

IMPORTANCE OF *KRIYAKALA VIVECHANA* IN THE MANAGEMENT OF *AMAVATA* - A CONCEPTUAL STUDY

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ABSTRACT

Amavata is a disease caused due to the vitiation of *vata* associated with *ama*, which takes place in joints. The *lakshana* of *amavata* is co-related with clinical feature of rheumatoid arthritis. Rheumatoid arthritis is a chronic inflammatory disease. *Shatkriyakala vivechana* has been described by Susruta Samhita in *Vranaprashniya adhyaya*. *Shatkriyakala vivechana* helps in understanding of disease prognosis, diagnosis and intervention such as *pathya-apathya*, *vyayamsevana*, *aushadhi* etc. Good understanding of stages of *kriyakala* is very essential for preventing disease from complications. In *amavata*, Ayurvedic line of treatment, such as *shaman* and *shodhan chikitsa* are advised whereas anti-inflammatory, analgesics, steroids and anti-rheumatic drugs are required for its management according to modern medicine, which have more side effects. In *amavata*, patients suffer from multiple joints pain with swelling, severe morning stiffness, restricted movements, malaise, and poor appetite. So line of treatment is *deepen-pachana*, *snehpana*, *virechana karma* followed by the administration of *Trivritta Avaleha* and castor oil. The assessment is made on the basis of relief in signs and symptoms followed by *nidana parivarjana*, proper diagnosis, and prognosis and adopting preventive and curative measure.

Keywords: *Amavata*, *kriyakala*, rheumatoid arthritis, diagnosis, prognosis.

INTRODUCTION

Ayurveda is an ancient medical science. Now a day, it is accepted worldwide. "Maintenance of health and treatment of disease is the main objectives of the Ayurveda¹".

Thus *ayurveda chikitsa* emphasizes on prevention of all types of disease accordingly "*Shat kriyakala*" was

described by Acharya Susutra in *Vranaprashniya adhyaya*. In which he explained the consecutive stages of manifestation of diseases and its preventive measure should be taken to find out the complications of relevant disease and overcome from it.

Amavata is a chronic immune - inflammatory systemic disorder mainly affecting synovial joints, caused due to formation of *ama* and its association with vitiated *vata* dosha. It deposits in joints. Clinical feature of *amavata* resembles with Rheumatoid Arthritis.

The golden proverb “Prevention is better than cure” is appropriate here. In addition to this, another proverb i.e. “Stitch in time saves nine.” is best principle for health in this *kriyakala* concept. Treatment becomes easier if the diseases are diagnosed in the earlier stages.

The term *kriyakala* is also known as *chikitsaavasara* (the time which denotes the necessity of treatment. *Shat* means the number six; *kriya* means action or treatment and *kala* means time period. Thus *shatkriyakala* means appropriate time period to take action. *kriyakala* describes the various stages of disease formation.

kriyakala plays an important role not only, in diagnose and prognosis of the disease but prevention of disease also. Early diagnosis of diseases helps to cure the patient in early stage. So it prevents complication of dis-

ease and improves health followed by saving of time and wealth also.

Aim and Objective

1. To study the *kriyakala vivechana* of *amavata*.
2. To study the role of *kriyakala vivechana* in the management of *amavata*.

This conceptual study will be helpful in understanding of pathogenesis of *amavata* in successive stages.

Material and Method-

Different Ayurveda texts, journals, research papers, articles are referred to study the importance of *kriyakala vivechana* in *amavata* and its importance in manifestation and Sequelae of the *amavata*.

6 stages of pathogenesis-

Shat Kriya Kala

- (1) *Sanchaya*²- Accumulation
- (2) *Prakopa*- Aggravation
- (3) *Prasara*-Overflow
- (4) *Sthanasamasraya*-Localisation
- (5) *Vyakta*-Manifestation
- (6) *Bheda*-Differentiation

1. Sanchaya³ (Stage of accumulation)

Gradually increase of *dosha* is known as *Sanchaya*. (Table-1)

Table 1: The signs and symptoms of accumulation of *doshas*⁴-

S.N.	Dosha	Sanchaya /accumulation
1	Vata	<i>Stabdhapoornakosthata</i> (Flatulence, Fullness of the abdomen)
2	Pitta	<i>Pitavabhasata</i> (Paleness of the body) <i>Mandoshmata</i> (Lowered temperature)
3	Kapha	<i>Angagaurav</i> (Heaviness in different parts of the body), <i>Aalasya</i> (Lassitude), <i>Vidveshashchetilingani</i> (Repulsion from the causative factors)

2. Prakopa⁵ (Stage of aggravation)-

The increased accumulated *doshas* now tend to expand is called as *Prakopa*.

