

# Asatmyendriyarthā Samyoga, as a Major Culprit for Life Style Disorder

Dr. Deepmala Rathore<sup>1</sup>, Dr. S.N. Tiwari<sup>2</sup>, Dr. Pravanjan Acharya<sup>3</sup>

<sup>1</sup>M.D. Scholar, Department of Samhita Siddhant.

<sup>2</sup>M.D. Ph.D, Associate Professor, Department of Samhita Siddhant

<sup>3</sup>M.D, Ph.D, HOD and Professor, Department of Samhita Siddhant, Govt. Ayurved College Rewa (M.P)

## 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 Asatmyendriyarthā 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 Doshā Prakopa*. *Trividha 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 cause disturbance in equilibrium of *Doshā, 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. *Asatmyendriyarthā 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:** *Asatmyendriyarthā Samyoga, Ayatana, Dhatu vaishamya, Sannikarsha.*

## Introduction

Ayurveda is the holistic approach of medical science. It has mentioned "*Lok- purusha-samyā*" 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 "*Asatmendriyarthā 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. *Pragyaapradha* is doing *Asatmendriyarthā 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. *Asatmyendriyarth 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 DoshaPrakopa*.

Example for *Asatmyendriyarth 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 *Asatmyendriyarth* will get manifested with time hence it is also considered as *Kalaja Vyadhi*. Hence, *Swabhavika* and *Karmaja 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, 1. 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 *Asatmyendriyarth* *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*

*Agni -Jatharagni ,Adhithana- NetraSrotodushti prakara Vyaktasthana Sadhyasadhyata Vimarg agamana & sanga Chakshu Sadhya .*

**TREATMENT OF COMPUTER VISION SYNDROME** -The *samanya chikitsa* of *Netra roga* are mentioned in our Samhita but to plan *chikitsa siddhanta* for a **cv**s 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 pramana*, 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 *a 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 (*Asatmyendriyarth* *Sannikarsh*)**

**Madhumeh nidana (as per Acharya Charak)**

| ATIYOGA of                  | AYOGA of      | MITHYA YOGA of |
|-----------------------------|---------------|----------------|
| yavadi anna                 | sharir shudhi | asamay vyayam  |
| Gramyaudakanuprasah pyaansi | vyayam        |                |
| til&pishtanna gud vikara    |               |                |
| madur& navanna              |               |                |
| Nidra adi                   |               |                |
| aasyasukham                 |               |                |

**Madhumeh nidana (as per Acharya Sushruta)**

| ATIYOGA        | AYOGA  | MITHYA YOGA |
|----------------|--------|-------------|
| divaswapna     | vyayam |             |
| sheetsnidha    |        |             |
| madur& navanna |        |             |

**Sthaulya (obesity) Nidana (as per Acharya Charak)**

| <i>Atiyoga</i>               | <i>Ayoga</i> | <i>Mithya yoga</i> |
|------------------------------|--------------|--------------------|
| Atisampuran                  | vyayam       | bijsvabhavat       |
| Gurumadhursheetsnidha dravya | vyavay       |                    |
| Divaswapn                    | Achintnaat   |                    |

**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 *Asatmyendriyarth* *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 Ayurved 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 funtion of hand and forearm.

| Indriya | Adhishtana  | Dravya | Artha  | Karma            |
|---------|-------------|--------|--------|------------------|
| Paani   | Hasta-hands | Vayu   | Aadana | To Grasp,collect |

*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 *Heenayog*, *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 *Asatmyendriyardha Samyoga*. Continuous usage of keyboard and mouse leads & high force (hammering), extreme wrist motions, many other factors can also contribute to the development of *Asatmyendriyardha Samyoga* of hand. Other *Jnanendriyas* (sense organs) like *Twak* (Skin) which is affected by continuous *Sheeta Guna* (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 *asatmendriyatha samyoga*. In short it is called unwholesome contact with the objects. They may be in the form of excessive or over utilization called *atiyoga*, hypo-utilization or non utilization called *ayoga* and non judicial or wrong utilization called *mithyayaog*.

## References

1. Acharya YT, Caraka- Samhita of Agnivesa, Sutra Sthana. Reprint, Ch. 11 Ver.37. Varanasi: Chaukhamba Surabharati Prakashan; 2011.
2. Acharya YT, Caraka- Samhita of Agnivesa, Vimana Sthana. Reprint, Ch. 6 Ver.6. Varanasi: Chaukhamba Surabharati Prakashan; 2011.
3. Acharya YT, Caraka- Samhita of Agnivesa, Sutra Sthana. Reprint, Ch. 20 Ver.5. Varanasi: Chaukhamba Surabharati Prakashan; 2011.
4. Kunte AM, Astanga Hrdaya of Vagbhata, Sutra Sthana. Reprint, Ch.13 Ver. 27, Arunadatta Teeka. Varanasi: Chaukhamba Sanskrit Sansthan; 2012.
5. Acharya JT, Susruta Samhita of Susruta, Uttara Tantra. Reprint, Ch . 56 Ver
6. Varanasi: Chaukhamba Sanskrit Sansthan; 2012.
7. Acharya YT, Caraka- Samhita of Agnivesa, Vimana Sthana. Reprint, Ch. 2 Ver.8-9 Chakrapani Teeka, Varanasi: Chaukhamba Surabharati Prakashan; 2011.
8. Acharya YT, Caraka- Samhita of Agnivesa, Vimana Sthana. Reprint, Ch. 2 Ver.7. Varanasi: Chaukhamba Surabharati Prakashan; 2011.
9. Acharya YT, Caraka- Samhita of Agnivesa, Sutra Sthana. Reprint, Ch.1 Ver.54. Chakrapani Teeka, Varanasi: Chaukhamba Surabharati Prakashan; 2011.
10. Acharya YT, Caraka- Samhita of Agnivesa, Shareera Sthana. Reprint, Ch.1 Ver.98. Chakrapani Teeka, Varanasi: Chaukhamba Surabharati Prakashan; 2011.
11. Acharya YT, Caraka- Samhita of Agnivesa, Chikitsa Sthana. Reprint, Ch.15 Ver.20-35. Chakrapani Teeka, Varanasi: Chaukhamba Surabharati Prakashan; 2011.
12. Acharya JT, Susruta Samhita of Susruta, Sutra Sthana. Reprint, Ch . 6 Ver .37. Varanasi: Chaukhamba
13. Monika Sharma & Subash Sahu Gallery of Medicinal plants (Dravyaguna vigyan), Thieme Medical and Scientific Publishers, 2020
14. Arun kumar, Abha Singh & Pallavi Bhushan, Ayurvedic review of computer vision syndrome, international journal of scientific research vol 9 pp. 26140 26143, April 2018
15. Dr. Manish Walia, Avadhesh Bhatt & Dr. Ajay Sharma, An ayurvedic management of computer vision syndrome , international journal of applied research 2018; 4(1) : 297-300