Abstract:

Aim of the present article is to discuss the samprapti of Pratishyaya according to shatkriyakala. Shatkriyakala is described by Aacharya Sushruta. The six avasthas are Sanchaya, Prakopa, Prasara, Sthansanshrayam, Vyakti and Bheda. The six Kriyakala are the stages of ongoing progressive Samprapti of disease. During kriyakala Doshas get vitiated. The six stages of Pratishyaya mean disease. 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 will be sukhasadhya. In Pratishyaya the kaphotklesha vitiates the kapha, vata and alpa pitta doshas which gets spread in nasa and shirah pradesh. Here dosh, dushya samnmmrchana occursPratishyaya is formed. This Pratishyaya occurs in teen age mostly so this is the valuable topic of concern in present era.

Key Words: - Pratishyaya, Shatkriyakala.

Introduction:

Shatkriyakala is a concept which is described by Aacharya Sushruta. Shatkriyakala means the six stages of formation of disease. They are...

1) Sanchaya  2) Prakopa  3) Prasara
4) Sthansanshrayam  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 selectiveRasayan dravyas can be introduced in these stages. Which will eliminate Khavaigunya in dhatus 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 different kriyas for the treatment of disease to avoid the complication, so it is very important to study the disease according to shatkriyakala.

Samprapti of Pratishyaya:

Aacharya Charaka enumerate that, due to indulgence of Nidana, vatadi doshas gets accumulated in the head and gives rise to Pratishyaya. 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 Pratisyaya.

Aacharya Vagbhata explains that, when the vitiated Vata pradhananDoshas, gets localized in the nasal cavities, gives rise to Pratisyaya. If not treated properly, the increasd doshas may even lead to Kshaya.

Aacharya Kashyapa has mentioned that due to Nidana sevana, Mandagni and Vishamashana, the aggavated vata vitiates kapha and theyvitiates the channels situated near nasika to cause Pratisyaya. In this disease the patient always excretes out the secretion continuously, so it is called Pratisyaya.

Schematic Samprapti of Pratisyaya

Samprapti Ghatak :

Nidana → Kapha, Vat prakopak nidana
Doshha → 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
Adhisthan → Nasa, Shiraha
Pratyatma lakshana → Kaphatklesha,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 *Pachyamana* and *Kapha* in *Urah Pradesha*. This accumulation of *Dosha* produce mild symptoms in the form of *Iccha* and *Dvesha* for certain foods, activities etc. Liking or desire is for those which possess quality 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 an 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 dose not undergo perfect digestion and undigested materials - *Ama* - remain over in the *gaahara* rasa. The quantity of such materials is more incase 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 carryout 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 *dhatus* poor in strength and susceptible to the bad effect of the increased doshas. The srotas may undergo following four kinds of *srotdushti*.

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

The organ where one or more of these *srotdushti* 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 sthananasranshaya, ojokshaya, srotdushti, 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 *Pranavaha srotas*, especially in *Nasa*, where *srotdushti* 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 *dhatus*, give rise to one or more *Upadrava*. In Pratishyaya kaasa, shwsa, kshaya etc *upadrava* are seen.\(^2\) Sometimes even *Arishta lakshanast* 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, rutuvaishamaya, shirobhitap, atishit padarthasevna*, etc. *Kriya* i.e.*chikitsa* in Pratishayavayadh 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 Shadkriyakala 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.

References: