

Review Article

Open Access

Refractory Parapsychoarchia (Schizophrenia) is Recoverable

Xinghong Yang

Independent scientist, Florida, USA

ABSTRACT

Background: Approximately 30% of patients with schizophrenia develop treatment-resistant schizophrenia (TRS), underscoring the limitations of current therapies and our incomplete understanding of the disorder's pathophysiology. To address this clinical gap, the novel term *parapsychoarchia* has recently been proposed as an alternative etiological framework. Derived from the teachings of the Guan Yin Citta Dharma Door, this concept attributes the condition to the abnormal governance of the body (brain) by an external spiritual entity linked to unresolved karmic debts.

Case Presentation: A woman with an 11-year history of schizophrenia exhibited persistent psychotic symptoms despite adequate conventional psychiatric treatment. Her clinical course was characterized by recurrent hospitalizations, "hallucinations", violent behavior, severe functional impairment, and an inability to live independently. Through her mother's dedicated Buddhism practices for approximately four years and Dharma Master Jun Hong Lu's blessings, the spirit(s) occupying her body departed. The patient experienced progressive remission of psychiatric symptoms and regained normal social functioning, employment, and independent living.

Discussion: As the 10th documented TRS case report demonstrating the effectiveness of this approach, the present case underscores the importance of further systematic investigation into alternative etiological frameworks for patients with schizophrenia who remain refractory to standard psychiatric therapies.

Conclusion: This case illustrates the *parapsychoarchia* hypothesis as a proposed spiritual model for the etiology and recovery of TRS. This framework provides a novel perspective that may stimulate an interdisciplinary dialogue regarding the causes, prevention, and treatment of severe mental illness.

***Corresponding author**

Xinghong Yang, Independent Scientist, Florida, USA. Email: dr.yang.ttk@gmail.com; ORCID: <https://orcid.org/0000-0001-8063-43>

Received: July 24, 2026; **Accepted:** August 03, 2026; **Published:** August 10, 2026

Keywords: Guan Yin Citta Dharma Door, Three Golden Buddhist Practices, Parapsychoarchia, Schizophrenia, Karma, Spirits, Recovery

Introduction

While modern psychiatry defines schizophrenia primarily as a heterogeneous psychiatric and neurodevelopmental disorder characterized by chemical imbalances, genetic vulnerability, and disruptions in neural connectivity, the conventional materialist framework often encounters a therapeutic ceiling. Approximately 30% of patients develop Treatment-Resistant Schizophrenia (TRS), remaining inadequately responsive to standard antipsychotic therapies and highlighting a critical gap in our understanding of the disorder's underlying etiology [1].

In recent literature examining non-conventional causal frameworks for chronic clinical conditions, the term *parapsychoarchia* has been proposed as an alternative, integrative paradigm to replace the traditional diagnosis of schizophrenia. "*Parapsychoarchia*" is derived from the Greek roots para- (beyond), psycho- (soul), and archia (governance/rule), meaning one's body or brain is beyond the governance of one's own soul. It is intended to describe what proponents identify as the underlying etiology of the condition. More specifically, *parapsychoarchia* is defined as a *pathological state in which the physical body or brain is governed by an*

external spirit or karmic creditor rather than by the individual's own soul or consciousness. By focusing on this metaphysical mechanism, the concept is intended to supplant the conventional label of *schizophrenia*, which proponents argue merely describes the observable clinical phenotype—the apparent "split mind"—rather than the underlying cause of the disorder [2].

The introduction of *parapsychoarchia* represents a conceptual shift designed to bridge the gap between empirical observation and intangible, multi-dimensional phenomena. Rather than viewing the condition strictly through the lens of a malfunctioning physical brain, this integrative framework expands the diagnostic horizon to include alternative causal models, such as metaphysical, spiritual, or karmic dimensions [2].

In this study, we introduce a female patient who has suffered from schizophrenia for 11 years and showed TRS. After her mother's four years of Buddhism practice and Dharma Master Jun Hong Lu's blessing, the patient regained her health and lived a normal life independently.

Worldviews, Mechanisms & Solutions

Since the term *schizophrenia* was introduced in 1911, more than a century has passed. Although numerous attempts have been made to refine its definition and diagnostic criteria, its core concept of

a “split mind” has largely remained unchanged. According to the framework proposed in this work, this persistence reflects two fundamental limitations.

First, contemporary scientists generally do not claim the capacity to directly perceive the spiritual realm (referred to in Buddhism as the Dharma Eye), and therefore their investigations are confined to observable material phenomena.

Second, Buddhist masters who are regarded within the tradition as possessing the Dharma Eye typically do not engage in scientific research. As a result, their observations of the spiritual realm have seldom been incorporated into the scientific literature.

Consequently, scientific inquiry and Buddhist Dharma have largely developed as separate and independent systems of knowledge [3].

The introduction of the concept of *parapsychoarchia* into the study of severe mental disorders seeks to bridge these two perspectives. This framework is based on reports of Buddhist practitioners who have applied Buddhist Dharma in the treatment of schizophrenia and proposes an alternative causal model that integrates spiritual and clinical perspectives.

The validity of the *parapsychoarchia* framework, according to its proponents, has been illustrated through 11 case reports published in two papers [2,4]. The following sections provide a brief overview of the principles underlying this proposed framework.

A fundamental distinction between modern science and Buddhist Dharma concerns their respective views of the nature of life. From a scientific perspective, living organisms are composed of biochemical systems, and consciousness and cognition are generally understood to emerge from neural activity in the brain. In contrast, Buddhist Dharma teaches that life consists of both a physical body and a soul. According to this view, when the soul separates from the body after death, it continues to exist as a spiritual being, commonly referred to as a spirit (a respectful name for ghosts) [4,5].

Within this framework, spirits ordinarily reside in the spiritual realm but may enter the human world to seek repayment of karmic debts accumulated through previous actions. Such debts may arise from harm involving life, financial obligations, or emotional injury [3-5].

According to this theory, taking life—including homicide, abortion, or the killing of animals through hunting, fishing, slaughter, or other commercial activities involving animal death—creates karmic debts. When these karmic debts mature, spirits may attach themselves to the individual, resulting in physical or mental illness. Within this framework, *parapsychoarchia* is proposed to arise from the attachment of an external spirit to the body [2-5].