Chaya, *Prakopa*, *Prashaman* of *Dosha* according to *Ritu* are in Table-2. The signs and symptoms of excitation of humours in *prakopa* stage are described in Table-3.

Table 2: *Chaya*, *Prakopa*, *Prashaman* of *Dosha* according to *Ritu*⁶.

Dosha	Chaya	Prakopa	Prashaman
Vata	Grishma	Varsha	Sharad
Pitta	Varsha	Sharad	Hemant
Kapha	Shishir	Vasant	Grishma

Table 3: The following signs and symptoms of excitation of humours in *prakopa stage*.⁷

S.N.	Dosha	PrakopaLakshan
1	Vata	Kasthatodasancharana (pins and needles in the abdomen), sancharna (sound of flatulence in the abdomen)
2	Pitta	Amlika (sour eructation), Pipasa (thirst), Paridaha (burning sensation).
3	Kapha	Annadwesa (anorexia), hridayotkledascha (nausea)

3. Prasara (stage of spread) –

Spread of vitiated *Dosha* to other part of body in *prasara* stage is like an overflow of a mixture of starch with water and yeast kept overnight.

Types of *Prasara* are –

1. VataPrasara
2. Pitta Prasara
3. KaphaPrasara
4. RaktaPrasara
5. Vata pitta Prasara
6. VataKaphPrasara

7. VataraktaPrasara

8. Pitta kaphaPrasara

9. Pitta raktaPrasara

10. KapharaktaPrasara

11. Vata pitta raktaPrasara

12. pitta kapharaktaPrasara

13. Vata pitta kaphaPrasara

14. VatakapharaktaPrasara

15. Vata pitta kapharaktaPrasara

Prasara stage of aggravated *dosha* to different places develops specific signs and symptoms. (Table-4)

Table 4: Specific signs and symptoms develops by *Prasara* stage of aggravated *dosha* to different places.⁸

S.N.	Dosha	Prasara Lakshana
1	Vata	Vayorvimargamana (vata moves to different places other than its own place. i.e. called anti peristalsis.) Atopa (dissention with <i>barborygmi</i> that is called flatulence and gargling)
2	Pitta	Osha (generalized burning sensation) Chosha (sucking pain) Paridaha (burning sensation all over the body) Dhoomayanani (feeling of hot fumes coming out from stomach)
3	Kapha	Arochaka (anorexia) Avipaka (indigestion) Angasada (Lassitude) Chardi (Vomiting)

4. Sthana Samsraya (Prodromal Stage)-

1. *Prasara*dosha where ever they get place, they start localization is *SthanaSamsraya*.
2. It is stage of start of disease. It is represents beginning of disease. It is known as *doshadushaya-sammurchana*.
3. Diseases manifests at the place where aggravated *dosha* is circulating all over the body. Due to abnormality of channels developed obstruction. That is called *Khavaigunya* in *srotas*.

4. In *SthanaSamsraya*, there is indicating for fore coming diseases that is called *purvarooopa*.

5. *Lakshana* according to *SthanaSamsraya* is given in Table-5

5. Vyakti (Manifestation of the disease)-

Now disease is seen fully developed and clear cut symptoms are observed is called as *Vyakti kriyakala*.

