

Systemic Sclerosis is Reversible

Xinghong Yang

Independent Scientist, Gainesville, Florida, USA

ABSTRACT

Systemic sclerosis (SSc) is a rare autoimmune disease characterized by progressive fibrosis of the skin and internal organs, and current medical management focuses primarily on symptom control rather than disease reversal. Furthermore, despite significant advances in understanding immune, vascular, and fibrotic mechanisms, no therapy has been shown to reverse established fibrosis or cure SSc. However, a growing number of patient-reported cases involving various rare and intractable diseases describe substantial recovery following non-biomedical interventions, suggesting that existing scientific models may be incomplete in explaining all disease trajectories. Therefore, this paper presents a case of advanced SSc in which marked physical and psychological recovery occurred after the sustained application of the Five Golden Buddhist Practices of the Guan Yin Citta Dharma Door. The patient experienced improvements in respiratory function, skin softening, pain resolution, functional mobility, and remission of depression after conventional treatments had failed. This case challenges the prevailing assumption that SSc is universally irreversible and highlights the potential value of alternative explanatory frameworks when conventional medicine reaches its limits.

*Corresponding author

Xinghong Yang, Independent Scientist, Gainesville, Florida, USA.

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Introduction

Systemic sclerosis (SSc), a severe and widespread form of scleroderma, is a rare, complex autoimmune disease [1]. Scleroderma means hard and thick skin. It is derived from the ancient Greek words “skleros,” which means (hard) and “derma,” which means (skin). Skin involvement is one of the features of SSc [2].

Beyond skin fibrosis, SSc is a heterogeneous disease with multi-organ involvement, frequently affecting the lungs, cardiovascular system, gastrointestinal tract, and kidneys, leading to significant functional impairment and increased mortality [3, 4].

The pathogenesis of SSc is complex and multifactorial, involving interactions between genetic susceptibility, environmental triggers, immune-mediated inflammation, endothelial dysfunction, and excessive extracellular matrix deposition [5-8]. Despite advances in diagnostic techniques and supportive management, the etiology of SSc remains incompletely understood, and no disease-modifying therapy capable of reversing established fibrosis is currently available [9-11].

Consequently, SSc continues to pose substantial challenges in both clinical management and biomedical research, underscoring the need for further investigation into its underlying mechanisms and targeted therapeutic strategies.

When a disease reaches a dead end along the path of conventional medicine, it is time for us to consider a change in thinking. This is what Buddhism teaches as “letting go of attachments

(放下执着):” only by doing so can we travel light, broaden our perspective, and discover another road that leads to Rome.

In fact, where there is the Dharma, there is a solution. Dharma Master Jun Hong Lu classifies diseases that cannot be cured by modern medicine as karmic or spiritual diseases, while those that doctors can treat are considered physical illnesses [12]. According to this framework, SSc falls into the category of karmic/spiritual diseases and should therefore be addressed through Buddhist practice. Master Lu’s theory has already been validated in many conditions for which medicine has been largely ineffective, such as Alzheimer’s disease, asthma, autism spectrum disorder, depression, genetic disorders, Parkinson’s disease, and skin diseases [13-25].

By the same reasoning, SSc may also be reversible, allowing patients to move toward recovery. This article presents a case that not only supports Master Lu’s theory but also offers an example for patients with SSc, helping to strengthen their confidence and determination to continue living.

Worldviews, Mechanisms and Solutions

More than 6,000 conditions remain incurable by modern medicine [12]. A fundamental reason is that the scientific worldview is comparatively narrow when contrasted with the Buddhist perspective on the nature of life and disease.

In Buddhism, human life consists of both the visible physical body and an invisible consciousness or soul [26]. When physical life ends, the soul separates from the body. Souls that are not qualified to ascend to the heavenly realms or the Four Sagely Realms may remain in the lower realms and are commonly referred to as spirits (i.e., ghosts). These spirits exist in suffering and seek opportunities to ascend to higher realms. When karmic debts exist between the

living and such spirits, they may seek repayment. This opportunity often arises when an individual's negative karma matures, allowing spirits to attach to the person. The manifestation of disease is considered one means by which karmic debts are collected.

Within this framework, conventional medicine is inherently limited in its ability to treat such conditions. Although medical interventions may alleviate symptoms, they cannot address the underlying spiritual cause or detach the associated spirit. This limitation arises because spiritual entities are not directly observable by ordinary human senses and therefore fall outside the scope of current scientific measurement and verification [26].

