

## REVIEW OF AMLPITTA ACCORDING TO SHATKRIYAKALA

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Nidan Vikriti Vigyan Govt.  
Ayurved College Nanded.**ABSTRACT**

*Shatkriyakala* is a concept which is described by *Acharya sushruta* in *Vyadhi Nirmiti i.e* Disease pathogenesis. *Shatkriyakala* includes six *Avasthas* viz *Sanchaya*, *Prakopa*, *Prasara*, *Sthansamshraya*, *Vyaktivastha* and *Bhedavastha*. *Shat* means six, *kriyakal* means appropriate time for treatment or action. These six *avastha* helps to diagnosis and break the *samprapti* of disease by taking specific action or treatment. This concept one can apply in any disease diagnosis and treatment. Now a day *Amlapitta* is one of the commonest disease in the society due to indulgence of incompatible food habits and unhealthy daily routine. Its impact can seen on physical as well as on mental

health. One can break *samprapti* of *amlapitta* by applying *shatkriyakala* and prevent the prognosis of disease.

**KEYWORD:** *Shatkriyakala*, *Samprapti*, *Amlpitta*, Prognosis.**INTRODUCTION**

*Samprapti* of any disease start due to some causative factor called *Hetu* in Ayurveda it may be external or internal which vitiate the *doshas*. Vitiated *doshas* spread all over body and get invade and localized in weak and susceptible *dhatu*s and damage of that *dhatu*s causes disease. These all steps one by one explained in *shatkriyakala*.<sup>[1]</sup> This *shatkriyakala* and *Amlapitta* according to it explained in this article.

**MATERIALS AND METHOD****Review of literature regarding*****Shatkriyakala*****1) *Sushruta Samhita***

2) *Ashtang Hrudayam*.

### **Amlapitta**

- 1) *Madhavidana*
- 2) *Yogratnakara*
- 3) *Bhavprakash*
- 4) *Kashyapa samhita*
- 5) *Chakradatta*
- 6) *Rasaratna Samuchya*.

### **Review of shatkriyakala**

#### **Six avastha of it as follows**

- 1) **Sanchaya avastha:**– Stage of accumulation of *Dosha*'s in their own sites. Intake of *Aharaj* and *viharaj* hetu causes *sanchaya*. *Dalhana* defines *sanchaya* as *samhati Rupa vriddhi* i.e cumulative form of increase. Each *dosha* has its main sites.

	<b>Vata</b>	<b>Pitta</b>	<b>Kapha</b>
1)	<i>Pakwashaya</i> it is predominant site of <i>vata</i> .	<i>Nabhi</i> - Naval region, it is predominant site of <i>pitta</i> .	<i>Uras</i> - chest it is predominant site of <i>kapha</i> .
2)	<i>Kati</i> - Pelvic <i>Sakthi</i> - Thigh	<i>Amashaya</i> – Upper gut <i>Sweda</i> - Sweat	<i>Kantha</i> - Throat <i>Shiras</i> - Head
3)	<i>Asthi</i> - Bone tissue	<i>Lasika</i> - Lymph	<i>Kloma</i> - Water regulating centre.
4)	<i>Shotra</i> - Ear	<i>Rasa</i> - Plasma	<i>Parvani</i> - Interphalangeal joints.
5)	<i>Sparshana indriya</i> - Skin	<i>Druk</i> - Eye <i>Sparshanam</i> - Skin	<i>Amashaya</i> – Upper part of digestive part.

In this *avastha* the person develops a strong aversion towards the cause responsible for *sanchaya* and there will be a liking toward *sanchaya vyatireka karanas* or causes antagonist to *sanchaya* of *Doshas*. These deranged *Doshas* are rendered in this stage they are not able to move into next stage. If they are neglected and not treated they became stronger and more intensive in the course of their next developments.

- 2) **Prakopa avastha:**– Stage of aggravation of *doshas* in their own sites. In this *doshas* more vitiate in their respective sites but do not leave their original site. The *doshas* liquefy in this stage and tend to overflow from their sites to encroach the whole body called *vilayan rupa vriddhi*. In this the *doshas* are inclined to leave its original site but fail to do same.

This *avastha* has two types one is *chaya Prakopa*<sup>[2]</sup> while another is *Achaya Prakopa*.

