

**Bipolar Disorder: Spirit Roots and Pathways to Healing****Xinghong Yang**

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*Citation: Xinghong Yang (2026) Bipolar Disorder: Spirit Roots and Pathways to Healing
J. of Psy Ins Review 2(1), 01-16. WMJ/JPIR-127*

Abstract

Bipolar disorder (BD) is a severe and chronic mental illness characterized by recurrent mood episodes, high suicide risk, and persistent cognitive impairment, and is commonly understood in scientific research as arising from complex interactions among genetic, environmental, and developmental factors. Despite advances in pharmacological and psychosocial treatments, the underlying mechanisms of BD, particularly those related to extreme fluctuations between emotional poles and cognitive dysfunction, remain unclear. The existing therapies often provide limited long-term improvement and may even exacerbate cognitive deficits. Therefore, this study explores BD through an alternative Dharma-based framework, presenting case evidence in which BD is interpreted as a karmic illness associated with karmic debts and “spirit” (ghost) attachment, and addressed through the Five Golden Buddhist Practices of Guan Yin Citta Dharma Door. The results from three representative cases suggest that sustained spiritual practice, especially Buddhist scripture recitation and the offering of “Little Houses” (a combination of four classic Buddhist scriptures) to repay karmic debts, may contribute to mood stabilization, reduction of depressive symptoms, improvements in cognitive and social functioning, and eventual full recovery. These findings highlight the potential role of complementary spiritual approaches in addressing aspects of BD that remain insufficiently explained or treated within conventional biomedical models.

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Submitted: 18.12.2025**Accepted:** 24.12.2025**Published:** 09.01.2026

Keywords: Guan Yin Citta Dharma Door, Five Golden Buddhist Practices, Karma, Spirits, Bipolar Disorder, Recovery

Introduction

Bipolar disorder (BD) is a chronic, recurrent mood disorder characterized by episodes of depression and mania or hypomania, resulting in extreme fluctuations in mood, energy, and activity levels [1]. During manic or hypomanic phases, individuals often exhibit elevated or irritable mood, heightened energy, grandiosity, impulsivity, and a decreased need for sleep. These contrast sharply with depressive episodes, involving profound sadness, feelings of worthlessness or guilt, persistent fatigue, diminished interest or pleasure in activities,

changes in appetite or sleep, and, in severe cases, suicidal ideation. The unpredictable nature of these cycles can severely impair interpersonal relationships, occupational performance, and overall well-being.

The global prevalence of BD is estimated to be around 2% of the population, with onset typically occurring in late adolescence or early adulthood. It affects both men and women equally and is associated with a high risk of suicide, substance abuse, and other psychiatric or medical comorbidities [2]. Despite its widespread impact, BD remains underdiagnosed and misdiagnosed in many regions [3].

The exact cause of BD remains elusive, but some scientists think the etiology of BD is multifactorial, involving genetic, environmental, and lifestyle factors [4]. Dysregulation of neurotransmitters such as dopamine, serotonin, and norepinephrine, as well as structural and functional changes in brain regions related to emotion regulation, have been implicated in its pathophysiology. Environmental triggers, including trauma, chronic stress, and irregular sleep patterns, can precipitate or exacerbate episodes in genetically predisposed individuals.

While advances in pharmacological therapies, such as mood stabilizers, antipsychotics, and antidepressants, have improved symptom management, many patients continue to experience relapses or residual symptoms. Therefore, growing attention has turned toward integrated approaches combining medication, psychotherapy, lifestyle modification, and mindfulness-based or spiritual practices to enhance long-term stability and quality of life.

In summary, based on current scientific understanding, BD is generally regarded as a chronic and non-reversible condition rather than a curable one.

However, this prevailing view may warrant reconsideration in light of our previously published case demonstrating complete remission of BD. In an earlier report, we described how the practice of the Guan Yin Citta Dharma Door contributed to the resolution of oppositional defiant disorder (ODD) symptoms in a rebellious adolescent girl with comorbid autism and BD [5]. Although this represents a single case

report and therefore does not permit broad generalization, it nonetheless suggests the possibility of substantial improvement or even remission of BD through spiritual practices aimed at addressing its karmic roots.

Building on our prior publications documenting reversible outcomes in various mental and neurological conditions via the application of Guan Yin Citta Dharma Door principles, we propose that BD may also respond positively to this approach when underlying karmic and spiritual factors are targeted [6-22].

In the present paper, we share three personal testimonials illustrating experiences of recovery from BD from manic-depressive conditions through diligent performance of the Five Golden Buddhist Practices of Guan Yin Citta Dharma Door.

Buddhist Worldview

The following introduces key Buddhist concepts through the lens of the Buddha's worldview.

Life consists of both a physical body and a soul [23]. Upon death, these two separates: the body returns to the earth, while the soul either ascends to the heavenly realms or descends to the underworld. Souls residing in the underworld are commonly referred to as ghosts; out of respect, we call them spirits. Spirits may enter the human realm to cause disturbances, or they may enter fertilized eggs to be reborn as humans.

Spirits perceive the world differently from humans. They aspire to ascend from the suffering realm of the low realms toward the high realms, such as from Hell, the Hungry Ghost Realm, and the Beast Realm, to the Human Realm, or even Heaven. This is because the lower the realm, the greater the suffering.

Relationships among all beings are governed by karmic debts and repayment. Spirits seek out those who owe them karmic debts and come to collect what is due, often targeting humans. Even if the debtor was once a beloved relative in a previous life, the karmic debt must still be repaid. Spirits may collect these debts by attaching to a person's body or to their descendants, thereby causing illnesses, including conditions such as BD.

To resolve karmic debts owed to spirits, one must repay

them. Worldly money is of no use, as the underworld does not operate with human currency. Out of great compassion for all sentient beings, Guan Yin Bodhisattva devised the practice of the Little House. The Little House functions in a way similar to money in the human world and can be used to repay karmic debts. It consists of four sutras and mantras. After each recitation, a red dot is marked in one circle on the yellow Little House paper. The appearance and composition of the Little House have been detailed in our previous publication [24].

In addition to offering Little Houses, one must also perform good deeds to accumulate “merits and virtues”. Since karma arises from past misconduct, doing good serves as a demonstration of repentance and sincerity. Bodhisattvas only save those who actively cultivate goodness. Merits and virtues can also offset negative karma, ultimately leading to purification and liberation.

