

Anxiety Disorder: Root Cause and Solutions

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Abstract: Anxiety disorders are among the most prevalent mental health conditions worldwide and are commonly understood within biomedical frameworks as arising from complex interactions of genetic, neurobiological, psychosocial and environmental factors. Although existing treatments, including pharmacotherapy and psychotherapy, can alleviate symptoms, they often fail to provide definitive or preventive solutions for all patients. The persistence of unexplained symptoms and treatment-resistant cases suggests that additional underlying mechanisms may exist beyond current scientific models. Therefore, this study explores a Dharma-based perspective, as articulated in the Guan Yin Citta Dharma Door, which attributes anxiety disorders to karmic and spiritual causes. Through analysis of practitioner-reported cases and question-and-answer records, this study examines the potential therapeutic effects of practices such as vow-making, Buddhist Scripture recitation, and life release. The findings indicate a consistent pattern of perceived symptom alleviation and recovery following sustained engagement in these practices. These results suggest that Dharma-based interventions may offer a complementary, holistic approach to understanding and managing anxiety disorders, warranting further systematic investigation.

Keywords: Guan Yin Citta Dharma Door, Golden Buddhist Practices, Abortion, Spirits, Anxiety, Recovery.

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INTRODUCTION

Anxiety is a psychological, physiological, and behavioral state that arises in both humans and animals in response to a perceived or actual threat to well-being or survival. It is characterized by heightened arousal, anticipatory vigilance, autonomic and neuroendocrine activation, and distinct behavioral responses. These changes serve an adaptive function by facilitating coping with adverse or unexpected situations [1].

However, when anxiety becomes persistent, excessive, or disproportionate to the context, it may impair daily functioning and overall well-being. Anxiety is typically marked by subjective feelings of worry and nervousness, along with physical symptoms such as increased heart rate and restlessness. It exists along a continuum, ranging from transient, situational unease to severe and chronic pathological conditions [2].

Anxiety disorders are the most prevalent class of mental disorders worldwide, affecting approximately 359 million individuals as of 2021 [3]. In the United

States, nearly one-third of adolescents and adults experience an anxiety disorder at some point in their lives [4]. Despite advances in clinical management, the high prevalence of these disorders suggests that their underlying causes remain insufficiently understood, limiting the development of effective preventive strategies. A more holistic approach to understanding anxiety disorders may therefore be warranted.

In our previous study, we observed a case in which a boy's anxiety disorder resolved following the alleviation of his severe depression through Dharma-based practice [5]. This case suggests the potential for a more enduring therapeutic approach. Building on this observation, the present study focuses on anxiety disorders to evaluate whether a Dharma-based intervention can provide an effective method for treatment.

WORLDVIEWS, MECHANISMS & SOLUTIONS

From a biomedical and psychological perspective, the etiology of generalized anxiety disorder (GAD) is multifactorial and complex. Contributing

factors include genetic predisposition, dysregulation of neurotransmitter systems, and neurobiological imbalances [6]. It is widely accepted that genetic vulnerability interacts with environmental stressors, such as trauma or chronic stress, to produce clinically significant anxiety syndromes [7].

Additional contributing factors have been identified, including medication effects, substance use, adverse childhood experiences, and comorbid psychiatric or medical conditions (e.g., depression or diabetes) [8, 9]. Family history also plays a role, with

first-degree relatives of individuals with GAD demonstrating increased risk. Psychosocial models further suggest that anxiety may arise from an underlying psychological vulnerability that is activated by stress or negative life events [9].

Despite these frameworks, no single unifying mechanism fully explains the persistence and variability of anxiety disorders, and current treatment approaches, while often effective in symptom management, do not consistently provide definitive solutions [Figure 1].

