

Review Article

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The Invisible Soul Governs the Thought and Health

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ABSTRACT

The nature of the soul has long divided philosophy, with Platonic dualism affirming an immaterial, enduring soul and modern physicalism reducing consciousness to brain activity. This paper proposes a functional framework based on the teachings of Dharma Master Jun Hong Lu in the Guan Yin Citta Dharma Door. It presents the soul as an invisible “governor” that directs thought, behavior, moral agency, and even physical health. Human life is understood as a composite of soul and body, comparable to a driver operating a vehicle. When the original soul governs the body, mental clarity and health prevail. However, due to karmic causes, external spirits—souls of deceased humans or animals—may attach to or interfere with this governance, leading to altered cognition, abnormal behavior, and persistent mental or physical conditions. The soul continues after death, cycling through the Six Realms of Rebirth according to karma, and may become fragmented under heavy negative karma. Dharma practices are presented as a means of repaying karmic debts, restoring the soul’s control and improving well-being. This framework seeks to bridge the gap between dualism and materialism by emphasizing observable outcomes, particularly reported recoveries following spiritual intervention. It argues that a complete understanding of human nature requires engagement with spiritual reality, and that true philosophical inquiry depends on experiential insight gained through disciplined Buddhist practice.

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Introduction

Influenced by science, religion, and culture, people hold differing views about whether the soul exists. If asked, a Buddhist practitioner would likely answer in the affirmative. Others may respond with uncertainty or skepticism. The question of whether an independent soul exists has been debated throughout history and remains unresolved in many intellectual traditions.

Historical and Contemporary Perspectives

Ancient Greek Philosophy

Socrates and Plato posited that the soul is eternal and immaterial, capable of existing apart from the body. In their framework, the soul encompasses reason, awareness, and moral agency, while the body serves merely as a vessel [1,2].

Modern Physicalism & Philosophy of Mind (Materialism)

Many contemporary philosophers and cognitive scientists adopt physicalist or naturalist accounts in which consciousness is grounded in brain activity rather than in an immaterial soul. Within these frameworks, personal consciousness is typically not regarded as capable of surviving bodily death [3-5].

These two worldviews are widely recognized, each with its own adherents. The Platonic view resonates with spiritual truths, yet it has historically lacked empirical validation. By contrast, modern materialism, constrained by limited means of observing the spiritual realm and by a fundamental uncertainty about its

nature, has been unable to relate observable phenomena to spiritual realities. As a result, within an academic discourse largely shaped by Western culture, humanity’s understanding of the status of the soul remains unresolved: Its existence can neither be conclusively proven nor definitively denied.

The Buddhist Framework and Master Lu’s Teachings

The History of the Dharma

According to Buddhist tradition, the Buddha revealed the existence of the spiritual realm and the Ten Dharma Realms more than 2,500 years ago [6,7]. However, Buddhism originated in the East, whereas modern science developed primarily in the West, which limited the direct interaction between these two systems of knowledge.

Later, with breakthroughs in navigation technology, the exchange of information across different parts of the world became far more convenient. Yet because of the West’s early technological advantage, for the past several centuries, politics, technology, medicine, culture, and religion have flowed overwhelmingly from the West to the East. This historical dynamic meant that world history over the past several centuries was shaped largely by Western powers. Consequently, compared with the spread of Western religions into the East, the transmission of Buddhism to the West remains relatively limited.

Furthermore, the Dharma came to be categorized primarily as a religion, which further reduced its presence within Western academic discourse. By contrast, Chinese medicine gained popularity in the modern West in part because it was not labeled

as a religion. Thus, although dualist philosophy emerged later than the Buddha's teachings, it nevertheless came to be widely regarded as a foundational framework for discussions of the soul and mind.

Now the world has entered what Buddhism describes as the Age of Dharma Decline [6]. Neither Chinese medicine nor Western medicine has been able to fully resolve many intractable illnesses, including late-stage cancers, mental disorders, neurological diseases, autoimmune conditions, and chronic skin diseases [7]. This calls for new approaches that may help humanity live more healthily. Out of great compassion, Guan Yin Bodhisattva established the Guan Yin Citta Dharma Door, enabling Dharma Master Jun Hong Lu to bring this special practice into the human world. Master Lu explains Buddhist teachings in clear, accessible language, making them understandable to people of all ages and educational backgrounds. He was also described as possessing profound spiritual insight into both the human and spiritual realms.

