

# Neurons and Neurological Disorders

## Case Report

# Unmasking Sleep Paralysis: Spirit Oppression Is the Hidden Truth

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## Abstract

Sleep Paralysis (SP) is a well-documented neurological condition characterized by a dissociation between a waking mind and a temporarily paralyzed body during Rapid Eye Movement (REM) sleep. While modern science attributes these episodes to irregular sleep patterns or stress, prescribing behavioral strategies or medication for management, conventional medical models often struggle to fully explain or permanently resolve the intense “supernatural” sensations and recurrent terror. Consequently, this study introduces the perspective of the Guan Yin Citta Dharma Door, which identifies SP as “Spirit Oppression (SO)”: a tangible interaction between the human and spiritual realms rooted in karmic debt. By analyzing 11 Dharma Q&As taught by Master Jun Hong Lu and 6 case presentations from practitioners, this research demonstrates that Dharma practices can effectively resolve underlying karmic causes, offering a transformative pathway to recovery where medical interventions may fall short. By clarifying key terms associated with SO, we provide the reader with an objective and vivid account of the spiritual realm’s characteristics, its authenticity, and its operational mechanisms, as well as its interactions with the human realm. For those who remain skeptical of the spiritual world, this article may provide primary evidence of its existence.

**Keywords:** Guan Yin Citta Dharma Door, Golden Buddhist Practices, Karma, Spirits, Emotional Debts, Recovery, Sleep Paralysis, Spirit Oppression.

## Introduction

Sleep paralysis (SP) is a phenomenon in which a person becomes conscious but is temporarily unable to move or speak, typically occurring as they are falling asleep or waking up. It is often accompanied by intense fear and, in many cases, vivid hallucinations, such as sensing a presence in the room, feeling pressure on the chest, or seeing shadowy figures, making the experience feel frightening and sometimes supernatural [1, 2].

Medically, SP is classified as a type of parasomnia linked to rapid eye movement (REM) sleep, the stage in which most dreaming occurs [3]. During normal REM sleep, the brain induces a temporary paralysis of the skeletal muscles (called atonia) to prevent the body from acting out dreams; in SP, this muscle atonia persists briefly while awareness returns, creating a mismatch between a waking mind and a still “sleeping” body [4]. Episodes usually last from a few sec-

onds to a couple of minutes and resolve on their own, though they can recur. Although alarming, SP itself is generally not dangerous and often occurs in otherwise healthy individuals, but it can be associated with disrupted sleep, stress, and certain sleep disorders such as narcolepsy [5].

SP on its own typically does not require routine medical treatment. However, when SP occurs as part of narcolepsy, clinical intervention is often necessary, especially if symptoms significantly disrupt daily functioning at work or home. In such cases, commonly prescribed medications include stimulants and Selective Serotonin Reuptake Inhibitors, which help regulate sleep-wake cycles and reduce associated symptoms. Other pharmacological options may include additional stimulants or antidepressants, depending on individual presentation. For the prevention and management of isolated SP, behavioral strategies are typically effective [6].

In addition to medical understandings of SP, various cultures around the world have developed diverse interpretations of this phenomenon. In Italy, SP has historically been attributed to a supernatural being known as the Pandafeche. In Japan, Cambodia, the United States, Egypt, Turkey, and among South African Indigenous groups, individuals often describe being attacked or restrained by an unseen presence during SP episodes [2]. In China, this experience is commonly referred to as “ghost oppression” (鬼压身 or 鬼压床) [7]. While these cultural interpretations are meaningful within their respective contexts, none, whether involving the Pandafeche, ghosts, or other entities, have been validated by modern medical science.

Investigating SP presents unique challenges. Unlike bacterial infections, where a physician can physically isolate and diagnose a pathogen from the patient’s body, no biological marker exists for a medical doctor to diagnose the underlying cause of SP. Furthermore, because clinicians often lack personal experience with the condition, they may dismiss a patient’s description as purely imaginary. Consequently, medical science frequently categorizes these experiences as mere illusions.

However, this situation has been fundamentally changed with the introduction of the Guan Yin Citta Dharma Door. Dharma Master Jun Hong Lu, the founder of Guan Yin Citta Dharma Door, established a connection between the spiritual world and the material world through His Dharma Eye [8, 9]. In this view, the spiritual realm does exist and exerts significant influence on the material world, including SP, which is considered a manifestation of such interaction.

Guided by Master Lu’s Dharma teachings, SP was successfully treated for a girl with Oppositional Defiant Disorder [10]. Furthermore, we also achieved full recovery in a case of bedridden paralysis [8] and a few cases of facial paralysis [11]. These outcomes suggest that the root cause of paralysis may differ from what conventional medicine attributes to neurological damage, instead pointing to karmic or spiritual factors.

To further investigate the nature of SP and the spiritual influence on human health, this study examines 11 Dharma Q&A teachings based on Master Lu’s insights. These are supported by six case presentations that illustrate the healing process achieved through His spiritual guidance.

## Worldviews, Mechanisms & Solutions

While SP is recognized as a well-defined neurological condition in contemporary scientific literature, its exact pathophysiology and underlying causes remain incompletely understood [12]. SP is generally attributed to the persistence of REM-related muscle atonia during wakefulness: a state in which vivid dreaming coexists with an inability to move voluntary muscles. Identified contributing factors include sedentary lifestyles, irregular sleep patterns, and occupational or

environmental stressors [13].

From the perspective of the Guan Yin Citta Dharma Door, SP is interpreted as a direct interaction between the spiritual and human realms. Consequently, this study adopts the term ‘Spirit Oppression (SO)’, a translation of the Chinese folk term “Ghost Oppression (鬼压身)”, to replace the clinical label ‘Sleep Paralysis’ [10]. It should be noted that the term ‘Spirit’ (灵性) is used rather than ‘Ghost’ as a matter of spiritual respect.

For those who find it difficult to perceive the spiritual realm directly, SO may be understood as a tangible experiential interface, an episode where spiritual contact is felt as a physical sensation rather than through visual observation.

The prevalence of SO is estimated at approximately 7.6% in the general population [14], indicating that a significant proportion of individuals experience such episodes, even if they do not fully understand or recognize their nature.

To increase public awareness of the nature of SO and to further explore its underlying mechanisms from both scientific and spiritual perspectives, the following section presents eleven Q&A sessions. In these teachings, Master Lu explains the root causes of the condition and outlines the specific pathways to recovery.

### Q&A 1. Causes of SO and How to Recite Buddhist Scriptures [15]

(This dialogue took place over the phone on May 4, 2018)

**Caller:** Hello, Master! Is SO caused by emotional debts from a previous life, or by excessive negative karma accumulated in past lives? What kind of karmic cause-and-effect is involved?

**Master:** All of the above. SO means that the underworld has already permitted a spirit to come and trouble you.

**Caller:** Generally, how many Little Houses should be offered to someone who is experiencing this?

**Master:** 21 sheets.

**Caller:** What about the *Eighty-eight Buddhas Great Repentance*?

**Master:** Recite it 7 times.

### Q&A 2. Reciting Buddhist Scriptures Without Firm Belief Leading to SO [16]

(This dialogue took place over the phone on Dec 28, 2014)

**Caller:** Hello, Master! The last time my son was sleeping, he experienced SO. He heard a voice by his ear saying, “There are ghosts!” and woke up frightened. Recently, he has not been doing well. He has stomach pain and bloating, and things have not been going smoothly for him.

**Master:** I am telling you, your son definitely did not truly believe in Buddhism in the past.

**Caller:** That is right. He recites Buddhist Scriptures, but he does not fully believe.

**Master:** Then what did that spirit say in his ear? It was telling him: “There are ghosts! Don’t disbelieve. Don’t say there are

no ghosts. I am telling you there are.” It was giving him a warning.

**Caller:** Oh, I understand. I will let him listen to this recording. He does not really listen to me now, but he does listen when you give him guidance.

**Master:** If he continues like this, tell him that it will come back to find him again. Alright? Tell him to recite the sutras and mantras properly.

### **Q&A 3. Dreaming of SO; Calling on the Bodhisattva Makes It Disappear [17]**

(This dialogue took place over the phone on July 10, 2016)

**Caller:** Hello, Master! A few days ago, I seemed to have a dream where I could not move or breathe. After a few seconds, I realized it felt like SO. At that moment, I remembered you enlightened us that when experiencing SO, we should think of the Bodhisattva. So I kept saying, “Bodhisattva, Bodhisattva, Bodhisattva,” and suddenly it disappeared. What does this mean?

