



ROLE OF *PRAKRITI* IN MANIFESTATION OF *PANCHKARMA* PROCEDURES

Dr. Charu Supriya*¹ and Dr. Ankush Jagota²

¹Assistant Professor, Dept of Panchkarma, Rajiv Gandhi Govt. Post Graduate Ayurvedic College, Paprola (H.P).

²Assistant Professor, Dept of Swasthviritta, Vaidya Yagya Dutt Sharma Ayurvedic Mahavidyalaya, Khurja, Bulandshahr (U.P).

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*Corresponding Author

Dr. Charu Supriya

Assistant Professor, Dept of
Panchkarma, Rajiv Gandhi
Govt. Post Graduate
Ayurvedic College, Paprola
(H.P).

ABSTRACT

Prakriti(body type) is genetics of *ayurveda*. *Prakriti* is an inheritant nature of an individual determined at the time of birth and remained same for life time. The whole concept of *ayurveda* is based on *panchmahabhuta*(five elements) and *tridoshas*(three humors) which are found in every single part of the body. *Prakriti* is the basic constitution of body and mind formed by unique combination of three *doshas*. The equilibrium of *doshas* defines health as any alteration to it leads to *vikriti*. *Ayurveda* believe that for uprooting the disease it is mandatory to go for *shodhana*(*panchkarma*) before advising any *shamana chikitsa*. Not only for diseased person but for healthy individuals, *panchkarma* is advised accordingly. *Prakriti* is the best

diagnostic criteria and *panchkarma* is best treatment module. The combination of both can benefit individual to achieve best of the physical and mental health. Division of *doshas* in the body, *ritu*, *kala* etc., everything revolves around *prakriti*. Like If a person is *pittaja* in nature, *virechana* will always be the first choice without second thought along with treatment of other *dosha* involvement. Thus *prakriti* can assist to choose the best of *panchkarma* procedure for an individual.

KEY WORDS: *prakriti*, *panchkarma*, *doshas*.

INTRODUCTION

Prakriti(body type) means constitution. The constitution of the person is decided at the time of fertilization and it is believed that it remain same for life time.^[1] The concept of *prakriti*

seems to be similar to that of genetics as genes are responsible for one's physical, psychic, social traits and susceptibility to develop particular disease.^[2] *Prakriti* also define one's physical and mental traits based on *doshas*(humors). The unique balance of five elements(*Panchmahabhoota*) present in our body in the form of *doshas*.^[3] *Prakriti* is nothing but a balance between these three *doshas*. Every person hold a specific *prakriti* since birth, knowing one's *prakriti* it become helpful to prognose and diagnose the disease based on the traits.

Panchkarma on the otherside is the best mode of treatment as per *Ayurveda* because it detoxifies the body and uproot the disease permanently.^[4] *Panchkarma* includes five main procedures:- *vamana*(emesis), *virechana*(purgation), *niruha vasti*(medicated enema), *nasya*(instillation of drops into nostrils), *anuvasana vasti*(oil enema).^[5] Apart from these main procedures, *poorvakarma*(pre procedures) which are *snehana*(oleation) and *svedana*(sudation) and *pashchat karma*(post procedures) which include *samsarjana karma*, play very important role in effectiveness of the main procedures. *Panchakarma* remove the excess *doshas* and correct imbalances in them as well as eliminate the harmful *ama* out of your system through the body's own organs and channels of elimination (colon, sweat glands, lungs, bladder, urinary tract, stomach, intestines, etc.

