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Conduct Disorder: Etiology and Recovery

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Abstract: Conduct Disorder (CD) is a severe behavioral and mental health condition characterized by persistent aggression, rule violations, and property destruction that can lead to long-term academic failure, substance misuse, and juvenile justice involvement. Conventional clinical interventions, including psychological treatments and family-based programs, frequently yield only modest effect sizes in mitigating severe conduct problems, leaving clinicians and families with limited therapeutic options for treatment-resistant cases. This study investigates an alternative non-material explanatory framework through the Guan Yin Citta Dharma Door, examining how metaphysical causes of karmic debt and spirit (ghost) attachment contribute to CD. By exploring narrative exemplars and clinical case presentations, we evaluate the implementation of the Five Golden Buddhist Practices as a complementary approach that can achieve behavioral stabilization, the cessation of violence, and successful academic reintegration. This study suggests that CD may be understood as a spiritual disorder that should be addressed by helping the spirit to ascend and removing the underlying karma.

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

INTRODUCTION

Conduct Disorder (CD) is a serious behavioral and mental health condition characterized by a persistent pattern of behavior in which an individual violates the basic rights of others, disregards age-appropriate social norms, or engages in behaviors that violate major societal rules [1]. The disorder is commonly diagnosed during childhood or adolescence and can significantly affect an individual's emotional, social, academic, and family functioning. CD involves repetitive and persistent patterns of behavior that include aggression toward people or animals, destruction of property, deceitfulness or theft, and serious violations of rules [1]. Unlike occasional misbehavior, which may occur as part of typical development, CD is distinguished by the frequency, severity, and persistence of behaviors that cause significant impairment in everyday functioning.

CD is an important area of study because its consequences may extend beyond childhood and adolescence, affecting educational attainment, interpersonal relationships, family stability, and broader social functioning. Without appropriate intervention, persistent behavioral difficulties may increase the risk of academic failure, substance misuse, involvement with the juvenile justice system, and continued antisocial behavior [2, 3]. However, these outcomes are not inevitable, and early identification, comprehensive assessment, and evidence-based intervention can improve functioning and reduce the likelihood of adverse consequences. Treatment approaches may include parent management training, family-based interventions, cognitive-behavioral strategies, school-based support, and interventions that address co-occurring mental health conditions [4].

Effective management requires consideration of the individual's developmental stage, family circumstances, behavioral needs, and social environment. Therefore, examining the diagnostic characteristics, risk factors, developmental implications, and evidence-based treatment approaches associated with CD is essential to promoting early intervention, supporting affected individuals and their families, and improving long-term developmental outcomes [5].

Despite the availability of various intervention approaches, CD remains a significant clinical and social concern, as some children and adolescents continue to exhibit aggressive behaviors, bullying, theft, property destruction, and persistent violations of rules. Evidence from systematic reviews suggests that psychological interventions have only small effects in reducing conduct problems among children and adolescents with clinically significant conduct difficulties [6, 7]. These findings highlight the limitations of current interventions and suggest that further research is needed to improve our understanding of the underlying mechanisms of CD. Therefore, elucidating the mechanisms that contribute to the development and persistence of CD, as well as identifying novel and more effective treatment approaches, remains essential for improving clinical outcomes.

Previous studies have suggested that mental illness may be explored from the perspective of Buddhist Dharma, which offers a spiritual framework for understanding suffering and its underlying causes. Within the Guan Yin Citta Dharma Door, as taught by Dharma Master Jun Hong Lu, certain mental health conditions are interpreted as karma-related spiritual afflictions. According to this framework, some symptoms are attributed to the influence of foreign spirits, understood as the souls of deceased humans or animals, rather than solely to the affected individual's own consciousness. The corresponding spiritual approach emphasizes the elimination of karmic obstacles and the spiritual ascension of these entities. This approach has reported substantial improvements, including complete remission in many cases [8–10].

Given that CD is characterized by persistent patterns of behavioral and emotional difficulties, it is worth exploring whether Buddhist frameworks may offer additional perspectives on its etiology and management. We therefore hypothesize that the spiritual framework proposed by the Guan Yin Citta Dharma Door may provide an alternative perspective for investigating CD and that its associated practices warrant systematic investigation as a potential complementary approach.

WORLDVIEWS, MECHANISMS & SOLUTIONS

A fundamental divergence between conventional medical science and the Buddhist Dharma paradigm lies in their foundational ontological frameworks regarding the nature of life and consciousness. This conceptual divide directly informs their respective explanations for the etiology of psychiatric and behavioral conditions.

1. Worldviews on the Nature of Life and Disease Etiology

From the scientific perspective, life is understood through a physicalist and biological lens. Biological organisms are composed of biochemical structures, and cognitive functions, thoughts, and emotional states are viewed as emergent phenomena arising from neural

activity and complex neurocircuitry within the central nervous system. Consequently, mental and behavioral disorders are conceptualized as complex disruptions in neurodevelopment, cognitive processing, and psychosocial functioning [11, 12].

Conversely, the Dharma framework posits a dualistic architecture of human existence. While fully acknowledging the physical body, Dharma holds that life simultaneously involves a spiritual consciousness or soul (灵魂) that can exist independently of the corporeal body under specific circumstances, such as post-mortem states. Within this paradigm, mental and behavioral disorders are conceptualized as the normal soul function being influenced by foreign spirit(s)—the direct manifestation of negative karma accumulated by the patient or their ancestors in past or present lives [8–10].

2. Mechanistic Frameworks of CD

In conventional clinical science, the development of CD is recognized as multifactorial, arising from complex, dynamic interactions among biological, psychological, familial, and environmental variables. Identified risk factors include genetic predispositions, neurobiological deficits in emotional regulation and executive functioning, hyper-reactivity or blunted autonomic responses, harsh or inconsistent parenting, ongoing interparental conflict, exposure to violence, peer rejection, and severe socioeconomic adversity [12, 13]. Crucially, these material factors do not act in isolation; rather, they interact dynamically across developmental stages to influence behavioral expression. Furthermore, CD exhibits high rates of comorbidity with other neurodevelopmental and psychiatric conditions [14].

