

KRIYAKALA AND ITS IMPORTANCE IN THE TREATMENT OF DISEASES

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ABSTRACT

Since Ayurveda is the science of life, it stresses on the preservation of health of healthy people and to cure the sickness of the diseased. The term Kriya in Ayurvedic system of medicine indicates Vikrita Kriya ie. abnormal activities of doshas.. The series of vikrita kriya which successively develop in different periods of time is indicated by the term Kriyakala. In Ayurvedic system, the word Kriya also signifies Chikitsa karma ie. the treatment. Kriyakala is helpful in understanding the different stages of doshas after doshavaismya till the appearance of a particular disease. Each stage of the Kriyakala gives the scope of a way to stop or to reverse the further progress of the disease process. Treatment of a disease is easier and success rate is more if the disease is diagnosed in its earliest possible stage. So the knowledge of Kriyakala is helpful for both the diagnosis and treatment of diseases. In the present study an attempt is made to give a brief concept of kriyakalas available in the ayurvedic classics and to apply this knowledge for the purpose to check the disease manifestation process in its earliest possible stage making the subject aware or conscious about all the minute changes taking place in his body.

KEYWORDS: Kriya Vikrita, Chikitsa, Karma, Doshavaismya

INTRODUCTION

The word *Kriyakala* consists of two words, *Kriya* and *kala*. *Kriya* means action or manifestation of something and the term *Kala* simply means the time, so the word *Kriyakala* indicates the specific time of manifestation of an action. *Kriya* or action refers to the measures taken in the form of *ausadh*, *ahara* and *vihara* with an aim to correct the *doshik* disturbances. It is the narration in sequential order of the abnormalities occurring in the *doshas*, *dushyas*, *agni* and *srotas* and a good understanding of *Kriyakala* is very

important for early diagnosis, prognosis and for adopting preventive and curative measures.

Types of *Kriyakala* in Ayurvedic Classics:

As per *Charak* and *Vagbhata* there are only two stages of *dosha vridhhi*, ie. *Sanchaya* and *Prakopa*. *Acharya Sushruta* has elaborated these two stages into six *kriyakalas*. These are *Sanchaya*, *Prakopa*, *Prasara*, *Vyakti bhava* and *Bheda*.¹

Kriyakala as stages of evolution of diseases:

*Sanchaya*²- In this *Kriyakala*, there is increase of *doshas* in their own sites. *Doshas* increase in *pramana* (quantity), *gunas* (qualities) or *karmas* (functions) in their *visisthasthanas*. *Vata dosha* undergoes *sanchaya* first in the *pakwasaya*, *pitta* undergoes *sanchaya* in the *amasaya* and *kapha dosha* undergoes *sanchaya* in the *urah* region. After the increase takes place, the specific symptoms produced by the *doshas* are,

Vata Sanchaya lakshana- *Sthabdha koshata* (no movement of the gastro-intestinal tract), *Purna koshata* (feeling of full accumulation of the alimentary tract)

Pitta Sanchaya lakshana- *Pitavabhasata* (yellowish discolouration), *mandosmata* (slight increase of body temperature)

Kapha Sanchaya lakshana- *Gaurava* (heaviness), *alasya* (lethargy).

*Swabhavik and Aswabhavik Sanchaya*³- *Swabhavik sanchaya* can of *Naimittik* and *Avasthik* type. *Pitta Sanchaya* in *Varsha ritu* due to naturally occurring *amla vipaka* of food particles in rainy season is the example of *Naimittik Sanchaya*. Again the naturally occurring *kapha* accumulation in childhood is the *Avasthik Sanchaya*.

Doshasanchaya caused by *Pragyaparadh* ie. offensive activities due to the loss of *dhairya*, *smriti* and *samadhi* and the accumulation of *doshas* caused due to impaired combination of sense organs and their objects are the examples of *Aswabhavik sanchaya*.

Body response to *Sanchaya*⁴- With the appearances of *vata*, *pitta* and *kapha sanchaya* symptoms, the body tries to get over these abnormalities with two defensive mechanisms which are *Chaya karana*

vidweshha ie. aversion towards the causative factors and *Viparita guna iccha* ie. desirous of qualities opposite to those of the causative factors.

Prakopa- *Prakopa kriyakala* is described by the word *Unmargagamita* by *Vagbhatt*. After *Sanchaya avastha*, *doshas* under further increase, leaves their original space and travel to other sites and produces their symptoms due to which, the body becomes sick.⁵

When the *doshas* directly go to the *prakopa* stage without passing through *chaya avastha*, it is called *Achayaprakopa*. When the *doshas* gradually increase from *chaya avastha*, then it is called *Sachaya prakopa*⁶.

Dosha prakopa lakshanas are⁷ –

Vata prakopa lakshanas- *Kostha toda* (pricking sensation in the digestive tract), *sancharana* (increased movement of particles in the digestive tract).

Pitta Prakopa lakshana- *Amlika* (sour eructation), *pipasa* (thirst), *daha* (burning sensation)

Kapha Prakopa lakshana- *Annadweshha* (aversion towards food), *Hridaya-utklesha* (nausea).

