

A STUDY OF SHATAKRIYAKALA AND ITS IMPORTANCE IN MANIFESTATION OF DISEASES

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ABSTRACT

Ayurved is a science of life. It is a system of traditional medicine native to Indian subcontinent but now days its knowledge is accepted worldwide. In Ayurved prevention of all types of diseases is known as a prominent part of treatment which includes restructuring human life style aligns with the course of nature. The subject Shatakriyakala described by sushruta gives an idea about the consecutive stages of the disease and accordingly preventive measures were described to overcome complications. Early diagnosis of diseases helps to cure the diseases successfully without much discomfort in planning treatment. The concept is traced in ancient Ayurveda books. This is an objective approach of ancient scientist helping for the clinical practice. Present day student cannot study & learned the vast subject in a time based period. So through this article we have made an attempt to highlight its importance in clinical practice. This article highlight the summery based on the concept of **Shatakriyakala**.

KEYWORDS: Shatakriyakala, Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyaktavastha, Bhedavastha etc.

INTRODUCTION

Ayurveda is the ancient and well documented science, which priory insists upon the prevention of the diseases rather than adopting the curative measures. Shatkriyakala described by sushruta gives an idea about the consecutive stages of the disease and

accordingly preventive measures were described to overcome complication. Early diagnosis of disease helps to cure the disease successfully without much discomfort in planning treatment. If physician is able to detect the changes in early stages like *sanchaya* (accumulation), *prakop* etc. based on the manifestation of dosha symptomatology and advise the techniques at that stage to prevent further stages, so that disease may not become stronger.

By knowing *shatkriyakala* the physician can give the treatment to weakened area or organ so that further *sthansamshraya* *avastha* can be prevented and the *sadhyasadyatva* of the disease can be done or one can get the knowledge of *sadhyasadyatva*.

Shatakriyakala

Shatakriyakala is the process of understanding the pathogenesis of disease in consecutive stages. Mainly 6 stages were described for the successive manifestation of the disease i.e.

- 1) **Sanchaya:** Gradual accumulation of dosha in respective seats.
- 2) **Prakopa:** Accumulated doshas moving to other sites other than its main site.
- 3) **Prasara:** Aggravated doshas leave their original place and spread to the other parts of the body through different *srotas*.
- 4) **Sthanasamshraya:** Agitated dosha spreads to different places and struck some where because of obstruction in *srotas* due to abnormality in *srotas* is called *sthana samshraya*.
- 5) **Vyaktavastha:** Appearance of clear cut symptoms of the disease.
- 6) **Bhedavastha:** In this stage specific sign and symptoms of the diseases manifest.

So the **Shatakriyakala** are the need of an hour in understanding of disease process. So this article is selected.

AIMS AND OBJECTIVES

1. To study the concept of **Shatakriyakala**.
2. To study the role of **Shatakriyakala** in manifestation of disease.

This conceptual study will be helpful in understanding pathogenesis of disease in consecutive stages.

MATERIALS AND METHODS

Source of data

Charaka samhita	Sushruta samhita
Ashtang hrudaya	Ashtang sangraha

Madhavanidan Indexed journal
Research paper Authentic website

METHODS

1. To compile available literature on **Shatakriyakala**
2. To compile the importance of **Shatakriyakala** in manifestation of disease.

This is a literary research study. In this selection all the references from samhitas and respective commentaries regarding “**A study of Shatakriyakala & its importance in manifestation of disease**” is compiled.

Conceptual study

Shatakriyakala is the process of understanding the pathogenesis of disease in consecutive stages. Mainly 6 stages were described for the successive manifestation of the disease i.e.

- 1) **Sanchaya**
- 2) **Prakopa**
- 3) **Prasara**
- 4) **Sthanasamshraya**
- 5) **Vyaktavastha**
- 6) **Bhedavastha**

1) **Sanchaya:** Gradual accumulation of dosha in respective seats. It is the first stage of Kriyakala. Dosha is going to accumulate in their respective seats. And accumulated doshas manifests certain symptoms are as follows.

Vata sanchaya lakshana: Stabdhapooranakoshtata (stiffness and fullness in abdomen)

pitta sanchaya lakshana: Pitavabhasata (yellowishness of the body parts)

Manda ushamta (mild increase in body temperature)

kapha sanchaya lakshana: Angagaurava (heaviness in the whole body).

Alasya (Lassitude)

2) **Prakopa:** Accumulated doshas moving to other sites other than its main site. It is the second stage for preventive measures.

Vagbhat describes this stage as ‘unmarga gamita’ i.e. inclination of doshas to leave its original site. prakopa is of two types.

- 1) Sachaya prakopa
- 2) achaya prakopa

When dosha jump directly to prakopa stage without passing through chayaavastha it is achaya prakopa. Sachaya prakopa means gradual increase of doshas. Achaya prakopa called pathyaja prakopa. means do not required any samshodhana chikitsa like vaman, virechana.

Sachaya prakopa called apathyaja prakopa. This required shodhana chikitsa.

The following symptomatology manifest in prakopa stage as per the involvement of dosha are as follows-

Vata prakopa lakshana: Koshta toda sancharana(Pain and movement of vata in mahasrotasa).

Pitta prakopa lakshana: Amlika (Sour eructations), paridaha(burning sensation all over the body), pipasa(excessive thirst).

Kapha prakopa lakshana: Annadwesha(Aversion to food), hrudyotkledascha (excessive salivation in mouth).

3) Prasara: Aggravated doshas leave their original place and spread to the other parts of the body through different strotas. If the aggravation of doshas is mild it may not produce disease because it stays in hidden channels and produces disease if preventive measures not undertaken and after consuming causative factors in excess. It is third stage of kriyakala.

