

Schizophrenia: Etiology, Recovery, and Prevention

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Abstract

Schizophrenia is recognized in modern science as a complex and multifaceted mental disorder influenced by genetic, biological, and environmental factors. Despite advancements in medical treatments, including antipsychotics and psychotherapy, many patients remain resistant to treatment, and complete recovery is rare. This study examines schizophrenia through an integrative lens, combining medical, psychological, and spiritual perspectives, with a particular focus on the practices of the Guan Yin Citta Dharma Door. Special attention is given to karmic causes, such as killing karma and emotional debts, as significant contributors to the disorder. Preventative measures, including avoiding the creation of negative karma, steering clear of emotional entanglements, and embracing Dharma practices, are emphasized. Case studies illustrate the reproducibility and effectiveness of Dharma practices, such as making vows, Buddhist scripture recitation, and life liberation, in alleviating symptoms and facilitating recovery. This research highlights the importance of a holistic approach to schizophrenia that addresses both its material and spiritual dimensions. In light of the insights presented on the nature of schizophrenia, it is proposed that the terms "schizophrenia," "hallucination," and "delusion" be respectfully replaced with **Parapsychoarchia**, **Solaisthesis**, and **Heteroaiesthesia** to more accurately capture the essence of these phenomena.

Keywords: Schizophrenia, Etiology, Karma, Emotional Debts, Dharma Practices, Recovery.

Introduction

Schizophrenia is a severe and persistent mental disorder that affects around 21 million people worldwide [1]. It imposes a significant burden on patients, their families, and the health care system [2].

It affects how a person thinks, feels, and behaves. It is characterized by a range of symptoms, including hallucinations, delusions, disorganized thinking, and impaired cognitive function [3,4]. Individuals with schizophrenia may struggle to distinguish reality from imagination, leading to significant challenges in daily life, relationships, and employment.

Conventional treatment for schizophrenia primarily involves antipsychotic medications combined with psychotherapy, psychoeducation, and social support programs. However, treatment outcomes vary significantly, with many patients showing resistance to medication and experiencing recurring episodes despite ongoing treatment [5,6]. While psychoeducation offers some benefits, its effects are limited and fall short of addressing the root of the problem [7,8]. Similarly, social support programs provide only slight improvements for patients [9]. Therefore, schizophrenia is considered a disease not curable [10].

In spiritual approaches, such as those taught in the Guan Yin Citta Dharma Door, emphasis is placed on addressing the root causes of suffering through practices like making vows, Buddhist scripture recitation, performing life liberation, offering Little Houses, and cultivating compassion and wisdom [11,12]. When schizophrenia is examined through both karmic and spiritual perspectives, it becomes evident that it is curable, as demonstrated by a successful case within the framework of Guan Yin Citta Dharma Door [11].

Reproducibility is a cornerstone of scientific inquiry and a key criterion for acceptance within the scientific community. In this study, we present nine cases to demonstrate consistent outcomes, further validating the effectiveness

of the Guan Yin Citta Dharma Door in addressing schizophrenia. This approach enhances our understanding of the illness's underlying mechanisms and offers a holistic strategy that integrates medical, psychological, and spiritual dimensions. Ultimately, it provides patients with a clear path toward healing, stability, and improved quality of life.

Dharma Principles and Key Concepts

For scientists who have not encountered Dharma, some principles and terms may be unfamiliar. To ensure a clearer understanding of the content, a few key Dharma terms are introduced below:

Life: In Dharma, life is viewed as comprising both a soul and a physical body [11,12]. Death occurs when the soul departs from the body, generally transforming into a ghost, with only a few capable of ascending to heaven or even higher realms.

Spirit: A respectful term for "ghost." Spirits primarily reside in the underworld but can enter the human realm to collect karmic debts when permission is granted by the underworld authorities.

Underworld, Heaven, and the Human Realm: The human world is defined by the cycle of day and night, while heaven exists in eternal daylight, and the underworld is shrouded in perpetual night. Despite these distinctions, the underworld bears notable similarities to the human world. Just as the human world has prisons, the underworld has hell. In the Human Realm, some people struggle to secure their next meal, while the underworld has a Hungry Ghost Realm where spirits experience a similar existence. Spirits outside the Hungry Ghost and Hell Realms have a level of freedom resembling human

life.

Underworld Festivals: The Winter Solstice (December 21, 22, or 23), Qingming Festival (April 4, 5, or 6), and the Ghost Festival (the 15th day of the seventh month in the lunar calendar) are three major festivals of the underworld. The Winter Solstice is equivalent to the New Year in the Human Realm. During these three festivals, the underworld releases spirits into the human world, where they seek to collect karmic debts.

Typically, about a month before these 3 festivals, individuals may start to feel unwell, often experiencing unexplained pains in different parts of the body, frequent dreams of deceased relatives, or persistent feelings of confusion and distress. These are signs that spirits connected to your family have come to claim their debts.

Relationship Between Beings: In the human world, relationships are often defined by blood ties. However, in the spiritual world, relationships are mainly driven by karmic debts. Once a debt is repaid, the connection dissolves. This understanding sheds light on seemingly unusual phenomena, such as deceased grandparents occupying the body of a grandchild to cause harm—actions rooted in the collection of karmic debts.

Sources of Karma or Karmic Obstacle: Every thought and action in this life has the potential to create karmic obstacles. Greed, hatred, ignorance, attachment to self, and attachment to others are all sources of karmic obstacles [11]. Particularly, the karmic obstacle of taking lives is extremely severe, and playing with others' emotions can also lead to significant karmic obstacles.

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

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

Notably, the nearly 7,000 rare and intractable diseases are primarily rooted in karmic debts and the influence of spirits [11]. This perspective underscores the interplay between karmic forces and physical health, highlighting the importance of addressing karmic causes for achieving holistic healing.

The Predestined 369 Calamity: Dharma Master Jun Hong Lu has explained that being reborn into the Human Realm is primarily to face karmic retribution. There is a general pattern for retribution to manifest. The most common periods for karmic retribution to occur are when a person's age ends in the digits 3, 6, or 9. This phenomenon is termed the “predestined 369 calamity” by Master Lu [11]. During these ages, individuals may encounter challenges such as accidents, health problems, or other unfavorable events in their personal lives and careers.

Little House: A Little House is composed of four Buddhist scriptures. After reciting one time of scripture you mark a red dot on a pre-printed circle on a yellow sheet of paper called a Little House [12]. In the underworld, Little House is considered Dharma Gem, serving as the highest denomination of currency and energy. Thus, they can be used to repay debts owed to spirits

[11]. Among its many functions, one of the most significant is helping spirits ascend. This includes aiding deceased individuals to ascend from the underworld to the Human, the Asura, or the Heaven Realm, and helping spirits attached to themselves or loved ones find liberation.

Life Liberation: The practice of releasing animals destined to be killed—is considered a way to accumulate Dharma merits and virtues because it embodies all three types of giving: material giving, Dharma giving, and fearlessness giving. By cultivating merits and virtues through life liberation, our prayers are more likely to be fulfilled.

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

Etiology

Within the scientific community, the exact cause of schizophrenia remains unclear. However, research suggests it arises from a complex interplay of genetic, biological, environmental, and psychological factors, and immune dysregulations [13]. Additionally, cultural perspectives on the disorder often reflect a hybridization of medical, superstitious, and religious paradigms [1]. Childhood sexual and emotional abuse may significantly influence the trajectory and severity of schizophrenia spectrum disorders [14]. Genetic studies strongly implicate calcium signaling dysfunction in the etiology of neurodevelopmental disorders, including schizophrenia [15]. Neurochemical imbalances, particularly involving dopamine and glutamate, along with structural brain abnormalities, are also believed to play key roles in its development [16]. Furthermore, stressful life events, trauma, and substance abuse can act as triggers in predisposed individuals.

In contrast, within the framework of the Guan Yin Citta Dharma Door, the etiology of schizophrenia is clearly understood, and its treatment is both straightforward and effective. Through the following six Dharma dialogues—three conducted over the phone and three through in-person conversations—the root causes of schizophrenia can be revealed, and effective treatment methods can be explored.

Q&A 1: The Karmic Cause of Schizophrenia; Why Medication for Mental Illness Blocks Connection with the Bodhisattva's Energy Field [17]

(This dialogue occurred on Feb. 12, 2017, over the phone.)

Caller: Hello, Master! Master, what kind of wrongdoing in the human world would result in being sentenced to schizophrenia by the underworld?

Master: It happens when one is possessed by spirits because of heavy karmic debts from taking too many lives. If you have caused others' deaths, they may lodge a complaint with King Yama. Once approved, they have the right to attach themselves to you. This possession results in schizophrenia. People with schizophrenia often talk to themselves, and others assume they are mentally unstable and send them to the hospital.

Caller: Master, you once enlightened us that “Medication for mental illnesses blocks the connection with the Bodhisattva’s energy field.” Why does taking medication prevent this connection?

Master: It’s very simple. Let me ask you, is there music in the air?

Caller: Yes, yes, yes.

Master: If you have a radio, you can tune in to the music, right?

Caller: Right, right.

Master: But what if the radio is broken? Can you still tune in?

Caller: No, I can’t.

Master: When someone becomes mentally ill and takes medication, their “radio” is damaged. The medication disrupts their internal mechanism, preventing them from connecting to the Bodhisattva’s energy field.

Caller: I understand.

Master: That’s it.

Q&A 2. Committed 13 Murders in a Past Life, Schizophrenia in This Life [18]

(This totem reading conversation occurred on June 20, 2014, in Hong Kong, China.)

Inquirer: Grateful to Namo Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva. Grateful to the Greatly Merciful and Greatly Compassionate Master, who selflessly dedicates His life to spreading the Dharma. Please, Master, save my son. He was born in 1988, in the Year of the Loong, and has been suffering from schizophrenia for seven to eight years.

Master: Just one look and I can see it clearly. What zodiac sign is he?

Inquirer: He’s a Loong, born in 1988.

Master: In his past life, he was either driving a car or piloting a boat and caused the deaths of others—ran them over. That’s why he often says things like, “I owe someone; I’m so scared.” Do you understand?

Inquirer: Yes, I understand.

Master: I’m telling you, spirits are constantly coming to him.

Inquirer: Yes, he often says he killed 13 people.

Master: Am I accurate or not? Do you believe me now?

Audience: Yes, we believe you!

Master: Now you understand. He killed 13 people, likely in an accident, and ran them over. And now, those spirits have come to collect their debts. Do you understand? What do you plan to do?

Inquirer: How many Little Houses are needed, Master?

Master: That’s a wise question. You should have asked that directly. His karmic creditors need 2,800 Little Houses.

Inquirer: Alright, thank you. I have already recited 1,700 Little Houses.

Master: Recite another 1,000 or so, and he will improve. Especially after today’s totem reading—when I looked at him, I blessed him. So, he will recover more quickly.

Inquirer: Thank you, Master! Grateful to the Bodhisattva. How many fish should we release, Master?

Master: 20,000 fish.

Inquirer: Has the ShengWen been successful (The ShengWen is a formal request to update one’s name with the celestial Bodhisattvas, heavenly and earthly spirits, and the officials in charge of names in both heaven and earth)?

Master: The ShengWen won’t work if the spirits refuse to leave. It doesn’t matter what name you use for him, even if you call him Napoleon, it won’t change anything.

Inquirer: Understood, Master.

Q&A 3: Schizophrenia with Frequent Auditory Hallucinations; A Confused, Self-Less State—A Typical Human-Spirit Relationship [19]

(This totem reading conversation occurred on March 23, 2013, in Bangkok, Thailand.)

Inquirer: Grateful to Master for Your great compassion! Grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva! Yesterday, I observed my daughter. She was born in 1998, in the Year of the Rat. She suffers from severe schizophrenia and depression, accompanied by intense auditory hallucinations. She is constantly trapped in these hallucinations, living in a world of confusion and delusion.

Her hallucinations change frequently, like Wukong Sun’s seventy-two transformations. At one moment, she imagines herself falling in love, getting married, and having children with the voices; the next moment, they urge her to commit suicide, insult her, or harass her. She often feels as though ghosts or lustful spirits are violating her. Her sleep is severely disturbed, and she cannot rest properly at night. During the day, she constantly talks and converses with the hallucinations, appearing disconnected from reality and unable to recognize her own condition. She even claims to have supernatural powers.

Master: Alright, stop talking. When she says she has supernatural powers, it’s not her speaking, it’s the spirit possessing her body. Only spirits say such things. Do you understand? Your daughter’s condition is a classic case of spirit possession, which is also common in Southeast Asia. People often describe it as having their soul displaced or being cursed. In reality, it means that a spirit has taken control of her body.

This is very similar to what is portrayed in movies about human-spirit romances. Your daughter’s condition is a textbook example of such a relationship. Understand?

Inquirer: Previously, I.

Master: You don’t need to say more; everything you’ve described is accurate. Human-spirit romances happen just like this, much like relationships in the human world. At night, the spirit attaches to her body, takes control, talks to her, and makes her do various things. She then starts believing she possesses special powers and can see things others cannot.

Inquirer: Exactly.

