

# Critical Review on Relation between Prakruthi and Dactylography

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## ABSTRACT

**Background:** According to the *Doshas*, the *Prakruthi* of the man is labelled as *Vatika*, *Paittika* or *Slaismika* and bears peculiar characters due to the predominance of particular *Doshas* in the body. *Prakruthi* represents the *Doshik* state of an individual. In Ayurvedic Literature *Prakruthi* represents the trait appearing at the time of union of *Shukra* and *Shonita* which remains unchanged throughout the life. **Aims and objective:** To analyse the conceptual relation between *Prakruthi* and *Dactylography*. **Materials and Methods:** Ayurvedic classics were scrutinized regarding the reference for *Prakruthi*. Modern textbooks were referred for dactylography. Later, supportive correlation and reliable hypothesis are made regarding the relation between *Prakruthi* and Dactylography. **Discussion and Conclusion:** *Prakruthi* is group of characters inherited prior to birth right at the time of conjunction of *Shukra* and *Shonita*, but non-afflictory to the individual himself just as a poisonous creature survives even born out of poison. *Prakruthi* is the factor which remains unchanged from birth till death. Understanding ones *Prakruthi* is helpful as it not only helps us know one self-better but also helps us in getting rid of diseases. *Prakruthi* also helps in understanding some vital physical and mental characteristics. Dactylography refers to the impression on a surface of the curves formed by the ridges on a fingertip, especially, such an impression made in the ink and used as a means of identification. *Prakruthi* and fingerprint is formed during the intra-uterine life and remains unchanged throughout the life, hence it is believed that there exists a relation between these two concepts.

## INTRODUCTION

*Prakruthi* represents the *Doshik* state of an individual. The word *Prakruthi* is a feminine term which maximally represents the ‘nature of the individual’. In Vedic Literature, (*Brahman* and *Upanishad Granth*) *Prakruthi* is used for meaning like *Swabhava*, *Sharir*, *Utpatti* etc. In Ayurvedic Literature *Prakruthi* represents the trait appearing at the time of union of *Shukra* and *Shonita* which remains unchanged throughout the life<sup>[1]</sup>. *Prakruthi* in reference to the present study has been used with meaning “*Swabhava*” or nature of the individual, which covers the physical, social, mental and spiritual aspects of life, which are responsible for maintenance of physiological activities of our body<sup>[2]</sup>. Status of *Dosha* at conception determines *Prakruthi*. Though *Dosha* are dominant, they do not cause diseases but they are well tolerated being congenital in nature. *Charaka* specifies *Sama Dosha* as *Sama Prakruti*, in which *Dosha* are in state of equilibrium. Others are

not termed as *Prakruti* but called as *Vatala*, *Pittala* and *Shleshmala* (and not *Vata Prakruti* etc). *Charaka* considers *Prakruti* as normal state hence describes *Sama* as only *Prakruti*. *Sushruta* describes *Dosha* is elevated (*Utkata*) but within normal limits. According to *Asthanga Hridaya*, in any *Prakruti*, *Dosha* are elevated but well tolerated and do not cause abnormality.

Establishing one’s *Prakruthi* is necessary to separate one individual from the other. Based on the *Prakruthi* of a person, he is exposed to various diseases and the prognosis of his disease can be judged. Therefore for the diagnosis and treatment of the disease, determination of *Prakruthi* is a must.

*Ayurveda* follows psychosomatic approach to the entire problem of health and disease. The *Dosha Prakruthi* mentioned in *Ayurveda* incorporates both the features of body and mind, thus represents the

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**KEYWORDS:** *Prakruthi*, *Fingerprint pattern*, *Ridge density*, *Dactylography*

total psychosomatic constitution of man. Besides, *Ayurveda* presents a variety of psychic dispositions based on *Manasa Prakruthi*<sup>[3]</sup>. The individual's characteristic reaction to social stimuli and the quantity of his adaptation to the social features of the environment is known as personality. The development of personality is a complicated process involving all aspects of the individual and environment. This process varies from one child to other, but on the whole all the children pass through various phases of development, of which the broad general outlines are essentially the same. The first approach treats the union of personality in terms of its social stimulus. Value as to how individual affects other persons with whom he comes in contact (Reputation impression on others, physical appearance, dress, manners and etiquette). Secondly the summative approach takes personality of an individual as the sum of total of his innate dispositions, habits, impulses and emotions. Thirdly the integrative approach defines personality as the integration of all cognitive, affective, conative and physical characteristics of an individual. Fourthly, the totality view takes personality as an individual's total behaviour. Lastly, the fifth approach, which considers personality as adjustment takes it as individual's unique way or pattern or behaviour of adjusting with the environment. The determinants that shape personality are viewed from different perspectives. The major distinction is drawn between biological influences, most likely to be genetically determined and environmental influences determined by family, school peer group and culture.

