

# Incomplete Soul: Causes, Symptoms, and Healing

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**Abstract:** For centuries, the concept of the soul has largely remained within the domain of religion, as modern science has yet to confirm its existence. Nonetheless, numerous spiritual experiences and documented cases indicate that the soul constitutes a vital aspect of human life. It profoundly influences physical health and mental well-being beyond current scientific understanding. This paper examines the condition known as “Incomplete Soul (魂魄不齐)” — a state of partial soul loss unrecognized by modern medicine — through the teachings of Dharma Master Jun Hong Lu and the Guan Yin Citta Dharma Door. Drawing upon Master Lu’s insights and real-life case studies, we explored how soul loss manifests through symptoms such as distraction, confusion, and emotional instability, and how these conditions can be alleviated through Dharma-based practices, including the recitation of Buddhist scriptures, the offering of Little Houses to the karmic creditors, and the “calling back the soul (叫魂)” ritual. The evidence presented underscores that the integrity of the soul is fundamental to human health. Dharma thus offers a profound, scientific framework for understanding the spiritual roots of illness, providing a pathway to healing beyond the boundaries of conventional medicine.

**Keywords:** Guan Yin Citta Dharma Door, Golden Buddhist Practices, Karma, Spirits, Incomplete Soul, Calling Back the Soul.

## Research Paper

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## INTRODUCTION

The term “soul (灵魂)”, rooted in religion and spirituality, rarely appears in the scientific community. But does it truly exist?

According to the *Longman Dictionary*, science is defined as “knowledge about the world, especially based on examining, testing, and proving facts.” If the soul can be examined, tested, and proven to exist, then its study would indeed fall within the realm of science.

Unfortunately, although the concept of the soul predates science itself, its existence has been extremely difficult to test or measure by conventional scientific methods. As a result, the term has remained primarily within cultural and religious contexts rather than becoming a scientific concept.

However, a breakthrough occurred in the early twenty-first century when the Guan Yin Citta Dharma Door was introduced to the human world. As one of the 84,000 Dharma Doors, it was established by the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva during the Age of Dharma Decline (末法时期). Her great disciple, Jun Hong Lu (卢军宏), brought this Dharma Door to the Human Realm [1].

Dharma Master Jun Hong Lu, endowed with the Dharma Eye, has directly observed souls and the spiritual world. Following His teachings, practitioners can also perceive, feel, and even sense the existence of the spiritual world, affirming that the soul truly exists.

For example, parapsychoarchia (a revised term for *schizophrenia*) arises from the intrusion of an additional soul (i.e., spirit) into the brain, which disrupts normal mental function. When this spirit is removed through spiritual practice, the individual can regain both physical health and mental clarity [2]. This method has proven effective not only for parapsychoarchia but also for a range of other mental conditions, including depression [1-4], oppositional defiant disorder [5], borderline personality disorder [6], and an undiagnosed mental disorder [7]. Furthermore, this approach has demonstrated remarkable efficacy in treating numerous otherwise incurable illnesses, such as neurological diseases [8-14], cancers [15, 16], genetic disorders [17-19], skin diseases [20-23], chronic kidney disease [24], chronic idiopathic constipation [25], dysmenorrhea [26], lumbar disc herniation [27], and diabetes [28].

After confirming the existence of the soul through abundant evidence observed in various chronic diseases caused by the presence of extra spirits, we now

seek to explore the opposite phenomenon—whether the soul can be lost. Theoretically, if an external spirit can enter the human body, it is likewise possible for the original soul to depart from it. Therefore, it is crucial to examine the effects of such soul loss on human health.

In this paper, we investigated the consequences of soul loss—particularly partial loss—and its manifestations in human life.

## DHARMA CONCEPTS

Here are six key Dharma concepts that are useful for understanding the paper:

**Life:** Science views life as the existence of a physical body, whereas Dharma regards life as a combination of both the soul and the body [1, 2].

**Spirit (灵性):** When a human or animal dies, the soul departs from the body and generally becomes a ghost. The term spirit is used as a respectful way to refer to a ghost [1, 2].

**Little House (小房子):** When a spirit enters a human body, it disrupts the person and causes illness. To heal, the spirit must be removed. The Little House serves this purpose. It consists of four Buddhist scriptures, i.e., *Great Compassion Mantra* (大悲咒) reciting 27 times, *Heart Sutra* (心经) reciting 49 times, *Amitabha Pure Land Rebirth Mantra* (往生咒) reciting 84 times, and *Qi Fo Mie Zui Zhen Yan* (七佛灭罪真言) reciting 87 times. Each time one scripture is recited, a red dot is marked on a pre-printed circle on a yellow sheet of paper known as a Little House. For its appearance and structure, please refer to our previous publication [8].

