

Addressing Male Genetic Infertility through Buddhist Practice

Xinghong Yang*

Independent scientist, Gainesville, Florida, USA

*Corresponding author:

Xinghong Yang, PhD, Independent scientist, Gainesville, Florida, USA. Email: dr.yang.ttk@gmail.com. ORCID: <https://orcid.org/0000-0001-8063-430X>.

Abstract

Male infertility, often resulting from genetic defects such as Y chromosome microdeletions, remains a major contributor to reproductive failure worldwide, affecting up to half of all infertile couples. Despite technological advances like intracytoplasmic sperm injection, which can achieve fertilization through assisted methods, these interventions cannot correct the underlying genetic abnormalities or address the emotional and karmic consequences of repeated embryonic loss. Therefore, this paper integrates biomedical understanding with Buddhist philosophy, proposing that male genetic infertility may also represent a karmic disease arising from unresolved karmic debts and the influence of spirits (a respectful name of ghosts), as taught by Dharma Master Jun Hong Lu. Through the Five Golden Buddhist Practices (五大法宝)—making vows (许愿), reciting Buddhist scriptures (念经), performing life liberation (放生), repenting of wrongdoings and refraining from doing them (大忏悔), and studying *Buddhism in Plain Terms* (学习《白话佛法》)—patients can purify their karma and restore natural fertility. A documented case demonstrates that spiritual cultivation can overcome medically defined genetic infertility, suggesting a complementary model in which Dharma practice harmonizes with modern science to transform both physical conditions and karmic destiny.

Keywords: Guan Yin Citta Dharma Door, Golden Buddhist Practices, Karma, Spirits, Intracytoplasmic Sperm Injection, Y Chromosome Microdeletions, Conception.

Received: October 17, 2025;

Accepted: October 23, 2025;

Published: October 30, 2025

Introduction

Infertility is defined as the inability of a couple to achieve pregnancy within a certain period despite regular sexual intercourse [1]. It affects an estimated 10–15% of couples of reproductive ages globally [2]. Genetic factors account for a substantial proportion of these cases, particularly in instances of idiopathic infertility where no clear environmental or medical cause can be identified. Genetic infertility encompasses chromosomal abnormalities, single-gene mutations, and epigenetic dysregulation that impair gametogenesis, fertilization, or early embryogenesis.

Male factors contribute to about 50% of all infertility cases. Male infertility is a multifactorial disease that can stem from multiple etiologies, which can be congenital or acquired [3]. In human male infertility, approximately 4% of infertile men are currently identified with genetic reasons, yet most (60–70%) still lack a definitive diagnosis and remain unexplained [4].

In males, well-documented causes include Y chromosome microdeletions (YCM), Klinefelter syndrome, and mutations in genes regulating spermatogenesis [5–7]. Among them, YCM are the most common molecular genetic causes of azoospermia and severe spermatogenic impairment. Given the well-established cause-and-effect relationship between complete azoospermia factor (AZF) deletions on the Y chromosome and impaired sperm production, YCM screening has become a fundamental diagnostic tool in the clinical evaluation of severe male factor infertility [8].

Based on current scientific knowledge, YCM is strongly associated with male infertility. To address YCM, intracytoplasmic sperm injection (ICSI) has been applied [9]. By selecting viable sperm, ICSI may achieve successful fertilization. However, the likelihood of sperm retrieval depends on the specific type of deletion, and men with AZF deletions generally exhibit lower clinical pregnancy and live birth rates [10].

Citation: Xinghong Yang (2025) Addressing Male Genetic Infertility through Buddhist Practice. J Gyne Womens Heal Care 1: 1-9.

In practice, this technology almost inevitably leads to the loss of some fertilized embryos.

In Buddhism, it is believed that once an egg is fertilized by sperm, a spirit (a respectful name for a ghost) enters it, forming a soul. At that moment, a new life is created — both the embryo and the soul are essential, and neither can exist as a living being without the other [11]. If the fertilized embryo dies, it is regarded as a miscarriage. Upon death, the soul departs from the embryo and becomes a spirit again. Having nowhere to go, the spirit often attaches itself to the mother, her other children, or even the medical professionals involved in the procedure. Such spirits may bring misfortune or illness to those they cling to [12].

Modern medicine primarily regards conception as the ultimate goal of fertility treatment. Once fertilization is achieved, it is generally considered a success, with little attention given to the spiritual or karmic implications of embryonic loss. The potential impact of miscarriage or embryo disposal on the mother's physical and emotional well-being, the surviving children, and the overall harmony of the family is seldom explored. These dimensions fall outside the boundaries of biomedical inquiry. In contrast, those who understand Buddhist teachings view the creation of life as a sacred process intertwined with karma and spiritual causality. They therefore approach assisted reproductive technologies with greater mindfulness and reverence for the karmic consequences that may arise.

Dharma Master Jun Hong Lu enlightens us that genetic problems are manifestations of karmic obstacles [11]. His theory finds resonance in conditions such as glutaric aciduria type I (caused by mutations in the glutaryl-CoA dehydrogenase gene), Prader-Willi syndrome (resulting from deletions or mutations on chromosome 15), and Down syndrome (caused by an extra copy of chromosome 21) [13-15].