Although Master Lu's primary mission was to teach the Dharma, His teachings also offered responses to many longstanding philosophical questions. For example, according to Master Lu, when a person dies, the soul departs from the body. While a small minority ascend to the Four Sacred Realms, the vast majority continue to cycle through the Six Realms of Rebirth [Figure 1].

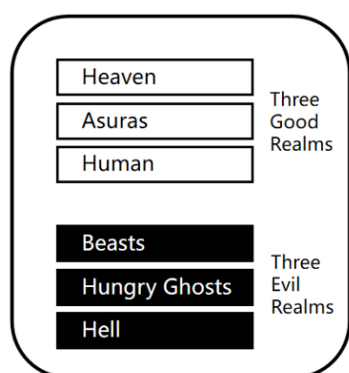


Figure 1: The Six Realms

Figure 1: The Six Realms of Samsara are depicted as a cage in which countless sentient beings undergo endless cycles of birth and death. Among the 6 realms, only the Human and Beast realms possess physical bodies; beings in the other four realms exist as “pure” soul or spirit. To escape this cycle, one must cultivate and purify the mind (soul), reducing karmic burden to less than 10% [6]. Each realm presents obstacles to spiritual cultivation: beings in the Asura realm are dominated by hatred and conflict; those in the Heavenly realm live in comfort and lack the motivation to cultivate; animals lack the necessary intelligence; Hungry Ghosts endure excessive suffering that prevents focused practice; and beings in Hell experience constant punishment, making cultivation impossible. Only the Human realm, which contains both suffering and happiness, provides the balanced conditions necessary for effective spiritual cultivation.

The Challenge of Verification

Socrates and Plato advanced dualist philosophies, yet they did not provide a practical method by which ordinary people could independently verify their claims. Modern scientists, meanwhile, cannot directly perceive souls or detect them through conventional instruments, and therefore many reject their existence. As a result, the question appears to have reached an impasse, since the soul is understood as lacking a physical form.

If Buddhism affirms the existence of the soul, one may reasonably ask whether Buddhist masters possess methods for verifying it. More importantly, can such verification be extended beyond masters to ordinary people?

Master Lu provided such evidence through His spiritual abilities, particularly the “Dharma Eye.” Through this faculty, He could perceive heavenly beings, spirits in the underworld, human souls, and additional spiritual entities influencing a person’s condition.

How, then, can ordinary people assess such claims? Numerous individuals tested His teachings through personal experience and independently confirmed that His statements were accurate.

Invitation to Observe

Those interested in evaluating these claims are invited to examine the following two cases. The first is the encounter between Buddha and a future Chinese emperor, and the second is Master Lu’s totem reading program.

Buddhist Worldviews on the Soul

Case 1: The Karmic Connection Between the Future Chinese Emperor Zetian Wu and the Buddha - The Little Girl Who Offers Sand to the Buddha

Twenty-five hundred years ago, when Sakyamuni Buddha was spreading the Dharma, one day He went out with His disciples on an alms round.

A group of children were playing by the roadside, piling up the sand. Among them was a delicate little girl. From afar, she saw Sakyamuni Buddha approaching with His disciples. Half playfully and half sincerely, she scooped up a handful of sand with both hands, walked over to the Buddha, and placed it in His begging bowl. Sakyamuni Buddha courteously accepted her offering of sand.

The great disciple Sariputra could not understand this. He thought to himself, *How, outrageous! How could this little girl use sand to mock the World-Honored One?* Unable to restrain himself, he asked on the road: “World-Honored One, that little girl just now placed sand in your bowl? How could you allow her to behave so foolishly?”

Sakyamuni Buddha smiled and replied: “You do not know. Hundreds and thousands of years from now, when her karmic conditions mature, this girl will become ruler of the land of Eastern Zhendan (China).

If I were not to accept her sand today, she would later attempt to destroy Buddha’s Dharma. By accepting her sand, I create this wholesome karmic connection with her, so that when she becomes ruler in the future, she will help propagate the Dharma.”

This little girl later became the only female emperor in Chinese history, Empress Zetian Wu. From birth, she was said to possess the bearings of royalty. Before becoming an empress, she spent four or five years as a Buddhist nun. She was not only devout in her faith, but also deeply versed in Buddhist doctrine [6].

