

AYURVEDA AND MODERN ASPECTS RELATED TO CONCEPT OF
SHATAKRIYAKALA AND ITS IMPORTANCE TOWARDS THE MANAGEMENT OF
DISEASES

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ABSTRACT

Ayurveda is system of traditional medicine originated from India and practiced globally. Ayurveda mentioned several concepts for the understanding and preventing disease pathogenesis and *Shatakriyakala* is one of them. The *Shatakriyakala* related with consecutive stages of disease pathogenesis and considerations of preventive measures according to progression of diseases. *Shatakriyakala* mainly associated with six stages of disease progression and their possible management through Ayurveda principles. *Shatakriyakala* not only helps to diagnose diseases in early stage but also helps to suppress their intensity. Considering significance of concept of *Shatakriyakala* present article summarizes Ayurveda and modern aspects related to concept of *Shatakriyakala*.

KEYWORDS: *Ayurveda, Shatakriyakala, Disease progression, Sancaya, Prakopa and Prasara.*

INTRODUCTION

The ancient Ayurveda philosopher *Susruta* described concept of *Kriyakala* to facilitate early diagnosis of disease so to take preventive measures resulting stoppage of disease progression. In this regards concept of *Shatakriyakala* came in practices which involves six *Kriya Kala* (stages) related to progression of diseases i.e.; *Sancaya, Prakopa, Prasara, Sthanasamsraya, Vyakti* and *Bheda*. These stages can be divided into two parts as mentioned in **Table 1** depending upon their role in clinical manifestation of diseases.

Table 1: Kriya Kala (stages) of concept of Shatakriyakala and their sub-division.

S. No.	Stages of Shatakriyakala	Clinical classification
1	<i>Sancaya</i>	Subclinical stages
2	<i>Prakopa</i>	
3	<i>Prasara</i>	
4	<i>Sthanasamsraya</i>	Clinical stages
5	<i>Vyakti</i>	
6	<i>Bheda</i>	

The concept of *Shatakriyakala* considered several factors as causative stimuli of acute or chronic diseases like; *Abhighata, Visha, Bhutas*, environmental hazards, vitiation of *Doshas* and accumulations of *Ama*, etc. It is believed that inflammatory diseases and pain resembles

vitiation of *Vata*, suppuration or digestive impairment occurs due to the vitiation of *Pitta* and imbalance of *Kapha* can causes cough and pus formation.

Role in disease prevention

The *Shatakriyakala* provides knowledge about the aggravated *Doshas* at first stage thus avoidance of etiological factors, disciplinary conduction of daily regimen and use of specific diet that pacify particularly vitiated *Doshas* helps to stop pathological manifestation of diseases.

Similarly if *Dosha* vitiate to the next stage and severe manifestation of disease observed then *Samshamana Karma* or *Shodhna Karma* planned as per concepts of *Shatakriyakala*.

The understanding about progressive stages of disease (*Vyadhi*) that causes severe complications require all therapeutic modalities including good conduction of daily & dietary regimen, *Samshamana Karma* and *Shodhna Karma*. Thus at early stage of disease progression the avoidance of causative factors are recommended along with disciplinary conduction of life style, at next level of disease progression the use of drugs or purifications measures suggested. At chronic or severe conditions requires all therapeutic measures to be adopted including *Samshamana Karma* and *Shodhna Karma*, etc.

General considerations related to *Shatkriyakala*

The various stages of disease progression as per *Shatkriyakala* are as follows:

1. **Sanchaya**: Accumulation of *Dosha* or causative entity.
2. **Prakopa**: Spread of *Doshas* to other sites than its original site.
3. **Prasara**: Aggravated *Doshas* or causative factors spread other parts of the body through *Strotas*.
4. **Sthanasamsraya**: Agitated *Doshas* or disease causative entity spreads to different parts and gets accumulated throughout the body.
5. **Vyaktavastha**: Manifestation of symptoms of diseases.
6. **Bhedavastha**: Specific sign of diseases manifested.

Modern considerations of disease progression and relation with *Shatkriyakala*

The initial effects of etiological factors or suppression of immune response in case of infectious disease can be correlated with *Sanchaya* which is considered as stage of *Doshas* accumulation.