Karma debts that have not been repaid in this lifetime carry over into future lives for retribution, potentially manifesting as genetic diseases. In this view, genetic disorders are essentially karmic diseases. The observed genetic deficiency serves merely as a marker of heavy karma from a previous life. This understanding can be further supported by the fact that eliminating karma can lead patients with genetic deficiency to recovery [13-15].

Since male infertility resulting from genetic deletions is also a form of genetic disorder, it too can be alleviated through karmic purification to enable conception. To explore this possibility, we will present four of Master Lu's enlightenments along with a clinical case, aiming to validate His theory and offer guidance for couples seeking to conceive without creating new karma.

Key Dharma Concepts

For readers unfamiliar with Buddhism, some of its principles and concepts may initially seem difficult to understand. This section provides a brief introduction to key Buddhist ideas to enhance comprehension.

Unlike science, which views human life purely as a physical phenomenon, the Dharma teaches that life also contains a soul. Much like a computer requires both hardware and software to

function, the human body and soul are interdependent. Without either, normal functioning is impossible.

After death, the body is cremated and the ashes are buried, but where does the soul go? When the soul leaves the body, it usually becomes a ghost, respectfully called a spirit (灵性). Such spirits may go to hell, where there is little freedom, to the underworld (地府), where there is more freedom, or be reborn as an animal or human. However, aborted or miscarried infants are not so fortunate. They are not qualified to enter the underworld or to be reborn [12]. Instead, they often attach themselves to their mothers, causing illness such as depression or infertility.

To heal depression or enable conception, one must help these attached infant spirits ascend through proper Buddhist rituals. Modern medicine has no means to do this, as it remains skeptical about the existence of the spiritual realm. Therefore, illnesses rooted in spiritual causes are often beyond the reach of medical treatment [11].

In the Age of Dharma Decline, such rare and intractable conditions have become increasingly common. Out of great compassion for all sentient beings, Guan Yin Bodhisattva entrusted Master Jun Hong Lu to transmit the Guan Yin Citta Dharma Door to the human world. This practice teaches people to use Little Houses (a combination of four Buddhist scriptures) to help spirits ascend to higher realms, freeing both the spirits and the living from suffering. Detailed explanations can be found in our previous publications [11, 16]. For an illustration of the Little House, see [17].

On Dharma Master Jun Hong Lu's official blog, numerous documented cases of healing can be found. The Chinese website is available at (<http://www.lujunhong2or.com>), and the English website at (<https://guanyincitta.com>). Without exception, these cases bear witness to the truth and efficacy of the Dharma.

Pathogenetic Mechanisms & Solutions

From the above Introduction, it is evident that from a scientific perspective, male infertility caused by genetic deletions is regarded as a genetic disease, and currently, there is no effective treatment other than ICSI.

However, from a Dharma perspective and based on our previous reports [11, 13-15], male infertility caused by genetic deletions is viewed as a karmic disease manifested through the presence of spirits. To help readers become familiar with the Buddhist understanding of this issue, the following section presents 4 Q&As in which Master Jun Hong Lu explains the underlying causes of infertility, the path toward recovery, and the reasons behind a heartbeat stopping.

Q&A 1. Master Lu's Teachings: Answers to Letters of Inquiry [18]

(This dialogue took place over the phone on July 6, 2015)

Inquirer: When a fellow practitioner was pregnant with her first child, the baby had no fetal heartbeat. She prayed to Guan Yin Bodhisattva, saying: "If I have no karmic affinity with this child, please, Bodhisattva, take the child with You and let him cultivate properly by Your side." Since then, the couple has been

unable to conceive. Recently, she dreamt of this child again. In the dream, she wanted to bring the child home. When she passed by a temple, Guan Yin Bodhisattva told her she could not take the child home because she had not recited enough mantras and sutras.

Master: First of all, she must not speak carelessly. A stillbirth does not automatically mean that the child can ascend to Heaven. She vowed to send him upwards, but if he lacks the qualification and karmic affinity to follow Guan Yin Bodhisattva, he cannot go. Where can he cultivate then? He can only remain with her. She said, “Please Guan Yin Bodhisattva take him away so that he may cultivate by Your side,” but he does not have the merit to do so. The body has died, but his soul is still attached to her. She must recite more Little Houses for him.

Q&A 2. The Cause that a Child Conceived without a Fetal Heartbeat; Fervent Prayers without Effort Cannot Bring Results [19]

(This dialogue took place over the phone on June 19, 2016)

Caller: Master, you once read a totem for a fellow Buddhist practitioner, telling her how many Little Houses she needed to recite before she could conceive. She did conceive, but two months later, an examination showed no fetal heartbeat. Was the child there to repay her a life, or did she do something improper during those two months?

Master: In situations like this, she herself should be very clear. The doctor already told her baby cannot be saved, but she insisted on making vows and repaying vows. Some things are man-made. She brought it upon herself. When a person seeks nothing (“无求”), she has no resentment or regret. But when she seeks something (“有求”), this world does not give you what you do not have just because you ask. Let me give you one example: a flower without a seed, it cannot bear fruit... [connection lost].