**Ascension (超度):** The process of helping a spirit ascend from a lower realm to a higher one—for instance, from Hell to the Hungry Ghost Realm, from the Hungry Ghost Realm to the Animal Realm, and eventually to the Human Realm—is known as ascension. This practice is common across many Dharma Doors. Its underlying principle is that the lower the realm, the greater the suffering a sentient being endures; therefore, ascension represents the natural yearning of all beings to move toward liberation. When one helps a spirit to whom they are karmically indebted ascend from the underworld to the Human Realm or even higher, that spirit ceases to cause harm and departs. In this way, both the spirit and the practitioner achieve liberation.

**Underworld (地府):** The spiritual counterpart of the human world, where spirits reside after death. Among the Ten Realms of existence, both the Hell Realm and the Hungry Ghost Realm belong to the underworld. Hell serves as the prison for spirits undergoing retribution [1].

**Three Evil Realms (三恶道):** The three lower realms of existence—Hell, Hungry Ghost, and Beast Realms—where sentient beings suffer as a result of heavy karmic debts.

## MECHANISMS

A “partial loss of the soul” is referred to as an “Incomplete Soul (魂魄不齐)”. This is not a disease previously recognized by science, as the scientific community has yet to acknowledge the existence of the soul. Therefore, no meaningful insight can be drawn from modern science on this subject.

However, Dharma has long been aware of the soul and its conditions. The following section presents 9 Q&As illustrating how Master Lu explains the state of an Incomplete Soul, its symptoms, and the corresponding remedies.

### Q&A 1. What causes an Incomplete Soul (Excerpt)? [29]

*(This Answer to Letters of Inquiry took place on July 14, 2017)*

**Inquirer:** Hello, Master! What causes an Incomplete Soul?

**Master:** One cause is that your soul’s location is occupied by a spirit. You feel muddled, have poor memory, are sleepy all the time, and lack energy. This means a spirit is attached to you. Another cause is excessive drinking. A third cause is fright. When frightened in childhood, a part of the soul may be scared away. A child’s soul is tender and not yet settled well in the brain; when frightened, a partial soul leaves, and the child cries nonstop.

### Q&A 2. A child’s soul became incomplete after being possessed by a cartoon animal spirit [30]

*(This dialogue took place over the phone on July 16, 2020)*

**Caller:** Master, please check a child for me: a boy born in 2017, the Year of the Rooster.

**Master:** His soul is incomplete.

**Caller:** When he was one and a half years old, he was scalded by hot water and was in danger. I recited Little Houses for him, and his scars healed. Does he have a spirit on him?

**Master:** Yes. His soul is incomplete now, and there is a spirit in him. Do you know what kind of cartoons he watches? There is an animal spirit in him.

**Caller:** He watches cartoons.

**Master:** Exactly. He is fascinated by them. Cartoons may carry spirits. I can even tell you what kind of animal. It is a bear.

**Caller:** Oh, that one. How many Little Houses does it need?

**Master:** Not too many, 68 will do.

**Caller:** Should I continue reciting his daily homework? I recite 7 times the *Great Compassion Mantra*, 21 times the *Heart Sutra*, 21 times the *Mantra to Untie Karmic Knots* (解结咒), 21 times the *Amitabha Pure Land Rebirth Mantra*, and 21 times each of *Cundi Dharani* (准提神咒), *Qi Fo Mie Zui Zhen Yan*, and *Xiao Zai Ji Xiang Shen Zhou* (消灾吉祥神咒).

**Master:** That is perfectly fine.

**Caller:** I usually burn 21 Little Houses every month for his karmic creditors.

**Master:** That is also fine. Don't worry about this child. He will be all right.

### Q&A 3. Name change unsuccessful due to Incomplete Soul [31]

(This dialogue took place over the phone on Aug. 8, 2020)

**Caller:** Hello, Master! Please check a female Buddhist practitioner born in 1978, the Year of the Horse. She has schizophrenia.

