



SHATKRIYA KALA – DISEASE MANAGEMENT STAGES

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ABSTRACT

Ayurveda, In our ancient medical treatise, preaches us many unique concepts. Shatkriya Kala is one of them. It is the phenomenon which should be known to each and every physician to become the complete one. The six stages of Kriya Kala describes different phases of a disease in its own unique way. Thus, Shatkriya Kala is very helpful in diagnosis, Prognosis, Treatment and even prevention of diseases.

KEYWORDS: *Shatkriya Kala, Ayurveda, Dosha.*

INTRODUCTION

Ayurveda, our cultural heritage, is believed to be the oldest medical science of human civilization. It has been serving living beings since time immemorial. It is more clearly the science of life as it transcends the mere treatment of diseases and embraces a wide array of principles and practices. Ayurveda focuses its attention on a holistic treatment. It follows a two fold method of treatment, which is preventive and curative. "Prevention is better than cure" is a famous proverb which everyone is aware about, it is true by all means. Likewise ayurveda, all medical sciences work towards two perspectives of health care, preventive and curative. However, ayurveda was the first medical science to have given this concept. It insists upon the prevention of the diseases rather than adopting the curative measures.

Ayurveda inculcates numerous fundamental doctrines and concepts which are unique in their own ways. The art of understanding a disease and its stage of pathogenesis was probably explained for the first time in ayurveda in a very comprehensive manner. Early diagnosis of a disease in its budding stage can help a physician to take remedial action and reverse the imbalances at an earlier stage of development, thus preventing the emergence of the full blown disease. The concept of Shatkriyakal is an objective approach of ayurveda which gives an idea about the consecutive stages of the disease and accordingly preventive measures can be described to overcome complication.

Shatkriya Kal - The term Shatkriya kal comprises of three terms-

- Shat means six
- Kriya means action or treatment
- Kala means time or period

Now, summing up the three terms- Shatkriyakal means "Appropriate time period to take action or implement treatment" Thus, Shatkriyakal refers to the recognition of the stage of a disease's progress, which helps to determine appropriate measure to correct the imbalance in doshas. Acharya Sushruta, in his clinical text "Sushruta Samhita" has described the concept of Kriyakal as per the six stages which are:-

- 1) Sancaya (Stage of accumulation)
- 2) Prakopa (Stage of aggravation)
- 3) Prasara (Stage of spread)
- 4) Sthanasamsraya (Stage of localization)
- 5) Vyakti (Stage of manifestation)
- 6) Bheda (Stage of differentiation).

In the process of disease manifestation, the movement of morbid dosha into the next stage depends upon the virility of nidana. The causation of disease is attributed to dosha hence it is essential to know the status of dosha in the form of sanchaya or prakopa as well as stage of progression at a given point. From the stage of sanchaya to prasara, the different stages of the vitiation of doshas is discussed and from sthana-samsraya to bheda types, different stages of disease progression are described.

1) Sancaya(Stage of accumulation)^[1]- It is the first stage of Kriyakal. Sancaya means collection or putting together. Thus, it is the inceptive stage of Kriyakal where accumulation of doshas due to various nidana factors take place. Doshas get accumulated in this stage but they do not leave their own place. Doshas manifests certain symptoms which are as follows :-

- Vata Sanchaya Lakshanas-Stabdhapoorna koshtata(Stiffness and fullness in abdomen)

- Pitta Sanchaya Lakshanas-Pitavabhasata (Yellowishness of the body parts), Manda ushanta (Mild increase in body temperature)
- Kapha Sanchaya Lakshanas-Angagaurava (Heaviness in the whole body), Alasya (Lassitude).

2) Prakopa(Stage of spread)^[2] - It is the second stage for preventive measures. If doshas are in Sanchaya condition, along with the persistence of nidanas, dosha prakopa stage follows. It is a phase where in accumulated and stagnated dosha move to other sites other than its main site.

