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Guillain-Barré Syndrome: An Alternative Pathway to Recovery

Xinghong Yang

Independent Scientist, Gainesville, Florida, USA

ABSTRACT

Guillain-Barré syndrome (GBS) is an acute immune-mediated polyradiculoneuropathy that causes rapidly progressive limb weakness, areflexia, and potentially life-threatening respiratory involvement. Standard immunomodulatory therapies can reduce disease severity and accelerate recovery, but a substantial proportion of patients experience persistent functional impairment, fatigue, and residual disability, and no curative treatment currently exists. Within the Buddhist Dharma framework of Guan Yin Citta Dharma Door, certain neurological illnesses are understood to involve karmic and spiritual dimensions. This can be addressed through Five Golden Buddhist Practices including making vows, reciting Buddhist scriptures, performing life liberation, reading *Buddhism in Plain Terms*, and repenting of wrongdoings and refraining from doing them. Therefore, we present a case report of a patient with severe GBS who, after no improvement in hospitalization and a guarded prognosis, began systematic application of the Five Golden Buddhist Practices. Within less than two months, she reported progressive return of lower-extremity strength and the ability to run, along with resolution of various other chronic symptoms. This case provides a rationale for further investigation into the potential role of spiritual practices in neurological recovery. Conventional medical care remains essential, and such practices should be considered complementary rather than substitutional.

***Corresponding author**

Xinghong Yang, Independent Scientist, Gainesville, Florida, USA. Email: dr.yang.ttk@gmail.com;
ORICD: https://orcid.org/0000-0001-8063-430X.

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Introduction

Guillain-Barré syndrome (GBS) is an acute, immune-mediated polyradiculoneuropathy characterized by rapidly progressive, symmetric limb weakness and areflexia, with potential cranial-nerve and respiratory-muscle involvement [1]. Annual incidence ranges from 1 to 2 cases per 100,000 population worldwide; up to two-thirds of patients report an antecedent respiratory or gastrointestinal infection, most commonly *Campylobacter jejuni*, or influenza [2].

Pathophysiologically, molecular mimicry between microbial and neural gangliosides triggers autoantibody formation that precipitates complement-mediated demyelination and axonal transection, producing the electrophysiological signatures of acute inflammatory demyelinating polyneuropathy or, less frequently, axonal variants [3].

Despite prompt administration of intravenous immunoglobulin (IVIg) or plasma exchange, some patients remain unable to walk independently at one year, and other some experience disease relapses or treatment-related fluctuations [2]. The persistence of fatigue, pain, and autonomic instability in a substantial minority has prompted investigation of adjunctive anti-complement agents and neuro-reparative biologics; however, no intervention to date has achieved complete disease eradication or guaranteed full neurological restoration [4].

Although immunomodulatory therapies such as IVIg and plasma exchange can reduce disease severity and accelerate functional recovery, there is currently no definitive cure for GBS [4]. This therapeutic gap persists primarily due to two factors: the incomplete elucidation of the underlying triggering mechanisms in specific patient subsets, and the resulting difficulty in developing targeted, disease-halting therapeutics.

Previous studies suggest that complex neurological disorders may involve deep-seated karmic and spiritual etiology. This is often conceptualized as karmic maturity coinciding with spiritual attachments. Within these holistic paradigms, mitigating negative karmic influences and conducting spiritual ascending or resolution practices are posited to help stabilize disease progression and facilitate gradual clinical improvement [5-7].

We hypothesize that GBS, as a severe neuro-inflammatory disease, may share similar underlying mechanisms and remain responsive to targeted spiritual and karmic interventions, specifically the Gun Yin Citta Dharma Door. In this study, we present a clinical case report of a patient with GBS who experienced substantial functional recovery following the systematic practices of Dharma.

Worldviews, Mechanisms & Solutions

Medical Science

In modern medical science, GBS is classified as acute, immune-mediated peripheral neuropathy, or polyradiculoneuropathy. Although significant progress has been made in understanding its immunological mechanisms, the precise causes and disease processes underlying GBS have not yet been fully elucidated.

