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Case Report

Sjögren's Disease: Etiology and Recovery

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Abstract

Sjögren's disease (SjD) is a chronic systemic autoimmune disorder marked by immune-mediated destruction of exocrine glands, resulting in debilitating symptoms such as severe dry eyes and dry mouth. Current medical research attributes its pathogenesis to complex biochemical interactions and immune dysfunction. However, this framework has yet to yield a definitive, safe, or effective cure, leaving most patients dependent on lifelong hormone therapy that only manages symptoms while the disease may continue to progress toward disability or blindness. This study, therefore, proposes an alternative pathogenic model and therapeutic perspective based on the Guan Yin Citta Dharma Door, which identifies the "eruption of karma" and spirit affliction as the underlying causes of SjD. Through the application of the Three Golden Buddhist Practices, one patient achieved a remarkable recovery, evidenced by the restoration of lacrimal, salivary, and sweat gland function and the complete cessation of long-term medication use.

Keywords: Guan Yin Citta Dharma Door, Three Golden Buddhist Practices, Sjögren's Disease, Karma, Spirits, Eyes, Mouth, Exocrine Gland, Recovery.

Introduction

Sjögren's disease (SjD) is a chronic systemic autoimmune disorder primarily characterized by lymphocytic infiltration and progressive dysfunction of the body's exocrine glands, particularly the lacrimal and salivary glands. This immune-mediated destruction leads to the hallmark symptoms of keratoconjunctivitis sicca (dry eyes) and xerostomia (dry mouth), which can significantly impair daily functioning and quality of life [1]. Sjögren's syndrome can present with a wide range of systemic manifestations, including fatigue, arthralgia, and neurological complications [2-4]. SjD exhibited 2.32-fold higher suicide mortality than normal people [5]. There is currently no cure for SjD [6, 7]. Management strategies focus on symptomatic relief, prevention of complications, and modulation of the immune response in more severe cases. Thus, exploring other therapies is required. Given the reported success of the Guan Yin Citta Dharma Door in treating intractable diseases [8, 9], this study exam-

ines the clinical benefits of Buddhist practice for patients with SjD.

Worldviews, Mechanisms & Solutions

The pathogenesis of SjD is believed to be multifactorial, involving complex interactions among genetic predisposition, environmental triggers, and dysregulated immune activation (**Figure 1**). A central feature is B-cell hyperactivity, leading to autoantibody production, including anti-Ro/SSA and anti-La/SSB antibodies [10, 11]. Although the precise mechanisms remain incompletely defined, salivary gland secretory dysfunction has been strongly linked to mitochondrial structural damage and functional impairment [12].

In addition, T cells represent a substantial immune cell subset in SjD pathogenesis; they contribute to the breakdown of self-tolerance and constitute a major proportion of both

tissue-resident and infiltrating immune populations within the salivary glands [13].

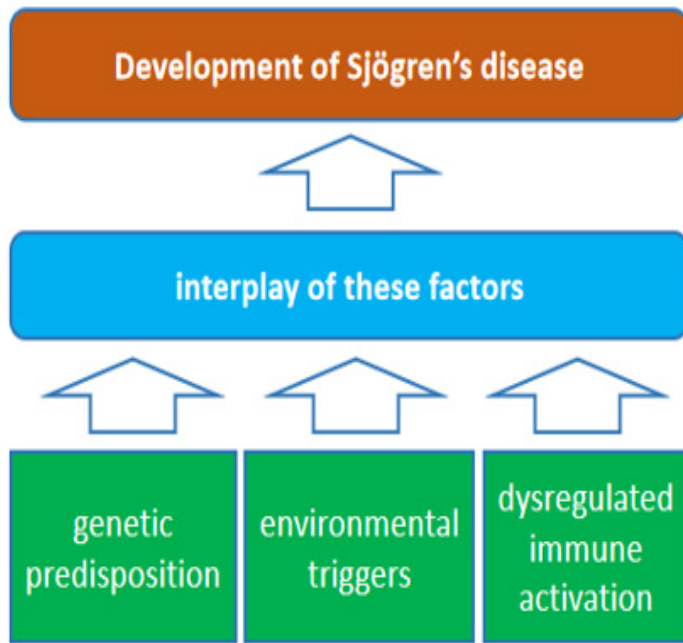


Figure 1. Scientific perspective on the development of SjD. Current models propose that genetic predisposition, environmental triggers, and dysregulated immune activation, contribute to SjD. However, these associations are largely based on observational evidence rather than definitive causal data. Moreover, enumerating numerous potential contributors and their interplay without clear prioritization may imply that none is individually essential. Importantly, therapies derived from this framework have not yielded satisfactory clinical outcomes, suggesting that the underlying mechanisms extend beyond those captured by this model.