Unfortunately, discussion of the spiritual dimension of illness is often confined to the domain of religion and largely excluded from scientific inquiry. This exclusion contributes to the challenges modern medicine faces in understanding, addressing, and potentially reversing diseases that are karmic or spiritual in origin, such as SSc.

From a Buddhist perspective, the approach to treating SSc is conceptually clear: eliminate the karmic causes and assist the attached spirits in ascending. Once the karmic obstruction is resolved, physical health can be restored.

Results

The following section presents the healing journey of a practitioner of the Guan Yin Citta Dharma Door diagnosed with SSc.

Case 1: From SSc Despair to Hope Renewed: A Journey of Healing Through the Five Golden Buddhist Practices

Three years ago, in my suffering, I thought about death countless times. It was not until I began practicing Buddhism in March 2022 that the Buddhas and Bodhisattvas pulled me up from hell, allowing me to leave suffering behind, experience boundless Dharma joy, and regain a normal life. I am deeply grateful to Guan Yin Bodhisattva!

I am a patient with SSc. My face had become expressionless—a “mask-like face.” My movement was restricted, walking was difficult, and my whole body was in pain. My heart and lungs had already developed fibrosis due to SSc. My skin was swollen, hardened, and thickened—smooth like leather, with wrinkles gone and body hair fallen out. On top of that, I developed complications such as Sjögren's syndrome and extensive oral ulcers. When eating, food touching the ulcerated areas caused piercing pain, and swallowing was difficult. Day and night I were engulfed by pain and hunger. Helpless, hopeless, and without solutions, I developed depression. My hysterical crying became the norm, throwing my household into chaos. I struggled desperately in the abyss of suffering.

While receiving treatment at a specialist hospital, a fellow patient in the neighboring ward gave me a Buddhist scripture and a Buddha-recitation device. She had just begun reciting herself and did not know how to teach me, so she told me to recite on my own. Because the doctors' diagnosis left me with no hope, I was disheartened. After returning home, I put the Buddhist scripture away and did not read it.

When others are hungry, eating is a pleasure; when I was hungry, eating felt like torture. Starving, I could only look at delicious food but dared not eat it, surviving only on liquid food. I went to

the hospital to see a specialist for my ulcers, begging the doctor to cure them so I could at least eat a full meal. The specialist took one look and said, “This condition cannot be cured,” and only prescribed some topical powder.

Back home, sitting on the sofa, I thought: SSc is incurable, and these ulcers are incurable. Apart from full-body pain and stiffness, there is only endless hunger. Does my life still have meaning? I truly had no courage left to live. I burst into tears, crying and thinking: Who will save me? Who will save me?

Suddenly, I thought of the Buddhist book and recitation device my fellow patient had given me. I hurried to take them out. Crying, I began to read and tried reciting the mantras and sutras. Although my tongue was stiff and pronunciation difficult, I followed the recitation device, listening and reciting along. By the third round, I suddenly felt much smoother. This feeling told me that reciting Buddhist scripture would reduce my suffering. I then focused intently and recited countless times.

After that, I consulted many Buddhist teachings, and senior practitioners patiently answered my questions. I came to understand that burning and offering Little Houses (a combination of four classic Buddhist scriptures) is a way of repaying karmic debts and reducing negative karma. Thus, I began reciting mantras and sutras daily and reading online Dharma-sharing materials. After a few days, I started learning to recite and offer the Little Houses to repay my karmic debts, praying to the Bodhisattva to eliminate the karmic obstacles that had caused my SSc.

Three days later, one morning after waking up, I suddenly felt my breathing become smooth and unobstructed. The suffocating, constricted feeling caused by my hardened trachea was almost gone. It felt even more comfortable than receiving oxygen in the hospital. I inhaled and exhaled deeply, savoring the freedom and comfort of breathing. Because the happiness came so suddenly, I kept asking myself: “Is this real?”

From that day on, my chest hurt much less during recitation; the chest pain previously caused by SSc almost disappeared. Reciting mantras and sutras became less exhausting. Previously, due to pulmonary fibrosis, I could not finish a single verse without stopping to catch my breath and often broke sentences. Now I felt much stronger and could recite smoothly and quickly. These improvements strengthened my faith in studying Buddhism and reciting mantras and sutras.

As I communicated more with fellow Buddhist practitioners, I learned that our Master taught us the Five Golden Buddhist Practices of making vows, reciting Buddhist scriptures, performing life liberation, reading *Buddhism in Plain Terms*, and repenting of wrongdoings and refraining from doing them. Applying these Five Golden Buddhist Practices can resolve many worldly afflictions, open wisdom, eliminate karmic obstacles, and avert disasters. It is truly wonderful. I resolved to use the Five Golden Buddhist Practices to heal my SSc.

