Asatmyendriyartha Samyoga, as a Major Culprit for Life Style Disorder

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ABSTRACT

Ayurveda has a comprehensive approach towards lifestyle disorders. Prevalence of lifestyle disorders such as hypertension, DM, CVS (Computer vision syndrome), obesity, CTS (Carpal tunnel syndrome) etc, is rising alarmingly in recent era due to stressful sedentary lifestyle. The ayatana Asatmyendriyartha Samyoga, Prajnaparadha and Parinama are the common causative factors for both exogenous and endogenous types of diseases. Hence, it can be stated that these are causative factors for Trividha Dosha Prakopa. Trividh Vikalpa of these ayatana i.e. Atiyoga, Ayoga and Mithya yoga, these are responsible for manifestation of diseases. Depending upon the specific nature of causative factor and also the specificity of the Dhatu vaishamya. Therefore it can be said that these factors causes disturbance in equilibrium of Dosha, dhatu & mala resulting in lifestyle disorders. Remodeling & adoption of unhealthy Ahara-Vihara leads to various lifestyle disorders. Firstly, they lead to the imbalance of body / mind by vitiation principles, which makes the body prone to diseases, no matter whether it is an infection, manifestation of hereditary inclination or life style disorders. Hence an attempt has been made in this paper to understand the concept of life style Disorder in terms of Ayurveda. Asatmyendriyartha samyoga refers to improper contact of the senses with their objects, and hence results in an over stimulation or deficiency of sensory and motor activity which leads to life style disorders.

Keywords: Asatmyendriyartha Samyoga, Ayatana, Dhatu vaishamya, Sannikarsha.

Introduction

Ayurveda is the holistic approach of medical science. It has mentioned "Lok- purusha-samya" Siddhant i.e., whatever that happens in outer world reflects in human body. There are various causes of diseases in current scenario but in Ayurveda primary cause of disease is due to imbalance between vata, pitta and kapha doshas. On a minute level three basic causes of disease. Pathogenesis are being described in a unique fashion in Ayurveda as follows "Asatmendriyartha samyog", "pragyaapradh", "parinam". All the diseases that exist are due to trividha vikalpa i.e., atiyoga, ayoga and mithyayoga of above causes. Things without discriminating as to whether it is favorable or harmful for the body or mind. Pragyaapradh is doing Asatmendriyartha samyoga which 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 leads to unexpected climatic conditions, such as excessive heat in summer or cold in winter.

LITERATURE REVIEW-Acharya Charaka has described in chapter 1 Sutrasthana that there are mainly three causes or diseases which are atiyoga, ayoga and mithyayoga of artha (sense organs) karma (dreadful action); and kaal (natural factors related to time). According to Ayurveda there are two seats of disease as follows: -
1. Shareera (physical body)

2. Manas (mental)

Acharya Charaka derived Ayu i.e. life as a combined state of Sharira (body), Indriya (senses), Sattva (psyche) and Atma (soul). The first two are grosser entities and are very easy to understand while the later two are subtler and difficult to understand as they are beyond the sensory experience. Indriya is the important connecting link between Sharira and Atma. The concept of Ayu is based upon the state of 'ubhayendriya Manasa', as it is chiefly responsible for Sukha, Dukha, Hita, Ahita Ayu. Human beings are the most intelligent species on earth till date. To be born human is a privilege because only humans have the capability and responsibility of living a conscious and controlled life but this may not happen without Indriya and its relation with Atma. The fundamental definition of 'Health' by Acharya Sushruta has explained that - "A 'Swastha Purusha' comprises of balanced 'Dosha', 'Agni', 'Dhatu', 'Mala' and 'Kriya', as well as Prasanna (sound/happy) Atma', 'Indriya' and 'Manasa.' Therefore sound 'Indriya' is highly responsible for attaining complete health.

