

# Life is Composed of Soul and Body

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## Abstract

Despite remarkable progress in genetics, neuroscience, and pharmacology, modern medicine still cannot explain or cure thousands of rare and refractory diseases, including numerous psychiatric, neurological, dermatological, metabolic, and oncological conditions that remain resistant to all conventional treatments. However, an accumulating body of documented clinical recovery cases, together with direct observation of the spiritual realm through the Dharma Eye of Dharma Master Jun Hong Lu and the systematic practice of the Guan Yin Citta Dharma Door, clearly demonstrates that human existence comprises both a physical body and an immortal soul. The majority of treatment-resistant illnesses stem from either partial loss or dissociation of the soul, or from occupation of the body by external souls (deceased humans or animals, i.e., spirits). This paper therefore presents rigorous, verifiable evidence for the objective existence of the soul and the spirit world; elucidates the precise karmic and spirit mechanisms behind many diseases currently classified as “incurable” by modern medicine; and demonstrates that the Five Golden Buddhist Practices of Guan Yin Citta Dharma Door-making great vows, reciting Buddhist scriptures, performing life liberation, reading *Buddhism in Plain Terms*, and repenting of wrongdoings and refraining from doing them—provide a reproducible, effective pathway to partial or complete recovery. All these extraordinary outcomes rest upon the recognition of the soul’s existence. Accordingly, Buddhism is not merely a belief system, but the ultimate science of life, health, and the true nature of consciousness.

**Keywords:** Guan Yin Citta Dharma Door, Five Golden Buddhist Practices, Soul, Spirit, Karma, Little Houses, Dharma Master Jun Hong Lu.

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## INTRODUCTION

Contemporary understanding of the soul remains deeply divided. The scientific community largely excludes it from serious investigation, viewing it as a metaphysical or religious notion outside empirical reach, whereas religious and philosophical traditions universally affirm its existence as the immortal, conscious essence of a person.

Philosophers have long regarded the soul as the seat of life, identity, and consciousness, debating its location or diffusion throughout the body [1, 2]. Today, neuroscience often reduces it to observable brain functions, yet the ontological question and the nature of consciousness remain unresolved [3, 4]. The fundamental barrier is the soul’s invisibility and non-material nature: no conventional instrument can detect it, rendering its scientific study profoundly challenging.

This impasse changed decisively with Dharma Master Jun Hong Lu’s dissemination of the Guan Yin

Citta Dharma Door. Possessing the fully opened Dharma Eye, Master Lu could directly perceive souls or spirits (a spirit is a dead human or animal soul), providing verifiable insights into the spiritual world. Just as the microscope revealed microbes once thought invisible, the Dharma Eye serves as the essential “instrument” for observing the soul transforming what was previously untestable into a domain of direct, repeatable observation and clinical application [5].

In this article, we will demonstrate the existence of the soul with undeniable evidence from the perspective of Master Lu’s Buddhist teachings. Furthermore, we will show that the soul not only exerts a profound influence on our physical well-being, but also that it is usually eternal, neither arising nor perishing, and is far more important to us than the physical body.

On March 6, 2015, Master Lu answered a phone caller on a question of the relationship between the physical body and the soul [6]. He explained that the physical body is something borrowed from your parents.

Let me test you. Who do you think gives you your soul? The soul is something you inherently possess; it has always been you. The soul in your previous life and the one before that is the same soul. It is you! Let me give you a simple example: a car represents your physical body, and you, the owner of the car, represent your soul. You may damage one car and replace it with another, but the driver remains the same, doesn't he? That driver, you, is the soul.

Unfortunately, this profound understanding has been embraced primarily by Buddhist practitioners, while remaining largely unknown or misunderstood by the broader population. Yet its significance far surpasses anything we can imagine: it is nothing less than the key to resolving thousands of currently incurable diseases and to comprehending the ultimate nature of human existence.

## RESULTS

### Part 1. Evidence of Life is Composed of a Soul and a Body

There is a substantial body of traditional, cultural, and experiential evidences that describe life as comprising both a soul and a body. According to Buddhism, when the soul departs from the body, it often becomes a "ghost." We use the term "spirit" in place of "ghost" as a more respectful and neutral expression. "Spiritual" is used as the adjective form of spirit.

Below, we present five types of evidence that have been interpreted within this perspective as supporting the existence of the soul:

### 1. Master Lu Perceives Spirits through His Dharma Eye

Dharma Master Jun Hong Lu can clearly see the spirits attached to a person whether they are human or animal, male or female, old or young. He can describe their appearance, preferences, and habits, as well as identify which part of the body is being afflicted by the spirit and the karmic cause-and-effect relationship behind the suffering. His observations are often verified by those who consult Him. Master Lu then prescribes corresponding Dharma-based methods for resolving these spiritual issues. Feedback from countless followers has shown that these Dharma methods are highly effective, often far surpassing conventional medical approaches, especially in cases of rare or intractable diseases.

For living individuals, as long as one provides their Chinese zodiac sign and year of birth, Master Lu can answer all relevant questions. For the deceased, once given the name and year of death, He can reveal where the being currently resides, describe the person's appearance before death, the cause of death, and any messages or wishes they may have. There are hundreds of thousands of such verified audio and video recordings available.

Thus, Master Lu is not only one who possesses the special divine power to perceive the spiritual world but also one who uses it to help ordinary people understand the existence of the soul, the spirit, and the Ten Dharma Realms, etc. The invaluable teachings and evidence He left behind clearly demonstrate both the reality of the soul and its vital role in human life. For Chinese materials, please visit (<http://www.lujunhong2or.com>); for English resources, refer to (<https://guanyincitta.com>).

### 2. Some Children and Elderly Individuals Can Perceive Spirits

Children, particularly those under the age of five, may also possess the ability to perceive the spiritual world. The following story describes an experience of a young girl who repeatedly saw spirits [7].

When I was a child, before the age of nine, I could see the spiritual world. However, my parents never believed what I said. They thought I was imagining things and often scolded me. Evenings were the most terrifying time for me. I could see spirits staring at me silently, their presence frightening yet wordless. When I told my parents, I was punished. It was unbearable for such a young girl.

At school, I struggled to concentrate and suffered from unexplained nosebleeds every day. On cloudy or rainy days, I could often see spirits. One afternoon, when it was overcast and about to rain, I saw a spirit wearing a raincoat enter my home. I could not see its face. It walked straight into the kitchen, then stood motionless in the living room for the entire afternoon. When my mother returned from work, I told her what I had seen, but again, I was scolded. My childhood passed in fear and confusion, with no one understanding what I experienced or being able to explain it.

When I entered college, one winter night in my freshman year, I suddenly heard someone whispering my name repeatedly while I slept in my eight-person dormitory. Startled, I remembered what my parents had always warned me: never respond if someone calls your name at night. So I did not reply. Yet the voice persisted. Terrified, I ran to sleep in another girl's bed. The same thing happened the following night. It was a man's voice this time. My parents insisted I was simply exhausted and imagining things, but the experience continued for a week, leaving me in constant fear. My roommates could not understand, and eventually, I had to return to my own bed.

One evening, as the voice called my name again, I gathered the courage to say, "No matter how many times you call me, I will not respond." Suddenly, I heard a group of spirits, including child spirits, saying, "Go away, go away, we will talk about it later!"

Today, my mother, my mother-in-law, and my sister all recite Buddhist scriptures sincerely. Each of them has benefited greatly from their Buddhist practice.

Her experience demonstrates that the spiritual world truly exists. It is simply invisible to ordinary people. It is alarming when parents lack understanding of the Dharma; they may punish their children for what they believe to be “nonsense.” That is already a minor situation. Some parents even send their children to psychiatric hospitals. The problem is that many doctors also do not understand the Dharma and have no idea what the children are actually seeing. They regard it as hallucination and may prescribe psychiatric medications. These drugs only produce side effects and cannot eliminate the child’s spiritual sensitivity. As a result, a child who is not ill may end up becoming truly ill through such treatment.

Additionally, old people may see spirits, particularly during the Underworld festivals [8].

Although it is not a disease, seeing spirits whether in children or adults is often an uncomfortable experience. In response to a letter dated August 15, 2011, Master Lu provided a Dharma method for addressing this condition, including guidance on how to close an infant’s Celestial Eye [9]. His answer follows.

This ability is temporary. It usually closes automatically by the age of five. However, this ability is not good for the infant’s mind, as it can cause fear. Some babies cry constantly because their Celestial Eye is open. In such cases, parents should pray to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for protection, recite the *Great Compassion Mantra* more often, and ask the Bodhisattva to help the child close the Celestial Eye and bless the child with peace and safety. Only Guan Yin Bodhisattva can resolve such matters; human efforts alone can not.

### 3. Psychics Can Perceive Spirits

Spirits may carry one or more of the five kinds of supernormal cognition (五种神通), which allows them to directly see the non-physical world. During attachment to a human body, the person gains the ability to access the same invisible landscape. The habitual attachment produces the sustained extrasensory repertoire popularly labeled “psychic.” Thus, psychics can perceive spirits.

Master Lu discouraged consulting psychics for help, as most psychics’ abilities come from spirits. Therefore, seeking help from psychics is equivalent to seeking help from spirits. Not only does this fail to resolve one’s problems, but it may also invite misfortune. Instead, one should seek help from the Bodhisattva.

### 4. Ordinary People Can Perceive Spirits Through Dreams

For most ordinary people, we cannot directly see the spiritual world, but we can perceive it through dreams. For example, dreaming of a deceased person means one has seen a spirit. Likewise, when a mother performs recitations to help the spirit of her aborted child ascend, she may dream of the child happily saying goodbye to her. This signifies that the spirit has departed and the ascension has been successful.

### 5. Some Recall Their Past Lives via Dreams

Throughout history and across different cultures, many people, especially children, have been able to recall their past lives. There are numerous reports on this phenomenon, yet the scientific community has been unable to provide a consistent and reasonable explanation. In fact, this aligns perfectly with the Buddhist teaching of reincarnation within the Six Realms of Existence (cycle of rebirth, the samsara or reincarnation in six paths) (六道轮回). As Master Lu explained through an analogy, just as a driver can change to another car and continue driving, the soul leaves one physical body and continues living in another.

Our reports also document Buddhist practitioners who recall past-life episodes in dreams, such as burning others’ skin [5], operating a restaurant [10], or seizing others’ gold bars [11], that coincide with the onset of their present illness and remit only after Buddhist practices.

### 6. Some Retain the Bodhisattva in Alaya Consciousness

A 19-year-old young man, raised in an English-speaking country, had virtually no exposure to Chinese characters and little understanding of Buddhism. Yet when his life was in mortal danger, he spontaneously remembered Guan Yin Bodhisattva and earnestly made vows to Her [12]. This is powerful evidence of the profound affinity he had formed with Guan Yin Bodhisattva in previous lives; that karmic connection was deeply stored in his alaya-consciousness.

Therefore, life is not merely a biochemical process governed by genes and physiology; rather, it is the coexistence of a physical body and an invisible soul. The body serves as the vessel, while the soul animates and directs it. This dual structure explains phenomena that modern science struggles to interpret, such as mental illness [5], congenital disorders [13], infertility [14], and so on.

### 7. Sign of Bodhisattva’s Arrival

Although humans interact with the spiritual world in a wide variety of ways, in general, most ordinary people find it difficult to know when a Bodhisattva has come before us.

Out of great compassion and mercy, Guan Yin Bodhisattva has given us a very convenient and intuitive way to know that the Bodhisattva has arrived: when the

incense ash curls into spirals or the oil lamp wick forms a lotus flower, it indicates that the Bodhisattva or a Dharma Protector has come [Fig. 1].

**Figure 1**

**A**



**B**



**Figure 1: Curling incense ashes, incense ash standing upright without falling, and lotus-shaped oil lamp wicks are all auspicious signs in Guan Yin Citta Dharma Door. They indicate the presence or arrival of Bodhisattvas and/or Dharma Protectors. (A). Incense ashes curling. (B). Lamp wicks forming a lotus**

We should not interact directly with spirits or try to see them. Always communicate any needs or resolve issues through Guan Yin Bodhisattva. Communicating directly with spirits risks spirit attachment or possession.

Since the soul exists and plays a vital role in human life, is it possible for the soul to become ill? If so, what implications would this have for human well-being? Parts 2 and 3 address these questions by examining the existence of the soul through two complementary clinical frameworks: soul loss (the partial loss of one's own soul) and foreign-spirit intrusion (the cohabitation of the soul with an external spirit). For each condition, we describe its phenomenology, measurable consequences, and the standardized protocols used to restore proper soul occupancy.

## Part 2. Symptoms and Consequences the Soul Loss

According to Master Lu, a soul is composed of three immortal subsouls and six mortal subsouls (三魂六魄). The mortal subsouls (魄) accompany and attach to the immortal subsouls (魂) as an integrated whole [15]. While a soul can never be lost in its entirety since complete loss would constitute death [5], it can become partially lost from the body.

When one immortal subsoul departs while the remaining two immortal subsouls and their accompanying mortal subsouls stay within the body, the condition is referred to as incomplete soul disorder (ISD) [16]. In contrast, when a person enters a persistent vegetative state (PVS), only one immortal subsoul and a few dispersed mortal subsouls remain. The other two immortal subsouls, along with several mortal subsouls, have already departed to the Underworld to endure karmic punishment. The single remaining immortal subsoul maintains only a minimal connection to life, preserving a trace of breath. This profound degree of soul loss constitutes the spiritual mechanism underlying PVS [15].

### 1. Incomplete Soul Disorder

The ISD individual typically experiences a subtle yet pervasive disruption of mental clarity. Their thoughts become scattered, memory weakens, and the ability to maintain focus or remain fully aware of daily activities diminishes.

In one ISD case, a high school girl recovered from severe depression through Buddhism, regained emotional stability, and stopped medication [16]. However, she still experienced poor concentration,

fatigue, and feeling unwell during study. These are classic signs of partial soul loss. Her mother performed the “calling back the soul” ritual daily for one month, which completely restored the girl’s alertness and focus, enabling her to pass the college entrance exam. This demonstrates that residual attention deficits after depression recovery may stem from partial soul detachment and can be fully resolved through the soul-recalling ritual.

