

Conceptual Study of *Prakriti* and Its Correlation with *Smriti*: An Ayurvedic Review

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ABSTRACT

Ayurveda is a life science. The goal of *Ayurveda* is disease prevention and cure. *Ayurveda's* distinctive notion is called *Prakriti*. This study aims to explore the qualities of *Prakriti* and its relationship to the concept of *Smriti*, or memory, as it is described in the literature of *Ayurveda*. An individual's *Prakriti*, which endures from birth to death, is determined by the quantitative, qualitative, and *Avayabhichari* (unchangeable) *Dosha* preponderance of any one, two, or all three *Doshas* (*Vata*, *Pitta*, And *Kapha*). Prenatal and postnatal influences influence an individual's *Prakriti*. The most prominent fundamental concept in *Ayurvedic* medicine is called *Prakriti*. *Prakriti* evaluates a person's physiological, anatomical, and psychological characteristics and is crucial in the diagnosis of illness. *Smriti* is the memory of things that were directly seen, heard, or experienced in the past. One of the eight *Aishwaryas*, *Smriti* is said to be reachable only by focused mental attention. Memory is the ability of the mind to store and replicate knowledge. One of the brain's most intricate functions is memory. Understanding how the brain processes information from both contemporary medical science and ancient literature is the first step towards comprehending memory. There aren't many completed works on the conceptual aspects of *Smriti*. *Smriti* is a crucial mental faculty that plays a significant part in how knowledge is perceived. An attempt has been made in this article to establish a correlation between *Prakriti* and the physiological activity of *Smriti* as described in *Ayurveda*. The foundational materials for this study were gathered from the old *Ayurvedic* texts with commentary available, and textbooks were consulted to gain a deeper comprehension of the idea and compare it with current research.

Key words: *Smriti*, *Memory*, *Mana*, *Buddhi*, *Atma*, *Prakriti*.

INTRODUCTION

The terms *Dhatri* (that which sustains), *Jivita* (that which is live), *Nityaga* (that which is in continuum), and *Anubandha* (that which is interdependent, or a link between the past life and the future life) are synonyms for *ayu* (life), which denotes the union of physical body, senses, mind, and soul.¹

The word *Prakriti* comes from two words: *Kriti*, which means "to perform" or "to form," and *Praka*, which means "the beginning," "out-set," "inception," or "source of origin." The term "Natural form" or "Original form" or "Original source" is *Prakriti* when combined. The idea behind *Prakriti* the definitions of "*Prakriti*" include "*Swabhav*,"

"Arogya," "Samya," "nature of an individual," and "build phenomena and human body constitution," among other things. *Prakriti* is a limited *Dosha* composition that remains constant throughout one's life. These *Prakriti* display traits associated with the dominant *Dosha* in an individual's physiology, psychology, and physical qualities. *Samhita Prakriti* in Ayurveda is based on *Tridosha*, *Triguna*, and *Mahabhoota*; these are *Deha Prakriti*, *Manas Prakriti*, and *Bhautik Prakriti*, in that order.² Another key Ayurvedic notion that may help to explain individuality is called *Prīkriti*. *Avayabhichari's* Qualitative and Quantitative Analysis. The *Prakriti*, or private life, is determined by the preponderance of one, two, or all three *Doshas* (*Vata*, *Pitta*, And *Kapha*). This predominance is considered (unchangeable). There are seven varieties of this *Prakriti* that align with *Tridosha*. The proportion of the *Doshas*, or *Prakriti*, stands for the ideal condition of equilibrium and is the objective.³

Smriti might perhaps represent an epiphany derived from his past events. *Smriti* is that which is recalled items that have been observed, noticed, or experienced firsthand previously.⁴ Everything memorable is frequently stored in memory. The more complex process that generates, stores, and extracts information is called memory. It plays a significant part in how *Mana* (mind) and *Buddhi* (intelligence) are perceived. It is said that the collective efforts of *Atma* (soul), *Mana*, *Buddhi*, and *Medha* (retentive faculty of memory) produce memory.