Aggravated dosha spread to different places and produces following symptomatology are as follows:

Vata Prasara lakshana: Vimarga-Gamana(Regurgitation), Atopa(flatulence and gurgling)

Pitta Prasara lakshana: Osha(sense of boiling), chosha(squeezing sense), paridaha(burning sensation), dhoomayanani(Emitting smoke from mouth)

Kapha Prasara lakshana: Arochaka(anorexia), avipaka(dyspepsia), chardi(vomiting), angasada(lassitude)

Doshas takes any one of the following three courses.

- 1) Urdhwa gati:- Upward diseases of ear, nose, eye etc.
- 2) Adhogamana:- Atisara, shleepada
- 3) Tiryaka gamana:- Charma vyadhi, akshepaka, sira purana (hypertension).

Doshas also moves to different places with the help of vayu either alone or in combination are as follows and it is of 15 types.

- 1) Vata prasara 9) Pitta rakta prasara
- 2) Pitta prasara 10) Kapha rakta prasara
- 3) Kapha prasara 11) vata pitta rakta prasara
- 4) Rakta prasara 12) pitta kapha rakta prasara
- 5) Vata pitta prasara 13) vata pitta kapha prasara
- 6) Vata kapha prasara 14) vata kapha rakta prasara
- 7) Vata rakta prasara 15) vata pitta kapha rakta prasara
- 8) Pitta kapha prasara

Hetu linga chikitsa is advised in prasaravastha, later vyadhichikitsa.

4) Sthanasamshraya: Agitated dosha spreads to different places and struck some where because of obstruction in srotas due to abnormality in srotas is called sthana samshraya.

If the vitiated doshas are allowed to increase further, they will settle down in same or other organ and produces the disease concerned to that organ.

Following are the list of organ and dosha.

Sr. No	Organ	Disease
1	Udara(abdomen)	Gulma,vidradhi,udara roga, agni vikara,vibandha, anaha, visuchika, atisara, pravahika, vilambika.
2	Bastigata	Prameha, ashmari, mutraghata, mutra dosha etc.
3	Medragata	Niruddhaprakash, upadamsha, suka dosha etc.
4	Gudagata	Bhagandara,arsha etc.
5	Vrsanagata	Vrddhi.
6	Urdhvajatrugata	Manifest Urdhvajatrugata vikara.
7	Twak,mamsa and sonitagata	Rasa is considered in place of twak because any changes happening in rasa are expressed in skin . disease are ksudraroga,kushta,visarpa etc.
8	Medagata	Granthi, apachi, arbuda, galaganda, alaji etc.
9	Asthigata	Asthi vidradi.
10	Padagata	Slipada, vatasonita,vatakantaka etc.
11	Sarvangagata	Jwara, vatavyadhi, prameha, pandu roga, sosa etc.

In this particular stage of kriyakala premonitory signs and symptoms of the diseases are seen. It is the fourth stage of kriyakala and treatment must be employed to correct dosha, dushya or both.

5) Vyaktavastha: It is fifth stage of kriyakala. Appearance of clear cut symptoms of the disease. In this avastha the symptoms of the disease starts to appear on body which can be seen or observe by physician and patient that avastha is called Vyaktavastha. Cardinal sign and symptoms of the diseases are expressed in this stage. For example-

- Increased temperature is observed in jwara.
- Excessive passing of watery stools is seen in atisara.
- Abnormal enlargement of abdomen is observed in udara roga.

Vyadhi pratyanka chikitsa (treatment mentioned in respective diseases for their management) may be adopted.

6) Bhedavastha: In this stage specific sign and symptoms of the diseases manifests. In this avastha the proper diagnosis of diseases can be made or can be understood. In this avastha the vyadhi bheda can be done for example if the patient is suffering from atisara or dravamalapravrutti that means he is suffering from atisara disease, during this period if he has pain in abdomen or udarashoola that means he suffering from vataja atisara. if his stool have dark yellow colour that means he suffering from pittaja atisara. hence in this avastha the person can make or physician can make differential diagnosis of diseases. If this avastha not treated properly it becomes incurable. This particular stage of manifestation is very difficult to cure.

Significance of Shatakriyakala

1. By knowing the six avasthas of kriyakala one can get the knowledge of hetu sevana and so that he can stop hetu sevana and thus the further avastha can be prevented.
2. With the help of Shatkriyakala one can give actual treatment with the use of various drugs.
3. By knowing shatkriyakala the physician can gives the treatment to weakened area or organ so that further sthansamshraya avastha can be prevented.
4. The sadhyasadyatva of the disease can be done or one can get the knowledge of sadhyasadyatva.
5. It facilitates the knowledge about the prognosis of diseases in the respective avasthas.

DISCUSSION

So in the manifestation of disease it is necessary to rely upon the Shatakriyakala. If we are able to understand the Shatakriyakala properly the pathology can be judge at its initial stage only and itself treated easily. Thus the proper knowledge of Shatakriyakala helps in

understanding the process of manifestation of various diseases. Also the knowledge of Shatakriyakala is helpful for getting the knowledge of Sadhya-Asadhyatwa of disease.

CONCLUSION

To conclude the following are the points derived from the above discussion.

1. The proper knowledge of **Shatakriyakala** helps in understanding the process of manifestation of various diseases as well as to diagnose the diseases.
2. The physician who diagnose a disease and treat accurately according to **Shatakriyakala** will be become a successful practioner.
3. Through the knowledge of **Shatakriyakala** is helpful for knowing the Sadhya-Asadhyatwa of disease and also plays an important role in the treatment.

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