Accordingly, treatment requires addressing two fundamental causes: removing the attached spirit and eliminating the underlying karmic debt.

Removal of the attached spirits is achieved through karmic repayment. Because material currency has no value in the spiritual realm, the Guan Yin Citta Dharma Door teaches that repayment is made through the offering of Little Houses, a spiritual practice intended to ascend the spirit to a higher realm. Together with sincere repentance and seeking forgiveness, this process is believed to enable the spirit to relinquish its attachment, thereby

allowing recovery to occur.

The second component of treatment involves eliminating karmic obstacles by cultivating merits and virtues, engaging in sincere repentance, and making a firm commitment to refraining from repeating harmful actions. According to this framework, recovery becomes possible once sufficient karmic debts have been repaid and karmic obstacles have been removed.

Conversely, if spirit attachment persists, it is interpreted as indicating that the karmic repayment remains incomplete or that sufficient merits and virtues have not yet been accumulated to fully eliminate the underlying karma.

The following case report illustrates, in detail, how a patient with TRS is described as recovering through the combined processes of karmic repayment and the elimination of karmic obstacles.

Results

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

Case 1: The Three Golden Buddhist Practices of Guan Yin Citta Dharma Door Saved My Daughter from Years of Mental Illness

I live in Europe. My daughter was 25 years old in 2019. When she was in her teens, doctors in China diagnosed her with schizophrenia. She was subsequently hospitalized and prescribed medication to treat and stabilize her condition. As she grew older, her illness would improve for a time and then relapse. Later, I brought her to Europe to live with me. I enrolled her in a language school at a beginner’s level, hoping she could learn some basic conversational skills for daily life.

Every day, I got up early and took the school bus with her. The round trip was about 50 kilometers. Her three-year-old younger brother sat in a stroller beside me. Because the journey was so long, I could only wait outside the school, walking back and forth while she attended class. When school ended, I would take her home. This became our daily routine. Although it was exhausting, I felt every sacrifice was worthwhile for her sake.

After some time, she told me she was able to take the school bus by herself and no longer needed me to accompany her. Then one day, we suddenly received a call from the police. Something terrible had happened at school. She had chased one of her classmates with a knife and attempted to attack them. Fortunately, no one was injured.

A few days after we returned from the police station, we admitted her to the hospital for treatment. After her condition improved, she was discharged, only to be hospitalized again shortly afterwards. This cycle of admission and discharge repeated itself several times. Eventually, she had no choice but to remain at home, relying on medication to keep her condition under control.

However, whenever the effects of the medication wore off, she would relapse. She screamed, shouted, and caused such disturbances that our neighbors could no longer live in peace. Whatever she could get hold of, she would smash or throw. She also became physically violent, hitting me as well as her younger brother. Whenever she suffered from an episode, she was extremely difficult to control.

Throughout the year, regardless of the weather or the time of day, whenever she had an episode, she constantly looked for opportunities to slip out of the house unnoticed. Because of her condition, our neighbors became increasingly unfriendly toward me and often treated me with contempt.

She had even run into shopping malls and supermarkets, creating chaos by scattering and damaging merchandise. As a result, several supermarkets placed her on their blacklist and permanently banned her from entering.

The winters where we lived were extremely cold. One evening, wearing nothing more than thin pajamas and completely barefoot, she ran out of the house again. She wandered outside in freezing wind and snow. Gradually, darkness fell.

My husband searched for her everywhere, while I stayed home anxiously with our two young children, desperately waiting for her return. One hour passed, then another, but there was still no sign of her.

Eventually, an elderly couple who were walking their dog happened to notice someone crouching in the snow on a riverbank. Using the light from their flashlight, they discovered my daughter shivering uncontrollably. Her body was frozen stiff, and she was nearly unconscious.

The kind-hearted couple took her to their home, dressed her in warm winter clothing, socks, and shoes, and served her hot food and drinks. I remain deeply grateful to this compassionate couple for saving my daughter's life.

Gradually, she regained consciousness. Since she could not speak the local language, she was unable to communicate with them or contact us. The elderly couple therefore had no choice but to call the police. The police later located our home address through their records and safely brought her home.

Incidents like this occurred frequently. The police had to bring her home time and again.

For what seemed like an endless period of time, my husband (who is European) and I lived in overwhelming sorrow, despair, and helplessness. I also had two young sons who depended on me, so it was impossible to supervise my oldest daughter every moment of the day. My husband worked rotating shifts. Whenever he was assigned to the night shift, although he installed an alarm outside my bedroom door, I was still terrified of being alone at home with the three children. I feared that after we had all fallen asleep, my daughter might suffer another psychotic episode and kill me and my two younger children while we slept.

Her condition fluctuated constantly. During her episodes, she cried hysterically, laughed uncontrollably, and screamed without stopping. Our home completely lost its peace. Under such enormous pressure, my husband's temper gradually became explosive, and we frequently argued over all kinds of things.

Life became utterly exhausting. The suffering was beyond words.

Countless nights, I sat alone in the darkness, cradling my young child in my arms, silently shedding tears of anguish. I was heartbroken beyond words. "Can this still be called living?" "When will this nightmare ever end?" A mother's heart already bears immeasurable suffering, but the heart of a mother whose

child is gravely ill suffers even more. Whenever I watched the leaves drift one by one from the trees outside, I felt as though those falling leaves were me. I was overwhelmed by a profound sense of loneliness and desolation as silent tears streamed down my cheeks.

Gradually, I fell into depression. On several occasions, I even contemplated ending my own life to escape the unbearable pain. But whenever I looked down at my little child sleeping peacefully in my arms, my maternal instinct would not allow me to abandon my children. "My poor children—what would become of you if your mother were gone?" At that thought, my heart felt as though it were being pierced by countless knives. The pain was indescribable. I completely broke down. I truly felt that I could no longer go on living. I had reached the end of my rope.

I knelt on the floor in utter despair, weeping uncontrollably.

"Heaven above, please have mercy on me. Please save me. Please save my daughter. Please save our family!"

Again and again, I cried and pleaded through my tears.

I believe Heaven must have heard my desperate cries for help.

