

Review Article

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Severe Mental Health Disorder Recovered

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ABSTRACT

Conventional psychiatric treatments often fail to address certain severe mental disorders, particularly when symptoms persist despite normal clinical test results and extensive interventions. This case study documents the remarkable recovery of a young man from a debilitating, undiagnosed mental disorder through his mother's dedicated practice of the Guan Yin Citta Dharma Door (心灵法门). For years, the patient endured extreme physical discomfort, emotional instability, and functional impairment, unresponsive to conventional medical treatments. Healing was facilitated through the Five Golden Buddhist Practices (五大法宝), encompassing making vows, reciting Buddhist scriptures, performing life liberation, studying *Buddhism in Plain Terms*, and practicing sincere repentance. Over nine years, the patient gradually regained physical function, emotional stability, and the ability to engage socially. This case supports the Buddhist perspective that mental illnesses may stem from spirit (a respectful term for 'ghost') disturbances, and that addressing these root causes through Dharma practice can lead to profound recovery. While not a replacement for medical care, the Guan Yin Citta Dharma Door offers a complementary approach for patients who have exhausted conventional treatment options.

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Introduction

Mental disorders include major depressive disorder (MDD), schizophrenia (SCZ), borderline personality disorder (BPD), and oppositional defiant disorder (ODD), among others. In the United States, approximately 5.5% of the population suffers from a serious mental illness [1]. Despite advances in current therapeutic approaches for psychosis, a definitive cure remains elusive [2].

However, since the arrival of the Guan Yin Citta Dharma Door, the possibility of curing these previously incurable conditions has emerged. We have previously reported that MDD, SCZ, BPD, and ODD are all recoverable through this Dharma practice [3-7].

The reason Guan Yin Citta Dharma Door can heal mental disorders is that it reveals the true underlying mechanism: these illnesses are caused by spirits, a respectful term for ghosts. Spirits are souls that have separated from their physical bodies after death (human or animal). They may attach themselves to the living, especially occupying the brain, and interfere with the person's consciousness, effectively taking over the functions of the person's own soul [3,5].

The solution, then, is straightforward: by helping these spirits ascend, the afflicted individual regains control of their body and mind and returns to normal functioning.

Here, to further support this theory, we present another case of severe mental illness. The patient was not accurately diagnosed, but he was ultimately cured through his mother's dedicated Buddhist practice.

Results

Case Presentation: 8000 Little Houses Save My Severely Ill Son from Hell

It has been nearly 9 years since I started practicing Buddhism. Initially, I entered the Buddhist path because my son fell seriously ill and we had exhausted all medical options. It was the profound Guan Yin Citta Dharma Door that saved my son. It was the great Guan Yin Bodhisattva and Master Jun Hong Lu who guided our whole family to find hope in the darkness, bid farewell to the days without light, and step into brightness! Gratitude to the great Guan Yin Bodhisattva! Gratitude to the great Master!

When my son was young, he was very shy and did not socialize well. He often had friction and conflicts with other children. However, at that time, I did not think much about it.

In 2008-2009, when he was in the second year of junior high school, during the second half of the semester, his illness symptoms became apparent. After that, he never returned to school.

I have always been puzzled about where his psychological condition went wrong. Later, he told me that since 2015, he had completely cut off all contact with the outside world. He became withdrawn.

Fortunately, I started practicing Buddhism in 2015. At that time, my son was 21 years old, and he had been ill for 6-7 years. It was an experience that I would rather not recall. Even now, thinking about it still fills me with horror and panic.

As per his description, his entire body was askew, with bones, joints, and muscles out of alignment, his skin felt taut, and he endured agonizing pain throughout, causing immense discomfort!

He pleaded for full-body corrective surgery. Despite taking him to leading hospitals for MRI and brain CT scans, all results returned normal. Yet, his condition deteriorated over time, his sleep patterns reversed, he screamed uncontrollably day and night, yearning for either release or demise, while his emotions spiraled out of control. During this period, I found myself incapable of managing him alone at home.