The common involvement in *prakriti* and *panchkarma* is *dosha*. Everyone has all the three *doshas*, but one of them is usually primary, the other secondary and the third one is the least prominent. When they are present in accurate proportion means not excess and less, not hampering persons daily regime, not causing any disease, that state is *prakriti*. Any deviation from *prakriti* is *vikriti*. *Panchkarma* is recommended in both *prakriti* (healthy state) and *vikriti* (diseased state). *Doshas* are the main driven force behind *prakriti*, *vikriti* and *panchkarma*. In healthy individuals, seasonal regime is recommended and *panchkarma* is an important part of it. Like *Vasti* is prescribed in *varsha ritu*(rainy season) as *vata* naturally get vitiated in that season. *Vasti* uproot all the vitiated *vata dosha* by acting on *pakwashaya*(intestines). Likewise in healthy individuals, *virechana* is advised in *sharada ritu*(autumn) for *pittaja vyadhis* by acting on *pachyamanashaya* (digestive track) and *vamana* for *kaphaja vyadhis* in *vasant ritus*(spring season) by acting on *amashaya*(stomach). In diseased conditions *panchkarma* is advised irrespective of season and prescribed preferably on the basis of *doshic* condition. Hence *Panchkarma* is the best tool to maintain the *prakriti* of an individual by its detoxification measures.

PRAKRITI ANALYSIS AND PANCHKARMA

Before advocating *panchkarma* procedure, prakriti analysis must be considered in order to deliver best outcome. The constitution is of two types: *sharirika*(physical) and *mansika*(mental). *Prakriti* is not merely defined by *vata*, *pitta*, *kapha* but fractions of traits that define them. Based on those traits *sharirika prakriti* can be further divided into seven types:- *vata*, *pitta*, *kapha*, *vata-pitta*, *vata-kapha*, *pitta-kapha*, *tridoshic*. Mental constitution is also divided into three types:- *satvika*(*vayu+akasha*), *rajasika*(*vayu+agni*), *tamasika*(*prithavi*).^[6] Based on those *dosha* and traits, *panchkarma* is advocated accordingly. Let's briefly understand the characteristics or traits of individual based on the predominant Dosha^[7] and advocacy of *panchkarma* procedures:-

Traits	1.Vata	2.Pitta	3.Kapha
Body frame	Lean	Medium	Well built
Hair	Dry, more split ends	Medium, thin, frequent hair fall	Thick, heavy
Color of hair	Pale brown	Red or brown	Jet black
Skin	Dry, rough	Soft, acne prone, more sweating	Moist, oily
Complexion	Dark, blackish	Red, pinkish	Glowing, white
Body weight	Low, difficult to put on weight	Medium, can easily gain or loose weight	Overweight, difficult to loose weight
Nails	Small, brittle, blackish	Small, reddish	Big, smooth, pinkish
Teeth	Irregular, blackish	Medium sized, pale	Large, shining white
Activity	Always in hurry	Medium, energetic	Slow, steady
State of mind	Quick, restless	Smart, aggressive, intellect	Calm, stable
Memory	Short term	Good memory	Long term is best
Grasping power	Grasp quickly and forgets quickly	Grasp quickly, have good memory	Grasp late and retain for longer time
Sleep	Interrupted, less	Moderate	Sleep, lazy
Intolerance to weather conditions	Aversion to cold	Aversion to heat	Aversion to moist, rainy, cool weather
Mood	Frequent mood swings	Change slowly	Stable constant
Eating habit	Eat quickly without proper chewing	Eats at moderate speed	Chew properly
Hunger	Irregular, anytime	Sudden and sharp hunger	Can skit any meal easily
Body temperature	Less than normal, hand, feet cold	More than normal, face and forehead hot	Normal, hands and feet slightly cold
Joints	Weak, noisy on movement	Healthy with optimal strength	Heavy weight bearing
Nature	Timid, jealous	Egoistic, fearless	Forgiving, not

			greedy, grateful
Body energy	Low in evening, fatigues after less work	Moderate, get tired after medium work	Excellent energy throughout day
Eye ball	Unsteady, fast moving	Moving slowly	Steady
Quality of voice	Rough and broken	Fast, commanding	Soft, deep
Dreams	Sky, wind, flying objects, confusion	Fire, light, bright colours, violence	Water pools, gardens, good relationships
Social relations	Make less friends, prefers solitude	Good no. of friends	Love to socialize, long lasting relationships
Wealth	Spend without much of thinking	Saves but spend on valuable things	Prefer more savings
Bowel movements	Hard, constipated, scanty, dark stools	Soft, yellowish, loose stools	Heavy, thick, sticky stools
Walking	Quick, fast steps	Average, steady	Slow, steady
Communication skills	Fast, irrelevant, speech not clear	Good speaker, genuine argumentative skills	Authoritative, firm, little speech

