

Prajnaparadha- Basic Consideration in Rogotpatti

¹Ruchika M Chaudhari, ² Vijay Bhagat, ³ V.M Sreekanth, ⁴ Amit Upasani,

¹ P.G Scholar, Dept. of Samhita-Siddhanta, Parul Institute of Ayurved, Parul University, Vadodara, Gujarat.

²Associate Professor.,Dept. of Samhita-Siddhanta, Parul Institute of Ayurved, Parul University, Vadodara, Gujarat.

³Associate Professor & HOD, Dept. of Samhita-Siddhanta, Parul Institute of Ayurved, Parul University, Vadodara, Gujarat.

⁴Associate Professor, Dept. of Samhita-Siddhanta, Parul Institute of Ayurved & Research, Parul University, Vadodara, Gujarat.

Abstract: There are three main Cause of Diseases; Asatmyendriyarth samyoga Prajnaparadh and Parinam. Pranja means Knowledge, Intellect and Aparadha meance Offence, transgression, fault, knowingly doing mistakes, not utilizing mind or knowledge properly; thus, Pranjaparadha is the misuse of intellect and in general, it can be said as knowingly doing wrong things. There are three components: Dhi (intellect), Dhriti (Restrain) and Smriti (memory). Human beings indulge harmful things due to impairment of .Dhi (intellect) Dhriti (Restrain) &. Smriti (memory). Pranjaparadha is the volatile transgression or wrong use of will. It refers to human weakness by which we resort to substances even after we have experienced them to be harmful. This factor relates to causes within our psyche that results in Atiyoga, Heenayoga and Mithyayoga of the body, mind and speech. The influence of Prajnaparadh is in all most all Vyadhi. Here the concept of Pranjaparadha is mainly explained in Kushta on the basis of Poorva Janmakritha Phalas or Adharmas during the previous life which is the main nidana of it.

Keywords: Dhi, Dhriti, Gyanuttpati, Prajna, Smriti.

1. INTRODUCTION

Prajna is true and absolute wisdom. It can be understood as well as the capacity to determine what is real and long-lasting. It may also be thought about as the amount of all knowledge accumulated across time, or as a smart viewpoint, strategy, or path of operation. In other words it is the insight. It consists 3 components namely Dhi, Dhriti and Smriti. When these components are in equilibrium, it results in SWASTHYA. Any impairment among these will lead to PRANJAPARADHA and subsequently to diseases. It contains 2 words. PRA means Higher, Greater, Supreme, Referring to a spontaneous type of Considering. JNA means Consciousness, Knowledge or Understanding. These Dhi (Intellect), Dhriti (Restraint), Smriti (memory) are the division of Prajna.

Dhi means Intellect, Understanding. The Perceives as it is existed is called as sama budhhi. Capacity of the intellect to preserve knowledge and ability to take decision. Abhinivesh means determination to affect a purpose or attain an object, Affection and Devotion

- *Types of Buddhi:*

According to Tarka Sangraha it is of two types namely Smriti and Anubhava. SMRITI is one which results from the particular conjunction between the Atma and Manas and also from the impression or latency. ANUBHAVA is the knowledge which is collected through the conjunction of Indriyas and Atma. According to Sankhya Karika, it is of two types namely Satvika Buddhi and Tamasika Buddhi. They are of different subtypes namely (Table 1).

Table 1: Illustrating the Different Types of Buddhi Known.

SATVIKA BUDDHI	TAMASIKA BUDDHI
DHARMA	ADHARMA
JNANA	AJNANA
VAIRAGYA	AVAIRAGYA
AISHVARYA	ANAISHVARYA

Anubhava is of two Types namely Yathartha Anubhava (True Experience) and Ayathartha Anubhava (False Experience). Ayathartha Anubhava is again of three types namely Samshaya, Viparya and Tarka. The main

functions of Buddhi are ALOCHANA[Perception], MANANA[Contemplate], ABHIMANA[Pride] and AVADHARANA[Determination].

- *Gyanuttapti*

Indriyas (sense organs) perceive their objects along with manas (mind). Subsequently the manas (mind) analysis the merits and demerits forwards those to buddhi(intellect). Which produces decisive knowledge then according the purusha (person) with full knowledge endeavour to speak or do the action [1]–[3].