In order to save him, within less than a year, my family and I held over a dozen Buddhist rituals for him, costing over 100,000 CNY. I also consulted psychics, but they all said they were unable to help him. Here, I repent for having consulted psychics before [Q&A 1].

At the same time, doctors could not come to a conclusion about his illness; some diagnosed it as a physical disorder, while others diagnosed it as bipolar disorder. I even consulted the most authoritative expert in psychiatry. The expert said, "Your child's illness is something that cannot be cured anywhere in the world.

In June 2015, in order to begin learning to recite Buddhist scriptures and to provide timely relief and control of his emotions, we admitted him to the ward of a psychological counseling center. The doctor explained that psychiatric medication could only control emotions and could not alleviate the sensation of pain or immature psychological conditions. I understood that this was only a temporary protective measure and could not fundamentally solve the problem.

I also consulted with a senior expert in psychological counseling. In 2015, the consultation fee was as high as 2,000 to 3,000 CNY per hour. The expert suggested that we help our son undergo psychoanalysis, which required long-term investment and costs reaching hundreds of thousands of CNY. However, considering our family income, we could not afford such expensive counseling therapy. The expert conducted hypnosis on my son. Afterwards, the expert informed me that there was something on him and advised me to resolve it through the power of Buddhism.

In April 2015, I visited a certain temple nearby to express my gratitude to Guan Yin Bodhisattva for my son's sake. While there, I formed a connection with sacred texts such as *Heaven, Earth, and Humanity*, a book regarding totem interpretation, and Buddhist scriptures displayed on the temple's shelves. After inviting them home and reading their contents, I made a resolute decision to recite Buddhist scriptures to alleviate my son's karma and debts. No one could deter my determination! I firmly believe: where there is Buddhism, there is a way! Only Bodhisattvas can save my son!

Previously, my son experienced extreme fatigue, stiffness throughout his body, and a rigid spine. He could not touch water, bathe, or perform daily activities independently, almost paralyzed. Now, through my dedicated sacred practices, including making vows, reciting Buddhist scriptures, performing life liberation, and sincerely repenting, his condition has improved significantly.

After three years of practicing Buddhism, on the eighth day of the second lunar month in 2018, he finally had his long hair cut, though he still refused to wash his hair.

On the thirteenth day of the seventh lunar month in 2018, he had his long toenails trimmed after several years. However, the toenail of his big toe resembled a fungal infection, layered and thick, making it impossible to cut. Since he was unwilling to leave the house, we could not go to the hospital. It was said that removing the toenail would be very painful. Later, I noticed that the area

where the toenail meets the flesh was weak and loose. With the blessing of the Bodhisattva, over the years, the toenail of the big toe naturally fell off as time passed [Figure 1]. The last toenail fell off around September 2022.



Figure 1: The Toenails of the Big Toes Naturally Detached after Many Years

After I practiced Buddhism for 8 years, in 2023, he was able to bathe by himself. He also requested to change clothes. The windows in our home, which had been closed for years, were finally opened, and he dared to bask in the sunlight.

After I practiced Buddhism for 9 years, in 2024, he voluntarily asked to go sunbathing. He could navigate stairs by himself and move around the neighborhood without needing a wheelchair...

The following may appear trivial to some, but for my son, who once faced significant challenges, they represent significant milestones.

Previously, his head could only stay at a fixed angle and could not move, requiring me to feed him at the table. Now, he can comfortably sit at the dining table and eat by himself.

Previously, he could not sleep when he heard insect chirping at night, but now he no longer minds.

Previously, when he was seated in a chair, he would scream if I accidentally bumped into the chair. Now, he no longer minds if I accidentally bump into the chair.

When he fell ill, he used to tilt his head and feet and could not lie flat. Now, he can comfortably lie down and sleep peacefully.

Previously, he was extremely fixated on every piece of information stored in the computer, never missing any link or image. Any omission or deletion would cause him great distress. Now, he can proactively clean up the computer and delete unnecessary information.

Previously, he would feel fearful upon opening any book. Now, he can pick up a book and read it.

