

Trichiasis: An Alternative Recovery Path

Xinghong Yang

Independent scientist, Florida, USA

Corresponding author

Xinghong Yang, Independent scientist, Florida, USA. Email: dr.yang.ttk@gmail.com; <https://orcid.org/0000-0001-8063-430X>

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ABSTRACT

Trichiasis is a misdirection of eyelashes toward the ocular surface that causes chronic irritation, corneal scarring, and potential visual impairment. Conventional medical treatments, including epilation and surgical correction, frequently face high rates of recurrence, particularly when the underlying causes remain idiopathic. This study presents three cases of individuals suffering from severe or recurrent trichiasis, both as an isolated condition and alongside broader systemic health issues. They applied the Three Golden Buddhist Practices of the Guan Yin Citta Dharma Door—comprising making vows, reciting Buddhist scriptures, and performing life liberation. Following these practices, all three practitioners experienced significant, lasting clinical improvements or complete resolution of their trichiasis and associated ailments without relying solely on repeated invasive procedures. Therefore, idiopathic or recurrent trichiasis can be understood as a karma-based spiritual disease rooted in the universal Law of Cause and Effect. Addressing the karmic cause through Dharma practices offers a viable alternative recovery path for intractable ocular conditions.

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

Introduction

Trichiasis is an ocular condition in which one or more eyelashes grow inward toward the eye rather than outward away from the ocular surface [1]. The misdirected eyelashes repeatedly rub against the cornea and conjunctiva, causing irritation, redness, excessive tearing, foreign-body sensation, and discomfort [2]. Persistent contact may result in corneal abrasions, ulceration, scarring, and, in severe cases, visual impairment.

While trichiasis can affect individuals worldwide, its burden is disproportionately concentrated in low-resource settings. It is the primary risk factor for corneal opacification and a major cause of preventable blindness, most notably as a complication of trachoma. Trachoma, the world's leading infectious cause of blindness, is caused by recurrent infection with *Chlamydia trachomatis* [3].

According to global estimates from 2016, there were approximately 2.8 million cases of trichiasis worldwide [4]. The condition exhibits a significant gender disparity; a systematic review and meta-analysis confirmed that women bear a substantially higher burden of trachomatous trichiasis compared to men, with an overall odds ratio of 1.82. This increased vulnerability is often attributed to their closer contact with children, who are the primary reservoirs of the infection, and potential differences in healthcare access [5].

Trichiasis is a significant public health concern because persistent contact between the eyelashes and the cornea can cause chronic epithelial damage, neovascularization, and, in severe cases, irreversible visual impairment or blindness [6]. Current therapeutic approaches have varying degrees of efficacy and limitations. For example, epilation (plucking) can provide temporary relief but is not a definitive treatment [3].

Therefore, continued investigation into the underlying mechanisms of trichiasis and the development of effective treatment strategies may contribute to improved disease management and better outcomes for affected patients.

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Based on our previous observations, the Three (Four, or Five) Golden Buddhist Practices of Guan Yin Citta Dharma Door have been associated with improvements in certain difficult-to-treat conditions. The present study explores whether the practice of Buddhism may also have a beneficial effect on trichiasis.

Worldviews, Mechanisms and Solutions

In science, the etiology of trichiasis is diverse. It can occur as a result of chronic eyelid inflammation, trauma, infection, scarring, or age-related changes in the eyelid. Early recognition and appropriate treatment are important to prevent damage to the ocular surface and preserve vision [2, 7].

However, a substantial proportion of cases present spontaneously without a demonstrable antecedent pathology or underlying disease. They are called idiopathic trichiasis, meaning they have no obvious causes [8].

Current treatment modalities for trichiasis include mechanical epilation, electrolysis/radio frequency ablation, laser ablation, cryotherapy, and surgical correction. Although each of these approaches has demonstrated clinical efficacy, none provides a definitive cure for all patients. These approaches are associated with the potential for treatment failure, recurrence, or complications. Recurrence therefore remains a significant clinical challenge [9, 10].

For a disease whose underlying cause remains unclear and for which conventional medical treatments have not provided satisfactory results, our previous experience suggests that it may, from a spiritual perspective, be understood as a karmic condition. In such cases, Dharma practice may be undertaken to address the condition at its perceived root by transforming karma [11-13].