There is currently no established curative treatment for GBS.

The Buddhist Dharma Perspective

From the perspective of Buddhist Dharma, however, certain neurological illnesses may have causes that extend beyond the physical mechanisms recognized by modern medicine. Within this spiritual framework, neurological illnesses may be associated with the influence of spirits, understood respectfully as deceased animals or human beings. According to this view, when the karmic and spiritual causes underlying an illness are resolved and the associated spirits are helped to depart, a person may experience significant improvement or recovery [5-7].

From this perspective, helping spirits ascend requires a structured spiritual practice rather than a purely physical or medical intervention. Modern science has not established a consistently effective method for addressing such spiritual causes, in part because the existence and influence of a spiritual realm are not currently recognized within the mainstream scientific framework.

Guan Yin Citta Dharma Door

The Guan Yin Citta Dharma Door, as taught by Dharma Master Jun Hong Lu, presents a spiritual framework for understanding and addressing illness through Buddhist practice. Within this teaching, neurological illnesses may be approached through the Five Golden Buddhist Practices of the Guan Yin Citta Dharma Door [5,6].

One of these practices involves the recitation of Little Houses—a prescribed combination of four types of Buddhist scriptures recited and dedicated by the practitioner for the purpose of helping the deceased spirits associated with a person ascend to a higher spiritual realm [5,8].

According to this Dharma framework, however, the spirit is not regarded as the ultimate underlying cause. Karma is understood to be the deeper cause that gives rise to suffering and creates the conditions through which karmic creditors and other spiritual influences may arise. Karma can be eliminated through the cultivation of merits and virtues, compassionate conduct, making vows, performing good deeds, repenting, and sincerely reciting Buddhist scriptures.

Thus, within the Guan Yin Citta framework, healing is understood as a process involving multiple interconnected dimensions: ascending spirits and resolving karmic obstacles by accumulating merits and virtues, and cultivating the mind and behaviour through Buddhist practice.

Neurological Disorders are Kramic/Spiritual Diseases

By following Master Lu's teachings and applying the practices of the Guan Yin Citta Dharma Door, we have observed cases in which various neurological conditions have reportedly been reversed, significantly improved, or, in some cases healed. Among these, the conditions most closely related to GBS from an immunological, neurological, and pathophysiological perspective include myasthenia gravis, neuromyelitis optica, amyotrophic lateral sclerosis, and facial paralysis [9-12]. Conditions with moderate relevance, particularly those involving the central or peripheral nervous system but differing substantially from GBS in their underlying mechanisms, include Parkinson's disease, epilepsy, and syringomyelia [13-16]. Less directly relevant conditions, including Alzheimer's disease, autism spectrum disorder, attention-deficit/hyperactivity disorder, lumbar disc herniation, and fibromyalgia, nevertheless represent a broader spectrum of neurological, developmental, psychiatric, and structural disorders [17-23].

Although none of these conditions is identical to GBS, the reported improvement or recovery across such a diverse spectrum of neurological disorders provides observations that may warrant further consideration and systematic investigation. From the perspective of the Guan Yin Citta Dharma Door, these observations are consistent with the principle that karmic/spiritual factors contribute to the development and course of disease and that spiritual practice may play a critical role in recovery.

Results

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

Case 1: I Conquered GBS with the Blessings of Buddhism

In 2011, I experienced a severe karmic outbreak and was diagnosed with GBS. Both my arms and legs were almost paralyzed, making even simple tasks like using a key to open a door impossible. I could not even turn the key with both hands together. Initially, I stubbornly tried to climb the stairs by gripping the handrail tightly, struggling one step at a time to pull myself upstairs. However, as the condition worsened, during hospitalization, I could only move around in a wheelchair for treatment. I lost my ability to care for myself. Even with assistance from a handrail or someone supporting me, I could only take a few steps and still could not do without a wheelchair. Eventually, I even experienced mouth paralysis and difficulty with tongue movement.