Master: She may claim to know everything.

Inquirer: Right, right.

Master: But the reality is, she’s in extreme pain. If she ever attempts suicide, it’s because the spirit is tormenting her and driving her to that point.

Inquirer: Yes, she often...

Master: For a mother to see her child in such a state is truly heartbreaking. Such conditions are difficult to treat with conventional medicine; neither medication nor injections can effectively address the root cause.

The best solution is to quickly recite Little Houses to help ascend the spirits attached to her. Without this, her condition will persist indefinitely. From my assessment, at least 2,800 Little Houses are required to address her current state. Understand?

Inquirer: Master, yesterday you mentioned that two spirits are attached to

her—one is the child I aborted, and the other is another spirit. Together, they require 2,800 Little Houses. Can I focus on ascending my aborted child first? Can I start with 24 Little Houses for my aborted child?

Master: You can recite for both simultaneously. It doesn't have to be one after the other; you can alternate between them.

Q&A 4: Severe Schizophrenia and a Dream of Only Eight Months Left to Live (excerpt) [20]

(This dialogue occurred on Aug. 9, 2013, over the phone.)

Caller: Hello, Master! I have a question on behalf of a fellow Buddhist practitioner. Her daughter, who is 18 years old, has schizophrenia. Since last July in the lunar calendar, they have been reciting Little Houses for her, and around 700 have been completed. Recently, two doctors confirmed that she no longer has schizophrenia and only needs brain-nourishing medication. However, since July 18th, she has relapsed. The spirit currently controlling her is different from the previous one—it completely dominates her actions, forcing her to eat feces, bang her head against walls, jump off buildings, and even eat soap powder.

Master: That spirit has come directly to claim a debt. This spirit must have been severely harmed by her in a past life. When a spirit forces someone to eat feces and perform such acts, it means the spirit has obtained approval from King Yama of the underworld to torment her.

Caller: I understand. But what should her mother do to help her daughter overcome this calamity? On March 1st, she dreamt of the Black and White Impermanence spirits saying her daughter only had eight months left to live.

Master: If Black and White Impermanence said she only has eight months left, it's very likely she will pass away in that timeframe.

Caller: How can we help her?

Master: She must recite a large number of Little Houses—a vow of at least 2,000 is needed. Additionally, she must release captive lives continuously and recite the *Eighty-Eight Buddhas Great Repentance*. If her daughter starts slapping her own face, it indicates the spirit is beginning to let go. If her daughter hasn't started slapping her own face, the spirit is still holding on.

Caller: Understood.

Master: If her daughter stops eating feces but starts slapping herself, it means the spirit has agreed to leave. However, a very large number of Little Houses is required—without at least 2,000, it's impossible. Moreover, her lifespan of eight months has already been determined by the underworld, and it's very difficult to extend it unless there's an extraordinary situation—such as making a significant vow or performing immense merits and virtues.

Caller: Can her mother make these vows on her behalf? Because the daughter isn't conscious enough to do so herself.

Master: Of course, her mother can make the vows for her. This requires creating immense merits and virtues. Even if her mother kneels and begs others to recite Buddhist scriptures or inspire others to practice Buddhism, it would count as a significant vow. Her mother must endure suffering herself to resolve her daughter's karmic grievances.

Caller: Understood. Previously, Master mentioned 800 Little Houses, then she dreamt of needing an additional 100, totaling 900. Now it's increased to 2,000?

Master: Yes, a total of 2,000 Little Houses.

Caller: Got it.

Master: For someone like her, if she is still eating feces and behaving in such a way, it means the spirit has no intention of letting her go. As long as the spirit doesn't release her, it will continue to torment her for eight months until she dies. Many people who have done bad deeds face such consequences. If a person is destined to die, and the spirit cannot seek immediate revenge, the King of Hell might decree, "This person has one year left to live." During that year, the spirit might cause them to develop cancer, making them suffer immense pain for an entire year before finally taking them away. The punishment must be fully endured to atone for the bad deeds, and only then will the spirit take them away.

Caller: Understood. Two days ago, she dreamt of Guan Yin Bodhisattva revealing her past wrongdoings. Bodhisattva is cleansing her impurities, right?

Master: Yes. If she dreamt of Guan Yin Bodhisattva intervening, it means there's still hope for her. However, having hope doesn't guarantee salvation. Just like me—I want to save everyone, but I can only do my best.

Caller: Financially, they cannot afford extensive life liberation. In her situation, how many lives must be released to extend her lifespan?

Master: If financial resources are limited, she must make significant vows instead—for example, vowing to transform a certain number of people, distribute a specific number of Buddhist scriptures, or recite a set number of Little Houses. These are achievable commitments.

Q&A 5: Excerpt from Master Lu's Enlightening Program: Suffering from Schizophrenia, Mind Controlled by Spirits, and a Near Suicide Attempt [21]

Caller: Grateful to Bodhisattva, grateful to Master Lu. My daughter has been suffering from schizophrenia for over ten years. She was born in 1990, the Year of the Horse. I would like to ask Master Lu to take a look.

Master: Oh dear, the spirits have already built a nest in her body—three small spirits. Oh... Her mind isn't well now; one or two spirits are controlling her brain, and another spirit is damaging her legs and feet. Her feet are weak and often cramp.

Caller: Yes, yes, exactly.

Master: In the future, she will limp, and her walking will become slightly impaired.

Caller: She already limps. What you said is absolutely right.

Master: You must understand this. I'm telling you, all of this is karmic retribution. You must start reciting Buddhist scriptures, and Little Houses, to help these spirits ascend.

Caller: I understand.

Master: Despite her mental disorder, in reality, she can see things in the spiritual world—do you understand?

Caller: Yes, she can see them. She often tells me about it. Really, what you said is completely accurate.

Master: I'm telling you, the fact that your daughter is still alive is already due to Bodhisattva's blessing.

Caller: It's truly Bodhisattva's blessing. She attempted suicide several times... It's all because of Bodhisattva's protection.

Master: Last year, she almost succeeded in committing suicide.

Caller: Yes, you're absolutely right. It's all thanks to Bodhisattva's blessing.

Master Lu: Now that you understand, make sure to diligently recite Buddhist scriptures.

Caller: Deeply grateful to you, deeply grateful to Bodhisattva.

Q&A 6. Master Lu Helped a Schizophrenic Man Speak Again After Three Years of Silence in Just Two Days (Excerpt) [22]

(This totem reading conversation took place in Frankfurt, Germany, on September 28, 2013. A mother brought her son (Young Man), who had been silent for three years due to schizophrenia, to attend the Dharma Conference.)

Master: This patient was severely ill two days ago. I gave him blessings yesterday, and he can now speak. He hadn't spoken for years, but now he can. Even journalists can interview him. Look at him—he even pats his mother's head, like an elder showing affection.

Master: Put your palms together. Good. Yesterday, he didn't understand anything, couldn't speak, and had a vacant stare.

Master: Speak, dear mother.

Patient's Mother: He was born in 1970, in the Year of the Dog. He has suspected schizophrenia dilation.

Master: Any doubts about it? It is schizophrenia. I have given him blessings for two days now, and he's much better. His mind is clear. Look at him now; he even dares to glance at people secretly. Yesterday, he couldn't do that. He's much better.

Young Man: The young man bows respectfully with his palms joined.

Master: Ask him to say something. He hasn't spoken in over three years. Ask him to say something.

Patient's Mother: Over three years.

Master: Over three years without speaking. Yesterday, I gave him blessings. In just two days, he can now speak. Let him say something to everyone.

Young Man: Thank you, Master Lu.

Master: Did everyone witness that?

Young Man: Thank you, Guan Yin Bodhisattva.

Master: Did everyone witness that? Three years without speaking. I blessed him twice yesterday.

Volunteer: What's your name?

Young Man: My name is W--- Z-----.

Volunteer: Will you recite Buddhist scriptures from now on?

Young Man: I recite every day.

Master: Boasting.

Volunteer: He recited for two days, and started yesterday.

Master: Oh, he started yesterday. Let me tell you, dear mother when you came, you were crying, kneeling before me, asking me to save your son. I have been blessing him for two days straight without speaking with you too much. Look at him now. Is he better? Dear mother, shouldn't you recite diligently?

Patient's Mother: I should recite diligently. Thank you, Master Lu.

Master: Don't thank me. Thank Guan Yin Bodhisattva. As I told you before, dear mother, your son's case isn't difficult. I'll solve everything quickly.

Patient's Mother: What Buddhist scriptures should I recite?

Master: Recite 800 Little Houses. It will keep improving. Do you understand? Also, he'll treat you better in the future.

Patient's Mother: What Buddhist scriptures should he recite?

Master: He should recite the *Heart Sutra*, the *Great Compassion Mantra*, the *Eighty-Eight Buddhas Great Repentance*, and the *Mantra to Untie Karmic Knots*.

From the six Dharma dialogues above, it can be concluded that schizophrenia primarily stems from two major factors: killing karma and emotional karma. When these karmic debts manifest, spirits, acting as karmic creditors, come to claim repayment. These spirits attach to the debtors, take control of their minds, and ultimately cause schizophrenia. Master Lu also provided a fundamental method for addressing schizophrenia by resolving its root causes. Therefore, spirits are identified as the true underlying cause of schizophrenia.

Q&A 7. A Child with Schizophrenia Possessed by Four Spirits (Excerpt)

(This dialogue occurred at Hong Kong Dharma Conference on June 22, 2014)

Inquirer: Namó Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, Namó Greatly Merciful and Greatly Compassionate Master Lu Jun Hong, please save my son. He was born on November 11, 1982, and has been suffering from schizophrenia for over ten years. There are four spirits on him.

Master: Did you all see that? (Note: Master Lu was addressing the audience at the conference.) After practicing Guan Yin Citta Dharma Door, she has been improving more and more. Now, Master Lu is everywhere. I haven't even looked at her son's totem yet, and she already knows there are four spirits. Now, go ahead and introduce them—which four spirits are they?

Inquirer: Master, he said there is one male and three female spirits.

Master: What she said is true. Why? Because she learned from her son himself that he is possessed by three female and one male spirit. The spirits can speak through his mouth, each producing a different voice.

Results

Case 1. The Miraculous “Four Golden Buddhist Practices” Completely Healed My Daughter's Ten-Year Schizophrenia Within a Year

1. My daughter's sudden illness brought immense suffering to our family

My daughter suddenly began experiencing auditory and visual hallucinations while attending school and was diagnosed with schizophrenia at the hospital. Her main symptoms included hallucinations, insomnia, and persistent nightmares despite medication. She lived in constant fear, anxiety, and distress.

Over the years, we sought treatment from countless doctors, spent a fortune, and endured deception and disappointment. We even admitted her to a psychiatric hospital, but nothing improved her condition. Before learning Buddhism, I believed schizophrenia was an incurable disease—a “living cancer”—that could only be managed with medication.

2. Discovering Buddhism: The “Four Golden Buddhist Practices” gave my daughter a new life

One day, I learned about the 2OR Australia Oriental Radio and called their office. A fellow Buddhist practitioner worked tirelessly to connect us with local Buddhist practitioners who could help us. I am deeply grateful to Guan Yin Bodhisattva, Master Lu, and all the practitioners who supported us!

After studying Buddhism, I realized everything was the result of karmic consequences and entirely my fault. In my youth, I had abortions and committed many unwholesome actions. I began reciting the *Eighty-Eight Buddhas Great Repentance* five times daily to repent for my mistakes and recited *Little Houses* to help the aborted children ascend. In 2020, I

successfully set up a Buddhist altar at home and invited Guan Yin Bodhisattva into our home for worship.

I vowed to release 100,000 fish for my daughter's recovery. I personally participated in life liberation and also asked fellow practitioners for assistance. Over 100,000 fish were released. With sincerity comes a divine response—my daughter's condition gradually improved! The most noticeable change was that her auditory hallucinations almost disappeared, and she was finally able to sleep peacefully through the night.

My daughter started studying *Buddhism in Plain Terms* daily. Her paranoia, caused by the illness, nearly vanished. Over the year, she recited more than 1,200 Little Houses and released 120,000 fish in total. Every morning at 8:00 AM, she diligently offered incense to Bodhisattva. After offering incense, she helps me with household chores. While doing chores, she also diligently recites Buddhist scriptures. She can now complete three Little Houses per day. She is incredibly dedicated and diligent, and her days are filled with Dharma joy!

In the past, my daughter was rebellious and uncooperative. Now, she helps me with housework and genuinely cares for me. The Guan Yin Citta Dharma Door not only cured my daughter's schizophrenia but also gave me a filial daughter.

Doctors mentioned that a significant step in recovery is when a patient willingly takes medication. Now, her dosage is gradually decreasing. All these changes occurred within just one year. My heart is filled with gratitude! My daughter once dreamt of Master Lu, receiving His compassionate blessings. It is the Guan Yin Citta Dharma Door that led us out of the darkness. After ten years of suffering, she fully recovered in just one year—this is the extraordinary power of Buddhism! Seeing her transformation, I, too, feel reborn.

Gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva! Gratitude to all Buddhas, Bodhisattvas, and Dharma protectors! Gratitude to Master Lu!