Buddhists understand life and death from a perspective that differs fundamentally from that of modern medical science. According to Buddhist teachings, a living being consists of both a spiritual essence (or soul) and a physical body. Death is understood as the separation of the soul from the body; the soul itself does not perish but continues its existence in another realm, particularly the underworld.

From this perspective, killing an animal or a human being involves more than merely destroying the physical body: it forcibly separates the soul from its physical form. The resulting spiritual grievance may eventually give rise to karmic retribution. Killing a human being may constitute a criminal offense under secular law, and in some countries or jurisdictions, even abortion is prohibited by law. Killing animals, by contrast, may not violate secular law in many circumstances, but it nevertheless creates negative karma.

As negative karma accumulates and eventually matures, the spirits (i.e., souls) of deceased beings may, according to this Buddhist framework, return to seek repayment of karmic debts. Such karmic retribution may manifest as harm or misfortune affecting an individual and, in some cases, may take the form of illness that is difficult to explain or adequately treat through conventional medical approaches.

From this perspective, spiritual healing involves not only treating physical symptoms but also eliminating the underlying

karmic causes and helping the spirits occupying or troubling the patient to attain liberation or ascend to a higher spiritual realm. The Three, Four, or Five Golden Buddhist Practices of the Guan Yin Citta Dharma Door have been used within this tradition for such purposes and are believed by practitioners to have produced beneficial outcomes in a range of difficult-to-treat conditions [11-13].

Five Golden Buddhist Practices are:

- making vows,
- reciting Buddhist scriptures (sutras and mantras),
- performing life liberation,
- reading *Buddhism in Plain Terms*,
- repenting of wrongdoings and refraining from doing them.

Previous reports have described their use in various rare or difficult-to-treat conditions, including dermatological, autoimmune, psychiatric, neurological, oncological, and genetic disorders [11-13]. We therefore propose that trichiasis should also be investigated from this perspective. Specifically, we hypothesize that trichiasis may represent a karma-related spiritual condition and that the Guan Yin Citta Dharma Door may potentially provide a complementary approach to its management.

In the following section, we present three cases to illustrate and explore this hypothesis.

Results

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

Case 1: Gradual Improvement of Severe, 30-Year Recurrent Trichiasis Following My Recitation of Little House

My family used to run a restaurant. Before I got married, I worked there for two years. It was after that period that I began to develop trichiasis. I have suffered from it for more than 30 years.

At first, only a few eyelashes were growing inward. Whenever they became uncomfortable, I would go to the local hospital to have them removed. However, they would grow back. Gradually there were more and more of them.

I eventually had double-eyelid surgery, hoping that the eyelashes would no longer touch my eyes. Unexpectedly, after the surgery, my eyes felt as though they were covered by a plastic film. Whenever I touched or rubbed them, they would make a crackling sound. My eyes were still extremely uncomfortable, and eventually my vision was affected to the point that I could no longer see the words clearly.

I then asked an elderly practitioner of Traditional Chinese Medicine (TCM) in my village to massage my eyes. He also gave me a packet of medicine to place inside my ears. Unexpectedly, the next morning my face had become distorted. My husband was shocked when he saw me and immediately urged me to go to a major hospital. When I arrived, the doctor said, "I cannot treat this. I am afraid to even look at your eyes. You should go to another hospital for treatment."

After that, I went to several other hospitals. The doctors all said that there was no particularly good treatment and that the only option was to pluck out the eyelashes. With no other choice, I had to go to the hospital every one or two months to have them removed. The registration fee alone cost several hundred CNY each time. On one occasion, the doctor removed more than 300 eyelashes and still had not finished.

Later, the doctors recommended electrotherapy followed by eye drops. Unexpectedly, after undergoing electrotherapy and using the eye drops, my eyes became even more uncomfortable, and I could hardly open them. Although trichiasis may not be considered a major illness, it caused me tremendous suffering. I spent money, endured a great deal of pain, and still could not get it cured.

Eventually, my daughter insisted on helping me pluck my eyelashes every morning. That was how I managed to maintain my daily life without allowing the condition to interfere too much with my health.