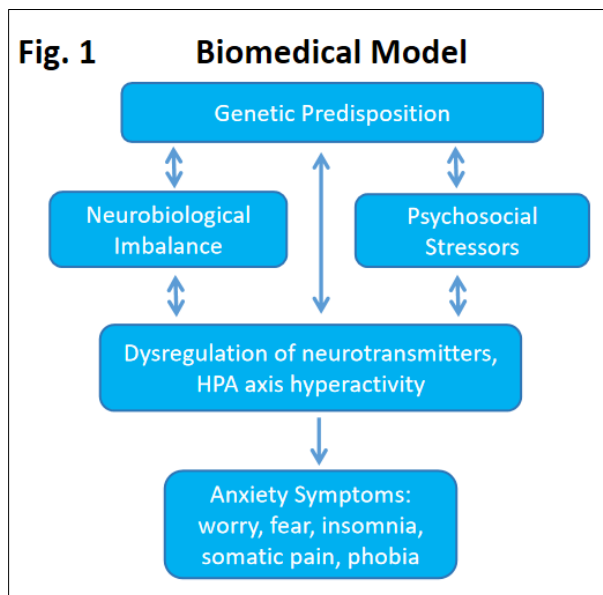


Figure 1: The biomedical model of anxiety disorder. This model aggregates all currently identified materialistic factors and proposes that their interactions contribute to the development of anxiety disorders. In the absence of a clearly defined causal mechanism, existing management and therapeutic approaches are unable to provide a definitive cure. This suggests that the primary underlying cause has not yet been identified

In contrast, within the Dharma-based framework proposed by Dharma Master Jun Hong Lu, founder of the Guan Yin Citta Dharma Door, chronic conditions, including anxiety and depression, are understood as having karmic or spiritual origins [10, 11]. According to this perspective, such conditions persist because their root causes are not detectable through conventional medical diagnostics, and therefore remain inadequately addressed by standard treatments. Healing, in this framework, involves the resolution of karmic influences and the ascendance or removal of spiritual afflictions.

Support for this perspective is drawn from practitioner-reported cases. For example, one account describes a Buddhist practitioner X51 whose successful treatment of her son’s severe depression through Dharma practices was accompanied by a concurrent resolution of his anxiety symptoms [5].

Based on these observations, we hypothesize that anxiety disorders may share a common underlying cause with severe depression, i.e., karmic and spiritual

factors, and that these conditions may be alleviated through Dharma-based practices. To examine this hypothesis, the present study analyzes 3 selected Dharma question-and-answer records and 3 case presentations reported by practitioners of the Guan Yin Citta Dharma Door.

Q&A 1: Anxiety and Phobia Caused by Two Spirits; A Coquettish Voice Can Attract Spirits (Excerpt) [12]
(This dialogue took place over the phone on March 15, 2018)

Caller: Hello, Master! Could you please look at my health? I was born in 1983, the Year of the Pig.

Master: A black pig. You should know that your lower back is not in good condition.

Caller: Yes.

Master: Your legs often swell. Are you aware of that?

Caller: No.

Master: Press them with your hand and see if the flesh rebounds or not.

Caller: Master, I have an anxiety disorder. Could you please tell me what is going on?

Master: There are two spirits in your body. One is in your abdomen.

Caller: Sometimes my abdomen feels tense, like I can not breathe properly.

Master: When you are nervous, your stomach hurts.

Caller: Yes.

Master: That is caused by this spirit.

Caller: Is it a human or...?

Master: An adult. The other one is a child.

Caller: I have never had an abortion.

Master: Check whether your mother had one.

Caller: Okay, I understand. Master, how many Little Houses should I recite for these two spirits?

Master: For one, recite 68 sheets. For the other, first 36 sheets, then 28 sheets. If it still does not leave, then 63 sheets.

Caller: Okay.

Master: You should know that this is not just anxiety; you also have some degree of phobia.

Caller: Yes, after I came to Australia...

Master: You are afraid of doing everything.

Caller: What should I do?

Master: Recite the *Great Compassion Mantra* every day.

Caller: I feel very good when I recite it. I have been studying hard recently and have already memorized it.

Master: This is an opportunity given to you by the Bodhisattva. Also, be careful with relationship issues. Do not let your eyes wander around flirtatiously.

Caller: I understand, Master. My marriage does have problems.

Master: Of course, it does! I can see that.

Caller: What should my daily recitations be?

Master: Recite more of the *Great Compassion Mantra*.

Caller: Okay.

Master: The *Heart Sutra* brings wisdom, and the *Great Compassion Mantra* strengthens your energy. Recite the *Xiao Zai Ji Xiang Shen Zhou* to reduce misfortunes around you. Otherwise, problems keep arising one after another.

Caller: Yes.

Master: There is no peace. You must not watch TV dramas anymore.

Caller: Okay, I will not.

Master: You used to watch a lot, didn't you?

Caller: Yes, I will change. I promise I will not watch anymore.

