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Pragyaparadh the Biggest Enemy of Human Health Today

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Abstract

The traditional Indian medical science is known as ayurveda. It features both therapeutic and preventative aspects. Three different forms of Aishana-Pran, Dhan, and Parlok-have been mentioned by Acharyas in Ayurvedic treatises. A person will be healthy if their Satva-Buddhi, Paurush, and Parakram are un-upahata (Normal). Asatmya indriya arth samyog-Pragyaparadh and Parinam are examples of Nidan (predisposing variables) that a person will consume if their satva-buddhi-Paurush and parakram become upahata (ab-normal). Asatmendriyartha, Samyoga Pragyaparadha, and Parinama (Kaala), the three basic categories into which Ayurveda has divided the causes of disease, allow various diseases to develop. First off, they vitiate the Tridosha, which causes an imbalance in the body or psyche. The disturbance of fundamental biological principles is the result of the imbalance. In Ayurveda, Pragyaparadha is the key factor contributing to lifestyle disorders. In this post, we'll talk about how Pragyaparadha can cause any number of ailments. According to Ayurveda, pragyaparadh, particularly in the case of Janpadodhwans (epidemic disorders), is the primary cause of sickness.

Keywords: Pragyaparadh, dhi, dhriti, smriti, ahar, vihar, health life

Introduction

According to Ayurveda, all illnesses have a "pragyaparadh" (literally, "mistake of the intellect") root. This phrase is made up of the terms "Pragnya," which means intelligence, and "apradh," which means crime, giving the phrase the sense of doing the wrong thing despite being aware of its unfavorable repercussions or consequences, which will cause disease. Blasphemy is another name for this phrase. Pragnya and Aparadha are the first two letters of the term Pragyaparadha. As the words "Pragnya" and "Aparadha" both refer to actions against the law, inappropriate work carried out by an individual is known as "Pragyaparadha." Three factors-Dhi, Dhriti, and Smriti-that have an impact on Pragnya are referred to as its three pillars ^[1]. Ashubha Karma occurs when the Dhi, Dhriti, and Smriti are unable to carry out their respective functions adequately as a result of their derangement. All Doshas become vitiated as a result of these Ashubha Karma, and a discord between the Doshas is one of the main causes of sickness. Pravritti of Vachan, Mana, and Shareer is referred to in Charak Samhita as Karma, and the Ayoga, Atiyoga, and Mithyayoga of these Karmas are referred to as Pragyaparadha ^[2]. Pravritti of Vachan, Mana, and Shareer is referred to in Charak Samhita as Karma, and the Ayoga, Atiyoga, and Mithyayoga of these Karmas are referred to as Pragyaparadha ^[3]. Ignorance of rules of Prakriti also is called as Pragyaparadha.

"Pragyaparadh refers to the 'mistake of the intellect' that happens when the intellect is lured to and influenced by the

material being and loses connection with the self. According to Ayurveda, pragyaparadh is the root of all illness and misery. This happens when people (or even individual cells) "forget" their relationship to all of existence and think of themselves as separate beings.

Definition of Pragyaparadh

All kinds of unhealthy behaviors (Ashubh karma) are the result of deranged intellect (Dhivibrashtta), deranged restraint (Dhritivibrashtta), and deranged memory (Smrutivibrashtta). This causes a variety of flaws to manifest; sickness and sadness follow. This is referred to as a pragyaparadh (intellectual error) ^[4].

The word Pragyaparadh is made from two words pragnya + apardh. Pragnya = Buddhi + Dhriti + Smriti, and apardh means misdemeanour. When the intellect (budhhi), restraint (dhriti), and memory (Smriti) do not carry out their respective functions properly due to their Derangement it causes occurrence of improper actions (ashubh karma). All doshas become vitiated as a result of these incorrect behaviors. And one of the main reasons of illness is a dosha imbalance. What is the root of this disorder? This is brought on by rajas and tamas covering the mind ^[5]. These are the two mental faculties that must be suppressed. Another aspect of the mind known as satva keeps intellect honest and free from vice.

