been careful in her daily life. If she still eats meat all the time, her diabetes will definitely worsen. Diabetes occurs when the body stops secreting insulin, combined with fat accumulation, liver function decline, excessive sugar intake, high triglycerides, high blood pressure, and heart problems.

Caller: Master, this child is only 14 years old. I do not know how to help her. My sister has already made a vow to become a lifelong vegetarian and to release 10,000 fish.

Master: Let her go ahead and do it. Just continue with the life liberation, and she will gradually improve. There is no shortcut. It will not heal instantly.

Caller: Master, she has to inject insulin three times a day now.

Master: There is no choice. Some people cannot even survive. Compared to those, getting three injections a day is still fortunate.

Caller: Master, if I make a great vow to recite 800 Little Houses and finish them as soon as possible for her karmic creditors, and also release 10,000 fish within about three months for her. Is that okay?

Master: First, tell her to eat less sugar.

Caller: Okay.

Master: Second, exercise more.

Caller: Okay.

Master: Then gradually reduce the insulin dosage. If her condition becomes more stable, inject once in the morning and once in the afternoon; later, once a day. Then take some medicine—ideally transition to oral medication, because long-term injections are not good.

Caller: Oh, if we reduce insulin, should we ask the doctor to prescribe oral medicine?

Master: That is right. Nothing much to add. Everyone only starts to regret when karma manifests, yet they had no such awareness when creating it. Is your sister still eating meat?

Caller: She (note: Her daughter) still eats meat.

Master: There you go. She still does not understand. Let me ask you: which animal is clean? What do chickens eat? What do pigs eat? What about cows and sheep? Can you really eat their flesh?

Caller: No.

Master: They are filthy, yet you still dare to eat them! Remember this: People like your sister (note: sister's daughter), and many others in society, are simply facing their karmic retribution.

Caller: Should my sister's daughter also make a vow to become a vegetarian?

Master: Whoever gets sick should make their own vow.

Caller: The one who is sick is my sister's 14-year-old daughter, and her mother is the one making vows on her behalf.

Master: Oh.

Caller: So, is that okay? Her daughter still eats a little meat occasionally, but we are trying to reduce it because.....

Master: I might as well say, "I still kill people, but only a few." Do you think that is the same logic? Out of so-called compassion, I "try to kill fewer," but still kill occasionally. Does that make sense?

Caller: No, no, Master, I am sorry. I was wrong.

Master: It is the same principle, don't you understand?

Caller: I understand.

Master: Saying, "I don't do bad things anymore, but sometimes I still do a little." It is the same flawed reasoning, right?

Caller: No, Master, compassion must be the foundation. I was wrong, I am sorry. I will tell my sister to continue with her vows and complete the release of 10,000 fish within three months.

Master: Tell her daughter to exercise more and gradually reduce insulin, switching to oral medication. Then she will have hope. Diabetes is not really a disease. If one controls it well, there will be no problems. But if not, the condition can worsen very quickly.

Caller: Okay, Master. Thank you so much.

Master: Alright. People always wait until the last moment to hold on to the Buddha's feet.

Q&A3. A 14-year-old girl with diabetes improved significantly [21]

(This dialogue took place over the phone on Oct. 24, 2014)

Caller: Master, I want to share some good news. On October 5 (Note: misreading 3 as 5), a fellow practitioner called into your program about her niece, who had diabetes at 14 years old. She made a vow to recite 800 Little Houses for her niece's karmic creditors and release 10,000 fish for her niece. Her sister also vowed to become a lifelong vegetarian. We are so grateful to you, Master, and to Guan Yin Bodhisattva! In the past three weeks, she has recited over 100 Little Houses and released 10,000 fish. Her niece's diabetes has greatly improved. She used to take three insulin injections a day, but now only one.

Master: You see!

Caller: Her weight has also returned to normal. At that time, she had lost about ten kilograms, and now it has come back! We must give thanks to Guan Yin Bodhisattva! Thanks to Master as well!