Dactylography is the process of taking impressions of the pulp of the fingers and the thumbs on an unglazed white paper and examining them with a magnifying lens<sup>[4]</sup>.

A fingerprint is the pattern on the inside of the finger in the area between the tip and the first joint and stays the same from the day of a person's birth to the day they die. Like snowflakes, no two person's finger prints are exactly alike, not even those of identical twins. Finger prints are easily classified, as there are four different basic shapes of pattern — arches, loops, whorls, and composites — that are then subdivided according to things like the numbers of ridges between certain points in the pattern<sup>[5]</sup>. Fingerprint ridge density is defined as the fingerprint ridge count or the number of ridges corresponding to a well-defined area on a print.

**Loop:** - In this type ridges starts from one side, run in parallel lines and then curve backward to terminate in the same side. When these ridges start and end on the medial side of the finger tips then it is called as Ulnar

Loops, whereas when it starts and ends on the later side of the finger tip, it is termed as Radial Loop. **Whorl:** In this type, the ridges follow a circular path. When there are multiple ridges running one around the other forming an oval or circular structure, the pattern is known as concentric. Sometimes single ridge running in spiral manner may also be observed. **Arch:** In this type of fingerprints, the ridges starts from one side and after running upward, it takes downward course to end on the opposite side forming a curve or arch. When the ridge makes a wave like curve, the pattern is known as Plain Arch, whereas when there is a formation of acute angle at the curving point, the pattern is called as Tented Arch. **Composite:** In this variety of fingerprints, there is a combination of more than one pattern of the ridges. It may be in the form of whorl and loop or two whorls or two loops or even may be whorls, arch and loops. In the Loops and whorls, the main pattern of ridge is surrounded by two series of divergent ridges termed as Type Lines. The point of outermost ridge which is nearest to the divergent type lines is called as Delta and the central point of the ridge pattern is known as Core. Hence in case of loops, the core is the distal most point of the inner most ridge from the delta and in case of whorls, there are two deltas one on each side. Arches have no delta<sup>[6]</sup>.

It is based on the principle that skin of the balls of the fingers and thumbs is covered with characteristic ridges, the arrangement and distribution of which remains constant and persists throughout life and that the patterns of no two hands resemble each other. Even the fingerprints of the twins are not similar. It has been estimated that the chances of two persons having identical fingerprints is about one in sixty four thousand millions (Quetelet's rule that every nature-made object shows infinite variations of forms and in the world's crime records no two identical fingerprint patterns have been reported)<sup>[7]</sup>.

## AIMS AND OBJECTIVES

To analyse the conceptual relation between *Prakruthi* and Dactylography.

## MATERIALS AND METHODS

Ayurvedic classics were scrutinized regarding the reference for *Prakruthi*. Modern textbooks were referred for dactylography. Later, supportive correlation and reliable hypothesis are made regarding the relation between *Prakruthi* and Dactylography

## DISCUSSION

*Vata Prakruthi* is expected to have higher count (ridge density) because of its *Sukshma* and *Rooksha Guna*. In *Kapha Prakruthi* individuals, it is expected to get less ridge density compared to other two

*Prakruthi* because of its *Sthoola Guna*. As the thickness of ridges increases, it is expected to have less ridge density. *Pitta Pradhana* individuals are expected to have medium number of count (Ridge density).

Considering fingerprint pattern, *Vata Prakruthi* is more prone to show different fingerprint patterns because of its *Chala Guna*, due to *Sthira Guna* of *Kapha* least variations in patterns and *Pitta* in between the two.

### CONCLUSION

Influence of gunas of each *Prakruthi* is expected in case of fingerprint pattern as well as ridge density. *Prakruthi* and fingerprint is formed during the intra-uterine life and remains unchanged throughout the life, hence it is believed that there exists a relation between these two concepts. There is scope of research in this field.

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