

## CONCEPT OF PRAJNAPARADHA AND ITS MORBID ROLE IN ETIOPATHOGENESIS OF RAJYAKSHMA – A CRITICAL REVIEW

Amritaksha Ghosh<sup>1</sup>, Soumyadip Saha<sup>2</sup>, Sukalyan Ray\*<sup>3</sup>

<sup>1</sup>Post Graduate Scholar, Dept. of Roga Nidan Avum Vikriti Vigyan, Institute of Post Graduate Ayurvedic Education and Research, Shyamadas Vaidya Sastra Pith Hospital, Kolkata, West Bengal.

<sup>2</sup>Post Graduate Scholar, Dept. of Swasthavritta & Yoga, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi, Uttar Pradesh.

<sup>3</sup>Professor & H.O.D., Dept. of Roga Nidan Avum Vikriti Vigyan, Naiminath Ayurvedic Medical College, Hospital & Research Centre, Agra, Uttar Pradesh.

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**\*Corresponding Author: Dr. Amritaksha Ghosh**

Post Graduate Scholar, Dept. of Roga Nidan Avum Vikriti Vigyan, Institute of Post Graduate Ayurvedic Education and Research, Shyamadas Vaidya Sastra Pith Hospital, Kolkata, West Bengal. DOI: <https://doi.org/10.5281/zenodo.19911314>

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### ABSTRACT

**Introduction:** The doctrine of *Prajnaparadha* is one of the significant contributions of Charaka Samhita in the field of Ayurvedic approach of understanding etiology & pathophysiology of different diseases. *Prajnaparadha* i.e. intellectual error which results in cognitive impairment has been considered as one of the three principal causes of all of our maladies along with *Asatmya Indriyarthasamyoga* (unwholesome conjunction of sense organs with their objects) and *Kala* (time). Among these three causes, *Prajnaparadha* has been considered as the principal one. Although all the diseases are conceptually caused by *Prajnaparadha*, *Rajyakshma* is one such disease which can be correlated directly with this phenomenon. **Discussion:** *Prajnaparadha* is considered as a phenomenon resulted out of impairment of three mental faculties like *Dhi* (intellect), *Dhriti* (will) and *Smriti* (memory) and which results into vitiation of all *Doshas*. Vitiation of *Doshas* paves the way to affliction with *Dhatu*s resulting into disequilibrium state between *Doshas* and *Dhatu*s, which is known as *Vyadhi* i.e. disease. *Rajyakshma* is caused by four principle factors like *Vegadharana* (suppression of natural urges), *Ayatha Balarambha* (improper application or excessive application of physical strength without proper self-analysis), *Kshaya* (depletion of *Dhatu*s resulted from excessive sexual act) and *Vishamashan* (dietetic irregularities) – all of whom have been considered as individual example of *Prajnaparadha* by Acharya Charaka. In today's era, *Rajyakshma* can be correlated with group of disorders which are rooted in unethical lifestyle, polygamous tendency and an overall altered food and work habit. All these factors can be interlinked through one single doctrine i.e. *Prajnaparadha*. **Conclusion:** The doctrine of *Prajnaparadha* provides us the axiological approach to the problem of different social health ailments like *Rajyakshma*. All the four principal causative factors of *Rajyakshma* as well as the narrative related with mythological origin of it explicitly points towards one single phenomenon i.e. *Prajnaparadha*. Understanding this doctrine would help us to understand the etiology as well as pathophysiology of different modern-day STDs and various other community health problems.

