

An analytical study of 'Jati Prasakta Prakriti' with in reference to 'Anthropology'

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Abstract

Prior to treatment of any patient, the physician should examine the prognosis of the patient. If physician treats any untreatable patient due wrong assessment of the condition of patient; he may lose his name, fame and money. *Charaka Samhitha* which is one of the prime source of knowledge for science of *Ayurveda* has a section called "The *Indriya Sthana*" which is dedicated to ensure that the physician does not misjudge the condition of his patients. In *Indriya Sthana* the knowledge of *Arista Lakshana* is divided in twelve chapters. Prior to the explanation of *Arista Lakshanas* any scholar should have the knowledge of *Prakriti* and *Vikriti*. These *Prakriti* are of six types the first among these is the *Jati Prasakta Prakriti*. The available Anthropological data reveals that there is a typical similarity among the individuals of same ethnical groups.

Keywords: ayurveda, charaka samhitha, indriya sthana, arista lakshana, *Jati Prasakta prakriti*, anthropology

Introduction

Charaka Samhita is considered as the most important *Chikitsa Grantha*. The *Indriya Sthana* of *Charaka Samhita* is its unique feature, since, no other *Brahutirayi Grantha* possesses an *Indriya Sthana*. As stated by *Chakrapani* "Indra" means "Prana" and the signs indicating its end are known as *Indriya* or *Rista* [1]. The section of *Charaka Samhita* which possess knowledge about *Indriya* is named *Indriya Sthana* [2].

The *Indriya Sthana* of *Charaka Samhita* contains the knowledge in Three Hundred and Seventy-Eight shlokas divided over twelve chapters. The subject of these twelve chapters is *Arista*. *Arista* a defined in *Charaka Samhita* is - When the *Dosha* obstruct the path of treatment, it covers the whole body and causes according symptoms to appear; the symptoms hence appear, are called 'Arista' [3].

Jatiprasaktā Prakṛti is explained with the group of characteristic, which follows the Ethnic group i.e. the *Jāti* a person belongs to.

Review of Literature

The symptoms related to the factors that should be examined and attended to, by the physician to ascertain that what the remnant of patient's life period is left, should be examined by the physician [4].

According to *Gangādhara Prakṛti* is the *Sahajasvarūpa* (i.e. Normal condition) of the body [5]. It is very important to know the *Prakṛti* of a person to understand the *Ariṣṭa*, as only after knowing the normal condition one will come to know the *Vikṛti* and then only he can understand that what *Ariṣṭa* is.

Amongst these some do not appertain to the person and other appertain to the person [6]. Those do not appertain to the person are called as *Purusamanashritani* [7]. E.g. *Duta* and *Atura Kula* etc related symptoms [8]; and those appertain to the person are known as *Purusasamshrayani* [9]. E.g. *Vikrita Varna* etc related symptoms.

Purusamanashritani should be examined with *Updesha* (i.e.

testimony) and *Yukti* (i.e. reasoning) [10]. *Chakrapani* takes *Yukti* as *Anumana* while *Gangadhara* takes it as *Tarka* (i.e. argument).

Purusasamshrayani should be ascertained by a careful observation of *Prakriti* and *Vikriti* [11].

Prakriti

The *Prakriti* explained in *Indriya Sthana* is of six types [12]:

- Jati-Prasakta Prakriti
- Kula-prasakta Prakriti
- Desanupatini Prakriti
- Kalanupatini Prakriti
- Vayonupatini Prakriti
- Pratyatmaniyata Prakriti

1. *Jatiprasakta Prakriti* is explained with the group of characteristic, which follows the Cast or Ethnic group i.e. the *Jāti* a person belongs to [13].
2. *Kulaprasakta Prakriti* implies the *Prakriti*, which arise from the peculiar characteristic of the *Kula* or lineage of a person [14].
3. *Desanupatini Prakriti* means, which follow the habitat of a person: that is the geographical location where a person resides [15].
4. *Kalanupatini Prakriti* implies what follows time [16].
5. *Vayonupatini Prakriti* is that which governed by the age of an individual [17].
6. *Pratyatmaniyata Prakriti* is governed by self and varies on individual to individual [18].

Jāti Prasaktā Prakṛti

It is explained with the group of characteristic, which follows the Ethnic group i.e. the *Jāti* a person belongs to.

It is explained in the end that all the sign and symptoms described in the *Indriya Sthana* should always be properly studied by the physician. It is only then that a physician can attain success fame and wealth as well as accomplishment through treatments.

