

# Severe Depression: Etiology, Recovery, and Prevention

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DOI: <https://doi.org/10.36348/sjls.2024.v09i11.004>

| Received: 28.09.2024 | Accepted: 04.11.2024 | Published: 07.11.2024

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## Abstract

Depression is a growing global challenge, posing a major threat to human well-being and the future of society. Despite centuries of scientific efforts, the disease remains incurable, with incidence rates steadily rising. While genetic and environmental factors may contribute to its development, they do not address the root cause. Dharma Master Jun Hong Lu, through the Guan Yin Citta Dharma Door, offers a novel Dharma approach to treating depression. His teachings reveal that the underlying cause of depression is spiritual occupation, and once these spirits are elevated through Dharma practices, patients recover naturally. Unlike conventional treatments that manage symptoms, this approach offers a holistic solution by resolving karmic entanglements and restoring emotional balance through the Golden Buddhist Practices. This study offers a novel approach to treating depressive conditions and brings hope to patients and their families.

**Keywords:** Depression, Mental Health, Treatment, Dharma, Spiritual.

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## INTRODUCTION

Depression is a multifactorial mental health disorder marked by persistent sadness, reduced interest in daily activities, and cognitive impairments such as difficulty concentrating and decision-making. Affecting about 5% of adults worldwide [1], untreated depression can lead to severe outcomes, including suicide, substance abuse, and chronic conditions like cardiovascular disease. Approximately 90% of individuals who die by suicide have a diagnosable mood disorder [2].

External factors, such as social determinants, play a significant role in depression risk. Chronic stress, social isolation, and adverse life events, including bereavement or job loss, are known triggers. Individuals with limited social support or those exposed to prolonged stressors are at heightened risk of developing depression [3].

While depression may not be "curable" in the same sense as some physical diseases, it is treatable [4]. Pharmacogenetic screening has shown promise in tailoring antidepressant treatment for major depressive disorder (MDD), leading to improved response and remission rates for some patients [5]. While some individuals achieve full remission and may not experience recurrence, others, especially those with

chronic or recurrent depression, face a higher likelihood of relapse, particularly if enduring chronic stressors [3].

Treatment strategies for depression include antidepressant medications [6], psychotherapy [7], and exercise [8], which together can help individuals manage their symptoms. For some, depression becomes a chronic condition, necessitating long-term management [3]. Depression's complexity stems from biological, psychological, and social factors, necessitating comprehensive treatments that combine pharmacological interventions, psychotherapy, and lifestyle adjustments [9].

Globally, MDD affects over 264 million people, placing significant financial burdens on healthcare systems and individuals. In urban China, for example, depression intensifies the strain on healthcare resources, underscoring the need for stronger mental health support at primary and secondary care levels. Effective interventions are crucial not only for treating depression but also for reducing healthcare costs associated with its progression and recurrence [11]. In 2019, an estimated 19.8 million adults in the USA were affected by MDD, with a societal economic burden of \$333.7 billion, or \$16,854 per adult [12].

Exploring novel perspectives can reveal new treatment possibilities. For example, a case report documented the complete recovery of a teenager from MDD [13]. Similarly, a recent case showed recovery from multiple illnesses, including depression, was achieved through alternative practices [14]. This article will further present cases of severe depression recovery through Dharma practice, investigate potential mechanisms underlying depression, and outline preventive approaches.

### Etiology

One key biological factor in depression is neurotransmitter imbalance, particularly involving serotonin, norepinephrine, and dopamine [15]. These neurotransmitters are essential for mood regulation, and alterations in their levels are linked to the onset and persistence of depressive symptoms. For instance, selective serotonin reuptake inhibitors (SSRIs), a widely used class of antidepressants, alleviate symptoms by increasing serotonin availability in the brain [3, 16].

Genetics also play a significant role in depression risk, with heritability estimates indicating that genetic factors account for approximately 30-50% of the overall risk [17]. However, recent research shows that environmental stressors can influence gene expression through processes like DNA methylation and histone acetylation, underscoring the complex gene-environment interactions that contribute to depression [16].

Psychological factors, including negative thought patterns, low self-esteem, and unresolved trauma, are also critical contributors. Cognitive-behavioral therapy (CBT), which addresses these patterns, is a frequently used treatment with documented effectiveness for many individuals [3].

Despite these contributing factors, direct evidence linking any one factor to a universal cause of depression remains inconclusive, making a definitive cure challenging to establish without clear etiological identification.

From a Dharma perspective, severe depression or MDD, is attributed to spirits occupying the individual's body and influencing their mind [16]. This spiritual influence is believed to lead to symptoms like suicidal ideation, among others.

The following Dharma dialogues feature Master Jun Hong Lu addressing caller inquiries and questions, offering insight into what He identifies as the spiritual causes of depression. Through these Dharma Q&As, one can explore alternative perspectives on the origins of depressive symptoms.

### Q&A 1. A female Suffering from Depression due to Deceased Mother-in-Law Attached and Need to Resolve Karmic Knots to recover [18]

**Asker:** Grateful to Master Jun Hong Lu. I will bear my own karmic debts. I was born in 1974, the Year of the Tiger. I would like to ask about my depression.

**Master:** It has gotten a bit better now. A few years ago, it was particularly severe.

**Asker:** Yes, that's right.

**Master:** Your depression is mainly related to your emotional issues.

**Asker:** Yes, exactly.

**Master:** Besides depression, you also have problems with your cervical spine, lower back, and digestive system.

**Asker:** Yes, that's true.

**Master:** From what I can see, there are no major issues with you. The root of your illness is due to the presence of the spirit of the elderly woman. She is attached to you.

**Asker:** Yes.

**Master:** You know there is a deceased elderly woman. I don't know whether she's your mother-in-law or your own mother, understand?

**Asker:** I understand.

**Master:** She has visited you. At night, she even walks on the roof of your house, so you often hear some noises.

**Asker:** Is this elderly woman my mother-in-law?

**Master:** Let me describe her to you, alright? Has your mother-in-law passed away? Is she still alive?

**Asker:** She has passed away.

**Master:** Let me check what she looks like. Her face is somewhat round, and her hair is graying and combed back. She visits you often. You need to sincerely repent. When you were young and married, you didn't handle the relationship with your mother-in-law well, so she held onto this grudge. You need to recite more of the *Mantra to Untie Karmic Knots*, and she will gradually let go. You should offer her 430 Little Houses. How about that?

**Asker:** Sure. What about life liberation?

**Master:** Release 3,000 fish.

**Asker:** Alright.

### Q&A 2. Depression Caused by Harm to Women in Past Life, Leading to Heavy Karmic Debt [19]

**Caller:** Hello, Master! I was born in 1982, the Year of the Dog, and I have depression. I have been practicing Guan Yin Citta Dharma Door for almost 6 years.

**Master:** The spirit is still attached to you.

**Caller:** Is it because I haven't recited the Little Houses well?

**Master:** No, it's because you have too much karmic debt from your past life. You owe emotional debts, do you know that?

**Caller:** Yes, I know. Sometimes, when I wake up from a dream, I find myself doing those (sex) things, but I can't see anyone.

**Master:** Now you understand? I was about to say it — he often engages in such activities with your body.

**Caller:** No wonder! I've been wondering why I'm always afraid to meet people, and why I feel like a thief when I see others.

**Master:** Exactly.

**Caller:** I'm in so much pain, I can't live a normal life.

**Master:** Because he's attached to you, you can't live a normal life. You need to recite the *Great Compassion Mantra* and the *Heart Sutra* every day and keep Guan Yin Bodhisattva in your heart.

**Caller:** Okay. Is the quality of my daily recitations good?

**Master:** Your morning recitations are pretty good, but in the afternoon, they're a bit messy.

**Caller:** Should I recite in the park for better quality, or is it better at home?

**Master:** At home.

**Caller:** But sometimes at home, I feel restless, like I can't sit still. What should I do?

**Master:** It's okay. If that happens, just light incense while reciting; that will help.

**Caller:** So, I should light incense every day while reciting, right?

**Master:** Yes, recite that way. You should know by now — in your past life, you harmed women, and in this life, you became a woman and are being harmed in return.

**Caller:** I was a man in my past life, right?

**Master:** Yes, can't you see that? You're very proactive when interacting with men, buying things for them and being quite generous.

**Caller:** I feel like I'm very stingy and frugal, always reluctant to spend anything.

**Master:** You're stingy and frugal with yourself and with women, but you act generous with men. Stingy? You need to repent sincerely.

**Caller:** Okay.

**Master:** Think about it — were you stingy in school? You weren't stingy when buying things for male classmates, were you? You're stingy with yourself and with female classmates. In your past life, you didn't control your emotions well, so in this life... you were given some good looks, but financially, you aren't blessed, and you feel like you have no place in society.

**Caller:** Yes, I feel useless, like I can't accomplish anything in this life.

**Master:** Now that you're practicing Buddhism, don't be afraid anymore.

**Caller:** I don't dare to go out to transform others; I'm afraid to interact with people.

**Master:** If you hadn't started practicing Guan Yin Citta Dharma Door, you would have...

**Caller:** I would have died.

**Master:** Yes, you would've had an accident and died.

**Caller:** I would've died long ago; I know it's you who saved me.

**Master:** Then you need to have confidence. People with depression like you must summon the courage to recite the *Great Compassion Mantra* every day and tell Guan Yin Bodhisattva: "Guan Yin Bodhisattva, please protect me, support me, and I will have confidence." Talk to Her like you're talking to your mother.

**Caller:** Sometimes, when I look at the Bodhisattva, I think of all kinds of random things, and I feel very distressed. I worry about creating negative karma by thinking bad things.

**Master:** That's not your true nature. Your true nature is your Buddha nature. These thoughts are already being controlled by the spirit. Your emotions are out of control because you are under the spirit's influence and need to repay your debts. How many Little Houses have you offered to your karmic creditors in total?

**Caller:** I think I've recited over 3,000 Little Houses. I've also vowed to recite another 3,000, with about 2,800 left.

