



A LITERARY REVIEW TO UNDERSTAND OVERUSE OF SOCIAL MEDIA AS PRADNYAPARADH

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ABSTRACT

Pradnyaparadha is root of all diseases, according to Ayurveda. Social media is the newest and upcoming epidemic throughout our society, needs a special contemplation because of its increasing prevalence among youth. Basically, this article is review of various Ayurvedic classical texts to understand the resemblance of Over-use of Social Media with Pradnyaparadha described in these text. This article focuses on Pradnyaparadha, which is the primordial cause of diseases manifested in the real, of Epidemiology or individual ones and explaining its relevance to Over-use of Social media.

KEYWORDS: Pradnyaparadha, Social media.

INTRODUCTION

Social media is an online platform that allows users to create profile and interact with other users. According to recent Survey conducted 94% of teens use social media. It is online application, which allows an exchange of ideas, informations, videos, pictures and graphics. Some leading social networks are Facebook, WhatsApp, Facebook Messenger, QQ, We Chat, QZone, Instagram, Twitter, Baidu, Skype, Viber, Sina Weibo, Line, Snapchat, etc.71% of teens use more than one social media site.^[1]

Pradnya means "wisdom" or "intelligence", and Aparadha means "offence". So meaning of Pradnyaparadha is "an offence against wisdom" i.e. doing things without discriminating as to whether it is favorable or harmful for the body or mind. These actions may be verbal, mental or physical. The actions generated by Pradnyaparadha aggravate the Tridoshas and stimulate the rajas and tamasgunas, allowing diseases to become established.

Social networking is destroying our society before our very eyes and people are not paying enough attention to the ramifications that this can cause on the future. People have become blind to the security issues and ethical violations that occur when accessing these sites There is

also a change in social behavior amongst not only our youth but as well as young adults through the elderly. World is changing every day and people adapt as our world changes. With that said, technology will continue to change as our world continues to change.

Pradnyaparadha -Ayurvedic Perspective Trividha Hetus of Diseases

- Kalabauwiind`yaaqaa-naaM yaaogaaoo imaqyaa na caait ca È
- Wyaa Eayaa Naa M vyaa QaInaa M i-iva Qaoo hotusa Mga`hÁ ÈÈ ca saU 1Á5

The causes of the diseases relating to both (mind and body) are three-fold

- Wrong utilization
- Non utilization and
- Excessive utilization of time, mental faculties and objects of sense organs.^[2]

Time here is taken to mean 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 actions (karman) which are utilized through the sense organs. Diseases are of categories viz. mainly psychological, mainly somatic and psychosomatic.

Charakasamhita has discussed three main reasons for disease

- Qaa-QaRitsmaRitivaBa`MSaÁ samP`aaitÁ kalakma -Naama\ È Asaa%myaayaa-gamaEvaoitM & atvyaa du ÁKhotvaÁ ÈÈ ca Saa 1À98
- QaIQaRitsmaRitivaBa`YTÁ kma- yat\ ku\$to|SauBama\ È P`a&a-praQa- tM ivaVat sava-daoYaPa` kaopNama\ ÈÈ ca Saa 1À102

These are the improper use of the intellect (pradnyaparadha), improper contact of the senses with their respective objects (asatmyaidriyarthasamyoga) and seasonal variations (kala or parinama). These factors can all lead to conditions where disease can be generated, as they create an imbalance in the tridosa.

These three causes relate to mental, physical and environmental factors. As long as these factors are balanced, the dosas are balanced and disease cannot be generated. Disease can be manifested when the casual factors become unbalanced, which can occur due to three reasons: an excessive (atiyoga), deficient (hinayoga or ayoga) or incorrect (mithyayoga) action or situation.^[3]

These concepts are clarified further as

Pradnyaparadha: Misuse of intellect

Prajna means "wisdom" or "intelligence", and apradha means "offence". So the literal meaning of pradnyaparadha is "an offence against wisdom". That is, doing things without discriminating as to whether it is favorable or harmful for the body or mind. These actions may be verbal, mental or physical. The actions generated by pradnyaparadha aggravate the tridosa and stimulate the rajas and tamasgunas, allowing diseases to become established. Excessive/ atiyoga forms of this include talking too much, or excessive thinking, reading, mental work or physical activity. A deficiency (hina- yoga) of these actions is not undertaking these activities sufficiently, like not speaking at all or very little, and not working or engaging in any intellectual or physical activity. Incorrect (mithya yoga) forms include gossip, lying, inciting violence and irrelevant, illogical or harsh speech. Actions that are motivated by greed, anger, material attachment, envy, ego, fear, grief or delusion also are mithya-yoga. The physical form of this includes the suppression of natural urges or performing unnatural activity such as smoking cigarettes, driving recklessly or

participating in dangerous sports. Pradnyaparadha is intellectual errors. Improper understanding of objects by intellect will result in adverse actions such as, negative thinking, misbehavior with noble people, lack of knowledge controlling mind, lack of good conduct are some of the reasons for intellectual errors.^[4]

In brief all actions that impact on the body- mind in a negative way are mithya- yoga. The person has not considered that he is aware of the potential dangers, but ignores these and proceeds to engage in those activities anyway.