**Master:** Emotional issues.

**Caller:** Yes.

**Master:** Her love life has always been poor in this lifetime.

**Caller:** Yes. Both of her parents are Your disciples, and she herself is also Your disciple. Her mother wants to ask if her name-change petition (改名升文) was successful. Her current name is W---, J--f---.

**Master:** No wonder—her soul is incomplete, and the spiritual registration has not connected. The celestial registry can not find her.

**Caller:** Oh, so she needs to submit the name-change petition again?

**Master:** Yes. Was her previous name two characters long?

**Caller:** Yes, her mother said she had several names before.

**Master:** Yes, one of the two-character names is still being used.

**Caller:** Oh.

**Master:** Just continue to call her W---, J--f---.

**Caller:** Okay. Master, her mother also wants to ask whether the spirit on her needs a decree token from you or the Bodhisattva before it can leave. She became Your disciple in Hong Kong in 2015. Please have compassion and help her. She has already recited 4,000 Little Houses for her karmic creditors.

**Master:** Yes, a decree token is required. 4,000 Little Houses are still not enough. There is a group of spirits, at least 25 of them, following her, all like skull-headed ghosts.

**Caller:** Master, then how many more Little Houses are needed?

**Master:** 2,300 sheets.

**Caller:** Okay.

**Master:** Once she finishes reciting them, she will be fine. Now, those skull-headed ghosts are still following her.

**Caller:** Master, please bless her. She has been very unwell recently and can hardly recite.

**Master:** Of course! How could she not be, when over 20 ghosts are staring at her? She has no idea how much karmic debt she owes. Many people are unaware of the debts they owe others.

**Caller:** Understood. Thank you, Master.

### Q&A 4. On the practice of Calling Back the Soul for patients with Incomplete Soul (Excerpt) [32]

**Inquirer:** Hello, Master Lu! I am from Shanghai. I have read many of your posts, but have not found specific instructions on how to correctly recall a lost part of the soul. Could you please teach me the proper method and precautions for calling back the soul? Thank you.

**Master:** If a person's soul often leaves their body, they may need to perform the "calling back the soul" ritual. Both children and adults might require it. Usually, children who have been frightened are more prone to this. They may fall into deep sleep, appear dazed, or become soul-lost, with their soul detached from the body—thus needing to have their soul called back.

When the soul is not in the body, the following four symptoms may appear:

- 1) Frequently in a daze or talking to oneself.
- 2) Absent-mindedness and poor memory.
- 3) Severe lack of focus or awareness of what one is doing.
- 4) Overly playful, or having changed their name several times.

## Method

The ritual should be performed in front of the home Buddhist altar. If there is no altar, it is best not to attempt it.

Always perform it on a sunny day; avoid doing it on rainy days.

The best time is 8:00 a.m. It should only be done in the morning, never in the afternoon.

At the altar, light the oil lamp and incense, then bow and pray:

“May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva bless my child [Name] so that his/her soul may return to the body, soul return to the body.” Repeat this 30 times.

The duration varies depending on the individual, generally between half a month and one month.

After each session, you may recite 3 or 7 times of the *Heart Sutra* for the child, praying:

“May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva bless [Name] to develop wisdom.”

If there is little improvement after half a month to one month, before calling back the soul, first recite 21 times of the *Guan Yin Ling Gan Zhen Yan* (观音灵感真言) and pray:

“May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva show divine power and bless my child [Name] so that his/her soul may return to the body.”

This strengthens the prayer and increases the spiritual power and merit.

You may also add 27 recitations of the *Mantra to Untie Karmic Knots* and pray:

“May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva bless [Name] and help him/her dissolve karmic conflicts.”

## Additional Notes:

It is best for an elder to perform the ritual for a younger person. The one performing it must maintain purity and a positive energy field; otherwise, it could be troublesome.

Helping others call back their souls may cause the caller to bear part of the other person's karmic obstacles.

One can also call back their own soul, but must ensure that their soul is not severely fragmented. If one's

spiritual state is confused or unstable, they may not even know who is calling whose soul.

When calling one's own soul, add a few words to the prayer:

“May the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva bless me, [Name], so that my soul may return to the body and my wisdom be filled.” Again, call 30 times.

It is best if the person whose soul is being called is present, but it can also be done in their absence.

After a child reaches twelve years old, it is best not to call them by their childhood nickname anymore. If a person has multiple names and is frequently called by different ones, their soul can become scattered. Therefore, use one consistent name.