**Master:** He (spirit) is treating you much better than before. In the past, he tormented you mentally.

**Caller:** Yes, it's much better than before.

**Master:** You've improved a lot, so you need to keep going.

**Caller:** Okay.

**Master:** Persevere, and there will be no problem. From what I see, you owe a lot from your past life. That's why a woman must never make such mistakes.

**Caller:** Master, I'm not doing well this year; my health is poor.

**Master:** I know. You aren't good with money. Despite being so frugal, you can't seem to hold onto money.

**Caller:** Is it because I'm too stingy?

**Master:** No, it's from your past life. You aren't allowed to have wealth. I see that your eyes are quite pretty, and your eyebrows are well-spaced. Your forehead is bright.

**Caller:** Yes.

**Master:** You're not unattractive; you've just been tormented by spirits until today.

**Caller:** Yes.

**Master:** You need to work hard to escape this sea of suffering.

**Caller:** I've made mistakes. I will strive to be a good person and have vowed never to engage in such (sex) relationships again. I want to practice diligently and stop suffering.

**Master:** Work hard on yourself.

### Q&A 3. Spiritual Causes of Depression and Autism [20]

**Caller:** Hello, Master! I will bear my own karmic debts. My daughter was born in 1998, the year of the Tiger. She has stomach pain and her body often aches. Could you please check if there is a spirit on her?

**Master:** She does have a spirit on her, and she doesn't sleep well at night.

**Caller:** Yes, yes, that's true.

**Master:** Her joints aren't in good condition either.

**Caller:** Yes.

**Master:** She has depression and a touch of autism.

**Caller:** Yes, yes.

**Master:** The spirit that comes to her every night, which makes her very scared. She closes her door and avoids meeting people.

**Caller:** Yes, she holds tightly onto my hand.

**Master:** She holds your hand because this spirit is in her room, and it grabs her, making her very afraid.

**Caller:** I understand.

**Master:** That's why she doesn't dare to meet people. For a child like this, you need to urgently recite Little Houses for her spirit; otherwise, the spirit will continue to disturb her.

**Caller:** Master, I have been reciting Little Houses.

**Master:** How many? It's like saying to me, 'Master, I've been eating.' But you can't just stop eating, can you? Even after eating today, you'll still need to eat tomorrow.

**Caller:** I've already recited 300 Little Houses.

**Master:** For children with autism like her, you need at least 800 Little Houses.

**Caller:** This is my first time getting through to you for a totem reading, and I've already completed the 300 Little Houses.

**Master:** Finishing 300 Little Houses is just the first step; you'll need to keep reciting more.

**Caller:** I've vowed to recite 900 more and have already completed that too.

**Master:** You know, in severe cases, some people have recited 6,000 Little Houses, and only then did their child recover.

**Caller:** I just vowed to Guan Yin Bodhisattva to recite 108 more, and I'm currently working on those.

**Master:** Spirits move around, so you have to keep reciting. Don't talk too much; just focus on reciting and releasing captive animals. Remember, when I tell you how many Little Houses to recite, it's not about completing a task. You must keep going until your daughter recovers. If she's not well, you must continue reciting. Do you understand?

**Caller:** I understand.

**Master:** It's not about "I've recited 300 or 500." It's like eating – if you've had three bowls of rice and you're still not full, what do you do? Keep eating!

**Caller:** How many more should I recite?

**Master:** I just told you, how many did I say earlier?

**Caller:** So far, we've recited a total of 1,200.

**Master:** Keep reciting, continue until she gets better. Is your whole family vegetarian now?

**Caller:** My wife and I have already vowed to go vegetarian.

**Master:** Why isn't your daughter vegetarian? Why don't you make her vegetarian? If you don't let her eat meat, she'll naturally eat vegetarian. Why are you still harming her like this? The more meat she eats, the more spirits will come to her. Let me give you a simple example: when someone eats meat every day, their body will emit the smell of animals. A person who eats vegetarian food smells clean, even their sweat smells clean. The more meat you eat, the more spirits will come. Do you understand now?

**Caller:** I understand.

**Master:** Also, have you engaged in killing karma?

**Caller:** No.

**Master:** Did you in the past? Be honest!

**Caller:** Yes.

**Master:** Do you know why I'm asking you this? When you recite 300 Little Houses but have killing karma and still eat meat, the effect of your 300 Little Houses is only

equivalent to someone else reciting 100 or 50. Do you understand?

**Caller:** I understand.

**Master:** You thought reciting 300 Little Houses was a great achievement? Improve the quality of your recitations. Let me ask you this: if you recite 300 Little Houses, how many would I need to recite?

**Caller:** Three.

**Master:** I only need three? You see, he's quite smart, isn't he? Anyway, I'm telling you, recite in batches of 60 Little Houses at a time, and after five or six batches, she should get better. Okay? And no more killing karma. Let her make a vow to go vegetarian, and she'll recover soon. Don't worry. You may not know this, but when a child develops depression, it's often because a spirit has come to them. You go and tell the doctor, 'Doctor, I can't figure things out right now. Give me an injection and help me understand.' It's impossible. A spiritual illness is simply a spiritual illness.

#### **Q&A 4: Depression Is Related to Harming One's Mind in a past or present Life [21]**

**Caller:** Hello, Master! What is the karmic cause of depression? Is it related to past lives?

**Master:** Depression is generally related to frequent thoughts of harming others in past lives. Think about it — if someone did many bad things in their past life and often harmed others, they would face retribution. This retribution manifests as constant worry. And it's not just about past lives; it happens in this life too. People who constantly harm others behind their backs worry about revenge, and that's what leads to depression. Nowadays, can you find anyone who hasn't schemed behind someone's back or spoken ill of others? That's why depression is so common now. If you harm others, won't you fear being harmed in return? If you've spoken ill of others, won't you worry that others will speak ill of you?

**Caller:** Yes.

**Master:** Constant fear and anxiety lead to depression and worry. When you do something, you're already worried about the outcome. This shows that your merits and virtues are insufficient, which is why things never go smoothly for you. When things don't go well, you start to feel afraid. After taking action, you begin to worry and feel depressed, leading to overthinking and mental turmoil.

**Caller:** Understood.

The scientific community has made extensive efforts to unravel the complexities of the universe, with the study of human diseases being a central focus. In Western medicine, this journey has evolved from early human dissections to cellular and subcellular analyses and now to investigations at the molecular level, such as gene regulation and protein expression. These advancements have greatly expanded our understanding of biology and enhanced our ability to address a range of health-related challenges. Nonetheless, numerous fundamental questions remain unanswered, and the underlying mechanisms of many diseases, including

chronic conditions, are still only partially understood. For instance, what cellular dysfunction underlies depression? Which molecular pathways are involved? What environmental factors play critical roles? Often, scientific responses to these questions remain inconclusive or speculative, suggesting that health and disease may not be fully explained by cellular and molecular factors alone. It has become increasingly evident that, by relying solely on this scientific approach, we may fall short of achieving the profound discoveries needed to fully comprehend and treat complex diseases.

Master Lu's teachings on depression suggest that the foundation of human health may reside not within cells or molecules but within daily actions and behaviors. Engaging in harmful practices, such as killing animals for food or consuming meat, is believed to generate negative karma, while speaking negatively about others cultivates adverse karmic effects through speech. These accumulated karmic debts are thought to contribute to the emergence of disease. In this view, karma acts like gunpowder that, under specific conditions, allows spirits to possess individuals and influence their thoughts and actions. Such spiritual influence may manifest in feelings of despair, suicidal ideation, and deep emotional suffering, clinically presenting as depression.

To investigate the validity of Master Lu's teachings on depression, we selected two primary cases and five supplementary cases, detailed below. This study aims to examine whether Dharma-based approaches can demonstrate effectiveness in alleviating symptoms for individuals with depression.

## RESULTS

Following are 2 cases of MDD, both of which are cured through Dharma practices.

### Case 1. Guan Yin Citta Dharma Door rescued me from melancholic depression

In November 2022, I fell ill, experiencing excruciating headaches and pervasive weakness throughout my body. Hospital examinations yielded normal results, yet the following morning, I awoke to find breathing even more laborious and the palpitations became even more unbearable to endure. Enduring relentless agony and on the brink of collapse, I sought another examination from a familiar doctor, only to find everything still normal. Subsequently, I plunged into a hellish ordeal of suffering; the tightness in my chest persisted, unyielding and unbearable. The suffocating torment was compounded by severe insomnia, rendering day and night indistinguishable. I suffered from frequent urination and a complete loss of appetite, enduring a living hell on earth.

Each day, I entertained thoughts of not waking up the next, wishing to escape the agony. It dawned on me now that the affliction plaguing me was beyond the

reach of conventional medicine; it was a spiritual ailment. Living each day in despair, helplessness, and agony made me want to end my life. Subsequently, new symptoms manifested: tremors, sporadic body convulsions akin to being startled, tingling scalp, limb weakness, ringing in the ears, breathlessness, and terror. The slightest sound would startle me half to death. I dared not stay alone at home during the day, feeling as though there were dozens of spinning tops on my abdomen and waist. I could feel movement within various parts of my body at the slightest touch. At that time, my sole desire was for a swift death, to cease struggling before daybreak, to escape the purgatory I found myself trapped within.

That year, I was 43, and entered my predestined calamity age but I did not understand that the age 369 represented the time of calamity by then [13]. Previously, I had always believed in Buddhism but hadn't delved into any specific Dharma Door practice. I recited Buddhist scriptures casually, with a particular fondness for Guan Yin Bodhisattva, often chanting the *Great Compassion Mantra* and the *Heart Sutra*. It seemed as if Guan Yin Bodhisattva had already arranged things in the background.