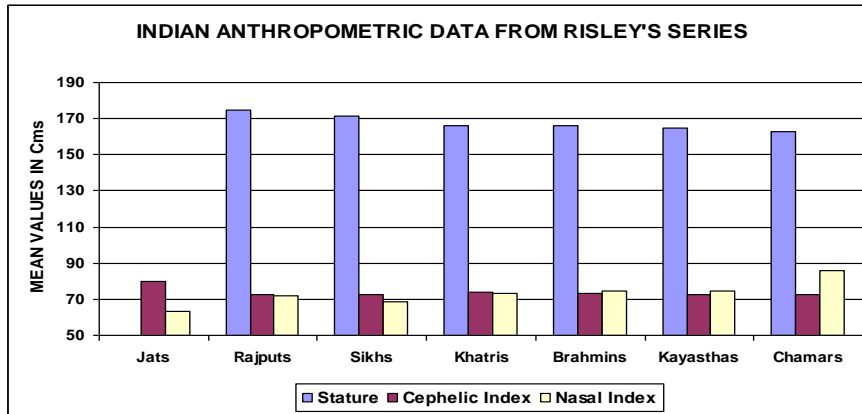
Jatiprasaktā Prakṛti is explained both by Cakrapāṇi and Gangādhara Āchārayas as the Prakṛti according to Brahmaṇādi classification.

Anthropological Data

According to various Anthropometric Studies, comparing the Stature, Cephalic Index and Nasal Index of the different Ethnic, Cultural and Religious classification from the Risley’s series by Great Anthropologist Sir H. H. Risley; it

was observed that there exists an average difference in the various [19].

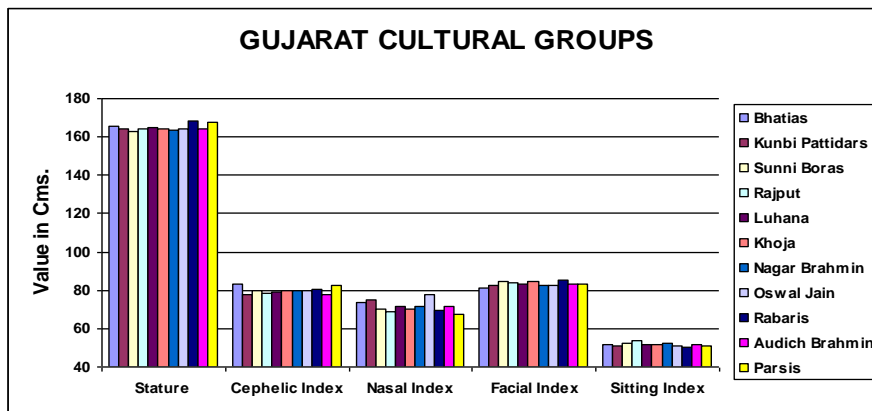
According to Risley’s series the mean Stature recorded in Rajputs was 174.8cms that was 171.6cms Sikhs, 166.2cms in Khatri, 165.9cms in Brahmins, 164.8cms in Kayastha, 163.0cms in Chamars and so on as explained in the Graph-I [20]. The comparison of Cephalic Index and Facial Index is also shown in the same Graph.



Graph 1 [21].

According to the Anthropometric Study done on Gujarat Tribes and Castes, i.e. on Bhatias, Kunbi Pattidars, Sunni Boras, Rajputs, Luhana, Khojas, Nagar Brahmins, Oswal Jains, Rabaris, Audich Brahmins and Parsis, the characteristics which were studied were Stature, Cephalic

Index, Nasal Index, Facial Index and Sitting Index. It has been studied that there has been a difference in the values of these characteristics from one Cultural group to the other as shown in Graph-II [22].



Graph 2 [23].

Discussion

The disease should be treated only if it is curable and the physician should know the signs that indicate incurability of the disease or in other words one can say that a physician should know *Arista Lakshanas* properly. The Anthropological data and the study of *Jatiprasaktā Prakṛti* implies that there can be a difference in the Prakṛti of two persons according to the *Jatiprasaktā Prakṛti*, even if they are living in the same Deśa, at same Kāla have same Vaya and are from the same Lineage [24].

In today’s world medical field is also there in the hold of legal boundaries and thus it is very important for a physician to be aware of the condition of his patient and to guess the prognosis of the patient depending upon his *Lakshanas*.

Thus the study of *Indriya Sthana* is also very helpful for the Medico Legal aspect of the field of medicine. To understand *Indriya Sthana*, the physician should know *Jatiprasaktā Prakṛti*. The *Jatiprasaktā Prakṛti* can be correlated with various anatomical traits of human body.

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