

## Persistent Vegetative State: Mechanisms and Rehabilitation

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**Abstract:** Persistent Vegetative State (PVS) is a severe disorder of consciousness traditionally understood through neurological mechanisms, and current clinical treatments offer limited pathways for recovery. Contemporary medicine recognizes the complexity of brain injury and the variability of patient outcomes, and yet many patients remain unresponsive despite prolonged rehabilitation. However, from the perspective of Buddhist teachings, particularly those of Dharma Master Jun Hong Lu, PVS arises not only from brain damage but also from the substantial loss of the soul, a dimension not addressed by conventional medical models. This soul disintegration, shaped by karmic causes, interrupts the soul's ability to govern the body, and medical interventions alone cannot restore the missing soul components. Therefore, applying the Three Golden Buddhist Practices, making great vows, reciting Buddhist scriptures, and performing life liberation, becomes a central pathway for healing. In three documented cases examined in this paper, individuals diagnosed with PVS regained consciousness and functional abilities after their families diligently followed these Dharma-based methods and sought the compassionate assistance of Guan Yin Bodhisattva. These cases suggest that integrating karmic insight, soul reintegration, and Dharma practice may provide a meaningful complementary approach to understanding and treating PVS, and they invite further interdisciplinary inquiry into the spiritual dimensions of disorders of consciousness.

**Keywords:** Guan Yin Citta Dharma Door, Golden Buddhist Practices, Persistent Vegetative State, Soul, Karma, Spirits, Rehabilitation.

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### Research Paper

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#### How to cite this paper:

Xinghong Yang (2025).

Persistent Vegetative State:  
Mechanisms and Rehabilitation.  
*Middle East Res J. Med. Sci.*  
5(6): 449-461.

#### Article History:

| Submit: 29.10.2025 |

| Accepted: 26.11.2025 |

| Published: 29.11.2025 |

## INTRODUCTION

A Persistent Vegetative State (PVS) is originally described as a clinical condition characterized by wakefulness without awareness, in which an individual exhibits cycles of eye opening and sleep but lacks any evidence of conscious perception of self or environment [1]. Subsequent research has shown, however, that the brain may retain several high-level cognitive functions across sensory modalities, including aspects of language processing and learning dynamics [2]. PVS is defined as a vegetative state that persists for at least one month [3, 4], and most commonly occurs following severe traumatic brain injury [5].

PVS carries profound emotional, ethical, and social implications, particularly in relation to quality of life, long-term care, and decisions about life-sustaining treatment. Consequently, a clear understanding of the condition's nature, causes, and diagnostic complexities is essential for medical professionals and policymakers involved in the management of severe brain injury. PVS is a devastating and long-lasting clinical condition with

high morbidity and mortality; currently, there are no available effective interventions [6].

The challenges encountered in developing effective treatments for PVS may, in part, arise from an incomplete or limited understanding of its etiology. Contemporary medicine typically classifies PVS within the broader category of disorders of consciousness (DoC), emphasizing its neurological and physiological correlates. However, from the standpoint of Buddhist philosophical thought, the condition is not solely a manifestation of neural dysfunction but rather reflects a disturbance in the state of the soul [7].

Within the Buddhist framework, human existence is constituted by the dynamic integration of the physical body and the soul. When the soul partially separates from, or fails to maintain full coherence with, the body, a mild imbalance may occur. It is conceptualized here as Incomplete Soul Disorder (ISD) [8]. When the degree of separation is more substantial, or when reintegration becomes severely impaired, the

resulting condition may correspond to what contemporary clinical neuroscience identifies as PVS [7].

The Buddhist conceptual route toward recovery involves restoring or reintegrating the lost portion of the soul. This principle has been presented as an effective way of curing ISD [8].

In the present study, we extend this line of inquiry to PVS in order to examine whether the Dharma-based principle can meaningfully contribute to the treatment of DoC.

## MECHANISMS

From a scientific perspective, acute brain damage can cause profound disturbances of consciousness, extending along a spectrum that includes the PVS, also known as Unresponsive Wakefulness syndrome [9]. The most common causes include anoxia and ischemia, metabolic or encephalitic coma, and traumatic head injury [10].

More specifically, PVS can result from traumatic brain injuries (such as falls or motor-vehicle accidents), non-traumatic injuries such as oxygen deprivation, stroke, cardiac arrest, meningitis or encephalitis, drug overdose, aneurysm rupture, or near-drowning. Degenerative and metabolic disorders (e.g., Alzheimer's disease, Parkinson's disease, Wernicke's encephalopathy), as well as congenital or structural abnormalities such as brain tumors, can also lead to PVS [11]. In short, a wide range of brain injuries, regardless of their origin, can culminate in PVS.

One Might Then Wonder: *Is the brain really so fragile that an injury can completely eliminate one of its most essential functions—consciousness?* When we look at injuries to other parts of the body, such as an injury on the arm, the tissue may be damaged and the movement may be somewhat limited, but the arm still retains most of its fundamental function. By comparing these two situations, we notice a striking difference: after injury, the brain may enter PVS, a condition that seems to go far beyond what we would expect from mere “mechanical damage.”

In other words, brain injury may involve more than structural damage alone; it may also affect aspects of human experience that we do not yet fully understand. This additional, unseen dimension of damage is what Buddhist philosophy refers to as the injury of the “soul”, which current science cannot directly measure or observe.

Indeed, from a Buddhist perspective, when a small portion of the soul departs from the body, a person may experience what is described as ISD, manifested through distraction, confusion, and emotional instability

[8]. When a larger portion of the soul departs, the consequences are considered far more severe: the individual may enter a PVS, marked by the loss of awareness, responsiveness, and cognitive function. Eventually, the patient enters a prolonged condition of unconsciousness.

The following presents Dharma Master Jun Hong Lu's insights regarding the underlying causes of the PVS condition.

