

SHATKRIYAKALA AND ITS SIGNIFICANCE IN MANAGEMENT OF DISEASE

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ABSTRACT

In *Ayurveda* prevention of all types of disease is known as a prominent part of treatment which includes restructuring human lifestyle align with the course of nature. The term *Kriyakala* refers to the recognition of the progress of the stage of a disease which helps to determine appropriate measure to correct the imbalance in *Dosha's*. This concept is mainly compared with the pathogenesis of a disease. It is a compound expression, comprised of *Kriya* and *Kala* where *Kriya* means the choice of treatment used to improve the disturbance in *Dosha's* and *Kala* refers to the stage of progress of a disease. 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. *Shatkriyakala* includes six stages i.e. *Sanchaya*, *Prakopa*, *Prasara*, *Sthansanshraya*, *Vyaktavastha*,

Bhedavastha. Before studying the pathological condition of the body, a physician has to first study the function and structures of the body on the basis of *Dosha*, *Dushya* and *Strotas*. At that time *Kriyakala* helps the physician to adopt line of treatment by observing the condition of vitiated *Dosha* by his intellect and knowledge.

KEYWORDS: *Ayurveda*, *Shatkriyakala*, *Dosha*, *Dushya*.

INTRODUCTION

Manifestation of a disease is a process which starts from the contact of etiological factors to establishment of a disease. The prime factors in pathogenesis of a disease are *Dosha* and *Dushya*. The cause of 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 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 are at the first stage, by applying simple line of treatment we can prevent the *Dosha* to go to next stage in the manifestation of disease by which the disease process will break. Similarly if we know *Dosha*'s in *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 a disease.

AIM

To study the significance of *Shatkriyakala* in the management of disease.

OBJECTIVE

To understand the importance of *Shatkriyakala* in the management of disease.

MATERIAL AND METHODS

For this study Ayurvedic literature is collected from the classical text of Ayurveda available in Central and Departmental library of Government Ayurved College, Nanded and related websites also surfed.

Review of literature

1. *Sanchaya Avastha* (Stage of accumulation)

Increase of *Dosha* in their own sites is called as *Sanchaya*. When *dosha*'s are accumulated

they produce symptoms such as stiffness and fullness in bowel, yellowishness, mildness of heat, heaviness in body, lassitude and aversion to causes of accumulation. In this stage mild symptoms are seen. Thus, it is beneficial to cure the disease in this stage. Increase in compactness is '*Chaya*' (accumulation) while liquefaction is '*Prakopa*' (aggravation). Stiffness and fullness in bowel are the symptoms of *vayu*, yellowishness and mildness of heat relates to *pitta* while heaviness and lassitude to *shleshma*.^[2]

In *Sanchaya Avastha*, the person craves for opposite *guna* (quality) of *rasa*. For example, when kapha gets *Sanchaya Avastha*, the person will have aversion to sweets and want to consume opposite *guna* (quality) of *rasa* and this is the proper indication of *Sanchaya Avastha*.

2. *Prakopa avastha* (Stage of aggravation)

Aggravation of three *dosha*'s causes needling pain and movement of wind in bowel, acidity, thirst and burning; and aversion to food and nausea. This is the second part of medical intervention. In this stage, the *Dosha* go on accumulating further in their own sites.^[3] This stage has two types one is *Chaya Prakopa* and another is *Achaya Prakopa*.

Chaya Prakopa is a physiological aggravation of *prakopa* of *Dosha* because of *ritu* when these *Dosha*'s aggravate further it may lead to various complaints in the body. To prevent such problems, *Ayurveda* has prescribed *Ritucharya* (seasonal regimens). *Achaya Prakopa* is an instant form of *prakopa* over-riding *Chaya Avastha*. For instance, if anyone over indulges in heavy work, *vata dosha* instantly aggravates, this is an example of *Achaya Prakopa*.^[4]

3. *Prasara avastha* (Stage of spreading)

Dosha's so aggravated and spread give rise to the following symptoms – *vayu* causes movement in abnormal channels and painful tympanitis, *pitta* produces localized heat, sucking pain, generalized burning sensation and feeling like emitting smoke while kapha causes anorexia, indigestion, lassitude and vomiting.