Wenda20160619B 11:30 – the listener reconnects and Master continues:

At the beginning of the pregnancy, the doctor already said the child could not be kept. You can go ask her; she insisted on it.

Caller: So, this child was here to repay her a life, right?

Master: Yes. In principle, it was to repay her a life, and once repaid, it is over. Frankly speaking, one reason is to repay her a life, another is to collect debts. If the child dies like this, she feels sad and heartbroken, but actually, the last bit of her karmic debt is being collected.

Caller: I understand.

Master: This is an emotional debt being repaid.

Caller: The doctor advised her to terminate the pregnancy.

Master: You, see? As I said, once you have an abortion, there is no way out.

Caller: In this kind of situation, how many Little Houses should be offered to help the child ascend?

Master: Forty-nine is enough. Tell her to think it through. Listen to that previous case in this phone program. Master personally drove the child over in the dream, and after eight years of infertility, the baby was born. After the Hong Kong Dharma Conference, the baby arrived—a beautiful, healthy boy delivered by C-section. When I deliver a child like that, it is certainly a Bodhisattva. Whether she has that blessing depends on her own cultivation. When I “send” a child to someone, that person must have cultivated themselves exceptionally well, such as working hard, saving others, and making great vows.

Caller: Yes, yes, “Child-sending Master Lu.”

Master: No, no. This is all due to her own merits and virtues. Understand?

Caller: Understood. Master, you mean that if she propagates the Dharma well and saves people, when she prays for a child, she naturally inspires you to bring a heavenly Bodhisattva down to be her child.

Master: Exactly. Because she moved others deeply, she worked tirelessly to save people.

Caller: Master, what you said just now really gives hope and guidance to those praying for children.

Master: Look, those who pray fervently but never put in effort never get what they want. In the end, they even complain, “Why doesn’t Bodhisattva respond?” (laughs)

Caller: Right, right, “I prayed to Bodhisattva—why hasn’t a child been sent yet?” That is what they say.

Master: Why not observe what others are doing? Why doesn’t Bodhisattva send you a baby?

Caller: Yes. Master, I remember a fellow practitioner who was very devoted to saving people. She prayed to Bodhisattva for a child, and that very night she dreamt of the Child-giving Guan Yin Bodhisattva.

Master: See?

Caller: You see how sincere she was...

Master: Listen again to that earlier woman’s recording. Eight years without a child, and now she has one.

Q&A 3. An Unascended Aborted Child Causes the Fetal Heartbeat to Stop [20]

(This dialogue took place over the phone on May 2, 2020)

Caller: Hello! Master Lu. I want to ask on behalf of a fellow practitioner. His wife, born in 1989, the Year of the Snake, is now two months pregnant, but an examination showed no fetal heartbeat. Could you please take a look? This practitioner has cultivated for many years.

Master: The fetus’s soul has been taken away. One of her previously aborted children has not left; now it prevents her from giving birth. This is why I always tell you to ensure all your aborted children are ascended. Understand?

Caller: Yes. Is there any way to remedy it now?

Master: I don’t know. This depends on the Bodhisattva. From what I see, it is not viable anymore; the soul has been pulled away. Try praying again.

Caller: Okay.

Master: How many months now?

Caller: Two months.

Master: Yes, the soul has been pulled away. Pray again; otherwise, she will have to wait until next year, after June.

Caller: After June next year to conceive again, right?

Master: Yes.

Caller: Should she recite Little Houses?

Master: Yes, definitely.

Caller: How many?

Master: Sixty-four.

Caller: And life release?

Master: 380 fish.

Caller: Should “her name’s karmic creditor” or “her name’s child” be written on the Little House?

Master: It is already her child, the “woman’s name’s child.”

Caller: So, write “her name’s child”?

Master: Yes.

Q&A 4. Stillbirth, even if not a Voluntary Abortion, Requires Little Houses [21]

(This dialogue took place over the phone on June 26, 2020)

Caller: If a friend has a stillbirth, not by voluntary abortion, should she still recite Little Houses?

Master: Let me ask you: if you run over someone with your car unintentionally, are you still sentenced? Do you have guilt?

Caller: Yes. How many Little Houses generally?

Master: You recite until the child spirit leaves.

Caller: It was a stillbirth, not intentional.

Master: That doesn't matter. The child died in her womb. It is related to the mother. Dying in her womb means it is at least partly due to negligence or lack of proper care. Women are pitiful; once pregnant, they lose much of their freedom. They cannot eat cold food, cannot eat overheated food, cannot exercise excessively, and cannot bump their belly because anything can happen. If you were careless and the child miscarried, do you think you have no guilt?

Caller: Yes.

Master: Then recite continuously until the child departs, and 49, 78 Little Houses as needed.

Caller: Okay. Thank you for your compassionate teaching, Master.

Master Lu's enlightenment bridges scientific and Dharma perspectives on male genetic infertility. From the biomedical standpoint, genetic deletions—particularly YCM—disrupt spermatogenesis and are recognized as key causes of azoospermia and severe infertility, with ICSI serving as the available and effective current therapeutic option. However, its overall success remains limited due to low sperm retrieval and live birth rates, while potential side effects are often overlooked.

