



Review Article

ROLE OF ASATMYENDRIYARTHA SAMYOGA IN CAUSATION OF LIFESTYLE DISORDERS

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ABSTRACT

The rise of lifestyle disorders such as diabetes, obesity, hypertension, and stress-related conditions is attributed to unhealthy habits and environmental stressors. Ayurveda identifies their root causes as imbalances in the interaction between the body, mind, and environment, particularly through *Asatmyendriyarthasamyoga* (improper sensory engagement). This occurs when sensory organs (*Indriya*) and their objects (*Artha*) are used excessively, insufficiently, or inappropriately, leading to physical, mental, and emotional disharmony, toxin buildup, and chronic diseases. The *Charaka Samhita* highlights three causative factors: *Kaala* (time), *Buddhi* (intellect), and *Indriyarthasamyoga* (sensory interactions), emphasizing *Asatmyendriyarthasamyoga's* critical role. Modern triggers, such as excessive screen time, unhealthy diets, and noise pollution, exacerbate this misalignment, resulting in stress, weakened immunity, and lifestyle-related diseases. *Prajnaparadha* (intellectual errors) and *Manas* (mind) further aggravate these conditions by disrupting cognitive and emotional balance, contributing to psychosomatic disorders like anxiety and depression. Preventive strategies in *Ayurveda* include *Dinacharya* (daily routines), *Ritucharya* (seasonal regimens), *Sadvritta* (ethical conduct), *Acharya Rasayana* (rejuvenative practices), and *Nidana Parivarjana* (elimination of causes). These promote balanced sensory engagement, resilience, and holistic well-being. Ayurveda emphasizes mindful living and conscious sensory alignment to prevent disease and enhance longevity. By restoring harmony in sensory interactions, individuals can achieve sustainable health, resilience, and a life aligned with Ayurvedic principles of well-being.

INTRODUCTION

In today's fast-paced world, lifestyle disorders such as diabetes, obesity, hypertension and stress-related illnesses are on the rise, largely driven by unhealthy habits and environmental factors. Ayurveda (SAT-A.1), offers a unique perspective on these ailments, tracing their roots back to imbalances within the body and mind. One key Ayurvedic concept in understanding these disorders is *Asatmyendriyarthasamyoga* (SAT-C.75)-the improper or unhealthy engagement between the *Indriya* (SAT-B.192) (Sense organ) and their respective *Artha* (Sensory object).

This misalignment can manifest in various ways, including overuse, underuse, or misuse of the senses, and is considered a significant contributor to the development of lifestyle disorders.

*Asatmyendriyarthasamyoga* disrupts the natural harmony between the mind, body, and environment, leading to an accumulation of stress and toxins. Over time, these disturbances can impair bodily functions, weaken immunity, and lead to chronic conditions. By exploring the role of *Asatmyendriyarthasamyoga* in causing lifestyle disorders, we can gain insights into how imbalanced sensory engagement contributes to the rise of modern health issues and explore preventive and corrective measures within the framework of Ayurvedic principles.

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## AIMS

1. To examine the role of *Asatmyendriyarthā Samyoga* in the development of lifestyle disorders.
2. To explore Ayurvedic strategies for restoring sensory harmony and promoting sustainable well-being.

## OBJECTIVES

1. To analyse how sensory misalignment and modern triggers like screen time and unhealthy diets contribute to lifestyle diseases.
2. To investigate the roles of *Kaala* (time), *Buddhi* (intellect), and *Manas* (mind) in psychosomatic disorders.
3. To highlight Ayurvedic principles such as *Dinacharya*, *Ritucharya*, and *Nidaana Parivarjana* as preventive and corrective measures for holistic health.