From this case we can see that the human soul does not perish. The little girl’s soul would be reborn in a future life in China and become a sovereign ruler. And indeed, this came to pass.

Many of the Buddha's teachings address rebirth and the cycle of transmigration. Within the Six Realms, sentient beings undergo continual rebirth as hell beings, hungry ghosts, animals, humans, asuras, or devas. The following Q&A records Master Lu's explanation of how the soul functions after departing from the physical body and how it interacts with the living during spirit possession.

Case 2: Totem Reading by Master Lu: Ancestral Killing Karma Resulting in the Son with Autism and Epilepsy; Presence of a Leopard Spirit; Deceased Father Frequently Possessing Her Son [8]

Inquirer: Gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, and gratitude to Master. I would like to ask about my son. He was born in 1989, the Year of the Snake. He was diagnosed with autism at two and a half, and developed epilepsy at 15. Could you please look at his totem? Does he have any spirits attached to him?

Master: There is killing karma in your family lineage. It has affected him.

Inquirer: I understand.

Master: There are three spirits in this child, very harmful ones. First, one has already caused psychological obstacles (mental disturbances).

Inquirer: Yes.

Master: And the child has autism.

Inquirer: Yes. When he has episodes, he smashes things at home and even bites people.

Master: That is due to the second spirit. Someone in your ancestors hunted and killed a leopard. I can see something like a leopard on him. Does he wear clothes with spotted patterns? Or does his blanket have such patterns?

Inquirer: Yes, his blanket does. Once I dreamed of Master. There was a large leopard in my body. When Master appeared in the dream, you told the leopard to move aside, and it obediently left.

Master: That is because I came. If I did not, how would it be left? Do you see now? Does what I described not match what you witnessed? Didn't I mention a leopard?

Inquirer: Yes.

Master: When it comes, it does not leave easily—only when I arrive.

Inquirer: Yes, thank you, Master.

Master: You must have faith. When the leopard spirit is in him, he will bite people.

Inquirer: He bites me.

Master: Where did he bite you?

Inquirer: Here. This hand has been bitten too.

Master: He will also try to bite your neck.

Inquirer: Yes.

Master: He also grabs your head frequently.

Inquirer: I ran fast, otherwise he would catch me.

Master: When a spirit possesses someone, it is not something you can avoid. Many people do not understand this. They send children to hospitals, but doctors do not understand and may resort to electric shocks...

Inquirer: We took him to the hospital. They tied up his hands and feet.

Master: What use is that?

Inquirer: Yes, I couldn't bear it, so I brought him home.

Master: You brought the leopard home? Why not bring someone who can tame it?

Inquirer: Master has appeared in my dreams.

Master: Recite Buddhist scriptures for him. When your recitation

reaches a certain level, he will improve.

Inquirer: Okay. How many Little Houses (a combination of Buddhist scriptures) should I recite?

Master: 180 sheets.

Inquirer: What about life release?

Master: Release 3,800 fish. You owe your son a lot. This is a karmic debt from a previous life owed to this spirit. There is also an elderly man spirit. Let me ask: is your father-in-law (father of the inquirer's husband) still alive?

Inquirer: No, he has passed away.

Master: Was he very kind to you?

Inquirer: Yes, Master. Many of my son's habits and movements resemble those of my father.

Master: I know many things, but I cannot say everything.

Inquirer: Please tell me.

Master: I cannot. But remember this: your father-in-law often comes to this child.

Inquirer: You mean my father?

Master: Yes, your father often possessed him. In one past life, you and he were lovers, so he is very fond of you.

Inquirer: Yes.

Master: He likes to hold you.

Inquirer: Yes, my son especially likes to hug me, particularly when I am reciting Buddhist scriptures.

Master: Because during recitation, it reminds him of his past lives. Do you understand?

Inquirer: Yes.

Master: When your son treats you well, he is giving something back to you.

Inquirer: Mm.

Master: Your father also secretly gave you many things in the past.

Inquirer: Yes, thank you, Master.

Master: You are really good at charming people. "Oh Daddy, eat this!" "Oh Daddy, eat that!" The old man gets totally sweet-talked by you... "Daughter, I have still got some things here for you."

Inquirer: Yeah, yeah.

