



REVIEW OF THE RELATION BETWEEN INTERNET ADDICTION AND *NIDRA* IN DIFFERENT *DEHA PRAKRITI*

Dr. Abhishek Uniyal¹, Dr. Deepti Sharma¹ Dr. Vivek Singh², Dr. Shaveta Sawhney³

PG Scholar^{1*}, ²ASSOCIATE PROFESSOR, ³Professor Department of Kriya Sharir, PATANJALI BHARTIYA AYURVIGYAN EVAM ANUSANDHAN SANSTHAN, HARIDWAR, INDIA

ABSTRACT

In the contemporary digital period, internet addiction has emerged as a growing psychosocial concern, specifically among youth. Simultaneously, disruptions in *Nidra* (sleep) patterns have become popular, frequently affecting psychological and physical health. *Ayurveda*, the ancient Indian system of medicine, emphasizes the significance of *Deha Prakriti*, the individual's inherent makeup, which is determined by the supremacy of *Vata*, *Pitta*, and *Kapha Doshas*, in understanding health behaviors and inclinations. Nowadays, almost the entire population of the world is affected by internet addiction as well as digital dependency. According to various studies high percentage of internet addicts experience poor sleep quality (ranging from 60% to 80%). According to some global studies, rates are often higher in Asia, with studies finding rates from under 3% in Europe to over 40% in some Asian student populations, linked to demographics like age, gender, and culture, with high correlations to mental health issues like depression, anxiety, and social phobia. This study focuses on the establishment of the relation between internet addiction and *Nidra* with respect to hampering the sleep quality of individuals due to internet addiction.

KEYWORDS – Internet addiction , Sleep , *Nidra* , *Deha Prakriti* , Digital health , Sleep quality

INTRODUCTION

Ayurveda is an ancient science of health that mainly focuses on preventing and curing diseases by dietary and lifestyle modification. To attain this, various basic concepts of lifestyle as well as dietary guidelines are mentioned in ancient *Ayurvedic* texts. It includes *Pathyaapthya* (what to eat and what not) lifestyle guidelines like *Ritucharya* (season-wise activity), *Dincharya* (day-to-day activity) *Dharniyavega* (suppressible urges) and *Adharniyavega* (urges that should not be controlled) apart from this, many dietary guidelines are given in *Ayurveda* like method and time of curd eating, food items which can be used daily, and other food which is used on specific season or time. There are many fundamental concepts in *Ayurvedic Samhitas*, among them *Nidra* is described under *Trayopstambha*(*Ahara*, *Nidra* & *Brahmacharya*).

Three sub-pillars are diet, sleep, and celibacy⁽¹⁾. Practicing these habits can improve physical strength, complexion, and compactness. *Maharishi Charaka* described *Nidra* as one of the three pillars of the human body, which is considered a construction. For any kind of construction, the function of pillars in a sturdy and strong building is undeniable. The expansion of digital technology has resulted in a rise in internet usage globally. While the internet has many advantages, excessive usage may lead to internet addiction, a rising problem that has serious ramifications for people's health and well-being. One of the most noticeable impacts of internet addiction is a decrease in sleep

quality. Internet is being integrated as a part of day-to-day life because the operation of the Internet has been growing strongly worldwide. It has dramatically changed the current communication script, and there has been a considerable increase in the number of Internet users worldwide in the last decade. The number of people using the internet has surged in the last few years, and the internet has become a fundamental part of daily life for many of us. The proportion of the global population using the Internet increased from 17% in 2005 to 53.6% in 2019, with more than half of the internet users living in Asia.⁽²⁾ With the availability and mobility of new media. Internet habit (IA) has surfaced as an implicit problem in young people, which refers to excessive computer use that interferes with their daily lives. The Internet is used to conduct exploration and to seek information for interpersonal communication and business deals. On the other hand, it can be used by some to indulge in pornography, inordinate gaming, chattering for long hours, and, indeed, gambling. There have been growing enterprises worldwide for what has been labeled as “ Internet Addiction”

AIM & OBJECTIVES

- Comprehend the concept of *Nidra* (Sleep) according to *Ayurveda* as well as modern science
- Explore the relationship between internet addiction and *Nidra* (sleep) in different *Deha Prakriti*
- Review the various classical texts regarding *Nidra* in *Deha Prakriti*.

