

**UNDERSTANDING OF PRAJNA- A REVIEW ARTICLE**

**Dr. Sreekanth V. M.\*<sup>1</sup>, Dr. Prasanth R. Krishnan<sup>2</sup>, Dr. Rajashree Chitre<sup>3</sup>, and  
Dr. Gokul J<sup>4</sup>**

<sup>1</sup>Assistant Professor, Dept. of Samhita & Siddhanta, Parul Institute of Ayurved, Limda P.O,  
Vadodara, Gujarat, 391760.

<sup>2</sup>Associate Professor, Dept. of Dravyaguna, Parul Institute of Ayurved, Limda P.O,  
Vadodara, Gujarat, 391760.

<sup>3</sup>Professor & HOD, Dept. of Samhita & Siddhanta, Parul Institute of Ayurved, Limda P.O,  
Vadodara, Gujarat, 391760.

<sup>4</sup>Assistant Professor, Dept of Samhita and Siddhanta, Govt. Ayurveda College, Trivandrum.

Article Received on  
30 August 2018,

Revised on 20 Sept. 2018,  
Accepted on 10 October 2018

DOI: 10.20959/wjpps201811-11805

**\*Corresponding Author**

**Dr. Sreekanth V. M.**

Assistant Professor, Dept. of  
Samhita & Siddhanta, Parul  
Institute of Ayurved, Limda  
P.O, Vadodara, Gujarat,  
391760.

**ABSTRACT**

The main reasons for the production of Vyadhi include Asathmiandriyarthasamyoga [Improper combination of sense organs with their objects], Prajnaparadha and Parinama [Kaala or Season]. Among these Prajnaparadha plays an important role in disease production. The Prajna in its normal state will help to acquire the proper knowledge thereby leading to proper action and finally to Swasthya Avastha. When Prajna gets impaired it will lead to the production of improper knowledge thereby leading to improper action and finally to the production of diseases. So acquiring proper knowledge is the best way for the prevention of diseases as Ayurveda gives importance to Preventive aspects rather than Curative aspect. For

that the different components of Prajna should work properly. In this review article we are emphasising on the definition, different components of Prajna, its normal, abnormal state, its role in the production and prevention of diseases.

**KEYWORDS:** Vyadhi, Prajna, Prajnaparadha, Preventive aspects.

**INTRODUCTION**

Prajna is the true or transcendental wisdom. It can be understood as the ability to discern or judge what is true, right or 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's the insight. There are 3 main components of Prajna namely Dhi, Dhriti and Smriti.<sup>[1]</sup> When these 3 components are in equilibrium state/normal state/functions properly, it will lead to SWASTHYA. Any type of impairment of these components in physical or mental aspects will lead to a stage called as PRANJAPARADHA which will subsequently lead to diseases.

DERIVATION- It is derived from प्र+ज्ञा+आतश्चोपसर्गे |

प्रकर्षेण जानातीति |.<sup>[2]</sup>

### The word Prajna contains 2 words

1. **PRA-** Higher, Greater, Supreme, Referring to a spontaneous type of knowing.
2. **JNA-** Consciousness, Knowledge or Understanding.

There are 3 components of Prajna namely Dhi, Dhriti and Smriti.

1. **धी-** धारणशक्तियुक्ता धीः ||<sup>[3]</sup> - It Refers to Intellect, Understanding, Jnanam as well as varieties of Jnanam. It can also be considered as Buddhi [Intellect] and the important functions are to preserve knowledge and at the same time the ability to take decision.<sup>[4,5]</sup> The Samanya Lakshana (important feature) of Buddhi is Jnanatvam (Knowledge). In Jnanotpatti (Process of production of knowledge), Indriyas (Sense organs) along with Manas (mind) will grasp its Vishayas (Objects of sense organs), thereafter Manas (mind) will analyse its Gunas (benefits) and Doshas (non benefits). This will lead to Nischayatmaka Jnana or Buddhi (Proper knowledge). The different acts of the Purusha (individual) will be dependent upon this Buddhi.<sup>[6]</sup> After the action of different Vishayas (Subjects) of mind like Chintyam [Object of Thinking], विचार्य [Object of Analysis], ऊह्यं [Object of Speculation], ध्येयं [Object of Concentration], संकल्प [Consideration or Determination of Mind], then Buddhi will act.<sup>[7]</sup>

**Types of Buddhi-** According to Tarka Sangraha it is of two types namely Smriti and Anubhava.<sup>[8]</sup> 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.<sup>[9]</sup>:

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.<sup>[10]</sup> The main functions of Buddhi are ALOCHANA[Perception], MANANA[Contemplate], ABHIMANA[Pride] and AVADHARANA[Determination].