As Trayopasthambas (Three external Sub-pillars of Body) of life, Acharya Charakhas recommended Aahara (balanced nutrition), Nidra (sound sleep), and Bramhacharya (abstinence or controlled sex). The entire existence of a person is dependent on these sub pillars. The human body was equated with a structure by the AcharyaCharakhas. If any of these pillars becomes weak or flawed, the entire structure of life would crumble. The importance of the pillar (basis) in constructing a sturdy and robust structure cannot be overstated. These pillars are very necessary for life to work smoothly. Ayu (life) rest on the Tryopsthambha (Three pillars) i.e. Ahara (food), Nidra (Sleep), Brahmacharya (Celibate). Ahara is one of the main Sthambha. Ahara (food) is basic need for human beings. In classics Ahara (food) is responsible for healthy life as well as one of the Hetu (factor) for development of disease. According to Charak samhita “Anna Vruttikarana Shreshta” i.e., food is responsible for development of body. In Bruhatrayee, explained about Nitya Sevaniya Ahara (wholesome diet) and Nitya Asevaniya Ahara.

Aahara is the greatest of all the things that keep life going. Our body, according to Acharya Charak, is Aahara's last and finest creation. He claims that food is essential for the survival of all living things. Food provides complexity, clarity, a good voice, longevity, intelligence, pleasure, contentment, sustenance, strength, and intellect. Food increases vigour, power, and sturdiness in our bodies, according to Acharya Sushruta. Food improves the body's passion, intelligence, Agni, life span, lustre, and Oja.

In the Charak Samhita, Acharya Charak states unequivocally that if a person follows a suitable code of conduct about the consumption of nourishing food, he would live for 36,000 nights (hundred years) free of sickness. He leads a healthy lifestyle and receives the blessings of excellent people. According to Ayurveda, food is crucial in creating the phenomenon of wear and tear, continuing the process of growth and development, and protecting the body from decay and sickness, among other things. A man may survive without food, clothing, or shelter, but he cannot survive without Aahara. As a result, Aahara has been accorded the highest priority and significance among the three Trayopasthambas. The right amount of Aahara eaten in the right way aids in the body's optimal development. On the other hand, if taken incorrectly, it might cause a variety of disorders [4].

All forms of ailments may be healed without the need of medication if a healthy routine is followed. Whereas, in the absence of a healthy regimen, hundreds of medicines will not be able to treat a condition. Acharya Lolimbaraja also emphasizes this point, stating that the Pathya Aahara (healthy diet) and the Apathya Aahara (unhealthy diet) are key factors in both health and sickness. Similarly, Acharya Kashyapa said unequivocally that no medication is comparable to food. With correct Aahara, it is reasonable to implement a person disease-free. He also emphasizes that eating affects one's health. The quality and amount of Aahara determines one's health (happy) or unhappiness (unhappiness). As a result, Ayurveda promotes the consumption of the correct sort of Aahara, which is healthful and nutritious. The relevance and description of correct and unsuitable amount, as well as their consequences on the human body, was also presented by Acharyas. Consumption of Hita, Avirudha, Satmya, and Nitya Sevaniya Aahara on a daily basis keeps a person in a disease-free state, therefore one should organize his diet according to his constitution.

Amalaki is the plant kingdom's most intense source of vitamin C. Phyllembin, gallic acid, tannins, pectin, and ascorbic acid are the active components in Amalaki. Amalaki contains vitamin C, and also one of the primary substances that may aid in the recovery or replenishment of energy lost by the body. Antioxidants, hepatoprotective, and anti-inflammatory properties are found in Amalaki fruit. Amalaki is an excellent iron absorption agent. Amalaki is a powerful Rasayana that may help protect you from sickness and slow down the aging process. Amalaki was praised by Acharya Charak and Vagbhata as the medicine of choice for Vayasthapan karma. It's also known as Ayushya, Deepaniya, and Pachniya, according to Acharya Charakhas. The Rasayana qualities of Amalaki were reported by Bhavprakashand Dhanwantri. Amalaki relieves the Tridoshas and, in particular, normalizes the Pitta dosha. Amalaki, along with Haladi, is described by Vagbhata as the greatest medication for Prameha (diabetes) (turmeric). It is high in Vitamin C and includes a variety of minerals and

vitamins, including calcium, phosphorus, iron, beta-carotene, and Vitamin B Complex. Amalaki is also an Antiaging agent as well as a potent antioxidant.

