IMPORTANCE OF KRIYAKALAVIVECHANA IN THE MANAGEMENT OF PRAMEHA- A CONCEPTUAL STUDY

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ABSTRACT

Prameha is a term considered for the condition of all types of Prameha elucidated by Acharya Shrusrutha characterised by Prabuta mootrata (increased quantity of urine) and Aavila-mootrata (increased turbidity of urine) as Samanyalakshana (general symptom).¹ Some of the Prameha lakshanas are correlated with Diabetes Mellitus which is a group of metabolic disorder characterised by hyperglycemia with or without glycosuria resulting from an absolute or conditional deficiency of Insulin. Aetiology is multifactorial and includes genetic factors coupled with environmental influences such as obesity associated with rising living standards. In an attempt for early diagnosis and intervention Kriyakalavivechana will help a lot. Kriyakala means the time of treatment or interception in the process of disease manifestation. These six stages mentioned by Acharya Shushrutha gives an idea regarding the state of the disease in the body and it guides us when to intervene or where to intervene. Kriyakala give us the knowledge of diagnosis, prognosis and the level of intervention and so that to prevent the establishment of a disease. Timely intervention with appropriate Oushada, Pathya, Vyayama (medicine, diet, exercise) for the same. Both the short term and long term complications can be effectively managed and prevented by breaking the vicious cycle of pathology and there by enhance the quality of life of the patient.

Key words: Prameha, Prabuta avila mootrata, Kriyakalavivechana

INTRODUCTION

The worldwide prevalence of DM has risen dramatically over the past two decades, from an estimated 30 million cases in 1985 to 382 million in 2013. Based on current trends, the International Diabetes Federation projects that 592 million individuals will have diabetes by the year 2035². The metabolic deregulation associated with DM causes secondary path physiologic changes in multiple organ systems that impose tremendous burden on the individual with diabetes and on the health care system³. Most of the time, the disease becomes deadly or untreatable because the detection usually happens at a later stage. But with the proper use of Kriyakala Vivechana concepts specific to Prameha we can propose a better & early detection system and treatment that will prevent the disease entering to untreatable stage. Ayurveda emphasizing on being healthy, gives the detailed description about the initiation of the diseases step by step. If one pays special attention to the

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changes happening inside and outside the body, anyone can be healthy and it is easy to get healed in the early stages.

**Kriyakaala**

Acharya Shushruta explains the initiation of disease by classifying into six stages which are known as Kriyakalas or Shadkriyakalas. Kriya is karmalpravruthi (action). Kala is time that is Chikitsa (time for appropriate action). There are Shadkriyakalas which are named as Sanchaya, Prakopa, Prasara, Shrashanasamsraya, Vyakta and Bheda. Kriyakala gives us the knowledge of diagnosis prognosis and the level of intervention, time of treatment or interception in the process of disease manifestation, to prevent the establishment of disease.

**Sanchaya**: It is the stage represents the inception phase of the disease, when Dosha is stated to have accumulated in its own place. Sanchaya is divided into two, based on the Ritu (season) and Nidan (etiological factors). They are Swabhavika and Aswabhavika. Under Swabhavikasanchaya, all the changes happening based on Ritu (season) and Vaya (age related). In Aswabhavikasanchaya, changes happening because of the etiological factors like Pranjaparadha (intellectual errors), Mityaharavihara (unwholesome diet and regimen), Asathmyendriyarta samyoga (unwholesome conjunction of sense organs and objects) etc. So here in diseased conditions usually we will be considering Aswabhavika sanchaya. Depends on the Dosha dominance in each stage, person will be exhibiting different type of Lakshana (symptoms) such as in the dominance of Kaphadosha person will have symptoms like Gourava (heaviness), Aalasya (lassitude). In Pittha dosha there will be Pittaavabhasata (yellowish discoloration) Mandoshmata (mild raise in temperature). In Vata dominance there will be Sthabda poorna koshhtada (fullness of abdomen).