### Q&A 1: On the questions of spirit and the soul (Excerpt) [12]

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

**Caller:** Master, please give further guidance. After a person passes away, why is it that what goes down to the underworld is always the “soul (魂魄)?” Where does the spirit go? Why do people always refer to “spirit (灵性)” instead of “soul”?

**Master:** Remember, the souls in the human world are referred to as spirits once they go below. They become ghosts. They are the same concept. A soul is composed of three immortal subsouls and six mortal subsouls (三魂六魄). The mortal subsouls (魄) attach to and accompany the immortal subsouls (魂). So, any being that has immortal subsouls must also have mortal subsouls. That is why people say immortal subsouls and mortal subsouls.

Yesterday, someone also asked me: if a person becomes, say, a vegetative patient, or develops a severe mental disorder, how many immortal and mortal subsouls remain in the body? I answered this just last night at the fellowship gathering. It is simple: if someone becomes a vegetative patient, only one of the immortal subsouls remains in the body, along with a few scattered mortal subsouls. The other two immortal subsouls and several mortal subsouls have already left, gone below to suffer from the torments of Hell. One immortal subsoul must stay; it keeps a trace of breath.

If someone suddenly becomes mentally deranged from fright, sometimes conscious and sometimes not, they still have two immortal subsouls, but they are missing one immortal subsoul; this is what we call “incomplete soul.”

For example, if a person is standing there and suddenly someone tells him, “Your son was run over and killed by a car,” he may suddenly lose his hearing. With so many sounds around, why can't he hear anything? He has shut himself off internally; he has closed down, and his soul exits immediately, i.e., one immortal subsoul leaves. That is why people shout, “Hey, wake up! What are you thinking? Don't lose yourself!” But he can not hear because one of his immortal subsouls has already left his mind, and many of the scattered mortal subsouls

run off with it. Once one immortal subsoul and several mortal subsouls scatter, the person is basically already mentally deranged.

Ordinary people who are simply missing some mortal subsoul but not any immortal subsoul just speak slowly or act vaguely. But if an immortal subsoul is missing or has scattered, then the person's immortal subsoul is no longer complete; this is called "incomplete soul."

So, when you ask me these questions—haha... As Master, I can see these things. They all belong to the realm of the underworld or the heavenly realms. These things are not something ordinary people on earth could imagine. That is why, when I explain these matters to internationally renowned psychologists, they are completely stunned. They have never figured out these phenomena and keep obsessing: "Why does this happen?" Once I explain it to them, they suddenly understand. It is just that they did not know.

#### **Q&A 2: On questions related to vegetative patients (Excerpt) [13]**

*(This dialogue took place over the phone on Oct. 20, 2017)*

**Caller:** There is a woman in her early thirties at our workplace. She was riding her bike and was hit by a car. She has been in a coma for 15 days or more. From the perspective of metaphysics, for how long after falling into a coma can the soul still return? Is there a fixed limit?

**Master:** Yes, there is. She has been taken down to the underworld. After the major part of the soul departs, then that person is basically in a vegetative state.....

Once you go down to the underworld, there is judgment, queues, and the process of determining whether you can return. Unless a great Bodhisattva intercedes for you, or unless your family suddenly performs a major act of merits and virtues, for example, building bridges, paving roads, or unless your family accumulates great merits and virtues, since "saving a single life surpasses building a seven-story pagoda."

In the past, there were cases where someone became a vegetative patient—falling from a mountain, never waking up, though still breathing—and remained that way indefinitely. But then their family built bridges, paved roads, spread the Dharma, helped and saved people—one life, two lives, three lives. When they had saved seven lives, their child woke up. This means their merits and virtues had become complete. What was traditionally called "gain both merit and fame (功成名就)." Only then would the underworld consider returning the person's soul. Originally, the soul was undergoing punishment.

#### **Q&A 3: How to save a vegetative patient [14]?**

*(This dialogue took place over the phone on May 9, 2014)*

**Caller:** A fellow Buddhist practitioner's elder brother had a car accident last year and is currently in a vegetative state. He must be fed liquid nutrition through a feeding tube. How should he perform his daily practice and recite Little House for him? His brother had just passed his 33rd birthday this January.

**Master:** Since he is already a vegetative patient, this is karmic retribution. Essentially, his soul has already been dragged down below for punishment. He is only still suffering here in the Human Realm because his allotted lifespan has not ended yet, but his soul has already been taken. In cases like this, it is very difficult to save the person.

**Caller:** If he only recites Little House and does not do daily practice for his elder brother, would that be okay?

**Master:** It will not wake him up. Unless a Bodhisattva intervenes on his behalf in the underworld... What great vows does he have? Look at people in prison. They seem pitiful, quiet, and subdued. But you did not see how they killed, how they deceived, how they cheated others so terribly. When they were behaving badly, there was nothing that could be done; the Dharma Protectors see all of this. Only out of compassion do they sometimes choose not to hold these things against them.

#### **Q&A 4: Under what circumstances can celestial beings take a person away (Excerpt) [15]**

*(This dialogue took place over the phone on April 9, 2017)*

**Caller:** During your Totem Reading on Saturday, there was a fellow Buddhist practitioner who had been in a persistent coma. You saw that someone from the heavenly realm had taken her up there and might release her in a few days. Master, may celestial beings (天人) take a person away at will? Under what circumstances would celestial beings take someone?

**Master:** No, they cannot do it casually. If they take someone away, it is usually because the heavens need to conduct an inquiry regarding that person. During such an inquiry, they may bring the soul up to testify or answer questions. Only under those conditions can they take someone. Under normal circumstances, they would not.

**Caller:** Generally speaking, for people who are in a coma, does it mean they have been dragged down to the underworld?

**Master:** Basically, yes. Vegetative patients and people in comas, many vegetative patients will eventually wake up once the time comes.....

**Caller:** I understand now. Thank you, Master, for your teachings.

## TREATMENT

### Q&A 5: Performing recitations for people in a vegetative state [16]

(Master Lu's answer to questions of letters)

**Inquirer:** Master Lu, I heard that the souls of people who are in a vegetative state are no longer present. For situations like this, is there still a possibility for them to recover if we perform recitations for them?