One day, in a state between sleep and wakefulness, I saw Master Lu's Dharmakaya smiling at me. Earlier, my aunt had sent me many videos of Master Lu's miraculous power of reading totems and Dharma propagation, which I watched whenever I found the time, deeply drawn to Master Lu's extraordinary aura. How foolish people can be! At that time, I merely watched the videos without any real intention of diligently reciting Buddhist scriptures. People truly don't awaken until they are in pain. Suddenly, I jolted awake, sat up, and consulted my aunt about the situation. She told me that any illness that hospitals couldn't diagnose might be a karmic illness and advised me to recite Little House to repay karmic debts. She also arranged for me to connect with a diligent senior Buddhist practitioner.

The senior Buddhist practitioner shared with me her real-life experience of using Master Lu's Five Golden Buddhist Practices to rescue her son from the brink of death. She patiently guided me on reciting Buddhist scriptures, making vows, releasing captive animals, and repenting of wrongdoings and refraining from doing them. My aunt also arranged for me to connect with local practitioners who could assist in setting up Buddhist altars.

On February 11, 2023, filled with immense gratitude, I established a Buddhist altar and knelt before the Buddha, making a lifelong vow to abstain from meat, refrain from killing, avoid all evils, and diligently practice all virtues. I vowed to recite 49 Little Houses for my aborted child, 49 Little Houses for my karmic creditors, and aiming to complete them within a maximum of 49 days. I also vowed to release 1,200 fish.

Master Lu once enlightened us, "Buddhist practitioners must cleanse the dust from their hearts and use the power of Buddha's compassion to open the gate of Buddhism. So long as you are sincere in cultivating your mind, prayers will be answered [22]."

From that day onward, I embarked on the path of Buddhist practice. Along this journey, my fellow practitioners provided countless assistance, patiently teaching me. Fellow practitioners who helped me set up the Buddhist altar accompanied me in releasing captive animals. Throughout my illness, I vowed and recited 21 Little Houses in batches, along with making corresponding vows for releasing captive animals. Due to my severe depression and impaired memory, I roughly estimated to release no less than 30,000 animals. I continued reciting Little Houses until my recovery reached 80%, completing approximately 600 sheets.

However, due to the heavy karmic obstacles, the initial effects were not immediately apparent. I made a daily vow to abstain from sexual misconduct for life, as I deeply understood that frequent urination was caused by premarital relationships, not in accordance with the Dharma. Gradually, the symptoms of frequent urination disappeared. With extensive recitation of the *Heart Sutra*, my heart returned to normal. What remained were chest tightness, insomnia, and symptoms of vegetative nervousness.

Later, I revisited the hospital for another consultation, and this time, the results finally came out. I was diagnosed with severe melancholic depression, suffering extreme torment in my body and with a mind riddled with wounds. Every day, there were thoughts urging me to commit suicide, and the memory of that pain is still vivid to this day. Reflecting on my past wrongdoings—such as abortion, harsh speech, and sexual misconduct—I realized that each of them constituted serious offenses deserving of hell. However, the Bodhisattva's manipulation of karma involves following the individual causes to manipulate the outcomes. As long as you sincerely repent, diligently recite Buddhist scriptures to repay karmic debts, and strive to cultivate compassion through releasing captive animals, Guan Yin Bodhisattva will surely bless you to recover. I reminded myself that Guan Yin Bodhisattva would definitely save me. Nevertheless, due to the severity of my karmic obstacles, I struggled in the sea of suffering every day. During that period, apart from eating and sleeping (with the aid of sleeping pills), I spent all my free time reciting Little Houses and releasing captive animals whenever possible.

To my fellow practitioners still struggling with illness, please remember: human karmic obstacles are as deep as the sea and as high as mountains. Repaying karmic debts requires perseverance, determination, and a heart filled with gratitude. Persistence is victory. Throughout this process, I have knelt before the Buddhist

altar and shed countless tears, experiencing numerous inner fluctuations. I am grateful for the blessings of Guan Yin Bodhisattva, who has provided me with guidance in times of confusion, like a beacon illuminating my path. I have also had auspicious dreams one after another: dreaming of snow being swept from the door, indicating the elimination of karmic obstacles; picking eggs by the river and fruits from trees, signifying the fruition of wishes; and dreaming of a child passing away, indicating a successful ascension.

With the diligent recitation of Little Houses, along with continuous vows, repentance, and daily reading of *Buddhism in Plain Terms*, the blessings of the Buddha have gradually manifested. I can feel my body improving little by little. Initially, I could only recite one Little House per day, but now I can manage up to five sheets. From being weak and having no appetite at all, I have slowly begun to regain my appetite and strength. These incremental changes have filled me with confidence.

Grateful for the boundless compassion and empathy of fellow practitioners, they kept me from sinking in the sea of suffering. I remember from the day I set up the Buddhist altar on February 11th until my follow-up consultation on June 29th, my physical condition had recovered to 80%. In just over four months, I was able to enjoy a full night's sleep and resume my normal work and daily life. I am grateful to Guan Yin Bodhisattva, the Dharma Protectors, and Master Lu for not abandoning me due to my deep sins but instead granting me the opportunity for repentance and renewal. The Guan Yin Citta Dharma Door is truly miraculous and magnificent. Now, I am delving deeper into studying *Buddhism in Plain Terms*, elevating my level of spirituality, seeking self-awakening and awakening others.

My ladybro practiced a different Dharma Door. Upon witnessing my rapid recovery in such a short time, she has also started practising the Guan Yin Citta Dharma Door and reciting Little Houses.

Gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva and Master Lu for bringing such a profound Guan Yin Citta Dharma Door to humanity, enabling us to resolve all the difficulties and challenges in our lives right now. It guides lost souls, like myself, who have been tormented by illness, to see the path forward. I hope that more sentient beings having an affinity with Buddha can accept Dharma Door through my sharing, pick up the Buddhist scriptures, practice Buddhism, and help themselves as well as others. May they change their destinies, alleviate suffering, and attain happiness.

Dharma practitioner: X50

**Comments:** The Dharma is a form of education [23]. Understanding the Dharma means understanding cause and effect, as the most important foundation of the Dharma is the law of cause and effect. Once you understand cause and effect, you can address the root of the problem and relieve suffering. After practicing Buddhism, this practitioner realized that her frequent urination was caused by pre-marital sexual misconduct. Therefore, she made a vow to refrain from such behavior and repented for the karmic debts created by past misconduct, leading to her recovery. Thus, using the Dharma to treat intractable illnesses is entirely logical. Given that doctors are often unable to cure such illnesses and that they are so widespread, it is imperative that everyone receives an education in the Dharma.

### Case 2. Five Golden Buddhist Practices cured my son's severe depression and anxiety

I have a happy family. When my son was four years old, we finally ended our long-distance relationship and I and my son moved to my husband's city. My son was an outgoing, lively, and cheerful boy from a young age. He quickly adapted to the studies and life here and always performed well academically. With a background in education, I placed great importance on my child's upbringing. Although my husband was busy with work, he was very family-oriented.

In May 2023, our blissful life was abruptly disrupted. When my son was in his second year of middle school, I noticed that he would shout over minor issues and no longer had the stable emotions he used to have. I initially thought it was due to adolescence and the pressure of upcoming exams. I had many heart-to-heart talks with him and offered timely guidance. However, he told me that his grades were plummeting. He cried, saying he couldn't sleep at night and couldn't concentrate in class. Only then did I realize the seriousness of the problem.

The next day, I took him to the hospital. The diagnosis was severe depression and anxiety. I couldn't believe it. I had only read about such illnesses in newspapers and thought they were far from us because my child had always been a positive and sunny boy.

At that time, he was just 13 years old. I knew it was his karmic obstacles manifesting. I quickly found Master Lu's related books and let my son read them. Depression stems from a lack of virtue in previous lives, committing significant wrongdoings, or owing others, leading to karmic creditors coming to collect debts in this life. I comforted him by saying, "Don't worry, Guan Yin Bodhisattva will save you. We will also take the medication prescribed by the doctor."

Here, I deeply repent. I encountered the Guan Yin Citta Dharma Door years ago but never deeply understood it. I naively thought that reciting Little Houses to ascend my miscarried child was enough. I felt

everything was fine at the moment, with an excellent child, a successful career, and a happy family. I was content but didn't consider potential dangers.

Master Lu has taught us that we should practice Buddhism more diligently when everything is good. If we wait until things get bad, it might be too late. I hurriedly prayed to Guan Yin Bodhisattva and vowed:

1. Eat vegetarian meals on the first and fifteenth of each lunar month;
2. Release 10,000 fish;
3. Recite 500 Little Houses for my son's karmic creditors.

I consistently did daily recitations for my son, which included 21 times the *Great Compassion Mantra*, 21 times the *Heart Sutra*, 49 times the *Mantra to Untie Karmic Knots*, and 3 times the *Eighty-Eight Buddhas Great Repentance*.

In June 2023, my son had nightly episodes, sweating profusely from his legs, severe head pain like tearing, and convulsions. After the episodes, he couldn't get out of bed for ten minutes without help. He was weak and in great pain, sometimes losing consciousness. The doctor suggested checking for epilepsy, but the results were negative, and such symptoms were not typical of depression either! One time, during a severe episode, he even choked his father. These episodes usually happened around 11 PM or midnight. Witnessing our child in this state was like living in hell.

When he was lucid, he told me, "Mom, there's a spirit in my body. Please find someone to help me ascend it." I couldn't recite so many Little Houses alone, so I reached out to my husband's aunt, Dharma Practitioner L. She was heartbroken upon hearing our situation and agreed to give us 51 recited Little Houses, urging us to quickly set up a Buddhist altar.

After reciting about 70 Little Houses, he stopped having episodes at night. However, he still couldn't sleep well, often staying awake until one, two, or even three in the morning. In my haste to save my son, I neglected my own karmic creditors, leading to my own lack of energy and carrying his karmic obstacles.