Prasara- In this stage, the vitiated *doshas* leave their original places and spread to other parts of the body through different *srotas*. Spread to wider area is the meaning of the word “*Prasara*”. *Doshas* spread to *anya sthanas* in addition to their own *sthanas*.⁸

Dosha prasara lakshanas are⁹ -

Vata prasara lakshanas- *Vimarga gamana* (movement towards the inappropriate direction), *atopa* (gurgling noise in the abdomen)

Pitta prasara lakshanas- *Osha* (burning sensation as if burnt with fire), *Cosha* (feels like sucking), *Paridaha* (burning sensation all over the body)

Kapha prasara lakshanas- *Arochaka* (loss of appetite), *avipaka* (indigestion), *angasada* (weakness), *Chardi* (vomiting).

Combination of *doshas*- When *doshas* fail to remain in their own sites, they form combination groups with other *doshas* or group of single *dosha*, and there result in fifteen numbers of such groups¹⁰.

Dosha gatis- In *prasara* stage, the movement courses of the *doshas* may be *Urdha Gati* (upward movement), *adhomarga* (downward movement) and *tiryak gamana* (cross/spreading movement)¹¹

The *doshas* movement is from the *kostha* to the *sakhas* and it is called *sakhabhigamana*. The *doshas* which move from place to place during the stages of *prakopa* and *prasara* are called *paridhavamana doshas* or *tiryakgata doshas*.¹²

Sthana Samsraya- The word *sthana samsraya* indicates localization, ie. getting settled at one place. If the vitiated *doshas* increases further due to indulgence in imperfect diet and regimen, they get settled down at some specific sites and produce diseases of those sites or organs. The *doshas* after getting settled at the specific sites, produce abnormalities in the *dushyas* like *dhatus* and *malas* by direct with them. Such combination of *vikrita* ie. abnormal *dosha* and *dushyas* is called *Dosha dushya sammurchana*.¹³ The abnormalities in the *doshas* and *dushyas* also lead to the onset of *purvarupa* stage (prodromal symptoms) of the oncoming disease. There are two

classification of *purvarupa* ie. *samanya* (general) *purvarupa* and *visista*(specific) *purvarupa*.¹⁴ *Sthanasamsraya* is an important stage causing abnormalities in *dosha*, *dushya*, *agnis* etc. leading to *dosha dushya sammurchana* and *purvarupa* of future disease.

Vyakti- In this stage, appearance of a disease takes place with most of its signs and symptoms. The diseases like *sopha* (inflammation), *arbuda* (tumour), *granthi* (cystic swelling), *jwara* (fever), *atisara* (diarrhea) etc. appear with their characteristic features in this *kriyakala*.¹⁵

The terminologies like *rupa*, *samsthana*, *vyanjana*, *linga*, *lakshana*, *chihna* and *akriti* are synonymous to one another.¹⁶ The symptoms of the diseases in *vyakti* stage may be *samanya lakshana* ie. the general sign and symptoms or the *pratyatma lakshana* ie. peculiar signs and symptoms of a particular disease.¹⁷

Bheda- *Bheda* means difference. The various abnormal changes which take place in this stage of *Kriyakala* make the patient a different person. Some abnormal changes take place in the *doshas*, *dushyas* and *srotas* and these are irreversible changes. In this stage, treatment can only prolong the life of the patient, but the changes already occurred in the *dushya* level cannot be made reversible.¹⁸

OBSERVATIONS

- 1) Treatment is easier if the disease is diagnosed in the earlier stages.
- 2) When the *doshas* are controlled in the *Sanchaya* stage of *kriyakala*, they cannot proceed further into the consequent stages of *Kriyakalas*. However if the *doshas* are ignored, they will proceed

further, will be more strong and deep rooted and there will resistance to medications. So, by understanding kriyakalas, treatment should be done in the earliest possible stage.¹⁹

- 3) Knowledge about sachaya and achaya prakopa helps in the selection of proper treatment procedure in the prakopa stage of Kriyakala eg. Sodhana is the treatment of choice for apathya nimittaja sachaya prakopa but in case of achaya prakopa, shamana treatment is recommended.
- 4) To breakdown samprapti is called chikitsa, ie. treatment and six kriyakalas are collectively known as samprapti. So the sequence of kriyakalas should be broken down by applying treatment in the earliest possible stage.²⁰
- 5) To attain success in treatment, it is essential to apply proper measures in proper time starting from the sanchaya stage ie. accumulation of doshas. Therefore all the six stages of kriyakala require action by a physician in the form of treatment. So, these six stages are called six stages of action.

DISCUSSION

Due to various factors the doshas in the body undergo vitiation or morbid changes which initiate the process of disease manifestation. It is clear from the above description that various changes involved in the disease manifestation process take place in distinct steps. As the vague symptomatology is expressed in the early stages of disease manifestation procedure, it is necessary for the individual that he or she should be aware of the changes occurring in the body. So a good knowledge of the

concept of *Kriyakala* is very essential for early recognition of the disease procedure. If the deranged doshas are left unrecognized and untreated, they will gain the strength for their further development. The diseases manifested in a particular stage of *kriyakala* may even precipitate some other diseases in the name of *Nidanarthakara-rogas* if left ignored.

CONCLUSION

In this study, the importance of *Kriyakala* in early diagnosis and for adopting preventive and curative measures is highlighted from the description available in Ayurvedic classics. The concept of pathogenesis of disease available in modern medicine may also be evaluated in further study for which better and recent advancement in the field of preventive medicine may also be considered.

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