## Q&A 5. The minimum age for recalling the missed soul back [33]

(This Answer to Letters of Inquiry took place on June 12, 2019)

**Inquirer:** At what age can a child have their missed soul called back? Is there a clear age limit?

**Master:** Generally, children aged five or eight and above can have their missed souls called back.

## Q&A 6. The miscarried child spirit is causing the daughter's Incomplete Soul and lack of focus in study [34]

(This dialogue took place over the phone on Aug. 2, 2016)

**Caller:** Hello, Master! Could you please take a look at my daughter, who was born in February 2007.

**Master:** What is her Chinese zodiac sign?

**Caller:** Some say it is a Pig, others say it is a Dog. She was born right around the transition.

**Master:** What's her lunar birthday?

**Caller:** On the 30th day of the last lunar month.

**Master:** Then the Lunar New Year had not arrived yet.

**Caller:** No, but some fortune tellers say that once the Beginning of Spring (立春) passes, it counts as the new zodiac year. I am not quite sure about that.

**Master:** Ignore that. We follow the lunar calendar.

**Caller:** Then it should be a Dog.

**Master:** Right. A girl?

**Caller:** Yes, yes, a girl. I just feel that she is very distracted when studying. Her mind is always scattered, and she still can not concentrate. Could you please take a look?

**Master:** There is a spirit in her.

**Caller:** Yes, yes, I have already been reciting Little Houses for her karmic creditors.

**Master:** You have had an abortion before.

**Caller:** Yes... is it the one on her body?

**Master:** Yes, it has attached to her. I can see it jumping around.

**Caller:** Yes, yes! She can not stay calm at all. She is very restless. I just feel she is rather wild.

**Master:** Recite Little Houses properly for the karmic creditor on your daughter's body.

**Caller:** Yes, I have been doing that lately.

**Master:** How many have you recited so far?

**Caller:** Three per week.

**Master:** Do you think that is enough?

**Caller:** Of course not.

**Master:** "Three per week?" Are you kidding? Some people recite seven in a single day!

**Caller:** Okay, okay. Then how many should I recite?

**Master:** Since she is so distracted, at least forty-nine.

**Caller:** I will do that as soon as possible. Should I keep reciting continuously for her?

**Master:** Continue until her mind becomes calm. Also, you need to "*call back her soul*".

**Caller:** So her soul is incomplete?

**Master:** Yes. Tell me! Is there anything she can really focus on?

**Caller:** No. I am already reciting the *Heart Sutra* for her every day.

**Master:** How old is she now?

**Caller:** Nine, turning ten soon.

**Master:** That is still young. A child's soul does not become fully complete until around twelve years old.

**Caller:** Should I start calling her soul back now?

**Master:** Yes, do it in the morning.

**Caller:** For one or two months?

**Master:** No, two weeks is enough.

**Caller:** I will quickly recite Little Houses for the spirit on her body then. Should I write "the karmic creditor of my daughter" or "my child"?

**Master:** Write "the karmic creditor of your daughter."

**Caller:** Okay. Do you see any other health issues with her body?

**Master:** Her lower back.

**Caller:** Yes, her back is not good, and sometimes she has mild asthma.

**Master:** Exactly.

**Caller:** And some skin allergies — are those also related?

**Master:** All of them — her stomach too. She often loses her appetite and vomits.

**Caller:** Yes, yes! She used to vomit a lot when she was little.

**Master:** That is reflux.

**Caller:** You are absolutely right. When I fed her, even one spoonful could make her vomit everything. Her sleep was also poor. Was that all caused by the aborted baby spirit?

**Master:** Yes, the spirit possessed her not long after birth.

**Caller:** That is exactly right! Since I started practicing the Guan Yin Citta Dharma Door, I realized that when she was a baby, she could not eat or sleep well. She stayed awake all night.

**Master:** You must recite diligently for her and later help her learn to recite by herself. Otherwise, the spirit will not leave her body easily, which could cause long-term trouble.

**Caller:** Is it my aborted child?

**Master:** Yes, it is your child. You were too harsh when the abortion happened. Many people do not realize that abortion is like taking a life. It is not permissible.

**Caller:** Yes, I deeply regret it now. I must repent.



**Q&A 7. Reasons why the soul easily leaves the body and how to prevent an Incomplete Soul (Excerpt) [35]**  
(This dialogue took place over the phone on May 27, 2016)

**Caller:** Master, what causes the soul to easily leave the body?

**Master:** When the soul frequently leaves the body, it is because the person's mind is overactive and scattered. Their thoughts are all over the place. They think too much, doubt everything, desire everything, and fear everything.

