

Ayurveda Perspective On Health Effects Due To Excessive Use Of Electronic Gadgets: A Review

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ABSTRACT

Background: Electronic gadgets provide facilities and are a part of our lives in many ways but on the other side, electronic gadgets becomes problematic and barrier when used in excess for one and all & ruins lives by causing neurological, physiological and psychological disturbances. The worldwide internet population has risen to over 3.8 billion people. It can also cause isolation and victimization by interfering with the formation of healthy social relationships. According to Ayurveda, excessive indulgence of sense organs in their respective subjects leads to vitiation of *Vata-Pitta-Kapha* which get *Sthana Sanshraya* (localization/deposition) in respective *Indriyadhishtana* (place of sensory nerves) and then it results into *Indriya Upatapa* (deformity of sense organs) and *Indriya Upaghata* (destruction of functions of sense organs). According to Ayurveda, *Atiyoga-Ayoga- Mithayoga* (excessive use-non /less use-inappropriate use) lead to deformity of *Indriya* (sensory nerves) and *Mana* (~Mind) then *Swa-Buddhi Upaghata* (self wisdom destruction) arises. This *Vikruta Buddhi* is *Vishama* (impaired) and unable to *Sat-Asat-Vivechana* (differentiate between good and bad). Ayurvedic principles, code and conducts can help people achieve their best potential. It can also help them overcome mental issues and addictions by using its various prevention methods and therapeutic measures like *Sadvritta Palana* (follow good conducts), *Pragyaparadha Tyaga* (avoid misuse of intellect), *Indriya Upashama* (controlling of sense organs), *Smriti* (memory), *Nidana Parivarjana* (avoidance of causative factors), *Shodhana* (purification and detoxification methods) and *Shamana Chikitsa* (palliative measures), *Shirodhara*, *Yoga*, *Rasayana* (Rejuvenating agents), *Achara Rasayana* (rejuvenation by good conducts) and meditation.

Conclusion: Ayurveda therapeutic measures play a significant role to get rid of bad effects of electronic gadgets on health. An effort has been made here to point out Ayurveda perspective and possible measures that could be beneficial in the management of bad effects of excessive use of electronic gadgets on health.

Keywords: Ayurveda, Electronic Gadgets, Rasayana, Shamana, Shodhana

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1. INTRODUCTION

Use of Electronic gadgets (EG) has become as a basic necessity in everyone's routine life now-a-days. From a little child to elderly people everybody use these gadgets for various purposes, such as education, online games, entertainment, social networking, appointments and information sharing, ordering food/clothes/gadgets, seminars, webinars, communication, parties, work out etc. So on one side, these gadgets provide facilities and are a part of our lives in many ways but on the other side, this over utilization of electronic gadgets becomes problematic and barrier when used in excess for one and all & ruins lives by causing neurological, physiological and psychological disturbances. Main reason behind this bad impact is that number of people has become so used to with electronic gadgets and also with content available there that no one wants to take load to move out or think prudently, all they are doing is creating their own world in their minds, wherever any problem pops up there's one solution electronic gadgets and internet. It leads to a very unhealthy and poor lifestyle. Due to the increasing use of EG in society, many people are now in need of assistance in getting rid of their dependency and addiction. With the help of Ayurveda, we can easily deal with this modern era problem. Ayurveda principles, code and conducts can help people achieve their best potential. It can also help them overcome mental issues and addictions by using its various prevention methods and therapeutic measures.

2. EXCESSIVE USE OF ELECTRONIC GADGETS: GLOBAL BURDEN

The global consumer electronics market size was valued at USD 815.16 billion in 2024. The market is projected to grow from USD 864.73 billion in 2025 to USD 1,467.94 billion by 2032, exhibiting a CAGR of 7.85% during the forecast period ^[1]. The worldwide Internet population has risen to over 3.8 billion people. The investigation of the link between excessive EG use and mental problems has developed in recent years. There has been no explicit government response to the issue of EG dependency and addiction in even in United States, despite a growing corpus of research and treatment for the illness available in out-patient and in-patient settings

Furthermore, it involves excessive usage of online surfing and browsing, as well as continuous and frequent internet surfing and database searches. Finally, a special form is excessive engagement (occupation) with EG, persistence that has landed many people in diseased stage. Children have grown accustomed to spending long periods of time connected to the EG, video games, reels making, chats, isolating them from the rest of the world. Children with online access and access to EG are more likely to be victims or perpetrators of cyber bullying. It can also cause isolation and victimization by interfering with the formation of healthy social relationships.

