



Efficiently Curing Dyshidrosis

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Abstract

Dyshidrosis has traditionally been considered a chronic inflammatory skin disorder characterized by itchy, vesicular outbreaks on the palms, soles, and fingers, often proving resistant to standard medical interventions. Contemporary dermatology attributes its potential triggers to genetic predispositions, allergic reactions, and inflammatory processes, yet its underlying cause remains elusive. This study introduces an alternative perspective grounded in the principles of karma and the law of cause and effect, as outlined in the Guan Yin Citta Dharma Door. Through the analysis of several severe cases, practitioners identified dyshidrosis as a karmic consequence linked to past harmful actions, such as killing and the consumption of small animals. By adopting Dharma practices—such as making vows, reciting Buddhist scriptures, and performing life liberation—these individuals achieved complete recovery. These findings align with the teachings of Dharma Master Jun Hong Lu, who asserts that persistent, intractable illnesses often stem from karmic obstacles, offering a perspective beyond the scope of conventional medicine. Based on these insights, dyshidrosis should be redefined as a spiritual disease primarily arising from the karma of killing small animals and manifesting as a recurrent inflammatory skin disorder. Furthermore, from a human health standpoint and in light of this study's findings, we advocate adopting a vegetarian lifestyle and propose replacing the term "seafood" with "sea animals" where appropriate, promoting a more mindful and respectful linguistic choice.

Keywords: Dyshidrosis, Guan Yin Citta Dharma Door, Karma, Spiritual Healing, Buddhist Practice

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Introduction

Dyshidrosis, commonly referred to as palmoplantar eczema, dyshidrotic eczema or pompholyx, is a recurrent inflammatory skin condition characterized by the sudden onset of pruritic, vesicular eruptions predominantly on the palms, soles, and lateral aspects of the fingers [1]. These small, deep-seated blisters often cause significant discomfort, progressing to scaling, fissuring, and, in severe cases, secondary infections that profoundly affect patient's quality of life [2].

According to the National Eczema Association, the exact cause of dyshidrotic eczema remains unknown [3]. However, it is more common in individuals with other forms of eczema, such as atopic dermatitis, and tends to run in families, suggesting a genetic component [4]. Additionally, allergies to metals and ID reactions (autoeczematization) have been identified as contributing factors [5]. Stress and seasonal changes may exacerbate the condition, with histopathological analyses revealing spongiosis and lymphocytic infiltration as key features of the disease [6]. Furthermore, cytokine-mediated pathways, particularly interleukin-13 and -17, may play a role, in aligning dyshidrosis with broader eczematous disorders [7].

Despite these insights, treatment remains challenging and is often limited to symptomatic relief with medications, which frequently yield inconsistent outcomes. By 2024, emerging therapies such as biologics targeting specific inflammatory mediators have shown promise, signaling a potential shift toward precision dermatology [7]. However, the durability of these effects remains uncertain, and long-term observation across larger populations is needed to assess potential side effects.

When medical science struggles to address stubborn diseases, seeking help from the Guan Yin Citta Dharma Door may lead to an unexpected solution [8]. Previously, we reported that eczema is a spiritual disease caused by the spirits of deceased small animals, particularly aquatic creatures, manifesting on the patient's skin. Once these spirits are ascended, the skin heals [8, 9]. This theory has been validated not only for eczema but also for urticaria [10]. Here, we explore its effect on dyshidrosis through the analysis of six severe cases.

Results

Case 1. Healing Dyshidrosis Through Reciting *Eighty-Eight Buddhas Great Repentance*

More than 20 years ago, during my high school years, I developed a fungal infection on my feet due to wearing airtight sports shoes every day. Every summer, recurring blisters would emerge, causing unbearable itching.

I tried numerous ointments and sprays, but they only provided temporary relief without curing the condition. Whenever the weather turned hot, blisters would appear on my toes, insteps, and soles. Unable to resist the itch, I would scratch them, causing the infection to spread to my hands. Eventually, both my hands and feet were covered in blisters.

No sooner had one batch of blisters subsided than another would emerge the next day. This cycle continued relentlessly, causing great distress year after year.

A month ago, while reciting Buddhist scriptures, I noticed several new blisters on my hands. After researching online, I identified the condition as dyshidrosis. I pricked the blisters with a needle. Since having suffered for so many years, I realized that this might be due to karmic obstacles. Thus, I recited the *Eighty-Eight Buddhas Great Repentance* three times, sincerely repenting for the karmic cause behind my dyshidrosis.