PANCHKARMA PROCEDURES	<i>Vasti(dashmoola, erand mooladi), matra vasti, anuvasnavasti, abhyanga, pizhichil, shirobasti, k atibasti, grivabasti, sneh apana, brimhananasya, patrapinda potli, taila shirodhara.</i>	<i>Virechana, vamana(with madhuyastifant), paris heka, kshiradhara, abhyanga (sheetvirya oils), sastish alisveda, pralepa, raktamokshana, shaman nasya.</i>	<i>Vamana, sarvanga sveda, udvartna, udgharshana, shodhana nasya</i>
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4. Vata-Pitta

These body types will have the predominance of both *vata* and *pitta doshas* and will exhibit both the air and space and fire qualities.

Panchkarma procedures: - *Virechana, madhuyastayadi vasti, panchtiktakshira vasti, kshiradhara, pralepa, raktamokshana.*

5. Vata-Kapha

These body types will display the qualities of both *vata* and *kapha*, i.e. Air and space and earth & water.

Panchkarma procedures:- *Patrapinda potli svedana, kwatha dhara, kativasti, griva vasti, shirovasti, nadi svedana, sarvanga svedana.*

6. Pitta-Kapha

These body types will exhibit the qualities of both *pitta* and *kapha*, or fire and earth & water qualities.

Panchkarma procedures:- *Vamana*, *virechana*, *lepa*, *pradeha*, *sastishali svedana*, *pizhichil*.

7. Vata-Pitta-Kapha or Tridoshic body type

This is considered to be the rarest of all body types, where the individual will display all the qualities of all the three *doshas* in equal amounts. *Ayurveda* believes that those with a *Tridoshic* body type have the strongest immunity and have a strong resistance against diseases.

Role of prakriti in manifestation of panchkarma

A) Role of prakriti in manifestation of poorvakarma(preprocedures)^[81]:- *Poorvakarma* is essential before main procedures as they bring *doshas* from periphery to *kostha*(alimentary track) so that they can be expelled out through *vamana* and *virechana*. *Poorvakarma* includes *snehana*(oleation) and *svedana*(sudation). *Snehana* is of two types; internal oleation and external oleation. *Snehapana*(internal oleation) depends upon *kostha* of the person. It takes minimum 3 days for *mridu kosthi*(soft stool), 5 days for *madhyama kosthi*(medium) and 7 days for *krura kosthi*(hard stools) to get the symptoms of *snehpana*. Division of the *kostha* is on the basis of *doshas*. *Mridu kostha* is *pitta* dominant, *madhyama kostha* is *kapha* dominant and *krura kostha* is *vata* dominant. Hence *prakriti* here decide the *kostha* of the person, which help in deciding the dose of *snehapana*.

External oleation covers wide range of procedures like *abhyanga*, *kati vasti*, *janu vasti*, *shirodhara*, *shirovasti*, *pizhichil*, *lepa*, *udvartan*, *kawala* etc. Four types of *snehas* are advised in texts *ghrita*, *taila*, *vasa*, *majja*. *Ghrita* is *pitta shamaka* and *taila* is *vata kapha shamaka*. *Snehana* is advocated in *vata* dominating body types because of its *snigdha*(unctuous), *guru*(heavy), *mrudu*(soft) properties but not suitable for *kaphaja* body types. For *kapha* body types *udvartan* is more suitable. Based on body type various procedures are advised.