In mid-August 2011, my good friend, a fellow Buddhist practitioner, Y, came to visit me. Through tears, I poured out everything that had happened to my family. With great compassion, she comforted me and told me that Guan Yin Bodhisattva's Guan Yin Citta Dharma Door was extraordinarily efficacious. She said it could save my daughter, rescue my entire family, and save me as well. Most importantly, it would not cost a single penny. All I needed was faith—to practice Buddhism by making vows, reciting Buddhist scriptures, and performing life liberation.

I told her that I had believed in the Buddha since I was a child and had always believed that Bodhisattvas truly existed.

The following day, she brought me two precious Dharma books: *The Totem World* and *Heaven, Earth and Humanity*. She encouraged me to read them whenever I had time in the evenings.

That very night, after all the children had fallen asleep, I opened Master Lu's Dharma book, *The Totem World*, and began reading.

It was truly astonishing.

Before I had even finished half a page, I felt profoundly shaken. Waves of warmth and chills swept through my forehead and my entire body. Tears poured down my face uncontrollably, no matter how often I wiped them away.

As I continued reading and came across the inspiring testimonials shared by fellow Buddhist practitioners, I witnessed the extraordinary power of the Buddha Dharma and Master Lu's selfless compassion in saving sentient beings. The world revealed through the Totems was so remarkable and so inconceivable. I also came to understand the Law of Cause and Effect and realized that karmic retribution never errs.

In my ignorance, I had undergone an abortion in the past.

Here, I sincerely repent before Guan Yin Bodhisattva and my revered Master. I am deeply sorry. I was wrong. Please forgive me.

At that very moment, I made a solemn vow to myself that for the rest of this lifetime, I would wholeheartedly practice Buddhism by reciting Buddhist scriptures and would never retreat from my spiritual cultivation. I would sincerely repent of my karmic obstacles, help ascend the spirit of my aborted child, and save both my daughter and myself.

At that instant, it felt as though a bright path had suddenly appeared before me in the midst of endless darkness. It was as if I had grasped a lifeline in the vast ocean. My heart was immediately filled with joy and hope.

Before dawn the next morning, I eagerly called practitioner Y and asked her to help me obtain the *Buddhist Recitation Collections*, the *Beginner's Guide on Recitation*, and blank Little Houses. With great patience, she taught me how to recite the scriptures, how to pray, how to perform life liberation, and how to make vows.

That was how I embarked on my journey of learning and practicing Buddhism.

One week after I began practicing Buddhism, I sincerely established a Buddhist altar in my home and respectfully enshrined Guan Yin Bodhisattva. When I opened the package and saw the sacred image of Guan Yin Bodhisattva for the very first time, tears streamed down my face like flowing water and simply would not stop. It felt as though I were seeing my long-separated mother once again.

Guan Yin Bodhisattva is infinitely compassionate.

From that day onward, I devoted all my spare time to reciting Buddhist scriptures and Little Houses. During the first four to five years of my Buddhist practice, I never watched television and did not even own a mobile phone.

Master taught us that with perseverance, even dripping water can wear through stone.

Through the compassionate blessings and protection of Guan Yin Bodhisattva and Master Lu, together with the generous support of my fellow practitioners and my own diligent efforts, I continued making vows, reciting Buddhist scriptures, performing life liberation, and offering Little Houses to my daughter's karmic creditors.

Gradually, my daughter began to change. Her condition slowly improved.

Witnessing these remarkable changes strengthened my faith in Buddhism and in the Guan Yin Citta Dharma Door more than ever before.

However, due to my own karmic obstacles, my family strongly opposed my decision to practice Buddhism after they learned that I had begun cultivating. They did not understand how extraordinary and efficacious the Guan Yin Citta Dharma Door truly is. They tried everything they could to stop me.

Nevertheless, I stood firm and said, "Even if you refuse to give me food, water, or a place to live, I will still practice Buddhism and recite the Buddhist scriptures. No one will ever change my determination to cultivate, and no one will ever stop me from practicing Buddhism."

When my family saw how unwavering my resolve was, they

gradually stopped trying to dissuade me. I persevered without hesitation.

I also began reciting Buddhist scriptures for my husband, including the *Mantra to Untie Karmic Knots*, and I recited and offered Little Houses to the karmic creditors of our home. Gradually, his temper also began to improve.

I later found a nearby charitable organization where my daughter could work for just four hours a day. Although her workday lasted only four short hours, it was already more than I had ever dared hope for. To me, it felt like an incredible blessing.

My deepest gratitude to Guan Yin Bodhisattva! My deepest gratitude to the Master! My deepest gratitude to the incomparably wonderful Guan Yin Citta Dharma Door!

On my daughter's first day of work, I watched her board the shuttle bus. As the bus slowly pulled away and disappeared into the distance, countless emotions filled my heart. Tears welled up in my eyes as I silently gave thanks from the depths of my heart. Out of Her boundless compassion, Guan Yin Bodhisattva had blessed me with the opportunity to encounter the Guan Yin Citta Dharma Door. At last, my daughter had hope. I finally breathed a long, deep sigh of relief.

On September 13, 2015, the day of the Paris Dharma Conference, became the day that my daughter and I were given a new life. It is a day I will never forget for the rest of my life.

Out of His immense compassion, Master Lu personally read my daughter's totem during the convention. He described with remarkable accuracy the spirit causing her illness, as well as the spirits affecting our home. He also accurately identified the various physical ailments in different parts of her body (**Attachment 1**).

Master Lu's compassion was truly immeasurable. My deepest gratitude to Guan Yin Bodhisattva! My deepest gratitude to our compassionate Master!

Master Lu also compassionately bestowed blessings upon my daughter on the spot. The strength of His blessings was immense and continued for quite some time. Immediately afterward, the pain throughout my daughter's body disappeared.

Her eyesight had deteriorated to only 0.1. She could barely see and was almost blind. Under Master Lu's compassionate blessings, her vision improved dramatically within a very short time. Her neck, which had constantly felt cold, became warm. Her whole body felt light and relaxed, and her mind became much clearer.

Because she had suffered from mental illness, she had constantly heard voices speaking to her. Yet after receiving Master Lu's blessings, those voices suddenly disappeared completely. The incessant voices that had tormented her simply vanished.

She was completely transformed.

It was truly extraordinary and beyond comprehension.

We are infinitely grateful to Guan Yin Bodhisattva and to Master.

At that moment, my heart was filled with nothing but gratitude. I was both nervous and overwhelmed with emotion. Looking at Master Lu's compassionate face, I burst into tears without even

realizing it. I was so moved that I could barely speak, and when I tried, my words came out incoherently (This can be verified by the video recording of the totem reading.)