Master: Yes, Guan Yin Bodhisattva is very compassionate.

Caller: The power of vows is truly important.

Master: Guan Yin Bodhisattva is very compassionate, you understand?

Caller: Yes. Once again, we all express gratitude to you, Master. Please take care!

Master: Thank you, everyone. Goodbye.

From the Dharma perspective, T1D is indeed a karmic illness. When a child who has created little karma in this life suffers from T1D, the karmic cause mainly originates from past lives. Karma from previous lifetimes, if not repaid, will be carried by the soul and manifested as retribution in the present life. No one can escape karmic retribution because it is controlled by the law of cause and effect. It is only a matter of time before the debt must be settled.

To truly heal from T1D, one must eliminate the karmic debts. As Master Lu taught, the Three Golden Buddhist Practices—making vows, reciting Buddhist scriptures, and performing life liberation—are the essential path to recovery. The Q&A 2–3 confirms the accuracy and effectiveness of Master Lu's teachings.

Results

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

Case 1. My Recovery Story from Type 1 Diabetes

At age 33, I was diagnosed with T1D. When I was 36, I came across Master Jun Hong Lu's Guan Yin Citta Dharma Door. I began applying the Three Golden Buddhist Practices—making vows, reciting Buddhist scriptures, and performing life liberation—to treat my diabetes. After more than four years of effort, my condition has become much better, and I feel about 70–80% improved. Although complete recovery is still challenging, I firmly believe that only through the Three Golden Buddhist Practices bestowed by Guan Yin Bodhisattva can this illness be fully overcome.

Below are several realizations and experiences I would like to share:

(1). The problem of excessive sleepiness completely disappeared

In the beginning, due to high blood sugar and other reasons, I could not wake up in the morning and often felt exhausted by

noon. I would fall asleep for 3-4 hours before regaining energy. After beginning recitation, my drowsiness quickly lessened. In less than a year, the symptom completely disappeared. Now I rarely need a nap, and even if I do, a short half-hour rest is enough. My sleep pattern has returned to normal.

(2). In the past six months, my blood sugar has been well controlled 70–80% of the time

For people with T1D, blood sugar levels are extremely unstable. One must monitor post-meal, nighttime, and fasting glucose every day. Even a few hours of negligence can cause spikes or drops. My blood sugar once reached nearly 30 mmol/L, and sometimes dropped to as low as 2 mmol/L (while normal levels are around 5).

In the past six months, I have been testing my blood sugar at least twice a day. Based on my data, about 80% of the readings fall within the normal range. My fasting blood sugar is around 8 mmol/L for 80% of the time, and post-meal levels are under 12 mmol/L for 80% of the time. Although the remaining 20% of the time it may still fluctuate, it is much more stable than before.

I firmly believe that by persevering with the Three Golden Buddhist Practices and eliminating karmic obstacles, I will recover completely.

During this time, I dreamed of Master Lu several times. In one dream, He even read my totem. I told Him I had diabetes, and Master said, “It’s okay, it’s okay.”

(3). I removed the insulin pump I had worn for seven years

Since my diagnosis, doctors required me to wear an insulin pump 24 hours a day, even while sleeping, to continuously inject insulin. Seven years of this was excruciating. In summer, I could hardly bathe daily. Despite all this, my blood sugar remained unstable, often fluctuating dramatically and requiring constant dosage adjustments.

After I began practicing Buddhism, a doctor finally helped me remove the insulin pump last year. In the following six months, my blood sugar became much more stable than before.

Moreover, the pump was expensive. The medication, tubing, and batteries cost a considerable amount each month.

(4). My complexion has improved greatly

In recent years, my complexion has become noticeably better. My colleagues and friends often wonder how I could look so healthy despite my illness. We Buddhist practitioners understand that Master Lu has repeatedly taught: once we cultivate our minds, even our appearance will change. I am deeply grateful!