In contrast, from a Buddhist viewpoint grounded in Master Jun Hong Lu's teachings, such genetic defects are manifestations of karmic diseases caused by unascended spirits and unresolved karmic debts. Recovery is therefore possible through karmic purification using the Five Golden Buddhist Practices—making vows, reciting Buddhist scriptures, performing life liberation, repenting of wrongdoings and refraining from doing them, and studying *Buddhism in Plain Terms*. Master Lu's Q&A teachings explain that infertility, miscarriage, and embryonic loss often result from spirits of aborted or miscarried children seeking resolution, and that dedicated spiritual cultivation and compassionate practice can restore fertility naturally, offering an alternative pathway beyond modern genetic intervention.

Results

The following is a testimony from a practitioner of the Guan Yin Citta Dharma Door. It illustrates how she successfully conceived a baby by following Master Lu's teachings, even though her husband suffered from a chromosomal deletion.

Case Presentation: Defying Genetic Odds: How Guan Yin Bodhisattva Blessed us with a Healthy Vegetarian Baby

I was born in 1990, now 35 years old. In 2014, by karmic affinity, I encountered Guan Yin Citta Dharma Door and began following my benevolent Dharma Master Jun Hong Lu and the fellow practitioner who helped me embark on this practice.

Since then, I have been diligently cultivating with respect for my Master, faithfully following His teachings, and upholding the Five Golden Buddhist Practices with perseverance and gradual progress.

In 2018, the karmic condition to establish a Buddhist altar ripened. With the compassionate help of fellow practitioners, I finally set up the altar I had long wished for. On the very same day, incense curled upward, and the oil lamp manifested a large lotus flower.

In 2019, under the blessings of the Bodhisattva, I made four vows:

- (1). Be a lifelong full vegetarian;
- (2). Release 100,000 lives in this lifetime;
- (3). Only practice Guan Yin Citta Dharma Door in this lifetime and never regress;
- (4). Be one of the hands and eyes of Guan Yin Bodhisattva and help destined sentient beings.

Since then, I have lived every day filled with Dharma joy, purity, ease, and happiness.

In November 2023, my karmic affinity for marriage matured, and I married my husband.

The very next day after our wedding, I discovered I was pregnant. Filled with joy, I went to the hospital for an early check-up. Yet life is impermanent—my happiness lasted only one night before it was shattered by devastating news. The ultrasound showed no fetal heartbeat at 7 weeks, and the doctor suspected poor embryo quality, suggesting abortion.

The result pierced my heart like thousands of arrows. I sat blankly in the hospital corridor, breathless from grief, while my husband was at a complete loss. After waiting a week with no improvement, I had no choice but to undergo an abortion. The doctor recommended sending the embryo for genetic testing. The results showed chromosomal deletion, which the doctor explained as "survival of the fittest." Though he said it was natural, I could not move past the pain and fell into depression.

I did not pay much attention to my postpartum recovery, but because I consistently recited mantras and sutras daily and chanted Little Houses, while also persistently engaging in life liberation, my body has recovered quite well.

In May 2024, I became pregnant again. This time, my feelings were mixed: joy shadowed by fear. At 5 weeks, the ultrasound again showed no heartbeat. After another two weeks, still no heartbeat. I felt I had entered the darkest moment of my life, suffocated by despair, even wishing to end it all.

On May 29, I sought comfort from fellow practitioner L, who helped me receive 175 recited Little Houses through karmic affinity. Though this pregnancy also ended, I believed these Little Houses helped me ascend the spirit of the miscarried child and eliminate karmic obstacles blocking my path to motherhood.

Although I was in despair, I could feel Guan Yin Bodhisattva constantly calling out to me: not to sink into my emotions, but to stay awake and understand that this was impermanence, caused

by karmic obstacles and insufficient affinity. I could also sense the Dharma Protectors pulling me up and helping me regain clarity.

Because of this second experience, I happened to meet a retired director from the reproductive department of the City Hospital, who patiently analyzed the reasons behind my two miscarriages. The doctor suggested that my husband and I undergo the most precise tests at the lowest cost to check whether there were abnormalities in our chromosomes. Half a month later, the report came out: I was healthy, and all aspects of my reproductive system were normal. Unfortunately, my husband was found to have a chromosomal deletion, which was the fundamental cause of my two miscarriages.

The doctor said that in my husband's condition, even with In Vitro Fertilization (IVF), the success rate would only be one in ten. To put it bluntly, it meant that having children was practically impossible. Since Master Lu had taught that IVF involves killing many embryos, I explained my faith to my husband and firmly expressed my stance: not to undergo IVF [12]. Even if it meant I could never become a mother in this lifetime, I was determined not to pursue IVF. My husband felt very sad and helpless, as for a man, this was a blow to his dignity. I could only show him compassion and care. He, in turn, respected my decision.