A correct Buddhist worldview leads to the correct methods of healing and saving lives. This is why Guan Yin Citta Dharma Door is particularly effective in treating rare and intractable diseases [23].

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

Mechanisms & Solutions

From a scientific perspective, BD is caused by environmental and genetic factors, relationships and experiences established in the early years of life [25]. The pathophysiological mechanisms underlying suicidal ideation and decreased cognitive function in BD remain elusive [26]. Existing BD treatments often do not improve and can even worsen cognitive function [27].

From a Dharma perspective, and based on our previous reports, BD is regarded as a spirit disease [5, 23]. The following section presents two Q&As in which Dharma Master Jun Hong Lu explained the causes of BD and the path to recovery.

Q&A 1. A westerner tormented by depression and BD, with the spirits of his deceased mother and an aborted child attached to his body [28]

(This Totem Reading dialogue took place at the Los Angeles Dharma Conference, USA, October 7, 2018)

Inquirer: Hello, Master! My fellow practitioner (my husband) was born in 1948, the Year of the Rat. For the past ten or more years, he has been constantly tormented by depression and BD; it’s very painful for him.

Master: You do not need to explain; I already know everything. There are two spirits in him. He flares up at night and often cannot sleep.

Inquirer: Yes.

Master: Then he shuts the door and does not want to interact with anyone.

Inquirer: Yes.

Master: Sometimes he gets angry for no reason, and sometimes he talks to himself.

Inquirer: Yes. Every day when he sleeps, he gets severe leg cramps, so he cannot sleep properly. His sleep quality is very poor.

Master: Do you know what cramps mean? Cramps are like being pulled down by someone to the Underworld. Each cramp shortens his lifespan by one-fold. Tell him there is an old lady on him. He has dreamed of her. She is very domineering; his mother is choking his neck.

The translator asks the Inquirer’s husband: Is that your mom? Did your mom pass away?

Inquirer’s husband: Yes.

Inquirer: His mother passed away a few years ago.

Master: I can tell him what his mother looks like: gray hair, combed back.

Inquirer: Yes.

Master: High nose bridge.

Inquirer: Yes.

Master: Slightly protruding cheekbones here.

Inquirer: Yes.

Master: Eyes not large, double eyelids.

Inquirer: Yes, all correct.

Master: Large mouth.

Inquirer: Yes.

Master: She is in him, you know?

Inquirer: Mom is in him; what should we do?

Master: Recite Buddhist scriptures. How can she leave without recitation?

Inquirer: Recite Little Houses for mom to ascend her, and perform life liberation.

Master: Exactly. His depression, I tell you, there is also a sibling in him. His mother aborted a child, and it has been in him all along, causing the cramps. He often makes strange movements, like tilting his head this way.

Inquirer: He used to have a very good temper, but recently...

Master: Ghosts are in him!

Inquirer: I feel his eyes look hollow.

Master: Yes. He often talks to himself. At night, that spirit comes to disturb him. This spirit is quite lazy, so it does not let him shave or wash his face; that is why he does not like to stay clean.

Inquirer: Yes, recently, he has not been keen on shaving; sometimes I have to help him. Normally, he was very clean. Only when the disease is onset, he does not keep clean.

Master: When the disease is onset, this spirit is in him. Understand?

Inquirer: Yes.

Master: Be careful. Your karmic connection with him from past lives is very strong, but in past lives, you were not his wife. He was very gentlemanly in the past, very concerned about face like a Chinese person.

Inquirer: Yes.

Master: He likes Chinese tea drinking and calligraphy.

Inquirer: Yes. Even now, he combs his hair all day long. Just recently, he has not wanted to.

Master: Hurry up and recite about 380 Little Houses for his karmic creditors, and he will gradually improve.

Inquirer: Should he recite himself, or should I help him?

Master: If you can, help him recite, but it is best if he recites himself. Many of our Western Buddhist friends recite themselves, right? Look at our Western monks; they recite so well. So you need to get him to recite. I tell you, if he continues like this, in his old age, he will get dementia. His memory is very poor now; he forgets whatever you just told him. I see his mother often twisting his head, so his head often moves like this. Understand?

Inquirer: Yes, I understand. How should his daily recitations be done?

Master: *Great Compassion Mantra* 21 times; *Heart Sutra* best 49 times; Eighty-Eight Buddhas Great Repentance 3 times. You need to help him recite. Tell

him: as soon as you recite, he will start feeling better.

Inquirer: Yes, now I am helping him recite. I have vowed that he will soon recite Little Houses and do his daily recitations himself.

Master: Yes. Give him the English versions of Little Houses and scriptures.

Inquirer: Yes.

Master: He eats a lot.

Inquirer: Yes. Otherwise, he is mostly okay.

Master: Otherwise, it is fine. Because one of his siblings is in him, who likes to eat and sleep a lot, sleeping late during the day. Ask him; he knows. In fact, he would bow when seeing Bodhisattvas.

Inquirer: He does; he can recite a few Buddhist scriptures and Buddha's name. Should I recite Little Houses for his mother?

Master: What do you think? Without reciting, how can his mother leave? It is easy to see his mother. At night, turn off all the lights until you can not see your hand in front of your face, then turn the light on and off, on and off... three times. When you turn it off again, you will see his mother's appearance emerge on him.

Inquirer: I dare not.

Master: So many people do not believe—what's the use? Just try it once, and you will know. Understand?

Inquirer: Yes.

Master: Stare at his face; eventually, you'll see his mother's appearance come out. His mother is often in him, on his face.

Inquirer: He had a very good relationship with his mother.

Master: Extremely good.

Inquirer: Yes.

Master: Now that she is dead, she still clings to him. Understand? Some things I cannot say: his mother often comforts him, frequently touching him.

Inquirer: When I met him, his mother already had dementia, so I did not know much about what had happened before.

Master: Of course, you did not. Since you came... You need to get him to recite mantras and sutras properly and bow to Buddha every day. Bodhisattvas will give him messages. Tell him to pray at 8 a.m.; Bodhisattvas will definitely give him lots of information. I have already empowered him; now he just needs to properly repent his karmic obstacles from past lives. He owed emotional debts to two people in past lives. When I was reading his totem just now, I found that you were not his first wife.

Inquirer: No, he had a previous wife who hurt him deeply.

Master: Exactly. Not just one; that wife hurt him deeply.

Inquirer: Yes.

Master: In the past, he also had a girlfriend.

Inquirer: Yes.

Master: She hurt him deeply, too.

Inquirer: Yes, he has told me.

Master: Westerners and Chinese are the same in the totem reading.

Inquirer: Master is amazing.

Master: "Amazing."—He can see everything. Sometimes I cannot say things; I cannot even mention your past-life relationship with him. If I did, your feelings toward him would change; looking at his face would feel different. So I cannot tell you.

Inquirer: Oh.

Master: Honestly, sometimes you two do not even seem like husband and wife; more like siblings, just taking care of him.

Inquirer: Now I feel that is how it is; he is like my elder brother. How should my daily recitations be?

Master: *Mantra to Untie Karmic Knots* 49 times daily; *Heart Sutra* to increase wisdom; *Great Compassion Mantra* to increase energy.

Inquirer: How many times?

Master: *Great Compassion Mantra* best 21 times; *Heart Sutra* 49 times; you should also recite the *Eighty-Eight Buddhas Great Repentance*. If you are not honest, I can reveal your past, too. Are you being honest with me now?

Inquirer: Honest.

Master: Fine, honesty is good. If not, I would reveal things about you and him before.

Inquirer: Gratitude to Master for your compassion.

Master: Take good care of him; he is actually a pretty good person.

Inquirer: Yes.

Master: Now, just ascend these two spirits. If not, as he ages, he will become demented, gradually more foolish, and you will have to care for him later. If you do not repay his debt, you will take on his karma. So hurry and help him recite; get him to recite together. I tell you, he will definitely recite mantras and sutras.

Inquirer: Okay. About how long?

Master: We will see after you finish reciting; he will get better and better.

Inquirer: Okay.

Master: Let me say one thing? In one lifetime, he was a woman, so he is incredibly sensitive. When he is good to you, he is so attentive, afraid of offending you even a little, caring for you like a woman.

Inquirer: Yes, exactly; he is attentive to every detail, very good. That is why I am still here accompanying him.

Master: "Attentive to every detail" because he has lived several lifetimes as a woman. Understand? This life, he was reborn as a man. Be careful with his stomach and intestines; they are not great.

Inquirer: Yes.

Master: Often stomach discomfort, poor urination, prostate issues.

Inquirer: Yes.

Master: Otherwise, nothing major. The most important are the depression and reclusiveness due to the two spirits in him. His BD is actually fear.

Inquirer: Yes.

Master: Afraid of everything.

Inquirer: Yes, yes.

Master: He is afraid you will leave him.

Inquirer: Yes, he checks on me every few minutes.

Master: Get him to recite Buddhist scriptures, and he will gradually let go of the bipolar.

Inquirer: OK.

Master: Many of his expressions in his eyes now are his mother's; you cannot see it, but I can tell at a glance.

Inquirer: Yes. How many lives to liberate?

Master: First, liberate 250 fish for him; then, once every one or two weeks, perform one time.

Inquirer: We do it almost weekly.

Master: Right, persist; he will improve a lot. For his leg cramps, get him to soak his feet often.

Inquirer: We did.

Master: Add some rice wine.

Inquirer: Epsom salt?

Master: No salt.

Inquirer: Sometimes I boil ginger water for him to soak.

Master: That is fine. His left leg is bad—varicose veins, bulging tendons.

Inquirer: Is foot soaking helpful?

Master: Yes.

Inquirer: Okay. One of his eyes is almost blind.

Master: Very troublesome; it is because of his mom. Her temper is enormous. Good thing when you married in, his mother was already not well; otherwise,

I tell you, she and you would have had a karmic knot, too.

Inquirer: Yes, I know.

Master: Keep practicing hard. I think you should recite mantras and sutras diligently; helping him eliminate this karma is also helping eliminate some karmic debt for your past lover. His mother also had an emotional connection with you in the past. Understand what I am saying?

Inquirer: Yes.

Master: So reciting Buddhist scriptures is not just eliminating karma for him; it is also for his mother and for your own karma.

Inquirer: If I recite the *Mantra to Untie Karmic Knots*, do I need to include his mother...

Master: Yes, say her name: "Please have compassion from Guan Yin Bodhisattva to resolve the karmic knot between me [name] and his mother [name]."

Inquirer: Does he have any karmic knot with his father? His father verbally hurt him deeply from childhood.

Master: Is his father still alive?

Inquirer: Passed in 1997. His father wanted him to succeed greatly. Called K---- [phonetic], surname M----.

Master: No issue; his father's karmic knot with him is already resolved. Mainly, the mother has not resolved.

Inquirer: So now I start reciting to resolve the knot between him and his mother; no need for the father.

Master: No need. Persist a bit more; once his issues improve, you might get along well with him again. Anyway, he can not understand Chinese; I will just tell you. You have thought of leaving him several times. That is because your karmic affinity with him is thin. Suppress that thought, say "I will help him recite Buddhist scriptures," and he will improve.

Inquirer: Yes. I just see him as my Bodhisattva; he is my adverse enhancing condition, so I practice very hard...

Master: Don't pretend to have high realization by treating him as a Bodhisattva. Does he look like one? Just treat him as a karmic creditor you can repay.

Inquirer: Just because of him, I have become more diligent.

Master: Work hard. You also have an aborted child in you; you need to ascend it.

Inquirer: Yes.

Master: I checked for you incidentally; it has not left yet.

Be careful with your health—gynecological issues are bad, and your neck/cervical spine is very bad.

Inquirer: Yes, neck often hurts, very stiff.

Master: Hurts terribly.

Inquirer: Yes, sometimes it hurts so much I feel like I am dying.

Master: Tell him: I hope he can properly believe in Guan Yin Bodhisattva. I can have Guan Yin Bodhisattva appear in his dreams to give him confidence for the future.

Inquirer: Gratitude.

Master to the husband in English: You will dream of Guan Yin Bodhisattva to increase your confidence in the future. You can say, "Gratitude to Guan Yin Bodhisattva."