**Master:** That was a genuine case of SO. Because you called upon the Bodhisattva, once you do that, the Dharma protectors arrive first, and the spirit leaves. However, this is not a fundamental solution to the problem. It indicates that you owe something to that being. Do you understand?

**Caller:** Then how should I recite sutras and mantras?

**Master:** For SO occurring in dreams, you generally need to recite 21 Little Houses.

**Caller:** I burned 14 Little Houses last week. Does that count?

**Master:** No, it does not. Did this dream occur before or after those were offered?

**Caller:** After.

**Master:** Then continue offering them. You can burn another 14.

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

**Master:** You see, even at such a young age, these children are quite good!

### **Q&A 4. Why Calling “Guan Yin Bodhisattva” Sometimes Spirit Leaves and Sometimes Does not [18]**

(This dialogue took place over the phone on Dec 7, 2018)

**Caller:** Hello, Master! When we experience SO and call “Guan Yin Bodhisattva,” sometimes the spirit leaves, but sometimes it does not. Master, what is the difference between these two situations?

**Master:** In one case, you truly owe that being. Even if you call “Guan Yin Bodhisattva,” it is not afraid. For example, if you stole something from someone and they catch you on the street, and you shout, “Police! Police! He is grabbing me!” They will not be afraid, because you owe them.

In another case, the being fears you. It has come secretly, so when you call for the police, it runs away immediately. Do you understand this analogy?

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

### **Q&A 5. What to Do When SO Is Severe; Never Owe Emotional Debts [19]**

(This dialogue took place over the phone on Sept 8, 2013)

**Caller:** A fellow Buddhist practitioner is frequently oppressed by spirits. Sometimes, while lying in bed, he is pressed down very heavily. When he tries to move, the spirit on him even says, “Just try moving again?” It frightens him so much that he does not dare to move. It is quite terrifying. In this case, does he need to recite not only for his own karmic creditors, but also for the karmic creditors of the house?

**Master:** Not necessarily the house’s karmic creditors. If the suppression is this severe, it is not an ordinary matter. This is due to deep karmic entanglements. If he owed emotional debts in a past life, those beings may come to press upon him after death. They may not only suppress the body but also attempt to engage in inappropriate relations. Therefore, one must never owe such emotional debts.

Many young people enter into multiple relationships carelessly, harming both themselves and others. Emotional matters must never be treated lightly. Carelessness in emotions can have serious consequences.

In cases like this, where a spirit is pressing on the body, the only option is to plead for mercy, pray to Guan Yin Bodhisattva, and vow a large number of Little Houses to help the being depart. Otherwise, it will not leave.

**Caller:** I understand.

**Master:** It may require hundreds of Little Houses. Being oppressed by a spirit is extremely painful. Just last night at our gathering, a listener said that a spirit spoke to him directly: “Recite a certain number of Little Houses for me. The quality of your Little Houses is not good, and you make up for it by reciting more.” It was very direct and explicit: “Otherwise, I will not leave you.” It is truly frightening.

**Caller:** Thank you, Master, for your guidance.

### **Q&A 6. Underlying Mechanism of the Issue of “Spirit Oppression” [20]**

(This dialogue took place over the phone on Oct 6, 2013)

**Caller:** Hello, Master! I used to experience SO frequently. Now it still happens occasionally. But it is not like a whole person pressing on me. It feels more like a force or a mass of energy.

**Master:** It is the same. It is still pressing on you.

**Caller:** But it does not happen as often anymore.

**Master:** That’s good.

**Caller:** Is this caused by a spirit attached to me, a spirit in the house, or a deceased being coming to collect debts?

**Master:** It could be a spirit in your house, or it could be a karmic creditor coming to collect debts.

**Caller:** Is it also possible that it is the spirit attached to me personally?

**Master:** Yes. It is best to recite Little House for your own karmic creditors.

**Caller:** One time when it happened, I shouted, “Guan Yin

Bodhisattva, save me! Master Lu, save me...” It seemed reluctant to leave. Then I said, “I will offer you Little Houses,” and it immediately left.

**Master:** Do you see? When you call for the Master, it is like trying to drive it away. It naturally will not want to leave. It is like someone coming to collect a debt: if, instead of paying them, you call the police, of course, they will not be willing to go.

**Caller:** That makes sense. I listen to your radio programs often now and have gained a lot of understanding. Thank you very much. So in this situation, I should recite more Little Houses to repay the karmic debt, right?

**Master:** Correct.

### **Q&A 7. Spirit Pressing on the Body in a Dream; Recite Little Houses Promptly (Excerpt) [21]**

(This dialogue took place over the phone on Oct 12, 2012)

**Caller:** Hello, Master! I am very fortunate to get through. I am calling from Germany at 3:52 a.m. Before sleeping, I dreamed of a dark shadow pressing on me.

**Master:** Ah, that is a spirit pressing on your body!

**Caller:** Yes, I was very frightened and immediately began reciting sutras and mantras. After that, the pressure lessened.

**Master:** Where in Germany are you?

**Caller:** Frankfurt.

**Master:** Have you met me before?

**Caller:** No, I was not in Germany at that time.....

**Master:** If a spirit is pressing on your body, it indicates two things: first, the spirit has come to find you to collect karmic debts; second, its method is not friendly, which means you owe it something.

**Caller:** Yes, I have been reciting Little Houses. Previously, four sheets per week, but in the past couple of days, I have not been diligent.

**Master:** You have become lax, and your recitation quality is not good. The spirit now wants repayment urgently, so it has come directly to demand it.

**Caller:** Recently, things have indeed been happening in my life.

**Master:** Exactly. If you had consistently recited earlier and completed the required number of Little Houses, this would not have happened.

**Caller:** Yes, I understand.

**Master:** People must learn to respect others.

**Caller:** Yes.

**Master:** Even spirits and deities must be respected. As Confucius said, “Respect the spirits and deities.”

### **Q&A 8. When Oppressed by a Spirit, At Least 21 Little Houses Should Be Offered [22]**

(This dialogue took place over the phone on Nov 25, 2012)

**Caller:** Thank you, Master. I pay my respects. A fellow Buddhist practitioner had an aborted child and has only recently begun performing ascending. She dreamed that the child

was pressing heavily on her body, and she woke up in fright. In this case, how many Little Houses should she offer?

**Master:** She must recite them immediately. This shows her recitation has been inadequate. She did not take it seriously, so the child came directly to her.

**Caller:** Yes, in the dream, the Master told her, “The quality of your recitation is not good.”

**Master:** You see? My Dharmakaya has already instructed her.

**Caller:** Then how many Little Houses are needed?

**Master:** How many was she originally planning to recite for the child?

**Caller:** She has not started yet. After this frightening dream, she is preparing to begin, but does not know how many are required.

**Master:** Many people cannot be saved. When Bodhisattvas see this, they can only shake their heads. In the Age of Dharma Decline, the good are saved first, then the bad. If a person continues to do wrong, they will face severe consequences. I am not joking.

**Caller:** So in her case, more than 21 Little Houses?

**Master:** Yes, definitely.

**Caller:** Thank you, Master. Some practitioners around me also experience being pressed by spirits. In such cases, how many Little Houses are required for their karmic creditors?

**Master:** At least 21. Being pressed by a spirit means it has already come to find you.

### **Q&A 9. How to Offer Little Houses After SO [23]**

(This dialogue took place over the phone on Dec 28, 2014)

**Caller:** Hello, Master! For example, if I experience SO at night and then burn Little Houses during the day, can I tell the Bodhisattva, “These are for the karmic creditor who pressed on me last night”? Is that acceptable?

**Master:** Yes, that is fine. However, you should still address them to your own karmic creditors on the Little Houses.

### **Q&A 10. Long-Term SO Without Repaying Little Houses May Lead to Physical Growth [24]**

(This dialogue took place over the phone on March 22, 2012)

**Caller:** Hello, Master! My husband frequently experiences SO. Does that mean there is a strong spirit involved?

**Master:** Of course. SO means that the spirit is repeatedly coming to trouble him.

**Caller:** Yes.

**Master:** After such episodes, a person will generally encounter continuous misfortune for about six months. If it continues beyond that and he still does not recite Buddhist scriptures for it, then I am sorry to say, physical growths may begin to appear on the body.