Svedana (sudation) again is most essential pre procedure as it liquefy the morbid *doshas* and fascilitate them to *kostha* before *vamana* and *virechana*. *Svedana* alone is main procedure for *vata kaphaja* bodily types because of its properties to remove stiffness in joints and muscles, increase mobility, improve skin texture etc. While in *pittaja* bodily type it is not advocated as it vitiate *rakt* and causing more problems. For *pittaja* bodily type *niragni sveda* can be opted

well if required. There are numerous types of *svedana* being told in texts. They all come under four main types that are *tapa*, *upnaha*, *drava*, *usma svedana*. They are prescribed on the basis of condition and *doshas*.

B) Role of *prakriti* in manifestation of *pradhan karma*:- *Pradhan karma* includes *vamana*, *virechana*, *anuvastana vasti*, *niruha vasti*, *nasya*. *Sushruta* include *raktmokshana*(blood letting) as well. The applicability of these five procedures is *doshic* basis. *Vamana* is best mode of treatment for *kaphaja* bodily type, *virechana* for *pittaja* bodily type, *vasti* for *vataja* bodily type, *nasya* for *urdhvajakrugata*(above cervical) disorders and *raktamokshana* for *rakt*(blood) *dhatugata* disorders. Actually *sushruta* consider *rakt* as fourth *dosha*.

1. Mode of action of *vasti* in stabilizing *vata dosha*^[9]:- *Vasti* is expelling out of the *dosha* through anal system. This is so important that it is called as *ardha chikitsa*(half treatment) due its action on *pakwashaya* which is the main seat of *vata*. Depending upon the type of drug chosen, it is used to treat *vata nanatmaja vyadhis*, *kapha-pitta avrana janya vata vyadhi*, *pittaja* and *kaphaja vyadhis* due to its systemic effect. *Vasti* act on gut brain or enteric nervous system help in nerve stimulation which ultimately controls *vata* and *vata* related problems. *Vasti* advocated in *vata* bodily type people to avoid *vata* related disorders like hemiplegia, rheumatoid arthritis, motor neuron diseases, osteoarthritis etc.

2. Mode of action of *vamana* in stabilizing *kapha dosha*:- *Vamana* acts on *amashaya* which is a main seat of *kapha*. *Vamana* drugs has *urdhabhaga prabhava*(tendency to go upward) due to *agni*(fire) and *vayu*(air) *mahabhoota*. *Vamana* drugs forcefully expell out the accumulated *kapha dosha* without going through the process of digestion. It is the best mode of treatment in *kaphaja vyadhis* and *pitta* related problems. *Vamana* can be advocated to *kapha* bodily type people for avoiding *kaphaja* disorders like obesity, diabetes, atherosclerosis etc.

3. Mode of action of *virechana* in stabilizing *pitta dosha*:- *Virechana* acts on *pachmanashaya* which is place of digestive juices, help in maintaining *pitta dosha*. Excess of *pitta* is expelled out through stool after going through digetion process due to *prithvi*(earth) and *jala*(water) *mahabhoota*. It is advised to go for *virechana karma* to avoid *pitta* related disorders like acne, acidity, *kustha*, *raktpitta* etc.

4. Mode of action of *nasya* in stabilizing upper body *doshas*:- The action of *nasya* is not merely on one particular *dosha*, but depending upon the types of medicine it stabilizes three *doshas*. As per the division of *nasya*, it is broadly divided into three types: *rechana*, *tarpana*, *shamana*. The main constituent of upper body is *kapha* predominant. So *rechana* is choice of *nasya* performed most commonly. Beside *rechana nasya*, *tarpana* and *shaman* is advised for *vataja* and *pittaja* involvement.