(5). Other ailments have also been cured

During this period, I suffered from several other physical issues. Some of them are quite serious. Sometimes Master Lu’s Dharmakaya would remind me in dreams, and sometimes I realized it myself. By promptly applying the Three Golden Buddhist Practices, I was able to pass through multiple spiritual and physical calamities safely.

Before practicing Buddhism, I used to think I was a good person. People around me also saw me as kind-hearted, which made

some fellow practitioners believe that my illness was caused by karmic debts from past lives. But deep down, I know this disease is also directly connected to my misdeeds in this life. Outwardly, I seemed kind and generous, not competing for worldly interests. Yet I had committed many hidden wrongs. The gravest is sexual misconduct. I confess with deep remorse that I have created immeasurable negative karma through improper thoughts, speech, and actions. Here, I sincerely repent to Guan Yin Bodhisattva and vow to change! Otherwise, karmic retribution will be severe—truly severe!

From childhood onward, I indulged in masturbation countless times, creating immense negative karma. Though unseen by others, the consequence manifested as diabetes—an invisible yet deeply painful illness. I sincerely repent before Guan Yin Bodhisattva and Master Lu.

Furthermore, I am guilty of greed, hatred, and ignorance. Once, I dreamed that among our Buddhist study group, I was the one with the strongest greed, hatred, and ignorance, and later someone offered me medicine in the dream. Perhaps this was a compassionate message from the Bodhisattva, revealing the magnitude of my karmic burdens.

I have also committed abortion, eating meat, bad speech, jealousy, and attachment—so many faults! I am grateful that the Bodhisattva guided me to the path of Buddhist cultivation. I have vowed to become fully vegetarian, perform life liberation, and recite Little Houses to eliminate karmic debts. I also repent for learning Buddhism too slowly.

To my fellow sufferers of diabetes, I earnestly advise you: although each person’s karmic debt is different, any disease that medicine cannot cure is certainly karmic in nature. These karmic debts may come from this life or previous lives, but without doubt, they must be resolved! Don’t assume that those who seem immoral yet appear healthy and successful are truly fortunate—they may have avoided certain karmic causes like sexual misconduct, or they may have cultivated good karma in past lives. Everything abides by the law of cause and effect. If someone truly does evil, retribution will come—only the timing differs. One must resolve one’s own karmic debts personally. What cannot be cured in hospitals must be transformed through making vows, reciting Buddhist scriptures, and performing life liberation.

I will wholeheartedly apply the Three Golden Buddhist Practices to eliminate karmic obstacles, refrain from creating new karma, and strive to completely overcome diabetes. I hope to share my experience to inspire more people to free themselves from illness, understand the true meaning of life, transcend the six realms of rebirth, and attain liberation from suffering.

If there is anything improper or inappropriate in my sharing, I sincerely pray for Guan Yin Bodhisattva and Master Lu for forgiveness.

Shared by: N171

Discussion

To be qualified to operate a motor vehicle, one must first obtain a valid driver’s license. This process requires passing both

theoretical and practical examinations. Possession of a license ensures that an individual can drive safely, thereby protecting not only oneself but also others.

Master Lu once drew an analogy between the soul and a driver, and between the physical body and a car.

When a spiritual entity (or heavenly being) enters a fertilized egg and becomes the animating soul guiding a human body, the maintenance of both physical well-being and moral conduct necessitates the guidance of Dharma knowledge. Mastery of the theoretical foundations of the Dharma contributes to the welfare of both oneself and others.

Just as driving without a license poses risks to both the driver and others, living in the Human Realm without the guidance of Dharma understanding may result in harmful actions, speech, and thoughts. Consequently, the study and practice of the Dharma are as essential to human life as the possession of a license is to safe driving.