**Master:** The souls of people who are in a vegetative state have indeed left their bodies. Using the method of calling their souls back no longer works. You can only seek help from Buddhas and Bodhisattvas to have the soul returned to the body, and that requires making great vows.

Great vows include the vow to complete reciting a certain number of Little Houses within a certain period of time. For example, you can vow to recite 892 Little Houses, and then persist with your recitation until the patient has fully recovered.

You can include the following in your daily recitations: The *Great Compassion Mantra* 49 times, the *Heart Sutra* 49 times, the *Eighty-Eight Buddhas Great Repentance* 7 times, the *Cundi Dharani* 49 times, the *Gong De Bao Shan Shen Zhou* 49 times, and the *Mantra to Untie Karmic Knots* 49 times.

You also need to perform life liberations in large quantities.

There have been successful cases from Guan Yin Citta Dharma Door, where people have woken up from a vegetative state.

## RESULTS

The following are three cases demonstrating how families helped patients in a vegetative state regain consciousness and restore health through applying Master Lu's teachings.

### Case 1: Daughter in a Vegetative State Miraculously Awakened Three Months after a Car Accident through the Power of Dharma

Learning Buddhism can truly change one's destiny. Through making vows, reciting Buddhist scriptures, and performing life liberation while praying for the Bodhisattva's blessings, my daughter, who had been declared a vegetative patient by doctors and remained in a coma for three months, miraculously woke up.

One afternoon in August 2019, the bus my daughter was riding in had been involved in a severe rear-end collision. Her condition was extremely serious: multiple fractures and brainstem injury. After 5 to 6 hours of emergency treatment, she was finally transferred to a ward. Her entire body was wrapped in white bandages, and her limbs were fixed with metal

braces. I tried to hold back my tears as I called out to her, but she showed no response at all.

The doctor told us that her brainstem injury was very severe and that survival would be difficult; even if she survived, she might remain in a vegetative state. Those words crushed me. I was overwhelmed by despair and helplessness. My eyes were filled with tears, and my heart was bleeding. After enduring that excruciating pain for some time, I calmed myself down and began to think about what could possibly help her.

A few days later, through a friend, I found a psychic (at that time, I had not yet learned Buddhism and did not know that seeking psychics for help was not proper practice; later, I understood from Master Lu's teachings that we should not do this). The psychic's words matched the doctor's diagnosis. Unwilling to accept it, I sought another psychic, but the result was the same. At best, my daughter would remain a vegetable. I was devastated beyond words.

Three months passed in agony. My daughter remained motionless in bed, unresponsive to any calling or touch.

A hospital caregiver, seeing my grief, told me that a lady in the ward was a Buddhist practitioner and might be able to help. I immediately went to find her. After listening to my daughter's situation, she said, "The best medical prediction is that your child will remain in a vegetative state. It seems doctors cannot save her, and only the Buddhas and Bodhisattvas can. To save your daughter, you must become a vegetarian, perform life liberation, and recite Buddhist scriptures for her. Can you do that?" I replied firmly, "To save my daughter, I am willing to do anything."

She showed me videos of Master Lu's Totem Readings and shared many stories of miraculous recoveries. My heavy heart began to ease. I knew then that my daughter could be saved!

I knelt before the Buddhist altar and made the following vows to Guan Yin Bodhisattva:

- 1) Become a lifelong vegetarian;
- 2) Recite Buddhist scriptures for my daughter;
- 3) Perform life liberation of 10,000 fish for my daughter;
- 4) Forever follow Guan Yin Bodhisattva, cultivating my mind and practicing Buddhism diligently, never retreating.

After making my vows, I started reciting scriptures earnestly. Fellow practitioners often accompanied me to perform life liberation. Out of compassion, they also gave me some Great Compassion Water for my daughter to drink. Not long after, a miracle occurred! After drinking the Great Compassion Water, my daughter opened her eyes! Though her body was still



immobile, she regained clear consciousness. I was overjoyed. It was a sign of real hope. I am deeply grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for blessing my daughter to take the first solid step toward recovery.

From then on, she improved day by day. The doctor soon removed her feeding tube, and after more than three months of liquid nutrition, she could finally eat steamed buns. Around the Lunar New Year, she began to utter single syllables. Not long after the New Year, her limbs started to move partially, especially her fingers, which became more flexible. She could finally eat on her own and speak two-syllable words. All her bodily functions were rapidly returning to normal. It was truly filled with Dharma joy!

Now, my daughter can walk freely, express her thoughts and feelings in short sentences, and can even recite parts of the *Great Compassion Mantra* and *Heart Sutra*. She can also help me with some simple housework.

From the depths of my heart, my reverence and gratitude to Guan Yin Bodhisattva continue to grow stronger every day.

Shared by: P174

## **Case 2: My Husband, in a Vegetative State, Can Now Care for Himself through Buddhism**

On the afternoon of February 26, 2017, my husband was involved in a traffic accident. A private car hit him from behind and sent him flying several meters. My husband, who was quite heavy, sustained a severe head injury and was rushed to the hospital for emergency treatment. He underwent a bilateral craniotomy and was later transferred to the intensive care unit (ICU).

I remained calm and composed at that moment. Since the accident had already happened, blaming anyone would not help. I wholeheartedly prayed to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva to save my husband and help him regain consciousness. I immediately made a vow to set up a Buddhist altar at home to offer respect to the Bodhisattva. On March 16, several Dharma friends came to my home and helped me establish the altar.

On the very day the altar was set up, I made a vow before Guan Yin Bodhisattva: I would be a lifelong vegetarian and perform my daily recitations diligently. I knelt in front of the altar and prayed, "My husband met this accident because he is destined to go through this calamity. I sincerely pray to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva to save him and bless him to survive. Please let him open his eyes so that I can see a glimmer of hope!"

Grateful to the compassionate blessings of the Bodhisattva, I kept reciting Little Houses for his karmic creditors and liberating captive lives on his behalf.

