

A REVIEW TO OVERCOME EFFECTS OF MOBILE ADDICTION THROUGH AYURVEDA

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ABSTRACT

Mobile addiction refers to the compulsive and excessive use of smartphones or other mobile devices, leading to negative consequences in various aspects of life, including mental, physical, and social well-being. This addiction manifests through behaviors such as constant checking of notifications, spending excessive time on social media, gaming, or browsing, and experiencing anxiety or distress when separated from the device. Mobile addiction can disrupt sleep patterns, reduce productivity, impair relationships, and contribute to mental health issues like anxiety and depression. The aim of the study is to explore and evaluate the effectiveness of Ayurvedic strategies in reducing and overcoming mobile addiction. An ancient system of holistic medicine, offers unique insights and treatments for addressing this contemporary problem. By focusing on the balance of mind, body, and spirit, Ayurvedic treatments for mobile addiction involve personalized approaches, including dietary adjustments, herbal

remedies, yoga, meditation, and lifestyle modifications. These interventions aim to restore mental clarity, reduce stress, and promote a healthier relationship with technology.

KEYWORDS: Ayurveda, mobile, addiction.

INTRODUCTION

Ayurveda encompasses not only the science of health but also the science of living; it extends beyond diagnostic techniques, treatment and management to include prevention methods and guidelines for leading a fulfilling social life. Ayurveda advocates for the elimination of detrimental habits and the adoption of beneficial ones. Although the definitions and concept of such detrimental habits may evolve over time, the strategies to eliminate and prevent these habits have proven effective in the current age. Change in accordance with time is a universal principle; consequently everything evolves with time. As technology advances rapidly, the concept of entertainment has also transformed. The internet has instigated a revolution in human existence and the entertainment realm. Many individuals now spend time finding pleasure online through gadgets. Initially, there was a fascination with these gadgets, capturing the attention of people and children alike, but quietly, they have led to widespread addiction. Addiction has been a significant social and cultural issue since ancient times. It may be defined as a process in which a behavior that can elicit pleasure and alleviate internal discomfort is practiced in a manner marked by an ongoing inability to control the behavior and the persistence of the behavior despite serious negative consequences.^[1] Gadget dependence is a broad term encompassing the addiction to Video games, Gambling, Pornography, and Social media through TV, Smartphones, Computers, etc. Gadget dependence is categorized as a form of behavioral addiction; these addictions resemble drug dependence, but in these cases, an individual is addicted to the sensations brought about by using a Gadget rather than the substance itself.^[2] The mesolimbic brain pathway is crucial in behavior due to addiction..^[3] All addictive substances enhance the sensation of pleasure, resulting in ongoing use. Numerous studies indicate that addictive substances or behaviors stimulate dopamine secreting neurons either directly or indirectly. Device dependency hinders youngsters' physical and psychological wellbeing. Visual discomfort, migraines, spinal pain, and digit soreness frequently accompany device dependency, though some instances indicate obesity linked to diminished physical exercise among these youngsters. Social isolation^[4], impaired social skills,^[5] Poor academic performance,^[6] Attention deficit hyperactivity disorder,^[7] Depression, and suicidal ideation^[8] have been reported to be associated with alcohol abuse^[9] and Sleep deprivation.^[10] Numerous video games escalate aggression in children; many adult themes are inappropriate for youngsters and contribute to sexual violence, which poses a threat to a healthy community. Furthermore, there exists an issue with selecting the correct options over incorrect ones; this relates to an individual's decision-making process. Though Ayurveda literature has no direct reference to addiction, the

terminology of *Asatmeindriyarth Samyoga*^[11] and *Pragyaparadh*^[12] is much equivalent to today's Mobile addiction. This Mobile addiction affects children worldwide, irrespective of socioeconomic status. Where there is the availability of the Internet, there are Mobile-addicted children. Many Researchers are attempting to identify a remedy for it and discover pharmacological and nonpharmacological methods to treat mobile addiction. So this review study aims to enlighten the nonpharmacological and pharmacological interventions. This study aims to assess the effectiveness of nonpharmacological treatments like *Yoga Chikitsa* and *Satvavajaya* and pharmacological treatments like *Rasayan* therapy, *Panchkarma* therapy, *Kriyakalpas* etc. for mobile addiction using all available relevant research from *Ayurveda Samhita*, contemporary science, and publications.

