

Etiology and Treatment of Glutaric Aciduria Type I

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1. Abstract

In contrast to other rare and intractable conditions with elusive origins, the causes of genetic diseases, such as Glutaric Aciduria Type I, are well understood by scientists. The rapid progress in molecular biology and biochemistry has made it possible to easily identify genetic abnormalities in patients. While a few gene therapies for genetic diseases are currently approved in the United States and/or Europe, many other genetic disorders remain without a cure. Additionally, genetic therapies are often prohibitively expensive, making them inaccessible to patients from economically disadvantaged families and those living in developing countries. According to Dharma Master Jun Hong Lu, genetic diseases are considered karmic diseases, and since Dharma offers treatment for karmic diseases, genetic diseases are viewed as treatable. The approach to addressing karmic illnesses involves eliminating karma and helping spirits within the body ascend, leading to significant recovery for the patient. Glutaric Aciduria Type I, caused by pathogenic variants in the mitochondrial enzyme glutaryl-CoA dehydrogenase (GCDH) gene, was chosen to illustrate how a child with a genetic condition can benefit from his mother's Dharma practices.

2. Introduction

Glutaric aciduria, also known as glutaric acidemia, is a rare autosomal recessive metabolic disorder characterized by the deficiency of the enzyme GCDH. GCDH is critical in the catabolism of the amino acids lysine, hydroxylysine, and tryptophan. The deficiency in GCDH leads to the accumulation of glutaric acid, 3-hydroxyglutaric acid, and glutaconic acid in various body tissues, including the brain, which can result in progressive neurodegeneration.

There are 2 types of Glutaric aciduria: Type I (GA1) and Type II (GA2) [1]. The more common form GA1 is caused by mutations in the GCDH gene located on chromosome 19p13.2. GA-1 occurs in about 1 in 100,000 infants worldwide [2]. Clinically, GA1 often presents during infancy or early childhood, typically following a period of normal development. Patients may experience a sudden onset of dystonia, hypotonia, and other extrapyramidal symptoms, often triggered by febrile illness or metabolic stress. Without prompt treatment, these episodes can lead to irreversible neurological damage, particularly in the caudate and putamen regions of the brain, resulting in motor function deficits and cognitive impairment [3,4].

Early diagnosis is crucial for managing GA1, as interventions can significantly reduce the risk of acute metabolic crises and improve long-term outcomes. Newborn screening programs, which include tandem mass spectrometry for detecting elevated levels of glutaryl-carnitine, have greatly increased the early detection of GA1 [5].

Treatment for GA1 typically involves a combination of dietary restrictions, such as low-lysine diets, and carnitine supplementation to reduce the accumulation of toxic metabolites. Prompt management of metabolic stressors is also essential [6]. During periods of catabolic stress, like illness or surgery, patients may require additional interventions, and hospitalization may be necessary. Regular monitoring and neurodevelopmental assessments are generally required. Consequently, exploring other effective treatment options is crucial.

Since GA1 results from a gene mutation, the most direct approach to curing the condition would be to provide an intact gene to the

patient's cells. Gene therapy for GA1 has shown success in mice [7], and studies in human neuroblastoma cells have demonstrated that GA1-induced neuronal damage can be rescued by gene replacement [8]. However, gene therapy for GA1 in humans remains a distant prospect.

In our previous reports, we demonstrated that Dharma therapy is highly effective in treating and even curing rare and intractable diseases, such as psoriasis [9], Alzheimer's disease [10], late-stage cancer [11], and asthma [12]. We also discussed that genetic diseases are viewed as karmic, resulting from inherited defects and considered retribution for past actions in previous lives. Conditions like amino acid mutations, Down syndrome, and Cri du Chat syndrome, which are seen as karmic or spiritual in nature, are considered as treatable through Dharma practices [9]. In this study, we examined whether GA1 can be treated through Dharma practice.

3. Etiology

“Wenda” and “Zongshu” are Dharma Q&A programs where callers seek guidance from Master Lu by asking questions over the phone, which Master Lu then answers. Below are two dialogues that address questions related to genetics.

Q&A 1. Father's Chromosome and Cell defect Issues Inherited by the Child [13].

Caller: My son, born in 2010 and under the zodiac sign of Tiger, has liver problems. Can you check on it?

Master: Your husband's health is not good either; he has issues with his cellular genetics, which are likely causing problems in your child.

Caller: Yes, that's what the doctors have found.

Master: Your husband has chromosome issues, as well as problems with his cells, which are being inherited by your child. This indicates that your husband carries significant karmic debts.

Caller: I understand. How can I treat my child? He was born into a tough situation, constantly needing medication and hospital visits since childhood.

Master: I understand. This is now a karmic illness. It's best for you to recite the *Eighty-Eight Buddhas Great Repentance* 5 times daily for him, and consistently repay Little Houses for his karmic creditors. If no one in your family is reciting Little Houses, that's your sorrow.

Caller: I'm the only one in the family reciting them right now.

Master: That's certainly an issue. Many people lack karmic affinity; you should try to form more good karmic connections and get others to help you.

Caller: Alright.

Master: Work harder. Remember: miracles can happen, but they depend on your own efforts; not everyone will experience miracles. Bodhisattvas help those sentient beings who have affinities with Bodhisattvas. Without such affinities, even Bodhisattvas can't

help.

Caller: Alright. Should I complete their daily recitations first, then recite Little Houses for them?

Master: You can do fewer daily recitations and focus more on Little Houses.

Caller: My daily recitations include 7 times the *Great Compassion Mantra*, 7 times the *Heart Sutra*, 7 times *Eighty-Eight Buddhas Great Repentance*, and 21 times *Cundi Dharani*. I recite *Great Compassion Mantra* 7 times, *Heart Sutra* 7 times, and *Eighty-Eight Buddhas Great Repentance* 3 times for my child born in the Year of the Pig. Is there anything else I need to do?

Master: That's fine.

Caller: And should I recite for the child born in the Year of the Tiger too?

Master: Yes.

Caller: Five times *Eighty-Eight Buddhas Great Repentance*?

Master: Correct.

Q&A 2. Is Hereditary Disease Karma [14]?

