

## Case Report

## Open Access

# Sole Eczema is Curable

Xinghong Yang

Independent Scientist, Florida, USA

### ABSTRACT

Eczema, or atopic dermatitis, is a chronic, relapsing inflammatory skin disease characterized by intense itching and erythematous lesions. It imposes a significant psychosocial burden as conventional medicine currently offers no definitive cure. While biomedical models focus on epidermal barrier dysfunction and immune dysregulation, the Buddhist framework of the Guan Yin Citta Dharma Door identifies the root cause as the ripening of killing karma and the presence of spirits from past harm to sentient beings (note: spirit is the soul of dead human or animal). Therefore, this study presents a case of a patient with a seven-year history of treatment-resistant sole eczema who achieved a complete and smooth recovery by applying the Five Golden Buddhist Practices of Guan Yin Citta Dharma Door. By prioritizing the *Amitabha Pure Land Rebirth Mantra* to ascend the small spirits and eliminate killing karma by performing Five Golden Buddhist Practices, the practitioner addressed the spiritual origins of the illness, demonstrating that sincere cultivation can resolve even the most persistent physical ailments.

### \*Corresponding author

Xinghong Yang, Independent Scientist, Florida, USA.

**Received:** April 13, 2026; **Accepted:** April 20, 2026; **Published:** April 24, 2026

**Keywords:** Guan Yin Citta Dharma Door, Five Golden Buddhist Practices, Eczema, Karma, Small Spirits, Recovery

### Introduction

Eczema, or atopic dermatitis, is a chronic, relapsing inflammatory skin disease characterized by intense pruritus (itching) and erythematous skin lesions [1]. As one of the most prevalent skin disorders globally, it affects up to 20% of children and approximately 10% of adults worldwide [2,3]. While often viewed as a simple skin irritation, eczema represents a complex interplay of genetic predisposition, epidermal barrier dysfunction, and dysregulated immune responses [4].

Despite advancements in topical corticosteroids and modern biologics, the disease continues to impose a significant psychosocial burden, frequently leading to sleep deprivation, anxiety, and a diminished quality of life [5,6].

Currently, in conventional medicine, there is no definitive cure for eczema [7]. However, within a Buddhist framework, it is considered potentially curable. We have previously reported two studies describing 10 cases that achieved remission through the practice of Guan Yin Citta Dharma Door [8,9]. In the present study, we report an additional case in which eczema resolved following the practice of Buddhism.

### Worldviews, Mechanisms & Solutions

In biomedical science, the hallmark of eczema is a compromised epidermal barrier [10]. Beyond this structural defect, the disease is driven by a pronounced Type 2 (Th2) immune response [11]. Th2 cells secrete pro-inflammatory cytokines, particularly interleukin-4 (IL-4) and IL-13, which suppress the expression of key structural proteins such as filaggrin and loricrin. This further weakens the

epidermal barrier, resulting in increased transepidermal water loss and clinical dryness (“leaky skin”) [12]. In addition, these cytokines activate sensory nerves, perpetuating the chronic itch-scratch cycle [13].

It was found that more than 30 genetic loci have been linked to eczema across different populations [14]. Environmental factors, particularly in occupational settings, are believed to be key contributors to chronic hand eczema [15]. The role of *Staphylococcus aureus* in eczema shows that it is a major factor promoting the disease and is responsible for significant morbidity [16].

In summary, the pathophysiology of eczema involves an interplay of skin barrier dysfunction, immune dysregulation, genetic predisposition, environmental triggers, and alterations in the skin microbiome [17].

However, the upstream drivers of these processes remain incompletely defined. For example, epidermal barrier disruption is associated with genetic factors (e.g., filaggrin deficiency) and environmental insults, yet the initiating events are not fully established. Similarly, the mechanisms that trigger and sustain the Th2-skewed immune response, as well as the neural pathways underlying pruritus, are complex and not fully elucidated.