Spiritually, the weakened integrity of the soul creates an opening through which foreign spirits more easily attach to the body. As a consequence, patients may experience sensations of an external presence, heightened fearfulness, or even episodes in which they perceive spirits. Over time, these overlapping disturbances can interfere with academic performance, work responsibilities, and interpersonal relationships.

## 2. Persistent Vegetative State

In the PVS state, the physical body remains alive, yet conscious awareness has nearly vanished. Although the patient’s eyes may open, there is no recognition of self or environment. Purposeful movement ceases, and the individual shows no meaningful response to voice, touch, or pain. Because the departed components of the soul no longer govern the physical form, the body becomes incapable of voluntary action, communication, or any meaningful interaction with the external world.

The consequences of such profound soul loss are long-lasting and serious. Patients in this state commonly require tube feeding, respiratory support, and total physical care. Medical interventions offer little hope of restoring consciousness because the root cause lies not solely in neural damage but in the absence of the soul’s governing presence.

In one of the cases, a 19-year-old man suffered a massive cerebral hemorrhage and was declared PVS by doctors [15]. Over three totem readings, Master Lu accurately identified the brain damage and its hidden karmic causes, described the patient’s appearance and asymmetric leg weakness, revealed that thousands of previously recited Little Houses were largely ineffective due to poor quality or being recited by others, correctly predicted precise recovery milestones, and immediately pinpointed a serious regression caused by an inauspicious name change, then selected the correct new name that restored progress. Every detail aligned perfectly with the actual clinical course, demonstrating that Master Lu’s Dharma insight far surpassed the limits of modern medical diagnosis, which had already pronounced the patient brain-dead yet failed to explain or reverse the condition.

According to Master Lu’s teachings, after the soul is partially lost, the lost part cannot return autonomously once it has been taken to the Underworld; recovery becomes possible only through extraordinary

acts of merit and virtues, great vows, sustained recitation of Buddhist scriptures, and compassionate intervention from Bodhisattvas.

These observations underscore a fundamental principle: the integrity of the soul is essential for maintaining mental function, emotional stability, physical vitality, and the very presence of human consciousness.

## 3. Mechanisms Behind a Soul Departing from the Body

On September 22, 2011, a Buddhist practitioner asked Master Lu why a woman frequently experiences her soul leaving her body while she sleeps at night [17]. During these episodes, she sees others chatting together and wishes to join the conversation, but they do not respond to her. Her soul then returns to her body, and she continues sleeping, while her family remains unaware of these experiences. Master Lu explained the cause of this phenomenon and provided a corresponding solution, as presented below.

This is exactly what happens to a person right after death, before they are reincarnated. At that time, they have no physical body, and only the soul remains. The deceased’s soul returns home and wants to talk to the family, but the family cannot see or hear the soul, so it feels extremely painful and helpless.

She is experiencing the same kind of spiritual phenomenon while she is still alive. It is similar to when someone is in a car accident and falls into a coma. Their soul jumps out very high and can see their own body lying there being resuscitated and put on oxygen. Later, when they regain consciousness, the soul returns. This is a temporary separation of the soul from the body.

There are two main reasons for her condition:

- Her soul is incomplete.
- She has excessively heavy *yin* energy.

When the soul is incomplete or the *yin* energy is too heavy, the soul will spontaneously leave the body. It is just like when someone is suddenly frightened. The soul can momentarily “jump out,” and in that instant, the person may not even know who they are.

Solution:

- Recite the *Great Compassion Mantra* at least 21 times per day continuously for at least three months.
- Perform the “calling back the soul” ritual and recite 87 Little Houses addressed to her karmic creditors.
- Strengthen her own spiritual cultivation and moral practice.

Additionally, people who are often possessed by spirits will experience exactly these symptoms:

random pains here and there, feeling unhappy for no reason, and, over time, they can develop depression. In reality, their souls are being suppressed or controlled by the spirit, so they often space out and act foolishly.

On Feb. 10, 2017, a phone caller asked Master Lu, Under what circumstances do the three immortal subsouls and seven mortal subsouls normally leave the physical body? And when can the soul leave and not be able to return? Master Lu provided the answer in the following [18].

The soul never leaves completely all at once while a person is still alive. If even one mortal subsoul is missing, the person already becomes mentally unstable and “scatter-brained.” If one mortal subsoul is gone, the person may not even be able to find their way home and will speak incoherently. Once one or more of the mortal subsoul or one immortal subsoul is absent, spirits can immediately possess the body and take that vacant place. That is why the person starts “talking like a ghost.”

He further explained that when a person’s partial soul leaves the body, it is as though the seat has been vacated, allowing a spirit to move in and occupy it.

### **Part 3. Symptoms and Consequences of the Alien Spirit(s) Attachment**

In Part 2, we described what happens to human well-being when a portion of the soul departs from the body. This naturally leads to the question: Can the human body be invaded by an alien soul(s), that is, a spirit?

The answer is yes. In fact, thousands of illnesses that remain incurable by conventional medicine arise from alien spirits occupying the body. These spirits disrupt normal physiological and psychological functioning, leading to chronic disorders that persist despite medical intervention.

#### **1. Many Conditions Are Attributed to Alien Spirit(s) Influence**

Many chronic or intractable illnesses arise from the influence or occupation of alien spirits. Below, we present a few illustrative examples to demonstrate how this Buddhist perspective interprets such conditions.

##### **(1). Skin diseases**

Modern dermatology describes skin diseases such as eczema, chronic urticaria, dyshidrosis, psoriasis, and vitiligo as conditions arising from multifactorial interactions among genetic predisposition, immune dysregulation, environmental triggers, and microbial imbalance. Although these mechanisms provide partial insight into symptom development, they fail to identify a true root cause, which contributes to the persistent, recurrent, and often incurable nature of these disorders. Across all five conditions, conventional treatments aim primarily at symptom management, such as reducing inflammation, suppressing immune responses, or

replenishing the skin barrier, yet relapse remains common once therapy is discontinued.

In contrast, Dharma teachings reveal a deeper, primary etiology that transcends the limits of biomedical interpretation. According to the Guan Yin Citta Dharma Door, skin diseases arise fundamentally from karmic causes, especially the karma of killing and the consumption of live aquatic animals. When such karma matures, the aquatic animal spirits may attach to and disturb the individual. This spiritual interference manifests externally on the skin, producing symptoms such as rashes, blisters, hives, depigmentation, or chronic inflammation. The specific clinical presentation, whether eczema, chronic urticaria, dyshidrosis, psoriasis, or vitiligo, reflects differences in the type of karmic obstacles, the severity of killing karma, or the presence of spiritual occupation, etc.

From this perspective, the biomedical factors recognized by science, such as genetics, cytokine imbalance, autoimmune activation, oxidative stress, and environmental irritants, represent secondary manifestations rather than true etiological origins. They describe how disease unfolds, not why it arises. When the karmic root is present, external triggers merely facilitate its expression; when the karmic root is removed, symptoms naturally resolve, even in cases regarded as medically refractory.

The Dharma framework therefore, identifies skin diseases as karmic/spiritual conditions that must be addressed through spiritual methods. The Five Golden Buddhist Practices are adopted to target the karmic origins and ascend the attached spirits. Clinical cases across eczema, chronic urticaria, dyshidrosis, psoriasis, and vitiligo consistently demonstrate that once the karmic burden is eliminated and spirits are ascended, the skin heals, producing transformations that conventional medicine has been unable to achieve [10, 19-22].

The concept of “previous life” (前世) karma is exemplified in one eczema case. In her past life, the woman ran a restaurant business selling live aquatic animals. In her current life, she developed severe eczema shortly after birth, a condition that persisted for over 40 years until she encountered the Dharma and began reciting Buddhist scriptures [10]. This case demonstrates that human beings indeed possess a “previous life.” We are not merely physical bodies that come into existence solely because a sperm fertilizes an egg; rather, we are reborn with the soul carrying the karma from past lifetimes.

Another case in this paper also provides evidence supporting Master Lu’s teaching on “ancestral karma from killing” (祖上杀业), causing offspring to suffer. When a pregnant mother consumes large amounts of aquatic animals, thus incurring karmic retribution from killing, the negative karma is transferred to the fetus,

causing the child to develop serious eczema after birth [10].

From a nutrition science perspective, eating aquatic animals is good for health. Little do people know that these plant the karmic seeds for future skin diseases [10, 22]. If Master Lu had not explained these principles to us, where else in the world could we ever learn such truths?

The connection between consuming live aquatic animals and subsequent skin diseases is perfectly illustrated by the case of chronic urticaria. Whenever he broke his vow and ate meat, especially aquatic animals, his chronic urticaria would immediately flare up [19].

## (2). Mental diseases

From a conventional scientific standpoint, mental disorders arise from a complex interplay of biological, psychological, and environmental factors [23]. Biologically, the development of conditions like depression is significantly influenced by genetic factors, contributing a substantial portion of the overall risk, and neurotransmitter imbalances, particularly involving key brain chemicals like serotonin and dopamine that regulate mood and cognition. Psychologically, mental illness is associated with negative thought patterns, low self-esteem, and the lingering impact of unresolved trauma. Environmentally, external stressors such as chronic stress, social isolation, adverse life events, and the resulting gene-environment interactions are recognized as major risk factors and triggers for various mental health issues, including the behavioral problems seen in conditions like oppositional defiant disorder (ODD) and bipolar disorder.

However, in the context of the Guan Yin Citta Dharma Door, the root cause of severe and treatment-resistant mental illnesses is believed to be attributed to spiritual factors and karmic retribution. The primary mechanism is spirit occupation or disturbance, where spirits attach to an individual and influence their mind, leading to symptoms like severe depression, suicidal ideation, and emotional instability. These spirits are frequently understood to be seeking repayment for karmic debts owed from past lives. Specific karmic causes are detailed for certain disorders, such as schizophrenia which primarily linked to killing karma (taking lives) and emotional karma (causing emotional harm or being involved in entanglements). Therefore, from this perspective, the suffering of mental illness is a manifestation of karmic obstacles resulting from one's past actions, emphasizing the role of spiritual practices, i.e., the Golden Buddhist Practices, in resolving these debts and achieving true recovery.

The concept of “the cause and effect across past, present, and future lives” (三世因果) is illustrated in one of Master Lu's teachings on a depression case [11]. In a past life, a father and son acted together as accomplices

and harmed another person over gold bars. In this life, the son suffers from depression because the injured person's spirit has come to occupy him in order to collect karmic debts [11]. This reflects the well-known Buddhist verse: “If you wish to know the causes of past lives, look at what you are receiving in this life.” (欲知前世因, 今生受者是) Thus, while the physical body may change from life to life, the soul remains the same throughout.

When Master Lu read totems for patients, He often saw multiple foreign spirits occupying their bodies. This was confirmed in the case of a patient with schizophrenia [23], whose behavior shifted depending on which of the six governing spirits was active at the time. Sometimes he was gentle; other times he became aggressive; at other times he insisted on playing online games. Each spirit had its own desires, and if these desires were not met, they would inflict suffering on both the patient and his mother. In the same case, the mother witnessed Guan Yin Bodhisattva descending to heal her foot and stomach. These experience are the strongest proof of the Bodhisattva's existence.

In the same paper [23], a mother sought help from Master Lu for her teenage daughter who suffered from severe schizophrenia symptoms: constant auditory hallucinations, delusional conversations (including falling in love, marrying, and having children with the “voices”), suicidal urges, feelings of being sexually violated by spirits, severe sleep disturbance, and claims of possessing supernatural powers.

Master Lu enlightened that these were clear signs of spirit possession. He described the condition as a classic example of “human-ghost romance” (人鬼恋), in which the spirit forms an intimate, obsessive, or controlling relationship with the living person. The spirit attaches itself (especially at night), speaks through the person, manipulates emotions, induces romantic or sexual delusions, and alternately torments or flatters the host, mirroring the dynamics of a human romantic relationship, except one partner is a deceased spirit. This explains the rapidly shifting hallucinations, the sense of an ongoing “relationship” with invisible entities, and the victim's conviction that it has special psychic abilities (a claim typically made by the possessing spirit itself).

Due to a lack of understanding of the spiritual world, some medical terms merely describe symptoms rather than the underlying essence, which often leads to misdiagnosis. “Sleep paralysis” is a classic example.

In one of the ODD cases, a girl suffered from frequent sleep paralysis, sometimes more than 10 times in a single night [24]. Modern medicine does not truly understand what causes this paralysis. It merely associates the condition with factors such as the use of antidepressants or stimulant drugs [25], sedentary lifestyles, poor working environments [26], or other risk

factors, while admitting that the exact cause remains unknown [27].

From the perspective of Dharma, however, the explanation is extremely straightforward: a spirit attaches itself to the person and presses down heavily on the body. In traditional Chinese culture, this phenomenon has long been precisely described by two common terms: “鬼压床” (literally “ghost pressing you on the bed”) and “鬼压身” (literally “ghost pressing on the body”).

In this girl’s case, she was indeed being oppressed by a spirit to whom she owed karmic debt. After repaying debts through Little Houses, the episodes of sleep paralysis gradually decreased in frequency and eventually disappeared completely. The underlying mechanism is that once the karmic debt was fully settled, the spirit no longer came, and her sleep paralysis naturally ceased [24].

At the same time, the girl’s personality underwent a profound transformation: she changed from being extremely rebellious to becoming understanding, kind, filial, and obedient. Only then did her true, good nature fully reveal itself [24].

Spirits torment people in ways that go far beyond mere “body-pressing”. They can also deliver sudden electric-like shocks while you are asleep, similar to how an electric eel stuns its prey, leaving the person in excruciating pain [5]. When the sufferer seeks medical help, the doctor dismisses it as “just a hallucination.” The doctor is not entirely wrong; that is what the textbooks teach, and most physicians simply recite the standard script. But if the very same electric-shock sensation happened to that doctor while sleeping, would the doctor still casually label it a “hallucination”?