Caller: Master, are hereditary family diseases karmic retributions from a Buddhist perspective?

Master: Yes, definitely. When you are born into a particular family, Bodhisattvas already know the karma of that family. For example, if you committed many bad deeds in your past life, in this life, you are placed into a family that matches your karma. The underworld officers know when this family will face misfortune, or when they will decline. They know everything. You are born into this family based on your own heavy karma. Do you understand?

Caller: Yes, I understand. For example, if someone is born into a family with a hereditary heart disease, what kind of karma might they have?

Master: There are many possibilities. Perhaps in a previous life, their conscience was not very good, or they were inconsistent—sometimes good, sometimes bad.

Caller: I see. Thank you, Master, for your compassionate teachings.

In these two dialogues, Master Lu presents a dual perspective on hereditary diseases, integrating both genetic and spiritual explanations. From a genetic standpoint, hereditary diseases result from the transmission of mutated genes from parents to their children, leading to various health issues. Spiritually, these diseases are seen as manifestations of unresolved karmic debts from past actions, inherited by the children as a form of retribution for the karma accumulated in previous lives.

In this view, just as unresolved debts in human interactions require repentance and repayment to restore harmony, spiritual debts require similar actions. According to Master Lu, the *Eighty-Eight Buddhas Great Repentance* is a practice used to express sincere

apologies for past wrongs, while Little Houses serve as a form of spiritual currency that can be offered to settle these karmic debts [9].

Through practices of repentance and compensation, Master Lu proposes that spiritual disturbances contributing to the disease can be mitigated, potentially leading to a reduction in symptoms and facilitating natural recovery. The following case of a boy with GA1 illustrates how Dharma practices were associated with improvements in his condition.

4. Result

Case 1. Glutaric aciduria son won a championship in rope jumping via Buddhism.

My child suffers from a rare metabolic disease. Many common foods, such as meat, eggs, milk, and soy products, must be restricted in terms of the amount of intake. This is because he cannot metabolize some amino acids. Excessive intake can lead to unmetabolizable toxic substances attacking the brain. It can result in neurological damage, developmental regression, inability to walk, talk, or even swallow to eat, or in more serious cases, death. This disease is extremely rare and incurable worldwide.

Around the age of 10 months, after noticing developmental delays and conducting a comprehensive examination, my child was diagnosed with GA1. This condition is caused by a metabolic abnormality that leads to the excessive accumulation of toxic substances in the body, severely damaging the nervous system. He suffers from atrophy in the frontal and temporal lobes of the brain, resulting in delayed motor and language development. Additionally, there are two large arachnoid cysts in the brain, which may be associated with intellectual disabilities. Management is lifelong and involves strict dietary and medication control. If dietary and medication control fails, leading to glutaric acid levels rising to critical levels, an acute episode can be triggered, causing a complete regression in motor abilities. In severe cases, even basic survival skills, such as the ability to drink milk, could be lost.

I didn't understand why he would have such an incurable disease when everything was running well on the pregnancy and maternity tests. I was not sure if he would be healthy. I didn't want to think about how he would live his future life. I was so stressed that I had to quit my job and take care of him at home all day. Although I watched him 24 hours a day, I could not save him. Hence, this kind of companionship was actually an immense torment. I never felt so helpless. As if a huge stone was residing in my heart, I could not breathe.

I am grateful to Guan Yin Bodhisattva for Her great compassion, for allowing me to encounter the Dharma at the most helpless moment, and for meeting my benefactor Master Lu.

(1). I Was Fortunate to Meet My Benefactor Master Lu: Some Good May Come out of any Gloomy Situation.

At that time, I asked someone to introduce me to a Feng-Shui mas-

ter who was quite knowledgeable. She first recommended that I go to a "X" temple to do the "X" mass ritual, but it did not have much effect on my child. Then one day out of the blue, she sent me a message saying that there is now a very efficacious Dharma Door. It is the Guan Yin Bodhisattva's Dharma Door. Master Lu is a great Bodhisattva who received Guan Yin Bodhisattva's decree. Master Lu has returned to Saha World to redeem all beings by His vow. He can observe the beings' cause and effect of three periods of time: past, present and future. He has saved innumerable people. She also told me that if I could get through to Master Lu's Totem reading hotline, the child would get well very quickly. However, whether or not I could get through depends on my destiny. This is because thousands of people call this life-saving number at the same time.

Hearing this, I instantly felt that my child was saved and decided to call the number no matter how difficult it was to call through since it was the only way to save my child. Within a few days, the phone call got through. Master Lu told me there was an animal spirit in the child's body, and also enlightened me about something unknown. Since I was new to the Dharma and still didn't understand, I didn't ask many important questions. However, this call gave me the strong belief that Master Lu is really divine and that there is really "cause and effect" in this world. I told myself that since there is a cause and effect, there must be a solution to it.

On that night I was also affected by some negative remarks about the Dharma Door, and I was confused. Late that night, I sat alone in the living room and quietly pondered whether these words were true. Was Master Lu preaching the proper Dharma or not?

As I thought about these questions, what kept lingering in my mind was a video of Master Lu's teachings that I had seen once. At the end of one of the Dharma conferences, Master Lu said goodbye to countless Buddhists. Despite being on the bus, He couldn't help but gaze at suffering beings, His heart aching and tears welling up. This video touched me so much that I could not help but cry when I first watched it and every time I watched it afterward. I thought to myself, "How could such a compassionate and merciful master, who cares for all sentient beings, possibly be as those slanders and libels portray?" If He didn't have mighty vows, profound compassion, and supreme divine power, how could He have convinced countless sentient beings to follow and worship Him? So that night, I decided not to read those unfounded slanders and libels anymore. Instead, I decided to be single-minded, to worship Guan Yin Bodhisattva and Master Lu, cultivate my mind and change my behavior.

That night, I dreamed of a huge Buddha in all His glory. I dreamed of a dazzling array of Dharma tools on the Buddhist altar in front of the Buddha. I picked one up with such joy and said, "This is good." At that moment a very compassionate voice next to me responded, "This is good, but unfortunately, there are no Buddhist scriptures on it." After I woke up, the words still seemed to be in

my ears. After telling it to one of my fellow Buddhist practitioners, she replied, “Master Lu is telling you to recite the Buddhist scriptures quickly!”