- Vata prakopa Lakshanas-Koshta toda sancharana (Pain and movement of vata in Mahasrotasa)
- Pitta prakopa lakshana-Paridaha (Burning sensation all over the body), Pipasa (Excessive thirst), Amlika (sour eructations).
- Kapha Prakopa Lakshanas-Hridayotkledascha (excessive salivation in mouth), Annadwesa (aversion to food).

Acharya Vagbhat^[3] has described stage of prakopa as "Unmarga Gamita" i.e. inclination of doshas to leave their original site. This stage has two types:-

- Sacahya Prakopa- Means gradual increase of doshas.
- Acahya Prakopa-Doshas pas directly to prakopa stage without passing through chaya avastha.

3) Prasara(Stage of spread)^[4]-It is the third stage of Kriyakal. If nidana Sevan is continued and prakopavastha is not encountered, the dosha will move to the stage of prasara. In this stage, aggravated doshas leave their original place and spread to the other parts of the body through srotas just as the rice, flour and water when mixed together and placed in a container grow up in quantity and overflows from side of vessel.

- Vata prakopa lakshana-Vimaraga gamana (Regurgitation), Atopa (Flatulence).
- Pitta prakopa lakshana-Osha (sense of boiling), Chosha (Squeezing sense), Paridaha (Burning sensation), Dhoomayanani (Emitting smoke from mouth).
- Kapha Prakopa lakshana-Arochaka (anorexia), avipaka (dyspepsia), chardi (vomitting), angasada (lassitude).

4) Sthanasamshraya(Stage of localisation)^[5]- Fourth stage of Kriyakal is sthanasamshraya. It is a prodromal phase where in disease is yet to be manifested. If nidana Sevan is continued in prasara avastha, doshas move further into stage of sthana samshraya. In this stage, vitiated doshas in circulation settle wherever srotakhavaigunya is present. The excited dosha having extended to other parts of the body become localised and it marks the beginning of specific diseases pertaining to those sthanas.

- When doshas are localised in abdomen- Gulma, Udara-Roga, Agnisada, Anaha, Visuchika, Atisara etc.

- When doshas are localised in urinary bladder- Prameha, suppression of urine and other urinary problems.
- When doshas are localised in skin, muscle and blood-Minor skin diseases, leprosy, erysipelas.
- When doshas are localised in medas-Cysts, Scrofula, tumour, goitre, alaji etc.

5) Vyakti(Stage of manifestation)^[6]- It is the fifth stage of Kriyakal. It is the stage where disease expresses itself. If nidana still persists, dosha enters vyaktibhava stage. This stage may be stated to be that of manifestation of the fully developed disease-Vyadhi darshana i.e. appearance of all signs and symptoms of the disease is a result of this stage. The disease is well manifested in the form of fever, inflammation, tumour, Cyst, abscess, erysipelas, diarrhoea etc.

6) Bheda(Stage of differentiation)^[7]- It is the sixth stage of Kriyakal. In this stage, specific signs and symptoms of the diseases manifests. It is the stage in which the disease may become sub-acute and chronic or incurable. If the disease is untreated or improperly treated in vyakti avastha, then it leads to the succeeding stage of Bhedavastha where in it gives birth to another disease or diseases which are called Updrava. This stage is thought to be hardly curable, rather incurable eg)When an inflammatory condition is not treated properly in the beginning, it may form an abscess and finally it may burst out and permanent scar will remain at that place for whole of the life.

Importance:- Shatkriyakal is a concept which is of utmost importance in context to achieve the goal of ayurveda. It enables the treating physician to recognize the disturbances in its early formative stages and to enable to take necessary steps on time, to correct and eliminate the offending factors before they have caused sufficient damage.

CONCLUSION

Thus, from the above literature, It can be concluded that the proper knowledge of shatkriyakala helps in understanding the process of manifestation as well as diagnosis of various diseases. By gaining the knowledge of shatkriyakala properly, the pathology can be arrested at initial stage of the disease and thus it can be treated easily and thus homeostasis can be maintained.

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