

Review Article

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Game Over: Reclaiming Life from Screen Addiction

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ABSTRACT

Gaming addiction has become a growing concern among adolescents and is associated with academic difficulties, social withdrawal, emotional distress, and family dysfunction. Conventional explanations emphasize neurobiological, psychological, and environmental factors, and current interventions typically rely on counseling, behavioral therapies, and family support. However, some cases remain resistant to conventional approaches, suggesting that additional explanation frameworks may be relevant for understanding recovery experiences. In the present case, a child who refused to attend school for five years and developed severe gaming dependence reportedly showed little improvement despite various interventions. Within the Guan Yin Citta Dharma Door tradition, the condition was interpreted as involving not only psychological stress and family conflict but also karmic and spiritual influences. Therefore, this paper presents a case in which the child's recovery was attributed to the Three Golden Buddhist Practices of the Guan Yin Citta Dharma Door—making vows, reciting Buddhist scripture, and performing life liberation. Following the mother's adoption of these practices, the child reportedly returned to school, achieved strong academic performance, and demonstrated marked improvements in behavior and family relationships. This study illustrates how spiritual practice can be a pathway to behavioral change, emotional healing, and recovery from gaming addiction.

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Introduction

Gaming addiction, also referred to as gaming disorder, has emerged as a significant concern in the digital age. With the rapid expansion of video games and online platforms, millions of individuals, particularly adolescents and young adults, spend substantial amounts of time engaged in virtual environments. While gaming can provide entertainment, social interaction, and even cognitive benefits, excessive playing is increasingly associated with negative outcomes. As the boundary between healthy engagement and harmful dependency becomes less distinct, it is crucial to better understand the causes, consequences, and potential interventions for gaming addiction.

The Diagnostic and Statistical Manual of Mental Disorders (DSM-5) defines internet gaming disorder as “persistent and repeating usage of the internet for playing games, usually with others, leading to significant clinical impairment or distress determined by five (or more) criteria in a 12-month period” [1]. Recent research highlights the growing prevalence and complexity of this issue. For example, gaming addiction has been reported in approximately 14.5% of adolescents, with middle school students demonstrating higher susceptibility than those in secondary education [2].

Gaming addiction is also closely linked to a range of psychological and behavioral problems. Studies have shown associations with anxiety, depression, aggression, social isolation, and severe sleep disturbances, suggesting that dysregulation of the dopamine system may underlie many of these effects [3]. Additionally, adolescents

with problematic gaming behaviors exhibit increased aggression, emotional desensitization, and reduced emotional responsiveness compared to their peers [4]. These findings underscore the multifaceted nature of gaming addiction and its significant impact on both social functioning and academic performance.

Given these challenges, there is a growing need for comprehensive, evidence-based interventions, particularly within school and family settings. Current treatment approaches include professional therapy and family-based interventions; however, their effectiveness may be limited in more complex cases, such as those involving co-occurring conditions like oppositional defiant disorder (ODD) or autism spectrum disorder (ASD) [5,6]. Therefore, this study aims to explore a novel approach to supporting parents in addressing their children's digital addiction.

Worldviews, Mechanisms & Solutions

From a scientific perspective, addiction can be understood as a progression from voluntary use to habitual behavior, marked by a shift in brain activity from the prefrontal cortex to the dorsal striatum and significant changes in dopaminergic signaling. With repeated use, the brain's natural reward system becomes desensitized while an opposing anti-reward system is activated. This results in reduced pleasure from everyday activities and heightened cravings, often triggered by environmental cues. Ultimately, addiction is sustained by long-lasting neuroplastic changes within the mesocorticolimbic circuits, which persist even after dopamine levels stabilize, helping to explain the enduring cycle of compulsive use and relapse [7].

From a Dharma perspective, the mechanisms underlying addiction differ from those described in scientific frameworks. First, addiction is understood as arising from a lack of wisdom or awareness; individuals with greater insight are considered less likely to develop attachment to or dependence on gaming. Accordingly, one proposed approach to reduce gaming addiction is for parents to help their children cultivate wisdom, for example through practices such as reciting the *Heart Sutra*.

Second, the individuals may be influenced or controlled by spiritual entities, which are understood as the souls of deceased humans or animals [8-10]. This form of spiritual attachment contributes to addictive behaviors, including substance use and gaming addiction. When such influence is removed or the entity is spiritually elevated, the individual may gradually lose interest in these behaviors and disengage from them [5,6,10].