**KEYWORDS:** Ayurveda, Charaka Samhita, Prajnaparadha, Rajyakshma, Social Health.

## INTRODUCTION

Charaka Samhita, considered as one of the three central texts of Ayurveda has conceptualized threefold causes for every possible misery and subsequent diseases of human being. On the one side *Acharya* Charaka has considered *Ayoga* (non-utilization), *Atiyoga* (excessive utilization) and *Mithyayoga* (improper utilization) of *Kala* (time), *Buddhi* (intellect) and *Indriyartha* (fivefold objects of sensory organs) as the fundamental cause of all diseases,<sup>[1]</sup> on the other side he has considered *Asatmya Indriyartha Samyoga* (unwholesome conjunction of sense organs with their objects), *Prajnaparadha* (intellectual error) and *Kala Samprapti* (maturation of time) as the triad of causes for all possible diseases.<sup>[2]</sup> Chakrapani Dutta, the foremost commentator of Charaka Samhita has considered threefold abnormal utilization (in form of *Ayoga*, *Atiyoga* and *Mithyayoga*) of *Indriyartha* as *Asatmya Indriyartha Samyoga*; threefold abnormal utilization of *Buddhi* as *Prajnaparadha* and threefold abnormal utilization of *Kala* as *Parinama*.<sup>[3]</sup> Among these three fundamental causes of diseases, *Prajnaparadha* alone has been considered as the mother of all causes. Due to *Prajnaparadha* we get forced to unwholesome conjunction of sense organs with their objects, which in turns resulted into maturation of time. Although *Acharya* Charaka has conceptualized the doctrine of *Prajnaparadha* in a multi-dimensional way which will be discussed later, on a practical utilitarian level he has considered threefold actions related to speech, mind and body (i.e. verbal activity, mental activity and physical activity) in form of three categories i.e. *Ayoga* (non-utilization), *Atiyoga* (excessive utilization) and *Mithyayoga* (improper utilization) constitute *Prajnaparadha*.<sup>[4]</sup> On more subjective approach, *Acharya* Charaka again considered heterogenous conception as well as application of *Buddhi* i.e. intellect (known as *Buddhi Vibhramsa*) alone constitutes *Prajnaparadha*.<sup>[5]</sup> Conceptually *Prajnaparadha* serves detrimental effect on both physical and mental wellbeing of a person as well as on his social and community health. *Charaka Samhita* has considered *Prajnaparadha* as the most harmful phenomenon (*Karma Ashubham*) which gives rise to vitiation of all *Doshas* – both *Sharira Dosh* and *Manasa Dosh*.<sup>[6]</sup> *Prajnaparadha* has been considered as especially responsible for all types of *Mano Vikara* (mental ailments) as well as *Aguntaja Roga* (exogenous diseases).<sup>[7]</sup> Commentator Chakrapani Dutta further considered *Prajnaparadha* as the root cause for all types of *Karmaja Vyadhi* i.e. diseases which caused due to our unrighteous actions as well as all types of *Swabhavika Vyadhi* i.e. natural diseases like hunger, thirst, senility etc.<sup>[8]</sup> If we go by the description of pathophysiology of different diseases available in *Charaka Samhita*, we will find one particular disease namely *Rajyakshma* which is neither directly termed as *Manasa Vikara* nor *Karmaja Vyadhi* nor *Swabhavika Vyadhi*; yet it can be considered as an ideal example of *Prajnaparadha Janya Vyadhi* i.e. diseases caused specifically due to *Prajnaparadha*. *Rajyakshma* is one of the eight principal diseases described in *Nidanasthana* of *Charaka Samhita* under the title *Sosha*; and again, in *Chikitsasthana* under its principal name. *Acharya* Charaka has considered *Rajyakshma* as the foremost example of ‘*Roga Samuha*’ which denotes to the meaning of syndrome like diseases.<sup>[9]</sup> *Rajyakshma* is a disease described in all principal Ayurvedic texts as a somatic ailment which is caused due to altered psycho-sexual behavior, unethical lifestyle and unwholesome food habit. All these factors connect the pathophysiology of this disease with the doctrine of *Prajnaparadha*. Moreover, the standard examples of *Prajnaparadha* mentioned in *Charaka Samhita* clearly corroborate with causative factors of *Rajyakshma* which establishes the pathophysiological correlation between this disease and the doctrine of *Prajnaparadha* more explicitly. In this present article the author will try to evaluate the pathophysiology of *Rajyakshma* with backdrop of the doctrine of *Prajnaparadha*.

