



A REVIEW ON ASATMYENDRIYARTHA SAMYOGA

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ABSTRACT

Indriyas are the medium through which we sense the whole creation. One cannot imagine a life without indriyas. Ayurveda, the holistic science had given a wonderful explanation of perception of knowledge through indriyas or sense organs. According to Ayurveda satmya indriyarthasannikarsha (proper bondage of sense organs with its objects) is required for the correct perception of knowledge. For this to happen the coordination axis between indriyarthas (object of senses), indriya (senses), manas (mind), budhi (intellect) and atma (soul) should be healthy and intact. One of the big reasons for tridosha imbalance leading to disease is improper use of sense organs or asatmyendriyarthasamyoga. This paper is dealing with the significance of asatmyendriyarthasamyoga in the present era with reference to jnanendriyas (chakshurindriya, srothrendriya, ghranendriya, rasanendriya and twagindriya).

Keywords: indriyas, indriyarthasannikarsha, asatmyendriyarthasamyoga, jnanendriyas

INTRODUCTION

The prevalence of life style diseases even among children are increasing at an alarming rate and the physical fitness of the children deteriorate drastically. According to Ayurveda, the diseases that occur by prajnaparadha (intellectual blasphemy), asatmyendriyarthasamyoga or the unhealthy sensory perception which results in disharmony in the body either as increase or decrease of doshas are the lifestyle disorders. The four components of a person's daily life are ahara (food), achara (conduct), vihara (behaviour) and vichara (thoughts). When any of these components is unhealthy, there occurs imbalance of tridoshas which manifest as diseases. The three causes of tridosha imbalance or diseases (thrividhahetus) are recognised as insufficient union (hinayoga), perverted union (mithayoga) and excessive union (atiyoga) of kala (time), artha (senses) i.e. asatmyendriyarthasamyoga and karma (act)¹. Of these asatmyendriyarthasamyoga is very important in the present era.

ASATMYENDRIYARTHA SAMYOGA

A thing which is not conducive to body is regarded as asatmya (unwholesome)². Indriyas include both jnanendriya (sense organs) and karmendriya (motor organs). Artha implies object of senses. Therefore the asatmya (imbalance) occurring due to the improper bondage of sense organs with its objects can be termed as asatmyendriyarthasamyoga. They are of three varieties-heenayoga, mithayoga and atiyoga³. Indriyarthasannikarsha means less contact of sense organs with its objects. Indriyarthasannikarsha mithayoyoga means incorrect contact of sense organs with its objects and indriyarthasannikarsha atiyoga – excessive contact of sense organs with its objects⁴.

ASATMYENDRIYARTHA SAMYOGA OF INDRİYAS AND ITS SIGNIFICANCE CHAKSHURINDRIYA

The most important organs of sense are our eyes. We perceive up to 80% of all impressions by means of our sight. We use our eyes in almost every activity we perform. Asatmyendriyarthasamyoga of chakshurindriya is of three types- ayoga of chakshurindriya with artha (rupa), atiyoga of chakshurindriya with rupa and mithayoga of chakshurindriya with rupa.

Not looking at anything at all or insufficient contact would amount to non utilisation of eye (Ayoga of chakshurindriya)⁵. In commentary it is said that ayoga or heena yoga of eye will not cause any vikaras. But ayoga of eye can be considered an important reason for road traffic accidents now.

Excessive gazing at highly luminous substance would constitute excessive utilisation of visual objects (Atiyoga of chakshurindriya)⁶. Watching television for prolonged hours, staring at smart phones all the time, job of IT professionals, data analysts (computer vision syndrome), continuous reading of books etc are some examples.

Seeing things too close, too far away, things that are awful, terrifying, deformed, alarming, surprising etc comes under mithayoga of eye⁷. Watching TV too close, playing computer games sitting too close, improper positions like lying while watching TV, reading books etc, incorrect position of fitting TV, computer etc in homes and offices etc will lead to mithayoga. Reading signal boards and boards on buses from long distance, trying to put thread in needle for sewing, looking directly at sun or solar eclipse without any safety means, gazing at different coloured bright light, reading in dim light, staring at very bright screen of smart phones in dim light, light emitted from crackers

used during festivals like deepavali, job of welders, automotive technicians, job of goldsmith, manufacturing mechanist etc also lead to mithyayoga of eye.

While explaining netraroganidanas, Acharya Susruta in Utharasthana first chapter said that durekshanat (seeing objects from long distance) and sukshma nirikshanat (seeing very minute objects) cause netrarogas. Both these are mithyayoga of eyes. Among prathyakshabadhaka bhavas⁸, ativiprakashya (over distance) and atisoukshmyat (over minuteness) are netraroga nidanas. Computer vision syndrome, solar retinopathy, photokeratitis, arch eye, cataract are examples of some diseases caused due to asatmyendriyarthasamyoga of chakshurindriya

SROTRENDRIYA

Sabda which is predominant of akasa mahabhuta is perceived through srotrendriya through its adhishtana, karna and it is interpreted by the srotrobudhi. This is the normal samyoga of indriya with indriyarthas.