The following are two question-and-answer dialogues in which Master Lu explains the proposed mechanisms and consequences of gaming addiction and potential methods for addressing it.

Q&A 1: Will Playing Video Games Create Negative Karma? [11]

(This dialogue took place on Nov 29, 2013 over the phone)

Caller: Hello, Master! Nowadays children are always playing video games, like shooting games... killing fake characters with blood and violence. Will this create negative karma for them?

Master: Yes. If they play too much, it will create negative karma. Especially when they keep shooting at human-like figures, karma will be generated.

Caller: I tell them, "Don't play these games," but they never listen. I wanted to ask Master about this so I can let them listen to the recording.

Master: If they insist it is fake, then show them ghosts every day. Tell them ghosts are fake too and cannot be seen. Then see whether they get frightened at night or have nightmares. After that, they will believe it.

Caller: Kids nowadays are completely addicted. They keep saying, "It is not real, it is fake," and they refuse to listen.

Master: Ask them what "fake" really means. Tell them, "Alright, if I show you a ghost movie, would you be scared? Isn't that fake too? Why are you afraid then?" They become terrified immediately. Then ask them, "If it is fake, why are you scared?" The principle is exactly the same.

Caller: Yes, understood. Thank you, Master, for your teaching.

Q&A 2: A Child Addicted to Online Games and Socially Withdrawn, Linked to Frequent Parental Arguments and an Abortion (Excerpt) [12]

(This dialogue took place on Nov 10, 2019 in Auckland Dharma Conference)

Inquirer: Gratitude to the Bodhisattva, gratitude to Master. I will bear my own karmic obstacles myself. Please help me look at my son. He was born in 2005, the Year of the Rooster. He does not like studying and is addicted to online games.

Master: You do not need to explain so much. Just tell me which aspect you want me to look at. Mainly his studies?

Inquirer: Yes, his studies and his future.

Master: Let me tell you: this child has a slight tendency toward psychological withdrawal. He is not very willing to interact with other people.

Inquirer: Yes, that is correct.

Master: I can see that this child has many thoughts and ideas. He is not unintelligent at all; he simply does not like communicating with others very much. Looking at his totem, I can also see that

he experienced some emotional trauma when he was young. This trauma is likely related to the impact of frequent arguments between you and your husband. The two of you are both quite strong-willed, do you understand?

Therefore, you should recite the *Heart Sutra* 49 times every day for him and pray to Guan Yin Bodhisattva to bless him so that he can learn Buddhism diligently, study well, and gain wisdom. You also need to care more about him. I feel that your concern for him is still insufficient. Do not scold him so often. Showing him more care and concern is much more important, alright?

Inquirer: Mm. But what exactly is going on?

Master: From a psychological perspective, when a child is frequently frightened or constantly senses disharmony between his parents, he may feel, "I cannot communicate with my father, and I cannot communicate with my mother, either." Then he begins to think, "I will make my own decisions. I will be by myself. I will entertain myself."

Over time, he gradually closes off his own heart and becomes emotionally isolated. Spiritually and emotionally, he feels that he has no one to rely on.

A child sees his father as the sun and his mother as the moon. If the sun and moon are constantly fighting, then in the child's world there is neither sun nor moon. How can his heart be happy? As a result, he becomes dependent on something that brings him comfort and pleasure. In his case, that is using the computer and playing games.

You need to understand this. From a worldly perspective, you should use psychological guidance and emotional support to help him receive more love and care. He needs to feel:

"I am obedient. Whatever my parents ask me to do, I will do. Both of them love me and treat me well."

But right now, the two of you are constantly caught up in your own conflicts. How can the child trust either of you?

Looking at it from another perspective, I can also see a small spirit attached to this child. It may be a child that was aborted by you. Do you understand?

Inquirer: Mm.

Master: Therefore, you must remember to recite Buddhist scriptures to help resolve it from the spiritual realm.

At the same time, regarding this child's upbringing, you must give him more care and affection. He is actually very intelligent and not a bad child at all. It is just that his mother is somewhat strong and forceful. Do you understand?

Sometimes you cannot force a child to develop before he is ready. Also, your personality is rather masculine. You often shout at and scold your husband. The child sees all of this, yet he does not dare say anything.

You should listen to Master's advice and recite Buddhist scriptures diligently.

In fact, the annoyance that has remained in your heart are connected to the baby you lost through abortion. Once it is resolved through recitation, won't things improve? So many of our Buddhist friends have already begun reciting Buddhist scriptures and have resolved such issues. Isn't that so?

