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**Samprapti vighatana of Pratishyaya in the light of shatkriyakal**

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**Abstract : -**

*Aim of the present article is to discuss the sampraptiof Pratishyaya according to shatkriyakala. Shatkriyakala is described by Acharya Sushruta.The six avasthas are Sanchaya, Prakopa, Prasara, Sthanasanshrayam, Vyakti and Bheda. The six Kriyakala are the stages of ongoing progressive Samprapti of disease.During kriyakala Doshaslakshana and Doshdushya sammurchana janeet lakshana seen in patient respectively. According to diagnosis of different kriyakala in Pratishyaya important disease preventive measures like pathyasevan and Dhatuprasadan can be introduced earlier.If we break the samprapti of any disease in prakopadi avastha, then the complications of that disease can be avoided and the disease wiil be sukhasadhya. In Pratishyaya the kaphotklesha vitiates the kapha, vata and alpa pitta doshathese gets spread in nasa and shirah pradesha. Here dosh, dushya sammurchana occursPratishyaya is formed. This Pratishyaya occurs in teen age mostly so this is the valuable topic of concern in present era.*

**Key Words : -Pratishaya, Shatkriyakal.**

**Introduction : -**

*Shatkriyakala* is a concept which is described by Achyarya sushruta. *Shatkriyakala* means the six stages of formation of disease.

They are...

- |                    |            |            |
|--------------------|------------|------------|
| 1) Sanchaya        | 2) Prakopa | 3) Prasara |
| 4) Sthanasanshraya | 5) Vyakti  | 6) Bheda.  |

In *Sanchaya, Prakopa* and *Prasara Kriyakala* mainly *doshas* involved in disease gets vitiated. In these earlier three *Kriyakalas* according to vitiation of involved *doshas* patient feels discomfort or disturbance in daily routine and so the patient desire or dislike things which pacifies or aggravates vitiated *doshas* respectively. In these three stages there is important role of *pathyasevan* which avoids the further vitiation of *doshas* and development of the disease. With *pathyasevan* for *saam dhatupachan, shaman, dhatuprasadan karmas* selective *Rasayan dravyas* can be introduced in these stages. Which will eliminate *Khavaigunya* in *dhatu* involved in *samprapti* of the disease.

If we cure the disease in the earlier stage. The disease will be cured fast. In *shatkriyakala* we have to perform the diffrent *kriyas* for the treatment of disease to avoid the complication, so it is very important to study the disease according to *shatkriyakala*.

**Samprapti of Pratishaya : -**

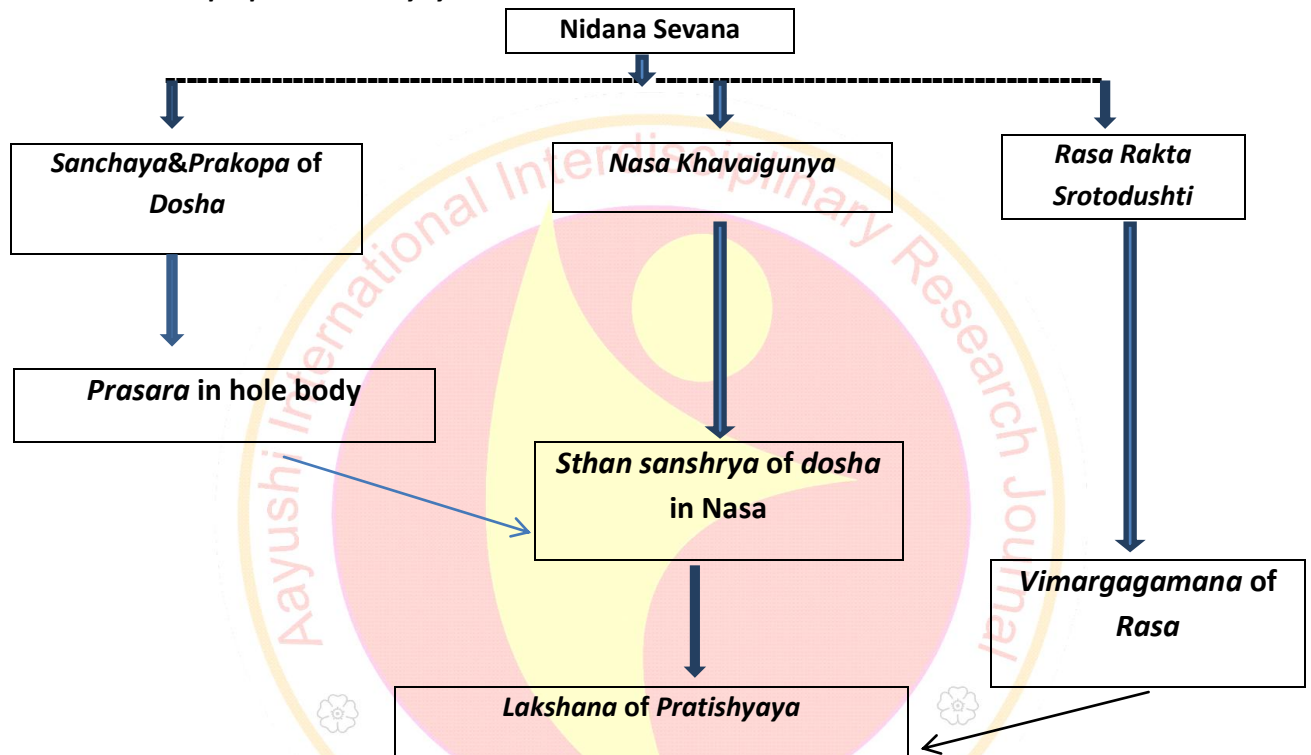
*Acharya Charaka* enumerate that, due to indulgence of *Nidana, vatadi* doshas gets accumulated in the head and gives rise to *Pratishyaya*.<sup>(1)</sup> While describing *Samprapti Sushruta* affirms that, *Vata* and other *Doshas*, either individually or collectively with or without the