Overall, Mana is Achetana but Kriyavana and every action is carried out when this achetanam Mana gets indulged with the chetana atma. Atma as a chetana entity is said to be the karta of all kriyas. Instead of it, Mana as an Achetana and kriyavana factor; unless and until it promotes the atma any type of kriyas cannot be performed. Mana being an Ubhayatmaka Indriya, it is also known as Atindriya. Because it is not possible to feel mana by any visible means like other Indriyas. Prevalence of lifestyle disorders such as hypertension, DM (madhumeh), CVS (Computer vision syndrome), obesity (sthaulya), CTS (Carpal tunnel syndrome) etc, is rising alarmingly in recent era due to stressful sedentary lifestyle.

These are the threefold causes of diseases. Proper utilization of the objects, Action and Time maintenance of normal health. Asatmyendriyartha Samyoga, Pragyapradha and Parinama are the common causative factors for both exogenous and endogenous types of diseases as well. Hence it can be told that these 3 are responsible for Trividha Dosha Prakopa.

Example for Asatmyendriyartha Samyoga food taken in excessive quantity aggravates all three Doshas. Vata, Pitta and Kapha gets too much compressed simultaneously aggravated. (CH.SU1/54)

The disease which originates from Asatmyendriyartha will get manifested with time hence it is also considered as Kalaja Vyadhi. Hence, Swabhavika and Karma Vyadhi also come under Kalaja. The causes of the diseases relating to both (mind and body) are three-fold-wrong utilisation, non-utilisation and excessive utilisation of time, mental faculties and objects of sense organs. The present verse represents an exposition as to the causes of diseases relating both to mind and body. The threefold causes are wrong utilisation, non-utilisation and excessive utilisation of time, mental faculties and objects of sense organs.

Time here is taken to main seasons including winter, summer and rainy season. The objects of sense organs are sound, touch, vision, taste and smell as well as their accessories like matter (dravya), quality (guna) and action (karma) which are utilised through the sense organs. Diseases are of three categories viz., mainly somatic & psychosomatic. Time, mental faculties and objects of sense organs are mentioned here in their order of importance. Time is the most important factor such as indispensable in character. Then come the mental is the defect in mental faculties that lead to the defined in the objects-wide in. Thus, even though, the abuses of the object of sense organs arise out of the defective mental faculties, still wing so in proximity to the psychosomatic diseases, the former is categorised separately. The abuse of mental faculties on the other hand leads to the kayic, vachik and mansik ailments.
Introduction of CVS- In 21st century, due to modernization & adoption of unhealthy Ahara-Vihara leads to various lifestyle disorders.

2. The most prevailing disorder in present era due to prolong exposure to VDTs is Computer Vision Syndrome (CVS).

3. CVS affects around 60 million people across the globe. COMPUTER VISION SYNDROME comprises vision related symptoms that may be aggravated due to regular use of computer. Extensive focusing does not give much opportunity to eye muscles to move & this leads to eye strain, burning, tired eyes.

4. It is Asatmyendriyartha Atiyoga it includes symptoms like eye strain, blurred vision, irritated eyes, excessive lacrimation, headache etc.

5. Our Ayurveda provides effective measures for CVS which includes local therapeutics like Seka, Aschothanam, Tarpana, Collyrium (Anjana), eyewashes etc.

CVS ACCORDING TO AYURVEDA PERSPECTIVE Computer vision syndrome is one such disease which is not clearly defined in our classics. So in order to manage symptoms through ayurvedic remedy, we have to formulate samprapti by using concept of Anukta vyadhi mentioned by our Acharya. Computer Vision Syndrome according to present knowledge seems to be a group of vata-pitta dominating & kapha depleting ocular as well as systemic disease. In our classics, various Acharya mentioned immense cooling & rejuvenating therapies for eyes suffering from light, high voltage electric spark & heat exposure.