**Caller:** What causes the soul to have difficulty returning to the body?

**Master:** That is because the environment is unsuitable. It is very simple. If your home is run-down and unfit to live in, would anyone want to return there? Likewise, if your physical body is filthy and impure, how could your clean, pure soul return?

**Caller:** Master, is there any way to prevent an Incomplete Soul?

**Master:** To prevent soul incompleteness, you must recite Buddhist scriptures frequently, read more *Buddhism in Plain Terms*, and stabilize your mind every day. Keep your heart vast and open, free from excessive desires, then your soul will remain complete. When you have desires, your soul becomes incomplete. You see, many young people lose their composure once they fall in love. Their souls become incomplete right away. Those who do not fall in love are more stable. Similarly, people burdened with worries also lose part of their souls. For example, when someone thinks, "*Oh no, I am short of money,*" and keeps scheming about how to get it, that already disturbs their soul. Think about it—life is much easier when you are not short of money! But when you buy a house and take out a loan, you can not skip work for even one day, otherwise you can not pay the mortgage, and then you start worrying you will lose the house.

**Caller:** Thank you, Master, for your compassionate teachings.

**Q&A 8. Incomplete Soul makes it easy to see spirits (Excerpt) [36]**  
(This dialogue took place over the phone on Oct. 14, 2016)

**Caller:** Master, when I woke up, I saw a hanging piece of clothing that looked like a person staring at me. When I blinked, that person disappeared. Is this my blindness?

**Master:** No, you were not blind. You saw a spirit.

**Caller:** How many Little Houses should I recite?

**Master:** Seven. For people like you with an Incomplete Soul, seeing ghostly figures is quite normal. You should recite more Little Houses.

**Q&A 9. What to do when the soul is incomplete; will the missing soul return automatically [37]?**

(This dialogue took place in Melbourne Dharma Conference, Australia, on Nov. 20, 2020)

**Inquirer:** If the soul is incomplete and we do not call it back, what will happen?

**Master:** It will remain incomplete. If you do not call your soul back or recite Buddhist scriptures, the foreign spirit will continue to occupy your body and mind for a long time. How could your soul possibly be intact? Think about it—many people visit psychics, and afterward, ghosts possess them and make them speak nonsense all the time. If you do not call your soul back or recite scriptures to help the spirit ascend, the spirit will not leave, and your soul will never be complete.

**Inquirer:** I see. But over time, won't the soul return automatically?

**Master:** Remember this—just like dust, once dust and obstacles have settled in your heart, they won't go away on their own. The same applies to karmic disease—it won't heal by itself. Once a person gets sick, the condition will persist unless they accumulate virtues and perform good deeds. Gradually, the merits and virtues will outweigh the karma. The past karma still exists, but it becomes lighter as your merits and virtues grow. Even Buddhas and Bodhisattvas cannot alter the law of cause and effect. The karmic result remains, but by constantly doing good deeds and accumulating merits and virtues, you leave no time or space to create new negative karma. As a result, your past sins diminish, and your merits and virtues become as vast as the *Treasure Mountain of Merits*.

Master Lu explains the causes, manifestations, and Dharma-based remedies for the condition known as "Incomplete Soul". According to His teachings, this arises when a small portion of a person's soul detaches from the body due to spiritual disturbance, excessive thoughts, desires, fear, or trauma. Common symptoms include distraction, confusion, poor memory, and emotional instability. Modern medicine does not yet recognize this condition or its impact on health, as it overlooks the existence of the soul. Dharma, however, offers a complete explanation and effective healing methods. The primary remedy is the "soul-recalling ritual," performed before a Buddhist altar through sincere prayer and recitation of scriptures to invite the soul's return. Master Lu's teachings reveal the spiritual and ethical principles by which Dharma resolves the root cause of the Incomplete Soul, restoring mental and physical well-being.

To confirm Master Lu's theory, we present three cases in the following section to demonstrate that restoring the completeness of the soul brings significant recovery in mental clarity, emotional balance, and physical health.

## RESULTS

The following are three examples demonstrating how Master Lu's method of recalling the lost parts of the soul helped restore soul health.