**Caller:** Yes. My husband was born in 1970, the Year of the Dog. He has developed seven or eight lumps, like subcutaneous lipomas.

**Master:** That is right.

**Caller:** Some of them are quite large.

**Master:** If not handled carefully, these can develop into cancer.

**Caller:** Yes. He also tends to criticize others, always saying this person is bad, that person is bad.

**Master:** People who constantly criticize others are prone to developing such conditions. So one must refrain from speaking ill of others.

**Caller:** I can not really change him.

**Master:** Have you recited the *Heart Sutra* for him?

**Caller:** Seven times per day.

**Master:** That is not enough. The fact that he still has this issue shows the recitation is insufficient.

**Caller:** He often obstructs me in practicing Buddhism, so I do not dare say much. I do these practices secretly. I have already offered over 100 Little Houses for his karmic creditors without his knowledge. Is that okay?

**Master:** That's fine.

#### **Q&A 11. Emotional Debts from a Previous Life Leading to Frequent SO; Jealous Former Lover Affecting the Whole Family [25]**

(This dialogue took place over the phone on March 17, 2018)

**Caller:** Master, we bear our own karma and will not let you bear it for us. Please look at someone born in 1990, the Year of the Horse, male, that is me. Regarding the karmic creditor pressing on me, I have been trying to ascend her for several years, but she still has not left. She keeps pressing on me continuously. I can hardly...

**Master:** She is constantly on you, not only pressing you at night, but also during the day.

**Caller:** Yes. Sometimes, even when I am sitting under the sun, she can still press on me.

**Master:** That is troublesome. She has been on you for a long time and sometimes even makes you talk to yourself.

**Caller:** Yes.

**Master:** You must recite Buddhist scriptures diligently. This is related to emotional issues.

**Caller:** Yes, it should be from a previous life.

**Master:** She often interferes with your lower body.

**Caller:** Yes, I know.

**Master:** This is karmic retribution from a past life. You must quickly recite Little Houses to resolve it. Otherwise, you will face serious consequences. Truly life-threatening. What kind of karma did you create in your past life? If you continue creating karma in this life and do not cultivate properly, you will not even understand these things.

**Caller:** I repent to Guan Yin Bodhisattva and to you, Master.

**Master:** This spirit's appearance is not particularly frightening. She is even telling me now: "Even if I do not interfere with him, he interferes with himself." She treats your body as her own. This shows your involvement in masturbation or sexual misconduct.

**Caller:** Yes. I repent to Master and to Guan Yin Bodhisattva.

**Master:** You see, even the spirit is not wrong. You must truly change yourselves.

**Caller:** Yes, I will.

**Master:** To have her leave you, you will need approximately 840 Little Houses.

**Caller:** 840 more, correct?

**Master:** If you do not recite for her, she will continue to oppress you severely.

**Caller:** I will. I will definitely do it.

**Master:** She is not only pressing on your body, but she is also affecting one of your legs. You often feel soreness or discomfort in one leg.

**Caller:** Yes, that is correct.

**Master:** Work hard. First, repay your karmic debts completely; second, do not create new karma; third, cultivate diligently. After she leaves, you must not engage in any sexual misconduct again. "Lust is like a blade over one's head."

**Caller:** Yes, my wife and I are now practicing celibacy together.

**Master:** Be careful! She has been oppressing you for a long time.

**Caller:** Correct.

**Master:** Hmm. Be careful. She often presses you down, and has been doing so for a long time.

**Caller:** Yes.

**Master:** Before you committed to celibate cultivation, when you and your wife were being intimate, she was watching everything from the side. I can "rewind the footage" and see it all now.

**Caller:** I repent.

**Master:** It is like watching a movie. Everything is perfectly clear. You must sincerely repent and truly cultivate purity.

She was your lover in a previous life and is clinging to you. Many people, after their spouse passes away, quickly find another partner. Once they form a new relationship, that spirit begins to possess them. After possession, it keeps tormenting them out of jealousy.

**Caller:** Before we committed to celibate cultivation, whenever my wife treated me well, she would immediately press me down. It was very painful. Later I...

**Master:** See? Was what I said correct?

**Caller:** Yes, it was.

**Master:** She could press you to death, really.

**Caller:** Yes. It feels like being crushed to death. I could not even get up. As soon as she stopped, she would press me again, as if she wanted to beat me to death or crush me.

**Master:** If you dare to touch your wife even once, she will press you to death. She is jealous, a jealous ghost.

**Caller:** Yes, I can not even let my thoughts wander.

**Master:** Before she died, she could not let go of you. She did not want you to be with another woman. So even as a ghost, she kept following you, watching whether you would find someone else. The moment she sees that you have, she starts troubling you.

**Caller:** Yes. Sometimes I hear the scream of a woman. I do not know if it is her.

**Master:** It is her!

**Caller:** Is she suffering in a very painful place?

**Master:** She can move around in the underworld, but she is in a frenzy. Whenever she thinks of you, she goes mad. You know how people who fail in love become frantic, scratching themselves, acting as if they have gone insane. That is what it is like.

**Caller:** Yes, it is very miserable.

**Master:** "I have been wronged! I have been wronged!... I can not let him go, I can not..." that kind of feeling a girl has after heartbreak. Do you understand?

**Caller:** I understand.

**Master:** This is your karmic debt in love. And she is also harming your wife. Your wife has gynecological problems. Go and ask her. Even though you are practicing celibacy, her condition is caused by this spirit.

**Caller:** Yes. She is beside me and says she does have gynecological issues.

**Master:** Practice hard. Quickly repent to the Bodhisattva and ask Guan Yin Bodhisattva to mediate for you.

**Caller:** Understood. Master, how many times should I recite the *Eighty-eight Buddhas Great Repentance for this?*

**Master:** 150 times.

**Caller:** Okay, I will definitely try my best.

**Master:** While she is still pressing you, you should prepare more water.

**Caller:** Drink more water, right?

**Master:** Yes, drink more water. Your kidneys are very weak.

**Caller:** Yes, I have had weak kidneys since childhood.

**Master:** Right. You must drink more water. You are severely dehydrated. Keep more water at home; there is no other way.

**Caller:** Okay. Are there other spirits attached to me?

**Master:** Minor spirits and wandering entities. Reciting the *Amitabha Pure Land Rebirth Mantra* will suffice. Your main issue is that you owe too much emotional debt. In this life, never owe others emotionally because you must repay it.

**Caller:** Yes. Master, sometimes impure sexual thoughts arise in my mind naturally. It is terrifying.

**Master:** Now you understand? She (the spirit) is giving them to you.

**Caller:** Sometimes when I pray, she also causes bad thoughts to appear...

**Master:** Yes, she prevents you from maintaining right mindfulness during prayer. Then you cannot receive blessings from the Bodhisattva, and she can control you, continuing to engage with you in those ways. Do you understand now?

**Caller:** I understand. Master, one more question: a boy born in 2016, the Year of the Monkey, my son. Does he have any spirit attached?

**Master:** Short hair, fairly large eyes.

**Caller:** The spirit is on him, too?

**Master:** Yes, it also goes to him at night.

**Caller:** Is it the same one as mine?

**Master:** The same one. She troubles your son, causing his skin problems.

**Caller:** Yes, his face has many bumps, like acne.

**Master:** Yes, that was caused by her.

**Caller:** How many Little Houses should be recited for the child?

**Master:** Try to resolve the adult's karma first, and the child will improve. If you want his skin to get better sooner, offer her 48 first.

**Caller:** Okay. My child often walks on tiptoe. Is that a problem?

**Master:** Yes, that is not good. She often grabs and disturbs him, especially his neck, so it moves involuntarily.

**Caller:** Yes, his neck nods like he is bowing.

**Master:** She is grabbing his neck. I can see it, using very long, thin hands. That is why he feels discomfort and keeps jerking his neck.