Master: Leniency for confession! Strict punishment for confessing, and even stricter for resisting.

Inquirer: Yeah... better not say anything.

Master: Karmic relationships continue. They do not end in one lifetime. If you owe someone in this life, you repay them in the next. If others owe you, they return to repay you. Many daughters come to repay their debts; many sons come to collect them.

Inquirer: So, my son is here to collect a debt?

Master: What do you think?

Inquirer: Yes.

Master: Only when your father is in him (the body of the inquirer's son) is he repaying you.

Inquirer: Yes, sometimes he is very kind.

Master: When he is kind, that is your father. When he is not, that is your son.

Inquirer: Master, what should I do now?

Master: When you scold him, he becomes like your grandson.

Inquirer: I do not dare hit him.

Master: You must not hit him.

Inquirer: If I do, I will end up being the one afraid. I have to lock myself in a room.

Master: Of course, he will bite you.

Inquirer: Yes.

Master: Sometimes he does not make sounds, but his mouth still forms shapes.

Inquirer: Yes, and he makes strange noises.

Master: "Wa... Wa..."

Inquirer: Exactly!

Master: When I look at a totem, I can see everything. Continue reciting Buddhist scriptures, and he will gradually return to normal.

Inquirer: Okay.

Master: Once the karmic debts are repaid, things will improve. You yourself are fine. You recited very quickly. You can complete the *Great Compassion Mantra* in minutes. Very capable, and you can also transform others.

Inquirer: What color is my son's totem?

Master: A white snake.

Inquirer: He likes wearing white.

Master: You, see?

Inquirer: If we give him darker colors, he will tear them apart.

Master: You, see?

Through this dialogue, we can see that although humans and animals eventually die, their souls do not perish. After the leopard died, its soul left its physical body and became a ghost. Out of respect, we refer to them as spiritual beings or spirits instead of ghosts. Like humans, these spirits can think, remember grievances, and seek revenge.

An ancestor had killed a leopard, so the leopard's spirit returned to collect the karmic debt by possessing the grandson. This is exactly the same principle as in the human world: a father's debt is repaid by his son.

In addition to using Dharma Conferences to spread the Guan Yin Citta Dharma Door, Master Lu also answers questions from sentient beings through phone calls. These include totem readings and general Dharma inquiries. There are already thousands of such documented cases. In these recordings, Master Lu not only perceives the spiritual realm with clarity, but also explains the karmic relationships between spirits and human beings in unmistakable terms. Every statement He made was confirmed by the inquirer.

Although no one except Master Lu could see these spiritual phenomena, does that make His explanations any less valid? It is no different from verifying something through direct observation. We cannot see electricity or air with our eyes either, yet we can clearly experience their existence and effects. Is that not sufficient proof?

Some people may still feel that a single dialogue is not convincing enough. However, we have much stronger evidence that validates Master Lu's teachings. According to His instructions, if the spirit attached to a child is successfully ascended and guided away, a child diagnosed with Autism Spectrum Disorder (ASD) can recover. This has been proven in eight cases [6,9,10]. Those working in neuroscience know that modern medicine currently has no cure for autism. This is because modern medicine does not understand the root cause of the condition, in which an external spirit controls the body instead of the individual's own soul. Neuroscientists only see nerves and neurons; they cannot see the soul and spirit. As a result, neurological theories remain far removed from reality, and effective treatment remains out of reach.

The following sections will present further evidence for the existence of the soul and its influence on human cognition and behavior, as viewed through the framework of Master Lu's teachings.

The Soul's Existence, Validated

When a microbiologist observes bacteria, they must use a microscope. Because bacteria are too small for the naked eye to

see, they require magnifying. When scientists observe viruses, they need an electron microscope. Since viruses are even smaller than bacteria, an even higher level of magnification is required to make them visible.

However, microscopes are generally not household items—they are found in hospitals. If we suffer from diarrhea, we must go to the hospital, where a doctor helps us determine whether the cause is bacterial or viral.

Therefore, for an ailment like diarrhea, we require professional expertise and specialized equipment to receive an accurate diagnosis and, subsequently, the correct treatment. When a patient takes the medicine and recovers, it proves the doctor's diagnosis was correct and that the prescription addressed the root cause.