Inquirer: Alright. One last question (The remainder is omitted).

Master Lu's teachings suggest that gaming addiction may be influenced by family circumstances as well as spiritual factors, including the presence of an aborted baby's spirit (Q&A 2). Additionally, gaming addiction can generate negative karma (Q&A 1), creating a harmful cycle in which the individual becomes increasingly trapped and finds it difficult to break free.

Just as overcoming drug addiction may require addressing underlying spiritual influences, overcoming gaming addiction is

believed to involve removing such influences from the individual [13]. There have been observed cases in which addressing these spiritual factors has helped individuals overcome drug addiction [10], as well as cases where children with ODD were able to overcome their dependence on gaming [5].

The following example illustrates how recovery from gaming addiction may be supported through the application of the Three Golden Buddhist Practices of the Guan Yin Citta Dharma Door.

Results

The following is a presentation by a medical doctor who uses the Three Golden Buddhist Practices of the Guan Yin Citta Dharma Door to help her son overcome gaming addiction.

Case 1: Guan Yin Citta Dharma Door is Truly Effective: My Son, Who Became Addicted to Gaming and Refused to Attend School for Five Years, Eventually Returned to School

I am a licensed physician trained in clinical medicine. As a gynecologist, I frequently came into contact with women seeking abortions. Although I often advised them not to terminate their pregnancies and explained the harmful consequences, before I encountered Buddhist teachings, I did not take abortion seriously. I believed that it was their own choice and had nothing to do with me. I thought I was merely helping them perform the procedure.

As a result, I committed the karma of killing. Here, I sincerely repent before the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva and before Dharma Master Jun Hong Lu.

In 2009, the karmic obstacles I had created finally manifested through my son. After being criticized by a teacher in the fifth grade, he refused to go back to school. At first, we assumed it was a psychological issue. We sought help everywhere, including psychologists, teachers, and schools. However, despite all our efforts, he still refused to attend school.

Our entire family fell into sorrow, anxiety, and helplessness.

We even took him to the psychological clinic of a certain Guangzhou Hospital. Some doctors said he had psychological problems, while others diagnosed him with anxiety disorder and prescribed medication. Yet when the new school term began, he still would not go to school. He became terrified whenever he approached the school gate.

Later, I sought help from several so-called spiritual mediums. We spent a great deal of money and energy, conducting numerous rituals, but nothing changed. My son continued to stay at home in his room, playing computer games all day.

During those years when he refused to attend school, I suffered immensely. I became physically and emotionally exhausted, increasingly irritable, plagued by insomnia, palpitations, and recurring nightmares. I took many medications in an attempt to improve my condition.

In 2013, my daughter's teacher gave me some Buddhist books to read. I also visited temples regularly to burn incense and pay respects. Sometimes I bought fish under slaughter in market to release. I recited lengthy Buddhist scriptures continuously for nearly a year, but nothing happened. My son still refused to go to school and remained at home playing computer games. The first thing he did every morning after waking up was plug in his computer.

Watching him spend every day in front of the computer was heartbreaking. Seeing his former classmates or his old school made me even more distressed. I would avoid them whenever possible. My life felt like living in hell.

I once took my son to an authoritative institution in Guangzhou for an intelligence assessment. His IQ was as high as 140. He learned new concepts quickly and had excellent comprehension abilities. Why, then, had things turned out this way?

I firmly believed that there was no physical problem with him. Something else had to be preventing him from living a normal life, but I could not find a solution.

Sometimes he would point at me and scold me, saying, "Why do you perform abortions for other people?" At night, he often talked in his sleep and slept restlessly.

At the end of 2014, I had a strange dream. In the dream, enormous waves surged around me, and I was being swept away by floodwaters. Suddenly, a gentleman and a lady arrived in a boat and ferried me safely across to the other shore.

Why did I have such a dream? Who were the gentleman and lady?

(Later, after I encountered Guan Yin Citta Dharma Door, I understood clearly—they were Master Jun Hong Lu and the compassionate Guan Yin Bodhisattva.)

The next day, I had another dream. Someone told me that, besides my daughter's teacher, a middle-aged woman would also help me.

A few days later, while shopping at the market, I met Aunt H. She told me that she had met a practitioner of Guan Yin Citta Dharma Door named C while volunteering at a temple. She said they practiced very diligently. Remembering my dream, I immediately sought them out and also met practitioner X.