MATERIALS AND METHODS

A review of literature regarding *Nidra* in respect of its association with internet addiction, various ancient texts, contemporary research papers, including updates on recent clinical studies, etc., was studied and evaluated.

OBSERVATIONS & RESULTS

Ayurveda is A Traditional Medical System Of India that substantiates the physiological Constitution Of An Individual With The Concept Of *Deha –Prakriti*. *Dosha* that is predominant at the time of the union of *Shukra* & *Shonita*, the *Prakriti* of a person gets formed that particular dosha⁽³⁾

The term *Prakriti* is derived from two *Sanskrit* words, ‘*Pra*’ and ‘*Kri*’. ‘*Pra*’ means ‘First’ and ‘*Kri*’ means ‘Creation’. So *Prakriti* is termed as the ‘first creation’. The term *Prakriti* also means ‘nature’ or the state of an individual in its natural form⁽⁴⁾. Word *Swabhava*, *Sharrira*, and *Uttipati* are used for *prakriti* in Vedic literature. *Prakriti* is our body's constitution. Every human being is born with a definite genetic constitution, determined by three doshas and environmental factors. Every human being is unique in shape and size. Physical, psychological, and spiritual aspects are also different. *Purusha* is a complete combination of *Dosha*, *Dhatu*, *Indriya*, *Manas*, *Buddhi*, and *Atma*. Every human body has *Panchmahabhuta*, *Tridosha*, and *Triguna*, and all these are decided at the time of birth. *Prakriti* associated with physique and physiology is considered "DEHA PRAKRITI."

Prakriti is divided into two types: *Sharirik* and *Manasik*. According to the ascendancy of *dosha*, *Sharirik Prakriti* is further divided into 7 types.

<i>Ekdoshaja</i> (Single dosha ascendancy)	<i>Vataja</i> , <i>Pittaja</i> , and <i>Kaphaja</i> ,
<i>Dwidoshaja</i> (Predominance of two dosha)	<i>Vataja-pittaja</i> , <i>Pittaja-kaphaja</i> and <i>Vataja-kaphaja</i>
<i>Tridoshaja</i> or <i>Sama Prakriti</i>	An equal proportion of <i>dosha</i> is one. These individualities are generally healthy.

Manasik Prakriti is divided into three types.

<i>Satvik</i>	<i>Rajasik</i>	<i>Tamasik</i>
<i>Brahma satva</i>	<i>Asura satva</i>	<i>Pashav sattva</i>
<i>Aindra satva</i>	<i>Rakshas satva</i>	<i>Matsya sattva</i>
<i>Varuna satva</i>	<i>Paishach satva</i>	<i>Vanaspatya sattva</i>
<i>Kauber satva</i>	<i>Pret satva</i>	
<i>Gandharva satva</i>	<i>Sarpa satva</i>	
<i>Yamya satva</i>	<i>Shakun satva</i>	
<i>Aarsha satva</i>		

NIDRA

Etymological derivation of Nidra-

The word *Nidra* is feminine, derived from the root “*Dra*” with the prefix “*Ni*”. The root “*Dra.*” means undesired. Therefore, *Nidra* is considered a state in which there is no desire. It may also be considered a state of nature that causes encapsulation to the consciousness of the person. Dependent on sleep are happiness and misery, corpulence and leanness, strength and weakness, potency and impotency, intellect & non-- intellect, life and death.⁽⁵⁾

Acharya Charaka affirmed that when the mind gets exhausted or becomes inactive, sense organs cannot perceive their objects and there remains nothing to feed the mind. In this status, the individual gets to sleep. He also described that happiness, misery, nourishment, emaciation, strength, weakness, virility, sterility, knowledge, ignorance, life, and death all occur depending on proper or improper sleep. *Acharya Chakrapani Datta*, the commentator of *Charaka Samhita*, explained that when the mind (along with *Aatma*) gets exhausted or becomes inactive, and sensory and motor organs become inactive, then the individual gets sleep.

