



## REVIEW ARTICLE

### A REVIEW OF SMRUTI IN RECKON WITH PRAKRUTI

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#### ABSTRACT

Current scientific world is eagerly trying to understand Ayurveda which holds its strong place in main stream. Ayurveda advocates holistic approach to human health care i.e. balance between physical, mental and spiritual functions of the body. In this era of competition & professionalism people are overloaded with stress, tension, anxiety & lack of sleep which adversely affect memory. Healthy state of body & mind is maintained by avoiding *pradnyaparadha* which is *dhi*, *dhruti* & *smruti bhransha*. Literary meanings of *smruti* are remembrance, recollection, and memory etc. In Ayurveda classics, *smruti* has different alterations in context with *prakruti*. Hence the study is selected to define levels of *smruti* as per *prakruti*. Although *prakruti* is unchangeable as it is determined by predominance of *doshas* at the time of birth but *smruti* can be improved as it depends on physiology of *dosha*, *indriya*, *mana*, *buddhi* and *atma*. It is concluded that pertinent levels of *smruti* related to *prakruti* are found. It can be assessed on the basis of subjective and objective criterion. To improve *smruti*, selection of proper diet, exercise, meditation, *pranayama* is required.

**Key words:** Cognition, Constitution, *Dhi*, *Dhruti*, *Medha*, Memory, Recollection

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## INTRODUCTION

In this era of competition & professionalism people are overloaded with stress, tension, anxiety & lack of sleep which adversely affect the memory. The memory of the human brain is an incredible phenomenon. A good memory power acts as a catalyst in all walks of life. Just think what we would accomplish without memory! Well we probably wouldn't be able to remember the identity, incidents etc. long enough.

Current scientific world is eagerly trying to understand Ayurveda which holds its strong place in the main stream. Ayurveda advocates a holistic approach to human health care i.e. balance between physical, mental and spiritual functions of the body. A person is called as healthy, if he has balanced or equilibrium condition of *dosha* (bio-energies), *dhatu* (body tissues), *mala* (waste products), *agni* (digestive fire) and happy & balanced state of soul, sense organs and mind. Analogously W.H.O. defines health as a state of complete physical, mental and social well being and not merely absence of disease. Healthy state of body & mind is maintained by avoiding *pradnyaparadha* (intellectual blasphemy) which is *dhi* (intellect), *dhruti* (patience) & *smruti* (memory) *bhransha* (impairment) <sup>[1]</sup>. Whatever human being experiences have impact on mind in the form of *smruti*. Literary meanings of *smruti* are remembrance, recollection, and memory etc. Human mind has got tremendous store house

of memory, this enables him to get maximum amount of creativity in various fields.

In Ayurveda classics, *smruti* has different alterations in context with *prakruti* (constitution). *Prakruti* is formed at the time of union of sperm & ovum as per predominance of *doshas*. Once this proportion sets; generally it remains permanent for lifetime. Although *prakruti* is unchangeable, amplitude & cognizability of memory can be improved by which proper regimen, diet and a suitable rejuvenator can be suggested to improve exorbitance of life. Hence the study is selected to define levels of *smruti* as per *prakruti*.

## AIM AND OBJECTIVE

1. To define levels of *smruti* as per *prakruti*.
2. To contribute in developing amplitude & cognizability of memory according to *prakruti*.

## LITERARY STUDY

### Definition and formation of *prakruti*

The word *prakruti* has been derived from “*Prakarshena karoti iti prakruti*” which means manifestation of special characteristics due to predominance. At the time of union of sperm & ovum, predominance of *doshas* decide the constitution of every individuals <sup>[2]</sup>. Once this proportion sets, generally it remains permanent for lifetime of that individual <sup>[3]</sup>. Different types of *prakruti* are described by Acharyas as per *dosha*, *guna* (qualities), *panchamahabhuta* (primordial elements), *jati* (race) etc. Out of all ayurvedic compendia,

only Charak has described *prakruti* in accordance to properties of predominant *dosha*. He has attributed certain characters of *prakruti* to every property owned by *dosha*. In Sushruta and Vagbhata there is only listing of predominant qualities.

In Ayurveda classics, different aspects of *smruti* are described as per *prakruti* (constitution). Literary meaning of *smruti* is remembrance, recollection, memory, thinking of, calling to mind, code of laws, desire, discrimination, discretion, understanding. *Smruti* is defined as knowledge obtained through experience [4]. It is nothing but remembrance of things directly perceived, heard from scriptures or experienced earlier [5].

