SHATKRIYAKALA: A CLINICAL APPROACH

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ABSTRACT
Ayurveda is the knowledge of life. It is an organization of traditional medicine. Ayurveda has a main focus on maintenance of health and prevention from diseases. In ancient text there are some guidelines like Dincharya, Ritucharya etc. for maintaining health. an unique and important concept of shatkriyakala¹ is also mentioned by acharya sushruta for prevention and management of disease. This concept of shatkriyakala gives an indication about the succeeding stages of the diseases and accordingly preventive measures has been described to overcome complications. An early diagnosis of a disease will help the cure of the disease more successfully with planned management.

KEYWORDS: Ayurveda, shatkriyakala, Dincharya, Ritucharya.

INTRODUCTION
Equilibrium of tridoshas promotes arogyam and their ksyaya and vridhi are the causes of disease.² The progress of a disease can be checked by identifying the early symptoms of doshas vridhi. shatkriyakala, described by acharya sushruta³ includes the basic stages that explains the progress of the disease and assist in preparing a planned management in this series. Early diagnosis of the disease and its respective stages like sanchaya (accumulation), prakopa helps in its cure prior to the development of its complications.⁴

In modern science, a disease is manifested mainly in two stages, one in which the disease present with its specific symptoms, and the other in which complications of the disease come into sight. On other hand, Ayurveda defines a disease in six stages (shatkriyakala). The two stages determining the symptoms of the disease and its complications are included in the last
two stages of shatkriyakala. Interestingly shatakriyakala has the potential to diagnose and treat a disease prior to appearance of its symptoms.[5]

**SHATKRIYAKALA**

Shatkriyakala may assist in understanding the course of the pathogenesis of a disease. Mainly six stages are described for the consecutive manifestation of the disease i.e.

1) Sanchaya (stage of accumulation): accumulation of doshas in their dwelling places.
2) Prakopa (stage of aggregation): Doshas gradually increasing in their dwelling places.
3) Prasara (stage of dissemination): Aggravated doshas leave their dwelling places and distribution to numerous sites of the body through different channels.
4) Sthanasamshraya (stage of localization): Agitated doshas smash into somewhere in body channels (srotas) due to khavaigunya (abnormality in channels) this stage is sthanasamshraya.
5) Vyaktaavastha (stage of manifestation): Manifestation of symptoms of the disease.
6) Bhedavastha (stage of complication): In this stage due to chronicity all symptoms and complication of disease are expressed.

**MATERIALS & METHODS**

For present conceptual study, literary materials had been collected from Ayurvedic text books like.

1. Sushruta samhita
2. Ashtang hridaya
3. Ayurvediya vikriti vijnana and roga vijnana

**CONCEPTUAL STUDY**

Shatkriyakala is the process of understanding the pathogenesis of disease in succeeding phases i.e.

Sanchaya, prakopa, prasara, sthanasamshraya, vyaktaavastha, bhedavastha.

1) Sanchaya avastha (stage of accumulation)[6]

Progressive collection of doshas in their respective spaces in this stage. This is the first stage of kriyakala. Doshas are going to collect in their respective seats and accumulated doshas manifests certain symptoms that are as follows.

a) vata sanchaya laxans: stabdahapoorna koshtaha
b) pitta sanchaya laxans: pitaavbhasata mando ushamta
c) kapha sanchaya laxans: anganam gauravta alasyam
Need of management in sanchaya avastha\[7\]
If accumulated doshas managed during this stage, they can’t move to next stage.

2) Prakopa avastha (stage of vitiation)\[8\]
The doshas becomes prepared to move from their dwelling place to another place in this second stage.

On the basis of this observation, it is assumed that the prakopa stage is developed due to cintinious intake of improper ahara, vihara and ayushadh.

a) Vata prakopa laxans: koshtah toda sancharana
b) Pitta prakopa laxans: Amlika, pipasa, paridaha
c) Kapha prakopa laxans: annadwesha, hridyokledscha

Prakopa is of two types
1. Sanchaya prakopa
2. Achaya prakopa

3) Prasara avastha(stage of dissemination)
It is the third stage of preventive measures in which aggravated doshas leave their dwelling places and blowout to the various parts of the body through different channels.

If the aggravation is mild it may not lead to progression but if preventive measures not undertaken and consumption of causative factors in excess, then these aggravated doshas spread to different places and produces following symptoms are as follows.

a) Vata prasara laxans: vimarga-gamana., atopa.
b) Pitta prasara laxans: osha, chosha, paridaha, dhoomayanani.
c) Kapha prasara laxans: Arochaka, avipaka, angasada, chaardi.

Doshas move to different places with the help of vayu either alone or in combinations. these are of 15 types.
1) Vata prasara
2) Pitta prasara
3) Kapha prasara
4) Rakta prasara
5) Vata pitta prasara
6) Vata kapha prasara
7) Vata rakta prasara
8) Pitta kapha prasara
9) Pitta rakta prasara
10) Kapha rakta prasara
11) Vata pitta rakta prasara
12) Pitta kapha rakta prasara
13) Vata pitta kapha prasara
14) Vata kapha rakta prasara
15) Vata pitta kapha rakta prasara

4) Sthanasanshraya avastha (stage of localization)[11]
   Once there occurs an abnormality in the strotas, then that region acts as a site for obstruction of the doshas. This phase is called sthanasamshraya. If the vitiated doshas are endorsed to increase further, they will vitiate organ and produce a disease concerned to that organ. This particular stage of kriyakala shows poorva rupa of the diseases.

5) Vyakta avastha (stage of manifestation)[12]: the signs and symptoms start appearing in this fifth stage of kriyakala. Cardinal signs and symptoms of the diseases are expressed in this stage. For example, jwara, atisara, vyadhi pratyanika chikitsa may be adopted.

6) Bhedavastha (stage of complication)[13]: bhedha is the last stage where the progression of disease reaches an end if remains untreated. If this avastha is not treated properly then it becomes incurable. This particular stage of manifestation is very difficult to cure.

Significance of shatkriyakala
1) The progress of disease can be slowed or come to a standstill by preventing further consumption of hetu. The knowledge of this hetu can be attained by the knowledge of the shatkriyakala.
2) Shatkriyakala assures a more accurate management of the disease with various suitable drugs.
3) The knowledge of sthanasamshraya may protect the healthy organ which may get affected in the future.
4) Depending on the stage of shatkriyakala, the sadhyaasadhyatva of the disease can be revealed.
5) Knowledge of shatkriyakala may assist in deciding the prognosis of a disease.
DISCUSSION
In present era, trending life style has become the root cause of for many diseases. busy schedule, pressure oriented jobs, disturbed sleeping habit and incompatible food have become one of the leading cause of diseases. so, for control and prevention of diseases, guidelines like dincharya and ritucharya must be adopted. Along with these concepts, the knowledge of shatkriyakala plays an important role in prevention as well as management of diseases. kriya means treatment or opportunity and kala means time. therefore kriyakala is the time of treatment during the manifestation of a disease. Its concept is universally true for all disorders. In perspective of cancer, the Ayurvedic management involves rectification of vitiated doshas, rejuvenation of dhatus and improving the immunity of the patient.

CONCLUSION
Shatkriyakala plays a vital role in understanding the pathophysiology of disease. it is very beneficial for a physician for making diagnosis of the disease and it helps to prevent the further progression of the disease. along with these it is also helpful in interpreting the sadhyaasadhyata of a disease and also has a significant role in the management of various diseases. as we all know prevention is better then cure, therefore it is need of the hour to follow the guidelines for management as mention in ancient text.

REFERENCES
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