### Case 1: Soul-calling led to a remarkable recovery after ascending the spirit

A few months after my daughter started high school, she began to develop a series of symptoms: abdominal pain, muscle cramps, sleep disorders, sudden muscle weakness, leg spasms, and frequent falls due to overall fatigue. During several months, her teachers and classmates called 120 (a phone number for emergency services in China) nearly ten times to send her to the hospital. Doctors diagnosed her with depression and school aversion. With no other option, I had to arrange for her to take a leave of absence from school.

Recently, she had stayed in bed for three consecutive days. Every morning, I had to lift her up just to drink a bowl of water. With her eyes closed, she would finish the water, lie back down, remain silent, refuse to eat, and would not get up at all.

As a practitioner of Traditional Chinese Medicine myself, I took her to many hospitals. She was hospitalized, received antibiotics, drank herbal medicine, and underwent numerous tests such as brain CT, gastroscopy, colonoscopy, various ultrasounds, electrocardiogram, psychiatric medications, and psychotherapy. We accumulated a huge pile of test reports, yet nothing worked. There was no sign of improvement.

In early September 2020, a friend whom I had not contacted for a long time suddenly called and invited me to visit a Buddhist temple. Without hesitation, I agreed. After learning Buddhism, I made a vow to be a lifelong vegetarian and began to recite Buddhist scriptures and Little Houses. By December, we had established a Buddhist altar at home.

At first, I thought that since I had never had an abortion or miscarriage, there would be no need to specifically perform recitations for any aborted children. Unexpectedly, just a few days after I began reciting scriptures, I dreamed of two children about the same age as my daughter standing in our living room. I immediately made a vow to offer Little Houses for the aborted children. With the mercy and blessings of the Bodhisattva, after I offered the first batch of seven Little Houses, one of the children hurriedly ran out of my house in the dream, smiling and waving goodbye.

After that, I vowed to offer 750 Little Houses to my daughter's karmic creditors, 21 Little Houses to the house's karmic creditor, and additional Little Houses to some deceased relatives.

As I continued to burn one Little House after another, my daughter's emotional state gradually improved. After one month of my recitation, she stopped taking antidepressant medication. She no longer cried at night or stood on the rooftop in distress.

After the Lunar New Year in 2021, her mood became basically normal. She even signed up for a driver's license test and passed it smoothly.

Before the Lantern Festival in 2021, she registered for the spring college entrance exam. She enrolled in a training program that lasted about one and a half months, but after attending for only a few days, she said she felt uncomfortable and stopped going. Despite repeated encouragement, she attended one day of cultural classes but again said she could not study, felt tired, and was unwell.

In addition to diligently doing my own daily recitations, I also recited Little Houses for her karmic creditors and performed life liberation for her. Throughout the first lunar month, I burned incense every morning at 8 a.m. to call back her soul. After calling her soul, I would recite the *Heart Sutra* three times for her, praying to the Bodhisattva for compassion and for her soul to return to her body. After one month of soul-calling, her expression was no longer vacant; her alertness and responsiveness improved greatly. The method that Master Lu taught us is truly miraculous. I am deeply grateful to Namoguan Yin Bodhisattva.

On May 8th, she took the spring college entrance exam, and her total score exceeded the admission cutoff line.

My husband's attitude changed. He made a vow to become a vegetarian and joined me in reciting scriptures for our daughter. Even my stubborn eldest sister was moved and decided to start believing in Buddhism and reciting scriptures as well.

Shared by: R168

### Case 2: Granddaughter recovered her health through calling back the soul after being frightened

In the past few years of my Buddhist practice, not only has my own health greatly improved, but I have also been able to help my family.

When my granddaughter was in middle school, one evening, there was a power outage in our neighborhood. After returning home from school, she was so terrified upon entering the house that she clutched her blanket and would go out. At that moment, I did not

understand what had happened to her, but seeing her in such distress, I immediately prayed to Guan Yin Bodhisattva to save her. I quickly began reciting the *Great Compassion Mantra*, sincerely asking the Bodhisattva to help her recover. Eventually, she calmed down in my arms and fell asleep.

Later, a neighbor told me that my granddaughter had been frightened by a dog on her way home from school that night. Upon hearing this, I made a vow before the altar and applied the Four Golden Buddhist Practices: making vows, reciting Buddhist scriptures, performing life liberation, and studying *Buddhism in Plain Terms*. During this period, I continuously called back her soul every day.

Gradually, she recovered completely. Now, her academic performance is excellent.

The Guan Yin Citta Dharma Door is truly miraculous.