## MATERIALS & METHODS

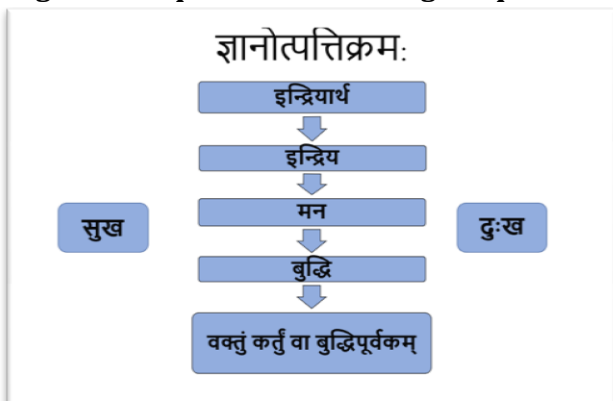
To gather references on *Asatmyendriyarthā samyoga* causing diseases, thorough search of the *Brihatrayee* was conducted. To support these statements even further, references to databases, papers, and numerous additional text books were made. Citing such periodic references and making connections between them has improved comprehension of this idea for both theoretical and practical application. Later conclusions were drawn.

## Review of Literature

Understanding the sequence of knowledge acquisition is crucial for understanding how improper sensory engagements lead to disease. This process involves:

1. **Indriyarthā:** External objects perceived by the senses.
2. **Indriya:** Receptors like sight, hearing, taste, touch, and smell, which collect sensory inputs.
3. **Manas (SAT-A.183):** Processes and evaluates sensory data, playing a central role in perception.
4. **Buddhi (SAT-A.159):** Assesses and makes judgments about the data, guiding actions and responses.

Figure 1: Sequence of knowledge acquisition



Sensory objects are detected by the sense organs with the mind's assistance, which analyses them before passing the information to *Buddhi* (intellect). Clear, decisive knowledge arises, guiding actions or speech. Smooth processing leads to *Sukha* (SAT-A.160) (well-being), while disruptions cause *Dukha* (discomfort) or *Vyadhi* (SAT-C.1) (imbalance/illness). Based on the evaluation by the intellect, the experience ultimately drives further actions.<sup>[1]</sup>

*Vyadhi* is said to occur because of the 3 types of causative factors only which are termed as "*Trividha Hetu Sangraha*" (SAT-C.74) or "*Trinyaayatana*". The causes of psychosomatic diseases are identified as incorrect use (*Mithyayoga*), lack of use (*Ayoga*), and overuse (*Atiyoga*) of 3 elements: *Kaala* (SAT-A.250), *Buddhi*, and *Indriyarthā*. "*Kaala*" refers to time or seasons with attributes like cold, heat, and rain etc. "*Buddhi*" means *Prajna* (intellect) i.e. intellect (*Dhi*) (SAT-A.196), restraint (*Dhriti*) (SAT-A.197), and memory (*Smriti*) (SAT-A.198). "*Indriyarthā*" means the objectives of sense organs such as *Shabda* (SAT-A.136), *Sparsha* (SAT-A.135), *Rupa* (SAT-A.133), *Rasa* (SAT-A.132) and *Gandha* (SAT-A.131) along with associated *Dravya* (SAT-A.176), *Guna* (SAT-A.125), and *Karma* which are used by senses. These three elements are associated with the concept of *Yoga*, which has three forms: *Mithya* (wrong), *Na cha* (lack of), and *Ati cha* (excessive). The primary causes of diseases affecting both body and mind, either individually or collectively, leading to psychic, somatic, or psychosomatic diseases.<sup>[2]</sup>

*Kaala* is prioritized for its profound and unavoidable influence. Following this, *Buddhi* is discussed, as intellectual errors lead to misuse, overuse, or neglect of the senses. This aligns with the principle that "an unwise person, due to intellectual error, engages in unhealthy activities," including improper sensory engagement.<sup>[3]</sup>

Although *Asatmyendriyarthā Samyoga* is part of *Prajnaparadha*, it is treated separately because of its proximate causes (*Pratyasanna Kaarana*). *Prajnaparadha* encompasses errors of body, speech, and mind, while unrighteous acts (*Adharma*) are said to cause diseases, as noted: "There are no therapeutic measures for diseases caused by past deeds."<sup>[4]</sup>

Some scholar's link *Adharma* to *Kaala*, but others argue it falls under *Prajnaparadha*, as explained in the *Tisraishaniya* chapter of *Charaka Samhita, Sutrasthana*. Acts like false speech (*Anta Vachana*) and longing for others' property (*Abhidhya*) reflect intellectual misuse related to speech and mind. These do not directly cause disease but result in *Karmaja Roga*, or ailments from unrighteous acts. While *Karmaja Roga* manifests over time and appears influenced by *Kaala*, it is distinct from natural

conditions like aging (*Jaraa*) and death (*Mriyu*) (SAT-D.6303), which are inevitable effects of *Kaala*.<sup>[5]</sup>