association of *Rakta* gradually accumulate in the head and when further vitiated by their respective exciting causes, produce *Pratishyaya*.<sup>(2)</sup>

*Aacharya Vagbhata* explains that, when the vitiated *Vata pradhananDoshas*, gets localized in the nasal cavities, gives rise to *Pratishyaya*. If not treated properly, the increased *doshas* may even lead to *Kshaya*.<sup>(3)</sup>

*Aacharya Kashyapa* has mentioned that due to *Nidana sevana*, *Mandagni* and *Vishamashana*, the aggravated *vata* vitiates *kapha* and theyvitiates the channels situated near *nasika* to cause *Pratishyaya*. In this disease the patient always excretes out the secretion continuously, so it is called *Pratishyaya*.<sup>(4)(5)</sup>

**Schematic Samprapti of Pratishyaya**



**Samprapti Ghatak :-**

- Nidana* → *Kapha, Vat prakopak nidana*
- Dosha* → *Kapha, Vata, Alpa pitta*
- Dushya* → *Rasa, Rakta*
- Srotas* → *Rasavaha, Raktavaha, Pranavaha*
- Srotas dushti* → *Sang, Vimarg Gamana, Ati pravrutti*
- Agni* → *Jatharagni – Mandya*  
*Dhatwagni -- Mandya*
- Dosh marg* → *Shakha*
- Rog marg* → *Bahya*
- Udbhava sthana* → *Aampakwashaya*
- Adhistan* → *Nasa, Shiraha*
- Pratyatma lakshana* → *Kaphotklesha, Ghran viplava, Shirahshool, Nasa*  
*Avaruddha, Swara Bheda, etc.*

The above given brief description of pathogenesis of *Pratishyaya* may further be elaborated on the basis of *shat kriyakala* given by *Aacharya Sushruta*.

**1) Sanchay :-**

During this stage one or more of the *Doshas* undergo increase in their chief site i.e. *Vata* in *Pakwashaya*, *pitta* in *Pachyamanashaya* and *Kapha* in *Urah Pradesha*. This accumulation of *Dosha* produce mild symptoms in the form of *Iccha* and *Dweshya* for certain foods, activities etc. Liking or desire is for those which possess qualities opposite to those of the *Viprit guna iccha* and dislike or aversion is for those which cause the increases of the *dosha*. If the person recognizes these like and dislike and acts accordingly, the *doshas* will come back to their normal condition. On the other hands, if they are not recognized and the person continues to indulge in causative factors like unhealthy foods, the *doshas* undergo increase further.

*Aacharya Dalhana* clarifies phenomenon of each *doshas* in the head region. Accordingly, *Prana Vata* has its field of activity in the head. Among *pitta*, *Alochakapitta* and *Bhrajakapitta* can be considered and *Tarpakakapha* site in the head is well known. *Rakta* circulating through head also gets accumulated in the head.

**2) Prakopa :-**

In *Prakopa* stage, the further increased *Dosha* lead to vitiation excitation state. A person can easily get over this abnormality by suitable adjustment in foods, activities and simple drugs and remedial measures by consulting a physician. Negligence of appropriate action leads to the next stage of *Prasara*.

**3) Prasara :-**

During the third stage (also known as *Prasara*) spreading to large areas take place. The *doshas* undergo further increase and invade the site of other *Doshas* in addition to their own, *Vata* to the site of *Pitta* or *Kapha*, *Pitta* to sites of *Vata* or *Kapha*, *Kapha* to sites of *Vata* or *Pitta*. If effective treatment is taken, the *doshas* will come back to normal. If the person continues to indulge in unhealthy foods etc., or if the treatment is ineffective, the abnormality continues further to the onset of the fourth stage.

In *agni vaishamya*, the *koshthagni* becomes abnormal. Due to intake of unhealthy food there is relative increases in *doshas*, *agni vaishamya* takes place. Increase of *Vata* causes *Vishamagni* making digestion of food variable from time to time, day to day etc. Increase of *Pitta* causes *Tikshnagni*. Changing of food materials which increase *Kapha* cause *Mandagni* making inadequate, and delayed digestion of food. In all these abnormal states, the food does not undergo perfect digestion and undigested materials - *Ama*— remain over in the *aahara* rasa. The quantity of such materials is more in case of *Mandagni*, moderate in case of *Vishamagni* and very little in case of *Tikshnagni*. In *Prasara* the vitiated *dosha* through *rasa* and *Raktavaha* channels circulates through out the body. Beside all the general symptoms, the local symptom in the nasal passages will be *Kaphotklesh*.