So, I started daily Buddhist scripture recitation and reciting Little Houses according to the introduction of the Guan Yin Citta Dharma Door. A few days later, I had another dream. I dreamed that the Feng-Shui master who had transformed me into a Buddhist was running wildly with some bad guys chasing after us. As we ran into a dead end, with no road in front of us, the bad guys got closer. We were in an urgent hurry. At this moment, a white-robed elder came down from the sky. He waved his hand at the wall, and a gorgeous painting came down from the sky. The dead end ahead became a boulevard, with birds and flowers everywhere. After a while, he waved his hand again and said, “It can also become like this.” Soon the dead-end road ahead turned into another wonderful scene. It was so amazing that panic was soon thrown aside. When I woke up, my dream was still clear. Maybe Master Lu was enlightening me: as long as I cultivate myself well, everything will work out.

So, I made vows not to kill, not to eat live animals, and to be vegetarian two days per month. I will release the lives under slaughter for my child, and I will convince sentient beings to practice Dharma using my experiences. I pray to the Bodhisattva to bless my child to gain health as soon as possible. During the following days, I got up early and got to bed late, reciting Buddhist scriptures until late at night when I could not open my eyes anymore. During that time, even though I was tired, my heart was extremely relieved, and my worries and fears were cleared away. In the case of an illness that can't be cured by doctors, Dharma is the only life-saving medicine. Every time I recite a Little House, the child moves closer to recovery, so it's all worth it!

I remember when I had a severe cold, my throat was so sore that it felt like a knife grinded between breaths. However, I still kept chanting. Then the pain was too much to bear. I prayed to the Bodhisattva to bless my throat so as not to hurt too much, so I could recite more Little Houses. I didn't expect that within a few minutes, after this intention came out, my throat really didn't hurt at all. It was incredible. So in fact, the Bodhisattva is really around us all the time. When you have a sincere heart, are diligent, and have the right prayer, the Bodhisattva will assist us compassionately.

(2). A Destiny Arises from a Vow. Since I Made a Vow to Become Vegetarian for Life, Guan Yin Bodhisattva Blessed my Child to Have his Totem Read by Master Lu

On the eve of Spring Festival 2018, our whole family flew to Australia for the first time to attend Master Lu's Sydney Grand Dharma Conference. The night before the conference, I asked for help online. I hoped that my fellow Buddhist practitioners transfer the totem reading opportunity to me if they drew the lots. I said, “If

I have the opportunity to have Master Lu read my child's totem, I will vow to be vegetarian lifelong.” Soon a senior practitioner sent me a message telling me that I couldn't negotiate with the Bodhisattva like that. I should make a big vow first. It is only with a vow that I will be able to change my destiny, and it is only with a vow that I will be able to move heaven, earth, and Bodhisattva. Destiny is born from a vow. At this point, I realized how foolish and greedy I was and decided to repent properly. On the morning of February 11, 2018, I made a vow to be vegetarian lifelong at the Sydney Guan Yin Hall. When I arrived at the Dharma Conference site in the afternoon, I was inexplicably moved to tears.

The shocking thing was that the senior practitioner who persuaded me to make a great vow actually won the number to read the totem and mercifully transferred this opportunity to me. I was lucky to have my child's totem read for the first time to attend the Dharma Conference. At that moment, I really realized that only with the power of vows can there be destiny. Only with the power of vow can we move the heavens, earth, and Bodhisattvas. Destiny is born from vows!

Master Lu once enlightened us that Guan Yin Bodhisattva answers all prayers. As long as we make a vow, we will have the day to solve the problem.

(3). The Power of Blessing at the Dharma Conference is Huge, and My Child's Various Developments have Improved Dramatically

At this Sydney Grand Dharma Conference, Master Lu enlightened me that I should first repay the child's karmic creditor 127 Little Houses. As expected, after these 127 sheets were paid, his situation of crying all day suddenly and miraculously improved. As if a person at the bottom of the valley glimpsed a ray of sunshine, my faith in Buddhism became stronger and stronger. I began to make vows, recite Buddhist scriptures, release lives, and support Master Lu's Dharma Conferences to help my child eliminate karma. I formally became Master Lu's disciple in New York, United States in October 2018.

Speaking of that trip to New York, it was really a wonderful and miraculous experience, which let my child's development improve by leaps and bounds. First of all, on the night I returned home, he could suddenly identify red, yellow, blue, green and other colors accurately. We had taught him for months before that, but he couldn't learn. Seeing this scene, his father said from the bottom of his heart, “This is amazing!” He, who was not as pious as I was, in front of the miracle, finally realized from the bottom of his heart that the Buddha's powers are boundless.

The next day, as usual, I took my child to rehabilitation. After the first set of movements, the rehabilitation therapist was surprised and said, “The child hasn't trained for more than half a month, but the back strength has actually improved a lot. I didn't expect that!” We were all very excited. At the same time, the child also made a

major breakthrough in his language skills. He expressed sentences such as “I want to eat”, “I want a toy” and “Mommy, get out and play” clearly and actively. Overnight, the child was magically enlightened.

(4). The Glutaric Acid Levels Dropped from 1142 to 16, Even the Medical Specialists Were Astonished

Children with this rare metabolic disorder must have their blood and urine tested every three months to monitor their metabolic status and adjust their medication and diet accordingly. Before we attended the Dharma Conference in the United States, a test taken on August 1st showed that his glutaric acid level was 1142, which terrified us. The normal range should be under 4, meaning our child’s level was 284 times higher than it should be. After receiving the report, I prayed daily during incense offerings, scripture recitations, and life liberation rituals, praying the Bodhisattva to help lower my child’s glutaric acid levels as soon as possible. Even during the New York Dharma Conference, we continued to pray in this way.

When we returned, we had another test done on October 31st. This time, the glutaric acid level had dropped dramatically, far beyond our expectations! It had fallen to 16, a 99.47% decrease from the previous test! Usually, children with similar conditions can typically only maintain levels around 300-400. The doctor also mentioned that it is usually very difficult to lower it to this level. So when we brought this report to the specialist, the doctor was a bit shocked, compared the before-and-after data, and asked me several times if I had given my child any metabolic medication before the test. I repeatedly assured them that I hadn’t. Deep down, I knew that this miracle wouldn’t have happened without the blessings and the power of the Bodhisattva and my Master.