Master: You also have depression.

Caller: I am sorry, Master. I know I was wrong. Should I perform life release?

Master: Not much, release 300 lives.....

Caller: Okay, no problem. Master, how can I improve my totem color?

Master: Your totem color is black, so wear more black or darker clothes. It will bring you luck. It is not about changing it. If your totem is a black pig, then it is a black pig.

Caller: Okay. Is there anything else I should pay attention to?

Master: Just do not act flirtatiously. Don't become lightheaded when you see men.

Caller: I will definitely be careful.

Master: Do not flirt casually. Your coquettish manner... it looks very real. It is clear from your totem.

Caller: I will change. I know I was wrong.

Master: You spend too much time on makeup. Use less around the eyes, be more natural, simple. It is unnecessary.

Caller: Okay.

Master: Work hard, behave properly, and recite Buddhist Scriptures diligently. If a person is upright, bad people will not approach. But if a woman acts flirtatiously, troublemakers will come to her. Even your way of speaking must change. Do not sound so coquettish. A coquettish tone invites trouble; it can attract spirits.

Caller: Master, who is the person in my abdomen?

Master: One is a child, the other is an elderly man.

Caller: Is it my grandfather?

Master: I do not know. He does not have much beard, but his hair is white, combed back, with raised eyebrows and small eyes.

Caller: I really do not recognize him. I will recite Little Houses for them properly.

Master: Just continue reciting. If you do not know, let him come see you at night. You will recognize him then.

Caller: Master, how should I handle my marriage?

Master: Recite the *Mantra to Untie Karmic Knots* and the *Heart Sutra* for yourself and for him.

Q&A 2: Anxiety and Depression Are Caused by Spirits Controlling Human Thought [13]

(This dialogue took place over the phone on Oct. 9, 2014)

Caller: Hello, Master Lu!

Master: Hello. Make sure you recite Buddhist Scriptures diligently, young lady.

Caller: Master Lu, how many Little Houses should I recite each day?

Master: If you can recite one per day, that is already good. Of course, the more you recite, the better.

Caller: Then I will recite two per day.

Master: Two per day would be best. Your illness will improve faster. In fact, you are already much better than before. You used to be very fearful, but now you are not as afraid.

Caller: Master Lu, my anxiety and depression, are they caused by that (spirit), or by myself?

Master: Do you even have a "self"? Who are you? If it were not for something else in your body, would you even know who you are? You often feel that your thoughts are being influenced and controlled by something else.

Caller: Oh, so my anxiety and depression are caused by it (spirit)?

Master: Of course. But you must not hate it. It is in you because you owe it from the past. It has come to seek repayment. The only way is to sincerely recite Little Houses to repay the debt. Once the repayment reaches a certain level, it will leave.

Caller: Master Lu, can it control my thoughts?
Master: Of course. Once it is in your body, it can not only control your thoughts but also everything about you. Because once your thoughts are controlled, your behavior will naturally follow your thoughts. Silly girl.
Caller: Oh, so spirits can control all of that.
Master: Yes, spirits are very powerful.
Caller: Okay, goodbye. Thank you, Master Lu.
Master: Goodbye.

Q&A 3: Master Lu’s Teachings: Answers to Letters of Inquiry (No. 347) [14]
(This response took place on Nov. 26, 2019)

Inquirer: Hello, Master! In April of last year, my daughter had an argument with her cousin, during which the cousin kicked her and knocked her unconscious on the spot. She subsequently developed an anxiety disorder. After that, her condition worsened. By November, her symptoms shifted to gastrointestinal issues, including nausea, stomach pain, and reduced appetite. In July this year, she had a dream in which her cousin hit her again. Since then, she has been unable to eat and relies on protein powder for sustenance, consuming only about 30–40 grams of protein powder and milk powder daily.

Master: This is due to karmic enmity from a past life. When she lost consciousness at that time, it was because a spirit possessed her. Therefore, one should not overly provoke others. If someone owes you from the past, even

a light push from you could result in their death. It would be them repaying their karmic debt, but you would suffer the consequences. So do not resort to physical actions.

If you find someone unpleasant, if they slander or mock you, keep your distance. Do not react excessively, do not argue or laugh provocatively. Otherwise, if your words anger them to death, you will incur karmic consequences. This is especially true for elderly people, whose health may already be fragile. If they become enraged and die, you will bear the responsibility and will have to repay that life in the next lifetime.