In medical science, SjD is classified as an autoimmune disorder, for which curative therapies remain largely unavailable. This reflects a broader challenge in modern medicine: the limited ability to fully elucidate the underlying mechanisms and develop definitive treatments for autoimmune diseases. Consequently, current clinical management primarily targets symptom control rather than addressing the root causes. Identifying and investigating novel pathogenic pathways is therefore essential to advance more effective and potentially disease-modifying therapies.

Our previous reports have suggested that certain autoimmune disorders may be reversed or even cured through Buddhist practices. According to Buddhist Dharma principles, these disorders arise from the eruption of karma, which leads to the attachment of spirits to the body, resulting in illness [8, 9]. Here, the term spirit respectfully refers to the souls of deceased humans or animals. When these spirits depart, patients may experience natural recovery.

To facilitate the healing process, a structured spiritual path is required. The Guan Yin Citta Dharma Door, as taught by Dharma Master Jun Hong Lu, offers such a path and has reportedly achieved therapeutic success in conditions such as Crohn's disease [8], myasthenia gravis (MG) [14], psoriasis [8, 15], rheumatoid arthritis (RA) [16], systemic lupus erythematosus (SLE) [17], systemic sclerosis (SSc) [18], type 1 diabetes (T1D) [19], and vitiligo [20]. These results indicate Buddhism is effective at treating autoimmune diseases.

To further examine these claims, we present SjD as an additional autoimmune condition to explore whether the Guan Yin Citta Dharma Door may have a therapeutic effect.

Results

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

Case 1. From Despair to Renewal: My Journey of Healing SjD Through Faith

At the age of twenty-eight, I was hospitalized for emergency treatment due to a serious illness. After three days of intensive care, my condition not only failed to improve but worsened, and my life was hanging by a thread.

Based on descriptions in international medical literature, my attending physician administered large quantities of oral Western medications. This resulted in severe damage to both of my kidneys, causing blood in my urine. Subsequent examinations revealed that I had sponge kidneys, a condition rarely seen in clinical medicine. In order to restore kidney function and sustain my life, I began taking traditional Chinese medicine for over ten years. However, I grew weary of such a life of suffering and developed the thought of stopping medication altogether.

About nine months after discontinuing the Chinese medicine, I experienced severe hematuria again. Hospital treatment showed little improvement. After multiple consultations and adjustments in medication type and dosage, the symptoms gradually improved. A hospital professor suggested a kidney transplant, but I chose to continue with Chinese medicine to preserve my life. Thus, I resumed long-term use of herbal medicine.

In early 2013, I began experiencing gynecological discomfort and sought medical treatment for over three months. Not only did my condition fail to improve, but new complications arose. I was diagnosed with dry eye disease. After more than two months of treatment without improvement, doctors recommended further examination at a specialized immunology department. I was ultimately diagnosed with systemic Sjögren's syndrome.

This diagnosis struck me like a bolt from the blue. I was already a long-term patient with sponge kidney disease. This was truly adding insult to injury. The doctor told me directly, "This disease is incurable. No country in the world can treat

it. You can only rely on lifelong hormone therapy to prolong your life, but the condition will still worsen over time. Eventually, you may go blind. You must be mentally prepared.” Hearing this was devastating.

After returning home, I wondered why fate was so unfair to me. I even had thoughts of suicide, feeling that my life was over and not worth living. I decided to give up treatment and did not follow the doctor’s advice to take lifelong hormone medication.

After that, my condition deteriorated rapidly. My eyes felt like they were being pierced by needles—red, swollen, and bloodshot. Due to severe dryness, my conjunctiva was completely damaged, and my cornea began to shed, leaving me unable to open my eyes. Even on cloudy days, I had to wear sunglasses and could barely go outside. My mouth produced no saliva; my tongue cracked, and eating became impossible because any contact caused pain. I survived only on light, liquid food. My throat was dry and painful, often leaving me unable to speak. The inside of my nose was also dry and painful. Even in 40-degree heat, I wore long sleeves and pants, yet I could not sweat at all. My body felt like it was burning. My skin cracked, and my fingernails separated from the flesh, causing bleeding. The pain was unbearable.

