

Review Article

Open Access

Congenital Hearing Loss: Recovery Is Possible

Xinghong Yang

Independent Scientist, Florida, USA

ABSTRACT

Background: Congenital, infantile, and genetic disorders—such as Congenital Hearing Loss (CHL), Infantile Eczema (IE), Down Syndrome (DS), Male Genetic Infertility (MGI), Glutaric Aciduria Type I (GA1), and Prader–Willi Syndrome (PWS)—are conventionally regarded in modern medicine as irreversible conditions that require lifelong supportive, compensatory, or symptomatic management. Although established medical interventions can improve function, quality of life, and clinical outcomes, they do not reverse the underlying genetic, developmental, or metabolic abnormalities. In contrast, the Guan Yin Citta Dharma Door advances a unified spiritual etiological framework, proposing that genetic defects, structural abnormalities, and metabolic dysfunctions are secondary phenotypic manifestations of deeper karmic obstacles and unresolved spiritual debts.

Methods & Theoretical Synthesis: Comparative analysis was conducted across this narrative and prior clinical reports covering CHL, IE, DS, MGI, GA1, and PWS. Biomedical pathophysiology was systematically evaluated alongside Buddhist etiological frameworks, mapping physical manifestations to specific karmic mechanisms (e.g., speech karma, ancestral killing karma, and unascended infant spirits).

Results: This paper reports a longitudinal case narrative of an individual born with severe congenital deafness who engaged in long-term continuous spiritual cultivation via the Five Golden Buddhist Practices. The individual demonstrated progressive, marked improvements in auditory perception, language comprehension, and speech production, ultimately transitioning from a non-verbal baseline to achieving high-level musical literacy. This restoration occurs through a cumulative process that is directly proportional to the systematic accumulation of merits and virtues and the purification of karmic debts.

Conclusion: Similar to the infantile disorder of IE and genetic disorders of DS, MGI, GA1, and PWS, CHL is likewise regarded within the Guan Yin Citta Dharma Door as a karmic disorder that can be reversed through Buddhist practice.

*Corresponding author

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

Received: August 03, 2026; **Accepted:** August 10, 2026; **Published:** August 17, 2026

Keywords: Guan Yin Citta Dharma Door, Five Golden Buddhist Practices, Congenital Deafness, Karma, Mind-Body Healing

Introduction

Hearing loss is a multifaceted concept encompassing biological, social, and cultural dimensions. At its most fundamental level, it refers to the partial or complete loss of hearing in one or both ears. Traditionally, the medical community has defined deafness according to physiological hearing thresholds and audiological assessments. Over the past several decades, however, this perspective has broadened to recognize deafness not only as a medical condition but also as a form of human diversity associated with a distinct linguistic identity and cultural community [1,2].

Congenital Hearing Loss (CHL) is a hearing impairment present at birth or occurring before the development of speech and language. The scientific community established that it is commonly caused by genetic factors, which account for approximately half of all cases and may be either syndromic or nonsyndromic, or by prenatal and perinatal environmental factors, including maternal infections, prematurity, and fetal exposure to ototoxic agents [3,4]. Because CHL occurs before spoken language acquisition, it profoundly influences cognitive, linguistic, and social development. Early

identification through universal newborn hearing screening enables timely intervention. Depending on family preferences and clinical recommendations, intervention may include early exposure to natural sign language to support language acquisition and cognitive development within the Deaf community, hearing amplification devices, or cochlear implantation to take advantage of early neuroplasticity and facilitate access to auditory information [5,6].

Today, the study of deafness lies at the intersection of medicine, linguistics, education, psychology, and disability rights. Contemporary scholarship increasingly emphasizes accessibility, inclusion, and the removal of social and environmental barriers, alongside recognition of Deaf culture and signed languages. Rather than viewing hearing loss solely through a pathological framework, modern perspectives acknowledge the strengths, resilience, and unique visual-spatial processing abilities often associated with the Deaf community, while recognizing the clinical challenges of living in a predominantly hearing society [7,8].

Clinical management of CHL primarily focuses on optimizing communication and functional hearing through interventions such as digital hearing aids, bone-conduction hearing systems, cochlear implants, speech and language therapy, and educational

support [9,10]. These approaches aim to improve communication, language development, and quality of life, although outcomes vary depending on the etiology of hearing loss and the timing of intervention.

