



A literature review on the Pathophysiology of psychological disorders resulting from Pragyaparadha (intellectual errors)

1. Vd. Kengale PriyankaGajanan, Assistant Professor, Dept. of *Sanskrit Samhita &Siddhanta*, Dr. D.Y.Patil College of Ayurveda & Research Centre, Pimpri, Pune, Maharashtra - 411018
2. Vd.Sharma SarveshKamlesh, Assistant Professor, Dept. of *Sanskrit Samhita &Siddhanta*, NallasoparaAyurved Medical College, Nallasopara East, Vasai-Virar, Dist – Palghar Maharashtra – 401209
3. Dr. Pooja Rampal Sharma, Assistant Professor, Dept. of *RachanaSharir*, DhanvantariAyurved College and Hospital, Koydam, Mahisagar, Gujarat-388260

ABSTRACT:-

Pragyaparadha (Intellectual defect / knowing or committing a crime or unwholesome/ sinful acts) is one of the causative factors for disease manifestation related to the Mana (Mind). All sharira (physical) & manasa (psychological) doshas are aggravated as a result of this. It upsets the balance of the dosha, which causes both physical and mental illnesses to manifest. It disrupts our routine and makes us discontent with our lives. The current review article emphasizes to understand the role of *Pragyaparadha* (intellectual errors) in psychological disorders. The paper covers the traditional sources, analyses, investigations, and research concerning the way *pragyapadha* is responsible for psychological disorders.

Keywords:-*Pragyaparadha*, *Manasavyadhi*, Psychological, Intellectual errors

INTRODUCTION:-

Anxiety and depressive disorders were the most prevalent mental disorders, affecting 1 in 8 persons, or 970 million people worldwide, in 2019. Due to the COVID-19 pandemic, the number of people who suffer from anxiety and depressive illnesses significantly rose in 2020. Early projections indicate a 26% and 28% increase in anxiety and major depressive disorders, respectively, in just one year. ^[1] According to epidemiological studies, India has prevalence rates for psychiatric diseases that range from 9.5 to 370/1000 people. Despite differences in study designs, evidence from Indian studies indicate that 20% of the adult population in the community may be suffering from a psychological condition. ^[2] Statistics indicate there are over 38 million Indians with anxiety disorders and 56 million Indians struggle with depression. The WHO projects that by its assessment of the current pandemic, about 20% of India may have mental illnesses, with an estimated 7.5% of Indians currently suffering from mental disorders. ^[3]

Ayurveda defines health as a state of equilibrium with proper *Dosha*, *Agni*, *Dhatu*, and *Mala kriya* along with a balanced soul, senses & Mind.^[4] *Ayurveda* has been recognized by the WHO as the world's oldest continuous system of healthcare as a healthy mind is included in the definition of health afore modern medicine. One of the important causes of disease manifestation is *Pragyaparadha*.^[5] It is defined as When a person's *dhi* (ability to comprehend), *dhriti* (controlling power), and *smriti* (power to recall memories, or reminisce) get impaired, he performs inauspicious deeds that lead to aggravation of all *sharira&manasdosha*.^[6] These are intellectual errors we commit despite knowing their after-effects. After this Covid Pandemic, we are learning the importance of mental health in leading a healthier lifestyle, we are currently adapting numerous techniques such as meditation, *yoga*, naturopathy, music, fitness, etc. in our daily life. We unknowingly attain *Pragyaparadha* on daily basis. We each can name a few incidents such as having junk food in spite of excessive weight gain, knowingly overthinking small things, avoiding timely meals due to workload, etc. These little things hamper our mental health as much as other major disease causes. This stressful lifestyle always leads to an unhealthy one too. Therefore, it is crucial to comprehend how the little wrongdoings we commit every day can impair our mental wellness. This article focuses on understanding intellectual errors and their relation to our mental health & psychological disorders which can help us lead a disease-free, stress-free & long life.