Inflammation – *shopha*¹⁰

Tumour- *granthi*

Abscess -*vidradhi*

Cellulitis –*visarpa*

Table 5: *Lakshana* according to *SthanaSamsraya*⁹

S.No.	<i>SthanaSamsraya</i>	<i>Lakshana</i>
1	<i>Udara</i> (abdomen)	Swellings, abscesses, abdominal enlargements, loss of appetite, constipation, gastroenteritis, diarrhoea etc.
2	<i>Bastigata</i> (urinary bladder)	Urinary disorders, urolithiasis, retention of urine and other urinary disturbances etc.
3	<i>Medhragata</i> (penis)	Phimosis, ulcers on penis, venereal diseases, etc.
4	<i>Gudogata</i> (rectum)	Fistula-in-ano, piles etc. (<i>bhagandara, arsha</i>)
5	<i>Vrishanagata</i> (testes)	Scrotal swelling (<i>vridhiroga</i>)
	<i>Urdhvajatrugata</i> (head and neck)	Manifests <i>urdhvajatrugatavikara</i>
7	<i>Twaka, mansasonitgata</i> (skin, muscles and blood)	<i>Kshudraroga</i> and various skin disorders (including leprosy)
8	<i>Medogata</i> (adipose tissue)	Adenitis, lymphadenitis, tumours, goiter, allergy etc.
9	<i>Asthigata</i> (bone)	Abscess (<i>asthividhradhi</i>)
10	<i>Padgata</i> (lower extremities)	Elephantiasis, gout, sprain of the ankle joint etc.
11	<i>Sarvangagata</i> (Spread all over the body)	Fever (<i>Jwara</i>)

6. Bheda (Sequelae and complications)¹¹

Thereafter when these lesions burst open and ulceration is produced, the sixth stages of the pathogenesis and the treatment of vitiated *dosha* are observed. And fever, diarrhoea and other systemic disorder become

chronic in this stage. If the management is not done in this stage, they become incurable. The relation between *Nidan Panchak* and *Kriyakala* are shown in Table-6.

Table 6: Relation between *Nidan Panchak* and *Kriyakala*

<i>Vikritijanya gyan (kriyakala)</i>	<i>Nidan Panchak (Roga Lakshanatmak)</i>
<i>Sanchaya</i> <i>Prakopa</i> <i>Prasara</i>	<i>Nidan</i>
<i>Sthanasansraya</i>	<i>Purvaroop</i>
<i>Vyakti</i>	<i>Roopa</i>
<i>Bheda</i>	Chronicity + complication + Incurable (<i>Chirkarita + upadrava + asadhya</i>)

KRIYAKALA VIVECHANA IN AMAVATA-

The weakened of *agni* will produce the condition of *Ama*. *Agnimandya* affects metabolism. Hence the *rasadhatu* is not formed up to the standard level and it is considered as *Ama*. This *Ama* along with *vyanavayu* and also by virtue of its *vishkariguna*, it quickly moves to all *kaphasthanas* through *Hridaya* and *Dhamanies*. This *vidagdha Ama* is further contaminated by *doshas* in *kaphasthana* and assumes various colours due to *atipichhilata*.

If *Ama* gets obstructed into *rasavahisrotas* and promotes further vitiation of *vata-dosha*, this *vikrit* (mor-

bid) *Ama* circulates all over the body. It facilitates *srotorodh* and *srotoabhishyanda* in *dhamanies*. It manifests Symptoms of *amavata* like *stabdhatu* (stiffness), *sandhishula* (joint pain), *sandhishotha* (swelling in joints), *angmarda* (bodyache), *Apaka* (indigestion), *jwara* (fever), *angagaurava* (heaviness of body), *alasya* (laziness) etc. due to *sthanasamsraya*.

Sanchayavastha in amavata¹²-

Amavata is caused due to *nidanasevana* (*virudhahara, virudhachesta, mandagni, nirvyayam, snigdhambhuktavatovyayam*). It is *sanchayaavastha* of *amadosh*a and *vata-dosha* and produces symptoms like *gaurava*,

alasya, (due to *kaphasanchaya*) and *stabdhata* of body (due to *vatasanchaya*).

Treatment-

Nidanaparivarjana. *Vegavarodha* (suppressing natural urges) and lack of physical activity should be avoided.

Prakopavastha in amavata- *Nidana sevana* leading to *agnimandya*, produces *ama*. *vidagdhaama* converts into *amavisha*. *Amavisha* and *prakupit vata* combines and form *samavata* and symptoms like *sotha*, *toda* etc.

Treatment-

Deepan-pachan, *langhana* and *samshodhan* for *amachikitsa*.