In the 15 months since the diagnosis, I have had to take my child in and out of rehabilitation centers and hospitals constantly. I have witnessed too many children who should be at home, enjoying the love of their parents, suffering from all sorts of strange diseases: motor disorders, speech disorders, cognitive impairments, limb deformities, gender abnormalities, self-harm, aggression, and even convulsions and comas. In the rehabilitation centers, rather than being rehabilitated, these children seem to be enduring endless torment, crying ceaselessly, as if they were in a living hell. Initially, facing all of this was agonizing every single second, and I wanted to escape with my child. But later, I realized that there was no escape, and I desperately wished I could bear this suffering on behalf of my child.

However, after encountering Buddhism and starting to cultivate my mind and practice Buddhism, I gradually understood that this might be their way of eliminating karma. Everything has its cause and effect, and when the conditions are right, the consequences will naturally manifest.

What was even more incredible was that at the 2019 Sydney Grand Dharma Conference, by coincidence, the benefactor Lu once again

read the child’s totem. He gave blessings on the spot, and even His Dharmakaya came to the dream to bless the child. On the day we returned home, the child suddenly shook off our hands and wandered around alone for over an hour at Sydney airport. We were all shocked! Before coming to Sydney, his legs were so weak that he stumbled when two people walked alongside him. How could such a miracle have been possible if we had not been fortunate enough to encounter the Guan Yin Citta Dharma Door, if our benefactor Lu had not compassionately blessed him several times?

Master Lu once enlightened us, “Why do you want to attend the Dharma Conference? There is a great deal of blessing when you go to the “place where the Bodhisattva has come” and you can enjoy a long period of blessing.” What the benefactor enlightened is true. How many lifetimes of behavior cultivation and affinity with Buddha have made it possible for us to have such a blessing in this life, to encounter such an efficacious and prestigious Dharma Door in the Age of Dharma Decline? Really, we must cherish it!

(5). Under the Benefactor’s Enlightening and Guan Yin Bodhisattva’s Blessing the Child Passed Through his Fetal Calamity

In fact, the aforementioned trip to Sydney for Spring Festival 2019 was a mixture of joy and sorrow for us. The joy was that the child suddenly could walk independently. The sorrow was that after reading the child’s totem, Master Lu enlightened me, “Be prepared, the child will pass away at 3”. This is because he killed two large animals in his previous life. The spirits of these two dead animals attached to his brain cysts in this life. Master Lu was compassionate and let the spirit in the right cyst go away on the spot. However, the spirit in the left cyst was fierce and did not leave. In light of this, Master Lu reminded me that the cyst on the left would keep growing and was dangerous. At that moment, a strong feeling of powerlessness came to me. One’s present life is the result of past life. Karmic retribution is inescapable.

Having learned from the pain, I increased my vow power and tried harder to recite Buddhist scriptures, release lives and conduct merits and virtues. One night I dreamed that my child was swimming happily with many turtles on the side. When I woke up, I thought, “Has the child’s fatal predestined calamity passed? Has he extended his lifespan? This is because Master Lu enlightened us that dreaming of turtles and tortoises means lifespan is extended.

Our family discussed and decided to take the child to have an MRI re-examination. The result was exactly the same as what Master Lu enlightened us about a year ago. The left cyst was enlarged, producing pressure, and was very critical. The doctor informed us to arrange for him to be hospitalized for an operation as soon as possible. It was difficult for my husband to accept the result. He went around and consulted many senior specialists, but all the treatment plans were “operation as soon as possible”, while the risk was very high.

Strangely enough, no matter how terrible the doctor said it was,

I was always at peace with it and felt it should not be so. We refused the doctor's advice to operate immediately and flew to Sydney again in January 2020 to see our benefactor. The Bodhisattva had already arranged everything. This time it was very opportune to have his totem read. I asked Master Lu, "The child is still in calamity, will surgery be dangerous?" Master Lu answered, "If he gets on the operating table, it is likely that he will not come down. Without surgery, there will be no problem. This is because you are very pious and desperately reciting sutras and mantras, Guan Yin Bodhisattva has let that spirit that will kill him leave."

Hearing this, I was already convinced that the previous dream of lifespan extension was true. Although the left cyst had not been completely eliminated, the Greatly Compassionate Bodhisattva saved his life in the nick of time. This allowed him to pass this life-threatening calamity. Had it not been for the kind reminder of Master Lu and the compassionate saving of the Bodhisattva, the consequences would have been unthinkable.

That day, Master Lu enlightened us to give him Chinese medical treatment to shrink the cyst while continuing to recite the Buddhist scriptures well. He enlightened us, "Remember this! As long as Guan Yin Bodhisattva cares about you, any problem can be solved! If one day you dream of Guan Yin Bodhisattva, or dream of a gentleman in a suit ["gentleman in a suit" indicates Master Lu] coming to give blessings, the child's cyst will be completely healed and there will be no need for surgery." These words of Master Lu were both a reassurance and a shot in the arm, spurring me on every day and night to just plow on and to practice Buddhism diligently.

He is currently 6 years old and is in kindergarten. He can run and jump. He recently learned how to jump rope, and is proud to say that he ranks first among the boys in his class. He can speak well, recite ancient poems, tell stories and read English. His intellectual development is already one year ahead. He won the first prize in the regional toddler category at the Global Youth Artificial Intelligence Competition last year. He loves Grandpa Lu very much. He recites the *Great Compassion Mantra* and the *Heart Sutra*. Once he sees a fish, he will say, "We have to release it because the small fish has to go home to its mother." He also used to say, "I'll do as I'm told and be an honest boy, and Guan Yin Bodhisattva will surely bless me!"

I hope that in the near future, I will be able to share with you again the happy news that his left brain cyst has completely disappeared and healed so that all of us Buddhists can once again truly witness the Greatly Compassion of Guan Yin Bodhisattva, the truthfulness of Guan Yin Citta Dharma Door, and the selfless altruism of our benefactor Master Jun Hong Lu. May every sentient being in the world be as fortunate as you and I to encounter the Dharma soon, break free from delusion and attain enlightenment, cultivate diligently, and be free from suffering and gain happiness!

