

Kriyakala Vivechana in Amavata

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Abstract: Amavata is disease of Rasavaha srotas. Amavata is a kruchrasadhya vyadhi. Madhava nidana mentioned "sa kashtah sarva roganam". The term Amavata separated into 2 words are "Ama" and "Vata". The formation of Ama is due to weakness of jatharagni located in Amashaya leading to formation of anna rasa. The Ama combines with vata for forming Amavata. The lakshana of Amavata which correlated the clinical features of Rheumatoid arthritis. Rheumatoid arthritis is a chronic inflammatory disease of unknown etiology marked by asymmetric peripheral polyarthritis. Kriyakala vivechana has been explained by sushruta while explaining vrana. Kriyakala vivechana is help in understanding disease prognosis, diagnosis and intervention (aushadhi, pathya, vyayama). After proper understanding of stages of kriyakala its help in preventing it from complication like khanja and pangu.

Keywords: khanja, pangu, amavata, kriyakala, rheumatoid arthritis, lakshana

1. Introduction

The term *kriyakala* is also known as *chikitsa avasara kala* (the time which reveals or denotes the necessity of treatment). *Kriya* = karma, *pravruthi* (action), *Kala* = time that is *chikitsa* (treatment initiation). There are *kriyakala* which are named as *ritu kriyakala* and *vyadhi kriyakala*. In *ritu kriyakala* named as *shishira*, *vasantha*, *greeshma*, *varsha*, *sharath* and *hemantha*.¹ *Vyadhi kriyakala* named as *sanchaya*, *prakopa*, *prasara*, *sthanasamshraya*, *vyakta*, *bheda*.² If the *doshas* are in the initial stages of *kriyakala*, further aggravation of these can be stopped by adopting simple therapeutic measures. When *dosha bala* is less then, *shamana chikitsa* can be adopted. If there is *dosha bala adhikya* we should resort for *shodhana chikitsa*. This knowledge of *Kriyakala* help us to know the *avastha* of *vyadhi* (stage of disease). The concept of *Kriyakala* describes the mode and stages of the disease. A good understanding of *Kriyakala* is very essential for early diagnosis, prognosis and for adopting preventive and curative measures.

SANCHAYA - Swasthana vrudhi of doshas³ takes place in this stage. *Vrudhi* of *doshas* takes place in this stage. It causes aversion towards the causes of increase of *dosha* and desire towards opposite properties.

LAKSHANAS- In the dominance of *pitta dosha* there will be - *pitaavabhasata* (yellowish discoloration), *mandoshmata* (mild raise in temperature). In *kaphadosha* person will be *lakshana* like *Gourava* (heaviness), *Aalasya* (lassitude) and in *vata dosha* there will be *sthabda poorna koshtada* (fullness of abdomen).⁴

CHIKITSA – First line of treatment is *Nidanaparivarjana* in this stage.

PRAKOPA – *Doshas* which had previously accumulated in *sanchaya avastha* become excited to move to other locations.⁵

LAKSHANAS – In *vatadosha* there will be *koshta toda* (pain abdomen) and *koshta vata sancharana* (free movement of vata inside the koshta). In *pitta dosha* presents with *amlika* (sour eructation), *pipasa* (thirst), *paridaha* (burning sensation all over the body). In *kapha dosha* present with *Annadwesha* (aversion towards food) and *Hrudayotkleda* (nausea).⁶

CHIKITSA - Based on the *dosha* evaluation *shodana* or *shamana* line of treatment are employed.

PRASARA – It means Spreading to wider area. *Dosha prakopa* take place in very high quantity so that the increased *dosha* moves from its own site and start spreading all over the body.⁷

LAKSHANAS – In *vatadosha* dominance there will be *vayu vimargagamana* (movement of vata in opposite direction in the *koshta*) and *Atopa* (gurgling sound in abdomen). In *pitta dosha* there will be *osha* (feeling of boiling sensation), *chosha* (pain like sucking), *paridaaha* (burning sensation all over the body), *Dhoomayana* (feeling of hot fumes coming out from mouth) and *kapha dosha* there will be *Arochaka* (anorexia), *Avipaka* (indigestion), *Angasaada* (malaise), *chardi* (vomiting).⁸

CHIKITSA – *Shodana* line of management is employed in this stage after bringing the *prasrita dosha* from *shaka* back to *kosha* by *vrudhi*, *vishyandana* and *sroto mukha shodana*.

STHANA SAMSHRAYA - The excited *dosha* having moved to other parts of body become localized and it marks the beginning of manifestation of specific disease pertaining to those structures. The *prakupita doshas* will spread all over the body, once finds *kha vaigunya* they accumulate there producing disease. *Dosha dushya samurchana* takes place at this stage.⁹

CHIKITSA - *Dosha dushya* *pratyaneeka chikitsa* in this stage.

VYAKTA - Manifestation of disease takes place in this stage (panchama kriyakala). This stage denote *roopavasta* of a disease.¹⁰

Chikitsa – *Chikitsa* sutra should be adopted to that particular *vyadhi* .

BHEDA - *Deergha kaala anubandha*. If left untreated it goes to *asadhya* stage. When the disease reaches this stage, they may act as predisposing causes for other diseases.¹¹

chikitsa– If *updrava* is *prabala* in this stage then *updrava* are treated first followed by treatment of *vyadhi*.

Kriyakala in Amavata

Amavata occurred due to vitiated Ama combines with Vata circulate all over the body gets shelter in sandhi pradesha especially in trika sandhi leading to *stabdhatta* . Amavata can be correlated to Rheumatoid arthritis.

