

## Original Research Article

## Etiology and Treatment of Prader-Willi Syndrome

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**Abstract:** Prader-Willi Syndrome (PWS) is a rare genetic disorder with no known cure, primarily characterized by hypotonia, feeding difficulties, intellectual disabilities, and behavioral abnormalities. Conventional medical treatments focus on symptom management through hormonal therapy and strict dietary control, yet the root cause remains unaddressed. This study explores an alternative approach based on the Guan Yin Citta Dharma Door, demonstrating the effectiveness of spiritual practices in alleviating symptoms of PWS. By applying the Five Golden Buddhist Practices, significant improvements were observed in motor skills, cognitive function, and overall well-being. These findings suggest that PWS is not solely a genetic condition but also a manifestation of karmic retribution and spirit occupation. This case study provides compelling evidence that Dharma practices can complement conventional treatments, offering new hope for those affected by PWS.

**Keywords:** Prader-Willi Syndrome, Guan Yin Citta Dharma Door, karmic retribution, spirit occupation, genetic disorders.

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## INTRODUCTION

Prader-Willi Syndrome (PWS) is a rare genetic disorder. The genetic defects that cause PWS include paternal 15q deletion, chromosome 15 maternal uniparental disomy and imprinting defects and translocations [1].

All PWS patients had hypotonia, poor neonatal sucking, and feeding difficulties during infancy. Other PWS-related clinical symptoms, such as speech articulation problems, sleep apnea, abnormal birth length, small hands/feet, childhood polyphagia, clinodactyly, thick viscous saliva, and behavioral problems were observed at varying rates with no statistical difference between genetic subtypes [2].

As patients age, additional symptoms such as irritability, lethargy, stereotypic behaviors, and hyperactivity may develop [3]. Further, PWS patients are typically characterized by decreased social interaction, hyperphagia, poor behavioral control and temper tantrums, together with a high risk of morbid obesity unless food intake is controlled [1].

For effective treatment and management, early identification and diagnosis are crucial for ensuring timely and appropriate interventions that enhance patient outcomes. Initial treatment should prioritize neonatal

feeding and growth, followed by hormonal therapy to address hypothalamic dysfunction, with a subsequent focus on preventing and managing obesity and its related complications [4].

Since PWS is a genetic disorder, gene therapy is a logical approach for scientists to explore. However, this pioneering technology remains in its early stages and is far from practical application, let alone clinical trials [5, 6].

When confronted with intractable diseases lacking effective treatments, we should turn to Guan Yin Citta Dharma Door [7]. Our previous report highlighted that mutations associated with the rare disease Type I Glutaric Aciduria (GA1) showed significant improvement through Buddhist practices, with an affected child recovering and becoming the jump rope champion of his class [8]. Given the demonstrated effectiveness of Buddhist practices in GA1, they may also offer potential benefits for PWS.

This article presents a case study on the application of the Five Golden Buddhist Practices of Guan Yin Citta Dharma Door in managing PWS, aiming to evaluate their effectiveness in yet another genetic disorder.

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## ETIOLOGY

Among the nearly 7,000 rare and intractable diseases [7], genetic disorders are perhaps the most well-defined and confirmed, with sufficient evidence supporting their etiology—namely, abnormal genetic DNA leading to abnormal phenotypes. The prevailing belief has been that introducing cells with healthy genes is the only way to cure these conditions. This ideology held true until the publication of GA1, which revealed that genetic diseases are, in fact, karmic and spiritual in nature, with genetic defects merely serving as markers of heavy karma from previous lives [8].

To deepen our understanding of the underlying mechanisms of genetic diseases, let us examine the following dialogue, in which Master Jun Hong Lu explains the causes and consequences of severe hereditary illnesses.

### **Q&A 1. Why Does a Child Suffer from a Rare Genetic Metabolic Disorder [9]?**

**(This dialogue took place on Jan 9, 2015, over the phone)**

**Caller:**

Hello, Master! There is a severely ill child in our Buddhist group. He is two years old and has a rare genetic metabolic disorder, meaning he cannot eat even a single grain of rice because it is toxic to him. His mother has been practicing Buddhism since before his birth and has recited thousands of Little Houses. She also regularly performs life liberation and helps others awaken to Buddhism. However, she is the only one in the family practicing Buddhism. The medical expenses for the child have already exceeded hundreds of thousands of CNY, and he now experiences an episode every month. During his most recent episode, the father broke down completely. The mother fears that even if they spend everything they have, they still won't be able to save him. Master, could you please provide guidance? Is the mother not doing enough? What should she do to prevent her child from having such frequent episodes?

**Master:**

You don't even need to ask. This child has come to collect karmic debts. Once he has exhausted his parents' money, he will pass away.

**Caller:**

Master, you previously read his totem and said that a child like him is born with no chance of survival.

