Kriyakala Vivechana in Amavata

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Abstract: Amavata is disease of Rasavaha srotas. Amavata is a kruchrasadhyya vyadhhi. Madhava nidana mentioned “sa kashtha sarva roganam”.The term Amavata separated into 2words are “Ama” and “Vata”. The formation of Ama is due to weakness of jatharagni located in Amashaya leading to formation of anma 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 khana 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, bheda2. 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 - Swasthama vruddhi of doshas4 takes place in this stage . Vruddhi of doshas takes place in this stage. It causes aversion towards the causes of increase of dosha and desire towards opposite properties.

LAKSHANAS - In vata dosha there will be koshta toda (pain abdomen ) and koshta vata sancharan (free movement of vata inside the koshta).In pitta dosha presents with amlika (sour eructation ), pipasa (thrist), 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 ) , paridaha ( 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 ).5

CHIKITSA - Shodana line of management is employed in this stage after bringing the prasarita dosha from shaka back to kosha by vruddhi , vishyandana and sroto mukha shodana.

STHANA SAMSHRAYA - The exacted 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 - Doshu dushya prayaneeka chikitsa in this stage.
VYAKTA - Manifestation of disease takes place in this stage (panchama kriyakala). This stage denote roopavastava 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 stabdha. Amavata can be correlated to Rheumatoid arthritis.

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

Diagnoistic 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 Cheshtha, Mandagni, Nirvyayama, Snigdham bhukthavato yyayama13, which do chaya of amadosha and vata dosha leading to symptoms like Gaurava, Aalsya (kapha sanchya) and Stabdha of body (Vata sanchaya).

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 Vidaqdhata of Ama Converts into amavisha Vitiated vayu now form samavata Shotha and toda.

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

Prasara - Avastha in Amavata
samavata circulates through dhumani (Rasavaha srotas)dashiti of ama visha further Gets viitated by tridosha reaches Rasayanis, cause Abhisheyandha due to Picchilatha.

Treatment - Depending on dosha vriddhikapha upakrama and vata upakrama should be employed.

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

Treatment –Depending upon the lakshana treatment should be adopted.

Example-1. Gatra stabdha caused due to medo-kapha avarana or ama by adopting chikitsa like rooksha, sekha, udbhanta followed by kevala vata chikitsa.

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

Vyakta -Avastha In Amavata
In this stage complete manifestation of samanaya lakshand14 are Angamarda, Aruchi, Trishna, alya, Gourava, Jwara, Apaka ,shoonata anganam, pravruddha lakshand15, visheshha lakshand are Vatanubandha-Predominantly Shoola is found in the affected Sandhies. Pittanubandha- Raga and Daha will be predominant in the affected Sandhies. Kaphanubandha – Shhimita, Giru and Kundu will be predominant in the affected sandhies. Treatment –Avastha chikitsa sutra should be adopted17.

Bheda -Avastha in Amavata
• Manifestation of Amavata updravas sankocha and khanja
• Yogaratnakara considered pravruddha lakshana as updravas
• Angavaikalya as updrava explained by harita samhita18

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 Nirumavastha (Absence of Ama)
3. Conclusion

- The concept of *shat-kriyakalā* is applicable in all disorders or disease condition.
- The practical application and analysis of *kriyakalā* helps in preventing disease at different levels. E.g. proper analysing the *purvaroopā avastha 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 *vyaktavasta of amavata*. If we are able to assess the disease in *purvarupā avastha* itself, *chikitsa* such as *langhana, swedana, pachana upakramas* can be adopted or else as *Amavata* is a *bahuudoshajā vyādhi*, in *vyakthavastā Shodana chikitsā* is needed.

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