Previously, for several years, regardless of the season, he refused to wear shoes or socks and always went barefoot. But as winter approached in 2023, he naturally put on woolen socks and cotton slippers before going out!

From a state of despair to now expressing his desire for happiness, his mindset has undergone a transformation. The joy of Dharma continues to resonate within me.

All these are miracles created by Buddhism! This is the power of perseverance and unwavering faith! Grateful for the compassionate blessings of the Bodhisattvas!

Finally, our lives, my family's and mine, are gradually returning to normal. Everything is slowly improving and becoming normal again!

When I first started reciting Buddhist scriptures, he often said, "Mom, keep going! Thank you, Mom! Mom, we are flying, flying, flying!"

In 2018, I heard my son say, "Mom, I have climbed out of the pit".

In 2020, as he walked, he said, "Mom, I have emerged from the nightmare," repeating such words for a while.

His words have inspired me, encouraging me to continue diligently on this path!

In 2023, it seemed as if his soul was gradually returning. His sensory system finally began to slowly normalize!

Truly, I am immensely grateful!

One day in 2018, I had a dream in which a nail was being hammered into his head. A fellow Buddhist practitioner sent an email to 2OR Australia Oriental Radio, seeking interpretation from Master Lu. Master Lu explained the dream: "(My son) is living in a human realm hell, and there are still nails to be hammered. The karmic debts from past lives are extremely heavy, even 3,000 Little Houses are insufficient; even 10,000 Little Houses would not be too many. Life liberation should be conducted as circumstances allow. Repaying karmic debts is the primary task.

Since July 2015, I have been assisting my son in reciting Buddhist scriptures for his karmic creditors. I initially made a vow to Guan Yin Bodhisattva to recite the first set of 2000 Little Houses for his karmic creditors. Subsequently, I continued to make vows and recite batch after batch. As of now, I have helped him recite approximately 8,000 Little Houses for his karmic creditors.

I conducted a life liberation for him. Initially, I set a baseline of 10,000 fish for each vow. As his condition stabilized, I persisted in releasing around 1,000 fish per month on average, without interruption up to the present day. In total, I liberated approximately 110,000 fish for him.

In addition, I have participated in a total of five Dharma conferences, dedicating some of the merits and virtues from these conferences to my son and transferring some other merits and virtues to him.

During the process of assisting him in reciting the Buddhist scriptures, initially, the karmic creditors were demanding, and I struggled to recite enough for myself while allocating more to my son. As a result, every time I finished reciting the Little Houses, I was exhausted and collapsed from fatigue [Q&A 2].

In 2017, I dreamt of traveling to Southeast Asia, with my travel bag upside down and empty. Upon waking, I realized the emptiness

and understood that this was not acceptable. I needed to adjust myself; no matter how challenging, I had to allocate more Little Houses to my karmic creditors, and then I would have the energy to help others!

Subsequently, I diligently followed Master Lu's teachings, gradually adjusting the ratio of Little Houses between my son's karmic creditors and my own karmic creditors from his receiving more to an equal distribution. Simultaneously, I intensified my study of *Buddhism in Plain Terms* and engaged in more meritorious deeds. As a result, my energy gradually increased. During this period, it was crucial to listen attentively to Master Lu's original teachings and faithfully follow them.

For the past 9 years, apart from that one time when he proactively stayed in the ward of a psychological counseling center, he has not been hospitalized for treatment again, nor has he taken any psychiatric medication thereafter.

The journey of saving him has been incredibly challenging, rugged, and prolonged, but I have persistently kept on rescuing him. His progress has been very slow. If observed with the naked eye every day, almost no changes can be seen. However, as a mother, I can only discern his subtle changes through long-term perseverance. During this period, it has been a severe test of patience and perseverance. He still has some way to go before complete recovery, but it is gratifying to see him returning to his current state! I believe there will be a day when he fully recovers. Unwavering faith and perseverance are truly vital!