Later, my husband's family was going to relocate. Because of my attachment to material things, I had an argument with my in-laws. I simply could not let go of my feelings and believed that everyone in the family was mistreating me. I argued with them for a long time and eventually developed depression, which has lasted for more than 20 years.

I often felt unable to cope with life, and several times I even thought about ending my life. Then menopause brought another set of problems. During that period, I frequently became angry for no apparent reason, felt restless and irritable, and even suffered from severe insomnia. During an episode, my whole body would feel as though it were on fire. I also suffered from inadequate blood supply to the heart and would sometimes suddenly become dizzy and faint. I could not be without my heart medication. The doctors even told me that I would eventually have to consider having a cardiac stent implanted. In short, all these illnesses made me feel that life was unbearably difficult.

In 2015, I encountered the Buddha Dharma (not the Guan Yin Citta Dharma Door). I also tried reciting Buddhist scriptures, but because my severe trichiasis had affected my vision, I could not see the words in the scriptures clearly. So, I could only recite the holy names of various Buddhas and Bodhisattvas.

By coincidence, one day in 2015, I met a fellow Buddhist practitioner from Guan Yin Citta Dharma Door. At the time, he was watching one of Master Lu's DVDs. My depression was particularly severe then, and my sleep was extremely poor. Sometimes I would wake up after only 20 minutes, and for about a month I could go through an entire night without sleeping. He noticed that my complexion looked particularly dull and spoke with me for a while. When he saw that I was interested, he introduced me to Guan Yin Citta Dharma Door and gave me some Dharma Gems.

That very day, I told him that I wanted to recite Little Houses.

When I returned home, I watched Master Lu's videos and stayed awake all night. I watched all the video materials I had received

from beginning to end in one day and one night. After watching them, I thought to myself, "Guan Yin Citta Dharma Door is truly amazing and inconceivable." I wanted to begin reciting Little Houses immediately.

However, as this was my first time encountering this Dharma Door, I still had some hesitation and doubts. So, I continued watching Master Lu's teachings and the Totem Reading videos. Every time I finished watching them, I felt that this Master was certainly not an ordinary person.

I therefore continued learning to recite Buddhist scriptures and soon began my daily recitation. One week later, I started reciting Little Houses.

Later, my dreams gave me a spiritual indication that my trichiasis was related to the period when I had worked in a restaurant preparing non-vegetarian food. At that time, I was ignorant and did not understand that this involved creating karmic debts through killing.

I then began reciting the *Eighty-Eight Buddhas Great Repentance* to repent, and I made vows to recite Little Houses for my karmic creditors in batches to eliminate karmic debts and repay what I owed.

In the second year, something truly inconceivable happened to me: my trichiasis gradually became less severe. Although it has not completely disappeared to this day, it has definitely improved tremendously! Now my daughter only needs to pluck my eyelashes once a week, and sometimes once every two weeks is enough. Even so, my vision is no longer affected.

When my condition was severe in the past, I needed someone else to help me mark the small red dots on the Little Houses. Now I can do it all by myself.

My menopausal symptoms have also improved considerably. The quality of my sleep has improved noticeably. I am no longer as restless and irritable as before.

Even more amazingly, my depression has also improved. My mind can now feel clear and lucid for periods of time. I no longer feel unable to cope with life or overwhelmed by suffering. It is truly incredible!

I must make good use of my time to share this wonderful Dharma Door with the people around me who have an affinity with Buddha, so that more people can benefit from it.

Shared by: Z212
June 2, 2026

Comments

- The Law of Cause and Effect is unfailing: when one plants a negative cause, one will inevitably experience the corresponding negative karmic consequence. Her trichiasis was a karmic consequence of the killing karma she had accumulated while working at the restaurant. Later, her dreams provided further confirmation of this karmic

connection. This is why the Buddha taught His followers to refrain from committing the Ten Unwholesome Actions, which include: killing, stealing, sexual misconduct, lying, divisive speech, harsh speech, frivolous speech, greed, hatred, and wrong views.