To my surprise, no new blisters appeared on my hands the next day. Encouraged, I continued reciting the *Eighty-Eight Buddhas Great Repentance* daily in varying numbers. Since then, my hands have remained free of blisters.

Previously, my hands were rough due to the constant blistering and pricking, making even skin contact painful. Now, my hands have become much smoother. Overcoming dyshidrosis on my hands gave me tremendous encouragement.

One day, my feet developed numerous large blisters, including on the tops and ankles. I visited a doctor, who confirmed it was dyshidrosis and prescribed an ointment. I shared with the doctor how my hand condition had improved through Buddhist scripture recitation, but the doctor only smiled, seemingly unconvinced.

I did not buy any new medication since I already had plenty at home. Instead, I dedicated my prayers specifically to the dyshidrosis on my feet, reciting *Eighty-Eight Buddhas Great Repentance* three, five, or even seven times daily. From that moment on, I never experienced blisters on my feet again.

I am deeply grateful for the compassion of Guan Yin Bodhisattva! The dyshidrosis that troubled me for 20 years was healed through scripture recitation!

We must diligently recite Buddhist scriptures and cultivate our minds. I will bear my own karmic burdens. Thank you, everyone!

Shared by: N94

Case 2. My Persistent Dyshidrosis Miraculously Disappeared by Buddhist Practice

In 2022, I contracted pneumonia, experiencing night sweats and persistent coughing for four months. Later, I developed localized emphysema. Soon after, dyshidrosis appeared on my left thumb.

To my surprise, dyshidrosis proved to be incredibly stubborn. It

started with a few small blisters that gradually spread, forming crusts, peeling, and cracking as they healed. I consulted local dermatology specialists and tried various treatments, including soaking solutions and ointments, but none were effective. The affected area kept expanding. For over a year, I sought treatment wherever I heard of a possible cure, buying and applying different medications, but my condition showed no improvement.

Through online research, I learned that dyshidrosis is highly recurrent, with some people suffering from it for years. Every morning, the first thing I did was apply medication, yet it never seemed to help. I felt deeply distressed.

In fact, in 2022, a fellow Buddhist practitioner recommended that I practice Buddhism and recite Buddhist scriptures. I had severe allergic reactions—even a mosquito bite would lead to skin infections that took over six months to heal, and this happened every year. After learning about my condition, the fellow practitioner told me that allergic skin conditions are often linked to past karma from harming lives. The only way to truly heal was through making vows, adopting a vegetarian diet, and reciting scriptures. However, I did not take it seriously at the time, nor did I understand the principles of karma. My scripture recitation was inconsistent and half-hearted.

On September 3, 2023, after patiently listening to the experiences shared by fellow practitioners, I realized how extraordinary and powerful Guan Yin Citta Dharma Door truly is. That day, I made a firm vow to become a lifelong vegetarian, refrain from killing, and devote myself wholeheartedly to cultivating my body and mind. From that day forward, I diligently completed my daily recitations and continuously recited Little Houses.

Then, during the first lunar month of 2024, I suddenly noticed that the dyshidrosis on my hand was improving. Through making vows, reciting scriptures, and performing life liberation, my condition miraculously healed in just over eight months—without relying much on medication in the later stages. I was overjoyed and realized that perseverance leads to rewards!

I am deeply grateful to Guan Yin Bodhisattva and Master Lu for their blessings and protection. I am also grateful for the immense merit that allowed me to encounter the remarkable and efficacious Guan Yin Citta Dharma Door. My heartfelt thanks go to Guan Yin Bodhisattva, Master Lu, and all the selfless fellow practitioners who have helped and guided me.

Since I committed myself to practicing Buddhism and reciting Buddhist scriptures diligently, one joyful event after another has unfolded in my life. I feel truly blessed and incredibly happy.

Thank you, Guan Yin Bodhisattva!

Thank you, fellow practitioners, for all your dedication and effort!

Shared by: H95

Case 3. Studying Buddhism for 20 Days Healed My 20 Years of Dyshidrosis

At the beginning of 2022, I met a Buddhist practitioner from the Guan Yin Citta Dharma Door online. Now I understand that this was the ripening of my opportunity to study Buddhism.

My journey in Buddhism has been much smoother than that of many fellow practitioners. Although my husband doesn't believe in it, he doesn't hinder my faith.

Having revered deities since childhood, when the Buddhist practitioner who introduced me to this Dharma Door told me that eating vegetarian food improves the quality of chanting, I didn't hesitate. On the very first day of reciting Buddhist scriptures, I began my vegetarian lifestyle. My family couldn't understand it—someone who used to be a meat-lover, buying all kinds of meat dishes and savory snacks every day, had transformed into a different person because of faith. Even I myself found it unbelievable.

Truly, where there is sincerity in a person, there is a response from the Buddha. On the first day of chanting, my insomnia, which had plagued me for years, was cured without any medicine. Before this, I suffered from anxiety and sleeplessness, and due to ignorance, I had made many mistakes.

After studying Buddhism, I came to understand the law of cause and effect. I deeply repented for my past sins, vowing never to repeat them! I am grateful to the Bodhisattva and my Master for giving me the chance to turn back from my lost path, for introducing me to such a wonderful Dharma practice, and for allowing me to turn away from the gates of hell and return to the shore of salvation!

No matter how busy I am with work each day, I persist in reciting Buddhist scriptures. When I had been reciting for just over twenty days, I was astonished to discover that the skin condition on my hands had completely healed—a stubborn ailment that had troubled me for nearly twenty years.

During my university days, a high fever left me with this perplexing illness. The backs of my hands and wrists would itch unbearably, and with a light scratch, they would turn into something like a honeycomb—oozing blood and exposing raw flesh with tiny craters, a sight so shocking it horrified anyone who saw it. My fingers constantly suffered from dyshidrosis, and despite taking Chinese medicine year after year, the condition always returned. It was truly unbearable.

Only after studying Buddhism did I realize that skin diseases are often caused by the karma of killing. I was born in the countryside, and as a child, I would catch all sorts of insects in the spring to put in bottles for fun. In the summer, I would catch cicada larvae to fry and eat. During high school, I often helped my parents kill cotton bollworms in the fields because our family used to grow cotton.

Only after studying Buddhism did I understand that this karma of killing had triggered my severe skin condition. Here, I sincerely repent to Guan Yin Bodhisattva and have made a vow to recite the *Amitabha Pure Land Rebirth Mantra* to ascend the spirits of the small beings I harmed, whether intentionally or unintentionally.

In fact, when I first encountered the Dharma, I made a great vow: to never kill, to never eat living creatures, and to remain fully vegetarian for life.

Shared by: J96

Case 4. Healing My Chronic Dyshidrosis Through Faith and Repentance with Guan Yin Citta Dharma Door

At the end of 2013, I had the fortune of encountering the Guan Yin Citta Dharma Door. In 2014, I formally began reciting Buddhist scriptures and attending Dharma conferences. In 2015, I took refuge under Master Lu, set up a Buddhist altar at home, and vowed to adopt a full vegetarian lifestyle.

Since practicing the Guan Yin Citta Dharma Door, I have

experienced countless miraculous incidents, but my stubborn skin condition, hand dyshidrosis, remained unhealed. After studying Buddhism, I came to understand cause and effect, realizing that these were the consequences of my own karmic obstacles. As the saying goes, "The net of heaven is vast, wide, and sparse but never letting anything slip through"—it is not that retribution does not come; it is just that the time has not arrived yet.

Looking back at my ignorant and foolish actions before studying Buddhism, I feel like slapping myself. How cold-blooded, heartless, and cruel I was! I poured boiling water on ants, swatted mosquitoes, flies, and cockroaches, and even ate live sea animals and fish full of eggs during their spawning season.

I am so sorry, Guan Yin Bodhisattva. I am so sorry, Master Lu. I am so sorry for the little creatures who died because of me. With tears streaming down my face, I repented in front of the Buddhist altar. I deserve this retribution. Since 2012, my karmic obstacles began to manifest—my hands broke out in dense clusters of tiny, itchy blisters. They were so easy to scratch open, multiplying endlessly. I tried countless remedies and ointments, but nothing worked. It was especially severe in the summer, keeping me awake at night with unbearable itching. In the winter, my skin would peel, crack, and bleed.