AIMS & OBJECTIVE:-

1. To review *Pragyaparadha* & its role in psychological disorders.

MATERIALS & METHODS:-

This is a conceptual study mainly on *pragyaparadha* as a causative factor in psychological disorders. All relatable references are mainly collected & compiled from *Charak Samhita* & *Chakrapani*'s commentary. Research articles are also searched on the web in a similar concept. After analyzing all data, an attempt is made to draw some conclusions.

LITERATURE REVIEW:-

CAUSES OF *MANAS VYADHI*:^{-[7]}

- Fearful, confused, and complicated personality
- Not following societal rules & norms
- Leading an erratic social lifestyle
- Dietary habits such as unclean, untimely meals. Also not properly follow the dietary rules mentioned.
- Aggravated *doshas*
- Specific lifestyle activities that are not favorable to good health, especially when the body is exceedingly weak & cachexic,
- The person is ailing from various diseases,
- The mind is afflicted repeatedly by *Kama* (desire), *Krodha* (anger), *Lobha* (greed), *Harsh* (excitement), *Bhaya* (fear), *Moha* (attachment), *Ayasa* (exertion), *Chinta* (anxiety), and *Shoka* (grief)
- The person is subjected to excessive mental trauma / physical assault.
- Activities that are influenced by *Raja dosha* & *Moha* (Delusion)

Such individuals often get afflicted with subclinical mental disorders, leading to unstable intellect because of volatile *doshas*.

PATHOPHYSIOLOGY OF MANAS VYADHI: -

Mana has three operational qualities as *Sattva, Rajas & Tamas*. Out of these *Rajas & Tamas* are also said to be the *dosha* of *Mana* as they are responsible for the emergence of *kama, krodha, lobha, moha, irsha, mada, shoka, chinta, udvega*, etc. The weakened *sattva* of *manas* results in increasing *tamasguna*. In the person who possesses a low level of *sattva guna*, the *tridoshas*, both *sharirika & Manasik* are likely to vitiate *Hridaya* which is a seat of intellect. The channels which flow from *hridaya* i.e. *Manovaha Srotas* quickly delude the mind of a person. This provokes *manas* to indulge in ominous situations which leads to the formation of various *manasvyadhi*^[8].

ROLE OF PRAGYAPARADHA IN MANAS VYADHI

Acharya Charaka has stated in *sutrasthana* that *Prajnaparadha* (Intellectual Defect) is the cause of *Irshya* (Jealousy), *Shoka* (grief), *Bhaya* (fear), *Krodha* (anger), *Mana* (egoism), and *Dwesh* (hatred), etc. along with other mentioned psychiatric disorders. *Prajnaparadha* results due to the composite consequence of *dhi, dhriti, and smriti vibramsha*.^[6]

Dhi (intellect), *dhriti* (self-control or patience), and *smriti* (memory) can be considered the three important functioning factors of the mind, impairment of these leads to psychiatric disorders. The *dhi* (intellect) normally views things as they really are and its impairment leads to viewing eternal things as momentary and something harmful as useful and vice versa. The *dhivibramsha* leads to the indecisiveness of the person to discriminate between right and wrong things.

Due to the impairment of patience, the mind can indulge in various worldly pleasures which cannot be restrained from harmful objects. *Dhritivibramsha* results in a lack of self-control over activities. Normally memory contains everything memorable and if it is impaired due to overcoming *rajas* and *tamas*, the worthy things are not memorized leading to the misconduct of the person. And *smriti vibramsha* leads to a decrease or improper recall, and retention of things in memory.

All of this brought collectively results in *Tridosha, Raja, and Tama dosha* impairment, which is the root cause of the majority of psychiatric diseases.