3. Sharing Dharma resources to repay the Buddha's kindness

I vowed that once my daughter recovered, I would share her story to help others learn about the miraculous Guan Yin Citta Dharma Door. I wanted to encourage more people to recite scriptures, perform life liberation, and use Little Houses to repay karmic debts and find liberation.

Since establishing the Buddhist altar, my daughter has vowed to adopt a vegetarian diet and now lives a life of ascetic practice. She also performs life liberation whenever possible. I have also guided my mother to practice Buddhism. Despite her leg pain preventing her from kneeling, after setting up the altar, she began offering incense twice daily and reciting Guan Yin Bodhisattva's holy name. Miraculously, her leg pain disappeared.

I sincerely hope that those who have not yet started practicing Buddhism will begin their journey soon to change their destiny.

Shared by: W77

Case 2. Guan Yin Citta Dharma Door Prevents My Schizophrenia from Relapsing

Due to prolonged late nights, I frequently suffered from insomnia and experienced strange, bizarre dreams. Over time, I began to have auditory and visual hallucinations, eventually becoming a psychiatric patient.

In July 2013, I was diagnosed with intermittent schizophrenia and hospitalized for treatment. Since then, every year around the 15th day of the eighth lunar month, I would have a relapse, requiring hospitalization. My condition fluctuated, causing deep distress to my family.

On the 10th day of the eighth lunar month in 2014, just eight days after my wedding, a life-threatening incident occurred. That noon, I experienced the most severe hallucinations and delusions since my illness began. I felt omnipotent and even believed that if I decapitated myself, my head would grow back. I took a kitchen knife and cut myself three times—twice on the head and once on the neck. Later, I learned the neck wound was dangerously close to the carotid artery. My wife had never seen me like this before. She desperately wrestled the knife away, trying to call my brother for help, but I smashed her phone and strangled her until she nearly lost her life. Then I stripped off my clothes, ran naked, and drove out of the residential complex. I live in a bustling urban area near a school. It was rush hour, and in my chaotic state, I crashed into three cars, injured two students, and caused a horrific scene that lasted over two hours. The area was in chaos.

During this time, the police and emergency medical services gathered at my residence. My actions had caused significant fear among the residents. I later heard that criminal police considered taking extreme measures against me if necessary. It seems I was not destined to die that day. Exhausted and nearly unconscious, I was carried into an ambulance by my brother. At the hospital, doctors said I had lost too much blood and could not be saved. I lay unconscious for two days and nights, hovering between life and death. This was the closest I had ever been to death and the most severe self-harm incident in my life. My family was devastated, believing I was beyond help. For five years, I couldn't work or maintain a normal life.

Before practicing Buddhism, I thought my illness was caused by external triggers. After learning Buddhism, I realized the root cause was spiritual—a karmic illness resulting from my negative karma. Cause and effect are undeniable.

I live near the sea. Since childhood, I have eaten all kinds of sea animals. Later, I took up fishing and continued this activity for over 20 years. Now I understand that fishing itself is an act of killing. Master Lu often enlightened us that people with strange illnesses often carry heavy karma from killing in their past or family lineage.

I am fortunate to have encountered the Guan Yin Citta Dharma Door in this lifetime. Through the “Four Golden Buddhist Practices”—making vows, reciting Buddhist scriptures, releasing captive lives, and reading *Buddhism in Plain Terms*—I was able to eliminate karmic obstacles and combat illness. I am especially grateful to my elder sister, R, who introduced my wife and me to this practice. I am also deeply grateful to my wife, who never gave up on me despite my annual relapses. She quit her job to take care of me entirely. When she told me that practicing Buddhism could improve my mental state, I joined without hesitation.

On December 16, 2017, a memorable day, we finally set up our Buddhist altar at home. The entire house became filled with Dharma joy, and I felt significantly better. I knew the Bodhisattva had come to save me. Not long after setting up the altar, I had a dream. In the dream, I carried my fishing rod to the sea. An elderly man in yellow appeared, grabbed my rod, and broke it in half. I was angry and asked, “Why did you break my fishing rod?” He said nothing and disappeared.

The next day, reflecting on the dream, I realized it was likely Tai Sui Bodhisattva giving me a sign to stop fishing and avoid creating more negative karma. That afternoon, I discarded all my expensive fishing gear, vowing never to fish again. I deeply repented to Guan Yin Bodhisattva and all Buddhas for my killing karma. I acknowledged my mistakes.

Growing up spoiled and living by the sea, I consumed sea animals excessively. I used to joke that I would feel weak if I didn't eat sea animals for three days. However, during the second year of my Buddhist practice, I attended my sister-in-law's funeral. At the funeral meal, I felt an inexplicable discomfort. Looking at the table full of meat and fish, I lost my appetite entirely. Inwardly, I felt disgusted by the custom of feasting after a funeral. That night, I made a vow before Guan Yin Bodhisattva to adopt a lifelong vegetarian diet. From that day on, I fully committed to Buddhism.

Before becoming vegetarian, my blood lipids and other health markers were high, particularly cholesterol is dangerously high. Within two years of adopting a vegetarian diet, all my health indicators returned to normal without any medication. I am deeply grateful for Bodhisattva's compassionate blessings.

In March 2018, I was fortunate to attend Master Lu's Dharma Conference. This experience gave me immense strength and motivation. Previously, I struggled to recite Little Houses effectively, but after attending the conference, I vowed to recite 1,000 Little Houses by the end of 2019 to repay my karmic debts. My recitation speed improved, and sometimes I could complete up to nine Little Houses in one day.

Since then, I have continued to study *Buddhism in Plain Terms*, reading at least two chapters daily. I have also released over 10,000 fish. The "Four Golden Buddhist Practices" are incredibly effective. My condition has now stabilized, and I returned to work in 2018. In 2019, my wife also found a satisfying job. None of this would have been possible without Guan Yin Bodhisattva's blessings.

Although I occasionally still show signs of illness, I always pray to Guan Yin Bodhisattva for protection, and each time, my prayers are answered. I have come to realize: "The door of Guan Yin Citta Dharma Door is always open. As long as you are determined to correct your past wrongdoings, you will find goodness."

By the end of 2019, I vowed to recite another 1,000 Little Houses by the end of 2020 and continue releasing captive lives as conditions allow.

The rare opportunity to encounter Buddhism in this lifetime fills me with gratitude. With the blessings of Guan Yin Bodhisattva, the guidance of Master Lu, and the support of fellow Buddhist practitioners, I will walk this path of Buddhism with unwavering determination.

I hope my sharing can inspire more people to step into Buddhism, gain wisdom from the Dharma, and find liberation and happiness.

Shared by: R78

Case 3. Practicing Buddhism Improved My Son's Schizophrenia

In 2009, my son was 22 years old. He started experiencing poor health, insomnia, and abnormal mental behavior. He locked himself in his room and didn't leave the house for several years. Doctors diagnosed him with schizophrenia and told us the condition was incurable.

But I refused to give up. I sought help from the Bodhisattvas at temples. Wherever someone said a temple was efficacious, I would take my son there to pray. I visited many temples and even explored some religions. I also tried

reciting the *Great Compassion Mantra* and the *Heart Sutra*, but after six months of trying and failing to memorize the *Great Compassion Mantra*, I gave up.

At the end of 2015, when I was on the verge of collapse, a Buddhist practitioner suggested, "Why don't you try Guan Yin Citta Dharma Door?" I asked, "Can I practice at home?" Initially, I approached it with a trial mindset. After receiving the Dharma Gems, I began reciting scriptures. Besides doing my daily recitations and Little House offerings, I started performing recitations on behalf of my son.

On the 15th day of the first lunar month in 2016, I made a vow to Guan Yin Bodhisattva: "I will recite Buddhist scriptures and adopt a vegetarian diet." Every morning, I did my daily recitation, and in the afternoon, I recited Little Houses. Following Master Lu's guidance, I used the Three Golden Buddhist Practices—making vows, reciting Buddhist scriptures, and performing life liberation—to save my son. In 2016, I vowed to recite 800 Little Houses for his karmic creditors and release 10,000 fish for him. Initially, I was slow in my recitations, but kind fellow practitioners generously helped me by contributing over 200 recited Little Houses. I am deeply grateful for their compassion and selflessness!

In 2017, I attended a Dharma Conference in France. At the hotel, I had the blessing of meeting Master Lu. Out of great compassion, Master Lu read my son's totem and revealed that in his past life, he had harmed others—this was the cause-and-effect cycle of karma.

On August 7, 2018, in the *Buddhism in Plain Terms* program, Master Lu enlightened us that "some people always wonder why their lives are so full of suffering. It's because they planted negative karmic seeds. If you plant good seeds, you will reap good results. If you plant evil seeds, you will harvest suffering. The world follows a simple principle: the seed you sow determines the flower that blooms."

Understanding the karmic reason behind my son's suffering, I wholeheartedly repented on his behalf, reciting scriptures to repay his karmic debts. I am deeply grateful to our compassionate Master! In 2017, I formally became a disciple of Master Lu in Macau and vowed to live an ascetic life. Six months later, I vowed to achieve enlightenment in this lifetime.

By 2020, I prayed to Guan Yin Bodhisattva and Master Lu, asking, "How can I help my son recover his health?" Later, I dreamed of Master Lu coming to bless me. I am so grateful for the compassion and blessings of Guan Yin Bodhisattva and Master Lu!

I remembered Master Lu's teachings about similar cases: "Pray to Guan Yin Bodhisattva to help the spirits or karmic creditors leave the person. Commit to reciting 1,000 Little Houses by a specific date. Gradually, the condition will improve, and you can consult the doctor about reducing medication." Following this instruction, I vowed to recite another 1,000 Little Houses for my son's karmic creditors.

In a dream, I saw a spirit asking for food, saying, "Feed me, and I will leave." I realized this might mean the spirit attached to my son would leave after receiving the Little Houses. Over time, his condition fluctuated, with periods of improvement and relapse. But I was determined: with Guan Yin Bodhisattva and Master Lu's blessings, I had nothing to fear!

I kept reciting Little Houses. After completing one set of 1,000, I vowed to recite another 1,000. So far, I have burned and offered over 5,000 Little Houses for his creditors and released hundreds of thousands of fish. With persistent dedication, he has improved significantly.

He now willingly goes outside with me to perform life liberations and even helps with household chores like mopping and cleaning. Previously, others could easily tell that he was mentally unstable, but now his behavior is almost indistinguishable from that of a normal person. The power of Buddhism is real—those who practice will benefit, and the earlier you start, the earlier you benefit. I am deeply grateful for the blessings of Guan Yin Bodhisattva!

While reciting for my son, I also vowed to recite Little Houses for my karmic creditors, including spirits I encountered in dreams, deceased relatives, and the karmic creditors of our home. As a result, our family has transformed from the brink of divorce to a state of harmony and happiness.

I hope more people will read my story, start reciting Buddhist scriptures, change their destiny, and achieve liberation from suffering!

Shared by: Z79

Case 4. Buddhism Helped My Mother Recover Completely from 40 Years of Schizophrenia and Stroke Symptoms

My mother is 69 years old this year and has suffered from schizophrenia for over 40 years, relying on medication for many years. When I was young, she occasionally had episodes, but due to long-term medication, they were infrequent. Sometimes, she would mutter incoherently, claiming to see my deceased grandmother. After practicing Buddhism, I realized she might have been telling the truth, as people with spirits attached to them are often sensitive to the spiritual realm.

In 2008, while I was at work, my father called to tell me my mother had another episode. She lay on the cold concrete floor, uncontrollably agitated. I was overwhelmed with anxiety and fear. After my father admitted her to the hospital, I visited her weekly, helping her wash her face and feet. I cared deeply for her, but I felt powerless to do more.

In 2015, I began reciting Buddhist scriptures. At that time, I was busy with work and raising my child, and my karmic debts were surfacing. Initially, I did not consider offering Little Houses for my mother's karmic creditors, as I doubted my ability to help her. Additionally, we lived separately, and I didn't care for her enough. I remember the first time I recited a self-reserved Little House, my father called to say my mother had another episode. I vaguely felt it was connected to my recitation. Now I understand that the spirits attached to my mother were urging me to help them. Later, under my guidance, my mother began reciting some scriptures and Little Houses herself and her condition stabilized for a while.

During the 2019 Lunar New Year, she suddenly fell into a dull, unresponsive state. She lay on the cold concrete floor, unable to turn over. Although she was conscious and responded when spoken to, she couldn't control her stiff body, nor could she stop drooling. My father, with years of experience caring for her, believed she would recover after resting for a week. However, this time she didn't improve. Watching her in that state felt like a knife piercing my heart. As a nurse and a Buddhist practitioner, I felt utterly helpless. I thought about the immense suffering in the cycle of rebirth and resolved that we must seek liberation.

We admitted my mother to a psychiatric hospital, and I vowed to offer two sets of 21 Little Houses for her creditors and release 1,200 fish on her behalf. The doctor said her blood test results were critically dangerous, with poor liver and kidney function. With medical treatment and blessings from Guan Yin Bodhisattva, she recovered and was discharged with a smile. Reflecting later, I realized her condition worsened because she had encountered her

predestined 369 calamity, and I hadn't offered sufficient Little Houses to help her pass this tribulation.