This is precisely why we need to redefine the term “hallucination” as “solaisthesis” [23], meaning “a genuine experience exclusively by the individual coming from a non-material reality”. It is a newly created word that honestly and accurately describes a perception arising from a non-physical (spiritual) source, rather than pretending these experiences are purely imaginary.

This is why the Buddhist Dharma must be regarded as an essential, compulsory subject for all sentient beings just as fundamental and indispensable as language and mathematics, which every person needs to master. The Dharma is pure, foundational knowledge that reveals the true nature of reality, suffering, and liberation; without it, we remain blind to the actual causes of our deepest torment and the path out of it.

Master Lu emphasized that such cases respond poorly to conventional psychiatric treatment because the root cause is spiritual rather than purely biochemical. The most effective remedy, He advised, is the systematic

recitation of Buddhist scriptures to ascend the possessing spirits.

### (3). Genetic diseases

In science, genetic diseases are fundamentally caused by defects or abnormalities in an individual’s genetic material. These defects fall into several categories, including pathogenic gene variants, such as the mutations in the GCDH gene that cause glutaric aciduria type I (GA1), a metabolic disorder [28]. They also include chromosomal abnormalities, like the presence of an extra copy of chromosome 21 (Trisomy 21) that causes Down Syndrome (DS) [13]. Conditions like Prader-Willi Syndrome (PWS) are caused by the absence of paternally expressed genes on chromosome 15, often due to a deletion or a process called uniparental disomy (inheriting both copies of the chromosome from the same parent) [29]. Furthermore, genetic factors, such as Y chromosome microdeletions (YCM), are responsible for impairing sperm production and are significant causes of male genetic infertility [30].

However, from the perspective of the Guan Yin Citta Dharma Door, genetic diseases are viewed as karmic diseases or a karmic manifestation. In this framework, the physical genetic abnormality (like Trisomy 21 or YCM) is seen as a marker that indicates the patient is carrying substantial karmic obstacles. The root cause of the illness is attributed to unresolved karmic debts from past lives and ancestral karma. For example, DS may arise from ancestral karma or spiritual possession, and genetic infertility may stem from the influence of spirits, often from past abortions and miscarriages [13, 30]. Therefore, Dharma practices are proposed as a way to address these root causes by eliminating karma and helping the spirits ascend, which can lead to significant recovery.

The spiritual nature of the so-called genetic diseases does not deny the harm caused by genetic mutations. However, when compared to the influence of possessing spirits or heavy karmic retribution, the purely genetic component is often relatively minor.

A striking example is a child with GA1. Initially, his urinary glutaric acid level was extremely high at 1,142 mmol/mol creatinine. After his mother diligently practiced Guan Yin Citta Dharma Door to help him repay his karmic debts, the level dramatically dropped to 16 mmol/mol creatinine. In unaffected individuals, the normal range is around 1 mmol/mol creatinine or less.

If we take the final level of 16 as roughly representing the residual effect of the genetic defect itself, then the reduction of 1,126 mmol/mol (1,142 – 16) can be reasonably attributed to the removal or mitigation of spiritual/karmic interference. The remaining elevation of  $\approx 15$  mmol/mol above the normal value (16 – 1) reflects the portion truly caused by the genetic mutation. The vast difference between 1,126 (spiritual/karmic influence)

and 15 (genetic influence) clearly illustrates why Master Lu teaches that what modern medicine labels as “genetic diseases” are, in most severe cases, predominantly driven by karmic retribution and possessing spirits rather than by genes alone.

Another representative case involves a boy diagnosed with PWS [29]. He was possessed by two spirits: an ancestor spirit and a child spirit. The ancestor spirit caused him to walk with a characteristic forward-leaning posture and tiny shuffling steps, unable to stand upright; the child spirit triggered incessant, forceful nodding of the head. After both spirits were successfully ascended, the boy’s gait normalized. He no longer walked like the elderly ancestor. The violent head-nodding gradually lessened and eventually disappeared completely.

This case perfectly demonstrates the direct correspondence between specific possessing spirits and particular abnormal behaviors or symptoms, even though conventional medicine attributes these traits entirely to genetic defects.

Additionally, children with DS, through their parents diligent practicing Buddhism, demonstrated remarkable, well-documented improvements, including significant gains in cognitive function, physical development, behavior, and social interaction. In some cases, these improvements approached near-complete recovery, accompanied by overall enhancements in health. Furthermore, their appearance gradually lost characteristic DS features and came to resemble that of typically developing children [13]. These extraordinary therapeutic effects were not achieved through genetic modification, but through the elimination of karmic obstacles inherited from their ancestors and the ascension of spirits occupying them. For this reason, Master Lu referred to such conditions as karmic diseases.

#### **(4). Cancers**

Science views cancer as a mechanism of uncontrolled proliferation of abnormal cells driven by genetic and epigenetic changes. It identifies various risk factors, such as age, tobacco, diet, and chronic inflammation, but acknowledges that additional, unexplored factors contribute to its development. The primary focus of the scientific approach is the elimination of diseased cells through conventional medical treatments like surgery and chemotherapy.

In contrast, the Guan Yin Citta Dharma Door asserts that cancer is fundamentally a spiritual disease caused by the manifestation of karmic obstacles and spirits occupying the body [31, 32]. According to this view, these spirits are the root cause, activating oncogenes in healthy cells, and must be resolved before a true cure can be achieved. Thus, the Dharma solution involves a commitment to repay the karmic debts and ascend the attached spirits. Without addressing this

spiritual root cause, scientific treatment is considered a temporary relief, as the spirit can simply migrate, leading to recurrence in another part of the body.

The case of lymphoma serves as the most powerful illustration of the conclusion: that cancer’s true etiology lies in karmic debt and spiritual attachment, which must be resolved regardless of medical care [31].

Modern medicine defines lymphoma as the uncontrolled proliferation of lymphocytes, typically treated with aggressive chemotherapy and radiation. In this case, after 10 cycles of chemotherapy yielded no improvement, the patient underwent 40 sessions of radiotherapy. Despite these treatments, the tumor persisted, his symptoms worsened, and eventually, the doctor discontinued further treatment, considering the case terminal [31].

However, from the perspective of Guan Yin Citta Dharma Door, a deeper explanation emerges: at the age of 29, an age of predestined 369 calamity, his negative karma was triggered. When heavy karma outbreaks, spirits attach to the body, manifesting as severe illnesses such as cancer. Given his young age, his karmic causes may trace back to actions in previous lifetimes. Master Lu enlightened us that such as eavesdropping on private conversations can result in lymphoma.

Despite being critically ill with advanced lymphoma and deemed beyond medical help, the patient wholeheartedly embraced the Guan Yin Citta Dharma Door by diligently practicing the Three Golden Buddhist Practices. Within one year, he was able to eliminate karmic obstacles, help attached spirits ascend, and transform his destiny [31].

The compelling evidence supporting the Dharma conclusion is the subsequent complete remission and disappearance of the lymphoma lesions after the spiritual debt was addressed. This outcome demonstrates that while scientific treatment targets the physical effect (the tumor), the spiritual practice targets and eliminates the root cause, the spirits, thereby achieving a cure that often eludes aggressive conventional therapy alone. The case proves that the scientific understanding of cancer is merely the mechanism activated by the true, spiritual engine of the disease.

Several other patients with late-stage cancers, including lung cancer, prostate cancer, pancreatic cancer, cervical cancer that had metastasized into multiple cancers [31], and breast cancer [32], have all fully recovered through practising Guan Yin Citta Dharma Door.

#### **(5). Other diseases**

In addition to the above four conditions, many other rare and intractable diseases are also caused by

spirits. These may include, but are not limited to, Alzheimer's disease (AD) [8, 33], myasthenia gravis (MG) [12], autism spectrum disorder (ASD) [34], Parkinson's disease (PD) [35], epilepsy [36], lumbar disc herniation (LDH) [37], dysmenorrhea [38], chronic kidney disease (CKD) [39], and chronic idiopathic constipation (CIC) [40].

For example, in one such case, a CKD patient acquired her condition owing to the presence of a killed pig spirit occupying her kidney [39]. In another case, a patient with CIC is due to aborted baby spirits [40].

In the PD paper, one totem reading program is of particular interest. Master Lu found her entire house filled with dense black energy. It turned out that her house was inhabited by spirits from the antiques she brought home [35].

Originally, these spirits inside the antiques had no karmic connection with the elderly couple; they were not her karmic creditors or deceased relatives seeking repayment. However, the moment she purchased the antiques and brought them home, the spirits followed along. This is exactly what the saying means: "It is easy to invite a spirit in, but hard to send it away" ("请神容易送神难").

The root cause of this situation is ignorance of the Buddhist Dharma and not having encountered the Guan Yin Citta Dharma Door. As a result, people fall into the poison of "ignorance" (Five Poisons: greed, anger, ignorance, arrogance, and doubt). In reality, many of the wrong things we do stem precisely from not understanding the Dharma; we harm ourselves and even take pleasure in it.

## 2. Spirit Occupation Resulting from Karma Eruption

Karma is the negative consequence within a cause-and-effect relationship, simultaneously representing the outcome derived from the seeds one has sown [5]. Karma never simply vanishes; it can only be neutralized or offset by accumulating merits and virtues (功德), or it will eventually ripen and be repaid, often manifesting through possessing spirits.

When a person's negative karma reaches a critical mass and they enter certain ages or life stages, such as the "predestined 369 calamity," this accumulated karma may suddenly erupt, much like dynamite exploding. At such moments, external spirits, often the

souls of beings harmed or owed from past actions, can take the opportunity to attach to or enter the individual's body and remain there.

Karma is created through three channels in daily life:

- Bodily karma: killing animals, abortion, physical harm, etc.
- Verbal karma: gossip, harsh speech, lying, divisive talk, idle chatter, etc.
- Mental karma: greed, hatred, anger, ignorance, delusion, etc.

In essence, karma shapes the circumstances of our lives, determines what we experience, and governs the arising of suffering or blessings.

Rare and intractable diseases that cannot be adequately explained or cured by conventional medicine are typically caused by heavy karma, possessing spirits, or a combination of both.

It is difficult to strictly separate karma and spirit, and in practice, they almost always appear together. A person who becomes possessed by spirits nearly always carries significant negative karma much like how flies are drawn to foul-smelling places: the "foul smell" is the heavy karma, and the "flies" are the spirits that come because of it. For this reason, in healing practices, karma and spirit possession are not rigorously distinguished when treating such illnesses.

## Part 4. Recovery from Karmic or Spiritual Diseases via Buddhism

Once we understand the truth that the soul is immortal, we should begin preparing for the soul's next journey. In the next journey, the soul has ten possible destinations.

### 1. Ten Realms

The Buddha teaches that the universe consists of Ten Dharma Realms [Fig. 2]. They are Hell, the Hungry Ghosts, the Beasts, the Humans, Asuras, Heaven, the Sravakas, the Pratyekabuddhas, the Bodhisattvas, and Buddhas [5].

Among these, only the Beasts and Human realms are inhabited by beings who simultaneously possess both a physical body and a soul. In all other realms, beings exist either as pure consciousness (in the higher realms) or as disembodied spirits (in the lower realms) [Fig. 2].

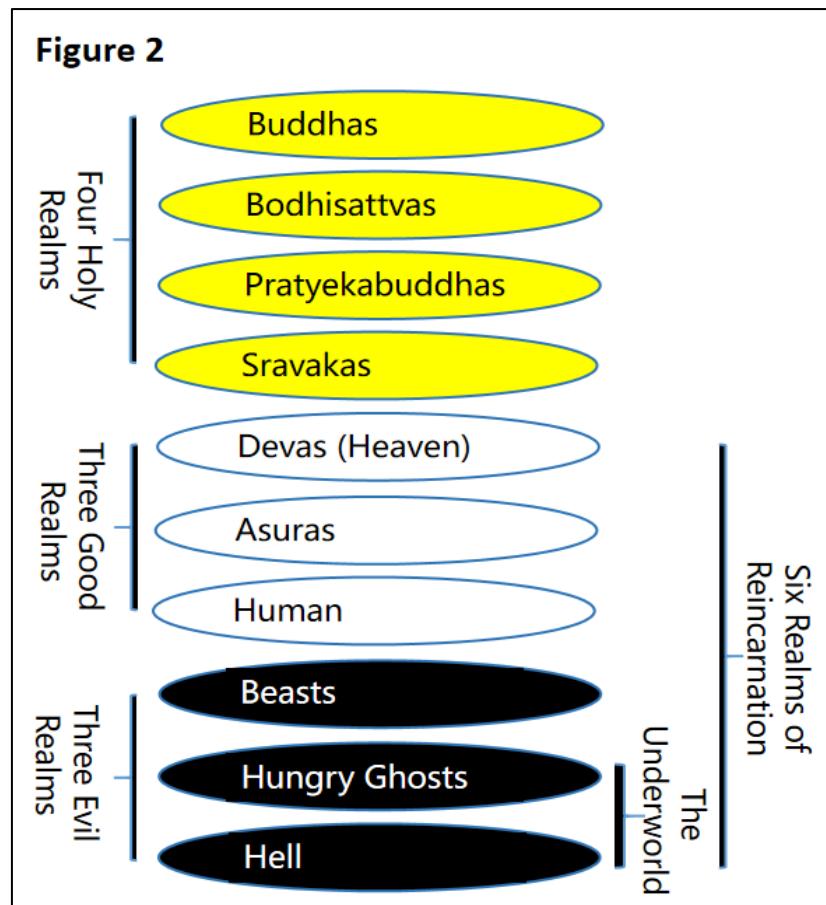


Figure 2: The Ten Dharma Realms

The Ten Dharma Realms are traditionally divided as follows:

1. The Three Evil Realms (三恶道):

- Hell (地狱)
- Hungry Ghosts (饿鬼)
- Animals/Beasts (畜生)

2. The Three Good Realms (三善道):

- Humans (人道)
- Asuras (阿修罗道)
- Heaven (天道)

Together, these six constitute the Six Realms of Samsara (六道轮回), where sentient beings are subject to repeated cycles of birth and death.

