

Conceptual study of prakriti and smriti :- An Ayurvedic review

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ABSTRACT: Ayurveda is a science of life. Prevention and cure of disease is an aim of Ayurveda. Prakriti is the unique concept of Ayurveda. The paper will discuss the characteristics of prakriti and relate it with concept of Smriti (Memory) as explained in the ayurveda texts. The Quantitative qualitative and avayabhichari (unchangeable) dosha predominance of any one, two, or all the three dosha (vata, pitta, kapha) determines the prakriti an individual that lasts from birth to death. Several factors, prenatal and postnatal, affects prakriti of an individual. Prakriti has been most notable basic construct of Ayurvedic health care philosophy prakritis assessed an individual's Physiological, Anatomical, and Psychological features and plays an important role in diagnosis of the disease. The concept of Smriti has been vividly explained in the classical text and Variation in smriti characteristics are also mentioned in Ayurveda as per dominant Deha Prakriti. Thus an approach to understand smriti has to be done in two angles – the psychological and physical aspects. The psychological aspects like Atma, mana, buddhi and moksha. The physical aspects like the concepts on dosha, sara, Prakriti, onset of diseases and in the treatment point of view. Smriti is one of the important faculty of the mind and has prominent role in the perception of knowledge. There are so many diseases where this faculty of brain gets affected viz. insanity (unmada) and epilepsy (apasmara) etc. Treatment according to ayurveda depends upon samanya-vishesha siddhant. For this study literature collection is done from various Samhita Granths, books, thesis research work of related topics, and current research papers.

Keywords: Prakriti. Smriti. Mana, samanya-vishesha siddhant, diseases

I. INTRODUCTION

Ayurveda is a science of life and the ancient traditional medicine of India. Prevention and cure of disease is an aim of ayurveda. The term Prakriti is derived from two words Pra means the

“Beginning”, “Out-set”, “Inception” or “Source of origin” and kriti means “to performance” or “to form”. Put together, prakriti means “Natural form” or “Original form” or “Original source” The concept of prakriti The word prakriti means “Swabhav”, “Arogya”, “Samya”, “nature of an individual” or in build phenomena and constitution of the human body etc. Prakriti is restricted composition of Dosha that's permanent through the life. These prakritis exhibit attributes of the dominant dosha in physical, physiological and psychological characteristics of an individual. In Ayurveda samhita prakriti is predicated on tridosha, triguna and mahabhoota are Deha prakriti, Maans Prakriti, Bhautik Prakriti respectively.^[1]

Prakriti could also be an important concept of Ayurveda that explains individuality. The Quantitative Qualitative and avayabhichari (unchangeable) dosha predominance of anybody, two, or all the Three dosha (vata, pitta, kapha) determines the prakriti a private that lasts from birth to Death. This prakriti is seven types consistent with tridosha. Prakriti represents the proportion of the Doshas which represents the proper state of balance and it's the goal.^[2] Prakriti makes everyone unique therefore no two persons are often exactly identical. Anatomical, physiological and psychological characteristics differ from one person to other person counting on his/her Prakriti. Prakriti remains constant for every individual throughout his/her lifetime.

There are two aspects of Prakriti on the thought of the two aims of Ayurveda. For Health Purpose Prakriti plays a crucial role within the event of body, its complexion, behavior, resistance Power i.e. immunity and health status etc. If the diet, daily regimen, seasonal regimen etc. Conducted by a personal having opposite Gunas to their Prakriti, then person can maintain its Health for while . For treatment purpose Prakriti is first Pariksha mentioned by Acharya Charaka within the list of Dashavidha Pariksha for investigating the patients.^[3]

Smriti could even be a kind of realization from his imprints of his prior experience. Smriti is that the Remembrance of things directly perceived, heard or experienced earlier.^[4] Usually memory Contains everything memorable. Memory is that the upper process during which information is encoded, stored and retrieved. It's a prominent role within the perception of buddhi (intelligence) And Mana (Mind). Memory is claimed to be the results of collective action of Atma (soul), Mana, Buddhi and Medha (Retentive Faculty of memory).

Smriti is claimed to be a virtue of Atma. Consistent with Acharya Charaka, it's one of the Proof of the existence of absolutely the soul including desire, disgust, happiness, suffering, effort, Conscious, stability, intellect, memory and ego. Smriti is more related with Buddhi and Mana. It's the amusement of past experiences by the synchronous firing of neurons that were involved within the original experience.