Inquirer's husband: Gratitude to Guan Yin Bodhisattva.

Master: Recite mantras and sutras well.

Inquirer: Gratitude to Master.

Master: Thank you. He will not die; he is suffering a lot.

Q&A 2. How to Perform Daily Recitation and Little Houses for BD [29]

(This dialogue took place over the phone on May 2, 2014)

Caller: Hello, Master! A fellow Buddhist practitioner's 26-year-old son has been suffering from BD for 12 years. He wants to do daily recitation and recite Little Houses for his son. Could Master please advise how the daily recitation and Little Houses should be done?

Master: At least 800 Little Houses are needed.

Caller: Is it the same as for depression?

Master: Yes, the same.

Caller: Okay. Is the daily recitation the same as well?

Master: Yes.

Caller: Okay.

Master: While I was speaking, the spirit in him had already jumped out and showed itself to me. It is very fat, a big-headed ghost.

Caller: Ah.

Master: Alright.

Caller: Master, please take good care of yourself. Gratitude, Master.

Master: Goodbye.

According to Master Lu's teachings, BD is understood as a spirit attachment illness arising from unresolved karmic debts. Resolution, within this spiritual frame

work, emphasizes addressing these root causes through the Five Golden Buddhist Practices of Guan Yin Citta Dharma Door. The presented two Q&A cases illustrate how this approach targets the underlying karmic and spiritual mechanisms rather than merely alleviating symptoms, offering a coherent explanatory model and a path toward recovery that complements, yet fundamentally differs from, conventional medical approaches.

In the Results section below, three case reports are presented to explore the application and outcomes of these teachings in real-world experiences of individuals with BD or related bipolar conditions.

Results

The following are three presentations by practitioners of the Guan Yin Citta Dharma Door.

Case 1: My BD Son Successfully Returned to School in Less Than a Year through the Five Golden Buddhist Practices

In August 2023, during those days when the highway near our home was being paved at midnight, the noise was tremendous. My son could not sleep because of it, but during the day, he was extremely hyperactive, talking nonstop, especially about the future and his ideals. Much of what he said was boastful and empty words. When I told him to calm down and study, he would agree verbally, but he could not sit still at all; he kept talking incessantly and bragging. He did the same with others, constantly discussing philosophy and various topics.

I immediately realized something was wrong with his condition. I searched online and learned it might be mania or BD. A few days later, he became depressed, feeling that life was meaningless. We took him to the hospital for examination, and he was diagnosed with BD.

It felt like the sky was falling. From the day my son was born until he turned 18, my world revolved entirely around him. Although he was not particularly outstanding, he was caring. During high school, he was very sensible. I did not have to worry much about him. I had just begun to feel that happy and carefree days were starting, only to face such a devastating blow. During that time, I was on the verge of tears but could not cry. My husband suddenly aged a

lot; his eyes were red every day, clearly from crying secretly at night. We were at a complete loss and did not dare tell anyone around us. We went to the psychology department, starting treatment with both Chinese and Western medicine, as well as acupuncture.

I saw many bipolar cases online that relapsed repeatedly. My sister's son also developed a mental illness during adolescence and had been taking medication for years, with occasional relapses. I did not want my son to be accompanied by medication for the rest of his life, so I searched online for various treatments for mental disorders.

One day in October 2023, I came across a sharing from a fellow Buddhist practitioner online, saying that her daughter's depression was cured through Buddhist practices. I felt like I had found a treasure; I believed my son could be saved, too. I immediately added her as a friend and started reciting mantras and sutras.

From the moment I began reciting Buddhist scriptures, I was very diligent. The fellow practitioner shared some cases with me, including those related to abortion. I had also had an abortion and knew my sins were grave, so I had to recite mantras and sutras desperately to ascend the aborted child.

At first, not knowing better, I did not ask the fellow practitioner and started reciting for the aborted child first. While reciting, I felt dizzy and bloated, very uncomfortable. Only after asking the fellow practitioner did I learn that I must first recite for my own karmic creditors. Following the Master's guidance, I prayed to the Bodhisattva: "I am new to this Dharma Door and did not know to recite for my own karmic creditors first. I will do so immediately. Please, Bodhisattva, have mercy and forgive me." As soon as I said this, the discomfort in my head vanished instantly. It was truly miraculous, and I became even more convinced that the Guan Yin Citta Dharma Door could save my son.

During my Buddhist practice, I developed cervical spondylosis from reciting sutras for long periods, but after praying to the Bodhisattva, it healed and has never recurred. I also had a lumbar disc herniation for several years, which stopped affecting my life and work after starting to recite mantras and sutras. I even wrote a sharing about this and posted it on Master Lu's blog.

With the mindful guidance and help from the fellow practitioner, I persisted in completing my daily recitation every day. The number of Little Houses I recited increased from 1-2 to 3-5 sheets a day. By Chinese New Year 2024, I could recite 7 Little Houses in a day. I also persisted in performing life liberation and reading *Buddhism in Plain Terms* daily.

On New Year's Day 2024, I made the following vows to Guan Yin Bodhisattva:

1. Recite 600 Little Houses for my son's karmic creditors within two years;
2. Liberate 50,000 fish for my son within five years;
3. Share my testimony publicly after my son recovers, so more people know about the Guan Yin Citta Dharma Door and the compassion of Guan Yin Bodhisattva;
4. Help 20 people start practicing the Guan Yin Citta Dharma Door.

After Chinese New Year 2024, I further vowed to become a full vegetarian, to read 1,000 chapters of *Buddhism in Plain Terms* within a year, to practice diligently in this Dharma Door alone, and to respect the Master and His teachings.

When my son first fell ill, he had physical symptoms like occasional imbalance while walking, tripping, headaches, and frequent low moods. As I practiced Buddhism and recited scriptures, these symptoms quickly diminished. Sometimes when my son felt low and uncomfortable, I would immediately go out to perform life liberation. Upon returning, I would see him happily singing or exercising at home. Each time this happened, I was deeply moved, grateful for the Bodhisattva's compassion, and aware of how heavy my own karmic obstacles were. I knew I had to recite mantras and sutras and perform life liberation diligently to eliminate them.