At first, I was skeptical about Guan Yin Citta Dharma Door. However, at the end of 2014, I began reciting Buddhist scriptures according to the *Introductory Handbook*.

After only one week of recitation, my daughter dreamed that a Bodhisattva came to her bedside, handed her a small yellow slip of paper, and took her flying toward heaven. On two separate afternoons while I was reciting Buddhist scriptures, I smelled strong sandalwood fragrance. I was astonished. The Bodhisattva had manifested!

To strengthen my faith, I was also informed in a dream that our family dog would go missing. Sure enough, the dog disappeared and was only found several days later.

After practicing Buddhism and cultivating my mind, tremendous changes occurred in our family. My son improved noticeably. He became more obedient and even helped with household chores. I regularly recited the *Great Compassion Mantra*, the *Heart Sutra*, the *Eighty-Eight Buddhas Great Repentance* for him, and Little Houses for his karmic creditors.

His habits improved greatly. He stopped eating late-night snacks, and his attitude toward his parents changed significantly: He no longer treated us like enemies. Through Buddhist practice, I came to understand that my son and I had karmic conflicts from previous lives.

When I first began practicing, I encountered considerable resistance. My son and husband opposed my practice. My daughter's teacher even called me and advised me not to follow this Dharma Door.

However, I considered myself a rational person. This Dharma Door required no money; one recited Buddhist scriptures and cultivated oneself, guided by a Dharma Master. Where else could one find such a good Dharma Door? If I had not followed it, would I have witnessed such profound changes in my son?

In June 2015, with the help of fellow Buddhist practitioners, I attended the Hong Kong Dharma Conference and invited the Bodhisattva into my home. Knowing that I wished to establish a Buddhist altar, practitioner H immediately came to help and even provided the table and ritual items free of charge.

She told me, "Once the altar is set up and you sincerely cultivate, recite Buddhist scriptures, and offer Little Houses, everything in your family will gradually improve."

When the new school year began in September 2015, I enrolled my son in a vocational accounting program. Through the compassionate arrangements of Guan Yin Bodhisattva, he was able to attend a school near our home and continue living at home.

To our amazement, he happily went to school.

By the time of this sharing, he had already completed an entire semester, and every exam result ranked first in his class. His homeroom teacher even remarked that he had the potential to continue on to college and become a certified accountant.

The transformation after scripture recitation seemed nothing short of miraculous.

Those who did not know our situation assumed that medication was responsible for his recovery. In reality, psychological treatment and medication had not helped at all. My son had taken five or six different medications, both domestic and imported, yet none produced results.

It is my daily recitations and Little Houses that truly made the difference.

I invited the Bodhisattva into my home in June 2015, and by September my son had returned to school.

As a Buddhist practitioner, I do not speak falsely.

On the day my son finally went back to school, I was overwhelmed with emotion and tears filled my eyes. I had waited so many years for that moment.

My deepest gratitude goes to Guan Yin Bodhisattva and to all the fellow Buddhist practitioners who helped me. Without them, I might not have persevered until today.

There are countless suffering beings in this world who have not yet encountered the Dharma and continue struggling in hardship. Fellow practitioners, you are Bodhisattvas in the human world. Many predestined beings are waiting for your help.

I came to understand that the spirits of the unborn children from my own abortion, as well as those from procedures I had performed

for other women, were affecting my son. Hence, his condition was spiritual rather than physical. While doctors address physical illnesses, spiritual problems required spiritual approaches.

After enduring so much suffering, I was fortunate to encounter such a beneficial Dharma Door. Without it, the consequences might have been unimaginable.

I deeply regret not learning Buddhism earlier and creating so much negative karma. Had I begun practicing sooner, perhaps my child would not have suffered so much.

Therefore, I sincerely urge everyone: begin cultivating your mind, reciting Buddhist scriptures, and eliminating karmic obstacles as soon as possible. Do not continue creating new karma, and do not wait until karmic obstacles erupt before seeking help.

After reciting Buddhist scriptures, I became much calmer and more even-tempered. I no longer reacted impulsively to difficulties. My sleep improved significantly, and I felt energetic and healthy. Knowing that I could rely on Guan Yin Bodhisattva and on fellow practitioners who felt like family brought me great peace of mind.

Today, I can help alleviate the suffering of others and assist those with affinity to learn the Dharma. This fills me with Dharma joy.

Since beginning my practice, many spiritually significant experiences have continued to occur. I have dreamed of Master Lu six times. In those dreams, Master Lu criticized me for not yet following a completely vegetarian diet. I also dreamed that Master Lu performed a totem reading for my son.

