

# Psychiatry and Psychological Disorders

## Case Report

### Autism Is Reversible

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#### Abstract

Autism spectrum disorder (ASD) is a complex neurodevelopmental condition for which effective curative treatment remains limited, and families continue to face substantial clinical and caregiving burdens. This paper examines whether ASD may be understood more completely through a framework that combines conventional biological explanations with the spiritual etiology proposed in Guan Yin Citta Dharma Door, particularly the idea that spirit interference can disrupt cognition, behavior, and development. Using a qualitative case-based approach, the study reviews two question-and-answer dialogues and two practitioner-reported presentations describing changes in autistic symptoms after the application of the Dharma approach. The cases suggest that improvements in social behavior, communication, self-control, tic symptoms, emotional regulation, independent school attendance, and cognition occur when spiritual causes are addressed. The paper argues that these observations challenge a purely materialist classification of ASD and suggest that some symptoms may reflect reversible obstruction rather than fixed developmental deficit. Overall, the study proposes a broader interpretive model for ASD and calls for continued exploration of spiritual perspectives alongside existing scientific approaches.

**Keywords:** Guan Yin Citta Dharma Door, Five Golden Buddhist Practices, Autism spectrum disorder, Karma, Spirits, Recovery.

#### Introduction

Autism Spectrum Disorder (ASD) is a complex neurodevelopmental condition characterized by persistent challenges in social communication, restricted interests, repetitive behaviors, and cognitive alterations [1]. It involves alterations in brain structure and function due to a combination of genetic, epigenetic, and environmental factors [2]. Currently, since there is no medical cure available for ASD, clinical approaches primarily focus on behavioral interventions and symptom management, but the effects vary.

Emerging perspectives suggest that the limitations of a purely materialist model may overlook significant non-physical influences on human health. In many cultural and spiritual traditions, behavioral and cognitive shifts are viewed through the lens of spiritual well-being and metaphysical causality. These perspectives argue that what is clinically observed as neurological dysfunction may, in fact, be the result of deeper spiritual disruptions or occupations that exert control over the physical brain [3, 4].

Guan Yin Citta Dharma Door may offer an effective pathway for the healing of ASD. Our previous two publications show that ASD is potentially curable. In one case, the individual's ID score reached 100 [3], and in the other five cases, all five children recovered or regained full health after practicing the Five (or Four, or Three) Golden Buddhist Practices of the Guan Yin Citta Dharma Door [5].

This exploration does not seek to dismiss established biological findings but rather to integrate them into a broader paradigm. By examining case studies where spiritual interventions have led to significant behavioral improvements, this research investigates the hypothesis that addressing the spiritual root of ASD can facilitate the restoration of neurological or mental harmony. Such an inquiry is essential for expanding the current therapeutic landscape and providing a holistic framework for understanding the profound complexities of the human mind and spirit.

By investigating the concept of "neurodevelopmental" on

ASD, the purpose is to fully understand the true mechanism of ASD, and pave the way for completely curing it.

## Worldviews, Mechanisms & Solutions

**Scientific Progress on ASD:** In contemporary science, various etiologies have been proposed to explain the development of ASD. Synaptopathy has emerged as a central motif for the causative mechanism of ASD; specifically, a significant portion of cases may be attributed to the dysregulation of essential synaptic proteins [6]. Recent genetic research has identified *Cc2d1a* as a prominent candidate gene, while Alpha-synuclein (Snca), a protein typically associated with neurodegeneration, has been proposed as a key player in neurodevelopmental pathologies [2]. Furthermore, increasing evidence suggests that immune dysregulation—particularly neuroinflammation—is central to ASD pathophysiology [1]. Clinical observations often reveal compromised antioxidant defenses and heightened oxidative stress in affected individuals [7], alongside mitochondrial dysfunction characterized by disrupted ATP synthesis and mtDNA mutations [8]. Additionally, serum cytokines (IL-2R, TNF- $\alpha$ ) and neuron-specific enolase (NSE) levels have shown strong correlations with core ASD symptoms [9].

**The Philosophical Conflict:** While conventional medicine identifies these genetic and environmental factors, a critical question remains: are these observations the true causes of ASD, or are they merely physiological symptoms resulting from a deeper primary cause? Although science has mapped these biological markers extensively, these studies have yet to yield a complete clinical cure, rendering their status as definitive "causes" questionable. Therefore, there is an urgent need for a more comprehensive paradigm to understand the underlying triggers of these neurological or mental manifestations.

**The Spiritual Perspective:** The Guan Yin Citta Dharma Door, as taught by Dharma Master Jun Hong Lu, posits that ASD is fundamentally a spiritual illness caused by "spirit attachment" or "spirit occupation." In this context, a spirit—referred to respectfully as such—is the soul of a human or animal that has departed the physical body. While earlier Buddhists may have recognized this phenomenon, Master Lu was the first to present this theory within a systematic framework accessible to modern inquiry and to offer a structured methodology for recovery [3, 4].

**Evidence and Objectives:** Under Master Lu's guidance, numerous children with ASD have achieved recovery through the application of the Five Golden Buddhist Practices. We have previously documented these outcomes across two scientific publications involving 6 cases. This body of healing evidence serves as a powerful validation of the spiritual etiology proposed by Master Lu. When comparing scientific find-

ings with Buddhist Dharma, it appears that current medical data likely describes the biological footprints or symptoms left behind when a child is influenced by spiritual entities.

In this study, we provide further evidence of the spiritual etiology of ASD. We aim to specifically challenge and redefine the conventional classification of ASD as a "neurodevelopmental" condition.

The following sections detail 2 Q&A dialogues in which Master Lu explains the spiritual causes of ASD, the specific locations where spirits reside within the human anatomy, and the Dharma-based solutions required to resolve spiritual harassment and facilitate recovery.

### Q&A 1. A Girl with Mild Autism Likes Cartoons; Her past Life Was a Male Postman; the Presence of a Spirit of an Aborted Child in Her Body [10]

*(This dialogue took place in Totem Reading, Madrid Dharma Conference, on May 14, 2016)*

**Inquirer:** Hello, Master Lu! Today, I would like you to take a look at my daughter. She was born in 1998, the Year of the Tiger. Please check her health.

