



Cultivating a Dignified and Radiant Appearance Through Buddhism

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Abstract

The desire to improve physical appearance is universal, and contemporary approaches typically rely on cosmetics, skincare products, or cosmetic surgery. In contrast, Buddhist teachings propose that one's appearance is closely connected to one's mental state, moral conduct, and karmic conditions. This article presents the case of a Buddhist practitioner who experienced a remarkable transformation in both character and appearance following sustained Buddhist cultivation. Prior to learning Buddhism, she struggled with severe family conflicts, particularly with her mother, as well as rebelliousness, arrogance, smoking and alcohol addiction, and persistent dissatisfaction with life. After practicing Buddhism, she successfully overcame more than a decade of smoking and drinking, reconciled with her mother, improved relationships with family members, and developed a more compassionate and harmonious disposition. Alongside these psychological and behavioral changes, a noticeable transformation in her appearance was observed by both family members and acquaintances. Her previously fierce and intimidating expression gradually became gentle, dignified, and radiant. This case suggests that profound inner transformation may be accompanied by observable changes in outward appearance. The findings highlight a potential relationship between spiritual cultivation, character development, and perceived attractiveness. Further investigation is warranted to explore the underlying mechanisms and broader applicability of such transformations.

Keywords: Guan Yin Citta Dharma Door; Repentance; Appearance Transformation; Family Reconciliation; Quit Smoking and Drinking; Karma

Introduction

The pursuit of beauty is one of humanity's oldest and most universal drives [1]. While we often think of beauty as a superficial concern, the desire to look attractive is deeply rooted in both our biology and our psychology. From an evolutionary standpoint, features we perceive as beautiful - like facial symmetry or a healthy complexion - originally served as visual shorthand for health, vitality, and genetic fitness [2-4].

However, "becoming beautiful" is rarely just about the DNA we are born with; it is an active, cultural process. Every society across history has created its own rituals, technologies, and standards for enhancing appearance. Whether through the historic use of corsets and traditional body arts, or modern innovations in skincare, fitness, and cosmetic medicine, humans have always treated the body as an art work in progress [5, 6].

Ultimately, looking at how we alter ourselves to meet an ideal reveal a complex truth: changing our outward appearance is rarely just about aesthetics. It is an intimate reflection of our desire for confidence, belonging, and control over how the world perceives us [7].

In this article, we introduce a Buddhist practitioner who resolved longstanding karmic conflicts with her mother and family by cultivating inner virtue through Buddhist practice [8, 9]. In the process, she experienced an unexpected transformation in her appearance, naturally developing a dignified, graceful, and radiant presence.

Methods

Today, there are many ways to enhance physical appearance, including cosmetics, skincare products, and even cosmetic surgery. These methods can often produce rapid results. However, their effects may be temporary and require continual maintenance or daily application. Cosmetic surgery can provide longer-lasting changes, but it also involves surgical risks and the possibility of adverse side effects [10].

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In contrast, our previous reports suggest that a person's appearance may also change through Buddhist practice. For example, we documented cases in which children with Down syndrome underwent remarkable improvements in facial appearance after their mothers diligently cultivated Buddhist practices [11]. In another case, an individual suffering from depression, autism, and other health challenges. His mother practiced the Guan Yin Citta Dharma Door and encouraged him to do the same. He experienced such a significant transformation that a border security officer questioned whether the person in the travel document photograph and the traveller was the same individual, even though the passport photograph had been taken only two years earlier [12].

In this study, we present the case of a Buddhist practitioner who had long struggled with rebelliousness, arrogance, alcohol and cigarette addiction, and a strong sense of self-righteousness. Although she recognized the negative impact of these behaviors and attempted to address her problems through psychological approaches, her efforts were unsuccessful.

It was only after encountering the Dharma that she found a path toward genuine transformation. Through Buddhist cultivation, she successfully resolved longstanding conflicts with her family, overcame her harmful habits, and developed a more harmonious and compassionate character. Alongside these inner changes, she also experienced a remarkable transformation in her appearance.

