

Shatkriyakala

Vd.Neha Madhukar Pawar

[P.G student of Roganidan avumvikritivigyana-]

Guide and HOD name - Vd.Archana Kulkarni

Name of institute - BSDTs Ayurveda Mahavidyalaya Wagholi ,
Pune, Maharashtra

Abstract

Shatkriyakalavivechan has been described by Susruta Samhita in Vranaprashniyaadhyaya. Shatkriyakalavivechan helps in understanding of disease prognosis, diagnosis and intervention such aspathya-apathya, vyayamsevana, aushadhi venting disease from complications. Shatkriyakala include six stages viz Sanchaya, Prakopa, Prasara, Sthansamshraya, Vyaktavastha and Bhedavastha. Shat that means 6 (the number Six). Kriya means Action or treatment. Kala means Time or period. So Shatkriyakala means 'Appropriate time Periods to take action/treatment. The Prayojana of Ayurveda is of two types, Maintainance of health a healthy Person, by adopting the Ritucharya, Dincharya and Sadvritta and curing of a disease of diseased Person, by adopting thereapeutic measures¹. An early diagnosis of a disease will help the cure of the disease more successfully with planed management.

Keywords: Shatkriyakala, Dosh, , Sanchaya, Prakopa, Prasara Sthansansarya, vyakt, bheda, Ayurved.

Introduction

Ayurveda is an ancient medical science.

“Maintenance of treatment of disease is the main objectives of the Aurveda” The progress of a disease According to Ayurveda vitiated *dosha* affects the other body eliments of these results in the formation of disease. The progress of a disease can be checked by identifying the early symptoms of *doshasvridhi*. In *Shatkriyakala*, described by *acharya Sushruta*² gives an idea about the consecutive stages of the disease and accordingly preventive measures were described to overcome complication. Early diagnosis of disease helps to cure the disease successfully without much discomfort in planning treatment. Mainly *Kriya Kala* are divided into two types.

1. Ritu Kriya Kala. 2. Vyadhi Kriya kala.

The *Ritu Kriya Kala* explained by *vagbhata*.³ These are only three (1) *Chaya* (2) *kopa* (3) **2-Prakopa -(Stage of aggravation) 6,7** The increased accumulated *doshas* now tend to expand is called as *Prakopa*.

In this stage the *Dosha* go on accumulating further in their own sites. This stage has two types one is *chaya Prakopa* another is *chaya prakopa*.

Prashama. These three stages of *Doshas* are due to the effect of existing. If Persons adopted the regimen of existing *ritu* these *doshas* will bring back to the normal stage. The *vyadhi Kriya Kala* is explained by *Susrutha* having six stages, consider *asshatkriyakala*. Ayurveda consider all diseases result from gross, systemic Imbalances and malfunctions of three *doshasvata*, *Pitta* and *Kapha*⁴. Thus, complete knowledge of *shatkriyakala* is essential to cure the disease.

Aim And Objectives

- (1) To understand the concept of *shatkriyakala*.
- (2) To understand the importance of *shatkriyakala*.
- (3) To understand the role of *shatkriyakala* in creation and Prevention of disorders.

These deranged *Doshas* are rendered in this stage they are not able to move into next stage. If they are neglected and not treated they became stronger and more intensive in the course of their next developments.

(a) *Chaya Prakopa* it is a Physiological aggravation of *Prakopa* of the concerned *Dosha*, because of *swabhavika/ritu* (natural reasons) when this *chaya Dosha* aggravated further, it may cause various complaints in the human body. To prevent such problems, Ayurveda Prescribed ‘*Ritucharya*’

(b) Achaya Prukopa it is an instant form of Prakopa over riding Chaya Avastha. For instance if one indulges in heavy work, vata dosha instantly aggravates this is one example of Achaya Prukopa

Table 2: Chaya, Prakopa, Prashaman of Dosha according to Ritu⁸

<i>Dosha</i>	<i>Chaya</i>	<i>Prakopa</i>	<i>Prashaman</i>
<i>Vata</i>	<i>Grishma</i>	<i>Varsha</i>	<i>Sharad</i>
<i>Pitta</i>	<i>Varsha</i>	<i>Sharad</i>	<i>Hemant</i>
<i>Kapha</i>	<i>Shishir</i>	<i>Vasant</i>	<i>Grishma</i>