Looking back on everything that has happened, as someone whose life has been transformed, I sincerely encourage all those who are still hesitating outside this Dharma Door:

Do not miss the Dharma Ship steered by Guan Yin Bodhisattva.

As long as you sincerely learn Buddhism and follow the Three Golden Buddhist Practices—making vows, reciting Buddhist scriptures, and performing life liberation—and follow the teachings of the Master Lu with diligence, you can change your own destiny and that of your family.

Here I make the vows:

"In this lifetime, I will forever follow Guan Yin Bodhisattva in cultivating my mind and reciting Buddhist scriptures. I will follow my Master in spreading the Dharma and helping others, never retreating and never becoming lax. While practicing medicine and helping patients, I will also use my clinic as a place to share the Dharma. I will do my utmost to help all beings who have affinity with Buddha and become one of the Bodhisattva's thousand hands and thousand eyes."

Sentient beings suffer greatly. By helping one predestined person, we may save an entire family.

Shared by: Dr. Y207

Comments

1. Practicing Buddhism is always beneficial; however, without the guidance of an enlightened Dharma master, home practice may not yield rapid positive results. Some long Buddhist scriptures may not be suitable for lay practitioners to recite,

since their vows may not be as strong.

2. Besides cultivating compassion, developing wisdom is another important aspect of practicing Buddhism [8, 9]. Wisdom is not the same as intelligence. Even though his IQ was as high as 140, his potential could not be fully developed because his mind was influenced by spirit(s). Like a computer, even if the hardware is highly advanced, it will not function properly if the software is infected by a virus; It may even stop working altogether.
3. “Why do you perform abortions for other people?” This statement suggests that the spirits of the unborn children from the other women the doctor-mother helped abort were affecting the son, who harbored resentment toward his mother for causing their deaths. Although these spirits cannot be seen, their presence may be inferred from his behavior.
4. What is wisdom? The mother’s determination shows what wisdom is. Although her daughter’s teacher introduced her to the Dharma, the teacher later opposed her practice of this Dharma Door. However, after witnessing the effectiveness of the Guan Yin Citta Dharma Door, she remained unwavering and succeeded in saving her son.
5. The mother’s statement “It is my daily recitations and Little Houses that truly made the difference.” This is true. The *Great Compassion Mantra* increased his positive energy, the *Heart Sutra* enhanced his wisdom, the *Eighty-Eight Buddhas Great Repentance* eliminated his karma, and the Little Houses helped him repay his karmic debts by ascending the spirits attached to him.

Discussion

This case study suggests that excessive gaming may be understood through both psychological and spiritual lenses. From a conventional perspective, the child’s social withdrawal, family conflict, and school refusal are consistent with factors commonly associated with gaming disorder, including emotional distress, social isolation, avoidance behavior, and impaired family functioning. From the Dharma perspective presented in this manuscript, gaming addiction may also be influenced by karmic and spiritual factors, including the possible effects of aborted-baby spirits and other spiritual attachments.

Conventional treatments, including psychological counseling, psychiatric medication, educational interventions, and other approaches are often used for gaming addiction treatment, but the result varies [14-17]. The presenter tried these therapies, and they did not produce substantial improvement. In contrast, after adopting the Three Golden Buddhist Practices of Guan Yin Citta Dharma Door—making vows, reciting Buddhist scriptures, and performing life liberation—the child reportedly demonstrated marked improvements in school attendance, academic performance, behavior, and family relationships. Within the Dharma framework, these changes are interpreted as evidence that both karmic and spiritual obstacles had been reduced or resolved.

This interpretation is consistent with the broader teachings discussed in this paper. Master Lu emphasized that family conflict, insufficient emotional support, and spiritual influences may all contribute to gaming addiction (Q&A 1, 2). In particular, frequent parental arguments may undermine a child’s sense of security and belonging, increasing the likelihood of emotional withdrawal and dependence on virtual activities. The Dharma perspective extends this explanation by proposing that spiritual factors may further reinforce addictive behaviors.

As both a medical doctor and a mother, she was unable to help her son overcome his gaming addiction. As she described, her life felt like “living in hell.” Many parents around the world face similar struggles. This case suggests that, despite extensive medical knowledge, conventional medicine may not provide satisfactory solutions for certain difficult conditions, including gaming addiction. From the perspective presented here, the limitation lies in an incomplete understanding of the underlying causes.