After over 40 days in the hospital, costing nearly 60,000 CNY (~9,000 US dollars), my condition was still not optimistic.

Upon discharge, I asked the doctor, "When will I be able to return to normal?" The doctor replied, "What do you mean by normal?" I said, "Just like you guys, able to walk, move freely, run, and jump." The doctor shook his head and said, "If you can crawl on your belly, that is already pretty good."

Born with a love for beauty, I could not bear to go out without looking presentable. Now, with these two long legs shuffling along, what zest for life did I have left?! I felt like life had hit rock bottom, with no hope in sight. In the days following discharge, questions kept haunting my mind: What do I do now? Who can help me? Am I going to rely on others for the rest of my life? Strong feelings of resistance led me to the realization that I could not be hospitalized anymore, and I could not afford to be hospitalized anymore. So, I resorted to the next best thing—I searched online for ways to heal myself without spending money. Fate and fortune had pushed me into this desperate situation, and I had no choice but to fight back. So, no matter what method I found, as long as it seemed feasible, I would try it on myself...

Finally, one day, when I was at my wit's end, I stumbled upon a blog post. It introduced various methods of cultivation, and I was intrigued by the three words in parentheses. Without hesitation, I clicked on the adjacent link to find out more. Little did I know that, once I entered, I could not leave! The content was exactly what I wanted to know but did not know who to ask or where to learn. It was clear, thorough, and provided specific methods. Suddenly, I saw hope and felt saved.

After browsing for a while, I excitedly clapped my hands and pointed at the computer, exclaiming, "From now on, I will follow this Dharma master!" That gentleman became my Dharma master! From that moment on, my search came to a halt, and my misfortune began to transform.

After going through several serious illnesses, the desire to survive and to change myself gave me a powerful push. I downloaded, downloaded, and downloaded from my Master's blog without hesitation... preparing, preparing, and preparing again. With everything ready, on the eve of Chinese New Year, for the first time in my life, I followed the method taught by my Master, offering incense to Bodhisattvas, doing daily recitation of Buddhist scriptures, reciting the Little House... Later, I also learned to release captured animals. From that moment on, I entered another world.

As time passed, my commitment to Buddhism, the recitation of Buddhist scriptures, and ongoing animal releases continued, and my nightmares diminished. I noticed that the more Buddhist scriptures I recited, the more strength returned to my two legs, which had once been as weak and thin as dried radishes. In less than 2 months, I could actually run to catch the bus! Boarding the bus, I was overwhelmed with excitement, embracing myself with both hands, and chanting in my heart, "Grateful to the Bodhisattvas, grateful to the Bodhisattvas!" This experience fueled my enthusiasm for practice even further, as I had transitioned from stumbling to running!

Firstly, my recovery defied the doctor's prognosis!

Then, by diligently utilizing the Five Golden Buddhist Practices to repay karmic debts and dispel karmic obstacles, my health improved more and more. From head to toe, all sorts of minor ailments disappeared without a trace:

1. Every summer without fail, a heat rash would come to "visit" me. But after attending just one Dharma assembly, it never dared to show up again.
2. I could not sleep on my left side: if I did, I would want to eat but be unable to open my mouth. My right knee also could not lie flat or straighten out unless I put a pillow underneath it. As for these problems with eating and with "left and right," I do not know when the "alarm" was automatically lifted.
3. During the cold and flu season, I used to catch a cold every time and became a frequent visitor to the clinic. However, after practicing Buddhism and reciting Buddhist scriptures, I no longer needed to visit the clinic.

Reflecting on my Buddhist journey, through the application of the Five Golden Buddhist Practices and drawing from my personal experiences of profound efficacy, my faith has steadily deepened. With numerous illnesses naturally healed, I persistently study *Buddhism in Plain Terms*, enhancing my comprehension of Cause and Effect and correcting my shortcomings. Embracing a healthy and joyful existence under Buddhism's radiant illumination, each day brims with Dharma joy and inner contentment.