Similarly, because the average person cannot see the spiritual realm, we require Master Lu to perform totem readings to help us identify the cause of an idiopathic illness. Master Lu identifies the root cause—namely, the source of karmic obstacles and spiritual interference, and provides a “prescription.” This prescription specifies how many fish need to be released and how many Little Houses are required to repay the spiritual debt. Once the body recovers, it proves that Master Lu's diagnosis was accurate and that the spiritual prescription cured the underlying issue.

Therefore, because the theme of this article requires us to prove the existence of the soul, the best evidence we can provide is to demonstrate how fellow Buddhist practitioners interact with the spiritual realm during the process of debt repayment.

The Spirit as a Manifestation of Direct Contact

In daily life, individuals may experience what can be interpreted as direct contact with spirits through pathological phenomena, often without recognizing it. Examples include, but are not limited to, spirit oppression, dermatological conditions, and forms of perceived spiritual restraint.

Spirit oppression: Direct Interaction with Spirits

Approximately 7.6% of individuals experience direct contact with the spiritual realm in their lifetime, although most remain unaware of it. One common example is spirit oppression, which has previously been interpreted in medical contexts as sleep paralysis [11].

Support for Master Lu's teachings is drawn from reports that symptoms of spirit oppression can be alleviated immediately by spiritual practices. These include invoking the holy name of Guan Yin Bodhisattva or making vows to offer a specific number of Little Houses to the spirit [11].

Skin Diseases: Biological Evidence of Direct Spirit Activity

Additional examples of direct interaction with spirits are the various dermatological conditions, including eczema, dermatitis, chronic urticaria, dyshidrosis, vitiligo, and psoriasis [12-19].

Spirits originating from deceased aquatic animals initially exist as karma. When this karma matures, these spirits manifest on the skin's surface, causing symptoms such as itching, pain, and inflammation.

Reciting the *Amitabha Pure Land Rebirth Mantra*, combined with the offerings of Little Houses, can fully restore skin health [12-19]. In contrast, conventional medicine is described as only capable of managing symptoms rather than providing a cure.

Spiritual Restraint: Direct Physical Constraint by the Spirits

Western medicine describes Amyotrophic Lateral Sclerosis (ALS) as a progressive, fatal neurological disease that attacks motor neurons responsible for controlling voluntary muscles. Systemic Sclerosis (SSc) is characterized as a chronic autoimmune disease involving immune dysfunction, inflammation, and excessive collagen production, which leads to hardening of the skin and potential damage to internal organs. Both conditions are currently regarded as irreversible within the framework of modern medicine. However, from a Dharma perspective, these clinical descriptions are merely manifestations of underlying spiritual constraints.

In a phone-in Q&A program, a female Buddhist practitioner inquired about the cause of her ALS. Master Lu enlightened her that in a past life she had been a fisherman who killed a big pregnant sea turtle. Her present condition and the loss of her child were karmic consequences, and her ALS was due to the presence of a male spirit, approximately 50–60 years old [20].

Therefore, the deeper reality is that these diseases are understood to stem from physical constraints imposed by spirits occupying the body. Over time, these spiritual forces increasingly restrict bodily functions, ultimately leading to death. By successfully ascending and guiding away the occupying spirit, the progression of ALS can be reversed, and SSc can be cured [20,21].

The Spirit as a Manifestation of Governance

Human life is a composite of soul and body [6,7]. This relationship is much like a car and its driver: the soul is the driver, and the body is the vehicle. Just as the driver dictates the car's movement, the soul directs the body's behavior. This governance becomes most evident when observing individuals who are influenced or possessed by external spirits and display mental and neurological disorders.

Spirit-Driven Thought

Modern medicine generally understands mental disorders as arising from a complex interplay of genetic, neurobiological, environmental, and psychological factors.

In contrast, within the framework of the Guan Yin Citta Dharma Door, mental disorders are viewed as manifestations of spirit-influenced activity. When the brain is controlled by a foreign spirit rather than by the individual's own soul or consciousness, mental chaos ensues, resulting in distorted thoughts, speech, and behavior [22-27].

Schizophrenia serves as a clear example. During acute episodes, unusual or delusional thoughts do not originate from the patient's own mind, but from external spiritual entities affecting the brain. For instance, one patient claimed to possess supernatural powers and believed that decapitation would not cause death. In another case, a female patient threatened to harm herself with a knife in front of her parents. Such thoughts and behaviors are not genuine expressions of the individual's own soul, but are instead influenced or directed by foreign spirits [22].