Table 3: The following signs and symptoms of excitation of humours in prakopa stage⁹

Sr.	Dosha	Prakopa Lakshana
1	<i>Vata</i>	<i>Kosthatodasancharana, sancharna</i>
2	<i>Pitta</i>	<i>Amlika, Pipasa, Paridaha</i>
3	<i>Kapha</i>	<i>Annadweshha, hridayotkledaschas</i>

3- Prasara (Stage of Spreading)^{10,11}

Spread of vitiated Dosha to other part of body in prasara stage

Types of Prasara are –

1. *Vata Prasara*
2. *Pitta Prasara*
3. *Kapha Prasara*
4. *Rakta Prasara*
5. *Vata pitta Prasara*
6. *Vata Kapha Prasara*
7. *Vatarakta Prasara*
8. *Pitta kapha Prasara*
9. *Pitta rakta Prasara*
10. *Kapharakta Prasara*
11. *Vata pitta rakta Prasara*

12. *pitta kapharakta Prasara*
13. *Vata pitta kapha Prasara*
14. *Vata kapharakta Prasara*
15. *Vata pitta kapharakta Prasara*

In the same way dosha after leaving their places lonely or may mixed with other Doshas have to overflow to different place. While overflowing Doshas will get three types of gati (direction).

Table No. 4: Doshas and their gati (direction).

Urdhwagati	Upward direction vomiting, cough, Hikka and disease concerned to ear, nose, throat and eye
Adhogati	Downward direction, may cause diarrhoea, Gridhrashi, Bhagandara etc.
Tiryakgati	Transverse direction may leads skin disease etc.

If the aggravation is mild it may not lead to progression but if preventive measures not undertaken and consumption of causative factors in excess, then these aggravated doshas spread to different places and produces following symptoms are as follows:

a) **Vata Prasara Lakshana:** Vayorvimargamana (*vata moves to different places other than its own place. i.e. called anti peristalsis.*) Atopa (*dissention with barborygmi that is called flatulence and gargling*)

b) **Pitta Prasara Lakshana:** Osha (*generalized burning sensation*) Chosha (*sucking pain*) Paridaha (*burning sensation all over the body*) Dhoomayanani (*feeling of hot fumes coming out from stomach*)

c) **Kapha Prasara Lakshana:** Arochaka (*anorexia*) Avipaka (*indigestion*) Angasada (*Lassitude*) Chardi (*Vomiting*)

4- Sthansansrya (Stage of localization):^{12,13}

.Prasara dosha where ever they get place, they start localization is Sthana Samsraya. It is stage of start of disease. It represents beginning of disease. It is known as doshadushayasammurchana.

<u>srno</u>	<u>SthanaSamsraya</u>	<u>Lakshana</u>
1	<u>Udara</u>	Swellings, abscesses, abdominal enlargements, loss of appetite, constipation, gastroenteritis, diarrhoea etc.
2	<u>Medhragata</u>	Phimosis, ulcers on penis, venereal diseases, etc.
3	<u>Gudogata</u>	Fistula-in-ano, piles etc.
4	<u>Vrishanagata</u>	Scrotal swelling
5	<u>Urdhvajatrugata</u>	Manifests <u>urdhvajatrugatavikara</u>
6	<u>Twaka, mansasonitgata</u>	various skin disorders
7	<u>Medogata</u>	Adenitis, lymphadenitis, tumours, goiter, allergy etc.
8	<u>Asthigata</u>	Abscess (<u>asthividhradhi</u>)
9	<u>Padgata</u>	Elephantiasis, gout, sprain of the ankle joint etc.
10	<u>Sarvangagata</u>	Fever
11	<u>Bastigata</u>	Urinary disorders, urolithiasis, retention of urine and other urinary disturbances etc.

Diseases manifests at the place where aggravated dosha is circulating all over the body. Due to abnormality of channels developed obstruction. That is called *Khavaigunya* in *srotas*. In *SthanaSamsraya*, there is indicating for fore coming diseases that is called *purvaroop*.