Shared by: Y169

### **Case 3: An 89-year-old mother-in-law recovered her health through calling back the soul**

My mother-in-law is now 89 years old and has fallen twice this year.

At the end of last year, both of her ankle joints became swollen. Her daughter applied medicinal lotion for more than two months, but there was no improvement. This year, she started soaking her feet again, but even by April, there was still no effect.

At that time, I made a vow to offer 49 Little Houses to her karmic creditors and performed life liberation for her. Amazingly, just two days after making this vow, the swelling in her ankles subsided. I am truly grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva!

However, on the 17th day of the sixth lunar month, she fell again and suffered a compression fracture in her back. Although I burned seven Little Houses for her karmic creditors, I still felt that something was not right. She often talked nonsense, was sometimes clear-headed and sometimes confused. So, I made another vow to offer 21 more Little Houses for her karmic creditors.

At that time, it was close to the Hungry Ghost Festival (中元节). Whenever she was mentally confused, she would start mentioning the names of deceased people. Therefore, I also burned a few Little Houses for those spirits. My mother-in-law lay in bed for two months, and the way she looked was truly like she was possessed by spirits. She kept talking about death, saying things like "I am dying soon," "Help me get dressed for death," and so on. Fellow Buddhist practitioners, to tell

the truth, if one does not practice Buddhism, reaching this old age means it is time to repay karmic debts. You can imagine how many karmic creditors there might be!

I felt physically unwell and realized I could no longer bear her karmic burden. I told myself that I shouldn't continue to recite Little Houses for her karmic creditors.

After calming myself down, I wondered if perhaps her soul had become incomplete due to being frightened by the falls. So, I decided to help her by calling back her soul. I continued calling for seven days. Without taking any medication, she gradually recovered and could walk around again.

Shared by: C170

## **DISCUSSION**

Since the inception of Buddhism over 2,500 years ago, numerous eminent monks and great Dharma masters, endowed with the Dharma eye, have discerned the link between a patient's chronic illness, including Incomplete Soul, and the influence of spirits. In earlier times, however, limited means of communication prevented these profound insights from reaching the wider public. Moreover, although the causes of such illnesses were often understood, the Little House method for resolving them was not yet available. Master Lu is the first to systematically elucidate the relationships among spirits, the soul, and health in comprehensive detail, disseminate this knowledge globally via the internet and radio, and provide a free, practical healing method accessible to all.

Master Lu's observations of the spiritual world are exceptionally detailed and accurate. When the mother undergoes an abortion (Q&A 6), the spirit of the deceased child attaches to her daughter, causing the daughter's soul to become incomplete and making it difficult for her to concentrate on studying. It also led to complications such as allergies, poor digestion, loss of appetite, vomiting, lower back pain, and mild asthma. For doctors who are blind to the existence of the spiritual realm, it would be impossible to associate such symptoms with the spirit of an aborted child. In reality, beyond causing Incomplete Soul, abortion brings about unimaginable consequences for the mother, the other child, and the harmony of the entire family [38].

In another case (Q&A 2), Master Lu identified that a child's Incomplete Soul was caused by excessive obsession with a cartoon program, during which the child became entangled by a cartoon bear spirit. In Q&A 3, He discerned that the patient was surrounded by a group of spirits. These examples demonstrate that Master Lu perceives a dimension of existence far beyond the reach of ordinary human perception.



At present, there are nearly 7,000 types of intractable diseases worldwide, and sentient beings suffer deeply [1]. Out of infinite compassion, Guan Yin Bodhisattva constantly cares for the suffering of all beings. Therefore, She established the Guan Yin Citta Dharma Door and transmitted it to the human world through Master Lu. The Five Golden Buddhist Practices are beyond the creation of any human being. They embody the boundless compassionate vows and powers of the Bodhisattva. Just as the full title of the mantra of *Amitabha Pure Land Rebirth Mantra* states, “The Dharani for Eradicating All Karmic Obstacles at Their Roots and Attaining Rebirth in the Pure Land,” Guan Yin Bodhisattva manifests *great compassion without conditions* (无缘大慈) and *universal empathy for all beings* (同体大悲). As long as you practice the Guan Yin Citta Dharma Door, you will receive the salvation and blessings of Guan Yin Bodhisattva.