Samshodhan chikitsa-

Take 2 tea spoon *eranda taila* with lukewarm water at early morning. It acts as *virechana*.

Prasaravastha in amavata-

Samavata circulates in arteries, leads to heart disease and vitiated of *tridosha*, further gets *rasavahasritus sang* due to *abhisyandi guru guna*.

Treatment-

Kaphaupakrama and *vataupakrama* should be employed.

Sthanasamsrayavastha in amavata-

Samakapha and *samavatadoshas* spread all over the body. It takes *sthansamsraya* in *shleshmasthanana* (*trika*, *ura*, *amashaya*, *hridaya*, and *sandhi*). In this stage *poorvaroopavastha* of *amavata* can be seen like *daurbalya*, *hridgaurava*, *gatrastabdhata*.

Treatment-

Treatment depends on *lakshana*.

- *Daurbalya* (weakness)-*Lashunaksheerpaka* acts as *vrinhana*.
- *Gatrastabdhata* due to *ama- vatachikitsa* like *rukshaseka*, *udvartana* etc.

Vyaktavastha in amavata¹³⁻¹⁶

In this stage complete manifestation of disease appear due to *doshas*.

- *Vatanubandha lakshana-* *Angamarda*, *aruchi*, *trishna*, *alasya*, *gaurava*, *jwara*, *shoonataanganam*, *shola* in *sandhies*.
- *Pittanubandha lakshana-Raga* and *daha* in affected *sandhies*.

- *Kaphanubandha lakshana-* *Stimita*, *guru* and *kandu* in affected *sandhies*

Treatment¹⁷-

Amavata chikitsa sutra should be followed.

Bhedavastha in amavata-

Amavata upadravas produce like *sankocha* and *khanja*.

Treatment-

1. *Guggulu kalpa*, *lepa* and *ghrita* used.
2. Line of treatment according to *upadravas* will adopt.

DISCUSSION

When a person intakes *guru* (heavy), *Snigdha* (unctuous) *ahara* and *chinta* (worry-ness), *Krodh* (anger) *vihar* etc., it produces *agnimandya*. *Agnimandya* leads to *amotpatti* in *sanchaya* and *prakopa* stage.

This *Ama* gets *prasara* (circulate) all over the body. This *prasarit viscid Ama* produces *mandagni* and takes place in *hradaya*, *trik*, *sandhi* as a result, mild symptoms like *aruchi*, *apaka* etc are seen in this stage. When it reaches *vyakta* stage, mostly symptoms are manifested like *vrischika dansh vatavedana* (pain caused due to scorpion bite), *stabdhata* (stiffness) etc.

If the disease is not treated, it reaches *bheda* stage producing complication like *sankocha*, *khanjata* etc.

First of all it is very essential to see the presence or absence of *ama* in a patient before starting the treatment because the line of treatment entirely different in case of *samvastha* (Presence of *ama*) and *niramavastha* (Absence of *ama*).

The concept of *kriyakala* describes the stage of manifestation of a disease. Proper diagnosis of particular stage helps us to plan the treatment.

Knowledge of *shatkriyakala* helps in understanding the process of manifestation of disease. The physician, who diagnose a disease and treat according to *shatkriyakala*, will become a successful practitioner.

CONCLUSION

A physician, who thoroughly knows the *kriyakalavivechana* of *Amavata*, is not only able to make a proper and accurate diagnosis of disease but detect the disease at its earliest also. Early diagnosis of *Amavata*

forms secrets of effective and comprehensive treatment.

All the systems are disturbed in the *Amavata*. When it is not treated within time; it produces anatomical deformities like *sandhi vikriti* and *Hridgraha*. So, proper management is required. Its complication depends upon types of *kapha*. Such as, if *Ama* combines with *shleshaka kapha* and gets lodged in *sandhi sthana* then it forms *sandhi vikriti* and if *Ama* combines with *avalambaka kapha* and resides in *hridaya*, then it develops *hridroga* (heart disease).

Therefore proper management of treatment is required. *Kriyakala vivechana* is very helpful for knowing of the *sadhyata-asadhyata* of disease and also plays an important role in the treatment.

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