- (a) *Chaya Prakopa* it is a Physiological aggravation of the concerned *Dosha* due to *swabhavika* or *ritu prabhava*. when this *chaya Dosha* aggravated further, it may cause various complaints in the human body. To prevent such problems, Ayurveda Prescribed,, *Ritucharya*<sup>[3]</sup> It is also called *apathyaj prakopa* because it is increased in previous *ritu* due to *apathya sevan* and it is further increased by *apathya sevan* again in succeeding *Ritu*. This type of *prakopa* tend to progress into formation of disease and need to deal with by administration of *shodhana* treatments like *vamana* for *kapha dosha* in *vasanta ritu*.
- (b) *Achaya Prakopa*: It is an instant form of *Prakopa* over riding *chaya Avastha*. For instance if one over indulges in heavy work, *vata dosha* instantly aggravates this is one example of *Achaya Prakopa*. In this direct *prakop* of *doshas*.

Causative factor causing this are so strong that they immediately aggravate the *doshas* without giving them too much of time to accumulate and slowly progress towards vitiation stages.

#### ***Chaya prakopa in ritu.***

<i>Dosha</i>	<i>Chaya</i>	<i>Kopa</i>	<i>Prashama</i>
<i>Vata</i>	<i>Grishma</i>	<i>Varsha</i>	<i>Sharada</i>
<i>Pitta</i>	<i>Varsha</i>	<i>Sharada</i>	<i>Hemanta</i>
<i>Kapha</i>	<i>Shishira</i>	<i>Vasanta</i>	<i>Grishma</i>

- 3) ***Prasara***: Stage of overflow of vitiated *doshas* leaving their sites and spreading all over the body. *Prasara* means to spread. The *doshas* which have undergone *vilayana* and developed a tendency to overflow from their respective sites will start spreading to other parts of the body, through different channels i.e *strotasas* of the body e.g water from a tank after passing out from its wall get mixed up with the dirty water and debris outside the tank like that *doshas* also get mixed up with other *doshas* when once they fail to confine to their sites and form into groups of single *doshas*, 2 ,3 or 4 *doshas* along with *rakta* which leads to 15 types of *prasara* stage.

#### **Movement of *doshas* in *prasara avastha* due to *Dosha gati***

- a) *Udhrva*, *Adho* and *Tiryak gati*.
- b) *Koshtagati*, *shakhagati*, *Marmasthi gati*.

Symptoms of *Doshas* in first 3 *Avasthas*

Dosha/ Avastha	Sanchaya	Prakopa	Prasara
Vata	Stabdha purna koshthata	Koshtatoda sancharana	Vimargagamana, Atopa
Pitta	Pitava bhasata, Manda ushmata	Amlika, Pipasa, Paridaha	Osha, Chosha, paridaha, Dhumayanani
kapha	Aang gauram , Alasya	Anna-Dweshya, hrudayo- kleda	Arochaka,, Avipaka,, Angasada, Chardi

- 4) **Sthana sammshrya:** The stage of localization of vitiated *doshas* in *dhatu* (*Dosh dushya sammurchana* and *purvarupa* of disease) The *doshas* travelling in body finds a weak *dhatu* or *avayava* and on invading the susceptible *avayava* the *doshas* get localized in that perticuler *avyava* or *dhatu* that described as *Dosha- Dushya sammurchana*. This interaction is mandatory for disease manifestation e.g Dosh dushya sammurchna in udara avyavya can manifest diseases like *Gulma*, *Udara*, *Agnimandya*, *Anaha* etc. In the beginning *Dosh-dushya sammurchana* is weak and symptoms created by it called “*Purvarupa*” so this *Avastha* called *purvarupa avashta*. From *purvarupa* diagnosis of disease gets easier and if treatment given further *samprapti* can break.
- 5) **Vykta avastha:** The stage of manifestation of disease with its sign and symptoms. In this *Avastha* disease manifest in its fullest form. *Doshas* have got stubbornly lodge dipper into *dhatu* or *Avayva* and causes more damage. Sign and symptoms of manifested disease called “*Rupas*” so called *Rupa avastha*. Treatment at this stage is disease specific or symptom specific. When this *Avastha* neglected or not treated the *dosha* vitiation will have further progression. This will lead to manifestation of complications in 6<sup>th</sup> *Avastha*.
- 6) **Bheda avastha:** The stage of manifestation of complications e.g The inflammatory conditions like *vidradhi*, *vranshoth* etc will get ruptured and a permanent scar tissue will be formed at the site of infection. From this stage onwards a disease may cause of some other disease called *Nidanarthkara roga* i.e one disease becoming the causative factor for another disease. The disease without getting subside may give rise to some other disease called *updrava* and a remote consequence called *udarka*.