Memory plays a really crucial role within the existence of a private. Remembering and forgetting are the 2 facets of an equivalent coin and both are equally important in learning. The tactic of Retaining and reproducing what has been learnt is understood as remembering. The facility of the mind to retain and reproduce is understood as memory. The efficiency of memory varies considerably between People and thru the life time of a private.

According to the classics, recollecting the things which are observed, heard and experienced is called Smriti. The Ayurvedic texts have mentioned different grades of Smriti in different Prakriti such as Alpa Smriti, Sruta Grahi and Chala Smriti in Vata Prakriti^{[5][6]}, Medhavi in Pitta prakriti^[7] and Smrutitman and Chiragrahi in Kapha prakriti.^{[8][9]}

According to Sushruta the Prakriti is that the innate constitution of a personal supported his dosha predominance determined at the time of conception which can't be changed from the Life before death.^[10] In this review we are trying to explain concept of prakriti, smriti & its interrelation are vital factors which are to be studied in detail for wellbeing of a person.

II. AIM & OBJECTIVES

To study concept of doshaj prakriti.

To study concept of smriti.

To establish interrelationship between prakriti and smriti with help of tantraukti.

III. MATERIALS AND METHODS

The literary material related to prakriti & smriti has been collected from several Ayurvedic texts like Charaka Samhita, Shushrut Samhita, Ashtanga Samgraha, Sarangdhara samhita, and Kashyapa Samhita etc. A systematic review was done in the concerned subject, the literature related to Prakriti and smriti was thoroughly reviewed and presented in descriptive and tabular form.

IV. DISCUSSION

Concept of prakriti

The Brihatrayee (Charaka, Sushruta, Vagbhata) has wisely and minutely explained about the process of doshaj Prakriti.^[11-13]

According to Ayurveda samhita Panchamahabhuta and Chetana (soul) unite to make Purusha and therefore the Nature of this Sharir is understood as Prakriti. Prakriti means neutrality or habits or condition. In Ayurveda, prakriti concept has been given much Importance. Ayurvedic treatment also emphasize on examining the Prakriti or the natural states of an Individual before proceeding. The Prakriti or the physical constitution.

Formation of Prakriti:- Prakriti is characteristic set of features of an individual formed during the embryological stage with influence of physiologically normal doshas which further sustains and emerges as behavior throughout the life of that individual. Prakriti is formed by union of (male & female gametes) shukra and shonita at the time of conception process due to dosha predominance. Predominance of any One, two, or all the three dosha (body humors- Vata, Pitta and Kapha) determines the characteristics Features of the longer term child as Ekadoshaja Prakriti (Vataja, Pittaja and Kaphaja), Dvandvaja (Vatapitta, Vatakapha, Kaphapitta), and Samamishra (Vata, Pitta and Kapha in equal proportions). These Prakriti are of three types having vata, pitta and kapha humor as predominance.^[14] which is after reflected by an individual as a set of character determining his or her behaviour itself. The (Prakriti) constitution depends on environmental factors like climate, season, time factor, age, race, familial inheritance.

Factors affecting formation of Prakriti^{[15][16]}

Table 1:-Factors which play direct or indirect role in the formation of Prakriti are as:-

Factors		
S.No.	Garbhakalaja Bhava (Pri-natal)	Jatiprasaktadi Bhava (Postnatal)
1.	ShukraShonitaPrakriti (Characters of Sperm-ovum)	Jatiprasakta Bhava (Caste/Racial Peculiarities)
2.	Kala-Garbhashaya Prakriti (Time of intercourse, fertilization and Age /condition of uterus)	Kulprasakta Bhava (Familial preposition)
3.	Matura Aharavihara prakriti (Diet and behavior of mother)	Desha anupatini Prakriti (Demographic effect)
4.	Mahabhutavikara Prakriti (Influence of Akasha, Vayu, Teja, Jala & Prithvi)	Kala anupatini Prakriti (Seasonal effect)
5.	-	Vayo'anupatini Prakriti (Age effect)
6.	-	Pratyatmaniyata Prakriti (Self/Idiosyncrasy)

Classification of prakriti^[17,18,19,20]:-

Table :-2

S.no.	Doshaj prakriti	Manas prakriti	Jatyadi prakriti	Panchabhautik prakriti
1.	Vata	Sattvika	Jatiprasakta	Parthiva
2.	Pita	Rajasika	Kulaprasakta	Apya
3.	Kapha	Tamasika	Deshanupatini	Taijas
4.	Vata-Pitta	Sattva-Rajasika	Kalanupatini	Vayaviya
5.	Vata-Kapha	Sattva-Tamasika	Vayonupatini	Akashiya
6.	Pitta-Kapha	Rajas-Tamasika	Pratyatmaniyata	-
7.	Vata -Pitta-Kapha	Samaguna Prakriti	-	-

