

CONCEPTUAL STUDY OF 'SHATAKRIYAKAL'**Dr. Sharad Chougule***

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❖ ABSTRACT

Ayurveda is a branch of science which deals with proper maintenance of health and preventing the formation of any disease in the body. The formation of disease is a long process. It contains several stages according to many Acharyas. Acharya Charaka and Acharya Vagbhata have mentioned Chaya (stage of accumulation), prakopa (stage of aggravation) and Pramshama (balanced stage of doshas). In this, Chaya and Prakopa are only related to the formation of disease. But Acharya Sushruta have given elaborate description about this. He has mentioned six stages namely Sanchaya (stage of accumulation), prakopa (stage of aggravation), prasara (stage of spread of disease), Sthanasamshraya (stage of localisation of disease), vyakti (stage of appearance of disease) and bheda (stage of differentiation of disease). A physician

who knows all these stages and gives treatment in early stage, succeeds in the prevention of disease. It is called as wise physician. He must have throughout knowledge of all these six stages. So present study is an attempt to conceptualize the Shatakriyakala mentioned in Ayurveda.

KEYWORDS: Ayurveda, disease, physician, Shatakriyakal.

❖ INTRODUCTION

Ayurveda is a branch of science which deals with maintaining the healthy condition and preventing from the formation of disease in the body.^[1] The health is defined as a state of complete physical, mental, social and spiritual well being. Any other condition of the body can be referred as Disease. In this, there is no any well being condition of the body. The formation of disease is not a simple process. It goes through many stages and it requires some time. So any physician has the time to identify the diseased condition of the body and

prevent any further deterioration. For this, the correct knowledge of the stages is important and it is exactly described in our Ayurveda.

According to modern science, the disease is formed after some time. Firstly, there is intake of etiological factors, then incubation period, then prodromal symptoms and then lastly symptoms. But in Ayurveda, the formation of disease is described in quite different way. The disease is formed due to vitiation of doshas. In human body, there are three doshas present namely Vata, Pitta and Kapha. They have their main locations. Though they are present throughout the body, they have specific locations. The body is said to be in normal state, until these doshas are in the normal state and they are confined to their specific location. When there are some factors which cause the disturbance in normal state of doshas and there is abnormal increase in doshas, it causes movement of body from healthy status to diseased status. This is mentioned in Sushrut Samhita under the heading of Shatakriyakal.

Shatakriyaka has six stages from accumulation of doshas, till the disease is completely formed and expressed. These six stages are namely Sanchay, Prakopa, Prasara, Sthanasanshraya, Vyakti and Bheda.^[2] By the proper knowledge of this Shatakriyakal, the physician can give the treatment in early stages so that further sthanasamshraya avastha can be prevented from its formation. The main aim of this Shatakriyakal is to arrest development of Vitiated doshas towards severe pathogenesis of the disease.

❖ AIMS

To study in detail the concept of *Shatakriyakal*.

❖ OBJECTIVE

1. To take various references related to *Shatakriyakal* in various *Ayurvedic Samhitas*.
2. To understand this information and correlate with modern concept of pathogenesis.
3. To understand the *Ayurvedic* aim related to *Shatakriyakal*.

❖ MATERIAL AND METHODS

Literature review is done through all available Ayurvedic Samhitas, texts, various research papers available in Journals and online data available.

❖ Review of Literature

Acharya Sushruta has described six stages in the process of development of disease. They are namely Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyakti, bheda. But Acharya Charaka

and Acharya Vagbhata have given only three stages in formation of disease namely Sanchaya, Prakopa and Prashama.^[3, 4] Though the last stage described above (Prashama) is in this list, it is the normal state of doshas. So there are only two stages, Sanchaya and Prakopa, responsible for formation of disease. The six stages mentioned by Acharya Sushruta can be correlated with the two stages described by Acharya Charaka and Acharya Vagbhata. To know the different sets of symptoms of any disease is the duty of each physician and one who knows it well is called as 'Vaidya' according to our Ayurveda.

1) Sanchaya (stage of accumulation)^[5]

It is the first stage of accumulation of doshas. In this, the Vitiated doshas slowly increase in their volume and then they occupy the whole location. This stage is called as Sanchaya by Acharya Dalhana. There are different signs and symptoms according to increase in the quantity of vitiation of specific doshas.

They are as follow.

- a) **Vata Sanchaya Lakshana** – Fullness in abdomen and heaviness in abdomen.
- b) **Pitta Sanchaya Lakshana** – Yellowish discoloration of skin, nails, eyes and urine. Decrease in digestive power.
- c) **Kapha Sanchaya Lakshana** – Inertia, heaviness in body.

This Sanchaya creates the hatred response towards all the diet and lifestyle responsible for increase in vitiation of doshas. If dosha is managed successfully in this stage, it can not remain the Vitiated and it is shifted to normal state. If it is ignored in this stage, it is powerful to cause more vitiation of the doshas. This is responsible for more severe pathogenesis.

2) Prakopa (stage of aggravation)^[6]

It is the second stage of Shatakriyakal. The doshas are more vitiated in this stage and come out of their specific location. This aggravated stage of vitiation of doshas is called as prakopa. In stage of Prakopa, the Vitiated doshas are increased in the quantity and they can not stay in their specific location. They are ready to come out of their location. Acharya Dalhana has called it as Prakopa. It is caused due to intake of diet and lifestyle which causes vitiation of specific doshas. It shows different signs and symptoms as follows.

- a) **Vata Prakopa Lakshana** – Needle like pains in the abdomen and movement of Vata in the abdomen.

b) **Pitta Prakopa Lakshana** – Regurgitation with sour taste, severe thirst and burning sensation in chest.

c) **Kapha Prakopa Lakshana** – Nausea and loss of appetite.