At first, I mainly released large fish, as Master Lu taught that releasing large fish has a powerful effect in saving lives. Thirty days passed, but my husband showed no response. It wasn't until the 49th day that he finally opened his eyes! After that, I continued life liberation every month.

After six months in the hospital, the doctors told me, "If he has not recovered by now, he is in a vegetative state. You should discharge him and take him home." I refused and kept him in the hospital for another four months. Later, the doctors said, "His eyes are open, but he is still unconscious—a vegetative state. You'd better go home. Even if you spend a million CNY, he might not recover."

On December 28, 2017, after work, I offered incense to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva and prayed, "Gratitude to Guan Yin Bodhisattva for blessing me. I am going to the hospital to bring my husband home now. Please keep us safe on the way." With the other two people's help, I carried my husband home wrapped in a quilt. I also brought back his tracheostomy and intravenous tubes from the hospital. I bought an oxygen machine and a suction device to take good care of him. Every day after work, I would prepare a mixture of multigrain powder and milk powder, feed him through a gastric tube, and look after him with devotion.

About ten days after returning home, by the compassion of Guan Yin Bodhisattva, I met an excellent Traditional Chinese Medicine (TCM) doctor. Through herbal treatment, the doctor helped my husband expel the fluid in his brain. After the Lunar New Year, the doctor began performing acupuncture. A year and a half later, my husband gradually regained consciousness! Because his injuries were so severe, I combined the healing power of Buddhism with TCM, working hand in hand.

I told the TCM doctor that my husband could not eat by mouth. The doctor replied, "Take it slowly." With acupuncture treatments, his mouth began to move, and he could eventually eat again. That made caring for him much easier.

Over the years, I have prayed to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva every day, asking for my husband's speedy recovery and hoping that he could one day care for himself. The Bodhisattva truly heard my prayers and blessed us with compassion.

At the same time, I used the Three Golden Buddhist Practices of Guan Yin Citta Dharma Door to help my husband—making vows, reciting Buddhist

scriptures (including Little Houses), and performing life liberation.

Every time I came home from releasing lives, my husband showed visible improvement. He got better day by day. Now he can take care of himself!

I am deeply grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, who hears the cries of the suffering and saves all beings with compassion. May the Bodhisattva continue to bless my entire family with health and peace.

Shared by: L175

### **Case 3: Miraculous Recovery of My “Brain-Dead” Son after Over a Year through My Practices of Buddhism**

In 2015, my son was 19 years old. He had always been healthy. On the night of April 8, 2015, we suddenly received a call from the hospital saying that my son had suffered a brain hemorrhage. He was in the ICU, unconscious and no longer breathing. The hospital had already issued a critical condition notice. The news hit us like a bolt from the blue, leaving my mind blank. My world collapsed. My husband and I were at a complete loss, utterly helpless. We bought plane tickets that very night and flew straight to his hospital.

The neurology and internal medicine specialists, as well as the chief expert doctors, were all doing their best to save my son. He couldn't undergo surgery due to the location of the hemorrhage, and his brain was filled with blood. The doctors told us that if he underwent surgery, he might not survive the operation.

After our desperate pleas, the hospital finally decided to adopt a conservative treatment approach. It was the only option, a last-ditch effort. The doctors inserted a drainage tube into my son's head to drain the blood. While they were draining the blood, he continued to bleed. He was hooked up to a ventilator, had a tracheostomy, and had tubes inserted for urination and feeding.

At that time, we were so helpless, desperate, and in pain. My nerves were extremely tense, constantly strained, and I was surrounded by fear and dread. I prayed to the heavens and the Jade Emperor to save my son. He is still so young. Please open Your eyes and let my son stay! I promise to do more good deeds, help more people, and accumulate more merits and virtues in the future. Outside the ICU, we were extremely anxious, and our inner anxiety and pain were beyond words. I was in tears and utterly devastated.

The next day, the doctor told us that my son didn't have much time left and had already suffered from brain death. They advised us to extend his life in another way by donating his various organs. My son, this is my

son! How could I agree to that? How could I just watch my son leave me? Although I appeared calm and strong on the outside, my heart was in the utmost agony. My son, my only son...

When people are at their wits' end, they naturally think of the Bodhisattva. I started praying every day for the Bodhisattva to bless my son and help him get through this difficult time. Because we did not give up, after more than a week of emergency treatment, he gradually started to breathe a little. The doctor clearly told us: if his life is saved, he will be in a vegetative state with no quality of life, unless a miracle happens. After 40 days of emergency treatment, his vital signs stabilized, but he remained in a coma.

On May 19, 2015, my comatose son was transferred to another hospital for rehabilitation.

I sought out many psychics and spent a lot of money, but unfortunately, none of it had any effect.

Heaven never seals off all exits. In June 2015, by a stroke of luck, the compassionate Bodhisattva allowed me to see a store nearby playing Master Lu's totem-reading DVD. Master Lu enlightened: illnesses that cannot be cured by hospitals are spiritual illnesses. If a patient has a spirit attached to them, it needs to be ascended through Buddhist scripture recitation. After watching it, I found it very reasonable. It was as if someone suddenly knocked some sense into me. I immediately thought: I need to recite Buddhist scriptures to save my son. I saw hope.

Seeing how engrossed I was, a Buddhist introduced me to a fellow practitioner of the Guan Yin Citta Dharma Door. This practitioner helped me get started, provided me with Buddhist scriptures and Dharma Gems, and added me to a Buddhist study group. They also suggested that I call the Secretariat of 2OR Australia Oriental Radio in Sydney, Australia, for advice. When I called, a fellow practitioner at the Secretariat told me to use the Three Golden Buddhist Practices—making vows, reciting Buddhist scriptures, and releasing captive animals—to save my son. I immediately vowed to release 10,000 fish and promised to diligently recite scriptures. If my son recovered, I would share the story to inspire others.