In Case 1, the mother stated that she had never experienced a miscarriage or abortion and thus believed she bore no karmic burden related to taking life. However, only a few days after she began reciting Buddhist scriptures, she dreamed of two children—both about the same age as her daughter—standing in her living room. These two children were, in fact, the souls of her miscarried babies. Dreaming is the ordinary way through which people can perceive the spiritual world. Since the children had passed away, they existed as spirits. Once the mother began reciting Buddhist scriptures and gained the ability to help them ascend, they appeared in her dream seeking her assistance.

Why had she never seen them in her dreams before? It was because, prior to reciting, she lacked the necessary spiritual means—the Little Houses—to assist them. Appearing in her dreams earlier would have been futile. Although the spirits had not shown themselves before, they had been causing harm to her daughter, leading to depression and school aversion. After the first offering of seven Little Houses, one of the children appeared again in a dream, joyfully running out of the house and waving goodbye with a smile—signifying successful ascension.

Master Lu once explained that even if a woman did not go to the hospital for an abortion or was unaware of a miscarriage, if the fertilized egg or embryo failed to implant and was flushed out, it is still considered a miscarriage and must be resolved through ascending. Such spirits are not accepted by the underworld and have nowhere to go, often bringing harm directly to the mother or her surviving children. When they appear in dreams, they may take on the form of the age they would have been had they lived. Although unfamiliar in appearance, one can sense intuitively that the spirit is indeed one's own child.

This case teaches us that for those who doubt the Guan Yin Citta Dharma Door, you can simply try reciting a few Little Houses and observe what dreams arise. Usually, once one begins reciting Little Houses, karmic creditors quickly appear in dreams—sometimes as deceased relatives, friends, classmates, or colleagues, or even as unknown people chasing or threatening you, causing fear and panic. All of these are spirits seeking repayment. Without recitation, one would never realize how many debts remain unpaid. Only when we start reciting do we understand how far we are from true goodness. In fact, our rebirth into the Human Realm is to repay karmic debts; once they are repaid, we can ascend to higher realms. Otherwise, if we fail to settle old debts and accumulate new ones, the Three Evil Realms await us in the next life.

Finally, although the daughter's depression improved, she still struggled to focus on studying (Case 1). With great wisdom, the mother performed the *calling back of the soul* ritual for her. After the ritual, the daughter fully recovered.

When a person is approaching death, their karmic creditors may come to claim their debts and drag the soul to the underworld. At this moment, the dying person's body is filled with heavy yin energy, allowing them to see these spirits and even call out their names. Medicine dismisses such visions as mere hallucinations, but this is due to ignorance of Buddhist teachings. During the major festivals of the underworld, such as the Qingming Festival (清明节), the Hungry Ghost Festival, and the Winter Solstice (冬至), spiritual entities become especially active. As previously explained, an old gentleman patient with Alzheimer's disease experienced similar phenomena [8]. In Case 3, which took place near the time of the Hungry Ghost Festival, the 89-year-old mother would, whenever she became mentally confused, begin calling out the names of the deceased. It once again confirms the absolute accuracy and truth of the Guan Yin Citta Dharma Door.

This study indicates that although “Incomplete Soul” is a condition unrecognized by modern medicine, it is a real disorder that affects human mental well-being and can be effectively healed through Dharma practices.

Master Lu's teachings (Q&A 1–9) have been perfectly validated in practice (Cases 1–3), demonstrating that Guan Yin Citta Dharma Door is indeed scientific. It represents a higher level of truth that modern science has not yet reached.

## CONCLUSION

This study first confirms the existence of the soul from a perspective opposite to the one explored in our previous publications on diseases caused by the presence of an extra “soul.” Secondly, it verifies that the phenomenon of Incomplete Soul is a genuine spiritual

condition that profoundly impacts both mental and physical health, even though it remains unrecognized by modern medicine. Under the compassionate guidance of Dharma Master Jun Hong Lu and the Guan Yin Citta Dharma Door, numerous practitioners have experienced remarkable healing by restoring the integrity of the soul through dedicated Dharma practices.

These findings demonstrate that Dharma embodies a higher level of scientific truth—one that unites the physical and spiritual dimensions of human existence. As long as one sincerely practices the Guan Yin Citta Dharma Door, one can receive the blessings and salvation of the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, thereby regaining peace, wisdom, and health.

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Practitioners of Guan Yin Citta Dharma Door actively share their personal experiences with Dharma practice on Master Lu's blogs in Chinese (<http://www.lujunhong2or.com>) or in English (<https://guanyincitta.com>) to benefit more suffering people. Their contributions are greatly appreciated.

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

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

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