Within this interpretive model, it is further held that once the attached spirits are ascended, the patient's condition can improve or resolve. Accordingly, the traditional definition of a "split mind" is considered inadequate to capture the underlying mechanism. It is therefore proposed that the term "parapsychoarchia" be used instead, denoting a condition in which the soul is influenced or the body is governed by an external force [22].

Other types of mental disorders displaying abnormal thoughts share the same underlying mechanism as parapsychoarchia. For example:

- Individuals suffering from depression often experience a significantly elevated risk of suicidal ideation because the patient was under the influence of a spirit that had attached itself to the body and sought to take the individual to the underworld [23].
- A patient with bipolar disorder constantly suspected her husband because her thoughts were being influenced by a foreign spirit [24].
- A 6-year-old girl with Oppositional Defiant Disorder (ODD) threw tantrums at least once or twice every day. When she had a tantrum, she stamped her feet, rolled onto the ground, and shouted loudly. Why did she refuse to be comforted? It is because her brain was being controlled by a foreign spirit [25].

Similarly, Borderline Personality Disorder (BPD), anxiety disorders, the cognitive decline observed in Alzheimer's disease, and undiagnosed severe mental illness, severe anorexia nervosa are all attributed to the impact of foreign spirits [26-30].

It is also worth noting that while mainstream medicine generally classifies ASD as a neurodevelopmental condition rather than a psychiatric one, the Guan Yin Citta Dharma Door attributes it to spirit occupation of the brain. According to the Guan Yin Citta Dharma Door, ASD — like the mental disorders mentioned above — is likewise caused by a spirit occupying the brain [10]. Once the spirit departs, individuals often show significant improvements or apparent recovery in thought, behavior, and functioning. Thus, ASD is primarily caused by a spirit occupying and controlling the person's thoughts and behavior, rather than by inherent neurodevelopmental abnormalities.

Spirit-Driven Behavior and Loss of Control

The influence of spirits on physical behavior is often characterized by extreme volatility. For example, one male patient frequently displayed severe behavioral fluctuations, alternating between gentleness and sudden aggression. He might calmly request a cigarette one moment, only to threaten a family member with a weapon the next. These erratic shifts suggest a state of "leap-like" or disorganized thinking, caused by multiple spirits competing for control of the host. In this specific case, the patient was found to be described as being inhabited by as many as six spirits simultaneously [22].

Similarly, spiritual influence manifests itself in younger individuals through behavioral disorders. One young girl who was heavily addicted to gaming and suffered from ODD, frequently lost her temper with her parents. She would even kick open her parents' bedroom door in the middle of the night while they were sleeping. These actions were dictated entirely by the commands of the spirits inhabiting her [25].

This spiritual control also extends to substance abuse. Modern medicine attributes drug addiction primarily to cellular and molecular dependence on the substance. However, according to Guan Yin Citta Dharma Door, addiction is driven by a spirit that is drawn to the drug. This spirit governs the patient, compelled them to persistently seek out the substance.

Thus, drug addiction is fundamentally a form of spiritual possession, regardless of how the habit initially began. For complete and permanent recovery, one must engage in the necessary spiritual

cultivation to remove these foreign entities. Without addressing the spiritual root cause, the addiction remains highly prone to relapse, as the spirit continues to exert strong influence over the individual's thoughts and cravings [31].

The Body as an Instrument: Spiritual Operation

Foreign Accent Syndrome (FAS) provides a compelling illustration of how a spirit can utilize the human speaking apparatus as a tool. In these cases, the individual's natural accent, voice quality, and tempo are completely replaced by a new identity. This shift suggests that the physical body functions merely as an instrument, while the spirit, or soul, acts as its primary operator.

For instance, a deceased Russian lord attached himself to a woman from Harbin, China for 30 years and compelled her to attend the Hong Kong Dharma Conference to see Master Lu. During the interaction, the lord spoke Russian while communicating with Master Lu [22].

A boy diagnosed with Prader–Willi syndrome (PWS) exhibited an unusual gait reminiscent of his ancestor: he leaned forward, took small steps, and was unable to fully straighten his body. After the ancestor was ascended, his walking returned to normal. Additionally, he displayed a persistent nodding motion, which was attributed to the presence of an aborted child's spirit. Once this child spirit was ascended, the nodding ceased [32].