**Caller:** Yes.

**Master:** Even when he urinates, she causes his neck to jerk.

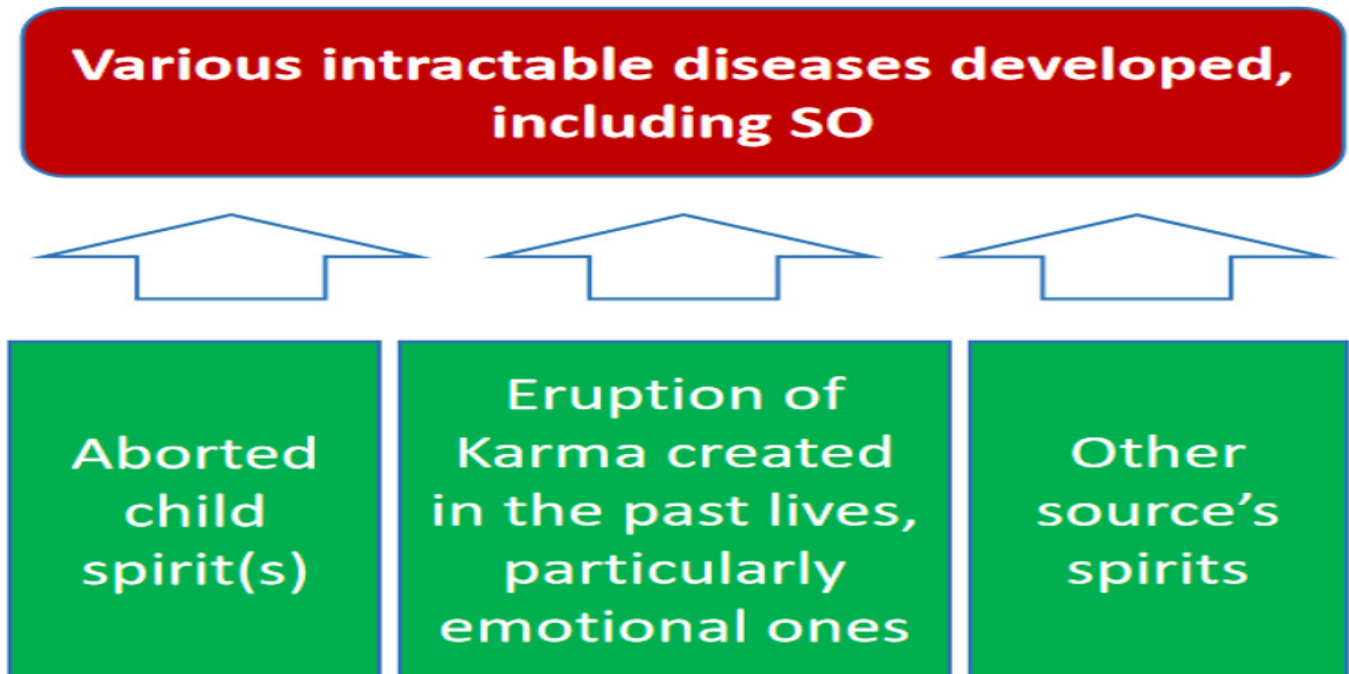
**Caller:** Yes. He is already two years old but still wears diapers, and he keeps grabbing at himself.

**Master:** See? Cultivate your mind well.

**Caller:** Okay. We will bear our own karma and not let Master carry it for us. Gratitude to Guan Yin Bodhisattva! Gratitude to Master!

In summary, this section presents two contrasting interpretations of SP. From a medical perspective, it is viewed as a neurological phenomenon linked to REM sleep dysfunction, characterized by muscle atonia and hallucinations. Conversely, the Guan Yin Citta Dharma Door framework interprets the condition as SO, a manifestation of interactions between the human and the spirit rooted in karmic debt and past-life emotional entanglements. Under this spiritual framework, while SO often occurs during sleep, it is not caused by neuromuscular dissociation. The 'hallucinations' described by medical science are recognized as genuine perceptions of the spiritual world.

Thus, spirits are considered real entities that can influence physical and mental states, and SO episodes are understood as manifestations of such interference. Resolution is achieved not through medical intervention, but through spiritual practices such as recitation of Buddhist scriptures, repayment of karmic debts, and repentance, etc. This framework positions Dharma as both an explanatory system and a practical method for addressing the condition. [Figure 1]



**Figure 1. The Underlying Mechanism of SO: A Spiritual Perspective.** According to the teachings of Master Lu, the development of SO primarily stems from karmic retribution rooted in emotional debts accumulated over past lives. Master Lu teaches that emotional misconduct inevitably generates emotional karma, and the emergence of SO symbolizes the suffering inherent in this karmic repayment. Furthermore, SO may result from the spiritual consequences of abortion, wherein a “baby spirit” may attach to the parents, leading to both physical and spiritual distress (Q&A 8). Lastly, SO may also result from other external spiritual entities. Therefore, one should respect spirits yet keep a prudent distance.

## Results

The following are 6 presentations by practitioners of the Guan Yin Citta Dharma Door. 2024-09-21

### Case 1. Calling on Guan Yin Bodhisattva in a Dream to Relieve the Suffering of SO

Not long after I began practicing the Guan Yin Citta Dharma Door, one night I suddenly experienced SO in a dream. At that moment, I was aware and wanted to wake up, but I could not move. So, I loudly called out the holy name of Guan Yin Bodhisattva.

Immediately, the image of the Bodhisattva appeared in the dream, radiating golden light, and the ghostly shadow instantly dispersed. At that moment, my whole body relaxed, and I fell asleep again. It was truly amazing!

Before I believed in Buddhism, I used to experience SO as well, and it always left me feeling exhausted. But from that time until now, it has never happened again. After learning Buddhism and reciting sutras and mantras, the Bodhisattva helped resolve this problem for me.

Guan Yin Bodhisattva is truly compassionate, responding to all sincere prayers.

Shared by: N192

### Comments

1. Validation of Spiritual Intervention: This case supports Master Lu’s teaching that invoking the holy name of Guan Yin Bodhisattva provides immediate relief during an episode of SO. The practitioner’s success suggests that the invocation can serve as an effective “emergency” measure to disperse the oppressive entity.
2. Physiological vs. Spiritual Causation: The rapid restoration of mobility described here challenges the conventional scientific view that SP is caused by a lingering dissociation between REM-induced muscle atonia and wakefulness. The fact that muscular function returned instantly upon the departure of the spirit suggests that the paralysis was a direct result of spiritual oppression rather than a purely biological lag.

### Case 2. Seven Little Houses Cured My 7-Year SO

Since the third grade of elementary school, I experienced SO almost every night. The feeling was truly unbearable. I could not move or speak, as if an invisible force was pressing down

on me.

No matter how hard I struggled, I was still completely controlled. Sometimes, if I managed to open my eyes, I would hear strange noises, which made me extremely frightened. I was always afraid of being “pressed” again.

At the time, I told my mother, but she said it was just a dream and that I should not think too much about it. But I knew very clearly that it was definitely not a dream. The sensation was extremely real. However, I had no idea how to solve it. So night after night, I could only endure the terror in silence.

The frequency and severity of the episodes increased. Whenever I had even a slight intention to resist, my lower back would immediately cramp. It was extremely painful. I remember the most terrifying time: it even lifted my legs. Sleeping became exhausting and frightening. Every time I prepared to go to bed, I feared the onset of another episode. Every night felt like falling asleep in hell.

I did not dare stay home alone. Even when bathing, I would not close the door. If I woke up at night to use the bathroom, I was terrified, always feeling as if someone was watching me from behind. I felt deeply afraid and helpless. Visiting temples for rituals only provided temporary relief.

I began to wonder:

Was I destined to be mentally tortured by SO for my entire life?

Was I going to live in fear of this forever?

How could I possibly solve this? I did not want it to trouble me for the rest of my life.

This situation continued until the second year of middle school.

Then, by chance, I saw a video on Facebook of Master Lu reading someone’s totem. I was deeply shocked. Wasn’t this exactly what I had been looking for?

I strongly felt that my long nightmare of being oppressed was finally coming to an end. I shared the video with my mother. She was so moved that she burst into tears.

We then went to the Guan Yin Citta Dharma Door practice center nearby. During group practice, I saw many practitioners whose physical illnesses, unhappy marriages, disobedient children, and career difficulties improved after practicing this Dharma Door. Some also sought to help deceased relatives ascend. The results were truly incredible.

The Guan Yin Citta Dharma Door uses Three Golden Buddhist Practices, including making vows, reciting Buddhist scriptures, and performing life liberation, to help people free themselves from suffering and attain happiness.