That Very Day, I Made the Following Solemn Vows in Front of Guan Yin Bodhisattva:

- I would observe a lifelong vegetarian diet and abstain from killing.
- Once my daughter recovered, I would personally share my testimony to validate the Dharma.
- I prayed to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva to transfer fifty percent of the merits and virtues I would accumulate through maintaining a lifelong vegetarian diet to my daughter, so as to help eliminate her karmic obstacles and enable her to recover as soon as possible.

That evening, after we returned to the hotel, my daughter slept soundly through the night. It was the first truly peaceful night's sleep she had enjoyed in many years.

Even more astonishingly, when she woke up early the next morning, she seemed like a completely different person.

She was entirely normal. It was absolutely incredible.

From the time she had been diagnosed with mental illness in her teens until she had grown into her twenties, this was the very first time I had ever seen her behave like a healthy, normal person.

My heartfelt gratitude to Guan Yin Bodhisattva and to Master Lu for healing my daughter and giving me back the daughter I had longed for.

Words cannot express the gratitude in my heart.

What astonished me even more was that my daughter apologized to me and asked for my forgiveness.

She said she should never have hit me or her younger brother and that she knew she had been wrong.

The joy brought by the Dharma was beyond words.

The inconceivable power of the Dharma is truly extraordinary.

After breakfast, my daughter accompanied me and several fellow Buddhist practitioners to the Guan Yin Hall in France to pay respects to Guan Yin Bodhisattva. She personally selected a *Beginner's Guide, Buddhist Recitation Collection*, and other Dharma Gems. She told me that she, too, wanted to begin learning Buddhism and reciting the Buddhist scriptures.

Through the compassionate blessings of Guan Yin Bodhisattva and Master Lu, my daughter remained completely normal during the entire week after we returned from the Dharma Conference. During those days, she recited the Buddhist scriptures and Little Houses on her own. This continued for approximately one month.

Master Lu has taught that the karma of killing committed by one's ancestors can bring suffering upon future generations.

My family has created the karma of killing. When my father was young, he caught fish with nets and took many lives. As a result, when he passed away, he endured excruciating pain and suffered tremendously until his final breath.

I, too, created the karma of killing. Before coming to Europe, I ran a restaurant in China for many years, thereby accumulating substantial karmic obstacles. In addition, when I was younger and ignorant, I underwent an abortion. As a result, the karmic retribution manifested directly in my daughter's suffering.

Because our karmic obstacles were so immense and had not yet been fully eliminated, she was eventually unable to continue reciting the Buddhist scriptures.

Here, I sincerely urge everyone: never take killing lightly, and never treat abortion lightly. The Law of Cause and Effect is exact and never fails.

I will continue to practice Buddhism with even greater diligence, perform more meritorious deeds, and help liberate more predestined sentient beings, so as to eliminate my own karmic obstacles. At the same time, I will continue helping my daughter by reciting Buddhist scriptures on her behalf, offering Little Houses, performing life liberation, and ascending the spirit that is affecting her, so that she may recover as soon as possible, once again take up the Buddhist scriptures, resume her Buddhist practice, and ultimately be freed from any sufferings and attain happiness.

Master Lu has also taught that after returning home from a Dharma Conference, good things are bound to happen. I would like to share the blessings our family received after we returned:

- My daughter received a salary increase.
- Her daily working hours were extended by three additional hours, bringing her total workday to seven hours.
- Her employer made special arrangements for her to receive language tutoring.
- The local government provided her with a self-contained apartment, where she now lives independently.
- The local government also provides her with a monthly living allowance, so we no longer need to cover any of her living expenses.
- My two sons also began reciting Buddhist scriptures and learning Buddhism. Under the compassionate protection and blessings of Guan Yin Bodhisattva, my elder son's academic performance has become even more outstanding, while my younger son's grades have improved significantly. His comprehension and learning ability have also increased, and his test scores have risen considerably. Both of my sons have become thoughtful and well-behaved, bringing me tremendous peace of mind.

The Guan Yin Citta Dharma Door is authentic and effective. It truly responds to sincere prayers. I sincerely hope that everyone will have faith in it.

To those who are still hesitating at the threshold, who have not yet developed faith in the Dharma or begun practicing Buddhism, please do not miss this precious opportunity.

If someone in your family, or your child, is suffering from a serious illness, or if your child is struggling academically, please do not be afraid or lose hope, because we have the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva and our compassionate Master Lu to guide and help us.

As long as you have faith in Guan Yin Citta Dharma Door, pick up the Buddhist scriptures, and begin learning Buddhism through recitation, both you and your family will surely receive salvation,

and your children will surely improve in their studies.

As I write this testimony, the painful years that are almost too unbearable to recall replay vividly before my eyes. Time and again, I find myself overcome with emotion and unable to continue writing through my tears.

Had I not encountered Guan Yin Citta Dharma Door in this lifetime; had I not met my compassionate and revered Master, Jun Hong Lu; and had I not met my kind fellow Dharma practitioner Y, who first introduced me to this Dharma Door—where would my life be today? Where would my family be? Where would my child be? Would I even be here today, able to share this testimony?

The answer is no. That would have been impossible.

Today, however, the years of suffering endured by my child and me have become a thing of the past.

I offer my deepest praise and boundless gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for bringing into this world such an extraordinary and profoundly efficacious Dharma Door—a Dharma Door that enables people to leave suffering behind and attain happiness, and that has given my family, myself, and countless sentient beings a new lease on life.

Now, my face is often filled with the joyful smile that comes from the Dharma. My daughter is now able to live and work independently. When I saw her yesterday, I found that her eyesight, which had once deteriorated to 0.1, had fully returned to normal. She can now read and write without wearing glasses. What an immeasurable Dharma joy! My deepest gratitude to Guan Yin Bodhisattva! My deepest gratitude to Master Lu!

As a Buddhist Disciple, I Make this Solemn Vow:

- In this lifetime, I will dedicate all my sincerity and the utmost respect of my heart to following Guan Yin Bodhisattva and my Master in cultivating my mind and practicing Buddhism.
- I will only practice this Dharma Door and never retreat.
- I will do everything within my power to uphold and propagate the Guan Yin Citta Dharma Door, help liberate all sentient beings who have affinity with the Buddha, forever, and repay the Buddha's boundless kindness.

