

A CONTEMPORARY REVIEW OF “SHAT KRIYA KALA” – IN AYURVEDIC TREATMENT MODALITIES

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ABSTRACT

Present scenario of Ayurvedic treatment modalities has vast scope and its practice is in vogue. Classics of Ayurveda enumerates various techniques and methods for treating any sort of disease right from its primary stage. In which “*Shat kriya Kala*” mentioned in *Sushrut Samhita* is one of the basic and widely used principles for knowing the *Dosha* pathway – progression of disease and treatment to be undertaken. Though it is mentioned in *Sushrut Samhita* an Ayurvedic classic basically referring to surgical aspect; it has applicability over each disease. As the cyclic description of the progress of any disease is common for all diseases. It gives the insight of *Dosha Avastha* in various disease stages and also refers as the name suggest *Kriya* to the treatment. In this review an attempt is made to know the treatment

needed in each stage in accordance to “*Aahara – Vihara and Kalpa*”.

KEYWORDS: *Shat Kriya kala, Sushrut Samhita, Dosha Avastha, Aahar – Vihara.*

INTRODUCTION

Dosha – Dhatu – Mala are the *moola* of this *Sharira*.^[1] our body constitutes these three basic working units that are *Dosha*, *Dhatu* and *Mala*. Maintaining equilibrium in three *Doshas* refers to as *Arogata* - a disease free condition. The cycle of *Dosha* natural production - *Sanchaya*, vitiation – *prakopa* and balancing – *Prasham* takes place in body continuously. This is dependent on the age, food timing, day night cycle, ongoing *Hrutu* and other external factors. Although causative factors - *Hetu* like *Asatmya indriyarthasmyoga*, *Pradnyaaparadh* and *Kala* shifts this natural cycle of *Sanchaya - Prokop- Prasham* to *Chaya Prakop-Prasara*

stage. This begins the chronology of disease formation and is described as *Shat-Kriya Kala* viz; *Sanchaya – Prakopa – Prasara- Sthana smashraya- Vyakti – Bheda*.^[2]

Acharya Sushrut had mentioned *Shat Kriya Kala* in context to *Dosha Sthithi* in *Vrana*. On through observation we can apply this principle to all diseases. As it describes *Dosha* which are inevitable part of any formed disease – *Vyadhi*; this principle can be studied for each disease chronology and progression. These six stages give an insight about *Dosha Avastha* and states treatment modalities to be undertaken accordingly. This also helps to know progression and prognosis of given disease. Thus forming and valuable tool in present Ayurvedic treatment procedures.

MATERIALS AND METHODS

Shat kriya kala is the process of disease progression in phases i.e. *Sanchaya, Prakopa, Prasara, Sthana samshraya, Vyaktavastha, Bhedavastha*.

1) *Sanchaya avastha* (Stage of Accumulation)^[3]

Progressive collection of *Doshas* takes place in their respective spaces. This is the first stage of *Kriyakala*. These accumulated *doshas* manifests certain symptoms that are as follows:^[3]

- a) *Vata Sanchaya Lakshana: Stabdapoornakoshtata* (stiffness and fullness in abdomen).
- b) *Pitta Sanchaya Lakshana: Pitavabhasata, Mando-ushmta* (Yellowishness of the body parts and low body temperature).
- c) *Kapha Sanchaya Lakshana: Anganam gauravta, Alasyam* (Heaviness in the whole body with lassitude)

First stage causes repulsion for causative factors. It is mentioned that one should control the *hetu* – causative factors of *dosha* vitiation and should balance the *dosha* in *Sanchaya avastha*.

2. *Prakopa avastha* (Stage of Vitiation)^[4]

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*: *Annadwesh* (Dislike to food), *Hridyotkledascha* (Excessive salivation in mouth).

3. *Prasara avastha* (Stage of Dissemination)^[5]

In third stage the aggravated *doshas* leave their dwelling places and spread 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 continues, 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).

4. *Sthanasamshraya avastha* (Stage of Localization)^[6]

Low health state of any body tissue i.e. improper functioning of *strotas* leads to unhealthy *Dushya* formation. This becomes favorable site for vitiated and *Prasar Dosh* to get localized there. This phase is called *Sthanasamshraya*. If the vitiated *doshas* are increase further, they will vitiate organ and produce a disease concerned to that organ.

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

5. *Vyaktavastha* (Stage of Manifestation)^[7]

The signs and symptoms of disease start appearing in this fifth stage of *Kriyakala*. Cardinal signs and symptoms of the diseases are expressed in this stage.

6. *Bhedavastha* (Stage of Complication)^[8]

Bheda is the last stage where the progression of disease reaches on end if remains untreated. Complications of one disease may lead to origin of other diseases, and further lowering of health. In *Bheda*, the prognosis becomes very poor. If the management is not done in this stage, they become incurable.

DISCUSSION

Contemporary significance of *Shat Kriya Kala*;

To make a treatment protocol, *Shat Kriya Kala* gives a through insight as accordingly.

In normal state of *Dosha* cycle we can refer to the following table for treatment or lifestyle modification as;

<i>Dosha Avastha</i>	Normal physiological cycle of <i>Dosha</i> which is dependent on Age, Food time, day night cycle, <i>Hrutu</i> .	<i>Aahara</i> and <i>Vihara</i> with <i>Nidan</i> <i>Parivarjan</i>
<i>Sanchaya</i>		
<i>Prakopa</i>		
<i>Prashama</i>		

In describing the pathological condition, if the *hetu sevana* is continued we can refer to following table for stage wise treatment regime. In this we can divide *Shat Kriya Kala* in two parts as *Doshas* are in their own space and second which refers to as localization of *Doshas* (*Dosh-Dushya Samurchana*) apart from their respective space.^[9]

<i>Dosha Avastha</i>	Pathological cycle of <i>Dosha</i> which is dependent on <i>Hetu</i> <i>Sevana</i>	<i>Aahar – Pathya kalpana, Takra, Ghrut</i> etc.
<i>Sanchaya</i>		<i>Vihara – Langhan, Vyama</i>
<i>Prakopa</i>		
<i>Prasara</i>		<i>Bahyaupchara – Snehana Swedan</i>

When *Doshas* get vitiated and spread all over body leaving their respective space, we can refer following table for further treatment regime. This second step covers both *Dosha Chikitsa* and *Dushya chikitsa*. *Rasayana* and *Apunarbhava chikitsa* is other inevitable part of treatment protocol in order to treat the disease completely.^[10]

<i>Dosha Avastha</i>	Pathological cycle of <i>Dosha</i> involving <i>Dushya</i> .	<i>Dosha chikitsa – Shaman, Shodhan</i>
<i>Sthanasamshraya</i>		<i>Dushya chikitsa – Dhatu agni chikitsa</i> <i>Rasayan chikitsa – Dhatu rasayana</i> along with <i>Apunarbhav Chikitsa</i> .
<i>Vyaktavastha</i>		
<i>Bhedavastha</i>		

CONCLUSION

Shatkriyakala plays a vital role in understanding the pathophysiology of disease. It helps in making diagnosis of the disease and to know progression of the disease. Along with these it also has a significant role in the management of various diseases. A contemporary view of understanding *Shat Kriya Kala* in accordance to treatment modalities is made and is helpful for easy and proper management of underlying disease.

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