This case study presents the clinical history of an individual with CHL who experienced a recovery of hearing after adopting the spiritual practice of the Guan Yin Citta Dharma Door. While previous reports have documented improvements in various chronic and hereditary conditions among practitioners, this report documents a hearing recovery case of CHL associated with this specific practice [11-13]. This report offers a novel perspective on CHL, potentially opening new avenues for understanding its development and prevention.

Worldviews, Mechanisms & Solutions

CHL is the most common birth defect, estimated to affect 2-3 in every 1000 births [14]. From a scientific perspective, it stems from a wide variety of factors. About 50% to 60% of cases are genetic, while the remaining 40% to 50% are caused by environmental, infectious, or perinatal conditions [15].

From a Dharma perspective, however, CHL is understood as the ripening of karmic seeds from past lives manifesting in the present. This specific karmic trajectory directly results in impairment or absence of hearing ability. Below are two Q&As in which Dharma Master Jun Hong Lu elucidates these underlying karmic causes in detail.

Q&A 1. The Karmic Cause of Being Born in a Family where both Parents are Deaf and Nonverbal [16]

(This dialogue took place on Sept. 09, 2018 over the phone)

Caller: May I ask Master, what is the karma of being born in a family where both parents are deaf?

Master: Created speech karma in previous lives, so it will not let you speak in this life.

Caller: Does he have to make big vows in this life to resolve this karmic obstacle and improve?

Master: Yes, making big vows.

Q&A 2. The Karmic Cause of Deafness and the Power of Repentance [17]

(This dialogue took place on March 31, 2017 over the phone)

Caller: Hello, Master. I dreamed that at a shared session of Dharma practice, everyone was moved to tears. I said to a fellow Buddhist practitioner I did not know next to me, "I will lend you my sleeves, and you can cry." He then wiped his tears from my sleeves and cried and wet both of my sleeves. Please interpret this dream.

Master: Help your fellow practitioner carry his karma. The person you can lend your sleeves to must have a good relationship with you.

Caller: That day I did propagate Dharma to transform sentient beings.

Master: You have to pay to transform people, but karma will be dissolved once you pray to the Bodhisattva.

Caller: Well, I know, thank you, Master. Then, in this shared session, there was a deaf fellow practitioner who actually made a sound and said a few words. Master, does this dream mean that this fellow practitioner will be able to speak normally in the future?

Master: It is possible. If there is indeed such a deaf practitioner in reality, tell him to repent properly. Usually, deaf people are not repentant enough, and they must have created a lot of speech karma in their past lives.

Caller: Yes, there is a deaf fellow practitioner around us who is firmly determined.

Master: Solid determination is very admirable. The millennium iron tree will blossom. He should persist in his efforts.

Caller: Thank you, Master.

The Q&A 1 and 2 consistently present the Dharma view that deafness or speech impairment originates from negative speech-related karma accumulated in previous lives. According to Master Lu, such conditions can be alleviated by making great vows and sincere repentance. The teachings emphasize that with genuine repentance, determination, and diligent practice, karmic obstacles may be reduced, creating the possibility of improvements in hearing or speech.

Results

The following is a testimonial from a practitioner of the Guan Yin Citta Dharma Door. During a Dharma telephone Q&A program, the caller on behalf of the patient with CHL shared with Master Lu the healing journey and recovery process.

Case 1. A CHL Patient Becomes a Certified Violinist by Practicing Guan Yin Citta Dharma Door [18]

Caller: I am helping a 21-year-old female fellow Buddhist practitioner with hearing loss share her experience of Buddhism. She read *Buddhism in Plain Terms* after encountering the Guan Yin Citta Dharma Door. At first, she read the text word by word, then was able to speak. After returning from this year's Dharma Convention in Malaysia, her ears, which had been deaf for 21 years, have basically returned to normal and she can hear clearly.

Master: Wow!