These uncertainties underscore critical gaps in identifying the primary catalysts of barrier failure and immune activation. Because the disease is multifactorial, many proposed mechanisms remain inferential rather than definitively causal. Furthermore, current medical findings have yet to produce a definitive cure, leaving patients to manage a chronic and often debilitating condition. Consequently, exploring the fundamental etiology of eczema remains a clinical and scientific necessity.

From a Buddhist perspective, the proposed mechanism underlying eczema differs fundamentally from biomedical explanations. Within this framework, eczema is attributed to the influence of spirits, particularly those associated with aquatic animals. These spirits are understood as the postmortem continuation of an animal's soul. In other words, life is conceived as comprising both a physical body and a soul [18]. After death, the soul separates from the body and becomes a spirit (a respectful term for what is commonly called a "ghost").

According to this view, the killing and consumption of such animals generate negative karma. When this karma matures, it may manifest as illness; during this process, these spirits attach to the human body, especially the skin, resulting in conditions such as eczema. This interpretation is articulated in the teachings of Dharma Master Jun Hong Lu of the Guan Yin Citta Dharma Door.

Within this framework, healing is achieved by resolving karma and ascending these small spirits. This is undertaken through the practice of the Five Golden Buddhist Practices. Prior reports have described 10 cases across two publications in which individuals experienced resolution of eczema following these practices [8,9]. As this approach is intended to address the root cause as defined by the Dharma model, it is proposed to result in complete healing.

The following case further illustrates the validity of Master Lu's teachings.

## Results

The following is a presentation by a practitioner of the Guan Yin Citta Dharma Door.

### Case 1: The Five Golden Buddhist Practices Cured My Unbearable Foot Eczema

I began practicing our sublime Dharma Door at the end of 2015. Since I started my Buddhist practice, my daily recitations have consistently consisted of 49 times of the *Great Compassion Mantra*, 49 times of the *Heart Sutra*, and varying numbers of the *Eighty-Eight Buddhas Great Repentance*.

On April 26, 2025, I made a vow to Guan Yin Bodhisattva to recite an additional 100,000 times of the *Great Compassion Mantra* and 100,000 times of the *Heart Sutra* (at a rate of 49 times each daily) to be completed by May 30, 2031. Consequently, I adjusted my daily recitations to 27 times each for the *Great Compassion Mantra* and *Heart Sutra*, and 49 times for all other short sutras and mantras, except for the *Xiao Zai Ji Xiang Shen Zhou*, which I recite 108 times.

### The Long Struggle with Skin Disease

**The skin issues on the soles of my feet persisted for at least 6-7 years. Initially, it was just itching on the soles and discharge between the toes. A doctor diagnosed it as eczema (Figure 1A, B). I treated it casually with over-the-counter ointments and foot soaks, but there was no improvement.**

Later, the condition worsened. Both soles became swollen and pink, covered in blisters and agonizingly itchy. It was a deep-seated itch that felt both itchy and painful. I had to break the blisters and squeeze out the fluid to get temporary relief. However, the skin where the blisters burst would then peel. I had to use scissors to cut away layers of hardened skin, which often caused bleeding. Even in the sweltering heat of summer, I had to wear socks just to walk. It was truly an unbearable suffering.

I visited a specialist at a dermatology hospital. I tried everything, including injections, oral medications, topical creams, laser therapy, and cryotherapy. The costs were high, but the results were negligible.

### Application of Five Golden Buddhist Practices

**I decided to apply our Dharma Door's Five Golden Buddhist Practices: Making Vows, Reciting Buddhist Scriptures, Liberating Lives (Releasing Captive Animals), reading *Buddhism in Plain Terms*, Repenting of Wrongdoings and Refraining from Doing Them, to eliminate my karma and repay my spiritual debts. I knew that skin diseases are often related to killing karma. Master Lu has enlightened us that for skin diseases, one must recite the *Amitabha Pure Land Rebirth Mantra*.**

I made a vow to Guan Yin Bodhisattva to recite 10,000 times of the *Amitabha Pure Land Rebirth Mantra* to ascend the small spirits on my body. Starting July 4, 2024, following Master Lu's guidance, I began reciting the *Amitabha Pure Land Rebirth Mantra* as "Self-Cultivation Record Form," with varying daily amounts. Between December 2024 and February 2025, my sole skin gradually improved. There was only minimal peeling, no more discharge, and very little itching. I thought I was completely cured.