**Prakopa**: In this stage Doshas which had previously accumulated in Sanchayavastha become excited to move to other locations. Same as that of Sanchaya, Prakopa also divided as two- Chaya prakopa and Achaya prakopa. The Prakopa happens through Ritu, Vaya as well as the etiological factors like Mithya Aharaviharadi (unwholesome diet and regimen) comes under Chaya prakopa. In Achayaprapkopa the process happens without undergoing into Sanchayavastha such as if the etiology is abhigata (trauma) where the process of Dosha vitiation happens very faster. We can appreciate the Lakshana (symptom) of Prakopavastha based on Dosha dominance. In Kapha dosha, lakshanas such as Annadwesha (aversion towards food) and Hrudayotkleda (nausea) will be there. In Pitta dosha, presents with Amlika (sour eructation’s), Pipasa (thirst), Paridaha (burning sensation all over the body). In Vata dosha, person presents with Koshta Toda (pain abdomen), and Koshta vata sancharana (free movement of vata inside the alimentary tract).

**Prasara**: Dosha sanchaya takes place in very high quantity so that it increases from its own site and start spreading all over the body with single Dosha or with a combination of Dwidosha/tridosha or altogether with Rakta. Just like the fermentation of black gram occurs likewise in this stage Prakupita dosha (aggravated state) gets spread into other sites. In Kapha dosha prakopa there will be Arochaka (anorexia) Avipaka (indigestion), Angasaada (malaise), Chardi (vomiting). In Pitta dosha prakopa 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). In Vata dosha dominance there will be Vayu vimargagamana (movement of vata in wrong direction inside the alimentary tract) and Atropa (more of gurgling sound in abdomen)\textsuperscript{11}.

**Sthanasamsraya:** The excited Dosha having moved to other parts of body become localized and it marks the beginning of manifestation of specific diseases pertaining to those structures. In this stage Dosha-dushya sammoorchana (intermixing of dosha and dooshya) happens. The Prakupita (aggravated) doshas will spread all over the body, where there is a khavai- gunya (structural deformity in the passage), dosha will accumulate there and produce prodromal symptoms of particular disease\textsuperscript{12}.

**Vyakta:** Pratyathma lakshanas (specific symptom) related to specific diseases will be attained in this stage for eg:santaapa lakshana (raise in temperature) in Jwara\textsuperscript{13}

**Bhedha:** When the disease reaches this stage, they may act as predisposing causes for other diseases. In this stage the disease attains its various classification depends on Dosha dominance, attains Vranabhava (ulcerations), if we left untreated it goes to Asadhya stage (incurable)\textsuperscript{14}

**Kriyakala vivechana in prameha**

Due to vitiation of all the three Doshas causing Prameha.\textsuperscript{15} Depending on the dominance of one or the other Dosha Prameha is classified. Prameha the word meaning goes like ‘Pra’ is excess, ‘Mihyate’ is passing urine\textsuperscript{16} i.e., presentation of excessive urination is Prameha.

Prameha sanchayavastha is the stage where the person starts consuming the Nidanas (etiological factors). Here it is most of the Kaphakara nidanas (etiology) like Navaannapanam (freshly harvested rice), Pishtanna (food prepared from flour), Payasa sevanam (sweets prepared in milk), Ikhshuvikara (sugarcane products), Gudavairikutasevanam (jageery products), Ksheera (milk), Navamadhy (freshly wine), dadhi sevanam (curds), Graamya anupa mamsa sevanam (meat of domesticated, marshy and aquatic animals), Asyasukham (indulgence in siting, lying down), Divaswapnam (day sleep), Mrujavarjanam (abstinence from cleanliness) etc. by which there will attain Sanchaya of Kapha dosha along with other Dosha in Shareera (body)\textsuperscript{17}. There will be Aamaautpathi (production of morbid elements) and produces Lakshanas (symptoms) like Gouravam (heaviness), Alasyam (lassitude). Further indulgence in same etiological factors leading to aggravation of Kaphadosha along with Amarasa, produces Madhuratatarasa (increased sweetness) in the body. Presents the Lakshanas like Annadwesha (aversion towards food), Hruday- otkleda (nausea). If person is following the same Nidanas there will be raise in Kaphadosha along with circulation of Madhuratatarasa all over the body through Rasayanis (blood vessels) leading to Athime-dojanana (increased fat) because of its athis-nehaguna (increased unctuousness). Lakshanas like Avipaka, Angasaada, Sphigil baluh janghavrudhi (increase in fat bulk over hip, arm, thighs), Snigdangada (oiliness over body), Udaraparshhavrudhi (hip-waist size increases).