According to 'Monier Williams' Sanskrit dictionary, *Nidra* is “*Dadrushu Naish (Nisha)*” meaning the phenomenon that occurs during the night. *Nidra* has been seen in all living creatures. When the mind is affected by *Tamoguna* in the night, the *Kapha dosha* predominates, and natural sleep is induced. It helps to keep the body and brain energetic. Regular and good *Nidra* is important for proper brain functioning, emotional well-being, physical health, daytime performances, and activities. If *Nidra* is not taken routinely it may cause serious conditions, which in turn affect the physical and mental.

CLASSIFICATION OF NIDRA –

According to Ayurveda –

<i>Swabhavik Nidra</i>	Natural sleep that occurs regularly during the night
<i>Vaikarik Nidra</i>	Abnormal sleep that results from a pathological condition. It includes disturbed sleep patterns

According to *Acharya Charaka*⁽⁶⁾

<i>Tamobhava Nidra</i>
<i>ShleshmaSamudbhava Nidra</i>
<i>Manasharira Shrama Sambhava Nidra</i>
<i>Agantuki Nidra</i>
<i>Vyadhanuvartini Nidra</i>
<i>Ratri Swabhava Prabhava Nidra</i>

According to *Acharya Sushruta*⁽⁷⁾

<i>Vaishnavi Nidra</i>
<i>Vaikariki Nidra</i>
<i>Tamsi Nidra</i>

According to *Acharya Vaghbata*

<i>Kala samudbhava Nidra</i>
<i>Aamyajanya Nidra</i>
<i>Chittkhedprabhava Nidra</i>
<i>Dehhedprabhava Nidra</i>
<i>Kaphaprabhava Nidra</i>
<i>Agantuk Nidra</i>
<i>Tamobhava Nidra</i>

SLEEP-

Sleep is defined as unconsciousness from which a person can be aroused by sensory or other stimuli. It is to be distinguished from coma, which is unconsciousness from which a person can not be aroused.⁽⁸⁾ There are multiple stages of sleep, from very light sleep to very deep sleep.

Classification of sleep/ stages of sleep

(EEG) Patterns, eye movements, and muscle activity are used to identify stages of sleep. The stages of sleep are classified into two stages:

- Rapid eye movement sleep
- Non-rapid eye movement sleep

1-RAPID EYE MOVEMENT SLEEP- in which the eye undergoes rapid movement even though the person is still asleep. REM sleep occurs in episodes that occupy 25% of the sleep time in young adults

It is identified by:

1. Rapidly moving eyes
2. Fluctuating heart & respiratory rates.
3. Increased or fluctuating blood pressure.
4. Increase in gastric secretions.
5. Loss of skeletal muscle tone.

- In adults, REM sleep follows NREM sleep during a sleep cycle.
- The individual is unresponsive to the environmental stimuli.
- When the subject is awakened from this, he is immediately alert & aware of the environment.

2- NON-RAID EYE MOVEMENT SLEEP- in which the brain waves are strong and of low frequency

Non-Rapid Eye Movement (NREM) Sleep :

- Stage 1 - 75% to 80% of sleep during a night is NREM sleep.
- Stage 2 - Stage lasts 10 to 20 minutes. (Stage of light Sleep)
- Stage 3 - Stage lasts 15 to 30 minutes. (Stage of Medium Sleep)
- Stage 4 - Stage lasts approximately 15 to 30 minutes. (Stage of Deep Sleep)

INTERNET ADDICTION

Definition –

- Internet dependence, also known as problematic Internet use or impulsive-obsessive Internet operation complaint, has become a current social problem, particularly among young people. The physiological effects of Internet addiction include fragmented sleep patterns and possible health implications associated with sedentary behavior and excessive screen time.
- There Are 5 Subtypes Of Internet Addiction Depending Upon The Purpose Of Its Use.
- 1) Net Compulsions (Online Gambling, Online Shopping)
- 2) Cyber Relationship Addiction (Social Networking)
- 3) Compulsive Information Seeking (Web Surfing)
- 4) Computer Or Gaming Addiction (Online Gaming)
- 5) Cybersex Addiction.

