

Dermatitis: Etiology and Recovery

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Abstract

Dermatitis represents one of the most prevalent inflammatory skin disorders, affecting individuals across all age groups and frequently resulting in persistent pruritus, visible lesions, and marked impairment in quality of life. Contemporary biomedical research attributes its pathogenesis to intricate interactions involving genetic predisposition, immune dysregulation, environmental triggers, and epidermal barrier dysfunction. Although current conventional therapies can effectively mitigate symptoms and control inflammation in many cases, numerous forms of dermatitis persist as chronic and recurrent conditions, with sustained complete remission remaining elusive in routine clinical practice. This highlights the potential value of exploring complementary perspectives on disease mechanisms and healing pathways. Accordingly, this report investigates dermatitis from the standpoint of the Guan Yin Citta Dharma Door and describes three cases, including chronic lower-limb dermatitis, scalp seborrheic dermatitis, and facial allergic dermatitis around 50 years, in which practitioners achieved complete remission following engagement with its practices. Within this Dharma framework, skin disorders are conceptualized as manifestations of karmic obstacles arising from past actions, particularly those involving harm or consumption of small animals, leading to the attachment of small spirits to the body and subsequent development of dermatological symptoms. Healing, therefore, entails ascending these spirits and eradicating the underlying karma through dedicated Dharma practices, including vow-making, recitation of Buddhist scriptures, life liberation, and related methods. This approach offers an alternative lens for understanding and addressing refractory dermatitis, complementing biomedical models by emphasizing spiritual and karmic dimensions.

Keywords: Guan Yin Citta Dharma Door, Golden Buddhist Practices, Dermatitis, Karma, Spirits, Recovery

Introduction

Dermatitis, first recorded in 1876, is defined as inflammation of the skin [1]. The term encompasses a group of inflammatory skin disorders characterized by erythema, pruritus, edema, vesiculation, scaling, or lichenification. It is among the most common dermatologic conditions encountered in clinical practice and can affect individuals of all ages. Although dermatitis is generally non-fatal, it can substantially impair quality of life through persistent pruritus, discomfort, cosmetic concerns, and sleep disturbance [2,3].

Clinically, dermatitis may present in acute, subacute, or chronic forms [4,5]. Acute dermatitis often manifests with erythema, vesicles, and oozing, while chronic dermatitis is typically characterized by thickened skin, scaling, and lichenification due to repeated scratching. Diagnosis is usually based on clinical examination, patient history, and, in some cases, diagnostic tools such as patch testing or skin biopsy.

Management of dermatitis focuses on identifying and eliminating triggering factors, restoring skin barrier function, and controlling inflammation. Common therapeutic strategies include topical corticosteroids, calcineurin inhibitors, emollients, and antihistamines. In more severe or refractory cases, systemic therapies and biologic agents may be considered [6,7].

Given its high prevalence, dermatitis remains an important focus of dermatologic research. Most forms of dermatitis are not currently curable and instead rely on long-term management to control symptoms and prevent exacerbations. Continued investigation into the underlying mechanisms and therapeutic strategies is therefore necessary to develop more effective treatment approaches and improve patient outcomes.

We have previously reported cases of recovery from dermatitis such as eczema and dyshidrosis [8-10], and other skin diseases such as chronic urticaria, vitiligo, and psoriasis, following the practice of the Guan Yin Citta Dharma Door [10-14]. Based on these observations, we speculate that Buddhist practice may

also have potential benefits for individuals with other forms of dermatitis.

Worldviews, Mechanisms & Solutions

Science perspective: The pathogenesis of dermatitis is multifactorial and involves complex interactions among genetic susceptibility, immune responses, environmental exposures, and skin barrier dysfunction. Disruption of the epidermal barrier allows increased transepidermal water loss and facilitates penetration of allergens and microbial agents, which subsequently trigger inflammatory pathways mediated by cytokines, T lymphocytes, and other immune cells. These processes lead to the characteristic symptoms of itching, redness, and skin lesions [15-17].

Dharma Perspective: Dharma Master Jun Hong Lu attributes the etiology of skin diseases to manifestations of karma [18]. According to His teachings, such karma may arise from killing and consuming excessive aquatic animals in the current or previous lives, or from the mother killing and consuming large amounts of aquatic animals during pregnancy. The eruption of karmic obstacles then leads to the attachment of aquatic spirits to the skin, which can manifest as various skin disorders, including different forms of dermatitis.