I sincerely apologize that, because of my limited education, I am unable to write eloquent or elegant prose. Nevertheless, every word and every sentence in this testimony comes directly from my heart and reflects my genuine personal experience.

Shared by: C212
2019-01-08

Attachment 1: Totem Reading, Inquirer No. 3, Paris Dharma Conference, France (Excerpt)[6]

(This dialogue took place on September 13, 2015)

Inquirer: Gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva. Gratitude to Master Jun Hong Lu. Master, could you please look at my daughter? She was born in 1993...

Master: Tell me her birth year.

Inquirer: 1993.

Master: What is her Chinese zodiac sign?

Inquirer: She was born in the Year of the Rooster.

Master: Don't tell me anything else. Let me look first.

Inquirer: She has suffered from a mental illness for 11 years.

Master: Ah, don't say any more. I can already see it. The problem is on the left side of her brain, where the major nerves are affected. I can also tell you that her right hand frequently twitches.

Inquirer: Yes, that is right. It twitches severely. It was twitching just a moment ago.

Master: You see?

Inquirer: Yes.

Master: And when her condition becomes severe, she screams and behaves almost as if she has epilepsy. What do you call that?

Inquirer: Yes. She shouts, grabs knives, says she wants to kill people, and runs everywhere. Once, in the middle of winter, she ran outside barefoot and without clothes.

Master: I know. The reason she runs around barefoot and unclothed is because of the ghost attached to her. Do you understand? That is not her true self.

Inquirer: Thank you. Thank you.

Master: She herself is no longer conscious; she is being controlled by the spirit. I can tell you that I could remove the spirit (ghost) from her body right now, but after today's gathering, it would return. She must recite Buddhist scriptures and make vows. Do you understand? Treating her condition is actually quite easy. Don't cry. For me, treating this type of illness is a simple matter. This is exactly the kind of illness I specialize in treating.

Inquirer: Thank you, Master. Thank you, Bodhisattva. How many fish should I release for her?

Master: There are two issues. At night, the spirit comes to her, while during the day she is relatively normal.

Inquirer: She often says she sees ghosts.

Master: Yes, she frequently sees ghosts. One ghost even speaks to her, and she talks to herself.

Inquirer: Yes, exactly.

Master: Clap! (Laughing.) See? She is even applauding herself. Everyone, look. Young lady, clap your hands (Master Lu is talking to the Inquirer's daughter).

Inquirer: Clap your hands.

[Note: Thirty-nine exchanges are omitted here.]

Master: Tell me, do you feel as though someone has left your body? Did you feel a presence come out of you just now? From your neck?

(The practitioner asks the patient in Cantonese whether her neck feels lighter.)

Patient: No.

Inquirer: She says not yet.

Master: She cannot see it.

Inquirer: Her eyesight has always been poor.

Master: I can tell you it is an elderly man.

Inquirer: Yes. It is her grandfather's younger brother. He died at the age of six from smallpox.

Master: I can tell you that he is often in her body. Both she and you have dreamed about him.

Inquirer: That's exactly right. Thank you, Bodhisattva. Thank you, Master.

Master: She knows how to clap. Now, bring your palms together.

Inquirer: Put your palms together.

Master: Good. Keep your palms together. Now look again. Do you see a Bodhisattva above Grandpa Lu's head? Do you see someone? (The patient remains silent.)

Master: She's frightened.

Inquirer: She has seen someone, but she is not sure.

Master: She can see because the spirit attached to her is still very powerful. But I can help her. Don't worry. It is not a serious problem.

Inquirer: Thank you, Bodhisattva. Thank you, Master.

Master: Recite about 78 Little Houses for that elderly man (spirit), Okay?

Inquirer: All right.

Master: This elderly man often walks back and forth on top of the roof between your bedroom and living room. At night, you can hear sounds.

Inquirer: Sometimes I really do hear them. But she lives elsewhere now.

Master: He comes on the first and fifteenth days of the lunar month.

Inquirer: The first and fifteenth?

Master: Yes. He follows the Bodhisattvas into your home because you have a Buddhist altar at home.

Inquirer: Yes, I do.

Master: It is a three-tiered rosewood altar.

Inquirer: Yes.

Master: See?

Inquirer: Has the Bodhisattva ever come?

Master: Yes, but your family's karmic obstacles are too heavy.

Inquirer: Then, how can we eliminate them?

Master: Stop keeping your ancestors there. It is not good.

Inquirer: I do not worship my ancestors there... Oh, I understand. You mean the photograph of my husband's father.

Master: Correct.

Inquirer: It is kept in a drawer.

Master: That is right.

Inquirer: What should I do with it?

Master: You said you didn't keep any ancestral images there.

Inquirer: I am sorry. I forgot about it. Also, how many fish should I release for my daughter, and how many Little Houses should I offer to her karmic creditors?

Master: Be especially careful about her neck. That spirit enters and leaves through her (back) neck. That is why she often feels cold there, and sometimes her neck becomes stiff and painful.

Inquirer: Yes, exactly.

Master: There was also a period when her eyesight became very poor, and her hearing was impaired.

Inquirer: Yes. Her visual acuity was only 0.1. She was almost blind.

Master: Almost like a blind person.

Inquirer: Yes. Thank you, Bodhisattva. Thank you, Master Lu.

Master: I have just given her my blessings, and she can already see much more clearly.

Inquirer: Thank you. Thank you.

Master: Everything appears much brighter now.

Master: All right. Release a total of 12,000 fish and continue reciting Buddhist scriptures for her. The more you recite, the better. Okay?

Inquirer: Master, could you please prescribe her daily recitation practice?

Master: First, recite 84 Little Houses for that elderly man as the first batch. After that, continue in batches of 21 until she gradually recovers.

Inquirer: All right.

Master: When that elderly man passed away, his hair was very thin. His face was long and slightly round, with prominent cheekbones. I can see him clearly.

Inquirer: Gratitude to Master. Gratitude to Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva.

Master: Very good. Continue reciting the Buddhist scriptures diligently.

Comments:

1. "She had chased one of her classmates with a knife and attempted to attack them." In that moment, her behavior was no longer controlled by her own soul, but by the spirit occupying her.