#### **Amlapitta according to shatkriyakala**

*Amlapitta* is a disease which is described by *Acharya Madhavnidana*,<sup>[4]</sup> *yogratnakara*,<sup>[5]</sup> *Kashyapa*,<sup>[6]</sup> *Bhavprakash*.<sup>[7]</sup> Now a day it is commonest disease in society. To prevent that

we have to treat it in its initial stages that is in *sanchaya avastha* only. For betterment of prevention and treatment we have to know its prognosis deeply.

1) **Sanchay avastha:-** *sanchaya* of *drava*, *tikshna* and *amla pitta* due to intake of *hetus* of *amlapitta*.

<i>Granthokta Hetus</i> 1) <i>Aharaj hetus</i>	<i>Virudha Ahara</i> (Incompatible diet), <i>Adhyasana</i> (food after meal)	<i>Ama Bhojana</i> (to consume food although previous food is not digested)	<i>Ajeerna Bhojana</i> (constant indigestion), Guru (heavy meal)	<i>Ati Ruksh anna</i> (excessive dry food), <i>Ajirna</i>
2) <i>viharaj hetus</i>	<i>Ratri-jagarana</i>	<i>Upavasa</i>	<i>Divaswapa</i> after intake of <i>bhojana</i>	Excessive bath, <i>vegvidharana</i>
Additional <i>Hetus</i> seen practically 1) <i>Aharaj hetus</i>	Spicy and oily diet, heavy dinner after sunset, junk food. Excessive water intake in morning and mid meal etc.	First take Tea, green tea or coffee instead of food. Excessive alcohol intake.	Packed food, frozen food, Protein rich diet Carbonated drinks. Antacid intake frequently	Avoid <i>madhur rasa</i> i <i>ahara</i> due to fear of weight gain, Diet plans for weight loss, Excess use of leafy vegetables, green chili, tomatoes, fermented food etc.
2) <i>Viharaj hetus</i>	Lack of sound sleep and night awakening, night duty jobs.	Lack of exercise, Sitting jobs.	Mental stress, excessive thinking.	Takes food fastly and travelling immediately.

## 2) *Prakopa avastha*

Due to intake of *hetus pitta* vitiated mostly by its *drava*, *tikshna* and *amla guna*. *Amlika*, *pipasa* and *paridaha* that described in *prakopa avastha* can see in this stage. Due to vitiation of *pachaka pitta* by *drava guna pachakagni* i.e *Jathragni*. symptoms of *Agnimandya* seen in earlier days like indigestion, lack of appetite, loss of taste, sour eructation, heaviness in abdomen.

- 3) **Prasara Avastha and Sthansamshrya avastha:**– If *hetusevena* continues and treatment not taken then *prasara avstha* and *sthansanshrya avstha* simultaneously happens. *Pitta* get *sama* due to *agnimandya* and *sama pitta* symptoms can see sour eructation's frequency increases, heart burn, throat and chest burn experienced. As *Amlapitta* is chronic disease so slowly *samprapti* happens.
- 4) **Vykati avastha:**– Symptoms of *Amlapitta* see in this *Avastha* after long duration if prevention and treatment not taken.

<i>Avipaka</i> (indigestion)	<i>Tikta-Amla-Udgara</i> (Acid bitter eructation)	<i>Gurukosthatuama</i> (Abdominal discomfort)	<i>Vidabheda</i> (Diarrhea)	<i>Klama</i> (Lassitude)
<i>Utklesa</i> (Nausea)	<i>Hrita- Kantha Daha</i> ( burning sensation in chest and throat)	<i>Antrakujana</i> (gargling)	<i>Hrid Sula</i> (cardiac pain)	<i>Shiroruja</i> (Headache)
<i>Aruchi</i> (anorexia)	<i>Angasada</i> (body ache)	<i>Udara Adhmana</i> (abdominal discomfort)	<i>Gaurava</i> (heaviness)	<i>Romaharasa</i> (erection of hair).

- 5) **Bhed avastha:**– Diagnosis of different types of *Amlapitta* can do in this *avastha* and can treat patient accordingly. Symptoms according to types as follows.