## DISCUSSIONS

### Doctrine of *Prajnaparadha* from the Perspective of Charaka Samhita

Acharya Charaka has considered *Prajnaparadha* as sum total resultant action of impairment of three mental faculties namely *Dhi*, *Dhriti* and *Smriti*, which leads to vitiation of all the *Doshas* – both *Sharira Doshas* (*Vata*, *Pitta* and *Kapha*) and *Manasa Dosha* (*Rajas* and *Tamas*).<sup>[10]</sup> Such vitiation of *Doshas* paves the way for causation of all types of *Dukkha* i.e. miseries.<sup>[11]</sup> Acharya Charaka has considered *Dhi* or *Buddhi* as one of the mental faculty which is essential for discrimination between *Nitya* – *Anitya* (eternal and empirical) as well as *Hita* – *Ahita* (wholesome and unwholesome) and something which is essential for perceiving the truth as it is – ‘*Samam Buddhirhi Pashyati*’.<sup>[12]</sup>

Thus, Acharya Charaka has considered *Buddhi* as the discriminative intellect as well as resolute conviction to realise the ultimate truth. In fact, he also regarded *Buddhi* as the most important mental faculty among others in the framework of *Prajnaparadha* and opined that, heterogenous conception as well as application of *Buddhi* i.e. intellect alone constitutes *Prajnaparadha*.<sup>[13]</sup> *Dhriti* has been considered as such a mental faculty which is essential for proper regulation of mind – ‘*Dhritirhi Niyamatmika*’ and whose impairment results in failure of refraining mind from indulging in harmful worldly objects.<sup>[14]</sup> Acharya Charaka has referred *Dhriti* as perseverance of mind which is essential for holding the mind steadily and prevent it from impulsive actions driven by our instincts. Again, he has considered *Smriti* as such a mental faculty which is responsible for storage of all the information which are subjected to recapitulate – ‘*Smartavyam Hi Smritaou Sthitam*’. According to him when empirical self gets deluded by *Rajas* (restlessness) and *Moha* (delusion) then memory regarding all the conceptual & scriptural knowledge also gets impaired.<sup>[15]</sup> The entire framework of *Prajnaparadha* as postulated by Acharya Charaka can be explained in such way: ‘almost all our sufferings are caused by the faulty use of mental faculties like *Dhi* or *Buddhi* (intellect), *Dhriti* (will) and *Smriti* (memory). Instead of remaining as the witness, we identify ourselves with our thoughts, emotions and sense objects. This delusion or *Buddhi Bhramsa* is the first mistake we commit. The deluded mind is drawn away by the objects of enjoyment. Though this tendency can be checked by an exercise of will, we fail to do it; this is *Dhriti Bhramsa*. This failure of will is caused by the failure of memory which is called *Smriti Bhramsa*. Owing to *Rajas* (restlessness) or *Tamas* (inertia), the mind does not remember its past sufferings or the instructions of wise men. All these three types of failure together constitute what *Charaka* calls the *Prajnaparadha* - ‘fault of *Prajna*’.<sup>[16]</sup>

*Prajnaparadha* has been considered as *Karma Ashubham* i.e. sinful act which connects this concept with moral and ethical perspective. Any immoral and unethical actions which yields detrimental effects on physical health, mental health and social health should be considered as *Prajnaparadha*. This particular aspect of *Prajnaparadha* is actually very important to correlate this doctrine with the pathophysiology of the disease *Rajyakshma* which will be discussed in the following section.

### *Prajnaparadha* and its Role as Morbid Factor of all Diseases

Acharya Charaka has considered disease as the imbalanced state between *Dhatus*, where the term *Dhatu* refers to both *Dosha* and *Dhatu* according to Chakrapani Dutta.<sup>[17]</sup> *Dhatu* being the *Dushya* i.e. substrate of vitiation needs an agent for vitiation which is *Dosha*. So, vitiation of *Dosha* leads to affliction of *Dhatus* with them which ultimately results into disease. Thus, *Prajnaparadha* being the responsible factor for vitiation of all *Doshas* plays its role as morbid factor for all diseases. If we analyze the examples of *Prajnaparadha* mentioned by Acharya Charaka, we will find that all of them plays their role as causative factors of various diseases (Table no. 1). This again supports the perspective of

*Prajnaparadha* being the mother cause of all diseases. All the causative factors of any disease can be divided into three categories like *Aharaja* (dietetic factor), *Viharaja* (factor related with activity and lifestyle) and *Kalaja* (effect of time).