- As discussed previously, her depression and menopausal symptoms were understood from a Buddhist perspective as having karmic or spiritual causes [14-16]. Her insomnia was also considered to be associated with karma or spiritual influences, as it improved significantly through Buddhist practices. The underlying chain of these symptoms began with her inability to let go of her grievances and attachments (想不通). It arose from greed and attachment. Greed is traditionally regarded as the first of the Five Poisons: greed, hatred, ignorance (or delusion), arrogance, and doubt. Greed and attachment generate karmic obstacles. When these karmic obstacles mature and manifest, they may give rise to suffering and illness, such as depression, insomnia, and menopausal symptoms, etc. As the karmic obstacles are gradually eliminated and the spirits are spiritually ascended through Buddhist practices, these symptoms may likewise gradually subside.

Case 2: Healing My Entropion and Trichiasis Through the Five Golden Buddhist Practices

In October 2024, I began experiencing a foreign-body sensation in my right eye, and it would often water. I went to the hospital for an examination, but no cause was found. The doctor prescribed some eye drops, but after using them for several days at home, there was no improvement.

At the end of December, I went back to the hospital for another examination. I was diagnosed with entropion and trichiasis of the lower eyelid of my right eye. My cornea had already been damaged. The doctor recommended surgery. However, the scheduled surgery date happened to fall on the first day of the lunar month. I felt that this was not an appropriate day for surgery, so I canceled it.

On March 15, 2025, I went for another consultation with a highly respected senior ophthalmologist in my local area. The diagnosis was still the same. There seemed to be no other option. I had to undergo surgery.

After listening to fellow Buddhist practitioners share their miraculous experiences of applying the Five Golden Buddhist Practices of Guan Yin Citta Dharma Door, I was deeply inspired. I decided to use the Five Golden Buddhist Practices to eliminate the karmic obstacles related to the entropion and trichiasis of my right lower eyelid.

On April 15, 2025, I made the following vows to Guan Yin Bodhisattva:

1. Recite 108 Little Houses for my karmic creditors.
2. Recite 108 times the *Eighty-Eight Buddhas Great Repentance*.
3. Recite 500 times the *Mantra to Untie Karmic Knots, Cundi Dharani, Amitabha Pure Land Rebirth Mantra, Xiao Zai Ji Xiang Shen Zhou*, and *Medicine Buddha Dharani*.
4. Release 200 fish, to be completed within two months.

5. After my eye recovers, share my experience publicly to bear witness to the efficacy of the Dharma.

At the same time, I used a tube of erythromycin ophthalmic ointment, which cost only 6 CNY per tube, once in the morning and once in the evening. While diligently fulfilling my vows, I carried out these practices simultaneously.

Less than ten days after making my vows, my eye had recovered and returned to normal. By now, I have completed everything I vowed to do.

I am deeply grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for hearing the cries of suffering and coming to my aid. I am also grateful to Master Lu for helping me avoid the suffering of surgery.

It is rare and precious to obtain a human rebirth, and now we have obtained it. It is rare and precious to encounter the Buddha Dharma, and now we have encountered it. In this lifetime, we are so fortunate to have encountered the profound and extraordinary Guan Yin Bodhisattva's Dharma Door. To all friends who have not yet begun learning Buddhism, please pick up the Buddhist scriptures as soon as possible, learn Buddhism and cultivate your mind, transform your destiny, and free yourselves from suffering and attain happiness!

Shared by: H213

May 23, 2025

Comments:

- This case once again illustrates the profound efficacy of Buddhist practice. From the Buddhist perspective, entropion and trichiasis arise from karmic obstacles and the influence of spirits. Through sincere Buddhist practice, vows, recitation of Buddhist scriptures, and the elimination of karmic obstacles, these underlying causes can be resolved. As the karmic obstacles are eliminated and the spirits are helped to ascend, the physical condition recovers naturally, without the need for surgery.
- This successful case demonstrates that when the power of one's vows overcomes karmic forces, one's health can be restored. In other words, once one has repaid one's karmic debts, the associated karmic illness may naturally resolve.

Case 3. Testimony of Recovery: Healing My Fragile Body Through Buddhist Practice

I am deeply grateful to Namo Guan Yin Bodhisattva and to my revered Master for their compassionate blessings and protection, which have helped my body, weakened by years of illness, recover rapidly and regain health!