Mana and Atma

Mana is the name of the physical part that is in charge of knowledge. Knowledge is created by the four coherent entities of *Indriya*, *Indryartha*, *Mana*, and *Atma*. The fact that people comprehend things differently at different times indicates that the mind is a distinct sense organ. "*Lakshanam manso gyaanasya bhaawobhaav eva cha.*" This demonstrates that the *Mana* is a distinct sense organ. For

this reason, *Atma* does not receive information when there is no connection between the *Mana* and the sense organs and their related subject. Oneness and atomicity are thought to be the two characteristics of the mind.⁵ Since the *Mana* is a single entity and cannot be in contact with more than one sense organ at once, the *Atma* cannot accept numerous sensory inputs simultaneously. The *mana* analyses things that are deemed to require *Chintya*, *Vicharya*, *Uhya*, *Dheya*, and *Sankalpya*. These things are considered its topics. *Indriyabhigraha* (control of *Gyanendriya* and *Karmendriya*), *Swasya Nigraha* (self-restraint), *Uhya* (speculation), and *Vichara* (consideration and reasoning) are the four major functions of *Mana*.⁶ These cognitive functions of *Mana* are essential for *Smriti* (Memory), because function of *Mana* with *Atma* process the information and then it will store in or as *Smriti* (Memory).

As per the classical texts, *Smriti* is the memory of seen, audible, and felt objects. Different grades of *Smriti*, such as *Alpa Smriti*, *Sruta Grahi* and *Chala Smriti* in *Vata Prakriti*,^{7,8} *Medhavi* in *Pitta Prakriti*,⁹ and *Smrutitman* and *Chiragrahi* in *Kapha Prakriti*,¹⁰ have been referenced in Ayurvedic scriptures.

The idea behind Prakriti

The Brihtrayi *Charak*, *Sushruta* and *Vagbhatt* explained *Prakriti* in detail, and *Bhela* and *Shrangdhara* also explained *Prakriti* in detail.¹¹⁻¹⁵

Emergence of Prakriti: - According to *Acharya Sushruta Shukra* and *Shonit Sanyoga*, for the formation of the foetus during this process, whichever *Dosha* is predominant, it will decide the *Prakriti* of *Purush*. Further, *Acharya* said that according to the predominance of three *Dosha Prakriti*, seven are of type, with *Dosha* being predominant in their combination.¹⁶ It is subsequently mirrored in a person as a set of traits influencing their behaviour. Environmental elements such as climate, season, time factor, age, race, and familial heredity all affect the (*Prakriti*) constitution.

Factors affecting Prakriti: -

A number of elements either directly or indirectly contribute to the production of Prakriti are Garbhakalaj Bhava (Pre-natal), Jatiprasaktadi Bhava (Post-natal). In Garbhakalaj Bhava (Pre-natal) Shukra Shonita Prakriti (Characters of Sperm-ovum), Kala-Garbhashaya Prakriti (Time of intercourse, fertilization and Age /condition of uterus), Matura Aharavihara Prakriti (Diet and behavior of mother), Mahabhutavikara Prakriti (Influence of Akasha, Vayu, Teja, Jala & Prithvi) these are the factors affecting the Prakriti in pre-natal period. In Jatiprasaktadi Bhava Jatiprasakta Bhava (Caste/Racial Peculiarities), Kulprasakta Bhava (Familial preposition), Desha Anupatini Prakriti (Demographic effect), Kala Anupatini Prakriti (Seasonal effect), Vayo'anupatini Prakriti (Age effect), Pratyatmaniyata Prakriti (Self/Idiosyncrasy) these are the factors affecting the in post-natal period.^{18,19}

Prakriti's classification: -

Prakriti is classified into Doshaj, Manas, Jatyadi, and Panchbhoutika. In Doshaj Prakriti, it is divided into seven types: Vata, Pitta, Kapha, Vata-Pitta, Vata-Kapha, Kapha-Vata, and Samdoshaj. Manas Prakriti It is divided into three types: Satvik, Rajasik, and Tamasik. In Jatayadi Prakriti, it is divided into six types: Jatiprasakta, Kulaprasakta, Deshanupatini, Kalanupatini, Vayonupatini, and Pratyatmaniyata. In Panchbhoutik Prakriti, it is divided into Prithvi, Apya, Tejas, Vayvya, and Aakash.^{20,21,22,23}

Explanation of Smriti:

By adding the suffix "ktin," the Sanskrit word "smri adhyane" becomes the word "Smrti." According to Charaka Vimana, it can be investigated by recalling an item in Manas, or Smrti Smaranena.²⁴

The Charaka Samhita defines it as "Smarnam Smrti Ucyate," or the subject's capacity for memory. "Smrti Purvanubhuta Smaranam," in Dalhana's words, refers to remembering and retrieving old knowledge. It is

recognized in Charaka as a particular kind of Prajna or Buddhi.