At the beginning, the process was difficult because daily recitation is required without interruption. At times, I became lax. However, seeing Master Jun Hong Lu tirelessly traveling around the world to spread the Dharma and save people, and witnessing the dedication of volunteers, I was deeply moved. Many volunteers have families and careers, yet they devote themselves wholeheartedly to helping others. I thought if they can do it, why can’t I as a student?

From then on, I became more determined to practice diligently. I committed to daily recitation. After two weeks of daily recitations, I began reciting Little Houses.

I burned just seven Little Houses for my karmic creditor, and the SO issue that had lasted seven years was completely resolved within two weeks.

Shared by: C193

### **Comments**

1. Master Lu has taught that when a person feels fear, discomfort, or depression upon returning home, it may indicate the presence of spirits in the environment, even if they are not visible to the human eye. Once these spirits are ascended, such sensations naturally disappear. This case supports the validity of Master Lu’s teachings.

2. This case demonstrates that once the karmic debts were resolved, the spiritual illness healed naturally. It suggests that the condition is spiritual rather than physical, which may explain why medical treatment is often ineffective.

### **Case 3. Overcoming SO Through 21 Little Houses**

Several years ago, when I had just begun my university life, I was living in a dormitory. At that time, I had already heard many stories about supernatural incidents occurring in dorms. One afternoon, after returning from class, a thunderstorm began. It was perfect weather for a nap. So I took a nap alone in my dorm room.

After some time, my consciousness woke up, but my body was completely unable to move. No matter how hard I struggled, I could not budge. My body felt stiff, and even though I wanted to shout loudly, I could not make a sound. I do not know how long I struggled like this. Suddenly, I saw a blue-glowing sphere flying toward me. It entered through my mouth and went down my throat. Immediately after that, I woke up, and my body could move again. I was completely terrified and broke down in tears.

From that moment on, my nightmare began. My mother became extremely worried and took me many times to perform rituals such as praying and burning talismans. I was told that there was a spirit in the dormitory, so I requested a room change from the school. However, even after changing rooms, the episodes did not decrease. In fact, they became more frequent. Whether during naps or nighttime sleep, in the dormitory or at home, and even later after transferring schools and living in a new dorm, the same experiences continued.

At first, I would cry in fear every time I woke up, but eventually I became numb and no longer felt afraid. I also rarely mentioned it to my mother, who assumed the problem had disappeared. From online sources, I learned about “sleep paralysis” and believed it was merely a psychological phenomenon, not something supernatural.

Later, I began practicing the Guan Yin Citta Dharma Door and started doing daily recitations. However, before I began

reciting Little Houses, the condition did not improve. Then, I mentioned it to my mother, and she suggested consulting a fellow Buddhist practitioner at a Guan Yin Hall.

I am grateful to that fellow practitioner, who pointed out that I had karmic creditors and that the issue must be resolved by offering Little Houses. She immediately taught me how to recite them. I then made a vow to offer 21 Little Houses to my karmic creditors.

At the beginning, reciting Little Houses was exhausting and slow. But I understood that this was a karmic debt I owed, and repaying debts is naturally difficult. So I continued with a heart of repentance.

On the night when I completed and offered all 21 Little Houses, I still experienced SO after falling asleep. I wondered, "I have already repaid the 21 Little Houses. Why is this still happening?" Suddenly, I felt something moving inside my body. It traveled up through my throat and flew out of my mouth. It was that same blue-glowing sphere!

Immediately after, I woke up. I felt an instant sense of relief, because I knew that the nightmare that had haunted me for years had finally ended.

I hope my sharing can give confidence to new practitioners. The Guan Yin Citta Dharma Door is truly remarkable and genuine.

Shared by: L194  
2022-02-08

### Comments

1. The "blue-glowing sphere" serves as a rare, visible manifestation of a spirit or karmic creditor. The description of the spirit entering and exiting through the throat suggests a form of spiritual attachment where it occupies the physical body of the host. Its departure signifies the successful "ascension" of the spirit after the debt was paid.
2. This case provides persuasive evidence for Master Lu's teaching that SO is a matter of unpaid karmic debt. The fact that the symptoms only vanished after the completion of the 21 "Little Houses" and were accompanied by the visual departure of the entity suggests that the spirit was the primary cause of the paralysis. Once the "payment" (in the form of Little House) was accepted, the spirit departed, and the physiological symptoms resolved naturally. This is convincing evidence that Master Lu teaches is true. Once the spirit leaves, the associated symptoms resolve naturally. So, the spirit is the cause of SO.
3. The failure of the room change to alleviate the condition demonstrates that the spirit was not tied to a specific location, but was a "karmic creditor" tied specifically to the individual. This reinforces the Dharma Door perspective that SO is a mobile, personal interaction based on past-life entanglements rather than environmental factors.

### Case 4. Changes and "Miracles" After More Than Nine

### Months of Practicing the Guan Yin Citta Dharma Door

For about ten years, I had been troubled by SO. Those who have never experienced it may think it sounds unbelievable. In the past, my family would comfort me, saying it was just caused by my hand pressing on my chest or stomach while sleeping, or by psychological factors. But only I knew that it was definitely not caused by "psychological factors."

What I experienced was even more terrifying than typical cases. In a half-awake state, I saw "dark shadows." I was bitten on my fingers and strangled by these shadows. I even dreamed that someone was lying beside me, telling me how he had died... Everything felt incredibly real and yet unbelievable.

At one point, I became afraid to sleep, because I knew that once I fell asleep, I would experience SO. During these episodes, I was fully conscious but unable to move or make any sound. Because of these experiences, I later searched online and came across concepts such as the Six Realms of Reincarnation and the Law of Cause and Effect. I then became convinced of the existence of Buddhas, Bodhisattvas, and spiritual entities.

At that time, a relative of mine practiced Buddhism and helped perform rituals at temples. I was given a Buddhist scripture. Through my own research, I came to understand that SO was caused by karmic creditors seeking repayment. Later, I began reciting the Buddhist scripture (note: It is not the scriptures of Guan Yin Citta Dharma Door) about once a week. When I did not have time, I would recite the Bodhisattva's name dozens of times before going to sleep. During that period, my symptoms improved significantly, and I even dreamed of Bodhisattvas. However, I later became lax and made excuses. Since it took nearly two hours to complete reciting the long Buddhist scripture, I often told myself I had no time and would practice when I was older. Looking back, I realize how ignorant I was. For more than four years afterward, I stopped reciting the Buddhist scripture, though I still believed in karma and reincarnation.

In November 2017, my aunt told me that her colleague was practicing the Guan Yin Citta Dharma Door. She said that after reciting the *Great Compassion Mantra* daily, she felt full of energy and was no longer afraid of the cold. She also frequently dreamed of the child she had aborted while reciting Little Houses for it. Around that time, I started listening to Master Lu's recordings, which I found very compelling, and I compared them with my own symptoms.

One month later, on December 2, 2017, with the help of my aunt's colleague (fellow practitioner Y), I formally began practicing the Guan Yin Citta Dharma Door. She provided me with Buddhist Scriptures and a Bodhisattva pendant and explained how to perform daily recitations. I then began my practice.

On the first and second nights after starting my daily recitations, I experienced SO again. Fellow Practitioner Y explained that this happened because I had begun reciting

Buddhist scriptures, and the spirits, knowing I was about to repay my karmic debts, came to find me. She advised me to begin reciting Little Houses as soon as possible.

One week later, after establishing a daily routine of reciting the *Great Compassion Mantra* and the *Heart Sutra* 21 times each, I began reciting Little Houses.

After offering three Little Houses, the familiar nightmare returned. However, this time was different. I communicated with “him” through my thoughts (later I learned from Master Lu’s teachings that one should not communicate with spirits directly; practitioners should follow His guidance). After waking, I vaguely remembered that “he” told me he was my husband or lover from a previous life and had died in his forties. At that moment, I understood that this was an emotional karmic debt. I continued to recite Little Houses for him.

As the number of Little Houses I offered increased, my SO symptoms gradually disappeared (except for occasional episodes during specific underworld-related festivals such as the Winter Solstice, Qingming Festival, and the Ghost Festival). The Guan Yin Citta Dharma Door has truly helped me, allowing me to repay my debts and finally sleep peacefully.