Past experiences are stored in human mind as *samskaras* (impressions) which in turn, gives rise to *smruti*, this has made humans superior to all animals on this globe [6]. *Smruti* is one of the types of knowledge [7]. Aggravation of *doshas* & miseries are caused by impairment of *dhi*, *dhruti*, and *smruti*. *Dhi*, *dhruti* and *smruti* are intrinsic dimensions of mind. Perception of true knowledge is *dhi* [8]. *Medha* is a type of *dhi*. It is a power of grasping of subject & responsible for retaining the knowledge [9]. *Dhruti* is the controlling factor which restrains the mind from harmful objects. This control over the mind is possible only on the basis of retained experiences [10, 11].

**Table No.1 - Various terms related to *smruti* with respect to *prakruti***

Ayurvedic Compendia	Vatala Prakruti	Pittala Prakruti	Shelshkala Prakruti
Charak Samhita (Cha.vi.8/98-100)	<i>Shrutagrahi</i> <i>Alpasmruti</i>	<i>Madhyadnyana</i> <i>Madhyavidnyana</i>	<i>Vidyavanta</i>
Sushruta Samhita (Su.Sha.4/64-76)	<i>Adhruti</i> <i>Avyavasthita mati</i>	<i>Medhavi</i> <i>Nipuna mati</i>	<i>Dhrutimana</i> <i>Dridhashastramati</i>
Ashtanga Samgraha (A.S.Sha.8/10-12)	<i>Shighragrahana</i> <i>Shighravismarana</i> <i>Chaladhruti</i> <i>Chalamati</i>	<i>Medhavi</i>	<i>Smrutimana</i> <i>Dhrutimana</i>
Ashtanga Hridaya (A.H.Sha.3/85-103)	<i>Chaladhruti</i> <i>Chalasmruti</i> <i>Chalabuddhi</i>	<i>Medhavi</i> <i>Pandita</i>	<i>Budhhyayukta</i> <i>Smrutimana</i> <i>Abhiyogavana</i>
Sharangdhara Samhita (Sha.S.P.Kh.6/63-65)	<i>Chalamanasa</i>	<i>Dhimana</i>	<i>Gambhirbuddhi</i>
Bhela Samhita (Bh.S.Vi.4/16-25)	<i>Kshipragrahi</i> <i>Kshiprasmruti</i>	<i>Medhavi</i>	<i>Dridhasmruti</i> <i>Chiragrahi</i>
Harita Samhita (Ha.S.P.5/17-22)	<i>Heenasattva</i>	-	<i>Shrutashastra</i>

Yogaratnakar (Yo.R.Pu.Page no. 20 Roop pariksha 1-4)	<i>Chaladhruti</i> <i>Chalasmruti</i> <i>Chalabuddhi</i>	-	<i>Budhhyayukta</i> <i>Sattvika</i>
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## DISCUSSION

Healthy state of mind and body is dependent on equilibrium of *dosha*, *dhatu*, *agni*, *atma*, *mana*, *indriya* etc. This state is achieved by following *achara rasayana* (measures of good conduct), *rasayana kalpa* (rejuvenating remedies) etc. and by averting

*pradnyaparadha* which is *dhi*, *dhruti* & *smruti bhransha*. After reviewing the literature related to *smruti* in *prakruti*, different terms are found. Dictionary meanings of these terms are listed below and to avoid repetition, same terms are not mentioned.

**Table No.2 - Smruti quoted in Vatala Prakruti**

<b>Vatala Prakruti</b>	<b>Dictionary meaning</b>
<i>Shruta</i>	<ul style="list-style-type: none"> <li>• Heard</li> <li>• Listened to</li> <li>• Orally transmitted</li> <li>• Learning</li> <li>• Instructions</li> <li>• Act of hearing</li> </ul>
<i>Graham</i>	<ul style="list-style-type: none"> <li>• Receiving instructions</li> <li>• Understanding</li> <li>• Acquirement of any knowledge</li> </ul>
<i>Alpa</i>	<ul style="list-style-type: none"> <li>• Trifling</li> <li>• Inconsequential</li> <li>• Negligible</li> <li>• Less</li> </ul>
<i>Smruti</i>	<ul style="list-style-type: none"> <li>• Remembrance</li> <li>• Recollection</li> <li>• Memory</li> <li>• Calling to mind</li> </ul>
<i>Adhruti</i>	<ul style="list-style-type: none"> <li>• Not held</li> <li>• Unrestrained</li> <li>• Uncontrolled</li> <li>• Unsteady</li> <li>• Restless</li> </ul>
<i>Avyavasthita</i>	<ul style="list-style-type: none"> <li>• Not comfortable to practice</li> <li>• Not in due order</li> <li>• Unmethodical</li> </ul>
	<ul style="list-style-type: none"> <li>• Perception</li> </ul>

