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 Amubandha (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, Mana Prakriti, and Bhautik Prakriti, in that order. Another key Ayurvedic notion that may help to explain individuality is called Prakriti. 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. 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. 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. 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. Indriyahigraha (control of Gyanendriya and Karmendriya), Swasya Nigraha (self-restraint), Uhya (speculation), and Vichara (consideration and reasoning) are the four major functions of Mana. 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, Medhavi in Pitta Prakriti, and Smrutitman and Chiragrahi in Kapha Prakriti, have been referenced in Ayurvedic scriptures.

**The idea behind Prakriti**

The Brihtrayi Charak, Sushruta and Vagbhatt explained Prakriti in detail, and Bhela and Shragdhara also explained Prakriti in detail. Emergence of Prakritii: - 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. 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'namupatini Prakriti (Age effect), Pratyaatmaniyata Prakriti (Self/Idiosyncracy) 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, Kaluprasakta, Deshamupatini, Kalamupatini, Vayonupatini, and Pratyaatmaniyata. 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 Smriti 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 Buddha.

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 Smrti
Acharyas have noted several variances about Smrti in distinct Deha Prakriti. In Vata Prakriti Purusha, have Alpa Smrti, Shrut Grahi, and Chal Smrti. Pitta Prakrit Purusha is Medhavi in nature. Kapha Prakriti Purusha has Chigrahi Smrti, 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 Sarangadhar Balyam, Vrdhi, Chavi, Medha, Twak, Drusti, Sukra, Buddh, Karmanidriya, and others diminish over the course of several decades, which clarifies why, after 40 years, Medha experiences impairments and, after 80 years, Buddh 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 (Smritinasas) 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 Indriyartha. 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.

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