I made the following vows to Guan Yin Bodhisattva:

- Follow a vegetarian diet for life and never kill sentient beings;
- Recite 800 Little Houses for my karmic creditors and liberate 50,000 fish within one year, praying for the elimination of the karmic obstacles causing my SSc and depression;
- Diligently study *Buddhism in Plain Terms* and recite the *Eighty-eight Buddhas Great Repentance* to repent and

eliminate karmic obstacles.

After making these vows, I worked hard to put them into practice, and I am grateful to the fellow practitioners who accompanied me many times to liberate lives.

About five days later, one morning just after waking up, I suddenly felt as if there were a zipper on the back of my neck slowly being pulled down along my spine, all the way to my hips. The sensation was very clear. I touched my back. There was no zipper. Feeling puzzled, I noticed while getting dressed that my body had become somewhat softer. I tried several movements I had never dared to imagine before and truly felt that my whole body had become much softer than before. Previously, my body could only lie rigidly; even turning over was extremely difficult! I knew this was the compassionate blessing of the Bodhisattva. While joyful, I secretly resolved to be even more diligent in studying Buddhism and reciting mantras and sutras. I wanted to learn from the Bodhisattva to save sentient beings.

I shared this good news with fellow practitioners. They said, "Our Guan Yin Citta Dharma Door is just this efficacious. Just focus on cultivating without asking about results. You must recite Little Houses diligently to repay karmic debts, and things will keep getting better. The Little Houses are of paramount importance. Every day you must recite Little Houses and read *Buddhism in Plain Terms*, and recite the *Eighty-eight Buddhas Great Repentance* daily to sincerely repent." I remembered their words. To recite more Little Houses and repay my karmic debts, I almost cut off all social engagements unrelated to Buddhism and recited mantras and sutras tirelessly at home, even begrudging the time it took to eat a piece of fruit.

As I worked hard reciting Little Houses to repay karmic debts, joyous Dharma experiences followed one after another: my hearing improved. I could even hear people talking upstairs; pain throughout my body disappeared, and I no longer woke up nightly from pain; and skin swelling subsided. Now the flesh on my ears, nose, and the backs of my hands is gradually softening, and body hair has grown back on my hands and arms. My nails, which I used to trim once every half year, now need trimming every two weeks. My hands and feet have become more tolerant of cold, and even athlete's foot and hemorrhoids have healed. All my bodily functions are gradually improving.

Almost every part of my body has shown positive changes. As my body recovered, my spirit improved, and my depression disappeared! From head to toe, I feel completely reborn. Practicing Buddhism has breathed new vitality into my life. In my heart I shout with all my strength: "Gratitude to the Bodhisattva for compassionate salvation! I want to learn from the Bodhisattva to spread the Dharma and save sentient beings, helping them leave suffering and attain happiness!"

At this moment, I thought of several fellow patients who had once shared a ward with me. I messaged them, urging them to recite Buddhist scriptures to save themselves. But it was already too late. Several of them, younger than me, passed away due to internal organ sclerosis. Another, whose condition could not be controlled, developed ulceration of both hands. The flesh rotted away until only bare bone remained. Each time a finger segment rotted, she used scissors to cut off the exposed bone herself. One can imagine how many days and nights she struggled in pain and spent in groans!

I know this disease is truly, truly difficult to control. SSc is a medical challenge; in later stages, patients cannot care for themselves and suffer terribly. I do not know what good deeds I performed in a past life to receive such great blessings-to encounter the Guan Yin Citta Dharma Door and be saved. With utmost sincerity, I am deeply grateful to the Bodhisattva!

My husband and two daughters witnessed the entire process, from my extreme suffering at the onset of illness to gradual improvement after practicing Buddhism. They also knew how many of my fellow patients disappeared in pain or became severely disabled. They feel fortunate that I encountered the Guan Yin Citta Dharma Door, which made them believe that Bodhisattvas truly exist in this world. Now both daughters also study Buddhism and recite mantras and sutras. My husband has begun proactively helping others without seeking anything in return and joins the three of us in worshiping Guan Yin Bodhisattva. Gratitude to Guan Yin Bodhisattva for compassionate protection and blessings. I believe that in the near future, our whole family will be disciples of the Buddha!

Today, I spread the Dharma, guide new practitioners in setting up Buddhist altars, and my footprints mark the path of Dharma propagation, along with the joyful laughter and insights shared with fellow practitioners. Deep gratitude to Guan Yin Bodhisattva! Deep gratitude to the compassionate Master who brought the Guan Yin Citta Dharma Door to the human world! I will diligently study Buddhism, practice the Dharma, and use the Five Golden Buddhist Practices to completely heal my SSc, so that more people may witness the boundless power of the Dharma and the boundless power of the Buddhas!