Results

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

Case 1: Buddhism Helped Me Turn My Life Around: I Quit More Than Ten Years of Smoking and Drinking, Resolved Long-Standing Conflicts with My Mother, and Inspired My Family to Practice Buddhism

I was born and raised in a rural village. In my hometown, for generations, many households kept chickens. Some families also raised ducks, and some even raised pigs. As a result, my family accumulated a great deal of killing karma over the years. However, because we did not understand the Law of Cause and Effect, we simply regarded such business as normal.

I remember that when I was eight or nine years old, my mother went out one day with my younger brother and sister. Before leaving, she gave me 1.20 CNY and told me to buy some steamed buns for lunch. When she returned and discovered that I had spent all the money, she scolded me for being wasteful and irresponsible.

I argued with her, and she picked up a brick and chased after me, intending to hit me. A neighbor saw what was happening and said, "Don't run. I don't believe you're really her own child - could a mother actually bring herself to do such a thing?"

So, I stopped running and stood still. To my surprise, my mother ran up to me and struck me on the head with the brick, splitting it open. Crying, I kept saying, "I'm not your real child." Because the wound was severe, I was taken to the hospital and received several stitches.

From that day on, I carried this resentment in my heart.

Since childhood, I had a very bad temper. Once, after being wrongly accused by a male classmate, I pinned him to the ground and slapped him.

As I grew older, my temper became even worse, especially toward my mother. We would argue after only a few words. I was self-righteous, never believed I was wrong, and refused to admit my mistakes. Even when I was clearly in the wrong, I would still argue endlessly until I "won." I was the very definition of a rebel. To my mother, I was nothing short of a demon.

Without realizing it, I developed serious addictions to smoking and drinking. Every day I smoked 3-4 packs of cigarettes and drank until I was drunk before going to bed. When relatives advised me to quit smoking, I would arrogantly reply, "I am spending my own money on cigarettes, not yours." I never spared anyone's feelings. No one could control me, and I always did whatever I wanted.

As a result, nothing in my life went smoothly. I started three businesses, and all of them failed. My marriage was unhappy and eventually ended in divorce. Every day felt like a year, and I lived in great suffering.

In an effort to improve myself, I even paid to study psychology and tried to apply the communication methods I learned when interacting with my family and others. However, the changes never lasted more than a couple of days before I reverted to my old ways. Those methods treated the symptoms, not the root cause.

Fortunately, in September 2019, I had the opportunity to learn about Buddhism. Through blessings and guidance from Bodhisattvas and my Master in dreams, I was shown the importance of resolving karmic conflicts, eliminating karmic obstacles, and sincerely repenting for my past wrongdoings.

After I began studying Buddhism and reciting Buddhist scriptures, I came to understand the Law of Cause and Effect. Looking back on my behavior before learning Buddhism, I felt ashamed; it was inhuman. In the human world, there is no medicine for regret after mistakes have been made, but the *Eighty-Eight Buddhas Great Repentance* is like a remedy for remorse. I began to practice diligently.

I recited the *Mantra to Untie Karmic Knots* to resolve karmic conflicts with my mother and family members. I also recited the *Eighty-Eight Buddhas Great Repentance* in sets of 108 recitations, repenting for wrongdoings committed in the past, correcting my bad habits, and striving to become a new person.

In February 2020, I vowed to become a lifelong vegetarian.

In March 2020, I vowed to quit smoking and drinking and to truly change myself.

In April 2020, I vowed to live an ascetic life.

In September 2021, I vowed to attain enlightenment within this lifetime as a way of repaying the kindness of the Buddha.

As I continued reciting and offering Little Houses dedicated to resolving karmic conflicts with my mother, our relationship gradually improved. After about a year, there was a remarkable change between us. When I began sincerely saying "I am sorry" and "thank you" to her, she found it unusual at first, but she told me that this new attitude was wonderful. She also encouraged me to continue following my Dharma Master and cultivating my mind and character.