2. "Eventually, she had no choice but to remain at home, relying on medication to keep her condition under control." But can medication truly drive out a spirit and cure her? No. Psychiatric medications primarily act on chemical messengers in the brain, particularly dopamine and serotonin. By blocking specific receptors, they reduce the intensity of the neural signaling associated with psychosis [7]. However, if the root cause is spiritual rather than biological, these medications do not address the spirit itself. This would explain why her symptoms returned whenever the medication wore off. In other words, the medication managed the symptoms but did not eliminate the underlying cause.

3. "Whatever she could get hold of, she would smash or throw. She also became physically violent, hitting me as well as her younger brother." These are typical symptoms of her body (brain) controlled by a foreign spirit rather than her own soul. She owes a karmic debt to this spirit, which has possessed her body to demand repayment. To dissolve this debt, either she or her mother must pay the spirit back. This payment can take the form of physical harm, as manifested by her symptoms or be settled through other paths. The Guan Yin Citta Dharma Door teaches an approach to repaying the spirit and resolving the problem at its root cause.

4. "Before I had even finished half a page, I felt profoundly shaken. Waves of warmth and chills swept through my forehead and my entire body. Tears poured down my face uncontrollably, no matter how often I wiped them away." Master Lu teaches, "This indicates an especially deep affinity with the Bodhisattvas—a strong Buddhist affinity (佛缘). When you merely think of your mother, you may not cry; but the moment you see her, tears naturally begin to flow. Likewise, those with a deep affinity for the Bodhisattvas often cannot help but weep upon seeing them." He further explains, "Seeing the Bodhisattva is, above all, a form of spiritual resonance—a profound connection with the Bodhisattva." The effect of reading Master Lu's book evoked a similar resonance.

5. "I also began reciting Buddhist scriptures for my husband, including the *Mantra to Untie Karmic Knots*, and I recited and offered Little Houses to the karmic creditors of our home. Gradually, my husband's temper also began to improve." Master Lu teaches that the *Mantra to Untie Karmic Knots* is especially effective in resolving karmic conflicts between people. Once these karmic knots are untied, the underlying resentment and interpersonal conflicts are dissolved, and a person's bad temper naturally subsides.

6. In Buddhism, myopia is regarded as a physical condition that should be treated with appropriate medical care, such as corrective lenses or surgery, when necessary [3-5]. However, under Master Lu's compassionate blessings, the patient's vision improved dramatically and ultimately returned to normal without the need for glasses. This finding is comparable to a previously reported case of recurrent bone fractures. Although a bone fracture is a physical condition that requires treatment by an orthopedic specialist, the patient's repeated fractures were considered to have an underlying spiritual cause. After the patient helped the spirits of her aborted babies ascend to a higher spiritual realm, the recurring fractures ceased [8]. A similar pattern has been observed in recurrent temporomandibular joint (TMJ) dislocation. While an acute TMJ dislocation is a physical condition that requires medical restoration by a healthcare professional, recurrent dislocations may, in some cases, have an underlying spiritual component. In the reported case, the patient no longer experienced TMJ dislocations after engaging in Dharma practice [4]. Taken together, these cases suggest that although physical illnesses should be diagnosed and

treated using appropriate medical care, some recurrent or persistent conditions may also have deeper spiritual causes that, from a Buddhist perspective, can be addressed through Dharma practice.

7. “She had constantly heard voices speaking to her. Yet after receiving Master’s blessings, those voices suddenly disappeared completely.” From the perspective of modern psychiatry, such experiences are generally understood as auditory hallucinations associated with psychosis rather than as objectively real phenomena. By contrast, from a Buddhist perspective, the voices are regarded as real and are attributed to the presence of a spirit. According to this belief, the spirit’s occupation of the body enabled her to perceive the spiritual realm. Once Master Lu removed the spirit from her body, she lost that ability, and the voices ceased immediately. Free from the spirit’s disturbance, she could sleep soundly at night.

8. Although the concept of “spirits” or “ghosts” is not widely accepted in modern science, they are very much a part of this family’s daily life. The daughter can see them, and the mother can hear them walking on the roof. Furthermore, Master Lu can retrospectively see a spirit entering and exiting the sick patient’s back neck.

9. Enshrining ancestors or displaying photos of the deceased at home is not a good idea, even if they are not placed on a Buddhist altar or a shrine. If you are truly filial, you should simply offer them Little Houses during the Qingming Festival, the Ghost Festival, the Winter Solstice, or on the anniversary of their death. When you enshrine ancestors, it is difficult to know which realm they have entered; if they are in the underworld, they are in the ghost realm, which will bring bad luck to your home.

Discussion

This case describes the reported recovery of a patient with an 11-year history of *parapsychoarchia* characterized by repeated psychiatric hospitalizations, violent behavior, auditory “hallucinations”, severe functional impairment, and an inadequate response to conventional treatment consistent with TRS. According to the testimony presented, substantial clinical improvement occurred following several years of Buddhist practice by the patient’s mother, culminating in sustained functional recovery after intensive spiritual intervention within the Guan Yin Citta Dharma Door. The patient subsequently regained independent living, employment, and social functioning.

The principal contribution of this study is not to challenge the effectiveness of psychiatric medicine in symptom management, but to propose an alternative etiological hypothesis. Conventional psychiatric models generally attribute schizophrenia to interactions among genetic susceptibility, neurodevelopmental abnormalities, neurotransmitter dysregulation, and environmental influences [9, 10]. By contrast, the *parapsychoarchia* framework proposes that it arises from the attachment of one or more external spirits associated with unresolved karmic debts, and that recovery requires both removal of the spirit and the resolution of the underlying karma through Buddhist practices. Within this framework, practices such as repentance, recitation of Buddhist scriptures, the offering of Little Houses to karmic creditors, life liberation, and cultivation of merits and virtues are regarded as therapeutic interventions directed toward the proposed root cause rather than merely alleviating symptoms.

The conceptual distinction between symptom suppression and causal treatment is central to the *parapsychoarchia* hypothesis.

Antipsychotic medications are widely recognized as effective in reducing psychotic symptoms for many patients; however, approximately 30% of patients remain treatment resistant [1]. The persistence of TRS has motivated continued exploration of alternative biological, psychological, and social mechanisms. The present framework extends that search into a spiritual domain by proposing an additional explanatory model for cases that remain inadequately explained by current biomedical theories. Whether such a model reflects objective reality remains an open question requiring empirical investigation rather than philosophical debate alone.