The three crucial qualities that maintain proper mental equilibrium are Intellect, Restraint, and Memory. The ability

to retain knowledge, clear thinking, and the aptitude for making decisions is known as the capacity of intellect (buddhi or dhi). Intellect is righteous by nature. It makes accurate judgments. Buddhi's primary purposes are firmness, contentment, and resolution. It also gathers memories and experiences from the past. The sattva, rajas, and tamas properties (guna) of the intellect are present. Only the Sattva guna of the three qualities is necessary for the accurate interpretation of information. If rajas and tamas guna obscure the intellect, knowledge is interpreted incorrectly and the person starts to veer from the path of righteousness.

Concept of Epidemiology in Ayurveda

All facets of life, including the environment in which we live, are covered by ayurveda. It is based on how Mother Nature and people interact with one another. Both the creation of diseases and the impact on health are greatly influenced by nature. Nature tends to respond to human interference by destroying itself, which contaminates the air, water, land, and climate and ultimately causes widespread human and material devastation. This is known in Ayurveda as "Janpadodhwans," which is closely related to the contemporary scientific understanding of epidemics. Ancient Ayurvedic writers were well-versed in epidemic diseases and their methods of transmission.

Another category of diseases, referred to as "Janpadodhwans," is caused by a common source of polluted air, water, land, and climate. Some diseases are spread from one person to another through direct or indirect contact. Chapter 3 of the Vimana Sthana contains an allusion to "Janpadodhwansa" by Acharya Charak. 'Janpada' and 'Dhwansa' are combined to form the compound name 'Janpadodhwans'. "Janpada" refers to a community, a country, a people, an empire, or a group of people. The word "Dhwansa" denotes devastation or perishing. Janpada is referred to as the oldest location of men congregating in various ancient Sanskrit texts, including the Astadhyayi, Ramayana, Mahabharat, and many Puranas. From all of these arguments, it may be inferred that the term "Janpada" was used to refer to a group of numerous residents in a particular area. The modern contemporary science's study of epidemics provides the closest correlation to this idea.

Trividha Rogayatana

An old science, ayurveda. In Ayurveda, numerous Siddhanta are detailed. Numerous studies are currently being conducted on this Siddhanta. Ayurveda's primary goals are to keep people in a healthy state and to treat their illnesses. A wise person should be aware of their obligations to their own bodies, much as a charioteer is to the chariot and the city, according to Acharya Charak, who wrote the Charak Samhita [6]. According to Acharya Charak there are three primary causes of manifestation of diseases i.e., Asatmendriyartha Sanyoga, Pragyaparadha and Parinama. In these Pragyaparadha is the main reason of disease [7]. According to Ayurveda there is mainly three root cause of diseases. They are-

1. Pragyaparadh: Mistakes of intelligence, or errors committed by intelligence, are divided into three categories:

a) Dhi (Intellectual): "because of stupidity or lack of intelligence." This refers to illnesses that develop as a result of ignorance. For instance, a person may consume alcohol without realizing the consequences.

b) Dhruiti (Restraint): To follow the decisions made by the intellect, one needs self-control or willpower (Dhruiti). Controlling the mind is the purpose of restriction. It becomes impossible to keep the mind from indulging in sensual pleasures from unhealthy objects when restraint is deranged (Dhruativibrashtta). Despite being conscious when one does improperly. For instance, when a person is addicted to smoking while knowing that it is detrimental for their health and is unable to stop because they enjoy it or lack the willpower to do so.

c) Smruti (Memory): It describes the onset of a condition brought on by memory loss. For instance, a person who is aware of the negative effects of refined carbs makes the decision to stop eating them in the future but then begins to do so after forgetting his resolution. Events are stored in the memory to be recalled. Memory is the ability of the intellect to recall quickly the decisions made by intelligence and to act unapologetically in a brave manner. Recollection of what has been seen, heard, or experienced is the definition of memory. The term "memory derangement" (Smrutivibrashtta) refers to the impairment of reality knowledge recall.