This state of *kriyakala* the complete picture of disease will not appear obviously because this is only seeding stage of disease. Hence Acharya Madhavkara states that by identifying this stage of *kriyakala* is easy on presence of *purvarupas* (Prodromal symptoms) of a particular disease at a particular *srotas* which indicates the location and type of disease

5- Vyaktavastha (Stage of Manifestation)¹⁴:

This stage as a stage of manifestation of disease .The signs and symptoms start appearing in this fifth stage of *Kriyakala*. Cardinal signs and symptoms of the diseases are expressed in this stage.

For example - *Jwara, Atisara, Vyadhi Pratyhanika Chikitsa* (treatment mentioned in respective diseases for their management) may be adopted.

6- Bheda (Stage of differentiation)¹⁵-

This is the last stage in which disease can be diagnosed correctly and its *Doshaj* type can be decided. It is also consider as a complicatory stage. In this stage diseases became *chirakari* (chronic) or *asadhya* (incurable)

In this stage the progression of disease reaches on end if remains untreated. Complications of one disease may lead to origin of other diseases, and finally may lead to death. In *Bhedha*, the prognosis becomes very poor. If this *avastha* is not treated properly then it becomes incurable. In this *Avastha* the *Vyadhibheda* can be done for example if the

patient is suffering from *Atisara* or *Dravamalapravruttithat* means he is suffering from *Atisara* disease, during this period if he has pain in abdomen or *Udarashoola* that means he suffering from *VatajaAtisara*. If his stool have dark yellow colour that means he suffering from *PittajaAtisara*. Hence in this

Avastha the person can make or physician can make differential diagnosis of diseases.

Significance Of Shatakriyakala:-

- ✧ The knowledge of *Hetusevanac* can be prevent further *Avastha* The knowledge of this *hetu* can be attained by the knowledge of the *shatkriyakala*.
- ✧ By knowing *Shatkriyakala* the physician can gives the treatment to weakened area or organ so that further *SthansamshrayaAvastha* can be prevented.
- ✧ It facilitates the knowledge about the prognosis of diseases in the respective *Avasthas*. With the help of *Shatkriyakala* one can give actual treatment with the use of various drugs.
- ✧ The *Sadhyasadyatva* of the disease can be done or one can get the knowledge of *Sadhyasadyatva*.

Discussion

Along with these concepts, the knowledge of *shatkriyakala* plays an important role in prevention as well as management of diseases. *Kriya* means treatment or opportunity and *kala* means time. Therefore *Kriyakala (Chikitsavasara)* is the time of treatment during the manifestation of a disease. Its concept is universally true for all disorders.

The first state of *shatkriyakala* is named as the *sanchaya* or *chaya* at this level *doshas* will only increase in their own place either. Later on if the *Nidan* will continuously followed by the in individual these *sanchitadoshas* may enter into next stage known as *prakop* where the increased *doshas* now ready to move from their own place. Now these *prakopitadoshas* starts to leave their own place this stage is known as *prasara*, after leaving own place they are in search for the accumulation in other places The diagnosis of disease can started from this stage on the basis of prodromal symptoms nothing but *purvarupavastha*.

The last two stages i.e. *vyaktais* considered when the wise physician unable to diagnose the disease in *purvarupaavastha* and not given treatment then disease will enter into *vyaktavastha* (Actual sign and symptoms)

The final stage of *kriyakala* i.e. *Bhedaavastha* where the disease course ends in relief or if continuous it attain chronicity, giving origin to some other disorders and final they may lead to death.

Conclusion:-

Shatkriyakala plays a vital role in understanding the pathophysiology of disease. So we can say that the physician who diagnose a disease and treat according to *shatkriyakala* will be become a successful Practitioner and it helps them to prevent the further progression of the disease. Along with these it is also helpful in interpreting the *Sadhyasadyatva* of a disease and also has a significant role in the management of various diseases As we all know prevention is better than cure, therefore it is need of the hour to follow the guidelines for management as mention in ancient text.

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