According to Master Lu’s teachings, her son’s screen addiction was related to the karmic consequences of her past actions. She had not only undergone an abortion herself but had also performed abortion procedures for others. Master Lu taught that the spirit of an aborted child has nowhere to go and may attach itself to the mother or to another living child in the family as a “baby spirit” (Q&A 2). According to these teachings, such an attached spirit may contribute to various physical, psychological, and behavioral problems in the host.

For children or grandchildren, the reported consequences may include ODD, ASD, drug addiction, attention-deficit/hyperactivity disorder (ADHD), glutaric aciduria type I, severe depression, parapsychoarchia (schizophrenia), Prader–Willi syndrome, facial paralysis, Down syndrome, epilepsy, and anorexia nervosa [5,6,13,18-26]. Within this spiritual framework, many of these conditions are considered karmic or spiritual illnesses rather than purely physical diseases, which is why they are difficult to address through conventional medical treatment alone.

The association between abortion-related experiences and childhood behavioral disorders, including gaming addiction, represents a potentially novel area of investigation within the Dharma framework. Although such concepts currently fall outside the scope of mainstream scientific understanding, systematic and rigorous research may help determine whether observable relationships exist and, if so, how they may be interpreted. The Dharma welcomes scientific inquiry and encourages researchers to examine and validate its observations through empirical investigation.

Ultimately, the shared objective of both Dharma practitioners and scientists is to develop a deeper understanding of gaming addiction and to identify effective interventions that can improve outcomes for affected children, their families, and society as a whole. An open and constructive dialogue between spiritual traditions and scientific research may provide valuable insights into the complex factors underlying this growing public health concern.

Today, an increasing number of physicians and medical professionals have begun incorporating Dharma-based practices into their personal lives and, in some cases, into their approaches to patient support [8,27-32]. One reason for this growing interest is the recognition that certain chronic or complex conditions may respond incompletely to conventional medical treatments. Conversely, Dharma-based practices have been associated with substantial symptom improvement and, in some cases, long-term remission.

Another factor contributing to this interest is the personal experiences of physicians who report benefits from Dharma practice that they perceive as extending beyond what conventional medicine alone can provide. As a result, Dharma-based approaches have attracted increasing attention among healthcare professionals seeking complementary perspectives and interventions to support patient care.

Conclusion

Gaming addiction is a complex condition that can adversely affect a child's education, emotional well-being, family relationships, and social development. Contemporary research primarily explains gaming disorder through psychological, neurological, and environmental factors and recommends interventions such as counseling, behavioral therapy, family support, and educational programs. However, as illustrated by the present case, some individuals may continue to struggle despite extensive conventional interventions.

Within the framework of Guan Yin Citta Dharma Door, gaming addiction is understood not only as a behavioral or psychological problem but also as a manifestation of karmic and spiritual influences. In this case, the child's recovery was attributed to the Three Golden Buddhist Practices—making vows, reciting Buddhist scriptures, and performing life liberation. Following the mother's sustained practice, the child reportedly returned to school after a prolonged absence, achieved academic success, and demonstrated substantial improvements in behavior and family relationships.

This study highlights a perspective that is largely absent from mainstream addiction research. The case suggests that spiritual practices may play a meaningful role in recovery for some individuals and families. Future studies employing larger sample sizes, control groups, standardized assessments, and longitudinal follow-up are needed to evaluate the potential contribution of Dharma-based interventions to the treatment of gaming addiction.

Ultimately, regardless of one's worldview, the present case underscores the importance of addressing gaming addiction holistically. Psychological support, family relationships, personal values, and spiritual well-being may all influence the recovery process. Further exploration of these interacting factors may contribute to a more comprehensive understanding of gaming addiction and to the development of more effective approaches for helping affected children and families.

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

Conflict of Interest

No.

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None.

Ethical Statement

The author did not take part in any part of the experimental design, experimental treatments and result analysis of the patients. All the experimental procedures and practices by the presenter were done by herself independently.

Statement by Translator and Writer

The 2 Q&As and 1 case presentation in the text were translated from Chinese to English based on their intended meaning rather than a word-for-word approach. The remaining portions of the

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

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

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The contents of the presentation, comments, and discussion, including text, images, and other information obtained from Dharma practitioners, are provided strictly for reference purposes. Due to the unique nature of individual karma, results similar to those experienced by the practitioner may not be replicated. The experiences and advice shared should not be construed as medical advice or a diagnosis.

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