Another teenage student diagnosed with Major Depressive Disorder (MDD) was described as having a karmic connection to a past life, in which he and his father had harmed the other and taken gold belonging to the victim. The victim spirit attached itself to the child and communicated with his mother through the child's mouth. Although the child himself was unable to speak during these episodes, he knew what they had said. The spirit requested 1,000 Little Houses to dissolve the debts. The mother had already completed more than 400 sheets, which the spirit acknowledged receiving, and it was claimed that without these efforts, the child might have already attempted suicide [23].

These cases suggest that the brain, vocal cords, and limbs function as hardware operated by different “software.” When a spirit assumes control, it disregards the host's lifelong linguistic patterns and behaviors, instead expressing its own distinct characteristics through the host's physical body. This phenomenon indicates that physical movement and speech are not always produced solely by the body itself, but may be directed by the spiritual entity currently in control of the systems.

Such observations also challenge modern neurological theories that consciousness is generated entirely by neuronal activity. Rather than being the source of consciousness, neurons may instead act as instruments that execute the intentions of the soul or spirit.

The Spirit as A Cause of Various Other Chronic Diseases

The etiology of spiritual diseases is rooted in the eruption of karma, which originates from the violation of fundamental ethical precepts, such as the Buddhist Five Precepts, not killing, not stealing, not engaging in sexual misconduct, not lying, and not taking intoxicants. Among them, the karma of killing is considered the most consequential, serving as the primary driver of the majority of rare and intractable medical conditions.

Human Spirits as Primary Drivers of Chronic Disease

While large-scale geopolitical conflicts have decreased since World War II, the accumulation of killing karma has shifted toward the domestic and reproductive spheres.

The Impact of Abortion

Current global data indicate approximately 73 million induced abortions occur annually. This figure, however, does not account for fetal loss associated with contraceptive pills or unsuccessful embryo transfers during *In Vitro* Fertilization (IVF) [33].

From a spiritual perspective, a fetus' soul does not perish upon the termination of a pregnancy. Instead, these spirits often remain in direct contact with the family unit.

- **Maternal Health:** Attaching to the mother's body, leading to chronic conditions, such as lung cancer, lumbar disc herniation, amyotrophic lateral sclerosis, insomnia, spirit oppression, bipolar disorder, anxiety disorder, asthma, myasthenia gravis, rheumatoid arthritis, syringomyelia, chronic idiopathic constipation, breast cancer, liver cancer, lung cancer, type 1 diabetes, type 2 diabetes, persistent vegetative state, frequent bone fracture, Sjögren's disease, dysmenorrhea, and menopausal transition [6,11,20,24,27,34-49].
- **Pediatric Behavior and Health:** Attaching to living siblings, which may manifest as ASD, parapsychoarchia (schizophrenia), severe depression, bipolar disorder, ODD, anorexia nervosa, drug addiction, PWS, persistent vegetative state, glutaric aciduria type I, facial paralysis, Down syndrome, epilepsy, and attention deficit hyperactivity disorder [6,9,10,22-25,30-32,44,50-54].
- **Domestic Stability:** Creating persistent discord and emotional instability within the household [24, 25].

The Impact of Ancestral Attachment

Beyond reproductive karma, the transition of life at the end of the generational cycle also plays a role in spiritual health. Following the passing of parents or grandparents, spirits may attach themselves to their descendants.

This phenomenon is particularly prevalent in cases where there is an unresolved karmic debt between the ancestor and the descendant. Such attachments often manifest as “intractable” diseases, conditions that baffle conventional medical diagnostics because their root cause is a spiritual occupation of the biological host rather than a purely physiological malfunction.

For example, the deceased mother-in-law was perceived by Master Lu to be attached to the daughter-in-law's body, contributing to the development of depression [24].

The Impact of Affinity with the Deceased

Spiritual affinity or unresolved emotional ties to the deceased is also a contributing factor. In one case, a male practitioner carried a karmic debt from a past life involving an emotional relationship. The female spirit frequently attached itself to him, influencing his behavior as though his body were her own [11].