I have been a sickly person since childhood. Before I began learning Buddhism, I was always suffering from pain somewhere in my body. I had no strength and was especially sensitive to the cold. The entire left side of my body, from my head down to my feet, would ache and feel sore and swollen. Every year, all ten fingers on both of my hands would become covered with chilblains. They would not become infected with pus, but they were extremely itchy and painful. Even soaking them in very hot

water did not help. Instead, they became increasingly swollen and fat-looking because the swelling never seemed to go away. My tonsils often became inflamed and produced yellow pus. My eyelashes would frequently grow inward, causing inflammation in my eyes. I suffered from otitis media many times, which eventually led to nerve-related hearing loss. My hearing was poor, and whenever I did not get enough rest, I would feel dizzy and experience ringing in my ears. I had nephritis twice. I also suffered from chronic gastritis. I was constantly sick, with one ailment after another and pain throughout my body.

I was born and raised in the countryside, yet I was unable to do farm work. If I exerted myself even a little too much, I would become seriously ill, developing a fever, catching a cold, or suffering from some other illness.

When I was 17, I developed nephritis for the second time. By restricting my salt intake, I recovered quickly. However, from that time onward, I suddenly became unable to eat fish. I could eat it without any immediate problem, but several hours later I would inevitably vomit everything up. Whenever I ate loach, I would have nightmares in which I was chased by large numbers of eels. In every one of these nightmares, I would be rescued by a Taoist priest.

I told my grandmother about all of this. She was a devoted believer in Guan Yin Bodhisattva. She advised me to give up the “five major meats ‘foods.’” I did not listen to her because I thought that, given my poor health, I needed these ‘foods’ to provide me with nutrition.

I also frequently suffered from skin problems, including hives. Once, I developed what my family called “Longshui sores,” with blisters appearing in a ring around my waist. My grandmother told me that if the ring closed completely, I could die. She treated me successfully with a traditional home remedy.

My health continued to deteriorate. I became increasingly weak and sickly, barely able to function. Even walking with my left foot became painful, and sometimes I would limp. I frequently suffered from splitting headaches, and my hands and feet would become numb. I endured so much pain and suffering that I simply wanted to escape from it all.

Therefore, once my life circumstances improved somewhat, I began seeking medical treatment everywhere. I repeatedly consulted both TCM practitioners and Western doctors and underwent all kinds of examinations, spending a great deal of money. I had MRI scans of my entire body, blood tests, gastroscopy, colonoscopy, blood glucose tests, and tests for rheumatic and immune-system function. The examinations showed cervical spine degeneration, lumbar spine problems, and low immune function.

It was not until June 2019, when I went for physical therapy, that I met a fellow practitioner from Guan Yin Citta Dharma Door. She told me that these were all “spiritual illnesses” caused by karmic debts and causes and effects. Hospitals could not cure them. She said that I needed to recite Buddhist scriptures to repay my karmic debts.

I immediately began reciting Buddhist scriptures, reciting Little Houses, releasing captive animals, and setting up a Buddhist altar.

I am deeply grateful to Guan Yin Bodhisattva and grateful to Master for allowing me to encounter Guan Yin Citta Dharma Door! Through the Three Golden Buddhist Practices of making vows, reciting Buddhist scriptures, and performing life liberation, my health improved very noticeably.

Soon after I began learning Buddhism, I dreamed that the White-Robed Guan Yin Bodhisattva was helping to heal me. At the beginning, my dreams were all gray and dark, and I often dreamed about deceased people and children. I made vows to recite seven Little Houses for each deceased person and to help ascend the children who had been aborted.

When I had recited 13 Little Houses for the aborted children, Master Lu told me in a dream that one child had already been ascended, while another, a girl, needed 120 Little Houses. When I had recited 80, a girl appeared in my dream and said goodbye to me, saying that she was going home. However, it seemed that there was still a boy who had not yet left, and he would often appear in my dreams.

Last winter, my hands stopped developing chilblains, and the swelling gradually began to subside.

I have now been learning Buddhism for one year, and I no longer experience those splitting headaches. The numbness in my hands and feet is gone. My eyes have recovered. The soreness, pain, and numbness on the left side of my body have disappeared. When I recite Buddhist scriptures, I often feel my left arm becoming warm and sweaty.