I remember one night when my son relapsed, feeling very low and saying his heart was in pain and life was meaningless. My husband was helpless. I gently stroked his back to comfort him while silently praying to the Bodhisattva in my heart. I can not recall exactly how many Little Houses or life liberations I vowed, but as soon as I finished praying, he suddenly smiled and said he was fine.

Another time, just before bed, he suddenly said he felt

uncomfortable and could not sleep. I transferred some merits and virtues to him and prayed to the Bodhisattva to help him sleep well. Right after I finished, he said, "Mom, I am so sleepy, I need to sleep," and fell asleep immediately.

Truly, I was so touched. The Bodhisattva answers every prayer. I had not been practicing long and had not accumulated many merits and virtues, but in emergencies, the Bodhisattva always responded compassionately. Recalling it now brings tears to my eyes.

In the second half of 2023, my son attended school intermittently. The college entrance exam review was very challenging; he struggled to keep up. After his physical symptoms improved, he became excessively sleepy—often sleeping until 9 or 10 a.m. and napping 2-3 hours in the afternoon.

In the first half of 2024, we decided to let him rest at home, wait for his high school diploma, and then repeat his senior year. During his rest, he happily participated in major school events like the graduation ceremony and photos—no sense of shame about his illness, unlike some other bipolar or depressed children who avoid school. This must be due to my persistent recitation of the *Heart Sutra* for him and burning Little Houses for his karmic creditors.

As my son improved, laughter returned to our home. During this time, when he had colds, headaches, heel pain, or severe ingrown toenails, they were all quickly resolved using our Dharma Gem—the Little Houses. The Guan Yin Citta Dharma Door is truly miraculous and authentic.

Master Lu has taught that mental illnesses are caused by spirits. At the reminder of fellow practitioners, in June 2024, I began praying to the Bodhisattva for the doctor to agree to reduce the medication dose. But my husband does not believe in Buddhism and opposes stopping the medication. I could only turn to the Bodhisattva. Every so often, I contacted the doctor, and whenever I gave reasons, he agreed to reduce it.

Previously, the doctor insisted on two years of stable medication before considering a reduction, but in just a few short months, it was reduced three times. Truly unbelievable! I know this is all the Bodhisattva's blessing. The power of Dharma is boundless. As long

as we persistently cultivate our minds and practice sincerely, the Bodhisattva will compassionately help us.

In July, my son traveled to Chengdu, then went alone to Xining, China. We felt completely at ease letting him travel by himself. In early August, he successfully returned to school to repeat his senior year.

I have not finished the vowed Little Houses for his karmic creditors yet. Whenever he occasionally has a headache or feels sleepy, I immediately burn Little Houses for his karmic creditors, and he quickly improves and goes to school. So I know his relapses are because I have not completed the Little Houses. Once I burn and repay enough, my son will fully recover and keep getting better!

New fellow practitioners just starting with the Guan Yin Citta Dharma Door must recite Buddhist scriptures and perform life liberation diligently. As long as we repay our debts through recitation, our children will have good days ahead. Relapses during the process are normal; recovery is a spiral upward. When there are relapses, don't lose heart or grieve—reflect on whether you have slacked off or if Little Houses are not keeping up. Also, when the child improves, continue to stay low-key. The Master has taught: "It is simple—if you do not say a few words beforehand, what follows is 'boasting,' which is 'revealing heavenly secrets,' and then little ghosts can trouble you." (From a radio program; before sharing testimony publicly, pray to the Bodhisattva first. Wenda20150628B 43:15) At the same time, accumulate more merits and virtues: persist in life liberation, reading Buddhism in Plain Terms, and helping others. Only by eliminating our own karmic obstacles can our children improve more, and only then do we have merits and virtues to save them when they are unwell.

Now, with my son healthily attending school, I can recite Buddhist scriptures peacefully every day, and am filled with Dharma joy. The Guan Yin Citta Dharma Door saved my son and my family.

I hope to cultivate myself well and have the ability to save more children like my son. In this Age of Dharma Decline, disasters are increasing. I hope more people learn Buddhism and recite mantras and sutras

to eliminate calamities and ensure safety, and fewer people suffer from mental illnesses in the world.

Sharing by: S177

Case 2: I Once Suffered from BD and Mild Parapsychoarchia (schizophrenia). I Am Deeply Grateful to the Bodhisattva for Saving Me from the Brink of Complete Collapse

I entered the Buddhist path at the end of 2019. If I had not started practicing Buddhism back then, I would very likely be in a psychiatric hospital now. I feel truly fortunate to have had the opportunity and good fortune to join the Guan Yin Citta Dharma Door.

In 2014, while I was pregnant, the early signs of BD began to appear. I frequently lost my temper, constantly complained about my husband, disliked this and was annoyed by that. After giving birth, the situation worsened. Every phone call with my husband, who was working abroad, would turn into an hour-long tirade against him, which planted the seeds for our later separation.

While recovering at my parents' home after childbirth, I had unresolved karmic conflicts with my mother, often arguing with my parents. I felt my mother-in-law treated me poorly. She ignored me completely after the birth and even tried to sow discord between my husband and me. I hated her with gritted teeth. Basically, I could not get along peacefully with anyone. If someone criticized me even slightly, I would fly into a rage, to the point of banging my head against the wall.

I was constantly worried about having a terminal illness. I went to the hospital for check-ups five days a week. The doctors told me I was fine, but I did not believe them and insisted they order imaging tests—only results from machines could convince me.

On my mother's advice, I went to a hospital, where I was diagnosed with moderate to severe BD. The doctor prescribed anti-anxiety medication, and thus began my five-year struggle with the condition.

Over those five years, the illness fluctuated in severity. When mild, I simply felt low, irritable, and short-tempered. When severe, I suffered daily chest tightness and insomnia. At its worst, my hands shook, and

my heart raced. Due to prolonged emotional turmoil and liver *qi* stagnation. I developed breast hyperplasia, hepatic hemangioma, asthma, and other conditions. Still, I managed to continue working and living somehow.

Then, in 2018, my business venture failed. In 2019, my marital relationship deteriorated further. My karmic obstacles fully erupted. I became extremely paranoid, constantly checking on my husband. If he missed even one call, I would bombard him with 20-30 calls, even threatening to contact his boss or colleagues to track his whereabouts. It was as if I could not rest until I found some “evidence.” I tormented him to the point of despair.