However, *Karmaja Vyadhi* does not arise solely from *Kaala*. If it did, diseases caused by *Asatmyendriyarthasamyoga* would also fall under *Kaala*. The *Tisraishaniya* chapter clarifies that *Karmaja Vyadhi* is not linked to *Kaala*, and the *Katidhapurushiya* chapter (*Chraka Samhita, Sharirasthana*) attributes disease to *Dhi, Dhriti, and Smriti Vibhramsha*, as well as improper sensory engagement and misuse of *Kaala*.<sup>[6]</sup>

This description negates the inclusion of *Svabhaavika* and *Karmaja Vyadhi* under *Kaalaja* stated earlier.<sup>[5]</sup> The diseases which manifest due to the effect of the actions done in the past life are called *Daiva* and appear at a specific time.<sup>[7]</sup> Here also *Prajnaparadha* is the cause for the manifestation of diseases. Thus, whatever the diseases manifests at a particular time cannot be considered as *Kaalaja Vyadhi*. The diseases such as *Santata* (EC-3.10.2), *Satata* (EC-3.10.1) etc. fevers manifest due to influence of time. That means these fevers manifest at a particular time because of the strength of *Doshas* (SAT-B.382).<sup>[8]</sup> But they will not be manifested by the influence of wrong, excessive and non-utilization of time. In the natural disorders also the influence of wrong, excessive and non-utilization of time will not be seen. Thus, the intention of the author is not to say the time as a cause of natural disorders, however due to the appearance of those disorders at a particular time they are called '*Kaalaja*'. Hence quoting the words "*Samprapti hi Kaalakarmamaanam*" is more significant.<sup>[6]</sup> Here the author has mentioned *Kaalaja* (due to the influence of time) and *Karmaja* (due to influence of past deeds) separately to emphasize their identity independently.

While describing *Unmada nidana*, the author has clearly quoted that *Karmaja Vyadhi* happens because of *Prajnaparadha*. It is also cited that the diseases caused by intellectual error should not be associated with the fact that they are caused by gods, ancestors and demons.<sup>[9]</sup> In the chapter entitled '*Janapadodhvamsaniya*' also it is quoted that "The root cause for epidemics is *Adharma* (unrighteous acts); and for that *Adharma*, the basic factor is the bad deeds performed in the past life; and the cause for both is *Prajnaparadha* only".<sup>[10]</sup>

Intellectuals must evaluate whether past deeds or current errors exert greater influence. Disorders like hunger and thirst, while natural, arise from *Dosha* imbalances and improper sensory engagement rather than *Kaala*. These *Svabhaavika Roga* can be managed through nourishment and *Rasayana* (SAT-A.21)-rejuvenation therapies to maintain balance. If neglected, such diseases manifest under *Kaala-svabhavaja* and are linked to *Prajnaparadha*, as noted in the *Katidhapurushiya* chapter.<sup>[11]</sup> Some scholars opined that *Kaalaja Roga* are those which arouse

without the involvement of *Heena, Ati* and *Mithyayoga* of *Kaala, Artha* and *Karma* etc. In the term '*Na cha*', here '*Cha-kaara*' should be understood as *Heenayoga*. Since *Heena yoga* is a type of *Ayoga*, it is not mentioned in detail. *Svalpa-yoga* can be called as *Ayoga*. For example: Even after the consumption of a single grain of rice, it can still be considered as fasting.

The improper connection between the senses and their objects is termed *Asatmyendriyarthasamyoga*. It is categorized into 5 types, each with 3 subdivisions: *Atiyoga, Ayoga, and Mithyayoga*. In contrast, the appropriate connection of the senses with their objects is known as *Satmyarthasamyoga* or *Upashaya*.<sup>[12]</sup>

### Review of various references of *Dukha Hetu*

1) The causes of suffering include disruptions in *Dhi, Dhriti, and Smriti*, as well as the influence of time, actions, and unwholesome sensory contact with objects. The question arises, "What causes all forms of suffering?" "*Samprapti Kaalakarmamaanam*" refers to both *Kaala Samprapti* and *Karma Samprapti*.

