



ISSN : 2350-0743



RESEARCH ARTICLE

CRITICAL STUDY OF ASATMYAINDRIYARTHA SAMYOGA OF RASANENDRIYA WITH REFERENCE TO PRESENT-DAY LIFESTYLE

¹Dr. Leena Nanoti, ²Dr. Tiwari S. N. and ³Dr. Prabhanjan Acharya

¹Professor, Samhita Siddhant Department, B.D.M. College of Ayurveda Science & Hospital, Chhuchhakwas, Dist- Jhajjar, Haryana; ²Associate Professor, Samhita Siddhant Department; ³HOD, Department of Samhita Siddhant, Government (Auto.) Ayurved College & Hospital, Rewa, M.P.

ARTICLE INFO

Article History

Received 24th August, 2025
Received in revised form
10th September, 2025
Accepted 15th October, 2025
Published online 30th November, 2025

Keywords:

Trividha Hetu, Asatmya Indriyarth Samyoga, Rasanendriya, Lifestyle disorders, Ayurveda, Taste perception, Indriya.

*Corresponding author:
Dr. Leena Nanoti

ABSTRACT

Ayurveda, the ancient science of life, emphasizes the harmonious interaction between body, senses, mind, and soul. The concepts of *Trividha Hetu* (three fundamental causes of disease) *Asatmya Indriyarth Samyoga* (improper contact of senses with their objects), *Prajnaparadha* (intellectual blasphemy), and *Parinama* (time effect) and *Asatmya Indriyarth Samyoga* (improper connection of the sense organs with their objects) collectively explain the etiological and preventive aspects of health and disease. Among these, *Rasanendriya* (organ of taste) holds special significance in maintaining physiological and psychological balance. In today's fast-paced world, irregular food habits, overconsumption of processed and flavoured foods, and emotional eating have distorted the natural *Rasanendriya Samyoga*, leading to lifestyle disorders such as obesity, diabetes, hypertension, and depression. This paper critically examines the classical Ayurvedic principles of *Trividha Hetu* and *Asatmya Indriyarth Samyoga*, particularly with reference to *Rasanendriya*, and correlates them with modern dietary behaviour. Through literary review and comparative analysis, it highlights how improper sensory use contributes to disease, and how restoring *Satmya Samyoga* through mindful and balanced eating offers a holistic preventive approach in modern times.

Copyright©2025, Leena Nanoti et al. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Dr. Leena Nanoti, Dr. Tiwari S. N. and Dr. Prabhanjan Acharya, 2025. "Critical study of asatmyaindriyarth samyoga of rasanendriya with reference to present-day lifestyle", *International Journal of Recent Advances in Multidisciplinary Research*, 12,(11), 11908-11910.

INTRODUCTION

Ayurveda perceives health (*Swasthya*) as a dynamic equilibrium of *Dosha*, *Dhatu*, *Mala*, and *Agni*, supported by balanced functioning of *Indriyas* (sense organs), *Manas* (mind), and *Atma* (soul). Disease arises when this equilibrium is disturbed due to faulty lifestyle, diet, or behavior, collectively called *Hetus* (causative factors). *Charaka Samhita* describes *Trividha Hetu* as the root causes of all diseases; *Asatmya Indriyarth Samyoga*, *Prajnaparadha*, and *Parinama*. Of these, improper sensory contact (*Asatmya Indriyarth Samyoga*) is particularly relevant to modern living, where overstimulation of the sense of taste (*Rasanendriya*) through fast foods, artificial flavours, and irregular eating has become common. Ayurvedic classics discuss *Asatmya Indriyarth Samyoga*, the appropriate contact of five sensory organs with their respective objects as fundamental for maintaining health. *Rasanendriya* plays a pivotal role in this system, governing taste perception, *Ahara Parinama* (digestion), and *Manasika Bhava* (emotions). *Rasanendriya* functions as both a *jnanendriya* (sense organ of knowledge) and a *karmendriya* (organ of action). The perception of taste (*rasa*) is carried out through the *rasana* or *jihwa* (tongue). Since the tongue serves as both a sensory and motor organ, any imbalance may affect *rasagrahana* (taste perception) as well as *vakpravritti* (speech activity). From the perspective of *jnanendriya*, not experiencing any taste is termed *ayoga*. Excessive consumption of various substances with different

tastes constitutes *atiyoga* of *jihwa*. Improper or incorrect utilization, such as ignoring the principles of *aharavidhivishesayatana* (specific dietary rules) for instance, neglecting the quantity (*rasi*) of food also leads to disturbance. All types of *viruddha ahara* (incompatible food combinations) described in *Charaka Samhita* fall under *mithyayoga* (wrong use). As a *karmendriya*, the tongue participates in speech. Hence, silence or meditative restraint (*dhyanaavastha*, *mauna*) can be considered *ayoga*, while excessive talking, prolonged singing, or continuous speech exemplify *atiyoga*.