3. The Four Sagely Realms (四圣道):

- Sravakas (声闻道)
- Pratyekabuddhas (缘觉道)
- Bodhisattvas (菩萨道)
- Buddhas (佛道)

The Heaven Realm is further divided into three major categories:

- Desire Realm Heavens (欲界天)
- Form Realm Heavens (色界天)
- Formless Realm Heavens (无色界天)

Each major category contains multiple heavenly levels.

Hell, traditionally consists of 18 major layers, though it is said that more may arise in the future depending on karma.

The Underworld (阴间/地府) includes not only beings confined in Hell and the Hungry Ghost Realm, but also many relatively free spiritual beings (similar to “free citizens” in the human society).

- Those imprisoned and deprived of freedom in the human world can be compared to beings in the Hell Realm.
- Those who lack even basic food and shelter in the human world can be compared to the Hungry Ghosts Realm.

The realms from Hell to Heaven are collectively known as the Six Realms of Samsara. Beings here are trapped in ceaseless rebirth and experience varying degrees of suffering. The lower the realm, the more intense the suffering, which creates a powerful instinctive drive to escape and be reborn higher. For example:

- Beings in Hell desperately long to reach at least the Hungry Ghost Realm.
- Beings in the Hungry Ghost Realm yearn for the

Beast or Human Realm.

- Animals, however, lack the intelligence to conceive of spiritual liberation or higher rebirth.
- Some individuals may lack the good fortune to encounter the Dharma, while others, even when given the opportunity, may squander it through disbelief or skepticism.
- Beings in the Heaven Realm enjoy such pleasant lives that they often lack the motivation to cultivate and progress toward the Four Sagely Realms (四圣道). When their blessings are exhausted, they fall from Heaven into the Human or even Animal Realms.

Upon physical death, the soul separates from the body. If it is not qualified to enter the Four Sagely Realms, the Heaven Realm, or the Asura Realm, and is also not destined for Hell, it may enter an intermediate state known as *bardo* [5]. In this state, the spirit remains for up to 49 days, awaiting judgment by Underworld officials to determine its next destination. For most humans, it is only at the moment of death that one realizes that a human being does not truly die.

Spirits with limited freedom frequently roam the human world seeking those who owe them karmic debts from previous lives (debts of life, money, love, betrayal, etc.). If the debtor refuses to repay, the spirit may attach to or possess the person's body, triggering illness, mental disorders, or misfortune.

## 2. Five Golden Buddhist Practices (五大法寶)

To ensure that in our next life we do not fall into the Three Evil Realms, but instead are reborn in the Three Good Realms, or even attain the Four Sagely Realms, we need a path of practice, that is, a Dharma Door.

Among the 84,000 Dharma Doors, the Guan Yin Citta Dharma Door is one of the most supreme and extraordinary ones.

So, how do we practise it?

We do so by diligently applying the Five Golden Buddhist Practices, outlined below.

### (1). Making vows [5]

When a person makes a sincere vow, they become deeply motivated and willingly devote themselves to fulfilling it. A vow is, in essence, an extremely strong form of energy, one that can overcome countless obstacles and karmic hindrances.

Guan Yin Bodhisattva, upon seeing the suffering of sentient beings and hearing their cries for help, gave rise to boundless great compassion and made the great vows to liberate all beings from suffering.

Therefore, if someone is suffering from a stubborn, long-term, or terminal illness and wishes to be alleviated or even cured, they must make great vows. Examples include becoming a lifelong vegetarian, never killing sentient beings, repaying one's karmic creditors through recitation and burning of Little Houses, or using one's own recovery experience to inspire and guide others toward Buddhist practice and liberation.

Such great vows, when made with complete sincerity and genuine compassion, instantly generate immense positive energy and merits and virtues, thereby creating the necessary causes and conditions for even the most stubborn or terminal illnesses to be healed.

In fact, many Buddhist practitioners experience immediate effects the very moment they make the vow, even before they have begun to act on it or fully fulfill it.

For example, one practitioner made a vow to recite 49 Little Houses and perform life liberation on behalf of her mother-in-law. Just two days later, long before she had finished reciting the Little Houses or carried out the liberation, her mother-in-law's severely swollen foot and ankle joints subsided completely [16].

### (2). Reciting Buddhist scriptures [5]

Buddhist scriptures are the direct words spoken by the Buddha Himself. When we recite them with reverence, we receive the blessings and protection of the Buddhas and Bodhisattvas. Such recitation not only eradicates negative karma but also bestows strength, wisdom, and profound inner peace, enabling us to overcome all manner of difficulties and obstacles in life. Three major Buddhist scriptures must be recited daily.

- *Great Compassion Mantra*. It can fulfill vows, cure illness and grant protection to those who recite it. It can be recited 3, 7, 21, or 49 times daily, anytime, day and night.
- *Heart Sutra*. It will help connect you to Guan Yin Bodhisattva. It helps you uncover your wisdom and regain a peaceful state of mind. It can be recited 3, 7, 21, or 49 times daily, but avoid reciting it after 10 pm and before 5 am.
- *Eighty-eight Buddhas Great Repentance*. It helps you repent of your previous wrongdoings before many Buddhas, such as hurting someone, showing disrespect for Buddhas, etc. It can be recited 1, 3, 5, or 7 times daily.

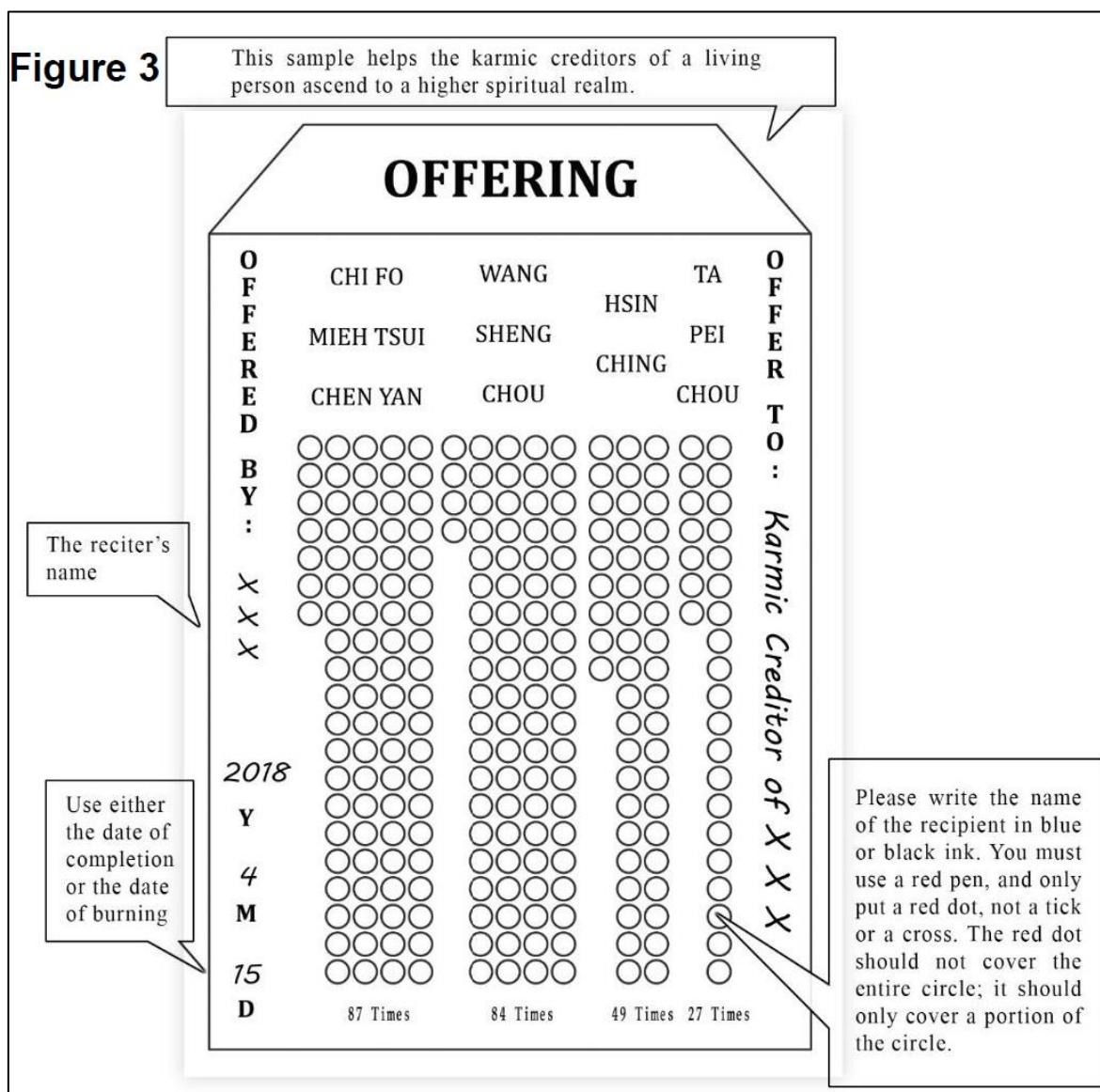
There are also 10 short Buddhist scriptures that practitioners may select from according to their needs. In this Age of Dharma Decline, many people, as well as their ancestors, carry heavy karmic obstacles, especially those arising from killing, whether directly or indirectly. For this reason, the regular recitation of the *Amitabha Pure Land Rebirth Mantra* is considered one of the quickest and most effective methods for purifying killing karma and alleviating its resulting karmic retributions.

The Little House is a Dharma gem bestowed upon us by Guan Yin Bodhisattva [Fig. 3]. In the Underworld, it functions much like a high-value check: through the recitation of Little Houses, we can repay karmic debts accumulated over past lives. The act of repaying these karmic debts is, in essence, a process of ascending spirits. Once such debts are fully repaid, the

debtor may experience improved health and enhanced fortune. The Little House is widely regarded as possessing profound spiritual efficacy, particularly in providing support and relief for individuals who are seriously or terminally ill, as well as those suffering from mental or spiritual afflictions.

**Figure 3**

This sample helps the karmic creditors of a living person ascend to a higher spiritual realm.



**Figure 3: An example of how to fill out a Little House after recitation. Please note, the Little House must be printed on yellow paper. TA PEI CHOU = Great Compassion Mantra; HSIN CHING = Heart Sutra; WANG SHENG CHOU = Amitabha Pure Land Rebirth Mantra; CHI FO MIEH TSUI CHEN YAN = Qi Fo Mie Zui Zhen Yan. Presented is for illustration, if you do not know the name of karmic creditors. If you know its name, write out its name directly**

Both daily recitation and the recitation of Little Houses are essential. Daily recitation helps strengthen one's own Dharma power, while Little House recitation serves to repay debts owed to spiritual creditors. Together, they contribute to one's overall spiritual well-being.

### (3). Performing life liberation [5]

This is the practice of releasing animals, particularly those in imminent danger of being killed. It is a cherished tradition observed across all schools of Buddhism. The animals most commonly released are fish. If the intention is to extend lifespan, releasing turtles is considered especially beneficial.

This practice embodies the three forms of giving: wealth, Dharma, and courage. Each generates immense merits and virtues. It is powerful enough to move heaven and earth. Wealth giving is associated with future abundance, Dharma giving with wisdom, and courage giving with strength and vitality.

Because many of the sufferings people experience arise from killing karma, the vast merits and virtues accumulated through life liberation are considered especially helpful for people today. It supports longevity, well-being, and the fulfillment of wholesome wishes. Ultimately, however, the true purpose of life liberation is to cultivate compassion and transform oneself. When compassion arises, merits and virtues naturally follow.

Performing life liberation can extend one's lifespan. Dreaming of eating noodles or cake signifies an extension of life. Dreaming of a turtle, green pine trees, a purple bamboo grove, or the sun slowly rising in the east also indicates longevity. Of course, these dreams also signify that the life liberation was successful and conducted properly, in accordance with Dharma principles.

#### **(4). Reading *Buddhism in Plain Terms* [5]**

This enables you to better understand the principles of the Dharma. *Buddhism in Plain Terms* carries great transformative power; it helps cultivate enlightenment, develop *prajna* wisdom, and reduce karmic burdens. Most importantly, it safeguards your spiritual life. These sacred teachings are blessed by the Bodhisattvas. Those who read them will receive the Bodhisattvas' blessings.

#### **(5). Repenting of wrongdoings and refraining from doing them [5]**

Reflecting on your actions, feeling genuine contrition for past misconduct, and committing to real change are regarded as powerful ways to dissolve negative karma. The *Eighty-eight Buddhas Great Repentance* is a practice dedicated to eliminating karma.

The Buddhas named in the *Eighty-eight Buddhas Great Repentance* preside over different forms of wrongdoing committed in the Human Realm. Often, we plant karmic seeds without realizing it. By reciting the names of these Buddhas, practitioners seek their compassion and forgiveness, allowing for the purification of transgressions from past and present lives. The vows of these Buddhas offer protection and help avert misfortune.

### **3. Health Recovers after Karmic Purification and Spirit Ascension**

Many people dream of spirits being ascended after offering Little Houses to them. For example, dreaming that another woman becomes pregnant indicates that the ascension was successful. However, if

you yourself are pregnant in the dream, it means the baby spirit has not yet left. Dreams in which a child takes some form of transportation, says goodbye to you, or is taken away by other adults also indicate successful ascension.

Regarding the elimination of karma, you may dream of getting a haircut, taking a shower, washing your hands, cleaning a room, taking off a coat, washing laundry, insects crawling out of your body, or vomiting dirty stuff all of these are signs of karmic purification. On the other hand, if you dream of putting on someone else's coat, it indicates that you are bearing another person's karma.

When you have dreams that indicate successful ascension and karmic elimination, they are good signs that you are effectively practicing the Five Golden Buddhist Practices, and that your prayers such as for health recovery will be fulfilled. Some people rarely dream; in such cases, the improvement or fulfillment of your prayer itself is the best sign, even without dream reminders.