**Master:** There is something wrong with her brain. She has autism.

**Inquirer:** Yes, a little bit.

**Master:** Hospitals can not treat this kind of illness. I specialize in conditions that hospitals can not handle. At night, she likes to stay in her room with the door closed and ignores others.

**Inquirer:** Yes, yes.

**Master:** She has some eating issues, picky eater, poor appetite.

**Inquirer:** Yes, yes.

**Master:** She does not really like interacting with boyfriends or men.

**Inquirer:** Yes, yes.

**Master:** She nodded, but you are standing beside her and still...

**Inquirer:** She is still a student. I am not sure whether she interacts with boys.

**Master:** The mother does not know anything. Little girl, do not watch those ghostly or strange things on the computer at night. I just saw in your totem that you watch a lot of fierce and bizarre content. You like it too much.

**Inquirer:** She likes cartoons and drawing cartoons.

**Master:** You should know that many of those things are spirits. When you draw them, they can manifest. "Drawing skin, drawing skin", they are brought out through drawing. These spirits are invisible, like a layer of white mist drifting by. Do you understand?

**Inquirer:** Yes.

**Master:** Your daughter's problem is not serious. First, don't let her overeat. Second, don't let her watch strange content. Third, take her outside often for walks and sunlight. Let her recite the *Great Compassion Mantra* 21 times, and the *Heart*

*Sutra* 21 times daily. Also have her recite the *Amitabha Pure Land Rebirth Mantra*. Don't let her eat live sea animals.

**Inquirer:** Okay, thank you.

**Master:** This child is quite good, filial and honest.

**Inquirer:** Yes.

**Master:** At school, she is well-behaved. I see in her totem that she is going in circles. If you ask her to do something, she can not break out of it and does not want to interact with others outside.

**Inquirer:** Yes, she is very homebound, always staying at home. How many Little Houses should I recite for her karmic creditors?

**Master:** At least 3 per day; in total, about 670. Also, release 600 fish for her.

**Inquirer:** Okay. She has always wanted to ask what her past life was like.

**Master:** She wants to know? Has she been wanting to ask me about her past life?

**Inquirer:** Yes, yes, yes.

**Master:** "Yes, yes, yes", that is because she watches too much on the computer; it is affecting her mentally. In her past life, she was a man.

**Inquirer:** As expected.

**Master:** He liked wearing a wide-brimmed hat, a postman delivering letters. Do you like writing letters? You like delivery?

**Inquirer:** Yes, she often draws at home late into the night, until after 1 a.m. She really likes drawing.

**Master:** Right, and after she finishes drawing or writing, she likes to share it with others.

**Inquirer:** Yes.

**Master:** That is what someone from the post office does. What else would they do? (laughs) She is fine. Let her get more sunlight; she has too much *yin* energy. I just saw a small spirit. It is the child you aborted.

**Inquirer:** Yes, I did have an abortion.

**Master:** Be honest! Everything is 100% clear in front of me. Quickly recite to help remove it; about 36 Little Houses should resolve it.

**Inquirer:** Her menstruation is not very regular; you mentioned heavy *yin* energy, I understand.

**Master:** Gynecological issues are often irregular.

**Inquirer:** Yes.

**Master:** Abdominal pain; sometimes she eats a lot, sometimes she does not want to eat at all.

**Inquirer:** Yes. Thank you, Master.

## **Q&A 2. Autism: The Spirit Followed Him From Birth; A Spirit Attached to a Talisman at Home; Medical Check-up Confirmed Master Lu's Dream Message About Liver Problems [11]**

*(This dialogue took place in Totem Reading, Singapore Dharma Convention, April 23, 2016)*

**Inquirer:** Hello, Master! My own karmic obstacles I will bear

myself; I will not let Master bear them for me. Please help me look at my son, born in 1997, the Year of the Ox. His health... he is autistic now.

**Master:** It is his brain. Autism has already been there for several years.

**Inquirer:** We discovered it around the age of two and a half.

**Master:** When he came into this world, that spirit followed him immediately. It was an elderly uncle from your family lineage who had already passed away before he was born. That spirit is now in his body. That elderly man, I don't know whether he was your grandfather or your maternal grandfather, liked you very much. Look at your son: he loves you very much, always wanting to hug and kiss you. In reality, it is the ancestor showing affection to you. This is troublesome; he still refuses to leave. I prescribed 180 Little Houses for him, and he still would not go. You should continue reciting for him. Recite until 300 sheets.

**Inquirer:** Master Lu, I dreamed of you. Your Dharmakaya spoke to me twice in dreams. The first time, you told me to recite 210 Little Houses for him and release 2,000 fish. I already completed that. My son can also recite sutras and mantras himself. I called the Secretariat, and the daily recitation assigned for him was: 27 times the *Great Compassion Mantra*, 49 times the *Heart Sutra*, and 5 times the *Eighty-Eight Buddhas Great Repentance*. I recite 2 of the *Eighty-Eight Buddhas Great Repentance* for him, and he recites 3 himself. Later, I added 27 times of the *Amitabha Pure Land Rebirth Mantra* for him. Now he can complete all these daily recitations by himself. At the beginning, his facial twitching was extremely severe, but now, after finishing his daily recitations, he can still complete three Little Houses a day. He has already improved a lot.

**Master:** When Master comes into your dreams and the Dharmakaya helps treat your child's illness, how could he not improve? He is already much better.

**Inquirer:** Yes, much better. His speech is clearer now compared to before.

**Master:** But attending classes is still somewhat problematic for him.

**Inquirer:** He is attending school now, and I accompany him. In a regular school, he studies vocal music, singing, piano, and also likes painting. Since improving, he has even learned to negotiate conditions with me.

**Master:** He has not completely recovered yet. I just saw that the spirit is still in him. Don't think he is fully healed.