3. DEPENDENCY ON ELECTRONIC GADGETS: A NEW WAY OF INDEPENDENCY

Electronic gadgets are devices which can carry out many actions at a time with extensive speed, making the hard work easy and logical one. They are convenient for many occasions, can save time, money, deliver information, and reduce hard work. The excessive use of electronic gadgets leads to emotions of pressure, anxiety, and dysfunctional behaviors in everyday tasks. People keep wearing smart watches whole 24 hrs just for pulse record, walking steps record, temperature record rather its basic need is for time only.

Mobile phone was basically invented for communication and information sharing from far side but now-a-days people uses it for camera, calculator, translator, entertainment, chats, online newspaper reading, online videos sharing and watching, group video chats, online shopping, online cooking learning, online webinars and meetings and many more things. Wireless bluetooth ear phone devices are fashion now a days to wear all time around neck whether he/she is need to talk over phone or not without knowing the harmful effect of bluetooth rays on body organs. People are preparing food in kitchen furnished by chimney with sensor that is also throwing harmful rays during in operation mode. Whether it may be air fryer, electronic sandwich maker, Roti maker, 3 D goggles, Smart TV, Tablet, Laptop, Amazon Kindle, Vacuum cleaner, Microwave oven, Scanner, Printer all have become a necessary accessories now a days. These gadgets are definitely lacking our time to complete the task but they all are making us lazy and dysfunctional resulting in more calories input and less calorie output that lead to many diseases and potential risk on health.

4. ADVANTAGE AND DISADVANTAGE OF EG (TABLE 1)

Electronic gadgets provide facilities and are a part of lives in many ways but on the other side, electronic gadgets becomes problematic and barrier when used in excess for one and all & ruins lives by causing neurological, physiological and psychological disturbances.

Table 1. Advantage and disadvantage of EG.

S. No.	Advantage	Disadvantage
1.	Allows to stay connected with people all over the globe	People may get lazy
2.	Global job opportunities	Unhealthy level of dependence on technology
3.	Human rights are strengthened	Mental problems
4.	Protests are facilitated	Obesity
5.	Improvements in information flows	Road traffic problems
6.	Increasing competition fosters global competition	Privacy issues
7.	Lower product prices	Cyber bullying
8.	Dangerous work can be done by machines	Artificial intelligence could become a danger
9.	Autonomous driving	Many traditional companies will go out of

		business
10.	Smart homes	Job losses
11.	Necessary for the progress in artificial intelligence	Some people may feel lost
12.	Better access to education	Inappropriate content for children
13.	May increase opportunities also for poor people	Internet addiction
14.	Automation of processes	Dysfunctional leads diseases
15.	Entertainment	Relationship distance
16.	Independency	Loneliness
17.	Work in less time	Harmful rays exposure
18.	Pleasure (<i>Indriya Sukha</i>)	<i>Indriya Upaghata</i> (destruction) and <i>Upatapa</i> (deformity)
19.	Learning from far places	Distraction issues

5. CAUSES BEHIND DEPENDENCY/ADDICTION

If *Raja* and *Moha* are more increased in one's mental constitution then that person will do only the task which he/she gets instant attractive without thinking about the long term good/bad effects ^[2]. His/her only concern will be instant happiness. According to Ayurveda, *Trishna* (excessive desire) is the cause behind all *Sukha* (pleasure) and *Dukha* (displeasure). When one gets pleasure with using or doing something, then desire related to repeating again happens, that will be cause of displeasure ultimately in the form of ill effects (*Dukha*). When one gets hate with knowing harm effects of something using or doing, then his/her desire related to get away from those things happens, that will be cause of pleasure ultimately in the form of good effects (*Sukha*) ^[3].

6. PATHOGENESIS OF DISEASES DUE TO EXCESSIVE USE OF EG

Excessive indulgence of sense organs in their respective subjects leads to vitiation of *Vata-Pitta-Kapha* which get *Sthana Sanshraya* (localization/deposition) in respective *Indriyadhishthana* (place of sensory nerves) and then it results into *Indriya Upatapa* (deformity of sense organs) and *Indriya Upaghata* (destruction of functions of sense organs)^[4].