Fortunately, in April 2014, I was blessed to meet a fellow practitioner of the Guan Yin Citta Dharma Door, who introduced me to Master Lu’s books and Buddhist Scriptures, including the Little Houses. At that time, my condition was very severe. My vision was poor, and my tongue was stiff and painful, making it impossible to recite Buddhist Scriptures. I initially set the books aside.

One day, I picked up the Buddhist Scriptures and the introductory handbook again. I sincerely prayed to Guan Yin Bodhisattva for compassion, asking that my tongue would not hurt when reciting and that I could see the text clearly, as I truly wished to cultivate my mind well. As the saying goes, when one makes a vow, the Buddha responds. From then on, I could see the Buddhist Scriptures clearly, and the pain in my tongue gradually eased. I was able to recite properly. I am deeply grateful for Guan Yin Bodhisattva’s compassionate blessings.

After completing my daily recitations, I began offering Little Houses to my karmic creditors and the aborted child. After offering 21 Little Houses, my gynecological condition improved noticeably. After offering 800, I felt a significant improvement in my overall health.

I returned to the hospital for a check-up. The doctor told me, “Maintaining your current condition is already very good. Do not expect further improvement or a cure.” However, I longed to regain full health.

One night, I heard a voice in my dream: “You need to perform life liberation; only then will your illness improve.” When I woke up, I was overwhelmed with emotion. I believed it was Master Lu guiding me. I realized I had overlooked another important Golden Practice—life liberation. I immediately

went to the market and released ten black fish. I am deeply grateful for the compassionate blessings of Guan Yin Bodhisattva and my Master.

Once, I met fellow Buddhist practitioners at a temple who cared for me like family and invited me to join their monthly life liberation activities. I am truly grateful to all of them.

After offering 1,600 Little Houses to my karmic creditors, my bodily functions improved significantly. During a routine eye examination, the doctor was astonished that I, with SjD, could have moisture in my eyes. I was overjoyed. It was truly a miracle! My complexion improved, and my sweat and saliva returned to normal. The doctor found it incredible.

I proudly told my doctor that my Dharma Master is Jun Hong Lu. It was the Guan Yin Bodhisattva and my Master who had saved me.

Before attending a Dharma conference in Hong Kong in 2015, I underwent a kidney ultrasound. Previously, my kidney condition showed a hyperechoic mass/focus with acoustic shadowing that was 11–13 mm; this time, it had reduced to only 3–4 mm. I am deeply grateful.

At the end of 2016, I stopped taking the Chinese medicine I had used for over twenty years. Surprisingly, the bleeding symptoms never returned.

SjD had also affected my liver. Tests showed abnormal liver function. Through making vows, reciting Buddhist Scriptures, life liberation, and maintaining a vegetarian diet, the pain gradually disappeared.

In 2016, my daughter, who also practices the Guan Yin Citta Dharma Door, sent an email to the 2OR Australia Oriental Radio regarding my illness. Upon receiving a reply, the Master said that the amount of life liberation I had performed was still far from sufficient. I am deeply grateful for the Master’s compassionate guidance.

In 2018, I had a dream in which I exposed countless fish to the scorching sun. I realized this symbolized harmful actions I had done in a past life. My current illness was a karmic consequence. I deeply repented.

Later, through further guidance in dreams, I was reminded again to perform more life liberation. With the help of fellow Buddhist practitioners, I carried out several large-scale releases.

I am deeply grateful to the Guan Yin Citta Dharma Door. It has not only freed me from the suffering of illness but also given me profound insight: without hardship, there is no growth or awakening. Only those who have suffered truly understand how to cherish life.

I deeply treasure this Dharma Door. I firmly believe that as long as I sincerely recite Scriptures and pray to Guan Yin Bodhisattva, everything will improve. One must cultivate compassion, plant good causes, and form positive affinities. To encounter the Dharma in this life is the greatest blessing. The greatest happiness in my life is having encountered my Master, met so many kind fellow Buddhist practitioners, and found such a wonderful Dharma Door. I will continue to dili-

gently cultivate, respect my teacher, and help more sentient beings.

Shared by: G198

Discussion

The clinical gap in managing SjD is a central theme in this study, as modern medicine currently lacks a complete understanding of the disease's etiology and fails to provide a definitive, safe, and effective cure. While research has identified multifactorial pathogenic pathways, including genetic predisposition, environmental triggers, and dysregulated immune activation, the exact mechanisms remain elusive [21].

