



THE ROLE OF SHATKRIYAKALA IN THE CREATION AND PREVENTION OF DISEASE

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ABSTRACT

The goals of medicine are to promote health, preserve health, restore health when it is impaired, and minimize suffering and distress. These goals are embodied in the word 'prevention'. Successful prevention depends upon a knowledge of causation, and dynamics of transmission. In the modern day, the concept of prevention has become broad-based. It has become customary to define prevention in terms of four levels. viz primordial, primary, secondary, tertiary. In *Ayurveda* etiopathology of disease i.e., the progression of the disease is explained in six stages of *Shatkriyakal* Viz. *Chaya, prakop, prasar, sthansanshray, vyakti, bhed*. *Chaya, prakop and prasar* can be correlated with prepathogenesis, and *sthansanshray, vyakti, and Bhed* can be correlated with pathogenesis. We can

apply primary prevention at *Chaya*, *prakop*, *prasar avastha* and we can apply secondary prevention at the *sthansanshray avastha* and we can apply tertiary prevention at the stage of *vyakti* and *Bhed avastha*. This unique and important concept of *Shatkriyakala* is mentioned by *Acharya Sushrut* for prevention and management of disease which gives an indication about the succeeding stages of the disease and accordingly preventive measures has been described to overcome the complications. An early diagnosis of a disease will help in curing the disease more successfully with planned management.

Keywords: *shatkriyakala*, *Chaya*, *prakop*, *prasar*, *sthansanshray*, *vyakti*, *bhed*.

INTRODUCTION

Manifestation of a disease is a process that starts from the contact of etiological factors to the establishment of a disease. The prime factors in the pathogenesis of the disease are *Dosha* and *Dushya*. The cause of the disease is attributed to *Dosha* hence it is essential to know the status of *Dosha* in the form of *Sanchaya* (accumulation) or *Prakopa* (aggravation) as well as the stage of progression at a given point. From the stage of *Sanchaya* to *Prasara*, the different stages of vitiation of *Dosha*'s are described and from *Sthana Sanshraya* to *Bheda* stage, different stages of disease progression are described by which the physician can know the stepwise development of morbidity. If the *Dosha*'s at the first stage, by applying a simple line of treatment we can prevent the *Dosha* to go to the next stage in the manifestation of the disease by which the disease process will break. Similarly, if we know *Dosha* in the *Prasara* stage (stage of migration) we can suppress them by *Shamana karma* (pacify). Apart from this, the *Kriyakala* gives us the knowledge of diagnosis, prognosis, and the level of intervention in order to prevent the establishment of disease.

AIM AND OBJECTIVES

- To understand the concept of *Shatkriyakala*.
- To understand the importance of *Shatkriyakala*.
- To understand the role of *Shatkriyakala* in the creation and Prevention of disorders.

MATERIALS AND METHODS

Literature Search – Review of Literature regarding *Shatkriyakala* is collected from *Sushrutha Samhita* in the 21st chapter of *Sutrasthana*.

OBSERVATION AND RESULTS

1. Sanchya (Stage of accumulations)

The increase of *Doshas* in their own sites is called *Sanchya*¹ and Produces a dislike for things which causes of increase and liking for things of opposite qualities² in this stage mild symptoms are seen. It is very beneficial to cure the Person in this stage. The symptoms in this stage are abdominal bulging due to accumulation of *vata dosha*, yellowness of nails, eyes, and urine due to *Pitta*, and feeling of heaviness and Laziness due to *kapha dosha*.³

The etiology of *Sanchya* can be classified into (1) *Kala swabhava* (natural) (2) *Trividha Hetu* (Three types of causative factors) i.e *Pragyanaparadha* (misleads), *Asatmendriyathe Samyoga* (improper uses of Sensory organs), and *vyapanna hetu* (inherent cause). This includes seasonal variation.

These deranged *Doshas* are rendered in this stage they are not able to move into the next stage. If they are neglected and not treated they become stronger and more intensive in the course of their next developments. In *Sanchya* Patient Wants the 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 the opposite *guna* (quality) of *Rasa* (Taste). That is a Proper indication of *Sanchaya Avastha* of Particular *doshas*, And this is a Proper time to assess the accumulated *doshas* and take the Proper line of treatment.