### **4. The Origin and Dissemination of the Guan Yin Citta Dharma Door**

Guan Yin Bodhisattva established the Guan Yin Citta Dharma Door, with Dharma Master Jun Hong Lu serving as the teacher to guide the followers. Rooted in universal truths, the Dharma traces back 2,500 years to when Sakyamuni Buddha transmitted the wisdom to His disciples, a tradition of truth and insight that has continued ever since.

Master Lu's teachings have been embraced by countless practitioners, who attribute meaningful spiritual benefits to following His guidance. For many venerable monastics and lay Buddhists, the Dharma is seen as a complete science of the mind and life: a way to understand the universe, cultivate inner well-being, and live with joy. A Buddha is one whose sensibility and rationality have been refined to the highest level, embodying unparalleled compassion and wisdom. As Buddhist practitioners, what we strive to learn from the Buddha is precisely that compassion and wisdom.

### **Part 5. Key Dharma Terms and Dates**

#### **1. Key Dharma Concepts**

In practicing the Guan Yin Citta Dharma Door, there are important concepts that must be clearly understood and carefully observed, as they serve as essential guidance for proper cultivation.

#### **(1). Spirit (灵性) [23]**

The term "spirit" is a more respectful way of referring to a ghost. The spirits primarily dwell in the Underworld, but with permission from the Underworld authorities, they may enter the Human Realm to collect karmic debts.

Spirit attachment can be either continuous or intermittent. Continuous occupancy typically produces severe, persistent illness, whereas intermittent attachment yields milder, episodic symptoms. In the latter pattern, the entity usually arrives at dusk, exerts its influence through the night, and withdraws at dawn; consequently, psychiatric or neurological flare-ups are confined to the dark hours, while daytime functioning remains intact.

From 2:00 a.m. to 5:00 a.m., these three hours are when spirits are most active, so it is best not to do anything and simply sleep.

At home or in the office, you may gently play the *Great Compassion Mantra* chanted by a hundred voices 24 hours a day, and wandering spirits will not dare to come. However, if you owe a karmic debt to a particular spirit, it will still come to seek repayment from you even if the *Great Compassion Mantra* is being played.

## (2). Bearing others' karmic debts (背业) [5]

The voluntary or involuntary assumption of another person's negative karma, resulting in the bearer experiencing illness, misfortune, or spiritual obstacles on the debtor's behalf.

When you decide to help others, you will inevitably take on some of their karmic burdens, because "saving or helping someone always comes at a cost." Therefore, when assisting sick people, it is better to act within your own capacity. If you take on too much karma, not only will you be unable to continue helping others, but your own health will collapse.

For example, there was a patient with amyotrophic lateral sclerosis (ALS) who was in the early stages of recovery [5]. Later, when her husband, son, and granddaughter caught colds and were coughing, she recited the *Medicine Buddha Dharani* and the *Eighty-eight Buddhas Great Repentance* on their behalf, praying for the Bodhisattvas to bless them with good health.

ALS is a rare and severe illness, and she already suffers greatly. She herself was the one in need of help, yet she took on additional karmic obstacles for her family members, who did not believe in Buddhism. As a result, she began losing her appetite and became noticeably thinner. Carrying karmic burdens on behalf of others can be overwhelming, especially when those individuals have heavy karmic obstacles.

Therefore, in practicing Buddhism, we must cultivate compassion and also wisdom.

In cases such as children with ASD [34], if family members do not support them through Dharma practice, their karmic obstacles may remain difficult to remove. When a child struggles, the parents and

grandparents naturally suffer as well. The fact that the child was born into your family indicates a karmic connection, and their challenges also reflect the family's collective karma. Under such circumstances, family members must shoulder part of this karmic burden and conduct sincere practice.

A similar situation was described in the case of the PVS patient, where Master Lu explained that the mother was bearing her son's karma at her feet [15].

To reduce the harm caused by taking on others' karma, when reciting Little Houses for the child, you should make a specific vow regarding the number. If it is not enough, pray the Bodhisattva to let the karmic creditors claim debts from the child. Each time you burn Little Houses for the child's karmic creditors, you must also burn an equal or greater number for your own creditors.

Additionally, performing animal liberation on behalf of others incurs the least karmic burden transfer. When a family member faces an emergency, for example, being rushed to the hospital, you can make a vow to release a specific number of fish.

## (3). Relationship between beings [23]

In human society, relationships are usually understood through blood ties, marriage, or social bonds. In the spiritual view, however, relationships are primarily determined by karmic debts from past lives.

When a karmic debt exists, souls are drawn together in this lifetime, whether as family members, friends, spouses, or even enemies, so that the debt can be repaid. Once the karmic obligation is fully settled, the deep energetic connection between the two souls naturally dissolves; the relationship in this life may then end through separation, divorce, death, or simply lose its former intensity.

This karmic perspective explains many phenomena that seem strange from a purely human viewpoint. For example, it is not uncommon for the spirit of a deceased ancestor to attach to or even partially possess a child in order to collect an outstanding karmic debt. What appears to the family as sudden illness, personality change, or self-destructive behavior in the child is, from the spiritual perspective, the creditor spirit creating the conditions necessary to settle the old account.

In Master Lu's Totem Reading program, spirit attachment or possession arising from unresolved karmic debt is one of the most commonly observed causes of intractable illness. The following cases illustrate this phenomenon.

In one case, a deceased father returned to his wife to collect karmic debts by causing her illness. She developed facial paralysis and convulsions, and it was

revealed that 580 Little Houses were required before the spirit would release her. However, even if the mother's condition improved, the problem would not end there. Once the father finished collecting his debt from the mother, he would then turn to their daughter to collect what she owed him [39].

In another case, Master Lu discerned through totem reading that a female practitioner was suffering from severe gynecological problems. The cause was her deceased father, who was disturbing her. In a previous life, this father and daughter had been husband and wife.

In yet another case, Master Lu saw through totem reading that a father and daughter had been lovers in a past life. After the father's death, he possessed the daughter, leading to schizophrenia and bizarre, abnormal behavior.

These cases demonstrate that once a person dies, all karmic relationships with relatives and acquaintances, past and present, become fully apparent. Whoever owes karmic debt to a spirit will be pursued by that spirit for repayment; earthly familial ties offer no protection. This explains why, after a parent passes away, the child they favored most in life often does not dream of them, while the child they disliked may frequently receive dream visitations. The reason is that the favored child is often a karmic creditor, whom the deceased wishes to avoid, whereas the unfavored child may be one who came to repay kindness, and thus the deceased communicates with them through dreams.

Generally, if there is no karmic debt between two beings, there is no karmic connection, and a spirit has no reason to approach or influence one's life. However, once a spirit is provoked or attracted, it will not easily let go. For instance, bringing antiques into one's home may also bring attached spirits with them. These spirits can cause disturbances, leaving the household in constant turmoil and leading to a deterioration of health [35].

Therefore, the most appropriate way for people to relate to one another is through "a gentleman's friendship is as clear as water (君子之交淡如水)," a principle rooted in traditional Chinese culture and strongly advocated by Master Lu. Master Lu explained that this teaching emphasizes respect and appropriate distance. When you respect someone, like a teacher, you remain polite and measured, not overly familiar. Respect also fosters positive affinity with the Bodhisattvas. Among fellow practitioners, healthy boundaries prevent conflict and preserve harmony. Excessive closeness often exposes each other's flaws, just as couples may become unhappy once they live together and begin noticing bad habits. When distance disappears, affection can fade, and relationships can become "murky." Proper distance creates beauty, appreciation, and a purer form of love, akin to reverence for the divine. When people

become too close physically or emotionally, relationships may lose dignity and become coarse. Human interactions thrive when grounded in space, respect, and spiritual elevation.

"A gentleman's friendship is as clear as water" is not only a guiding principle for relationships among the living; it also helps maintain the most beneficial relationship with the spirit world. For example, if one spouse passes away and the relationship between the couple was overly close, the surviving partner may soon be pulled along by the deceased.

#### **(4). Impact of spirits and Bodhisattva on health [23]**

Spirits are associated with *yin* energy, which carries negative influences, while Bodhisattvas embody *yang* energy, radiating positive influences. When a spirit possesses an individual, it can disrupt their well-being and lead to illness. In contrast, when a Bodhisattva bestows blessings, it fosters healing and recovery.

Since spirits and Bodhisattvas lack physical bodies like humans, they are invisible to the naked eye. As a result, we can only interact with them through dreams.

Notably, the nearly 7,000 rare and intractable diseases are primarily rooted in karmic debts and the influence of spirits [5]. This perspective underscores the interplay between karmic forces and physical health, highlighting the importance of addressing karmic causes for achieving holistic healing.

#### **(5). Six Realms of Rebirth**

In the previous section, we explained the concept of the Six Realms of Rebirth, but we did not yet illustrate how terrifying this reality can be. The following is a story of Chan Master Zhigong (志公禅师), a renowned Buddhist monk of the Southern Liang Dynasty in ancient China, who lived between AD 418 and 514. The Story is titled: *A Grandson Marries His Grandmother*.

Master Zhigong possessed the divine powers. One day, a wealthy family invited Him to recite Buddhist scriptures at their wedding celebration. The moment He stepped through the doorway, he sighed:

"How bitter the Six Realms of Rebirth are! The grandson marries his own grandmother (六道轮回苦, 孙子娶祖母。).

Pigs and sheep sit upon the *kang* (炕) (heatable earth bed), while relatives boil in the pot (猪羊炕上坐, 六亲锅里煮。).

A daughter eats her mother's flesh, a son beats a drum made from his father's skin (女食母之肉, 子打父皮鼓。).

Everyone has gathered to celebrate, but all I see is suffering! (众人来贺喜, 我看真是苦! )."

What He saw was this: The groom was actually the grandson, and the bride was his grandmother. Because the grandmother had loved her grandson deeply and could not let go of him when she died, karmic affinity and karmic force drew her back into the human world. She was reborn as a young woman and eventually married her own grandson, although she had changed appearance and he did not recognize her.

Master Zhigong then looked toward the heated *kang* platform and sighed. He saw that those who in previous lives had been pigs and sheep were now reincarnated as humans. Meanwhile, the meat boiling in the pot was, in fact, the family's departed relatives reborn as animals, slaughtered, and now prepared for the meal.

A small girl was gnawing on a pork knuckle, not knowing that it was her mother reborn as a pig and killed for food. In the courtyard, a young man was beating a drum; the drumskin came from his father, who had been reborn as a donkey, slaughtered, and skinned to make the drum.

Thus, Master Zhigong revealed the harsh and merciless reality of the Six Realms of Rebirth. From beginningless time, sentient beings have been endlessly cycling through these realms. They kill one another, repay karmic debts, and consume each other's flesh.

Just look at the Chinese character “肉” for meat. Inside and outside the radical are “two people (人人)” (肉字里面两个人): Sentient beings eat the flesh of sentient beings (众生还吃众生肉). If you reflect carefully, it is truly humans eating humans (仔细思量人吃人)!

From this story, we understand why Buddhism advocates a vegetarian life. As long as one eats meat, one may unknowingly consume the flesh of past-life relatives. Even if the animal is not a former relative, killing and eating it forms a negative karmic affinity, leading to painful retribution in the future. Thus, refraining from eating and killing sentient beings is an expression of genuine compassion.

We also learn the essence of love and relationships. No matter how touching, dramatic, or romantic a story may seem, it is ultimately a script arranged by karmic forces from past lives. Many “moving love stories” exist only because beings continuously repay emotional debts through the cycle of rebirth. This is why Buddhism teaches sentient beings to awaken.

Thus, Buddhism is a profound body of knowledge, an education that everyone should master.

## (6). Ascending (or Ascension) (超度)

Ascending is an important ritual within the Buddhist community. Sentient beings in the lower realms undergo extremely painful experiences and wish to rise to higher realms, yet they lack the ability to help themselves. Heavy karma acts like an anchor, preventing them from attaining an upward rebirth. For example, a spirit in the Underworld may wish to enter the Human Realm, but it cannot perform practices such as life liberation to do the merits and virtues because it no longer has a physical body. They have to seek help from the living beings, particularly those with whom they have karmic affinity, such as relatives, friends, or former acquaintances.

The purpose of ascending is to assist these beings in moving from lower realms to higher ones. The Little Houses serve this function precisely. When a spirit receives a sufficient number of Little Houses, it becomes eligible for access to higher realms. In the Guan Yin Citta Dharma Door, the principle of healing spiritual diseases is based on this principle. When a practitioner offers enough Little Houses to repay a karmic creditor, i.e., a spirit, the spirit can depart peacefully from the practitioner's body, bringing relief and harmony to the practitioner's life.

Although we ordinary people do not possess supernatural powers, we can still experience certain subtle sensations or responses. For example, if a deceased relative is suffering in the Hell Realm, you may feel sorrow, guilt, or a sense that their death was unjust whenever you think of them. After you begin practicing the Guan Yin Citta Dharma Door, you may soon dream of this relative. This is their way of seeking your help for ascending. Once they move to higher realms, you will find that thinking of them no longer brings distress, but instead leaves you feeling calm and at ease.

This is why, when a relative passes away, Buddhist family members arrange rituals to aid the deceased's ascension. In human society, however, people often prefer to hold memorial services. No matter how elaborate these services may be how many people attend or how beautifully the eulogies are delivered they can offer only temporary comfort to the deceased, as such ceremonies often cannot help them ascend from lower realms to higher ones. What they truly need are Little Houses.

Ascending is a real and tangible process. For example, one fellow practitioner had 4 abortions in real life, but because she had also taken contraceptive pills, 2 additional children appeared in her dreams. Twenty-one Little Houses were needed to ascend the first aborted child; 49 for the second; 400 for the third, 600 for the fourth, 49 for the fifth, and 69 for the sixth, for a total of 1,188 Little Houses [41]. During the period of ascension, one mischievous aborted child caused disturbances through her living son. In response, she recited the

*Mantra to Untie Karmic Knots* to dissolve the karmic entanglement. That night, she dreamed that the aborted son said, “Mother, reciting the *Mantra to Untie Karmic Knots* for me is not effective.” He then pointed upward with his finger and said, “I cannot ascend.”