Not hearing anything at all or insufficient contact would amount to non utilisation of ear (Ayoga of srotrendriya). Hearing unparous words, noises coming out of thunder and kettle drum, loud cries, excessive loud sound etc come under atiyoga of srotrendriya⁹. Harsh words, news about deaths of friends, assaulting, insulting, terrifying sounds¹⁰, auditory contact with sounds indicating roughness, terror, inauspiciousness and misery conditions constitute mithyayoga (wrong utilization).¹¹

Karnasula, badhiryam, karnakshwedam, karnasravam, karnavidradhi, karnasopha etc are some diseases caused due to asatmyendriyarthasamyoga of srotrendriya. In noise pollution, the loudness exceeding 85Db will adversely affect the hearing capability of humans. Prolonged exposure to noise pollution results in hearing impairment, hypertension, ischaemic heart disease, sleep disturbances, birth defects in babies, stress, aggression and antisocial behaviors. 8 hours of exposure to 85Db of sound may be the beginning of permanent hearing damage. Excess use of earphones or head phones lead to hearing impairment, ear infections, pain in ears, bad effects on brain etc. Cleaning ear canal with ear buds or other sharp objects will push earwax to tympanic membrane, damage the eardrum and causes infections like otitis externa.

GHRANENDRIYA

Nose is the olfactory sense organ, which takes part in smell perception. Not at all smelling is non-utilisation or ayoga of ghranendriya¹². Excessively sharp, intense and intoxicating odours cause atiyoga of ghranendriya.¹³ Excessive exposure to smell of exceedingly putrid, unpleasant, impure, decomposed, poisonous gas, cadaverous odour etc comes under wrong utilisation or mithyayoga of ghranendriya.¹⁴

Pratisyaya, Kshavadhu, Nasanaha, Nasarsas, Nasagata rakthapitta, Nasasosha, Putinasa, Nasasula etc are some diseases due to asatmyendriyarthasamyoga of Ghranendriya. Deadly smells of cyanide, carbon monoxide, sewer gas (combination of toxic and non-toxic gases such as ammonia, hydrogen sulphide, methane, carbon dioxide and nitrous oxides generated from the decay of human and household waste) etc, new home smell, new car smell, earthy and damp dour, dust from furniture and floor contact with insecticides and pesticides, snuffing, exposure to pollen grains, strong smell such as smell of smoking, ginger, chili powder etc affect ghranendriya harmfully.

RASANENDRIYA

Rasanendriya included in both jnanendriya and karmendriya. Sense of rasa is perceived by rasana or jihwa. Being jihwa as jnanendriya and karmendriya, the imbalance can occur in rasagrahana (smell perception) as well as vakpravritti (speech).

As jnanendriya, not tasting anything is ayoga.¹⁵ Excessive intake of various substances having various tastes would amount to atiyoga of jihwa.¹⁶ Improper or wrong utilization incorporates the aharavidhivisheshayatana –e.g. intake of food excluding rasi (quantity).¹⁷ All types of virudhas (incompatible combinations) mentioned in Charaka Samhita can be considered under mithyayoga.

As karmendriya dhyanaavastha, observing silence etc can be considered as ayoga. Excessive singing, speaking for long time, over talking etc are examples of atiyoga. Wrong utilisation of speech such as anruta (lying), akala (untimely word), kalaha (useless quarrels), apriya (unpleasant talk), abadha (irrelevant talk), anupachara (unpleasant), parushavachana (harsh words) etc can be included in mithyayoga.¹⁸

Vataja jihwa kankam, pittaja jihwakankam, kaphaja jihwakankam, alasa, upajihwika, ardita, ankyloglossia, carcinoma, glossitis etc are some of the diseases due to asatmyendriyarthasamyoga of rasanendriya. Use of pan masala, tobacco, smoking, overuse of alcohol, chemical ingredients, hot foods, nutritional deficiencies, lack of vitamins etc cause harmful diseases of tongue.

TWAGINDRIYA

In Ayurvedic classics, the term twak is used for skin which is the adhishtana of sparsanendriya. Ayoga of twagindriya indicates less or no indulgence in snana, abhyanga, utsadana etc.¹⁸ Atiyoga indicates excessive indulgence in snana, abhyanga, utsadana etc and excess contact with seeta or ushnasparsha.²⁰ Mithyayoga indicates improper use of snana, abhyanga, utsadana etc, contradictory use of seeta and ushna, touching contaminated things or being in contaminated environment (increases chance of spread of fungal infections), bhuta (diseases caused due to microorganisms, septicaemia and other such reactions), abhighata (injury to skin due to external factors like touching hard substances), vishavata (poisonous air-allergy to pollens etc spread through the wind manifested on the skin) etc.²¹

Urticaria due to environmental factors, freckles, melesma, ichthyosis vulgaris, tinea variants, allergic dermatitis, scabies, folliculitis, lichen planus etc are some diseases of skin which can be considered to be due to asatmyendriyarthasamyoga of twagindriya.

CONCLUSION

A tree is well maintained if properly irrigated and if other productive measures are applied in due proportion. On the other hand, it is destroyed if it faces too much of irrigation or scorching heat of sun, thunder stroke etc. So proper utilisation plays a vital role in maintenance and destruction of items. Likewise Satmya indriyarthasamyoga is one of the causes of healthy living, whereas asatmyendriyarthasamyoga (heenayoga, atiyoga and mithyayoga) causes impairment of senses and other serious diseases. Nidana parivarjana is the first line of treatment. So one should avoid asatmyendriyarthasamyoga in order to lead a healthy life.

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