**Inquirer:** He used to be extremely severe. Now that he has improved somewhat, as his mother, I am incredibly happy.

**Master:** You still need to recite Little Houses for his creditor. Recite another 680 sheets.

**Inquirer:** Okay.

**Master:** At night, let him soak his feet. His *qi* field is all floating upward instead of descending, which is why his head and body move involuntarily. At night, he especially needs calmness. Softly play the Hundred-Person Choir of the *Great*

*Compassion Mantra at home.*

**Inquirer:** Okay. His sleep is poor now.

**Master:** There are still spirits around at night. Even if Master comes once to help, it does not necessarily mean complete recovery. I have already pointed out the direction for you; just continue doing it properly.

**Inquirer:** How many more fish do I need to release?

**Master:** 2,300. Also, on your Buddhist altar, besides that Buddha statue, it seems there is another Bodhisattva image placed nearby.

**Inquirer:** I previously had a Guan Yin Bodhisattva statue. I placed the Australia Oriental Radio Bodhisattva image behind the Guan Yin Bodhisattva statue.

**Master:** There is also another Bodhisattva image.

**Inquirer:** At the entrance of my home, directly opposite the door, there is a small talisman image of Guan Di Bodhisattva posted there.

**Master:** Correct. A spirit has already attached itself to it.

**Inquirer:** May I remove it?

**Master:** Remove it. Because the spirit has already entered the image, it will not leave on its own. You need to recite 17 Little Houses for your house's karmic creditor. There is no major problem. Tell him to continue reciting sutras and mantras properly; the spirit is still in him.

**Inquirer:** Master, is the quality of the Little Houses, sutras and mantras he recites good?

**Master:** No. He is reciting carelessly.

**Inquirer:** Then I will supervise him.

**Master:** You think your son is amazing now, improved and reciting sutras and mantras. Ask him to recite the *Eighty-Eight Buddhas Great Repentance* once daily. Can he recite the *Amitabha Pure Land Rebirth Mantra* from memory? Hello, do you recognize Master?

**Inquirer's Son:** (Recites the *Amitabha Pure Land Rebirth Mantra* in Chinese.)

**Master:** Everyone, do you see this?

**Inquirer's Son:** May my autism completely recover, may illness be removed, may my brain disorder heal, may my body become healthy, may my spiritual power increase, and may I enter university in September.

**Master:** Young man, do you now feel that someone has left your body?

**Inquirer's Son:** Someone has left me.

**Master:** Tell me, at night, do you feel like there is someone wanting to speak to you?

**Inquirer's Son:** Yes.

**Master:** If before reciting sutras and mantras, you first recite the *Great Compassion Mantra* three times, then continue with the other sutras and mantras, that person will leave you, alright?

**Inquirer's Son:** Alright.

**Master:** The spiritual atmosphere in your home is very bad. Do you understand?

**Inquirer:** Yes.

**Master:** You yourself should also tidy the front of your hair a bit. Your forehead is completely covered, which affects your luck.

**Inquirer:** Okay.

**Master:** This child has a small issue at the back of his brain, in the cerebellum area. The spirit mainly stays there, which affects his thinking.

**Inquirer:** When he was born, forceps were used during delivery. Could it have been caused by that? When he was first born, and I saw him for the first time, I immediately felt that his eyes were different from those of normal children.

**Master:** It was almost as if an elderly person entered his body and came out together with him. When that person was alive... please do not mind what I say.

**Inquirer:** I do not mind.

**Master:** Was there an elderly male relative who loved you very much and helped raise you from childhood? Your maternal grandfather, perhaps?

**Inquirer:** My grandmother passed away before he was born. My grandfather did see him, though.

**Master:** Was there an elderly uncle who especially liked you?

**Inquirer:** I do not remember clearly.

**Master:** Did anyone help raise you from childhood?

**Inquirer:** I was raised by my maternal grandmother and grandfather.

**Master:** Both loved you very much, and your grandfather has also passed away.

**Inquirer:** Yes.

**Master:** Understood. Continue reciting diligently.

**Inquirer:** My son changed his name twice. Was the name-change petition successful?

**Master:** What is the new name?

**Inquirer:** Zih-, N-.

**Master:** The petition succeeded, but the character "Zi" is not especially good.

**Inquirer:** Then what name should he change to?

**Master:** We will discuss that another time. Call me again on Tuesday, Thursday, or Saturday.

**Inquirer:** What color is his totem?

**Master:** A white ox. Let him wear more white clothing; he wears too much black. If he wants to sing, let him wear white.

**Inquirer:** Your Dharmakaya came into my dream and told me my husband's liver was unhealthy. One month later, during a medical examination, they indeed found a 0.8 cm cyst on his liver.

**Master:** See that? Master's Dharmakaya is the most powerful. My Dharmakaya goes out every day. When I save people, guide people, and answer questions, it is basically done by the Dharmakaya. If I relied only on radio broadcasts or Dharma Conferences, we could not help many people. The Dharmakaya enters people's dreams directly and tells them what they need to know. That is the most powerful method.

**Inquirer:** Yes.

**Master:** Then your husband must recite Buddhist scriptures

properly now. Tell him not to eat live animals anymore.

**Inquirer:** He no longer eats live animals. He now eats vegetarian food two or three days a month. He also recites sutras and mantras and Little Houses now.

**Master:** Remember one thing I say: anyone whom the Master can warn through dreams is someone who still has hope of being saved.

## **Results**

The following are 2 presentations by practitioners of the Guan Yin Citta Dharma Door.

### **Case 1. After Eight Months of Buddhist Practice, My Daughter With Autism Was Able to Attend School Independently and Showed Significant Improvement in All Areas**

My daughter, from the age of 7 months to over 3 years old, had been living with her grandparents in our hometown. After bringing her back and enrolling her in kindergarten, we realized that she could not speak a single sentence, had no self-care abilities, and was still wearing diapers. At that time, she was still drinking formula milk and was an extremely picky eater, eating only plain rice and noodles without any vegetables. She had no expressive language ability and severe emotional problems, making it impossible to attend a regular kindergarten.