In summary, contrary to conventional biomedical explanations of anxiety disorders emphasizing genetic, neurobiological, and psychosocial factors, the Dharma-based framework attributes anxiety to karmic and spiritual causes. While standard models lack a single unifying mechanism and often provide only symptomatic relief, the Dharma perspective proposes that unresolved karmic influences and spiritual afflictions underlie persistent conditions [Figure 2]. Accordingly, it suggests that practices such as vow-making, Buddhist Scripture recitation, and life release can address these root causes, offering a potential complementary pathway for treatment. The effectiveness of the Dharma perspective is validated through the following three case presentations.

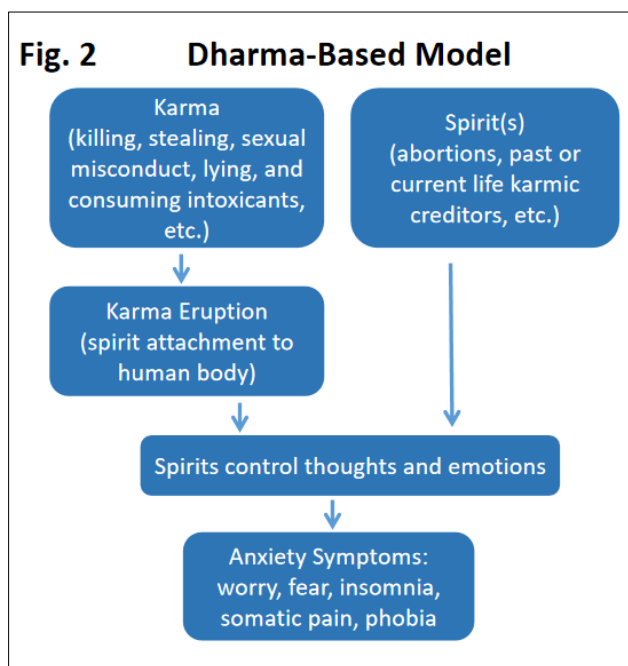


Figure 2: The Dharma-based model of anxiety disorder. In contrast to the biomedical model, this Dharma-based framework posits that currently unmeasured or scientifically unidentified karmic debts and spiritual factors underlie the development of anxiety disorders. Based on the clearly defined causal mechanism, the model maintains that existing approaches, specifically the five (or Four or Three) Golden Buddhist Practices of the Guan Yin Citta Dharma Door, can provide an effective treatment. This implies that the primary underlying cause of anxiety disorders has been identified and that the proposed method of treatment is efficacious

RESULTS

The following are 3 presentations by practitioners of the Guan Yin Citta Dharma Door.

Case 1: A Mother's Vow Leading to a Daughter's healing

In 2018, through the guidance of the Bodhisattva, I met a fellow Buddhist practitioner while chatting online. She told me that the Guan Yin Citta Dharma Door was especially effective. At that time, I had already been suffering from liver cirrhosis for several years. She said that by practicing this Dharma Door, my illness could be healed. She first taught me how to recite my daily assignments, and later guided me in reciting the Little Houses. However, due to my ignorance and lack of wisdom, I remained preoccupied with work and the pursuit of worldly blessings.

In 2019, my daughter developed an anxiety disorder. Feeling lost and helpless, I thought of Guan Yin Bodhisattva and prayed sincerely for Her help. From that moment on, I regained my faith and began reciting Buddhist Scriptures with determination.

I made the following vows to Guan Yin Bodhisattva:

1. Adopt a completely vegetarian diet;
2. Once my daughter recovered, I would share my experience publicly;
3. Within two years, recite 10,000 times the *Heart Sutra* and 10,000 times the *Mantra to Untie Karmic Knots* for my daughter;
4. Offer 1,000 Little Houses for my daughter's karmic creditors and 800 Little Houses for my own karmic creditors.

To eliminate the karmic obstacles associated with my liver cirrhosis, I vowed to complete the following daily recitations:

1. 11 times each of the *Heart Sutra* and the *Great Compassion Mantra*;
2. 3 times the *Eighty-Eight Buddhas Great Repentance*;
3. 21 times each of the *Xiao Zai Ji Xiang Shen Zhou*, *Mantra to Untie Karmic Knots*, *Amitabha Pure Land Rebirth Mantra*, *Cundi Dharani*, and *Qi Fo Mie Zui Zhen Yan*;
4. 7 times the *Mantra for Rectifying Errors in Recitation*.