Table 3: Based on physical, physiological and Pshycological Features, assessment of prakriti can be done.^[17,18,19,20]

Characteristics	Vata	Pitta	Kapha
Physical Features			
General appearance	Not beautiful, Dry, Emaciated	Soft	Pleasant appearance
Build	Tall, thin, poorly built, parts of the body not well placed, dry, rough, weak	Delicate, medium built, flabby, medium strength, soft	Large, well built, steady, strong, proportionate, well placed parts of the body
Look	Unsteady, Unpleasant	Penetrating, angry look	Loving, pleasant
Voice	Rough, high pitched, unclear, monotonous, weak, low toned, split, exhausted, fast	Clear, high pitched	Deep, pleasant resonating

	speech		
Color	Dark	White complexion with reddish or yellowish tinge	Fair and lustrous
Gait and speed	Fast gait, fast speed, camel – like	Average speed like tiger	Slow and steady, elephant- like
Forehead, shoulder, chest	Small	Medium	Large, fleshy
Eyes	Unsteady, dry, neurotic, burning, round, rough, smoky iris, lusterless, eyes remain partially open during sleep, reddish, sunken	Normal movements, small, pink sclera, yellowish iris, unable to bear light, burning sensation	Unctuous, white sclera, big eyes, dull, lack of luster, pink conjunctiva, watery and well differentiated sclera and iris
Eyelashes	Thin, scanty and dry	Thin, scanty	Long, oily
Teeth	Dry, rough, small, gritting of teeth	White	Shiny, oily
Tongue	Dry, cracked, cold, rough	Red, dark	White, slimy
Mouth	Dry	Stomatitis, red palate, tongue and lip bitter, pungent taste in mouth	Excessive salivation, sweet taste
Lips	Rough, Dark, irregular, cracked, thin	Soft, thin, reddish in color	Oily, flat, soft, regular
Gums	Dark, rough	Soft, reddish, long	Pinkish (white-yellowish)
Face	Rough	Delicate	Delicate and pleasing
Limbs	Thin, rough, well differentiated not well placed in relation to each other	Red palms and soles	Long unctuous smooth limbs
Veins, tendons, lines on soles	Prominent, unclear	Not prominent	Well covered
Abdomen, muscles and joints	Sunken, poorly built	Moderately developed	Bulging, flabby, bulky
Weight	Light	Medium	Heavy
Joint	Not well developed	Soft, loose ligament of joints	Strong, well organized ligament and joints, joints deep and well placed
Skin	Dry, rough, thin, cracked, prominent veins	Soft, thin, warm, wrinkled skin with pink, reddish, lots of moles and skin eruptions	Soft, luster, wet, cold skin

Forehead	Small (less than 4 Anguli)	Medium, wrinkled	Large (greater than 4 Anguli)
Hair	Dry, rough, thin, cracked, smoky, less in number	Early graying of hair, baldness, pinkish or reddish, soft thin hair	Strong, dark, long, dark blue, thick growth, good quality
Nails	Dry, small, rough, discolored, cracked	Pinkish	Soft, oily, smooth, white and steady
Physiological Features			
Appetite	Irregular, eating small quantities frequently	Good, eating large quantity food	Less appetite
Taste in mouth	Astringent	Bitter or sour	Sweet
Thirst	Thirsty	Thirsty	Less thirsty
Agni	Vishmagni	Tikshagni	Mandagni
Desire to eat	Hot and oily	Cold	Hot and dry
Sleep	Less, disturbed	Moderate	Sleepy, love sleep
Dreams	Wanders in sky, tops of trees, mountains and dry places	Electricity, water, wind, stars, red color, leaves and trees	Lotus, swan, water, birds, lakes etc.
Pulse	Thready, fast	Warm, fast	Slow, heavy
Bowels	Constipation	Large quantity of stool, tendency for diarrhea	Normal
Urine	Less, Fast	Profuse and foully smell	Samanya
Perspiration	Less	Excessive	Less
Menstrual flow, smell	Scanty and dark flow	Profuse, red and foul smell of the body, sweat and mouth also	Moderate flow
Strength	Weak	Moderate	Strong
Activities	Unsteady fast movements, gait is quick and fast, likes to wander	Fast, Limited	Slow movements, slow activities, steady, heavy
Beginning of an activity	Quick	Medium	Slow
Energy	Moderate	Moderate	Energetic
Shivering, tremor	Present	Absent	Absent
Sex desire	Weak	Weak sex urge	Intense sex urge
Semen	Scanty	Scanty	Profuse
Libido	Less	Limited	Good
Children	Few Children	Few Children	Many Children
Immunity	Low, Suffering from Vata disorder	Medium, Suffering from	High, Suffering from Kapha