According to Acharya Charak, Go-Dugdha (Cow's milk) is one of the greatest rejuvenating foods. It has a well-balanced mix of all nutrients. Protein, fat, sugar, vitamins, and minerals are all abundant in it. It also contains a lot of calcium. Milk is one of the most significant dietary substances in Ayurveda, and it is utilized both in healthy people for health maintenance and promotion and in sick people to assist alleviate clinical symptoms. Milk, according to Ayurveda, gives specific and unique nourishment that can't be obtained from any other source. Milk, when correctly digested, nourishes all tissues, promotes calm emotions, and aids in the balance of all doshas. It's one of the most crucial meals to encourage.

Now days there are some misconnects about which type of food should be eaten. Food is being preserved by different preservatives techniques like for meat deep freezing method, for leafy vegetable drying in sunlight. As leafy vegetables like *Methika* (fenugreek), coriander as these is the part of daily food but it is not available throughout the year so it its being dried and used all over the year, this will change the properties of the original drugs and will produce harmful effect on the body like Obesity, Atherosclerotic changes, Diabetes. Likewise in western countries deep frizzed meat is being used as it is very hard to digest it will produce GI tract disturbance like indigestion, constipation [5], [6].

1.1. Role of Manas (Mind)

If man contact with Atma (soul), Indriya (sense organs) and indriyaaartha (sense objects) cognition occurs but if in the absence of man even Atma (soul) associated indriya (sense organs) and indriyaaartha (sense objects) at one time cognition does not occur. It Indicate that there must be another karan dravya other than indriya (sense organs) for the occurrence and non-occurrence of cognition. It is not other than man (mind). Smriti is results from the particular conjunction between the Atma (soul) and Manas (mind) and also from the impression.

Anubhava is Knowledge collected through the conjunction of Indriyas (sense organs) and Atma (soul) Types Yathartha (Prama) and Ayathartha (Aprama) Types of Ayathartha Anubhava. Samsaya means Vidhya and Avidhya. The recognition in a thing possessing a certain quality of many contradictory qualities characterising it is called samsaya (Dout) Viparyaya is positive misapprehension in which the mistake consists in identifying two different objects. Tarka is called as Apratyakshajnana. Nayaya darsan also accept tarka as an important factors for the knowledge of unknown factots [7].

1.2. Functions of Dhi (Intellect)

.Alochana means Perception, Manana means Contemplate, Abhimana means Pride, and Avadharana means Determination.

Dhriti (Restrain) is Courage required to act or to behave according to the decision taken by Dhi (Intellect). Controlling factor that prevents the manas (mind) from indulging in harmful and non-beneficial objects.

1.3. Relation of Dhriti with Manas

Under the function of Manas (Mind), in the context of Swasya Nigraha, importance of the association of Dhriti (Restrain) with Manas (Mind) can be seen. It is the Dhriti (Restrain) which controls the Manas (Mind). Vishaya means Attached to the object of sense.

SAMRUTI

- *Derivation*

Is a स्त्री Linga शब्द derived from the Sanskrit root "स्मृतौ" with dhatu "स्मृ" adding suffix "ल्युट्" Acco. To Monier Williams, "स्मर" is from "स्मृ" dhatu meaning Memory, Recollection and Remembrance [3], [8].

- *Definition*

It is the capacity of the intellect to recollect promptly the decision taken with the help of Dhi (Intellect) and Dhriti (Restrain). there may be particular conjunction between the soul and the mind and also from impression or retention. Knowledge subject is called Smruti

- *Phases of Samruti*

Dharana means Retention of the experience. Occurs at the time of perception, Includes Bhavana.Smarana means recalling of the experience. Pratyabhijna means Recognition of the experience. Includes identification of a prior identified object with the present memory.

Relation between Manas (Mind) and Smriti (Memory) Smriti (Memory) Is One of the Abhyantara Jnana Percieved through Manas (Mind) Along With Swapna and Pratyabhijna [9], [10].

2. DISCUSSION

• Importance of Prajna

The Parikshaka (wise person) consumes wholesome food, after doing proper examination. The ignorant person ,with his mind covered with rajas(attraction),moha(illusion desire) and priya(pleasing regimen) will not follow the proper regimens.Parikshaka (wise person) is endowed with following features shruta (sound knowledge) buddhi (intellect), smriti (memory) ,Daksha (skill,discipline),Dhruti(good retention power) hita nishevana (observance of wholesome regimen) vak vishuddhi (clarity in speech) , sama (tranquillity) and dhairya (courage)Ignorant individuals being covered with tams (illusion desire) and rajas (attraction) are deprived of those virtues and therefor, susceptible to various disorders of sharira (body)and manas(mind) (Figure 1).