➤ *Karma Samprapti* denotes the results that manifest upon the maturity of past actions.

➤ *Kaala Samprapti* indicates the period during which these outcomes arise, but they are not caused by time itself. Certain disorders, such as *Tritiyaka Jvara* (EC-3.10.4), also manifest at specific times due to *Asatmyendriyarthasamyoga*, and thus fall under *Kaala Samprapti*.<sup>[6]</sup>

*Karmaja* diseases, arising from *Prajnaparadha*, are specifically explained to aid one's comprehension. Although these diseases appear at particular times, they should be classified under *Kaala Samprapti*. The root of disruptions in *Vayu* and other elements is *Adharma*, stemming from past sinful actions, with *Prajnaparadha* as the fundamental source of both.<sup>[12]</sup> Thus, the term "*Kaala Samprapti*" should be understood to refer not to diseases caused by time itself, but to diseases that manifest within a certain time frame.

2) Excessive use, non-use and misuse of the objects of time, intelligence and objects of senses are the causative factors of pain and misery and their proper use brings happiness. However, it is very difficult to achieve their proper use. As that is '*Sudurlabhah*' i.e., very rare or much difficult to have the appropriate conjunction of time, intellect and sensory objects. Often a person has an inappropriate conjunction with any one among the time, intellect etc. Because of this, a person is always sick. Ignoring minor diseases, individuals are said to be in health.<sup>[13]</sup>

3) Pleasure and pain result from the nature of the union between senses and objects. *Samyagyoga* (proper union) leads to happiness, while *Atiyoga*,

*Ayoga*, and *Mithyayoga* result in suffering. Without such unions, neither pleasure nor pain occurs, emphasizing the need for balanced engagements. Thus, the four types of union are the true sources of pleasure and pain, highlighting the need to avoid *Atiyoga*, *Ayoga* and *Mithyayoga*, and to strive for *Samyagyoga*.<sup>[14]</sup>

- 4) Pleasure and pain arise from the interaction of the soul, senses, mind, intellect, objects, and past actions. The soul gives life, while senses connect us to the world. Past actions shape tendencies, but proper or improper use of these elements (*Atiyoga*, *Ayoga*, *Mithyayoga*) determines experiences. *Ayurveda* addresses these imbalances with tailored treatments.<sup>[15]</sup>
- 5) Pleasant and painful sensations arise from tactile perceptions via the skin and the mind's interpretation. Skin receptors detect stimuli like warmth, pressure, or pain, while the mind processes these inputs to shape the sensory experience. "*Sparshanendriya samsparshah*" highlights that all senses, including sight, hearing, and smell, require direct contact with their objects. Similarly, the mind

engages only with subjects it "contacts," focusing selectively rather than universally.<sup>[16]</sup>

**Definition of *Asatmya* (unwholesomeness)**

- असात्म्य means "improper"
- असात्म्यमिति तद्विद्याद्यन्न याति सहात्मताम्॥ (च. शा.-१/१२७)  
आयुर्वेददीपिका व्याख्या- एतेन, यदुपयुक्तं प्राकृतरूपोपघातकं भवति, तदसात्म्यमिति॥

The thing which is not suitable to the body is said to be *Asatmya* or unwholesome one. "*Saha*" means consisting with the body. "*Aatmataam*" means not getting distorted. The one which destroys the natural form when it is used is called "*Asätmya*".<sup>[17]</sup>

***Indriyaka vyadhi***- Diseases caused by the overuse, non-use, or misuse of the senses, such as hearing, are termed *Indriyaka Vyadhi* (sensory impairment disorders). The term "*Mithya-ati-heenayogebhyo*" explains that such conditions arise from excessive, insufficient, or improper sensory contact. In this context, "*Heenayoga*" is interpreted as *Ayoga* (non-use).<sup>[18]</sup>

The details of the excessive utilization, non-utilization and wrong utilization of objects of senses are shown in all the following tables below.