In September 2016, she entered middle-level kindergarten classes. Teachers reported that she was extremely difficult to manage. The principal suggested that something was wrong and advised us to seek medical evaluation immediately. We took her to the hospital for assessment, and the diagnosis was mild-to-moderate ASD with language impairment.

When I saw the diagnostic report, I felt as though the sky had collapsed. Medically, this condition was considered a neurodevelopmental disorder with no effective cure, leaving only long-term rehabilitation as an option.

Thus began our long and exhausting rehabilitation journey. Every day, we attended therapy institutions for sensory integration training and language therapy. Even when therapists pressed her mouth until bruising occurred, there was still no improvement in language expression. We tried one-on-one ABA rehabilitation, hospital-based cranial acupuncture, and every treatment method that seemed promising. During this period, I even sought help from psychics, adjusted *feng shui*, and performed rituals, yet none of these produced any effect. As she grew older, the gap between her and her peers became increasingly obvious. Since beginning rehabilitation in 2016, we have spent hundreds of thousands of CNY, leaving our family under severe financial strain. Life became unbearably painful.

On September 1, 2021, she entered primary school two years later than her peers. I accompanied her to school during the mornings and attended external rehabilitation training in the

afternoons. However, these interventions showed little effect. As she grew older, behavioral problems became increasingly severe. Due to language impairment, she developed major social difficulties. When encountering classmates she liked, she would rush forward to hug them tightly. If she saw someone else interacting with a preferred classmate, she would pull the other child's hair. If classmates resisted, she would resort to aggression. As a result, teachers and classmates constantly complained. I had to stay with her every moment. When she ran during physical exercise, I ran too. During PE class, I attended alongside her. I became physically and emotionally exhausted.

On August 15, 2023, we returned to the hospital for another evaluation. The assessment showed that the child's verbal comprehension index was 45 and a full-scale IQ of merely 60. Not only had there been no improvement, but additional problems such as tic disorder, emotional outbursts, shoulder shrugging, eye blinking, and severe behavioral issues had emerged.

When accompanying her in class, I initially sat beside her. Due to the tic disorder and poor frustration tolerance, accompanied by serious emotional difficulties, she gradually stopped completing assignments or paying attention in class and instead only did whatever was personally desired. Teachers became increasingly impatient. Eventually, I gave up expecting academic performance. I only hoped she would not disrupt other students.

I felt immense despair. What else could I do? Aside from rehabilitation, there seemed to be no other option. Yet after years of therapy, the outlook still appeared hopeless.

By chance, I came across Buddhist teachings shared by a fellow practitioner on Wechat Moment. I took the initiative to learn more. Her child also suffered from a severe brain disorder. After she shared the positive transformations her child experienced through Buddhist recitation practice, I deeply believed that Bodhisattvas compassionately save sentient beings. I then began earnestly studying Buddhism and reciting Buddhist scriptures.

At first, my husband strongly opposed it. Due to my own and my family's heavy karmic obstacles, there were severe interferences that made Buddhist scripture recitation difficult. Nevertheless, I persisted because I firmly believed that if I sincerely practiced, the Bodhisattva would surely save my child.

After beginning Buddhist practice, I came to understand that everything has causes and effects. My parents-in-law raised livestock and pigs. The house we lived in was purchased using money for a down payment earned from animal farming. My husband's grandfather hunted wild rabbits, and his father hunted birds. I myself had taken contraceptive pills, unknowingly destroying countless embryos. Master Lu had taught that heavy killing karma can affect future generations. After moving into this house, my husband developed chest tightness, chest pain, and high blood pressure.

While accompanying my child at school, I would sit outside the classroom reciting sutras and mantras using my cell phone. About one month after beginning Buddhist practice, I prayed to Guan Yin Bodhisattva that my child could become independent. The sutras and mantras were truly efficacious, and the Bodhisattva was extraordinarily compassionate. In mid-to-late May 2024, she suddenly said to me, “Mom, go home and recite sutras and mantras. I want to go to school by myself.”

At first, I did not dare leave and secretly observed her from a distance. I discovered that she had gained self-control and could restrain impulsive behavior around favored classmates. Buddhism is truly the Great King of Doctors. Problems that rehabilitation institutions had failed to solve over eight years began improving after only one month of sutra and mantra recitation. With the compassionate blessing of the Bodhisattva, her self-control improved significantly.

Previously, she obsessively sought out certain classmates, pouncing on them and refusing to let go. I could not pull her away. After practicing Buddhism and applying the Five Golden Buddhist Practices, these behaviors gradually diminished. Her relationship with teachers also underwent a complete transformation. Every day, I recited the *Mantra to Untie Karmic Knots* to resolve karmic conflicts between her and teachers. Teachers who once constantly complained now greeted me warmly.

The energy of the sutras and mantras is truly powerful. I am deeply grateful to the compassionate Bodhisattva and grateful to Master Lu for bringing such a precious Dharma Door into the human world, giving me the opportunity to eliminate karma and repay karmic debts.

The issue of transferring schools was also compassionately resolved by the Bodhisattva. After moving into a new home, I was afraid to transfer my child because I worried the new school would not allow me to accompany her or that she would fail to adapt and eventually be expelled. However, through compassionate arrangements, while accompanying her during roller skating, I unexpectedly met the school principal and had the opportunity to discuss her condition face-to-face. The principal fully supported my accompanying her and was willing to accept her into the school.

The teachers at the new school were kind and highly tolerant. The entire environment was filled with positive affinities. After transferring schools, I accompanied her for only one day before she began attending independently. Since the transfer, she has not returned to rehabilitation institutions.

Every day, I diligently recited sutras and mantras for her karmic creditors to eliminate karma and repay karmic debts while continuously fulfilling my vows. She steadily improved. Previously unwilling to complete homework, she now finishes assignments daily. She can now listen attentively in class and occasionally even take notes. Material assigned for memorization at school can now be memorized successfully. I simply continued reciting sutras and mantras and applying

the Five Golden Buddhist Practices. Early in my Buddhist practice, I made a lifelong vow to follow a vegetarian diet, refrain from killing, avoid eating live animals, and perform life liberation whenever conditions permitted.