Witnessing the tremendous changes that took place in me after I began practicing Buddhism, my mother was overjoyed. She would say, "My eldest daughter is no longer a troublemaker; she has become my caring little cotton-padded jacket." Whenever she had something



Figure 1: Representative photographs of the practitioner before and after practicing the Guan Yin Citta Dharma Door. (A) Photograph taken in 2017-2018, before the practitioner began Buddhist cultivation. (B) Photograph taken in June 2026, after approximately seven years of Buddhist practice. Compared with the pre-practice photograph, the post-practice image shows a noticeably gentler facial expression and a more dignified and radiant appearance, consistent with the practitioner's reported transformation in character, emotional state, and lifestyle following Buddhist cultivation.

delicious to eat, she would think of me first and save it for me. She owned a set of real property, and instead of giving it to my younger brother or sister, she insisted on giving it to me. Today, my mother and I share a very close and harmonious relationship.

Gradually, other family members also noticed the changes in me - from a fierce and intimidating expression to a gentle, kind, and pleasant appearance (Figure 1). Some people even asked whether I had undergone cosmetic surgery. I replied, "I practice Buddhism and recite Buddhist scriptures. *One's appearance reflects one's state of mind* (相由心生) (Attachment 1)."

My relatives found my transformation almost unbelievable.

Inspired by my example, my family members gradually began to learn about Buddhism as well. My mother, younger brother, younger sister, and daughter all started practicing Buddhism and reciting Buddhist scriptures. My brother and sister both vowed to remain lifelong vegetarians, and my brother also vowed to live an ascetic life. Although my mother has not formally made a vegetarian vow, she no longer eats meat. She has great faith in Guan Yin Bodhisattva and Master Lu.

I am deeply grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for responding to my prayers, and grateful to my compassionate Master for transmitting this precious and efficacious Dharma Door to us, allowing me to embark on the path of liberation. Buddhism has completely changed my life.

Learning Buddhism is truly a blessing. Had I not encountered the Buddha's teachings in this lifetime, I might have continued down a path of grave wrongdoing and suffering. Buddhism helped me transform myself, overcome more than a decade of smoking and drinking, resolve years of conflict with my mother, and guide my family members toward Buddhist practice and scripture recitation.

In this lifetime, I am determined to continue following Guan Yin Bodhisattva and my Master in cultivating my mind and behaviour, helping those having affinity with Buddha, forming wholesome connections, advancing diligently in a single Dharma path without retreat, and striving for spiritual enlightenment in this very life as a way of repaying the kindness of the Buddha and my Master.

Shared by: X211

2026-06-30

Attachment 1: Enlightenment: Master Lu's World Buddhist Fellowship Meeting, Auckland, New Zealand [13]

In Buddhism, it is said: "Destiny is created by oneself, and one's appearance reflects one's state of mind (命由己造，相由心生)."

Although a person's physical appearance is not something they can choose, if they consistently practice good deeds and refrain from wrongdoing, their appearance will gradually become more pleasant and radiant. While it is difficult to change one's outward appearance, one's mindset can be changed at any time.

Each of us can cultivate greater purity and kindness within our hearts, and this is entirely within our control through our own efforts. Although we cannot control the circumstances of our birth, we can change our destiny. As the saying goes, "At the beginning of life, human nature is inherently good (人之初，性本善)." In fact, every person possesses an innate foundation of goodness. This goodness can transform your appearance and reshape your destiny.

Comments

1. Being born into a family with a heavy karmic burden of killing committed by one's ancestors indicates that she herself also carries substantial karmic obstacles. When her mother struck her and caused a head injury at the age of eight or nine, Buddhist teachings would view this as the maturation of negative karmic ties and karmic obstacles between mother and daughter, with the time for karmic retribution having arrived.