While comforting my husband to ease his heart, encouraging him to go with the flow and not be sad, I also had to make myself strong and face this second miscarriage with courage. After this second blow, my depression worsened. I suffered from severe insomnia and loss of appetite, and had to seek help from the psychiatric department. The psychiatrist diagnosed me with major depression, anxiety disorder, and panic disorder. Later, the doctor prescribed antidepressants and sleeping pills. After taking them, my emotions did stabilize, and I could rely on the sleeping pills to fall asleep. But these psychiatric medications made me feel like a walking corpse: lying in darkness, sleeping without any will to do anything, eat, or drink.

In this dazed state, I muddled through more than half a month, until one day I suddenly felt completely clear-headed. A voice called out to me to be strong, and at the same time, a warm current blessed me. I knew it was Guan Yin Bodhisattva who had come. I thought to myself that I could no longer take these psychiatric drugs; I had to pull myself together. These kinds of medications make a person increasingly dull, even causing the soul to scatter. I forced myself to get up, wash, and go before my altar to offer incense. I knew that only the Dharma could save me, only Guan Yin Bodhisattva could save me.

So, I persisted in using the Five Golden Buddhist Practices to rescue myself and prayed to Guan Yin Bodhisattva to save me. I made the following vows:

(1) Never undergo IVF;

(2) In this lifetime, no longer be attached to having children. If there is still a karmic affinity for children in my destiny, may Guan Yin Bodhisattva compassionately grant me a child with Buddha nature and good health. I will surely guide this child

to become a disciple of the Buddha, to learn Guan Yin Citta Dharma Door, to study the Dharma together, and to share my experience to spread Guan Yin Citta Dharma Door.

(3) If there is no karmic affinity, I will not force it. I will let go of everything and entrust my whole body and mind to the Bodhisattva's arrangement, without attachment.

Day by day, my depression fluctuated; sometimes I could think things through, sometimes I fell back into pain and could not extricate myself. I knew all this was karmic obstacles, and all the adversity was a test. Husband and wife share common karma, so my husband's karmic obstacles are also mine. Although he believes in karma, he does not recite Buddhist scriptures or cultivate, and this too is his karmic obstacle. I resolved to let go completely, to work hard at accumulating merits and virtues, and not to be attached to the pain and obstacles before me. I used the Five Golden Buddhist Practices to persist in eliminating karmic obstacles, studied *Buddhism in Plain Terms* to understand Dharma principles, and learned to use the Bodhisattva's wisdom to resolve the doubts in my heart, dispel my ignorance, and open my wisdom.

In November 2024, quite unexpectedly, I became pregnant again. I had already prepared myself to live a life without children, ready to devote myself to an ascetic life. And yet, with just that one time of intimacy with my husband, I unexpectedly conceived. This time, I felt calm about the pregnancy; I do not even know how to describe my emotions: my heart just felt empty. To my surprise, at seven weeks, the ultrasound showed a fetal heartbeat, and the development was good. The doctor reminded me not to worry, saying that embryos are stronger than we often imagine. From the very first step I took into the hospital, everything went smoothly, as if it had all been prearranged. The small hospital doctor suggested I transfer to a major Class A tertiary hospital, recommending a highly experienced director for prenatal care.

At the new hospital, throughout the entire pregnancy, the medical staff were patient and caring. All prenatal check-ups went smoothly. Every step was like a green light, successfully passing every examination.

In these seven years of a pure vegetarian diet, I developed a love for studying food combinations and preparing both Chinese and Western dishes. During my pregnancy, all test results and bloodwork reports were excellent, no anemia, no malnutrition. In early pregnancy, I never vomited, had no edema, and gained weight only in the baby, not myself. Friends, relatives, and fellow Dharma practitioners who saw me were amazed, saying that from behind, one could not tell I was pregnant. My hands and feet had not thickened, my face had not changed, only my nose had grown bigger. By the ninth month, the doctor was also astonished: a vegetarian mother with such good nutrition, carrying a healthy baby estimated at about 3.5 kilograms.

On the morning of August 11, my water suddenly broke, and the baby was ready to be born. I was very nervous and scared, as I was home alone at the time and my husband had just left for work. I forced myself to calm down, immediately went before my altar to offer incense, and prayed to Guan Yin Bodhisattva to

compassionately make the best arrangement for me, blessing me with a smooth delivery. Then I offered the final batch of 7 Little Houses to my karmic creditors, along with 3 previously prepared self-reserved recitations of the *Great Compassion Mantra*. After that, I lay down and waited to be taken to the hospital.

Once there, everything went smoothly. In just two hours, I delivered by cesarean section and safely gave birth to a healthy 3.5-kilogram baby. The doctor said the surgery was very successful, and the baby was born very clean, without vernix—fair, pure, and beautiful. They even praised the birth of a pure vegetarian baby.

Now my baby has already reached one month old. During the confinement period, apart from daily rest, I never stopped doing my daily recitations and offering Little Houses. Whenever I had enough energy, I naturally picked up my counter to recite sutras and mantras. That is why I recovered very well. Just half a month after delivery, apart from my belly not yet fully shrinking back, my hands, feet, and face had basically returned to how they were before pregnancy. To my surprise, the fine lines on my face from before pregnancy became lighter, and after giving birth, my skin looked even more delicate and radiant. I know that all of this, both big and small, came from the compassionate blessings of Guan Yin Bodhisattva. I was filled with Dharma joy and gratitude.