To heal dermatitis, it is essential to remove these aquatic spirits from the body. This process is referred to as “ascending.” Once the spirits have departed, the skin inflammation will gradually subside, and health can be restored. This theoretical framework has been illustrated in reports of skin conditions such as eczema, chronic urticaria, dyshidrosis, vitiligo, and psoriasis [8-14].

Because Master Lu disclosed what practitioners regard as the underlying mechanism of these skin diseases and provided practical methods for addressing them, His Dharma teachings, both in theory and in practice, are considered validated within this framework.

To deepen our understanding of the pathological mechanisms underlying dermatitis, the following section presents two questions and answers (Q&A) in which Master Lu specifically explains the causes of dermatitis and the path to recovery.

Q&A 1. Purpuric dermatitis persisting for many years should be addressed by adopting a fully vegetarian diet and reciting the *Amitabha Pure Land Rebirth Mantra* [19]

Caller: Hello, Master! My wife has had skin problems for a long time. She has purpuric dermatitis all over her body. It has lasted for several years and is becoming increasingly severe.

Master: First, ask your wife to adopt a vegetarian diet. Second, she should recite the *Amitabha Pure Land Rebirth Mantra* 108 times every day.

Caller: How many Little Houses should she recite?

Master: She can recite 108 Little Houses in total; that should be sufficient.

Q&A 2. Skin diseases are all related to minor spirits and require strengthening the recitation of the *Amitabha Pure Land Rebirth Mantra* and offering Little Houses [20]

Caller: Hello, Master! If someone develops neurodermatitis, should they make specific vows to offer Little Houses and

perform life liberation?

Master: Recite the *Amitabha Pure Land Rebirth Mantra*. Any illness related to the skin is connected with minor spirits.

Caller: I see. Then, one should continue reciting it. How many times should the *Amitabha Pure Land Rebirth Mantra* be recited each day?

Master: At least 59 times daily, and some Little Houses should also be offered.

Caller: Okay. For the Little Houses, should one vow them in batches of 21 at a time, continuing in that way?

Master: Yes, that is fine.

Results

The following are three presentations on dermatitis by practitioners of the Guan Yin Citta Dharma Door.

Case 1. Eliminating Karmic Obstacles Through Making Vows, Reciting Buddhist Scriptures, and Releasing Lives: Long-standing Summer Dermatitis Fully Recovered

I had suffered from itching on my lower legs for many years, especially during the summer. It felt as if some invisible swelling and toxins were accumulating under the skin. The itching was so intense that I had to scratch until the skin bled before it would subside. As a result, my lower legs were often dark purple and black, and throughout the year, one could hardly see the normal color of my skin [Figure. 1A, C].

Since childhood, I had an allergic constitution, so when these skin problems appeared, I assumed that they were simply due to my physical condition. I tried wearing pure cotton clothing, but it did not help. Helpless, I endured the suffering year after year. Even though I had been tormented by skin disease for many years, in my ignorance, I never seriously reflected on the underlying cause of the illness.

In the summer of 2025, an even more severe skin problem developed. The tops of my feet would suddenly become unbearably itchy for no apparent reason. Yellow fluid would ooze out every day, sticking to my socks. The wounds would scab over, tear open again, and then scab again. There was never a moment when the skin could properly heal.

More than 20 years ago, before I began learning Buddhism, I did not understand the law of cause and effect. Influenced by online opinions and what others said, I became obsessed with eating salmon and believed it was beneficial to my health. I ate it almost every day for about ten years. Even though it was frozen salmon, it was still meat consumption, generating negative karma. In addition, I had stepped on and killed many ants and even encouraged my child to do the same. How ignorant I was in creating such karma! The law of cause and effect is precise and never fails. Debts that are incurred must eventually be repaid, and karmic actions will inevitably bring their consequences.

Although I have been practicing the Guan Yin Citta Dharma Door and have maintained a vegetarian diet for 11 years, frequently studying the Master's teachings and fellow practitioners' successful cases, sadly, I never connected my own dermatitis with karmic obstacles. It was like holding a golden bowl yet

starving—I endured the torment of illness for so many years unnecessarily. I deeply regret it.