Within the metaphysical etiology articulated by Dharma, post-mortem spiritual entities (ghosts)—referred to respectfully as spirits or karmic creditors—may attach to a living individual. Spirit attachment is identified as a primary non-material cause of severe physical and psychiatric manifestations. Functional mechanisms are conceptualized using an information-processing analogy: much like software commanding hardware, an attached spirit occupies or influences the neural substrate of the host's brain, overriding conscious self-regulatory mechanisms and driving disordered, aggressive, or antisocial behaviors. This karmic mechanism aligns with prior Dharma-based research attributing the etiology of various psychiatric manifestations—including borderline personality disorder [15], bipolar disorder [16], major depressive disorder [17], and anxiety disorders [18]—to spiritual occupation and karmic indebtedness.

The specificity of spiritual occupation is governed by the universal Law of Cause and Effect. A spirit attaches to a specific individual due to preexisting karmic debts accrued across present or past lifetimes. These debts often stem from severe harm or unresolved interpersonal transgressions, such as the termination of life (e.g., abortion), emotional betrayal, or severe financial and moral wrongdoings [8-10].

3. Therapeutic Paradigms and Proposed Solutions

In classical clinical practice, addressing CD requires intensive, multimodal interventions, including Parent Management Training (PMT), Multisystemic Therapy (MST), Cognitive-Behavioral Therapy (CBT), and pharmacological management of comorbid conditions [19-21].

Within the Dharma framework, because the root cause of the disorder is believed to reside in karmic debt and spiritual occupation, resolution requires addressing the underlying karmic obligations rather than relying solely on physical or behavioral containment. The efficacy of this metaphysical approach has been previously demonstrated in cases of oppositional defiant disorder (ODD)—a condition often conceptualized as a developmental precursor or milder manifestation along the externalizing spectrum. Several severe ODD patients achieved complete clinical remission by applying the Five Golden Buddhist Practices of the Guan Yin Citta Dharma Door [22].

Given the shared developmental continuum between ODD and CD, this study posits that applying these non-material, karmic-clearing practices offers a viable therapeutic pathway for remitting the core behavioral features of CD.

Five Golden Buddhist Practices are:

(1) making vows,

(2) reciting Buddhist scriptures (sutras and mantras),

(3) performing life liberation,

(4) reading *Buddhism in Plain Terms*,

(5) repenting of wrongdoings and refraining from doing them.

The first three components are designated as the Three Golden Buddhist Practices; adding one of the remaining two yields the Four Golden Buddhist Practices, while utilizing all five constitutes the Five Golden Buddhist Practices [8].

The second practice—reciting Buddhist scriptures—includes the recitation of the Little House. In this framework, the Little House is described as a spiritual instrument functioning similarly to a high-value check to repay karmic debts from past and present lives [8].

4. Narrative Exemplars from Q&A Records

Q&A 1. An Elderly Mother Seeks Help Because Her Son Constantly Beats and Abuses Her [23]

(This dialogue took place over the phone on Oct. 31, 2019.)

> **Caller:** Hello, Master Lu. I have a question I would like to ask you. Please help me. Amitabha! I beg you to save me! Let me tell you, I have a son who beats and scolds me all day long. After he finishes beating and scolding me, he acts as if nothing has happened. He spends a lot of money, sometimes more than 10,000 CNY a week. He verbally abuses people and hits them, too. A few years ago, I took refuge in Buddhism and started reciting Buddhist scriptures. I am from Shandong Province, China.
>
> **Master:** You have not become a Buddhist nun, have you?
>
> **Caller:** No, I have not. But I did take refuge at a certain Nunnery. Whenever I recite Buddhist scriptures, the more I recite, the more severely my son beats me. He beats me until I have bruises all over...
>
> **Master:** The more Buddhist scriptures you recite, the more severely your son beats you. Is that right?

Caller: Yes, yes.

Master: This indicates that the scriptures you are reciting may not be suitable for you. You need to understand that you should recite the scriptures that are appropriate for your circumstances.

Caller: Oh.

Master: So, think about it. Some scriptures are not intended to resolve karmic conflicts and grievances, are they?

Caller: Oh.

Master: For example, you might recite scriptures with the intention of attaining rebirth in the Western Pure Land of Ultimate Bliss, or you might recite scriptures with the intention of going to the Underworld to save spirits. How could reciting these scriptures resolve the karmic conflicts between you and your son?

Caller: Oh.

Master: Therefore, you should make a vow to recite the *Mantra to Untie Karmic Knots* 10,000 times to resolve your karmic conflicts with your son. Do you understand?

Caller: Oh. Master Lu, may I ask you something? My son is already 40 years old. He beats me whenever he feels like it and scolds me whenever he wants. He has beaten me until my whole body is covered in bruises.

Master: You must remember that, if I read your son's totem today, according to the usual interpretation of totem readings in cases like yours, your son was an ox in a previous life, and you were its owner. You whipped and mistreated the ox throughout its life. Now, in this lifetime, the ox has been reborn as your son and is beating you in return. Do you understand?

Caller: Yes, I understand.

Master: He has come to collect karmic debts from you, which is why he beats you. So you must urgently recite the *Mantra to Untie Karmic Knots*. You should also burn Little Houses for him. Do you understand, elderly mother?

Caller: Oh. Please find a way to treat him, Master Lu. Please find a way to get rid of this problem. Can you do that? Can you get rid of that "old ox"?

Master: I am telling you that you cannot cure him in this way right now, because you owe him karmic debts, and he has come to collect them.

Caller: Oh.

Master: If you did not owe him anything, then he... You see, even Bodhisattvas cannot interfere with the Law of Cause and Effect. The ox's spirit is now attached to your son and has come to collect its karmic debt from you. As long as it remains attached to your son's body, your son will keep beating you. Do you understand?

Caller: Oh, I understand. He also spends money recklessly. Why does he spend so much?

Master: Spending so much money is a sign of a debt-collecting spirit.

Caller: Oh. How should I deal with this "debt-collecting spirit"?

Master: You should recite Buddhist scriptures to help it attain ascension.