Regrettably, many individuals do not have the opportunity to receive systematic Dharma education, either during their formative years or throughout their lifetime. As a result, they may act without a full awareness of the moral and karmic consequences of their behavior, thereby generating suffering through the accumulation of negative karma. Sexual misconduct represents one such form of unethical conduct that leads to harm and karmic retribution (Case 1).

The following section presents two Dharma dialogues on sexual misconduct, in which Master Lu elucidates the karmic consequences associated with such behavior.

Q&A 4. The Types and Karmic Consequences of Sexual Misconduct [22]

(This dialogue took place over the phone on Aug. 2, 2019)

Caller: A fellow Buddhist practitioner has been cultivating for several years, but he still cannot stop committing sexual misconduct. He would like to ask whether he can use his own merits and virtues to pray for the removal of this bad habit.

Master: Sexual misconduct can be divided into two types.

The first type is more serious — that is, engaging in sexual relations with someone outside (of marriage or a committed relationship). This kind of misconduct is very serious and must be eliminated completely. It brings karmic retribution in this very lifetime.

The second type is masturbation. This one depends on the situation. On one hand, it does not directly harm others, but it does harm your own body. However, if in your thoughts you imagine another person, then you are both harming that person and yourself.

Therefore, if you can gradually stop masturbation, the karmic retribution will be relatively light. But for seeking sexual partners outside, the retribution will come quickly in this life. Sooner or later, something very serious will happen.

Caller: He asks if he can pray to use his own merits and virtues to get rid of this bad habit.

Master: Technically, he can, but people like this usually do not have much merits and virtues to begin with. If he is involved with the opposite sex in such a way, then he certainly has no merits and virtues. It is very dangerous, extremely dangerous. The “merits and virtues” of such a person are impure.

Caller: So it is better not to pray that way?

Master: I think it is better not to waste his little bit of pure merits and virtues. Instead, he should pray to the Bodhisattva for blessings and for help in overcoming this habit. Remember, if you have some bad habits that you can still change, the karmic obstacles are not that great. But if you go out and engage in relations with others, that is a very serious problem.

Caller: Understood.

Q&A 5. The Karmic Retribution for Indulging in Sexual Relations Casually (Excerpt) [23]

(This dialogue took place over the phone on Nov. 11, 2011)

Caller: I dreamed that I went to hell. I went there, but I was not punished. I just saw it. I think it was the Fiery Hell mentioned in the *Sutra of the Terra Treasure*. It was terrifying!

Master: That is not good. It may be that you are bearing karmic debts for your mother. It is extremely frightening!

Caller: It was so terrifying! People were hung up just like grilled steaks.

Master: Yes, that is right, that is how it is.

Caller: Inside, there was a large room filled with black charcoal. On both sides, there were people — one side full of those being punished, and the other side full of huge, terrifying beings.

Master: Yes, those are the enforcers. They look fierce because they carry out the punishments.

Caller: I asked them, “Why are you being so cruel, burning these people?” They said, “Who told them to do wrong things?” They are punished countless times a day.

Master: There is also the Avici Hell — the hell of incessant suffering — where there is no break at all. The torment never stops. Just think about it: those who did evil while alive, after death, will suffer exactly like that, feeling the same pain as if it were real flesh and blood.

The reason you were shown that place was to warn you. If you do not do good deeds, I am sorry to say you will also end up in that level. Another possibility is that if your mother goes there, it is this hell.

Caller: There is another possibility. My elder sister dreamed that we were distributing Dharma books, and we did it very successfully. My mother was there too. But then my mother went to the toilet, fell in, and was covered in excrement and maggots...

Master: Oh! That is the Excrement Hell! It is mentioned in the *Sutra of the Terra Treasure*. That hell is filthy and foul-smelling, full of maggots, insects, and snakes biting people! Those who commit evil deeds will end up there. There is no good outcome! So people must never do bad things. Master truly feels heartbroken: Your mother will surely fall into hell!