All the factors of these three categories of any disease can be correlated with *Ayoga* (non-utilization), *Atiyoga* (excessive utilization) and *Mithyayoga* (improper utilization) of *Kala* (time), *Buddhi* (intellect) and *Indriyārtha* (sense objects). As we have discussed already that, Acharya Charaka has considered *Prajnaparadha* as the mother cause of all these three factors, thus, *Prajnaparadha* should be considered as the root cause of all diseases. How every possible kind of causative factor should be compared with consequence of *Prajnaparadha* can be beautifully demonstrated in relation with pathophysiology of *Rajyakshma*.

### ***Prajnaparadha* and Mythological Origin of *Rajyakshma***

Acharya Charaka has described the mythological origin of *Rajyakshma* which is an appropriate example of *Prajnaparadha*. According to the description, in ancient time when king Sashi was got overindulged in sensual pleasures with one of his wife excessively, depriving the other wives from such pleasures, this led to the fury of the father of all of his wives Daksha Prajapati who cursed him in such way that the king got afflicted with *Rajyakshma*.<sup>[18]</sup>

This description points towards three important aspect of *Prajnaparadha* in from of *Atiyoga*, *Ayoga* and *Mithyayoga* of *Kala*, *Buddhi* and *Indriyārtha*. Over indulging in sensual pleasure provides the example of *Atiyoga* (excessive utilization) which made the kind weaken due to depletion of *Dhatu*s, essentially *Shukra Dhatu*. Depriving other wives while being engaged with only one wife provides the example of *Ayoga* (absence of utilization). Again, the whole act indicates towards impairment of moral and ethical values, because as an ideal husband king Sashi should had serve all of his wives equally and should made them feel satisfied - thus this provides an example of *Mithyayoga* (improper utilization). Again, when all these acts of king Sashi made Daksha Prajapati angry which led to bestowing curse on the former, this again provides an ideal example of *Prajnaparadha* as Acharya Charaka has considered the act of anger as an example of *Prajnaparadha*.

### ***Prajnaparadha* and Causative Factors of *Rajyakshma***

To evaluate the causal role of *Prajnaparadha* in pathogenesis of *Rajyakshma*, the most appropriate approach should be the evaluation of all of the four causative factors of the said disease. It's quite interesting to note that, all the causative factors of *Rajyakshma* have been mentioned separately as example of *Prajnaparadha* by Acharya Charaka.

The first causative factor *Ayatha Balarambha* refers to improper application or excessive application of physical strength without analyzing one's actual capacity of performance.<sup>[19]</sup> This can be due to impairment of *Buddhi* i.e. intellect which leads to misjudgment of one's actual capacity, can be due to impairment of *Dhriti* i.e. will power which leads to failure of perseverance of mind which is essential for holding the mind steadily, preventing it from impulsive actions driven by our instincts and also can be due to impairment of *Smriti* i.e. memory which leads to forgetfulness of consequence of any such past actions. Acharya Charaka has mentioned '*Sevanam Sahasanam*' as an example of *Prajnaparadha* which refers to the same sense as *Ayatha Balarambha*.<sup>[20]</sup>

The second causative factor *Vega Sandharan* refers to forceful suppression of natural urges, mainly physical reflexes.<sup>[19]</sup>

Acharya Charaka has described thirteen such physiological reflexes under the title '*Adharaniya Vega*', suppression of which results into various complications.<sup>[21]</sup> Forceful of suppression of natural urges results from impairment of *Buddhi* i.e. intellect primarily as *Buddhi* is the determining mental faculty between discrimination of wholesome and unwholesome actions (*Hita- Ahita*). Due to impairment of such intellect, a person fails to understand the necessity of releasing such reflexes, which leads to forceful suppression. Again, many of our continuous performance of different works leads to such forceful suppression of natural urges, as indicated by Acharya Charaka in form of continuous involvement in shop-keeping, prostitution, studying and serving one's master - which are all example of *Prajnaparadha* resulted due to impairment of *Dhi*, *Dhriti* and *Smriti*.<sup>[22]</sup> Also Acharya Charaka has mentioned '*Udirnanam (Vegam) Cha Nigraha*' as an example of *Prajnaparadha* which leads to all types of misery.<sup>[20]</sup>