When I heard that some fellow practitioners paused their recitation of Buddhist scriptures for autistic children without seeing much improvement, I could not help but shed tears! I felt deeply sorrowful! Through my own experience, I understand deeply that perseverance is key, as every drop wears away the stone! The day when we see the dawn is just around the corner, and giving up halfway would mean all previous efforts were in vain, which would be such a pity.

Therefore, I often think: if I had given up after reciting 1,000 Little Houses, I would never have experienced the joy of seeing my son walking outside and basking in the sun! It is also hard to imagine him now, sweeping the garden in the community with a broom and dustpan, carrying a camera bag on his back, capturing beautiful moments with joy.

Master Lu's teaching: "Many people ask, why isn't it effective after we pray to the Buddha? Practicing Buddhism is not about waiting for miracles to happen before learning, but rather, it is through persistently practicing Buddhism that miracles will occur (Singapore Dharma Conference, May 19, 2018)."

It was Buddhism that led my son out of the hellish existence, granting him a new life! Gratitude to the greatest Buddhism! Gratitude to the most compassionate Guan Yin Bodhisattva and Master Lu, who never leave, always offering blessings and protection by our side.

I hope my sharing can inspire more sentient beings with an affinity for Buddha to believe in Buddhism, deeply understand karma, break through delusion, cultivate virtue, and abandon evil. I also hope it enables family members, like us, who are struggling in the sea of suffering, to learn Buddhism and recite scriptures early, to attain happiness.

I will be responsible for my own karma.

Buddhist practitioner: Q137, Gratitude and Namaste.

Q&A 1: Do not Contact Psychics (通灵人) [8]

(This correspondence occurred through written letters dated July 2, 2018.)

Inquirer

Dreamt of my mother teaching a real-life psychic to recite the *Jing Kou Ye Zhen Yan* (净口业真言). In the dream, my mother held a Buddhist Recitation Collection (Buddhist Scriptures) while the psychic sat beside her. In real life, the psychic lives adjacent to our building. Master Lu has advised not to casually transform psychics and to avoid contact with them. Does this dream mean I should transform her into a Buddhist practitioner?

Master

Absolutely do not. Psychics are possessed by spirits, enabling them to see others' physical bodies, ailments, etc., and they may bring you misfortune. We Buddhists never bring misfortunes upon others. Do we have the capability and energy? Certainly! But a Bodhisattva is a Bodhisattva, and Buddhists are different. With psychics, if you treat them well, they will treat you well; if you treat them poorly, they will immediately bring misfortunes upon you, and you will suffer.

Q&A 2. Allocation of the Little Houses [9]

(This correspondence occurred through written letters dated Nov. 16, 2015.)

Inquirer

A fellow Buddhist practitioner previously practiced other Dharma doors, but started practicing the Guan Yin Citta Dharma Door at the end of June this year. She has recited over 600 Little Houses, but only 10 were recited for her own karmic creditor. Her family discovered she has advanced breast cancer.

Master

This is burdening others' karma. With such few Little Houses for her own karmic creditors, her energy is completely insufficient. How can she have the strength to help others? She must recite more Little Houses for herself, allocating 70% for herself and 30% for her family, to ensure no problems arise. The reasoning for the 70% is that in case she has karmic obstacles, 20% can counteract new karma, and 50% can ensure you have the capability to help others.

Discussion

Due to the lack of understanding of the spirit world, scientists have concentrated their efforts on the materialistic world to investigate mental illnesses. Unsurprisingly, mainstream psychiatry attributes severe mental disorders to neurobiological, genetic, environmental, and psychosocial factors, or a complex interplay among them. Yet, more than a century has passed, and despite the vast investment of human, financial, and technological resources worldwide, psychiatrists have made no groundbreaking progress in truly understanding mental disorders. Rather than exploring the spirit dimension, which could offer deeper insight, efforts have been overwhelmingly devoted to the physical realm. This is precisely what we once described as Heading South by Driving North. When the direction of effort is fundamentally misguided, meaningful results will inevitably remain elusive [5].

