



CLINICAL SIGNIFICANCE OF KRIYAKAL A CRITICAL REVIEW

¹Dr Ankita V .Korde^t , ²Dr Manali R Bansode, ³Dr Bhargav G Tappe

¹Assistant Professor & PhD Sch , ²Associate Professor , ³HOD & Associate Professor

¹Kriya Sharir ,

¹P R Pote Patil College Of Medical Sciences Ayurveda Amravati

Abstract:

Health can be described as the capacity to adjust and handle physical, mental, and social challenges throughout one's life. Ayurveda, an ancient science of life, encompasses a wealth of knowledge aimed at promoting health, preserving well-being, restoring health when it is compromised, and alleviating suffering and distress by balancing Dosha, Dhatu, and Mala within the body. Ayurveda places significant emphasis on Kala, as existence and destruction are contingent upon it. Therefore, the concept of Kriyakala is regarded as critically important in achieving the objectives of Ayurveda, which pertains to the identification of the stages in the progression of a disease. The term Kriyakala is a combination of two words Kriya, which refers to treatments such as medicine, nutrition, and lifestyle habits that aid in correcting dosha imbalances, and Kala, which indicates the stage of a disease. Acharya Sushruta described six stages that illustrate the development of a disease within the body. This framework provides guidance on the optimal timing for intervention with treatment. Early detection of diseases allows for more effective treatment with reduced discomfort. The objective of this study is to demonstrate the significant utility of Shat Kriyakala in understanding disease progression and potential severity. This concept is rooted in ancient texts. Kriyakala serves as a guidebook, offering insights into diagnosis (identifying the issue), prognosis (projecting the disease's trajectory), and the timing of intervention. This knowledge aids in preventing a disease from establishing a strong presence in the body. A thorough understanding of Kriyakala enables us to recognize the appropriate moments to intervene and prevent diseases from worsening.

Keywords : *Ayurveda, Dosha, Dhatu, Mala, Kriyakal, Kala*

Introduction:

The adage "prevention is better than cure" has consistently served as a fundamental principle in health. A balanced diet of good quality and quantity, adequate sleep, sexual health, regular exercise, and the absence of stress and emotional extremes, along with responding to urges as they arise, establishing a protocol, and adhering to Dinacharya (the rules of daily living) and Ritucharya (the rules of seasonal living), contribute significantly to the prevention of a wide range of diseases. This represents one aspect of illness prevention. The other aspect involves the early diagnosis of diseases at their initial stages. Any field of medical science that addresses both preventive and curative measures must possess a thorough understanding of the stages of pathogenesis. In Ayurveda, diagnosis is not solely based on the name of the disease but rather on the characteristics of the disease phenomenon. The comprehensive explanation of disease understanding and its pathogenesis stages was likely first articulated in Ayurveda. Acharya Sushruta eloquently describes the progression of a pathological process under the term Kriyakala. The Vyadhi kriyakala is delineated in six stages by Sushruta. The physician who possesses comprehensive knowledge of Sanchaya, prakopa, prasara, sthana samsharya, vyakti, and bheda is the only one deserving of the title Bhishaka. Appropriate Treatment can be organized based on the progressive stage of the disease. The imbalance of Doshas can be rectified according to the Kala or severity of the disease, allowing the patient to experience early relief and complete recovery from the illness.

Aims & Objectives:

- 1) To Study Kriyakal In detail
- 2) To explain clinical importance of Kriyakal

Methodology :

Type of Study : A critical review

Sources:

- 1)Charak Samhita
- 2)Sushrut Samhita
- 3)Ashtang Hruday
- 4)A text Book of Ayurvedic Physiology

Review of Literature :

1) Stages of Kriyakala

"Sanchayam cha prakopam cha prasaram sthansamsharaya, vyakti bhedam cha yo vekti doshanama," which translates to the existence of six stages of Kriyakala Sanchaya Avastha (the stage of accumulation), Prakopa Avastha (the stage of provocation), Prasara Avastha (the stage of propagation or migration), Sthaana Samshraya Avastha (the stage of localization), Vyakta Avastha (the stage of disease manifestation), and Bheda Avastha (the stage of complication).