I am deeply grateful to Guan Yin Bodhisattva for Her compassionate blessings!

I am grateful to my revered Master!

I vow to become one of the thousand hands and thousand eyes of Guan Yin Bodhisattva, to help save sentient beings who have affinities with me, to learn and practice Guan Yin Citta Dharma Door, to respect my Master and uphold the teachings, to practice diligently in this one Dharma Door, and never to retreat.

Shared by: N214
August 2, 2020

Comments:

- “Whenever I ate loach, I would have nightmares in which I was chased by large numbers of eels.” These nightmares served as a clear reminder that she should stop killing and eating live animals. However, at that time, she had not yet encountered the Dharma and did not understand the meaning behind these dreams. In Buddhist teachings, this is referred to as “ignorance.” Because of her ignorance, she continued to create karmic debts by harming and consuming animals. She mistakenly believed that she needed to eat meat to nourish her already-weak body. In fact, her poor health was connected to the karmic consequences of harming animals,

including the suffering and karmic debts associated with the spirits of those deceased animals.

- "I had MRI scans of my entire body, blood tests, gastroscopy, colonoscopy, blood glucose tests, and tests for rheumatic and immune-system function." These medical examinations could identify physical conditions and symptoms, but they could not identify the underlying causes of her illnesses. In contrast, after meeting a fellow Buddhist practitioner, she was told that the deeper causes were spirits arising from her karmic debts. Modern medical instruments were therefore unable to reveal the underlying karmic causes, but the practitioner was able to identify them directly. Thus, medical professionals should learn Buddhism.
- "At the beginning, my dreams were all gray and dark, and I often dreamed about deceased people and children." Many beginners-particularly those who have suffered from poor health for a long time-may experience dreams of this kind. These dreams indicate substantial karmic debts accumulated from past actions. Death does not erase karmic debts. Deceased spirits may remain as karmic creditors and seek repayment from those who owe them. Before learning the Dharma, a person may not understand the cause of their suffering or know how to repay these karmic debts. Consequently, the debts may manifest as physical suffering and illness. In the case of aborted children, for example, the child's spirit may have nowhere else to go and may remain attached to the mother. Once the mother begins reciting Little Houses, the child may appear in dreams to request repayment. The gray and dark surroundings in these dreams represent the underworld.
- "When I had recited 13 Little Houses for the aborted children, Master Lu told me in a dream that one child had already been ascended, while another, a girl, needed 120 Little Houses. When I had recited 80, a girl appeared in my dream and said goodbye to me, saying that she was going home." Master Lu's Dharmakaya is compassionate and frequently appears in dreams to guide and help practitioners. When the spiritual ascension of an aborted child is successful, practitioners may experience signs such as the child appearing in a dream to say goodbye or seeing another woman become pregnant. Such experiences may also be accompanied by noticeable improvements in the practitioner's physical health.
- Trichiasis was only one of the many illnesses she suffered from. In other words, the spiritual causes could manifest as multiple illnesses and health problems simultaneously. By addressing these common underlying causes through Buddhist practices, multiple illnesses could improve or even be resolved, either one by one or at the same time.

Discussion

The cases presented in this report describe experiences of trichiasis in which patients reported improvement while engaging in the Buddhist practices of the Guan Yin Citta Dharma Door. Conventional management includes epilation, electrolysis or radiofrequency ablation, laser treatment, cryotherapy, and surgical correction. Although these approaches can be effective, recurrence may occur, particularly when the underlying eyelid or follicular abnormality persists [3]. The cases described in this report therefore provide an opportunity to consider how patients themselves may interpret improvement in a chronic and recurrent condition.

Across the presented cases, the practitioners described substantial differences in the severity and duration of their symptoms. In Case 1, trichiasis had persisted for more than 30 years, had required repeated eyelash removal, and had continued despite previous medical and procedural interventions. After beginning Buddhist practice, the practitioner reported that the frequency of eyelash removal gradually decreased and that her vision was no longer affected. In Case 2, the practitioner reported entropion and trichiasis with corneal damage and subsequently described recovery after undertaking Five Golden Buddhist Practices. Case 3 similarly described inward-growing eyelashes as one component of a broader pattern of longstanding health problems, with improvement reported after the practitioner began Buddhist practice. These accounts suggest that the perceived benefits extended beyond the ocular symptoms and were interpreted by the practitioners within a broader spiritual framework.