Caller: She was born unable to hear or make sounds, with an IQ of zero. She was sent to a deaf school at the age of 9. In October 2014, her mother invited Master Lu's books, Bodhisattva statues and Dharma gems home. On the day her mother invited these treasures home, she saw a golden light flashing in front of her eyes. Soon, she dreamed Guan Yin Bodhisattva appeared in the sky on auspicious clouds smiling at her. Countless loongs swam around in the sky as if overturning the sea. Many Bodhisattvas surrounded the Buddha in the middle of the sky and listened carefully to His teachings side by side like a ladder. Full of Dharma joy!

Caller: She made a vow to be a vegetarian and another to share her experience of regaining her hearing to inspire sentient beings to practice Buddhism. She and her mother have been intensively practicing the Three Golden Buddhist Practices, i.e., making vows, reciting Buddhist scriptures, and performing life liberation for 3 years. Now, her IQ has improved and her ears can hear. In 2016, she tried reading *Buddhism in Plain Terms* in front of her fellow practitioners in the Dharma study group. With the compassionate blessing of Guan Yin Bodhisattva, she is now able to read a chapter of *Buddhism in Plain Terms* without much difficulty.

Caller: She attended the Dharma Convention in Kuala Lumpur, Malaysia for the first time this year. During the conference, her ears were swollen and painful and she had a hard time. However, when Master Lu gave the enlightenment lecture, she suddenly heard and understood Master Lu's teachings in both ears. When she returned from the conference, she dreamed that the Buddha was holding a Vulture Peak Dharma Conference. Guan Yin Bodhisattva was also beside the Buddha. The Buddha enlightened her, "You must practice well. The Guan Yin Bodhisattva is always beside you and

watching you all the time." She saw that the Bodhisattva's eyes were red and tears flowed down.

Caller: When she woke up and offered incense to Bodhisattva, she saw Guan Yin Bodhisattva's eyes were red. She was very grateful to Guan Yin Bodhisattva. Now everything is normal for her. Happily, she has learned saxophone and performed at community and charity events. She also earned a violin certificate at the 8th level. She is very grateful to Guan Yin Bodhisattva and the Master.

Master: You told her to cultivate her mind well!

Caller: Yes, yes, yes!

Master: Is it worth spending time on the certificate? How many Buddhist scriptures can she recite during the time she spends on earning an eighth-grade certificate? Her deafness and talking difficulty are both cured!

Caller: Yes, yes, yes!

Master: Why does she engage in earthly things?

Caller: Buddhism is like a sea. Only faith-filled people can enter. She is very grateful for Guan Yin Bodhisattva's compassion and Master Lu's compassion.

Master: Don't tell me she learned saxophone and violin. I am not kidding. It is a waste of time!

Caller: Hmm. She is very grateful to Guan Yin Bodhisattva and Master. Today, I just helped her share her story.

Master: Alas!

Caller: The Guan Yin Citta Dharma Door is really efficacious!

Master: You watch later I tell you, I tell you today, you remember this time, if she does not practice Buddhism well, she will be deaf and unable to talk again. It is that simple.

Caller: Okay, let her definitely listen to the recording.

Master: You tell her to listen carefully.

Caller: Okay.

Master: Think about it, how long does it take to learn the violin up to grade 8? How many times can she recite Buddhist scriptures for the time spent on the violin? It is a waste of time! Really!

Caller: Yeah.

Master: Because she is not ordinary, she was deaf and unable to speak. The Bodhisattva saved her. How should she recite Buddhist scriptures to cultivate her mind? She can also learn Go (a board game). She can also try golfing to get first place. Alas!

Comments

1. Dreaming of Shakyamuni Buddha and Guan Yin Bodhisattva indicates that she has strong karmic affinities with the Buddha and Bodhisattva from previous lives. Such dreams are regarded as a sign that she is receiving their blessings, which can help accelerate the elimination of her karmic obstacles and support a faster recovery.

According to Master Lu, establishing an affinity with the Buddha and Bodhisattvas in this life is simple: one should sincerely pray to them. The most effective way to cultivate and strengthen this affinity, however, is to practice the Guan Yin Citta Dharma Door.

2. There are countless competitions in the human world through which people seek to prove their abilities and talents. After earning a violin certificate, the next is, "She can also learn Go. She can also try golfing to get first place." But what is the real significance of pursuing these honors? Is it to prove one's worth? To gain satisfaction? To experience a sense of achievement?

No matter how great one's worldly honors may be, not even the smallest portion of them can be carried into the next life. What truly matters is which realm one is reborn into in the next life.