2) Sanchaya Avastha (Stage of Accumulation) First Stage

The progressive accumulation of Doshas in their designated locations takes place during this stage; it marks the beginning of disease pathogenesis. Doshas gather in their respective sites and present the following symptoms are as Vata Sanchaya Lakshana: Stiffness and a sensation of fullness in the abdomen. Pitta Sanchaya Lakshana: A slight increase in body temperature accompanied by a burning sensation. Kapha Sanchaya Lakshana: A feeling of heaviness. Effectively managing the morbid Doshas at this stage can prevent their further progression into the next stage. The condition of disease pathogenesis at this point is manageable, as the severity of the disease is minimal and the vitiation of Doshas is not significantly heightened.

3) Prakop (Stage of Vitiation) Second Stage

At this stage, the bio-humors are enhanced both quantitatively and qualitatively to their natural location. This condition may be accountable for all pathological states if remission is not attained. Furthermore, this stage may result in the development of a fully manifested disease according to Charaka, as he does not take into account the subsequent stages outlined by Sushruta. The indicators of this phase are as Vata Prakopa Lakshana: Koshta toda sancharana Pitta Prakopa Lakshana: Amlika and Paridaha. Kapha Prakopa Lakshana: Annadwesa and Hridyotkledascha

4) Prasara (Stage of Dissemination) Third Stage

At this stage, aggravated Doshas depart from their original locations and migrate to other areas of the body, Prasara represents a phase of dissemination, during which the causative factors persist and the Doshas have been influenced by the Prakopa stage. In the Prakopa stage, the Doshas, which have remained stationary until now, become prepared to relocate. At this point in the Prasara stage, the Doshas overflow and disperse or migrate to different regions or organs within the body. Acharya Sushruta elucidates this stage by using the analogy of "Kinvodaka- Pista Samyoga." In this analogy, Kinva, Udaka, and ground rice grains are combined and stored in a container overnight, resulting in a fermentation process. Symptoms in this stage are Vata Prasara Lakshana Atopa and VimargaGamana. Pitta Prasara Lakshana: Chosha, Osha and Dhoomayanani. Kapha Prasara Lakshana: Avipaka, Angasada and Chardi.

5) Sthanasamshraya avastha (Stage of Localization)Fourth Stage

The irregularity in Srotas leads to the blockage of the Doshas, the disturbed Doshas can impair organs and result in a disease affecting the specific organs where the morbid Doshas has accumulated. This stage displays premonitory signs and symptoms (Poorva rupa) of disease. Sthanasamshraya, also known as localization, refers to the settling of Doshas in a specific location when vitiated Doshas are in circulation and accumulate in areas of Srotovaigunya. This accumulation is often due to the depletion of tissue. Certain causative factors possess sufficient potential to inflict damage, leading to the settling of Doshas at designated sites. There are only a limited number of locations referred to as Khavaigunya, which are characterized as weak or defective sites that are susceptible to the accumulation of Doshas.

6) Vyaktha (Stage of manifestation) Fifth Stage:

If the causative factors present in Sthanasamsraya are not addressed and persist, the Dosha progresses into the Vyakthi (manifestation) stage, where all the symptoms of a disease become evident, thus referred to as Rupa Avastha. The occurrence of a specific disease is contingent upon the vitiation of a particular Dosha and the interaction with a specific Dhatu (body tissue), along with the degree of their combination. At this stage, the interaction between doshas and dushyas is finalized, which may result in the development of disease. Distinct disease-specific symptoms are evident in the patient, referred to as Pratyatma lakshna.