2. Asatmendriyartha Samyoga: The word "improper" is Asatmyaa. The word "sense organs" is indriya. Samyoga is "to combine" or "to link," and Artha is "the objects of the senses." Asatmendriyartha Samyoga describes the incorrect contact of the senses with their objects, which causes an excess or shortage of sensory activity. This is detrimental to the body-mind, which needs balance and harmony on both the inside and the outside to function properly. Our body has five basic sense organs, and improper, insufficient, or excessive use of these sense organs in relation to their associated objects will result in illness creation. An excessive use of the eyes (Darshan Indriya), for instance, is viewing constantly brilliant objects. Inadequate interaction between the senses and their objects causes both an overstimulation and a lack of sensory activation. This is bad for the body and mind, which need balance both within and outside to function properly.

3. Parinama or Kala: By throwing the body's natural balance out of whack, unnaturally excessive fluctuations in temperature, rainfall, or wind can cause sickness, which in turn can cause epidemics. Acharya Charaka explains that Kaal merely refers to the winter, summer, and rainy seasons. Atiyoga of Kaal is either excessive winter cold or summer heliosis. Ayog of Kaal, however, has fewer characteristics of them in their respective season. It's unsuitable, Kaal, to have an opposite climate during a particular season, like rain in the winter. In a broader sense, the terms parinama and kala also describe how time affects us and how our bodies naturally change through time. This area includes, for instance, the illnesses connected to particular stages of life and aging, as well as seasonal affects on the doshas. The pathophysiology of disease is greatly influenced by time. Additionally, it more broadly refers to the results of time and the organic physical changes that develop over time. This area includes, for instance, the illnesses connected to particular life stages and aging as well as seasonal factors. But in the modern period, there are also certain manmade variables creating air, water, and land pollution in addition to several other elements contributing to climate change.

Natural History of Diseases

One of the ages-old concepts mentioned in the old Ayurvedic texts is called kriyakala. Ayurveda's notion of Kriyakala, also known as Shatkriyakala, primarily depicts the various stages of a disease's emergence in its own distinctive manner. This idea is comparable to the normal course of disease in contemporary medicine. Table 1 lists various Shatkriyakala phases in comparison to disease natural histories. Even though many authorities just link it to pathogenesis, a careful examination reveals its connection to the natural course of disease. It is crucial to note that a disease's prepathogenesis and pathogenesis stages are both included in its natural history. From the perspective of public health interventions, and especially from the perspective of disease control strategies, the idea of Shatkriyakala is of the utmost importance.

Correlation with Pragyaparadha and Lifestyle Disorders

'Lifestyle' refers to a person's method of living. Some diseases linked to poor lifestyle choices are recognized by the current healthcare system. These conditions are classified as non-communicable diseases or lifestyle disorders. The diseases of civilization is another name for them. Here are a few examples of prevalent lifestyle disorders: Cancer, Insomnia, Constipation, Irritable Bowel Syndrome, Hyperlipidemia, Hypertension, Diabetes, Allergies, Heart Conditions, Anxiety, Depression, and Obesity, among others [8].

Risk Factors for Behavior those are Changeable

- i). **Wrong Food Habits:** Eating when not hungry, eating too much, eating irregular hours, eating bad food, and skipping meals. According to a report by the WHO, an excessive intake of sodium in the diet results in 4.1 million deaths annually [9].
- ii). **Addiction:** Alcoholism, cigarette use, and smoking. The WHO estimates that alcohol use causes about 1.65 million deaths annually and that the mortality rate from cigarette use is above 7 million [10].
- iii). **Wrong Physical Activity:** Sitting down for lengthy periods of time, adopting bad posture, and staying inside. Modern occupational environments (desk occupations) and work-related stress are significant risk factors for LDs. A simple lack of exercise has been killing 1.6 million people a year [11].
- iv). **Disturbed Biological Clock:** Late nights, early mornings, lack of sleep, and excessive sleep. LDs are more likely to occur when the biological clock is disturbed.

Regarding Drug Use and Pragyaparadh

For one to actually be happy and healthy, Ayurveda had established a set of guidelines. Any deviation from these laws results in a variety of illnesses. A result of pragyaparadh, there is a divergence. On the psycho-physical level, the three critical mental faculties are Dhi (cognitive ability, intellect), Dhriti (patience, retention), and Smriti (memory, recall). Dhi, the power of discrimination that determines likelihood and improbability and distinguishes between right and wrong, is the ability to evaluate things objectively. Dhriti is the patience, Niyamatmaka, or regulating, and controlling power that the mind uses to prevent the body from indulging in sensual pleasures, excessive cravings, and dangerous items. The ability to recollect knowledge of things that have been encountered is known as smriti, or memory [12].