During the virus pandemic period, my daughter ran away from home. Nevertheless, I continued to recite Buddhist Scriptures for her and offered Little Houses for her karmic creditors. Before long, she reached out to me on her own. The Little Houses were truly incredibly effective.

Now, my daughter has fully recovered from her anxiety disorder. She has also found a very good job.

I am deeply grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, who

relieves suffering and responds to all prayers. I am grateful to my Master, to the Guan Yin Citta Dharma Door, to the fellow practitioner who introduced me to this Dharma Door, and to all those who have helped me along the way.

I have since made further vows to Guan Yin Bodhisattva:

1. Recite Buddhist Scriptures for the rest of my life;
2. Remain vegetarian for life;
3. Follow Master Lu in practicing the Guan Yin Citta Dharma Door for life, never turning back, in gratitude for the Buddha's grace.

At first, I hesitated to vow lifelong vegetarianism out of concern for my nutrition. However, after nearly a year of being fully vegetarian, medical examinations showed that all my health indicators were normal, and in fact better than before. For this, I am sincerely grateful to the fellow practitioners who guided me.

Medical check-ups have also shown significant improvement in my liver cirrhosis, and it continues to improve gradually. I firmly believe that through practicing the Guan Yin Citta Dharma Door, I will be completely cured.

My daily schedule is now full, and every day I am filled with Dharma joy. I feel as though I have been completely transformed. My daughter's life and mine were both given anew by Guan Yin Bodhisattva. I deeply understand that without the Dharma Door and without my Master, we would not have the life we have today.

Shared by: S200

2020-11-18

Comments: Maintaining a vegetarian lifestyle does not compromise nutritional adequacy and may support improved health, while also reducing the karmic consequences associated with consuming animal products. A vegetarian lifestyle reflects the principle of compassion. To seek the compassion of Guan Yin Bodhisattva, one must extend compassion to animals, as they are sentient beings like ourselves.

Case 2: The Guan Yin Citta Citta Dharma Door Cured My Anxiety Disorder and Gynecological Illness

In 2013, a little over a month after giving birth, I suddenly felt a burning, stabbing pain in my back, as if it were on fire, along with heaviness and numbness in my limbs. From then on, I suffered every night, unable to sleep!

I began traveling from place to place seeking medical help. I underwent all kinds of physical examinations, yet no cause could be found. Later, following others' advice, I visited a psychiatrist. The

doctor said these symptoms were somatic manifestations of anxiety disorder, and there was no other solution except medication. The doctor also told me that this kind of illness might require lifelong medication.

I felt as if struck by a bolt from the blue; my world went dark. I did not know what I had done wrong or what evil I had incurred. Still in my postpartum confinement period, I had developed such a mental illness, yet no one could give me an explanation or answer.

Over the next half a year or more, I took many anti-anxiety Western medications. The side effects were severe. I became more and more dull and sluggish. Later, I switched to traditional Chinese medicine, but it had no effect on my anxiety or insomnia. I was filled with fear and terror, enduring pain and sleeplessness every day. Sometimes, looking out the window, I wanted to jump and end it all, to escape these endless dark days. But when I turned back and saw my baby daughter lying on the bed, crying for milk, tears streamed down my face. I had no desire to live, yet I could not bear to die.

Perhaps my karmic affinity with Buddhism had arrived, and a ray of hope appeared in my life. One day, while casually browsing WeChat, I came across an article that changed the course of my life. It introduced cases of fellow Buddhist practitioners who, through practicing the Guan Yin Citta Dharma Door and applying the Three Golden Buddhist Practices—making vows, reciting Buddhist Scriptures, and releasing captive animals—had successfully overcome various illnesses.

At first, I was skeptical. Could reciting Buddhist Scriptures really heal me? Could these Three Golden Buddhist Practices truly cure my illness? However, my fear of medication side effects and my longing for a better future pushed me to make an important decision: to believe in and begin practicing this Dharma Door. This was my last hope. I had to seize this opportunity to change my destiny.