Current clinical management is heavily focused on symptomatic relief and the prevention of secondary complications rather than addressing the root cause of the autoimmune response. Standard treatments often rely on lifelong hormone therapy to prolong life, yet these do not stop the eventual progression of the disease. The "incurable" label and the prospect of progressive disability, such as blindness, contribute to significant mental health burdens, including high suicide mortality rates among patients.

Given that conventional medicine often reaches a therapeutic plateau in managing intractable diseases, exploring alternative pathogenic frameworks becomes essential. The Guan Yin Citta Dharma Door proposes a spiritual etiology, suggesting that such disorders arise from the "eruption of karma" and the attachment of "spirits" to the human body.

In this case, the patient had killed numerous fish in a previous life, generating heavy negative karma that manifested in this life as SjD. Compounding this condition, she also underwent an abortion in this lifetime. According to this framework, the spirit of the aborted child may attach to the body, potentially acting as triggers that exacerbate disease activity and worsen clinical symptoms.

With the underlying causes thus identified, treatment is directed toward resolving karmic debts and assisting these spirits to ascend. The Guan Yin Citta Dharma Door offers a structured approach to achieve this through the Three Golden Buddhist Practices.

Master Lu once enlightened us that "life liberation is the act of repaying past karmic debts. Why must we liberate lives? Do you think life liberation is a game? Its impact is not just about longevity; it is about clearing your past karmic debts. You have the karma of killing from your past. By releasing lives, aren't you settling that debt (Wenda20170310)?"

This is precisely why Master Lu's Dharmakaya frequently appears in her dreams, reminding her to release lives to settle her karmic accounts. Her debt is heavy, yet as an ordinary person, it is difficult for her to fully realize its extent; indeed, few people truly understand the actions of their past lives. As her karma is cleared and the baby spirit is ascended, her SjD

is gradually being healed.

The therapeutic effects of these practices were notable. Her eyes regained moisture, salivary function returned to normal, and perspiration resumed. In addition, improvements were observed in gynecological, renal, and hepatic function.

Notably, after decades of reliance on traditional Chinese medications, she was able to discontinue all treatments without experiencing relapse. This outcome challenges the conventional understanding of SjD as a chronic, progressive, and incurable autoimmune condition.

Based on this study and our previous research into autoimmune diseases, including Crohn's disease, MG, psoriasis, RA, SLE, SSc, T1D, and vitiligo [8, 15-20], we observed that while immunologists have spent centuries searching for the underlying causes of autoimmune responses, the fundamental factors are actually karma and the presence of spirits. Once these spiritual root causes are addressed through Buddhist practice, these conditions need no longer be viewed as incurable, chronic, or progressive diseases.

The Dharma emphasizes the fundamental importance of observing the precepts. This case demonstrates that adhering to these ethical guidelines is not merely a requirement for Buddhists but is equally vital for non-Buddhists. Transgressing these precepts can lead to profound suffering, effectively creating a "hell on earth." In this Age of Dharma Decline, these precepts are frequently broken, leading to severe consequences, most notably through the act of killing, which includes abortion and miscarriage.

Our research suggests that the resulting killing karma is a primary driver for a vast array of chronic and severe conditions. These include MG, psoriasis, RA, T1D, asthma, syringomyelia, chronic idiopathic constipation, glutaric aciduria type I, severe depression, oppositional defiant disorder, schizophrenia, autism spectrum disorder, Prader-Willi syndrome, drug addiction, facial paralysis, epilepsy, breast cancer, dysmenorrhea, lumbar disc herniation, diabetes type II, persistent vegetative state, attention deficit hyperactivity disorder, bipolar disorder, liver cancer, frequent bone fracture, anorexia nervosa, lung cancer, and dermatitis [14-16, 19, 22-47] (**Figure 2**).

The patient's experience demonstrates a fundamental truth: the Law of Cause and Effect. The negative causes she planted in both her past and current lives resulted in the adverse consequences she faced in this life, perfectly illustrating how this law governs one's fate and destiny. However, after encountering the Dharma, she began planting positive causes by making vows, reciting Buddhist Scriptures, and liberating lives. Consequently, she harvested the good effect of restored health. Taken together, her journey serves as a powerful testament to the truth of Master Lu's teachings.