However, in March, the disease relapsed. I realized my karmic obstacles were still present and had not been fully eliminated.

From May 6, 2025, I vowed to recite another 10,000 times of the *Amitabha Pure Land Rebirth Mantra* to ascend the small spirits on my body. During morning incense, I would first recite the *Eighty-Eight Buddhas Great Repentance* once, praying for the Bodhisattva's mercy to help ascend the small spirits on my body and eliminate the karma caused by harming them. I continued this for four months.

### Reflecting on Past Killing Karma

**I began to reflect on my past. When I was 4-5 years old, I was an only child with no toys or playmates. Out of boredom, I would kill ants on the balcony and watch their companions carry them away, thinking it was a game. Sometimes I would wash them away with water. Back then, I was young and ignorant; I had no idea this was "killing karma."**

As an adult, I loved eating tilapia, consuming it several times a week. Occasionally, I ate crabs, shrimp, and chicken. After getting married, as a housewife, I frequently created killing karma while cooking.

When my mother was hospitalized multiple times, I would buy snakehead fish and frogs to "nourish" her body after her discharge. Once, I even bought soft-shelled turtles for her. I thought I was being a filial daughter, but in my ignorance, I was committing more killing karma.

Furthermore, I used to keep ornamental fish. The larger fish would eat the smaller ones. I also kept two large turtles and would specifically buy small fish to feed them. This, too, was killing.

When my son was young and had a cough, I followed someone's advice and bought placenta to cook for him. Master has taught that if one has consumed medicine containing placenta, they must immediately recite the *Amitabha Pure Land Rebirth Mantra*.

Thanks to Master's compassionate teachings, I began to understand the Law of Cause and Effect.

### A Miraculous Recovery

**On July 24, 2025, I happened to use an anti-itch ointment. After using it for just one week, it worked remarkably well. I stopped using it by August/September. I continued reciting the *Amitabha Pure Land Rebirth Mantra*.**

Gradually, my skin stopped peeling and blistering. The itching vanished, and the skin became smooth, something I had not experienced in over two years! I am so happy! Everything was the best arrangement by Guan Yin Bodhisattva. I have finally escaped the torment! My deepest gratitude to Guan Yin Bodhisattva and Master Lu!

In addition to the *Amitabha Pure Land Rebirth Mantra*, I also recited several batches of 49 Little Houses, two batches of 108 recitations of the *Eighty-Eight Buddhas Great Repentance*, and performed life liberation, released 500 fish. I also systematically studied all the content in Volumes 1 through 12 of *Buddhism in Plain Terms*.

### Recovery

**The Buddhas and Bodhisattvas are the “Great King of Doctors”! Practicing Buddhism, following a vegetarian diet, engaging in life liberation, and encountering this Dharma Door and our Master have been the greatest blessings of my life.**

The Five Golden Buddhist Practices are truly miraculous. The *Amitabha Pure Land Rebirth Mantra* played a vital role in healing my feet. My eczema has now completely healed (**Figure 1C, D**), and it has not recurred in over half a year.



**Figure 1:** Clinical Progression and Recovery of Sole Eczema. (A, B) Sole photos showing erythematous, swollen soles with vesicles, peeling, and signs of chronic inflammation. (C, D) Complete resolution following Dharma practices, with restoration of smooth, intact skin and absence of lesions. No recurrence was observed over a follow-up period exceeding six months.

Work hard on your cultivation without worrying about the harvest; be down-to-earth and sincere, and the Bodhisattvas will surely

answer your prayers. The Law of Cause and Effect is real and undeniable. I urge all fellow practitioners to take my story as a warning: Never kill living sentient beings!