Over the years of practicing Buddhism, I have been reciting Little Houses, performing life liberations, and maintaining a vegetarian diet. However, I had not followed my Master's guidance to specifically repent and recite Little Houses targeting my skin condition. Recently, it flared up again, affecting my life and work. So, I began offering incense and reciting the *Eighty-Eight Buddhas Great Repentance* five times a day, repenting to Guan Yin Bodhisattva for the karmic obstacles related to my skin condition. I also recited the *Amitabha Pure Land Rebirth Mantra* 108 times daily to ascend the spirits of the beings I had killed. Additionally, I vowed to recite 21 Little Houses specifically for my skin condition.

The Bodhisattva is so compassionate. She arranged for me to consult a doctor I had seen years ago for a gynecological issue to prescribe medication. Honestly, I did not have high hopes since this doctor was not a dermatology specialist, and I had already tried so many home remedies and ointments without success.

The doctor prescribed a spray and a topical ointment, to be used together twice a day. It was truly miraculous—the Bodhisattva's power is boundless. While continuing my recitations and using the medication, within just one week, my condition improved by 90%. Occasionally, one or two small blisters would appear, but I would apply the ointment again, and they would heal in two or three days.

I am overwhelmed with gratitude and joy—it was completely beyond my expectations, leaving me so excited I can hardly find the words.

I hope everyone will persist and believe. If what you seek does not change immediately, it must be due to your own karmic obstacles and a lack of sufficient effort.

This is my personal experience, and I share it hoping that fellow practitioners struggling with similar skin conditions will follow our Master's teachings, diligently applying the Three Golden Buddhist Practices: reciting Buddhist scriptures, liberating lives, and making vows. With persistence, "dripping water can wear through stone, and an iron rod can be ground into a needle (滴水穿石, 铁杵成针)".

I will bear my own karma and not let my fellow practitioners carry it for me!

Shared by: Y97

Case 5. Dharma Healed My Years of Bizarrely Painful and Itchy Hand Dyshidrosis

In the first half of 2017, small blisters suddenly appeared on my hands. At first, I did not pay much attention, but they gradually multiplied, spreading from one or two fingers to my entire hands, accompanied by unbearable itching. Each time it flared up, I could not stop myself from scratching frantically. When it became too much to bear, I would use a needle to puncture the blisters and squeeze them hard until my hands were covered in bloody marks. Then came the piercing pain.

The more I scratched or punctured them, the more they seemed to defy me, multiplying relentlessly. Old blisters lingered while new ones piled on top. My hands swelled, itched, and ached. Countless nights, the excruciating pain and itchiness woke me from sleep. During those agonizing flare-ups, I genuinely wished I could chop my hands off. Perhaps only those who have experienced it firsthand can truly understand this indescribable suffering.

This condition has persisted for four years now. It started with flare-ups lasting 2–3 months a year but later escalated to 8–9 months annually. The torment was beyond words. My once-proud, slender, fair, and beautiful hands were completely ruined.

I visited renowned dermatology hospitals multiple times, consulting specialists and trying everything—traditional Chinese medicine, Western medicine, imported drugs—but it was always a temporary fix, never a cure. The experts helplessly told me this condition, medically termed dyshidrosis, could not be eradicated; its cause remained unknown. I was utterly devastated, feeling that if this continued, my hands—and my entire being—would waste away, exhausted physically and mentally.

Fortunately, in July 2019, guided by my younger sister, I encountered the Guan Yin Citta Dharma Door. Through watching Master Lu's totem reading programs and hearing the real-life testimonies of fellow Buddhist practitioners, I finally found the answer. My condition was a karmic illness caused by the karma of killing.

For over twenty years, I worked as a mid-level manager in the hotel industry, assisting countless guests with ordering and preparing dishes, indirectly causing the deaths of innumerable lives. Especially during large banquets, I would push for sales by encouraging orders of live sea animals. I also loved eating sea animals myself—live fish and shrimp were practically daily staples. In my ignorance, I committed the unforgivable sin of killing. Here, I deeply repent to Guan Yin Bodhisattva!

After studying Buddhism, I understood that the law of cause and effect is real and undeniable. I stopped complaining about the suffering from my skin condition and instead became grateful for it. This affliction, in its relatively mild form of punishment, awakened me! It was the catalyst that led me onto the path of Buddhist practice and self-cultivation.