Figure 1: Representing the Buddhism *Prajna* Paramita

2.1.Role of Prajna in Swasthya

Samyoga of the objects, Action and time is beneficial to the maintenance of prakruti. The evenness of mind is yoga.

If only one remembers the real things of the nature, he will get rid of miseries. These are three causes all diseases. Pragnaparadha (intellectual error)Vishama statha Artha (unwholesome contact of objects of sense organs)Parinamakala (abnormalities of seasons)These diseases are treated in three ways. Shantijnana(correct intellect)Artha(wholesome contact with objects)Kala samyoga (normalcy of time)

All the mental and physical activities of all the living beings are to achieve sukha(happiness). Due to jnana (knowledge) person moves in marga (Right path) and due to ajnana (ignorance) moves in amarga (non righteous path) . Dietary and Lifestyle factors also matters in Prajana. (Table 2)[5], [6], [11], [12].

Table 2: Illustrating the Dietary Factors and Lifestyle Factors as Prajna

Dietary factors as <i>Prajnaparada</i>	Life style factors as <i>Prajnaparada</i>
<i>Virudha Bhojana</i> (incompatible foods)	Forcible stimulation of <i>Adharaneeya Vegas</i> (natural urges), not following <i>Sadvruta</i> (good conduct)
<i>Dusta Bhojana</i> (polluted food)	<i>Ati Vyavaya</i> (over indulgence in sexual act)
<i>Asuchi Bhojana</i> (impure food)	<i>Asatma Indriyatha Samyoga</i> (excessive, impaired and non utilization of sense organs)
Neglecting prescribed dietary regimen (<i>Asta Ahara Vidhi Viseshayatana</i>)	Disrespect for elders , Uncontrolled <i>Dharaneeya Vegas</i>

“Improper knowledge is the Ultimate root of all Sareera (body) and Manas (mind) vaydhi (disease) and knowledge leads to complete happiness”

2.2.Role in Manifestation of Roga

There are 3 main Roga Karanas (disease cause) Asatmendriyatha Samyoga means Incompatible contact of Indriyas(sense organ) with their objects. .Pranjaparadha means Failure of Intelligence, leading to increase in Rajasika and Tamasika states of mind and taking improper decisions which in turn imbalance Sareera (body)and Manas(mind).Parinama means i.e. Kala. During these environmental changes will take place leading to accumulation, aggravation and pacification of Doshas.

The causes of dukha (miseries) are known as Dhivibhramsa means Impairment of intellect Dhruvi Vibhramsha means Impairment of restraint. Smruti Vibhramsha means impairment of memory. Kala Karma means Advent of time and Action Asatmendriya samyoga means Unwholesome contact of sense organs With sense object.

- *Prajnaparadha*

Aparadha means Offence, fault, knowingly doing mistakes, not utilizing mind or knowledge properly.Pranjaparadha is the misuse of intellect and in general, it can be said as knowingly doing wrong things.

- *Definition*

The Person whose dhi (intellect), Dhruvi (intellect) and smruti (memory) and impaired subjected himself to prajnaparadha by virtue of his bad action, this intellectual error aggravates all the doshas.Trividha Karma (three form Action) i.e., relating to speech, mind and body further divided into three categories constitute prajnaparadha.

Dhi Vibramsam is Impairment in the Budhhi (intellect) leads to attachment to wrong discrimination between eternal and wholesome or vice versa is Derangement of budhhi (intellect). Perceives as it is existed is called as sama buddhi . The same if it perceived in opposite manner is called vibhramsha or vishma buddhi.

Dhriti Vimbramsam These deeds are indulging in unwholesome to mind, making mind to reside in unwholesome things UN control towards the worldly objects.

2.3. Role of Mind in Pragnaparadha

Misconception or wrong understanding by the intellect and misconduct are to be understand as intellectual error in real sense which committed by mind.

Prajnaparadha Is The Root Cause For The Vikriti (Vitiation) Of Vayu, Jala, Desha And Kala, Adharma (Misdeed) Is The Moola Karana (Root Cause) And It Is Manifested By Pranjaparadha.

2.4. Analysing How Pranjaparadha Acts As a Nidana with Examples

In Kushta, intake of water immediately after exposure to sunlight and Adyashana .Papa Karma is also considered as Nidana. Some sinful acts performed in past life due to Pranjaparadha will manifest as Kushta. Mutra, Chardhi and Nidra Dharana .Noncompliance of the prescribed rules with regards to the order of resorting to hot and cold regimens.