An additional implication of this framework concerns disease prevention. Whereas current preventive strategies emphasize early diagnosis, medication adherence, family support, and psychosocial interventions [11-13], the *parapsychoarchia* model proposes that moral conduct, avoidance of killing, avoidance of emotional debts, repentance, cultivation of compassion, and accumulation of merits and virtues may reduce the karmic conditions that predispose individuals to illness [2]. If viewed within its own philosophical system, treatment and prevention become inseparable from ethical cultivation and spiritual practice.

The proposed mechanisms involving spirits and karma are not currently testable using established biomedical methodologies and therefore fall outside the scope of mainstream scientific consensus. Many people who first encounter Buddhism tend to regard its teachings primarily as religious beliefs rather than as descriptions of the nature of reality. Thus, the underlying principles of Dharma are unfamiliar to many researchers trained exclusively within the framework of modern science. In fact, Dharma theory differs fundamentally from conventional scientific theories in that it is based on the insights of enlightened Dharma masters rather than on empirical observation alone. According to the teachings of the Guan Yin Citta Dharma Door, Master Lu was able to perceive aspects of the spiritual world and describe phenomena that are ordinarily inaccessible to most people, including physicians. From this perspective, the inability to directly perceive or measure a phenomenon does not, by itself, demonstrate that the phenomenon does not exist.

Moreover, followers maintain that Master Lu’s statements can often be verified either immediately or over time. For example, Master Lu observed that the patient’s right hand frequently twitched. Her mother immediately confirmed this observation, replying, “Yes, that is right. It twitches severely. It was twitching just a moment ago.” (Attachment 1). Master Lu further stated that He could help remove the spirit affecting her body and that her eyesight would subsequently improve. According to the case record, both outcomes were later realized (Case 1). From the perspective of practitioners, these observations and subsequent developments provide evidence supporting the validity of Master Lu’s teachings.

Therefore, from the standpoint of Dharma, it is inappropriate to evaluate its principles solely according to the standards applied to conventional scientific theories. Rather, proponents argue that Dharma should be regarded as revealing the fundamental truth of life.

According to the teachings of the Guan Yin Citta Dharma Door, chronic diseases arise from karmic causes together with spiritual occupation. If Dharma is accepted as describing the true nature of reality, then the proposed causal relationship between the patient’s karmic conditions, spiritual occupation, and her

diagnosis of schizophrenia would be considered coherent within that framework. Likewise, her mother's Buddhist practices would be viewed as an appropriate treatment approach, and the patient's eventual recovery would be regarded as a natural consequence rather than an unexpected outcome.

Indeed, this case is reported to be the eleventh case of *parapsychoarchia* (the tenth TRS case) documented by the Guan Yin Citta Dharma Door as having recovered through Buddhist practice [2,4]. The Dharma welcomes mental health researchers to examine these reported cases using rigorous scientific methodologies and clinical procedures that they consider appropriate, thereby allowing an objective evaluation of the reported therapeutic outcomes.

To date, favorable outcomes have not only been reported following practice of the Guan Yin Citta Dharma Door in *parapsychoarchia* but also in a range of other psychiatric disorders. These include depression, oppositional defiant disorder, borderline personality disorder, bipolar disorder, severe anorexia nervosa, anxiety disorder, and severe mental health disorders that had not received a formal psychiatric diagnosis [4,14-22].

Reported favorable outcomes have also been described for numerous neurological disorders, which, according to the teachings of the Guan Yin Citta Dharma Door, share the same underlying spiritual and karmic mechanisms as *parapsychoarchia*. These disorders include Alzheimer's disease, myasthenia gravis, autism spectrum disorder, epilepsy, amyotrophic lateral sclerosis, Parkinson's disease, facial paralysis, syringomyelia, lumbar disc herniation, conditions attributed to an incomplete soul, persistent vegetative state, attention-deficit/hyperactivity disorder, sleep paralysis, and fibromyalgia [4,23-39].

Furthermore, favorable outcomes have also been reported for autoimmune diseases, cancers, chronic illnesses, and genetic disorders, which are likewise understood within the Guan Yin Citta Dharma Door to arise from the same fundamental karmic and spiritual mechanisms as *parapsychoarchia* [4,5].

In summary, this report presents a case that is consistent with the *parapsychoarchia* framework as an alternative explanation for TRS. Although the proposed mechanism differs fundamentally from current psychiatric theories, the reported clinical outcome suggests that further rigorous investigation of spiritual factors in mental health may be warranted, particularly in patients whose conditions remain refractory to conventional treatment.

Conclusion

This case report describes the recovery of a patient with TRS following her mother's prolonged practice of the Guan Yin Citta Dharma Door. Within the framework proposed in this paper, the patient's illness is interpreted as *parapsychoarchia*—a condition attributed to the abnormal governance of the body (brain) by an external spirit rather than by the patient's own soul. Recovery was achieved through the combined processes of karmic repayment, elimination of karmic obstacles, repentance, cultivation of merits and virtues, and Buddhist practice.

The *parapsychoarchia* framework offers an alternative etiological model that complements rather than replaces conventional psychiatric perspectives by addressing a proposed spiritual dimension of illness. Although the underlying mechanisms are not recognized within contemporary biomedical science, the substantial functional recovery described in this and previously

reported cases suggests that the hypothesis warrants further systematic investigation.

Future studies should employ larger cohorts, standardized psychiatric assessments, independent clinical verification, and long-term follow-up to evaluate the reproducibility of these findings and determine whether spiritual factors may contribute to recovery in a subset of patients with TRS. Continued dialogue among psychiatry, neuroscience, and spiritual traditions may broaden our understanding of severe mental illness and stimulate the development of more comprehensive approaches to its prevention and treatment.

Acknowledgments

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

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 participate in the study design, treatment procedures, or analysis of the reported outcomes. All the experimental procedures and practices by the presenters were done by themselves independently.

The case was originally published in Chinese on Master Lu's blog by the patient herself, who is a dedicated Dharma practitioner. As part of fulfilling one of her Buddhist vows, she voluntarily shared her personal experience with the aspiration of propagating the Dharma and benefiting others who may be suffering from similar conditions. She has expressly encouraged the dissemination of her testimony through appropriate channels for educational and charitable purposes.