MATERIALS AND METHODS

The information is collected from various *Ayurvedic Samhitas*, textbooks on *yoga*, articles and published research papers, journals, medical websites, etc.

Review on Mobile Addiction: Involvement of *Dosha Dushyas* in Mobile Addiction Causes

1. *Asatmeindriyarth Samyoga*: This refers to indulgence in unhealthy stimuli for the sensory organs. Frequent mobile use leads to sensory overload, stimulating the mind with subjective experiences that can have harmful effects. The Bhagavad Gita explains that pleasure derived from sensory indulgence creates attachment, which fuels a desire for more. When this desire is unmet, it leads to anger, which in turn causes confusion, memory loss, and ultimately the destruction of intellect, disturbing the mind and impairing its ability to make proper decisions.
2. *Pragyaparadh*: The term *Pragyaparadh* is a combination of *Pragya* (intellect, control, and memory) and *Aparadh* (misdemeanor). Therefore, *Pragyaparadh* occurs due to a disturbance in intellect, control, and memory. In the context of mobile addiction, the individual's cognitive abilities are compromised, leading to difficulties in distinguishing between right and wrong, which hampers effective decision-making.

Dosha Involvement

1. *Manas Dosha*: The clinical features of mobile addiction are primarily related to the predominance of *Raj Guna* (passion) and *Tamo Guna* (darkness, ignorance).^[13]
2. *Deha Dosha*

- *Vata*: *Vata Dosha* governs the mind's control functions. In mobile addiction, the mind's restraint is weakened, leading to impaired decision-making.^[14]
- *Pitta*: *Pitta*, particularly *Sadhaka Pitta*, is responsible for intellect. In mobile addiction, the intellect is impaired and delayed.^[15]

Dushya

- *Buddhi*: The person's intellect, memory, and self-control are affected, which are the functions of *Buddhi*. Based on the clinical features described, *Buddhi* can be identified as the primary *dushya* (target) in mobile addiction.

Ayurveda Intervention for Mobile Addiction

Ayurveda Acharya does not mention special De-addiction therapy, but how to omit bad habits and adopt good habits is mentioned by *Acharya Charaka* and *Vagbhata*. As well as in *Ayurveda science Satvavajaya Chikitsa* also focuses on adopting a healthy lifestyle. Our ancestors aimed to develop *Yoga* practices to control their minds so that they could conquest their minds and adopt good things or lifestyles.

Ayurveda Non Pharmacological treatment

Padamshik Krama: It is the simple method to transition from unwholesome things to adopting wholesome things by 1/16th, part.^[16] After that, bad habits or things should be left, and good habits should be adapted in a *Padakarma*, i.e., practically in Mobile addiction, the total time spent daily on Mobiles should be reduced by 1/16th part-time daily, and it is replaced by good habits or creative activity.

SatvavajayaChikitsa

Satvavajaya refers to the method of gaining control over the mind or victory over the mind.^[17,18] *Ashwasana* (Ashwasana), *Pratidwanda Chikitsa* (Replacement of emotions), *Chintya* (presumption), *Dhyeya* (correction of objectives and ideas), *Sankalpa* (proper guidance and advice for taking the right decision), *Dhriti* (proper control of patience) are the practical approaches of *Satvavajaya Chikitsa*.^[19] *Acharya Charaka* includes various psychological techniques under the *Satvavajaya*, among them *Ashwasana* (reassurance and explanation), *Suhritvakya* (guidance and suggestion), *Dharmarthavakya* (education of individual and family), *Ishtavinashana* (verbal shock), *Adbhut Darshana* (showing extraordinary things) and *Santwana* (rehabilitation and assurance), *Pratidwanda Chikitsa* (replacement of emotions) could be beneficial in the management of Mobile addiction.