The third causative factor *Kshaya* refers to depletion of *Dhatu*<sup>19</sup>. This depletion of *Dhatu*s can be occurred in two way - ascending way, known as *Pratiloma Kshaya* and descending way, known as *Anuloma Kshaya*.<sup>[23]</sup> In this particular context of *Kshaya* actually refers to *Shukra Kshaya* resulting from *Ati Vyavaya* i.e. excessive sexual coitus. The mythological origin of *Rajyakshma* points towards similar incident where king Shashi's excessive sexual act led to causation of *Rajyakshma*. Excessive sexual coitus results from failing of *Dhriti* i.e. will power to refrain mind from getting over indulged in sensory pleasures, which is driven by impairment of *Buddhi* i.e. basic intellect and *Smriti* i.e. memory. When all memory of ethical teachings gets impaired, people falls pray into the different sensory impulses.

Acharya Charaka himself accept *Narinam Atisevanam* i.e. excessive sexual coitus with female as the ideal example of *Prajnaparadha*.<sup>[20]</sup>

The fourth causative factor of *Rajyakshma* is *Vishamashana* which refers to irregularities of dietetic habits.<sup>[19]</sup>

According to the description mentioned by Acharya Charaka, dietetic irregularities in form of four condition - excessive eating, scanty eating, eating before proper timing of food and eating after proper timing of food constitute *Vishamashana*.<sup>[24]</sup> This leads to impairment of *Agni*, which further contributes in impairment of *Dhatu Paka* - thus leads to depletion of *Dhatu*s resulting into *Anuloma Kshaya* - descending type of depletion of *Dhatu*s. The whole structure of *Vishamashana* indicates towards *Prajnaparadha* as its root cause as impairment of *Dhi*, *Dhriti* and *Smriti* together contribute into such dietetic irregularities when we ignore the standard dietetic rules driven by different sensory impulses and unethical life styles. While describing *Prajnaparadha*, Acharya Charaka has mentioned '*Ahita Sevanam*' as one of the examples which refers to *Vishamashana* in the context of *Rajyakshma*.<sup>[20]</sup>

### ***Prajnaparadha* and Chronological Position of *Rajyakshma* in Charaka Samhita**

The chronological position of *Rajyakshma* in *Nidanasthana* and *Chikitsasthana* of Charaka Samhita itself indicates towards the causal relationship between *Prajnaparadha* and this disease. In both the section of Charaka Samhita, the chronological patterns are same which placed the chapter related to *Rajyakshma* just after chapters of *Kushtha* and before the chapters of *Unmada*. *Kushtha* is considered as an ideal example of *Ahita Ahara Sevanjanya Vyadhi* i.e. diseases occurred due to intake of unwholesome diet, *Karmaja Vyadhi* i.e. disease occurred due to consequence of previous unrighteous actions and *Nindita Vyadhi* i.e. disease occurred due to sinful acts. By analyzing the various causative factors of *Kushtha* we can identify various factors which are otherwise considered as example of *Prajnaparadha* like *Ahita Sevanam*, *Papa Karma* etc.<sup>[25]</sup> Again, *Unmada* is one of the principle mental ailments arise due to impairment of *Buddhi* i.e. intellect and *Dhi* i.e. will power which leads to failure of perseverance of mind from

getting deluded by various harmful sensory objects and also by some extra-terrestrial objects. Majority of the causative factors of *Unmada* like intake of unwholesome foods (*Ahita Ahara Sevanam*), improper physical activity (*Vishama Sharira Chesta*), improper application of therapeutic measures (*Vishama Achara*), disrespecting the respected ones (*Pragharshanam Deva Guru Dwijanama*), sexual desire (*Kama*), anger (*Krodha*), greed (*Lobha*), fright (*Bhaya*) etc. have been considered as individual example of *Prajnaparadha* by Acharya Charaka.<sup>[20,26]</sup> Thus both the disease *Kushtha* and *Unmada* points towards their causal relationship with *Prajnaparadha* which is quite evident from above discussion. Placing *Rajyakshma* in between those two diseases indicates the same causal relationship of this disease with *Prajnaparadha*.