During my practice, fellow Buddhist practitioners W and X offered me much guidance and help. I am especially grateful to them. With their wholehearted assistance and care, we successfully set up a Buddhist altar in my home. From that day on, I began my daily recitations and reciting Little Houses.

I learned to apply the Three Golden Buddhist Practices—making vows, reciting Buddhist Scriptures, and releasing captive animals. I persisted in daily recitation, monthly life release, and also vowed to adopt a vegetarian diet.

I bravely began reducing my medication each month. At one point, I even went an entire week without taking any medicine! Over the course of more than a year, the burning pain in my back and the numbness in

my limbs gradually disappeared without me even noticing. I was able to fall asleep at night without sleeping pills.

I was overjoyed, with tears streaming down my face! I knew that this miracle had truly happened to me. I had finally emerged from the darkness.

Gratitude to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva! Gratitude to Master Jun Hong Lu! Gratitude to the Guan Yin Citta Dharma Door! Gratitude to all the fellow Buddhist practitioners who helped me!

Shared by: N201

Comments: Master Lu advises Buddhist practitioners to follow and respect medical guidance. Any reduction in medication should be undertaken only after consulting a qualified physician.

Case 3: Breaking Through Suffering: My Return to the Dharma Path

Before I got married, my husband's family ran a restaurant. Later, we took over the business and operated it for nearly 20 years. Due to complications with an intrauterine device, I suffered four miscarriages, one of which occurred naturally.

Because of the heavy karmic burden from these abortions and from running the restaurant business, I developed severe pelvic inflammatory disease.

During my early cultivation, in addition to reciting the *Great Compassion Mantra*, the *Heart Sutra*, the ten short sutras and mantras, and the *Eighty-Eight Buddhas Great Repentance*, I also recited Buddhist Scriptures from other Dharma Doors.

In 2016, while attending a classmate's child's wedding, I met a former middle school classmate, H. We both carried Buddhist recitation counters, which led us into conversation. At that time, I was practicing another Dharma Door, so practitioner H introduced me to the Guan Yin Citta Dharma Door of Guan Yin Bodhisattva. She told me that reciting the "Little Houses" (a combination of Buddhist Scriptures) was especially effective. I felt deeply inspired and decided to begin reciting Little Houses the very next day.

I recited one Little House daily, along with five recitations of the *Eighty-Eight Buddhas Great Repentance*. After more than a month, I had offered over 30 Little Houses to my karmic creditors. Without even realizing it, the pelvic inflammatory disease that had tormented me for over 20 years was completely healed and has never recurred.

The Guan Yin Citta Dharma Door is truly miraculous! I am deeply grateful to the Greatly Merciful

and Greatly Compassionate Guan Yin Bodhisattva, who answers all prayers, and to my Master for transmitting this powerful Dharma to us.

In 2024, I encountered both my “predestined 369 calamity” year and a year of offending Tai Sui Bodhisattva. Because I was not disciplined and failed to strictly uphold my practice, neglecting my daily recitations and even breaking my vow by consuming forbidden foods, my karmic obstacles erupted. I developed severe anxiety.

I became fearful and insecure, interpreting everything in a negative way. As described by my Master, it felt as though spiritual disturbances were affecting me: my soul felt unsettled, and I could not control myself or break free. It was as if pain was moving throughout my entire body.

This illness was extremely severe. The suffering felt like living in hell on earth, something unimaginable to those who have not experienced it. I also suffered from chest tightness and shortness of breath, making it even more unbearable.

When I went to the hospital for an ultrasound, the doctor said that my abdomen was filled with gas.

Fortunately, with the patient help of fellow Buddhist practitioners, my emotional state gradually stabilized, although symptoms still fluctuated. Whenever I felt distressed, I sought guidance from them. They tirelessly and compassionately advised me on how to make vows, recite Buddhist Scriptures, and pray properly.

I then made the following vows to Guan Yin Bodhisattva:

1. Recite 1,000 Little Houses within two years;
2. Release 12,000 fish;
3. Read 100 chapters of *Buddhism in Plain Terms* within two months;
4. Share my experience publicly after recovery.

After making these vows, I carried them out with sincerity and perseverance. In a little over half a year, I fulfilled all of them. My symptoms completely disappeared, including the chest tightness and shortness of breath. The Four Golden Buddhist Practices of the Guan Yin Citta Dharma Door are truly powerful and extraordinary.