After all six children were fully ascended, the most significant change was seen in her son. Previously, the child was very withdrawn and displayed strange facial expressions, thoughts, and behaviors that were difficult to comprehend. Later, when he spoke, he would talk continuously and could not stop. Her mother often lost her temper for no apparent reason, and so did she. Now, everything has completely improved. The spiritual power of the Little House is boundless.

#### (7). Nirvana (涅槃)

Master Lu enlightened us not to misunderstand the word “nirvana” as merely an ending or extinction. In Sanskrit, “nirvana” means enlightenment. A person who attains the enlightenment of nirvana immediately becomes calm; in that moment, they no longer cling to any thoughts, and at the same time, they understand everything. Everything in the human world and throughout the universe becomes clear to them. Nirvana is a state of permanent awakening.

Nirvana is “neither birth nor death,” “neither arising nor ceasing.” Nirvana refers to extinguishing all cycles of birth and death and reaching a state of effortless peace and bliss.

#### (8). Guan Yin Citta Dharma Door (心灵法门) [23]

A Dharma practice created by Guan Yin Bodhisattva, one of the Three Saints of the West. The mind is like a lock, and the Dharma Door serves as the key. Unlocking your mind through this Dharma Door is known as the Guan Yin Citta Dharma Door. In the Age of Dharma Decline, Guan Yin Bodhisattva, out of boundless compassion, bestowed this miraculous remedy upon the human world to guide and save sentient beings.

#### 2. Important Dates

Master Lu taught that on the 1st and 15th days of each lunar month, many Bodhisattvas descend to the human world; therefore, one should refrain from wrongdoing on these days, including avoiding marital intimacy. Other days of similar significance include the birthdays of Buddhas and Bodhisattvas, their renunciation days, and various traditional festivals with Buddhist meaning. Human festivals are also included.

On such days, restraining desires and observing proper conduct is not only an expression of respect for Heaven and Earth, but also a continuation of thousands of years of Chinese tradition. Additionally, during festivals related to the Underworld, the *yin* energy is

stronger, so it is also advised to avoid sexual activity to prevent negative influences and potential misfortune.

#### (1). Guan Yin Bodhisattva’s holy dates

Guan Yin Citta Dharma Door is supported and safeguarded by many great Bodhisattvas. Their holy birthdays, renunciation days, and enlightenment days are particularly auspicious occasions, as the Bodhisattvas bestow blessings upon the disciples of the Dharma Door and help them eliminate karmic obstacles. Therefore, on these special days, practitioners should recite the *Eighty-eight Buddhas Great Repentance* more frequently to purify their karma.

Guan Yin Bodhisattva:

- The 19th day of the 2nd lunar month is Her Birthday.
- The 19th day of the 6th lunar month is Her Enlightenment Day.
- The 19th day of the 9th lunar month is Her Renunciation Day.

#### (2). Human festivals

The Lunar New Year, Solar New Year, Lantern Festival, the 1st and 15th days of each lunar month, Loong Boat Festival, Mid-Autumn Festival, and Double Ninth Festival are all major days in the human world. On these auspicious occasions, many Bodhisattvas descend to bless us.

During such sacred days, we should make full use of the precious time to recite the *Eighty-eight Buddhas Great Repentance* more often to eliminate karmic obstacles.

#### (3). Underworld festivals [23]

There are three major underworld-related festivals that we should pay special attention to:

- Qingming Festival (April 4, 5, or 6);
- Ghost Festival (the 15th day of the 7th month in the lunar calendar);
- The Winter Solstice (December 21, 22 or 23).

The Winter Solstice is equivalent to the New Year in the Human Realm.

During these three festivals, the underworld releases spirits into the human world, where they seek to collect karmic debts.

Typically, about a month before these festivals, many people begin to feel unwell, experiencing unexplained bodily pains, frequent dreams of deceased relatives, or persistent feelings of confusion and distress. These symptoms indicate that spirits connected to one’s family have come to reclaim karmic debts.

During these three major festivals, one should offer Little Houses to help deceased parents or

grandparents as an expression of filial devotion. During this period and even earlier, one should also offer Little Houses to karmic creditors to repay karmic debts.

#### (4). The dates of predestined calamity

Master Lu explained that being reborn into the Human Realm is primarily to undergo karmic retribution. This retribution tends to follow certain patterns. The most common periods when karmic retribution manifests are the ages ending in the digits 3, 6, or 9. This is termed the “predestined 369 calamity” [5, 23].

Another type of predestined calamity is the “repeated-digits calamity,” which applies to individuals aged 50 and above: when both digits of one’s age are the same (e.g., 55, 66, 77, 88, 99), this signifies another predestined calamity [33].

In addition, age 84, one’s birthday, and the birth zodiac year (本命年) are also considered predestined calamity ages, while the end of the lunar year is regarded as a predestined calamity period.

At these ages and times, individuals may face challenges such as accidents, illnesses, or other adverse events in their personal lives or careers. To prevent misfortune from arising, one should recite the *Xiao Zai Ji Xiang Shen Zhou* and offer Little Houses to help one’s karmic creditors during the three months before and the three months after their birthday. Performing more merits and virtues is also a must.

### 3. Some Concepts from a Buddhist Perspective

Since Master Lu introduced the Guan Yin Citta Dharma Door to the world, practitioners have come to understand that many conventional medical and psychological terms fail to accurately describe the true spiritual nature of certain conditions and phenomena. Because the core theme of this paper centers on the reality of the “soul” and related spiritual dimensions, we have deliberately selected several widely used diagnostic labels that are directly connected to this concept. It has therefore become necessary to redefine these terms so that they precisely reflect the underlying spiritual reality rather than merely the superficial symptoms observed in the physical field.

The following section presents a selection of such terms together with their revised definitions in light of the teachings of Guan Yin Citta Dharma Door.

#### (1). Life’s starting point

Where does human life begin? Science, law, philosophy, and religion each offer different perspectives. From the Buddhist viewpoint, a human individual’s life begins at fertilization. Specifically, when sperm and egg unite, the spirit enters the zygote, and life commences.

This Buddhist teaching about the starting point of life holds profound significance for all people whether

they believe in Buddhism or not. Understanding this truth helps us avoid the grave karma of killing innocent beings.

For example:

- Many people have abortions because they believe “the child is not born yet, so it is not killing.”
- Others use emergency contraception that destroys a fertilized egg, thinking it does not create the karma of killing.
- In *in vitro* fertilization (IVF) procedures, numerous embryos often die, yet people rarely consider it as taking lives.

Yet these innocent beings, whose lives were unjustly ended, do not simply disappear. Their resentment and suffering can affect the mother, her other living children, and even the doctors who performed the abortions [5, 41]. Such actions carry heavy karmic consequences. In fact, “the Great Hell of Iron Bed” is for people who commit sexual misconduct and sexual indulgence, who lead a promiscuous life, or perform abortions.

In a Totem Reading, Master Lu responds to a consultation from a woman born in 1971 who is experiencing chronic insomnia. He identifies serious gastrointestinal and gynecological issues and explains that these problems are connected to spiritual entities attached to her body. Through His insight, it is revealed that, beyond the one abortion she was aware of, at least 24 additional spirits are attached to her as a result of medication taken after conception, which she admitted to having used. Master Lu explains that once conception has occurred, taking drugs terminates already-formed embryos, and these embryos remain as spiritual entities, leading to physical symptoms such as lower-back pain, body aches, and sleep disturbances. He advises that at least 300 Little Houses are needed to ascend them in order for her condition to improve.

Another woman who had two abortions and one miscarriage, totaling three children. In a dream, she was told she had 19 children because she had also taken contraceptive pills in the past. Her three older children used to appear frequently in her dreams, complaining and seeking her help. After she ascended them, one went to school in a dream, and eventually none appeared anymore. Later, she began dreaming of very small, newborn infants being held in her arms. These were the embryos killed by drugs. They could only be liberated after the stronger-energy older children had gone.

Thus, understanding that a fertilized egg endowed with a soul marks the beginning of a new life can prevent parents from making harmful decisions. The child’s life is preserved, and the parents are spared guilt, suffering, and potential karmic consequences in this life and the next.

## (2). Parapsychoarchia (Schizophrenia) [23]

In conventional psychiatry, “schizophrenia” is defined as a disorder involving a “split mind.” According to Master Lu’s teachings, however, what appears as a “split mind” actually occurs when one or more external spirits enter and occupy a person’s body, taking complete or partial control of the brain and influencing thoughts, speech, and behavior. This creates the illusion of multiple conflicting personalities within a single individual.

To more accurately reflect this spiritual mechanism, we proposed the new term “parapsychoarchia,” meaning “controlled by alien spirit(s) beyond one’s own soul,” as a precise description of the condition traditionally labeled “schizophrenia.”

## (3). Solaisthesis (Hallucination) [23]

According to *Merriam-Webster Medical Dictionary (MWMD)*, hallucination is “the awareness of something (as a visual image, a sound, or a smell) that seems to be experienced through one of the senses but is not real, cannot be sensed by someone else, and is usually the result of mental illness or the effect of a drug.”

However, according to our previous publication, this phenomenon represents a genuine perception of the spiritual world. These experiences are expressed through the patient’s soul using their usual tone of speech. The underlying cause, from this perspective, is spirit possession. When one or more spirits attach to the individual, they temporarily grant them the ability to perceive beyond the physical world. Once the spirits depart, this ability disappears. Thus, we use the word “solaisthesis,” meaning “perception experienced in solitude or exclusively by oneself,” to accurately describe this phenomenon.

Thus, the medical characterization of such experiences as “not real” merely reflects the inability of ordinary people to perceive the spiritual world; consequently, mainstream medicine interprets these experiences as nonexistent. From a Buddhist perspective, however, we should not deny the patient’s perception.

## (4). Heteroaisthesis (Delusions) [23]

According to the *MWMD*, a delusion is defined as “a false belief that persists despite evidence proving it false and occurs especially in some mentally disturbed states.”

However, according to our previous publication, this phenomenon represents a genuine perception of the spiritual world. These experiences are expressed not through the patient’s own soul but through foreign spirit(s), often using an unusual tone of speech that belongs to the spirit(s) themselves. Thus, the underlying cause is still spirit possession. When one or more spirits attach to an individual, they may cause the person to express things that appear nonsensical to others. Once

the spirits depart, this behavior disappears. For this reason, we introduce the term “heteroaisthesis,” meaning “perception and pronunciation originating from external spirit(s) rather than from one’s own soul,” to more accurately describe this phenomenon.

## (5). Aquatic animals (Seafood) [10, 19-22]

According to the *MWMD*, a seafood is defined as “edible marine fish and shellfish.” Modern science primarily evaluates aquatic animals in terms of nutritional content, particularly omega-3 fatty acids, so medical professionals often recommend these “foods” for health benefits.

However, the terms “food” and “edible” carry the implicit assumption that marine fish and shellfish are naturally suited for human consumption. From the spiritual perspective, the act of consuming marine and freshwater animals, especially those freshly killed, has consequences that extend beyond the scope of conventional medical understanding. As discussed in the section on skin diseases above, the consumption of seafood may have potent adverse effects on the skin.

Therefore, we suggest replacing the term “seafood” with “sea animals” or “aquatic animals.” This shift avoids implying that these beings exist for human consumption and promotes a more compassionate and spiritually informed understanding aligned with Buddhist teachings on cause and effect.

## (6). Neurological disease redefinition

In modern medicine, ASD and epilepsy are classified as “neurodevelopmental” disorders. This classification faces significant challenges in light of reported cases of rapid and complete recovery following Buddhist practices.

For example, a 6-year-old girl suffers from ASD. Over the course of two months, her parents recited 55 Little Houses for her karmic creditor, and her autistic symptoms improved significantly. The relationship between her and her younger brother became much better, and she often played together with him. After four months, they recited a total of 392 Little Houses for her karmic creditor, and her frequent, unconscious mumbling behavior disappeared. Her personality became more lively, and she began to smile. The siblings also often played and joked together [34].

Could such rapid neural development occur in such a short period of time? Obviously not. Therefore, autism is clearly not a problem of neural development, but a spiritual issue. This is precisely consistent with what Master Lu observed: there was a spirit of an aborted child of the child’s grandmother residing in her brain, which caused her autism. The child’s improvement was closely related to the parents’ use of Little Houses to ascend the spirit within the child’s brain.

By the way, here is a small anecdote. At the beginning of their Buddhist practice, before the couple went to the kindergarten to pick up their daughter after school, they consulted a fellow practitioner, who suggested that they recite 49 Little Houses for the child's karmic creditor. As soon as the daughter got into the car after leaving kindergarten, she asked, "Ah? You're going to recite 49 Little Houses?" The couple was shocked! How did she know? Very simple, the spirit attached to her had supernatural abilities.

More cases of ASD recovery following Buddhist practices have been reported [5, 34], and four cases of epilepsy have also been reported to have fully recovered after similar practices [36].

The success of these cases suggests that the patients' neurodevelopment was neither inherently delayed nor impaired, but rather proceeded normally. Once the spiritual cause was removed, normal brain and nervous system function was restored. Therefore, classifying these spiritually induced conditions as neurodevelopmental disorders constitutes a fundamental conceptual error. Conditions such as ASD and epilepsy, and possibly other neurological disorders, are reversible functional disturbances caused by spiritual interference and karmic obstruction, rather than intrinsic defects of neurodevelopment.

## Part 6. The Meaning of Life from Buddhist Worldview

### 1. Buddhist vs. Worldly Worldview

We have discussed cases illustrating karmic retribution: a woman who developed eczema shortly after birth because, in a past life, she owned a business selling live aquatic animals [10]; a boy who suffered from depression due to harming others and depriving someone of gold bars in a previous life [11]; and a patient with a congenital condition involving two brain cysts, resulting from killing two large animals in a past life [28]. These examples demonstrate that the soul does not die; it carries karma generated from previous lives into the next. When conditions ripen, this karma manifests as illness or suffering.