After beginning this practice, I also dreamed of many deceased individuals. Upon waking, I would vow to recite Little Houses for them. According to Master Lu’s teachings, Little Houses are like big currency or checks that are very beneficial to the deceased, who also wish to be liberated.

During these more than nine months, I even dreamed of Master Lu. Although He did not read my karmic totem in the dream, I knew He had blessed me. I will continue to recite Buddhist scriptures diligently and cultivate my mind well.

In addition to improving my SO, I am also deeply grateful to the Bodhisattva for helping me fulfill many wishes.

Shared by: N195

### **Comments**

1. This case provides clear evidence that the soul does not perish after death and that past lives exist. It demonstrates that SP is caused by the spirit pressing on the body, rather than mere “nerve-muscle dissociation.”
2. Master Lu teaches that during specific lunar festivals, spirits are often released from the underworld and may seek out those with whom they have karmic connections for retribution or assistance. This explains the occasional recurrence of symptoms during those specific times.
3. Through Buddhist practice, we may meet deceased creditors in our dreams. Without this practice, these creditors might only appear at the moment of our death to collect their debts, at which point it may be too late to pay off the debts. Without payment, they may drag the soul to the underworld. It is far wiser to repay these karmic debts early.
4. Master Lu emphasizes that we should not attempt to communicate with spirits directly. Instead, we should reach them through the protection and mediation of

Guan Yin Bodhisattva.

### **Case 5. My Experience with My Deceased Cousin, Little Houses, and SO**

In February of this year, by chance, I came across some news about Master Lu and, together with my mother, reached out to Him.

After that, my mother followed Master Lu’s teachings and began reciting sutras and mantras to help my deceased grandfather ascend. I was also quite interested, so I decided to recite for my cousin. My cousin had taken his own life when he was 15, during his third year of middle school. It was such a tragedy. He had been my best playmate when we were little. I spent five straight hours reciting a sheet of “Little House” for him in one sitting.

That night, something strange happened. I felt very uncomfortable, tossing and turning in bed, unable to fall asleep. At times, I felt cool gusts of air on my arms; at other times, my legs twitched restlessly. There was also a constant buzzing sound near my ears. Just as I was wondering what was going on, a loud sound like thunder suddenly erupted in my right ear, and I felt as if something had entered my body through it. All of a sudden, I could not move at all, though my mind was completely clear. I tried desperately to call for help but could not make a sound. After about ten seconds of struggling, I finally managed to cry out, and at that instant, my body could move again. That night, I hardly slept at all.

The next day, I kept thinking about what had happened. In over twenty years of my life, I had never experienced such a strange event. I wondered if it had been a hallucination, but that could not be right, because I was definitely awake. The following night, it happened again: the loud noise in my ear, then total paralysis. I could not sleep at all and became convinced it was not an illusion.

So the next day, I went to see Master Lu. After reading my totem, He told me that I had encountered heavy negative karma. I explained about my cousin’s suicide and how I had recited for him. Master Lu enlightened me, “People who commit suicide usually suffer greatly after death. When you recite for them, it is like giving them a lifeline. They see a glimmer of hope and naturally come to you, clinging to you, begging for your help. But since you have only recited one Little House and lack spiritual strength, it is as if he needs \$100,000 to save himself, and you have only given him a few thousand. Of course, he will cause you to be oppressed.” That was when I finally understood what was happening. It was what people call being pressed by a ghost.

Master Lu instructed me to continue reciting Little Houses every day to help him. I did my best to complete one each day. On the third night, the fourth night, and for many nights afterward, the same thing happened again. My mother, who slept in the next room, also experienced SO from time to time. After we had recited over 20 Little Houses in total, both my mother and I stopped experiencing the phenomenon.

Through this experience, I came to understand more about spirits and the unseen world.

Shared by: W196

2009-10-01

### Comments

1. This is a clear instance of spirit attachment. Although the entity cannot be seen with the naked eye, its presence is felt physically and powerfully. This case further proves that the soul survives death and that what is medically termed SP is actually SO.

2. Buddhism strictly opposes the taking of life, including one's own; this case serves as potent evidence of that spiritual truth. Generally, those who commit suicide cannot easily ascend to higher realms; many instead fall into the 'City of the Wrongfully Dead (枉死城)'. It is, therefore, vital for living family members to perform recitations to help these souls ascend and find peace.

### Case 6. How I Transformed from a Non-Believer in Buddhism to Practicing It Daily

I was born in 1988. Growing up, I received an atheistic education. I did not believe in the existence of ghosts, deities, or Buddhist teachings. When I was young, my mother liked to go to fortune-tellers. I would try to persuade her, saying, "Look at them—they do not even have good lives themselves, yet they tell fortunes? It is all a scam!"

Only now do I understand that fate does exist. However, learning Buddhism is not superstition or fortune-telling. Practicing Buddhism is about doing good deeds, accumulating virtue, and changing one's destiny.

About 40% of a person's fate is determined by the good and bad karma accumulated in past lives. This is why fortune-telling can sometimes be accurate.

If a person does not practice Buddhism, most of their life will be influenced by past karma, drifting along and suffering under the weight of fate.

However, those who practice Buddhism can change the next 40% of their destiny. The remaining 20% is influenced by factors such as one's name and *feng shui*. Therefore, if one also has a good name and favorable *feng shui*, then up to 60% of the factors affecting destiny can be in one's own hands.

Now, let me share how I changed from someone who did not believe in Buddhism to someone who practices it daily.

During my university years, I often experienced something like being "pressed down" by someone while sleeping. I wanted to wake up but could not; I wanted to shout but could not make a sound. I struggled painfully, yet my consciousness was clear. I could even hear my classmates leaving for class, but I just could not "wake up." That helpless feeling was unbearable. After talking with friends, I realized many people had similar experiences.

These episodes happened so frequently that I was almost

"pressed" every noon. Sometimes, with my eyes closed, it felt like I was in another world, very frightening. It seriously affected my life.

So I went to see a neurologist and told him about my experiences. He said it was due to malnutrition. When I pressed him further, he could not really explain. In the end, he told me to take vitamins to "nourish the brain." I took them for several months, but they did not help.

I heard that putting scissors or a mirror under the pillow could prevent these episodes, and that wearing a red string might help. I tried everything, but nothing worked.

Finally, I searched online and saw that some people said reciting sutras and mantras was effective. After reading many accounts of others' experiences, I became very curious about Buddhism. With a half-believing, half-doubting attitude, I decided to give it a try.

Soon after, I dreamed of two children asking me to recite sutras and mantras to help them ascend. I felt both curious and frightened. Could it be that ghosts and Bodhisattvas really exist?

Just as my interest in Buddhism was growing, perhaps arranged by the Bodhisattva, a friend of my sister gave her Buddhist scriptures from the Guan Yin Citta Dharma Door, and she passed them on to me. The moment I saw Master Lu's photo on the cover of the introductory booklet, I felt a deep sense of comfort. I thought to myself, "Now I have a master." I believe this was a compassionate arrangement, possibly also connected to the fact that I had been a vegetarian for over six months. Highly grateful!

So I began to sincerely recite the sutras and mantras from the booklet every day: the *Great Compassion Mantra*, the *Heart Sutra*, the *Eighty-eight Buddhas Great Repentance*, and the *Little Houses*. I also listened to the Master's programs and came to understand the principles of karma and the reality of the Six Realms of Rebirth.

When I first started, I often dreamed of being in the underworld. It was dark everywhere, with bonfires, and the people there were black and unclothed. Just as the Master described, the houses were small and dim, like blocks of tofu. Thinking about it now is terrifying. It showed how heavy my karmic obstacles were at that time.

After nearly two weeks of recitation, the chronic arthritis that had troubled me for years was cured. Previously, before rainy days, my joints would hurt intensely, almost like a weather forecast. I had to pound on them just to feel some relief.

I read in the booklet that if one had killed small animals before, one should recite the *Amitabha Pure Land Rebirth Mantra* daily to help ascend them. So I recited it 49 times each day. Then I began to dream of many earthworms being pulled out of my joints. This happened repeatedly.

As a child in the countryside, I often dug up earthworms and cut them into pieces to feed ducks. These worms' spirits had remained in my joints, causing the arthritis. After those dreams, the pain completely disappeared without any medi-

cine. This gave me tremendous confidence.