Caller: Which scriptures should I recite? Please tell me, Master Lu.

Master: Are there any people in your area who practise Guan Yin Citta Dharma Door? Are there?

Caller: Oh, I am not sure.

Master: Who told you about Guan Yin Citta Dharma Door? Who gave you the phone number you are calling now?

Caller: Someone from City L, Shandong Province, told me about it.

Master: Then it is very simple. You should recite more *Heart Sutras* to repay your karmic debts. Also, whenever your son beats you, recite the *Mantra to Untie Karmic Knots*.

Caller: Which mantra?

Master: The *Mantra to Untie Karmic Knots*. I will give you another phone number. Call Oriental Radio, and they will teach you what to do. All right?

Caller: All right. Let me get a pen and write it down. Master Lu, you are a great immortal. There are so many good people in the world!

Master: You should now recite the *Mantra to Untie Karmic Knots* to resolve your karmic conflicts. Then he will stop beating you.

Caller: All right, Master Lu. Please tell me the phone number.

Master: 92832758. Use the preceding number to call Australia, and you should be able to get through.

Caller: 00612, and then I just ask them?

Master: Use that number followed by the extension I gave you. Ask them for help. Someone will be on duty. They will explain everything to you. All right?

Caller: Oh, so I just ask them which scriptures I should recite, right?

Master: That is right. When you call, tell them, "I would like to speak with someone who speaks the Shandong dialect and can explain how to recite Buddhist scriptures to me." They will find someone to help you. All right?

Caller: All right. Is there any other good way to help him recover quickly?

Master: Reciting Buddhist scriptures is the only way. There is not any other particularly effective method.

Caller: How long will it take before he gets better?

Master: It depends on how you recite. If you recite diligently, he will recover more quickly. If you can recite these scriptures now, the Bodhisattvas will immediately bless and protect you.

Caller: All right. I can call this number at any time, right?

Master: Yes, any time.

Caller: There is one more thing I would like to ask you about. A few years ago, I enshrined a Bodhisattva at home. When I burned incense, the ash would curl around into a circle, like an egg shape, forming a complete ring.

Master: That means a Dharma Protector had visited you.

Caller: So that was not a bad sign, right?

Master: It was a good sign. It indicates that a Dharma Protector had visited and helped you. This is a good thing.

Caller: All right. Thank you, Master Lu.

Master Lu uses the example of an ox to explain why the elderly mother is repeatedly beaten by her son. There are two possible interpretations of the karmic relationship in this case.

The first analogy is that the ox was mistreated by the elderly mother in a previous life and has now been reborn as her son in this lifetime. By beating her, he is collecting the karmic debts she incurred in their previous life.

The second analogy is that the ox did not undergo rebirth after death but remained as an ox spirit. This spirit attaches itself to the woman's son and uses his body to beat her, thereby collecting the karmic debts the mother owes it from a previous life.

No matter what the real scenario is, Master Lu uses the mother's present suffering to illustrate how one might infer the causes planted in a previous life from the retribution experienced in this life. The Law of Cause and Effect spares no one.

5. Options for Resolving Karmic Conflict

To alleviate this suffering, the elderly mother must address and resolve the underlying karmic grievance with her son. Broadly, four primary approaches exist:

1. **Passive Resolution:** As with the previous scenario, the mother passively endures the ongoing abuse until the karmic debt is fully discharged, after which her son's violent behavior may gradually cease. However, this approach is emotionally and physically destructive, inherently unsafe, and highly dangerous, as severe physical abuse carries a high risk of fatal injury.
2. **Conventional Medical Intervention:** The mother may rely on standard clinical modalities—such as PMT, MST, CBT, and pharmacological management—to address her son’s CD. While these strategies may offer partial symptom management or behavioral control, they cannot resolve CD at its fundamental level, as conventional clinical methods target surface manifestations rather than deep-seated metaphysical root causes. Indeed, the spirits are fundamentally unreceptive to, uncooperative with, and largely unaffected by, such interventions.
3. **Physical Separation:** Master Lu once offered a clear insight on handling verbal arguments, using an apt analogy: "When a house is on fire, your first priority is to get out, and then figure out how to put it out. So getting away is actually a good approach [24]."

Either the mother or the son moves out so that they no longer live together. Physical separation can reduce immediate exposure to verbal and physical abuse, providing the mother with a safer living environment.

Under no circumstances is it acceptable for a child to beat or verbally abuse their mother, regardless of what she may have owed them in a past life. From an ethical standpoint, it is entirely unacceptable, and from a legal standpoint, it crosses the line into criminal behavior. Abusing one's parents is a grave sin that defies the very laws of heaven (天理不容).

Nevertheless, while separation prevents direct contact, it does not resolve the underlying karmic grievance; the unresolved debt persists even when the parties live apart.

4. **Active Spiritual Mitigation:** The mother actively applies the teachings of Guan Yin Citta Dharma Door, as instructed by Master Lu. This involves reciting the *Mantra to Untie Karmic Knots* (解结咒) to dissolve interpersonal conflict, making spiritual offerings through Little Houses (小房子) to discharge karmic debt, and practicing the Five Golden Buddhist Practices to cultivate merits and virtues. This approach addresses the underlying karmic cause of the disorder, accelerates conflict resolution, fosters emotional composure in the mother, and ensures a far higher degree of personal safety.

Alternatively, combining conventional medical intervention and physical separation with active spiritual mitigation can yield optimal clinical outcomes.

RESULTS

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

Case 1. Buddhism Helped My Son, Who Had Lost Interest in School and Become Violent, Return to School

After the Spring Festival in 2024, my 15-year-old son suddenly underwent a drastic change in personality. He became irritable and short-tempered, and he often resorted to physical violence. Sometimes, while eating, he would suddenly lash out and hit someone simply because of a disagreement. At first, he occasionally stayed home from school. He would shut himself in his bedroom and play video games. Eventually, his occasional absences turned into a prolonged period of school refusal. The curtains in his bedroom remained drawn, shutting out the sunlight.

At that time, I had not yet begun to practice Buddhism, and I had no idea why he had become this way. I felt that there was no hope left in my life. I cried every day! During those desperate days, I thought about ending my life several times. I truly felt that I could not go on anymore.

