

A Literary Review Of Basic Concept Of Ayurved Chikitsa According To Shatkriyakala**Vd. Yogita S. Shrotriya,**MD (Physiology), Associate Professor,
Dept. of Physiology,
C.S.M.S.S. Ayurved College,
Kanchanwadi, Aurangabad, Maharashtra, India**Vd. Sujata B. Jadhav**MD (Kayachikitsa), Professor & HOD,
Dept. of Kayachikitsa,
Matoshri Asarabai Darade Ayurved Mahavidyalaya,
Yeola, Nashik, MS, India**Abstract-**

The health of body and mind depends on quality of food and unpolluted environment. If the food is contaminated and environment is polluted many diseases are spread. In Ayurveda Acharya Sushruta has told the six consecutive stages called Shatkriyakala, the pathogenesis of the diseases. The treatment given according to the stage can stop further progress of the disease. Also the disease is cured completely without any recurrence.

Keyword- Chikitsa, Shatkriyakala, Sanchaya, Prakopa, Prasara, Sthansanshraya, Vyakti, Bheda.

Introduction-

For healthy human the basic needs are hygienic and quality food and unpolluted environment. If the food is contaminated and environment is polluted then various diseases spread. These diseases are treated with the medicines like Modern, Ayurveda, Homeopathy or Yunani. Some people do yoga, physiotherapy or naturopathy etc. While treating with Ayurveda the diagnosis was done on the basis of six consecutive stages known as shatkriyakala. Acharya sushruta has described¹ Shatkriyakala in sutra sthana, vranaprashna adhyaya in detail. Acharya Vagbhata has also mentioned in sutra sthana². Sanchaya, Prakopa, Prasara, Sthansanshraya, Vyakti and Bheda are six consecutive stages of pathophysiology. The treatment of each stage is different. When we treat the dosha in primary stage, the dosha can not spread into another. The pathophysiology of the disease is stopped and disease is cured completely. Also no possibility of recurrence of the disease.

Aim –To study basic concept of ayurveda chikitsa according to consecutive stages of vyadhi i.e. Shatkriyakala.

Objects-

- 1) To review vyadhi samprapti according to Shatkriyakala
- 2) To review basic concepts of chikitsa according to i.e. Shatkriyakala

Literary review –Ayurveda has told swasthya means dosha samyavastha

And vyadhi means dosha vaishamyavastha. According to Sushrutacharya vyadhisamprapti is a process in which aggregated dosha undergo

The Sanchaya, Prakopa, Prasara Sthansanshraya, Vyakti and Bheda awastha called as Shatkriyakala. Chikitsa is a process of sampraptibhanga. The chikitsa done according to kriyakala is shuddha chikitsa with this we can easily achieve doshasamyavastha and can stop the punarudbhava of vyadhi. The kala and basic chikitsa concepts are Shat means six, Kriya means karma or action Kala means the stage³

1. **Sanchaya**-means swasthana sanhatirupa vriddhi of dosha. Vriddha doshas sanchaya sthana are Hridnabhi urdhwa, Madhya, adha sthana⁴

Vriddha awastha or sanchayaawastha of dosha is of two types

1. swabhavika is * Bala, tarun, vriddha awastha*
Ritu- Vat chaya- ruksha, laghu, vishada, vishatambha aadi + Ushna ritu⁵grishma (aadankala)
Pittachaya-tiksha, drava, puti, nila, pita aadi+sheeta ritu varsha (visargakala)
Kaphachaya -sheeta, guru, pichchila, snigdha aadi+sheeta ritu hemant (aadankala)
2. Aswabhavikavridhhi-pradnyaparadha, astmyaindriyarthasanyoga
Dosha Lakshana of chaya -vat-sthabdhapurna koshatatha, pitta-pitavbhasata, mandoshmata, kapha-angagauravam, aalasy⁶

Chikitsa-is called as pratham kriyakalai.e. aadya karmavasara Chayakaran vidweshā

Nidan parivarjana-by avoiding aahar viharaja dosha vriddhikar hetu i.e vidweshotpanna hetu, we can stop the chaya awastha of dosha.

e.g.In vat sanchaya stabdhapurna koshtatha is treated with ushnodaka and koshta snehapana⁷. Also by avoiding chaya hetu of vata we can stop prakopawastha,with this there was swasthana prashama of vata .

pittachaya: langhana pachana,tikta sheeta chikitsa with nidanparivarjan.

Kaphachaya: langhana tikta katu ushna ruksha chikitsa with nidana parivarjana

1.Prakopa- uttar gariya awastha of dosha. Vilayanarupa vriddhi of dosha is called as doshaprakopa, is swabhavika and pradnyaparadhajanya prakopa is aswabhavika. Swabhavika doshaprakopa of vata in varsha ritu is due to ruksha aadi aahara ,vihara and sheeta guna vriddhi due to rain.

Pitta prakopa-tikshna aadi ,aahar viharā+ushna guna vriddhi due to aatapa (hotness) in Sharad ritu. Snigdhadī aahara viharajanya sanchit kapha in hemant shishira get dravatwa because of heat in vasant ritu and lead to kapha prakopjanya vikara.

Prakopa Lakshana of vata-koshta tod sancharan Pitta-amlīka pipasa paridaha Kapha – annadweshā, Hridgaurava (hridayotkledascha)

Chikitsa –For ⁸chayapurvak prakopa-samshodhana, achayapurvak prakopa-samshaman.

Rituprabhavaj doshaprakopa-shodhanchikitsa i.e. nirharana of prakupitdosha by urdhwa or adha marga. It can stop dosha prasara and sandoshawastha is maintained.