One night, after not sleeping, I felt extremely uncomfortable and filled with negative energy the next morning. I felt so overwhelmed that I wanted to die. Struggling with my rational thoughts, I prayed in front of our small Buddhist altar, explaining my family's situation to Guan Yin Bodhisattva and asking for compassion. I admitted that I was new to the Guan Yin Citta Dharma Door and that my eagerness to save my son had led me to bear his karma. I prayed for Guan Yin Bodhisattva's mercy, saying that if I collapsed and couldn't recite Little Houses, my son would be left without help. I vowed that if my son recovered, I would share my experience and help others. After my prayer, I

felt better. Our great Guan Yin Bodhisattva is truly compassionate!

When Practitioner L burned the 11th Little House for my son's karmic creditor, she had another episode that night. We later found out it was because the quality of the *Amitabha Pure Land Rebirth Mantra* in the Little House was poor. L also repented to Guan Yin Bodhisattva. Here, I remind all practitioners to ensure the quality of our recitations. Do it with the best quality, preferably reciting ourselves.

After this, my son improved month by month. In early August 2023, I set up a large Buddhist altar. Before doing so, I recited 40 Little Houses for the house's karmic creditors, with help from Practitioner L. I am deeply grateful to the Buddhist altar team for their immense help. During this time, my son was still not well, and I understood the karmic creditors were unhappy about us inviting Bodhisattvas home. My son even told me he had an urge to destroy the altar, which was the influence of his karmic creditor.

In late August, I arranged for him to take a break from school. He initially resisted but eventually agreed. In September, he started taking art and math classes weekly and did well. In late October, he had some relapses, but not as severe as in June.

His father was worried. I told him not to worry; it was because we hadn't recited enough Little Houses. I encouraged my son to gradually start doing his own daily recitations. He said he felt too agitated to recite, so I continued to race against time, reading Master Lu's teachings and studying *Buddhism in Plain Terms*, reading at least one chapter daily. I managed to increase the number of Little Houses I recited daily from five to six, then to seven or seven and a half.

Due to his recurring illness, he couldn't continue his math classes and would overeat at night. I knew it was his karmic creditors indulging through him. By the Winter Solstice, his karmic creditors possessed him and tried to speak with me. I didn't dare communicate directly with the spirit. However, the spirit threatened to make my son injure his arms with a utility knife if I did not communicate with it.

I prayed to Guan Yin Bodhisattva, asking for insight into the cause of this karmic entanglement. We later learned that in his past life, my son had harmed the karmic creditor for personal gain. His father also owed debts to the karmic creditor, having taken his gold bars. My son dreamt of these incidents, even knowing the creditor's name and gender. The creditor is male.

That night, the creditor spoke through my son, demanding 1,000 Little Houses. He acknowledged having received the 400 Little Houses I had already recited and noted their good quality. Without them, my

son would have already jumped from a high building to death. He thanked me for helping him ascend but reminded me that the debt was owed by my husband and son. I apologized instead of them and vowed to continue repenting and reciting. The creditor further demanded 50,000 CNY to resolve the matter, warning of dire consequences otherwise. I asked if there was another way to solve the problem, and he said no. My son fell unconscious after the conversation.

We were terrified after learning the truth and filled with anxiety. We knew we couldn't contend with spirit. He could easily harm my son. My son had previously fallen twice inexplicably while cycling. We had no choice but to repent, recite Buddhist scriptures, and release fish. We even consulted fellow practitioners at 2OR Australia Oriental Radio since we had never encountered such a situation before. We ended up spending over 60,000 CNY on clothes and shoes as requested by the creditor.

I feel very ashamed that it was not until December 28th that I made a vow to Guan Yin Bodhisattva to become a lifelong vegetarian. On New Year's Eve, my whole family offered incense together. I made a vow to recite another 500 Little Houses for my son's creditors by September 1st, but I actually finished reciting them by May 27th. Every day, I recited the *Great Compassion Mantra* 21 times, the *Heart Sutra* 49 times, and the *Eighty-Eight Buddhas Great Repentance* 3 times for my son. I also released 1,200 fish for him. The difficult New Year period was finally over by the Lantern Festival. In March 2024, I personally went to the countryside to release life with my fellow practitioners, feeling that doing it myself was more effective.

Later, I saw Master's instructions and realized that what the spirit said didn't count. It was indeed the case. Since the Winter Solstice, the spirit in my child kept asking for expensive items. We spent nearly 100,000 CNY. If we didn't buy them, the child would have headaches and cut himself with a knife. My husband lost patience and wanted to confront the spirit directly, refusing to cooperate with the karmic creditor and buy the expensive items. I stopped him.

Since the twelfth lunar month, my husband also started doing daily recitations and helping to recite Little Houses for our child's karmic creditor. So, the three of us offered incense and repented to Bodhisattva, explaining the whole situation and asking for compassion. The Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva helped us again. Since then, the spirit no longer demanded that we buy things.

When we had recited 971 Little Houses for our child's karmic creditor, he had a restless night and couldn't sleep. At 6:30 in the morning, he came to my room and told me that the spirit was urging him to die and cut his arm. However, he could control himself and

didn't harm himself. We realized that the daily recitations we conducted for him were working.

Since making the vow to become a lifelong vegetarian, Bodhisattva has given me a lot of blessings. I am full of energy every day, and my health is better than before. I sleep at 11:00 PM and get up at 5:30 AM to recite. Sometimes I am able to recite nearly 8 Little Houses a day. In early April, I dreamed of Master Lu in a black suit, and in my mind, He was going to read my Totem. I am grateful for the blessings from my selfless Master.

By the morning of May 28th, all 1,000 Little Houses were completed. I will continue to recite more Little Houses for his karmic creditors and cannot stop abruptly. His sleep has greatly improved and he is no longer in pain. He goes to six guitar lessons each week on his own and goes swimming by himself. Gradually, he even wants to go back to school.

Human form is difficult to obtain, and encountering the Dharma is even more rare. Let us cherish this extraordinary Dharma Door we have encountered in this life. Making vows, reciting Buddhist scriptures, releasing life, and striving to accumulate merits and virtues all depend on our diligence. Our physical life and spiritual well-being rely on the protection of Guan Yin Bodhisattva. I hope every practitioner can pass on our Dharma Door to their children. Don't neglect this important task due to busy work or studies. Learn a little every day, and over time, it will accumulate like a tower built of sand. In this impermanent world, only Guan Yin Bodhisattva is our greatest refuge. We cannot accompany our children for a lifetime, but the Dharma can, and the Bodhisattva can protect them for life, provided that parents guide their children to learn Buddhism.

Throughout this year of blood and tears, I always remembered one of Master Lu's words: No matter how complicated your situation is, keep reciting! This sentence encouraged me to keep moving forward. I am grateful to every fellow practitioner who helped me. I bear my own karma and do not let fellow practitioners bear it. We must cherish time, diligently recite Buddhist scriptures, and race against impermanence.

Dharma practitioner: X51

**Comments:** The essence of relationships between people lies in repaying karmic debts [13]. Once a debt is incurred, even death cannot absolve it—it must be repaid in the next life, with no escape. In a past life, this father and son conspired to harm the other and stole his wealth. In this life, they are repaying the debt through the child's MDD and by purchasing unnecessary luxury goods. Practicing Buddhism allows one to repay these debts through scripture recitation, while those who do not

practice must endure suffering or even death as repayment with their physical body.

People should remain vigilant, even in times of peace and stability. Master Lu has taught that we should practice Buddhism more diligently when things are going well. When the predestined 369 calamity arrives, the Little Houses accumulated through regular practice can be used in emergencies. We never know when our karmic obstacles will surface.

For more cases of healing MDD, please refer to the Supplemental cases S1-S5.

## DISCUSSION

According to the National Institute of Mental Health, depression—also referred to as major depression, MDD, or clinical depression—is a common but serious mood disorder. For a diagnosis of depression, symptoms must persist for at least two weeks and cause significant disruptions in how a person feels, thinks, and manages daily activities, including sleep, eating, and work [24]. MDD is one of the most prevalent psychiatric conditions and a leading cause of disability globally [25].

MDD is recognized as having a complex etiology medically. Many medications used in current clinical treatments have limitations, including delayed onset of action and a high incidence of adverse reactions [26]. Treatment often involves a combination of psychotherapy, medication, and lifestyle changes. However, treatment resistance in some individuals complicates the management of the disorder, underscoring the need for alternative therapeutic strategies [27].

Guan Yin Citta Dharma Door emerged in response to the suffering of sentient beings [13]. In this study, Master Lu provides a clear explanation of the etiology of depression (Q&A 1-4). Following His advice led to the cure of MDD [10, 11] (Case 1, 2; Case S1-S5). Similar to what has been observed in diseases such as Alzheimer's disease (AD), cancer, asthma, genetic disorders, and various other types of rare and intractable diseases, these complex conditions originate from karma and manifest as spirits when triggered by certain factors. It is the influence of these spirits that leads to conditions like AD [28], cancer [29], asthma [30], metabolic diseases [31], and various other types of rare and intractable diseases [13, 14].

To treat these karmic and spiritual diseases, the approach is straightforward: eliminate the karma and ascend the spirits occupying the body. This method has proven successful in treating 20 intractable diseases so far [13] and multiple illnesses [14]. It can be used for self-treatment (Case 1, S2-S4) or by others, such as your mother (Case 2, S1, S5), to treat you, making it a very convenient Dharma Door.

Among the various symptoms of depression, suicidal ideation and behaviors are frequently associated with MDD [32]. This connection is also evident in our study (Case 1; Cases S2-S5). What leads individuals with depression to experience suicidal thoughts? In medical science, these thoughts are often associated with various factors. For instance, in professions like nursing, they are frequently linked to relational issues [33]. Other researchers argue that suicidality is a complex, multifaceted phenomenon involving numerous mechanisms and processes, such as hypothalamic-pituitary-adrenal (HPA) axis dysregulation, genetic predispositions, epigenetic changes, cholesterol and triglyceride levels, neurocognitive and neuropsychological impairments, and certain personality traits, some of which may be state-dependent [34]. When so many factors are involved, it suggests that the exact cause remains uncertain.

From a Dharma perspective, the cause is clear: the individual is influenced by one or more spirits. When a spirit's intent is for the person to die, it manifests as suicidal thoughts. This dynamic is vividly illustrated in Case 2, where the spirit fully controls the boy's thoughts, leading him to act entirely according to the spirit's will.