In July 2020, my mother's condition deteriorated again, with anxiety and uncontrollable agitation, requiring another hospital admission. At that time, I felt utterly helpless. I was burdened with karmic debts and overwhelmed with personal struggles. I even considered leaving my mother in the psychiatric hospital for the rest of her life, as my aging father could no longer care for her, and I was stretched too thin. But every time I visited, her pleading eyes and cries of "Save me!" broke my heart, and I left in tears each time.

As I continued practicing Buddhism, I realized that my lack of filial piety towards my mother was the root of my life's misfortunes. How could I speak of saving others if I couldn't even help my own mother? Encouraged by fellow Buddhist practitioners, I brought my mother home. Although her condition occasionally overwhelmed me, I persisted in reciting scriptures and performing life liberation for her.

The compassionate Bodhisattva gave me two dreams showing my mother's past-life karmic debts of harming others. I sincerely repented on behalf of her and myself for my lack of filial piety and vowed to care for her diligently and share her story to inspire others.

With continued dedication, her episodes became less frequent, and her mind gradually cleared. I consulted with her doctor, and we reduced her medication to the minimum dose. Recently, we discussed stopping her medication entirely because she has been stable for over two years.

In early 2022, my mother suddenly had difficulty getting out of bed and even turning over, and her tailbone developed sores from prolonged immobility. Just before the Lunar New Year, I remembered hearing practitioners say it's important to offer Little Houses to deceased spirits before the New Year. Regretting my past negligence, I offered a few Little Houses for her karmic creditors, and miraculously, she was soon able to get up and move.

In the summer of 2022, my mother developed difficulty speaking, eating, and swallowing, and she required assistance during meals. As a nurse, I suspected a neurological issue, possibly a stroke. However, I knew hospital treatment for such conditions often involves immense suffering, and spiritual illnesses linked to karmic debts are hard to cure medically.

I decided to focus on spiritual remedies and vowed to offer 108 Little Houses for her karmic creditors, with 21 specifically for the karmic obstacles of her swallowing difficulties. The Bodhisattva compassionately gave me a dream about my late grandmother. I immediately offered 21 Little Houses for my grandmother. Gradually, my mother regained her ability to eat and move freely.

Today, my mother is mentally clear, physically agile, and capable of living independently and doing housework.

My mother I once thought would spend her remaining days in a psychiatric hospital now enjoys family life at home, eats vegetarian meals, and chants the holy name of Guan Yin Bodhisattva every day. My father, too, has been reciting Buddhist scriptures and following a vegetarian diet for years, and his long-standing heart disease has healed as well.

All of this is thanks to the compassion of Guan Yin Bodhisattva and the guidance of Master Lu.

Shared by: W80

Case 5. Practicing Buddhism and Reciting Buddhist Scriptures Gave Me a Chance to Change After Over Nine Years of Schizophrenia

I used to suffer from schizophrenia for over nine years, during which I experienced multiple episodes.

Five years ago, the torment from my illness drove me to search for help online. While searching for "Guan Yin Bodhisattva," I discovered shared experiences about the Guan Yin Citta Dharma Door. I was deeply drawn in and followed the instructions to request Dharma Gems to start practicing. I am truly grateful to the fellow Buddhist practitioner who patiently guided me and even visited my workplace to explain the practice to me.

At first, I approached it with a trial mindset, sometimes reciting scriptures and sometimes not. However, this fellow practitioner was exceptionally kind to me. They rode a scooter for an hour to my area to help me find places for life liberation and took me to fish markets and designated release locations.

Later, I recited over 400 Little Houses and performed life liberation whenever possible. Gradually, my condition began to improve.

I used to experience auditory hallucinations—I would hear voices when no one was speaking. These voices would insult me, mislead me into thinking others were speaking badly about me, and make me feel that others wanted to harm or slander me. They would also utter obscene words. These hallucinations would prevent me from hearing real conversations, driving me to self-harm and lash out verbally.

Once, I held a kitchen knife in front of my parents, threatening to harm myself. My mother was terrified. At home, I would loudly shout, "Stop talking, neighbors! I don't want to hear it anymore!" Seeing my condition, my family took me to temples and spent a lot of money on ritual offerings in hopes of resolving the problem.

I repeatedly told them it wouldn't work and urged them to stop spending money because I had read Master Lu's teachings and understood that spirits were seeking karmic repayment.

I deeply repented for the mistakes of my youth, including engaging in improper relationships, having an abortion, and contracting an illness as a result. After about two years of reciting scriptures, my condition improved significantly. However, I mistakenly thought I was cured and stopped reciting for two years, only for my symptoms to return. The hallucinations came back. I realized my lack of diligence was the reason for the relapse. I set a goal to recite around 50 Little Houses every two months, often finishing them a month early and then continuing with renewed vows. To date, I have completed 750 Little Houses and am determined to reach 1,000. I am diligently working towards this goal.

Now, I no longer hear hallucination voices. Through the practices of reciting scriptures, making vows, performing life liberation, and deeply repenting—exactly as taught by Master Lu—my illness has truly improved!

Initially, I combined these practices with psychiatric medication. I even told my psychiatrist that I would share with him once I stopped hearing hallucination voices. Judging from his expression, I could tell he didn't believe me. But I still hope he can understand that Bodhisattvas truly exist, and recovery is possible.

Additionally, due to my job, I often interact with the public through phone calls and in-person communication. I have encountered individuals showing symptoms of schizophrenia. One person shared how the voices he heard caused him unbearable pain. He was someone who generously donated all his savings and later became reliant on government assistance (as his sister informed me). These voices commanded him to act in harmful ways, and I fully understood his suffering. I encouraged him to seek medical help.

I have also seen other young individuals suffering from similar conditions, talking to themselves and lashing out. Witnessing this breaks my heart because I can empathize with their suffering.

As I continued my Dharma practice, I made a vow to help others whenever I had the opportunity. I am determined to guide those in need and help them find salvation.

Shared by: L81

These documents highlight the transformative power of the Guan Yin Citta Dharma Door, as taught by Master Lu, in overcoming schizophrenia. The core practices—making vows, reciting Buddhist scriptures, performing life liberation, repenting, and studying *Buddhism in Plain Terms*—are presented as powerful tools for addressing the karmic roots of mental illness.

Each case demonstrates the profound effects of these practices, including remarkable recoveries from schizophrenia, improved family relationships, reduced reliance on medication, and restored mental stability. The narratives emphasize the importance of sincerity, perseverance, and maintaining a vegetarian lifestyle in achieving both spiritual and physical healing.

At the heart of these stories lies the belief in karmic causality, where evil past actions shape present suffering. Through repentance, resolving karmic debts with the offering of Little Houses, and cultivating compassion, individuals not only report personal recovery but also spiritual growth, family harmony, and the ability to inspire others to embark on similar transformative paths.

Additional cases (Case 6–9) are available in the **Supplemental Case** section.

Discussion

1. Historical Context and Definitions

In 1911, Eugen Bleuler introduced the term "schizophrenia" in his book *Dementia Praecox or the Group of Schizophrenias* to replace Emil Kraepelin's term "dementia praecox" [23]. The term derives from the Greek words "schizo" (split) and "phren" (mind), meaning "split mind." Over time, it has gained widespread acceptance.

By 2024, scientists offered the following descriptions of schizophrenia. Schizophrenia is a mental disorder characterized by positive, negative, and cognitive symptoms, typically treated with antipsychotics. However, these drugs have significant side effects, and certain symptoms, such as cognitive impairments, remain difficult to address [24]. It is a multifaceted psychiatric disorder marked by hallucinations, delusions, cognitive impairments, and behavioral disturbances [25]. Schizophrenia is a severe psychotic disorder involving disruption in glutamatergic NMDA receptor-mediated neurotransmission [26]. It ranks among the most persistent and devastating psychological conditions [27]. Schizophrenia is a multifactorial mental illness with limited knowledge regarding its pathogenesis, contributing to the lack of effective therapies [28]. Despite these descriptions, the scientific perspective on schizophrenia remains largely rooted in Eugen Bleuler's conceptual framework, showing little progress toward a deeper understanding of its underlying mechanisms.

2. Scientific Perspectives and Challenges

For over a century, scientists and doctors have worked tirelessly to understand and cure this disorder. However, the condition seems increasingly complex as researchers identify a growing array of contributing factors, including genetics [25], environmental influences [29], immunological

factors [13], and more. Despite these discoveries, experts remain uncertain which of these factors are true root causes and which might be mere out of imagination or guess.

Given the advancements in modern science, technology, and diagnostic tools, identifying the cause of schizophrenia and developing effective treatments should not appear insurmountable. This raises the question of whether there has been a fundamental misunderstanding in our perception of this disorder. The term "split mind" may not reflect the root cause of schizophrenia but rather describe its symptoms.

In ancient China, there is a moral story called *Heading South by Driving North* (南辕北辙). A man wanted to travel to the southern state of Chu, but he kept driving his carriage north. A passerby noticed this and stopped him. "Sir," the passerby said, "Chu lies to the south. But you are heading north." The man confidently replied, "Don't worry! My horse is strong, my carriage is sturdy, and I have plenty of money for the journey." The passerby shook his head and said, "If you are heading in the wrong direction, you will never reach your goal." The man stubbornly ignored the advice and continued northward. Needless to say, he never reached Chu.

This story illustrates an important principle: no matter how much effort, resources, or determination one has, if their direction or approach is fundamentally wrong, they will never achieve their goal.

The Dharma, originating 2,500 years ago, introduced profound concepts such as the "soul," the "ghost," the "Ten Dharma Realms," and the "cycle of rebirth [11]." Despite the timeless truths these teachings offer about life, they have largely been overlooked by the scientific community.

3. A Misleading Framework: "Split Mind"

The concept of the "mind" has been a subject of extensive exploration and debate. According to the APA Dictionary of Psychology, the mind encompasses "broadly, all intellectual and psychological phenomena of an organism, encompassing motivational, affective, behavioral, perceptual, and cognitive systems; that is, the organized totality of an organism's mental and psychic processes and the structural and functional cognitive components on which they depend." However, its relationship to the brain and consciousness remains unresolved. The "soul," in contrast, has "the nonphysical aspect of a human being, considered responsible for the functions of the mind and individual personality and often thought to live on after the death of the physical body. Because the existence of the soul has resisted empirical verification, science has generally ignored the concept."

The term "schizophrenia" originates from "split mind", suggesting a division within the individual's mental faculties. However, consider the case of an otherwise mentally healthy individual who consistently experiences a recurrent "splitting" of his mind during a specific season each year (Case 2). This phenomenon raises questions: Has his genetic material undergone abrupt changes? Are there genetic mechanisms with time-sensitive triggers? Or could environmental factors uniquely and recurrently disadvantage him at a specific time? These conventional explanations appear speculative and fail to offer a cohesive understanding.

Buddhist teachings, on the other hand, present an alternative perspective: during this recurring period, spirits—perceived as karmic creditors—may visit to claim unresolved debts. If he lacks the spiritual means to address these debts, the spirits may afflict him, often targeting the brain and manifesting as

mental disturbances. This interpretation introduces the possibility of external spiritual influences on mental health.

The term "split mind" in "schizophrenia" could thus be reconsidered. From a Buddhist standpoint, the condition may reflect an interplay between the patient's soul and external spirits. This broader interpretation challenges the adequacy of the term "schizophrenia" in fully capturing the lived experiences of patients.

Can the soul itself "split"? According to Master Lu's teachings, the soul is understood to comprise three immortal sub-souls and six mortal sub-souls (三魂六魄). Partial loss of the soul can lead to cognitive decline or memory impairment, while significant loss may result in a vegetative state [11].

Recovery in such cases requires spiritual intervention, such as praying for the help of Guan Yin Bodhisattva to guide the soul back to the individual.

By integrating spiritual perspectives with scientific inquiry, a more comprehensive understanding of complex mental health conditions may emerge, encouraging a nuanced dialogue that respects both empirical and metaphysical dimensions.

4. Redefining "Schizophrenia"

It is time to introduce a new term that accurately reflects the underlying cause—"abnormal governance of the soul" or "control of the soul by something beyond itself." The proposed term, "**parapsychoarchia**," is derived from the Greek roots *para-* (beyond/abnormal), *psycho-* (soul/spirit), and *archia* (governance/rule), and effectively encapsulates this concept. For a clearer understanding of the relationship between the soul, spirit, brain, and body, consider our earlier metaphor of a car, which illustrates how their interactions govern normal life activities [11,30].

5. Reinterpreting Schizophrenia in Patients

This mischaracterization of schizophrenia has misled researchers for over a century, diverting their efforts down erroneous investigative paths. Beyond schizophrenia itself, several terms commonly associated with the condition are also fundamentally flawed. In a prior study on oppositional defiant disorder, we redefined "sleep paralysis" as "spirit oppression" to more accurately capture the underlying nature of this phenomenon [30]. Similarly, in this context, we propose redefining two key terms frequently used in discussions of schizophrenia to better reflect their intrinsic essence rather than their symptomatic manifestations.