Therefore, the actions that can be carried forward into the next life are what one should strive to cultivate in this lifetime.

In Buddhism, one of the meanings of "enlightenment" is that people understand these truths so that they will choose to do what is truly important in their next life. Time and effort spent pursuing worldly fame and recognition cannot eliminate one's karmic obstacles, so why devote so much effort to them?

Moreover, if one creates new karma while pursuing worldly fame and gain, it may once again lead to the eruption or manifestation of karmic obstacles.

Discussion

This paper presents a clinical case narrative documenting substantial auditory and speech recovery in an individual with CHL following long-term, dedicated practice of the Guan Yin Citta Dharma Door. According to the reported account, sustained engagement in spiritual cultivation—specifically utilizing the Golden Buddhist Practices of making vows, reciting scriptures, performing life liberation, repenting of past wrongdoings, and studying *Buddhism in Plain Terms*—was accompanied by progressive gains in speech production, language comprehension, and auditory function, ultimately enabling the individual to complete advanced musical training and earn an 8th-level violin certificate.

When considered alongside previous investigations into infantile eczema (IE), genetic diseases such as Down syndrome (DS; Trisomy 21), male genetic infertility (MGI; e.g., Y chromosome microdeletions), glutaric aciduria type I (GA1), and Prader-Willi syndrome (PWS), this case reinforces a broader, cohesive theoretical framework: diverse infantile, developmental, and genetic conditions—traditionally considered irreversible—may share a fundamental spiritual etiology within the Guan Yin Citta Dharma Door teachings [19-23].

Biomedical Foundations vs. Buddhist Etiological Framework

From the vantage point of contemporary medicine, these conditions represent distinct clinical entities with disparate pathophysiological origins:

- **Infantile Eczema:** Characterized by the underlying interplay of epidermal barrier dysfunction (most prominently loss-of-function variants in FLG, encoding filaggrin), Type 2 immune axis dysregulation (driven by IL-4 and IL-13 signaling), and microbial dysbiosis (typically *Staphylococcus aureus* colonization) [24,25].
- **Congenital Hearing Loss:** Primarily attributed to nonsyndromic or syndromic genetic mutations (e.g., GJB2), intra-uterine infections (such as cytomegalovirus or rubella), ototoxic exposures, or structural malformations of the inner ear [26].
- **Down Syndrome:** Caused by non-disjunction events during meiotic division, resulting in an extra copy of chromosome 21 that disrupts neurodevelopment, metabolic function, and craniofacial morphology [20].
- **Male Genetic Infertility:** Often driven by structural chromosomal abnormalities or Y-chromosome azoospermia factor (AZF) microdeletions, which impair spermatogenesis and gamete viability [21].
- **Monogenic and Imprinting Disorders (GA1 and PWS):** Arise from single-gene mutations (such as pathogenic variants in GCDH) or genomic imprinting defects on chromosome 15 [22,23].

Despite their clinical diversity, these disorders share a crucial biomedical characteristic: modern clinical management is predominantly supportive, compensatory, or symptomatic. Conventional interventions—such as digital hearing aids, cochlear implants, special education, speech therapy, or assisted reproductive technologies like intracytoplasmic sperm injection (ICSI)—seek to bypass or mitigate physical deficits rather than reverse the underlying genetic or structural pathology. Furthermore, while techniques like ICSI achieve fertilization, they do not correct the underlying chromosomal deletion and often involve embryonic loss, which carries unaddressed spiritual and emotional consequences.

In contrast, the Guan Yin Citta Dharma Door, as articulated by Dharma Master Jun Hong Lu, proposes a unified explanatory paradigm. Within this framework, genetic mutations, chromosomal non-disjunctions, and structural anomalies are viewed not as ultimate primary causes, but as secondary physical markers or phenotypic expressions of deep-seated karmic obstacles, ancestral killing karma, unresolved spiritual debts, or spiritual attachments accumulated across past lifetimes.

Specifically, the etiological mechanisms are understood as follows:

1. **Karma of Negative Speech:** Congenital speech and hearing impairments are primarily attributed to severe oral/speech

karma (such as slandering the Buddha, malicious speech, or deception) committed in previous existences (Q&A 1-2).