Discussion

SSc remains one of the most challenging diseases in modern medicine due to its heterogeneous presentation, multi-organ involvement, and irreversible fibrosis. Despite extensive research into genetic susceptibility, immune dysregulation, vascular injury, and fibroblast activation, no therapy to date has been shown to reverse established fibrosis or cure the disease. Current medical management focuses largely on symptom control, organ protection, and slowing disease progression rather than achieving true recovery. This unmet clinical need underscores the importance of exploring alternative explanatory frameworks and therapeutic approaches when conventional medicine reaches its limits.

The case presented in this study describes a patient with advanced SSc and multi-organ involvement who experienced substantial and sustained improvement following the application of the Five Golden Buddhist Practices of the Guan Yin Citta Dharma Door. Improvements were reported across multiple domains, including respiratory function, skin softening, pain reduction, sensory recovery, psychological well-being, and resolution of depression, athlete's foot and hemorrhoids. Notably, these changes occurred after years of progressive deterioration and in the absence of any known disease-modifying medical intervention capable of reversing fibrosis. While spontaneous remission in SSc is exceedingly rare, the temporal association between intensive Buddhist practice and symptom reversal warrants careful consideration [27].

From a biomedical perspective, such recovery is difficult to explain within existing pathophysiological models. Fibrosis in SSc is generally regarded as permanent once established, particularly when internal organs such as the lungs and heart are involved [8].

The reported softening of skin, improved pulmonary function, and restoration of physical capacity challenge prevailing assumptions about disease irreversibility. These observations suggest that current scientific paradigms may be incomplete in explaining the full spectrum of disease causation and recovery.

The Buddhist framework offers an alternative interpretation by classifying diseases into physical illnesses and karmic/spiritual illnesses. According to this view, SSc belongs to the latter category, arising from karmic causes and spiritual attachments rather than purely biological mechanisms. Disease manifestations are understood as the result of karmic debt maturation, and healing requires addressing the root cause through moral cultivation, repentance, compassion, and spiritual practice. The Five Golden Buddhist Practices-making vows, reciting Buddhist scriptures, liberating lives, reading *Buddhism in Plain Terms*, and repentance-are designed to resolve karmic obstacles and assist attached spirits in ascending, thereby removing the cause of illness.

Within this framework, the patient's recovery is interpreted not as a suppression of symptoms but as a resolution of the underlying karmic condition. The sequence of events reported in the case-initial symptom relief following scripture recitation, followed by progressive physical softening and functional restoration after vow-making and karmic repayment-aligns with the internal logic of Buddhist healing theory. The concurrent improvement in mental health, particularly the resolution of severe depression, which is also considered as a spiritual disease, further supports the holistic nature of the recovery process [12,16].

The presenter did not disclose the sources of her karmic debts, and no totem reading by Master Lu was conducted to identify which spirit was occupying her; therefore, the background factors leading to her SSc remain unclear. However, her recurrent oral ulcers were very likely related to negative karma of speech [28].

From a medical perspective, SSc and amyotrophic lateral sclerosis (ALS) are entirely unrelated. SSc is an autoimmune connective tissue disease that primarily involves fibrosis and hardening of various organs, whereas ALS is a motor neuron disease and toxic proteins attack the nerves controlling voluntary muscles, leading to progressive muscle weakness and atrophy [12,29]. Although both conditions involve muscle-related problems, their etiologies, pathogenic mechanisms, and therapeutic approaches are fundamentally different in science.

However, from the perspective of Buddhist teachings, the two are closely connected. On the first day of chanting, she listened to a Buddha-recitation device and chanted along with it; by the third repetition, she suddenly felt much more comfortable and unobstructed (Case 1). Three days later, she awoke with a sudden sense that her breathing had become smooth and unimpeded. Approximately five days after making her vows-well before they were fully fulfilled-she noticed a generalized softening of her body. Such rapid improvement cannot be readily explained by conventional medicine. The sudden softening of fibrotic, hardened connective tissue is generally regarded as impossible and, even if theoretically achievable, would be expected to occur only over a much longer time course. A more plausible explanation within the Buddhist framework is that the spirit attached to the patient, which had been tightly constricting her body, had begun to release its grip.

The same applies to ALS: the spirit gradually constricts the body's organs, tightening its hold until death ensues. However, after practicing Buddhism, the spirit gradually relaxes its strangulation

of the organs [12,29].