I and my family, not my fellow practitioners, will be responsible for our own karma. Gratitude!

Dharma practitioner: N44

5. Commentary

1. "In a past life, the child committed the karma of killing, taking the lives of two large animals, and their spirits attached themselves to the two cysts in the child's brain." This living example once again verifies Master Lu's teaching: "You can't take anything with you from this world except your karma [15]" and "Even after hundreds or thousands of kalpas, the karma one has created will not disappear. When conditions come together, the retribution will be borne by oneself [16]."

2. The global medical community could not cure the rare disease GA-1, but it was healed through vowing to recite Buddhist scriptures and perform life liberation. This outcome proves Master Lu's teaching: "The power of vows is the most important. The power of vows can overcome endless obstacles. In fact, the power of vows is a powerful energy entity... so the power of vows is the foundation of a person's success [17]."

6. Mechanisms

In the above case, the Buddhist practitioner N44 mentioned that her son was fortunate to have his totem read a few times. Below are the two totem readings in which Master Lu revealed the origin of her son and the causes and effects of his illness.

Q&A 3. A young child is a reincarnation of a "big-headed ghost," suffering from a rare metabolic disorder that will drain his father's money; the child cries incessantly until the Master blesses him, and he immediately calms down. The totem reading took place on February 11, 2018 [18].

N44: I humbly ask the Master to check my child's health. He was born in the year of the Monkey in 2016, a boy.

Master: There is a spirit on him, and his brain has a problem.

N44: Yes.

Master: He is very restless at night.

N44: Yes.

Master: The ghost on him comes to torment him at night.

N44: He is extremely restless at night, constantly moving in his sleep.

Master: This is not good. He's slightly better in the morning.

N44: Yes, he's better during the day.

Master: You need to recite many Little Houses for him. He wasn't supposed to be reborn; he slipped through. Do you understand? When you conceived this child, did you have the feeling that you didn't really want him? Perhaps you were hesitant about having him.

N44: During the pregnancy, I had concerns...

Master: You didn't want him.

N44: I was worried about potential formaldehyde exposure and wasn't at ease about the child.

Master: I'm telling you, something possessed him. This child is trouble. Let me see what kind of spirit it is... It's a middle-aged dead man. Oh dear, he has a deep grievance, not good at all. Quickly, recite for him.

N44: How many Little Houses should I recite?

Master: This child won't be at peace. He'll keep moving and moving.

N44: Yes.

Master: You need to recite 126 Little Houses in total. Start with 126 and see how he improves. Don't be fooled by his appearance—he still wets the bed.

N44: Sometimes, yes. Master, the child has a very rare metabolic disorder according to medical diagnosis.

Master: Yes.

N44: He still can't walk or talk.

Master: How old is he now?

N44: 15 months.

Master: Just over a year old.

N44: Yes.

Master: If you don't remove the spirit, he'll not only be unable to walk but also won't be able to speak.

N44: Yes, his language development is delayed.

Master: I'm telling you, his entire brain function is impaired. Don't be alarmed, but this little spirit is known as a "big-headed ghost"! His head will get bigger over time. So, hurry up and help him by reciting; if you don't, he... And you and your husband must stop eating any living animals.

N44: I've already vowed to go fully vegetarian.

Master: Your husband must also vow not to eat living beings.

N44: Okay, no problem.

Master: Otherwise, the child won't recover. Also, his bones are abnormal, soft bones.

N44: Yes, his body is quite soft. He has two large cysts in his head.

Master: One is on the left side, near the brain.

N44: Yes.

Master: One is not too serious, but the other is close to a blood vessel. You know that surgery is risky, right?

N44: Is it serious?

Master: Yes, it will grow larger. If you don't release life and your husband continues to eat living beings, I can't help him.

N44: We have already released 7,000 fish.

Master: You release life here, but eat living beings there—what's the use of that?

N44: I understand.

Master: Continue to release life. Your husband must vow not to eat living beings—I'm not asking him to go fully vegetarian, but he must not eat anything alive.

N44: Okay. So how many Little Houses do we need to recite in total?

Master: You'll have to recite until he recovers. If you want him to fully recover, you'll need to recite at least 10,000. Otherwise, he won't be able to walk. You'll realize over time that this child will drain your husband's money—since his birth, your husband has had to spend a lot of money continuously.

N44: That's true.

Master: With this illness, if you remove the spirit, he'll recover quickly. It depends on your faith; I can't do anything—it relies on your recitations.

N44: OK. Master, when I first started practicing, I wasn't very knowledgeable. I called the Totem hotline, and you told me that there was also a spirit of my aborted child on my son. When I made vows to the Bodhisattva, I might have said the wrong thing—I vowed to recite a certain number of Little Houses for my aborted child. What should I do to make up for this?

Master: It's okay; your aborted child's spirit is also present.

N44: I might have promised too many Little Houses.

Master: Yes.

N44: So, should I...

Master: Just tell the Bodhisattva again. No wonder...

N44: So, should I recite for the spirit of my son's creditor spirit separately?

Master: Yes, recite separately for the spirit of your son's creditor. Don't combine them.

N44: So, the first batch is 126 Little Houses, and then I can vow for more?

Master: Yes, the aborted child is your own.

N44: OK.

Master: Your child is very restless now. Let me calm him down... He's quiet now, isn't he? Your husband must believe. If one of you believes and the other doesn't, how can I help? Your husband will only believe when he gets sick. Many men are like that—they only believe when they are bedridden; otherwise, they don't. It's a bad trait. Well, see, he's quiet now!

N44: Master, my child was born with many birthmarks. What kind of karma is this?

Master: It doesn't matter; spirits that escape to be reborn often have birthmarks. Just recite for him properly.

N44: OK.

Master: I can only calm him temporarily, make the spirit leave for a while, but it will return soon. Only when you finish reciting all the Little Houses will it leave permanently; otherwise, this child will always have problems. Understand?

N44: I understand.

Master: Otherwise, your husband's money will be drained by him.

