

Borderline personality disorder: Healing through dharma practices

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Abstract

This study explores the transformative effects of Dharma practices on a practitioner diagnosed with severe Borderline personality disorder. Following a major family crisis, she experienced intense emotional and financial strain, manifesting in symptoms such as suicidal ideation, self-harm, and substance abuse. Conventional psychiatric treatments proved ineffective. She turned to Dharma, began reciting Buddhist scriptures, and made vows. These practices gradually stabilized her mental health. Through continued efforts, including karmic purification via scripture recitation and life liberation, she overcame drug addiction, quit smoking and drinking, and achieved inner peace. Her recovery demonstrates the profound impact of Guan Yin Citta Dharma Door in addressing mental health challenges, emphasizing the roles of faith, perseverance, and karmic resolution in fostering personal transformation.

Introduction

Borderline Personality Disorder (BPD) is a serious disorder with a lifetime prevalence of 2.7-5.9% and is thought to correlate with altered neuroplasticity [1]. The core features of BPD include intense emotional dysregulation, a heightened fear of abandonment, and impulsive behaviors that can lead to difficulties in personal and professional life. Individuals with BPD may experience intense mood swings, feelings of emptiness, and difficulty maintaining stable relationships [2]. These symptoms often result in significant distress and challenges in daily functioning.

The etiology of BPD is multifactorial, encompassing genetics, neurobiology, and the interplay between these factors and adverse childhood experiences [3]. However, the involvement of numerous factors can lead to confusion, making it unclear whether BPD has a definitive etiology or which factors are truly significant.

Currently, no consistent evidence supports the efficacy of psychoactive medications for addressing the core features of BPD. Furthermore, no medications have been approved by regulatory agencies for its treatment [3]. This underscores the urgent need for holistic approaches to manage this disorder.

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Previous studies suggest that incurable diseases may have karmic or spiritual origins [4]. Dharma-based practices have demonstrated remarkable therapeutic effects in conditions such as mental diseases [4-7], neurological disease [8-11], skin diseases [12,13], mouth disease [14], and kidney disease [15]. It has also worked for asthma [16], metabolic disease [17], long COVID [18], and late-stage cancers [19]. We hypothesize that BPD shares similar underlying mechanisms with spiritual diseases, such as depression, particularly regarding the induction of illness. The following report serves as an illustrative example supporting this hypothesis.

Results

Dharma practices gave me a new life, freeing me from BPD and drug addiction

In 2005, I was only 19 years old. My husband abandoned me and my two children without a word. I had to take care of my children and earn a living to support my family. Under the blow of various kinds of pressure, I suffered from BPD.

Since then, my life has been almost filled with tears daily. I once thought of jumping off a building to commit suicide with my children. I don't have a high degree. In order to provide for

my family, I finally chose to work in a bar. That's how my life changed dramatically.

Every day I took psychiatric medication prescribed to me by my doctor. Instead of getting better, it was getting deteriorated. In addition to drinking and smoking, I also liked to self-mutilate and kill myself. Every time I felt inexplicably unhappy and depressed, the first thought that surged into my mind was "suicide". Seeing blood I had a kind of especially excited and happy mood. My emotions would naturally calm down a lot. I stayed on like this for several years, living a crazy life. On the outside, I was still a normal person. I could commute to and from work and take care of my children, not like a patient with severe mental illness.

As I got older, suicide no longer calmed me. I knew I was getting worse, and I stopped taking medication. The most serious injury is that I cut my own left wrist severely. I was hospitalized with 7 stitches. I didn't feel scared of this. After that, I still cut my wrists and tried to jump off a building. My brain was full of thoughts about how to kill myself, which made me break down!

It was at this moment that I became addicted to drugs - methamphetamine. Alcohol and drugs became my daily bread. I suffered from severe insomnia and could not sleep. Every day I lived a drunken life of self-degradation and anesthesia, afraid of getting sober. As long as I was sober, my mind must think of death! My heart was full of resentment and misanthropy. My family was in chaos because of me. I was really in pain by then!

I have known Buddhist practitioner A for many years in the working place. From time to time, I have seen him sharing his positive Buddhist energy on his Facebook page. I witnessed his transformation. He had become a different person. I wondered how he did it. I thought the Dharma was so powerful that it transformed him from a womanizer into a Buddhist monk. It was incredible! One day, I suddenly had an idea. He might be able to help me! I contacted him on September 26, 2014. After listening to his personal experience, I told him that my mental illness was plaguing me. It had gotten so unbearable that I was on the verge of a breakdown. Since my life was a dead end, I would try to recite Buddhist scriptures to see if it would really change me.

On September 27, 2014, I started the basic daily recitation of Buddhist scriptures for beginners. After reciting them my head hurt and I felt dizzy. I got worried and consulted him. He told me to persevere and recite Buddhist scriptures every day, not to break and stop.

On October 17, 2014, I made 2 vows to the Bodhisattva:

- 1) Be a vegetarian on the first and fifteenth days of the lunar calendar.
- 2) Not to eat live sea animals.