Why does the spirit wish for the depressed individual's death? This desire stems from karmic debt—the individual owes the spirit. Case 2 serves as an ideal illustration, highlighting karmic debts accumulated by both the father and son in their previous lives. However, the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva offers sentient beings a humane alternative: repaying these debts through the recitation of *Little Houses* [13, 28]. This practice not only alleviates suffering for beings in the Human Realm but also benefits those in the Ghost Realm, offering them a chance to ascend to higher realms.

Beyond suicidal thoughts, all behaviors associated with depression can be reasonably explained through Buddhism. For example, why do depressive individuals experience persistent sadness, fatigue, and difficulty sleeping? Bodhisattvas reside in the heavens, embodying Yang energy, while spirits dwell in the underworld, embodying Yin energy. When humans receive Yang energy, they experience blessings and vitality; however, under the influence of Yin energy, they suffer. This Yin energy depletes a person's Yang energy, reducing their life force. When a spirit possesses a human body, various depressive symptoms appear as negative manifestations of this Yin energy from the spirit.

This perspective also clarifies why some patients' depressive symptoms worsen at night, as spirits are more active during nighttime and less so during the day (Q&A 1, Q&A 3, Case 2), opposite to activity in the Human Realm. This phenomenon was discussed in our previous study on eczema [35].

Now we understand that what medicine refers to as 'auditory and visual hallucinations' are simply terms created by humans. In fact, these phenomena are not hallucinations but real, tangible experiences. Being 'electric' shocked during sleep is actually caused by the spirit disturbing the person [13]. When the grandpa talks to 'himself', shouts, and converses with invisible figures, it is not an illusion—he is actually seeing spirits [28]. Hearing voices and seeing shadows outside a high-rise window are not necessarily hallucinations (Case S3). These experiences may indicate a spirit coming to claim a karmic debt. As spirits lack physical bodies, it is possible for them to appear even outside high-rise windows. This perspective suggests that the medical definition of "hallucination" may need reconsideration.

Now we also understand why there are more and more illnesses that medical science cannot resolve. This is because medicine focuses solely on the material dimension, ignoring the spiritual dimension entirely. The result of this materialistic approach in medical science is to prescribe medications for mental illnesses. These medications not only fail to address the root issues but also cause side effects that harm the stomach and other organs (Case S5).

In contrast, the Guan Yin Citta Dharma Door emphasizes both the material dimension and the spiritual dimension, aiming to help sentient beings resolve grievances, repay karmic debts, and ultimately find peace. Once these debts are fully repaid, each party can move forward harmoniously. In other words, when the spirits have been ascended, depressive symptoms naturally disappear, leading to the healing of MDD. This is the core principle of the Guan Yin Citta Dharma Door in addressing MDD and other spiritual diseases.

Spirits are more powerful than humans [13]. They can control a person's thoughts, influence their destiny, and cause various health issues. The only way to resolve these problems is to honestly repay karmic debts. In Case 2, the child's father tried to resist the spirit's demands for luxury goods, refusing to comply. This approach is both futile and risky. Had he not complied, the spirit would have harmed his son.

Whenever science encounters a medical challenge, it often attributes the cause to genetics and environmental factors [35]. In the case of depression, medical science has similarly focused on psychological factors [3], environmental factors [16], and genetic factors [17], among others. Since scientists concentrate on the material world, it's no surprise that they prioritize these aspects. However, as we observed in our earlier examination of true genetic diseases, even in scientifically recognized conditions such as glutaric acidemia syndrome, gene deficiency only plays a secondary role in symptom manifestation [31]. How, then, could 'non-authentic' genetic factors, such as those proposed for MDD, hold primary significance? The 7

successful cases presented here thoroughly challenge the notion of a genetic association with depression, as the treatment methods described in this article do not involve any form of gene therapy.

Psychological and environmental factors do indeed play a significant role, particularly as triggers, although they are not the root cause of the illness. Prolonged unhappiness or repression creates a conducive environment for spirit possession. Therefore, maintaining a positive and optimistic attitude can help in overcoming depression and in preventing its onset. Creating a supportive, uplifting atmosphere for patients is also essential for healing, aligning with Master Lu's teaching that "frequent unhappiness can lead to major karmic consequences [36]."

As we previously discussed, when others recite Buddhist scriptures on your behalf, they may take on some of your karma, potentially leading to illness [13]. In this study (Case 2), when she helped her son ascend a spirit, she became ill and was unable to continue reciting Buddhist scriptures for him. Thus, helping others comes at a price.

Master Lu teaches us to first strengthen ourselves before helping others. Only when we have adequately cultivated ourselves can we assist others. It's like a sinking ship—if it's already in danger of going under, trying to save others would only hasten its own sinking. Therefore, when using Dharma to help others, we must act within our capacity and protect ourselves well. For specific measures, please refer to our previous review [13].

In reality, even if you are not using the Dharma to help others, you may still bear the karma of others, resulting in your own health issues. For example, doctors often take on the karma of their patients, as we previously discussed on AD [28]. This contributes to the high rate of suicidal thoughts among medical professionals [32]. Thus, Dharma teachings represent universal truth. The principles of Dharma not only apply to those who practice Buddhism but also to all sentient beings.

In summary, Master Lu advises depression sufferers to recite Little Houses for karmic creditors to alleviate mental burdens. Generally, it needs 800-1,000 Little Houses or more. A consistent daily recitation practice of Buddhist scripts is recommended in order to increase the patient's positive energy. Spending time with optimistic, Dharma-practicing friends can help depression sufferers' recovery. Master Lu highlights the importance of both spiritual practices and supportive social connections, which together help those with depression restore inner peace and mental clarity.

## RECOVERY

Regarding how to recover from depression, we have published Master Lu's enlightenment previously

[14]. Following are a few Dharma Q&As, in which we can learn how to recover from depression.

### Q&A 5. How Should Depression Patients Recite Buddhist Scriptures [37]

**Caller:** Hello, Master! I have depression and have been practicing Guan Yin Citta Dharma Door for almost two years. My mind is extremely confused right now, and I don't know what to do. I'm really distressed.

**Master:** Your depression must be severe. Generally, milder cases of depression can improve by reciting Little Houses. How many Little Houses have you recited?

**Caller:** I've recited about 1,500. Recently, I often feel something pressing down on me at night. Last night, I clearly saw a dark shadow, and there were two eyes right next to me.

**Master:** Oh, don't you know? That's the spirit attached to you. You've even seen it, yet you still don't believe it?

**Caller:** My mind is really confused, I don't know what to do, I feel like...

**Master:** You've been pinned down by a ghost! A ghost is next to you every day; you've seen the shadow and its two eyes—what else could it be? It even gets on top of you at night, and you still don't realize it? Your depression is caused by that spirit. Quickly recite Little Houses, as if your life depends on it. Otherwise, it will keep messing with your mind, and even after it leaves, your eyes will remain glazed over, and you'll look dazed and foolish. Do you understand?

**Caller:** Yes, Master, I understand. I've been trying to call for a long time, and I'm so happy I finally got through today. How many more Little Houses do I need to recite?

**Master:** Keep reciting—at least 800 more.

**Caller:** I've already recited over 1,000.

**Master:** Did you recite them all yourself?

**Caller:** Yes, I did.

**Master:** Then the quality of your recitations is probably only half effective. Out of the 1,500 Little Houses, only about 700 are of good quality. Recite more quickly. When you were reciting, you were likely in a disturbed state, being controlled by the spirit, so the quality of your Little Houses wasn't great.

**Caller:** Yes, I often feel restless while reciting.

**Master:** Exactly, because the spirit can move anywhere on your body.

**Caller:** Master, could you please bless me?

**Master:** I can bless you, but you still need to recite. If you don't recite, what's the point of me blessing you?

**Caller:** I will recite.

**Master:** Alright then.

**Caller:** Thank you, Master.

**Master:** Goodbye, and stay persistent!

### Q&A 6. How to Resolve Depression [38]

**Caller:** Hello, Master! My sister was born in 1964, the year of the Loong. Does she have depression?

**Master:** Oh yes, she's definitely depressed. This loong is coiled up just like those snakes that Indian snake

charmners play with. Isn't that exactly what depression looks like?

**Caller:** What should she do?

**Master:** It's very simple. She needs to recite the *Heart Sutra*, think things through, read *Buddhism in Plain Terms*, drink Great Compassion Water every day, and stay with good Buddhist friends.

**Caller:** Thank you, Master. I understand.

**Master:** Keep a positive attitude and think openly. When two or three people cultivate together, they can awaken. Awakening is when the soul opens up, and once the soul opens, wisdom fills you.

**Caller:** I understand, thank you, Master.

#### **Q&A 7. Daily Practice and Number of Little Houses for Depression Patients [39]**

**Caller:** Hello, Master! A fellow practitioner's mother has been diagnosed with depression. How many recitations of the *Great Compassion Mantra*, *Heart Sutra*, and the *Eighty-Eight Buddhas Great Repentance* should she do daily?

**Master:** Recite the *Heart Sutra* 49 times, the *Great Compassion Mantra* 17 times, and in the beginning, recite the *Eighty-Eight Buddhas Great Repentance* 5 times. Once there's a bit of improvement, reduce it to 3 times.

**Caller:** For the first batch of Little Houses, how many should we recite?

**Master:** Recite 49 Little Houses for the first batch, then continue with 21 at a time. To prevent depression, at least 1,000 Little Houses will be needed.

**Caller:** I understand, Master.

#### **Q&A 8. Depression Patients Need at Least 800 to 1,000 Little Houses [40]**

**Caller:** Hello, Master Lu! How many more Little Houses does my daughter need?

**Master:** What year was she born, and what is her zodiac sign?

**Caller:** She was born in 1992, the year of the Monkey.

**Master:** She has some mental issues.

**Caller:** Yes, she has depression.

**Master:** Exactly.

**Caller:** I've helped her recite about 400 Little Houses. She herself recites one Little House a day. Is that enough, Master Lu? It seems too few, right?