Shared by: G199  
2026-04-09

### Comments

Master Lu encourages Buddhist practitioners to seek medical care and use prescribed treatments. However, within this framework, medicine is understood to alleviate the symptoms of eczema rather than address its underlying cause. The question then arises: why does medical treatment appear more effective after one engages in Buddhist practice?

According to this view, once negative karma is reduced and the associated spirits are elevated or released, the effects of medicine can manifest more fully. In other words, when karmic burden is heavy and spiritual influences are active, the therapeutic effects of medicine may be limited. Therefore, karma and spirits are regarded as the primary causes of eczema, while medicine plays a supportive, symptom-managing role.

### Discussion

The presented case illustrates a significant clinical recovery from chronic, treatment-resistant sole eczema through the application of the Five Golden Buddhist Practices of Guan Yin Citta Dharma Door. This outcome offers a compelling contrast between the conventional biomedical understanding of eczema and the spiritual framework proposed by Dharma Master Jun Hong Lu.

### Biomedical vs. Buddhist Perspectives

In conventional medicine, eczema is categorized as a chronic inflammatory condition driven by epidermal barrier disruption, immune dysregulation (specifically the Th2-skewed response), and a persistent itch-scratch cycle. Despite modern interventions like topical corticosteroids and biologics, a definitive cure remains elusive, often leaving patients with a significant psychosocial burden and diminished quality of life.

Like countless other eczema patients, since developing the condition, she has tried every possible treatments, and has even consulted a chief physician on dermatology. The costs have been high, yet the therapeutic effects have been minimal (**Case 1**). She still endures the unbearable itching. Eczema patients in this world suffer greatly.

Conversely, the Buddhist framework identifies the “upstream driver” of these physical symptoms as killing karma [8,9,18]. In this model, the intense itching and skin lesions are attributed to the presence of spirits attaching to the skin. The practitioner in this case identified several potential sources of this karma, including:

- Killing insects (ants) during childhood.
- Frequent consumption of aquatic animals and poultry as an adult.
- Creating killing karma through household cooking and feeding live fish to pets.
- Purchasing live animals (frogs, turtles) for others to consume.

The animals she killed are all sentient beings. Animals belong to the Beast Realm, just below the Human Realm [8,18]. Do human beings have the right to take their lives? No. Why? First, although we are human in this life, we may have been animals in

previous lives. Second, although they are animals now, after many cycles of rebirth they may be reincarnated as humans. As Master Lu teaches, even an ant, after passing trillions of calamities, can be reborn as a human [19]. Given this, why should humans and animals harm one another?

A central principle of the Buddhist view of the universe is the Law of Cause and Effect [8]. Before this law, no one can escape. The karmic consequence of taking life manifests as illness and a shortened lifespan. Even if a shortened lifespan has not yet become apparent, illness may arise first, such as eczema. When patients suffer unbearable itching, have they considered the pain experienced by the beings that were killed?

### The Effects of the Skin Medicine

Although the short-term use of a topical ointment coincided with the final stage of recovery, the practitioner attributed the lasting improvement to recitation of the *Amitabha Pure Land Rebirth Mantra*, noting that prior medical treatments had yielded only negligible results. This suggests that while conventional medicine may address the physical manifestations of a condition, Dharma practices target its underlying spiritual causes.

This observation is consistent with earlier findings on vitiligo [20]. Despite undergoing long-term multiple treatments, one patient's facial vitiligo persisted. After engaging in practices of the Guan Yin Citta Dharma Door, her karmic burden was reduced. Then, topical medication took effect. These outcomes suggest a proposed relationship in which significant karmic impediments may hinder the efficacy of medical treatment, whereas reducing such impediments allows therapeutic effects to manifest more fully.