7) Bhedavastha (Phase of complication or chronicity of the illness or subtypes of a specific condition)Sixth Stage:

Bhedha represents the final stage of disease progression, during which complications may arise and the onset of additional diseases can occur. The prognosis at this stage is quite poor, and if left untreated, the condition may become incurable. This stage poses significant treatment challenges, as complications can severely impact health, potentially resulting in death. Complication and final appearance of disease, Manifestation of symptoms, Localization of morbid Doshas, Doshas Dissemination Aggregation of Doshas to spread to other parts, Accumulation of Doshas in their own place. At this point, the disease has advanced to its chronic phase, which is characterized by the onset of complications. The disease has fully progressed to its chronic stage, allowing for accurate diagnosis and the prediction of its Doshaja type, as complications start to manifest. This phase can be associated with the tertiary level of prevention in contemporary medicine.

Clinical Significance of Shatkriyakala

This principle aids in evaluating the progression of a disease. It assists in averting further buildup of Hetu. This principle offers insights into the factors that cause disease, thereby enabling the adoption of preventive measures. Shatkriyakala ensures precise management of the disease and facilitates the planning of an appropriate treatment regimen. Information regarding Sthanamsamshraya may help in safeguarding healthy organs from being affected by the disease. The Sadhyasadyatva of a disease can be investigated based on the stage of Shatkriyakala (the progressive stage of the disease). The concept of Shatkriyakala contributes to understanding the complete pathogenesis of the disease.

Discussion:

The principles of prevention and management in Ayurveda revolve around the concept of Loka-Purusha samya, which signifies a harmonious interaction between the macrocosm and microcosm. The doshas within the body can become vitiated due to both natural and unnatural factors, leading to two distinct processes: 1. Prakrita kriyakala and 2. Vyadhi kriyakala. The primary process is divided into three stages: Sanchaya, Prakopa, and Prasam. If the doshas are vitiated during the initial two stages, they may return to their normal state and halt further progression. This normalization can occur either naturally (swabhavika) or through the application of appropriate therapeutic measures. Ultimately, this process can result in the absence of disease, representing a natural self-healing mechanism that allows us to preserve and maintain our health while preventing the onset of diseases. The secondary process, on the other hand, may lead to disease progression and complications, which is classified into six stages known as Shadkriyakala in Ayurveda. This concept was examined by Acharya Sushruta in relation to the inflammatory processes associated with open wounds (Vrana). In this context, he also developed the idea of the natural history of disease evolution and the necessity of employing suitable medicaments for the respective stages. The pathogenesis process described in modern medicine can be likened to the Shadkriyakala framework outlined in Ayurveda. If the disturbed doshas are not identified and addressed, they will acquire the power for their continued progression. The ailments that appear during a specific phase of kriyakala may even trigger additional diseases under the term Nidanarthakara-rogas if neglected. A solid understanding of the Kriyakala concept is crucial for the early identification of the disease process.

Conclusion:

This study highlights the importance of Kriyakala in the prompt diagnosis and the application of preventive and therapeutic strategies, as described in Ayurvedic texts. Furthermore, the understanding of disease pathogenesis in contemporary medicine could be explored in subsequent research, which may also consider the most recent developments in preventive medicine.

References:

- 1) A text book of Ayurvedic Physiology by Prof S.B Kotur and Dr. Shashikala Kotur, Chaukhambha orientalia Varanasi
- 2) Yadavaji Trikamji ed. Sushruta Samhita of Sushruta sutra sthana (Nibandha sangraha, Dalhana, commentary, Sanskrit) Varanasi: Chaukhambha, 2015; 103-106.
- 3) Kaviraj Ambikadutta shasrti(editor). Sushrut Samhita of Sushruta, Sutra Sthana, chapter 21, verse no.32. reprint 2017 edition, Varanasi; Chaukhambha Sanskrit sansthan;2017:120
- 4) Sastri Hari Sadasiva ed. Ashtanga Hridaya of Vagbhata sutra sthana (Sarvanga sundara, Ayurvedarasayana, commentary, Sanskrit) Varanasi: Chaukhambha; 2016.p.196