**Master:** It's far too few. For depression, at least 800 to 1,000 Little Houses are needed to recite for her karmic creditors for gradual improvement.

**Caller:** Yes, Master Lu. How many more should I recite to let the spirit(s) leave her body?

**Master:** Don't keep thinking about when the spirit will leave. Just keep reciting, and eventually, it will go. If you focus too much on when it will leave, it won't go. You don't understand—ghosts are like that. If you fight with them, they won't give in. Ghosts are very petty, so don't say things like, "I have recited so many, why haven't you left yet?" That would be a disaster, understand?

**Caller:** I didn't mean that. I get it now.

**Master:** You mustn't say that.

**Caller:** How many Little Houses should I recite each day with my child?

**Master:** Recite as many as you can. You still need to recite at least 480 more.

**Caller:** Now I have a clearer idea.

#### **Q&A 9. Why Depression Improves When Spending Time with Cheerful People [41]**

**Caller:** Hello, Master! It's said that people with depression generally need at least 800 Little Houses. If a person with depression spends time with cheerful people, their depression gradually improves or even disappears. How can this be explained in terms of karma?

**Master:** In this world, you have found a method of self-liberation. After reciting Buddhist scriptures, you meet good friends, not harmful ones but truly good ones. These friends bring you positive energy, and under their influence, the positive energy manifests, helping you recover quickly. Do you understand?

**Caller:** Yes. If one spends time with positive people, would the required number of Little Houses be reduced?

**Master:** Absolutely. Once you get better, why would you need to recite as many? It's like when a doctor prescribes three years of medication, but you recover in one year, you don't need to take the remaining two years' medicine!

**Caller:** I understand now.

#### **PREVENTION**

#### **Q&A 10. How to Avoid Depression [42]?**

**Caller:** Hello, Master! I'd like to ask about depression. As an international student studying abroad, I noticed that some of my friends have varying degrees of depression, and I also feel like I experienced some depression myself for a while. Could you kindly provide some advice, Master? As an overseas student, besides encountering Buddhism and practicing reciting Buddhist scriptures, cultivating my mind, and learning Buddhism, what should I pay attention to in school, studies, daily life, and social interactions to avoid depression as much as possible?

**Master:** I actually have an advanced diploma in depression treatment, and I'm legally allowed to diagnose depression in Australia. First, you need to understand what depression is. People who think too much about negative things are prone to depression. Prolonged negative thinking, constantly feeling like nothing works out, continuously feeling that 'I've lost my ability to think,' and worrying that 'what I do might negatively affect others'—these are symptoms of depression. You may lose interest in everything and feel powerless even about simple tasks, like washing clothes or brushing your teeth. Even when someone says, 'Pick this piece of clothing,' you feel too weak and uninterested to choose. In the human world, this is what we call 'deflated like a balloon.'

**Caller:** Yes.

**Master:** Another sign is consistently undervaluing oneself, always feeling like 'I'm not capable, I can't succeed in anything.' This leads to a pessimistic attitude

and the sense that life is burdensome, thinking ‘It doesn’t matter, life’s not worth clinging to, I could just die, what’s the point...’ People often dwell on past mistakes, being deceived, or wronged. Repeatedly recalling these negative memories is a hallmark of depression.

**Caller:** Understood.

**Master:** Essentially, depression is an emotional disorder and you do have it now. When you can’t figure things out, it creates emotional disturbance. You get distressed over small matters, thinking, ‘Why is this happening to me?’ This emotional low, combined with sluggish thinking and behavior, leads to insomnia and slow mental responses. You’ll notice that many people with depression are slow to respond when you talk to them. These people overthink everything. For example, people who work in finance often develop depression because they overthink their tasks, fearing they will make mistakes, carefully reviewing every word and number. Eventually, this excessive thinking leads to depression.

**Caller:** They’re overwhelmed by trivial things.

**Master:** Exactly. They become self-critical, slow to respond, and constantly feel inferior, even suspecting that they have mental issues. Although they may never admit it if someone calls them crazy, they’ll privately worry that something is wrong with their mind. This leads to a bad temper, sudden feelings of anxiety, loss of appetite, persistent fatigue, and a lack of energy. They may feel hollow and question their purpose, turning to nihilism and daydreaming.

**Caller:** I understand.

**Master:** Isn’t that just like you?

**Caller:** Yes.

**Master:** Remember, treating depression is something I’m really good at. Depression, if left untreated for too long, can shorten your lifespan. So, you must practice Buddhism, recite Buddhist scriptures, and develop self-confidence. Once you feel that you have something to rely on, you’ll feel revitalized. When someone lacks a sense of support, they feel drained. But when they find spiritual strength, they feel physically and mentally supported. Then, they truly have something to rely on.

**Caller:** I will work on improving myself, Master. Thank you so much!

From this dialogue, we can see that a person should have a broad mind and learn to let go, understand, and see things clearly. By applying the Five Golden Buddhist Practices to eliminate karmic obstacles and help spirits ascend, depression will not take hold.

In a word, Master Lu emphasizes that depression often stems from excessive negative thinking, low self-worth, and constant rumination about past mistakes or perceived failures. To counteract depression, He suggests cultivating a broad and open mindset, learning to let go of past grievances, and viewing life events with greater clarity and perspective. Practicing Buddhism, particularly through the Five Golden Buddhist Practices, can help individuals eliminate karmic obstacles and assist spirits in ascending, which

supports emotional and mental stability. By developing self-confidence and finding spiritual support, one can replace feelings of emptiness and fatigue with renewed inner strength and resilience.

## CONCLUSION

The exploration of depression from a spiritual perspective, rooted in Master Lu’s teachings, offers a deeper understanding of the condition that goes beyond conventional medical explanations. Depressive symptoms are seen as manifestations of spiritual disturbances and karmic debts. Master Lu’s approach suggests that by addressing these spiritual causes—primarily through the recitation of Buddhist scriptures and the use of ‘Little Houses’ to ascend spirits—the root of depression can be eradicated.

This spiritual approach contrasts with conventional treatments, which typically focus on managing symptoms without resolving the underlying spiritual interference. By ascending spirits and resolving karmic entanglements, these practices aim to restore mental clarity and emotional equilibrium, offering a holistic solution to depression. The significant improvements observed in patients who engage in Golden Buddhist Practices highlight the transformative power of Dharma-based interventions.

By incorporating the recitation of Buddhist scriptures, individuals can directly address the spiritual roots of depression and potentially experience a deeper and more lasting recovery. This perspective offers a path to healing that transcends the limitations of a purely materialistic understanding of mental illness.

## ACKNOWLEDGMENTS

Buddhist practitioners Purple, Shangen, Shanyuan, and Sunlight assisted in the manuscript preparation process. Their work is greatly appreciated.

**Conflict of Interest:** No.

**Financial Support:** None.

## Ethical Statement

The author did not involve any part of the experimental design, experimental treatments and result analysis of the patient. All the experimental procedures and practices by the presenter were done by himself independently.

## Statement by Translator and Writer

The cases and the Q&As from Master Lu’s blog 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 the Master'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, including text, images, and other information obtained from the Dharma practitioner, 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.

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### Supplemental Cases

#### Case S1. Overcoming my son's depression by vowing to recite 1,000 Little Houses

When my child was 13 years old, at the beginning of the second year of middle school, he told me, "Mom, please take me to see a psychologist." The doctor diagnosed him with depression, and he was admitted to the hospital for treatment. The daily routine at the hospital involved the doctor administering medication. During the 19 days in the hospital, he was constantly agitated.

I remembered Master Lu's teachings that medication cannot cure depression; it can only control its symptoms. Therefore, I decided to discharge him and practice our Golden Buddhist Practices of Guan Yin Citta Dharma Door to treat his depression. After returning home, he only took medication once on the day of discharge and never took it again.

I knelt before the Buddhist altar and vowed to recite 1,000 Little Houses for my child's karmic creditors. During the treatment period, he often felt irritable, unhappy, and depressed, and had trouble sleeping at night. Especially before festivals like Tomb Sweeping Day (or Qingming Festival, a spring festival in China when graves are put in order and special offerings are made to the dead), Hungry Ghost Festival, and Winter Solstice, his reactions were particularly intense. I knew that the Little Houses were not enough, so I made great vows and continuously transferred merits and virtues to him. Gradually, he got better, and the symptoms of depression decreased. After about 2.5 years, he was basically healed.

After completing the 1,000 Little Houses, I immediately vowed to recite another 500 for his karmic creditors. It's better to repay more debt than less, to feel at peace. Now, his depression is completely cured. Gratitude to Guan Yin Bodhisattva for blessing my child to overcome depression without medication! Truly, the Bodhisattva's power is boundless, and the Little Houses are incredibly effective.

Dharma practitioner: E52

#### Case S2. Buddhism liberated me from 23 years of suicidal thoughts

Because of my personal experiences and such, I suffered from severe depression in the past - I was resentful of people and things around me, and often moved into suicidal thoughts. I harbored suicidal thoughts from 6 to 26, although they came and left.

At the age of 27, when I wanted to die the most, I was introduced to the Guan Yin Citta Dharma Door. However, at the beginning, I didn't practice it diligently.

Before my 29th birthday, I suddenly had a cough. I thought: I will be fine if I take some medicine, right? So, I bought medicine, but it did not improve. Later, I had an intravenous drip and then took Chinese medicine ..... before and after the toss for almost a month. I choked and coughed during the day and night, and it was very difficult!

Just when I was choking and coughing the hardest, I had a dream. In the dream, I was waiting in the hospital with the report card and my cousin was standing next to me.

She said, "Elder sister, look at the data on this report card of yours. It's the same as the indicators of liver cancer. You're going to have liver cancer."

I said, "I am not afraid. I can recite Buddhist scriptures. I have the blessing of Guan Yin Bodhisattva."