7. HEALTH HAZARDS DUE TO EXCESSIVE USE OF ELECTRONIC GADGETS

One who uses electronic gadgets for more than 2 hours daily is more prone to suffer with headache, sleeping disturbance, back ache, limbs pain, visual disturbances and depression. People may suffer with eye strain, dry eye syndrome, deafness, hearing loss, stress, physical fatigue, poor sleep patterns, obesity, diabetes, blood disorders, brain tumor, suicidal attempts, introversion, impaired social skills, attention deficit disorder, hyperactivity disorder, poor academic performances etc. due to excessive use of EG and bad posture.

According to Ayurveda, *Atiyoga-Ayoga-Mithyayoga* (excessive use-non /less use-inappropriate use) leads to deformity of *Indriya* (sensory nerves) and *Mana* (~Mind) then *Swa-Buddhi Upaghata* (self wisdom destruction) arises ^[5]. This *Vikruta Buddhi* is *Vishama* (impaired) and unable to *Sat-Asat –Vivechana* (differentiate between good and bad). When *Panchaindriya Adhishthana Mala* (waste products /adequate moisture in sense organs) goes to decrease then all the *Adhishthana* get *Shunyata* (emptiness), *Laghuta* (lightness) and *Shushkata* (dryness) ^[6]. If *Panchaindriya Adhishthana Mala* goes to increase then all the *Adhishthana* will get fullness, heaviness and excessive wetness. We can correlate with this to dry eye syndrome, ear wax blockage, painful fingers etc. after using electronic gadgets excessively. The *Indriya Doshaja Vikara* (diseases due to sensory organs deformity/dysfunction) are called '*Aindriyaka*' in Ayurveda ^[7].

8. AYUVEDA PERSPECTIVE BEHIND ROOT CAUSES OF ALL DISEASES

According to Ayurveda, the root cause of any disease is always the imbalance of *Tridosha* (~bio-humors) which further manifests as imbalance in other body components inevitably leading to diseases. There are mainly three causes of all the diseases i.e. *Pragyaparadha* (misuse of intellect), *Asatmendriyarthasamyoga* (misuse of senses) and *Parinama* or *Kala* (seasonal variations) mentioned in Ayurveda ^[8]. All the diseases that exist are due to *Trividha Vikalpa* (3 options) i.e. *Atiyoga* (excessive use), *Ayoga* (non-use) and *Mithyayoga* (inappropriate use) of above 3 causes ^[9,10].

Derangement of intellect-restraint-memory, advent of time and action and contact with unsuitable sense objects should know as the cause of misery ^[11]. *Pragyapradha* is doing things without discriminating as to whether it is favorable or harmful for the body or mind. *Asatmendriyarthasamyoga* refers to improper contact of the senses with their objects, and results in an over stimulation or deficiency of sensory activity. Excessive or *Atiyoga* of *Parinama* is extraordinary or unexpected climatic conditions, such as excessive heat in summer or cold in winter.

According to Ayurveda there are 2 seats of disease i.e. *Shareera* (physical body) and *Manas* (mental entity) and they affect one another continuously. If any diseases appear in physical body, it will also approach towards mental disease in a later fashion and so is vice-versa.

8.1 Asatmaindriyarthasamyoga (Misuse of Senses) ^[12]

Asatmendriyarthasamyoga refers to improper contact of the senses with their objects, and results in over stimulation or deficiency of sensory activity. This harms the body- mind, which requires moderation and harmony internally and externally for healthy functioning. There are mainly five sense organs in our body and inappropriate use or no use or excessive use of these sense organs to their related objects will lead to disease formation (**Table 2**).

Atiyoga and *Mithya yoga* of *Darshanendriya* (visual nerve) is associated with more screen time, online gaming, chats, e-reading, e-projector use, 3-D googles use etc. *Ayoga* is associated with use of electronic gadgets in less/dim light. *Atiyoga* and *Mithya yoga* of *Shravendriya* (auditory nerve) is associated with loud music listening with ear devices, electronic music apparatus, unusual content listening online etc. *Ayoga* is associated with no/less talks and no/less speak to any one and live with loneliness, watching online videos/content without sound. *Atiyoga* and *Mithya yoga* of *Sparshendriya* (tactile nerve) is associated with smart watch wearing, always mobile in hand, laptop/mobile/tablet screen scrolling all time, kitchen electronic chimneys with sensor always in operation mode, bluetooth ear devices etc. *Ayoga* is associated with no/less bathing, skin massage, skin cleaning etc.