On June 19, 2024, the Enlightenment Day of Guan Yin Bodhisattva, I vowed:

1. Release 1,200 fish for my child;
2. Recite 108 Little Houses for her karmic creditors;
3. Recite the *Mantra to Untie Karmic Knots* 10,000 times to resolve karmic obstacles underlying the child’s language impairment.

Shortly after making these vows, I noticed that her tic symptoms and shoulder shrugging disappeared. Previously, her fingers moved uncontrollably, and these symptoms also subsided. She began following classroom rules, interacting normally with classmates after class, and demonstrating much-improved language expression abilities.

On December 16, 2024, another hospital evaluation was conducted. The diagnostic report indicated only mild intellectual disability, no longer meeting the diagnostic criteria for ASD. Her verbal comprehension index score improved from 45 points on August 15, 2023, to 63 points, and her full-scale IQ rose from 60 to 68 [Table 1].

**Table 1.** The girl's recovery from ASD as indexed by verbal ability and IQ

WISC-IV	Verbal comprehension index	full scale IQ
8/15/2023	45	60
12/16/2024	63	68

**Table 1.** Longitudinal changes in verbal ability and IQ during the subject’s recovery from ASD. Within a period of less than two years, the subject demonstrated significant increases in both verbal ability and IQ scores. These data suggest that ASD may be reversible, potentially leading to full recovery.

After only eight to nine months of applying the Five Golden Buddhist Practices, she experienced such remarkable positive changes. Problems that medicine could not solve were resolved through the compassionate blessings of the Bodhisattva. Buddhism is real and effective. I sincerely hope everyone can study Buddhism and recite sutras and mantras to resolve life’s difficulties through the Dharma.

After Buddhist practice, I frequently dreamed about children, so I continued offering Little Houses to ascend them.

Occasionally, small issues arise, but after teachers provide feedback and I gently remind her, improvement follows quickly. Buddhism is truly extraordinarily efficacious, and I am deeply grateful to the Bodhisattva.

After witnessing her positive transformation, my husband no longer opposed my Buddhist practice. During the National Day holiday last year, we established a Buddhist altar, and

we respectfully invited Guan Yin Bodhisattva into our home. The atmosphere of our home improved greatly. My relationship with my husband also became more harmonious, and the overall family atmosphere became increasingly positive. Due to the heavy killing karma in my family, I made a special vow to recite the *Amitabha Pure Land Rebirth Mantra* many times for the karmic creditors in her body. As a result, her emotions have become more stable than before. Significant improvements have occurred both physically and mentally. Buddhism allowed me to see the dawn of hope. I firmly believe in Guan Yin Bodhisattva and remain steadfast in faith, vows, and practice. I believe that one day in the future, she will achieve complete recovery.

Shared by: Z203  
2025-05-28

### **Case 2. With the Blessings of Buddhist Practice, My Son With Moderate Autism Successfully Began Working**

My son was born in 2009 and was raised by a nanny during his early childhood. He did not begin speaking until the age of five. Before he could speak, he communicated with us entirely through body language. In fact, from the moment he was born, I felt he was different from other children, but deep inside, I was unwilling to admit that something might be wrong.

His inability to care for himself caused me enormous distress. He could not perform simple daily tasks such as brushing his teeth, eating independently, or using the toilet properly. He was extremely timid, afraid of the dark, and unable to go to the restroom alone. His sleep quality was poor; he tossed and turned restlessly throughout the night. He could not count objects or read.

In kindergarten, he was unable to sit still during class, constantly looked around distractedly, and did not know how to communicate with others or understand facial expressions and eye contact. He was afraid to play with other children and usually wandered around alone after class. When visiting relatives, he wanted to play with his cousin, but, unable to express himself appropriately, spat at her instead, making her extremely upset.

Sometimes he would disappear the moment I turned away. Once, when we went outside, he suddenly ran into traffic, nearly colliding with a car and frightening the driver badly. The driver angrily scolded me for failing to supervise my child properly.

Every family has its own hardships. Due to various circumstances, we did not take him for professional training until he was close to entering primary school. After evaluations and testing at a sensory integration institution, several specialists diagnosed him with autism, Attention-deficit/hyperactivity disorder (ADHD), and developmental intellectual delay.

After entering primary school, he still could not communicate normally with others. He wanted to make friends, but because he could not express himself properly, he often be-

haved in ways that made classmates uncomfortable.

Academically, the situation was also extremely painful. For example, when learning basic math concepts such as picture equations, “an apple plus an apple equals two apples”, I spent several consecutive days teaching him without success.

He had severe difficulty recognizing Chinese characters. I repeatedly taught him each character, often needing 14 days for him to recognize a single word, and sometimes 21 days. Even after finally learning to recognize words, he still could not write them.

Reading was even more difficult. He could not read a sentence fluently and instead read one character at a time. Every lesson in his elementary school textbooks had to be read together with me at least seven times, character by character. In this way, we painfully endured three years.

I tried every possible way to help him. I discovered exercise therapy online and paid to join a jump-rope training group. I patiently taught him how to jump rope and then exercised with him daily. Scientifically, exercise is said to reshape the brain, and I firmly believed that exercise would eventually help him recover.

Regular exercise brought significant improvements. He became more confident, his life skills improved, and when traveling, he no longer wandered off alone. However, the core problems remained unresolved. Difficulties in listening comprehension, writing, reading, and understanding questions persisted, and there was little improvement in language expression. He still had no friends at school.

At that time, our home was filled daily with shouting, crying, and arguments. His academic performance was always at the bottom of the class, and our household felt completely chaotic. I was emotionally devastated. At one point, I even wanted to jump from a building, but I worried that after my death nobody would care for him and he would suffer even more. After forcing myself to calm down, I continued teaching him repeatedly without giving up. If he failed to learn at school, I continued teaching him at home myself.

Later, I came to understand that this was a spiritual illness and that only Buddhist practice and Buddhist scripture recitation could truly help.