2. धृति- Means धारणधैर्ययोः.<sup>[11]</sup> Its different meanings are Holding, Seizing, Command, Consistency and Will. It refers to the courage required to act or to behave according to the decision taken by Dhi. It is also referred to as Niyamatmika (Controlling factor that prevents the man from indulging in harmful and non-beneficial objects. It has got the property of Vishayapravana[Attached to the object of sense].<sup>[12]</sup> Relation of Dhriti with Manas can be understood by analyzing Swasya Nigraha in the context of function of the Manas, where the importance of association of Dhriti with Manas can be seen and it is the Dhriti which controls the Manas.<sup>[13]</sup>
3. **Smriti-** Is a Sthree Shabda derived from the Sanskrit root “Smrutou” with dhatu “Smru” adding suffix “Lyut. It has different meanings like Memory, Recollection and Remembrance. It is defined as the capacity of the intellect to recollect promptly the decision taken with the help of Dhi and Dhriti.<sup>[14]</sup> It is produced by the combination of Atma with Manas. There are different phases of Smriti namely:
  1. **Dharana-** Retention of the experience. Occurs at the time of perception, Includes Bhavana.
  2. **Smarana-** Recalling of the experience.
  3. **Pratyabhijna-** Recognition of the experience. Includes identification of a prior identified object with the present memory.<sup>[15]</sup>

**Importance of Prajna-** Pareekshaka (one with good knowledge) and Prajna will do the proper understanding of Hita and Ahita will act accordingly. As Pareekshaka is having the proper Buddhi, Dhriti and Smriti i.e. with proper Prajna they will differentiate what is good

for their body and mind and what is not good for them.<sup>[16]</sup> But when the Loukika Purusha (one with improper knowledge) due to the covering of Rajas and Tamas around the Satva Guna of Manas will consider only the present what is good for them and will act accordingly leading to different types of Shareerika and Manasika Vyadhis.<sup>[17]</sup>

**Role of Prajna in Swasthya** - When there is proper combination of different Vishayas of Indriyas (objects of sense organs), different components of Prajna and Parinama (Kala or Time), it will lead to the production of health.<sup>[18]</sup> If only one remembers the real things of the nature, he will get rid of miseries.<sup>[19]</sup>

## DISCUSSION

If there is no proper combination between Dhi, Dhriti and Smriti, it will lead to the manifestation of different diseases. There are 3 main Roga Karanas:

1. Asathmendriyartham Samyoga- Incompatible co-relation of Indriyas with their objects.
2. Pranjaparadha- Failure of Intelligence, leading to increase in Rajasika and Tamasika states of mind and taking improper decisions which in turn imbalance Sareera and Manas.
3. Parinama- i.e. Kala. During these environmental changes will take place leading to accumulation, aggravation and pacification of Doshas.<sup>[20]</sup>

**Prajnaparadha**- It consists of two words namely:

- ✓ Aparadha-Offence, transgression, fault, knowingly doing mistakes, not utilizing mind or knowledge properly.
- ✓ Pranjaparadha- It is the misuse of intellect and in general, it can be said as knowingly doing wrong things.
- ✓ **विभ्रंश** refers to Ruin, Perturbation, Cessation, Falling away. It only occurs momentarily and not a stable phenomenon.