After months of reciting Buddhist scriptures and performing life liberation, my condition has stabilized.

Practitioner A always says that Guan Yin Bodhisattva is present in every situation, so there is no need to be afraid. In addition, all my Buddhist friends are my family, so I am not alone. I am really grateful for his encouragement, giving me the confidence and courage to face my life and accept my illness.

My mental illness gradually got much better, but I couldn't quit using methamphetamine. I was very remorseful and hated

myself. I didn't want my children to follow in my footsteps, so I must quit drug addiction.

I contacted practitioner A again, confessed to my drug habit, and asked for daily recitations of Buddhist scriptures for drug rehabilitation. After reciting them for a few days I had dreams. I was using drugs with my drug-addicted friends in every dream. In real life, my drug-addicted friends were exactly the same as the people who appeared in the dream. Constantly dreaming of using drugs causes me to fear sleep. While I knew the Bodhisattva who had mercy on me. I became more active in doing daily recitations, reciting *Eighty-eight Buddhas Great Repentance*, and reciting Buddhist scriptures to ascend my spirits (respectful name for "ghosts") of ancestors and karmic creditors.

On May 1, 2015, I successfully gave up my drug addiction! During that time, I dreamed of taking the test numerous times but didn't pass. In the last test, I dreamed that one of my drug-addicted friends brought me methamphetamine but I refused it. Since then, I haven't dreamed about drugs. I am grateful to Guan Yin Bodhisattva for Her compassion in saving me from the bitter sea of drugs.

On July 7, 2015, I dreamed that Master Lu's Dharmakaya bless me with compassion. I asked Him if He could cure my illness. He didn't answer me, but just pressed his hand on the back of my collar and mouthed some words. Suddenly a huge black shadow ran away from my body. After I woke up from sleep, my whole body was much more relaxed. The Dharma joy, gratitude, and emotion in my heart were really indescribable.

I am really grateful for the Bodhisattva's compassion for helping and encouraging me time and again. So, I can practice Buddhism with more effort, refine myself well, and move forward with a firm mind! Dharma has helped me quit drugs, smoking and drinking. My mental illness has stabilized. I have become very cheerful and have no suicidal thoughts at all. My family life is more harmonious than before.

Recalling the past, I think it's really stupid to keep killing myself. Fortunately, numerous attempts of suicide in recent years have not succeeded. Otherwise, I wouldn't have encountered the Dharma today. My daughter has started reciting Buddhist scriptures and doing daily recitations on her own. Moreover, I often share the contents of Buddhism on Facebook. I hope that more people will be able to get in touch with the Dharma through the Internet.

I am really grateful to the Bodhisattva for giving me a chance to be reborn. I will definitely cherish my Buddhist affinity. We must believe karma is real! As long as our heart is sincere and without doubt, the Bodhisattva will definitely save us! There will always be ups and downs on the path of cultivation, so we must persevere, positively change our destiny, and properly cultivate our minds and behaviors! In this life, I will follow the compassionate Guan Yin Bodhisattva, devote myself to one Buddhist practice, and never give up! Help more sentient beings attain happiness and save them from suffering!

Discussion

In just 9 months, the successful recovery from BPD through the practice of Dharma suggests that BPD is fundamentally a spiritual condition rooted in karmic influences. Based on its symptoms, BPD appears to be a spiritual disease triggered by karmic onset during the predestined calamity age of 19 [4]. This case supports the hypothesis that BPD shares similar underlying

mechanisms with MDD and other intractable diseases [4-19].

The effectiveness of Dharma in curing BPD also challenges conventional theories about its etiology, such as genetics, neurobiology, and the interplay of these factors with adverse childhood experiences. While adverse childhood experiences are undeniably relevant, they are not the root cause. Instead, they reflect manifestations of negative karma. When karmic conditions mature, the karma erupts, enabling spirits to attach to the body and manifest as BPD.

Applying Buddhism to neurobiological and genetic perspectives provides a rational framework for understanding complex phenomena. From a neurobiological standpoint, the nervous system serves as a medium influenced by spirits, enabling them to enact harm. From a genetic perspective, spirits may transfer between individuals, particularly within families linked by collective karma. This interplay often manifests as shared karmic debts [6,11]. Supporting this interpretation, a family study of clinically diagnosed BPD reported a 3.9-fold increased risk among relatives of affected individuals compared to those of unaffected individuals [20].

Beyond BPD, this study also highlights Dharma as a potential method for addressing drug addiction, suggesting the vast, untapped power of these practices.

In summary, karmic onset enables spirits to attach to the human body, leading to the control of the individual and the manifestation of BPD symptoms. When the spirit ascends through Dharma practices, the individual naturally regains health, offering a compelling alternative for treating such conditions.

Conclusion

BPD is a spiritual disease and is curable through the practices of Guan Yin Citta Dharma Door.

Author declarations

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Ethical statement: The author did not involve any part of the experimental design, experimental treatments and result analysis of the patient. All the experimental procedures and practices by the presenter were done by herself independently.

Statement by translator and writer: The story in the text was translated from Chinese to English based on its 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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