At the same time, my mind was filled with perverse sexual thoughts. I even started looking at obscene images and videos. Even my cousin said I had become perverted. Thinking back on that version of myself now, I want to slap myself.

As my relationship with my husband grew increasingly strained, he no longer obeyed me as he once had (previously, he followed my every word). My anxiety intensified. I could not sleep at night, sometimes managing only two hours at most, yet feeling hyperactive. I constantly feared that, at my age, with no career and facing divorce, my life was over.

In desperation, I tried to save myself. I spent nearly half a year's salary on psychological counseling, but it yielded few results. Later, on a friend's recommendation, I turned to metaphysics, hoping to change my situation through those methods. Through studying it, I learned to read my own *Ba Zi*, which confirmed that divorce was in my fate—consistent with what several fortune-tellers had previously told me. This made me even more anxious, leading me to rely on external forces. I spent large sums on Feng Shui items and set up arrays myself, moving furniture multiple times a day, even in the middle of the night.

Even more extreme, I would consult divination before going to the hospital to decide which direction, south, east, north, or west, to choose. But none of these efforts achieved the desired effect. Instead, my BD worsened, with frequent auditory hallucinations, intensified insomnia and hyperactivity, alternating

mania and depression, growing hatred, and bizarre behavior.

At work, it was even worse. My job required intense concentration and mental effort, but my mind simply would not function. I could not understand what the clients were saying. My memory severely declined. I could not even follow the plot of TV dramas; nothing could enter my brain. I was lost in my own delusions. Almost every day, I would cry in the bathroom for half an hour. The company's senior leader specially spoke to me, repeatedly urging me not to do anything rash or foolish, assuring me that the company would help.

I lived in unbearable suffering every day, my heart in constant torment. Then one day, a friend who had also studied metaphysics asked me to accompany her to a life liberation ceremony. Miraculously, though I had no intention of participating, after entering the temple, bowing to the Buddha, and tearfully pleading for the Bodhisattva to save me, I agreed to join the life liberation.

Although I did not know at the time to report my name when praying, the Bodhisattva still heard my plea. During the life liberation, I met fellow practitioners from Guan Yin Citta Dharma Door and obtained contact information for two senior fellow practitioners.

They guided me on how to recite mantras and sutras and perform daily recitations. To my joy, after about ten days of recitation, I was able to sleep without medication, from two hours a night to five hours. This greatly boosted my confidence in practicing Buddhism.

By listening to Master Lu's recordings and reading His discourses, I understood that my condition was due to karmic obstacles and spiritual possession. I resolutely began reciting Little Houses to eliminate karma and repay debts. As I recited more and more, my condition improved steadily. I am deeply grateful for this wonderful Dharma Door and for my karmic creditors giving me the opportunity to repay my debts.

During the process, various dreams and signs were verified one by one, further proving its efficacy. I remember that when I first started reciting Little Houses, before sleeping, I prayed to Guan Yin Bodhisattva to know how many Little Houses I needed to recite to

resolve my current issues. That night, I dreamed that I owed a karmic debt in a past relationship and needed to ascend an aborted child. This explained my perverse sexual thoughts toward women.

Filled with remorse and repentance for my grave mistakes, I resolved to recite diligently to eliminate karma. After reciting a total of 400–500 Little Houses for my karmic creditors and the aborted child (which matched my dream indications), profound changes occurred in my mind and emotions:

1. My memory and logical thinking greatly improved. I, as a liberal arts female graduate, could outperform many overseas-educated male engineering graduates from top universities;
2. My emotions stabilized. I could empathize with others, successfully resolving a client complaint;
3. My sleep improved dramatically. I could fall asleep quickly and wake naturally.

Now, having practiced mind cultivation and Buddhism for nearly six years, I deeply know that it was the Dharma and the Bodhisattva who saved me, bringing me back from near madness to rationality. My transformation has also influenced my family and friends. The year before last, a friend called me proactively because of her child's issues, asking for recitation guidance. She greatly affirmed my practice, saying, "I called you precisely because I saw your transformation." My husband also said, "You are much better now."

Changing one's character changes one's destiny; changing one's cognition changes one's life. Yet we all follow the script of our own lives. Those who do not study Buddhism or cultivate the mind are pulled along by karmic forces. Habitual tendencies from past lives continue to drag us, and karmic obstacles lurk like sharks. Only through diligent effort can we change our destiny. I am grateful to Shakyamuni Buddha, grateful to Namo Guan Yin Bodhisattva, and grateful to our compassionate Master.

Shared by: X178

Case 3: Blessed by the Power of the Buddha, My Son with BD Has Returned to the Right Path in Life

In 2006, my son confessed to us that he had fallen into drug addiction. The news struck me like a bolt from the blue, leaving me completely stunned. At that time, I had been practicing other Dharma Doors for 3-5 years, but I was not practicing well. I did not understand karma and retribution, and I did nothing but complain. Over the next 6-7 years, year after year, my son failed to break his bad habit.

Several years later, my son's illness became especially severe. Around 2009–2010, when he had no money to buy drugs, he would buy alcohol instead. In this way, he unexpectedly managed to gradually quit drugs.

However, the aftereffects of drug use remained and caused him to develop BD. He disliked being around crowds. Whenever his condition flared up, he would hit people, and everyone in the family was beaten at some point. My husband suffered the worst—three of his ribs were once broken. My husband was truly terrified. Our son is 1.78 meters tall, and we could not restrain him. Whenever something happened, the only thing we could do was call the police to send him to a psychiatric hospital. But that place was really not fit for human beings. When my son caused disturbances, he would be tied up and injected until he calmed down. This approach did not truly help him, nor did it solve the problem at its root. I was utterly exhausted and heartbroken.

My son was also extremely dissatisfied with us and even harboured hatred. He insisted that he was not ill and blamed us for sending him to a psychiatric hospital.

After drinking, he would stay awake all night, shouting, "Why did you send me to a mental hospital?! Why?!" Even the neighbours could hear him. At the time, I could not understand him at all and ended up yelling back at him, blaming him for not striving to improve himself. The more I scolded him, the more manic he became. Thinking back now, I feel deeply ashamed and terribly sorry toward my son.