Once I identified the root cause, I never returned to the hospital. I knew a karmic illness like this could not be cured by medical means. So, at the end of May this year, I applied the Four Golden

Buddhist Practices of Guan Yin Citta Dharma Door—making vows, reciting Buddhist scriptures, performing life liberations, and studying *Buddhism in Plain Terms*—to eliminate my karma and repay my karmic debts. I vowed:

- (1). Recite Buddhist scriptures and Little Houses;
- (2). Liberated fish worth 1,000 CNY that were destined for slaughter;
- (3). Share my story after recovery;
- (4). Read three chapters of *Buddhism in Plain Terms* daily for three months to accumulate merit and virtues to dissolve karmic obstacles.

As I fulfilled these vows step by step, the blisters on my hands gradually diminished, and the frequency of flare-ups decreased. From June this year until now—over six months—not a single recurrence has occurred. My beautiful hands have been restored, and I have personally witnessed the greatness and wonder of the Dharma, completely resolving a severe hand condition that plagued me for years.

Words cannot express my gratitude to the compassionate Guan Yin Bodhisattva and Master Lu. The only way I can repay the kindness of the Buddha is by diligently cultivating my mind and practice!

Inspired to act, since May 31 this year, I have committed to performing life liberations daily for Master Lu and myself, undeterred by harsh winters, scorching summers, or wind and rain. As I write this testimony, I have upheld this practice for 207 consecutive days, and I will continue with unwavering effort.

Since August this year, I resolutely quit my hotel job for over twenty years. In the year-plus since studying Buddhism, I have dared not slacken. Apart from eating and sleeping, I spend over 12 hours a day reciting scriptures and cultivating my mind, tirelessly reciting Little Houses to repay my karmic debts.

I hope those who read this article or hear my story will take me as a cautionary example and never engage in killing. The retribution for such acts is terrifyingly real. My awakening through this hand condition is a stroke of immense luck. Countless others face far graver consequences of killing karma—some are suddenly taken by traffic accidents, others die in agony from cancer, some are left childless, and some see the retribution passed to their offspring, born with congenital disabilities. The law of cause and effect is a heavenly decree. Only through sincere repentance and Buddhist scripture recitation to resolve karmic grievances can we find the path to liberation and light.

I will bear my own karma, not letting Master Lu or my fellow practitioners carry it for me.

Shared by: Y98

Case 6. Buddhist Practice Healed My Hand Dyshidrosis

Since August 2018, small, itchy blisters began appearing intermittently on my right thumb. After squeezing them, the fluid would leak out, and they would heal quickly. But every few days, new blisters would pop up again. Since there were only a few at a time, not too many or severe, I did not bother seeing a doctor.

Having heard Master Lu's teachings that skin diseases stem from the karma of killing, I consistently recited the *Amitabha Pure Land Rebirth Mantra* to ascend the spirits of the small animals that died



Figure 1: My palm dyshidrosis was completely healed.

(A). My palm blisters are completely ravaged, with raw, red flesh exposed before practising Buddhism. The photo was taken on July 31, 2020. (B). After practising Buddhism and applied medicine, it was healed by August 5, 2020. The photo was taken on February 25, 2025.



Figure 2: My thumb dyshidrosis was completely healed.

(A). My thumb blisters are completely ravaged, with raw, red flesh exposed before practising Buddhism. The photo was taken on July 31, 2020. (B). After practising Buddhism and applied medicine, it was healed by August 5, 2020. The photo was taken on February 25, 2025.

because of me.

By late July 2020, the blisters returned to my thumb. This time, unlike before, they spread from my thumb to my palm. At first, it was just a few blisters, nothing too serious. I figured they would be like the thumb blisters—squeeze them, let them heal, and that would be it—so I didn't see a doctor.

Unexpectedly, within just two or three days, the blisters spread across my entire palm. After squeezing them, my palm looked like the bottom of a sieve—completely ravaged, with raw, red flesh exposed (Figure 1). At the same time, the skin on the back of my thumb also deteriorated into a mess (Figure 2). Seeing the condition worsen so rapidly in such a short time terrified me. I rushed to my Buddhist altar and made the following vows to Guan Yin Bodhisattva:

- (1). Recite 49 Little Houses for my karmic creditors as soon as possible;
- (2). Dedicate the merits and virtues from reading 100 chapters of *Buddhism in Plain Terms* in group study and sharing my Buddhist journey via voice messages in 20 groups to eliminate the karmic obstacles of my hand condition;
- (3). Recite the *Eighty-Eight Buddhas Great Repentance* 108 times to clear the karma tied to my hand condition;
- (4). Recite the *Amitabha Pure Land Rebirth Mantra* 10,000 times to ascend the spirits of the small creatures I had caused to die;
- (5). Share my story publicly once my hand condition healed.