Anxiety kept me awake night after night. I had never imagined that my son, who had once excelled both academically and in conduct, could suddenly become like this!

One evening, he became violent and hit someone again. In a fit of anger and despair, I ran to a nearby lake, intending to jump in. By then, my depression had become very severe. Just then, my daughter called me, crying, and asked, “Mom, it is so late! Where have you gone? When are you coming home?”

I crouched by the lake and burst into tears. I could not die! If I died, what would happen to my children? My daughter was still so young. I could not leave my children without a mother. That one phone call pulled me back from the nightmare I was living in.

When I returned home, my son had shut himself in his room playing video games again, as though the violent incident had never happened.

At that moment, I suddenly remembered someone on my WeChat Moment on my cell phone who claimed to be able to see and interpret people’s spiritual circumstances—a psychic medium. Here, I would also like to repent for seeking help from a psychic medium to treat my son. The consequences of my own ignorance and foolishness only made my son’s condition progressively worse. I would also like to remind all my readers: please never seek help from psychic mediums. Remember this well.

Once, I shared my experience with a Buddhist practitioner of Guan Yin Citta Dharma Door. She told me not to consult fortune-tellers anymore, explaining that the more one sought fortune-telling, the more limited one’s fortune would become. She said that if I wanted to change my destiny, I could do so by reciting Buddhist scriptures, without spending a single cent. All I needed to do was recite the scriptures myself. At the time, I thought, “Things are already this bad. I might as well give it a try.” I agreed immediately.

In May 2024, I began reciting my daily Buddhist scriptures. Because I was so desperate to save my son, I overlooked the fact that I was still suffering from depression and had very little energy. In less than a month, I made a vow to recite 21 Little Houses for my son’s karmic creditors. However, from the very day I made that vow, my throat began to feel uncomfortable for no apparent reason. I also developed cold-like symptoms and felt unwell.

Therefore, when reciting Buddhist scriptures to help family members repay karmic debts, we must first cultivate ourselves well. Only when we have developed sufficient spiritual strength and energy can we better help others. I feel deeply ashamed that it took me more than six months to complete those 21 Little Houses for my son’s karmic creditors.

Throughout 2024, my son would resort to violence almost every two or three days. He hit me and his younger sister. Whoever tried to discipline him became his target.

He would hit people for seemingly no reason. If he lost a video game, he would hit someone. If he could not find something that belonged to him, he would hit someone. When it was time to eat, whoever called him out of his room would get hit. Sometimes, when his younger sister cried, he would come out and hit her. During the summer vacation, when we were visiting his maternal grandmother’s home, she called him to dinner, and he hit her too. He could not tolerate even the slightest disturbance; otherwise, he would lash out physically.

In October 2024, my mother told me that she wanted to help save my son. She decided to begin reciting Buddhist scriptures and help me recite Little Houses for his karmic creditors. On the third day after she started, my mother made a vow to remain vegetarian for the rest of her life, abstaining from all meat and fish!

Although she was illiterate and could not recognize Chinese characters, with the compassionate blessings of the Buddhas and Bodhisattvas, she followed the audio player and memorized all the scriptures in less than three months. I am deeply grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva!

In mid-November 2024, my son's karmic creditors seemed to be demanding repayment more urgently, and his violent behavior became increasingly severe. When he lost his temper, his face would become contorted with rage. On one occasion, he pinned me to the floor and continued beating me until he was too exhausted to continue. I lay face down on the floor, completely drained of strength.

My mother called a fellow practitioner in tears to ask for guidance on what to do, feeling as though life had become completely unmanageable. Grateful to the Buddhas and Bodhisattvas, grateful to Master, and grateful to all the fellow practitioners! A fellow practitioner whom I had never even met mailed me over 50 recited Little Houses! The practitioners also encouraged me together, reassuring me that as long as I recite scriptures sincerely to repay karmic debts, the Bodhisattvas and Master will bless us, and my child will surely recover.

The moment I received those Little Houses, I held them in my hands and cried for what felt like an eternity. I knew how precious they were. Their value could never be measured in money. Even if I had had plenty of money, I could not simply have bought such kindness and generosity.

These fellow practitioners were not my relatives, yet they treated me even more warmly than family. Their kindness moved me to the depths of my heart! Their sincere dedication inspired me to work harder at reciting the scriptures.

I made a vow: I would recite the scriptures diligently. Once I had the ability to do so, I would help other sentient beings who were in need, just as I had been helped.

I will always remember this kindness, which came to me in my darkest hour. I am deeply grateful!

After these Little Houses were burned and offered to his karmic creditors, my son became calmer for a while. Later, I continued reciting Little House in batches of 21 while also releasing captive animals to accumulate merits and virtues. I also made a vow to remain vegetarian for the rest of my life!

In 2025, my son took the high school entrance examination. Although he had been away from school for almost a year, he still wanted to try for the high school of his choice. During the month before the examination, my mother and I went to release captive animals almost every day. I knelt before the Buddhist altar, crying and praying to the Bodhisattva to let my son have a place to study, rather than staying home playing video games every day.

During the entrance examination, I am deeply grateful to my fellow practitioners for joining in the recitation of the *Great Compassion Mantra*, the *Heart Sutra*, and the *Cundi Dharani* on my son's behalf, giving him an extra helping hand in his efforts to advance to the next stage of his education.

Although my son did not get into a key high school, he was eventually admitted to an ordinary high school. I was deeply grateful for the Bodhisattva's blessings and felt greatly

relieved. Without the support and protection of Buddhism, my son, after being away from school for nearly a year, might not even have been admitted to an ordinary high school.

However, because I could not recite the Little Houses quickly enough to keep up with the urgent demands of his karmic creditors, my son began hitting people again. He whipped me with a charging cable and punched me in the head, leaving a large swelling. I cried for several days. Whenever he hit me, his face became terrifyingly contorted with rage.