**Master:**

That's right.

**Caller:**

But his mother prayed to Guan Yin Bodhisattva.

**Master:**

That may extend his life a little, but he still won't survive. Once the money is gone, his life will be over.

**Caller:**

Thank you for your guidance, Master. I understand now. I will have his mother listen to this recording.

**Master:**

Let me tell you, these cases are all about repaying debts. Even if his father loses everything, he won't be able to save him. His father must have engaged in many unethical or improper ways of making money, or his ancestors accumulated negative karma. Now, the son is repaying the father's debts. Don't you understand?

**Caller:**

I understand.

This dialogue further reinforces our previous findings and offers insights into addressing genetic diseases beyond medical approaches. Below is the case of a boy with a chromosome 15 disorder. We will explore how his illness was managed through Buddhist practices of repaying karmic debts, ultimately leading to a significant recovery.

## RESULTS

### **Case Presentation: Buddhism Rejuvenates My Grandson with Chromosome 15 Disorder**

My grandson is over 10 years old. He suffers from a genetic disorder caused by the deletion of chromosome 15. This disease manifests as 3 major obstacles: language, motor, and intellectual impairments. It's a medical challenge worldwide and is currently incurable. No matter which hospital we go to, doctors have essentially given him a "death sentence," advising us to let nature take its course as there's no effective treatment.

Consequently, our entire family faces the ordeal of caring for a child who cannot speak, lacks understanding, walks unsteadily, and laughs incessantly. We were all deeply distressed, resorting to prayers and rituals, doing everything we could, yet seeing no improvement whatsoever despite conducting ceremonies several times a year.

We also sought rehabilitation at a renowned hospital in our Province but to no avail. The entire family endured immense suffering, and the atmosphere at home became somber.

Fortunately, in 2021, I encountered the Guan Yin Citta Dharma Door. With a hopeful attitude, starting on April 8, 2021, I made a vow to observe a vegetarian diet and perform the Five Golden Buddhist Practices to save my grandson. I devoted myself to this practice.

By September, as I completed reciting over 600 Little Houses for his karmic creditors and released about 10,000 fish for him, I had a dream where an elderly couple took away a child with cerebral palsy (By the way,

at that time, I also made a vow to perform life releases for Master Lu).

Then, I had another dream. In this dream, the tall and graceful White-robed Guan Yin Bodhisattva was blessing 3 children in a field. In my thoughts, my grandson was among them. Guan Yin Bodhisattva said to bless these 3 children, and then bless them again, for a total of 2 blessings.

By the end of September, I dreamt of my dead father-in-law. It turned out that the way the child walked resembled my father-in-law: leaning forward, taking small steps, unable to straighten his body.

After dreaming of these two spirits left (Note: one is the child with cerebral palsy and the other is her father-in-law), the way my grandson walked gradually changed. He began to stand upright, became more stable, and didn't fall down as often as before.

When I completed reciting over 900 Little Houses for his karmic creditors and released nearly 20,000 fish for him, he experienced several breakthrough changes.

Firstly, he can now clap his hands in welcome. Previously, his hands couldn't meet properly, but now he can clap his hands to welcome someone.

Secondly, he used to suddenly scream or laugh loudly when sleeping for about an hour at night. This symptom has now disappeared. Initially, we thought it was because he was dreaming, but it was actually due to spiritual possession.

Thirdly, previously, he couldn't bend his right leg when sitting down; it remained straight on the ground. After the spirits departed, I massaged his leg, and now he can freely bend his leg joint, and it has become very soft. Now he can cross his legs very well.

Fourthly, there has been significant progress in intelligence, and he can now understand simple language. He can also follow instructions.

However, after the Winter Solstice, several unfavorable phenomena occurred. His hands would shake, his facial muscles would twitch, and he would nod vigorously, and burst into uncontrollable laughter. The nanny mentioned that one day, he suddenly screamed loudly on the street, and these symptoms appeared afterward.

Through consulting with senior Buddhist practitioners, I learned that this was due to spiritual possession. Therefore, I made big vows:

1. Release animals in large numbers;
2. Vigorously burn and repay his karmic creditors with Little Houses;

3. Transform 30 people into Buddhists within a year;
4. Massage him.

I went out to promote Buddhism, and within a month, I distributed 30 sets of Buddhist books.

Gradually, before the Spring Festival, all these symptoms disappeared.

When I burned and repaid 1000 Little Houses for his karmic creditors, he could climb the stairs by himself, alternating his feet. Previously, he could only stand on a stair with both feet, grabbing the handrail of the stairs and moving up step by step. Before last year's New Year, he could freely go up and down the stairs without anyone watching him.

In December of last year, I invited Master Lu's Dharma image on the Buddhist altar. That night, I had a dream: two children were in my arms, both nursing. I knew this was a sign that 2 spirits of the 2 children I miscarried had not left. So, I made a vow to ascend them.