**Table 1: *Trividha Aayatana (Chakshurendriya)***<sup>[19]</sup>

Name of Sense Organ	<i>Atiyoga</i>	<i>Ayoga</i>	<i>Mithyayoga</i>
<i>Chakshurendriya</i> (SAT-B.194)	<i>Ati Prabhavata Drishyanaam</i> (viewing bright light) Such other objects for longer period.	<i>Sarvasho Adarshanama</i> (Not at all looking at any object)	Viewing the objects which are: ➤ <i>Atishlishta</i> (very nearer) ➤ <i>Ativiprakishta</i> (very far) ➤ <i>Raudra</i> (violent) ➤ <i>Bhairava</i> (horrible) ➤ <i>Dvishta</i> (disliked) ➤ <i>Bibhatsa</i> (wicked) ➤ <i>Vikrita</i> (ugly) ➤ <i>Vitraasanaadi</i> (terrifying etc.)

Overuse, underuse, or improper use of the visual sense-such as exposure to bright lights, prolonged screen time, or unpleasant sights- causes *Netra Roga* (H) (eye diseases) and *Shiro Roga* (F) (head disorders). Modern triggers include UV light, blue light from devices, and dim lighting, leading to conditions like Dry Eye Syndrome and Computer Vision Syndrome.<sup>[20]</sup>

**Table 2: *Trividha Aayatana (Shrotrendriya)***<sup>[19]</sup>

Name of Sense Organ	<i>Atiyoga</i>	<i>Ayoga</i>	<i>Mithyayoga</i>
<i>Shrotrendriya</i> (SAT-B.193)	Roaring noise coming from ➤ <i>Stanita</i> (thundering) ➤ <i>Pataha</i> (kettledrum) ➤ <i>Utkrishta Shabda</i> (loud cries) etc.	<i>Sarvasho Ashravanam</i> (Not at all hearing any sounds)	Hearing the words or sounds which are ➤ <i>Ishta Vinaasha</i> (news related to the loss of liked or desired) ➤ <i>Upaghata</i> (news related to injury to the dear) ➤ <i>Pradharshana</i> (harassing words) ➤ <i>Bheeshana-adi</i> (terrifying sounds etc.)

Exposure to loud, faint, or prolonged silence, as well as unpleasant or harsh sounds, damages auditory health, causing *Karnagata Roga* (J) (ear disorders) like tinnitus, NIHL, and Ménière's disease. Protecting auditory health involves minimizing harmful sounds and maintaining sensory balance.<sup>[21]</sup>

**Table 3: Trividha Aayatana (Ghranendriya)**<sup>[19]</sup>

Name of Sense Organ	Atiyoga	Ayoga	Mithyayoga
Ghranendriya (SAT-B.196)	<ul style="list-style-type: none"> <li>➤ <i>Ati-Tikshna Gandha</i> (smelling excessively pungent substances)</li> <li>➤ <i>Ugra Gandha</i> (smelling very strong substances)</li> <li>➤ <i>Abhishyandi</i> (intoxicating odor)</li> </ul>	<i>Sarvasho Aghraanam</i> (not at all smelling the substances)	Inhalation of smells such as: <ul style="list-style-type: none"> <li>➤ <i>Puti</i> (foul smell)</li> <li>➤ <i>Dvishtha</i> (unpleasant)</li> <li>➤ <i>Amedhya</i> (filthy)</li> <li>➤ <i>Klinna</i> (rotted)</li> <li>➤ <i>Visha-pavana</i> (poisonous gas)</li> <li>➤ <i>Kunapa Gandha adi</i> (cadaver smell etc.)</li> </ul>

Overpowering, faint, or toxic smells can disrupt olfactory health, leading to *Shiro Roga*, *Hikka* (EA-2) *Shwasa* (EA-4), *Vishamajwara* (EC-3.10) and respiratory disorders like allergic rhinitis. Modern factors include air pollution, aerosols, and artificial scents. Maintaining balanced olfactory engagement prevents dysfunctions like anosmia and parosmia.<sup>[22]</sup>

**Table 4: Trividha Aayatana (Rasanendriya)**<sup>[19]</sup>

Name of Sense Organ	Atiyoga	Ayoga	Mithyayoga
Rasanendriya (SAT-B.195)	<i>Rasanam Atyadanam</i> (Excessive indulgence in various tastes)	<i>Sarvaso Anadanam</i> (not at all indulging in any taste)	Consuming food substances by violating the regimen of food such as quantity etc. <i>Ashtavaharavidhi, Visheshayatanani</i>