In December 2018, I was fortunate to encounter the Guan Yin Citta Dharma Door of Guan Yin Bodhisattva, which I treasured immensely. When I first began reciting sutras and mantras, I constantly experienced nightmares, episodes of spirit oppression (sleep paralysis) [12], and sounds on the roof at night that resembled thousands of soldiers running overhead. At that time, I did not yet understand that these were manifestations of karmic creditors associated with the house. I had previously undergone an abortion, and many karmic creditors came seeking repayment. I could only grit my teeth and persist because these karmic debts were consequences of my own past actions.

After more than six years of diligent Buddhist practice and

scripture recitation, he improved more and more, and so did I. After turning sixteen, he found a temporary winter vacation job. I fully supported this decision. Allowing him to experience hardship appropriately while studying could also help reduce karmic obstacles.

On the second day of work, he called me and described his work and living environment. He said the dormitory smelled unpleasant when he first entered, but although the environment would not adapt to people, people could adapt to the environment, and he would tolerate it and maintain cleanliness. He said the work was hard and exhausting, with no lunch break, and that he sometimes became sleepy while working in the afternoon.

Then my son said something that deeply moved me. He said he now truly understood how difficult my life had been—that I not only raised him and spent enormous amounts of money on rehabilitation, but also continuously recited Buddhist scripture and performed life liberation on his behalf. He said it was not easy for me at all. He also felt sympathy for co-workers in the dormitory who no longer had opportunities to continue studying. He said he now understood his mother's hardships and promised that after returning home, he would study diligently, listen to his mother, and grow up to become someone useful to society.

As a mother, hearing such words from my child, especially a child who once suffered from autism and ADHD, was indescribably emotional and moving. Once again, I deeply thank the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva and my compassionate Master.

When the company closed for the New Year holiday, my son received his first salary in life and was extremely excited. This experience was profoundly meaningful and rewarding. I am deeply grateful for the compassionate blessings of Guan Yin Bodhisattva.

"We often hear, especially in Western culture, that every person is born with sin. This is actually correct. But why would a pure newborn baby possess sin? Where does this sin come from? In many case studies shared with audiences, there are several examples of young parents who were unable to sleep through the night during the first three years after a child's birth because the child suffered from eczema and frequently woke up crying at night. This provides one of the best explanations of original sin. In reality, everyone in the human world carries karmic obstacles; karmic obstacles are what is referred to as 'sin.' Without karmic obstacles, one would not be born into the human world. Therefore, the doctrine of original sin is correct [13]."

During my efforts to help others, especially parents of children with autism, many parents refuse to acknowledge that such children may arise due to karmic obstacles accumulated by themselves or their ancestors. Consider that some children are born blind, some without legs or feet, and some are mute. Their parents may appear not to have committed serious wrongdoing in this lifetime, so why are such

children born? According to Buddhist teachings, these are consequences of negative karma created in previous lives. Children with autism may appear physically healthy, with complete limbs and normal features, but karmic retribution manifests in the brain. This karmic burden may even be heavier than that of blindness, muteness, or physical disability. "If you wish to know the causes of previous lives, observe the results experienced in this life." Autism is difficult for medicine to resolve because it is a karmic illness; only Buddhist practice and scripture recitation can truly save children with autism.

"Why can practicing Buddhism, worshiping Bodhisattvas, and reciting Buddhist scripture eliminate karmic obstacles? Karmic obstacles are negative consequences within the framework of cause and effect. They are the results earned from causes one has previously planted. No force can remove them except the creation of another positive causal force to offset them. Positive karmic causes are known as merit and virtue; therefore, merit and virtue can neutralize karmic obstacles [13]."

Over the past six years, I have released approximately 100,000 fish on behalf of my son and recited at least 8,000 Little Houses for his karmic creditors. I have also actively spread the Dharma and helped sentient beings.

There are no shortcuts in saving a child with ASD. Only genuine cultivation and diligent practice, using the Five Golden Buddhist Practices to eliminate karmic obstacles for both the child and oneself, can bring change. Having such a child in this lifetime is itself a reflection of my own heavy karma. Master Lu taught that supernatural powers cannot overcome karma, but karma can be transformed through great vows. Karma is fixed destiny, and only strong vows combined with real action can change it. My effort is worthwhile if it can bring 70 better years to a child's future. I am deeply grateful to Guan Yin Bodhisattva for such compassion.

Through my personal experience, I want to tell everyone that the Guan Yin Citta Dharma Door is real and extraordinarily efficacious. Throughout the process of reciting sutras and mantras, I experienced Dharma joy every day while watching my child steadily improve. This strengthened my conviction that only Buddhist practice and scripture recitation can truly save the child. Through making vows, reciting Buddhist scriptures, performing life liberation, reading *Buddhism in Plain Terms*, and repenting of wrongdoings and refraining from doing them—the Five Golden Buddhist Practices—while firmly believing in Guan Yin Bodhisattva, my child achieved progress I once could never have imagined. I am deeply grateful to the greatly compassionate Guan Yin Bodhisattva and to my compassionate Master.

Shared by: Y204

2025-02-05

## Discussion

From a scientific perspective, ASD is a neurodevelopmental disorder that most commonly manifests in early childhood and affects approximately 1% of the global population [14]. As there is currently no definitive cure, it is crucial to continue searching for effective treatments; otherwise, affected children may face significant lifelong challenges. Beyond the impact on the child, ASD also places substantial emotional, physical, and financial burdens on families, while long-term caregiving demands considerable social and healthcare resources.

One possible reason why science has advanced rapidly in many fields while progress toward effective ASD treatment remains slow is that the true underlying mechanism of ASD may not yet have been correctly identified. According to the perspective presented in this study, ASD is caused by spirits, i.e., invisible souls of deceased humans or animals, whereas modern science primarily searches for causes within the observable material world. From this viewpoint, approaches limited to materialistic explanations alone may be insufficient to fully explain or treat ASD.