From the perspective presented by the practitioners, trichiasis may be understood not solely as a physical disorder but as a condition associated with karmic obstacles and spiritual causes. In Case 1, for example, the practitioner interpreted the onset of trichiasis in relation to her previous work preparing non-vegetarian food and subsequently associated her improvement with the application of Five Golden Buddhist Practices. The manuscript therefore proposes a model in which physical improvement may accompany perceived resolution of karmic or spiritual difficulties. This interpretation is consistent with the framework of Guan Yin Citta Dharma Door.

In Case 3, for example, the development of trichiasis was interpreted as the manifestation of karmic causes originating from previous lives. This interpretation was based, in part, on the fact that she had suffered from various illnesses since childhood. From the perspective of Guan Yin Citta Dharma Door, because a young child has had limited opportunity to create substantial karma within the present life, such illnesses may be understood as manifestations of karma accumulated in previous lives. Her situation was further complicated by additional karmic causes: at least three abortions and consumption of large quantities of live aquatic animals. These newly accumulated karmic causes, together with karma from previous lives, were considered contributing factors to her multiple illnesses.

Karma-based illnesses may not be readily identifiable or adequately addressed through conventional medical diagnosis and treatment alone. In contrast, a practitioner of the Guan Yin Citta Dharma Door may interpret such conditions in terms of karmic causes and recommend corresponding Buddhist practices. In Case 3, following the recommended Buddhist practices, the patient reported that her various illnesses became controlled and that her trichiasis was ultimately resolved.

Skeptics may argue that these cases lack the controlled conditions and placebo groups standard to the scientific method, dismissing them as matters of belief rather than empirical evidence. While these concerns are understandable from a purely scientific standpoint, they also highlight a limited understanding of Dharma and the constraints of human perception. Rather than viewing these outcomes as mere belief, Buddhists regard them as validated truths. At the heart of Dharma core theory is the Law of Cause and Effect: negative actions, such as harming living

beings, inevitably yield negative consequences-a fundamental truth taught by the Buddha over 2,500 years ago.

In the *Sutra on the Buddha's Exposition of the Discrimination of Good and Evil*, the Buddha enlightened His followers:

"When people in this world delight in killing living beings and harbor no compassionate heart, they thereby incur five evil consequences. What are these five? First, their lifespan is short. Second, they experience much fright and terror. Third, they incur much enmity and resentment. Fourth, after ten thousand parts of a Kalpa have passed, their souls enter the Great Mountain Hell. In the hell, they are subjected to poisonous pain and torture, burned, roasted, steamed, and boiled, hacked, stabbed, slaughtered, and flayed, their intestines crushed and bones broken, unable to survive-for the offense of killing is grave, and only after a long, long time do they emerge. Fifth, after coming forth from hell and being born as a human, they are always short-lived-either dying from injury in the womb, or dying upon falling to the ground, or dying within tens or hundreds of days, or dying at merely tens of years of age. Those we now see who are short-lived, or whose bodies are scarred and wounded with incomplete limbs, lame, crippled, bald, hunchbacked, or blind, deaf, mute, with noses stuffed and congested, or without hands and feet, with orifice passages blocked-all of these are caused by having in former lives and past existences slaughtered, hunted with bows and arrows, trapped with nets, caught fish, and cruelly killed mosquitoes, horseflies, turtles, soft-shelled turtles, fleas, and lice. Thus, it is clearly evident-be careful never to commit killing!"

While Case 2 did not disclose its specific karmic source, Cases 1 and 3 align closely with the Buddha's revelations. Indeed, the fundamental Law of Cause and Effect was discovered by the Buddha over 2,500 years ago. Scientists who harbor doubts are welcome to verify this principle empirically. Yet regardless of whether science chooses to validate it, the Buddha's teachings have already been demonstrated across generations by countless individuals. For Buddhist practitioners, re-proving this truth repeatedly is unnecessary-even if Master Lu encourages us to personally witness and experience the Dharma. Innumerable real-world cases have already confirmed that the teachings of the Guan Yin Citta Dharma Door operate precisely as taught [11-13].