When I got home, I told my mother-in-law that I was going to recite Buddhist scriptures to save my son, and she agreed. After dinner, I took my Buddhist scriptures and went upstairs to start learning how to recite them.

Suddenly, my mother-in-law came upstairs, opened the door, and said, "You called today, so I came." I was stunned; the voice was not my mother-in-law's. She said, "You do not understand, so I came to explain." I asked, "Who are you?" She seemed to say She was the

Guan Yin Bodhisattva and that She had come to save my son. She said that elderly people need saving, let alone a young person like my son. She taught me how to recite the Buddhist scriptures, advising me to lengthen the sentences and to ask fellow practitioners if I had any questions. At that moment, I realized that Guan Yin Bodhisattva had manifested. I am deeply grateful to the Bodhisattva! This strengthened my faith in practicing Buddhism and reciting scriptures.

A few days after I started reciting Buddhist scriptures, one night, I suddenly felt something turning over and over in my stomach. I was very scared. I called a fellow practitioner in the 2OR Australia Oriental Radio, who told me that a karmic creditor had come for Little Houses. At that time, I did not know how to recite Little Houses. When the fellow practitioners found out, they called on other practitioners, who were complete strangers, to help my comatose son. Many practitioners donated recited Little Houses to me that very day. They also helped release captive animals for my son. I am deeply grateful for the selfless help of the fellow practitioners. The Guan Yin Citta Dharma Door is truly wonderful; the fellow practitioners are closer than family. The donated Little Houses were all burned and repaid to my son's karmic creditors at the practitioners' homes.

I am especially grateful to the practitioners for helping me set up a Buddhist altar at home and inviting the Bodhisattva to our house. On June 19, the day of Guan Yin Bodhisattva's Enlightenment, I participated in a large-scale animal release.

In the hospital, I diligently recited scriptures, listened to Master Lu's recordings, and studied the shared experiences from fellow practitioners every day. Through reciting scriptures, my own illnesses unknowingly healed. Since the day I picked up the scriptures, I have been steadfast in my belief: I will practice diligently, never quit, and follow Guan Yin Bodhisattva and Master Lu in studying Buddhism and reciting scriptures, as this is the only way to save my son.

I woke up every day at around 5 a.m. and went to bed after midnight, without resting at noon. Seeing that I had to take care of our comatose son and still recite scriptures diligently, my husband began to oppose my practice of Buddhism, fearing that my body would not be able to handle it. Additionally, my parents and siblings began to oppose my practice of Buddhism. I faced numerous obstacles.

However, I firmly believe that the Bodhisattva will never abandon Her children. No matter what obstacles I face, I will persist in reciting scriptures and repaying the debts! While caring for my seriously ill son's rehabilitation, I cooked, and I participated in releasing captive animals. To ensure nothing was delayed, I scheduled my time meticulously, never daring

to slack off. Sometimes, my husband would still criticize me. I would tell him that I was managing recovery, care, and treatment without neglecting anything. What grounds did you have to criticize me? Persevere, persevere, and persevere!

If one's thoughts are sincere, the Buddha has a response. The compassionate Bodhisattva finally allowed us to get through to Master Lu's totem reading line for the first time on July 23, 2016. Master Lu enlightened that our ancestors had karmic obstacles and that we needed to recite 800 Little Houses to resolve them (Q&A 6). With the help of fellow practitioners, I completed the number of Little Houses and animal releases as instructed by Master Lu.

By November 2016, my son was able to communicate with us through nodding and shaking his head. He even recalled the password for his salary card, knew our phone numbers, and remembered every relative who visited him after he left the ICU. I am deeply grateful to Guan Yin Bodhisattva, the Guan Yin Citta Dharma Door, and Master Lu! A normal person might forget their bank card password after a year, but my son did not. He finally woke up!

The Three Golden Buddhist Practices are incredibly effective, and the Guan Yin Citta Dharma Door is boundless in its power. Although practicing Buddhism is challenging, there is joy in the hardship! I am filled with Dharma joy.

On July 20, 2017, we got through to Master Lu's line for the second time (Q&A 7). Master Lu enlightened that there would be a turning point at the end of August. Indeed, by early September, my son was able to recite the holy name of Guan Yin Bodhisattva, the *Qi Fo Mie Zui Zhen Yan*, and the *Cundi Dharani*. He could even use a counting device. Everyone around us was astonished! The Guan Yin Citta Dharma Door is truly genuine!

Later, I thought my son's name was not good, so I asked someone in my hometown to find a name-change specialist to give my son a new name. After the name change, in April 2018, I performed the name alteration ritual and burned about 30 Little Houses for his karmic creditors under his new name. Unexpectedly, he suddenly regressed, returning to the starting point, refusing to recite the holy name of Bodhisattva, and becoming disobedient.

A fellow Buddhist practitioner suggested that the new name might be unsuitable and helped me come up with a few names to consult with Master Lu. It was then that I realized the seriousness of changing names. When my parents and sisters heard about this, they urged me to return hometown to find a psychic, claiming that a psychic could directly remove the spirit. I refused.

On July 9, 2019, a fellow Buddhist practitioner helped me get through to Master Lu again (Q&A 8). Master Lu enlightened that the name change was not good and chose a new name for my son. After that, my son's mental state improved, his back became stronger, and he gained confidence in his rehabilitation. Now, my son recites the holy name of Guan Yin Bodhisattva every morning, and his physical condition improves day by day.

After over 4 years of practicing Buddhism and reciting scriptures, my son has progressed well, and now he has a clear mind and significantly improved memory, although he still cannot fully control his hands and feet. I believe that as long as I remain true to my original intention, stay firm in my belief, and practice diligently without slacking, my son will definitely make a full recovery.

I would like to solemnly share an important experience. In the beginning, because of my heavy karmic obstacles, I was unable to recite Little Houses effectively. In my desperation, I made the unwise decision to purchase thousands of so-called "recited" Little Houses, which in reality had not been properly recited. Through a totem reading, Master Lu revealed that the quality of these Little Houses was problematic (Q&A 7).