3) **Prasara (stage of spread of disease)**^[7]

It is the third stage of Shatakriyakal. In this, the intake of diet and lifestyle responsible for more vitiation of doshas continues, it caused the doshas to leave their specific physiological location. They are said to undergo Prasara stage and quantitatively increased dosha are responsible for Prasara stage. They shows specific signs and symptoms as follows.

- a) **Vata Prasara Lakshana** – Abnormal locomotion of Vata from its normal route and shifting of gas in abdomen.
- b) **Pitta Prasara Lakshana** – Feeling of feverish, feeling dehydrated and burning sensation, lastly getting over burnt.
- c) **Kapha Prasara Lakshana** – Loss of taste, indigestion, bodyache and vomiting.

Acharya Sushruta has given very important quotations stating that if Vayu dosha occupies Pittasthana, pitta should be treated. If pitta occupies Kapha sthana, kapha should be treated. If kapha occupied Vata sthana, vata should be treated.

Acharya Dalhana has given example describing the Prasara stage. When flour, yeast and water is mixed in together, the formed dough expands in very short time. If vessel is having short space, it is filled entirely and sometimes it is overflowed. The yeast changes not only in volume but also in consistency and quality of original quality of flour. It can be exactly compared with Vitiated doshas. So it is clear that, quality and consistency of Vitiated dosha must be changed in the stage of Prasara. The dosha, which overflows, is not physiological, but it is pathological. They mainly participate in pathogenesis.

4) **Sthanasamshraya (stage of localisation of disease)**^[8]

It is the fourth stage of Shatakriyakal. Vitiated dosha circulates in whole body and they are responsible for formation of toxic compounds in the body. If the self immunity of any organ is low, these Vitiated doshas causes successful generation of harmful toxic compounds. This is origination of disease first time. Quantitatively increased Vitiated doshas are responsible for sthanasamshraya and the signs symptoms appears according to location of Vitiated dosha in the body.

They are as follows.

- a) In Abdomen – Gulma, Vidradhi, Udararoga, Anaha, Visuchika, Atisara, Agnimandya.
- b) In Basti – Prameha, Kidney stone, Mutraghat, Mutradosha and other related disease of urinary tract.
- c) In Vrushana – Vrushanagata vruddhi
- d) In Shishna – Niruddhaprakash, Upadansha, Shukra dosha
- e) In Gudamarga – Bhagandar and Arsha
- f) In Urdhwajatru – Urdhwajatrugata vyadhi
- g) In Twacha – mamsa – Rakta – Kshudraroga, Kushta, Visarpa
- h) In Medadhatu – Granthi, Apachi, Arbuda, Galaganda, Alaji
- i) In Asthi – Vidradhi, Asthi majja shoth, Anushayi pitika
- j) In pada – Shleepada, Vatashonita, Vatakantaka
- k) In All body – Jwara and diseases of all body affecting all systems.

In Sthanasamshraya stage, the treatment should be given for Vitiated dosha and its specific location.

5) Vyakti (stage of appearance of all disease)^[9]

It is fifth stage of Shatakriyakal. In this, quantitatively increased Vitiated doshas established in different systems of body depending upon deficiencies of body Constituents causes expression of clinical features. It is the confirmation of the disease. There are manifestation of diseases such as shopha (swelling), Arbuda (tumour), Granthi (aneurysm), Vidradhi (abscess), Visarpa and Jwara (fever).

The symptoms are more clearly expressed in this stage. So disease is diagnosed easily in this stage. The treatment should be given according to symptoms and according to disease.

6) Bheda (stage of differentiation)^[10]

It is last and sixth stage of Shatakriyakal. There is complete knowledge of the expressed disease. There is also knowledge of types according to Vitiated dosha. Due to knowledge of types of disease according to Vitiated dosha, it is called as bheda. It is the chronic condition of manifestation of disease. In this stage, disease may become incurable.

❖ DISCUSSION

Shatakriyakal is the pathogenesis of disease. It is comprised of six stages from accumulation of Vitiated doshas to the disease is complete manifested. It helps to understand and recognise the different stages of vitiation of doshas. Each stage demands attention and early treatment to prevent further prognosis of disease. If it is ignored, disease progresses more and becomes chronic, incurable.

The first two stages are Sanchaya and Prakopa. It is accumulation of disease and aggravation of disease respectively. It forms due to vitiation of doshas due to variable environment in different seasons, wrong diet and wrong daily or seasonal regime. The third stage is Prasara and fourth stage is Sthanasamshraya. It is spread of disease and localisation of disease respectively. In this, the Vitiated dosha are wondered in the body and gets settled in the region or organ where they got low resistance in any organ. In fourth stage, prodromal symptoms arises. The fifth stage is stage of appearance of disease. In this, clear signs and symptoms are expressed. The diagnosis can be done in this stage. The last stage is bheda means stage of differentiation. The disease is either seen with complications, if it is not treated properly. If it is treated properly, there is recovery from the disease. The proper knowledge of Shatakriyakal is essential for the understanding prognosis of disease. If it is understood and treated in early stages as soon as possible, the further complications can be prevented.

❖ CONCLUSION

1. Shatakriyakal helps to understand the vitiation of the disease, so proper pathogenesis of the disease can be traced.
2. It helps to understand the process of manifestation of disease and diagnosis of the disease.
3. By giving treatment in early stages, the Vitiated doshas can be prevented from further complications and severe pathogenesis.
4. By giving treatment in any stage, the further prognosis of disease is prevented.

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