In another case, a female practitioner had an unresolved emotional debt from a previous life, with a spirit attached to her and causing distress although she could not directly perceive it, contributing to prolonged depression [24].

There is also an account suggesting that the spirit of a deceased family member is attached to a living relative, leading to physical changes such as facial asymmetry [51].

Animal Spirits as Primary Drivers of Chronic Diseases

Compared with human killing, animal killing is far more prevalent in the current world. Killing small animals, such as aquatic animals, can lead to skin diseases, gout, and fibromyalgia [6,12-19,56]. Karma from killing large animals can lead to severe diseases, such as genetic diseases, kidney failure [51,53,57] etc.

The Soul Can Be Partially Lost or Even Perish

The soul generally does not perish after departing from the body, but this is not absolute. When a person commits extremely grave sins, they may be cast into the oil cauldron of hell, where the soul is fragmented into countless pieces and eventually recombined into lower life forms, such as flies or mosquitoes. At this point, the person's name is erased from both heaven and the underworld. From a Buddhist perspective, this represents true death [6].

After a frightening experience, a small portion of the soul may leave the body, resulting in an incomplete soul. This can lead to symptoms such as memory decline and other disturbances [58].

Following a major traumatic event, a larger portion of the soul may depart from the body, potentially causing a vegetative state [44].

To avoid the destruction of the soul, one must refrain from committing serious sins. If only a small portion of the soul has left the body, it may be restored through rituals intended to call the soul back. If a larger portion has departed, the individual must first repay his karmic debts before restoration can occur.

Discussion

The debate over the existence of the soul has long been polarized between Platonic dualism, which views the soul as an eternal and immaterial entity, and modern physicalism, which reduces consciousness to neural activity. However, when examined through the perspective of the Guan Yin Citta Dharma Door and the teachings of Master Jun Hong Lu, the soul is understood not as a metaphysical abstraction but as the functional “driver” of the biological “vehicle.” Within this framework, consciousness, moral choice, and even illness are situated within a broader spiritual system rather than explained solely in material terms.

In this view, the soul is not merely an abstract concept but the foundation of agency, identity, and moral responsibility.

This study further connects soul philosophy with ethics by proposing that moral conduct directly affects the state of the soul. Harmful actions generate karmic consequences that may weaken, displace, or fragment the soul. Ethics, therefore, is not simply a social construct but a manifestation of a deeper spiritual law governing individual well-being and destiny. Underlying this framework is the universal principle known as the Law of Cause and Effect.

Moreover, this study suggests that suffering may reflect a disruption in the soul's governing role. Mental distress, chronic illness, and abnormal behavior can be interpreted as signs that the soul is no longer fully in control, potentially due to karmic influences or spiritual attachments. Regardless of whether one accepts this metaphysical interpretation, the broader philosophical implication remains: human autonomy is limited, and the self may be influenced by forces beyond ordinary awareness.

From this perspective, the soul persists beyond physical death. Rather than ceasing to exist, it continues through cycles of rebirth governed by karma. Life, therefore, becomes part of a continuous moral and spiritual process, in which present actions carry consequences that extend beyond a single lifetime.

Overall, Master Lu's philosophy of the soul represents a form of spiritual realism. It asserts that visible life is shaped by invisible causes and that a full understanding of human nature requires attention not only to biological and psychological factors but also to moral and spiritual dimensions.

Conclusion

The philosophy of the soul presented here frames human life as extending beyond biological and psychological processes alone. The soul is understood as the true source of awareness, moral judgment, and direction, while the body serves as its temporary vehicle.

This perspective deepens the significance of ethics, as human actions are seen to shape the condition and future trajectory of the soul. It also suggests that suffering, health, and behavior cannot always be fully explained through physical causes, since unseen spiritual factors may also play a role.

Ultimately, this study invites a reorientation of perspective: to regard the soul as central to human existence. If the soul governs thought and action, then understanding life requires not only scientific inquiry but also moral reflection and spiritual awareness.

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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.

Conflict of Interest

None.

Financial Support

None.

Ethical Statement

This is a review article and does not contain any original research with human participants or animals performed by the author. All data and information derived from previously published studies have been appropriately acknowledged and cited in the reference list.

Statement by Translator and Writer

The Q&A and two cases 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.

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 take full responsibility for the final content. The assistance provided by these tools is gratefully acknowledged.

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

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