The disturbed biological response after invasion of etiological factors alter normal state of body leading to the more accumulation of disease causative entity inside the body this can be correlated with *Prakopa* of *Shatkriyakala*.

Spread of disease to other body parts means and altered biological response of vital tissues like; blood and lymph leading to adverse effects of disease to major body parts can be correlates with *Prasara* in which *Dosas Prasara* occurs.

Stage of disease augmentation in which causative entity accumulated at different body parts can be correlates with *Sthanasamsraya* in which aggravated and spread *Dosha* gets localized to many body parts.

Stage of manifestation of symptom can be considered as *Vyakti* in which disease diagnosis can be possible accurately on the basis of sign and symptoms. It is considered as acute stage of disease manifestation.

Stage of complications of disease can be correlates with *Bheda* stage in which chronic or incurable condition may persist if proper treatment options not adopted.

Role of specific *Doshas* in particular stages of *Shatkriyakala*

The disease characteristics related to specific *Doshas* in various stages of *Shatkriyakala* mentioned in **Table 2**, these characteristics occurs due to the vitiation of particular *Doshas* and understanding about disease features helps to identify *Doshas* which need to be pacified.

Table 1: Symptoms of diseases and related *Doshas* in progressive stages of diseases.

S. No.	Stages of <i>Shatkriyakala</i>	<i>Vata Lakshana</i>	<i>Pitta Lakshana</i>	<i>Kapha Lakshana</i>
1	<i>Sancaya</i>	Abdomen trouble	Altered thermostat of body	Heaviness and <i>Alasya</i>
2	<i>Prakopa</i>	<i>Toda</i>	<i>Pipasa</i> and <i>Paridaha</i>	<i>Annadwesh</i> and <i>Hridyotkledascha</i>
3	<i>Prasara</i>	<i>Atopa</i>	<i>Dhoomayanani</i> and <i>Paridaha</i>	<i>Arochaka</i> and <i>Angasada</i>
4	<i>Sthanasamsraya</i>	Inflammation and pain	Metabolic disturbances	<i>Chardi</i>
5	<i>Vyakti</i>	Stiffness	<i>Visarpa</i>	<i>Arbud</i>
6	<i>Bheda</i>	<i>Vataj Jwara</i>	Bursting of swelling	<i>Kaphaj Jwara</i>

Importance of *Shatakriyakala*

- ✚ The understanding about *Hetusevana* through various *Avasthas* of *Kriyakala* helps in preventing indulgence of *Hetusevana*.
- ✚ The appropriate therapeutic options can be planned by considering concept of *Shatkriyakala*.
- ✚ The complications of diseases prevented since diagnosis and treatment acquired at early stage of disease progression.
- ✚ The use of unwanted therapy can imparts some side effects thus actual knowledge of *Avastha* by concept of *Shatkriyakala* helps to prevent prevalence of such side effects.
- ✚ The knowledge of *Sadhyasadyatva* can be acquired through the concept of *Shatkriyakala*.
- ✚ Ayurveda emphasizes prevention than treatment and *Shatkriyakala* support this concept since it suggests

preventive measures to stop disease progression at early stage.

CONCLUSION

Shatakriyakala is concept that helps to understand pathological progression of disease and provides idea about preventive measures and therapeutic modalities which helps in the management of diseases. *Sancaya*, *Prakopa*, *Prasara*, *Sthanasamsraya*, *Vyakti* and *Bheda* are stages of disease progression as per concept of *Shatakriyakala*. The understanding about *Avasthas* of *Kriyakala* helps to avoid *Hetusevana*, helps to plan accurate therapeutic options and manage early diagnosis of diseases. The concept of *Shatakriyakala* suggests disease prevention thus suppress any chances of severe complications. The knowledge of *Sadhyasadyatva* can also be acquired through the concept of *Shatkriyakala*

and concept of *Shatkriyakala* not only helps to cure disease by *Samshamana Karma* or *Shodhna Karma* but avoidance of causative factors and good conduction of daily regimen also helps to cure disease if early diagnosis of disease done on the basis of concept of *Shatkriyakala*.

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