Table 2. Trividha Vikalpa of Asatmedriyarthasamyoga (misuse of senses).

S.N.	Indriya	Asatmendriyarthasamyoga ^[13]	
1.	<i>Darshanendriya</i> (Visionary nervous system)	<i>Atiyoga</i>	seeing constantly bright object
		<i>Ayoga</i>	visualize objects in no/less light
		<i>Mithya Yoga</i>	Seeing extremely nearby objects (<i>atishleesta</i>); or very far objects (<i>ativiprakishta</i>); or fear causing objects (<i>raudra</i>); not surprising but fear causing objects like jackal (<i>bhairvam</i>); malicing someone (<i>dvesha</i>); which develops restlessness in our mind (<i>bhibhatsa</i>); someone with abnormal parts (<i>vikritam</i>); objects causing fear suddenly (<i>vitrasanam</i>)
2.	<i>shravanendriya</i> (Auditory nervous system)	<i>Atiyoga</i>	hearing of loud voice like thundering or voice of drums or words spoken in arrogant way
		<i>Ayoga</i>	Hearing no voice
		<i>Mithya Yoga</i>	listening to harsh words; or destruction of favorite like death of near and dear ones; harmful and humiliating words; and fear causing voices
3.	<i>sparsha</i> (Tectile nervous system)	<i>Atiyoga</i>	Taking bath from excess hot or cold water; excessive massage (<i>abhyanga</i>), or body scrub (<i>utsadanam</i>)
		<i>Ayoga</i>	Avoiding bath and these procedures
		<i>Mithya Yoga</i>	Using these procedures in wrong sequence or way; injury due to odd places; or touching unholy objects, exposure to harmful rays

8.2 Pragyapradha (Misuse of Intellect)

Pragya means ‘wisdom’ or ‘intelligence’, and *Aparadha* means ‘offence’. So, the literal meaning of *Pragyapradha* is ‘an

offence against wisdom'. That is, doing things without discriminating as to whether it is favorable or harmful for the body or mind ^[14]. It includes 'Buddhaya Vishama Vigyanam (inappropriate perception) and Vishamam Cha Pravartanam (inappropriate actions) ^[15]. These actions may be verbal, mental or physical. The actions generated by *pragyaparadha* aggravate the *Tridosha* and stimulate the *Raja* and *Tama Guna*, allowing disease production in body.

Excessive/*Atiyoga* forms of this include talking too much, or excessive thinking, reading, mental work or physical activity. A deficiency (*hina-yoga*) of these actions is not undertaking these activities sufficiently, like not speaking at all or very little, and not working or engaging in any intellectual or physical activity. Inappropriate (*mithya yoga*) forms include gossip, lying, inciting violence and irrelevant, illogical or harsh speech. Actions that are motivated by greed, anger, material attachment, envy, ego, fear, grief or delusion also are *mithya-yoga*. The physical form of this includes the suppression of natural urges or performing unnatural activity such as smoking cigarettes, driving recklessly or participating in dangerous sports. Likewise blue whale game was very popular in some time ago when kids lost their lives during completing the harmful tasks given by this online game.

Persons taking action from vitiated thinking power (*dhi*), retain power (*dhriti*) and recollection power (*smriti*) are going towards *Pragyaapradha* which then can alleviate all *Dosha* and can cause disease eventually (**Table 3**). Due to vitiated thinking power (*dhi*), person is unable to differentiate between good and bad deeds for him ^[16]. Due to vitiated tolerance power (*dhriti*), the individual is unable to detach himself from wrongful deeds ^[17]. While due to vitiated recollection power (*smriti*), the person is unable to recall the mistakes he has done in past so as to avoid them in future ^[18]. So according to Ayurveda, person who does any sort of work without proper analysis and using mind moves forward towards wrong action hence invites disease in body oneself.

Table3. *Pragyaparadha* (Misuse of intellect).