A similar phenomenon has been reported in cases involving children with autism. Rehabilitation training appeared to yield more noticeable progress in a child whose mother practiced Guan Yin Citta Dharma Door, compared to those whose mothers did not engage in Buddhist practice [21]. The underlying premise is analogous: as karmic conditions are believed to improve, the effectiveness of therapeutic interventions may correspondingly increase.

Today, modern medicine increasingly advocates for holistic approaches to care, while Master Lu encourages adherence to medical guidance alongside Buddhist practice. Though these paths differ in method, they may ultimately converge in their shared aim of improving human well-being. When integrated, they have the potential to offer more comprehensive benefits.

### The Role of the Five Golden Buddhist Practices

The resolution of the patient's symptoms which had persisted for seven years despite specialist medical care was achieved only after addressing these spiritual root causes. The Five Golden Buddhist Practices provided a systematic approach to neutralizing negative karma:

- **Making vows:** Committing to large-scale recitations of Buddhist Scriptures, and liberating animals.
- **Reciting Buddhist Scriptures:** The practitioner utilized the *Amitabha Pure Land Rebirth Mantra* specifically to address killing karma and help small spirits ascend. The *Eighty-Eight Buddhas Great Repentance* was used to seek forgiveness for past wrongdoings.
- **Life liberation:** Releasing 500 captive fish served as a direct counter-action to the karma of killing, fostering compassion for sentient beings.
- **Reading Buddhism in Plain Terms:** Systematically studying

Master Lu's teachings allowed her to understand the Law of Cause and Effect, facilitating a deeper, more sincere repentance.

- **Repenting of wrongdoings and refraining from doing them:** Acknowledging past ignorance regarding killing karma was crucial for the spiritual healing process. Sincerely repenting the karma already made during the past, and praying for forgiveness from the Buddhas and Bodhisattvas.

The effect of Five Golden Buddhist Practices is marvelous! She healed from eczema. In addition to our previous report on successful healing eczema [8,9], this case provides new evidence to approve the Guan Yin Citta Dharma Door is true.

The effect of Dharma-based approach is not limited to eczema. It also applies to other skin diseases because they share a similar underlying mechanism. Namely, karma associated with the killing and consumption of aquatic animals are the root causes of skin diseases. Conditions such as vitiligo, chronic urticaria, dyshidrosis, psoriasis, and general dermatitis were all effectively healed within this framework [20,22-26].

The effect of Dharma-based approach is not limited to skin diseases. It also applies to other rare and intractable diseases because they share a similar underlying mechanism. Namely, negative karma and spirit attachment are the fundamental causes of these diseases. Conditions such as autoimmune diseases, mental diseases, neurological diseases, genetic diseases, cancers, drug addiction and other diseases were all effectively healed within this framework [27-42].

### Conclusion

The miraculous nature of this recovery is highlighted by the practitioner's transition from needing socks to walk in summer heat to having smooth, healthy skin that had not been seen.

The success of this case provides the 11th documented instance of a complete recovery from eczema within this framework. While the current results are significant, further longitudinal observation is required to confirm the long-term stability of the remission and ensure no future relapse occurs.

If relapse occurs, it indicates that her negative karma has not been fully eradicated. Moreover, if she breaks her vow by killing or consuming aquatic animals again, the relapse will certainly return.

### Acknowledgments

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

### Disclaimer of Liability

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

In the event of an emergency, it is crucial to promptly contact your doctor or emergency services by dialing 911. Relying on any information found in this paper is done solely at your own risk. The author bears no responsibility for the consequences. By using or misusing the contents, you accept liability for any personal injury, including death. It is imperative to exercise caution and seek professional medical guidance for health-related concerns.