Until after the Spring Festival, on February 20, 2022, I had not dreamed whether they had left or not. Late that night, around 11 o'clock, I thought, "Guan Yin Bodhisattva, have the spirits of the 2 children left or not?" That night, I had a dream. Two naked children, the younger looking about 4 or 5 years old, making faces at me; the older one, about 8 or 9 years old, vigorously shaking his head in front of me. Then, I dreamt that it was like being in an ancient marketplace, and a young woman wearing a blue-green cheongsam passed by me, who I sensed was the children's mother. I said, "Go with your mother, okay?" The children said they did not want to leave. Then I woke up.

I knew the children's spirits had not left, so I vowed to recite 108 Little Houses for them.

The next day, my grandson vigorously shook his head again, sometimes so forcefully that he had trouble even walking. Feeling extremely distressed, I diligently recited the Little Houses. As I burned up to 21 Little Houses for his karmic creditors, the nodding symptoms gradually decreased and eventually disappeared. After the Spring Festival, his emotions basically stabilized.

Over these past few months, there has been a noticeable improvement in his intelligence and motor skills.

Firstly, he is now conscious and can lead adults to the bathroom, being aware of both urination and defecation.

Secondly, when he needed help from adults, he used to walk away as soon as he touched them. Now, he

will hold the adult's hand, push their backs from behind, and persist until he reaches his destination eventually. Therefore, his consciousness has become much stronger.

Thirdly, he follows instructions better now. He can do simple tasks on his own.

Fourthly, the previous laughter before bedtime is now basically gone. There are no more unexpected bursts of laughter during the day. He sleeps very well now, sleeping through the night until morning.

Fifthly, when going to the park, he can now go up and down the stairs by himself, without needing assistance.

Since the Spring Festival, we feel like we haven't been angry with him for a long time. This indicates that he has become more understanding. Our whole family is very happy watching him. In my son's words: "Hey, this child has become so understanding, how cute!" Previously, sometimes when he went out to play, he wasn't happy. When he came back, we could hear his voice from far away, either crying or laughing, making us all very nervous. Now it's very quiet, we can not hear that kind of sound from him anymore.

The neighbor's nanny said, "This child has improved so much." The neighbors all said, "Oh, I will learn Buddhism from you in the future." The neighbor's nanny also introduced me to his younger siblings because his younger sister has rheumatoid arthritis and is wheelchair-bound. A few days ago, I instructed his younger sister to study *Buddhism in Plain Terms*.

Guan Yin Citta Dharma Door is truly miraculous. I have only been practicing for a short year and a month. Up to now, I have only repaid 1586 Little Houses for my grandson's karmic creditors, and he has made such great progress! Guan Yin Citta Dharma Door is truly reliable and extraordinarily efficacious.

I am deeply grateful to Namó Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva for saving and assisting sentient beings, and I am grateful to Master Lu for bringing such a wonderful Guan Yin Citta Dharma Door to the world, allowing sentient beings to attain liberation. I firmly believe in the Five Golden Buddhist Practices of Guan Yin Citta Dharma Door. By diligently practicing and helping my grandson repay his karmic debts, I believe that these Five Golden Buddhist Practices will surely help my grandson recover his health.

May my sharing help more sentient beings who have an affinity with Buddha to encounter the Dharma, change their destinies, and attain happiness away from suffering.

Dharma practitioner: H93, Gratitude and Namaste!

## DISCUSSION

Ruminant animals can contract the zoonotic infectious disease *Brucella*, which can be transmitted to humans through skin wounds. Once in the bloodstream, the bacteria spread throughout the body, causing a systemic infection known as Brucellosis, characterized by symptoms such as fever, weakness, and fatigue [10].

Now, the question is: should the patient treat the wound or Brucellosis? Clearly, the priority is Brucellosis, not the wound. If the wound represents genetic mutations, then the bacteria can be likened to spiritual entities. The medical approach focuses on treating the wound—addressing genetic mutations and their symptoms. In contrast, the Buddhist approach seeks to eliminate the bacteria within the body, targeting the root cause of PWS.

Both approaches share the same goal of treating patients but differ in their perspectives and treatment methods, leading to vastly different outcomes.

Medicine has indeed achieved remarkable success. For instance, certain genetic disorders can now be effectively treated through gene therapy [11]. However, there remain many more genetic diseases for which medicine has no solution, and PWD is such an example.

Buddhism, on the other hand, transcends surface manifestations and directly addresses the root cause. Its fundamental approach allows it to tackle nearly all genetic diseases, including those that modern medicine has yet to cure. In this regard, we will gradually publish our findings on this subject in the future.