2. **Karma of Misconduct and Retribution:** DS and complex developmental conditions arise from heavy individual karmic debts, non-filial behavior, sexual misconduct, severe ancestral killing karma (e.g., family histories of slaughtering or trading animals), or running an aquatic animal business in previous life, such as early-onset eczema [19].
3. **Spiritual Interference and Unascended Souls:** Conditions like unexplained fetal heartbeat cessation, recurrent miscarriages, and persistent developmental failure are frequently linked to the influence of attached, unascended infant spirits (from past abortions or miscarriages) or deceased relatives seeking debt resolution [23].

Consequently, while modern medicine views genetic errors during meiosis or embryogenesis as random biological accidents, Buddhist philosophy identifies karma as the governing force directing these events.

Comparative Clinical Trajectories and the Nature of Recovery
A striking observation across collective case series (including CHL, IE, GA1, PWS, DS, and MGI) is functional consistency in recovery patterns despite marked differences in the medical diagnoses (Table 1):

Table 1: Comparison of Traditional Medical Perspectives and Reported Outcomes Following Guan Yin Citta Dharma Door Across Six Congenital, Infantile, Genetic, and Metabolic Conditions

Disorder Category	Traditional Medical Outlook	Reported Outcomes Following the Five Golden Buddhist Practices	Key Observable Changes
Congenital Hearing Loss	Permanent sensorineural deficit; requires lifelong technical compensation.	Progressive, multi-year restoration of functional hearing and speech clarity.	Transition from non-verbal/zero IQ baseline to reading text, fluent speech, and high-level musical performance.
Infantile Eczema [19]	Chronic inflammatory skin condition; managed with topical steroids, immunomodulators, and avoidance of triggers; considered incurable.	Complete resolution of severe and life-long eczema after 3.5 years of intensive practice, despite 40+ years of suffering and failed medical treatments.	Healing of skin lesions, cessation of itching, improved sleep, and elimination of dependence on medications; attributed to dissolution of past-life killing karma.
Down Syndrome [20]	Permanent chromosomal disability; static intellectual impairment.	Marked cognitive, behavioral, physical, and subtle facial phenotypic changes.	Improved IQ, speech fluency, normalized gait, academic achievement, and loss of typical DS dysmorphic features.
Male Genetic Infertility [21]	Irreversible genetic block to natural conception; high dependence on ICSI/IVF	Overcoming severe genetic odds to achieve natural pregnancy and healthy live birth.	Spiritual purification of reproductive obstacles, and natural conception without embryonic loss.
Glutaric Aciduria Type I [22]	Rare metabolic disorder leading to irreversible striatal damage and severe motor/cognitive disability.	Resolution of metabolic/neurological crises and restoration of developmental trajectory through systematic merit accumulation.	Stabilization of metabolic markers, reduction of neurological symptoms, and reversal of expected severe neurodevelopmental deficits.
Prader-Willi Syndrome [23]	Genomic imprinting disorder causing hyperphagia, severe obesity, and cognitive/ behavioral deficits.	Attenuation of compulsive behavior and stabilization of physical and cognitive development.	Improved behavioral control, cognitive gains, and reduced developmental delays.

Importantly, across all documented cases, recovery is presented not as an instantaneous, magical cure, but as a gradual, cumulative process corresponding directly to the intensity and duration of spiritual practice. For example, in the DS case series, parents reported steady, incremental gains in physical strength, speech, and cognitive capacity as successive recitations of "Little Houses" were offered to discharge karmic debts [22]. In the present case of CHL, functional recovery unfolded over several years of continuous recitation, vow-making, and animal release. This recurring longitudinal pattern aligns closely with the Buddhist principle that heavy karmic obstacles must be systematically purified over time through diligent accumulation of merits and virtues.

Epistemological Synthesis and Complementary Potential

The fundamental divergence between biomedical science and Buddhist philosophy lies in their respective epistemological foundations.

- **Biomedical Science** operates within an empirical, physicalist paradigm requiring observable, quantifiable, and experimentally reproducible mechanisms. It effectively addresses the proximate biological pathways (e.g., cellular signals, gene expression, inner ear anatomy).
- **Buddhist Philosophy** operates within a broader metaphysical framework that incorporates non-physical dimensions, including the soul, karma, rebirth, and spiritual causality. It addresses the ultimate moral and spiritual causes of human suffering and physical disease.