I hope to use my whole experience—from surprise to sadness, from sadness to despair, from despair to letting go, and from letting go back to joy—to share my story and encourage others. My deepest realization is that life is truly impermanent, and only the Dharma can change destiny. “A fortune teller may accurately predict when you will marry or when you will die, but there is one person they can’t predict—those who practice Buddhism. Because once people practice Buddhism and recite mantras and sutras, the blessings of the Bodhisattva will change their fate (Master Lu Reply to Letters No. 236).”

One of my friends, who has been very accurate in reading people’s fate through the Eight Characters (character), said that my case truly proves that vow power is greater than destiny. According to fate, my husband and I were destined to have a daughter. However, before pregnancy, I had a dream of a boy, and indeed, I gave birth to a boy.

From a medical perspective, my husband’s condition involved a genetic abnormality that rendered him infertile. However, through the profound compassion of Guan Yin Bodhisattva, we were blessed with a child, and I safely gave birth. This miracle aligns with our Master’s teaching that the fate of Buddhist practitioners transcends prediction. By studying Buddhism, reciting mantras and sutras, and cultivating the mind, we can truly transform our destiny.

Throughout my journey of seeking and carrying a child, I have outlined the merits and virtues that contributed to our success as follows:

(1). With the help of Dharma practitioner L and other fellow practitioners, I received 175 Little Houses during my second pregnancy. The merits and virtues of these Little Houses largely helped to eliminate karmic debts and laid a solid foundation for my third successful pregnancy and delivery.

(2). After my second miscarriage on June 25, 2024, I vowed to complete, within three years, the recitation of 500 Little Houses, the release of 10,000 fish, and 108 recitations of the Eighty-Eight Buddhas Great Repentance. The 500 Little Houses were dedicated to my karmic creditors, to resolving karmic grievances, and to eliminating karmic obstacles. Dharma practitioner L noted that this was a profound vow. The greater the vow, the stronger the resolve in the Dharma, which fosters mind cultivation, awakens wisdom, and helps eradicate karmic debts.

(3). During my healthy pregnancy in November 2024, Dharma practitioner C, who introduced me to the Guan Yin Citta Dharma Door and has since become my closest Buddhist friend, like family, provided immense support. In the later months of my pregnancy, around the eighth month, I was extremely exhausted, reciting Little Houses more slowly, and my spirit felt weak. Practitioner C, along with other practitioners, helped stabilize my pregnancy by contributing 61 Little Houses.

(4). During my postpartum confinement on August 18, Dharma practitioner C and L2 contributed a total of 10 Little Houses, which helped me regain energy and recover physically after childbirth.

(5). Since my first miscarriage in November 2023, I have released countless lives. Each time, at least 1,200 fish per batch, and at least five such batches. I have lost count of how many fish and turtles I have released. Whenever I felt the thought of releasing lives, I simply did it.

(6). Throughout the entire process, I never stopped doing my daily recitations and Little Houses. When I had enough energy, I could complete five Little Houses in a single day; when energy was low, I still managed at least five in a week. Up to now, I have recorded a total of 348 Little Houses recited personally.

I always remember what Master once enlightened, “As long as you strengthen your resolve in the Dharma, just cultivate without worrying about the results—one day, the water will boil.” This teaching has been deeply imprinted in my heart and I will never forget it.

In just 35 years of my life, I have experienced things that many people may never encounter, and I have tasted pains and joys that others may not experience.

I am grateful for the hardships in my life, for they have become the conditions that enhance my wisdom and strengthen my path of learning Buddhism. They are also the provisions for my return to Heaven in the future. I am even more grateful for the joys in life, which are the blessed virtues I accumulated in past lives, now transformed into a blessing reward in this lifetime, offering me a touch of sweetness amidst suffering. Enjoying these material blessings also reminds me not to indulge or become complacent, but to accumulate and preserve more merits and virtues. After this life ends, these merits and virtues should no longer be turned into a blessing reward in future lives. Since this lifetime is my last, I must awaken, diligently cultivate, perform good deeds, help liberate more destined sentient beings, and strive toward ceasing the cycle of rebirth once and for all.

The greatest blessing of this life is to have encountered the Dharma, to practice Guan Yin Citta Dharma Door, and to receive the blessings, protection, and guidance of Guan Yin Bodhisattva, the Buddhas, Bodhisattvas, and Dharma Protectors.

I hope my story can awaken those destined to read it, helping them understand that in life, besides going with the flow of causes and conditions, one must also accumulate merits and virtues, develop wisdom, and diligently eliminate karmic obstacles. Through the Dharma, one can change their destiny, turning great troubles into small ones, and small troubles into nothing at all.