		Pitta disorder	disorder
Pshycological Features			
Luck & fortune	Unlucky & unfortunate	Unlucky	Lucky & fortunate
Character & conduct	Uncultured	Good conduct	Cultured
Truthfulness	Absent	Absent	Truthful, trustworthy
Quarrelsome	Quarrelsome	Quarrelsome	Calm
Gratitude	Ungrateful	Often grateful	Grateful
Stealing	Stealing	Stealing	Absent
Kindness	Harsh to people	Kind only to friendly people	Kind
Helping attitude	Absent	Helping those who ask to help	Helping nature
Desires and like	Music, laughter, hunting, arts, hot humid climate, massage	Flowers, application of pastes, cold environment	Scientific & philosophical literature, sleep, music, warm environment, warm food items
Irritability	Gets quickly excited	quickly excited	Calm, not crying excessively even in infancy
Anger	Gets quickly angry	Gets angry quickly and in excess	Does not get angry quickly or of mild degree but lasts long
Jealousy	Jealous	Jealous of others	Absent
Greed	Greedy	Greedy	Absent
Fear	Fearful	Frightened quickly	Minimum
Happiness, moods	Changing mood	Gets happy quickly, changing moods	Steady mood, in general happy
Love	Fall a prey to sex instinct	Moderate control over sex urge	Fair control over sex urge
Speech	Incoherent speech, talkative	Insulting speech	Does not use harsh language, consistent and thoughtful speech
Shame	Shameless	-	Sense of shame present
Gentle	Harsh	Harsh	Gentle
Brave		Brave	
Conscience	Wavering conscience, lack of conscience	Follow to some extent dictates	Follow dictates of his

		of his conscience	conscience
Control over mind	No control over mind	Fairly good control	Good control
Mind	Weak mind	Moderately strong mind	Strong mind with good qualities
Forgiving nature	Absent	Absent	Forgiving nature
Contentment	Not contented	Not contented	Contented
Tolerance	Absent	Absent	Tolerant
Aggressiveness	Aggressive, destructive, violent	Aggressive for those who have not surrendered, consoling people who have surrendered	Not aggressive
Theism	Atheism/ nonreligious	Usually few friends	Religious
Intellect	Wavering intellect, intellect not well organized	Intelligent, brilliant	Good intellect
Memory	Poor and wavering memory	Fair	Good memory
Thoughts	Wavering thoughts	Fairly steady thoughts	Steady thoughts
Concentration	Unsteady, inability to concentrate	Fairly steady, can concentrate fairly well	Steady mind, good concentration
Grasping power	Quick grasping power	-	Take long time to grasp
Knowledge	Poor	Moderate	Learned
Interest in philosophy and science	Less interest	Learned	Interest in philosophy and science
Belief in authoritative texts	Cannot understand authoritative texts	Challenges authoritative texts	Firm belief in authoritative texts
Respect for teachers	No respect for teachers	Some respect	Respect for teachers
Devotion	Less		Fully Devoted
Plans	Short term plans	Short term plans	Long term plans, far sighted
Attention	Absent	Attentive on one subject at a time	Simultaneously attentive everywhere
Socio-economic Features			
Friendship	Having very few friends	very few friends	Many friends, Lasting friendship
Donation	Does not give donation	Does not give donation	Large donation after thinking well

Concept of smriti

Definitions^[21] - Smriti Anubhutarthasmaranam- It is to memorize the past incidences as remembrance of the real nature of things can help to get rid of miseries. The word meaning of Smriti is remembrance, memory or calling of mind. Smriti means subject ability to recall things. i.e. recalling past experiences.