Rather than viewing these two approaches as inherently conflicting, they can be understood as addressing different levels of reality. Biomedical interventions provide essential anatomical and supportive care, while spiritual practices target the underlying karmic causes that manifest as physical disease. When spiritual practices purify the underlying karmic burden, the physical body may regain its capacity for self-repair, neuroplasticity, and functional rehabilitation, even while underlying physical markers (such as genetic sequences) may remain unchanged.

Whether it is CHL or any of the other five cases of hereditary and early onset diseases, the therapeutic effects achieved through the Buddha's Dharma are far beyond the reach of current medical treatments. The limitations of science lie in the narrowness of its framework. Human life is clearly composed of both the soul and the physical body, yet the scientific community has largely avoided engaging with the soul—the very entity that truly governs life [13]. Consequently, no matter how much effort science devotes to treating karmic illnesses or illnesses caused by spiritual entities, it is unlikely to make any significant breakthroughs beyond addressing their outward symptoms.

Whenever confronted with karmic illnesses or spiritually induced illnesses, the scientific community tends either to adopt an ostrich-like approach or to dismiss their existence altogether. For example, some patients report being awakened from sleep by sensations resembling electric shocks. This is clearly a spiritually induced condition, yet doctors interpret it as a hallucination [11]. If that is not self-deception, what is?

Another example is "spirit oppression (sleep paralysis)." What is in fact a spiritual entity pressing down on a person and rendering them unable to move is instead explained as a disruption of the body's physiological timing during the rapid eye movement (REM) stage of sleep [27]. This lack of understanding of the spiritual

realm, the refusal to investigate it, and the unwillingness to follow evidence wherever it leads are, in this view, inconsistent with the fundamental principles of open scientific inquiry.

Thus, embracing Dharma is indispensable for advancing scientific understanding of the nature of life and its underlying phenomena.

Future interdisciplinary research should seek to bridge these domains by combining rigorous clinical methodologies—such as prospective longitudinal tracking, objective laboratory and neuroimaging diagnostics, and standardized psychometric/audiological testing—with documented spiritual interventions. Such studies could help determine whether measurable associations exist between long-term spiritual cultivation, psychological resilience, neuroplasticity, and tangible clinical outcomes.

Conclusion

This paper documents a remarkable narrative of speech, auditory, and cognitive recovery in an individual with CHL following long-term engagement with the Guan Yin Citta Dharma Door's Golden Buddhist Practices. Placed alongside earlier reports on IE, DS, MGI, GA1, and PWS, this account illustrates a unified theoretical perspective: complex congenital, genetic, and developmental conditions may be linked to underlying karmic and spiritual factors from previous lives.

While modern medicine provides crucial diagnostic tools, supportive care, and functional adaptations, spiritual cultivation aims to address these deeper karmic causes. Purification of these underlying obstacles may help support the body's natural capacity for functional rehabilitation, neuroplasticity, and healing—even when conventional prognoses remain limited.

This case once again illustrates the Buddhist principle that the causes planted in past lives bear their consequences in present life. However, this does not imply a belief in fatalism. Rather, karmic obstacles do not disappear on their own but can be counteracted by generating corresponding wholesome karma. The Five Golden Buddhist Practices serve as a powerful means of accumulating merits and virtues. By diligently practicing these Five Golden Buddhist Practices to eliminate the karmic obstacles, the individual's illness gradually subsided and eventually recovered.

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

None.

Financial Support

None.

Ethical Statement

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

Statement by Translator and Writer

The 3 Q&As in the text were translated from Chinese to English

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

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

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.