Dosha - Vata-pitta, Dushya - Rasa, rakta, mamsa, meda, asthi


TREATMENT OF COMPUTER VISION SYNDROME - The samanya chikitsa of Netra roga are mentioned in our Samhita but to plan chikitsa siddhanta for a cvs not clearly mentioned in our Samhita so, yukti plays important role to break samprapti through immense prized herbs. First line of treatment is Nidana parivarjana in all disease. Then, vatadi shamana procedure is to be done according to prakupita dosha causing specific lakshana in this particular vyadhi.

RESULT - With the help of yukti prama, the above mentioned herbal formulations used to rectify symptoms associated with computer vision syndrome. These formulations can be used according to the predominance of doshas, prakruti of patient & also severity of disease. The advancement of new technologies, environment etc. leads to one of the global pandemic of present era called as computer vision syndrome. Kriyakalpa such as Aschyotana, Tarpana, Seka, Lepa etc are explained in our classics for effective management of ocular or visual symptoms associated with CVS. External therapy like Ashchyotana, Anjana, Tarpana etc., provide instant relief to eyes rather than oral administration of herbal formulation.

Introduction of Madhumeh (DM)

as

LIFESTYLE DISORDER (Asatmyendriyartha Sannikarsh)
Madhumeh nidana (as per Acharya Charak)

<table>
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<tr>
<th>ATIYOGA of</th>
<th>AYOGA of</th>
<th>MITHYA YOGA of</th>
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<tbody>
<tr>
<td>yavadi anna</td>
<td>sharir shudhi</td>
<td>asamay vyayam</td>
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<tr>
<td>Gramyaudakanuprasah pyaansi</td>
<td>vyayam</td>
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<tr>
<td>til&amp;pishtanna gud vikara</td>
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<td>madur&amp; navanna</td>
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<tr>
<td>Nidra adi</td>
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<td>aasyasukham</td>
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Madhumeh nidana (as per Acharya Sushruta)

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<tr>
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<th>MITHYA YOGA</th>
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<td>vyayam</td>
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<tr>
<td>sheetsnidha</td>
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<td>madur&amp; navanna</td>
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Sthaulya (obesity) Nidana (as per Acharya Charak)

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<tr>
<th>Atiyoga</th>
<th>Ayoga</th>
<th>Mithya yoga</th>
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<tr>
<td>Atisampuran</td>
<td>vyayam</td>
<td>bijsvabhavat</td>
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<td>Gurumadhursheetsnidha dravya</td>
<td>vyavay</td>
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<tr>
<td>Divaswapn</td>
<td>Achintaat</td>
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CTS (Carpel tunnel syndrome)-According to Ayurveda, Carpel tunnel syndrome is caused due to imbalance in vata dosha or we can say atiyog of hasta indriya (karmenindriya). It is Asatmyendriyartha Atiyoga which causes pain, numbness, swelling & burning sensation, which are signs of vitiated vata dosha. This condition is also manifested due to vitiation of the pitta dosha as it promotes the accumulation of Ama, which vata tends to take & rest in the channels causing pain & other symptoms.

In this case, the site of accumulation of doshas and ama in the median nerve. The treatment for carpel tunnel syndrome in Ayurveda focuses on eliminating the root cause of disease by indulgence of special internal medications that helps in balancing of vitiated doshas, eliminating toxins from the body & good massage with medicated oil (Mahanarayan tail), Snehadhara improves motor and sensory system resulting in improved function of hand and forearm.

<table>
<thead>
<tr>
<th>Indriya</th>
<th>Adhishtana</th>
<th>Dravya</th>
<th>Artha</th>
<th>Karma</th>
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</thead>
<tbody>
<tr>
<td>Paani</td>
<td>Hasta-hands</td>
<td>Vayu</td>
<td>Aadana</td>
<td>To Grasp, collect</td>
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Asatmyendriyardha samyoga (improper contact between sense organs and objects) Asatmyendriyardha samyoga is one among the three basic Nidana of disease. It denotes the improper contact of Indriya and Artha. Asatmyendriyardha samyoga will lead to different clinical conditions by Heenayoga (under manifestation), Atiyoga (over manifestation) and Mithyayoga (wrong manifestation) of Indriyas.