I am deeply grateful for the compassionate salvation of Guan Yin Bodhisattva. What have I done to deserve such kindness? Once again, my fellow practitioners reached out to help me by providing recited Little Houses. They sincerely offered their support and encouraged me to have faith in the Bodhisattva, assuring me that things would surely get better.

This time, I made a vow to recite 650 Little Houses for my son's karmic creditors and another 1,000 for my own karmic creditors.

After I made these vows, my son gradually began to change.

During the first half of 2025, he barely attended school, yet he passed all his end-of-term examinations.

In the winter of 2025, when I had recited around 300 of the Little Houses I had vowed to complete for my son, I suddenly felt the urge to look for a job. Because work divided my attention and energy, my progress in reciting the Little Houses slowed down again, and my son's behavior deteriorated once more.

I am grateful that the Bodhisattva compassionately arranged for fellow practitioners to help by providing recited Little Houses. They supported me again and again. All I can say is thank you, from the bottom of my heart!

After I completed the 650 Little Houses I had vowed to recite for my son's karmic creditors, I made the following additional vows to Guan Yin Bodhisattva:

1. Recite 1,000 Little Houses for my son's karmic creditors;
2. Recite 3,000 Little Houses for my own karmic creditors;
3. Once my son recovered, I would share my personal experience of practicing Buddhism and use his case to help save sentient beings who had affinities with Buddha so that more people could witness the extraordinary power of our scriptures.

When I had recited more than 600 Little Houses for my son, a miracle happened.

He stopped hitting people! To my amazement, he even took the initiative to say that he wanted to return to school!

That day, he came through the door and said to me, "Mom, I have finally figured things out. I want to study hard."

I ran into the bedroom and burst into tears. But this time, my tears were tears of Dharma joy!

During this period, I had several dreams involving children.

In the first dream, I saw many children running out of graves. They were wearing clothes made from yellow joss paper, and each of them held a small wooden stick with which they hit me. When I chased after them, a bus arrived, and they all boarded it and left.

I also dreamed of a thin, blond-haired teenage boy who fought with me. At first glance, I recognized him as my son, but when I looked again, he appeared to be a thin, blond-haired teenager. In the dream, I thought that he was the karmic creditor attached to my son. I had this same dream three times in a row.

I burned and offered several hundred Little Houses to the karmic creditors of my own children (i.e., those seen in the dreams).

Afterward, I dreamed that a few children had been ascended. However, not all of the children had been fully ascended, as I continued to dream about them. Although I had never had an abortion, taken contraceptive pills, had an intrauterine device inserted, or undergone *in vitro* fertilization, I could not explain where these children had come from.

However, Master Lu had explained in His teachings that a delayed menstrual period might mean that conception had occurred but the fertilized egg had failed to implant successfully, and that this, too, could be regarded as a life. Indeed, I had experienced several unusual menstrual episodes.

In addition, my mother had given birth to an older brother of mine who did not survive after birth. I wonder whether this brother, whom I never had the chance to meet, might have been one of the factors contributing to my postpartum depression and my son's rebellious behavior.

Today, my emotions are stable, and I sleep well.

I am deeply grateful to Guan Yin Bodhisattva, to our Master, and to all the fellow practitioners who have helped me. Some of them were people I had never even met. During the lowest point of my life, even a single word of encouragement from them gave me hope!

Now my son is able to attend school normally again, and I am grateful to him, too. He has become a positive karmic condition that has helped me grow spiritually. Without him, I might never have encountered such a wonderful Dharma Door, such a compassionate Master, and so many fellow practitioners who treat me even more dearly than family.

I am truly grateful!

In 2024, I was a person consumed by despair. Looking back, however, I also feel incredibly fortunate.

I hope that fellow practitioners who are going through similar experiences will come to understand that a child's refusal to attend school or sudden change in personality may not be intentional. In our understanding of Buddhism, these circumstances are connected with karma and karmic affinities.

More than anything, I hope that everyone will pick up the Buddhist scriptures as soon as possible and help more sentient beings who have affinities with Buddha find their way out of darkness.

Buddhism gave me direction, gave me strength, and brought me into the company of so many kindred practitioners with whom I share a precious spiritual connection.

Yet the person who truly turned hope into reality was me—through reciting the scriptures day after day, enduring one difficult night after another, and refusing to give up through each ordinary yet challenging day.

When there is faith in the heart, there is hope in life.

And at last, I have become a light unto myself.

Our Dharma practice is truly efficacious, and the Bodhisattva is so compassionate! By making vows, reciting scriptures, eliminating karmic obstacles, and resolving karmic grievances, we can experience the genuine power of the Little Houses. Through the practice of Buddhism, we can find help in overcoming the many challenges of everyday life. As long as we recite the scriptures sincerely and diligently, the Bodhisattvas will protect and bless us.

Shared by: A222

October 27, 2026

Comments:

1. How can you tell if a child is possessed by a spirit? A person who is allegedly possessed by a spirit may become unwilling to interact with others, get irritated easily for no apparent reason, keep the curtains closed, and isolate themselves in their room. These behaviors are generally signs of spirit attachment. This is because spirits belong to *Yin* (阴) and are generally associated with shadows and dark corners. When a spirit attaches itself to a person, the person may also begin to exhibit similar characteristics.
2. A dramatic change in personality at age 15. He became irritable and aggressive, frequently losing his temper and showing a tendency to hit others. To illustrate this, imagine a person as a car: the car represents the physical body, and the driver represents the soul. Suppose a hijacker gets into the car and takes control of the steering wheel. From that point on, the car's driving style changes completely, reflecting the hijacker's behavior rather than that of the original driver. In this analogy, the hijacker represents a spiritual entity, a karmic creditor seeking repayment of a debt.
3. What should you do if a family member develops mental health problems? You should seek professional medical treatment alongside practicing Buddhist teachings. Above all, you must avoid turning to spiritual mediums for help. Many spiritual mediums possess limited supernatural abilities due to spirit possession. Before helping others, they must first address their own possession and spiritual suffering. Lacking access to Buddhist teachings, they possess no proper means to ascend the spirits attached to them. Consulting a spirit-possessed medium is essentially asking one spirit to resolve a conflict with another. Far from solving the problem, this often exacerbates it. Seeking aid from a spirit incurs a new spiritual debt, effectively adding another creditor to your account. Unlike spirits who assist only for personal gain and cannot offer ultimate resolution, a Bodhisattva acts with pure selflessness. Therefore, one

should always seek help from the Bodhisattva rather than relying on spiritual mediums.