As I continued practicing and listening to teachings, I felt fulfilled every day, as if a mysterious door had opened in my life. Efficacious dreams kept coming, and many of my life's confusions gradually found answers.

The Master's teachings were both profound and humorous. No matter how complex the problems people brought, He handled them with ease. Through His words, I began to see through many things and became more open-minded.

He treated practitioners with both strictness and compassion, carefully protecting our Buddha-nature. His dedication was immense, answering calls daily for decades, helping others selflessly.

Through His guidance, I came to regret my past actions, including killing, sexual misconduct, and even abortion. The Master was like a great ship, carrying me across the vast ocean and helping me find my way home.

He used supernatural powers to read people's totems and explain why some suffer in relationships while others succeed in their careers. Everything, ultimately, comes down to cause and effect.

I came to understand that there are two kinds of illness: physical illness, which requires medical treatment, and karmic or spiritual illness, which requires reciting sutras and mantras. For example, diarrhea requires a doctor's prescription. Harming life may lead to spiritual attachments; abortions can result in the spirits of children attaching to the mother, and both require Little Houses to ascend to heal.

My previous SO experiences belonged to the latter type and could only be resolved through recitation of Buddhist scriptures.

After about a month of practice, I dreamed of bathing in a lake beside a large lotus flower. According to the Master's teachings, bathing symbolizes the cleansing of karma, and the lotus is an auspicious sign. I felt joyful and affirmed in my path.

As I continued, I no longer dreamed of the underworld. Sometimes I even dreamed of dancing while flying or visiting heavenly realms.

One of the most unforgettable experiences occurred on May 2, 2012, during a Dharma Conference in Hong Kong. In my dream, I attended the event and paid respect to Guan Yin Bodhisattva. Then the Master appeared. I greeted Him, and He placed His hand on my head, blessing me. I felt warmth and smelled sandalwood. I woke up in tears, deeply moved. Since then, no criticism or doubt has shaken my faith.

Whenever I felt that spirit pressure, my consciousness would automatically start chanting the *Great Compassion Mantra* or calling upon the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva. Whenever I could sincerely pray and chant in my mind, I would be freed immediately!

At times, I would recite the *Great Compassion Mantra* in my dreams and see a beam of light sweep across, making that entity too afraid to come near me. On other occasions, when

chanting alone did not work, I followed Master's method—sincerely praying to Guan Yin Bodhisattva to help convey my wish to the spirit, telling it how many Little Houses I would recite for it within a certain time. Once, when I increased my offering from 7 to 21 Little Houses, that spirit instantly left my body! It was truly miraculous!

Guan Yin Bodhisattva truly responds to every sincere prayer. Her compassion is absolutely real!

As I recited mantras and sutras, that oppressive struggle almost completely disappeared!

It has now been almost six years since I began studying Buddhism, and countless miraculous experiences have occurred. Practicing Buddhism fills my days with Dharma joy. A supernatural strength sustains my devotion, turning someone who could never stick to anything for long into a person who has persisted in Buddhist practice for six years and who has vowed to continue for life!

Shared by: Y197

2018-08-06

### Comments

1. Dreaming of two children asking to be ascended indicates that she may have had two abortions or miscarriages.
2. Master Lu taught that when people appear unclothed in dreams, they are generally in the underworld; many are even in hell, where beings do not wear clothes. Her early dreams indicated a significant karmic burden that required urgent clearing.
3. Her chronic arthritis, which had troubled her for years, was cured. Her healing coincides with the earthworm coming out of her joint, a clear and direct evidence that her arthritis was caused by killing karma. This is consistent with our earlier reports that rheumatoid arthritis can be healed [26].
4. Master Lu explained that Buddhist scriptures possess spiritual power. This was demonstrated when she recited the *Great Compassion Mantra* during episodes of SO, which prevents the spirit attachment.
5. The fact "when I increased my offering from 7 to 21 Little Houses, that spirit instantly left my body!" is direct evidence that these episodes are caused by spirits seeking "payment." This confirms the efficacy of Master Lu's teachings regarding Little Houses as spiritual currency.

### Discussion

Does scientific research objectively reflect the true nature of SP reality? Based on the 11 Q&As and 6 presented cases, the answer appears to be negative. First, the underlying mechanisms of SP remain unclear within modern medical science [12]. Second, in one case (Case 6), a patient diagnosed with SP was prescribed vitamins. If medical science does not fully understand the mechanism, and the physician

is uncertain about the efficacy of the treatment, the rationale for prescribing such medication becomes questionable. These observations suggest that medical science, at least in relation to SP, is not entirely objective or rigorous.

On the other hand, are folk interpretations of SP necessarily superstitious? Not necessarily. Patients experiencing SP often report vivid and consistent sensations, describing interactions with what they perceive as external entities. These experiences feel real and tangible to them, rather than imagined. Although not everyone can see or hear these phenomena, the subjective experience itself is strong and coherent, which suggests that it should not be dismissed outright as mere hallucination. From this perspective, such phenomena can be considered as having a form of experiential reality.

Therefore, we might argue that folk interpretations of SP are, in some respects, more aligned with the lived experiences of patients than current medical explanations.

However, due to limited knowledge and reliance solely on personal experience, folk interpretations remain incomplete. Individuals may perceive harmful or intrusive forces but lack an understanding of their nature or origin.

This gap calls for a more comprehensive framework to understand SP. Within this context, Dharma offers an alternative explanation. For example, Master Lu associates SP with spirit attachment. He can perceive such entities and explain their causes and effects. His teachings are presented as both explanatory and practical, offering methods to alleviate these experiences.

In this view, Dharma is positioned not only as an interpretive framework but also as a system that reveals the underlying truth of SP.

To alleviate SO, Master Lu taught several methods, including invoking the holy name of Guan Yin Bodhisattva and repaying karmic debts, etc.

Now, with the broadening of our worldviews, the clinical symptoms all have a reasonable, straightforward, and clear explanation.

### **1. “Spirit Oppression” reflects the underlying cause, while “Sleep Paralysis” reflects only the physical symptom**

The insights from Q&A 1-11 and Cases 1-6 provide compelling evidence that what modern medicine calls SP, along with related phenomena like inexplicable fear, auditory hallucinations, and visual disturbances, is actually a result of SO. These cases demonstrate that the spiritual world is real and that entities interact with the human realm based on a complex system of karmic “credits and debts [8, 9].”

To eliminate this condition, one must address the root cause: resolving negative karma and helping the spirits to whom one owes karmic debts to ascend. Once the spiritual debt is settled through the practice of the Guan Yin Citta Dharma Door, the physical symptoms of paralysis and other related symptoms naturally vanish.

Similarly, the same mechanism has been implicated in other neurological disorders, including Alzheimer’s disease [28], autism spectrum disorder [29], Parkinson’s disease [30], epilepsy [31], lumbar disc herniation [32], and attention-deficit/hyperactivity disorder (ADHD) [33].

### **2. Underlying mechanisms in various SO symptoms**

**Hallucination:** We have previously redefined the medical term “hallucination [9, 27].” We proposed the term “solaisthesis,” meaning “a perception experienced in solitude or exclusively by oneself.” It was derived from Greek roots, with soli- meaning “alone” and aisthesis meaning “perception.” This term is intended as a replacement for “hallucination” to truly reflect what happens for those who experience this episode.

**Intruder:** Based on solaisthesis, the “intruder” phenomenon [34], namely, the sensation of a threatening presence in the room, is interpreted as the perception of a spirit.

**Incubus:** The “incubus” phenomenon [35], characterized by chest pressure and difficulty breathing, is understood as a spirit attaching to and exerting force on the body, representing a form of physical interaction between the human body and the spirit.

**Fear:** Patients suffering from SO often experience intense fear [4]. Medical science attributes this distress to the “asynchrony” of sleep stages, where consciousness resumes while the muscle atonia of REM sleep is still maintained [36]. From a Dharma perspective, this state is interpreted through energy dynamics: spirits are associated with negative (yin, 阴) energy, manifesting as chills, twitching, and dread, as seen in Cases 2, 3, and 6.

In contrast, Bodhisattvas embody pure, positive (yang, 阳) energy. Connecting with a Bodhisattva transforms the experience into one of warmth and confidence.