Statement by Translator and Writer

The case presentation and attachment 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 takes full responsibility for the final content. The assistance provided by these tools is gratefully acknowledged.

Disclaimer of Liability

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

In the event of an emergency, it is crucial to promptly contact your doctor or emergency services by dialing 911. Relying on any information found in this paper is done solely at your own risk. The author bears no responsibility for the consequences. By using or misusing the contents, you accept liability for any personal injury, including death. It is imperative to exercise caution and seek professional medical guidance for health-related concerns.

References

- Nucifora FC Jr, Woznica E, Lee BJ, Cascella N, Sawa A (2019) Treatment resistant schizophrenia: Clinical, biological, and therapeutic perspectives. *Neurobiol Dis* 131: 104257.
- Yang X (2025) Schizophrenia: Etiology, Recovery, and Prevention. *Journal of Neurology and Neurosurgery* 1: 1-22.
- Yang X (2026) The Invisible Soul Governs the Thought and Health. *J Life Sci Res Rev* 4: 1-9.
- Yang X (2024) Treating Rare and Intractable Diseases via Guan Yin Citta Dharma Door. *Health Sci J* 18:1137.
- Yang X (2026) Life is Composed of Soul and Body. *Haya Saudi J Life Sci* 11: 59-87.
- Lu Junhong (2015) The Art of Metaphysics Grand Dharma Q&A Session in Paris, France – 3rd Practitioner.
- Kapur S, Agid O, Mizrahi R, Li M (2006) How antipsychotics work-from receptors to reality. *NeuroRx* 3: 10-21.
- Yang X (2026) Frequent Bone Fracture Resolved after Ascending Aborted Children. *wjor* b1409.
- Stilo SA, Murray RM (2019) Non-Genetic Factors in Schizophrenia. *Curr Psychiatry Rep* 21:100.
- Burrows EL and Hannan AJ (2013) Decanalization mediating gene-environment interactions in schizophrenia and other psychiatric disorders with neurodevelopmental etiology. *Front Behav Neurosci* 7: 157.
- Shen Y, Wu X (2026) Advances in implementation strategies for treatment adherence in schizophrenia: a narrative review. *Front Psychiatry* 17:1752130.
- Pharoah F, Mari J, Rathbone J, Wong W (2010) Family intervention for schizophrenia. *Cochrane Database Syst Rev* CD000088.
- Cahaya N, Kristina SA, Widayanti AW, Green J (2022) Interventions to Improve Medication Adherence in People with Schizophrenia: A Systematic Review. *Patient Preference and Adherence* 16: 2431-2449.
- Yang X (2024) Healing Necrosis, Parkinson's, Arthritis, Depression, Migraines, and Pharyngitis via Dharma Practices. *Int J Nurs Health Care Res* 7:1591.
- Yang X (2024) Severe Depression: Etiology, Recovery, and Prevention. *Haya Saudi J Life Sci* 9: 427-446.
- Yang X (2026) Son's Anxiety and Depression Linked to Mother's Abortion. *J Neur Psy Rep* 4: 1-9.
- Yang X (2025) Oppositional Defiant Disorder: Underlying Mechanism and Solutions. *WebLog J Fam Med* a1502.
- Yang X (2025) borderline personality disorder: Healing through dharma practices. *Epidemiol Public Health* 3:1064.
- Yang X (2026) Bipolar Disorder: Spirit Roots and Pathways to Healing. *J of Psy Ins Review* 2: 1-16.
- Yang X (2026) Severe Anorexia Nervosa: Etiology and Recovery. *EAS J Psychol Behav Sci* 8: 42-52.
- Yang X (2026) Anxiety Disorder: Root Cause and Solutions. *SAR J Psychiatry Neurosci* 7: 38-47.
- Yang X (2025) Severe Mental Health Disorder Recovered. *Journal of Psychiatry Research Reviews & Reports* 7: 1-6.
- Yang X (2024) Alzheimer's Diseases are Reversible from a Dharma Perspective. *Health Sci J* 18: 1145.
- Yang X (2025) Alzheimer's Disease Can be Reversed and Even Cured. *J Alzheimers Dise & Rep* 2: 1-9.
- Yang X (2024) Myasthenia Gravis Is Curable via Guan Yin Citta Dharma Door. *Health Sci J* 18:1175.
- Yang X (2024) Autism Spectrum Disorder: Etiology, Recovery, and Prevention. *J Medical and Clinical Case Reports* 1: 1-16.
- Yang X (2026) Autism Is Reversible. *J Psychiatry Psychiatr Disord* 1:1-13.
- Yang X (2026) Recovery from Epilepsy, Depression, and Autism. *J Psychi Res Rev Rep* 8: 1-8.
- Yang X (2025) Epilepsy: Etiology, Pathogenesis, and Cure. *Neurosurgery and Neurology Research* 2: 1-17.
- Yang X (2025) The Progression of Amyotrophic Lateral Sclerosis can be Reversed. *SAS J Med* 11: 73-80.
- Yang X (2025) Parkinson's Disease: Etiology, Recovery, and Prevention. *WebLog J Alzheimers Parkinsons Dis* b2501.
- Yang X (2025) Facial Paralysis: Karmic Cause and Resolution. *J Clin Psychol Neurol* 3: 1-5.
- Yang X (2025) Recovering from Syringomyelia through Guan Yin Citta Dharma Door. *SAR J Psychiatry Neurosci* 6: 12-19.
- Yang X (2025) Lumbar Disc Herniation: Etiology and Recovery. *Web Log J Orthop* i2704.
- Yang X (2025) Incomplete Soul: Causes, Symptoms, and Healing. *Middle East Res J Nursing* 5: 63-73.
- Yang X (2025) Persistent Vegetative State: Mechanisms and Rehabilitation. *Middle East Res J Med Sci* 5: 449-461.
- Yang X (2026) Attention Deficit Hyperactivity Disorder: Etiology and Recovery. *J Integrated Health* 5: 1-9.
- Yang X (2026) Unmasking Sleep Paralysis: Spirit Oppression Is the Hidden Truth. *J Neur Neurol Disord* 5: 1-17.
- Yang X (2026) Fibromyalgia: Etiology and Recovery. *J Clin Psychol Neurol* 4: 1-5.

Copyright: ©2026 Xinghong Yang. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.