4. Remember to address your own karmic debts when praying for your child. When you are new to the practice of Guan Yin Citta Dharma Door and make a vow to recite Buddhist scriptures to help your child, you must not neglect your own karmic creditors. If you help someone else repay their debts, you must not forget your own creditors. If your creditors discover that you have money but are using it to repay someone else's debts before settling what you owe them, they may become angry and interfere with your efforts. For example, in this case the practitioner suffers a sore throat due to such interference. The recommended approach is to vow to recite 21 Little Houses for your child's karmic creditors while also vowing to recite at least 21 Little Houses for your own karmic creditors.
5. When the son loses his temper, his face becomes distorted with rage. At this moment, a spirit is using the son's body to unleash its anger, seeking repayment of karmic debts and revenge.
6. Reciting Buddhist scriptures to help resolve karmic grievances. Because the Master has not examined her totem, we cannot determine why she has karmic grievances involving so many children in dreams. However, no matter what the reason is, the recommended response is the same: recite Little Houses to ascend them.
7. Dream interpretation is not a simple matter. However, Master Lu has taught the followers a general principle: if you dream of deceased people, the dream carries a message. They have come to collect karmic debts. This Buddhist practitioner dreamed that many children were climbing out of graves. Obviously, these children were spiritual beings (ghosts), because graves are places where the dead are buried. They were holding short wooden sticks and hitting the practitioner, which meant that they had come to collect karmic debts from her. She must help ascend them; otherwise, they may continue to cause trouble.
8. She is curious about where these children in dreams come from. If she has not harmed any children in her current lifetime, she may have done so in a past life. Regardless of when and how they were harmed, once dreaming of them, one must make a sincere effort to ascend them using Little Houses.

DISCUSSION

The findings from this case presentation offer a distinct perspective on the etiology and management of CD, bridging conventional psychiatric presentation with the metaphysical and karmic framework of the Guan Yin Citta Dharma Door.

1. Integration of Material and Non-Material Explanatory Models

In conventional clinical practice, CD is conceptualized through a multifactorial lens incorporating genetic vulnerability, neurobiological deficits in executive functioning and emotional regulation, and adverse psychosocial or environmental exposures (e.g., harsh parenting, family conflict, peer rejection) [11, 12]. While these models successfully map

the phenotypic expression and downstream correlates of the disorder, they often encounter therapeutic ceilings. Systematic reviews indicate that standard psychological and behavioral interventions yield only modest effect sizes in mitigating severe, entrenched conduct problems [6, 7].

The Dharma paradigm expands the etiological horizon by introducing a dualistic architecture of human existence that accounts for non-material dimensions—specifically, the influence of spiritual consciousness and karmic debt [8-10]. Within this framework, severe behavioral manifestations characterized by unprovoked violence, rage, and a profound loss of self-regulation are interpreted not merely as isolated neurobiological dysfunctions but as physical and psychological manifestations of spiritual attachment or karmic retribution. Using an information-processing analogy, an attached spirit or karmic creditor acts analogously to extraneous software overriding the host's neurological hardware, hijacking behavioral control to exact retribution for historical grievances. This mechanism mirrors explanations applied to other complex, treatment-resistant neuropsychiatric and somatic conditions, such as borderline personality disorder [15], bipolar disorder [16], severe depression [17], anxiety disorder [18], and oppositional defiant disorder [22].

2. Critical Evaluation of Case Findings and Methodological Considerations

Case 1 illustrates a profound clinical trajectory wherein standard behavioral containment failed to halt escalating violence and school refusal, yet significant behavioral stabilization and reintegration into an academic environment coincided with the implementation of the Five Golden Buddhist Practices. Key clinical insights emerging from this case include:

1. **The Significance of Behavioral Phenotypes:** Behaviors such as prolonged social withdrawal, keeping curtains drawn to block sunlight, and sudden, severe outbursts accompanied by facial contortion are interpreted within the Dharma framework as markers of *Yin*-aligned spirit attachment.
2. **The Hazard of Unqualified Metaphysical Interventions:** The practitioner's initial recourse to psychic mediums resulted in a worsening of symptoms, reinforcing the teaching that unauthorized or spiritually misaligned remediation can exacerbate distress—conceptualized as "using a spirit to treat a spirit."
3. **The Necessity of Balanced Karmic Mitigation:** It is imperative to address personal karmic creditors simultaneously when performing Buddhist scripture recitation for a family member. Neglecting one's own creditors can precipitate energetic friction or somatic interference (such as unexplained throat discomfort), underscoring the structured, reciprocal nature of karmic accounting. Comparatively, liberating captive animals on behalf of the family member tends to result in less direct karmic obstacle transfer, representing a lower-risk practice.
4. **Clinical Implications and Future Directions:** While conventional medicine focuses on behavioral modification, family therapy, and pharmacotherapy for comorbidities, the integration of karmic resolution strategies offers an adjunctive avenue for patients and families for whom conventional modalities prove insufficient. The complete behavioral remission and return to schooling observed after sustained scripture recitation (Little Houses) and vow-making suggest that addressing the root

metaphysical grievance can restore neuro-behavioral equilibrium where purely material interventions stall.

3. Spiritual Diseases Addressed Through a Dharma Approach

As diseases continue to multiply in variety, they are becoming increasingly resistant to conventional treatment. This trend reflects an escalating accumulation of karmic obstacles [8]. Driven by scientific and technological advancements, the creation of killing karma has accelerated beyond any previous era in human history. For instance, modern medicine has rendered abortion a routine procedure, while industrial livestock farming enables the mass production of animals on a scale unmatched in history. These developments have greatly accelerated killing karma generation [9].

Presently, although medical science advances rapidly, it remains confined to the material dimension and fails to grasp the true essence of disorders. Consequently, it is unable to halt the rising tide of diseases and disorders from their root. This gives rise to a paradox: the more advanced medicine becomes, the more diseases emerge—even though these two trends do not share a direct causal relationship.