## Definition

It is the human weakness by which we resort to substances even after we have experienced them to be harmful. It relates to the causes from within our Psyche that result in Atiyoga, Heenayoga and Mithyayoga of Kaya, Vak and Manas.<sup>[21,22]</sup> Rajas and Tamas getting vitiated and will do the Avarana around the Buddhi. As a result it will lead to the production of Ayathartha Jnana (Improper Knowledge) and will affect Dhi, Dhriti and Smriti. In Janapadodhawsaneeya Vimanam, for the Vikruta (vitiated) Vayu, Jala, Desha and Kaala the

root cause is Adharma (bad deeds) and also Ashubha Karmas done in the previous birth. Prajnaparadha is the main cause for both Adharma and bad deeds in the previous birth.<sup>[23]</sup>

**1. Dhi Vibramsam-** Dhi when affected persons cannot differentiate between the Hita and Ahita, Nithya and Anithya.<sup>[24]</sup>

**2. Dhriti Vimbramsam-** As Dhriti is controlling the Manas, it when get affected, the controlling power over the Manas will also get affected resulting in doing only bad deeds.<sup>[25]</sup>

**3. Smriti Vibramsam-** Due to Satva Guna Alpata and Rajas- Tamas Bahulata, it will affect the Pravrutti of Smriti related to Tatvajnana (Knowledge which is already in our memory) and will lead to the inability to memorize the correct and proper knowledge in proper time.<sup>[26]</sup>

As the three factors (Dhi, Dhriti and Smriti) gets affected leading to improper knowledge, the individuals will do Ashubha Karyas and will finally lead to Sarvadosha Prakopanam (vitiation of both Shareerika and Mansika Doshas).<sup>[27]</sup>

Pareekshaka (individuals endowed with good and proper knowledge) which is doing the proper differentiation between the good and bad thereby following things that are good and beneficial for both their body and mind. They are having the different qualities like Shruta (proper knowledge in Sastra), Buddhi, Smriti, Dakshya (Skill), Dhriti and Dhairya (Courage).<sup>[28]</sup>

Loukika (Apareekshaka i.e. individuals with improper knowledge) due to the Avarana by Rajas and Tamas around Satva Guna will always think about the momentary happiness without properly differentiating between the good and bad and will act accordingly. They because of Prajnaparadha will do the Ahitakara Vishayas related to their Jnanendriyas (Sense organs) and will finally lead to different types of physical and mental ailments.<sup>[29]</sup>

### **Role of Pranjaparadha as Nidana with examples**

**1] KUSHTA-** Intake of water immediately after exposure to sunlight, Adyashana, Papa Karma done during previous birth and the present birth, Mutra, Chardhi and Nidra Dharana and Non compliance of the prescribed rules with regards to the order of resorting to hot and cold regimens.<sup>[30]</sup>

**2] Atathvabhinivesha-** Due to the Avarana by Rajas and Tamas, intake of Malina Ahara (Putrified food items) and doing Dharana of Vega (non suppressible urges).

3] **Unmada-** Due to Avarana by Rajas and Tamas, intake of Ashuchi ahara (impure food items) & not respecting elders and teachers.

## 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(Pranjaradha). The actions performed by a person with such a derangement will subsequently lead to diseases.
- ✓ In all diseases we can group Nidanas under Pranjaradha which is the Moola Karana (Root cause).
- Dhi- Capacity of Intellect to preserve knowledge and ability to take Decision.
- Dhriti- Courage required to act according to the decision taken by Dhi.
- Smriti- Capacity of intellect to recollect promptly decision taken by Dhi and Dhriti.

“Ignorance is the very root of all psychosomatic illness and proper knowledge leads to complete happiness”.<sup>[32]</sup>

“Just as a blind cannot be helped by the Sun, so does the person devoid of knowledge cannot be enlightened”.<sup>[33]</sup>

## REFERENCES

1. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.296.
2. Shabdakalpadrumam
3. Amarakosham
4. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.297.
5. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.289.

6. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.288.
7. Tarka Sangraha
8. Sankhya Karika
9. Tarka Sangraha
10. Amarakosha
11. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.297.
12. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.297.
13. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.297.
14. Tarka Sangraha
15. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.180.
16. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.180.
17. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.76.
18. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.300.
19. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.17.
20. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.297.

21. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.73.
22. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.271-273.
23. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.297.
24. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.297.
25. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.297.
26. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.297.
27. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.180.
28. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.180.
29. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.180.
30. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.217.
31. Acharya J T.Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.192.



32. Acharya J T. Charaka samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Reprint ed. Varanasi: Chaukhambha Surbharathi Prakashan; 2016.p.192.