2. After the karmic obstacles erupted, a spirit entity (or more) attached itself to her. From that point on, her speech and behavior were often influenced or controlled by this spiritual presence. For example, traits and behaviors such as a violent temper, frequent quarrels, rebellion, smoking, and alcohol abuse are regarded as being closely connected to such spiritual control. This has been observed in patients with Oppositional Defiant Disorder [14].

3. Once the karmic obstacles manifested, the consequences were that many aspects of her life became unfavorable. Business failures and divorce, for instance, are viewed as such examples.

4. The *Mantra to Untie Karmic Knots* is considered one of the most effective Buddhist scriptures for resolving negative affinities and karmic conflicts. *The Eighty-Eight Buddhas Great Repentance* is regarded as one of the most effective scriptures for repenting and eliminating karmic obstacles [8, 9].

Discussion

This case illustrates a remarkable association between inner moral transformation and changes in outward appearance following sustained Buddhist practice. The practitioner reported a lifelong pattern of hostility, rebellion, substance dependence, and severe conflict with her mother. Despite recognizing these problems and attempting to address them through psychological approaches, meaningful and lasting change did not occur until she adopted Buddhist cultivation practices, including Buddhist scripture recitation, repentance, vegetarianism, and the resolution of karmic conflicts. Over time, she not only overcame long-standing behavioral issues but also experienced a noticeable improvement in her facial expression and overall appearance.

From a psychological perspective, the observed transformation

may be understood as a consequence of profound changes in emotional and cognitive states. Chronic anger, resentment, hostility, and addiction are known to affect facial expressions, posture, stress hormone levels, sleep quality, and overall health. Conversely, the cultivation of gratitude, compassion, forgiveness, and self-discipline may improve psychological well-being and reduce physiological stress. As these internal states become habitual, they can gradually influence facial musculature, emotional expressiveness, and perceived attractiveness. The practitioner's transition from a fierce and intimidating demeanor to a gentle and pleasant appearance is consistent with this interpretation [15-17].

From the perspective of Buddhist teachings, appearance is not viewed as a fixed characteristic determined solely by genetics. Traditional Buddhist doctrine holds that physical appearance is influenced by karma, moral conduct, and states of mind. The principle that "one's appearance arises from one's mind" suggests that sustained cultivation of wholesome thoughts and virtuous actions can gradually transform both destiny and appearance. In this case, the practitioner engaged in repentance, resolved long-standing resentment toward her mother, abandoned harmful habits, and adopted a compassionate way of life. Such practices are regarded in Buddhism as methods for reducing karmic obstacles and generating positive karmic conditions, which may subsequently manifest as improvements in appearance and life circumstances [8, 9].

An additional observation is that the transformation extended beyond the individual practitioner. Improvements in family relationships were accompanied by changes in the attitudes and behaviors of other family members, several of whom subsequently adopted Buddhist practice themselves. This finding highlights the potential social impact of personal spiritual cultivation. Positive behavioral change within one family member may influence family dynamics, reduce interpersonal conflict, and encourage prosocial values among relatives. Such types of examples are extensively observed in previous reports [18, 19].

From a scientific perspective, this single self-reported case cannot establish a causal relationship between Buddhist practice and the observed changes in appearance. Multiple factors may have contributed to the transformation, including aging, lifestyle modifications, smoking and alcohol cessation, dietary changes, psychological growth, and increased social support. Furthermore, assessments of physical appearance remain inherently subjective, even when photographic evidence is available.

From the perspective of Buddhist teachings, however, the causal relationship between the cause (Buddhist cultivation) and the effect (a more dignified appearance) is considered straightforward. Buddhism teaches that the Law of Cause and Effect govern all phenomena [8, 9]. According to this principle, negative mental states and behaviors generate corresponding consequences, while wholesome thoughts and virtuous actions produce beneficial outcomes. In this case, longstanding resentment, anger, and harmful habits were gradually replaced by repentance, compassion, gratitude, and self-discipline through Buddhist practice. Her transformation from a fierce and intimidating appearance to a gentle, dignified, and radiant one reflects the natural fruition of these inner changes. When the mind becomes purified and compassionate, the outward appearance correspondingly becomes more harmonious and pleasant.