C) Role of *prakriti* in manifestation of *paschata karma*^[10]:- *Pashchata karma* includes any activity that is performed after main procedures. *Parihara kala* means the time during which any harsh activity like shouting, singing, dancing, reading, awakening, sex, travelling, faulty diet regime etc is prohibited. It is told that *parihara kala* should be followed for double the time take for *panchkarma* procedure otherwise it can vitiate *vata dosha*. For *vamana* and *virechana samsarjana karma* is advised as *paschata karma* which means to attain the normal digestive power gradually by following particular regime. The regime includes *peya*(rice water), *vilepi*(thick rice water), *yusha*(lentil soup), *masa rasa*(meat soup). The regime is followed minimal for 3 days and maximum for 7 days depend upon the *shodhana*. The *samsarjana karma* started in the evening of the *shodhana* because at that time *kapha* is weakend and digestive power is sparkled. Along with that, *rasa* have been mentioned in order wise along with *peya vilepi* etc. Like with *peya*, *amla*(pungent), *madhur*(sweet) is advised for alleviation of *vata*. Then after *amla* and *lavana*(salty) is advised with *vilepi* for igniting the digestive fire. *Madhra*(sweet) and *tikta*(bitter) is advised with *yusha*(lentil soup) for the alleviation of *pitta*. At last *kshaya*(astringent) and *katu*(sour) is given with *mamsarasa* for alleviating the *kapha*. After *niruha vasti* food is advised according to *dosha* like for *vataja* bodily type it is *mamsa rasa*(meat soup), milk for *pittaja* bodily type and *yusha*(lentil soup) for *kaphaja* bodily type.

DISCUSSION

It is said that *prakriti* cant be altered for life time then why it is imperative to know it before offering treatment. *Prakriti* as we mentioned is balance of *tridosha*. These *tridoshas* have there own place and physiology in the body. In healthy people *doshas* resides in perfect proportion. *Vata* constituted by space and air, which is the energy of movement; fire and water constitute *pitta*, the principle of digestion and metabolism; and water and earth make up *kapha*, the *dosha* of structure and lubrication. Deviation to *prakriti* is *vikriti*. Unhealthy diet, stress, insufficient exercises are some of the elements that disturb *doshas*. Hence, to

maintain the balance and good health, a person has to juggle with the three *doshas* and increase or decrease them, as conditions demand. *Prakriti* tells us about the susceptibility of an individual to develop particular type of diseases throughout his lifetime. According to the principle of similarity, any dhatu in the body can be nourished by intake of the padarth of same nature.^[3] Similarly lifestyle also affects *dosha* like by strenuous exercise, *vata* increases in the body and sitting increases *kapha* in the body. *Prakriti* tells us about the prognosis of the disease as well. If *vata* body type person develops *vataja* disorders due to *vataja hetu*(aetiology) *sevna*(consume), prognosis is poor whereas if *pitta* body type person develops *vataja* disorders, prognosis is good and disease is likely to be cured well. Thus *Prakriti* plays important role in prognosis, diagnosis and treatment of the diseases.

Among all the treatment *ayurveda* offers, *panchkarma* stand so far the best because *panchkarma* direct attacks on vitiated *doshas* and even maintain the *dosha* in there perfect proportion. *Vasti*^[11], *virechana*, *vamana* are said to be best for *vata*, *pitta* and *kapha*. *Vasti* due its effect on *pakwashaya* maintain the *vata*, maintain the micro flora of the gut, control the conduction of nerves, helps in controlling the movements of the body. *Virechana* due to its effect on *Pachyamanashaya* detoxify *pitta*. *Vamana* expel out vitiated *kapha* from *amashaya*. All these three have major role in maintain *tridoshas* in the body. Apart from *vasti*, *virechana*, *vamana*, there are pre procedures and post procedure which maintain the *dosha* or *dosha* related disorders based on *prakriti* and *vikriti*.

CONCLUSION

Prakritis are discreet phenotypes and they are determined on the basis of physical, psychological, physiological and behavioural traits, and independent of social, ethnic and geographical variables. Since *Prakritis* underlies an individual's predisposition to disease as well as response to treatment, it is imperative in *ayurvedic* practice to identify the *Prakriti* of a patient before treatment. *Prakriti* is best diagnostic criteria and *panchkarma* is best treatment module based on *dosha*. Combination of both can deliver the best of physical, mental, social health.

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