Therefore, fellow Buddhist practitioners, it is crucial to recite Little Houses yourself to ensure their quality and effectiveness. Otherwise, obtaining low-quality Little Houses may not only hinder the recovery but also lead to deep regret.

I hope my sharing will help those who are still hesitating at the gate of the Guan Yin Citta Dharma Door to quickly find relief from suffering and attain happiness.

Shared by: N176

### Attachments to Case 3

The following 3 Q&As (Q&A 6-8) are attachments for Case 3.

#### Q&A 6: The ancestor demolished a temple, and the child suffered retribution in the brain [17]

*(This dialogue took place over the phone on July 23, 2016)*

**Caller:** Hello, Master! I want to check on a male, my son, born in 1995, the Year of the Pig. I want to see about his health.

**Master:** Your son has a problem with his brain.

**Caller:** Yes.

**Master:** His body is attached with spirits, and his brain is not functioning well. I am telling you, it is also related to your family's inheritance.

**Caller:** But we do not have any hereditary issues in our family, right?

**Master:** There are. Take a look.....

**Caller:** So what should we do?

**Master:** You need to recite Little House for his karmic creditors. Because in your family history, one ancestor once helped someone with a temple, but later had a falling out and ended up dismantling that temple. This created karmic debt, which is why he is experiencing many troubles and suffering. You should recite the Little Houses for his karmic creditors.

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

**Master:** A lot, 220 sheets.

#### Q&A 7: A mother seeks guidance on her son's inability to walk and speak [18]

*(This dialogue took place over the phone on July 20, 2017)*

**Caller:** Master, please check on my son, born in 1995, the Year of the Pig. I want to see about his health. He cannot walk, and we have been in the hospital for two years.

**Master:** Your son looks quite nice, with thick eyebrows. But he has a small problem with his brain. Ask the doctors, and you will see. People with brain problems cannot walk.

**Caller:** So the main issue is the brain?

**Master:** Yes, this problem has not been resolved, so he cannot walk yet. I see that he will be able to walk. Right now, his right leg is weak and cannot support him, and his left leg has some strength.

**Caller:** He also cannot speak.

**Master:** That is also the brain—neurological disorder. You need to help him by reciting Buddhist scriptures. In your family lineage, there is karmic debt from killing. Quickly recite the *Amitabha Pure Land Rebirth Mantra*, at least 108 times daily, although usually 49 times is sufficient.

**Caller:** I will chant 108 times now.

**Master:** Yes.

**Caller:** It has been over two years, and we still have not been discharged, living long-term in the hospital.

**Master:** Did you just start practicing Buddhism, or have you been practicing for a while? How many Little Houses do you recite per day?

**Caller:** I started on July 6, 2015. It has been two years, and I have already repaid over 3,000 Little Houses for his karmic creditors. How many are received now?

**Master:** 1,500 received. No wonder it has not been effective. I do not know what the problem is with your Little Houses.

**Caller:** How is the quality of the Little Houses I recited? Some of them were recited by others.

**Master:** Oh. The quality of the Little Houses you recited is okay.

**Caller:** In the hospital, I took care of him and meanwhile reciting.

**Master:** Not a problem. After chanting about 800 more Little Houses, he will improve.

**Caller:** I vowed starting on December 23, 2016; by the end of December 2017, I will have completed them. Now I have done 400 sheets.



**Master:** That 400 is quite good, and 340 sheets were received.

**Caller:** Most of these 400 I did myself; the previous 1,000 were mostly done by others.

**Master:** Okay, do you understand what I am saying? Try to recite yourself as much as possible.

**Caller:** When will he recover?

**Master:** By the end of August, there will be some improvement; he will be much better, but not fully recovered. Significant recovery will be by next March. Remember, when you chant, don't pray at will. Right now, the Dharma Protectors tell me that your prayers are disorganized—you pray for this today, and that tomorrow.

**Caller:** I forgot.

**Master:** Focus on one thing when praying. Many people ask for different things every day—that won't work. If you pray for your son, your daily prayers must be consistent. Do you understand? Right now, your requests are all over the place—you say this, that, here hurts in your body, there is pain in your body, etc.

**Caller:** Last time, my chanting went well. Now, when I chant, I feel some pain in my body.

**Master:** Remember, ultimately, you must bear some karma for your son. Also, in your body, there are two aborted babies who have not ascended.

**Caller:** I am still reciting for the aborted children, but I have not completed the vowed 21 Little Houses.

**Master:** You need to cultivate yourself and chant well.

**Caller:** Please tell me how many Little Houses are needed.

**Master:** For the two baby spirits, at least 56 Little Houses. Right now, when you bear the karma for your son, the karma mainly goes to your feet. They often feel sore. When you walk, your waist hurts a bit.

**Caller:** Yes.

**Master:** You have carried some of his karma. Every day, after bowing to the Guan Yin Bodhisattva, look at the sky, look out the window. Listen carefully to me.

**Caller:** I am always in the hospital, because I am there every day and have no Buddhist altar.

**Master:** No altar? Then just look at the sky, do you understand?

#### **Q&A 8: PVS recovery after Master Lu's blessing, followed by a setback due to an unlucky name change (Excerpt) [19]**

**Caller:** Hello, Master! Yesterday morning, I dreamed of you. You told me: "The 2OR Australia Oriental Radio is going to be renovated. During this period, the programs will be broadcast from a place like a conference room in mid-month."

**Master:** Wow, your dream is quite trendy!

**Caller:** And today I got through early. I am asking on behalf of a fellow disciple about a boy born in 1995, the Year of the Pig. Here is the situation: On April 8, 2015, he suddenly suffered a cerebral hemorrhage and fell into a coma. He has been in the hospital ever since and has not been able to go home. His mother has called in once a year, and she has already consulted you two times.

Right now, his mind is somewhat clear. After calling you in September 2017, he improved dramatically. He was originally in a vegetative state, but after you looked at his condition through a totem reading, he regained consciousness.