By understanding these fundamental Buddhist principles, we come to realize that there is no need to blame others or complain about fate when faced with rare or incurable illnesses. The suffering we experience today arises from the harm we inflicted on others in the past. With this realization, our approach to healing such diseases differs profoundly from that of conventional, worldly medicine.

Worldly medicine primarily focuses on mitigating symptoms, which is beneficial, but cannot eradicate the root cause. As awakened Buddhist practitioners, our first response is to repent for the harm we have done and pray for forgiveness. This is why

repentance is one of the Five Golden Buddhist Practices in the Guan Yin Citta Dharma Door.

However, repentance alone is insufficient, as the harm done to others does not disappear simply through remorse. We must repay those we harmed. The Little House serves as a precious Dharma Gem for this purpose. When spirits or karmic creditors receive the burned Little Houses, they can ascend to higher realms, such as from the Underworld to the Asura Realm or even higher, alleviating their suffering.

All of these processes require the great compassion of Guan Yin Bodhisattva. In essence, the Little House is a manifestation of Guan Yin Bodhisattva's immense vow power. We rely on Her assistance to resolve karmic afflictions and conflicts with our karmic creditors. To receive this help, we must demonstrate our own kind-heartedness by emulating the Bodhisattva's compassion. Therefore, we should act in accordance with the Bodhisattva's path by saving sentient beings for example, through the practice of life release, freeing animals destined for slaughter.

As Master Lu taught: "The Buddha has two kinds of children. The first is called 'one who never makes mistakes,' and the second is 'one who understands repentance.' We are all children of the Buddha, and of course, we belong to the second type. In the human world, who can truly claim to never make mistakes? Those who never err are beings in the heavens. As human beings, when we make mistakes, we must become those who understand repentance. This is why the Buddha gave us the *Eighty-eight Buddhas Great Repentance*. Repentance is extremely important. No one goes through life without error. It is difficult to be the first kind of child; we can only strive to be the second one who understands repentance." Studying *Buddhism in Plain Terms*, taught by Master Lu, can guide us to stay on the right path, prevent us from going astray, and protect our souls in this life and beyond.

During our short stay in the Human Realm, we must seize every opportunity to remove karmic debts. Only then can we transcend the Six Realms of Rebirth. In the Four Sagely Realms, there is no sickness, no affliction, and no sorrow. There is only happiness and peace.

A correct worldview leads to correct methods of healing and saving lives. This understanding forms the foundation of the extraordinary efficacy of the Guan Yin Citta Dharma Door.

### 2. Death is the Most Significant Event in Life

Master Lu enlightened us that the only truly significant matter in life is death. Other than death, there is nothing worth worrying about. Therefore, if one cultivates and prepares properly for this most important matter death there will be nothing to fear. One has a path

ahead. One can ascend to Heaven or the Four Sagely Realms, for we have a home in those Realms that is more beautiful, more magnificent, and greater than any in this world.

When you still have worries and karmic obstacles, you should understand that your cultivation of the mind is not yet sufficient. Do not give up; cultivate with firm determination, and you will surely succeed.

In this world, we place great importance on wealth, fame, love, and other forms of attachment. Yet these can accompany us only in this single lifetime. When we die, no matter how much we have accumulated, we cannot carry anything into the next life except our karma together with our merits and virtues.

Therefore, worldly pursuits should be limited to what is necessary to sustain life; anything excessive is ultimately meaningless. In contrast, the accumulation of merits and virtues is never excessive, because we rely on this store of blessings and virtue to enable rebirth in the Four Sagely Realms.

### 3. The Law of Cause and Effect (因果定律)

According to Master Lu, the Law of Cause and Effect is the number one law in the universe. This statement represents the core teaching of Master Lu and the Guan Yin Citta Dharma Door. It emphasizes the decisive role of an individual's actions, good or evil, in shaping one's destiny, and offering a path of cultivation through which destiny can be transformed. The principles, doctrines, and precepts of Buddhism are all developed around the Law of Cause and Effect. Several examples are given below.

#### (1). Compassion

Guan Yin Bodhisattva is revered as the embodiment of supreme compassion. She responds to the cries of suffering beings in countless forms, offering protection and relief from all fears. She is often called "The Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva" (大慈大悲救苦救难广大灵感观世音菩萨), embodying the ideal of seeking to alleviate the pain of all sentient beings. So, Her Dharma Door is compassionate. By cultivating compassion in our daily lives, treating others with kindness and empathy, we align with the universal Law of Cause and Effect and Guan Yin Bodhisattva's compassion.

For example, spirits assess relationships between people based on whether karmic debts are owed. However, if we cultivate compassion toward all sentient beings and practice generous giving, we will not incur karmic debts and will naturally have no karmic creditors. Without creditors, how could karmic obstacles or spirit-related illnesses arise? Therefore, compassion is never a loss; on the contrary, it brings the greatest benefit of all.

In essence, practicing compassion is not just virtuous; it is a practical path to harmony and mutual aid in this interconnected world.

#### (2). Refraining from evil and practicing all good deeds (诸恶莫作, 众善奉行)

If you refrain from doing evil, according to the Law of Cause and Effect, you will not receive evil retribution in the future. If you practice good deeds, according to the Law of Cause and Effect, you will receive good results in the future.

#### (3). Precepts

Precepts are a fundamental part of Buddhism. Many laypeople believe they are merely rules established by Buddhas and Bodhisattvas for Buddhist practitioners. In reality, however, precepts are universal principles. Even those who are not Buddhist disciples and even sentient beings who do not believe in Buddhism should observe them, because upholding the precepts brings benefit both to oneself and to others.

- If you refrain from killing, you will not suffer from many types of illness in the future, thereby attaining longevity.
- If you refrain from stealing, you will not be robbed or harmed in the future.
- If you refrain from sexual misconduct, you will not lose merits or deplete blessings, nor will you suffer loss of wealth, chronic illness, physical decline, mental darkness, emotional setbacks, failed marriages, family discord, career downfall, or shortened lifespan; nor will you face the karmic consequence of falling into the lower realms.
- If you refrain from false speech, you will not suffer from speech karma or oral diseases [42].

There is a traditional anecdote that illustrates the great benefits of observing the precepts. In past kalpas, when Manjushri Bodhisattva was cultivating the Bodhisattva path, He strictly upheld the precepts, refraining from false speech, killing, and stealing.

On one occasion, Manjushri Bodhisattva said to other Bodhisattvas, "Since the time I first resolved to cultivate the path, I have strictly upheld the precept of not stealing. As a result, no one now steals any of my possessions. Not only does no one take what belongs to me, but even if I were to place precious treasures on the roadside, no one would pick them up."

Thereupon, Manjushri Bodhisattva placed a valuable jewel in a conspicuous spot on the road in front of the city gate and left it there for three days to see whether anyone would take it.

The road was busy with a constant flow of passersby. Indeed, after three days, the jewel remained exactly where it had been placed.

Only then did the others become convinced that Manjushri Bodhisattva had truly and purely upheld the precept of not stealing in past lives, and that this was why, in His present life, no one came to steal His belongings.

This story illustrates how observing the precepts ultimately brings benefit to ourselves, reaffirming the truth of the Law of Cause and Effect.

## DISCUSSION

### Part 1. History of Buddhism

The Buddha introduced the Dharma to the world more than 2,500 years ago. Although Buddhism later declined in India, it spread along three major routes: to Tibet, China forming Tibetan Buddhism; to China, forming Chinese Han Buddhism; and to Southeast Asia, forming Theravada Buddhism.

In 627 CE, the journey to obtain Buddhist scriptures from India was a monumental event in Chinese history, exemplified by the immense hardships endured by Dharma Master Xuanzang and His extraordinary achievements. After returning with the scriptures, He organized and led an extensive and sacred translation effort, which was itself a monumental undertaking.

Master Xuanzang later spent a year dictating His observations and experiences from His journey, which His disciples recorded and compiled into *The Great Tang Records on the Western Regions* (《大唐西域記》). Drawing on this work as historical background, Wu Cheng'en wrote the classic novel *Journey to the West* (《西游记》), which became one of China's Four Great Classical Novels. According to Master Lu's Totem Reading, Wu Cheng'en was a Bodhisattva who descended to the Human Realm to disseminate this profound Dharma wisdom.

Unlike the large-scale transmission to Asia in earlier history, the spread of Buddhism to Africa, the Americas, Europe, Central Asia, and West Asia occurred only sporadically until recent decades.

Today, in the current Age of Dharma Decline, amid widespread suffering, Guan Yin Bodhisattva has compassionately entrusted Master Lu with the mission of transmitting the Guan Yin Citta Dharma Door. This continues the unbroken lineage of compassion and wisdom that has defined Buddhism from Shakyamuni Buddha to the present day.

### Part 2. The Essence of Guan Yin Citta Dharma Door

The mind is the lock, the Dharma door is the key. Using the Dharma door to unlock your mind is called the “Guan Yin Citta Dharma Door.”

Guan Yin Citta Dharma Door is a teaching about the mind, because all phenomena in the world arise from the mind; to save others, one must first save their minds.

It is a wondrous Dharma Door, for it opens the wisdom of life, guides sentient beings onto the path of Buddhahood, and leads them away from suffering toward happiness.

Master Lu stresses the unity of knowledge and action (知行合一) and the equal importance of practice and comprehension (行解并重). True realization arises when understanding the Dharma aligns with its application in daily life.

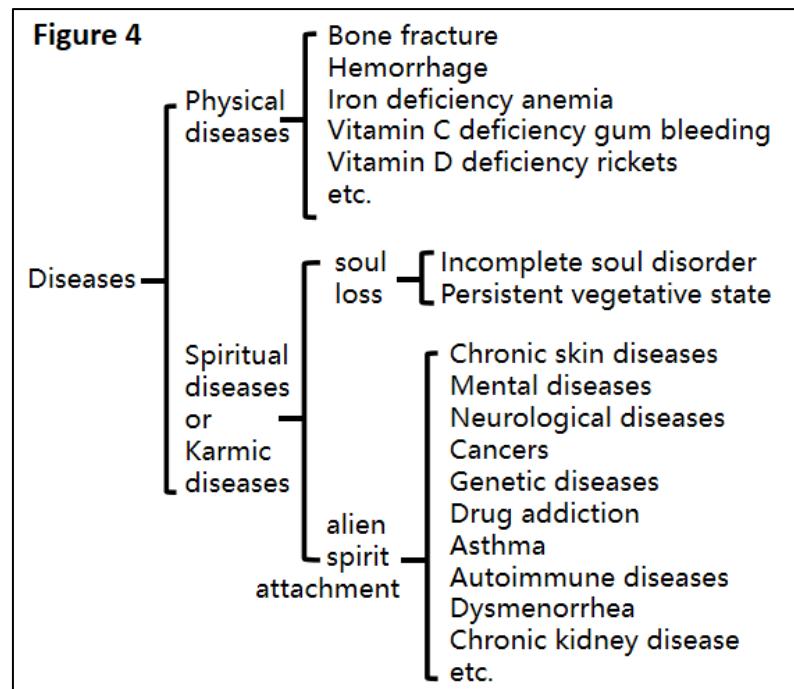
### Part 3. Both Physical and Spiritual Health Are Essential

In modern society, we often place excessive emphasis on maintaining physical health, yet paradoxically neglect the needs of the soul. For example, we eat, drink, and bathe to care for the body, but we overlook the fact that the soul also requires nourishment and maintenance such as the accumulation of merits and virtues, the purification of karma, the observation of precepts, and spiritual cultivation to keep it clean and balanced. The consequences are very serious. This neglect may contribute to unexplained health conditions, including the 6,000–7,000 rare and intractable diseases reported worldwide [5].

### Part 4. Disease Reclassification in Master Lu's Teachings

With profound spiritual insight, Master Lu classifies diseases into two main categories: physical diseases, which are usually treatable through conventional medicine, and karmic or spiritual diseases, which require treatment through the Dharma practices.

Spiritual diseases are further divided into two subcategories: those caused by partial loss of the soul and those resulting from attachment or occupation by alien spirits [Fig. 4]. In the former case, restoring health requires recalling and reintegrating the lost portion of the soul. In the latter, recovery depends on removing the foreign spirits that have attached themselves to the individual.



**Figure 4: Master Lu classifies diseases into two main categories: physical diseases and spiritual diseases (or karmic diseases). Physical diseases should be treated by medical doctors. Spiritual (karmic) diseases need to be addressed through Dharma practice. In general, illnesses that cannot be effectively cured by medical doctors alone are considered spiritual or karmic diseases**

Conditions such as ISD and PVS are attributed to soul loss. Illnesses involving the skin, mental health, neurological systems, genetic disorders, cancers, and other idiopathic conditions arise from afflictions caused by external spiritual entities.

Karmic and spiritual diseases require treatment through the Dharma. The Five Golden Buddhist Practices have proven effective in addressing these conditions, thereby affirming the authenticity and efficacy of the Guan Yin Citta Dharma Door.

Please note the classification is not absolute. In many cases, physical and spiritual factors coexist and interact. A condition may begin as a purely physical disease but become complicated or prolonged by spiritual interference.

Cerebral hemorrhage is fundamentally a physical condition. However, when bleeding persists despite medical intervention, it often indicates the involvement of spiritual entities. In the case of a 19-year-old patient, precisely at the age of a predestined 369 calamity, this spiritual interference can be confidently identified [15].

Similarly, a bone fracture is clearly a physical injury. Yet the accident that caused the fracture may have been orchestrated or influenced by a spirit, making the underlying cause karmic rather than purely accidental.

This dual perspective explains why some patients respond only partially to medical treatment and regain full health only after applying the Five Golden Buddhist Practices.

By addressing the spiritual root causes, these Dharma methods have enabled numerous documented recoveries in conditions long considered incurable or irreversible by conventional medicine. This reclassification not only offers a deeper understanding of disease but also provides a complementary, effective pathway to healing that affirms the authenticity and power of the Guan Yin Citta Dharma Door.