Today, I sincerely express my gratitude to the Bodhisattvas and my fellow Buddhist practitioners. I am committed to continuing striving, adhering to a vegetarian diet and abstaining from eggs for the rest of my life. I will uphold the Five Precepts and Ten Kinds of Wholesome Behavior, live ascetically, remain true to my original intentions, respect my Master and the teachings, and tirelessly engage in animal release. May I benefit sentient beings whenever possible, accumulate merits and virtues, diligently progress on the path, and achieve enlightenment in this lifetime.

Shared by: Q216

Discussion

The present case describes a Buddhist practitioner who experienced substantial functional recovery following severe GBS, which resulted in near-paralysis of all four limbs, loss of independence, wheelchair dependence, impaired ambulation, and subsequent involvement in oral and tongue movements. During her hospitalization, she showed no meaningful functional recovery, and the treating physician communicated an unfavorable prognosis. After discharge, she began systematic Buddhist study and practice based on the Five Golden Buddhist Practices of Guan Yin Citta Dharma Door. She subsequently reported progressive improvement in lower-extremity strength, ultimately regaining the ability to run in less than two months.

Her experience is consistent with previous reports describing the use of Buddhist practices for healing neurological illnesses [9-23]. Thus, GBS may also be understood as involving both karmic factors and spirit-related factors. Accordingly, recovery may involve the removal of karmic obstacles and the ascension of the occupied spirits.

Since the patient did not identify the source of her karma or seek Master Lu's guidance regarding karmic location or specific karmic causes, the precise source and cause-and-effect relationship of karma in this case therefore cannot be determined. Nevertheless, her health was recovered. This case illustrates that, within this spiritual framework, knowledge of the specific source or cause of karma may not be considered necessary for the practice to be undertaken. By properly applying the Five Golden Buddhist Practices, practitioners may seek to facilitate the ascension of the occupied spirit and eliminate karmic obstacles, which may ultimately contribute to the restoration of physical health.

An important consideration, however, is the distinction between the temporal association of an intervention with subsequent patient recovery and evidence that the intervention caused that recovery. GBS can be followed by substantial spontaneous neurological recovery, and therefore the possibility of spontaneous improvement cannot be completely excluded. Previous studies have shown that approximately 60–80% of patients with GBS are able to walk independently six months after disease onset, with or without treatment [2].

Nevertheless, the patient reported that conventional hospitalization and medical treatment had not produced meaningful improvements, after which she began Buddhist practices. Importantly, her improvement appeared to progress rapidly after she began these practices and continued over time. Such rapid improvement, particularly within a period of less than two months, appears to be faster than the typical recovery trajectory described for GBS.

She also reported improvements in several other symptoms. For example, she reported that she was no longer as prone to catching colds as she had been previously, which, within the Buddhist framework, may be understood as a consequence of karma elimination and an associated improvement in overall health. From this perspective, the concurrent improvement in symptoms unrelated to GBS may be viewed as additional evidence supporting the interpretation that her recovery from GBS was related to her Buddhist practice.

Regardless of whether spontaneous recovery contributed to her clinical improvement, two observations are particularly relevant from the perspective of the Buddhist framework described by Master Lu. First, Dharma practice can eliminate karmic obstacles

and facilitate the ascension of occupied spirits, thereby promoting physical and mental well-being [5-7]. This perspective is further illustrated within the same framework by reports involving children with Down syndrome (DS), in which the practice of the Guan Yin Citta Dharma Door has been associated with improvements in his cognitive abilities and physical appearance [24]. Because DS is a genetic condition that does not typically undergo spontaneous reversal, such reports are presented within this framework suggesting that Dharma practice may produce effects that extend beyond those expected from conventional medical treatment.

Second, according to Master Lu's Dharma theory, GBS may be understood as a karmic or spirit-related illness. Within this framework, illnesses that are not adequately explained or effectively addressed by conventional medical treatment may be interpreted as having underlying karmic or spiritual components [5,6]. GBS can be a severe neurological disorder: approximately one-third of patients require mechanical ventilation, and approximately 5% die [25]. These characteristics place GBS among illnesses that may have karmic or spiritual causes [6]. Accordingly, because Dharma practice is directed toward addressing such karmic and spiritual factors, its application to GBS can be viewed as an attempt to address the underlying cause of the illness, analogous to the principle of "using the appropriate treatment for the underlying condition" (对症下药).