- Regaining of past knowledge
- Memory power
- Recalling of past experiences
- Memory is generated from past experiences
- Preservation of acquired faculty of cognition is smriti.
- According to Vacaspatyam, Smriti is the capacity to recollect the experience of knowledge acquired before.
- According to Kanada, Smriti is the product of the traces on internal impression produced by the union of experience of soul and mind (vaiesika sutra 1/26).
- Smriti is defined as the cognition of past experience.
- Cakrapani opines that the ability to recognize the basic nature of all matters is Smriti.

Mana plays a crucial role within the process of retention of data and it also coordinates the External environment with the brain through the various Gyanendriyas (sense organs). Ayurveda is that the Science supported the concept of functional understanding.

Definition and attributes of Mana^[22] – The a part of body that's liable for knowledge is named as mana. Indriya, indriyarth, mana and atma are the four entities which act in coherence to supply knowledge. Sometimes one understands a thing and sometimes one doesn't this proves the existence of the mind As a separate sensory receptor 'lakshanam manso gyaanasya bhaawobhaav eva cha'. This proves the Existence of the mana as a separate sensory receptor. That's why, when there's no connection of the mana with sense organs and with their corresponding subject, no knowledge is received by atma. Atomicity And oneness are considered to be the 2 features of the mind. Things requiring chintya, vicharya, uhya, dheya and sankalpya are analysed by the mana, and are regarded as its subjects. Four important functions of mana are described as: indriyabhigraha (control of gyanendriya and karmendriya), swasya nigraha (self restraint), uhya (speculation), Vichara (consideration and thinking)

The atma (soul) is unchangeable and para (superior to anything), is the cause of consciousness when in Conjunction with mana. Sign and symptom of atma as mentioned in samhitas are Inspiration and Expiration, Twinkling of the eye, Sign and symptoms of living life, ability to mentally teleport oneself in Imagination or dream, Shift from one object of sensory receptor to a different (e.g. shift from visual perception to tactile perception), Inspiration and controlling mind and indriyas, Journey to another country in Dreams, Anticipation of death, Knowledge of something visualized in right eye by the left eye, Desire, Jealousy, happiness, misery, effort, consciousness, stability, intellect, memory and ego,

All these are Signs of atma. Sign of atma is found in person having indriya and person having indriya is called as Chetan purush i.e. living being. These signs are not present in a dead body. So, they are considered to be Proof of existence of the soul in the living life. When the sixth dhatu soul departs, the body becomes Deprived of soul and consciousness and is considered as dead because only the five mahabhutas remain. So, a dead body is said to have attained the state of five mahabhutas (panchatatva). Mind is active but barren of consciousness, while the soul is conscious but not active and is taken into account a Doer, or an actor, or an agent of deeds. The mind isn't considered as actor. So both mind and soul work Together.^[23]

Process of buddhi^[24]:-

The process of data is as follows. Mana conjugate with atma (the supreme power soul) for Acquiring knowledge. The knowledge received are often reproduced as long as one has the power to remember. The information required. The instruments for knowledge are mind, intellect and cognitive and co native Organs. Their association with the doer (purusha) leads to action, sensation and understanding. Combination of these factors is liable for the manifestation of each effect and without that Nothing exists.

Things requiring chintya, vicharya, uhya, dheya, sankalpa or whatever are often perceived by the mind, are regarded as its subjects. Generally these five processes help in generation of buddhi. The indriyarth are Perceived through the indriyas then the knowledge is processed in manas. The knowledge Immaterial of whether it's indriyasapekshya or indriyanirapekshya undergoes chintya, vicharya, uhya, dheya. At this level sankalpa sorts out the info into Gunayukta, doshayukta or anyata. This Categorization data is

given to buddhi. With the assistance of dhriti and smriti the dhi takes the nischaya on what is to be chosen and later the action is manifested.

Psycho-Physiological aspect of smriti:-

The concept of smriti has been discussed in various classical texts in many different ways. Smriti is described as one among the eight aishwaryas which is possible only through the concentration of pure Mind.

The methodology applied to attain the knowledge is as follows. Supreme soul conjugates with mind; mind with respective sense organs ultimately attaining the objective of acquiring knowledge. The knowledge thus acquainted can be reproduced only if one has the ability to recollect the piece of information acquired. The Atma transmigrates from one body to another along with the four subtle bhutas with the help of mana. This being guided by the associated past actions. Atma is beyond any sensory perceptions. Atma after entering into the body by its association with

buddhi gets involved in attachment. The dissimilarity in the shape and intellectual faculties is caused by the rajas, tamas and the nature of the past actions.^[25]

The factors responsible for procreation as in the shad garbhakara bhavas; Smriti is a factor derived from both atma and satva. The statement that ‘manifestation of manas occurs during 5th month of pregnancy in the foetal body’ indicates the coexistent nature of mind and body. Smriti is an attribute Destined to atma or smriti is one among the 16 qualities that are told as the proof for the existence of atma. But the atma relevant to this context is known as the Jivatma.