Misuse of speech, such as lying (*anruta*), speaking at inappropriate times (*akala*), engaging in quarrels (*kalaha*), unpleasant (*apriya*), irrelevant (*abadha*), disrespectful (*anupachara*), or harsh (*parushavachana*) speech are categorized under *mithyayoga*. Diseases arising from *asatmyaindriyarth samyoga* (improper contact of sense organ and its object) of *rasanendriya* include *jihwa kantaka* of *vataja*, *pittaja*, and *kaphaja* types, *alasa*, *upajihwika*, *ardita*, *ankyloglossia*, carcinoma, glossitis, etc. Modern causative factors such as use of *pan masala*, tobacco, smoking, excessive alcohol, chemical irritants, hot or spicy foods, nutritional deficiencies, and vitamin shortages also contribute to various tongue disorders. In present-day life, the imbalance in *Rasanendriya Samyoga* is a major contributor to lifestyle-induced metabolic and psychosomatic disorders.

REVIEW OF LITERATURE

Trividha Hetu

According to *Charaka Samhita (Sutra Sthana 1/54)*:

“Hetu Trividhah — Asatmya Indriyarthasamyoga, Prajnaparadha, Parinama iti.”

- **Asatmya Indriyarthasamyoga:** Improper contact of senses (*Indriyas*) with their objects (*Arthas*), which can be *Ati Yoga* (excessive use), *Hina Yoga* (deficient use), or *Mithya Yoga* (wrong use).
- **Prajnaparadha:** Misuse of intellect or acting against known wisdom.
- **Parinama (Kala):** Influence of time, including seasonal variations and aging.

Asatmya Indriyarthasamyoga: *Asatmya Indriyarthasamyoga* refers to the improper interaction between five sensory organs, eye, ear, nose, tongue, skin with their respective objects. Balanced interaction (*Satmya Samyoga*) ensures health, while improper contact (*Asatmya Samyoga*) leads to diseases of both sensory and systemic origin.

Rasanendriya and Its Function: *Rasanendriya* (organ of taste) perceives *Shad Rasa*; *Madhura* (sweet), *Amla* (sour), *Lavana* (salty), *Katu* (pungent), *Tikta* (bitter), and *Kashaya* (astringent). Each *Rasa* influences the *Doshas* differently and maintains both physical nourishment and psychological harmony.

Rasa	Effect on Doshas	Mahabhut	Season of Origin	Guna	Examples
Madhura	↓Vata, ↓Pitta, ↑Kapha	Prithvi + Ap	Hemanta	Snigdha, Sheeta, Guru	Milk, Rice, Jaggery
Amla	↓Vata, ↑Pitta, ↑Kapha	Prathvi + Agni	Varsha	Snigdha, Ushna, Guru	Lemon, Curd
Lavana	↓Vata, ↑Pitta, ↑Kapha	Jala + Agni	Sharad	Snigdha, Ushna, Guru	Salt, Pickle
Katu	↑Vata, ↑Pitta, ↓Kapha	Vayu + Agni	Greeshma	Ruksha Ushna, Guru	Spices, Garlic
Tikta	↑Vata, ↓Pitta, ↓Kapha	Vayu + Akasha	Shishira	Ruksha, Sheeta, Laghu	Neem, Bitter gourd
Kashaya	↑Vata, ↓Pitta, ↓Kapha	Vayu + Prithvi	Vasant	Ruksha, Sheeta, Laghu	Pomegranate rind, Tea

What this means?: Proper and moderate use of all six *Rasas* ensures *Dosha Samya* (homeostasis), whereas excessive or deficient use leads to *Rasa Dushti* (disturbance) and disease.

DISCUSSION

Asatmya Indriyarthasamyoga and Modern Lifestyle

In contemporary life, *Rasanendriya* is overexposed and overstimulated:

- **Ati Yoga** (Excessive use): Overindulgence in spicy, oily, sweet, and processed foods results in *Agni Dushti* (digestive impairment) and *Dosha Prakopa* (aggravation of Doshas).
- **Hina Yoga** (Deficient use): Fad diets and restrictive eating limit *Rasa* variety, causing nutritional and sensory imbalance.
- **Mithya Yoga** (Perverted use): Artificial flavors, preservatives, alcohol, and tobacco distort natural taste perception, impairing both *Rasanendriya* and mental health.

These lead to modern lifestyle diseases like obesity, diabetes, hypertension, hyperlipidemia, gastritis, and depression.

Prajnaparadha and Dietary Misconduct

Modern individuals, despite awareness of unhealthy habits, often continue them for pleasure or convenience; a clear example of

Prajnaparadha. This intellectual error disrupts *Manas-Rasa Samyoga* and perpetuates disease through emotional eating and addiction to taste.

Parinama (Time Factor): Irregular meal timings, night shifts, and ignoring seasonal dietary adjustments disturb the body's circadian and digestive rhythms, contributing to chronic *Dosha* imbalance.

Psychological Impact of Rasanendriya Stimulation: Taste affects emotions and mental states, sweet induces calmness, pungent increases alertness, and bitter enhances focus. Overstimulation or deprivation leads to emotional instability, stress, or anxiety, linking *Rasanendriya* directly to *Manasika Bhavas*.