2. Prakopa (Stage of aggravation)

Prakopa (aggravation) is the 2nd stage of the *Shatkriyakala*. In this stage, the *Dosha* go on accumulating further in their own sites. This stage has two types one is *Sanchaya Prakopa* another is *achaya-prakop*. *Dalhana* has defined this stage as the melting

stage of the Previously excited *doshas*. In this stage, the previously accumulated *doshas* get excited and aggravated though they remain within their own sites. This stage has two types one is *Chaya Prakopa* while another is *Achaya Prakopa*.⁴

(a) *Chaya Prakopa* is a Physiological aggravation of *Prakopa* of the concerned *Dosha*, because of *Swabhavika/ritu* (natural reasons) when this *Chaya*

Dosha is aggravated further, it may cause various complaints in the human body. To prevent such problems, *Ayurveda* Prescribed ‘*Ritucharya*’⁵

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

Table- No. 1

<i>Dosha</i>	<i>Chaya</i>	<i>Kopa</i>	<i>Prashama</i>
<i>Vat</i>	<i>Grishma</i>	<i>Varsa</i>	<i>Sharat</i>
<i>Pitta</i>	<i>Varsa</i>	<i>Sharat</i>	<i>Hemant</i>
<i>Kapha</i>	<i>Sisira</i>	<i>Vasantha</i>	<i>Grishma</i>

Table 2: *Dosha Prakopa Karanas*.

• ***Vata Prakopa Karanas***

<i>Aharajana</i>	By taking excessive <i>Katu, Tikta, Kashaya, Ruksha, Laghu, Sheet</i> , and dry <i>Ahar dravyas</i> . And by doing <i>Anasana, Adhyasana</i> and <i>Vishamasana</i> .
<i>Viharjanya</i>	<i>Ativyayama, Aptarpan, Bhagna, Praptana, jagrana, vegadharana</i> .
<i>Kalajana</i>	<i>Vat Prakopa</i> in the rainy season, in the evening, in old age, and at the end of the digestion of food.

• ***Pitta Prakopa Karanas***

<i>Aharajanya</i>	Excessive use of <i>Katu, Amla, Lavan, ushna, Tikshna guna Ahara dravyas</i> . Fish, goatmeat, curd, <i>Madhya</i> , etc are <i>Provok Pitta</i> .
<i>Viharjanya</i>	<i>Krodha, soka, Bhaya, Suryasantapa</i> etc.
<i>Kalajanya</i>	In the hot season, during the digestion of food, midday, midnight, and middle age. Generally, <i>Pitta</i> The provocation is in <i>sharatkala</i>

• ***Kapha Prakopa Karnas***

<i>Aharajanya</i>	Excessive use of <i>Madhura, Amla, Lavana, ushna, Snigdha, guru Ahara dravyas</i> .
<i>Viharjanya</i>	<i>Diwaswapna, Avyayama, Atisantarpana, Adhyasana</i>
<i>Kalajanya</i>	Naturally <i>Kapha Provacated</i> in <i>Vasanritu</i> , early in the morning, immediately after meals and in childhood.

3. *Prasara* (Stage of Spreading)

Aggravated Doshas leave their original place and Spread to the other Parts of the body through different *srotas*. *Dosha* also moves to different places with the help of *vayu*, either alone or in combination with other *Dosha* which leads to 15 types of *Prasara* stages.

- (1) *Vata Prasara* (2) *Pitta Prasara* (3) *Kapha Prasara* (4) *Rakta Prasara* (5) *Vata Pitta Prasara* (6) *Vat kapha Prasara* (7) *Vata Rakta Prasara* (8) *Pitta kapha Prasara* (9) *Pitta Rakta Prasara* (10)

Kapha Rakta Prasara (11) *Vata Pitta Kapha Prasara* (12) *Pitta Kapha Rakta Prasara*. (13) *Vata Pitta Kapha Prasara* (14) *Vata Kapha Rakta Prasara*. (15) *Vata Pitta Kapha Rakta Prasara*.⁶

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

• ***Doshas and their Gati*.**

Urdhwa gati:- Upward direction may manifest vomiting, cough, *Hikka*, and disease concerned to ear, nose, throat, and eye.

Adho gati:- Downward direction, may cause diarrhoea, *Gridhrashi*, *Bhagandara*, etc.

Tiryak gati: - Transverse direction may lead to skin disease etc.

Table No 3: Symptoms of Tridosha Prasara stage.

<i>Dosh</i>	<i>Prasara laxanas</i>
<i>Vata</i>	<i>vimargagamana</i> - regurgitation, <i>Atopa</i> - flatulence and gurgling sounds
<i>Pitta</i>	<i>Osh</i> - Sense of boiling <i>Paridaha</i> - burning sense. <i>Chose</i> - Squeezing sense.
<i>Kapha</i>	<i>Aruchi</i> -Anorexia. <i>Chardi</i> - Vomiting <i>Angasada</i> - inactiveness of organs.

