

A SCIENTIFIC REVIEW ON THE CONCEPT OF *SHATKRIYAKAL* IN AYURVEDA

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ABSTRACT

Ayurveda has principle of maintenance of health and curation of disease, for that purpose it has given the very beautiful explanation of *Dinchariya* and *Rutuchariya* to have a healthy life and Acharya Sushruta has given the important concept of '*Shatkriyakala*' to understand the stages of disease and *Doshaawastha* to apply the correct treatment on correct time as treatment is changes according to stage of disease. Early diagnosis of the stages of the disease will help to cure the disease more successfully with the planned management. *Shatkriyakala* described by Sushruta gives an idea about the consecutive stages of the disease and accordingly preventive measures were described to overcome complication. For the control and prevention of the disease, guidelines like *Dinchariya* and *Rutuchariya* must be adopted. Along with these concepts, knowledge of *Shatkriyakala* plays an important role in prevention as well as management of the disease

Keywords: *Ayurveda, Doshas, Shatkriyakala, Dinchariya, Rutuchariya*

1. INTRODUCTION

Samaawastha of *Tridosha* provide the *Arogya* and their *Vruddhi* and *Kshaya* causes the disease.¹ Differentiation of the disease according to the *Dosha* is necessary which is obtain by applying

Tridosha Siddhanta to *Sushrutoktshatkriya Kala*. One who knows the *Sanchaya, Prakopa, Prasar, Sthansanshraya, Vyakti*, and *Bheda* is only the real *Chikitsak*. In modern science a disease is manifested

mainly in two steps, one in which disease is present with its specific sign symptoms and the other in which complication of the disease come into the sight. On other hand Ayurveda describes the disease into six stages (*Shatkriya Kala*). *Shatkriyakala* described by Sushruta 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. If physician able to detect the changes in early stages like *Sanchaya* (accumulation), *Prakop* etc. based on the manifestation of *Dosha* symptomatology and advise the techniques at that stage to prevent further stages, so that disease may not become stronger *Shatakriyakala* is the process of understanding the pathogenesis of disease in consecutive stages. Mainly 6 stages are described for the successive manifestation of the disease as following.²

1) *Sanchaya*; 2) *Prakopa*; 3) *Prasara*; 4) *Sthanasamshraya*; 5) *Vyaktavastha*; 6) *Bhedavastha*

Objective: To review Scientific Concept of *Shatkriyakal* in Ayurveda.

2. Materials and Methods

Sushruta Samhita, *Ashtang Hridaya* and *Ayurveda Vikruti Vidnyana and Rog Vidnyana* books were used and reviewed.

3. Conceptual Study

3.1. Chaya³ (Accumulation)

Due to causative factors, *Doshas* increase in their own places. This is the first stage called *Chaya*.

Vatasanchaya: *Stabdhapurnakoshtata* i.e. hardness or rigidity of intestine or hollow spaces of abdomen and feeling of fullness inside them (hyperperistalsis of intestine).

Pitta Sanchaya: *Peetavabhasta* i.e. yellowish tinges of the skin.

Kaphasanchaya: *Mandushmata* i.e. low temperature, *Gaurava* i.e. feeling of heaviness in the body and *Alasya* i.e. laziness.

3.2. Prakopa (Aggravation)

Causes of Vata Prakopa⁴

- Qualities: dryness, irritant, cold, lightness etc.

- Tastes: astringent, bitter, pungent, *Amla*, *Tikta*, *Kashay*.
- Food: dry vegetables, dry fish, desert animal meat.
- Activities: excessive exercise, malnutrition, injury, fracture, muscle wasting, skipping night sleep, suppression of natural urges, excess sexual indulgence.
- Natural causes: cold season, cloudy day, at the end of digestion, later part of the day, rainy season, end part of the night.

Causes of Pitta Prakop⁵

- Qualities: hotness, corrosive, irritant.
- Taste: *Katu*, *Amla*, *Lavan*, pungent, sour, salt.
- Food: spicy food, sesame, sour curds, alcohol, sour food and drinks.
- Activities: excessive exposure to sun or fire, anger, excess fasting excess sexual indulgence.
- Natural causes: During digestion, mid-day, autumn season, midnight.