Rheumatoid arthritis is a chronic inflammatory disease of unknown etiology by a symmetric , peripheral polyarthritis.¹²

Diagnostic criteria

2010 ACR-EULAR Classification Criteria for Rheumatoid Arthritis: Classification criteria for RA (score-based algorithm: add score of categories A–D ; A Score of >6 / 10 is needed for classification of a patients having definite RA).

Sanchaya – avastha in Amavata -

Amavata is caused by consuming the Nidana sevana are *Virudhahara*, *Viruddha Cheshta* ,*Mandagni*, *Nirvyayama*, *Snigdham bhuktavato vyayama*¹³. which do *chaya* of *amadasha* and *vata dosha* leading to symptoms like-*Gaurava*, *Aalsya* (*kapha sanchya*) and *Stabdhatta of body* (*Vata sanchya*) .

Treatment– *Nidanaparivarjana* like *Vegavarodha* (suppressing natural urges) , lack of physical activity should be avoided.

Prakopa- Avastha in Amavata

Further indulgence in *Nidanas* leading to *Mandagni* formation of *ama* this *Vidagdhatta of Ama* Converts into *amavisha* Vitiated *vayu* now form *samavata Shotha* and *toda*.

Treatment – *Ama chikitsa* –for *depana* and *pachana*-*langhana* (fasting)/ *panchakola peya* and *samshodhana* = *egeranda taila* (2teaspoon with lukewarm water at early morning)acts as *rechana* . According *dosha shodhana* should be adopted.

Prasara - Avastha in Amavata

samavata circulates through *dhamani* (*Rasavaha srotas*)*dushti of ama visha* further Gets vitiated by *tridosha* reaches *Rasayanis* , cause *Abhishyanada* due to *Picchilatha* .

Treatment - Depending on *dosha vridhhi-kapha upakrama* and *vata upakrama* should be employed .

Sthana Samshraya In Amavata –

The *prakupita doshas* will spread all over the body, once finds *kha vaigunya* they accumulate there producing disease. In Amavata it takes *sthana samshraya* in *shleshma sthana* are *trika ,ura,amashaya , hrudaya sandhi* . In this stage *poorva roopa avastha* of *amavata* can be seen they are *Daurbalaya, Hrudgaurava,Gatrastabdhatta* . In *vangasena samhita* has explained *Shiroruja, Gatra ruja* .

Treatment –Depending upon the *lakshana* treatment should be adpoted.

Example-1. *Gatra stabdhata* caused due to *medo-kapha avarana* or *ama* by adopting *chikitsa* like *rooksha* , *seka*, *udvartana* followed by *kevala vata chikitsa*.

2.*Daurbalaya* means weakness the treatment are *lashunakhseera paka* acts as *brimhana* and *amapanchana*.

Vyakta -Avastha In Amavata

In this stage complete manifestation of *samanaya lakshana*¹⁴ are *Angamarda, Aruchi , Trishna , alsya, Gourava, Jwara , Apaka ,shoonata anagam , pravruddha lakshana*¹⁵, *vishesha lakshana*¹⁶ are *Vatanubandha*-Predominantly *Shoola* is found in the affected *Sandhies*. *Pittanubandha- Raga* and *Daha* will be predominant in the affected *Sandhies*. *Kaphanubandha – Sthimita , Guru* and *Kandu* will be predominant in the affected *sandhies* .

Treatment –*Amavata chikitsa sutra* should be adopted¹⁷ .

Bheda -Avastha in Amavata

- Manifestation of *Amavata updravas sankocha* and *khanja*
 - *Yogaratanakara* considered *pravruddha lakshana* as *updravas*
 - *Angavaikalya* as *updrava* explained by *harita samhita*¹⁸
- Treatment – *Guggulu kalpa,Ghrita prayoga* and *Lepa prayoga* and depending on *updrava* line of treatment will adopt.

2. Discussion

- *Amavata* is a progressive disease caused due to *prakupita Ama* and *Vata dosha*. *Ama* which is the product of metabolic defect it has been considered an important factor for the pathogenesis of the most of the diseases.
- Accumulation of the *Ama* as an end product of impaired *Agni* happens for longer duration when combines with the *prakupita vata dosha* results in *Amavata*.
- Hence the proper analysis of the stage of vitiation of *Ama* and the aggravation of *Vata* should be done.
- *Ama* undergoes fermentation and putrefaction and a new product having the properties similar to *Visha* is formed. This new product is termed as *Amavisha*. This *Amavisha* easily absorbed in the body through gastrointestinal tract due to its *Sukshama, Laghu* and *Tikshana* properties. After absorption, it then circulates in the whole body giving rise to many diseases (*Ch. Vi. 2/12*).
- It is essential to see the presence or absence of *Ama* in a patient before starting the treatment, because the line of treatment is totally different in case of *Samavastha* (presence of *Ama*) and *Niramavastha* (Absence of *Ama*)

3. Conclusion

- The concept of *shat-kriyakala* is applicable in all disorders or disease condition.
- The practical application and analysis of *kriyakala* helps in prevention of disease at different levels. Eg - proper analysing the *purvaroopavastha* of *amavata* help in preventing it from going to next stage and helps in reducing *chronicity* and preventing formation of deformities.
- Proper identification of particular stage help us to plan the treatment.
- *Langhana*, *swedana* etc treatment has been mentioned for the *vyaktavastha* of *amavata*. If we are able to assess the disease in *purvarupa avastha* itself, *chikitsa* such as *langhana*, *swedana*, *pachana upakramas* can be adopted or else as *Amavata* is a *bahudoshaja vyadhi*, in *vyakthavastha Shodana chikitsa* is needed.

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