Shared by: Y167

Discussion

Infertility remains one of the most challenging global health issues, with about 50 million couples suffering from infertility around the world, and men are equally involved [6]. Although genetic research has identified YCM, Klinefelter syndrome, and other monogenic mutations as common causes, current medical approaches, such as ICSI, merely circumvent the genetic barrier rather than curing it. Moreover, ICSI is often accompanied by the inevitable loss of embryos, highlighting the limitations of a purely biomedical model that focuses on conception rather than the holistic well-being of the parents, child, and family harmony.

From a Dharma perspective, as elucidated by Master Lu, genetic infertility is not merely a random biological defect but a karmic manifestation—an outcome of unresolved karmic debts or the presence of unascended spirits from past abortions and miscarriages. This spiritual interpretation complements rather than contradicts scientific understanding, offering a metaphysical framework that accounts for the unseen spiritual dimensions of human suffering. In this view, the YCM or other genetic defects serve as karmic “markers,” revealing deeper causes rooted in the law of cause and effect.

The clinical case presented in this study demonstrates that through the Five Golden Buddhist Practices—making vows, reciting Buddhist scriptures, performing life liberation, repenting of wrongdoings and refraining from doing them, and studying *Buddhism in Plain Terms*—infertility attributed to chromosomal deletion can be overcome. The patient’s transformation from despair and repeated miscarriage to successful conception and delivery of a healthy child provides a living example that karmic purification can transcend biological limitations. These results echo the teachings of Master Lu that spiritual cultivation can alter one’s karmic field and thereby transform destiny, aligning individual practice with universal compassion and moral responsibility.

Therefore, integrating Buddhist principles with modern medicine may offer a more comprehensive framework for understanding and treating infertility. While science addresses the external mechanisms, Dharma reveals the internal causes and pathways to true healing. The harmony between these two dimensions underscores a future direction in which karmic purification and biomedical innovation may jointly guide humanity toward both physical and spiritual renewal.

At present, many countries around the world are experiencing negative population growth. In 2024, 40 countries faced depopulation [22]. This trend has sparked global concern about the long-term survival and stability of humankind on Earth. Reversing this situation may be extremely difficult if we rely solely on science. Although science has brought humanity immense material prosperity, it has contributed little to spiritual advancement. More importantly, science, an ideology almost universally trusted, has failed to resolve thousands of rare and intractable diseases, among which hereditary infertility is one [11].

When science cannot provide answers, it is unwise to remain stubbornly dependent on it. This article offers a new path of hope for patients with hereditary infertility through the teachings of Buddhism. Master Lu has revealed the root causes of intractable diseases, including hereditary infertility, and countless successful cases have verified the effectiveness of His methods in practice. More documented cases of infertility, both male and female, will be gradually published in the future.

In fact, the Guan Yin Citta Dharma Door has not only helped to heal genetic disorders but has also brought recovery to many other rare and intractable diseases. These include mental illnesses, neurological conditions, drug addiction, skin diseases, cancers, and more [16, 23-36]. The next step, therefore, is to further promote and apply this wisdom and methodology so that a greater number of people may benefit from it.

Buddhism not only offers healing for difficult and complex diseases but also elevates the moral and spiritual foundation of human civilization. For instance, the Five Precepts of abstaining from killing, stealing, sexual misconduct, lying, and intoxicants help prevent or reduce illnesses caused by negative karma. At the same time, they guide ethical conduct, promote harmony among people, and enable humanity to prosper across generations, ensuring the preservation and continuation of human civilization.

Conclusion

Male genetic infertility represents not only a biomedical condition but also a profound moral and spiritual challenge. Scientific research identifies chromosomal deletions and gene mutations as key causes, yet effective therapeutic options remain limited. The teachings of Dharma Master Jun Hong Lu reveal that such disorders may stem from karmic debts accumulated through past actions, particularly the harm caused to sentient beings. From this viewpoint, true healing requires the purification of karma.

The case presented provides evidence that diligent Dharma practice, including making vows, reciting Buddhist scriptures, performing life liberation, repenting of wrongdoings and refraining from doing them, and studying *Buddhism in Plain Terms*, can lead to the restoration of fertility even when genetics appear irreversible. This transformation exemplifies how karmic purification may change one’s biological and spiritual destiny. Ultimately, the integration of science and Dharma offers a broader path to understanding human infertility, where modern medicine treats the body, and Buddhism heals the soul, leading toward balance, compassion, and liberation from suffering.

Acknowledgments

Dharma practitioners Rachel, Shangen, and Purple assisted in the manuscript preparation process. Their work is greatly appreciated.

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

Disclaimer of Liability

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

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.