**Sthanasamsraya in prameha** is the stage where Dosha dushya sammurchana is happening. Because of the continuous irritation causing during Sanchayaprakopaprasaraavastha over rasayanis there will be formation of kha- vaigunya (structural malfunction). During the pathogenesis, there will be disturbance in Dhatuparinamaprakriya (metabolism in dhatu...
level) leading to Medaaparipakwam (improper fat metabolism). Because of these processes there will be increased production of Shareerakleda (body fluid) and Mamsa (muscle). These prakupitakapha does Samoorchana with Abadha meda (disintegrated fat), Shareera kleda (body fluid), Mamsa\textsuperscript{18}. These Shareera kleda again gets vitiated and transforms into Mootra (urine) and lodges in Basthi (bladder) results in increased production of Mootra. These prakupitakapha does Samoorchana with Abadha meda (disintegrated fat), Shareera kleda (body fluid), Mamsa\textsuperscript{18}. These Shareera kleda again gets vitiated and transforms into Mootra (urine) and lodges in Basthi (bladder) results in increased production of Mootra. At this stage, there will be presentation of Poorvaroopa (prodromal symptoms) of Prameha such as Madhurasyata (sweetness in mouth), Karapaadadaaha (burning sensation over palms and soles), Pipaasa (polydipsia), Alasya (lassitude), Shareera visra gandham (bad meat odour from body), feeling of Nidra (sleepy) and Tandra (drowsiness) whole time\textsuperscript{19}.

In the Vyaktaavastha, the disease will be manifested completely and start producing the Samanyalakshanas. Depending on the Doshadushyasamorochana there will be variations in Sparsha (touch), Ganda (smell), Varna (colour), Rasa (taste)and Aavidatha (turbidity) of Mootra (urine). Based on the Dosha predominance and Utkarsha apakarsha (increase and decrease) of Rasaadidhatu dushti, there will be getting the Vyaktha Lakshana through Mootra such as Prabhoota mootrata (increased quantity)and Aavila moolatara (increased turbidity)\textsuperscript{20}.

Bheda avastha is the stage of differentiation of the subtype of Prameha. Start manifesting the Vishesha lakshana of Prameha and Upadravas (complications) like Prameha pidakas (diabetic carbuncle), depends upon the Nidana, Dosha- dushyavishesha. Chikitsa of Prameha based on Prameha Shadkriyakaala\textsuperscript{21}

- The 1\textsuperscript{st} 3 stages (Sanchaya, Prakopa, Prasara) we have to manage through Ritu-charya (seasonal regims) and Dinacharya (daily regims) where Acharya mentions the Shodhana karma (detoxification therapy) and other daily regimen for each Ritu (season).

- If we are not following the rules of Ritu-charya the disease pathology will reach into Sthanamsrayavastha where Poorvaroopas start manifesting. In this stage we have to start with the Apatarpana chikitsa (emaciating treatment) with Vanaspathi Kashaya with Bastamootra (goat’s urine).

- Even we are not started our treatment disease pathology will attainVyaktavastha, where we have to manage with Ubbaya (two way) shodhana which include both Vamana (emesis) and Virechana (purgation) with Pramehahara oushadas.

- If not Prameha attains its Bhedavastha where increased vitiation of Mamsa(muscle), Shonita (blood) lead to the presentation of Prameha pidakas where we have to start with Raktamoksha (blood-letting).

- Next stage, only Shastrarpranidhana (surgical management) and Vranakriya upaseva (treatment mentioned for wound) such as Shashtiupakrama (sixty treatment)have to adopt. If not there will be Puya (pus formation) and will end up in Asadhyavastha (incurable stage).

DISCUSSION

- The concept of Shatkriyakala is applicable in all disorders or disease condition.

- Proper diagnosis of particular stage helps us to plan the treatment.
• Good intelligence, good clinical skill and good textual knowledge are the major requirements for the better understanding of Kriyakala in each diseased condition.
• The practical application and analysis of Kriyakala is highly essential to frame disease control and prevention strategy.

CONCLUSION
• It is easy to pluck a plant when it is still a sapling, but it is impossible when it becomes a tree.
• If some attention is paid towards the simplest of clinical symptoms several diseases can be handled successfully by doing Samayaanukula chikitsa (timely action).
• In case of Prameha the management will be very easy, only when the disease is handled during the Sthanasamsraya stage or little earlier.
• No creature in this earth is immortal. It is impossible to prevent death but it is possible to prevent diseases so one should try for the preventable.

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