



PRAJNAPARADHA- BASIC CONSIDERATION IN ROGOTPATTI

¹RUCHIKA M CHAUDHARI, ²VIJAY BHAGAT*, ³V.M SREEKANTH, ⁴AMIT UPASANI

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

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

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

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

*Corresponding Author: Dr. Vijay Bhagat: E Mail: vijay.bhagat260001@paruluniversity.ac.in

Received 3rd Oct. 2021; Revised 11th Nov. 2021; Accepted 20th Dec. 2021; Available online 25th Jan. 2022

<https://doi.org/10.31032/ijbpas/2022/11.1.2065>

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), *Dhiriti* (Restrain) and *Smriti* (memory). Human beings indulge harmful things due to impairment of *Dhi* (intellect) *Dhiriti* (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: *Prajna, Dhi, Dhriti, Smriti, Gyanuttpati, Manas*

INTRODUCTION

Prajna is true and absolute wisdom. It can be understood as the ability to judge what is true and lasting. It can also be considered as the total sum of learning through the ages or a wise outlook, plan or course of action, in other words it is the insight. It consists 3 components namely *Dhi*, *Dhriti* and *Smriti*. When these 3 components are in equilibrium, it results in **SWASTHYA**. Any impairment among these will lead to **PRANJAPARADHA** and subsequently to diseases.

DERIVATION

It contains 2 words. *PRA* means Higher, Greater, Supreme, Referring to a spontaneous type of Considering. *JNA* means Consciousness, Knowledge or Understanding.¹ These *Dhi* (Intellect), *Dhriti* (Restraint), *Smriti* (memory) are the division of *Prajna*.²

Dhi means Intellect, Understanding³. The Perceives as it is existed is called as sama budhhi.⁴ Capacity of the intellect to preserve knowledge and ability to take decision.⁵

Abhinivesh means determination to effect a purpose or attain an object, Affection and Devotion⁶

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 action⁷

ROLE OF MANAS (MIND)

If man contact with *Atma* (soul), *Indriya* (sense organs) and *indriyaartha* (sense objects) cognition occurs but if in the absence of man even *Atma* (soul) associated *indriya* (sense organs) and *indriyaartha* (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).⁸

SMRITI is results from the particular conjunction between the *Atma* (soul) and *Manas* (mind) and also from the impression.⁹

ANUBHAVA is Knowledge collected through the conjunction of *Indriyas* (sense organs) and *Atma* (soul)¹⁰ Types *Yathartha* (*Prama*) and *Ayathartha* (*Aprama*) Types of *Ayathartha Anubhava*. *Samsaya* means *Vidhya* and *Avidhya*.¹¹ The recognition in a thing possessing a certain quality of many contradictory qualities characterising it is called *samsaya* (Dout)¹² *Viparyaya* is positive misapprehension in which the mistake consists in identifying two

different objects.¹³ *Tarka* is called as *Apratyakshajana*.¹⁴ *nayaya* darsan also accept *tarka* as an important factors for the knowledge of unknown factots.¹⁵

FUNCTIONS OF *DHI* (INTELLECT)

Alochana means Perception. *Manana* means Contemplate. *Abhimana* means Pride. And *Avadharana* means Determination.¹⁶

Dhriti (Restrain) is Courage required to act or to behave according to the decision taken by *Dhi* (Intellect).¹⁷ Controlling factor that prevents the *manas* (mind) from indulging in harmful and non-beneficial objects.¹⁸

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).¹⁹ *Vishaya* means Attached to the object of sense.²⁰

SAMRUTI

DERIVATION

Is a स्त्री *Linga* शब्दं derived from the Sanskrit root “स्मृत्तौ” with dhatu “स्मृ” adding suffix “ल्युट्”²¹ Acco. To Monier Williams, “स्मरा” is from “स्मृ” dhatu meaning Memory, Recollection and Remembrance.²²

DEFINITION

It is the capacity of the intellect to recollect promptly the decision taken with the help of *Dhi* (Intellect) and *Dhriti* (Restrain).²³ The thing to be recollected is deposited in memory.²⁴ There may be particular conjunction between the soul and the mind and also from impression or retention.²⁵ Knowledge subject is called *Smruti*²⁶

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.²⁷

Relation between *Manas* (mind) and *Smriti* (memory) *Smriti* (memory) is one of the *Abhyantara jnana* perceived through *Manas* (mind) along with *Swapna* and *Pratyabhijna*

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), *smruti* (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).²⁸

ROLE OF PRAJNA IN SWASTHYA

Samyoga of the objects, Action and time is beneficial to the maintenance of *prakruti*.²⁹ the evenness of mind is yoga.³⁰

Memory comes forth by the factors beginning with keeping in touch with the saints and ending with self control. After emergence of memory one gets rid off misery by recollecting the nature of created beings.³¹

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)³²

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).³³

“Improper knowledge is the Ultimate root of all *Sareera* (body) and *Manas* (mind) *vaydhi* (disease) and knowledge leads to complete happiness”³⁴

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*.³⁵

The causes of dukha (miseries) are known as *Dhivibhramsa* means Impairment of intellect *Dhruti 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.³⁶

PRAJNAPARADHA

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

DEFINITION

The Person whose *dhi* (intellect), *Dhruti* (intellect) and *smruti* (memory) and impaired subjected himself to *prajnaparadha* by virtue of his bad action, this intellectual error aggravates all the *doshas*.³⁷ *Trividha Karma* (three form Action) i.e relating to speech, mind and body further divided into three categories constitute *prajnaparadha*.³⁸

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 *vibhrmasha* or *vishma buddhi*.³⁹

DHRITI VIMBRAMSAM Is Due to Derangement of *dhruti* (restraint) it is not possible to control the mind indulged in sensual pleasure from the un wholesome object because the function of *dhruti* (restraint) to control. These deeds are indulging in unwholesome to mind, making mind to reside in unwholesome things un control towards the worldly objects.⁴⁰

SMRITI VIBRAMSAM Means The person *atma* (soul) covering by *rajas*(attraction) and *tamas* (illusion) the recollection of the knowledge of reality is impaired, it is known as *smriti bharmsha* (derangement of memory) because the thing to be recollected is deposited in memory.⁴¹

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.⁴²

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 *Pranjaradha*.⁴³

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 *Pranjaradha* will manifest as *Kushta*. *Mutra*, *Chardhi* and *Nidra Dharana*. Non compliance of the prescribed rules with regards to the order of resorting to hot and cold regimens.

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.⁴⁴

CONCLUSION

- *Prajna* is the true understanding of the things as they exist through its components *Dhi, Dhriti and Smriti*.
- When there is proper *Prajna*, person will act wisely and will maintain his health.
- When *Rajas* and *Tamas* cloud the *Buddhi, Ayathartha Jnana* will take place. It will lead to derangement of *Dhi, Dhriti* and *Smriti* (*Pranajaparadha*). The actions performed by a person with such a derangement will subsequently lead to diseases.
- In all diseases we can group *Nidanas* under *Pranajaparadha* which is the *Moola Karana*.

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