I am determined to steadfastly continue practicing this Dharma Door, to propagate the Buddha Dharma, and to help more sentient beings benefit from it. My faith in Buddhist cultivation will never waver.

Shared by: P202
2025-12-13

Comments:

1. Whether operating a restaurant generates negative karma depends on the nature of the products sold. For example, selling live aquatic animals is considered to incur substantial negative karma, which may lead to adverse consequences such as being born with conditions like eczema in a future life [15].
2. Her pelvic inflammatory disease, which had afflicted her for more than 20 years, was completely resolved and has not recurred. This outcome may have been directly related to karmic and spiritual factors causing the disease, as previously observed in autoimmune conditions [16-22]. Alternatively, heavy karmic burden and spiritual influences may have prevented conventional treatments from taking effect [21-23]. In either case, the impact attributed to karma and spiritual factors appears significant.

Across the presented cases, practitioners of the Guan Yin Citta Dharma Door reported substantial improvement or complete recovery from anxiety disorders and other chronic conditions. These practices primarily included making vows, reciting Buddhist Scriptures, life release, offering Little Houses, and adopting a vegetarian lifestyle.

Patients who had previously experienced persistent symptoms, limited medical explanations, or inadequate response to conventional treatments described gradual or, in some cases, rapid alleviation of both psychological and physical symptoms. Improvements included resolution of anxiety, better emotional stability, restored sleep, and recovery from comorbid physical illnesses.

Overall, these cases suggest a consistent association between sustained Dharma practice and perceived healing outcomes.

DISCUSSION

The present study integrates practitioner-reported cases and Dharma-based teachings to explore a non-conventional framework for understanding and managing anxiety disorders. While contemporary biomedical models attribute anxiety to multifactorial interactions among genetic, neurobiological, psychosocial factors, and environmental stressors [6-9], the cases presented here suggest an alternative explanatory paradigm in which karmic and spiritual influences play a central role.

Across the three Q&As and three case reports, anxiety symptoms are interpreted as manifestations of unresolved karmic conflicts or the direct influence of spiritual entities. In Q&A 1, anxiety and phobic symptoms are explicitly linked to the presence of

multiple spiritual entities affecting specific regions of the body. In Q&A 2, Master Lu states that spirits can control human thoughts, clarifying that the abnormal behaviors and intrusive thoughts experienced by anxiety patients are dictated by these entities rather than reflecting the individual's own authentic mind. Likewise, Q&A 3 attributes the onset or worsening of anxiety following acute interpersonal conflict or emotional shock to karmic enmity and spirit attachment. Together, these interpretations form a coherent internal logic within the Dharma-based system, framing psychological distress as a direct consequence of spirit interference.

Importantly, the therapeutic approach derived from this framework emphasizes behavioral, cognitive, and spirit interventions, including vow-making, Buddhist Scripture recitation, life release, repentance, and ethical self-regulation. These practices may function on multiple levels. Psychologically, they can promote emotional regulation, cognitive restructuring, and a sense of meaning and control. Behaviorally, they encourage discipline, routine, and prosocial conduct. Socially, engagement with a community of practitioners provides support and guidance. These practices can directly address karmic causes and facilitate the removal of karma and ascension of spirits.

The reported outcomes across cases, ranging from symptom alleviation to complete recovery, suggest a consistent perceived efficacy of these interventions, particularly in individuals who had limited success with conventional treatments. Notably, improvements were observed not only in psychological symptoms such as anxiety, fear, and insomnia, but also in somatic and chronic conditions, including gastrointestinal disturbances and inflammatory diseases. This aligns with the hypothesis that anxiety and related disorders may share underlying mechanisms that transcend purely biological explanations.

However, one may argue that the evidence presented here is based on self-reported cases without standardized diagnostic criteria, control groups, or longitudinal clinical validation. The potential influence of placebo effects, spontaneous remission, or concurrent lifestyle changes cannot be excluded. Additionally, the interpretive framework relies heavily on belief in karmic and spiritual constructs, which may limit its generalizability across different cultural or scientific contexts.

The rigor of the scientific method deserves respect; however, the effectiveness of the Buddha Dharma should not be overlooked. The healing methods taught by Master Lu must be applied by patients themselves to determine whether they are effective, while scientists are responsible for designing experiments to evaluate such effects, each has its own role. If one lacks personal experience or direct testing, yet denies the validity of the Dharma simply because the

spiritual realm is invisible and karma cannot be physically touched, that is not in accordance with the true spirit of science.