Among the many symptoms of schizophrenia, hallucinations are among the most common. These episodes occur when a spirit approaches or occupies an individual, attempting to communicate, threaten, or torment them, with the ultimate goal of collecting karmic debts. Patients may hear voices, see unusual visions, or feel the presence of the spirit. Clinically, these manifestations are categorized as auditory hallucinations, visual hallucinations, and sleep paralysis.

The inability of ordinary healthy individuals to perceive spirits does not invalidate the experiences of those who do. For instance, electricity is invisible, yet when someone is electrocuted and reacts in fear, we do not dismiss their reaction as a hallucination. Similarly, the medical definition of "hallucination" requires reconsideration.

As discussed in our depression paper [31], earlier evidence suggests that hallucinations are not mere illusions but real events genuinely experienced by patients [11,12,31]. In this study, for example, in Case 4, the patient

reported seeing the practitioner's deceased grandmother. In Case 5, the patient heard voices when no one was speaking, believing her neighbors were discussing her. In Case 9, the spirit(s) requested 300, 150, 60, 10, or even as few as 1 or 2 Little Houses before departing. Another spirit admitted its wrongdoing and expressed remorse for possessing her. These experiences are classified as "hallucinations" by the scientific community, which does not yet fully understand their underlying mechanisms. The actual explanation is that the patients were genuinely perceiving spirits and describing their encounters. Thus, the scientific community's use of the term "hallucination" to describe such real events is fundamentally misleading.

The above explanation of hallucinations is based on the activity and expression of the patient's own soul. However, another possibility cannot be excluded: hallucinations may also stem from a spirit residing within the patient's brain, dictating the patient to perceive or exhibit certain phenomena. In such cases, the phenomenon is described as a scientific term of "delusion" rather than "hallucination."

For example, in Q&A 3, the patient claimed to possess supernatural powers. In Case 2, the patient stated, "I felt omnipotent and even believed that if I decapitated myself, my head would grow back." In Case 5, the patient held a knife in front of her parents and threatened self-harm. Notably, in Case 7, the patient displayed fluctuating behavior, alternating between gentleness and aggression—at times demanding cigarettes to smoke, at other times threatening to kill his mother with a knife. These erratic behaviors suggest the influence of multiple spirits controlling him, resulting in delusions resembling disjointed or leap-like thinking patterns. This aligns with the patient's assertion that six spirits inhabited his body.

The scientific community uses the term "delusions" to describe the thoughts and actions of these patients, which are in fact influenced by spirits. In this context, the patients' physical bodies, including their brains, serve merely as tools for the spirits' control. Consequently, the content of their speech reflects the ideas of the spirits rather than their own. Therefore, the term "delusions" fails to accurately capture this underlying process.

The distinction between hallucinations and delusions can generally be observed in the patients' voices and behaviors. In hallucinations, the voice originates from the patient's soul and is indistinguishable from their usual tone. In delusions, however, the voice often comes from a spirit, making it noticeably different from the patient's regular voice. Occasionally, patients may even speak in a language they have never learned. For instance, a deceased Russian lord attached 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 [32]. In a conversation with Dr. João Gama Marques (Consultant Psychiatrist at Hospital Júlio de Matos - Unidade Local de Saúde São José - Centro Clínico Académico de Lisboa) on ResearchGate, I learned that this phenomenon is known as "foreign accent syndrome." Through a distinctly different pronunciation, the inquirer recognized that her schizophrenic son was possessed by four spirits—one male and three female (Q&A 7). Under delusions, the patient's vocal system functions merely as a microphone for the spirit.

6. Redefining "Hallucinations" and "Delusions"

To better convey "perception experienced in solitude or exclusively by oneself," we derived the term "**solaisithesis**" from Greek roots, with *sol-*

meaning "alone" and *aisthesis* meaning "perception." This term is proposed as a replacement for "hallucination."

Similarly, to express "perception that originates from another or is influenced by an external source," we coined the term "**heteroaisithesis**" from the Greek roots *hetero-* meaning "different" or "other," and *aisthesis*. This term is suggested as a substitute for "delusion."

7. Symptoms, Behaviors, and Cognitive Impairments

Hallucinations and delusions often lead to abnormal behaviors resembling cognitive impairments. When a spirit occupies and controls a patient's brain or thoughts rather than their soul, the patient loses the ability to perceive or process what their soul would ordinarily comprehend. Even if the spirit possesses knowledge, such as being a deceased relative of the patient, it often shows little interest in cooperation, communication, or rehabilitation. Conventional therapies, which aim to restore harmony between the spirit and the body, tend to have limited efficacy because the spirit's intentions are misaligned with healing or recovery. Its primary purpose is to collect karmic debts or seek revenge, often driven by destructive motives. This is akin to trying to train a hijacker, whose sole focus is on demanding ransom, to pilot an aircraft properly—such efforts are inevitably futile.

8. Proposed Solution: Spirit Ascension

The only effective solution is to guide the spirit to leave the patient's body, allowing the patient's soul to regain control and function properly. This approach addresses the root cause of the disorder and restores balance to the individual.

Conventional therapies, when combined with Dharma practices, can enhance outcomes, playing a complementary role similar to the "icing on the cake," as previously observed in the treatment of an ASD child [33]. Therefore, the focus should lie on prioritizing spirit ascension while integrating medical and rehabilitation therapy programs for schizophrenia patients.

9. Case Studies Supporting the Dharma Perspective

There is substantial evidence supporting this Dharma perspective. For instance, a young girl suffering from mental disorders caused by the spirit of her deceased uncle, who had died unjustly, experienced immediate relief when the spirit temporarily left her body at Master Lu's sincere request during a Dharma Conference. Following this, the girl returned to normal behavior, joined her palms, bowed in gratitude, and vowed to recite Buddhist scriptures [34]. Another case involved a young man with schizophrenia who, after three years of silence, began speaking just two days after receiving Master Lu's blessings (Q&A 6). Furthermore, the nine successful cases presented in this study also validate the Dharma theory.

This study further confirms our previous insight: the undeniable truth that "karmic debts must be repaid, whether they are monetary or emotional" [11]. When karmic creditors arrive to collect their debts, failure to repay results in physical and mental suffering, with schizophrenia being one form of repayment.

In Cases 1, 5, 9, and Q&A 3, abortion karma and other karma manifested as schizophrenia. In Case 2, the consumption and harm of sea animals created significant karmic debts, resulting in the patient's schizophrenia. In Cases 3, 4, and Q&A 2, harm caused to others in past lives resulted in karmic retribution manifesting as schizophrenia in this life. In Case 7, ancestral killing karma combined with the mother's karmic obstacles from improper

sexual conduct led to the youngest son developing schizophrenia. In Case 8, indulging in romantic novels attracted spiritual attachment, which caused schizophrenia.

These cases once again perfectly illustrate the undeniable truth of the law of cause and effect: you reap what you sow. To avoid negative consequences, one must uphold moral precepts. Master Lu emphasizes that Buddhist practitioners should observe at least the Five Precepts [35], which include refraining from killing and sexual misconduct. Upholding these precepts can prevent the accumulation of karma related to schizophrenia. Therefore, even non-practitioners are encouraged to follow the Five Precepts to reduce the risk of schizophrenia and maintain good health.

There are nearly 7,000 rare and intractable diseases [11]. The medical community has devoted significant effort to classifying diseases, yet it often struggles to draw clear distinctions among them. Doctors frequently spend considerable time and effort diagnosing these conditions. Unfortunately, even when a diagnosis is accurate, what difference does it make? These diseases still cannot be cured, and medications or injections can only alleviate symptoms temporarily. The side effects of medications often outweigh their benefits.

In contrast, Master Lu divided illnesses into two categories: physical and karmic/spiritual illnesses. According to Master Lu, physical illnesses seek help from doctors, while karmic/spiritual illnesses seek help from the Guan Yin Citta Dharma Door. This classification may initially seem simplistic. However, this approach directly targets the root causes of chronic illnesses, enabling Dharma practitioners to achieve remarkable effectiveness.

Oppositional defiant disorder [30], depression [31], and schizophrenia are classified as mental illnesses, while Alzheimer's disease [12], autism spectrum disorder [33], Parkinson's disease [36], and attention deficit hyperactivity disorder [11] are categorized as neurological diseases in the medical community. However, from a Dharma perspective, these conditions are all fundamentally spiritual diseases, affecting the brain and/or nervous system. Therefore, helping spirits ascend from the body can restore patients' mental and neurological health.

Thus, the classification of illnesses in the Guan Yin Citta Dharma Door is not only scientifically sound but also directly addresses the essence of diseases. This explains why the Five Golden Buddhist Practices work well for all the chronic diseases tested so far [11,12, 30-37].

10. Challenges in Adopting Dharma Practices

Despite the remarkable efficacy of the Guan Yin Citta Dharma Door, it remains challenging for people worldwide to fully embrace it. Beyond cultural differences, many individuals' deep attachment to the doctrines of medicine and science alone keeps them hesitating at the threshold of Buddhism. Globally, medicine, particularly Western medicine, remains widely trusted, even when doctors explicitly state that the causes of certain illnesses, such as schizophrenia, are unknown and that no effective treatments exist. Yet, many people continue to place their only hope in medical solutions.

Beyond cultural and medical barriers, karmic obstacles often pose the greatest challenge, preventing individuals from encountering Buddhism and trusting Dharma's effects. For example, a father and sister joined forces to stop practitioner Y2 and her mother from using Golden Buddhist Practices to help her brother recover from schizophrenia. Despite being unable to offer

any solution themselves, they persist in obstructing the path to healing [11]. Similarly, a medical professional N33 who practiced Buddhism never believed it could heal her 40-year asthma—until it finally did [37]. In Case 8, the practitioner's husband discouraged their daughter from reciting Buddhist scriptures. Such examples are too numerous to count.

11. Mental Health Professionals and Karmic Challenges

A long-standing question that has puzzled the scientific community is why mental healthcare professionals (MHPs) exhibit such a high suicide rate. Scientists often attribute this to the intrinsic and extrinsic pressures of the profession, the continuous strain of managing others' psychological distress, professional burnout, self-stigma, societal apathy, and easy access to psychotropic medications [38]. However, when so many factors are at play, pinpointing the true cause remains unconvincing. While it is well-documented that individuals with mental illnesses have higher suicide rates [39], mental illnesses are not contagious in the same way as infectious diseases like COVID-19 [40]. How, then, can the complex relationship between mental health patients and professionals be understood from a Dharma perspective?

In a previous discussion, we explored why medical doctors have a higher incidence of suicidal thoughts [12]. This phenomenon arises from their frequent contact with patients who have spirits attached to their bodies. These spirits often harbor resentment toward the doctors for attempting to cure their hosts and may attach themselves to the doctors, resulting in suicidal thoughts. Patients with schizophrenia, depression, oppositional defiant disorder, or other mental disorders are often possessed by more powerful spirits, such as deceased humans (Q&A2, 3) [30] or large animals [11]. In contrast, patients with skin diseases like eczema tend to be afflicted by spirits of smaller, dead aquatic animals [41,42]. These more powerful spirits may not only drive their hosts to attempt suicide but could also influence attending doctors, potentially affecting their actions after attachment.

12. Compassionate Practices of the Guan Yin Citta Dharma Door

No one can save sentient beings without paying a price. Doctors, in their mission to heal, must also bear this burden. Similarly, Master Lu, in His dedication to saving sentient beings, made profound personal sacrifices. For example, before conducting a totem reading program, spirits would often afflict Him (Case 9, Q&A9), knowing in advance that someone would seek His assistance. Spirits, possessing certain magical powers, could foresee such events.

Master Lu, with His great Dharma power, could drive these spirits away or request Dharma Protectors to intervene. However, He often chose to negotiate with them by offering spiritual "currency," such as Little Houses, and enduring physical torment, such as severe headaches. This selfless practice exemplifies His identity as a Bodhisattva and His boundless compassion. Master Lu treated all sentient beings equally, helping not only afflicted patients but also aiding spirits in ascending from the underworld to reincarnate as humans or celestial beings in higher realms.

As the saying goes, "If you are a Bodhisattva, you must save others. If you are a doctor, you must heal the sick." Both saving lives and curing illnesses come with inevitable sacrifices. A Bodhisattva who refuses to help others ceases to be a Bodhisattva; a doctor who neglects to treat patients is no longer a doctor. Thus, bearing the karmic burden of others is an inescapable

responsibility for Bodhisattvas and doctors alike. For this reason, it is essential for doctors to study Buddhism to protect themselves while fulfilling their duties. MHPs, given the unique pressures of their field, should be among the first to incorporate Buddhist practices. By doing so, they can safeguard their own well-being while effectively helping their patients.

Similarly to Master Lu's compassion for all sentient beings, the Guan Yin Citta Dharma Door was founded on the principle of compassion, reflecting the boundless mercy of the most compassionate Bodhisattva—Guan Yin Bodhisattva. In the Human Realm, when creditors come to collect debts, we are obligated to apologize, make amends, and repay what we owe. Similarly, in the spiritual realm, we repay karmic debts by offering Little Houses, sincerely repenting for past misdeeds, and engaging in life liberation. These practices demonstrate our commitment to transformation, as we evolve into virtuous individuals who not only abstain from harming sentient beings but also actively save them, emulating the Bodhisattva's example. These principles carry universal significance and resonate with people everywhere, which is why this Dharma Door is profoundly effective and widely accepted.