DISCUSSION: -

Numerous researchers have come to the conclusion that causes of one's worried, disturbed, violent, or depressed attitude include things like poverty, peer pressure, drugs, unemployment, religion, social background, and uneven rights, among other things. These elements can also result in betrayal of a loved one, selfishness, or petty crimes, among other things. These elements influence a person's ability to make decisions that will help them create a better life to some level. However, a person with a deluded mindset brought on by intellectual error, or *pragyaparadha*, will not be able to distinguish between the correct and wrong decisions, which might result in a stressful, unbalanced life. Overthinking and perplexity may cause someone who can't distinguish between right and wrong to make the wrong choice. One's *dosha* equilibrium condition may become chaotic as a result. *Acharya Charaka* explains in *Unmadachikitsa* that all the diseases whether *Karmaja* (Caused due by one's misdeeds from a previous life) or *Atmana* (Caused due by one's self in this life) are usually caused due to *pragyaparadha*. So, one should not blame God, our ancestors or *Rakshasa*, or any other external entity for any kind of disease manifestation. Any person should hold himself responsible for his happiness or his miseries^[9]. However, if someone has been raised with good social manners, they will never be uncertain about whether anything is proper or wrong and will be clear about their life's objectives and methods for accomplishing them. Consequently, being aware of these cognitive errors and avoiding them in daily life might aid in maintaining mental health and preventing the emergence of psychiatric issues.

CONCLUSION:-

All sharira and manasdosha are corrupted by the intellectual errors known as pragyaparadha, and this further damages the Hridaya, the seat of the intellect. The manifestation of manasvikara, such as kama, krodha, lobha, etc., or manasvyadhi, such as Jwara, Unmada, Apsmara, etc., by this process, diminishes both ojas and vyadhikshamatva (Immunity). In ayurveda, nidanaparivarjana, or avoiding the causes of the ailment, is a key therapeutic approach. For the purpose of preventing psychological illnesses, it is essential for people to understand how pragyaparadha contributes to the etiology of psychiatric disorders.

REFERENCES:-

1. <https://www.who.int/news-room/fact-sheets/detail/mental-disorders>
2. Math, S. B., & Srinivasaraju, R. (2010). Indian Psychiatric epidemiological studies: Learning from the past. *Indian journal of psychiatry*, 52(Suppl 1), S95–S103. <https://doi.org/10.4103/0019-5545.69220>
3. <https://thelogicalindian.com/mentalhealth/mental-health-indians-30811>
4. Acharya Sushruta, Sushrutasamhita of Acharya Sushruta - “Ayurvedatvasandepika” Hindi commentary by KavirajAmbikadattShastri– Sutrasthana Ch. 15 Ver. 41 Reprint edition 2012, Varanasi ChaukhambhaSurbharati Academy, page no. 106.
5. Agnivesha, Charakasamhita of Acharya Charaka, Dridhabalakrit, “Aayushi” Hindi commentary of ChakrapanidattkritaAyurveddeepika by VaidhyaHarishchandra Singh Kushvaaha –Sutrasthana Ch. 28 ver. 7 Reprint edition 2011, Varanasi, ChaukhambhaSurbharati Academy, page no. 472.
6. Agnivesha, Charakasamhita of Acharya Charaka, Dridhabalakrit, “Aayushi” Hindi commentary of ChakrapanidattkritaAyurveddeepika by VaidhyaHarishchandra Singh Kushvaaha –Sharirsthana Ch. 1 ver. 102 Reprint edition 2011, Varanasi, ChaukhambhaSurbharati Academy, page no. 472.
7. Agnivesha, Charakasamhita of Acharya Charaka, Dridhabalakrit, “Aayushi” Hindi commentary of ChakrapanidattkritaAyurveddeepika by VaidhyaHarishchandra Singh Kushvaaha – Nidanasthana Ch. 7 ver. 4 Reprint edition 2011, Varanasi ChaukhambhaSurbharati Academy, page no. 570.
8. Agnivesha, Charakasamhita of Acharya Charaka, Dridhabalakrit, “Aayushi” Hindi commentary of ChakrapanidattkritaAyurveddeepika by VaidhyaHarishchandra Singh Kushvaaha –Chikitsasthana Ch. 9 ver. 5 Reprint edition 2011, Varanasi ChaukhambhaSurbharati Academy, page no. 472.
9. Agnivesha, Charakasamhita of Acharya Charaka, Dridhabalakrit, “Aayushi” Hindi commentary of ChakrapanidattkritaAyurveddeepika by VaidhyaHarishchandra Singh Kushvaaha – Nidanasthana Ch. 7 ver. 21 Reprint edition 2011, Varanasi ChaukhambhaSurbharati Academy, page no. 577.