

CRITICAL REVIEW OF SHATKRIYAKALA AND ITS SIGNIFICANCE IN MANAGEMENT OF DISEASES

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ABSTRACT

Ayurveda is the knowledge of life. It is an organisation of traditional medicine. Ayurveda has a main focus on maintenance of health and prevention from diseases. In ancient text there are some guidelines like *Dinacharya*, *Ritucharya* etc. for maintaining health. A unique and important concept of *Shatkriyakala*¹ is also mentioned by Acharya Sushruta for prevention and management of disease. This concept of *Shatkriyakala* gives an indication about the succeeding stages of the disease and accordingly preventive measures has been described to overcome complications. An early diagnosis of a disease will help the cure of the disease more successfully with planned management.

Keywords: Ayurveda, *Shatkriyakala*, *Dinacharya*, *Ritucharya*

INTRODUCTION

Equilibrium of *tridoshas* promotes *arogyam* and their *kshaya* and *vridhi* are the causes of disease². The progress of a disease can be checked by identifying the early symptoms of *doshas vridhi*. *Shatkriyakala*, described by acharya Sushruta³ includes the basic stages that explains the progress of the disease and assists in preparing a planned management in this series. Early diagnosis of the disease and its respective stages like *Sanchaya* (accumulation), *Pra-kopa* helps in its cure prior to the development of its complications⁴.

In modern science, a disease is manifested mainly in two stages, one in which the disease presents with its specific symptoms, and the other in which complica-

tions of the disease come into sight. On other hand, Ayurveda defines a disease in six stages (*shatakriyakala*). The two stages determining the symptoms of the disease and its complications are included in the last two stages of *shatkriyakala*. Interestingly, *shatkriyakala* has the potential to diagnose and treat a disease prior to appearance of its symptoms⁵.

SHATKRIYAKALA:

Shatkriyakala may assist in understanding the course of the pathogenesis of a disease. Mainly six stages are described for the consecutive manifestation of the disease i.e.

- 1) **Sanchaya (Stage of Accumulation):** Accumulation of *Dosha* in their dwelling places.
- 2) **Prakopa (Stage of Aggregation)** *Doshas* gradually increase in their dwelling places.
- 3) **Prasara (Stage of Dissemination):** Aggravated *Doshas* leave their dwelling places and distributed to numerous sites of the body through different channels.
- 4) **Sthanasamshraya (Stage of Localization):** Agitated *Doshas* smash into somewhere in body channels (*Srotas*) due to *khavaigunya* (abnormality in channels). This stage is *Sthanasamshraya*.
- 5) **Vyaktavastha (Stage of Manifestation):** Manifestation of symptoms of the disease.
- 6) **Bhedavastha (Stage of Complication):** In this stage due to chronicity all symptoms and complication of disease are expressed.

MATERIALS & METHODS

For present conceptual study, literary material had been collected from Ayurvedic texts books like:

1. *Sushruta Samhita*
2. *Ashtang Hridaya*
3. *Ayurvediya vikrti vijnana and roga vijnana*

CONCEPTUAL STUDY:

Shatkriyakala is the process of understanding the pathogenesis of disease in succeeding phases *i.e.* *Sanchaya*, *Prakopa*, *Prasara*, *Sthanasamshraya*, *Vyaktavastha*, *Bhedavastha*.

1) **Sanchaya avastha (Stage of Accumulation)⁶:**

Progressive collection of *Doshas* in their respective spaces in this stage. This is the first stage of *Kriyakala*. *Dosha* are going to collect in their respective seats and accumulated *doshas* manifests certain symptoms that are as follows:

- a) **Vata Sanchaya Lakshana:** *Stabdhapoornakoshtata* (stiffness and fullness in abdomen).
- b) **Pitta Sanchaya Lakshana:** *Pitavabhasata Mando ushamta* (Yellowishness of the body parts and slight rise in body temperature).

- c) **Kapha Sanchaya Lakshana:** *Anganam gau-ravta Alasyam* (Heaviness in the whole body with lassitude)

Need of management in *sanchaya avastha*⁷:

If accumulated *doshas* managed during this stage, they can't move to next stage.

The management of *doshas* in this stage is quite easy since the power of vitiation of *doshas* is poor.

2) **Prakopa avastha (Stage of Vitiation)⁸:**

The *doshas* becomes prepared to move from their dwelling place to another place in this second stage. On the basis of this observation, it is assumed that the *Prakopa* stage is developed due to continuous intake of improper *Ahara* (food), *Vihara* (regimen) and *Aushadha* (medicine).

- a) **Vata Prakopa Lakshana:** *Koshta toda sancharana* (Pain in abdomen and movement of *Vata* in *Mahasrotasa*).
 - b) **Pitta Prakopa Lakshana:** *Amlika* (Sour eructations), *Pipasa* (excessive thirst) and *Paridaha* (burning sensation all over the body).
 - c) **Kapha Prakopa Lakshana:** *Annadweshha* (Dislike to food), *Hridayotkledascha* (Excessive salivation in mouth).
- *Prakopa* is of two types. 1) *Sachaya Prakopa*
2) *Achaya Prakopa*

3) **Prasara avastha (Stage of Dissemination)⁹:**

It is the third stage of preventive measure in which aggravated *doshas* leave their dwelling places and blowout to the various parts of the body through different channels (*strotas*).

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:** *Vimarga-Gamana* (Regurgitation), *Atopa* (flatulence).
- b) **Pitta Prasara Lakshana:** *Osha* (sense of boiling), *Chosha* (squeezing sense), *Paridaha* (burning sensation), *Dhoomayanani* (Emitting smoke from mouth).

c) **Kapha Prasara Lakshana:** *Arochaka* (anorexia), *Avipaka* (dyspepsia), *Angasada* (lassitude) and *Chardi* (vomiting).