‘niyanta praneta cha manasa’ Doshas are the functional representatives of our body. Vata is that the main dosha that provides stimulation to mind for its normal functioning and also controls its activities. The most dosha involved for the method of attaining smriti is udana vata residing within the Moordha and Ura.^[26]

Table:-4 The other types of dosha contributing to the present cause^[27] –

S.no	Dosha	Accommodation	Action
1.	Prana vata	Ura	maintains the right activity of buddhi, mana and indriya
2.	Sadhaka pitta	Hridaya	liable for the right functioning of buddhi and mana
3.	Tarpaka kapha	Head	nourishment and protection to centres of sense organs in the brain and it keeps the control of vata within the brain.

Table:-5 Among the eight sara described:- contributing to the present cause^[28]

S.no.	Sara	Smriti (Memory)
1.	Twak sara purusha	Buddhi (have a high intellect)
2.	Sattva sara purusha	Smritimanto (having good memory) Gambhirbuddhichestha (Depth of Wisdom)

Table:-6 With respect to smriti in different deha prakriti Acharyas have mentioned different variations.^[29-31]

S.no.	Deha (Individuals) prakriti	Smriti
1.	Vata	Alpa smruta ,Sruta grahi and Chala smriti
2.	Pita	Medhavi
3.	Kapha	Chiragrahi and Smrutiman

Prana vayu, Udana vayu, Sadhaka pitta, Tarpaka kapha coordinatively help in processing of memory. With respect to manasa prakriti, Satwika

prakriti is having good memory. A memory is nothing but the remembrance of things directly perceived, heard or experienced earlier.

Table:-7 The following are the eight factors that bring about a good memory^[32]:

S.no	Factors
1.	Nimitta (e.g. see couse, To remember the pitcher by looking at the potter)
2	Rupa grahana (Knowledge of form)
3.	Sadrusya (Knowledge of similarity)
4.	Saviparyaya (Knowledge of contrast)
5.	Satwanuvandha (Concentration of mind)
6.	Abhyasa (Practice)
7.	Gyanayoga (Attainment of metaphysical knowledge)
8.	Punahsrutat (Subsequent partial communication of an event)

According to Sarangadhara Balyam ,Vrdhi, Chavi, Medha, Twak, Drusti, Sukra, Buddhi ,Karmaindriya, spiritual life-these get deteriorated in successive decades^[33] .Which explains that Medha gets hampered after 40yrs and buddhi gets hampered after 80yr. Acharyas have quoted that during the old age there is diminution in Grahana (power of understanding), Dharana (power of retention), Smarana (power of memorising) and Vachana (power of speech).

Smriti is implicated Specifically in two major psychological disorders like insanity (unmada) and epilepsy (apasmara). In Unmada, it is perverted smriti (smritibhramsa) while in apasmara there is momentary departure of Smriti (smritinasa).The memory goes astray due to the person being overcome by Rajas and Tamas, the two factors Responsible for psychological disorders.

Memory is counted among the four qualities to be possessed by the patient which serve as an aid to a Successful treatment .True to its tradition, Ayurveda has applied the concept of smriti in the Management of diseased states. It is considered one among the major therapeutic approaches in Psychological disturbances. Smriti is also implicated in the prevention of exogenous diseases.

conclusion

Prakriti is a crucial concept in Ayurveda to understand the nature and severity of disease, which reflect person's physical and mental status. Several factors, prenatal and postnatal, affects personality of an individual. So Prakriti emphasizes on the individuality and plays a crucial role in diagnosis, preventive medicine, and therapeutics.

Mana is named as ubhayendriya (both gyanendriya and karmendriya). Consistent with its function it is generally responsible for generation of thoughts which comes from smriti, smriti comes from the gyana (buddhi) which is processed by the assistance of atma, mana, indriya, and indriyartha. Smriti is kind of imprints of previous experience of

an individual which helps the individual to recollect or remember the facts experienced. At the psychological level, smriti is well understood through the concepts like atma, manas and indriyas as a way to achieve knowledge and for liberation. Smriti is well understood through the concepts like dosha, sara, Prakriti, deterioration of smriti, onset of diseases and in its treatment aspect.

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