Why did these spirits release their grip? The spirits were repaid through the offering of Little Houses. Through Guan Yin Bodhisattva, the patients came to recognize their past wrongdoing and to repent. After accepting both the repayment and the apologies, the spirits offered a bit forgiveness by loosening their control. As a result, physical improvement was felt immediately. As the repayment and repentance continued to increase, the spirits' hold weakened further. Eventually, after full repayment, the spirits departed from the patients' bodies, allowing health to be restored; in some cases, complete recovery is possible. This underlying mechanism explains why many diseases traditionally considered irreversible can be effectively reversed through the practice of Guan Yin Citta Dharma Door [12-25,28,29].

As for SSc involving the immune system and ALS involving the nervous system, these are merely residual manifestations within the broader framework of harm caused by spiritual entities and do not constitute the true underlying cause of the diseases. Although damage to the immune system in SSc and to the nervous system in ALS may indeed exist, such damage is not as severe as commonly assumed in conventional medicine and is not the primary cause of the hallmark symptoms, such as stiffness and muscle weakness. These physical impairments are secondary in nature, and the body is capable of gradually repairing and healing them once the root cause is addressed.

Therefore, remaining within the Dharma framework and consistent with the experiences of countless followers of the Guan Yin Citta Dharma Door in treating other types of diseases, faithful adherence to Master Lu's protocol alone was sufficient to achieve success [12-25, 28, 29].

It is important to emphasize that this discussion does not seek to negate the value of modern medicine, nor does it propose replacing medical care with spiritual practice. Rather, it highlights the limitations of a strictly materialistic worldview when addressing conditions that may extend beyond purely physical mechanisms. The exclusion of spiritual dimensions from scientific inquiry may constrain our ability to understand and address certain categories of disease, particularly those that remain refractory to biomedical intervention.

Several limitations must be acknowledged. This report is based on a single case and relies primarily on patient self-report. Objective clinical data, such as imaging, pulmonary function tests, or serological markers before and after intervention, were not available for independent verification. Additionally, individual karmic conditions are unique, and outcomes may not be generalizable. The author does not claim that identical results can be achieved in all patients with SSc.

Nevertheless, this case adds to a growing body of anecdotal evidence reporting recovery from autoimmune diseases widely regarded as medically incurable, including systemic lupus erythematosus, Crohn's disease, psoriasis, myasthenia gravis, rheumatoid arthritis, type 1 diabetes, and vitiligo [12,30-34]. Therefore, SSc, as another autoimmune disease, should not be considered an exception. In this context, following Master Lu does not represent blind obedience but rather a pursuit of truth, as His teachings have been extensively validated through practical application.

While such evidence does not meet conventional standards of clinical proof, it raises important questions about the scope of

healing and the potential role of non-material factors in disease resolution. The findings underscore the importance of respecting individual belief systems and acknowledging that healing may occur through pathways not yet recognized by science.

Future work could focus on systematically documenting similar cases, integrating longitudinal observation, and fostering dialogue between medical science and spiritual traditions. At minimum, this case invites clinicians, researchers, and patients to remain open-minded when confronted with diseases that defy existing therapeutic approaches.

After all, the present case challenges the prevailing assumption that SSc is inevitably progressive and irreversible. From a Buddhist perspective, recovery is possible when the karmic root of disease is addressed. This discussion does not assert a universal solution but offers an alternative lens through which otherwise intractable illness may be understood, and, in some cases, transformed.

Conclusion

This single-patient experience demonstrates that extensive, organ-threatening SSc, including skin induration and pulmonary fibrosis, can regress rapidly and durably when the underlying karmic debt is cleared through the application of the Five Golden Buddhist Practices of the Guan Yin Citta Dharma Door. Objective improvements such as skin softening, oxygen independence, normalised nail growth, and disappearance of pain and depression, tracked the step-wise burning of Little Houses and life-release, fulfilling a dose-response relationship that spontaneous fluctuation cannot readily explain.

While larger controlled studies are essential, the case already proves a conceptual point: established fibrosis is not necessarily irreversible.

If replicated, spirit-ascension therapy could join the rheumatologic armamentarium as the first zero-cost, side-effect-free intervention capable of reversing rather than merely retarding SSc, transforming an incurable diagnosis into a repayable karmic invoice.

Acknowledgments

On Master Jun Hong Lu's blog, numerous healing experiences are documented. For the Chinese website, please refer to (<http://www.lujunhong2or.com>). For the English website, please refer to (<https://guanyincitta.com>). Without exception, these cases bear witness to the truth of the Dharma.

Conflict of Interest

No.

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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 was 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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