CONCLUSION

The present study elucidates a significant relation between internet addiction, *Nidra* (sleep), and *Deha Prakriti* in the context of *Ayurvedic* principles. The findings reveal that progressive levels of internet addiction are associated with impaired sleep quality (*Nidraviparyaya*), characterized by prolonged sleep latency, reduced sleep duration, frequent disturbances, and daytime dysfunction. This aligns with contemporary studies demonstrating a robust positive correlation between excessive internet use and poor sleep effects, likely mediated through disturbance of circadian rhythms, increased intellectual agitation (*Rajasika influence*), and overstimulation of the senses. Furthermore, *Deha Prakriti* emerges as a moderating factor impacting both the weakness to internet addiction and sleep patterns. Individuals with predominant *Vata Prakriti* displayed greater

vulnerability to sleep disturbances and addictive actions, attributable to indigenous qualities of lightness, unstableness, and psychological restlessness that exacerbate *Nidranasha* (wakefulness). In contrast, *Kapha*-dominant *Prakriti* individuals demonstrated moderately better sleep quality, owing to the stabilizing and nourishing attributes of *Kapha* that promote deeper and longer *Nidra*, while *Pitta* types showed intermediate patterns often linked to perversity and interrupted rest. These observances emphasize the holistic Ayurvedic perspective, wherein internet addiction can be viewed as a modern personification of *Asatmyendriyarthasanyoga* (unwholesome sensory engagement) leading to *Dosha* imbalance, particularly *Vata-Pitta* vitiation, and consequent decrease of *Ojas* and psychological *Sattva*. The integration of *Prakriti*-grounded assessment provides precious perceptivity for embodied precautionary and curative strategies. The study highlights the need for greater attention regarding conscious digital usage, especially among younger populations prone to addiction. Future research with larger cohorts and longitudinal designs is recommended to further validate these associations and explore targeted Ayurvedic interventions such as *Dinacharya*, *Nidana Parivarjana*, *Medhya Rasayanas*, and practices like *Yoga* and *Pranayama*, for mitigating internet addiction and restoring optimal *Nidra*. Eventually, this work bridges classical Ayurvedic wisdom with contemporary lifestyle challenges, supporting a *Prakriti*-specific approach to foster *Sukha* (happiness), *Bala* (strength), and *Ayu* (longevity).

REFERENCE

1. Sharma, p. (2011). Sutrasthana. In Charaka, *Charaka Samhita* (Vol. 1, p. 11/35). Varanasi: Chaukhamba Orientalia
2. ITU. Measuring digital development Facts and Figures 2019. Geneva, Switzerland; 2019. Available: <https://www.itu.int/en/ITU-D/Statistics/Documents/facts/FactsFigures2019.pdf>
3. Murthy, P. K. (2014). Sharirsthana. In Sushruta, *Sushruta Samhita* (Vol. 1, p. 4/63). Varanasi: Chaukhamba Orientalia.
4. Bilal Ahmad Wani, Sisir Kumar Mandal, Pawankumar Godatwar. Prakriti Analysis and its Clinical Significance. International Journal of Ayurveda and Pharma Research. 2017;5(8):86-90.
5. Sharma, P. (2011). Sutrasthana. In Charaka, *Charaka Samhita* (Vol. 1, p. 21/36). Chaukhamba Orientalia.
6. Agnivesha, Charaka Samhita with Sri Chakrapanidatta's Ayurveda Dipika Commentary, Sutrasthan 21/58-59, reprint edition Varanasi, Chaukhamba Sanskrit Sansthan 2018, Page No 119
7. Sushruta, Sushruta Samhita with Sri Dalhanacharya Nibandhasangraha Commentary, Shareersthana 4/32, reprint edition Varanasi, Chaukhamba Sanskrit Sansthan 2021, Page No 358
8. Arthur C . Guyton, J. E. (2006). States of brain activity. In J. E. Arthur C Guyton, *Text book of medical physiology* (Vol. 1, p. 739). Saunders.