### **3. A comparative analysis of paralysis: Distinguishing mechanical nerve damage from spiritual motionlessness**

Imagine a weight of a thousand pounds pressing against your body. You are wide awake and fully conscious, yet utterly motionless and struggling for breath. While clinicians label this “Sleep Paralysis,” a more accurate term might simply be “Motionlessness,” as this phenomenon is not always associated with sleep (Q&A 11) and the nervous system itself remains intact. To truly reflect the underlying mechanism, however, we must introduce the term “Spirit Oppression.”

One might argue that a spirit, lacking a physical form, cannot exert physical force; however, this perspective stems from a limited understanding of spiritual capabilities. We have previously reported a case involving an Alzheimer’s patient over the age of 90 who suddenly exhibited extraordinary physical strength, a phenomenon attributed to spirit attachment [37]. In fact, a vast array of rare and intractable conditions, including depression, autism, schizophrenia, vertigo, autoimmune diseases, cancer, leukemia, hyperthyroidism, food allergy,

insomnia, gout, and diabetes, are rooted in spiritual influences [8, 9]. The impact of spirits on human health far exceeds our current scientific imagination; yet, in reality, we remain largely in the dark. This lack of fundamental understanding is precisely why humanity continues to suffer from thousands of diseases while remaining utterly helpless to solve them.

The common medical explanation that the brain and muscles are simply “out of sync” during SP fails to account for the instantaneous recovery many experience. The moment a spirit departs, the “paralysis” vanishes (Case 1). This immediate relief suggests that Buddhist theory provides a more precise explanation of the underlying truth than modern biology.

While SO is often acute, spiritual influence can also manifest as chronic, long-term illness. We have documented cases where chronic paralysis, previously deemed incurable, was reversed through Buddhist practice. These conditions often share deep-seated spiritual roots:

- General paralysis [8]
- Facial paralysis [38]
- Amyotrophic lateral sclerosis (ALS) [8, 39]
- Myasthenia gravis (MG) [40]
- Systemic sclerosis (SSc) (leading to vocal cord paralysis) [41]

Because these conditions stem from spiritual causes rather than purely physical, biochemical or neurological ones, they can be effectively treated. Through the Guan Yin Citta Dharma Door, many of these “intractable” conditions can be significantly improved or even fully cured.

According to the Cleveland Clinic website, “When something disrupts nerve signals to your muscles, you may experience paralysis — being unable to make voluntary movements. Common causes of paralysis include strokes, spinal cord injuries and nerve disorders like multiple sclerosis. If something damages your nervous system, messages can’t get through to your muscles. Most often, a traumatic injury or medical condition damages muscle and nerve function [42].” It is vital to note that the loss of movement observed in the five conditions mentioned, including general paralysis, facial paralysis, ALS, MG, and SSc, is not necessarily the result of nerve damage as currently understood by clinicians.

Therefore, instead of “paralysis,” which implies a structural failure of biological systems, these phenomena are more accurately described as being “motionless.” This term better reflects the actual mechanism: Spirit attachment or occupation. In these cases, the nervous system remains largely intact, but the body’s function is suppressed by a spiritual entity. This explains why, through the practice of the Guan Yin Citta Dharma Door, many experience a restoration of movement that would be biologically impossible if the nerves were truly destroyed. Recovery occurs because the “occupying” force is resolved through the repayment of karmic debt.

For example, on the third day of reciting Buddhist scriptures, a patient with limb-type MG was able to move her hands and legs [40]. Such a rapid recovery of mobility within a very

short time frame cannot plausibly be attributed to neurophysiological changes; rather, it is interpreted as the result of her karmic creditors loosening their restraints.

Similarly, in a patient with SSc, after three days of Buddhist scripture recitation, the sensation of airway stiffness, breathing obstruction, and chest tightness was almost completely alleviated. After five days of making vows, her body, which had previously been so rigid that even turning over was extremely difficult, became noticeably more flexible [41]. This rapid improvement cannot be explained by the dissolution of fibrotic tissue; rather, it suggests partial loosening of the control exerted by the attaching spirit.

Therefore, the term “paralysis” should be reserved for cases of traumatic injury where nerve damage renders the body physically incapable of movement. For chronic diseases associated with impaired mobility without structural destruction, the term “motionlessness” (or loss of mobility) is recommended. This distinction better reflects the actual experiences of patients and aligns with Master Lu’s teaching that physical illnesses should be treated medically, while spiritual conditions are addressed through the Dharma.

#### **4. Underlying mechanisms in populations with a high prevalence of SO**

A systematic review reported a lifetime prevalence of 7.6% in the general population, but significantly higher rates among students (28.3%), psychiatric patients (31.9%), and individuals with panic disorders (34.6%) [43]. In our study, we presented six cases; notably, Cases 3 and 6 were undergraduate students. This raises the question: why is SO more prevalent among college students and individuals with mental health conditions?

Existing research suggests several contributing factors, including heightened anxiety, a tendency toward excessive worry, Post-Traumatic Stress Disorder (PTSD) symptoms, and behavioral influences such as the use of psychoactive substances, sleep deprivation, and poor sleep hygiene. However, these studies also acknowledge that the elevated prevalence of SP in student populations is not yet fully understood [44].

From the perspective of the Guan Yin Citta Dharma Door, these statistics can be interpreted through a more direct spiritual framework.

College students are typically at an age where romantic relationships begin to flourish. According to Q&A 11, many karmic debts from past lives, specifically those related to emotional or “love” karma, remain dormant until an individual enters a romantic relationship. Once these connections are triggered, spiritual creditors who are the previous life lover may manifest due to jealousy, leading to increased instances of SO.

Unintended pregnancies occasionally lead to abortion. As detailed in Q&A 6, the spirits of unborn children frequently attach to the parents. This spiritual attachment is a primary contributor to the “weight” or pressure experienced during

SO.

Regarding individuals with mental health conditions, the high incidence of SO is a direct consequence of spiritual attachment. Case 4 serves as a primary example: following an attachment, the individual began experiencing frequent SO. Changing rooms proved ineffective because the spirit remained within the body; wherever the physical body moved, the entity followed.

While Case 4 may not be classified as a mental health patient, a mental health patient is essentially someone who carries a spirit within their brain, whether temporarily, seasonally, or permanently. This applies across the board to conditions such as oppositional defiant disorder [10], parapsychoarchia [27], depression [40], bipolar disorder [45], borderline personality disorder [46], and severe anorexia nervosa [47]. When one or more spirits occupy the body, they can exert oppression at any time, purely at their discretion.

Case 6 mirrors the findings of Case 4. Therefore, the high rate of SO among those with mental health conditions is not an anomaly. In these instances, the physical sensation of bodily pressure is merely a secondary manifestation of the influence the spirit exerts on the brain's energetic and cognitive functions.

## Conclusion

This study highlights the profound disparity between conventional medical understandings of SP and the spiritual perspective offered by the Guan Yin Citta Dharma Door. While modern science classifies the phenomenon as a REM-linked neurological mismatch involving muscle atonia and hallucinations, the Dharma framework identifies it as SO, a tangible interaction between the human and spirit.

### The key findings from the text include

**Essence of SP:** Spirits are the disembodied souls of deceased humans or animals. Though lacking physical form, they are real entities capable of influencing both the physical and mental states of the living. Spirit is the real cause of SP. SO is one of the numerous health conditions the spirits cause.

**Karmic Root Causes:** SO is viewed as a manifestation of karmic debts, particularly deep-seated emotional entanglements from past lives.

**Effective Dharma Solutions:** The study demonstrates that resolution can be achieved through Buddhist practices rather than medical intervention. These practices include:

Invoking the holy name of Guan Yin Bodhisattva for immediate relief during an episode.

The systematic offering of Little Houses to repay karmic creditors and help spirits ascend.

Sincere repentance and the cultivation of personal purity to resolve deep karmic entanglements.

Finally, concerning the spiritual realm, we must avoid both pretending to understand what we do not and dismissing phenomena we cannot explain. Glowing blue orbs, dark shadows, unexplained voices, and sudden, inexplicable terror should not be reflexively labeled as hallucinations out of ignorance or convenience. To deny their reality outright risks conflating methodological naturalism with ontological materialism, going beyond what science itself can legitimately claim.

## Acknowledgments

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 11 Q&As and 6 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 consequenc-

es. 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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