13. Exercise Caution in Engaging with the Spiritual World

Master Lu emphasizes the importance of caution when dealing with the spiritual realm, highlighting the stark contrast between His compassionate, cost-free approach to helping both patients and spirits and the exploitative practices of many psychics. These individuals often manipulate spirits to control patients, deceiving them and their families for financial gain (Case 6). Master Lu strongly warns against seeking help from psychics, drawing an analogy: praying to Bodhisattvas is like seeking assistance from the government while turning to psychics is akin to dealing with a criminal gang. The consequences of engaging with psychics are often dire, leaving one under the gang's control and suffering severe losses—“losing both the bride and the army.”

Although a very small number of psychics may possess divine powers granted by Bodhisattvas and act righteously, it is nearly impossible for ordinary people to distinguish them. Therefore, avoiding psychics entirely is the wisest course of action.

14. Embracing Holistic Therapy for Treating Schizophrenia

While Dharma practices have demonstrated remarkable effectiveness in addressing schizophrenia, Master Lu consistently advises His followers to respect medical professionals' guidance and never to forgo conventional medical treatment. For instance, in Cases 1 and 2, patients and their families combined Dharma practices with prescribed medication to manage symptoms effectively. It is only after the spirit fully departs and the patient is no longer reliant on medication that discontinuing medical treatment becomes appropriate.

The integration of spiritual practices with medical intervention highlights the importance of adopting a holistic approach to treatment—one that harmonizes traditional medicine with spiritual understanding. Now more than ever, it is time to embrace holistic medicine to address complex conditions like schizophrenia comprehensively.

Recovery

From a scientific perspective, depression differs from schizophrenia. However, the above discussion on schizophrenia reveals a shared underlying

mechanism: both conditions are caused by spirits occupying the human body. Scientific classification distinguishes them based only on differences in symptoms rather than the causes. Therefore, the path to recovery from schizophrenia is fundamentally the same as for depression: ascending the spirits.

The recovery process for depression has been detailed in previous studies [36, 43]. Please refer to these publications for further information.

Prevention

The primary causes of schizophrenia are rooted in killing karma and emotional debts. Therefore, the prevention of schizophrenia focuses on two key aspects: avoiding killing and managing emotional issues.

1. Avoiding killing

This includes abstaining from abortion, killing animals, consuming aquatic creatures, raising animals for profit, or engaging in businesses related to animal exploitation. These practices have been extensively discussed earlier [11], so the focus here will be on preventing emotional issues.

2. Avoiding emotional issues [44]

Master Lu teaches those karmic debts—whether financial, emotional, or relational—that must inevitably be repaid, as karma operates with universal precision. Emotional debts are deeply binding. Affectional entanglements from past lives often reemerge, creating cycles of attachment and suffering. Master Lu cautions against casual emotional involvements, emphasizing the importance of self-discipline and advising practitioners to avoid inappropriate relationships. He stresses that unresolved emotional debts should be addressed through scripture recitation and Dharma practice rather than worldly actions, which often deepen karmic ties.

3. Eliminating killing karma and emotional debts before they manifest

For individuals who have accumulated significant killing karma or become entangled in emotional affairs, it is wise to repay these karmic debts before they manifest to prevent the development of schizophrenia. While there are abundant publications discussing the elimination of killing karma, the following section will focus on addressing and resolving emotional debts that have already been incurred.

Q&A 8: Schizophrenia Caused by Emotional Issues and Emotional Debts Are Hard to Repay [45]

(This dialogue occurred on Oct. 8, 2017, over the phone.)

Caller: Hello, Master! A new Buddhist practitioner's sister developed schizophrenia ten years ago due to an emotional issue, and she hasn't been able to recover. I told her it was a spiritual illness.

Master: Do you even need to explain this? How many people are like this? Sometimes, spiritual possession happens, and they become mentally ill. Emotional issues are the most common cause of mental illness. It's about repaying debts—if the debts aren't repaid, schizophrenia arises.

Caller: Yes.

Master: That's life. If you can't repay your debts, the spirits will torment you, and you won't be able to escape. Usually, these material and emotional debts come from the previous life. Tell me, can such debts truly be repaid? Is it even possible?

Caller: No.

Q&A 9: How to Repay Emotional Debts? [46]

(This dialogue occurred on Dec. 23, 2012, over the phone.)

Caller: Hello, Master! Last time, a fellow practitioner called and mentioned that I owe many emotional debts from my past life. How should I repay these emotional debts? Should I tell Guan Yin Bodhisattva while offering Little Houses that they are specifically for repaying my emotional debts?

Master: That's not how it works. There are two ways to repay emotional debts. One is experiencing emotional trauma in the human world. The other is through the consistent recitation of the *Eighty-Eight Buddhas Great Repentance*, the *Mantra to Untie Karmic Knots*, and offering Little Houses. Emotional issues may indeed arise, but as you encounter them, they will gradually pass.

Caller: For the emotional debts I owe in this life, for example, do I need to specify the person's name in the Little Houses?

Master: No, you don't.

Caller: And when offering Little Houses, I don't need to mention it to the Bodhisattva, right?

Master: Correct.

Caller: Oh, got it. Thank you, Master.

Master Lu also highlights the importance of emotional resilience and self-awareness [47]. Emotional debts are not solely resolved through Buddhist scripture recitation but require strong willpower, mindfulness, repentance, self-discipline, and spiritual wisdom to avoid repeating past mistakes. For those who are unable to let go of past relationships, He advises acceptance, letting go, and focusing on spiritual growth instead of trying to force outcomes against karmic law. Master Lu teaches that true liberation comes from understanding the impermanence of emotional attachments and cultivating inner peace through consistent Dharma practice.

Conclusion

Schizophrenia remains one of the most challenging mental disorders to treat, with conventional medical approaches falling short in addressing its root causes. Through the lens of the Guan Yin Citta Dharma Door, schizophrenia is understood as primarily stemming from karmic debts, including killing karma and emotional entanglements. Effective recovery relies on addressing these root causes through Dharma practices such as making vows, reciting Buddhist scriptures, and performing life liberation.

Preventative measures emphasize avoiding the creation of killing karma, emotional karma, and emotional attachments while fostering mindfulness and self-discipline. This study confirms the reproducibility and effectiveness of these Dharma practices, offering a transformative approach that bridges the gap between medical science and spiritual wisdom. It ultimately provides patients with a path to genuine recovery and lasting mental well-being.

At least three key concepts need to be redefined to more accurately reflect the reality experienced by schizophrenia patients. It is recommended to use the term "**parapsychoarchia**" in place of "schizophrenia" to better represent the true nature of the condition. Similarly, the term "**solaissthesia**" should replace "hallucination" to more accurately reflect the perceptions of the patient's soul. Lastly, the term "**heteroaissthesia**" should replace "delusion" to more precisely describe the expression of the spirit(s)' actual and weird thoughts through the patient's vocal system.

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Statement by Translator and Writer

The Questions & Answers and stories 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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The contents of the presentation, comments, and discussion, recovery, prevention, 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 practitioners 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.

Supplemental Cases**Case 6. The Extraordinary Dharma Door Gave My Daughter, Who Endured 10 Years of Schizophrenia, a Renewed Life**

I have a gentle and lovely daughter. My husband and I cherished her dearly, pampering and indulging her since childhood. She spent a carefree childhood, but during her adolescence, in the year she was about to graduate from vocational school, her teachers and classmates visited our home to inform us about her unusual behavior. They said she often laughed to herself, frequently stared in the mirror, and acted strangely. Concerned, we took her to a mental health center for an examination, only to receive a devastating diagnosis: schizophrenia.

This began our ten-year journey seeking treatment. With heavy hearts, we endured endless pain and tears, running from one doctor to another, hoping for a cure. Regardless of whether it was traditional Chinese medicine, Western medicine, or famous doctors, we tried everything. However, not only

did she not recover, but the medications also weakened her body. Eventually, doctors told us that schizophrenia is incurable.

In August 2014, her condition worsened. She no longer recognized us, treated us as enemies, and refused to wash her hair for eight months despite the hot weather. She locked herself in her room all day, talking to herself, avoiding family members, and becoming hostile if anyone approached her. She often did not go home late at night. She frequently bought unnecessary clothing and accessories and ignored my calls.

In January 2015, feeling desperate, I consulted a psychic. The psychic claimed that my daughter's condition was caused by spirits and that curing her would require a significant financial investment. Clinging to hope, my husband and I agreed to follow the psychic's guidance, regardless of the cost. We became vegetarians, recited scriptures the psychic instructed daily, ate health products the psychic prescribed, and hoped a miracle to occur.

In July 2016, a colleague introduced me to the Guan Yin Citta Dharma Door. Watching Master Lu's Totem Readings for mentally ill patients filled me with hope, especially when Master Lu said, "This illness is easy to treat." My colleague D shared her story: her husband had late-stage thymoma, and even renowned doctors had given up on him. Yet, through the "Three Golden Buddhist Practices" — making vows, reciting Buddhist scriptures, and performing life liberation — he recovered significantly within one year.

At that moment, D asked me a life-changing question: "After one and a half years of following the psychic, have you seen any miracles? How many more years can you afford this path? The Guan Yin Citta Dharma Door doesn't cost anything — why not give it a chance?"

I said, "Let me think about it and give you an answer tomorrow!" It was true—ten long years had nearly exhausted all my family's savings. If we had to spend more money, selling our house would be the only option left.

The next day, before I could make the call, D called me first. I told her I had made up my mind: I would proceed with both practices simultaneously, completing the tasks given by the psychic while also following the Guan Yin Citta Dharma Door. I didn't mind hardship or exhaustion; as long as I could save my daughter, I was willing to endure anything. However, D firmly told me, "No! When practicing Buddhism, one must focus on a single path with diligence. The Guan Yin Citta Dharma Door has saved countless people and families through the three Golden Buddhist Practices!"

I was plunged into a painful dilemma. I turned off my phone, refusing calls from both the psychic and D, cutting off all contact with the outside world. For three whole days, I couldn't eat, my head throbbed with unbearable pain, and I lay motionless in bed, unable to tell day from night.

Later, I learned that during this time, D had a terrifying dream. In her dream, many ferocious dogs stared menacingly at her, and one large dog even leaped onto her bed, growling viciously at her. She woke up in terror. It was only afterward that we realized this was a form of black magic, a method the psychic had used to control me. D, who was guiding me on the righteous path, was being threatened.

At this critical moment, my usually quiet husband spoke words that awakened me. He said, "I trust D, and I trust the Guan Yin Citta Dharma Door."

I am deeply grateful for my husband's wisdom and his decisive choice. I am also profoundly thankful to D—for without her, I wouldn't have the life I have today.

After deep reflection, I decided to fully commit to the Guan Yin Citta Dharma Door. On August 21, 2016, my family began practicing wholeheartedly. On

September 4, we set up a Buddhist altar at home. In October, we attended the Taiwan Dharma Conference, and in February 2017, we joined the Singapore Dharma Conference as volunteers. In August 2017, we participated in the Malaysia Dharma Conference and became Master Lu's disciples.

Over the past year, we have upheld our vows, recited Buddhist scriptures, performed life liberations (releasing over 13,000 fish), and recited over 2,500 Little Houses for our daughter's karmic creditors. Meanwhile, many Dharma joyful things happened to our family.

1. My husband witnessed Guan Yin Bodhisattva and received Her blessings; our daughter, silent for three years, finally called us "mom" and "dad"

The day before setting up our Buddhist altar, my husband assembled the altar and thoroughly cleaned our home. Feeling a bit tired, he went to the bedroom to rest. As soon as he lay down and leaned against the pillow, he suddenly saw something slowly descending from the top of the opposite wall. Then, he saw a lotus flower and Guan Yin Bodhisattva, dressed in white robes, standing gracefully on the lotus, radiating a brilliant light.

My husband immediately knelt down, pressed his palms together, and sincerely prayed to Guan Yin Bodhisattva to save our daughter. On that very day, my husband made a vow to diligently cultivate his mind and practice Buddhism under the guidance of Guan Yin Bodhisattva and Master Lu.

Miraculously, on that same day, our daughter, who hadn't spoken a single word in three years, called us "Mom" and "Dad." We were overwhelmed with joy and excitement, and we couldn't help but rush into our room, hugging each other and crying uncontrollably.

With tears in his eyes, my husband said, "Our daughter is saved! Guan Yin Bodhisattva has come to save our daughter!"

2. As a couple, we practiced together and dedicated merits and virtues to our daughter, guiding her to become obedient and start reciting Buddhist scriptures

My husband and I practiced together, offering incense every morning and evening, sincerely praying to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva to bless our daughter with a speedy recovery. We dedicated 50% of our merits and virtues from being vegetarian and attending Dharma Conferences to our daughter. With sincerity, one receives a response from the Buddhas.