Our house is large and spacious. My husband does business outside and is often away, returning home only occasionally. My daughter is busy with work and rarely comes home. In such a big house, it was usually just my son and me. When things did not go well for him outside, he would create all kinds of trouble

—hitting people and smashing things. At home, he would even run up and down the stairs holding a knife. I stayed in my room, panicked and frightened. Over the years, I became physically and mentally drained and was eventually diagnosed with depression myself, relying on medication prescribed by doctors for relief.

It was not until 2013 that I was fortunate enough to encounter the auspicious Guan Yin Citta Dharma Door and began practicing it. I have now been practicing for more than ten years. However, during that time, my spiritual state was still low, and I could not truly understand my son. Throughout those years, I continuously recited Little Houses and released lives on his behalf. But I did everything “according to conditions,” without wisdom. I did not understand the importance of making vows to the Bodhisattvas before reciting Little Houses. I simply recited and released lives whenever circumstances allowed.

At the beginning, I could barely recite Buddhist scriptures. My mouth was dry, with no saliva at all. It was truly very uncomfortable. But I always firmly believed that the Buddhas and Bodhisattvas would protect us. With this unwavering faith, I persisted in reciting Buddhist scriptures for my son.

On February 18, 2023, I made a vow to release 10,000 fish on behalf of my son (and I am still fulfilling this vow). Around April or May, when his condition was very serious, I made another vow to Guan Yin Bodhisattva to recite 1,000 Little Houses for his karmic creditors. I have completed about 500 of them so far.

Every day, I recite the *Eighty-Eight Buddhas Great Repentance* three times for my son, and three times for myself as well. I have persisted in doing this for 8-9 years. Gradually, my son’s condition improved.

Before the Lunar New Year of 2023, my son relapsed again, very severely. He cursed and beat people every day and left me covered in bruises. Fortunately, because I practice Buddhism, I was protected by Dharma Protectors. My husband, however, was not as fortunate. He frequently suffered fractures or was covered in injuries.

My son also has obsessive-compulsive disorder. When he is unwell, we must obey him completely:

if he tells us to sit, we must sit; if he tells us to stand, we must stand; if he forbids eating, we cannot eat; if he forbids sleeping, we cannot sleep. He would hurl the most vicious insults imaginable. When manic, he even committed grave verbal karma by being disrespectful to the Bodhisattvas, which caused me tremendous pain.

On New Year’s Day in 2024, his condition was particularly serious, as it almost always is around the year’s end. Master Lu once taught that the year’s end affects everyone. It is a time of karmic settlement (Wenda20120422A 49:39). This time, my son again showed grave disrespect toward the Buddhist altar and even grabbed my husband by the throat, nearly strangling him to death. The situation was extremely critical and terrifying—my husband nearly lost his life.

All my family members gave up hope. In a moment of despair, I left home and walked toward the seaside, feeling so depressed that I wanted to jump into the sea and end my life. As I walked and cried, I suddenly remembered Master’s teaching: suicide is extremely selfish and does not consider the feelings of one’s family. Only the physical body dies, while the soul cannot be liberated, and such a death would certainly lead to Hell. Realizing this, I turned my thoughts around and went back home. It was Master Lu who saved me.

I shared my son’s situation with a fellow Buddhist practitioner I knew. Very quickly, more than a dozen fellow practitioners extended their helping hands. Some helped with life release, others donated recited Little Houses to me. Their compassionate, selfless help deeply moved me. So many fellow practitioners, strangers to me, offered help without hesitation. It was truly heaven- and earth-moving. Gratitude to Guan Yin Bodhisattva! Gratitude to Master Lu for guiding so many compassionate “Bodhisattvas among humans”!

The Guan Yin Citta Dharma Door is truly miraculous. About half a month later, one day, my son suddenly said to me, “Mom, I want to recite Buddhist scriptures. I want to practice your Dharma Door.” My goodness! He had previously committed verbal karma, and now, hearing him say this, I knew he had finally returned to normal. My son was back! My son was saved!

My son is actually inherently kind. When he is not ill, he is very well-behaved and compassionate. He cares for elderly people whom he has never met before and buys them hot meals.

A few days later, he said he wanted to look for a job. Later, he really did find a job he was satisfied with and went out to work. Nearly twenty years had passed, and this was the first time he showed real motivation in life.

One day, while delivering food on an electric scooter, he got into an accident because he did not follow traffic rules and collided with a car in front of him. Thankfully, he was unharmed except for some scrapes, but the scooter was damaged. Because of this accident, his employer dismissed him. What my son said afterward deeply moved me. He said, "It is okay, Mom, don't worry. I am fine, just a scrape on my leg. They helped me avert a disaster."

I was astonished by how calm and composed he was. In the past, he would have argued fiercely over even the smallest issue, made a scene, and smashed things. I said, "Son, you have truly awakened. Studying Buddhism has not been in vain." I felt that Guan Yin Bodhisattva had saved my son again.

Now, my son has found a new job and has been working for nearly two months. He is in excellent condition—happy every day, motivated, and even started learning English on his own, aspiring to compete for a store manager position. He is like a completely different person from before. Gratitude to the Bodhisattvas for their blessings!

Now, I persist in studying *Buddhism in Plain Terms*. I have come to realize that in the past, I lacked compassion toward my son and only blamed him. After practicing Buddhism, I understand that his illness was due to karmic creditors. Our family made heavy killing karma. My own killing karma is severe. My mother worked in a restaurant, and from a young age, I helped with cooking and was taught to kill fish, chickens, and ducks. With such heavy killing karma, how could retribution not come? Karma and cause-and-effect are never mistaken. The Dharma is true and real.

The Buddha Dharma is boundless. It has changed the destiny of my family and me. Gratitude to the Bodhisattvas for their blessings and protection, for saving my son! Gratitude to the compassionate fellow practitioners who helped my son return to the right path in life.

Guan Yin Bodhisattva is truly compassionate. We must believe wholeheartedly. I am truly grateful to the Bodhisattva for saving my son, not only saving his life, but also his wisdom-life, allowing him to be reborn anew. The Buddha Dharma is true and unfailing—whoever practices benefits; the earlier one practices, the earlier one benefits.