Regarding taste, the habits of overeating, abstaining from food, improper intake, or under-eating can all be detrimental, particularly when habitual preferences override adherence to the principles of *Ashtavaharavidhi visheshayatanani* i.e., the eight guidelines for proper food intake. This misalignment is seen as a cause of various diseases in *Samhitas* like *Raktapitta* (ED-7), *Hridroga*, *Gulma* (EB-8), *Prameha* (EF-2), *Kushtha* (ED-4), *Nija shotha* (EK-3), *Unmada*, *Apasmaara*, *Vatashonita* (ED-8) and lifestyle-related disorders. Modern causes include addictions, nutritional deficiencies, and unhealthy cravings, emphasizing the need for mindful eating.<sup>[23]</sup>

**Table 5: Trividha Aayatana (Sparshanendriya)**<sup>[19]</sup>

Name of Sense Organ	Atiyoga	Ayoga	Mithyayoga
Sparshanendriya (SAT-B.197)	<i>Ati-Shita-Usnanam-Sprsyana Snana Abhyañga-Utsadana</i> etc (bathing with too hot and too much cold water; massaging and anointing with too hot and too much cold substances)	<i>Sarvaso Anupasevanam</i> (not using the tactile sense)	<ul style="list-style-type: none"> <li>➤ <i>Ananupurvya Upasevana</i> (dis-orderly indulgence in cold and hot substances for bathing, massaging and anointing)</li> <li>➤ <i>Vishama Sthana</i> (sitting on uneven surface)</li> <li>➤ <i>Abhighata- Asuci-Bhuta Samsparsa</i> (touching of wounds, unclean objects and bacteria etc.)</li> </ul>

Overstimulation, insufficient tactile interaction, or exposure to pathogens disrupts the tactile sense, causing *Shotha* (EK-3), *Kushtha*, *Unmada*, *Apasmara*, *Arsha* (EE-3), *Hikka-shwasa*, *Visarpa* (ED-10) and inflammatory disorders. Modern factors, like cold air from air conditioning, highlight the role of balanced tactile interactions in overall health.<sup>[24]</sup>

Among the senses, the tactile sense holds a unique position as it extends its influence across all five senses and maintains an inseparable connection with the mind. This close link with the tactile sense allows the mind to permeate and interact with each of

the other sense organs. Consequently, any adverse reactions or imbalances occurring across the senses as a result of their interaction with touch are regarded as unwholesome or harmful conjunctions of the sense organs.<sup>[25]</sup>

Since the *Manas* is considered *Ubhayendriya*-functioning as both a sensory and motor organ- it also plays a role as *Jnaanendriya*. This dual function makes it susceptible to the effects of *Asatmyendriyarthasamyoga*, which can ultimately lead to disease. The influence of *Manas* on the body's well-being through these improper sensory interactions will now be

explored in detail, focusing on how the mind's involvement contributes to the development of disorders.

मनसस्तु चिन्त्यमर्थः। तत्र मनसो मनोबुद्धेश्च

त एव समानातिहीनमिथ्यायोगाः प्रकृतिविकृतिहेतवो भवन्ति॥१६॥  
(च. सू. 8/16)

It is explained that the actions of the *Manas* are shaped by its interactions with both *Indriyārtha* and *Atma* (SAT-A.218). The mind acts as the central force that activates and drives all the sense organs, enabling them to function effectively.<sup>[26]</sup> Further, in *Indriyopkramaneeya* chapter it is stated that the *Indriya* can only perceive their respective objects when the mind is actively engaged. Without the involvement or initiation of the mind, the sense organs are unable to perceive any object. This underscores the critical role of the mind in the process of sensory perception.<sup>[27]</sup>

The text highlights that the mind primarily focuses on thoughts and imagination, termed *Chintyam* (SAT-A.190). Mental health is sustained through *Sama Yoga*, while *Atiyoga*, *Ayoga*, or *Mithyayoga* lead to imbalance. *Chintyam* refers to the concepts and images the mind independently perceives or imagines without direct sensory input. Even when the senses are engaged, the mind can focus on inner perceptions. Thus, *Chintyam* encompasses independent mental activities like deliberation (*Vicharya*) (SAT-A.191) and speculation (*Uhya*) (SAT-A.41).<sup>[28]</sup>