References

1. Leite BT, Reato LFN, Pereira P, Pereira L (2025) Reflecting on the Deaf experience in healthcare. *Journal of Patient Experience* <https://pmc.ncbi.nlm.nih.gov/articles/PMC11822821/>.
2. Sekoto LV, Hlayisi VG (2023) Identity construction among deaf adolescents and young adults: A literature review. *African Journal of Disability* 12: 1168.
3. Egilmez OK, Kalcioğlu MT (2016) Genetics of nonsyndromic congenital hearing loss. *Scientifica* pp: 1-9.
4. Piatto VB, Nascimento ECT, Alexandrino F, Camila AO, Ana Cláudia PL, et al. (2005) Molecular genetics of non-syndromic deafness. *Brazilian Journal of Otorhinolaryngology* 71: 216-222.
5. Mayberry RI, Lock E, Kazmi H (2002) Linguistic ability and early language exposure. *Nature* 417: 38-38.
6. Niparko JK (2010) Spoken language development in children following cochlear implantation. *JAMA* 303: 1498-1506.
7. Bavelier D, Dye MW, Hauser PC (2006) Do deaf individuals see better? *Trends in Cognitive Sciences* 10: 512-518.
8. Padden C, Humphries T (2005) *Inside Deaf Culture*. Harvard University Press <https://www.hup.harvard.edu/books/9780674022522>.
9. Bouchlarhem S, Achraf S, Drissia B, Adil E, Azeddine L, et al. (2025) Congenital deafness: from screening to management. *Ann Med Surg (Lond)* 87: 3236-3243.
10. Shave S, Botti C, Kwong K (2022) Congenital Sensorineural Hearing Loss. *Pediatr Clin North Am*. 69: 221-234.
11. Yang X (2024) Treating Rare and Intractable Diseases via

- Guan Yin Citta Dharma Door. *Health Sci J* 18: 1137.
12. Yang X (2026) Life is Composed of Soul and Body. *Haya Saudi J Life Sci* 11: 59-87.
13. Yang X (2026) The Invisible Soul Governs the Thought and Health. *J Life Sci Res Rev* 4 :1-9
14. De Rosa MA, Bernardi MT, Kleppe S, Walz K (2024) Hearing Loss: Genetic Testing, Current Advances and the Situation in Latin America. *Genes (Basel)* 15: 178.
15. Niepokój K, Rygiel AM, Wertheim-Tysarowska K, Justyna Sawicka, Barbara Dorożko, et al. (2025) NGS sequencing reveals the cause of hearing loss in a group of Polish patients with an isolated, non-DFNB1 hearing loss. *J Appl Genet* <https://pubmed.ncbi.nlm.nih.gov/40796707/>.
16. Lu Junhong (2018) What kind of karmic retribution is it to be born into a family where both parents are deaf-mute? *Wenda20180909B* 04: 50.
17. Lu Junhong (2017) The Karmic Causes of Deafness and the Power of Repentance [Shuohua20170331 07:02]
18. Lu Junhong (2017) Deaf-mute fellow practitioner restores normal function within three years by applying the Three Golden Talismans — The Art of Applied Buddhism (Q&A) 47: 15.
19. Yang X (2024) Eczema: Etiology, Recovery, and Prevention. *WJDC* 1: 1-16.
20. Yang X (2025) Insight into Down Syndrome and its Rehabilitation. *J Pediatr Res Rev* 7: 1-12.
21. Yang X (2025) Addressing Male Genetic Infertility through Buddhist Practice. *J Gyne Womens Heal Care* 1: 1-9.
22. Yang X (2024) Etiology and Treatment of Glutaric Aciduria Type I. *J Clin Med Img* 8: 1-13.
23. Yang X (2025) Etiology and Treatment of Prader-Willi Syndrome. *EAS J Biotechnol Genet* 7: 13-18.
24. Weidinger S, Beck LA, Bieber T, Kabashima K, Irvine AD (2018) Atopic dermatitis. *Nat Rev Dis Primers* 4: 1.
25. Palmer CN, Irvine AD, Terron-Kwiatkowski A, Yiwei Zhao, Haihui Liao, et al. (2006) Common loss-of-function variants of the epidermal barrier protein filaggrin are a major predisposing factor for atopic dermatitis. *Nat Genet* 38: 441-446.
26. Korver AM, Smith RJ, Van Camp G, Mark R Schleiss, Maria A K Bitner-Glindzicz, et al. (2017) Congenital hearing loss. *Nat Rev Dis Primers* 3: 16094.
27. Yang X (2026) Unmasking Sleep Paralysis: Spirit Oppression Is the Hidden Truth. *J Neur Neurol Disord* 5: 1-17.

Copyright: ©2026 Xinghong Yang. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.