4. Sthansanshraya (Stage of localization):- In this stage, the aggravated *Dosha*, starts to localise to any part of the body and manifest the specific diseases Pertaining to that Part. At this stage the process of interaction between morbid elements and tissues takes place, and the availability of the weak or defective site is essential for the localization of morbid. The *doshas* in *Prasara avastha*, circulating throughout the body, get obstructed in the *srotas* due to *sroto vaigunyua*. This *Srotovaigunya* leads to *Doshdushya Sammurchana* and in this stage, all the Prodromal Symptoms of the disease appear. So this stage is

called *Poorvaroopa* of the disease because of *Doshdushya Sammurchana*.

5. Vyakta (Stage of manifestation) - Dalhana has called this stage a stage of manifestation of disease. In this stage, Clinical features are well Produced and one can easily identify the disease. The manifestation of diseases is fully manifested by their symptoms.⁷

6. Bheda (Stage of differentiation) - This is the last stage in which disease can be diagnosed correctly and its *Doshaja* type can be decided. It is also considered a complicatory stage. In this stage, diseases became *chirakari* (chronic) or *asadhya* (incurable).

Table No 4: Particular Treatment according to Shatkriyakala.

SN Stage	Therapeutic Measures
1. <i>Sanchya</i>	<i>Nidan Parivarjana</i> , <i>Suitable Shamana</i>
2. <i>Prakopa</i>	<i>Vata-Vatanulomana</i> <i>Pitta-Pitta samana /Sukh Virechan</i> <i>Kapha- Agnideepan, Pachana, Kaphahara</i>
3. <i>Prasara</i>	<i>Vata- Basti</i> <i>Pitta-virechana</i> <i>Kapha-vamana.</i>
4. <i>Sthansansrya</i>	<i>Samprapti veghatana</i>
5. <i>Vyakti</i>	<i>Lakshanik</i> and as per <i>chikitsa siddhantas</i> .
6. <i>Bheda</i>	<i>Doshpratyanik</i> and <i>vyadhipratyanik chikitsa</i> .

DISCUSSION

Natural history of disease and *Shatkriyakala* can be correlated with each other. In *kriyakala*, there are six phases of progression of diseases Viz. *Sanchay*, *Prakop*, *Prasar*, *Sthan Sanshraya*, *Vyakti*, *Bhed*, and there are two phases of disease progression in the

natural history of disease Viz. Pre-pathogenesis and pathogenesis. We can correlate the stage of pre - pathogenesis with *Sanchaya*, *Prakopa*, and *Prasara* because the intensity of the disease is not more in these stages, and pre pathogenesis phase of the natural history of disease, pathogenesis phase is correlated with *Sthansanshray*, *Vyakti*, *Bheda*. Be-

cause the intensity of the disease is more, the disease is fully established in these stages and the pathogenesis phase of the natural history of the disease. There are four stages of prevention Viz Primordial, primary, secondary, and tertiary. We can take primordial prevention in *sanchayavastha*, primary prevention in *prakop* and *Prasaravastha*, secondary prevention in *sthansanshray*, and tertiary prevention in *vyakti* and *Bhedavastha*. Early diagnosis of disease helps to cure the diseases successfully without much discomfort. *Ayurveda* suggests following the daily and seasonal regimen as a Preventive measure. The disease is nothing but a union of *Dosha Dushya*. Before the union, they must be vitiated and first two stages the same thing happened. In the third and fourth stages of *kriyakala*, accumulated *dosha* is wondered in the body and gets settled. In the fourth stage, Prodromal symptoms arise soon the basis of these symptoms diagnosis can be done. The fifth stage of *Kriyakala* is a stage in which clear signs and symptoms of the disease are observed and can compare with the clinical stage of the disease. And in this stage, the line of treatment is adopted by observing the *Dosa-Dushya*, *Srotas* involvement and *mana* of *Doshas*, etc. The last stage of *kriyakala* is *Bheda* where the disease is seen either with complication if untreated or recovery. So it is very essential to know the proper knowledge of *shatkriyakala* because this *kriyakala* disease Process is diagnosed earlier Proper therapeutics measures are adopted, and the treatment aspect becomes so easy and cheaper. *Doshas* if get controlled in their earlier stage, they cannot jump into the next stage.

CONCLUSION

Shatkriyakala is the distinctive concept of *Ayurveda*. By knowing the process of *shat kriyakala* the disease process can be arrested at the initial stage and avoid the Probability of complications. *Acharya Sushruta* already mention the *kriyakala* helps the physician to adopt the line of treatment by seeing the vitiated *dosha* condition through his intellect and knowledge. So, we can say that the physician who diagnoses the disease and treats it according to *shatkriyakala* will have become a successful Practitioner.⁸

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