In front of the Buddhist altar, I made 3 vows to Guan Yin Bodhisattva that from June 25 to September 25, 2025, I would:

1. Offer 108 Little Houses in each batch to my karmic creditors;
2. Recite the *Amitabha Pure Land Rebirth Mantra* and the *Eighty-eight Buddhas Great Repentance*;
3. Release 1,200 fish.

I prayed that Guan Yin Bodhisattva would help me eliminate the karmic obstacles created by eating meat and harming small creatures, and that my body could recover its health as soon as possible.

During the 2025 summer, the temperature was above 30°C almost every day, hot and humid. My legs and feet were still very itchy, and occasionally I even had unpleasant dreams. I told myself that this was karmic retribution that I should endure. Only by persisting in reciting Buddhist scriptures and releasing lives, and relying on the Dharma, could I save myself. I regarded this as a test from the Bodhisattva.

By the end of September, although I had fulfilled my vows, there was still no improvement in the dermatitis on my lower legs. How difficult it is to eliminate karmic obstacles accumulated over many years! Nevertheless, I reminded myself that only persistence leads to success.

I continued to make another 3 sincere vows to Guan Yin Bodhisattva that from September 27 to December 27, 2025, I would:

1. Offer another 108 Little Houses in each batch to my karmic creditors;
2. Continue reciting the *Amitabha Pure Land Rebirth Mantra* and the *Eighty-eight Buddhas Great Repentance*;
3. Release 600 fish.

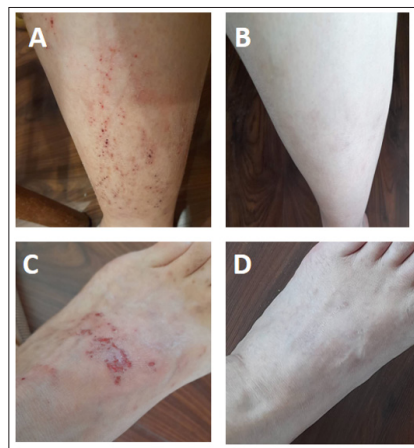
Although I am still in the process of fulfilling these vows, to my great Dharma joy the skin disease on my legs and feet has already completely healed [Figure. 1B, D]. I no longer need to scratch at all! I was so happy. Only after experiencing suffering does one truly understand the meaning of happiness. All of this happened because I learned Buddhism, recited Buddhist scriptures, and released lives, receiving the blessings and protection of the Buddhas and Bodhisattvas. As the saying goes: *Faith is the origin of the way and the mother of virtue. The ocean of the Buddha Dharma can only be entered through faith. When the heart is sincere, there will be a response.*

In the Age of Dharma Decline, natural and man-made disasters occur frequently. Many people, ignorant of cause and effect, unknowingly plant negative seeds and must eventually face their consequences, enduring suffering throughout their lives.

Those who learn Buddhism can draw upon the wisdom of the Buddhas and Bodhisattvas. Through reciting Buddhist scriptures and releasing lives, we can eliminate karmic obstacles and thereby avoid disasters. As long as we firmly believe in the Buddha Dharma, maintain pure faith in the Bodhisattvas, remove distracting thoughts, and practice sincerely, the Bodhisattvas

will hear our calls and relieve suffering, i.e., respond to sincere prayers.

Having gone through this ordeal, I am even more convinced that the Guan Yin Citta Dharma Door is the true Dharma. Faith, vows, and practice are all indispensable. Studying and practicing Buddhism can truly change one's destiny. On the path of cultivation, we must uphold the Five Precepts, practice the Ten Virtuous Deeds, and diligently advance without slackening.



Figures 1: Chronic dermatitis affecting the lower leg and dorsum of the foot, before and after making and fulfilling vows within the Guan Yin Citta Dharma Door practice. Before making vows, the affected areas exhibited persistent intense pruritus, prompting frequent scratching that caused excoriations, open wounds, and bleeding (A, C). Following the making and diligent execution of vows, the pruritus completely resolved, eliminating the need for scratching, and the skin regained a smooth, intact appearance without residual lesions (B, D).

Shared by: Q188

Comments

1. After many years of suffering from summer dermatitis, it was fully cured by cultivating the Guan Yin Citta Dharma Door, which fully confirms the complete accuracy of Master Lu's enlightenment regarding skin diseases.
2. Sentient beings in the Human Realm must not create killing karma. Once karma has been created, one must know how to repent sincerely and understand how to repay the karmic debt.