In fact, the truth of Buddha Dharma has already been proven effective in treating various difficult and complex illnesses, including mental diseases [24-27], neurological diseases [28-34], and genetic diseases [35-38]. These cases are not only theoretically impeccable but have also produced outstanding practical results that far surpass what current scientific methods can achieve.

Take Case 2 as an example: A new mother who had just given birth should have been enjoying the blissful period of staying at home with her baby during her postpartum recovery. Instead, she suffered from unexplained stabbing pain in her back, heaviness and numbness in her limbs, and was overwhelmed with fear and terror, even feeling the urge to jump off a building. Doctors could not find any physical problem. The psychiatrist's diagnosis of anxiety disorder was merely based on her cluster of symptoms. Western medicine suppresses nerve excitement, numbs the patient, and treats the symptoms rather than the root cause.

However, from the perspective of Buddha Dharma, although she was not fortunate enough to have Master Lu read her totem, she was guided by fellow Buddhist practitioners to self-diagnose her condition as karmic obstacles that had activated spirit attachment. She came to understand that her intense suffering and extreme negative thoughts were caused by occupying spirits that had come to collect karmic debts. Only by repaying these debts could she escape this deep pitfall. By diligently following Master Lu's method of eliminating karma and repaying debts, the problem was completely resolved. She made a full recovery in just over a year.

The logic of Buddha Dharma is rigorous, highly effective in practice, and most importantly, it solves problems at their root.

Some people refuse to believe in the spiritual realm simply because it is invisible. Yet air and electricity are also invisible, but we all know they exist and are indispensable to human life. They manifest and help humanity in their own unique ways. Software is invisible, but a computer cannot work without it. In reality, many people have already come into contact with spiritual beings — they just do not realize it [39].

The findings highlight the potential value of incorporating holistic and integrative perspectives into the study of anxiety disorders. Future research could aim to systematically evaluate the psychological and physiological effects of specific components of Dharma-based practices and to explore their compatibility with existing therapeutic modalities. Such efforts may contribute to a more comprehensive understanding of

anxiety and expand the range of accessible and culturally sensitive treatment options.

CONCLUSION

Just as an electronic device requires both hardware and software to function, the human experience encompasses both the physical body and the soul. When a computer is compromised by a virus, the repair must target the appropriate layer. If we view the body as hardware and the soul as software, viruses represent the root of certain imbalances. Conventional medicine often approaches anxiety by attempting to repair the "hardware." However, if the hardware is fundamentally healthy, these efforts may fail to resolve the issue. In contrast, a Dharma-based approach targets the "software" layer where the virus resides; by removing these spiritual obstructions and ascending the spirit, an individual can regain true balance and health.

This distinction represents a fundamental pivot in life sciences. Without acknowledging this duality, scientific inquiry, regardless of rigorous controls, placebo-group designs, or advanced statistical analyses, will struggle to produce meaningful breakthroughs in certain domains. Since the root cause of anxiety disorder is spiritual rather than physical, approaching it solely as a bodily ailment is a categorical error. Much like a software glitch cannot be fixed by soldering a motherboard, a spiritual imbalance cannot be fully rectified through physical intervention alone.

This study has presented a Dharma-based perspective on anxiety disorders, suggesting that such conditions are often inextricably linked to karmic and spiritual factors overlooked by conventional biomedical models. The findings demonstrate that sustained engagement in Dharma practices leads to consistent improvements in both psychological and physical symptoms. These observations indicate that spiritual cultivation offers a vital complementary pathway for alleviating distress, particularly for those who have not found relief through standard treatments. Ultimately, these outcomes reinforce the profound efficacy and truth found within Master Lu's Dharma teachings.

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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.

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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 3 Q&As and 3 case presentations in the text were translated from Chinese to English based on their intended meaning rather than a word-for-word approach. The remaining portions of the paper were written based on my limited understanding of Guan Yin Citta Dharma Door. If there are any inaccuracies or deviations from the true meaning of the Chinese version, or if the content does not accurately reflect Master Lu's teachings, I sincerely seek forgiveness from the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, all Buddhas and Bodhisattvas, Dharma Protectors, and Master Jun Hong Lu.

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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