Caller: She did not really do bad things, except that when she was young, she had several abortions, and also...

Master: Ah, acting carelessly in sexual matters — isn't that doing bad things? People who engage in such behavior will fall into hell. A woman must not indulge in lust. Committing sexual misconduct will definitely lead to hell!

Caller: My mother has had a mental illness for about ten years. Her mind is clear, but she cannot sleep, suffers from depression, and relies on medication...

Master: In reality, she has not physically died yet, but her soul has already been dragged down to hell to receive punishment.

Caller: Yes, sometimes she even takes off all her clothes and stands at the door.

Master: That is because she is being punished. In hell, everyone

is stripped naked! So, women must never behave recklessly, and neither should men! When people say “go to hell” casually in this world, they have no idea. Once one truly falls into hell, the suffering is unbearable beyond imagination!

This knowledge is seldom addressed in academic curricula or medical literature, yet its implications for human well-being may extend beyond the present life. Without such understanding, individuals may experience adverse outcomes—manifesting as physical illness and, from a Buddhist perspective, karmic repercussions across lifetimes.

Over 2,500 years ago, the Buddha taught the Five Precepts: to abstain from killing, stealing, sexual misconduct, lying, and the use of intoxicants. The third precept, abstaining from sexual misconduct, is central to moral discipline.

In Case 1, the individual engaged in sexual misconduct and underwent an abortion, thereby also violating the precept against taking life. These actions, potentially combined with unresolved karmic influences, were associated with the onset of T1D. From a Dharma perspective, abortion is regarded as a serious transgression that may result in various physical and psychological effects, including chronic constipation, infertility or menstrual irregularities, depression, developmental disorders, and breast cancer [16,18,24-26].

Our previous publication, “*Abortion: Unimaginable Consequences and ‘Regret Medicine’*”, discussed how abortion may affect physical, psychological, and emotional health, as well as familial and social harmony [27].

Neglecting Dharma study is analogous to driving without a license—violating fundamental principles without awareness. In the same way, ignorance of moral causality leads to continual transgression of the law of cause and effect.

Compared with sexual misconduct involving others, masturbation does not entail direct interpersonal harm or the risk of pregnancy and is often viewed in scientific discourse as a normal aspect of sexuality with potential physical and psychological benefits [28,29]. However, in the following dialogue, Master Lu offers a contrasting interpretation, emphasizing its potential spiritual and moral harm.

Q&A 6. Masturbation is a serious improper behavior for human beings [30]

(This Q&A was from Master Lu’s blog on May 11, 2012)

Inquirer: A fellow Buddhist practitioner’s husband is in poor health and unable to have sexual relations with her. As a result, she uses tools to seek comfort. She says that if she does not do this, she feels very unhappy. What should she do?

Master: “If she does such things, she will only feel even more unhappy afterward. She should not seek comfort in this way or find pleasure from it, because such acts are considered animal behavior and constitute sexual misconduct. As human beings, we must exercise self-control. If a person cannot restrain their own thoughts, it shows that their mind is filled with many impure and lustful ideas.

Why does she have so many such thoughts? She needs to pay

attention in many areas. For example, be mindful of what she eats, avoid watching erotic material, and dress modestly. These are all external factors that can trigger sexual desire. The difference between humans and animals lies in the fact that humans can control themselves. If someone simply gives in whenever they cannot endure, can that still be called human? Even when a person has diarrhea, they still find a proper place to relieve themselves; they would not just do it anywhere because they could not hold it.

She should recite the *Heart Sutra* more often to elevate her spiritual level. She should also recite the *Eighty-Eight Buddhas Great Repentance* three times a day, and recite Little Houses as well, since her problem may be caused by karmic obstacles from past lives. By studying Buddhism more diligently, she can learn to control her desires. A person with excessive desires is not like a normal human being.