Types	Symptoms
1) <i>Urdhvag amlapitta</i> .	<i>Harit</i> (greenish), <i>Pitta</i> (yellowish), <i>Nila</i> (bluish), <i>Krishna</i> (blackish), <i>Araktabha</i> (without blood) <i>vaman</i> . Vomiting which is green, yellow, blue, black, slight red or bright red coloured sour substance it resembles like <i>mamsdhawana</i> . <i>Aruchi</i> (Anorexia), <i>Hriddaha</i> (Burning sensation in chest), <i>Kanthadaha</i> (Burning sensation in throat <i>Jwara</i> (Fever).
2) <i>Adhog amlapitta</i>	<i>Trishna</i> (thirst), <i>Daha</i> (burning), <i>Murcha</i> (faintness), <i>Hrillasa</i> (nausea), <i>Bhrama</i> , <i>Moha</i> , <i>Agnimandya</i> (improper digestive fire), Yellowish, blackish, red coloured <i>sveda</i> (perspiration).
3) <i>Vatadhikya</i>	<i>Kampa</i> (tremors), <i>Pralapa</i> (irrelevant talk), <i>Murcha</i> (faintness), <i>Chimchimitva</i> (tingling sensation), <i>Gaattraavasada</i> (bodyache), <i>Shoola</i> (pain), <i>Tamodarshana</i> , <i>Vibhrama</i> , <i>Moha</i> , <i>Harsha</i>
4) <i>Kaphadhikya Amlapitta</i>	<i>Kapha Nishthivana</i> (sputum production), <i>Gaurava</i> (heaviness), <i>Jadata</i> , <i>Aruchi</i> (Anorexia), <i>Shita</i> (cold), <i>Saada</i> , <i>VamiLepa</i> , <i>Agnimandya</i> , <i>Kandu</i> (itching), <i>Nindra</i> (sleep).
5) <i>Vata-Kaphadhikya Amlapitta</i>	Combined <i>Lakshanas</i> of <i>Vataja Amlapitta</i> and <i>Kaphaja Amlapitta</i> .



6) <i>Shleshma-Pittaja Amlapitta</i>	<i>Tiktodgara</i> (bitter eructation), <i>Amlodgara</i> (sour eructation), <i>Katu Udgara</i> (spicy eructation), <i>Hriddaha</i> , <i>Kukshidaha</i> , <i>Kanthadaha</i> , <i>Bhrama</i> , <i>Murchha</i> , <i>Aruchi</i> , <i>Chhardi</i> , <i>Alasya</i> , <i>Shiroruja</i> , <i>Praseka</i> , <i>Mukha Madhurya</i> (sweet mouth).
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**Updrava (complications)**<sup>[8]</sup>- *Jwara* (fever), *Atisara* (Diarrhoea), *Pandu* (Anemia), *Shula* (pricking pain), *Shotha* (Edema), *Aruchi* (Anorexia), *Bhrama* (Hallucination).

## DISCUSSION

Diagnosis and prevention of *Amlapitta* became easier due to study of it according to *shatkriyakala* and one can break *samprapti* just by improving mistakes of daily routine life and suggesting proper daily routine schedule according to patient's comfort and healthy routine which described in *samhitas* by *acharyas*.

## CONCLUSION

As *Amlapitta* is chronic disease and there is no definite treatment of it in modern science and in Ayurveda it is *Kashtasadhya vyadhi* i.e hard to treat. So pathogenesis of *Amlapitta* should break in early stages for that study of *Amlapitta* according to *shatkriyakala* is important and then diagnosis of patient in early stage quite be easy and one can give treatment or any dietary and daily routine changes can suggest to patients in early days so that prognosis can break and to avoid further complications. Patient usually not came in *sanchay avastha*. In *prakop Avastha* when symptoms seen like lack of appetite, sour eructation one can treat patient according to vitiated *doshas* and opposite to increased *Gunas* of that *doshas* like in *Amlapitta drava*, *amla* and *tikshna gunas*, *Nidanparivarjana* and *Pathya* and *apathyas* of it. In *prasara* and *sthansamshrya avastha* patient complaints of *agnimandya*, heart burn as mentioned above so treatment of *sama pitta* by *dipana*, *pachana*, *laghna*, Dietary and lifestyle changes. In *vyakti avastha* one can diagnosed *Amlapitta* so *vyadhi pratyantik chikitsa* i.e treatment of particular disease can do at this stage. In *Bhed avastha* types of *amlapitta* differentiate so disease wise and *dosha* involve in types can treat properly to avoid further complications like *Pandu*, *shotha*

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