As we previously discussed, the GA1 mutation is merely a marker indicating that the individual carries heavy karma from past lives. Only by eliminating karma and helping the spirits ascend can the child be saved [8]. Likewise, this study on the chromosome 15 defect further validates our previous statement.

In this case study, the child superficially suffers from PWS, but the genetic defect merely serves as a hallmark of his heavy karmic burden from his past life and ancestral karma.

According to Master Lu's teachings, a child born with a genetic disease is experiencing the retribution of past-life karma manifesting in this life [8] (Q&A 1). The onset of past-life karma results in spirits occupying the body, leading to both physical and mental health issues. This was evident in the child, whose body was possessed by multiple spirits.

Firstly, the child was possessed by the spirit of a cerebral palsy child. When his grandmother recited 600 Little Houses for his karmic creditors, the spirit was ascended.

Secondly, the child was possessed by his great-grandfather, as confirmed not only through his grandmother's dreams but also by his walking posture, which closely resembled that of the deceased ancestor. As we have previously discussed, when a person is occupied by a spirit, their body becomes like a puppet under the spirit's control, with their brain and behavior also governed by it. Conditions such as Alzheimer's disease [12], depression [13], autism spectrum disorder [14], oppositional defiant disorder [15], and parapsychoschizophrenia (schizophrenia) [16], are all caused by spirit possession. In this case, even the child's walking posture was influenced by the spirit. This highlights the profound impact spirits can have on human behavior. After his great-grandfather ascended, the child corrected his walking posture and became less prone to falling, further proving that his walking abnormality was caused by spirit possession.

Thirdly, the child was also possessed by his grandmother's aborted children, possibly two. One of them exhibited a constant nodding motion. After the spirit was ascended, the child's persistent nodding ceased, perfectly aligning with the observed treatment effect. This once again confirms the truth of the Dharma.

As we have stated in previous publications, during underworld festivals, spirits come to the human world to collect karmic debts, often bringing great trouble to human lives [7-16]. This study further supports our statement. After the Winter Solstice, the New Year of the underworld, the child's symptoms suddenly worsened, indicating that his karmic debts were heavy and that he owed significant debts to the underworld.

Given the multitude of spiritual issues affecting this child, how could one expect treating his genetic defect and symptoms alone to yield meaningful results?

From this case, we can clearly conclude that PWS is a spiritual disease, with the genetic mutation serving merely as a hallmark of heavy karmic debts from previous lives. This not only aligns with our previous observation on GA1 but also further confirms that Master Lu's teachings are true [7, 8].

However, some scientists, particularly geneticists, may argue that certain genetic diseases can be cured through medical advancements such as gene transfer, making them seem unrelated to spirit or karma. This concern has already been addressed. Any genetic disease requiring medical intervention brings suffering to the patient and their parents, who must also bear the financial burden. Suffering and financial expenditure are forms of repaying karmic debts to eliminate karma (Q&A 1). Once the spirit has received sufficient repayment or the debt is fully settled, it will leave. This was evident in our previous report, where a depressed child's past life, along with his current father, had harmed another to acquire gold bars. In this life, the

victim not only causes the child's depression but also brings suffering to the parents. Additionally, his father is compelled to spend large sums on unnecessary luxury items as a form of karmic retribution [13].

Historically, Western medicine has been widely promoted worldwide. Today, higher education institutions in Western countries are increasingly integrating Traditional Chinese Medicine and other traditional healing practices into their curricula. Additionally, some scientific journals and technology dissemination platforms are dedicated to articles on integrative medicine and alternative treatment approaches.

This trend is driven by two key factors: first, the advancement of human civilization fosters inclusivity and open-mindedness; second, neither Western medicine nor traditional medical practices alone can fully resolve complex and rare diseases, which number close to 7,000 [7]. The emergence of Guan Yin Citta Dharma Door has brought new hope for addressing these conditions.

Today, some scientists advocate for a comprehensive multidisciplinary approach to treating PWS [4], which is indeed a visionary perspective.

## CONCLUSION

This study highlights the transformative effects of the Guan Yin Citta Dharma Door in managing PWS, providing new insights into its spiritual etiology. Conventional medical treatments target genetic and physiological manifestations, but the observed improvements in the child's condition after Buddhist practice underscore the role of karmic retribution and spirit possession in the disease's progression. The significant recovery in motor function, cognitive ability, and emotional stability following Dharma practices further affirms that addressing karmic debts and liberating spirits can alleviate symptoms of PWS.

Given the limitations of modern medicine in treating PWS, integrating Buddhist practices into patient care could provide a holistic approach to healing. Future research should further explore the correlation between karmic retribution and genetic disorders, expanding the potential applications of Buddhist teachings in addressing intractable diseases. The findings of this study pave the way for a broader understanding of disease beyond conventional scientific frameworks, emphasizing the profound impact of spirituality on human health.

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### 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 himself independently.

### Statement by Translator and Writer

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

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