N44: I understand.

Master: It's useless to make a lot of money if you don't believe Buddha. If you don't believe me, what can I do? You must have faith.

Q&A 4. The child's brain was swelling, but due to relentless reciting, the Bodhisattva's blessings ensured no clinical symptoms; after attending the Sydney Dharma Assembly, the child, who couldn't stand, was able to walk freely. The totem reading took place on January 11, 2020 [19].

N44: Grateful to the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva, grateful to Master. My son was born in 2016, a monkey.

Master: Is this the little boy?

N44: Yes.

Master: His brain is troubled.

N44: Yes.

Master: The brain is swelling.

N44: Yes, he has cysts.

Master: Yes.

N44: Last year during the Chinese New Year, we came to Sydney, and you checked the Totem for the child. You told me he would face a major calamity at the age of three, and I should be prepared.

Master: How old is he now?

N44: 3 years and 3 months. You said his problem might stem from the cysts, which could be dangerous.

Master: See?

N44: Thank you, Master. We recently took the child for an MRI scan. You said his left side would have a problem, and the scan shows that the left side is pressing on his brain.

Master: See? Was I accurate? You don't even need to make a doctor's appointment—save on consultation fees!

N44: The doctor suggests we operate soon, but I'm unsure... Since it coincides with his age 3 calamity, would the surgery be risky?

Master: Hmm, it's risky. But it's not seriously affecting the child now.

N44: There are no clinical symptoms on the left side.

Master: Yes, that's what I said—no clinical symptoms. The brain is slightly compressed by a blood vessel on the left side.

N44: Yes.

Master: Near the root of the ear.

N44: Yes, yes.

Master: Tell him not to sleep on his left side, but on his right side.

N44: He likes to sleep on his stomach. When we try to correct him, he just goes back to sleeping on his stomach, and it seems like his left side is more often against the pillow.

Master: Sleeping on the stomach is a bad habit you've cultivated. It's the worst sleeping position. What animal sleeps on its stomach?

N44: Yes, I also think that might be the reason. We just can't get him to change.

Master: Just have him sleep on his back.

N44: Alright, we'll keep trying.

Master: If you don't want him to have surgery, you might consider seeing a traditional Chinese medicine doctor to adjust his condition, and also make some strong vows. If one night you see the Bodhisattva come and tap his head, then everything will be fine. Or if it's almost there, you might see someone in a suit (note: indicating Master Lu himself).

N44: Thank you, Master.

Master: I can tell you, Master's Dharmakaya has saved many children who otherwise couldn't have been cured.

N44: Yes.

Master: Many children were on the verge of passing away. In their dreams, I touched their heads, and the next day when they went for a check-up—nothing. There have been countless such cases.

N44: Indeed, our child was saved by Master. When I first started practicing Buddhism in 2018, the first time I attended a Dharma Conference was at the Sydney Convention. We were very fortunate that a fellow practitioner gave us a totem reading number, and Master checked it for our child. Last year, we also attended the Master's Sydney Dharma Conference. It was almost miraculous. Before we went to Sydney, our child couldn't even stand up properly—his legs were weak. But after the conference and prayer at Guan Yin Hall, on the third day of the Lunar New Year, when we were leaving, he suddenly broke free from our hands at the airport and walked for over an hour by himself. We were stunned. Thank you, Master. Thank you, Guan Yin Bodhisattva. Thank you for Master's blessings. So you suggest not having the surgery, right?

Master: You should consult more doctors, not just one. Remember, every doctor has a different perspective.

N44: Yes.

Master: Some doctors are more conservative, while others advocate different approaches. That's why there are consultations—you should see multiple doctors. Many doctors are indeed highly skilled, but some are not. You have to be careful. Do you under-

stand? The brain is not something to take lightly.

N44: Yes, that's what we're confused about right now.

Master: The hospital may be good, but there need to be good doctors in the hospital too, right? Recite more Buddhist scriptures and pray to the Bodhisattva for a good doctor.

N44: Okay. What Buddhist scriptures should I recite for this?

Master: Just focus on reciting Buddhist scriptures well. Remember one thing Master said: in this world, as long as the Bodhisattva cares about you, anything can be saved. In the past, we were most pitiable because we didn't know that the Bodhisattva was saving us, so we lost a lot. We suffered a lot, and we were heartbroken. There were many people around us who could have been saved. In the past, many people could have been saved, but because they didn't believe. Many of those who believed are still alive and doing well. So I still hope you will spread the Dharma teachings widely, make good affinities, and truly learn Buddhism and cultivate your mind. If you keep reciting Buddhist scriptures for your child, as he grows older, this tumor might shift to a less dangerous position, and then surgery might not cause any major issues. Otherwise, if he dies on the operating table, there's nothing that can be done. Do you understand what I'm saying?

N44: Yes, I understand.

Master: I just saw that it's very close to the aorta.

N44: Yes, that's right.

Master: Right now, there are no clinical symptoms, which means your Buddhist scripture recitations are working, and the Bodhisattva is blessing him, preventing the tumor from growing.

N44: Yes, that's true. When he was very young and had an MRI, the cyst wasn't as large as it is now, and his brain development was poor. But now, even though the cyst has grown, his brain development has actually improved. It's really the Bodhisattva's compassion and blessings.

Master: Keep practicing well and pray more to the Bodhisattva for blessings.

N44: Master, could you advise me on what vows would be most suitable?

Master: Have you vowed to go fully vegetarian?

N44: Yes, I've gone fully vegetarian. We've released about 80,000 fish for the child and continue to release more. We've also recited more than 2,000 Little Houses.

Master: That's already keeping him safe.

N44: Yes. I once dreamed that my child turned into a small turtle, swimming around. Does that mean his lifespan has been extended?

Master: Yes.

N44: Thank you, Master. Thank you, Bodhisattva.

Master: Originally, there was a spirit on your child that wanted to take him away, but the Bodhisattva has already made it leave.

N44: Thank you, Master. Thank you, Bodhisattva.

Master: Do you know the relationship between your child and your mother... is that your mother next to you?

N44: Yes, that's my mother.

Master: Do you know what their relationship was in a past life?