**Master:** Such a wonderful thing! You should hurry and share this testimony! I have blessed so many people, and many who were in vegetative states woke up.

**Caller:** The very next day, his mother recited 10 Little Houses. It was really amazing.

**Master:** Aiyo, Bodhisattva is blessing!

**Caller:** Bodhisattva is blessing! In June 2018, he changed his name to Xia Jiafeng (the pronunciation of the 3 Chinese characters), and afterward, his condition got worse instead. Now he can not control his four limbs and cannot speak. The doctors say it is because the cerebral hemorrhage damaged the brainstem.

**Master:** You must not change names casually!

**Caller:** After the change, things became bad.

**Master:** The name Xia Jiafeng (pronunciation of 3 Chinese characters)—think about it, "Jiafeng" sounds like "going crazy" (the pronunciation of feng = 疯). Really...

**Caller:** His mother asked me to inquire whether, among the six names she prepared, you could help pick one for him.

**Master:** You still want to change it again?

**Caller:** Anyway, seeing him like this... Recently, he seems to have improved a bit again after doing the "Application for Change of Name (改名升文)."

**Master:** Tell her to recite more Little Houses. Change the name less frequently.

**Caller:** So should he keep "Xia Jiafeng"?

**Master:** This name definitely won't do. The sounds are all *yin* in nature—"feng (风) (wind)" itself is *yin*, invisible.

**Caller:** So, what to do now? His mother gave me six names and asked if Master could pick one.

**Master:** His mother lacks wisdom. What is the first one?

**Caller:** Xia Chenghan.

**Master:** "Han (寒)" means cold, again *yin*.

**Caller:** It is the "han (涵)" from self-cultivation (涵养).

**Master:** Doesn't matter, the pronunciation is what counts. Second one?

**Caller:** Xia Kangcheng.

**Master:** Third?

**Caller:** Xia Zhenming.

**Master:** People will always have to explain it—"Xia Zhenming" sounds like "blindly proving something" (xiā zhèngmíng = 瞎证明). Fourth?

**Caller:** Xia Zhencheng.

**Master:** And the others?

**Caller:** Fifth is Xia Chenkai.

**Master:** The fifth and the second are both pretty good. What was the second again?

**Caller:** Xia Kangcheng.

**Master:** And the fifth?

**Caller:** Xia Chenkai.

**Master:** Sixth?

**Caller:** Xia Fankai.

**Master:** “Xia Fankai” should not be used; it sounds like “xia fan (下饭) (meaning going well with rice)” — perfect with rice, like pickled vegetables, very “xia fan” (joking).

**Caller:** Oh.

**Master:** The second one, “Kangcheng”, is better—all *yang* sounds. “Xia Chenkai”—it feels like sinking downward (下沉), still problematic. “Xia Fankai” also no good—sounds like “down with the rice” (joking again).

**Caller:** Okay. Can he go home now?

**Master:** Just follow the organization’s arrangements.

**Caller:** Alright. How many Little Houses does he need now?

**Master:** 56.

This section explains that when a significant portion of the soul departs from the body, a person may enter a PVS, marked by unresponsiveness and prolonged unconsciousness. According to Master Lu’s teachings, this condition arises from the near-complete separation of the soul from the body. Recovery is possible through making great vows, reciting a large number of Little Houses for karmic elimination, and releasing captive lives to seek the compassionate mercy of Guan Yin Bodhisattva for the soul’s return. Three documented cases highlight miraculous recoveries through these practices: a daughter who awoke after three months in a vegetative state following a car accident, a husband who regained consciousness and independence after a severe head injury, and a young man who revived after over a year of coma. In each instance, the consistent application of the Three Golden Buddhist Practices, combined with Guan Yin Bodhisattva’s compassionate blessings, restored life and awareness, showcasing the profound healing power of Dharma when medical science reaches its limits.

## DISCUSSION

Master Lu enlightened us that for patients in a PVS, if their family members perform virtuous deeds, such as building bridges, paving roads, and saving lives, the accumulated merits and virtues can bring the person’s soul back. Once the lost soul returns, the patient will awaken (Q&A 2). In three cases, all followed Master Lu’s instructions and, through Buddhist practices, the patients recovered consciousness from a vegetative state and regained partial ability for voluntary movement. These outcomes indicate that Master Lu’s teachings are correct and that the Guan Yin Citta Dharma Door is genuine and effective.

If not for Master Lu’s totem reading, we would never have known that it was the karma of destroying a temple (Q&A 6) and the ancestral killing karma (Q&A 7) that were retributed onto the young man, causing his cerebral hemorrhage and resulting in his PVS (Case 3). This is the law of cause and effect, which Master Lu

called the Universal First Law. All sentient beings live under the operation of this law. Cause and effect are the core of the Buddha’s teachings.

In fact, during the Buddha’s time, many mantras and sutras delivered by the Buddha focused on cause and effect. Using His Dharma eye, Master Lu was able to perceive karmic causes and explain these karmic relationships to His followers. He then taught them methods for transforming major problems into minor ones, and minor ones into none, enabling practitioners to gradually free themselves from the suffering brought by karmic consequences. Ultimately, this helped them develop true faith in karma. Thus, Guan Yin Citta Dharma Door is a continuation of the Buddha’s teachings and a way of spreading the Dharma in the modern era.

Together with ISD, which is described as being caused by a minor part loss of the soul [8], PVS is likewise attributed to the major part loss of the soul [7]. Thus, it is the lack of soul integrity that leads to both ISD and PVS. Although both conditions may appear to be associated with strong external stimuli, these stimuli are not considered the direct cause, as doctors believe, but rather triggers that push the soul away. As a result, the fragmentary soul remaining in the body is unable to govern the brain as effectively as an intact soul would. Clinically, this manifests as ISD and PVS.