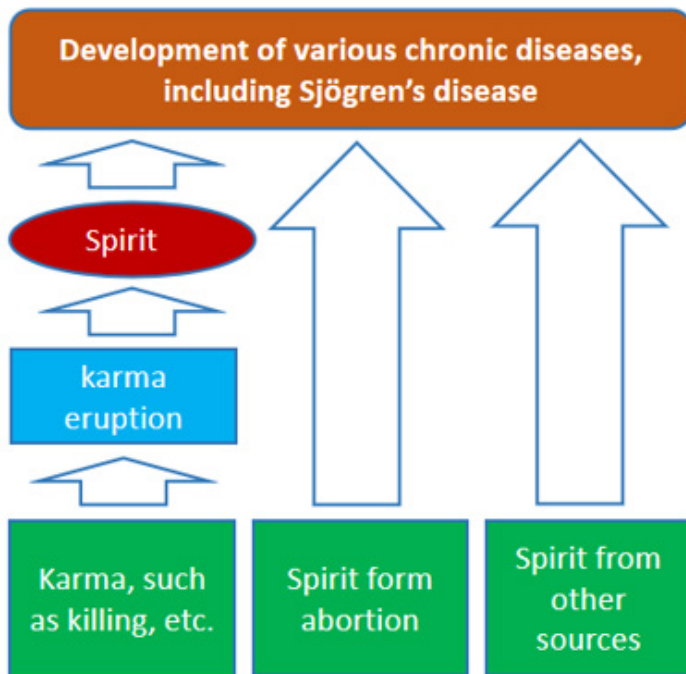


Figure 2. Dharma-based perspective on the development of SjD. While the Guan Yin Citta Dharma Door does not dismiss scientific findings regarding contributing factors to SjD, it regards them as secondary. In this framework, spirit(s) and ripening karma are proposed as the primary drivers of disease development. Accordingly, recovery is achieved by resolving karma and ascending the associated spirits. Based on this principle, patients may attain remission or cure of SjD, suggesting that the Dharma model offers an alternative account of the disease's underlying mechanisms.

Conclusion

If a person repeatedly slaps their own face, we would rarely interpret this as purely voluntary; it would more likely indicate the influence of some coercive external force. Addressing such “self-harming” behavior could involve several lines of inquiry:

- Genetics: examining family history for inherited predispositions.
- Environmental factors: modifying the individual's surroundings.
- Physical dysfunction: assessing whether the arms or neuromuscular system are impaired.
- External force: identifying and removing the coercive agent itself.

By analogy, when the immune system attacks the body's own tissues, it may also be driven by an external influence rather than acting in isolation. In biomedical science, efforts to treat autoimmune conditions typically focus on the first three approaches: genetic susceptibility, environmental triggers,

and immune dysfunction. In contrast, Buddhist frameworks emphasize a fourth pathway: addressing unseen external forces through the Dharma.

The difficulty with this fourth approach lies in its invisibility. If such external influences cannot be directly observed, they remain outside the scope of conventional scientific investigation, limiting our understanding of potential non-material contributors to disease. From this perspective, the concept of “spirits” is proposed as a possible missing factor in explaining autoimmune phenomena.

Accordingly, this line of reasoning suggests that karma and spirits may function analogously to “superantigens,” amplifying immune responses in a way that contributes to chronic autoimmune illness.

Correspondingly, by eliminating karma and ascending these spirits, patients with autoimmune diseases, including those with SjD, can achieve healing. Ultimately, karma and spirits are the root causes of SjD.

Is it, then, that karma and spirits are to blame? No. We must ask: where does this karma and these spirits originate? They originate from her own actions: the abortion of her child and the killing of numerous fish. Ultimately, she herself is the instigator of her own SjD.

To recover her health, she must first repent. Yet repentance alone is not enough; she must repay her “karmic creditors”, i.e., the spirits, through the offering of Little Houses. Even repentance and repayment are not sufficient on their own; she must actively perform the liberation of lives. Only then will the Bodhisattva allow her karma to be eliminated and grant her forgiveness.

Once the spirits have been ascended and the karma eliminated, her health can finally be restored.

Dharma's success does not conflict with science. The difference between Dharma and science is not fundamental; rather, Dharma posits the existence of coercive external forces or “superantigens” that remain beyond current scientific observation. As scientific methods and instruments advance, it is possible that what is now described as the “spiritual world” may become observable, at which point knowledge within Dharma could be incorporated into the body of scientific data.

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

No.

Financial Support

None.

Ethical Statement

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

Statement by Translator and Writer

The case presentation in the text was translated from Chinese to English based on its 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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