#### Part 5. Limitations of Medicine and the Power of Dharma

Viewing life solely through the lens of materialistic science can lead to a dead end. In conventional biomedical research on rare and intractable diseases, such as AD, PD, ODD, ASD, psoriasis, and psychiatric illnesses are often attributed primarily to genetic and environmental factors. This focus has driven massive funding, numerous high-impact publications, and a reinforcement of these explanations, sometimes creating a self-perpetuating cycle that may overlook deeper underlying causes.

While genetic and environmental factors undoubtedly play roles in many conditions, these materialistic explanations have significant limitations: they often lack fully convincing causal evidence and fail to account for the full complexity of these disorders.

Treatments based on such models typically manage symptoms rather than achieve complete cures, with genuine reversals remaining rare. Thus, these factors may represent only secondary contributors, while the primary roots lie elsewhere.

This persistent therapeutic impasse highlights a fundamental inadequacy in applying purely physical and materialistic frameworks to disorders involving the mind, consciousness, or soul. Such approaches risk confining both researchers and the phenomena they study to a partial, distorted, and incomplete understanding of reality.

In contrast, practitioners of the Guan Yin Citta Dharma Door apply Buddhist methods to address these challenging conditions without altering genetics or environments. Instead, they focus on repaying karmic debts to "creditors" from past grievances, guiding attached spirits to ascend, and removing karmic obstacles. Followers report that patients can regain health naturally as a result. According to this perspective, the root causes of many illnesses are karmic obstacles and spiritual entities rather than purely molecular ones.

Critics often dismiss these reports as anecdotal and unreliable, emphasizing the gold standard of randomized, double-blind, placebo-controlled trials with objective biomarkers. However, the need for such rigorous designs depends on the research question.

For example, AD is widely regarded as an irreversible, progressive neurodegenerative disorder with no approved disease-modifying therapies [43]. PD similarly lacks unequivocal evidence of disease-modifying agents [44]. Psoriasis is considered incurable by current medical standards [45].

In these contexts, even a single well-documented case of sustained clinical reversal is noteworthy, as all untreated patients serve as *de facto* negative controls. Reported cases include: Six instances of sustained cognitive improvement in AD [8, 33], such as a patient with a seven-year history regaining functional language and resolving nocturnal incontinence [33]. Five cases of PD reversal or cure [35]. Seven cases of complete psoriasis resolution [22]. Worldwide, dementia affects over 50 million people, PD affects around 10 million, and psoriasis affects over 100 million. Among these vast numbers, including many receiving conventional treatments, no comparable spontaneous or treatment-induced reversals are routinely reported in medical literature.

Our publications document only a subset of successful cases; additional testimonials appear on Master Lu's blog. Thus, the efficacy of this Dharma-based approach does not depend on traditional experimental designs, and its repeatability is evident from recurring positive outcomes across practitioners.

Master Lu's teachings do not require phase 1, 2, or 3 clinical trials. Unlike pharmaceutical interventions, where unknown side effects, variable individual sensitivity, and long-term risks necessitate extensive testing and monitoring, the Five Golden Buddhist Practices (making vows, reciting Buddhist scriptures, performing life liberation, reading *Buddhism in Plain Terms*, and repenting) have no adverse effects associated with materialistic medical treatments. Practitioners can self-initiate these practices voluntarily. The speed and extent of benefits depend on the weight of one's karma: lighter karma may yield quicker results, while heavier karma requires greater effort. For example, one mother reportedly persisted for 9 years to resolve her son's mental health condition through her diligent practice because the son had committed hell sin in a previous life as identified by Master Lu [46].

## Part 6. Bridging Buddhism and Science

How far apart are Buddhism and science? Just as thin as a layer of window paper.

A nationally renowned expert in adolescent psychological counseling has already discovered a correlation between abortion and ODD behavior in children, but does not yet understand the underlying principle [24]. If this expert could take one step further, they would pierce through this thin sheet of window paper. Thus, what is inside the room is science, and what lies just outside the window is the Buddha's Dharma.

In fact, this thin layer of window paper is gradually ceasing to exist in Chinese cultures as an increasing number of medical doctors have begun to draw upon Buddhist principles in addressing their own health and well-being. A young obstetrician who had performed many abortions developed severe leukemia, yet without undergoing a bone marrow transplant, she recovered by practicing the Guan Yin Citta Dharma Door [5]. Another doctor, suffering from severe Meniere's disease, regained health through the Guan Yin Citta Dharma Door [5]. A doctor's mother, diagnosed with AD, recovered her cognitive functions through Buddhist practice [8]. A nurse who had undergone multiple abortions suffered from chronic constipation for years; despite having access to excellent medical resources, little helped her. Until she ascended the aborted children, and her health was restored [40]. A healthcare worker who had studied Buddhism for less than two years experienced a miraculous recovery from 50 years of asthma [47]. An obstetrician who had performed many abortions was unable to conceive for 5 years, but through Buddhist practice eventually gave birth to a healthy, adorable baby [41]. There was even a doctor who, when faced with patients whose illnesses could not be cured by medicine, directly recommended that they turn to Buddhist practice [37].

Master Lu respects doctors from both modern medicine and Traditional Chinese Medicine (TCM), and

He consistently encourages Buddhist practitioners to follow professional medical advice. For example, although diabetes is regarded as a karmic illness in Buddhist teachings, Master Lu instructs individuals with diabetes to reduce their sugar intake [48]. He further emphasizes that when symptoms improve, patients should consult their doctors to request any adjustment or reduction in medication dosage rather than making such decisions on their own [5]. In fact, during acute episodes, individuals must rely on medication to stabilize their condition to prevent further damage to others [23, 48].

Therefore, Buddhism is not exclusive; rather, it actively integrates with science and everyday life. At the same time, Master Lu encourages all beings to personally verify the Dharma through practice, apply it in daily life, and strongly discourages blind acceptance of any idea or theory.

### Part 7. Cultivating a Pure Mind

“A gentleman’s friendship is as clear as water” guides us in relating to others with purity and detachment. Yet in daily life, we often face deep interpersonal suffering: rebellious children, endless spousal quarrels, extramarital affairs, or even divorce. These conflicts cause immense mental torment. They are not physical harm, but deep emotional pain that counseling alone often cannot fully resolve.

According to Master Lu’s teachings, such afflictions stem from karmic grievances and debts accumulated over countless lifetimes. As the saying goes, “Enemies are bound to meet on a narrow path” (不是冤家不聚头), i.e., negative affinities from past lives draw people together in this life to settle unresolved karmic accounts. These debts manifest as life debts (e.g., shortened lifespan or chronic illnesses like hereditary diseases [28-30] or long-term eczema [10]), financial debts (e.g., repaying through loss or hardship [11]), or the hardest of all: emotional debts [23].

The Buddhist verse warns: “If emotions are not heavy, one will not be born into the Saha world; if love is not deep, one will not fall into the cycle of rebirth” (情不重不生娑婆, 爱不深不堕轮回). Emotional entanglements are the most difficult to repay, often requiring rebirth in the Human Realm to endure suffering. Since even a fleeting misunderstanding or careless word can create such a debt, Master Lu repeatedly emphasizes avoiding frivolity in emotional matters.

Fortunately, the Dharma provides a path to dissolve these karmic knots between people. Whether in marriage, family, or other relationships, recite the *Mantra to Untie Karmic Knots* sincerely, ideally 21, 27, or 49 times daily (or more as vowed). Before reciting, pray: “May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva protect and bless me, [your full name], to untie negative karmic knots with

[other party’s name], and transform our conflicts.” This mantra not only resolves interpersonal grievances but can also help alleviate rare or intractable illnesses [33].

To eliminate emotional debts you owe in the past, one can continuously recite the *Eighty-eight Buddhas Great Repentance*, reciting the *Mantra to Untie Karmic Knots*, and offering Little Houses. Although one may indeed encounter emotional difficulties, after facing them, they will gradually pass (Wenda 20121223B, 25:02).

Ultimately, by cultivating the mind and behavior, i.e., repaying past debts through diligent practice and refraining from creating new ones, we purify our soul, break free from the cycle of karmic grievances, and attain lasting peace and harmony in this life and beyond.

Since many harmful actions toward others stem from spiritual interference, a key question arises: Does the individual under the influence of spirit who commits the harm still generate karma? For example, a patient with parapsychoarchia harmed others during psychotic episodes [23]. Another young man with bipolar disorder injured his parents during a manic flare-up [49]. Although their behaviors were apparently influenced or controlled by spirits, the harm inflicted on others still generates karma.

This perspective differs from most human laws, which often deem individuals with severe mental illness not morally responsible for actions taken during episodes, due to diminished capacity.

In Buddhist teachings, karma is generated regardless of intent or full awareness. Even when behavior is influenced by spiritual causes or mental illness, the act itself produces karmic consequences. This aligns with the principle that karma arises from one of the Five Poisons - ignorance. Actions performed in ignorance still create karma.

This is precisely what the Dharma teaches when it emphasizes “looking at the effect.” Rather than judging solely by the apparent cause or the mental state at the time, the Dharma examines the outcome for example, that the son broke three of his father’s ribs [48]. The act itself, even if driven by ignorance or influenced by external spiritual forces, still plants karmic seeds that will ripen into future consequences. In this way, actions perpetuate a vicious cycle, which is one reason liberation becomes exceedingly difficult after falling into the Three Evil Realms.

The key to cultivating the mind and behavior is to remove old karma and prevent new karma from arising. Old karma can be eliminated by practicing the Five Golden Buddhist Practices. To prevent the creation of new karma, one should maintain a heart of gratitude at

all times, as this helps avoid karmic generation [5]. Additionally, one should actively accumulate merits and virtues there is never such a thing as too much.

Cultivating the mind is cultivating the soul (February 13, 2016 – Master Lu's World Buddhist Friends Gathering in Macau, China).

In this Age of Dharma's decline, practicing the Dharma ultimately means cultivating this one mind, and cultivating this one mind is precisely cultivating the soul.

## 8. Integrating Dharma into Medicine

As Western medicine increasingly incorporates elements of TCM, such as acupuncture, herbal remedies, and holistic approaches, the time is ripe to explore how Buddhist Dharma can further enrich modern healing practices. Just as TCM views the body, mind, and spirit as interconnected, the teachings of Buddhism offer profound insights into the root causes of illnesses.

Doctors and healthcare professionals who study and apply Buddhist principles, such as compassion, mindfulness, karma, and the understanding of the mind's influence on the body, often experience deep personal transformation while becoming more effective healers. This integration not only benefits their own well-being but also allows them to provide more empathetic, comprehensive care to patients.

Unlike the direct integration of Western medicine and TCM, combining Dharma with medicine does not involve doctors applying Dharma as a treatment. Rather, it means teaching patients to practice Dharma as a complementary healing method, since doctors cannot take on or eliminate the patients' karma. In the same way Master Lu guides followers in Buddhist practice, doctors can teach patients and their families to practice the Dharma themselves. The aim is for patients to achieve healing through their own Dharma practice.

The necessary teachings are already available in the textbook *Buddhism in Plain Terms* by Master Lu, and abundant real-life examples can be found in His blogs, both in English and Chinese.

Ultimately, the existence of the soul is indisputable and plays a crucial role in human behavior, health, and recovery. Countless transformative cases documented through Guan Yin Citta Dharma Door, including recoveries from chronic illnesses, resolution of deep-seated karmic grievances, and profound mental peace, serve as compelling evidence. These outcomes go beyond conventional medical explanations and highlight the tight interplay between the soul, karma, and physical well-being.

By recognizing the soul's role and integrating Dharma's wisdom with scientific medicine, we may

open new pathways to true, holistic healing for both body and mind.

## CONCLUSION

Across centuries of philosophical inquiry, religious reflection, and scientific exploration, the question of whether life consists solely of a physical body or includes an immaterial component has remained one of humanity's most enduring mysteries. Modern science has made remarkable progress in understanding biological mechanisms, yet it continues to face profound limitations when addressing phenomena related to consciousness, identity, and the origins of many rare and intractable diseases. These gaps have left room for alternative explanatory frameworks, including those rooted in Buddhist teachings, to offer perspectives on aspects of human experience that resist conventional interpretation.

Drawing from teachings from the Guan Yin Citta Dharma Door, this article presents the view that life is composed of both a physical body and a soul, and that many complex illnesses arise not merely from genetic or environmental factors but from karmic causes and spiritual influences. Cases involving chronic diseases are manifestations of karmic obstacles or spirit occupation and, therefore, as conditions that can potentially be alleviated through spiritual practice. The five Golden Buddhist Practices making vows, reciting Buddhist scriptures, performing life liberation, reading *Buddhism in Plain Terms*, and repenting of wrongdoings and refraining from doing them are proposed as a path to transforming karmic burdens and restoring harmony between body and mind.

While this framework differs from and extends beyond biomedical models, it reflects a longstanding tradition that emphasizes moral causality, compassion, and the continuity of consciousness. For practitioners, these teachings offer not only an explanation for suffering but also a method for confronting it through ethical conduct, spiritual cultivation, and the development of inner wisdom. Whether approached as metaphysical doctrine, moral philosophy, or practical guidance for living, such teachings serve as a reminder that human well-being may depend on dimensions of life that transcend the purely material.

The perspective presented here highlights a central conviction: that the nature of life cannot be fully understood without acknowledging the role of the soul, and that genuine healing requires addressing the deeper karmic and spiritual forces shaping human experience. As such, the ancient principles articulated in Buddhist teachings continue to provide a meaningful and integrative lens through which individuals may interpret illness, cultivate virtue, and pursue liberation from suffering.

Whereas modern science is uniquely effective in investigating and enhancing physical health, Buddhism provides time-tested methods for cultivating mental clarity, emotional balance, and spiritual depth. A thoughtful integration of these two approaches has the potential to yield a more comprehensive model of human well-being, with far-reaching benefits for both individuals and society as a whole.

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

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## Ethical Statement

The author did not 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

Some contents 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

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