**4) Sthan Sansraya :-**

The vitiated *rasa dhatus* settle at the place of *dushit srotasa* causing *sthan sansraya*. As we know the body is maintained by *Ojodhatu* which is responsible for the *bala* of body to carry out its *karya* Shakti and to prevent diseases. It is the different mechanism in the body. As long as the *Ojas* is normal in its *Pramana* and *Gunas*, the *doshas* cannot vitiate the *dhatus* or the *srotas*. The *ojas*

undergo *Kshaya* due to many causes such as lack of food, physical strain, injury to vital organs, excess indulgence in alcohol and such other substances of poisonous nature, anger, grief, worry and other mental emotions, loss of blood, semen and other tissue etc. The decrease of *ojas* makes the *dhatu*s poor in strength and susceptible to the bad effect of the increased *doshas*. The *srotas* may undergo following four kinds of *srotodushti*.

- *Atipravritti*– Of nasal discharge
- *Sanga*– Obstruction, blockage, decreased normal functioning of the upper respiratory tract and consequent in size of exudates.
- *Granthi* –Growths, accumulations in the sinuses.
- *Vimargagamana* – Movement of material in wrong direction.

The organ where one or more of these *srotodushti* has taken place, become the site of origin of the disease. Thus, in the fourth stage, important abnormalities occurring inside the body are further increase of the *doshas*, their *sthanasanshraya*, *ojokshaya*, *srotodushti*, *ama sanchaya* and *dosh dushya sammurchana*. All these act as essential prerequisites for the onset of the disease. This *kriyakala* is the stage of actual commencement of the disease. It is characterized by appearing of *poorvarupa*, which are produced by each one of the above said abnormalities.

This *Prana*, *Kapha*, *Pitta*, *Avritta*, *Udana*, *Vata* gets lodged in the *Pranvaha srotas*, especially in *Nasa*, where *srotodushti* is already imparted. The *poorvarupa* i.e. *poorvarupa* of the disease can be demonstrated in this stage. In this stage patient gets *Shirogurutvam*, *Kshavath*, *Parihrishtaromata*, as premonitory symptoms of *pratishyaya*.

#### **5) Vyaktavastha :-**

The fifth *kriyakala* is characterized by the full *Vyaktavastha* with all its sign and symptoms. Each one of the described abnormalities contributes to their own sign and symptoms, which are clearly recognizable. They vary in number and strength from one patient to other, depending upon the age, sex, constitution, strength of the causes and many other factors. *Sankhya samprapti* can be given as *Ekdoshaj*, *Dwandvaja* and *Sannipatja*. The abnormalities, through profound, can be brought to normal easily when effective treatment and all other favorable factors are present and with difficulty in the presence of unfavorable factors. Sometimes the disease is uncontrollable and progresses further to the final stage. In the process of *Vyaktavastha* the *Shirahshula*, *Kaphotklesha*, *Ghranaviplava*, *Nasa Avarodha*, *Svarabheda*, etc symptoms of *Pratishyaya* may be present.

#### **6) Bhedavastha :-**

In six *kriyakala* all the abnormalities become still more profound and irreversible. In spite of the best treatment, they continue to persist and make the patient very debilitated. Loss or depletion of the *dhatu*s, give rise to one or more *Upadrava*. In *Pratishyaya kaasa*, *shwsa*, *kshaya* etc *upadrava* are seen.<sup>(2)</sup> Sometimes even *Arishta lakshanas* might also manifest. All these grave sign and symptoms differentiate this person from others. Hence this stage is called as *Bheda*.

#### **Discussion :-**

The disease *Pratishyaya* is described by *Acharya* in *samhita Granthas*. Etiological factors are intake of *kapha prakopak aahar*, *dhulisevan*, *rutuvaishamya*, *shirobhitap*, *atishit padarthasevna*, etc. *Kriya* i.e. *chikitsa* in *Pratishyavyadhi* depends upon *kala* so sign and symptoms at different stages need to be diagnosed for precise treatment in *Pratishyaya*. Even when disease is responding well to the treatment on the basis of sign and symptoms during this period the treatment modalities such as *Shodhana*, *Shamana* and *Rasayana* can be introduced accordingly.

## Conclusion :-

By the above article we can conclude that study of *Pratishyaya* according to *shatkriyakala* will be beneficial for diagnosis and management purpose And will avoid the further complication of *Pratishyaya*.

In case of the disease *Pratishyaya*, one can easily conclude that the disease when becomes chronic or complicated,It may lead to production of *Dushta pratishyaya* and *kasa, shwasa, kshaya* also. Hence the concept of *Shatkriyakala* in references to the disease *Pratishyaya* seems to be more scientific both from the understanding of the disease process. As well as its treatment point of view.

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