In contrast to disorders caused by soul loss, we have observed and published many papers on cases in which foreign spirits attach to a person’s body and interfere with the normal functioning of the original soul, resulting in various disorders, such as mental disorders [20-24], and neurological disorders [25-35]. Master Lu discouraged His followers from consulting psychics, because many psychics are themselves influenced or occupied by spirits. The perceived supernatural abilities of psychics arise from these spirits, and contact with them is equivalent to contact with the spirits themselves, potentially leading to misfortune.

Since spirits can attach to the human body, is it possible for a Bodhisattva to do the same? If so, what effects would such an attachment be expected to produce?

Case 3 presents such a scenario, in which the Bodhisattva is attached to the practitioner’s mother-in-law. This type of situation is considered rare for several reasons. First, in this view, humans are regarded as “impure” in the eyes of Bodhisattvas, not only in terms of the physical body but also the soul, and the karmic obstacles and spirits associated with it. Second, Bodhisattvas and Dharma Protectors often offer assistance indirectly, such as by influencing a person’s thoughts or through subtle whisper-like guidance. Third, the most common method is through dreams, using them to deliver warnings or teachings.

In Case 3, teaching the new practitioner how to recite the Buddhist scriptures was not easily achievable through dreaming or subtle guidance alone. The Bodhisattva, therefore, needed to appear in front of her to provide direct instruction and thus made use of her mother-in-law's body to convey the teachings. Guan Yin Bodhisattva is always so compassionate and deeply committed to saving sentient beings.

The young man suffered a cerebral hemorrhage at the age of 19, while the other two cases did not disclose the patients' ages. According to Master Lu, 19 is one of the predestined 369 calamity ages [7-35]. Thus, Master Lu's teaching is once again affirmed within this framework. Some may argue that cerebral hemorrhage can also occur at ages outside the 369 pattern. This is true, as the manifestation may be postponed or may occur earlier. In general, doing more merits and virtues can delay the calamity, while committing negative deeds may cause it to arrive earlier. Therefore, the manifestation of karmic retribution tends to follow a normal distribution centered around the ages ending in 3, 6, and 9.

However, there are some exceptions to the 369 pattern. Two important ones are outlined below. The first involves major karmic events from a previous life: if a significant incident occurred at a particular age, such as taking someone's life, then a corresponding event may manifest at the same age in the present life. The second exception is the "repeated-digits calamity" rule for individuals aged 50 and above: when both digits of a person's age are identical (e.g., 55, 66, 77, 88, 99), this also indicates a karmic challenge [35].

If doctors with access to large numbers of patient medical records were to conduct statistical analyses in a predestined 369 calamity and repeated-digits calamity, they could, according to this perspective, verify the accuracy of Buddhist teachings. Buddhism welcomes scientific validation.

Similarly, some may argue that a substantial percentage of patients with DoC following severe brain injury, particularly those with traumatic etiologies, eventually regain consciousness and achieve functional improvements [36, 37]. This is valid, as these findings are derived from large-scale statistical analyses. Buddhism likewise welcomes scientific efforts to evaluate the effectiveness of the Three (Four, or Five) Golden Buddhist Practices by establishing appropriate control groups for comparison, as such empirical investigation falls within the domain of scientific inquiry.

If the proposed "369 calamity age" and "repeated-digits calamity" concept were supported by statistical analysis, it could hold significant value for public health. With this knowledge, people could prepare in advance for potential risks—after all, prevention is far

more effective than treatment. Moreover, in the present day, scientific explanations are generally more widely accepted than Dharma. Therefore, such findings could benefit all of humanity. Likewise, if other Dharma principles were validated scientifically, they too could contribute to the well-being of all people.

## CONCLUSION

In this study, we examined the PVS through both contemporary clinical understanding and the Buddhist framework articulated in Dharma Master Jun Hong Lu's teachings. Modern neuroscience recognizes PVS as a severe disorder of consciousness arising from diverse etiologies, most often traumatic or anoxic brain injury. Yet despite extensive research, effective medical interventions remain limited, and recovery is frequently considered improbable. Within this context, the Dharma teachings presented here offer an expanded explanatory model—one in which the integrity of the soul, karmic causality, the dynamic interaction between merits and virtues, and Dharma assistance are central to understanding both the onset and the reversal of PVS.

These recoveries, described as the return of previously departed soul components, reinforce the principle that the soul's reintegration is the decisive factor in awakening from PVS. Master Lu's totem readings further revealed the karmic roots underlying each case, demonstrating how ancestral and personal karmic debts, including killing karma and mocking karma, can manifest as catastrophic illness. The alignment of key events, such as the 369 calamity age, with karmic laws underscores the broader principle that the law of cause and effect is the core of the Buddha's teachings and the fundamental law governing sentient life.

Additionally, contrasting PVS with ISD and spirit-attachment disorders highlights the multifaceted ways in which disturbances of the soul may manifest clinically. Foreign spirits may impair mental or neurological function by interfering with the original soul. In rare circumstances, as illustrated in Case 3, the compassionate descent of a Bodhisattva may occur to provide direct guidance when dream instruction or subtle inspiration is insufficient, further demonstrating the diversity of spiritual mechanisms involved in human experience.

Taken together, these findings suggest that the Dharma-based framework offers an integrative perspective that may complement existing scientific models of consciousness disorders. While contemporary medicine continues to refine its understanding of PVS, the Buddhist perspective presented here invites further reflection and, potentially, interdisciplinary inquiry. Should clinicians with access to extensive patient data undertake statistical analyses relating to age patterns, karmic interpretations, or recovery trajectories, such

work could help evaluate whether correlations exist between spiritual principles and clinical outcomes. As always, Buddhism welcomes scientific verification.

Ultimately, the cases highlighted in this paper bear witness to the transformative power of vows, merits and virtues, repentance, and compassion. They reaffirm that when medical treatments reach their limits, the path of Dharma practiced with sincerity and supported by Guan Yin Bodhisattva's boundless compassion may open possibilities for healing that transcend conventional expectations.

### Acknowledgments

Dharma practitioners Shangen, Rachel, and Purple assisted in the manuscript preparation process. Their work is greatly appreciated.

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 7 Q&As and 4 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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