The Heenayoga, Atiyoga and Meethyayoga of Jnanendriyas especially Netra are very much relevant among IT professionals. Karmendriyas (organs of work /motor organs) including Hasta (Hand) also suffer from Asatmyendriyardha Samyoga such as CTS (carpal tunnel syndrome). Mana which is also an Indriya.

- Excessive work in front of the computer monitor, prolonged sitting in front of the monitor are examples of Asatmyendriyardha Samyoga of eye. Working in the dim light of computer cabin is also relevant here. Mostly all who work continuously in front of computers without any protection for their eyes are vulnerable to develop visual problems including dryness of the eyes. Other sense organs are also subjected to stress responses due to Asatmendriyartha Samyoga. Continuous usage of keyboard and mouse leads & high force (hammering), extreme wrist motions, many other factors can also contribute to the development of to Asatmyendriyardha Samyoga of hand. Other Jnanendriyas (sense organs) like Twak (Skin) which is affected by continuous Sheeta Gun (cold) of air conditioner, Srotra (ear) which is affected by usage of headsets, Jihwa (tongue) influenced by improper food habits and addictions during working hours are also important. The Mana which is equally associated with Jnanendriya, Karmendriya is vitiated by both physical and mental factors seen in IT profession.
- Madhumeha(DM), Sthoulya(Obesity),CVS,CTS a disease that has a strong relation with wrong lifestyle food habits its management both lifestyle and right diet modification need to be given most importance as per with medicine. When wrong lifestyle generates diseases, there treatment with medicine will be enough, its modification is highly needed for effective result.
- Disturbance in Lifestyle as irregular schedules of sleep and diet, improper dietary habits mainly affects the Ahara Parinamakara Bhavas and circadian rhythm which leads to manifestation of many diseases. First of them is Agnimandya which is a root cause for many diseases.

CONCLUSION

- Causes of rapidly increase in non-communicable diseases are mostly related to lifestyle such as physical inactivity etc. Increasing sedentary lifestyle due to growing use of technologies in daily life causes higher levels of physical inactivity. The disturbed sleep pattern and wrong dietary habits are also a part of changing lifestyle which leads to onset of many diseases like Diabetes mellitus, Obesity, CVS, CTS etc.
- Dinacharya, Ratricharya, RituCharya, Ahara Vidhi, Sadvritta etc. have been described in detail by Acharyas of Ayurveda. It can be included under the heading of ‘Lifestyle’. As per Ayurveda classics, Lifestyle helps in maintenance of health and prevention of diseases. Avoid use of ahara vihar which causes atiyoga, ayoga and mithyayaog. Almost all entities explained by Acharyas which can be included in Lifestyle are important for maintenance of health. But in today’s era, due to lack of time people can’t follow all that things. Among them Vyayama, proper sleep, Abhyanga, proper dietary habits etc. are important. Vyayama if done in exact quantity and exact manner it should not be in more or less (atiyoga, ayoga and mithyayaog) described in classical texts of Ayurveda, is very helpful in maintenance of health. Bala of a person varies according to Prakriti and Ritu. Hence, type and quantity of Vyayama also varies according to the person. Vyayama has a role also in treatment of various diseases. In the classical texts of Ayurveda the Charak Samhita has Prime importance because of his highly relevance to lifestyle disorders with the challenge to other pathy who wrote on the relative manners. In Ayurveda- Sensory
perception which are not congenial with sensory organs called \textit{asatmendriyartha samyoga}. In short it is called unwholesome contact with the objects. They may be in the form of excessive or over utilization called \textit{atiyoga}, hypo-utilization or non utilization called \textit{ayoga} and non judicial or wrong utilization called \textit{mithyayaog}.

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