In Buddhism, resentment, anger, and harmful habits are regarded as manifestations of past karma, and they also generate new negative

karma. By eliminating these unwholesome habits, behaviors, and thoughts, one can prevent the creation of new karma while gradually reducing the effects of past karma. As karma diminishes, the physical characteristics attributed to it are also believed to become less pronounced.

This perspective is used to explain observations that some individuals with Down syndrome appear to exhibit changes in characteristic facial features when their mothers help them reduce karmic influences through Buddhist practice [11]. Similarly, some people with mental or neurological disorders are reported to show changes in facial appearance as their karma is believed to diminish [12].

From this viewpoint, karma can influence facial appearance, and Buddhist practice can lead to changes in one's appearance by reducing karma. These are documented facts [11, 12].

Healthy skin is an important component of a pleasant and radiant appearance. This study is consistent with previous reports suggesting that maintaining a vegetarian or vegan diet may benefit skin health. Killing and consuming animals, particularly aquatic animals, are associated with various skin disorders, including eczema, dermatitis, dyshidrosis, chronic urticaria, vitiligo, psoriasis [20-26], and other autoimmune conditions such as systemic lupus erythematosus, Sjögren's disease, and systemic sclerosis [27-29]. Chronic skin diseases and autoimmune conditions can negatively affect both appearance and quality of life.

From a Buddhist perspective, abstaining from killing and adopting a vegetarian diet not only reduces the creation of negative karma but also cultivates compassion and respect for life. These practices are believed to generate positive karmic conditions that contribute to physical well-being and a more harmonious appearance. Therefore, avoiding killing karma and maintaining a vegetarian lifestyle are regarded as one of the important principles in Buddhism for preserving healthy skin and cultivating a dignified and radiant appearance.

Future studies incorporating standardized photographic documentation, validated psychological assessments, and longitudinal follow-up would be valuable for further investigating the relationship between spiritual cultivation, psychological well-being, and perceived appearance. Such studies may help clarify the extent to which changes in appearance can be explained by psychological, behavioral, physiological, or spiritual factors.

In summary, this case suggests that transformation of appearance may occur as a secondary outcome of profound inner change. Whether interpreted through psychological mechanisms, Buddhist principles, or a combination of both, the case highlights the possibility that cultivating virtue, compassion, self-discipline, and forgiveness may not only improve mental and interpersonal well-being but may also be reflected in one's outward appearance.

Conclusion

This case supports the view that physical appearance may reflect an individual's mental, emotional, and moral condition. While conventional methods of enhancing appearance focus primarily on external interventions, this report suggests that inner cultivation may represent an alternative pathway through which outward transformation can occur. From a Buddhist perspective, improvements in appearance arise naturally from the purification of

the mind, the accumulation of virtue, and the reduction of karmic obstacles. From a psychological perspective, the cultivation of compassion, gratitude, self-discipline, and emotional stability may contribute to observable changes in facial expression, demeanor, and perceived attractiveness.

Regardless of the explanatory framework adopted, this case demonstrates that genuine inner change can extend beyond psychological well-being and interpersonal relationships, potentially becoming visible in one's outward appearance as well.

Therefore, if you wish to attain a dignified and radiant appearance, begin by cultivating compassion and kindness.

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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

None.

Financial Support

None.

Ethical Statement

The author did not participate in the study design, treatment procedures, or analysis of the reported outcomes. All the experimental procedures and practices by the presenters were done by themselves independently.

Statement by Translator and Writer

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

Artificial Intelligence (AI) tools, including ChatGPT, Gemini, Grok, and Perplexity, were used to assist with translation from Chinese to English, reference duplication checking, and grammatical refinement of the manuscript. The author reviewed and verified all AI-assisted outputs and take full responsibility for the final content. The assistance provided by these tools is gratefully acknowledged.

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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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