Sharing by: S179

Discussion

Case 1 describes a young student with BD characterized by severe mood instability and functional impairment. Despite various conventional medical treatments, symptoms persisted and significantly affected daily life. After adopting the Five Golden Buddhist Practices, particularly focused scripture recitation and offering a substantial number of Little Houses to karmic creditors, gradual stabilization of mood was observed. Over time, emotional extremes lessened, daily functioning improved, and he showed increased mental clarity, suggesting that his mother's sustained spiritual practice played a key role in his symptom relief.

Case 2 involves an individual with BD accompanied by recurrent depressive episodes. Medical interventions alone yielded limited improvement. Through consistent daily practice, repentance, and the accumulation of merits and virtues via good deeds, she experienced a noticeable reduction in depressive symptoms and intrusive thoughts. Emotional resilience improved, and periods of stability became longer and more frequent. This case highlights the potential role of repentance, repaying karmic debts, and performing merits and virtues in addressing deep-rooted karmic factors associated with BD.

Case 3 focuses on a patient with BD and prominent cognitive and behavioral disturbances. Following the structured guidance of Master Lu, including an emphasis on offering a large number of Little Houses to her son's karmic creditors, his mental state progressively

improved. Family members reported better self-control, clearer thinking, and enhanced interpersonal interactions. This case illustrates how addressing karmic debts through sustained spiritual effort may contribute not only to mood stabilization but also to improvements in cognitive and social functioning.

All three cases revealed identifiable sources of karmic causation. In Case 1, the karma originated from the mother's abortion and was retributed to her son. In Case 2, the karma stemmed from the individual's own abortion as well as unresolved emotional debts, which retributed to her herself. In Case 3, the karma arose from the killing committed by the mother and grandmother and was retributed to the son. In Cases 1 and 3, the mothers undertook spiritual practices to help their sons eliminate the karmic debts and guide the attached spirits toward ascension, whereas in Case 2, the individual addressed her own karma through personal practice. Although the process was challenging, all three cases ultimately achieved positive outcomes. These experiences underscore the serious consequences of committing killing karma, including abortion, and demonstrate that once such karma is created, its resolution can be extremely difficult. Without encountering Buddhism, they might have remained in prolonged suffering.

The success of these three cases, without exception, has confirmed that the spiritual entities from the spirit world seen by Master Lu in patients' totem readings objectively exist and are real beyond doubt (Q&A 1, 2). As long as one follows Master Lu's teachings to ascend these spirits and eliminate karmic obstacles, even complicated illnesses that leave doctors helpless, such as BD, can be cured. These three cases are all typical examples of the brain being controlled by spirits, with the patients losing their sense of self and being manipulated at will. During the onset of the illness, their self-control dropped to zero. In Case 1, the patient was unable to calm down and study properly; in Case 2, the patient uncontrollably monitored her husband; in Case 3, the patient assaulted his parents. Once the spirits were ascended, they returned to their true nature and became positive, kind people.

"Buddhism acknowledges destiny in order to change destiny." These 3 cases are irrefutable evidence of this Buddhist teaching of Master Lu.

Although there are laws in the human world that prohibit various forms of discrimination, such discrimination still occurs occasionally in reality. This is all due to a lack of understanding of Buddhism. A person who is a man in this life may have been a woman in a previous life (Q&A 1); a fish in a previous life may be a human being in this life [30]. Therefore, if we understand that people have past and present lives, and that in each rebirth one may appear in any of the Six Realms, would we still look down on others?

This paper highlights the limitations of the current scientific understanding and treatment of BD, particularly with regard to its underlying mechanisms and long-term cognitive outcomes. Although mainstream research attributes BD to complex interactions among genetic predisposition, environmental stressors, and early-life experiences, the precise pathophysiological processes, especially those contributing to persistent cognitive impairment and extreme fluctuations between emotional poles, remain inadequately explained. Moreover, existing pharmacological treatments primarily target mood stabilization and symptom control, often with limited efficacy in restoring cognitive function and, in some cases, with adverse cognitive effects [27]. These gaps underscore the need for complementary perspectives that address aspects of BD not fully captured by biomedical models.

The Dharma-based framework presented offers an alternative explanatory paradigm, interpreting BD as a spirit illness resulting from karmic debts. Within this system, treatment focuses on addressing root causes rather than surface symptoms, using structured spiritual practices such as Buddhist scripture recitation, offering Little Houses, repentance, and the accumulation of merits and virtues. The case-based teachings suggest that sustained practice may lead to meaningful improvements, providing a coherent internal logic for symptom alleviation and recovery. While this perspective differs fundamentally from scientific approaches, it may serve as a valuable complementary model for individuals seeking holistic or faith-based support. Future interdisciplinary dialogue and systematic observation could help clarify how such spiritual practices might intersect with psychological resilience, emotional regulation, and overall well-being in individuals with BD.

Conclusion

This study integrates scientific perspectives and Dharma-based teachings to explore the mechanisms and potential solutions for BD. While conventional research recognizes BD as a complex condition influenced by genetic and environmental factors, significant gaps remain in explaining its underlying mechanisms, particularly regarding extreme emotional fluctuations and cognitive impairment, as well as in achieving sustained therapeutic outcomes. The case analyses presented in this report demonstrate that, from a Dharma perspective, BD may be understood as a spirit illness rooted in unresolved karmic debts.

The observed improvements across the three cases suggest that the Five Golden Buddhist Practices, especially making vows, Buddhist scripture recitation, offering Little Houses to repay karmic creditors, repenting of wrongdoings and refraining from doing them, performing merits and virtues, life liberation, and studying *Buddhism in Plain Terms* may provide a systematic and holistic approach to addressing the root causes of the illness rather than merely managing symptoms.

Although these findings do not replace medical treatment, they highlight the potential value of complementary spiritual practices in supporting emotional stability, cognitive clarity, and overall well-being. Future research incorporating longitudinal observation and interdisciplinary dialogue may further clarify how such faith-based approaches can coexist with and enrich conventional therapeutic models for BD.

Acknowledgments

Dharma practitioner Shangen assisted in the manuscript preparation process. His work is greatly appreciated.

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

Conflict of Interest

No.

Financial Support

None.

Ethical Statement

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

Statement by Translator and Writer

The 2 Q&As and 3 case presentations 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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