S.N.	<i>Pragyaparadha</i>	
1.	<i>Dhi Bhrinsha</i> (defective comprehension)	Intellect judges beneficial as non-beneficial, Eternal as ephemeral, harmful as useful and vice versa
2.	<i>Dhriti Bhrinsha</i> (defective restraint)	Mind cannot be restrained from Indulging in to harmful things
3	<i>Smriti Bhrinsha</i> (defective recall/memory)	Knowledge of reality or self is impaired

8.3 *Parinam or Kaal* (Seasonal Variations) (Table 4)

The external environment can trigger disease by unbalancing the body through unnatural or extreme variations in temperature, rainfall or wind. According to *Acharya Charaka*, *kaal* simply here means winter, summer and rainy seasons. *Parinama or kala* also refers more generally to the effects of time, and natural physical transformation that occur over time ^[19]. For example, seasonal influences on the *Dosha*, and the disorders associated with specific phases of life and aging are all in this category.

Table 4. *Kaal or Parinama* (seasonal variations).

S.N.	<i>Kaal or Parinama</i>	
1.	<i>Atiyoga</i>	Excessive cold during winter season, Excessive heating during summers
2.	<i>Ayoga</i>	less natural characteristic features in their respective season
3.	<i>Mithya Yoga</i>	Opposite climate during particular season like rain in winters

It becomes clear that due to *Asatmaindriyarthasamyoga*; *Pragyapradh*; and *Parinaam* there are various dietary and behavioral mistakes that result in the aggravation of all *Dosha* resulting into diseases.

9. ROLE OF AYURVEDA PRINCIPLES IN PREVENTION AND CONTROL OF BAD HEALTH EFFECTS DUE TO ELECTRONIC GADGETS

These three causes (*Asatmaindriyarthasamyog*, *Pragyaparadha* and *Parinama*) are the root cause of any disease. Proper combination (*Samyoga*) of these 3 causes will lead to sound and healthy body while inappropriate combination (*Atiyoga*,

Ayoga and *Mithyayoga*) of these causes will take the individual towards diseases ^[20]. In *Ayurveda*, prevention and control methods related to bad health effects arising out of excessive use of electronic gadgets can be pointed out from the different classical principles, some of them are-

9.1 Controlling Methods of External Disease Production

Avoid *Atiraga* (excessive involvement of mind) by distracting it from unusual things in to creative things ^[21], Avoid *Prajagarana* (excessive awakening) ^[22], Controlling the sense organs, *Smriti* (keep in memory the ill effects of bad habits), *Desha-Kala-Atma Vigyana Chintana* (analysis about the do's and don'ts related to place-time/season-self realization), *Sadvritta Palana* (follow the right conducts) ^[23], Not overload the sense organs and intellectual system ^[24], practice the unfollow of unwholesome habits and following of wholesome habits ^[25].

9.2 Examination by 9 Qualities before Start Any Work

According to *Ayurveda*, one should develop the above 9 qualities and one should examine all qualities before start any activity, to get rid of any bad habit like excessive use of electronic gadgets etc. These 9 qualities are i.e. follow the right literature, practice to develop analytical wisdom between realism and fakeness, keep memorized for good habits always, develop good skills, develop retrain power of ill effects of bad habits, always involve in only good things and habits, having purity in speech, prioritize peace always and having patience ^[26].

9.3 Desha-Kaala-Prakrati Viparita Guna Sevana

As per *Ayurveda* measures for digital wellness one should try to use the substance and activities which have opposite qualities than one's *Desha-Kaala-Prakrati* ^[27]. If one has *Vata prakriti* then late awakening, heavy exercises, more screen time, more loud music can be harmful so one should start timely sleeping, less screen time, soft music etc.

9.4 Sadvritta Palana (to Follow Good Conducts)

Daily use of oiling on head-ears-nose-feet ^[28] and *Dhumpana* (medicated inhaling) are good for prevention of health hazards of excessive use of electronic gadgets. One should not look at the fire, sun, unpleasant things, very bright things, *Amedhya* things ^[29]. One should not waste much time in useless tasks. One should be in self control ^[30].

10. AYURVEDA THERAPEUTIC MEASURES FOR GET RID OF BAD EFFECTS OF EXCESSIVE USE OF ELECTRONIC GADGETS ON HEALTH ^[31]

In *Ayurveda*, therapeutic measures related to the physical and mental health issues arising out of excessive use of electronic gadgets can be pointed out from the different classic methods, some of them are-

10.1 Nidana – Parivarjana (Avoid Causative Factors) and Pathya Sevana (Follow Wholesome) ^[32]

Avoidance of excessive use of EG and less the dependency of EG by involving in more physical tasks and fruitful tasks can be beneficial to distract the mind from more indulgence in excessive use of EG. One should practice the tendency to 'Ahitnam Anupasevana' (Not using unwholesome things/activities) and 'Hitnam Upasevanae Prayatitavyam' (using wholesome things/activities) ^[33]. One should avoid the food and activities which has similar qualities of vitiated *Dosha*.