N44: Yes, I always felt their relationship was special. He's particularly attached to my mother.

Master: They were lovers in a past life. It's not that he's attached to your mother—it's that your mother is attached to him.

N44: Yes, they really are inseparable.

Master: Like a weight and its counterbalance—they're inseparable.

N44: Ever since we had the child, my mom has been particularly dismissive of me.

Master: That's how it is.

N44: Yes, I haven't been practicing well.

Master: Practice well.

N44: Okay.

Master: In the past, you were too calculative.

N44: I understand.

Master: Just work hard for the child. You need to be careful about your romantic life—you could easily end up alone.

N44: I understand. I know this is a very good karmic opportunity.

Master: Yes, just work hard.

N44: Okay, thank you, Master. How many more Little Houses and fish releases are needed for the child?

Master: 120 Little Houses.

N44: Alright.

Master: As for fish releases, release around 2,300 or 2,400 more.

N44: I'll keep releasing fish.

Master: I just gave him (the child) a blessing.

N44: Thank you.

Master: Ask him if he's seen his grandfather (indicating Master Lu Himself) in a dream.

N44: Yes, he has.

Master: The last time you came for a totem reading, I gave him a blessing.

N44: Yes.

Master: When I give a blessing, my Dharmakaya will go to take care of him, so he sees it. Let me tell you, Master primarily relies on the Dharmakaya to save people. If I only relied on Dharma Conferences, how many could I save? The Dharmakaya goes directly into your dream. Many people have dreamt of Master. If I asked for a show of hands here, how many have dreamt of Master?

N44: I've also dreamt many times.

Master: If you look around with a camera, how many? 80% of them have dreamt of Master. Work hard, don't worry. Ask your mother to dedicate some merits and virtues to him. Your mother recites Buddhist scriptures very well.

N44: Yes, my mother recites Buddhist scriptures better than I do.

Master: Your mother recites Buddhist scriptures with great dedication—this child won't pass away.

Questioner's Mother: I'll recite with all my heart, I'll recite with all my heart.

Questioner's Child: Thank you, Grandfather.

Master: You're so good. Very good. Will you recite Buddhist scriptures with Grandfather? Do you know how to recite Buddhist scriptures?

N44: Yes.

Master: Look how smart this child is.

N44: He can recite the *Qi Fo Mie Zui Zhen Yan* and some of the *Great Compassion Mantra*.

Master: Recite the *Qi Fo Mie Zui Zhen Yan* for everyone. Grandfather asked you to recite it, recite it for everyone to hear, and see how they all applaud... No, he's too busy "flirting." Never mind.

N44: Yes, they're really inseparable.

Master: Don't be jealous, okay? It's a past-life karmic affinity, nothing can be done about it.

N44: I understand, thank you, Master.

Master: Continue reciting Buddhist scriptures diligently, and everything will be fine. When I appear in his dream again, perhaps he won't even need surgery. There have been many such cases.

N44: Thank you, Master.

From these two dialogues, Master Lu uncovered the origins and causes of the son's illness. In the first totem reading, Master Lu diagnosed the son as a rebirth of a "big-headed ghost" because his mother did not plan to have him due to the potential formaldehyde pollution. There is a spirit attached to him, tormenting him at night. Master Lu recommended reciting a significant number of Little Houses to help the spirit ascend and emphasized the importance of the parents making a big vow, such as adopting a vegetarian diet and performing life releases, to support the child's recovery.

In the second totem reading, Master Lu revealed that the child's brain was swelling due to cysts caused by two spirits residing within him. However, because of persistent recitation of Buddhist scriptures and blessings from the Bodhisattva, he showed no clinical symptoms. After attending a Dharma Assembly in Sydney, the child, who previously struggled to stand, began walking freely in the airport. Master Lu advised consulting multiple doctors and continuing the Dharma practices, highlighting the power of faith

and the Bodhisattva's blessings in aiding the child's recovery. The readings also stressed the benefit of the transfer of merits and virtues to the child for the child's well-being.

From Master Lu's analysis of the child's illness, it is evident that the child suffers from a spiritual disease, as his body, particularly his brain, is inhabited by spirits. The physical aspect, such as gene mutation, is considered secondary to the spiritual cause. Therefore, without addressing the spiritual factor, the child cannot be cured. In the Dharma perspective, genetic diseases are viewed as karmic or spiritual in nature. This understanding is supported by the child's notably successful recovery. Master Lu's theory on genetic disease captures the essence of hereditary illness in a way that is both novel and beyond what ordinary people, including doctors, can imagine. His treatment method effectively targeted the root cause, leading to extraordinary results.

7. Discussion

The only way to completely cure GA1 is through the transfer of a gene encoding an intact GCDH, a method that has been successfully demonstrated in several other gene therapies [20]. However, the technology needed to implement this theoretical treatment for GA1 is not yet available. As a result, from the current medical standpoint, curing GA1 remains unattainable. Current therapies focus on managing the biochemical compounds and metabolic pathways involved in the condition, but these treatments cannot cure GA1. This underscores the limitations of current medicine and highlights the necessity for ongoing advancements in medical science and technology. Exploring alternative perspectives to address these challenges is worth careful consideration.

The recuperation of the GA1 boy showcases remarkable therapeutic outcomes. The efficacy of Dharma in addressing genetic disorders suggests that while genetics is crucial within its scope, integrating a broader perspective, such as Dharma, can offer solutions that might otherwise seem insurmountable. Just as geneticists investigate mechanisms for curing genetic diseases through scientific methods, exploring the principles of Dharma for treating these conditions holds significant value. Therefore, it is essential to broaden our perspective and explore this mysterious realm to approach closer to the truth.

While karma and spirits remain imperceptible to direct human senses, medical doctors are deemed fortunate for several reasons. Firstly, the Dharma theory, spanning the last 2,500 years, has unveiled the 10 realms of the universe, underscoring the profound importance of karma and spirits [9]. Secondly, even though ordinary individuals may lack the ability to perceive spirits, Master Lu possesses this unique capability, substantiated by numerous accurate descriptions of spirits' appearances and their past interests. Thirdly, a multitude of people worldwide claim to vividly recall their past lives, presenting compelling evidence for the existence of the spiritual world. Lastly, the common human experience of

dreaming often involves interactions with spirits, such as deceased people, providing additional support for the existence of this ethereal realm.