<i>Mati</i>	<ul style="list-style-type: none"> <li>▪ Intellect</li> <li>▪ Understanding</li> <li>▪ Sense</li> <li>▪ Knowledge</li> <li>▪ Judgement</li> </ul>
<i>Shighra</i>	<ul style="list-style-type: none"> <li>▪ Quick</li> <li>▪ Rapid</li> <li>▪ Speedy</li> <li>▪ Swift</li> </ul>
<i>Grahana</i>	<ul style="list-style-type: none"> <li>▪ Seizing</li> <li>▪ Receiving</li> <li>▪ Grasping mentally</li> <li>▪ Acquirement of any science</li> </ul>
<i>Vismarana</i>	<ul style="list-style-type: none"> <li>▪ Act of forgetting</li> <li>▪ Oblivion</li> <li>▪ Lost to memory</li> </ul>
<i>Chala</i>	<ul style="list-style-type: none"> <li>▪ Moving</li> <li>▪ Trembling</li> <li>▪ Shaking</li> <li>▪ Inconstant</li> </ul>
<i>Dhruti</i>	<ul style="list-style-type: none"> <li>▪ Holding</li> <li>▪ Supporting</li> <li>▪ Steadiness</li> <li>▪ Constancy</li> <li>▪ Resolution</li> <li>▪ Courage</li> <li>▪ Self command</li> </ul>
<i>Mati</i>	<ul style="list-style-type: none"> <li>▪ Perception</li> <li>▪ Intellect</li> <li>▪ Understanding</li> <li>▪ Sense</li> <li>▪ Knowledge</li> <li>▪ Judgement</li> </ul>
<i>Chala</i>	<ul style="list-style-type: none"> <li>▪ Moving</li> <li>▪ Trembling</li> <li>▪ Shaking</li> <li>▪ Inconstant</li> </ul>
<i>Buddhi</i>	<ul style="list-style-type: none"> <li>▪ Perception</li> <li>▪ Comprehension</li> <li>▪ Intellect</li> </ul>

	<ul style="list-style-type: none"> <li>• Understanding</li> <li>• Discrimination</li> <li>• Judgement</li> </ul>
<i>Manasa</i>	<ul style="list-style-type: none"> <li>• Pertaining to mind</li> <li>• Thinking</li> <li>• Perception</li> <li>• Sense</li> <li>• Intellect</li> <li>• Conscience</li> </ul>
<i>Kshipra</i>	<ul style="list-style-type: none"> <li>• Quickly</li> <li>• Immediately</li> <li>• Speedily</li> </ul>
<i>Hina</i>	<ul style="list-style-type: none"> <li>• Inferior</li> <li>• Lower</li> <li>• Weaker</li> <li>• Poor</li> <li>• Short</li> </ul>
<i>Sattva</i>	<ul style="list-style-type: none"> <li>• Good sense</li> <li>• Mind</li> <li>• Wisdom</li> <li>• Substantive</li> </ul>

According to Charaka, *shighra* is one of the qualities of *vayu* which causes quickness in act of understanding after hearing and trifling memory in *vata prakruti* persons. Although these people are having inconsequential recollection power, they are *shrutagrahi* as hearing organ of sense is one of the sites of *vata dosha* <sup>[12]</sup>. Acharya Sushruta has stated that *vata prakruti* persons have unsteady mind and unmethodical perception which is unavailable in Charak Samhita. In Ashtanga Samgraha *vata prakruti* persons are quick in

grasping and forgetting; they have unsteady resolution and intellect. Ashtanga Hrudaya has stated unsteady nature in respect of courage, memory and intellect. Sharangadhara Samhita has described inconstant perception in *vata prakruti*. According to Bhel Samhita *vata prakruti* persons are quick in comprehension but equally quick in forgetting. *Vata Prakruti* has poor wisdom according to Harita Samhita. Yogratanakar agreed with Ashtanga Hridaya for the characteristics of *prakruti*.