From a medical perspective, consuming aquatic animals may provide physical nutrients. However, from the perspective of the Dharma, eating live aquatic animals creates immense negative karma. The brief nutritional benefit is dwarfed by the heavy karmic cost the consumer must pay in the future. While medical science focuses narrowly on immediate physical benefits, the Dharma offers a vast, long-term vision of Cause and Effect. Therefore, the scientific community would benefit greatly from studying the Dharma.

In light of these karmic mechanisms, the etiology and progression of trichiasis can be summarized in the diagram [Figure 1].

Therefore, like other conditions frameable through a karmic or spiritual lens, such as dermatological disease of lichen planus [18], autoimmune disease of systemic sclerosis [19], psychiatric parapsychoarchia (schizophrenia) [20], neurological disease of

attention deficit hyperactivity disorder [21], oncological disease of leukemia [22], genetic disorder of Gaucher disease [23], metabolic disorder of diabetes [24, 25], recurrent bone fractures [26], spirit oppression (sleep paralysis) [27], congenital hearing loss [28], and chronic idiopathic constipation [29], trichiasis is also recognized as a karmic condition. Consequently, incorporating Dharma practice is essential for effective management.

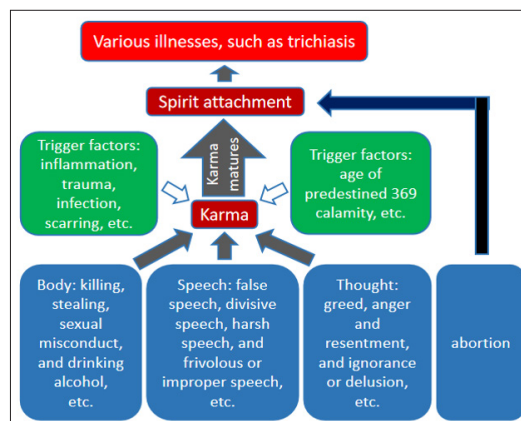


Figure 1: Mechanisms of Trichiasis Development.

The proposed Dharma framework positions negative karma as the primary upstream root cause of disease. Negative karma accumulated through bodily actions, speech, or thoughts matures and manifests as spirit attachments. Among various types of karma, killing karma-accumulated across a patient's past and present lives, as well as inherited from ancestors-is considered the principal cause of trichiasis. Karma arising from speech and thought acts as a secondary driver that exacerbates the process.

External factors-including chronic eyelid inflammation, trauma, infection, scarring, age-related eyelid changes, or reaching a predestined "369 calamity age"-are considered catalysts rather than root causes. Upon attachment, spirits are proposed to inflict harm on the body, contributing to the development of various diseases, including trichiasis.

Within this model, true healing requires addressing the underlying karma and assisting attached spirits in ascending. Trichiasis may therefore be prevented by resolving negative karma before it matures. The accumulation of new negative karma can, in turn, be prevented through adherence to Dharma precepts, such as refraining from killing, stealing, sexual misconduct, lying, and the use of intoxicants. As discussed previously, aborted fetuses may attach directly to the mother or to another living child of the mother, exerting harmful effects. Note: The concept of a "predestined 369 calamity age" was described previously [13].

Conclusion

Trichiasis is a painful and potentially blinding ocular condition that often presents with high recurrence rates and limited long-term resolution through conventional medical procedures. The cases examined in this study demonstrate that trichiasis, whether occurring as an isolated chronic affliction or alongside multi-

organ systemic conditions, can be understood within a Buddhist framework as a karmic disease rooted in past killing or harming of living beings.

Through the application of the Five Golden Buddhist Practices of Guan Yin Citta Dharma Door, the practitioners achieved significant, lasting clinical improvements and symptom resolution. While conventional medicine addresses immediate physical manifestations, the Dharma resolves the underlying karmic causes governed by the universal Law of Cause and Effect. These findings suggest that Buddhist practice offers a powerful, alternative recovery path for intractable and recurrent health conditions, bridging the gap between spiritual cultivation and physical healing.

Acknowledgments

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

Conflict of Interest

No.

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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 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.

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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 [29].

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