I vowed to complete these vows as quickly as possible.

Then, I hurried to see a doctor. The diagnosis was dyshidrosis, and the doctor prescribed an ointment for the affected areas. To my surprise, within just a few days, my hand condition healed.

During this time, I had dreams that offered insight. In one, I saw a bag of dried shrimp on a table and live shrimp crawling on the floor. In another, I dreamed of many chickens. Upon waking, I recalled how, before studying Buddhism, I loved eating dried shrimp as a snack. As a child, I had gone fishing and caught shrimp. I also adored chicken feet. A fellow practitioner even dreamed that my skin condition might be linked to squid—and indeed, over the years, I had eaten two bags of frozen squid, one I bought myself and one from my sister.

The law of cause and effect is exact and unrelenting! Every act of killing we have committed will bring retribution. Every bite of meat we have eaten carries a karmic debt we must repay. I hope my experience serves as a warning to everyone—please abstain from killing and adopt a vegetarian lifestyle, so we no longer create enmity with animals.

Dharma practitioner: A99

Discussion

The term "dyshidrosis" originates from the Greek words "dys" (bad or difficult) and "hidros" (sweat), based on the early but now-disproven belief that the condition was related to sweat gland dysfunction [11]. Despite advancements in dermatology, the exact cause of dyshidrosis remains elusive, and conventional medical research has yet to explore potential non-physical contributors.

This study provides a new perspective on dyshidrosis by examining six cases in which practitioners of the Guan Yin Citta Dharma Door successfully healed their condition through Dharma practice. Master Lu's teachings emphasize that many chronic and intractable diseases, including skin disorders, originate from karma accumulated through past harmful actions, such as consuming or harming animals, abortions, etc. The experiences of these practitioners align with this theory, as the cases revealed specific karmic causes, including harming insects (Case 3) and consuming or catching live aquatic animals (Cases 4–6). These findings suggest that dyshidrosis may not merely be a dermatological disorder but a manifestation of unresolved karmic debt.

A key observation in this study is that different practitioners employed various spiritual methods to heal their dyshidrosis within the framework of Guan Yin Citta Dharma Door. In Case 1, the practitioner focused solely on reciting the *Eighty-Eight Buddhas Great Repentance* to repent and eliminate karma. As Master Lu taught, "There is no regret pill in this world. By the time we regret, everything has already passed. However, Buddhist practitioners have a remedy for regret—the *Eighty-Eight Buddhas Great Repentance*". In Case 2, the practitioner applied the Three Golden Buddhist Practices—making vows, reciting Buddhist scriptures, and performing life liberation—to eliminate karma. Despite their differing approaches, both cases affirm the principle that once karma is removed, the illness naturally resolves.

Cases 3–6 provide even stronger validation of Master Lu's teachings, as these practitioners explicitly identified their past actions—harming insects or consuming aquatic animals—as the

root cause of their illness. Their experiences illustrate the direct link between karma and disease manifestation, reinforcing the importance of sincere repentance and karmic resolution. The effectiveness of their Dharma practice underscores the necessity of integrating Dharma wisdom into healing, particularly for conditions that remain poorly understood by modern medicine.

Despite extensive research into inflammatory mechanisms and genetic predispositions, medical science has not investigated the connection between harming small creatures and the onset of skin diseases. Have there been any research projects exploring this link? Has any funding agency supported such a study? Are there any medical textbooks that teach this knowledge? The answer is unequivocally no. As a result, the medical community's understanding of skin diseases remains incomplete.

However, over 2,500 years ago, the Buddha introduced the concepts of "sentient beings," "ghosts (respectfully referred to as spirits)," "the cycle of rebirth," and "the law of cause and effect". Have modern researchers thoroughly examined these teachings? Today, Master Lu asserts that intractable diseases fundamentally arise from our own karma [8]. Will the medical community recognize and investigate this perspective? The evidence in this study suggests it may be time to reassess the limitations of conventional methods and adopt a more holistic understanding of disease—one that bridges scientific inquiry with Dharma wisdom.