**Table No.3 - Smruti quoted in Pittala Prakruti**

<i>Pittala Prakruti</i>	Dictionary meaning
<i>Madhya</i>	<ul style="list-style-type: none"> <li>• Middle</li> <li>• Moderate</li> </ul>

	<ul style="list-style-type: none"> <li>• Mean</li> </ul>
<i>Dnyana</i>	<ul style="list-style-type: none"> <li>• Knowledge</li> <li>• Proficiency</li> <li>• Cognizance</li> </ul>
<i>Vidnyana</i>	<ul style="list-style-type: none"> <li>• Knowledge of science</li> <li>• Act of distinguishing</li> <li>• Doctrine</li> </ul>
<i>Medhavi</i>	<ul style="list-style-type: none"> <li>• Very intelligent having a good memory</li> <li>• Learned</li> <li>• Judicious</li> </ul>
<i>Nipuna</i>	<ul style="list-style-type: none"> <li>• Skilful</li> <li>• Sharp sighted</li> <li>• Adroit</li> </ul>
<i>Pandita</i>	<ul style="list-style-type: none"> <li>• Conversant</li> <li>• Teacher</li> <li>• Philosopher</li> <li>• Wisdom</li> </ul>
<i>Dhimana</i>	<ul style="list-style-type: none"> <li>• Wise</li> <li>• Intelligent</li> <li>• Learned</li> </ul>

Acharya Charaka has described moderate cognizance and knowledge of science in *pitta prakruti* persons. This feature is not an ensual of any one quality but it is the outcome of all qualities of *pitta dosha*. Most of the acharyas have described *pitta prakruti* persons

as learned, judicious and having good memory. Acharya Sushruta has stated that these people are having sharp sighted and skilful knowledge while Vagbhata described them as conversant and philosopher. According to Sharangadhara *pitta prakruti* persons are wise and learned.

**Table No.4 - Smruti quoted in Sheshmala Prakruti**

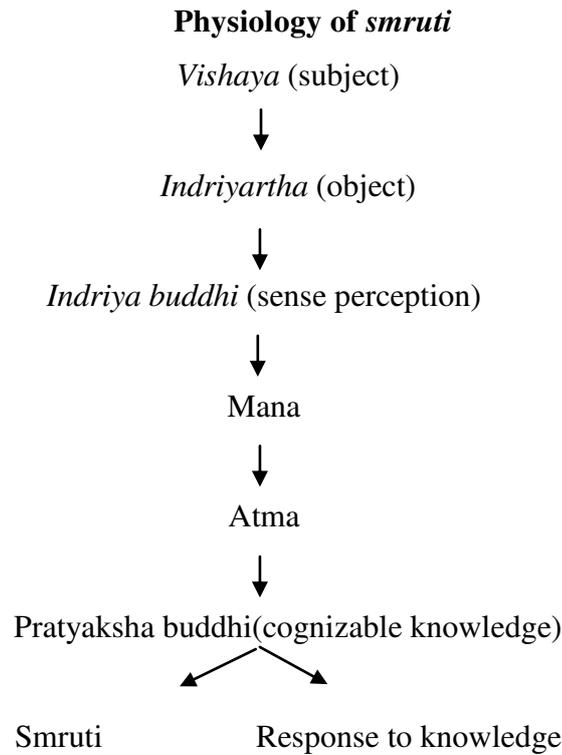
<i>Shleshmala Prakruti</i>	Dictionary meaning
<i>Vidyavanta</i>	<ul style="list-style-type: none"> <li>• Possessed of learning</li> </ul>
<i>Dhrutimana</i>	<ul style="list-style-type: none"> <li>• Firm minded</li> <li>• Steady</li> <li>• Steadfast</li> <li>• Resolute</li> </ul>
<i>Dridha</i>	<ul style="list-style-type: none"> <li>• Established</li> <li>• Confirmed</li> <li>• Certain</li> </ul>
<i>Shastramati</i>	<ul style="list-style-type: none"> <li>• Having a well informed mind</li> <li>• Learned in sciences</li> </ul>