Table 1: Various list Shatkriyakala phases in comparison to disease natural histories

Comparable concept in ayurveda	English equivalent of ayurvedic concept	Concepts in epidemiology
Sanchaya and prakopa	Stage of accumulation and stage of vitiation	Stage of susceptibility
Prasara and sthanasansraya	Stage of dissemination and stage of localization	Stage of clinical disease
Vyakti	Stage of complication	Stage of presymptomatic disease
Bheda	Stage of manifestation	Stage of diminished capacity

Importance of Pragyaparadh in our Healthy Life

Happiness is a state of mind. Regular self-connection through yoga and meditation leads to awareness, and with awareness comes the power to choose whether or not to take care of any unfinished business in one's life. My deepest self tells me what has to be defined or cleared up front. My intelligence is informed by this deeper awareness. I'm in this human form, so whether my intellect responds to that deeper awareness is a whole other matter. Thank God we are all involved in this mess together, because otherwise I would feel very ridiculous. The Vedic Sanskrit word "Pragyaparadh" is frequently translated as "mistake of the intellect the phrase is made up of the terms "Pragnya," which means "intellect," and "aparadh," which means "crime." According to Maharishi Mahesh Yogi, pragyaparadh, or 'mistake of the intellect,' occurs when the intellect becomes disconnected from the entirety of consciousness as a result of being attracted to and influenced by material consciousness [13]. At this point, we lose our sense of self-center. Maharishi was a strong supporter of pursuing "200% of life: 100% inner and 100% outer!" Therefore, he wasn't criticizing living a materialistic lifestyle or aiming for success; rather, he was cautioning us against going too far and losing sight of who we are (living without being aware that our lives are a part of something bigger than just ourselves). The phrase "pragyaparadh" basically acknowledges that we can get into all kinds of difficulty with our intellects! And even if a deeper part of us knows that there is no enduring fulfillment to be found "out there" in things like success, drugs, sex, food, etc., it can be challenging for some of us to look within and we keep doing, doing, doing without any room for awareness. Thus, we become unbalanced and vulnerable to illness [14].

Discussion

Pragyaparadh causes wrongdoing, and wrongdoing causes diseases. Wrong thinking causes wrong actions to manifest. The mind that is not clear and pure erupts with incorrect thought. The mind cannot learn, think, or make decisions when it is tainted by rajas and tamas guna. According to psychologists, men have a propensity to be drawn to the "wrong." 'Temptation' is the desire to engage in prohibited behavior. All of this is 'pragyaparadh'. Even if being tempted is extremely common, one must have the courage and resolve to resist temptation. One needs complete control over their thoughts, perceptions, and passions for this. According to the Ayurvedic literature, pragyaparadh is the root of all illness and misery. This happens when people (or even individual cells) "forget" their relationship to all of existence and think of themselves as separate beings. We are exposed to

pragyaparadh when a genetically modified food is created and consumed.

Conclusion

According to Ayurveda, sickness first appears when Ama forms in the body. It is incredibly capable of vitiating the Doshas and upsetting homeostasis (Dhatu-Samya). Unhealthy diet and lifestyle choices brought on by Pragyaparadha are causes of ama production. Dosha, Dhatus, and Mala imbalances are disease stages that are brought on by Trividh Rog Aytan, particularly Pragyaparadha. People today suffer from lifestyle disorders because of a lack of time and a stressful lifestyle. If we comprehend the connection between Trividh Rog Aytan and lifestyle problems, particularly Pragyaparadha, and inform the public about these causes in accordance with Ayurvedic knowledge. Diseases like lifestyle problems and other illnesses are brought on by a dosha imbalance. According to Ayurveda, Trividh Rogaayatana, particularly Pragyaparadha, such as alterations in an unhealthy diet and daily routine, is the cause of unbalance. Due to Pragyaparadha, the current globe is currently experiencing these conditions and a rise in disease prevalence.

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