Given this wealth of evidence, the suggestion is that medical doctors have compelling reasons to consider and accept the Dharma perspective. Unlike some scientific findings that may require hypotheses, Dharma is ready to address human problems based on an extensive body of evidence.

Genetic deficiencies in children with heavy karma are due to either created by the children themselves or their ancestors, or both. For instance, the GA1 child's genetic condition is linked to past actions, specifically the killing of 2 large animals in a previous life, creating a karmic debt that manifests in the current life. The viewpoint posits that these genetic conditions serve as a form of retribution for the heavy karma incurred by the child.

The health conditions of the GA1 boy have significantly improved following the alleviation of heavy karma, which has reduced the clinical impact of his genetic abnormalities. Even if genetic normalization occurs, it is reasonably speculated that his health may not fully recover as expected by scientists if his karma persists, particularly due to the presence of his mother's aborted child and large spirits occupying his body. This highlights the limited understanding scientists currently have regarding the complexities of human health.

Master Lu enlightened in *Buddhism in Plain Terms*, "The dark negative energy (karma) in our souls acts like a corrosive liquid, constantly eroding our bodies, obstructing the circulation of energy, constricting our nerves, and affecting our emotions and mental state [21]." Relying solely on biological approaches and achievements to address human issues is deemed inadequate, as neglecting the substantial impact of karma may lead to failures. Indeed, while the technology of gene therapy for certain genetic diseases has advanced [20], it's essential to recognize its limitations. Transferred gene(s) can restore lost functions associated with mutant genes, yet they fall short of completely eliminating karma or spirits from patients. It is essential to recognize that without addressing the spiritual dimension alongside medical interventions, unresolved karma or spirits may lead to therapy failure or undesirable outcomes. Even if the treatment is initially successful, these issues could eventually resurface. This underscores the importance of a holistic approach that integrates spiritual considerations into the treatment process.

The glutaric acid levels reached 1142, indicating a severe illness, and then dropped to 16, suggesting the illness is mild or nearly absent. This reduction, from 1142 to 16, was achieved through the practice of Buddhism. If the level of 16 represents the phenotype index caused by genetic deficiency, then the remaining 1126 (1142-16) reflects the impact of karma. This clearly indicates that, in the case of severe GA1 syndrome, the majority of the illness is

due to karma, with only a minimal portion resulting from genetics. Therefore, GA1 can be understood as a karmic disease, in line with Master Lu's teachings.

Clinically, the phenotype spectrum of untreated GA1 ranges from the more common form (infantile-onset disease) to the less common form (later-onset disease—i.e., after age 6 years). The GA1 phenotype can vary significantly even among untreated family members with the same genotype [22]. What accounts for this wide variation? The scientific community has long struggled to provide a convincing explanation. Now, the answer may lie in the concept of karmic obstacles. Heavier karmic burdens from past lives lead to an earlier onset of GA1 in this life, while lighter karmic obstacles result in a later onset. Thus, family members with the same GA1 genotype but differing karmic burdens may experience varying severity of symptoms—the heavier the karma, the more severe the symptoms, and the lighter the karma, the milder the symptoms.

In summary, the discussion emphasizes an important consideration in treating genetic conditions like GA1. While gene therapy presents a promising method for addressing underlying genetic deficiencies, it is currently limited by technological constraints in the case of GA1. Integrating a broader perspective, such as the principles of Dharma, introduces an alternative approach that acknowledges the role of karma and spiritual factors in health. From this viewpoint, genetic conditions are seen as manifestations of karmic debts, suggesting that addressing the spiritual dimension could be vital for holistic healing, similar to our previous reports with karmic and spiritual diseases [9- 12].

The significant contribution of karmic and spiritual factors to GA1 illness, along with the variability in phenotype expression despite identical genotypes, supports the idea that karmic obstacles play a crucial role in determining health outcomes. This challenges the traditional dogma of human genetic diseases, which attributes phenotypes solely to genetics and opens the door for a more comprehensive understanding of human health that includes both genetic and spiritual dimensions.

8. Conclusion

If both parents are carriers of the GCDH gene mutation, each pregnancy carries a 25% chance that the child will not inherit the GCDH gene mutation, a 25% chance that the child will have GA1, and a 50% chance that the child will be a carrier of the mutation but will not develop the illness. This is a fundamental genetic principle that cannot be altered. From a scientific perspective, this presents a significant challenge, with no current means to change the genetic outcome. The focus for scientists, therefore, remains on downstream interventions, such as biochemistry and metabolic management, including early screening for GA1 in children.

However, from the perspective of Dharma, GA1 is seen as a karmic disease, with the gene mutation serving as a marker or indica-

tor of deep-rooted karma. By eliminating karma, even with a double recessive GCDH gene mutation, the illness may not manifest. The reduction of GA levels to 16 provides compelling evidence of this. Thus, the key to preventing GA1 lies in eliminating past karma and preventing the formation of new karma.

To eliminate past karma, one should diligently practice the Five Golden Buddhist Practices. To prevent the formation of new karma, it is essential to observe the basic Five Precepts and perform the Ten Meritorious Deeds. In essence, refrain from all evil and cultivate all good [9].

Moreover, if one is reborn as a human in the next life, the lightened karma makes it highly unlikely that one will be born into a family with genetic defects. Thus, practicing Buddhism and reciting Buddhist scriptures not only protects your health in this life but also safeguards your health in the next.

However, being reborn as a human in the next life is not the ultimate goal, as the human realm is still one of the Six Realms of Reincarnation [9]. On the path of reincarnation, being healthy in the next life does not guarantee health in subsequent lives. Only by transcending the Six Realms can one achieve the ultimate goal of permanently preventing genetic diseases.

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10. Conflict of Interest

No.

11. Financial Support

None.

12. Ethical Statement

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

13. Statement by Translator and Writer

The case and the 4 Q&As from Master Jun Hong Lu's blog 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 the Master'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.

14. 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 practitioners may not be replicated. The experiences and advice shared should not be construed as medical advice or a diagnosis.

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