According to Charaka's enumerations, remembering Tatwa Janna is called Smrti, and one who possesses it will not only be saved from disease but also be free from all sins.

Cakrapani claims that Smrti and Uhapohavicara have been referred to as Buddhi. Thus, it is evident that the role of the Buddhi is lacking in the absence of Smrti. Without Uhapoha and Vicara, which derive from Smrti or prior experiences, the Buddhi cannot function. Charaka Sarira states that Smrti will give rise to Buddhi through Uao and Vicara. One's Buddhi is unclear because of Smrti Vibhrama. Buddhi is directed towards Akarya or Akaryata if complete Buddhi Nasa has not occurred. This is because the element that causes Buddhi is compromised, meaning that Smrti Vibhrama may have occurred.

Corelation between Prakriti and Smriti

Acharyas have noted several variances about Smriti in distinct Deha Prakriti. In Vata Prakriti Purusha, have Alpa Smriti, Shrut Grahi, and Chal Smriti. Pitta Prakrit Purusha is Medhavi in nature. Kapha Prakriti Purusha has Chirgrahi Smriti, and they are Smrutiman.^{25,26,27}

The coordination of memory processing is done by Prana Vayu, Udana Vayu, Sadhaka Pitta, and Tarpaka Kapha. Satwika Prakriti is a good memory when it comes to Manasa Prakriti. All that remains of a memory is the recall of specific, first-hand experiences, perceptions, or sounds.

There are eight factors that bring about a good memory. Nimitta (for example, refer to Course, Recalling the Pitcher by Observing the Potter), Rupa Grahana (form knowledge), Sadrusya (similarity knowledge), Saviparyaya (difference knowledge), Satwanuvandha (mind concentration), Abhyasa (practice), Gyanayoga (metaphysical knowledge attainment), and Punahsrutat (partially subsequent transmission of an event).²⁸

As per Sarangadhara Balyam, Vrdhi, Chavi, Medha, Twak, Drusti, Sukra, Buddhi, Karmaindriya, and others diminish over the course of several decades. which clarifies why, after 40 years, Medha experiences impairments and, after 80 years, Buddhi experiences impairments.²⁹

According to Acharyas, there is a decline in one's Grahana (power of comprehension), Dharana (power of retention), Smarana (power of memorization), and Vachana (power of speech) as one ages.

Smriti is specifically linked to two significant psychological conditions, such as Unmada (insanity) and Apasmara (epilepsy). While there is a brief departure of Smriti (Smritinasa) in Apasmara, there is warped Smriti (Smritibhramsa) in Unmada. When a person is overtaken by Rajas and Tamas, the two elements that cause psychological problems, their memory becomes distorted.³⁰

CONCLUSION

In Ayurveda, the concept of Prakriti is essential for comprehending the type and intensity of illness, as these factors mirror an individual's physical and mental well-being. Numerous prenatal and postnatal influences influence an individual's personality. As a result, Prakriti places a strong emphasis on uniqueness and is essential to diagnosis, treatment, and preventative medicine.

Mana is called Ubhayendriya, which includes both Karmendriya and Gyanendriya. According to its function, it is usually in charge of producing thoughts, which originate from Smriti. Smriti is derived from the Gyana (Buddhi), which is processed with the aid of Atma, Mana, Indriya, and Indriyarth. Smriti is a form of imprint from a person's past experiences that aids in recalling or remembering the details of those experiences. Through ideas like Atma, Manas, and Indriyas, Smriti is widely understood psychologically as a means of achieving knowledge and emancipation. Concepts such as Dosha, Sara, Prakriti, Smriti degradation, disease

onset, and therapy aspects help us understand Smriti.

Declaration by Authors

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