To solve these karma-based disorders, the Dharma is the optimal approach; however, conventional medical care remains essential, as symptom management is also beneficial.

To date, numerous conditions fall into this category of karmic or spiritual disorders. These include, but are not limited to:

- Progressive neurodegenerative disorders such as Alzheimer's disease [25]
- Neurodevelopmental disorders such as autism [26]
- REM parasomnias such as spirit oppression (sleep paralysis) [27]
- Psychiatric conditions such as parapsychoarchia (schizophrenia) [28]
- Oncological diseases such as leukemia [29]
- Genetic disorders such as Down syndrome [30]
- Metabolic disorders such as diabetes [31, 32]
- Autoimmune diseases such as systemic lupus erythematosus [33]
- Functional gastrointestinal disorders such as chronic idiopathic constipation [34]
- Bone fragility disorders such as recurrent bone fractures [35]
- Dermatological diseases such as vitiligo [36]
- Eyelid disorders such as trichiasis [37]
- Ulcerative disorders such as recurrent aphthous stomatitis [38]
- Renal disorders such as chronic kidney disease [39]
- Substance use disorders such as drug addiction [40]
- Gynecological disorders such as dysmenorrhea and menopausal disorders [41, 42]
- Chronic respiratory diseases such as asthma [43]

- Cell death diseases such as avascular necrosis of the femoral head [44]

When viewed through a conventional scientific framework, these conditions appear radically distinct, leading conventional research to treat them as unrelated. The Dharma, however, reveals their common root: all are intrinsically linked to karma and spiritual factors. Their varied medical names and physical symptoms are merely external manifestations of deeper karmic causes. Through the Five Golden Buddhist Practices of the Guan Yin Citta Dharma Door, many patients have experienced remarkable improvements, with numerous cases achieving clinical remission.

Their differences reflect the particular parts of the body where karmic obstacles reside and the areas where spirits exert their influence. For example, one fellow Buddhist practitioner had suffered from frequent abdominal pain, bloating, and painful menstruation for more than a decade. From Master Lu's Dharma Eye, a turtle spirit was found to have been clinging to her abdomen, causing the area to feel particularly uncomfortable. He explained that she sometimes had difficulty digesting food, and her abdomen could become as hard as a stone. The turtle's shell covered her abdomen, making it unusually hard. He even described when she tapped her abdomen, it sounded hollow, like a drum: "Dong, dong, dong [45]."

Through His Dharma Eye, Master Lu establishes a connection between the spiritual world and our material world, offering us a breakthrough in understanding the true nature of the world and existence. Although other eminent Buddhist masters (高僧大德) in the past may also have demonstrated similar abilities or insights, such efforts were perhaps sporadic rather than systematic and, as a result, were not widely disseminated.

Given these significant outcomes, Dharma teachings merit serious consideration and integration into modern medical practice.

4. Borrowing Knowledge from Dharma to Advance Science

The nature and composition of life have been subjects of philosophical debate throughout human history. Yet modern science, including the relatively new field of psychology, has not universally accepted the existence of the soul. One possible explanation for this gap is the historical and cultural separation between Eastern and Western intellectual traditions. Modern science largely emerged in the West, whereas Dharma originated in the East. Because of geographical and cultural barriers, these two traditions have had relatively few opportunities to engage in meaningful dialogue throughout history. Consequently, scientific thought has not been substantially influenced by the philosophical insights of Dharma [10].

One of the greatest challenges facing the scientific acceptance of the soul is its invisibility. Science relies heavily on empirical observation, measurement, and experimental verification. An invisible entity may therefore seem difficult for scientists to investigate or control. However, invisibility should not necessarily be considered an insurmountable obstacle.

Consider the relationship between computer hardware and software. Software is intangible and cannot be physically observed in the same way as hardware. Nevertheless, it directs and governs the operation of physical computer components. Its existence and function are well established through both theoretical understanding and practical

application. Thus, something does not have to be directly visible to have a demonstrable influence on the physical world.

A similar example can be found in the history of genetics. When the Austrian biologist conducted his pioneering experiments using pea plants, the existence of genes was not yet scientifically established. Nevertheless, he inferred the existence of hereditary factors through carefully designed experiments and observable patterns of inheritance. It took nearly a century before scientists identified the physical basis of genes as segments of DNA. This historical development demonstrates that scientific investigation does not always require direct visualization of an entity at the outset. Theoretical concepts, when supported by reproducible observations, can guide scientific discovery long before their physical nature is fully understood.

In a similar way, Master Lu, through His profound understanding of Dharma and what is described as His Dharma Eye, establishes a connection between the soul and the physical body. This perspective provides a Dharma-based lens through which we can interpret human life and health. Certain complex and otherwise difficult-to-understand diseases may become more comprehensible to ordinary people.

The reported success of Dharma-based approaches in addressing rare and intractable diseases deserves serious attention and further investigation. There are compelling reasons to explore the broader application of Dharma knowledge and encourage meaningful collaboration between Dharma and modern science. Integrating relevant philosophical insights and practical approaches into scientific research may open new avenues for understanding human health and advancing medicine for the benefit of humanity. The invisibility of the soul, in itself, should not be a reason to dismiss the possibility of scientific investigation.

Nevertheless, substantial work remains before Dharma-based teachings and interventions can be formally incorporated into mainstream medical practice.

Rigorous scientific investigation is essential. This should include well-designed studies with appropriate control groups, randomized allocation, blinded assessments where feasible, and controlled clinical trials. Longitudinal studies should also track behavioral and clinical outcomes over time, particularly when evaluating the effects of spiritual interventions. Translating Dharma-based concepts and therapeutic practices into measurable outcomes and standardized medical terminology will be crucial for scientific evaluation, broader public acceptance, and potential clinical application.

Ultimately, building a bridge between Dharma and modern science requires both an open mind and rigorous scientific standards. Such collaboration may offer new perspectives on human health and provide additional support to families caring for young people with CD.