### References

1. Jeskey J, Kurien C, Blunk H, Sehmi K, Areti S, et al. (2024) Atopic Dermatitis: A Review of Diagnosis and Treatment. *J Pediatr Pharmacol Ther* 29: 587-603.
2. Gonzalez-Uribe V, Pastrana-Ayala HR, Hernandez-Zarate LA, Gomez-Nuñez CA, Rendon-Salazar MJ, et al. (2026) Real-world effectiveness and safety of dupilumab in children with atopic dermatitis: a Latin American single-center study. *Allergol Immunopathol (Madr)* 54: 28-34.
3. Miltner LA, Loman L, Almansa Ortiz J, Zhang J, Sprikkelman AB, et al. (2026) Multimorbidity and atopic dermatitis in a population-based cohort: severity-dependent association with distinct nonatopic multimorbidity patterns. *Br J Dermatol* 194: 667-678.
4. Valenzuela F, Meza V (2025) OX40/OX40L as a Therapeutic Target in Atopic Dermatitis: A Scoping Review. *Biologics* 19: 281-288.
5. Sivyer K, Teasdale E, Greenwell K, Steele M, Ghio D, et al. (2022) Supporting families managing childhood eczema: developing and optimising eczema care online using qualitative research. *Br J Gen Pract* 72: e378-e389.
6. Turpeinen A, Huilaja L, Jokelainen J, Sinikumpu SP (2025) Effects of Eczema on the Quality of Life of an Older Population in Northern Finland: A Retrospective Cohort Study. *J Am Geriatr Soc* 73: 3276-3278.
7. Bradshaw LE, Wyatt LA, Brown SJ, Haines RH, Montgomery AA, et al. (2024) Emollient application from birth to prevent eczema in high-risk children: the BEEP RCT. *Health Technol Assess* 28: 1-116.
8. Yang X (2024) Treating Rare and Intractable Diseases via Guan Yin Citta Dharma Door. *Health Sci J* 18:1137
9. Yang X (2024) Eczema: Etiology, Recovery, and Prevention. *WJDC* 1: 1-16
10. Wang S, Shen C, Zhao M, Jiao L, Tian J, et al. (2021) Either transepidermal water loss rates or stratum corneum hydration levels can predict quality of life in children with atopic dermatitis. *Pediatr Investig* 5: 277-280.
11. Cheng W, Pan C, Xu Q, Li J, Wang X, et al. (2025) Spongiotic psoriasiform dermatitis with dual features of eczema and psoriasis: Janus kinase inhibition as a potential therapeutic option. *Clin Exp Dermatol* 50: 2431-2438.
12. Pappa G, Sgouros D, Theodoropoulos K, Kanelleas A, Bozi E, et al. (2022) The IL-4/-13 Axis and Its Blocking in the Treatment of Atopic Dermatitis. *J Clin Med* 11: 5633.
13. Mack MR, Kim BS (2018) The Itch-Scratch Cycle: A Neuroimmune Perspective. *Trends Immunol* 39: 980-991.
14. Løset M, Brown SJ, Saunes M, Hveem K (2019) Genetics of Atopic Dermatitis: From DNA Sequence to Clinical Relevance. *Dermatology* 235: 355-364.
15. Balato A, Tancredi V, Aerts O, Crépy MN, Dugonik A, et al. (2026) Chronic hand eczema: Common questions and practical recommendations from the EADV Contact Dermatitis Task Force. *J Eur Acad Dermatol Venereol* 40: 583-596.
16. Chehadeh C, Nakatsuji T, Gallo RL (2026) Staphylococcus aureus in atopic dermatitis: How a common bacterium exploits and drives disease. *J Allergy Clin Immunol* 157: 551-557.
17. McGee C, Jafari AJ, Hebert AA (2026) Innovation in pediatric atopic dermatitis care: examining emerging topical treatment options. *Expert Rev Clin Pharmacol* 11: 1-9.
18. Yang X (2026) Life is Composed of Soul and Body. *Haya Saudi J Life Sci* 11: 59-87.
19. Lu Junhong (2014) Plain Language Buddhism. Thought is the Root of Cause and Effect 2: 209-213.
20. Yang X (2025) Vitiligo: Etiology and Cure. *Skin and Dermatological Research* 3.
21. Yang X (2024) autism spectrum disorder: Etiology, Recovery, and Prevention. *J Medical and Clinical Case Reports* 1.
22. Yang X (2024) Healing Chronic Urticaria Through the Guan Yin Citta Dharma Door. *Saudi J Nurs Health Care* 7: 369-374.
23. Yang X (2025) Efficiently Curing Dyshidrosis. *WebLog J Dermatol* 2025: c1901.
24. Yang X (2025) Psoriasis: True Etiology and Complete Cure. *WebLog J Immunol* <https://weblogoa.com/articles/wji.2025.i0301>.
25. Yang X (2026) Psoriasis Comorbidities: A TCM Practitioner's Healing Journey. *J Immuno Immune Diso* 1: 1-11.
26. Yang X (2026) Dermatitis: Etiology and Recovery. *J Clin Dermatol Skin Care* 1: 1-7.
27. Yang X (2026) Systemic Lupus Erythematosus: Etiology and Recovery, *SAR J Med* 7: 63-74.
28. Yang X (2025) Type 1 Diabetes Can Also Be Reversed. *J Metab Diabet Res* 2: 1-8.
29. Yang X (2026) Systemic Sclerosis is Reversible. *Journal of Immunology Research & Reports* 6: 1-6.
30. Yang X (2025) Severe Mental Health Disorder Recovered. *Journal of Psychiatry Research Reviews & Reports* 7: 1-6.
31. Yang X (2026) bipolar disorder: Spirit Roots and Pathways to Healing. *J. of Psy Ins Review* 2: 1-16.
32. Yang X (2026) Severe Anorexia Nervosa: Etiology and Recovery. *EAS J Psychol Behav Sci* 8: 42-52.
33. Yang X (2025) Alzheimer's Disease Can be Reversed and Even Cured. *J Alzheimers Dise & Rep* 2: 1-9.
34. Yang X (2026) attention deficit hyperactivity disorder: Etiology and Recovery. *J Integrated Health* 5: 1-9.
35. Yang X (2024) Etiology and Treatment of Glutaric Aciduria Type I. *J Clin Med Img* 8: 1-13.
36. Yang X (2025) Etiology and Treatment of Prader-Willi Syndrome. *EAS J Biotechnol Genet.* 7: 13-18.