Causes for Kapha Prakop⁶

- Qualities: *Stabdhta* (heaviness), *Sheetata* (coldness), liquidity, oiliness.
- Tastes: sweet, sour, salt (*Madhur-Amla-Lavan*).
- Food: oily food, fried food, milk and its products, sugarcane and its products, sweet-high calorie food, meet with ghee.
- Activities: lack of exercise, sedentary lifestyle, over nutrition, day sleeping.
- Natural causes: immediately after food, early in the morning, spring season, early hours of night.

Prakopa lakshanas⁷

- **Symptoms of Vata Prakop:** *Koshtatoda* (pricking sensation in abdomen), *Koshtasancharna* (sound in the abdomen).
- **Symptoms of Pitta Prakop:** *Amlika* (heart burn), *Pipasa* (thirst), *Paridaha* (burning sensation).
- **Symptoms of Kaphaprakop:** *Annadwesh*, *Hrudayautklesh*.

3.3. Prasara⁸ (Overflow)

As fermentation occurs when flour and water is mixed and kept for a night, in the same manner *Prakupit Doshas* cause the *Prasaravastha* and only *vayu* is responsible for that because of

the *Rajobahul* as *raja* is *Pravartaka* in nature. *Doshas* are mixed as only single or with two or with three or they mixed with *Raktadosha* according to *Acharya Sushruta*. (Being a surgeon, he mentioned *Rakta* as fourth *Dosha*.) *Doshas* show the 15 types of mixing. The principle of treatment at this stage is to correct the *Ashaya* (organ) into which unconcerned *Doshas* have entered.⁹

3.4. *Sthana Sanshraya*¹⁰ (Localization)

The stage of lodging in of vitiated *doshas*, give origin to premonitory symptoms of disease. *Sthana* means place or site *Samshraya* means to get lodge. The circulating *Doshas* get lodged in a weak tissue or organ. *Dosha* is the one which afflicts *Dushya* i.e. the one which get affected. *Dosha* afflicts tissues (*dhatu*) and waste products (*mala*) to cause disease. Hence *Dushya* are tissue and waste product. The amalgamation between *Doshas* with tissue and waste product is called *Doshadushyasammurchana*. On localization the vitiated *Doshas* slowly start damaging the host tissue and cause the disease pertaining to that tissue or organ. The mechanism of their localization is like a wandering cloud when obstructed by a mountain rain is spotted where it gets obstructed.¹¹ *Dosh Dushyasammurchna* leads to formation of early symptoms of disease. It is weak in early stage; hence symptoms are also weak. These symptoms of the future disease are called *Purvaroop* as there for the fourth stage is also called the *Purvaroopawastha* or stage of early symptoms.

3.5. *Vyakti*¹² (Manifestation)

The stage of manifestation of disease with sign and symptoms. In this stage *Doshas* have gotten stubbornly lodged deeper into the tissues. The sign and symptoms are clearly manifested and denote the disease. Therefore, this stage is also called *Rupaawastha*. The disease is named in this stage. The treatment in this stage is either by symptoms specific or disease specific. If this disease is neglected at this stage it gets entered the last stage.

3.6. *Bheda*¹³ (Differentiation)

The stage of manifestation of complications. At this stage treatment needed is very aggressive as *Doshas* are well manifested in the diseased condi-

tion. If this stage is also neglected the disease becomes *Asadhya*.

4. DISCUSSION

Shatkriyakala assures a more accurate management of the disease with various suitable drugs. The progress of the disease can be come under control by preventing further consumption of the *Hetusevan*. The knowledge of the *Sthanasamshraya* may protect the organ which may get affected in the future. Depending upon the stage of *shatkriyakala sadhyaasadhya* of the disease may revealed. Knowledge of *Shatkriyakala* may assist in deciding the prognosis of the disease. In present era, modern lifestyle has become the root cause of for many diseases. Tight schedule, pressure-oriented jobs, disturbed sleeping habit and incompatible food have become one of the leading causes of disease. So, for control and prevention of the disease, guidelines like *Dinchariya* and *Rutuchariya* must be adopted. Along with these concepts, knowledge of *Shatkriyakala* plays an important role in prevention as well as management of the disease.

5. CONCLUSION

This concept is universally true for all disorders. It is very beneficial for a physician for making diagnosis of the disease and it helps for further prognosis of the disease. It is also helpful in interrupting the *Sadhyaasadyatva* of the diseases and has the significant role in management of various diseases. As we all know that prevention is better than cure, it is need of the era to follow the guidelines as mentioned in the ancient texts like Ayurveda.

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