The concept of spirit causality, as taught by the Guan Yin Citta

Dharma Door, offers a unique perspective on mental illness. This approach suggests that spiritual entities may attach to individuals, causing disruptions in their physical, mental, and emotional well-being. Such a framework provides deeper insight into cases where conventional medical treatments fail, and patients experience significant subjective distress despite normal results from diagnostic tools like MRI or CT scans.

This case study highlights a profound recovery from a severe, undiagnosed mental illness through the dedicated practice of the Guan Yin Citta Dharma Door. The patient suffered from intense physical discomfort, emotional instability, functional limitations, and prolonged social withdrawal. Despite extensive consultations with psychiatrists, neurologists, and psychotherapists, no definitive diagnosis was reached, and standard medical interventions were ineffective. Through the consistent application of the Guan Yin Citta Dharma Door's practices, the patient achieved complete symptom relief, regaining physical health, emotional balance, and the ability to re-engage socially.

Spiritual entities (ghosts), by their nature, are invisible to the human eye and undetectable by current medical imaging technologies like MRI or CT scans. As modern medical science focuses primarily on the physical body, it lacks the tools to diagnose or treat conditions rooted in the spiritual realm. Consequently, patients may appear clinically healthy yet experience significant distress due to these unseen influences. This highlights a critical gap in contemporary medicine, which currently possesses no framework for addressing the spiritual dimensions of illness. The Guan Yin Citta Dharma Door offers a complementary approach, addressing these spiritual causes to alleviate suffering where conventional methods fall short.

According to Dharma Master Jun Hong Lu, who can perceive spirits invisible to the naked eye, the patient's condition was linked to significant karmic debts from past lives. Master Lu stated, "The karmic debts from past lives are extremely heavy, even 3,000 Little Houses are insufficient; even 10,000 Little Houses would not be too many." This insight proved accurate, as the patient's recovery followed his mother's offering of 8,000 Little Houses to his karmic creditors. This case supports the belief within the Guan Yin Citta Dharma Door that the human soul persists after death, carrying karma into future rebirths. Such karma may manifest as illnesses, including conditions like psoriasis, MDD eczema, glutaric aciduria type I, autism spectrum disorder (ASD), Prader-Willi syndrome, facial paralysis, Down syndrome, epilepsy, and other challenging disorders in children, which often lack conventional cures [3,4,10,11-16].

Master Lu further taught that advancements in science and technology may one day enable cameras to capture the presence of spirits, leading to widespread acknowledgment of the spirit world's existence.

The healing process in this case centers on Buddhist practices within the Guan Yin Citta Dharma Door, including making vows, reciting Buddhist scriptures, performing life liberation (e.g., releasing fish), studying *Buddhism in Plain Terms*, and practicing sincere repentance. Central to this approach is the recitation of Little Houses, which serve as a spiritual offering to repay karmic creditors, facilitating their ascension to higher realms. Additional practices generate merits and virtues, which help dissolve karmic obstacles. The patient's remarkable recovery, marked by restored physical function, emotional stability, and social engagement, closely corresponded with his mother's dedicated efforts, including the recitation of approximately 8,000 Little Houses, the release of over 110,000 fish, and the dedication of merits through participation in multiple Dharma events.

This case supports the central theory proposed by Guan Yin Citta Dharma Door: that spiritual disturbance from non-material beings may underlie certain forms of mental illness. When these disturbances are resolved through Dharma-based means, recovery becomes possible even in cases deemed hopeless by medical professionals. While this perspective may challenge conventional scientific paradigms, it invites further inquiry into the intersection between spirituality, karmic causality, and mental health, especially for patients unresponsive to conventional care.

It is worth noting that the recovery described here unfolded over nearly a decade and demanded extraordinary perseverance and faith from the caregiver. The gradual, step-by-step nature of the healing underscores the necessity of long-term dedication in Dharma practice and serves as a reminder not to abandon the path prematurely, especially when results are not immediately apparent. The 8,000 Little Houses mentioned represent the highest documented figure included in our published report on treating incurable diseases through Dharma-based methods.