37. Yang X (2025) Insight into Down Syndrome and its Rehabilitation. J Pediatr Res Rev Rep 7: 1-12.
38. Yang X (2025) Addressing Male Genetic Infertility through Buddhist Practice. J Gyne Womens Heal Care 1: 1-9
39. Yang X (2024) Surviving Late-Stage Cancers by Practicing Guan Yin Citta Dharma Door. Health Sci J 18: 1155.
40. Yang X (2025) Breast Cancer: True Causes and A Natural Path to Healing. Journal of Cancer and Oncology Care 1: 1-10.
41. Yang X (2026) Surviving Metastatic Liver Cancer. J Chem Can Res 4: 1-10.
42. Yang X (2026) Surviving in Hereditary Metastatic Lung Cancer. Journal of Oncology Research Reviews & Reports 7: 1-8.
43. Yang X (2025) Drug Addiction: Root Cause and Spiritual Resolution. J Public Health Care Res Epi 1: 1-18.
44. Yang X (2024) Asthma Is Curable via Guan Yin Citta Dharma Door. Health Sci J 18: 1165.
45. Yang X (2024) Recurrent Aphthous Stomatitis: Etiology, Recovery and Prevention. Saudi J Nurs Health Care 7: 338-346.
46. Yang X (2025) Dysmenorrhea: Underlying Mechanism and Curing Solutions. WebLog J Women's Health 1903.
47. Yang X (2025) chronic kidney disease: Etiology, Recovery, and Prevention. WebLog J Nephrol a0301.
48. Yang X (2025) Chronic Idiopathic Constipation: Etiology and Recovery. Biomed J Sci & Tech Res 61: 53413-53424.
49. Yang X (2026) Frequent Bone Fracture Resolved after Ascending Aborted Children b1409.

**Copyright:** ©2026 Xinghong Yang. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.