Therapeutic and Preventive Relevance

- **Ahara Vidhi Vidhan:** Following classical dietary rules regarding timing, quantity, and sequence of food.
- **Satmya Rasa Use:** Balancing six tastes according to *Prakriti*, season, and age.
- **Mindful Eating:** Promoting conscious and grateful eating practices to harmonize

Indriya and Manas

- **Avoidance of Artificial Rasa:** Reducing processed and chemically flavoured foods to preserve *Rasanendriya Shuddhi*.
- **Lifestyle Education:** Integrating Ayurvedic dietary ethics in health promotion and public wellness programs.

Ayurvedic and Modern Correlation

Ayurvedic Concept	Modern Interpretation
<i>Asatmya Indriyarthasamyoga</i>	Sensory overstimulation / maladaptive eating
<i>Agni Dushti</i>	Metabolic dysfunction
<i>Rasa Dushti</i>	Altered taste perception and nutrient imbalance
<i>Satmya Samyoga</i>	Balanced sensory integration and mindful eating

In a nutshell: Improper utilization of *Rasanendriya* is regarded as a major factor in the development of *Santarpanjanya Vyadhi* diseases arising from over-nourishment or excessive indulgence which correspond to modern conditions such as metabolic syndrome, obesity, type 2 diabetes, and dyslipidaemia. The process of disease manifestation can be explained as follows:

- **Agni Dushti (Impairment of Digestive Fire):** Irregular and unhealthy eating patterns weaken *Agni*, resulting in improper digestion and disturbed metabolic activity.
- **Ama Utpatti (Formation of Toxins):** Due to compromised digestion, *Ama*; the toxic, undigested metabolic residue begins to accumulate in the body.
- **Srotorodha (Obstruction of Channels):** This *Ama* circulates through the system and obstructs the *srotas* (body channels), particularly the *Medovaha srotas* responsible for fat metabolism.
- **Dhatu Vaishamyas (Imbalance of Body Tissues):** The accumulation of *Ama* and blockage of *srotas* disturb the normal nourishment and function of body tissues (*dhatu*), especially *Meda dhatu* (adipose tissue), ultimately leading to disorders such as obesity and hepatic dysfunction, including non-alcoholic fatty liver disease.

CONCLUSION

The concepts of *Trividha Hetu* and *Asatmya Indriyarthasamyoga* form a complete Ayurvedic framework for understanding the origin and prevention of disease. Improper use of *Rasanendriya* through overindulgence, artificial flavors, or irregular habits reflects *Asatmya Indriyarthasamyoga*, leading to metabolic and psychological

disorders. When reinforced by *Prajnaparadha* (wrong judgment) and *Parinama* (time-related disturbance), these behaviours manifest as lifestyle diseases of the modern age.

Restoring *Satmya Samyoga* the proper and mindful interaction of *Rasanendriya* with natural *Rasas* promotes balance in *Doshas*, stabilizes *Agni*, and uplifts *Manasika Bhava*. Thus, the ancient Ayurvedic wisdom of sensory harmony remains timeless and offers profound solutions to today's lifestyle health challenges.

REFERENCES

- Agnivesha. Charaka Samhita, revised by Maharshi Charaka and Drudhabala with Ayurveda Deepika and Jalpakalpataru Commentaries, Varanasi, Choukhamba Orientalia, 2005, Sutra Sthana, 1/54, 8/15.
- Sushruta, Sushruta Samhita, the Nibandha Sangraha commentary by Dalhanacharya and the Nyayachandrika Panjika of Sri. Gayadasacharya on Nidana Sthana, edited by Vaidya Jadavji Trikamji Acharya and Narayanarama Acharya, Kavyatirtha, Varanasi:Chaukhamba Surabharati; reprint 2003, Sutra Sthana, 1/24.
- Astanga Hridaya with the commentaries, Sarvangasundara of Arundatta and Ayurveda Rasayana of Hemadri, edited by Pandit Hari Sadasiva Sastri Paradakara Bhisagacharya; Chaukhamba Orientalia, Varanasi, Ninth Edition, 2002, Sutra Sthana, 11/9, 12/7.
- Chakrapanidatta. Chakradatta with Vaidhyaprabha Hindi commentary by Dr Indradev Tripathi, edited by Prof Ramanath Dwivedi, 1st edition Varanasi, Chaukhamba Sanskrit Sansthan, 1992.
- Agnivesha. Charaka Samhita, Agnivesha's treatise refined and annotated by Charaka and redacted by Drudabala, with Ayurveda Deepika commentary by Chakrapani Varanasi, Chaukhamba Sanskrita Samsthana; reprint: 2004.
- Lad, Vasant, Textbook of Ayurveda: Fundamental Principles, The Ayurvedic Press, 2002.
- Astanga Samgraha with the commentary of Indu, Published by Central Council for research in Ayurveda and Siddha (CCRAS) New Delhi - 1991.
- Chakrapanidatta Chakradatta, Vaidyaprabha Hindi Commentary by Acharya Ramanath Dwivedi, Chaukhamba publication, Varanasi, 1998.
- WHO (2024). Global Report on Obesity and Lifestyle Diseases.
- Acharya Yadavji Trikamji. Charaka Samhita by Agnivesa. edited. reprint 2013. Varanasi: Chaukhamba Prakashan; page 74.