Likewise *Dravya/Vihara* (medicine/activities) containing similar qualities of *Agni Mahabhoota* (Fire elements t) should be avoided i.e. *Ruksha* (Dry), *Tikshana* (Sharp), *Ushna* (Hot), *Vishada* (Non-slimmy), *Sukshma* (Minute), *Rupa Guna Bahula* (Excessive bright) in *Darshanendriya Pradoshaja Vikara* and can be treated by *Dravya/Vihara* having apposite qualities than *Agni Mahabhoota*. *Ruksha* (Dry), *Laghu* (Light), *Vishada* (non-slimy), *Sparsha Guna Bahula* (long contact to skin), *Glanikarka Dravya* should be avoided in *Sparshanendriya Pradoshaja Roga* and can be treated by the *Dravya/Vihara* which contain opposite qualities ^[34]. Person suffering with *Shrotendriya Pradoshaja Roga* can be treated by avoiding similar qualities containing *Dravya/Vihara* i.e. *Sukshama* (Minute), *Vishada* (non-slimy), *Laghu* (Light), *Shabda* (Loud sound), *Soshirya* (hollow) and can be treated with opposite qualities containing *Dravya/Vihara*. *Dravya* (substance) like Ghee, Milk, *Amalaki* (gooseberry), *Dadima* (pomegranate), *Navneeta* (buttermilk), *Saindhava Lavana* (rock salt), *Dhanyaka* (coriander) are *Pathya* (wholesome) in *Indriya Pradoshaja Vikara* (disease related to sense organs).

10.2 Shodhana Chikitsa (Therapeutic Detoxification)

Shodhana Chikitsa is used to remove excess *Dosha* and *Ama* (toxins) from the body. It restores equilibrium, boost overall health and well being and stimulate *Jatharagni* (bio factors related to metabolism). It includes i.e. *Vamana* (Therapeutic Vomiting or Emesis), *Virechana* (Purgation through Laxatives), *Basti* (Detoxifying and Nutritive Enemas), *Nasya* (nasal oiling), *Raktamokshana* (Detoxifying of the blood through bloodletting).

10.3 Shamana Chikitsa (Palliative measures)

Shamana Chikitsa is a palliative approach that normalizes the *Dosha* in the body at their place of vitiation itself rather than expelling them from the body through simple oral and exterior treatments, as well as gentle detoxification. These remedies correct imbalances of *Dosha*, *Agni*, and *Dhatu*. Many *Ayurvedic* medicines can be given in bad health effects of excessive use of EG i.e. *Ashwagandha Churna*, *Amalaki Churna*, *Triphala Churna*, *Avipattikara Churna*, *Yashtimadhu Churna*, *Brahmi Vati*, *Sarasvatarishta*, *Sarpagandha Ghana Vati*, *Sanshamani Vati*, *Sarivadi Vati*, *Sitopaladi Churna* (*Pratishyaya vata Chikitsa* in *Karma Roga*), *Shirahshooladi Vajra Rasa*, *Smritisagara Rasa*, *Sootshekhara Rasa*, *Dhatri Lauha*, *Saptamrita Lauha*, *Ashwagandharishta*, *Shankhapushpi syrup*, *Dashamoola Kwath*, *Mahanarayana Taila*, *Ksheerabala Taila*, *Mukta Pishti*, *Pravala Pishti* etc.

10.4 Shirodhara

The herbal oils poured on head in this procedure not only create calmness of body but also nourish and pacify vitiated *Dosha*. They are also widely utilized to treat a variety of mental health issues such as stress, depression, sleeplessness, hypertension, migraine, etc.