In the Human Realm, the Six Realms of Existence are all reflected: those who constantly quarrel are like beings in the Asura Realm; those with wisdom who bring goodness to others are like beings in Heaven; those who are always competing and struggling are typical humans; those who plot against others in secret are like beings in the Ghost Realm; and what she is doing is behavior found in the Beast Realm.”

Master Lu’s interpretations regarding masturbation differ considerably from contemporary medical perspectives. Readers may evaluate these differing viewpoints and determine which framework aligns with their personal understanding and worldview. It is important to recognize that every action, word, and thought produces corresponding consequences. In Buddhist philosophy, this is expressed through the principle of cause and effect: wholesome causes yield beneficial outcomes, whereas unwholesome causes lead to adverse results. The circumstances we experience in the present are shaped by actions performed in the past. Once the consequences of these actions manifest, remorse alone cannot undo them.

From a biomedical standpoint, T1D is a chronic autoimmune disorder characterized by the immune system’s destruction of pancreatic β -cells, which are responsible for insulin production. In contrast to T2D, which is frequently associated with metabolic and lifestyle factors, T1D is not currently preventable and necessitates lifelong insulin therapy. At present, there is no known cure, and patients must rely on continuous insulin replacement to maintain glycemic control [31].

Nevertheless, Case 1 presents a perspective suggesting that T1D may be reversible through Buddhist cultivation and spiritual practice, paralleling reports of T2D remission achieved through similar methods. Beyond diabetes, other autoimmune conditions, including Crohn’s disease [9], myasthenia gravis [32], vitiligo [33], psoriasis [34], and rheumatoid arthritis [35], have also been reported to show improvement or recovery in individuals engaging in such practices.

From this viewpoint, Master Lu’s teachings propose that physical illness may arise not solely from biological factors but also from karmic and spiritual causes. The Guan Yin Citta Dharma Door framework interprets these conditions as manifestations

of unresolved karmic influences, thereby offering an alternative explanatory model for disease etiology and healing.

For those unfamiliar with Buddhist philosophy, such explanations may appear incompatible with conventional scientific paradigms. However, according to Buddhist thought, the ultimate purpose of the Dharma is to help sentient beings awaken to their inherent nature and transcend suffering. Acceptance or skepticism toward these teachings is a matter of personal belief, yet the tradition cautions against slander or dismissal without understanding.

When heliocentrism was first proposed, it faced widespread disbelief; over time, however, it became universally accepted. Similarly, it is possible that the insights of the Dharma may one day be more widely recognized.

Conclusion

T1D has long been recognized as a chronic autoimmune disease that destroys pancreatic β -cells and requires lifelong insulin therapy, and modern medicine continues to devote enormous resources to discovering genetic, environmental, and immunological solutions. These scientific approaches have undoubtedly improved symptom control and patient survival. But despite such advances, the true cause of T1D remains elusive, and the number of cases continues to rise globally, indicating that current theories address only surface-level mechanisms rather than the root origin of the illness.

T1D is best understood as a karmic illness that arises from accumulated transgressions such as killing and sexual misconduct across lifetimes. By applying the Three Golden Buddhist Practices—making vows, reciting Buddhist scriptures, and performing life liberation—patients can dissolve karmic debts, restore internal harmony, and even reverse physical disease. This understanding unites body and soul, revealing that genuine healing depends not only on medical treatment but also on karma purification and spiritual awakening.

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Conflict of Interest

No.

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Ethical Statement

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

Statement by Translator and Writer

The 6 Q&As and 1 case presentation in the text were translated from Chinese to English based on their intended meaning rather than a word-for-word approach. The remaining portions of the paper were written based on my limited understanding of Guan Yin Citta Dharma Door. If there are any inaccuracies or

deviations from the true meaning of the Chinese version, or if the content does not accurately reflect Master Lu's teachings, I sincerely seek forgiveness from the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, all Buddhas and Bodhisattvas, Dharma Protectors, and Master Jun Hong Lu.

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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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