2.5. Role of Prajna in Prevention of Roga

The agantu rogas can be managed by avoding prajanapradha (acting as per one`s right conscience), indriyopashamana (control over sense organs), smruti (keeping good Memory), Desha and kala atma vijnana (knowledge of the place, time and one`s own soul) and sdavruta (good conduct).one should follow these before manifestation of disease after considering atma hita (Factor wholesome) to individual.

3. CONCLUSION

- 3.1. Prajna is the true understanding of the things as they exist through its components Dhi, Dhriti and Smriti.
- 3.2. When there is proper Prajna, person will act wisely and will maintain his health.
- 3.3. When Rajas and Tamas cloud the Buddhi, Ayathartha Jnana will take place. It will lead to derangement of Dhi, Dhriti and Smriti (Pranjaparadha). The actions performed by a person with such a derangement will subsequently lead to diseases.
- 3.4. In all diseases we can group Nidanas under Pranjaparadha which is the Moola Karana.
 - 3.4.1. Dhi- Capacity of Intellect to preserve knowledge and ability to take Decision.
 - 3.4.2. Dhriti- Courage required to act according to the decision taken by Dhi.
- 3.5. Smriti- Capacity of intellect to recollect promptly decision taken by Dhi and Dhriti.

REFERENCES

- [1] S. P. Thyagarajan, S. Jayaram, V. Gopalakrishnan, R. Hari, P. Jeyakumar, and M. S. Sripathi, "Herbal medicines for liver diseases in India," 2002. doi: 10.1046/j.1440-1746.17.s3.30.x.
- [2] V. R. Konda *et al.*, "Nephroprotective effect of ethanolic extract of *Azima tetracantha* root in glycerol induced acute renal failure in Wistar albino rats," *J. Tradit. Complement. Med.*, 2016, doi: 10.1016/j.jtcme.2015.05.001.
- [3] A. Saranya and S. Nithya, "Assessment of heavy metal induced organ toxicity in marketed ayurvedhic formulation and report its LD50 value with brine shrimp lethality assay," *Res. J. Pharm. Technol.*, 2017, doi: 10.5958/0974-360X.2017.00054.3.
- [4] S. Deshmukh and V. M. K., "Review of Curd, Paneer and Cheese as Nitya Asevaniya Ahara Dravya w.s.r. to Dadhi, Kilat and Kurchika," *J. Ayurveda Integr. Med. Sci.*, 2017, doi: 10.21760/jaims.v2i1.7514.
- [5] S. Rajarajan, R. Balasubraminian, M. Priyadharshini, D. Anand, S. P. Thyagarajan, and S. Subramanian, "In vitro antibacterial properties in the leaf extract of two varieties of country boarge (*Plectranthus ambonicus*. (Lour). Spreng)," *Biomedicine*, 2002.
- [6] T. S. Mohamed Saleem, N. Lokanath, A. Prasanthi, M. Madhavi, G. Mallika, and M. N. Vishnu, "Aqueous extract of *Saussurea lappa* root ameliorate oxidative myocardial injury induced by isoproterenol in rats," 2013. doi: 10.4103/2231-4040.111525.
- [7] D. B. S. S. Dr. Shashirekha H K, "Charak Samhita (1st ed), Chaukhamba Sanskrit Sansthan."
- [8] M. Elanchezhian, S. Rajarajan, P. Rajendran, S. Subramanian, and S. P. Thyagarajan, "Antiviral properties of the seed extract of an Indian medicinal plant, *Pongamia pinnata*, Linn., against herpes simplex viruses: In-vitro studies on Vero cells," *J. Med. Microbiol.*, 1993, doi: 10.1099/00222615-38-4-262.
- [9] D. B. S. S. Dr. Shashirekha H K, "7. Charak Samhita (1st ed), Chaukhamba Sanskrit Sansthan."
- [10] Narayanram Acharya, "(2003), Amarkosha (3rd), Chaukhamba publisher."
- [11] D. R. Rupasri, E. Kayalvizhi, and M. Chandrasekhar, "Effect of *tribulus terrestris* on depression and

oxidative stress in mice,” 2016.

- [12] G. Thirupur Sundari, S. Sudhakaran, and A. Ganapathi, “On the occurrence of an additional diploid taxon - *Withania obtusifolia* TACKH. (Solanaceae) - From the natural population of South India,” *Feddes Repert.*, 1999, doi: 10.1002/fedr.19991100512.