



Concept Of Asatmendriyarth Samyoga W.S.R. Excessive Screen Time.

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ABSTRACT:

Cell phones, often known as mobile phones, are one of the fastest-growing industries in modern history and are now an essential part of every person's life. Tissues near mobile phones may absorb the non-ionizing electromagnetic radiation that these devices release. This radiation is capable of hurting the different organs of the body through thermal and non-thermal means and has also been shown through numerous experiments. With billions of mobile phone users worldwide, even a slight rise in the frequency of negative health impacts could have significant repercussions for long-term public health. One of the oldest healthcare systems in the world, Ayurveda, continues to alleviate humanity under such complex circumstances. To comprehend this complicated addiction, ideas like *Prajnaparadha*, *Parinama* and *Asatmendriyarth Samyoga* are useful. *Asatmendriyarth Samyoga*, or incorrect contact between sensory organs and their objects, is one of the three primary causes of illness according to Ayurveda. The three categories of improper contact are *Hina yoga*, which involves less contact, *Atiyoga*, which involves excessive contact, and *Mithya yoga*, which involves erroneous contact with its object. Human senses are how we interact with the world around us. Our eyes are the most vital sensory organ. Inappropriate eye contact with digital devices, or *Asatmendriyarth Samyoga*, leads to the various eye disorders. Although Ayurveda makes no explicit mention of digital eye strain, the foundations of Ayurveda can be used to explain the Ayurvedic approach. This article discusses the importance of regarding the *chakshurindriya asatmyendriyarth samyoga w.s.r.* increasing screen time in the digitalizing the world.

KEYWORDS: *Asatmya Indriyarth Samyoga*, *Prajnaparadha*, Excessive screentime, eye diseases, electronic raditions.

INTRODUCTION:

A major worry in modern society is excessive screen time, since the widespread use of digital gadgets leads to a rise in sedentary behaviour and possible risks to one's physical, mental, and general well-being. This article examines the possible harm that excessive screen time might do to one's health and mood and how the concept of *Asatmaindriyarth samyoga* of ayurveda explains the present scenario. Excessive screen time can have on one's physical, emotional, and general well-being. Eye strain, shoulder and neck pain, and back pain are among the health risks associated with excessive screen usage. Increased rates of anxiety, depression, and other mood disorders are among the risks to mental health. Excessive screen usage can also affect general well-being, especially in terms of social interactions and cognitive development.¹ Programs known as "digital detox" are used to address the risks associated with excessive screen usage. A period of

voluntary abstinence from using digital devices, including computers, smartphones, and social media platforms, is known as a "digital detox."²

According to *Acharya Charaka*, there are three primary causes of illness that affect both *Sareera* and *Manas*. It is *Asatmendriyarth Samyoga* (unhealthy sensory perception) and *Prajnaparadha* (intellectual blasphemy) and *parinama*. The three recognized causes of *thrividha* imbalance or disorders (*thrividha hetus*) are perverted union (*mithyayoga*), insufficient union (*hinayoga*), and the over-union (*atiyoga*) of *artha* (senses) and *kala* (time), i.e. *asatmyendriyarth Samyoga* and *karma* (act).³ of these in the modern period, *asatmyendriyarth samyoga* is crucial.

Health and well-being can suffer from excessive screen time in several ways, including

Development of the brain:

The development of the cortex, the outer layer of the brain that processes information, can be impacted by screen usage. According to one study, kids who spent more than seven hours a day in front of a screen had a smaller brain.

Behaviour:

Anxiety, hyperactivity, concentration problems, and behavioural disorders can all result from screen use. Additionally, it may make it challenging to concentrate and comprehend information.

Sleep:

Sleeping at night might be difficult if you spend too much time on screens.

Social abilities:

Digital gadget use is a solitary activity that can cause emotions of withdrawal and a decline in social skills.

Physical health:

Obesity, heart difficulties, persistent neck and back discomfort, and other health issues might result from screen usage.

Studying:

Since human interaction is how newborns learn best, the World Health Organization advises against allowing children under two to spend any time on screens.

Prajnaparada:

Wilfully ignoring one's inner wisdom and defying conventions, instincts, and common sense constitutes *prajnaparada* (intellectual blasphemy), which is the underlying cause of all illnesses. One's body and mind suffer when they engage in verbal, mental, or physical behaviour that are detrimental to themselves. *Prajna* literally translates as comprehension, wisdom, or mental clarity. It is wisdom that can bring about enlightenment and put an end to suffering. The term "*Aparadha*" indicates a transgression, error, or abuse. Consequently, the terms *Prajna* and *Prajnaparada*, which is made up of all the *aparadha*, implies incorrect idea. *Dhi* (intellect), *Dhriti* (retention), and *Smriti* (memory) the three elements that make up *Prajna*. *Prajnaparada* aggravates *Manasika*, *Sharirika*, and three *Dosha* that cause different disorders. Likewise, even if we People are aware of the negative effects of excessive use of cell phones, we continue to consciously choose to disregard it and continue using it excessively, which is *Prajnaparada*.