For aam dosha the treatment is langhana ,laghu anna,ruksha aadhaan,tikta yusha for pachana,deepan,snehan,swedan and then shodhana by near sthana. Doshasthana related to shodhanakarma are Aamashayasth –vaman,urdhwa jatrugata-nasya, adha aamashayastha-virechana, pakwashayastha-basti e.g. pittaprakopaka aahar viharā →agnimandhya →aamashayagat dushit pitta→prakupita pitta cause urdwagati is treated bynirharana of pitta by vamaṇa karma .This samyavastha of dosha is swasthawastha.

3.Prasara- Due to vyayam, ushmana, taikshnyat, avacharana rajoguna of vāyu is increased and prakupita dosha spread to other sthana .This is called as prasaravastha of dosha.These sthana are bahya,madhyam,abhyantar rogmarga.

Prasarakshana of Vata-vimargagaman, aatopa Pitta-aosha , chosha , paridaha, dhoomayana Kapha-aroachaka, avipaka, angasad, chchardi

The dosha lakshana are due to anshansh bala vikalpa samprapti ,anubandhanubandhi bhava.

Chikitsa-• nidan parivarjana

- Viparita guna ichcha - e.g. by sheeta guna vriddhijanya vat kaphaj dushti ushnam abhinandannti,for ushna guna vriddhijanya pitta raktaj dushti sheeta guna preeti. Hetu,vyakta linga shaman chikitsa⁹

- Anya sthana prasara of dosha sthanivat uacharet- e.g.* vayo pitta sthanagat pittavat pratikara*pitta kapha sthanagata kaphavat upacharet*kapha vat sthangata vatavat uacharet.

e.g.Atisar-pittasthanagat vatprakopa pittashamakchikitsa

- Amlapitta-kaphasthanagat-pittaprakopa-vaman chikitsa
- Shwasa-vatsthanagat-kaphaprakopa-snahān swedan kriya.
- Sam sannipat pittam aadi uacharaniyam.
- Sansarge gariyan shesha dosha avirodhe chikitsa.

Doshas prakriti sam samvet i.e. vat pittadushtijanya shoshanatmak bhava and pitta shlashma vikriti visham samvet bhava also considered during chikitsa.Leen shakhagat dosha in prasaravastha come into kostha by vriddhi, abhishyand, paka,vayunigraha.

4.Sthansanshraya- Chaturtha kriyakala .Prakupita dosha in prasaravastha are accumulated in vīgunsthana of dushta strotasa.

Lakshana called as purvarupa means bhavi vyadhi janannmukheshu dosheshu purvarupavastha¹⁰ e.g. •Urdhwagat- Gulma,vidradhi, udar,agnisanga, aanah,visuchika, atisar,pravahika, vilambika

- Bastigat-prameh ashāmari mutragat, mutradoshaprabhruti
- Gudagat-bhagandhar,arsha
- Vrishangat-vridhdhi
- Urdhwajatrugat-urdhwajan

- Twak mansa shonita-shudraroga,kushta visarpa,
- Medagat-granthi apache,arbhuda,galganda ,aalaji
- Asthigat-vidradhi ,anushayi
- Padgat –shlipad,vatshonita,vatkantaka
- Sarvangagat-jwara,vatvyadhi,pandu,prameha,shosha aadi
- Medragat-nirudhdhprakashya,upadansha,shukradosha

5.Vyakti – pancham kriyakala,vyadhijati lakshana vyakti¹¹

Dosha sanghaat at twacha mansa sthanagat-shoph , arbuda

Santap-jwara, atisaran-atisar,puran-uda

Chikitsa- vyadhe pratyanka chikitsa

Vyadhi is treated with samanya chikitsa sutra of vyadhi¹²e.g.Jwara –langhana, swedana, kala, yavagu, tikta rasa

6. Bheda-shashtam kriyakala

Due to bhedavastha dirgha kalanubadha of dosha is considered .

If vriddha dosha are not treated in chayavastha afterdirghakalanubandha of doshdushyasammurchana undergo dhatugatavstha i.e. bheda vastha of dosh is seen. The vyadhi prakara according to dosha ,gati,sthana etc . asadhyavastha of vyadhi .e.g. vranarambhak hetu vrana bhavam aapanna.

Chikitsa -e.g.Raktapitta-Pratimargam cha haranam Raktapitta vidhiyate.

Kushta –vatottareshu sarpi vamanam shleshmottreshu kushateshu,pittotareshu moksho raktasya virecham cha agre.

Here the chikitsa is according to vyadhi bheda.

*According to shatkriya kala the basic concepts of chikitsa are

Swasthavyakti shodhan kala for vat dosha-varsha,for pitta dosha –sharada,for kapha dosha –vasant,for rakta dhatu sharadrutu.

Shamanchikitsa –vata-snigdhaadya ushnachikitsa, pitta-mandadya sheet, kapha- rukshadaya ushnachikitsa.

¹²Charaka samhita chikitsa sthana 3/142, Ayurved dipika part2, vd kushavaha, chaukhamba, Varanasi 1st edition2009

Dosha Samanvaya in jwara and atisara purvam pittam upacharet,for the other vyadhi vatamaadi upacharet.

Conclusion-

- The chikitsa done according to chikitsasutra of vyadhi related to shatkriyakaaljanya vyadhi avastha is shuddha chikitsa
- The chikitsa given for vyadhi is alpa kala and sahasasadhya when we treat the dosha or vyadhi in chaya avastha or purva rupavastha.
- Apunarudbhava of vyadhi by treating vyadhi according to shatkriyakala.
- We can select aushadhi dravya for shodhana and shaman with shatkriyakala.
- We can cure the ritu udbhavajanya vyadhi with ritucharya,also we can judge the dosha bala and vyadhibala and can treat the disease easily.

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