Faculties of pragna (wisdom)

Pragna is of threefold i.e. Dhi, Dhriti, and Smriti are the faculties of Prajna.

Pradnyaparadha i.e DhiDhriti Smriti Vibhramsh (Intellectual error) Errors against Universal Intelligence committed by an individual is Pradnyaparadha. These errors are committed due to impairment of Dhi or Buddhi, or impairment of Dhriti or Retention power of mind, which if abnormal can cause lapses in judgements, Smriti, if no memory is then also. Either 3 of each one or two or all 3 of which constitute pradnyaparadha.

a) Dhi-Vibhramsha

If something that is eternal is viewed as something that is short-lived & useful as harmful, it is indicative of the impairment of intellect. The normal views the things as they are & hence deviation of intellect from normal is impaired.^[5]

b) Dhriti – Vibhramsha

It is the patience which helps the mind to keep away from harmful, worldly objects. A mind indulging in worldly pleasure cannot be kept away from harmful objects. In abnormal conditions of Manas, Dhriti bramsha occurs and conscious mind indulges in performing harmful things knowingly. By all this one can say that, Dhriti is a will power and power to hold as well as ability, to be within norms of rightness.^[6]

c) Smriti – Vibhramsha

Smriti vibhramsha refers to a state characterized by deviation from normalcy; this means either reduced memory or selective memory or total loss of memory. Memory refers to everything that is memorable. When mind is overcome by Rajas&Tamas, memory gets impaired.^[7]

Following Table showing examples of Pradnyaparadha.

Shareera Mithyayoga	Vaak Mithyayoga	Manasa Mithyayoga
Improper utilization of body activities like vegadharan, prahara mardana etc.	Improper utilization of speech like back biting, lying, talks, irrelevant, harsh words, etc	Improper usage of mind like fear, anger, greed ,etc.

Consequence of Ignorance

Due to intellectual errors, the ignorant indulge in unwholesome gratification of five senses, suppression of natural urges, exposure to strain beyond their capacity and adoption of such of the regime as are pleasing only temporarily. But the wise do not indulge in them because of their clarity of vision.

Principle of Psychopathogenesis

The sense faculties, together with the mind get vitiated by excessive utilization, nonutilization and wrong utilization of the objects concerned. This causes an impediment to the respective sense perceptions. If, again, due to correct utilization, they come to normalcy, they bring about the respective sense perceptions properly.^[8]

Thinking constitute the objects of the mind. So the proper utilization or excessive utilization, non utilization and wrong utilization of mind or mental faculty is responsible for normal or abnormal mental conditions. (That is to say, if mind or mental faculties are properly utilized, this is conducive to the maintenance of the normal mental conditions; if not abnormal conditions prevail.

The objects of mind is one which mind conceives without reference to the sense faculties or even if sense faculties or even if sense faculties are involved, the mind conceives it quite independent of the sense faculties. Thinking includes even such concepts like happiness, misery, etc; The mind gets vitiated by non-thinking, excessive thinking or even thinking of frightening nature. Thus, even the mental perception gets vitiated.^[9]

Normally mind including sense faculties remains undisturbed. In order that they are not disturbed in any way, one should make all efforts to maintain their normal condition. This can be achieved by the performance of duties after duly considering their pros and cons with the help of the intellect together with the sense faculties applied to their respective wholesome objects and by acting in contradistinction with the qualities of place, season and one's own constitution including temperament. So he who is desirous of his own well being should always perform noble acts with proper care.^[10]

Overuse of Social Media as Pradnyaparadha

Social media is becoming a great addiction in youth day by day and invading the health of youth in many ways which is causing incidences of diseases like hearing impairment, blurr vision, stiffness of joints, brain atrophy, cancer, early death, sleep disorders, posture problems, etc. More and more youngsters are becoming victims of cyberbullying and depression. Overuse of social media is also creating, lack of emotional connection, decreasing face to face communication, conveying inauthentic expression of feelings, diminishing understanding and thoughtfulness, reducing

family closeness, creating skewed self image. All these activities are nothing but directly due to Pradnyaparadha.

CONCLUSION

Utility of Pradnyaparadha

Utility of Pradnyaparadha is for both one who are diseased and for one who are healthy. The first and foremost role in Pradnyaparadha is Dhriti as it controls the Mind. So, if Dhriti of an individual is proper maximum problems can be solved. If there is Dhriti Vibhramsha then control of mind is gone. In Ayurveda to establish Dhriti and to avoid Pradnyaparadha there are so many solutions given which one has to follow in the form of Sadvritta and Aachar Rasayan.

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