From both theoretical discussions (Q&A 1, 2) and practical observations (Q&A 2, Case 1, 2), the evidence presented here suggests that ASD is associated with spirits rather than genetic or environmental factors. In Cases 1 and 2, the patients recovered after ascending the spirit. Moreover, before the spirit completely left, the symptoms were described as gradually diminishing (Q&A 2). During this process, no direct treatment targeting genetics was involved, and the patients' environment did not undergo substantial change. These observations further support our previous findings that ASD may be related to spirit attachment [4, 5].

Thus, describing ASD strictly as a "neurodevelopmental disorder" may not fully explain the observations presented in this study.

Firstly, in Case 1, the Buddhist practitioner reportedly helped her 10-year-old daughter show substantial improvement in self-control, and could go to school by herself one month after the mother practiced Buddhism. Within less than one year, her developmental gap improvements, including behavior, language ability, and IQ, are significant. It is difficult to imagine that a child with a mild-to-moderate neurodevelopmental deficit could recover within such a short period of time. Furthermore, the disappearance of her tic symptoms and shoulder shrugging occurred shortly after the mother made the vows. This definitely cannot be explained by a sudden surge in the child's neurodevelopment following the mother's vows. The only reasonable explanation is that the spiritual harassment in these two areas ceased because the spirits relinquished their hold and forgave the child once the mother showed her willingness to repay the karmic debts. This suggests that the child's neurological development itself may not have been fundamentally impaired; rather, the

normal functioning of the brain appeared to be obstructed. According to the Dharma interpretation presented here, the child's brain function was restricted by spirit interference. After approximately eight months of repaying spirit debts, the spirit's influence weakened, allowing more normal brain function to resume. This explanation matches well with what Master Lu observed that children with ASD have a brain issue (Q&A 1, 2).

This process may be compared to a computer (human) whose hardware (brain and nerves) is intact but whose software (soul) is disrupted by a virus (spirit). Although the hardware itself is not defective, the system cannot function properly until the virus is removed. Once the interference is cleared, normal function can rapidly return. From this perspective, defining ASD purely as a neurodevelopmental disorder may overlook an important non-material dimension proposed in this study.

Secondly, ASD may be more appropriately understood as a mental- or consciousness-related disorder rather than solely as a neurological disease. As discussed above, the observed improvements suggest that the underlying neural structures may remain largely intact. Master Lu proposed that the core issue involves spirits occupying and interfering with the brain, thereby affecting cognition, behavior, and communication (Q&A 1, 2). From this perspective, ASD may share characteristics with mental disorders such as depression, oppositional defiant disorder, schizophrenia, borderline personality disorder, bipolar disorder, severe anorexia nervosa, and anxiety disorders [15-23], rather than with classical neurological diseases such as sleep paralysis, myasthenia gravis, amyotrophic lateral sclerosis, Parkinson's disease, facial paralysis, epilepsy, syringomyelia, lumbar disc herniation, and attention deficit hyperactivity disorder [12, 24-31]. Accordingly, classifying ASD solely as a neurological disorder may be inappropriate. Instead, ASD may be more accurately described as a disorder centered on higher brain function or consciousness regulation, rather than a disease primarily involving neuronal development [Figure 1].

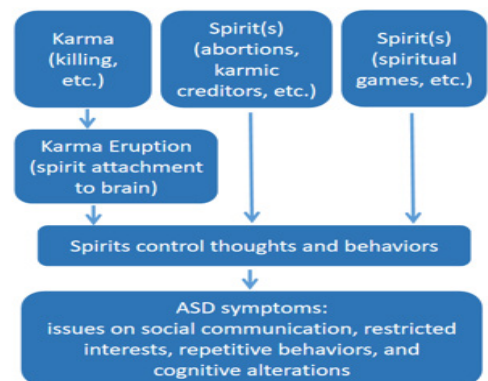


Figure 1. Mechanism of ASD Development

**Figure 1. A Dharma-based interpretive model of ASD etiology and intervention.** This framework posits that latent karmic debts and spiritual factors—elements currently outside conventional scientific measurement—constitute the underlying etiology of ASD. By identifying these causal mechanisms, the model proposes that the Five Golden Buddhist Practices of the Guan Yin Citta Dharma Door serve as a targeted and effective intervention. The integration of these perspectives suggests that the primary root causes of ASD are identifiable and that the proposed spiritual methodologies are clinically efficacious.

In this vein, the traditional classification of Alzheimer's disease (AD) as a neurological disorder may also warrant reconsideration within this framework. According to this interpretation, AD may likewise involve spiritual interference affecting the brain's governance and function, similar to the proposed mechanism underlying ASD. Although abnormal protein accumulation is widely regarded as a hallmark of AD, its direct contribution to symptoms may not fully explain the rapid responses reportedly observed following Dharma-based interventions [32, 33]. Since significant clearance of protein aggregates is unlikely to occur within a short period, the observed improvements are instead interpreted as resulting from a loosening of spiritual control over the brain. From this perspective, AD may also be viewed more appropriately as a disorder of consciousness or mental regulation rather than purely as a neurological disease.

In light of both the scientific framework proposed herein and the Dharma perspective, ASD may be more accurately characterized as a condition driven by spiritual interference rather than a purely irreversible neurodevelopmental impairment. Similarly, AD may be better understood as a manifestation of spiritual interference rather than solely an irreversible neurological decline.

Based on Master Lu's teachings, several scientific observations may be interpreted more coherently within the framework proposed in this study. We previously discussed why ASD can co-occur with ADHD [5]. Similarly, the following two phenomena may also be explained from the perspective of spirit interference.

Schizophrenia and ASD are conventionally classified as distinct disorders. However, increasing evidence suggests that individuals with ASD have a higher risk of developing schizophrenia, and autistic symptoms frequently co-occur in patients with schizophrenia spectrum disorder (SSD) [34]. Within the framework proposed here, the underlying mechanism is straightforward: both SSD and ASD are associated with spirit interference [5, 18]. Depending on the nature and degree of the interference, spirits may produce symptoms characteristic of both ASD and SSD, thereby explaining their frequent overlap and comorbidity.