Doshas moves to different places with the help of *Vayu* either alone or in combinations. These are of 15 types.

- 1) *Vata Prasara*
- 2) *Pitta Prasara*
- 3) *Kapha Prasara*
- 4) *Rakta Prasara*
- 5) *Vata Pitta Prasara*
- 6) *Vata Kapha Prasara*
- 7) *Vata Rakta Prasara*
- 8) *Pitta Kapha Prasara*
- 9) *Pitta Rakta Prasara*

10) *Kapha Rakta Prasara*

11) *Vata Pitta Rakta Prasara*

12) *Pitta Kapha Rakta Prasara*

13) *Vata Pitta Kapha Prasara*

14) *Vata Kapha Rakta Prasara*

15) *Vata Pitta Kapha Rakta Prasara*¹⁰

4) Sthanasamshraya avastha(Stage of Localization)¹¹:

Once there occurs an abnormality in the *srotas*, then that region acts as site for obstruction of the *doshas*. This phase is called *Sthanasamshraya*. If the vitiated *doshas* are endorsed to increase further, they will vitiate organ and produce a disease concerned to that organ. Some examples are:

1	<i>Udara</i>	<i>Gulma, Vidradhi, Udara Roga, Agnisangh, Anaha, Visuchika, Atisara,</i>
2	<i>Bastigata</i>	<i>Prameha, Ashmari, Mutraghata, Mutra Dosha etc.</i>
3	<i>Vrishanagata</i>	<i>Vrididhi.</i>
4	<i>Medragata</i>	<i>Niruddhaprakash, Upadamsha, Suka Dosha etc</i>
5	<i>Gudagata</i>	<i>Bhagandara, Arsha etc.</i>
6	<i>Urdhvajatrugata</i>	<i>Manifest Urdhvajatrugata Vikara.</i>
7	<i>Twaka, mamsa and shonitagata</i>	<i>Kshudraroga, Kushta, Visarpa etc.</i>
8	<i>Medagata</i>	<i>Granthi, Apachi, Arbuda, Galaganda, Alaji etc.</i>
9	<i>Asthigata</i>	<i>Asthi Vidradhi.</i>
10	<i>Padagata</i>	<i>Slipada, Vatasonita, Vatakantaka etc.</i>

This particular stage of *Kriyakala* shows *poorva rupa* (premonitory signs and symptoms) of the diseases.

5) Vyaktavastha (Stage of Manifestation)¹²:

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 Pratyanka Chikitsa* (treatment mentioned in respective diseases for their management) may be adopted.

6) Bhedavastha (Stage of Complication)¹³:

Bhedha is the last stage where the progression of disease reaches on end if remains untreated. Compli-

cations 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. This particular stage of manifestation is very difficult to cure.

Interpretation of concept of shatkriyakala with contemporary knowledge of modern medicine

The root cause of cancer may be the imbalance between the oxidant and anti oxidant molecules/radicals in the cells and this imbalance may be correlated to the imbalance of *tridoshas*.

<i>Sanchaya</i>	Level of destructive stress, which may promote somatic mutations, neoplastic transformations influencing cell structures and functions
<i>Prakopa</i>	Unusual cell proliferation, assisted with mutations and damage to the DNA
<i>Prasara</i>	Cell migration and metastasis by transforming morphological and adhesive properties of the cells
<i>Sthanasamshraya</i>	Homing of cancer cells (malignant progression, invasion, and settling of cancer into a distant organ)
<i>Vyakti</i>	Appearance of symptoms as the cancer in its advanced stage starts affecting the normal functions of organs
<i>Bheda</i>	The stage at which the type of cancer can be distinguished.

SIGNIFICANCE OF SHATAKRIYAKALA:-

- 1) The progress of a disease can be slowed or come to a standstill by preventing further consumption of the *hetu* (cause of the disease). The knowledge of this *hetu* can be attained by the knowledge of the *shatkriyakala*.
- 2) *Shatkriyakala* assures a more accurate management of the disease with various suitable drugs.
- 3) The knowledge of *sthanasamshraya* may protect the healthy organ which may get affected in the future.
- 4) Depending on the stage of *shatkriyakala*, the *Sadhyasadhyatva* of the disease can be revealed.
- 5) Knowledge of *shatkriyakala* may assist in deciding the prognosis of a disease.

DISCUSSION

In present era, trending life style has become the root cause of for many diseases. Busy schedule, pressure oriented jobs, disturbed sleeping habit and incompatible food have become one of the leading cause of diseases. So, for control and prevention of diseases, guidelines like *dinacharya* and *ritucharya* must be adopted. 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. In perspective of cancer, the ayurvedic management involves rectification of vitiated *doshas*, rejuvenation of *dhatu*s and improving the immunity of the patient. To elaborate *shatkriyakala*, an attempt to classify

different stages of cancer was done in this article. Researchers may look forward to classify similar other complicated diseases like AIDS, Rabies, etc, to avoid the in numerous number of deaths occurring every year due to these diseases. Also there must be an effort to intervene technology in Ayurveda so that a sharper categorisation of stages of *shatkriyakala* can be done. This can be possible by introducing some objective parameters along with the classical theoretical features mentioned by the ancient scholars.

CONCLUSION

Shatkriyakala plays a vital role in understanding the pathophysiology of disease. It is very beneficial for a physician for making diagnosis of the disease and it helps them to prevent the further progression of the disease. Along with these it is also helpful in interpreting the *Sadhyasadhyatva* 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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