The mention of *prakupitanam* in the context of *prasara* indicates that *prasara* (spread) in fact, is a state of aggravation itself. The difference between *prakopa* and *prasara* is when solid ghee is heated, at first there is only spreading, this is *prakopa* and when it overflows and begins to spread here and there with foamy incircling, it is *prasara*. Till *prasara*, treatment is given only for cause and symptoms of *dosha*'s and thereafter of the disease.^[5]

4. *Sthanasanshraya avastha* (Stage of localization)

Dosha's aggravate and spread to different parts of the body (get localized somewhere) and then produce respective disorders. When localized in abdomen they produce gulma, abscess, udara (abdominal enlargement), dyspepsia, hardness of bowel, needling pain, diarrhea, etc; localized urinary bladder they produce prameha, calculi, suppression of urine and other urinary disorders; situated in penis they cause phimosis, soft chancre, shuka dosha, etc; localized in rectum they cause fistula in ano, piles, etc; in scrotum they produce enlargement; in supraclavicular region they cause disease of that region; situated in skin (rasa), muscle and blood they produce minor skin diseases, leprosy, other skin disorders and erysipelas; situated in meda they cause cyst, tumor, goiter, alaji, etc; situated in bone they produce fever and other generalized disorders. When they are established in this way, there is appearance of premonitory symptoms which would be mentioned with every disease. Thus in dosha's having reached the premonitory symptoms there comes the fourth period of medical intervention.^[6]

5. *Vyakta avastha* (Stage of manifestation)

This is the fifth stage of Kriyakala. If nidana is continuously present in the stage of Sthanasanshraya, dosha enters Vyakti Avastha. Vyadhi darshan, is a result of this stage means appearance of all signs and symptoms of disease. In this stage disease is well manifested in the form of fever, inflammation, tumor, cyst, abscess, diarrhoea, etc.^[7]

6. *Bheda avastha* (Stage of differentiation)

It is the sixth stage of Kriyakala wherein tumor, abscess, cyst burst and become ulcers and in case of fever, diarrhoea, etc attain chronicity. Different *Doshaj* symptoms are visualized in this stage. On the basis of symptoms of *Dosha* i.e. *vata*, *pitta*, *kapha*, for example eight types of jwara are defined. This stage is useful for differential diagnosis. If the disease is untreated or improperly treated in *Vyakta Avastha*, then it lands in this succeeding stage of *Bheda Avastha* and gives rise to another disease or diseases which are called as *Updrava* (complications). If not treated properly, they become incurable.^[8]

DISCUSSION

Early diagnosis of disease helps to cure disease successfully without much discomfort. A disease is nothing but the union of *Dosha-Dushya*. When *Dosha Prakopa* occurs it contains one pathological cycle till *vikara avastha*. *Dosha*'s, if eliminated in the stage of accumulation do not attain successive stages. They become stronger as they proceed further. Treatment in

earlier stage is easier than in later stages. *Shatkriyakala* is useful to know the prognosis of the disease and to decide the line of treatment. Elimination of *Dosha* is done in three ways according to the condition of the *Dosha*, if there is abundance of *Dosha*, evacuation is recommended, in case of moderate presence, digestion and light diet (*langhana*) is recommended while in limited *Dosha*, pacification is useful. So it is very essential to have the knowledge of *Shatkriyakala* so that diseases are diagnosed earlier and proper preventive and therapeutic measures are adopted.

CONCLUSION

Shatkriyakala is distinctive concept of *Ayurveda*. By knowing the concept of *Shatkriyakala*, the process of disease can be arrested at the initial stage and probabilities of complications can be avoided. It helps the physician to adopt line of treatment by seeing the condition of vitiated *Dosha* by his intellect and knowledge. If a physician is able to detect the changes in early stages like *Sanchaya*, *Prakopa*, etc based on the manifestations of *Dosha* and advice correct treatment at that stage, progress of a disease can be checked and homeostasis can be restored.^[9]

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