In June 2017, our daughter started wearing a Guan Yin Bodhisattva pendant and began reciting Buddhist scriptures as part of her daily Buddhist practice. Now, our entire family practices the Guan Yin Citta Dharma Door together. Every morning, we line up one after another to offer incense. Guan Yin Bodhisattva frequently comes to bless our daughter. We firmly believe that by practicing the Guan Yin Citta Dharma Door, following the guidance of Master Lu, and adhering to the teachings, our daughter will undoubtedly be saved.

Today, our daughter has been vegetarian with us for over four years. She can also share her thoughts with us openly. The transformation is truly remarkable and beyond belief.

Whenever we share our daughter's story with family and friends, tears stream down our faces—not tears of sorrow, but tears of joy, tears filled with Dharma bliss.

We are deeply grateful to Guan Yin Bodhisattva! We are profoundly thankful for the incredible efficacy of the Guan Yin Citta Dharma Door.

3. My daughter is a blessing, the guiding light of our family

It was my daughter who brought us to Buddhism; it was also through her that we learned to reflect on ourselves and found a path to salvation. Without her, I might never have encountered the Dharma in this lifetime. Today, my mother, my brother, and my sister-in-law all believe in karma and worship Guan Yin Bodhisattva.

My mother, now 89 years old, once fell and couldn't move. My siblings and I were terrified and rushed her to the hospital, only to find that she was completely fine. She would proudly show everyone the Guan Yin Bodhisattva pendant she wore close to her heart, saying it was Guan Yin Bodhisattva's compassion that protected her. She often shares her experiences to inspire others and even guides two elderly individuals to start worshipping Guan Yin Bodhisattva.

For nearly five years, I have made annual vows, and our family has diligently followed through on them. Through this method, we witnessed a miracle: on March 25, 2021, my daughter was finally able to start working!

In the past five years, we have released approximately 50,000 fish, recited around 8,000 Little Houses, printed 8,000 Buddhist scriptures, and participated in over seven Dharma Conferences. Guan Yin Citta Dharma Door has the power to bring life to withered trees. As long as we follow Master Lu's teachings with faith and dedication, our vows will be fulfilled.

The ten-year-long, arduous journey of seeking medical treatment has finally come to an end, and my heart is at peace. This is our family's true experience, and I hope it can inspire confidence in other parents of mentally ill children and support fellow practitioners with similar experiences. As long as we follow Guan Yin Bodhisattva and Master Lu with sincere hearts and steadfast faith, the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva will surely answer our prayers and save us from the sea of suffering.

Dharma practitioner: C82

Case 7. My Schizophrenic Son Recovered Health after I Practiced Buddhism

I received 3 years of education in elementary school. Now, I am 55 years old. I am a mother of two sons. Since I was married, my family has earned a living raising pigs and fish in the countryside for 5 years. Our family moved to the county town afterward. We bought a house with 2 storefronts and did feed processing and sales for 7 years. After that, we picked up the previous business of raising pigs and fish for a few years. In addition to doing the bad karma job of raising livestock, I also committed fornication.

Master Lu once enlightened us that when mothers commit fornication, their sons will suffer. People who commit fornication cannot retain wealth and suffer a bad fortune. People raising animals for killing will end up with a short lifespan and sick health. Just as Master Lu had enlightened, my karmic retributions came one after another.

First, I faced domestic violence, which led to a divorce in 2006. At that time, my older son was 18 years old and was raised by me, and my younger son was 16 years old and was raised by his father. Then, I fell into a pyramid scheme selling and lost much of the money I earned from raising animals.

Fornication resulted in poverty, despair, and loneliness. Fortunately, I had a storefront to rent out for a bit of money, otherwise, I would have difficulty

with survival. I suffered from a gynecological illness and frequent stomach pains. I had nightmares at night. Spirits lay on my body, and the Black Enforcement Officer of the Underworld strangled my neck. Since I couldn't make money by selling pig feedstuff but lost money, I became addicted to playing cards.

Parents create karma, and children suffer retribution. My younger son suffers from schizophrenia.

My younger son enjoyed playing games online. When he was 23 in 2013, he started having mental health problems. However, his dad said he wasn't sick and thought he was fake sick. Since then, I have cared for my younger son.

I took my younger son to counseling with a psychiatrist and took him to the hospital a few times to see doctors. After he got better he resumed work, but 6 months later his mental illness relapsed and deteriorated. In 2016, I took him to our local hospital and he was diagnosed with depression. Once, he did not eat or sleep for two days and nights. He laughed, cried, and pinched his throat repeatedly.

I dialed sister T's phone and told her about my younger son's mental problem. After she heard this, she said, "I am releasing fish by the river. Hurry, find me by the river. Your son's mental illness can be cured by practising Buddhism." I rushed to the river, and she gave me a book of Buddhist scriptures. I picked up Buddhist scriptures and started reciting. Shortly, I set up a Buddhist altar at home and invited the Bodhisattvas home.

Soon after, depression of my younger son relapsed and he ran away from home. I couldn't find him anywhere. T suggested, "Make big vows to Bodhisattva, recite 1,000 Little Houses to your son's creditors, release 10,000 fish, and be a vegetarian for life." Guan Yin Bodhisattva really answered all requests. Within a few days after vows, a miracle happened. On the 12th day away from home, at 2 o'clock in the morning, a police officer suddenly called his father to inform him that the younger son was there and asked us to take him home. I knew it was Bodhisattva who helped my son attain wisdom so he could tell his father's cell phone number to the officer. As a result, my faith in the Buddha's teachings is strengthening, and the Buddha's blessings are true.

I fulfilled my vow to liberate 10,000 fish ahead of schedule. However, the vow I recited 1,000 Little Houses for my son's karmic creditors was behind schedule by 1-2 months (during that time, I repaid my own creditor 3 Little Houses per week). The vow I made to be a lifetime vegetarian experienced 3 dream exams and finally, I passed.

In 2017, I took him to the Singapore Dharma Conference. Although he refused to enter the venue, he was blessed by the Buddhas and Bodhisattvas since his head was much clearer than before. He also learned to recite the *Great Compassion Mantra* and the *Heart Sutra*.

On the way home from the conference, I noticed his feet moving while we ate. I asked him why his feet moved. He said it was spirits that controlled his feet, and said there were six spirits in his body. Later, I watched him carefully and found that his words and behavior changed: sometimes he was gentle; sometimes he was mean, asking for cigarettes to smoke; sometimes he wanted to play games online and said he would kill me with a knife if I didn't pay the game playing cost for him. It looked like he had several spirits in his body. Several times he caught me with a knife and really wanted to kill me. In this case, I hurriedly shouted: "I'll pay for you, you put down the knife."

Since it was dangerous for him to stay at home, I sent him to a psychiatric hospital in 2018. He was diagnosed with schizophrenia in a big hospital. He was in and out of the psychiatric hospital several times. With time, he became so thin and skinny in the psychiatric hospital. I felt he was so pitiful, and I could not bear to see him like this so I took him home again. As long as I gave him 30 CNY a day for game playing, he would not kill me with a knife. One night, I fell down accidentally on my electric bicycle and broke my joints, which hurt for several days. One morning around 5 o'clock, I woke up from a nap. Although still dazed, I clearly saw Guan Yin Bodhisattva in white treating my foot. I hurriedly said, "And my stomach also hurts." Then, Guan Yin Bodhisattva turned around and touched my stomach. Gratitude to Guan Yin Bodhisattva! What compassion! You are my life-saving benefactor. Since then, my foot no longer hurts, and my stomach disease has never relapsed. Therefore, I had more confidence in Guan Yin Bodhisattva, and I was even more determined to practice Buddhism.

One day in 2019, my son suddenly ran away from home again, and after 10 days there was no news. A kind person from the police station gave me the Local Pass (software for travelers) and told me to contact the local company to advertise. I hurriedly contacted Local Pass to make a missing person flyer. On the fourth morning, I offered incense to worship Bodhisattvas and the ash of incense rolled. A while later someone called and told me that my son had been found. Gratitude to Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for helping to get my son back. From then on, I was more determined to practise Buddhism!

In 2019, my son's illness relapsed again and he fled home. Unlike runaways before, every time he ran away, he wandered around a place not far from home. And, every time he ran away, Bodhisattva would give me inspiration

so I would know where he was. Hence, I could always find him. Gratitude to Guan Yin Bodhisattva!

At that time, I had already recited nearly 3,000 Little Houses, released nearly 20,000 fish, and transferred 30% of the merits and virtues of being a vegetarian to my son. Despite all my efforts, why hadn't my son fully recovered? I tried to analyze it.

His father lacked faith in Buddhism and still raised pigs. Thus, it might be that the father's karma was retributed to the younger son. Therefore, I took two actions. First, I changed my son's surname, X- to my surname T-. I prayed Guan Yin Bodhisattva to bless my younger son and let the father bear his own karma while the child would not be responsible for the father's karma. Second, I tried my best to do more merits and virtues. Only more merits and virtues would protect my son, and let him improve. I played the recordings of Master Lu's *Buddhism in Plain Terms* and the efficacious program that Master Lu read Totem Online. I listened to it with people so that more people could understand the law of cause and effect, and get to know the Dharma to practise Buddhism. I kept on broadcasting for 2-3 hours every night, and I kept doing so for more than 2 years. Listeners were more and more interested in listening to Master Lu's recordings. More and more people listened to them, and they were filled with Dharma joy every day.

Since I promoted Buddhist teachings online, my son's condition has improved. From the second half of 2020, he has completely recovered and has not relapsed. Also, he quit playing games online. Now, like a normal person, he can do household chores. He washes his own clothes and cooks dinner. He picks up his painting hobby [Figure 1]. He recites Buddhist scriptures, does his daily recitation, and reads *Buddhism in Plain Terms*.

Fig. 1. My Younger Son Used to Be A Pencil Painter. During The 9 Years When He Was Sick, He Never Picked Up a Pencil. He Resumed Drawing After Recovering from Schizophrenia.



Dharma Practitioner X83, Gratitude and Namaste!

Case 8. My Daughter Recovered from Schizophrenia Relapse and Found a New Job with the Loving Support of Fellow Buddhist Practitioners

1. Embracing Buddhism and reciting Buddhist scriptures: My daughter recovered from schizophrenia and was discharged from the hospital in two months

In middle school, my daughter became addicted to romance novels, which gradually led to unusual behavior. In 2013, she was diagnosed with mild schizophrenia, a condition deemed uncontrollable.

At the end of 2017, during one of my daughter's hospitalizations, I met Buddhist practitioner Z, whose daughter was also receiving treatment. She introduced me to Guan Yin Citta Dharma Door and gifted me a book. Upon reading it, I immediately realized that my daughter was affected by spirit(s) severely; she frequently heard voices speaking to her.

Eager to help, I began reciting Little Houses for her karmic creditors every day, offering as many as I could. Miraculously, her condition improved daily, and she was discharged in less than two months.

With the support of Buddhist practitioner D2 and other practitioners, we established a Buddhist altar at home. I made a vow to remain vegetarian for life and never quit my practice.

In 2018, my daughter and I attended the Singapore Dharma Conference. During the event, she saw many Bodhisattvas and Dharma Protectors.

In 2019, I attended another Singapore Dharma Conference. My daughter was able to work again. In January 2020, I attended the Sydney Dharma Conference and transferred 50% of the merits and virtues to her for her continued improvement.

Over three years, we liberated nearly 50,000 fish and burned approximately 4,500 Little Houses for her karmic creditors. My daughter had essentially recovered.

2. Family Karmic Obstacles and Neglect Led To My Daughter's Relapse

In early July 2020, due to the virus pandemic, my daughter stopped working and stayed home. I was preoccupied with reciting Little Houses and housework, neglecting her care. She resumed binge-reading romance novels and stopped reciting Buddhist scriptures, leading to a relapse.

She became irritable, refused to eat, and muttered incoherently. She would wander during the day, and at night, she locked herself in the bathroom staring into the mirror. She repeatedly turned the washing machine on and off. She barely slept and frequently threw household items away, including valuable belongings. She bought lots of clothes and useless items.

During this period, she even borrowed over 100,000 CNY from private loan companies, which charged exorbitant interest rates. I managed to repay 50,000 CNY on her behalf.

Every day at home is filled with unrest, leaving me constantly on edge.

Our ordinary working-class family could not bear such chaos and financial strain. With my husband's poor health, I was responsible for both household chores and reciting five Little Houses daily.

We consulted with the 2OR Australia Oriental Radio for guidance. I learned that I needed to pay at least 800–1,000 Little Houses for her karmic creditors and perform extensive life liberation. Overwhelmed, I couldn't imagine how I could recite that many Little Houses.

In despair, I turned to practitioner S for support. She reassured me, saying, "Don't cry; there's always a way."

3. The Compassionate Support of Fellow Buddhist Practitioners Helped My Daughter Recover And Find A Good Job

Upon hearing my plight, practitioners D2 and C visited me. They emphasized the urgency of burning Little Houses for her karmic creditors to stabilize her condition and let her cancel her credit card while she was still lucid.