After saying this, I woke up. Looking at the time, it was past 3 in the morning. I suddenly realized: No wonder I couldn't be cured because I was going to have liver cancer. So, I hurriedly checked the information about pre-liver cancer symptoms, and 8 out of 10 of them matched my symptoms. What should I do? Am I really going to die?

Even though I have wanted to kill myself since I was a kid, when death actually came, I didn't want to die. I was only 29 years old!

After I practiced Buddhism, I have only recited a bit over 100 Little Houses. I regret it: Why didn't I recite more? Now that I'm dying and going down to the underworld, what should I do?

During the day, I called Buddhist practitioner W to leave my will after death. I also asked her to burn and repay some Little Houses for my karmic creditors. She comforted me by saying, "What are you talking about? You hurry up make a vow and recite Buddhist scriptures! She also found cases of how other Buddhist practitioners had made vows to resolve their dreams of cancer for me to refer to. I made exactly the same four vows:

1. Recite 3 sets of 108 (or 324) Little Houses for my karmic creditor;
2. Liberating 5,000 fish;
3. Attend Master Lu's Buddhist Conference once a year;
4. To convince sentient beings to practice Buddhism using my experiences when I am well.

After making the vow, I didn't take any more medication (at that time, I had already taken a month of various medications, and I really didn't want to take any more). In less than a week, I stopped coughing altogether. Grateful for the Bodhisattva's compassionate blessings! Actually, I haven't recited many Little Houses in the past few days.

When I finished the 324 Little Houses (plus the scattered number that I had vowed in response to various dreams during this period, totaling about 600), my depression healed. I don't even want to kill myself anymore, I don't even have suicidal thoughts. The powers of Buddha are unlimited. It's amazing!

During this time, I have also studied *Buddhism in Plain Terms*, which I like very much. In the study, I took notes. It was a special Dharma joy!

A couple of years later, I once again had a severe cough like before and was not getting better with medication. I vowed to help my karmic creditors with 49 Little Houses and then added up to 108, and still no cure. I knew the number of Little Houses was not enough. However, I didn't want to vow to recite so many sheets because I felt I couldn't do it.

An out-of-town Buddhist practitioner told me, "If you don't vow enough sheets of Little Houses, you won't get healed." I thought that it was true, so I hardened my heart, knelt down and told the Bodhisattva: increase Little Houses to 324 sheets, liberate 1,200 fish and 49 turtles, and finish it before the end of the year (it was already done). By then it was already 11:00 p.m. and I didn't offer incense to the Bodhisattva.

However, the Bodhisattva is so compassionate, and I felt my throat got better after making the vow. Surprisingly, I only coughed 4 times that night. Previously, I choked and coughed so much that I couldn't sleep at night! About a week after the vow, I was fine! I am really very grateful to the Greatly Merciful and

Greatly Compassionate Guan Yin Bodhisattva for Her compassionate blessings! The 324 Little Houses I vowed for this time were also completed relatively quickly.

Last year, in November 2022, I was tested COVID-19 positive and my throat felt like swallowing razor blades. It hurt so much! I took medicine and made a vow to recite 49 Little Houses for my karmic creditors. After I made the vow, I didn't feel better right away, but I felt confident in my heart.

This year, I was "hit" by COVID-19 again. I again vowed to recite 49 Little Houses for my karmic creditors, and then I got well.

Now, I am having my third COVID-19 positive, just over a month after the 2nd one. I think it may be because I have a lot of karmic obstacles in my lungs. When collective karma flares up, my lungs are more likely to "fall". However, I know that the Bodhisattva has already blessed me. Although I have been COVID-19 positive 3 times, my symptoms are less severe each time. I am grateful to Guan Yin Bodhisattva for Her compassion and blessings!

Practicing Buddhism does not mean we are safe and sound. Our physical body is the Sambhogakaya, the body that receives retribution. Sickness is indeed painful, but suffering is also a way of repaying a debt. The Bodhisattva does not alter sentient beings' cause and effect. After we recite Buddhist scriptures and do merits and virtues, the Bodhisattva will use our merits and virtues to help us eliminate our karma and pay off our debts. As a result, our merits and virtues, as well as the compassion of the Bodhisattva, are indispensable! With the blessing of the Bodhisattva's compassion, when the predestined calamity comes, it is entirely possible to turn big problems into small ones, and small problems into no problems at all!

Anger creates karmic obstacles. In the totem, it appears that karmic obstacles are black qi. Wherever there is a lot of black qi, problems are likely to arise. I grew up with deep resentment toward my parents because of their unharmonious relationship. I was often unable to think straight. All these negative emotions were retributed to me, causing my liver qi to be depressed. Over time, my liver became deteriorated. If I don't practice Buddhism, I may really have liver cancer!

Sentient beings are often perplexed: they have not harmed anyone, so why are they suffering from this disease? You should know that a person with an evil heart will have an evil disease in his body. Even if you haven't done anything unethical in this life, who can guarantee you didn't do anything wrong in your last life? Cause and effect span three time periods: past, present, and future lives. Karmic retribution is inescapable! Remember: Heaven will not wrong an innocent person, nor spare an evil person.

Practicing Buddhism means removing evil thoughts from our minds, and not being greedy, hateful, and foolish. Keep positive thoughts for a long time. If our every thought and consideration is positive for others, always only good and not bad, then our minds are Buddha's or Bodhisattva's minds.

The ocean of Buddhism, only faith can enter! I wish to share encouragement with everyone. Let's practice Buddhism together and cheer! True cultivation changes you! Strive for self-transforming and transforming others, self-awakening and awakening others, and self-benefiting and benefiting others.

Dharma practitioner: N53

### **Case S3. Practicing Guan Yin Citta Dharma Door healed my depression and anxiety**

November 18, 2023, which coincides with the sixth day of the tenth lunar month, marks my first anniversary of practicing Guan Yin Citta Dharma Door. Each time I watch my master's videos, I can't help but shed tears. I am deeply grateful for my great master and compassionate father and for Guan Yin Bodhisattva! One year ago, I was still struggling in pain and hardship. After a year of practice, I have experienced tremendous change.

For over 20 years, I suffered from depression and anxiety, beginning in middle school. My thoughts seemed controlled by something beyond me; another voice echoed in my mind, bringing repetitive, obsessive thoughts that I couldn't suppress. I often felt an overwhelming urge to cry, distress, panic, chest tightness, and shortness of breath, but medical exams showed no abnormalities. Every so often, I'd have a breakdown, needing a good cry to feel better for a few days—only to spiral into suffering again soon after.

At night, as soon as I closed my eyes, chaotic thoughts flooded my mind like a film reel. It took immense effort to control these thoughts enough to fall asleep. Occasionally, I experienced bloating, stagnant digestion, chest pressure, and abdominal discomfort. I had two endoscopies, both normal. Many times, I even had fleeting thoughts of ending my life; living felt so painful. Yet, some inner voice encouraged me to stay strong and courageous. I tried motivational self-help, various methods, medication, exercise, meditation, and sitting practice, but none brought lasting relief, and my suffering would frequently return.

Last year, in late autumn, my depression and anxiety hit again, more intense than ever. My emotions plummeted. Alone at home, I finally broke down, my heart in turmoil. I cried out, kneeling and pleading with Guan Yin Bodhisattva to save me from this unbearable suffering. A few days later, I stumbled upon a fellow Buddhist practitioner's article online and watched videos of Master Lu spreading the Dharma. Each viewing

brought me to tears. I had previously encountered some Buddhist knowledge online, so after reading Master Lu's books and learning about Guan Yin Citta Dharma Door, I knew it was the Right Dharma. I knew this was the path I must follow.

So, I immediately began reciting daily Buddhist scriptures and Little Houses. I suddenly understood that all these years of suffering were rooted in karma. I had once blamed heaven, earth, and even my parents; now, I realize this suffering was due to my own karmic debt. Master Lu said depression is a spiritual illness, a result of karmic creditors from past lives. I realized that for over 20 years, my mind had been affected by a spiritual attachment. No wonder I always felt another presence in my mind, hearing other voices. In medical terms, this might be considered auditory hallucinations.

I used to wake up terrified at night, seeing shadows outside my window even from the high floors, sending shivers down my spine. I often dreamed of being chased, unable to run or scream, and I'd speak in my sleep as if arguing with someone. Listening to my master's programs and guidance, I learned that my karmic creditors had been coming to me for a long time. In my ignorance, I even sought help from spirit mediums and fortune-tellers to exorcise these spirits. Once, after seeing a spirit medium, I returned home feeling inexplicably irritable and angry—a reaction I now understand was likely due to provoking the spirits.

Aware of my deep karmic obstacles, I sincerely repented and began reciting Little Houses in batches for my karmic creditors. After about a month, I noticed my palpitations, chest tightness, and urge to cry had disappeared. After just a month, I even dreamed of my master bestowing blessings on me. I am so grateful to my master!

Gradually, my emotions became more stable and peaceful. In the past, I'd become anxious over every task at work, experiencing physical symptoms. Now, I rarely feel anxiety. My mind, once a tangled web of confusion, is now much clearer.

Within only one year, my depression and anxiety have completely healed, with not a single relapse. The stomach bloating and emotional breakdowns are gone! I used to feel exhausted after a day's work, weighed down by heavy eyelids and shoulders, but now, I feel light and energized every day.

All of this is because I followed my master's guidance, earnestly reciting Buddhist scriptures and Little Houses. I did not take a single antidepressant!

I am eternally grateful to the great Guan Yin Bodhisattva and to my beloved master!

Dharma practitioner: Q54

#### Case S4. Overcoming Seven Years of Severe Depression Through Guan Yin Citta Dharma Door Practice

In October 2012, I suddenly felt dizzy, had chest discomfort, and struggled to breathe. My husband rushed me to the local hospital, where I underwent multiple tests. The neurologist suggested hospitalization. During my stay, my symptoms slightly eased. After 15 days, I returned home but continued to feel unwell. Insomnia, anxiety, and depression struck relentlessly, and my heart issues recurred frequently.