The spiritual interpretation proposed in this manuscript should likewise be distinguished from mechanisms established in biomedical research. The medical literature describes GBS primarily as an immune-mediated neurological disorder involving mechanisms such as molecular mimicry, autoantibody formation, complement activation, demyelination, and/or axonal injury. The Buddhist framework presented here proposes additional karmic and spiritual dimensions that fall outside the explanatory framework currently used in mainstream biomedical science.

Within this spiritual framework, clinical and pathological manifestations identified by biomedical medicine may be understood as manifestations of deeper underlying causes, namely karma and spirit-related factors. Accordingly, the resolution of these underlying factors through Dharma practice is understood to contribute to the resolution of the associated clinical manifestations.

Several features of GBS may be interpreted in terms of the relationship between karmic debts and spirit-related factors. When an individual carries relatively light karma, corresponding to relatively minor karmic debts, a spirit may occupy the individual only temporarily and depart after the karmic debt has been repaid. In contrast, when an individual carries heavy karma, corresponding to greater karmic debts, the occupied spirit may remain for a longer period because the karmic debt has not yet been fully repaid. Recurrent or relapsing symptoms may therefore be interpreted as an indication that the underlying karmic debt has not been fully resolved, allowing the karmic creditor to return or reappear at a later time. Alternatively, recurrent or relapsing symptoms may be interpreted as resulting from the production of new negative karma, which subsequently manifests as GBS.

An illustrative example described in the teachings concerns a male middle-school student whom Master Lu reportedly perceived as having exceptionally heavy karmic debts from a previous lifetime. His mother spent nine years reciting approximately 8,000 Little Houses for his karmic creditor(s) seeking repayment, after which her son was released from his psychological suffering [26]. This case illustrates that when karmic debts are heavy, a prolonged period of Dharma practice may be required before the associated suffering is fully alleviated.

Applying the Five Golden Buddhist Practices to repay karmic debts can accelerate the process of karmic repayment, potentially by a factor of ten, thereby reducing the duration of physical suffering associated with illness, as reported previously [5]. The opportunity to alleviate suffering while gaining more favorable conditions for Buddhist practice provides a compelling reason to engage in Buddhist practice.

Further investigation integrating systematic Dharma practice with objective medical assessment and longitudinal clinical measurements would therefore be necessary to evaluate whether, and to what extent, changes attributed to karmic or spiritual processes are associated with measurable changes in neurological function and clinical recovery. Such an interdisciplinary investigation may help clarify the potential relationship between spiritual practices and biomedical outcomes without conflating the two explanatory frameworks.

Conclusion

This case report presents a Buddhist practitioner's account of substantial functional recovery from severe GBS following the systematic application of the Five Golden Buddhist Practices of the Guan Yin Citta Dharma Door. The clinical history is notable for the severity of the initial neurological impairment, the limited improvement reported after conventional hospitalization, and the subsequent rapid regain of mobility—including the ability to run within approximately two months—after the initiation of spiritual practice. These observations are consistent with the broader framework proposed in this manuscript, in which neurological disorders may involve karmic and spiritual dimensions that, when addressed through structured Dharma practices, may facilitate recovery.

This case holds value for generating hypotheses and encouraging a broader discussion regarding the role of spiritual and psychosocial factors in recovery from severe neurological illness. Spiritual practices may influence psychological well-being, behavioral engagement, social support, and coping strategies—all of which could plausibly affect rehabilitation outcomes. Future research should involve prospective, independently assessed studies with standardized neurological and functional endpoints to evaluate whether spiritual practices are associated with measurable differences in recovery trajectories among patients with GBS.

Acknowledgments

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

Conflict of Interest

None.

Financial Support

None.

Ethical Statement

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

Statement by Translator and Writer

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

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

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