

Short Communication**Why We Fall Ill**

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It is a common question asked by a person either to himself or to others **“WHY WE FALL ILL?”** The question is not new. Charaka Samhita, the oldest book of medical science, mentions that before thousands of years a worldwide conference was held by some sages to discuss the question. Many sages gathered at the conference and took an active part in the discussion. Ultimately it was decided that the use of **GRAMYA AHARA AND VIHARA** is the sole cause of the diseases.

GRAMYA AHARA indicates the foods that are taken in the families. These food contain a mixture of many ingredients among which some are wholesome, beneficial and homologous to the user. But the chance of choosing unwholesome, harmful and non-homologous food also cannot be denied as all the persons who select the food are neither educated nor aware of this aspect. Even sometimes, during the process of making a combination of the food ingredients, improper selection in respect of quality, quantity, etc. may occur.

The method of preparation may also affect the quality of the food. On the other hand by not following the rules of food intake (like washing of hands, face, etc. properly before taking food, taking all the foods and additives on the dining table, etc.) also invite disease to the individual. These are the common mistakes committed by a person in society due to inadequate knowledge, consciousness, urgency, and insufficient facility.

GRAMYA VIHARA means and indicates the behavior of individuals. The best examples are - going out from home at night without proper protective measures, moving in an unknown place, not maintaining proper cleanliness, not taking food at an appropriate time, not following the rules of good conduct, etc. These behaviors are also related to ignorance, insincerity and the surrounding environment.

A summary of the discussion till now it can be said that an individual commits harmful activity and falls in disease due to his/her effort to survive in society. Considering the fact Susruta, the father of surgery, as the causes of exposure to GARABISHA (one type of poison prepared by mixing two or more poisonous or non-poisonous substances which are commonly used as homicidal poison) says **PRAMADA and MOHA**. The word **PRAMADA** means negligence, inertia, sluggishness, inattentiveness, etc. and **MOHA**, in this context means distraction, delusion, error.

The human body is the union of organs and systems. Each organ has its designated function. An individual, with the direction of the mind and soul, performs different activities by using the different organs like walking with the feet, holding or throwing something with the hands, talking with the mouth, seeing with the eyes, thinking with the mind, etc. Every organ has its capacity to work. After a certain amount of work, the organ concern feels fatigued and wants rest. If this expected rest will not be given the tiredness will make it diseased. This condition is named **“ATIYOGA” (excessive use)**.

Similarly, if a part or an organ of the body will be kept unused for a long period it will lose its capacity to work, as a result, the part will be considered as diseased and treatment will be needed to make it efficient again to perform its activities. This condition of abstinence from work of an organ from its normal work is said as **“AYOGA”**. In the use of the organs, there should be regularity and limit. If, without paying attention to these two things any organ is used irregularly (sometimes in excess, sometimes no use) then also there will be a diseased state. This irregular use, as per the Ayurvedic classics, is said as **“MITHYAYOGA” (irregular, uncontrolled use)**.

Now come to the background of the exposure to the etiology of the diseases. A person, until and unless suffers from the improper activity of the decision-making capacity, will never do wrong neither for himself nor for others. The decision-making capacity is dependent upon 3 factors - **DHI** (intelligence, understanding, intellect), **DHRITI** (patience), and **SMRITI** (memory). The phenomenon of making a wrong decision is named **“PRAJNAPARADHA”** by the Ayurvedic scholars and advised to avoid it to remain healthy.

As the health tip, in one line can be said that, “keep your decision making power strong and at any situation take proper decision considering the benefit of self and the society.

It will prevent the exposure to aetiology of the disease and health and longevity will be maintained”.

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