5. Schematic Model of CD Development and Therapy

Imagine a scenario where a son repeatedly drives his car directly into his mother's vehicle. The mother would be profoundly shocked, aggrieved, and bewildered. Why would a son crash his car into his mother's, leaving it battered and broken? Has he lost his mind?

In reality, the son has not gone mad. Although he is seated inside the vehicle, he is not the one behind the wheel. A carjacker, who happens to be the mother's enemy or creditor, has hijacked his car to carry out revenge.

This scenario vividly illustrates the underlying spiritual mechanism of CD:

- **The enemy / carjacker** represents a karmic creditor or spirit.
- **The son seated inside** represents his soul, while **his car** represents his physical body.
- **The mother seated inside** represents her soul, while **her car** represents her physical body.

To fundamentally resolve the issue of being repeatedly struck, the mother must get the carjacker to step down from her son's vehicle. However, the carjacker will never leave voluntarily unless the mother repays the debt she owes them.

First, the mother must understand the underlying spiritual mechanism behind her son's repeated attacks by studying *Buddhism in Plain Terms*. She must sincerely repent for the wrongdoings she committed against the karmic creditor(s) in the past and seek their forgiveness. This involves acknowledging her past wrongdoings, sincerely repenting, and committing not to repeat them.

However, understanding the situation and apologizing are far from sufficient. Actual repayment is also necessary. The mother must therefore repay the karmic creditor(s) through the recitation of Buddhist scriptures, particularly the Little Houses.

In addition, both the mother and the son have their own karma that needs to be eliminated. How can this be achieved? Through sincere prayers to the Bodhisattva. The Bodhisattva can help sentient beings overcome their karmic obstacles, but they must also cultivate merits and virtues. The more merits and virtues one accumulates, the greater the support one may receive through prayer. Liberating captive animals is one way to cultivate merits and virtues.

Before undertaking these practices, it is beneficial to make sincere vows before Guan Yin Bodhisattva, specifying:

- The number of Little Houses one commits to reciting for the karmic creditor.
- The number of fish one commits to liberating as an act of merit cultivation.
- The number of times of *Eighty-Eight Buddhas Great Repentance* to recite to repent for past wrongdoings.
- The number of chapters of *Buddhism in Plain Terms* one commits to reading.

Making these vows (许愿) demonstrates sincerity, determination, and commitment to spiritual practice, helping one progress more effectively.

Therefore, to resolve her son's CD, the mother must fulfill the vows she has made. Once the karmic creditor accepts her sincere repentance, it may no longer harass her through her son as frequently as before. As the mother continues to make repayments through the recitation of Little Houses, the creditor's demands gradually diminish, and the harassment becomes less frequent.

As the karmic obstacles are progressively eliminated, both souls become increasingly pure. Once the karmic debt has been fully repaid, the spirit will permanently leave her son's body. The day these spiritual debts are completely cleared marks the day her son can achieve full recovery.

The above explains the underlying mechanism of CD development and the fundamental principles of therapy by applying the Five Golden Buddhist Practices of the Guan Yin Citta Dharma Door.

Medication may not be sufficient to address the underlying cause of CD because it primarily targets the son's physical body rather than the underlying spirits.

Psychological therapy, on the other hand, focuses on the son's psychological and emotional well-being, which is closer to addressing his inner experiences. However, conventional psychologists do not generally recognize the soul as a distinct spiritual entity. Although psychological therapy may not address the spiritual dimension, it can still be beneficial by helping the son develop emotional resilience and coping skills to better manage his condition.

Creating a supportive and understanding environment is also important. For example, family members can avoid unnecessarily interrupting or provoking him while he is playing video games, provided that his gaming habits remain healthy and appropriate. Reducing unnecessary sources of stress and conflict may help minimize the frequency of behavioral outbursts.

Finally, a holistic approach that combines appropriate medical treatment, psychological support, positive environment, and Dharma-based spiritual practices may offer the most comprehensive approach to supporting the son's recovery.

CONCLUSION

CD remains a challenging condition within conventional clinical practice, often characterized by entrenched behavioral difficulties and limited efficacy in standard psychological and behavioral interventions. By bridging biomedical perspectives with the metaphysical and karmic framework of the Guan Yin Citta Dharma Door, this study highlights an alternative explanatory model that accounts for non-material causes of karmic debt and spiritual attachment.

This study further proposes that CD may share an underlying behavioral mechanism with ODD, with CD potentially representing a more severe manifestation or progression of a related behavioral pathology. Furthermore, CD may also share a similar underlying mechanism with many other rare, complex, and treatment-resistant conditions. Unresolved karmic causes and spiritual factors may contribute to these conditions that remain insufficiently understood within conventional scientific and medical paradigms. As these proposed factors fall outside the scope of established biomedical investigation, they have received limited attention in mainstream scientific research and are not addressed by existing medical treatments.

This study demonstrates that implementing the Five Golden Buddhist Practices can lead to substantial behavioral stabilization, the cessation of unprovoked violence, and successful reintegration into academic and social environments. Integrating spiritual and

karmic mitigation strategies may offer valuable adjunctive pathways for treatment-resistant psychiatric and behavioral conditions.

This study therefore advocates greater openness to interdisciplinary dialogue between science and Dharma, with the aim of broadening scientific perspectives and deepening our understanding of human health, illness, and the underlying nature of life.

Future research should continue to explore these integrative paradigms to broaden the clinical toolkit for supporting affected individuals and their families.

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

Conflict of Interest

None.

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Ethical Statement

The author did not participate in the study design, treatment procedures, or analysis of the reported outcomes. All the experimental procedures and practices by the presenters were done by themselves independently.

This manuscript is a retrospective case study/theoretical paper and does not report a prospective interventional clinical trial; therefore, clinical trial registration is not applicable.

Statement by Translator and Writer

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

Artificial intelligence (AI) tools, including ChatGPT, Gemini, Grok, and Perplexity, were used to assist with translation from Chinese to English, reference duplication checking, and grammatical refinement of the manuscript. The author reviewed and verified all AI-assisted outputs and takes full responsibility for the final content. The assistance provided by these tools is gratefully acknowledged.

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

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