

PRAGYAPARADHA AND ITS EFFECT ON KAYIKA, VACHIKA AND MANASIKA KARMA - A CONCEPTUAL STUDY**Jyoti Kumar Sarma¹, Karab Ali²**¹PG-Scholar, Department of Samhita & Siddhanta, Govt. Ayurvedic College, Guwahati, Assam, India²Assistant Professor, Department of Samhita & Siddhanta, Govt. Ayurvedic College, Guwahati, Assam, IndiaCorresponding Author: jyotikumarsarma94@gmail.com<https://doi.org/10.46607/iamj2110052022>

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**ABSTRACT**

Pragyaparadha, which is the transgression of the intellect of an individual, is one of the *Trividha Roga Ayatana* which is a threefold classification of the etiological factors of diseases as mentioned by Acharya Charaka. Besides *Pragyaparadha*, *Asatmya Indriyarthasamyoga* and *Parinama* are other important components of *Trividha Roga Ayatana*. Again, in the *Tishra Eshaniya Adhyaya* of “Charaka Samhita” *Atiyoga*, *Ayoga* and *Mithyayoga* of *Karma* are considered as *Pragyaparadha*. Here the word *Karma* stands for three types of *Karma*, which are *Kayika*, *Vachika*, and *Manasika*. In this article, an effort has been made to develop a conceptual understanding of the principle of *Pragyaparadha* and its effect on *Kaya*, *Mana*, and *Vaka*.

Keywords: *Pragyaparadha*, *Karma*, *Kaya*, *Vaka*, *Mana***INTRODUCTION**

The concept of *Pragyaparadha* is one of the most astounding principles of Ayurveda. The term *Pragyaparadha* consists of two words - *Pragya* and *Aparadha*. According to Monier-Williams, *Pragya* denotes wisdom, intelligence, judgment, and knowledge

and *Aparadha* denotes transgression. Hence, the term *Pragyaparadha* can be understood as transgressions of the intellect of an individual. Acharya Charaka has mentioned *Pragyaparadha* under the heading of *Trividha Roga Ayatana*, which is a threefold classification

of aetiologies. The three types of *Ayatana* or *Nidan* (etiology) are *Atiyoga* (excessive utilization), *Ayoga* (non-utilization), and *Mithya yoga* (wrong utilization) of *Artha* or *Asatmya Indriya Artha Sangyoga* i.e., improper contact of senses with its objects, *Karma* or *Pragyaparadha* i.e., transgression of intellect, *Kala* or *Parinama* i.e., season or time.¹

Here *Trividha Karma* denotes the *Kayika*, *Vachika*, and *Manasika* activities of an individual. *Hinayoga* of *Karma*, *Mithyayoga* of *Karma*, and *Atiyoga* of *Karma* due to *Pragyaparadha* are the root causes of vitiation of *Dosha* and thus causing all kinds of both physical and mental disorders.²

Aim And Objectives

- To study about *Pragyaparadha*
- To study about *Trividha Karma* i.e., *Kayika*, *Vachika* *Manasika* and effect of *Pragyaparadha* on it.

Material And Method

- Conceptual study based on relevant treatises of Ayurveda and related textbooks.

Review On Pragyaparadha

When *Dhee* (intellect), *Dhriti* (patience/quality of self-restraint), and *Smriti* (memory/retention capacity) of an individual gets impaired, subjects himself to *Pragyaparadha* (intellectual blasphemy). Thus, it aggravates both *Shaareerik Dosha* (*Vata*, *pitta*, and *Kapha*) and *Manashika Dosha* (*Raja* and *Tama*).³ According to Acharya Arundutta, *Dhee* is the knowledge about one's outer and inner self and the differentiating knowledge of good and bad. Again, distortion of *Dhee* is defined as *Visama Avinibesh*, that is when something eternal is viewed as transient and something harmful is as useful and vice versa.⁴ *Dhriti* can be understood as patience and stability of an individual and also the ability of self-restraint. Hence impairment of *Dhriti* is defined as *Visaya Pravasha*, which is indulgence of material enjoyments and lack of restraining from harmful objects. *Smriti* is recalling of experience or memory. Distortion of *Smriti* is defined as, when *Atma* and *Mana* are overpowered by *Raja* and *Tama* then there is a loss of *Tatwagyana* and *Smriti*. Therefore, in the presence of *Pragyaparadha*, the individual is not being able to attain proper knowledge and he

cannot differentiate between good or bad conducts and also cannot differentiate between proper or pseudo conceptions and subjects himself into misconduct and thus aggravates all the *Doshas*. Again, misconducts occur in the form of *Ayoga*, *Atiyoga*, and *Mithyayoga*.

Effect of Pragyaparadha on Kayika, Vachika and Manasika Karma

In this context, *Karma* represents activities associated with *Kaya*, *Vaka*, and *Mana* i.e., body speech, and mind respectively. Association of etiological factors along with this *Trividha karma* are responsible for *Pragyaparadha*. Here etiological factors can only associate by means of *Atiyoga*, *Ayoga*, and *Mithyayoga* of body, mind, and speech⁵. The excessive activity of speech, mind and body constitutes *Atiyoga*. Overall inaction or inactivity constitutes their *Ayoga*. Again, wrong or faulty activities or functions of body, speech, and mind are *Mithyayoga*, which has the utmost importance in this context. Examples of wrong utilization of the body are suppression of natural urges or their artificial manifestation, slipping and falling due to disbalance of the body; bad posture, excessive itching, etc. of the body; bodily assault, excessive massage, excessive holding of breath, and exposure of oneself to excessive torture. Examples of wrong utilization of speech are back-biting, lying, useless quarrels, unpleasant utterance, irrelevant talks, and harsh expressions. Fear, anxiety, anger, greed, confusion, vanity, envy, misconceptions, etc. are examples related to *Mithyayoga* of *Mana*.⁶ Apart from these, any activity which is not conducive to the maintenance of good health in this life nor to the happiness in the life beyond, are all to be treated as cases of *Mithyayoga*.⁷ This also incorporates the *Dashavidha Papa Karma* that is violence, stealing and robbing, unlawful acts, backbiting, harsh speech, untruthful speech, incoherent speech, tendency to harm, stealing others' possessions, and non-belief.⁸

DISCUSSION

Due to *Pragyaparadha*, there is disorientation in the intellect, patience, and memory of an individual. Therefore, the individual cannot differentiate between what is good or what is harmful to him and subjects

himself to misconducts such as excessive, non, and inappropriate doing of any activity. These misconducts affect the normal activity of the individual and play a crucial role in the manifestation of various diseases. Here, activities are considered as three-fold, by which an individual can express himself, which are physical, mental, and vocal. Again, the factors due to which an individual subjects himself to *Pragyaparadha* are forcible stimulation of natural urges and suppression of the manifested one, an exhibition of undue strength, negligence of the time of treatment, initiation of therapy at improper time and in an improper way, loss of good conduct, avoidance of the healthy activities and get associated with fear, anger, greed, ignorance etc.⁹ These in turn affect the *Karma* of the individual.

CONCLUSION

The concepts of *Pragyaparadha* and *Trividha Karma* are important to understand the causation of diseases. It is also important because it establishes a psychophysical link between the mind and the body and thereby the diseases. It also opens up the scope of research in the preventive aspect of the treatment module using *Dinacharya*, *Ritucharya*, *Sadvritta*, *Achar Rasayana*, etc.

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