Case 2. The Guan Yin Citta Dharma Door Is Truly Miraculous — My Seborrheic Dermatitis on the Scalp Was Completely Cured

I used to suffer from very severe seborrheic dermatitis on my scalp. It had already started before I began learning Buddhism. I tried every possible treatment, but nothing worked. I spent a lot of money. Treatments like *gua sha* (刮痧) and *cupping* (走罐) were as painful as torture in hell, yet they still did not help.

Later, I made a vow to recite 100,000 times the *Amitabha Pure Land Rebirth Mantra* and 100,000 times the *Qi Fo Mie Zui Zhen Yan*. After completing the recitations, the seborrheic dermatitis on my scalp was completely cured.

Before learning Buddhism, I often dreamed of countless snakes and even giant pythons chasing me. I also dreamed that I was swimming in a pit of excrement and could never get out. Now those dreams have completely disappeared.

Gratitude to Master. When I first started practicing, Master often saved me and carried my karmic burdens for me. My gratitude cannot be expressed in words. You love us like a father. In this lifetime, I am truly blessed to have met Master and encountered the Guan Yin Citta Dharma Door.

I will definitely practice Buddhism hard and diligently for the rest of my life.

Shared by: N189

Comments

1. She made a vow to recite the *Amitabha Pure Land Rebirth Mantra* 100,000 times and the *Qi Fo Mie Zui Zhen Yan* 100,000 times. After completing the vow, the seborrheic dermatitis on her scalp was completely cured. *Amitabha Pure Land Rebirth Mantra* is a mantra used for ascending small spirits, such as spirits from deceased fish, shrimps, and crabs. This result demonstrates that what Master Lu teaches, that skin diseases are caused by small spirits, is true.
2. According to Master Jun Hong Lu's teachings, dreaming of snakes indicates that a person may encounter numerous troubles or difficulties in real life.
3. She also dreamed that she was swimming in excrement. In Buddhist interpretation, this symbolizes the "Excrement Hell." If she does not practice Buddhism, her current karmic obstacles could lead to falling into this hell after death. After she began practicing Buddhism, these dreams disappeared, which is a sign that the karmic obstacles associated with this hell had been eliminated.

Case 3. Severe Killing Karma Brought Retribution — My Facial Allergic Dermatitis That Tormented Me for Nearly 50 Years. It Was Completely Cured by the Three Golden Buddhist Practices

I was born in a remote mountain village, and my family was very poor during my childhood. Being born in a remote place is also considered a kind of karmic retribution in Buddhism. From the time I became aware of things, I followed the adults and helped with whatever farm work I could do. Sometimes I caught small animals such as loaches, small fish, and shrimp.

Before I entered primary school, I became seriously ill and was hospitalized, nearly losing my life. After I was discharged, in order to nourish my body, my father caught many birds and made me eat the bird heads, saying that they would nourish my brain. After I recovered, I often went to mountain ponds to collect snails to cook and eat. After I started school, I frequently caught centipedes and sold them to herbal medicine shops to exchange for money to buy school supplies. Sometimes I was attacked by snakes and had to kill them in order to protect my life.

Because of my ignorance and lack of Dharma knowledge, I committed grave wrongdoing. Here I sincerely repent to Guan Yin Bodhisattva and to Master Lu. I was wrong! I was wrong! I was wrong! I sincerely pray Guan Yin Bodhisattva

to compassionately forgive me, pray the Dharma Protectors to forgive me, and pray Master to compassionately forgive this disciple.

Once again, I sincerely make the following vows before Guan Yin Bodhisattva and Master:

1. I have generated the Bodhi mind and the heart of compassion;
2. I have already become a full vegetarian and will remain vegetarian for life;
3. I will never kill sentient beings again.

Because of the killing karma created in my childhood when I did not understand things, starting from my primary school years, I developed a severe skin problem on my face. Every year from August until the following May (except in summer), my face was covered with skin flakes. In autumn, the skin on my face would become so dry that it cracked. In winter, the skin on my face would turn bluish and purplish in patches. In spring, an entire layer of skin would peel off, with redness, swelling, intense itching, and pain.