Changing the thinking power of a patient is very important in the case of any addiction; this will happen with the help of *Satvavajaya Chikitsa*. Another benefit of this Chikitsa is it requires minimal infrastructure; patient's relatives can be trained easily to give *Satvavajaya Chikitsa* to patients. And the rules to follow under this therapy have been in practice traditionally since ancient times; hence there is no hesitation among the patient and his relative to adopt this therapy. Previous studies on *Satvavajaya Chikitsa* suggest that it helps to improve the short-term memory of a person.^[20] As well as *Satvavajaya chikitsa* is proven to be beneficial in the management of *chitodvega*.^[21]

Yoga therapy

Acharya Patanjali defines *Yoga as Yogahs-chitta-vritti-nirodhah*, i.e., the method to control over mind and thinking process. *Yoga* is not related to physical exercises only. Still, it is having total 8 steps as follows *Yama* (Code of self-regulation), *Niyama* (Self-training), *Asana* (Meditation posture), *Pranayama* (Breathing exercise), *Pratyahara* (Withdrawal of senses), *Dharana* (Concentration), *Dhyana* (Meditation), *Samadhi* (Selfrealization or Enlightenment).^[22] *Yoga* is capable of detoxifying our mind, soul, and body and controlling emotions; this phenomenon is useful in addiction craving, compulsive behavior, tolerance, and relapse. Mental stress and depression are common trigger factors for addictive behavior. Consistency in the practice of *Yoga*, the alpha, beta, and theta brain waves are activated; these have been linked to improvement in both memory and mood and anxiety.^[23] *Yoga* intervention effectively enhances self-esteem, emotional regulation, and positive feelings.^[24] This phenomenon will help in reducing Mobile addiction. Hence *Yoga* is useful for deaddiction and has a role in managing the adverse effect of Mobile addiction.

Aachar Rasayana

Aachar Rasayana is the principle that controls doing things wrong and Prevents *Pragyaparadha*, *Asatmeindriyarthasamyog*, and *Parinam* by explaining Do's and Don'ts, which leads to good physical and mental health.^[25] *Achara Rasayana* gives us tools to find equilibrium in our daily life. Behavioral medicine plays an important role in addressing the challenge we face today in dealing with Mobile addiction stemming from stressful life resulting from an unhealthy lifestyle.^[26]

Ayurveda Pharmacological Treatment

Shodhana Chikitsa

Shodhana means purification, here in *manas roga* all the *tridosha* aggravated and the specially the *vata dosha* contaminates the body. Therefore, *Snehan*, *Swedana*, and *Basti* therapy will assist in addressing this issue, while *Shiro Basti* treatment will be particularly advantageous for symptoms linked to mobile addiction.

Kriyakalpa^[27]

The words “*Kriyakalpa*” are made up of two different and separate words: “*Kriya*” and “*Kalpa*”. The term *Kriya* refers to the therapeutic processes that are conducted or carried out in order to cure the condition, whereas *Kalpa* refers to the specific drug or formulation that is chosen for usage in that specific disease indication. *Kriyakalpa* refers to a set of techniques in which medicated *Ghee* and *Churna* (powdered formulations) are applied on the eyes either directly or indirectly (above or around) as a therapy modality. Explanation of Sages in regard to *Kriyakalpa* is thoroughly effective and safe. The Acharyas were able to design these procedures even without advanced equipment in ancient time and they are still useful in today's era. They've meticulously detailed the methods and formulations to be employed in each pathological state of body, they opt the method which keep people's eyes healthy. Along with this *Acharyas* also specified treatment regimens, time of drug administration and the particular formulas for each disease/disorder. As a result, *Kriyakalpa* is a comprehensive therapeutic option for the management of eye illnesses and eye care.