ASD and anorexia nervosa (AN) also demonstrate intriguing relationships. ASD is approximately four times more pre-

valent in males, whereas AN occurs about ten times more frequently in females. Furthermore, their comorbidity is reported to occur at rates approximately ten times higher than expected in the general population [35]. According to the interpretation presented in this study, the mechanism underlying this overlap is similar to that proposed for ASD and SSD: both ASD and AN arise from spirit interference [5, 23]. Consequently, the coexistence of ASD and AN symptoms in the same patient would not be unexpected within this framework. Although scientists have proposed explanations for the above phenomena, effective curative treatments for these disorders remain unavailable. In contrast, the Dharma-based explanation presented here not only provides a coherent interpretation of the observed comorbidities and symptom overlaps but also offers practical methods that have reportedly led to recovery or significant improvement in ASD, ADHD, SSD, and AN [5, 18, 23, 31]. From this perspective, the therapeutic effectiveness associated with these Dharma practices further supports the view that the Dharma framework may reveal the true underlying mechanism of these disorders.

A critical inquiry remains: what is the origin of these spiritual interferences, and why do they manifest in specific children? As previously established, these entities arise from 'karmic eruptions,' where karma is generated by misdeeds in either past or present lives [3, 4]. Parental karmic debt, often stemming from the killing of animals or the consumption of live aquatic creatures, can be a significant factor. For children, additional contributors include participation in spiritual games or exposure to negative spiritual environments. Furthermore, spirits may originate directly from the mother's previous abortions [36]. Ultimately, the manifestation of ASD appears to depend on a combination of the child's individual karma and ancestral lineage. Therefore, when a child is diagnosed with ASD, it is prudent to examine the family's history for evidence of heavy karmic accumulation.

Based on this understanding, and in combination with our previous suggestions [5], we propose 11 approaches for the prevention of ASD:

### **Respect for Life and Fetal Spirits**

Avoid induced abortions and the use of contraceptives that may cause early termination. If an abortion or miscarriage has occurred, it is essential to ascend the fetal spirits as promptly as possible to resolve the underlying karmic connection.

### **Abstaining from Killing and Harmful Trades**

- **Dietary Choices:** Avoid killing animals and refrain from consuming live aquatic creatures.
- **Celebrations:** Do not hold celebrations (such as birthdays or milestones) in a child's name that involve the slaughter of animals.
- **Livelihood:** Avoid animal farming or businesses involving the trade of livestock. Because these animals are des-

tinged for slaughter, the profit earned from such trades carries significant karmic obstacles.

### **Mindful Entertainment and Spiritual Boundaries**

Protect children's spiritual purity by ensuring they avoid "spiritual games". Be selective regarding cartoons and media consumption. Additionally, parents should refrain from seeking help from psychics.

### **Avoiding Spiritually Sensitive Locations**

Minimize a child's exposure to locations with heavy or sensitive energy, such as cemeteries, funeral, or hospital wards, unless absolutely necessary.

### **Cultivating a Harmonious Home**

Maintain a peaceful and stable domestic environment. Parents should avoid quarreling or discussing divorce in the presence of children, as a fractured atmosphere can deeply impact a child's spiritual and emotional health.

### **Physical Vitality and Sunlight**

Encourage children to spend time outdoors. Regular physical activity and exposure to natural sunlight are vital for maintaining healthy energy levels and a positive disposition.

### **Balanced Parenting and Encouragement**

Avoid placing excessive academic pressure on children. Maintain realistic expectations and prioritize gentle encouragement over harsh criticism to foster a resilient and confident spirit.

### **Navigating Karmic Cycles**

During spiritually vulnerable periods, such as the "369" predestined calamity years [3], parents should proactively recite Little Houses. This practice helps resolve the child's karmic debts and provides spiritual protection during these transitional stages.

### **Upholding Vows**

For Dharma practitioners, it is important to uphold and not violate spiritual vows. Integrity in these commitments is the foundation of your practice.

### **Consistency in Practice**

Maintain a consistent and dedicated Buddhist practice. Regularity is key to spiritual stability and serves as a vital safeguard against the relapse or recurrence of symptoms.

### **Managing Images and Objects in the Home**

To maintain a pure energetic environment, it is advised to avoid displaying images or figures of humans and animals. This includes:

- Wall Decor: Refrain from hanging pictures or paintings of people or animals.
- Decorations: Avoid placing human or animal figurines

throughout the home.

- Children's Items: Seek alternatives to toys designed in human or animal likenesses.
- Apparel: Avoid wearing clothing featuring portraits or animal prints.

Human and animal images are avoided because they can serve as "landing points" or "attachment spots" for wandering spirits. Once spirits inhabit these objects, they may remain in the home, potentially causing disturbances, health issues, or misfortune.

If you currently have these items in your home, do not remove them immediately. First, offer Little Houses to "your name's home karmic creditors" to safely ascend any residing spirits. Only after this spiritual clearance should the objects be removed.

## **Conclusion**

This research underscores that ASD may be more comprehensively understood from a spiritual dimension. The qualitative analysis of case reports and dialogues suggests that Guan Yin Citta Dharma Door practices, specifically addressing spiritual etiology such as "spirit interference", can lead to significant improvements in social behavior, communication, and cognitive function.

The findings challenge the classification of ASD as a fixed, irreversible developmental deficit, suggesting instead that many symptoms may stem from reversible obstructions of the brain's normal functioning. While these observations warrant further academic inquiry, they highlight the potential of a holistic interpretive model that bridges clinical science with philosophical and spiritual perspectives to offer new pathways for recovery and support for affected 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**

No.

## **Financial Support**

None.

## **Ethical Statement**

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

the presenters were done by themselves independently.

### Statement by Translator and Writer

The 2 Q&As and 2 case presentations in the text were translated from Chinese to English based on their intended meaning rather than a word-for-word approach. The remaining portions of the paper were written based on my limited understanding of Guan Yin Citta Dharma Door. If there are any inaccuracies or deviations from the true meaning of the Chinese version, or if the content does not accurately reflect Master Lu's teachings, I sincerely seek forgiveness from the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, all Buddhas and Bodhisattvas, Dharma Protectors, and Master Jun Hong Lu.

### Disclaimer of Liability

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

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

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