During the Dharma Conferences in Singapore, Macau, and Kuala Lumpur in 2017, my face was full of skin flakes and swollen with pain. In February 2018, when I was at the Hong Kong Dharma Conference, my face was still covered with flakes and swelling.

After returning from Hong Kong, I happened to hear Master answering a Buddhist practitioner's question in a call-in program about his wife's skin problem and explaining methods to resolve it. I firmly kept Master's advice in mind. The next morning, during my early incense offering, I knelt before the Buddhist altar and repented to Guan Yin Bodhisattva for the karma I had created before learning Buddhism. I then made the following vows to Guan Yin Bodhisattva:

1. Recite 10,000 times the *Amitabha Pure Land Rebirth Mantra* and 108 times the *Eighty-eight Buddhas Great Repentance*;
2. Release 100 fish;
3. Recite 108 Little Houses for my karmic creditors;
4. After recovery, share my experience on Master Lu's blog and bear personal testimony to help more people with affinity.

I prayed for Guan Yin Bodhisattva's compassion and forgiveness, eliminating the karmic obstacles that caused my facial skin problem and to bless me with healthy facial skin so that I could better spread the Dharma by setting an example through my own experience.

I fulfilled my vows one by one. Every day, I drank Great Compassion Water and applied it to my face whenever I had time. After one week, the skin on my face gradually became smooth and rosy.

During the Jakarta Dharma Conference in March 2018, the skin on my face had completely returned to normal.

Even more incredible, in mid-November of the previous year, I dreamed that Master performed gynecological surgery on me. Additionally, a dark patch—about the size of a quail egg,

resembling an age spot—that had been on my left temple between my temple and the corner of my eye for 23 years almost completely disappeared.

Everything I have shared above is my personal experience and contains no falsehood.

Here I sincerely and earnestly appeal to everyone: never create karma, especially the karma of killing!

With gratitude and palms joined in respect.

Shared by: N190

Comments

1. From February 2018 to March 2018, within only one month, the practitioner reported that her facial allergic dermatitis—which had persisted for nearly 50 years—was completely resolved after applying the Three Golden Buddhist Practices. This rapid recovery is remarkable. According to Dharma Master Jun Hong Lu's teachings, skin diseases arise from karmic obstacles related to killing or consuming small animals. In this case, the practitioner addressed these karmic obstacles by reciting the *Amitabha Pure Land Rebirth Mantra* and offering Little Houses to the spirits of the animals, a process that can help them ascend. Repentance was also considered essential, as sincere repentance can obtain forgiveness from these beings, allowing them to leave the body and thereby alleviating the illness.
2. One purpose of practicing Buddhism is to help people overcome superstition and misunderstanding. The belief that eating bird brains benefits human brain development is a folk misconception without any scientific basis. Such behavior is not only unreasonable but also violates the Buddhist precept against killing. According to Buddhist teachings, violating the precept of non-killing will lead to karmic consequences, including illness and a shortened lifespan. The practitioner's long-standing dermatitis is an example of such karmic retribution.

Three case presentations described individuals with long-standing forms of dermatitis, including chronic lower-limb dermatitis, seborrheic dermatitis of the scalp, and facial allergic dermatitis lasting nearly five decades. The practitioners reported substantial or complete recovery after practicing the Guan Yin Citta Dharma Door and applying the Three Golden Buddhist Practices, including making vows, reciting Buddhist scriptures, and performing life liberation. In these cases, symptoms such as persistent itching, scaling, swelling, and chronic inflammation reportedly resolved following sustained Buddhist practice.

Discussion

From the perspective of modern medicine, dermatitis is generally regarded as a multifactorial inflammatory skin disorder involving genetic susceptibility, immune dysregulation, environmental triggers, and impairment of the epidermal barrier. Current medical management focuses primarily on symptom control through topical corticosteroids, immunomodulators, and supportive skin care [21,22]. However, many forms of dermatitis are chronic and recurrent, and complete cures are relatively

uncommon in conventional clinical practice. This highlights limitations in the current theoretical and therapeutic framework of conventional medicine for addressing the root causes of dermatitis. Therefore, exploring complementary approaches that may facilitate symptom relief or even full recovery is a worthwhile endeavor.