### ***Prajnaparadha, Rajyakshma and Social Health Problem***

In today's era, on the basis of etiology and pathophysiology, *Rajyakshma* can be compared with different immune compromised disorders with background of immoral life style and uncontrolled sensory gratifications. One such disorder is HIV infection or AIDS which develops due to unsafe polygamous life style which can be correlated with impaired moral and ethical values along with uncontrolled impulsive lifestyles. This aspect of HIV infection or AIDS can be attributed to Ayurvedic concept of *Prajnaparadha*. Now a days, HIV infection is considered as a major global health problem which has tremendous impact on overall social health. Other major sexually transmitted diseases (STDs) like chronic herpes simplex virus (HSV 1 & HSV 2) infection, human T-lymphotrophic virus type 1 (HTLV-1) infection, human papilloma virus (HPV) infection etc. which results in immune deficiency can be etiologically correlated with the concept of *Prajnaparadha* and also can be compared with *Rajyakshma*. All these STDs are considered as major social health problems worldwide. A society which lacks moral and ethical values, driven by impulsive thoughts, polygamous tendency and an overall altered life style is forced to get affected by multiple sexually transmitted diseases which have detrimental effect on human immune system and equipped with high mortality rate.

All these apparently different social health problems can be traced down to one single phenomenon called *Prajnaparadha* and the central pathophysiological structures of all these social health problems can be compared with that of *Rajyakshma*.

**Table no. 1: Comparison between examples of *Prajnaparadha* and causative factors of different diseases from the perspective of *Charaka Samhita*.**

No.	Examples of <i>Prajnaparadha</i> mentioned by <i>Charaka Samhita</i>	Diseases which have similar causative factor
01.	<i>Udiranam Gatimatam</i> (forceful initiation of premature natural urges)	Considered as general cause for all types of diseases, specifically mentioned in- <i>Arsha</i>
02.	<i>Udirnanam Nigraha</i> (forceful suppression of natural urges)	Considered as general cause for all types of diseases, specifically mentioned in- <i>Vataja Jwar, Gulma, Rajyakshma, Kushtha, Udar Roga, Arsha, Grahani, Pandu, Vataja Kasa, Kshayaja Kasa, Vataja Atisar, Sannipatik Atisara, Vataavyadhi, Vatarakta</i>
03.	<i>Sevanam Sahasanam</i> (exhibition of undue strength)	<i>Vataja Jwar, Gulma, Rajyakshma, Unmada, Urakshata, Hikka - Swas, Vataja Kasa, Kshataja Kasa, Sannipatik Atisara, Vataavyadhi</i>
04.	<i>Narinam Ati Sevanam</i> (excessive sexual coitus)	<i>Vataja Jwar, Rajyakshma, Urakshata, Arsha, Pandu, Hikka - Swas, Vataja Kasa, Kshataja Kasa, Kshayaja Kasa, Vataja Atisar, Vataavyadhi</i>
05.	<i>Karma Kala Atipatascha Mithyarambhascha Karmanam</i> (procrastination of initiation of treatment & initiation of treatment in improper time)	<i>Sannipatik Jwar, Gulma, Kushtha, Shayathu, Udar Roga, Arsha, Grahani, Sannipatik Atisara, Trishna, Vataavyadhi, Vatarakta</i>
06.	<i>Pujyanam Abhigarshanam</i> (disrespectful behaviour to the respected ones)	<i>Kushtha, Unmada, Udar Roga</i>
07.	<i>Gyatanam Svayamarthanam Ahitanam Nishevanam</i> (intake of unwholesome substance)	<i>Jwar, Raktapitta, Prameha, Kushtha, Unmada, Apasmar, Shayathu, Udar Roga, Arsha, Grahani, Pandu, Hikka - Swas,</i>