Balanced thinking supports normal mental and intellectual functioning, while unbalanced thinking-whether over thinking, neglecting thought, or focusing on fearful ideas-leads to cognitive and mental disorders. *Ayoga* can manifest as *Vishada* (depression), *Mithyayoga* as *Prajnaparadha* (intellectual errors), and *Atiyoga* as conditions like anxiety, stress, OCD, and over-thinking. Disorders linked to *Asatmyendriyārtha Samyoga* of the mind include *Unmada* (EM-2), *Apasmara* (EM-3), *Grahani* (EB-7), *Pandu* (EC-5), *Kamala* (ED-3), *Hridroga* (EC-2), and *Shiro roga* (F).

This underscores the necessity of mindful, balanced engagement with thoughts and sensory experiences to maintain mental and intellectual health. Proper management of mental activities is essential for preventing and addressing these disorders, ensuring overall well-being.

### Importance

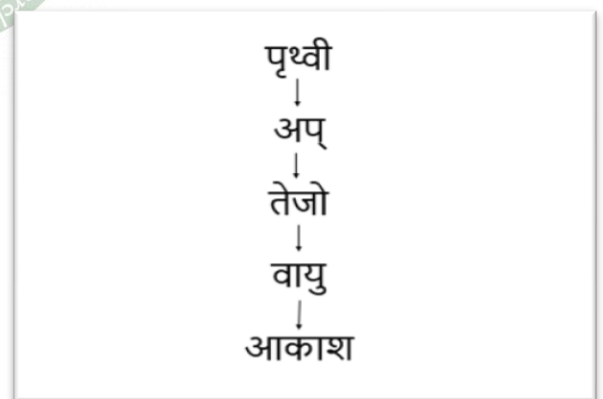
In the first chapter of *Sutrasthana*, the three primary causative factors of disease are introduced as *Kaala*, *Buddhi*, and *Indriyārtha*, presented in this exact order.<sup>[29]</sup> In this context, the sequence begins with *Asatmyendriyārtha Samyoga*, which is considered the most critical among these factors. This highlights its prominent role in disease onset, as improper sensory engagement- such as exposure to loud or harsh sounds- has immediate and direct health impacts.

While *Prajnaparadha* remains fundamentally significant due to its role in guiding actions through accurate knowledge, *Asatmyendriyārtha Samyoga* often acts as the most direct and proximate cause of disease, emphasizing its unique relevance.

*Parinaama* (*Kaala*) exerts a constant, inevitable influence on health through environmental factors like heat and cold. However, its effects are frequently mediated by sensory interactions, such as prolonged exposure to extreme temperatures, which can aggravate illnesses. This indicates that all three factors- *Kaala*, *Buddhi*, and *Indriyārtha*- play essential roles in disease manifestation, each contributing in distinct ways. Among these, *Asatmyendriyārtha Samyoga* is prioritized for its immediate impact on health.

The varying intensity of sensory impact on health is addressed in *Charaka Samhita's Nidanasthana*, which discusses *Vishama Jwara* (EC-3.10) caused by *Asatmya Gandha* entering the body through the nostrils. This example highlights the unique potency of the sense of smell, as it can directly penetrate the body to cause specific conditions. In contrast, other senses, such as taste (*Rasanendriya*), though allowing flavours to enter the body, do not exhibit the same potent effect as *Ghranendriya*. This difference reflects the varying roles of the senses, rooted in the elemental (*Bhautika*) nature of the *Pancha Mahabhuta*.

**Figure 2: Intensity of effect of *Asatmyendriyārtha Samyoga***



While *Kaala*, *Buddhi*, and *Indriyārtha* are integral to disease manifestation, their roles and intensities vary. *Asatmyendriyārtha Samyoga* is particularly emphasized in contexts involving immediate sensory interactions, underscoring the interplay between time, intellect, and the senses in Ayurveda.

This sequencing underscores the foundational role of *Asatmyendriyārtha Samyoga* in the *Nidanasthana* of *Charaka Samhita*, while *Prajnaparadha* and the influence of the *Manas* are central to the *Vimanasthana* and *Sharirasthana*, with the pervasive influence of *Kaala* highlighted throughout the text.<sup>[30]</sup>

## RESULT & DISCUSSION

As the saying goes, "We build our habits, and our habits build us." This reflects a profound truth: our daily actions form habits that shape our lifestyle. When these habits disrupt the process of sensory interaction and perception at the level of *Indriya-Indriyarth Samyoga*, it results in *Asatmyendriyarth Samyoga*, identified in Ayurveda as a root cause of various diseases.