<i>Smrutimana</i>	<ul style="list-style-type: none"> <li>▪ Having good remembrance</li> <li>▪ Having good recollection</li> </ul>
<i>Buddhi</i>	<ul style="list-style-type: none"> <li>▪ Perception</li> <li>▪ Comprehension</li> <li>▪ Intellect</li> <li>▪ Understanding</li> <li>▪ Discrimination</li> <li>▪ Judgement</li> </ul>
<i>Ayukta</i>	<ul style="list-style-type: none"> <li>▪ Joined with</li> <li>▪ United</li> </ul>
<i>Abhiyogavana</i>	<ul style="list-style-type: none"> <li>▪ Having perseverance</li> <li>▪ Constant practice</li> <li>▪ Energetic effort</li> </ul>
<i>Gambhīrbuddhi</i>	<ul style="list-style-type: none"> <li>▪ Comprehensive knowledge</li> </ul>
<i>Chira</i>	<ul style="list-style-type: none"> <li>▪ Lasting a long time</li> <li>▪ Existing from a long time</li> </ul>
<i>Shastra</i>	<ul style="list-style-type: none"> <li>▪ Any department of knowledge</li> <li>▪ Science</li> </ul>
<i>Sattvika</i>	<ul style="list-style-type: none"> <li>▪ Endowed with good quality</li> <li>▪ Spirited</li> <li>▪ Energetic</li> </ul>

According to Charak, *Kapha prakruti* persons are learned. This feature is not due to any one quality but it is the result of all qualities of *kapha dosha*. These people are firm minded, resolute according to Sushruta and Samgraha. Sushruta appended that these persons have confirmed knowledge of sciences. Ashtanga Samgraha, Hridaya and Bhela have described good remembrance power in *kapha prakruti* persons. Hridaya and Yogaratnakar added good perceptive feature and Hridaya supplemented potential of perseverance to this. Bhela added long lasting grasping capacity for *kapha prakruti*. Yogaratnakar pondered these

people as spirited and energetic. Harit aforementioned that *kapha prakruti* people are interested in listening scientific knowledge. Sharangdhar thought-about these people having comprehensive knowledge.

While summing up it was found that terms related to *smruti* may be identical but they are not. These terms shows different shades. Although *prakruti* is unchangeable as it is determined by predominance of *doshas* at the time of birth but *smruti* can be improved as it depends on physiology of *dosha*, *indriya*, *mana*, *buddhi* and *atma*.



*Tridoshas* play an important role in this cognition and retention of knowledge. *Vata dosha* gives stimulation and controls mind and its activities. It induces sensory and motor organs. Perception of sense organs towards their objects is due to this *dosha* <sup>[13]</sup>. *Prana vayu* supports intellect, heart, sense organs and mind <sup>[14]</sup>. *Smruti* is one of the functions of *udana vayu* <sup>[15]</sup>. *Sadhak pitta* attends mental functions such as *buddhi* and *medha* <sup>[16]</sup>. *Kapha dosha* exhibits knowledge and intelligence at its normal state <sup>[17]</sup>. *Tarpak kapha* nourishes sense organs <sup>[18]</sup>.

*Buddhi* and *smruti* are the signs and attributes of soul in the body <sup>[19, 20]</sup>. Soul gets connected with mind, mind with sense organs and the sense organs with their objects, this is known as *pratyaksha buddhi* <sup>[21]</sup>. *Buddhi*, *medha*, *indriya*, *indriyarthā*, proper functioning of mind and *dosha* etc. are all responsible for

*smruti*. Besides this physiology, knowledge of cause, form, similarity, contrast, concentration of mind, repetition, attainment, subsequent partial communication are the eight factors that bring about good memory <sup>[22]</sup>. To define pertinent levels of *smruti* related to *prakruti*, all the above factors should be considered. Various aspects of *Smruti* can be assessed on the basis of subjective criterion like questionnaire and objective criterion like memory scales. With this scrutiny, adoption of proper diet, exercise, meditation, pranayama can be administered to improve process of *smruti*.

## CONCLUSION

It is concluded that pertinent levels of *smruti* related to *prakruti* are found. With proper understanding physiology of perception and *doshas*, various aspects of *smruti* can be evaluated. It can be assessed on the basis of

subjective criterion like questionnaire and objective criterion like memory scales. To improve *smruti*, selection of proper diet, exercise, meditation, *pranayama* is required.

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