Behind every child healed from an intractable disease, such as MDD, SCZ, ODD, eczema, glutaric aciduria type I, ASD, Prader-Willi syndrome, DS, epilepsy, Parkinson's disease, or recurrent aphthous stomatitis, there often stands a devoted woman: a mother, mother-in-law, grandmother, wife, or sister. This case once again illustrates this truth. These examples validate what the Buddha had long foreseen: that in the Age of Dharma Decline, women would surpass men in their dedication to Buddhist practice [4,5,7,10-18].

This case also illustrates the psychosocial impact of Buddhist practice, including enhanced caregiver resilience, increased emotional stability, and a strengthened sense of hope and purpose. These psychosocial benefits, although not directly measurable, contribute significantly to long-term recovery and overall family well-being.

This condition was not clearly diagnosed by medical professionals. But is that truly important? Not necessarily. First, when it comes to severe mental disorders, medical doctors can often only manage the symptoms. They cannot provide a true cure. While an accurate diagnosis may assist with medication selection, even then, treatment often involves ongoing trial and error. Second, from a Buddhist perspective, all mental disorders are ultimately caused by spirits. The main difference lies in the location of spiritual interference. In mental illnesses, spirits tend to primarily target the brain. Therefore, the underlying cause and the treatment approach remain consistent across different mental disorders. As such, whether a definitive medical diagnosis is reached or not becomes less critical.

The term 'hell' is commonly used in religious contexts. Whether hell truly exists remains a topic of debate and is not recognized by the scientific community. However, if one accepts the existence of the spirit world, then the concept of hell naturally follows, as it refers to a realm where spirits are punished for their misdeeds. In fact, we do not need to visit the spirit hell to understand what it is like; just observe the intense suffering some people endure in the human world. Is the patient described in this paper living in hell? Is his mother? What are the mothers of the children with ODD? Undoubtedly, they are [7].

If you truly wish to understand what hell looks like, you can read the book *Journey to Heaven: A Buddhist's Account of Her Visit to Heaven and the Underworld*. This book offers one of the most up-to-date and vivid descriptions of the spirit world, as experienced by a young Buddhist practitioner. It is a compilation of a Buddhist's accounts of her trips to divine lands in Heaven, the Underworld, and various levels of Hell [19].

This report is not intended to replace medical advice or undermine the value of psychiatric care. Rather, it offers a complementary view and underscores the need for an open-minded, integrative approach to understanding and addressing severe mental illness, especially in cases that defy traditional explanation.

Conclusion

This case study highlights a remarkable recovery from a severe, treatment-resistant mental illness through sustained practice of the Guan Yin Citta Dharma Door. Despite years of suffering and failed conventional interventions, the patient's condition gradually improved through Five Golden Buddhist Practices, including making vows, Buddhist scripture recitation, life liberation, studying *Buddhism in Plain Terms*, and deep repentance. These practices, rooted in Buddhist wisdom and compassion, helped her son in resolving the underlying spirit disturbances, which are the root cause of the illness.

The experience provides compelling support for the theory that certain mental disorders may be spiritually induced and thus require spiritual solutions. While this perspective diverges from conventional psychiatric models, it offers hope to patients and families who have exhausted all medical avenues without success. Most importantly, this case underscores the power of faith, perseverance, and compassion in healing, both for the patient and the caregiver.

In an era where mental health challenges are escalating worldwide, integrating spiritual understanding into holistic care may open new paths to recovery for those in despair. This report is a sincere offering to all sentient beings who are suffering, with the hope that more people may find light through the Dharma and attain peace, health, and liberation.

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Conflict of Interest

No.

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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

The 2 Q&As and 1 case presentation in the text were translated from Chinese to English based on their intended meaning rather than a word-for-word approach. The remaining portions of the paper were written based on my limited understanding of Guan Yin Citta Dharma Door. If there are any inaccuracies or deviations from the true meaning of the Chinese version, or if the content does not accurately reflect Master Lu's teachings, I sincerely seek forgiveness from the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, all Buddhas and Bodhisattvas, Dharma Protectors, and Master Jun Hong Lu.

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