The present case series describes three instances of chronic dermatitis of extended duration: chronic lower-extremity dermatitis, scalp seborrheic dermatitis, and facial allergic contact dermatitis persisting for nearly 50 years. Complete remission was reported in all cases following dedicated adherence to the Guan Yin Citta Dharma Door, particularly through the Three Golden Buddhist Practices, including making vows, reciting Buddhist scripture (including the offering of Little Houses to karmic creditors), and life liberation. These results substantiate the validity of Master Lu's Dharma teachings regarding the etiology and management of skin diseases from both theoretical and practical standpoints.

From the Dharma perspective presented, skin diseases are manifestations of karmic obstacles associated with past actions, particularly the killing and consumption of small animals. According to the teachings of Master Jun Hong Lu, these karmic obstacles may manifest as the attachment of minor spirits to the skin, which may produce symptoms resembling dermatological disorders. Within this framework, the recitation of the *Amitabha Pure Land Rebirth Mantra* and the offering of Little Houses can help these spirits ascend, while sincere repentance and compassionate actions such as releasing animals may help resolve karmic debts. Once these karmic obstacles are eliminated, the associated physical symptoms will gradually disappear.

The three cases presented here are consistent with this interpretive framework. Each practitioner reported engaging in intensive spiritual practices—including vows, Buddhist scripture recitation, repentance, and life liberation—prior to the resolution of their dermatitis. In addition, lifestyle changes associated with Buddhist practice, such as adopting a vegetarian diet and cultivating compassion toward living beings, also contribute to improved physical and psychological well-being. These experiences suggest that Dharma practice plays a critical role in improving health outcomes for individuals suffering from skin diseases.

Indeed, these findings are consistent with prior evidence. The outcomes reported in this paper further corroborate our previously published work on various skin diseases, including eczema, chronic urticaria, dyshidrosis, vitiligo, and psoriasis [8-14]. This suggests that Master Lu's teachings are accurate in a broader range of skin conditions. Over time, we anticipate reporting new types of skin diseases resolved through dedicated Guan Yin Citta Dharma Door practices.

Nevertheless, regardless of the volume of evidence shared by Dharma practitioners, the results achieved through these Dharma practices may continue to face scrutiny from the scientific community. This includes, but is not limited to, the fact that such cases are typically self-reported experiences from practitioners, lacking standardized clinical documentation, formal diagnostic confirmation, objective outcome measures, or controlled experimental conditions.

However, rigorous scientific validation falls beyond the scope of the Dharma Master's role or that of individual practitioners; the Master disseminates the Dharma teachings, practitioners apply and personally validate them through experience, and it is the responsibility of dermatologists and researchers to systematically investigate these phenomena.

Therefore, these cases offer valuable qualitative observations that may inspire further interdisciplinary research into the potential interconnections among Dharma practice, psychological well-being, lifestyle modifications (e.g., vegetarianism and ethical conduct), and dermatological health.

Future research may benefit from more systematic documentation of similar cases, including medical diagnoses, treatment histories, and longitudinal follow-up. Such studies could help clarify the potential role of Dharma practices as complementary approaches in the healing and management of chronic dermatological conditions.

Conclusion

This report presents three cases of chronic dermatitis, including lower-limb dermatitis, seborrheic dermatitis, and long-standing facial allergic dermatitis, in which practitioners reported complete resolution after engaging in the practices of the Guan Yin Citta Dharma Door. These practices primarily involved making vows, reciting Buddhist scriptures, and performing life liberation, repenting of wrongdoings and refraining from doing them, and offering Little Houses to karmic creditors.

The root causes of skin conditions are manifestations of karmic obstacles accumulated in past actions, particularly harming small animals.

Master Lu's teachings on skin diseases are once again powerfully validated by the healing of an additional skin condition - dermatitis.

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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 2 Q&As and 3 case presentations in the text were translated from Chinese to English based on their intended meaning rather than a word-for-word approach. The remaining portions of the paper were written based on my limited understanding of Guan Yin Citta Dharma Door. If there are any inaccuracies or deviations from the true meaning of the Chinese version, or if the content does not accurately reflect Master Lu's teachings, I sincerely seek forgiveness from the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, all Buddhas and Bodhisattvas, Dharma Protectors, and Master Jun Hong Lu.

Disclaimer of Liability

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

In the event of an emergency, it is crucial to promptly contact your doctor or emergency services by dialing 911. Relying on any information found in this paper is done solely at your own risk. The author bears no responsibility for the 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.

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