Feeling tormented, I went back to the hospital, where I was diagnosed with menopausal depression. The doctor prescribed some medication. While at home, I tried to improve my sleep quality alongside taking the medication, but instead, my condition worsened; I faced sleepless nights and heightened mental and physical agony.

Overwhelming insomnia triggered intense fear, confusion, and other symptoms. Desperate, my family took me to a specialized clinic for depression and schizophrenia. After receiving sedative injections, I finally managed to sleep, feeling a long-awaited sense of calm. I had consistent, restful sleep during this half-month hospitalization.

However, once back home, my sleep deteriorated again, as did my depression, anxiety, and heart discomfort. Though I wanted to heal, my condition kept deteriorating, and I became a wreck, consumed with despair. Each night, sleep itself became a source of anxiety, pushing me to the brink of suicidal thoughts.

Throughout that year, I sought treatment from various hospitals and specialists. The nerve-suppressing medications only provided temporary relief, worsening my dependence and causing severe relapses when stopped. Feeling ensnared by karmic debts, death seemed like the only escape.

One day, as I stood on the brink of jumping from our apartment, my husband noticed and held me tightly. His distressed, worn-out appearance brought me back, reminding me of the love and support from him and my family. Their selfless care anchored me. I knew I had to survive.

I sought treatment from a renowned specialist without success. I was hospitalized 13 times, with each doctor baffled by my recurring symptoms. After another two-week hospitalization, I returned home, feeling trapped with nowhere else to turn.

It was Guan Yin Bodhisattva's boundless compassion that saved my family. In July 2019, I called my sister in tears. She compassionately introduced me to Master Lu's Guan Yin Citta Dharma Door. She explained how Master Lu's *Buddhism in Plain Terms*

was a Dharma Gem that could purify the mind and develop wisdom. She shared Master Lu's Dharma talks and recordings and inspiring cases of healing through Buddhist practice, urging me to give it a try. In my agony, I reluctantly agreed.

My sister encouraged me to read *Buddhism in Plain Terms* daily and perform daily recitations. Although my mind was unsettled and my recitations were poor, I observed fellow Buddhist practitioners diligently reciting and devoting their spare moments to doing good deeds, releasing animals, and helping others. Inspired, I resolved to learn from them, commit to my daily practice, study *Buddhism in Plain Terms*, and recite Little Houses to eliminate my karmic debts. My karmic connections to Buddhism fully awakened, and the blessings were remarkable—my long-standing depression gradually lifted.

To cure my depression, I vowed in mid-July 2019 to release 5,000 fish and continue releasing animals as I could. I also began reciting two Little Houses daily for my karmic creditors, faithfully performing my daily recitations. By August of that year, I had fulfilled my vow to release animals.

My practice deepened. On the 19th day of the ninth lunar month in 2019, with help from fellow practitioners, I set up a Buddhist altar and invited Guan Yin Bodhisattva to my home, feeling immense Dharma joy! I offered sincere prayers daily and received divine blessings from Guan Yin Bodhisattva.

By the end of 2019, after just six months of practice, Guan Yin Bodhisattva, who hears all suffering, empowered me to quit the medications I had depended on for seven years. Miraculously, all my symptoms vanished without the medications. It was a breakthrough modern medicine could not explain. I cannot fathom how much longer I would have endured suffering without the protection of Buddhism. My heartfelt gratitude goes to the compassionate Dharma and the Guan Yin Citta Dharma Door!

Through my eldest sister's compassionate guidance, all four of us sisters are practicing Master Lu's Guan Yin Citta Dharma Door and experiencing varied blessings from Guan Yin Bodhisattva. My eldest sister's chronic leg pain healed, while my third young sister overcame a 20-year struggle with nerve pain. Practicing Buddhism and chanting has truly transformed our destinies! Reflecting on this fills me with deep gratitude, as Guan Yin Bodhisattva and Master Lu have saved countless lives and minds. Practicing Buddhism has given me a second life, opening a brand new path.

It is an extraordinary blessing in this Dharma-declining era to encounter the true Dharma and a compassionate master. Using Master Lu's "Five Golden Buddhist Practices"—making vows, reciting Buddhist

scriptures, releasing animals, studying *Buddhism in Plain Terms*, and practicing deep repentance—enables us to eliminate karmic debts, inspire others, and spread love universally, as my master does, caring only about our effort, not the outcome, to benefit all beings.

Dharma practitioner: W55

### Case S5. Practicing Guan Yin Citta Dharma Door Cured My Daughter's Depression

I have a smart, lovely daughter. She was always well-behaved and made us proud, excelling in her studies without causing us any worry. She gained admission to a top high school in our province, and everyone admired us for having such a good daughter. I felt both happiness and pride because of her.

However, in 2011, just as she was about to finish her first year of high school, a catastrophe struck our family. One evening, after returning from night self-study, she threw her bag to the ground, scattering her books everywhere—something very unusual for her as she usually treated her books with the utmost care. But that day, she was crying, saying she was scared and felt something was wrong with her head, as though others were gossiping about her and blaming her. Then, she began talking to herself, leaving me utterly shocked and sleepless for the entire night.

From then on, she would come home every day in the same state, crying, saying, “Mom, what’s happening to me? Every time I try to concentrate, it feels as if someone is pulling my thoughts away, and my whole body becomes rigid. I feel like it’s not even my mind. I can’t control myself anymore, and I don’t want to live like this.” She was constantly paranoid and spoke to herself at night. Watching my once bright and sensible daughter suffer like this tore my heart apart. The pain was indescribable, and I couldn’t even look back on those painful days without feeling that devastation.

We then began the long and difficult journey of seeking medical treatment. Through an introduction, I took her to a local hospital, where doctors diagnosed her with depression and prescribed some medication. But after taking it for some time without any improvement, we became anxious.

Thinking perhaps the local medical resources were insufficient, we then sought out a specialist in Nanjing, hoping the expert could help, and came back with even more medications. However, seeing my daughter’s small, frail body bearing the side effects of the many drugs, with her stomach hurt and her body wasted, I was heartbroken. But what broke my heart even more was that her condition showed no signs of improvement.

Determined to save my daughter at any cost, I took her to a specialist hospital in Shanghai and came

back with another large batch of medication. But, again, after months of treatment, there was no improvement. My mind was crushed. Over these two years, we visited numerous doctors, temples, and even fortune-tellers, spending a considerable amount of money, all to no avail.

When I was in utter despair, Guan Yin Bodhisattva showed mercy, leading me to encounter the Guan Yin Citta Dharma Door taught by Master Lu, which saved both my daughter and my family.

In March 2013, my elder sister called and told me to get some books that could help my daughter. Initially, I rejected the idea without even thinking. I thought, “If so many top medical specialists couldn’t cure her, how could a few books? And it’s free of charge—how can this be real? It must be a scam.” But after a few days of my sister urging me, I reluctantly took the books back out of courtesy but didn’t plan to read them.

One evening, as I casually flipped through the pages during dinner, I was struck by an epiphany. It was as if I had found a treasure. The book described my daughter’s condition exactly. I thought, “Such a profound Buddhist practice exists in this world, but I foolishly turned it away.” Master Lu’s words were filled with compassion and truth.

Some illnesses, especially those caused by spiritual interference, cannot be cured by any doctor or amount of money. Master Lu’s words resonated deeply with me. The more I read, the more amazed I felt, and I wanted to finish all the books in one night.

The next day, my husband and I put everything aside and began following the Guan Yin Citta Dharma Door’s practice, applying the Three Golden Buddhist Practices: reciting Buddhist scriptures, making vows, and performing life liberation. Every day, we started our morning recitations at 6 a.m. Our daily recitation included 21 repetitions each of the *Great Compassion Mantra*, the *Heart Sutra*, the *Cundi Dharani*, the *Amitabha Pure Land Rebirth Mantra*, the *Xiao Zai Ji Xiang Shen Zhou*, and the *Mantra to Untie Karmic Knots*, as well as three repetitions of the *Eighty-Eight Buddhas Great Repentance*. Apart from eating and sleeping, we spent all our time reciting Little Houses, sometimes even skipping meals. Every month, we performed life liberation, especially on Bodhisattva birthdays.

Fully committing ourselves to this Dharma practice, we never doubted or hesitated. In just six months, we recited over 600 Little Houses for our daughter’s karmic creditors and more than 200 Little Houses for our miscarried children. A miracle happened! Her medication was reduced from ten pills to one. During these six months, we consulted fellow practitioners weekly for guidance and support, and I felt the warmth of the Guan Yin Citta Dharma Door family. My faith in

the Dharma grew, and I am deeply grateful to my fellow Buddhist practitioners who helped us along the way.

Now, I often join other practitioners in spreading the Dharma, showing the efficacy of the Guan Yin Citta Dharma Door to others. I also frequently visit residential communities to introduce people to this practice, explaining how in the Age of Dharma Decline, only the Guan Yin Citta Dharma Door can address various life challenges related to health, study, work, and more, helping us live a peaceful and happy life with the compassion and wisdom of the Bodhisattvas.

Six months later, my daughter completely stopped her medication and fully recovered, returning to a normal life and even starting work. Our family now lives happily every day. We are eternally grateful for the blessings and protection of Guan Yin Bodhisattva and Master Lu's compassion. The Guan Yin Citta Dharma Door is truly miraculous, and I urge those who haven't embraced this practice to awaken and avoid being helpless in the face of adversity, left only at the mercy of fate.

This experience is from the depths of my heart, and I hope it can inspire more people still struggling in pain. Have faith, follow Master Lu, and practice the Guan Yin Citta Dharma Door—it will lead you out of suffering and change your destiny.

Now, our entire family is practicing the Dharma, and we vow to follow Master Lu to practice and uphold the Guan Yin Citta Dharma Door with dedication until the end of our lives. When given the opportunity, I will share my experiences to save more sentient beings who have an affinity with Buddha and help spread the Guan Yin Citta Dharma Door far and wide.

Buddhist disciple: J56

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