



## THE PHYSIOLOGICAL STUDY OF SANCHAYAVSTHA OF SATHKRIYAKALA W.S.R SEASONS (RITUS)

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## ABSTRACT

The *Prayojana* of *Ayurveda* is of two types, Maintenance of health a healthy Person, by adopting the *Ritucharya*, *Dincharya* and *Sadvritta* and curing of a disease of diseased Person, by adopting therapeutic measures. *Kriya* means Action or treatment. *Kala* means Time or period. So *Shatkriyakala* means ‘Appropriate time Periods to take action/treatment. *Acharya Susrutha* has narrated detail idea of *Shatkriyakala* in 21st chapter of *Sutrasthana*. *Shatkriyakala* include six stages viz *Sanchaya*, *Prakopa*, *Prasara*, *Sthansamshraya*, *Vyaktavastha* and *Bhedavastha*. That means 6 (the number Six). *Shatkriyakala* is distinctive concept of *Ayurveda*. By knowing the process of *shatkriyakala* the disease process can be arrest at initial stage and avoid the Probabilities of complications. *Acharya Sushrutha* already mentions the *Kriyakala* helps the physician to adopt line of treatment by seeing the vitiated *Dosha* condition by his intellect and knowledge. So, we can say that the physician who diagnose a disease and treat according to *Shatkriyakala* will be become a successful Practitioner.

**Keywords:** *Ayurveda*, *Shatkriyakala*, *Ritucharya*, *Dincharya*

## INTRODUCTION

The term *Kriya kala* refers to the recognition of the stage of a disease's Progress. This concept is mostly compared with disease Pathogenesis. *Kriya kala* means the time of treatment or interception in the process of disease manifestation. *Kriya* means Action or treatment. *Kala* means Time or period. Before Studying the Pathological conditions of the body, a Physician has to first study the occult function and structures of the body on the basic of *dosa*, *dushya* and *Srotas*. At that time *kriya Kala* helps the doctor to adopt line of treatment by seeing the vitiated *dosha* condition by his intellect and knowledge. The Prime factors in the Pathogenesis of a disease are *Dosha* and *Dushyas* (Body elements). If a Person not undergone for the treatment, the vitiated *Doshas* are further developed and evaluated Phases of the Process of disease takes Place. According to *Ayurveda* vitiated *dosha* affects the other body elements of these results

in the formation of disease. So, the complete knowledge of *Shatkriyakala* is very essential to cure the disease. The *Vyadhi Kriya Kala* is explained by *Susrutha* having six stages, consider as *shatkriyakala*. In modern Science, disease can be recognized in two stages, the first stage is detections of the disease, and the second encompasses the complication due to Particular disease. However, *Ayurveda* identifies six stages of any disease (*Shatkriyakala*). Interestingly, before the appearance of external symptoms, *Ayurveda* has the ability to detect and treat the underlying cause of a disease. The main active factors in the development of a disease are Ama (autotoxin) Toxicity and the mobility of the *Doshas* (biological factors). *Ayurveda* consider all diseases result from gross, systemic Imbalances and malfunctions of three *doshas vata*, *Pitta* and *Kapha*. Mainly *Kriya Kala* is divided into two types is *Ritu Kriya Kala* and *Vyadhi Kriya kala*.

**Table 1:**

Ritu Kriya Kala	Vyadhi Kriya kala
1. Chaya	1. Sthansamshraya- avastha
2. kopa	2. Vyakt-avastha
3. Prashama.	3. Bhed-avastha

**Table 2:** Material and Methods: According to *Acharya Shushurut Shatkriyakala* include six stages

1. Sanchay- avastha	1. Stage of Accumulation
2. Prakop- avastha	2. Stage of Aggravation
3. Prasar- avastha	3. Stage of Spread
4. Sthansamshraya- avastha	4. Stage of Localization
5. Vyakt-avastha	5. Stage of Manifestation
6. Bhed-avastha	6. Stage of Differentiation

### **Sanchay-avastha**

Increase of *Doshas* in their own sites is called as *Sanchya* and Produces dislike for things which causes of increase and liking for the things of opposite qualities. In this stage mild symptoms are seen. This it is very beneficial to cure the Person is this stage. 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. In

*Sanchaya* Patient Want Opposite *guna* (quality) of Rasa (Taste) for example, an intake of sweets when *kapha* gets *sanchayavastha* the Person will have aversion to sweets and want to consume opposite *guna* (quality) of Rasa (Taste). That is a Proper indication of *Sanchayavastha* of Particular *doshas*, and this is a Proper time to assess the accumulated *doshas* and take Proper line of treatment, If Persons adopted the regimen of existing *ritu* these *doshas* will bring back to the normal stage. Relation of *dosha* and *ritu* are-

**Table 3:**

Dosha	Chaya	Prakopa	Prashama
Vata	Grishma (summer)	Varsha (monsoon)	Sharada (autumn)
Pitta	Varsha (monsoon)	Sharada (autumn)	Hemanta (fall winter)
Kapha	Shishira (winter)	Vasanta (spring)	Grishma (summer)

**Etiology:** The etiology of *Sanchya* can be classified into-

1. *Kala swabhava* (natural)
2. *Trividha Hetu* (Three types of causative factors)

*Trividha Hetu* can be classified into-

1. *Pragynaparadha* (misleads)
2. *Asatmendriyathe Samyoga* (improper uses of Sensory organs)
3. *vyapanna hetu* (inherent cause).

**Table 4: Symptoms**

Dosha	Clinical Features ( <i>Ayurveda</i> )	Clinical Features (Modern)
Vata	<i>Stabdha purna Koshtata</i>	Feeling of obstruction & Fullness in the organ
Pitta	<i>Pitava bhasata</i>	Yellow coloration
Kapha	1. <i>Manda Ushmata</i>	Low body temperature or Low Digestive Fire
	2. <i>Anganam Gauravam</i>	Heaviness of organ like Legs or Heaviness of Body
	3. <i>Alasya</i>	Lethargy or Laziness

## DISCUSSION

*Ayurveda* is a science of life. The principal object of *Ayurveda* is not only to cure the disease, but also to prevent the individuals from all sorts of miseries of life, which one has to face in day-to-day busy life. Early diagnosis of disease helps to cure the diseases successfully without much discomfort. *Ayurveda* suggest following the daily and seasonal regimen as Preventive measure. The *Tridoshas* are always having a vitiation tendency. This Property is due to the change in both the internal and external environment of the living beings. The internal environmental changes are due to the irregularities in daily and seasonal lifestyle, which are not helping to health and causes vitiation of *doshas* or *Dosha Prakopa*.

## CONCLUSION

*Ritus* (season cycle) have different characters, responsible for increase in same qualities in nature, as well as in human being and depresses the opposite qualities also. This is the reason for the *Chaya*, *Prakopa* and *Prashama* of *Tridoshas* in the human beings in corresponding *Ritus* (season). This variation of *Tridoshas* is not of the same quality in every individual. Nowadays, the nature is changing its qualities due to various

atmospheric changes like pollution, space experiments, heavy industrialization and population crisis. So, while studying the effects of *Ritu* (season) one has to face the hyper/ hypo and perverted faculties of *Ritu* (season) which are affecting the generations. So, the study of *Ritu* (season) in respect of its various effects will be the essential thing in future. In other *Ritus*, *Ritucharya* (seasonal lifestyle) should be followed according to *Dosha* state. *Panchakarma* should be done to cleans the body due to different stages of *Doshas* e.g. *Chaya*, *Prakopa*, *Prasara*. Thus, *Kala* (season) is a major contributory factor in the various changes in the nature as well as in human body also.

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