Rasayana Therapy^[28]

“*Labhopayo hi shashtanam rasadinam Rasayanam*”/(Ch. Chi. 1-1/8)” *Rasayana* has comprehensive scope to positive nutrition, immune-modulator, longevity & sustenance of mental & sensory ability by promotion of mental & physical health additionally rejuvenation activity. Several *Rasayana* described in written material in line with importance like *Medhya Rasayana* for developing brain, *Hridya Rasayana* for being a decent internal organ activity, *Twachya Rasayana* for healthy skin in addition nearly as good cosmetic etc. *Rasayana* fate affords a preventive role against all vary of life vogue sickness through improved metabolism, promote immunity, improve endocrine, secretory organ secretion, inhibitor action, anti-aging, haemopoietic impact, adaptogenic activity, anabolic activity and neuroprotective activity at atomic level.

Rasayana therapy of Ayurveda is a dedicated stream of medication for immune promotive, anti-degenerative and rejuvenative health care and is known for improving the quality of life of healthy as well as diseased individuals. Numerous drugs like *Ashwagandha*, *Yashtimadhu*, *Amalaki*, etc have been attributed as *Rasayanas* and such drugs or medicines containing these drugs can be used appropriately. Similarly, various *Medhya* drugs like *Brahmi*, *Shankhapushpi* have also been mentioned, which are already proved to be a nootropic.^[29] Intake of the medicinal formulations containing these drugs can also help us to maintain the status quo without further damage. Importance of following *Sadvritta* in daily life also becomes very relevant in this current scenario.

RESULTS

An ancient system of holistic medicine, offers unique insights and treatments for addressing this contemporary problem. By focusing on the balance of mind, body, and spirit, Ayurvedic treatments for mobile addiction involve personalized approaches, including dietary adjustments, herbal remedies, *yoga*, meditation, and lifestyle modifications. These interventions aim to restore mental clarity, reduce stress, and promote a healthier relationship with technology. The results of applying Ayurvedic principles to overcome mobile addiction are often transformative and holistic. By addressing the root causes of addiction—whether physical, mental, or emotional—Ayurveda helps individuals regain balance in their lives. People who incorporate Ayurvedic practices such as meditation, *pranayama* (breathing exercises), and detoxification often report significant improvements in mental clarity, focus, and overall well-being. The reduction in screen time combined with the calming effects of Ayurvedic therapies like *Abhyanga* (oil massage) and herbal remedies such as *Ashwagandha* and *Brahmi* helps alleviate stress and anxiety. These practices promote relaxation and emotional stability, resulting in reduced levels of cortisol (the stress hormone) and improved sleep quality. Many individuals also find themselves more present in their daily lives, with enhanced mindfulness and self-control over their device habits. Ayurvedic detoxification techniques, such as *Panchakarma*, cleanse both the body and mind, leaving individuals feeling revitalized and more attuned to their inner balance. Overall, Ayurveda provides a sustainable approach to overcoming mobile addiction, supporting a healthier, more harmonious relationship with technology and enhancing overall well-being.

CONCLUSION

Mobile phones are one of the few devices that have become an integral part of our lives. Ayurveda's holistic approach, which emphasizes mental, physical, and emotional well-being, provides a thorough method of lowering reliance on mobile devices. Ayurveda health stream has a powerful pharmacological and nonpharmacological method for managing mobile addiction. With the help of Ayurveda intervention, mobile addiction in patients was cured effectively with improvement in the patient's social behavior. Ayurveda can be a useful adjunct to modern behavioral therapies by highlighting the applicability of ancient Ayurvedic principles in handling contemporary issues like mobile addiction. The results of embracing Ayurvedic practices are often transformative. Individuals experience better mental clarity, improved sleep, reduced stress, and increased mindfulness. By incorporating Ayurvedic therapies such as herbal remedies, detoxification, and lifestyle changes, many have found lasting relief from the overwhelming pull of mobile addiction. Rather than relying solely on modern, reactive methods, Ayurveda offers a proactive, balanced approach that restores harmony to both the individual and their relationship with technology.

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