10.5 Nasya, Karnapurana, Akshi tarpana and Abhyanga

Oiling to *Indriya adhishtana* nourishes to respective *Indriya* (sensory nerve) and nearby places. *Nasya* (nasal oiling) improves vision and helps to reduce eye sight problems. It is effective in treating *Urdhva Jatru Vikara* like nasal congestion, allergies, sinusitis, headaches, and migraine etc.^[35] It can be used as preventive, curative or rejuvenation therapy. *Nasya* can be done by *Anu taila*^[36] and *Shad bindu taila* etc. *Karnapurana* (ear oiling) supports healthy production of ear wax, prevents the small ear bones from drying out and relaxes auditory system. *Akshi tarpana* (Eye rejuvenation by ghee/oil) is beneficial to revitalize and rejuvenate tired, dry, rough and injured eyes. *Abhyanga* (skin massage)^[37] reduces stiffness in the muscles, increases blood circulation, nourishes and heals dry skin, itchy skin and reduces stress.

10.6 Rasayana Therapy

Rasayana is one of the comprehensive disciplines of *Ayurveda*, which comprise a specialized use of herbs, herbo-mineral formulations, food articles, and life style along with self-discipline with social etiquette to achieve the optimum state of tissues and systems of the body so that there is the least effect of etiological factors on the body. In other words it can be stated that *Rasayana* is a way to achieve homeostasis and thus retarding the process of ageing phenomenon and prevention of diseases. Many *Rasayana Yoga* can be given in bad health effects of excessive use of EG on body i.e. *Chyavanaprasha*^[38], *Brihma Rasayana*^[39], *Brahmi Ghrita*^[40], *Kalyanaka Ghrita*, *Amalaki Rasayana*, *Medhya Rasayana*^[41], *Chitraka Haritaki Rasayana* and *Kushmanda Rasayana* etc.

10.7 Yoga and Pranayama

Pranayama can significantly lower anxiety levels and any negative feelings associated with bad health effects of excessive use of EG. Regular *Pranayama* practice can improve areas of mental focus that are often affected by it such as awareness and attention. *Yogasana* may increase physical flexibility, coordination and physical strength. Dependency on EG can be reduced and physical potency can be increased by following *Yoga* and *Pranayama*.

10.8 Achara Rasayana (Good conducts)^[42]

Achara Rasayana involves implementing positive lifestyle like having *Satvik* diet, speaking the truth, practicing non-violence, avoiding anger, indulging in spiritual and religious activities. It is a vitalize agent for entire span of life. *Satva Guna* can be increased and *Raja-Tama Guna* can be reduced by following *Achara Rasayana* that are main factors in pathogenesis of diseases due to excessive use of EG.

11. CONCLUSION

From the above mentioned facts it can be concluded that *Ayurveda* can be very effective and efficient in management of bad effects of excessive uses of electronic gadgets on health. Prevention methods and therapeutic measures like *Sadvritta Palana* (follow good conducts), *Pragyaparadha Tyaga* (avoid misuse of intellect), *Indriya Upashama* (controlling of sense organs), *Smriti* (memory), *Nidana Parivarjana* (avoidance of causative factors), *Shodhana* (purification and detoxification methods) and *Shamana Chikitsa* (palliative measures), *Shirodhara*, *Yoga*, *Rasayana* (Rejuvenating agents), *Achara Rasayana* (rejuvenation by good conducts) and meditation all play a significant role to get rid of bad effects of electronic gadgets on health. Various methods are described by *Ayurveda Acharya* to control the mind's desires and restrain bad habits. An effort has been made here to point out *Ayurveda* perspective and possible measures that could be beneficial in the management of bad effects of excessive use of electronic gadgets on health. Though electronic gadgets are helpful in day-to-day life, but their excessive use harms mental, physical, and social life, academic goals, and career. Hence, it is necessary to de-addict and detoxify them as early as possible of excessive use of EG. Therefore, building a generation that can opt for a healthy lifestyle over any dependency and addiction on EG is necessary. It could be possible by following

prevention and therapeutic measures as per Ayurveda.

12. CONTRIBUTION OF AUTHORS

All authors contributed to conceptualization, methodology, analysis, and manuscript editing. Author 1 led the original draft, supervision and project administration, while Authors 2 and 3 contributed to validation and visualization. All Authors have read and agreed to the final version of the manuscript.

13. Conflict of Interest- None

14. Source of Financial Support- Nil

15. Data Availability Statement-

All study data are included in the manuscript. Additional data may be available from the corresponding author upon reasonable request.

16. Declaration of AI:

No artificial intelligence (AI) tools or technologies were used in the preparation of this manuscript.

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