From all directions, fellow practitioners began sending recited Little Houses—3, 5, 10 at a time. One practitioner, L, whom I had never met, generously donated 50 recited Little Houses.

In just 1–2 weeks, I received 600–700 Little Houses through the boundless compassion of fellow Buddhist practitioners. They treated my daughter like their own child, sharing my urgency and pain.

How could I, with my limited merits and virtues, deserve so much help from so many Buddhist practitioners and receive so many well-recited Little Houses? Every time I think about it, I realize that without Master Lu's teachings and the Guan Yin Citta Dharma Door, how could I have received such selfless assistance? Thinking about everyone's generous support, I can't help but shed tears of gratitude.

Initially, I hesitated to burn more than seven Little Houses a day. However, practitioner Z explained that my karmic creditors were urgently waiting, and I needed to speed up the repayment process. It's like receiving a large sum of money—if you don't pay your creditors promptly, they will certainly become anxious. Since I had already promised them a total number of Little Houses, they were waiting for their payment, and I needed to honor my commitment. So, I began offering more than seven Little Houses a day.

When I increased the number, a miracle happened. After burning over 300 Little Houses and liberating 7,000 fish, one day my daughter suddenly said, "Mom, my mind feels so clear now. I want to recite Buddhist scriptures and read *Buddhism in Plain Terms!*"

I was overjoyed! My true daughter had returned. I knew this was her inner awakening.

I continued burning Little Houses, and within two weeks, my daughter not only fully recovered but also found a good job. Even she was amazed: "How did I manage to find such a good job when so many others, more qualified than me, are struggling to look for jobs during this special time?"

At her new workplace, she also shared the Dharma with her colleagues, encouraging them to believe in the power of Buddhism and the efficacy of the Guan Yin Citta Dharma Door.

4. Repentance, Vows, and A Renewed Dedication to Helping Others

My daughter is now in a very good mental state and takes her medication willingly. With the help of fellow practitioners, over the following month, we burned 1,000 Little Houses for her karmic creditors and released 10,000 fish for her. Her health has been steadily improving. Whenever she's at home during holidays, she can recite four Little Houses by herself.

I want to repent before Guan Yin Bodhisattva. My daughter's relapse was entirely due to my own negligence—I forgot the pain once the wound had healed. At that time, seeing she recovering well, I became lax in practicing Buddhism and reciting scriptures and let her follow her own path. Sometimes, when I saw others sharing their Buddhist experiences online, I hesitated and thought to myself: "My daughter's illness is too shameful to talk about." So I avoided sharing her story and didn't realize the importance of spreading the Dharma and using my experiences to help others.

Additionally, my husband opposed our daughter's recitation of Buddhist scriptures. Every time I encouraged her to practice Buddhism and recite scriptures, he would say, "It's enough if you recite on your own. Don't make our daughter do it too." This discouraged her from reciting scriptures and ultimately led to her relapse.

I am deeply grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva and to my fellow practitioners. The Guan Yin Citta Dharma Door feels like one big family, and I am so fortunate to have all of you. I have now experienced the bitter consequences of negligence. I vow

that, from now on, whenever a fellow practitioner needs my help, I will give it my all.

I am grateful to Master Lu for bringing such a wonderful Dharma Door to this world, saving countless families and destined sentient beings. In 2018, I started taking my daughter to group study sessions. We recited 3-4 chapters of *Buddhism in Plain Terms* daily and attended group study once a week. Now, she can complete her daily recitations on her own.

In this Age of Dharma Decline, disasters are frequent, and impermanence can strike at any moment. Only through practicing Buddhism and reciting scriptures can we eliminate our karmic obstacles. Time is running out, and we must diligently cultivate our minds and behavior. I vow to share my experiences, help more people, release animals, make offerings, accumulate merits and virtues, form good affinities, and cherish this rare and precious connection to Buddhism.

Shared by: Y84

Case 9. Using the Four Golden Practices of the Guan Yin Citta Dharma Door to Save My Daughter from 17 Years of Schizophrenia

On May 15, 2016, by chance, I came across a video of Master Lu performing Totem Readings in a WeChat group. I was deeply moved and knew that my elder daughter could be saved. Only this great Bodhisattva could rescue her. I immediately contacted a fellow Buddhist practitioner to learn more about the practice. I obtained the *Buddhist Recitation Collection*, blank Little Houses, pens, and a plate, and brought them home. Once everything was ready, I began reciting with eagerness.

Since I had previously read some Buddhist scriptures, I found it easy to start. I diligently performed my daily recitations while also reciting Little Houses. Following Master Lu's instructions, I made vows, performed life liberations, and recited Buddhist scriptures. I also distributed Dharma materials to friends around me and consistently worked on helping others. In addition to my own practice, I recited daily scriptures for my daughter and sincerely repented through the *Eighty-Eight Buddhas Great Repentance*.

First, I ascended my aborted children by means of Little Houses and my other karmic creditors. I then made a vow to offer 1,500 Little Houses for my daughter's karmic creditors and liberate 10,000 fish on behalf of her. During this time, I received multiple blessings from Master Lu. I am deeply grateful to Him for His encouragement and support

In 2017, my younger daughter and I had the opportunity to attend the Dharma Conferences in Singapore and Macau. The conventions were extraordinarily sacred. The rich aroma of sandalwood purified my negative karma, and I, a suffering being, found the path to heaven home. I also joyfully became a volunteer and received immense blessings from the Bodhisattva, transferring half of my merits and virtues of attending Dharma Conferences to my elder daughter. That July, my younger daughter and I vowed to adopt a vegetarian diet, and our family has been vegetarian ever since.

My elder daughter's illness began in 2004 during her high school years. She stayed in her dormitory for a week without sleep, which triggered her condition. Since then, she relied on Chinese and Western medicines, but her condition worsened. She developed schizophrenia, became delusional, talked to herself, experienced severe mood swings, and had trouble sleeping. At home, we were constantly on edge, enduring her loud shouting. Once, she even yelled in the stairwell, scaring the neighbors, who eventually moved out.

My once cheerful, sensible, and kind daughter lost her rationality and dignity. Watching her suffer, our once-happy family fell into despair, living through torment and fear every day.

Out of compassion, the Bodhisattva answered our prayers. By July 2018, when I had recited more than 800 Little Houses and liberated nearly 8,000 fish for my elder daughter, my younger daughter managed to get through to Master Lu on the Totem Reading hotline (Attachment **Q&A 10**). Master Lu compassionately prescribed 490 Little Houses and the liberation of 2,000 fish. He identified a powerful spirit attached to my elder daughter. Before the program, Master Lu himself experienced severe headaches and even paid 50 Little Houses to that spirit. I deeply regret burdening Master Lu with my daughter's karma. I sincerely thank the Greatly Mercifully and Greatly Compassionate Guan Yin Bodhisattva and Master Lu.

After completing the 490 Little Houses and an additional set of 108, my elder daughter began to show signs of change. She secretly started bowing to Master Lu's photo on the calendar in our living room. Gradually, she became more receptive to Master Lu's Dharma talks. Step by step, I guided her, and her resistance toward me diminished.

In 2019, during the Loong Boat Festival, a miracle occurred. By then, I had offered over 1,000 Little Houses for her karmic creditors. My elder daughter picked up a copy of *Buddhism in Plain Terms*. Master Lu's book carries immense blessings. After reading just two pages, a spirit attached to her confessed its wrongdoing and expressed remorse for possessing her.

From that point on, my elder daughter began reciting Buddhist scriptures on her own. She no longer needed me to perform her daily recitations. She read 2-3 chapters of *Buddhism in Plain Terms* daily and even began reciting Little Houses. The spirit on her body requested an additional 300 Little Houses. Her other deceased relatives, such as her grandparents, also need to ascend. Owing to the challenges, it is hard for her to recite a Little House per day.

In September 2019, we attended the large-scale Dharma Conference in Malaysia. Although I initially hoped Master Lu could read my daughter's totem, seeing other seriously ill Dharma friends at the convention changed my mind. Master Lu always said that good news follows about ten days after a Dharma convention. True to his words, the compassionate Master appeared in my younger daughter's dream to perform a Totem Reading and advised us to recite 200 Little Houses for my elder daughter. He revealed that the curse affecting my elder daughter would be automatically lifted afterward. Once again, I express my heartfelt gratitude to Namo Greatly Mercifully and Greatly Compassionate Guan Yin Bodhisattva and the compassionate Master!

While reciting the final three of the prescribed 200 Little Houses, the spirit attached to my elder daughter stated it required 150 Little Houses and then departed. Over time, smaller requests followed—60, 10, or even as few as 1 or 2 Little Houses. My elder daughter's severe mysophobia, which made her afraid to touch anything with her hands and feet, disappeared. As Master Lu enlightened us "Just focus on sowing; the harvest will come naturally." Each day became filled with Dharma joy.

Many joyful experiences followed. My elder daughter dreamt of Master Lu multiple times. Once, her chronic stomach issues disappeared after dreaming of sharing vegetarian meals with Master Lu. On another occasion, she used her pocket money to buy two fish for liberation for Master Lu, and that night, she dreamt of Master Lu again.

Now, when I return home after releasing fish, my elder daughter often has meals prepared for me—something I never dared imagine before. In June 2020, she made a vow before the altar to adopt a lifelong vegetarian diet and refrain from killing.

I have recited over 2,800 Little Houses for her karmic creditors, and she has independently recited another 800 for her karmic creditors and deceased relatives, liberating around 15,000 fish. Although there are still obstacles and spirits to be ascended, she basically does not need me to recite Little Houses for her karmic creditors. She now recites 2-3 Little Houses daily on her own. Her transformation has given her a new lease on life.

I am eternally grateful to the Guan Yin Bodhisattva and Master Lu. I vow to remain steadfast in my practice, repay my karmic debts, and follow Master Lu diligently. By committing to reciting Buddhist scriptures, making vows, liberating lives, and reading *Buddhism in Plain Terms*, I will guide more destined beings and aim to achieve enlightenment and break the cycle of rebirth in this lifetime.

Dharma Practitioner: O85

Attachment: Q&A 10. The elder sister's mental illness is caused by a spirit attached to her [48]

Caller: Hello, Master! A female born in 1986, Year of the Tiger—could you please check her mental condition?

Master: She has a spirit attached to her.

Caller: Yes, it's been many years.

Master: She has mental issues. The spirit has been on her body and refuses to leave. The spirit compels her to speak, jump, and occasionally exhibit erratic behavior. It even makes her hurt herself.

Caller: That's right. She now particularly hates my mother. At home, she talks to herself all day long. She's completely controlled by the spirit. We have made a vow to offer 1,500 Little Houses for her karmic creditors and have recited 800 so far.

Master: Let me see... No wonder. It's not a coincidence you got through on the phone today. The spirit came to me around 1 p.m. today and has been giving me a headache. I just burned 50 Little Houses for it.

Caller: Thank you, Master.

Master: I have to take on some of her karma—there's no other way if I want to help her. You must put in even more effort.

Caller: Understood.

Master: This spirit—your family owes it a lot.

Caller: Yes, we know we have done wrong. Now the whole family has started reciting Buddhist scriptures and offering Little Houses for it. My mother and I have been on a full vegetarian diet for almost a year.

Master: This person, when he/she died, had the eyes wide open in terror, as if he/she died with unresolved grievances.

Caller: We were wrong.

Master: Quickly offer 490 Little Houses for it.

Caller: Okay. How many fish should we liberate?

Master: 2,000 fish.

Caller: She (the patient) is my elder sister. She currently harbors deep hatred toward my mother. Her mind is filled with the idea that my mother is torturing her.

Master: No wonder. It's karmic ties from a past life. Ask your mother, and she will know but don't tell your sister. When your mother was pregnant with her, she almost didn't want to keep her. Your sister knows all about it.

Caller: Understood. Master, could you also check on a deceased person? Y--, H--, male, who passed away in 2008.

Master: He is doing quite well. He is now in the Heaven of Desire Realm.

Caller: We still occasionally dream of him. Yesterday, my mother vowed to recite 49 Little Houses for him and release 1,000 fish.

Master: That is fine. He just ascended to Desire Realm and came back to visit you. He is still concerned about something in your household—probably your sister's situation. He is telling me now that your mother might end up mentally ill because of this situation with your sister.

Caller: My mother's health isn't great and she has been on medication.

Master: The spirit attached to your sister is very strong.

Caller: Yes, she's in great pain, and it feels like the spirit on her has been unusually active recently.

Master: Quickly make a vow to offer 490 Little Houses for it.

Caller: Okay.

Master: Pray to Guan Yin Bodhisattva for more blessings and compassion. Is your mother still eating meat?

Caller: My mother has been on a full vegetarian diet for a year now.

Master: Dedicate the merit and virtue from her vegetarian vow to your sister to repay the debt.

Caller: Should my mother dedicate the merit and virtue from her one year of vegetarianism to my sister?

Master: It is not just one year; it is the entire vow of vegetarianism. Your mother's merit and virtue will be depleted, which will affect her health, especially her lower back.

Caller: That's true. My mother recently saw a doctor, and they said her issue is with her lower back.

Master: Her lower back is very problematic. But there's no other way—it is all karmic debt she must repay.

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