In Ayurveda, the senses are essential for perceiving and engaging with the world. Habits that distort these sensory interactions disrupt the natural flow of information and decision-making, leading to imbalances affecting both mental and physical health. These disruptions are linked to Lifestyle Disorders, including diabetes, hypertension, obesity, and mental health issues- conditions rooted in the habits we cultivate daily.

Habits perpetuating *Asatmyendriyarth Samyoga*, such as excessive screen time, consuming unhealthy foods, or exposure to loud noises, gradually deteriorate health. They disrupt the body's natural rhythms, impair intellect, and alter perceptions, creating a foundation for lifestyle-related diseases.

Ayurveda highlights the importance of holistic alignment between mind, body, and environment to prevent disease and promote well-being. By fostering habits that support harmonious sensory interactions, we can prevent *Asatmyendriyarth Samyoga* and reduce the risk of lifestyle disorders. This approach underscores mindful living as key to cultivating habits that nurture health, reflect values, and enhance longevity.

### Preventive Measures

- A. Nidaana Parivarjana-** The key principle for treating disease is to eliminate its root causes by targeting the primary pathological factors. This correct imbalance, promote overall health, support the body's natural healing processes.<sup>[31]</sup>
- B. Dinacharya-** Following *Dinacharya* (daily routine) is essential for health maintenance and disease prevention. Practices such as *Anjana* (collyrium), *Akshi Tarpana* (retention of medicated oil over the eyes), *Nasya Karma* (nasal administration), and *Dhuma-pana* (medicinal smoking) help cleanse and strengthen the eyes, nose, and respiratory system. Oral health is supported through *Danta Dhavana* (tooth brushing), *Jihwa Nirlekhana* (tongue scraping), *Gandusha* (oil pulling), and *Kavala* (gargling). For the ears, *Karna-purana* (ear oil therapy) is used, while *Abhyanga* (oil massage), *Udwartana* (powder massage), and *Snana* (bath) promote skin health and overall circulation. These routines foster sensory vitality and resilience, prevent toxin buildup, and enhance the connection

between body, mind, and environment, ultimately supporting longevity and well-being.<sup>[32]</sup>

- C. Ritucharya -** (seasonal regimen) Adapting diet and activities to seasonal changes helps maintain *Dosha* balance, preventing illness.<sup>[33]</sup>
- D. Sadvritta palana -** Following *Sadvritta*-principles of good conduct, promotes self-discipline and self-awareness, helping one gain control over the mind & senses and individuals become more mindful, reducing harmful habits and exposure to disease-causing influences. Embracing *Sadvritta* supports healthier decision-making and fosters overall physical, mental, and spiritual well-being.<sup>[34]</sup>
- E. Achara Rasayana-** Practicing rejuvenation through a positive code of conduct enhances social well-being and personal growth, reduces stress, and builds self-respect, leading to inner peace and overall fulfillment. Integrating these values into daily life supports both inner and outer rejuvenation.<sup>[35]</sup>

Together, these principles form a comprehensive Ayurvedic approach to building healthful habits and avoiding lifestyle disorders.

## CONCLUSION

In conclusion, *Asatmyendriyarth Samyoga* is a significant contributor to lifestyle disorders that impact both physical and mental health. Ayurveda teaches that balanced sensory interactions are essential for disease prevention and overall well-being, broadening our concept of health to include mental and sensory dimensions as well as physical. This expanded perspective encourages us to reconsider lifestyle disorders, suggesting that we include not only conditions like diabetes and hypertension but also those arising from unhealthy sensory engagement.

By embracing this holistic view, Ayurveda advocates for conscious living and mindful use of our senses as vital components of health. This approach empowers us to make choices that promote harmony, longevity, and resilience. Ultimately, addressing *Asatmyendriyarth Samyoga* at its root can help prevent disease, fostering a more balanced and fulfilling life that aligns with Ayurvedic principles and supports true well-being.

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