		<i>Kshayaja Kasa, Sannipatik Atisara, Vatarakta</i>
08.	<i>Param Unmadikanam Cha Pratyayanam Nishevanam</i> (intake of similar causative factor like <i>Unmada</i> )	<i>Unmada</i>
09.	<i>Akala Adesha Sanchara</i> (roaming in inappropriate time & place)	<i>Unmada</i>
10.	<i>Sadvritta Varjan</i> (avoidance of moral & ethical conduct in relation to body, mind & society)	<i>Kushtha, Unmada, Apasmar, Shayathu, Udar Roga, Pandu, , Kshayaja Kasa</i>
11.	<i>Irshya</i> (envy)	<i>Pittaja Atisara</i>
12.	<i>Bhaya</i> (fear)	<i>Unmada, Apasmar, Pandu, Sannipatik Atisara, Vataja Chhardi, Trishna, Vatavyadhi</i>
13.	<i>Krodha</i> (anger)	<i>Pittaja Jwar, Apasmar, Pandu, Pittaja Kasa, Pittaja Atisara, Trishna, Pittaja Madatyaya, Vatavyadhi, Vatarakta</i>
14.	<i>Lobha</i> (greed)	<i>Apasmar</i>
15.	<i>Moha, Mada, Bhrama</i> (addiction, intoxication, illusion)	<i>Apasmar</i>
16.	<i>Karmam Rajomoha Samutthitam</i> (activities done under influence of <i>Raja &amp; Moha</i> )	<i>Apasmar</i>

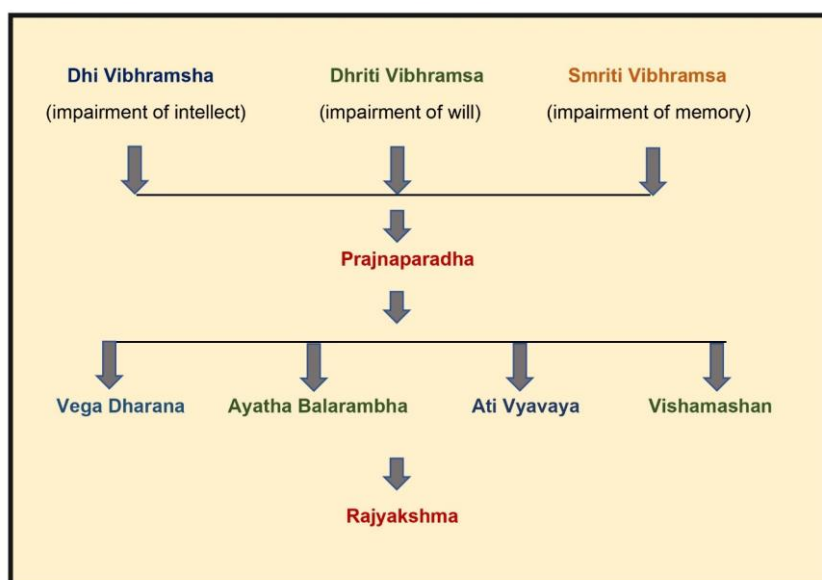


Figure no. 1: Role of Prajnaparadha as principal morbid factor in etiopathogenesis of Rajyakshma.

CONCLUSIONS

The doctrine of *Prajnaparadha* provides us the axiological approach to the problem of different social health ailments like *Rajyakshma* which are deeply rooted in unethical lifestyles, polygamous tendencies and overall altered food & daily habits. Charaka Samhita considers *Prajnaparadha* to be sum-total effect of impairment of three mental faculties like *Dhi* (intellect), *Dhriti* (will) and *Smriti* (memory) – all of them which play a crucial role in cognitive process as well as our character building exercises. All the four principal causative factors of *Rajyakshma* as well as the narrative related with mythological origin of it explicitly points towards one single phenomenon i.e. *Prajnaparadha*. Understanding this doctrine would help us to understand the etiology as well as pathophysiology of different modern-day STDs and various other community health problems. Moreover, such analysis will also help us to understand the role of different mental faculties in regulation of our social and sexual behaviors.

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