References

1. Ersoy E, Gonel A (2025) How FSH and LH analogs affect fertility hormone results. *Medicine (Baltimore)* 104: e44413.
2. Barada S, Alameer M, Aldaheri RH, Hamdan H, Kashir J (2025) Of mice and men: translating mouse knockout models of human male infertility. *Reproduction* 170: e250260.
3. Dhikhirullahi O, Zhang Z (2025) Male infertility. *Syst Biol Reprod Med* 71: 416-438.
4. Zhao Q, Peng H, Chen J, Zhang H, Ma Y (2025) A systematic review and evidence assessment of monogenic gene-disease relationships in human male infertility. *Front Endocrinol (Lausanne)* 16: 1643543.
5. Chernykh VB, Bragina EE, Kurilo LF, Pankratenkova MA, Kashintsova AA (2025) Meiotic Arrest and Synaptonemal Complex Failure in Infertile Men with Y Chromosome Microdeletions. *Cytogenet Genome Res* 22: 237-254.
6. Afkari M, Saboori-Darabi S, Shahzadeh Fazeli SA, Amiri-Yekta A (2025) Male infertility and its ties to next generation sequencing as a new forward path to definite diagnoses. *Gene* 965: 149651.
7. Kaltsas A (2025) Cystic Fibrosis and Male Infertility: From Genetics to Future Perspectives in Assisted Reproductive Technologies. *Genes (Basel)* 16: 994.
8. Krausz C, Abrardo C (2025) The Y chromosome: male reproduction and beyond. *Fertil Steril* 123: 921-932.
9. Li L, Liu X, Wang X, Zhang H, Liu R (2025) Effects of AZFc (b2/b4, b1/b3, b2/b3, and gr/gr) deletions and primary duplications on the outcomes of the first intracytoplasmic sperm injection treatment cycle: A single-center retrospective cohort study. *Andrology* 13: 1757-1771.
10. Colaco S, Narad P, Singh AK, Gupta P, Choudhury A (2025) Fertility Predictor-a machine learning-based web tool for the prediction of assisted reproduction outcomes in men with Y chromosome microdeletions. *J Assist Reprod Genet* 42: 473-481.
11. Yang X (2024) Treating Rare and Intractable Diseases via Guan Yin Citta Dharma Door. *Health Sci J* 18: 1137.
12. Yang X (2025) Abortion: Unimaginable Consequences and 'Regret Medicine'. *Invest Gynecol Res Women's Health* 5: 490-511.
13. Yang X (2024) Etiology and Treatment of Glutaric Aciduria Type I. *J Clin Med Img* 8: 1-13.
14. Yang X (2025) Etiology and Treatment of Prader-Willi Syndrome. *EAS J Biotechnol Genet* 7: 13-18.
15. Yang X (2025) Insight into Down Syndrome and its Rehabilitation. *J Pediatr Res Rev Rep* 7: 1-12.
16. Yang X (2025) Schizophrenia: Etiology, Recovery, and Prevention. *Journal of Neurology and Neurosurgery* 1: 1-22.
17. Yang X (2024) Alzheimer's Diseases are Reversible from a Dharma Perspective. *Health Sci J* 18: 1145.
18. Lu JH (2015) Master Lu's Teachings: Answers to Letters of Inquiry 475.
19. Lu JH (2016) The cause that a child conceived without a fetal heartbeat; fervent prayers without effort cannot bring results. *Wenda20160619A* 50: 50.
20. Lu JH (2020) An unascended aborted child causes the fetal heartbeat to stop. *Zongshu20200502* 00:30.
21. Lu JH (2020) Stillbirth, even if not a voluntary abortion, requires Little Houses. *Wenda20200626* 14:24.
22. Countries with Declining Population (2025). <https://worldpopulationreview.com/country-rankings/countries-with-declining-population>.
23. Yang X (2025) Oppositional Defiant Disorder: Underlying Mechanism and Solutions. *WebLog J Fam Med* 2025: a1502.
24. Yang X (2024) Severe Depression: Etiology, Recovery, and Prevention. *Haya Saudi J Life Sci* 9: 427-446.
25. Yang X (2025) Borderline personality disorder: Healing through dharma practices. *Epidemiol Public Health* 3: 1064.
26. Yang X (2025) Severe Mental Health Disorder Recovered. *Journal of Psychiatry Research Reviews & Reports* 7: 1-6.

-
27. Yang X (2024) Autism Spectrum Disorder: Etiology, Recovery, and Prevention. *J Medical and Clinical Case Reports* 1: 1-16.
 28. Yang X (2025) Parkinson's Disease: Etiology, Recovery, and Prevention. *WebLog J Alzheimers Parkinsons Dis* 2025: b2501.
 29. Yang X (2025) Epilepsy: Etiology, Pathogenesis, and Cure. *Neurosurgery and Neurology Research* 2: 1-17.
 30. Yang X (2025) Drug Addiction: Root Cause and Spiritual Resolution. *J Public Health Care Res Epi* 1: 1-18.
 31. Yang X (2024) Eczema: Etiology, Recovery, and Prevention. *WJDC* 1: 1-16.
 32. Yang X (2024) Healing Chronic Urticaria Through the Guan Yin Citta Dharma Door. *Saudi J Nurs Health Care* 7: 369-374.
 33. Yang X (2025) Efficiently Curing Dyshidrosis. *WebLog J Dermatol* 2025: c1901.
 34. Yang X (2025) Vitiligo: Etiology and Cure. *Skin and Dermatological Research* 3.
 35. Yang X (2024) Surviving Late-Stage Cancers by Practicing Guan Yin Citta Dharma Door. *Health Sci J* 18: 1155.
 36. Yang X (2025) Breast Cancer: True Causes and A Natural Path to Healing. *Journal of Cancer and Oncology Care* 1: 1-10.