Asatmyendriyarth samyoga:

Asatmya is the term used to describe the elements that hurt the body, upset dosha, and cause discomfort. The correct synchronization of *Indriya*, *Indriyarth*, *Atma*, and *Manas* is crucial for the interpretation of knowledge in Ayurveda. The further interpretation of knowledge is also hampered by any form of inappropriate *Samyoga* between *Indriya* and its *Artha*. There are three forms of *Asatmendriyarth Samyoga*: *Atiyoga*, *Hina Yoga*, and *Mithya Yoga*.⁴

DISCUSSION:

Of the five sense organs, *Chakshurindriya* and *Srotrendriya* are the most frequently employed when using a mobile phone. *Acharya Charaka* asserts that prolonged exposure to bright lights material would be considered overuse of visual objects. (*Chakshurindriya Atiyoga*).⁵ This now clarifies the present situation in our everyday lives and the cause of most of the visual impairments. Using mobile devices late at night additionally comes into play here, which may lead to *Nidralpata* or even *Nidranasha*. A study conducted among students even demonstrated that using a phone to play games, browse the internet, or send texts before bed was negatively correlated with morningness⁶ and positively correlated with insomnia and chronotype. Similarly, *Srotrendriya's Atiyoga* includes hearing loud voices, sounds from thunder, kettle drums, etc.⁷ This explanation sheds light on the growing prevalence of ear problems and the impending human dilemma.

Manas (thought), also known as *Ubhayendriya*⁸, is one of the *Indriyas* that functions as both *Jnanendriya* and *Karmendriya*, according to *Sushruta*. Taking *Asatmendriyārtha Samyoga* into consideration, the *Atiyoga* of *Manas* is also available in case of excessive use of cell phones. *Manas's Karma* (action) in the gross body transpires via the body's functional faculty by *Tridosha* and additionally, our *Acharyas* have reaffirmed the connection between *Manas* and *vata dosha*. Therefore, in addition to *Atiyoga* of *Manas*, there *Vata Dosha* vitiation, which can lead to *Shoka*, *Chinta*, and other issues.⁹ Therefore, mental illnesses like anxiety may also result from this. sadness, insomnia, stress, etc., and explains the increase in the quantity of similar occurrences that have occurred recently.

The *Dharaneeya Vegas* concept has also been discussed by our *Acharyas*. The idea of *Dharaneeya vegas* is linked to mental emotions. *Lobha* and *Krodha* are examples of *Dharaneeya Vegas*. *Ichha* is a large category that includes *Irshya*, *Shoka*, *Bhaya*, and *Dvesha* (hate) and Desire.¹⁰ The *Ichha* mentioned here is little more than *Raga* is another name for connection. *Vagbhata*, the *Acharya*, has stated unequivocally that *Ragadi*, which comprises the underlying cause of all ailments is *Dharaneeya vegas*.¹¹ Therefore, the inextricable bond that humans have with mobile numerous psychosomatic symptoms might result from using a phone.

There are several strategies that mitigate radiation's impact. Using speaker mode or a connected headset, preventing too much physical contact with phones, alternating sides of the head when speaking, and using a phone with a low battery and putting it away from the body and head when you are asleep. Therefore, in addition to the deliberate choice to reduce on screen time, if the answers from Ayurveda is also used, we can undoubtedly produce a massive shift in right from avoiding the excess screen time through yoga and meditation to treating different physical-mental conditions with ayurveda *Rasayana*, *panchakarma* and herbal Tailor-made treatment. In general, treatments for eye conditions include *Netra dhara* (irrigation with medicinal water), *Aschotana* (eye drops), *Anjana* (collyrium), and *Netra Tarpana*, *Putapaka*, and *Prakshalana* can be used for nourishing therapy.

CONCLUSION:

One of the few gadgets that has ingrained itself into our daily life is the mobile phone. Human exposure to electromagnetic fields is rising because of the extensive use of technologies, as cell phones and wireless dialogue. Therefore, it is strongly advised that we understand the risks to one's health from excessive cell phone use and rigidly minimize its usage in all forms and instead focus on natural medical system, such as Ayurveda, for the benefit of society. Even while Ayurveda does not specifically address the negative effects of excessive screen time, its fundamental ideas and concepts are robust and sufficiently detailed to provide a comprehensive explanation of the subject.

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