Since the term "dyshidrosis" has not been correctly defined [11], it is necessary to redefine it accurately. This study has uncovered its true underlying etiology and provided an effective curative method, giving sufficient reason to redefine the disease appropriately. Like eczema [9], dyshidrosis should be classified as a spiritual disease that arises primarily from the karma of killing small animals and manifests as a recurrent inflammatory skin disorder.

Science must progress, and so must civilization. Throughout human history, ignorance has led to mistakes that have left negative consequences for future generations. One such example is the perception that animals should serve as food for humans.

The Cambridge Dictionary defines "seafood" as "animals from the sea that can be eaten, especially fish or sea creatures with shells". Mainstream modern science supports animal consumption, asserting that macromolecules in their bodies can be broken down and converted into nutrients and energy for humans. However, this definition and perspective are overly shortsighted and fundamentally flawed. They fail to recognize that these are sentient beings, like us humans, endowed with souls. While humans may kill their bodies, their souls endure—and they seek retribution. In truth, the karmic consequence of this practice is the accumulation of negative karma, which ultimately manifests as disease and suffering. In severe cases, the resulting pain can become so unbearable that it drives one to contemplate cutting off their own hands (Case 5).

Many incurable diseases stem from killing karma, including asthma [12], myasthenia gravis [13], glutaric aciduria type I [14], severe depression [15], recurrent aphthous stomatitis [16], autism spectrum disorder [17], chronic kidney disease [18], oppositional defiant disorder [19], amyotrophic lateral sclerosis [20], parapsychoarchia (schizophrenia) [21], Parkinson's disease [22], syringomyelia [23], Prader-Willi syndrome [24], late-stage cancers [25], and more.

Due to our superficial understanding of the essence of life, we

unknowingly harm others and, in turn, harm ourselves. Despite Buddhism offering us wisdom for over two thousand years, we fail to learn from it and continue to suffer due to our ignorance. We are clearly "drinking poison to quench thirst" (饮鸩止渴), yet we mistakenly believe we are nourishing ourselves.

Moreover, categorizing sea animals as "seafood" contradicts the Buddhist principle of equality among all sentient beings. According to Buddhism, the law of cause and effect teaches that sentient beings should not harm or prey on one another. Killing marine animals for food inevitably leads to karmic retribution, such as a shortened lifespan or illness in the future (Case 4-6). Additionally, if a pregnant woman consumes sea animals, her child may develop skin diseases [9]. Furthermore, those who operated animal business in a past life may suffer from congenital eczema in this life [9].

Conventional medicine alone cannot cure dyshidrosis, but Buddhist practices can. When combined with medical treatment, they enable true healing (Case 4). However, medicine only becomes fully effective once karma is eliminated. Without addressing karma, its effects remain limited—providing temporary relief at best, with the condition likely to recur.

Medical treatment is like "scooping water to stop it from boiling, providing temporary relief" (扬汤止沸). Eliminating karma, however, is akin to "removing the firewood from beneath the cauldron" (釜底抽薪), addressing the root cause and preventing future flare-ups. Only by taking this approach can true and lasting healing be achieved.

From the above discussion, we can conclude that the Guan Yin Citta Dharma Door unveils the underlying truth behind dyshidrosis. To achieve and maintain good skin health, we should earnestly practice the Guan Yin Citta Dharma Door.

Conclusion

This study provides compelling evidence that dyshidrosis, like other stubborn skin diseases, has spiritual origins linked to karmic consequences. Through the analysis of six severe cases, we have observed that those who diligently practiced the Guan Yin Citta Dharma Door—by making vows, reciting Buddhist scriptures, and performing life liberation—experienced complete healing, even after years of unsuccessful medical treatments. These findings align with Master Lu's teachings, reinforcing the concept that karmic obstacles manifest as physical ailments and their resolution requires Dharma practice.

While medical science continues to investigate inflammatory pathways and genetic predispositions, its understanding of dyshidrosis remains incomplete. The spiritual perspective provides a rational explanation that merits consideration, especially for those struggling with intractable conditions.

We hope that more individuals will recognize the profound impact of karma on health and explore the teachings of Master Lu and the Buddha. By sincerely practicing Guan Yin Citta Dharma Door, we not only seek relief from illness but also cultivate a path toward spiritual liberation.

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Conflict of Interest

No.

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Ethical Statement

The author did not involve any part of the experimental design, experimental treatments and result analysis of the patients. All the experimental procedures and practices by the presenter were done by themselves independently.

Statement by Translator and Writer

The 6 stories in the text were 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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