

CRITICAL ANALYSIS OF SHATKRIYAKALA W.S.R. TO VIDRADHI

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(Published Online: July 2023)

Open Access

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Article Received: 11/06/2023 - Peer Reviewed: 27/06/2023 - Accepted for Publication: 13/07/2023.



ABSTRACT

Objectives: *Ayurveda* is the science of life. There are two major goals of *Ayurveda*; the first is to maintain the health of a healthy person by following *Dinacharya*, *Ritucharya*, and *Sadvritta*; the second is to treat the ailments of diseased people. So, *Shatkriyakala* is going to help a physician in understanding the pathogenesis of a particular disease. This concept is described by *Acharya Susruta* in *Sutrasthana* Chapter- 21 (*Vranaprashniya*). The word *Shatkriyakala* comprises three words, *shat* means six. *Kriya* means action or treatment & *Kala* means time. So, the literal meaning of the word *Shatkriyakala* is six opportunities for treatment of any disease. *Shatkriyakala* includes six stages of *Doshas* viz. *Sanchaya*, *Prakopa*, *Prasara*, *Sthansamshraya*, *Vyaktavastha* and *Bhedavastha*. So, the term *Kriyakala* refers to the recognition of the six stages of disease progression. **Data Source:** Ayurvedic texts, research journals, and databases. **Review Methods:** Various *Ayurveda* classics and research studies published in journals related to *Kriyakala* are reviewed and analyzed. **Result:** Evidence from various *Ayurveda* classics and published studies show that *Shatkriyakala* played an important role in the control and manage of the *Vidradhi* in its early stages. **Conclusion:** Analysis of classical references and various published studies of *Shatkriyakala* shows that in the initial phases, we can stop the manifestation of *Vidradhi* and manage it appropriately with the minimization of its complications.

Key words: *Shatkriyakala, Sanchaya, Prakopa, Prasara, Sthansamshraya, Vyaktavastha, Bhedavastha, Ayurveda, Dosha, Dhatu.*

INTRODUCTION

Acharya Charaka has described the *Prakriti* (natural or healthy state) and the *Vikara* (pathology or disease state). *Prakriti* is defined as the state of the equilibrium of *Dhatu*s, and any kind of disturbance in that equilibrium will be considered as *Vikara*.^[1] The main function of *Dhatu* is to hold the body (*Dharana Karma*). Hence seven *Dhatu*s, three *Doshas*, and three *Malas* are also called *Dhatu*. *Dosha-Dushya Sammurchhana* is compulsory for the initiation of disease pathogenesis, and the duty of a physician is to break this *Dosha-Dushya Sammurchhana*. Therefore, it is very important for a physician to understand the *Shatkriyakala*.^[2] *Shatkriyakala* describes the progression of disease in various stages, and if we correct these vitiated *Doshas* in the initial stages, then we can stop the manifestation of a disease like *Vidradhi*.

Mainly *Kriyakala* are divided into two types-

1. *Ritu-Kriyakala* (Physiological)^{[3],[4]}
2. *Vyadhi-Kriyakala* (Pathological)^[2]

***Ritu-Kriyakala* (Physiological)** is explained by *Acharya Charaka* in *Sutrasthana* chapter 17. viz., *Chaya, Prakopa, Prashama*, and *Acharya Vagbhata* in *Ashtangahridayam Sutrasthana* Chapter 12. viz. *Chaya, Kopa* and *Prashama*. Ex. *Kapha Dosha's Sanchaya, Prakopa*, and *Prashama* occur in *Shishira, Vasanta*, and *Grishma Ritu*, respectively.

***Vyadhi-Kriyakala* (Pathological)** is explained by *Acharya Sushruta* in *Sutrasthana* chapter 21, which can also be called six opportunities to treat the disease viz., *Sanchaya, Prakopa, Prasara, Sthansamshraya, Vyaktavastha* and *Bhedavastha*. According to modern science, the disease is mainly identified by two presentations, which are its clinical features and its complications.^[5] These two presentations come under the last two stages of *Shatkriyakala*. So *Shatkriyakala* has the unique strength to diagnose, treat and manage the disease in its prior stages. Ex. - *Vidradhi*.

A.I.M. & OBJECTIVES-

- To understand the conceptual aspects of *Shatkriyakala*.
- To understand the disease pathogenesis w.s.r. to *Vidradhi*.
- To understand the role of *Shatkriyakala* in the prevention and stepwise development of a disease.

MATERIAL & METHODS-

For a better understanding of *Shatkriyakala*, the concept has been thoroughly studied from various authentic *Ayurvedic* scriptures like *Charakasamhita*,^[3] *Sushrutasamhita*,^[2] *Ashtangahridaya*^[6] and research studies published in journals^{[5],[7],[8]} related to *Shatkriyakala* are reviewed and analyzed.

Shatkriyakala-

Acharya Sushruta has described the following six stages of the disease pathogenesis.^[2] viz., *Sanchaya, Prakopa, Prasara, Sthansamshraya, Vyaktavastha* and *Bhedavastha*.

1. *Sanchaya* (stage of aggregation)

This is called the first stage of the disease pathogenesis. *Doshas* get vitiated by having unhealthy diets and activities. In this stage, *Doshas* get accumulated in their own site, and *Doshavridhi* occurs in both quantitative and qualitative manner.^[9] It is a stage in which *Doshas* increase in their respective sites but do not move anywhere. *Acharya Dalhana* said that the increase in the compactness (*Sanhati-roopa*) of *Doshas* is called *Chaya*. If *Doshas* are treated in this stage, then they do not lead to successive stages of the disease. In this stage, the roots of the disease are weak, so it can be easily cured at this level. The etiology of *Sanchaya* can be classified into two types- (a)*Kala-swabhava*(natural)^[10] (b)*Trividhahetu*^[11] (three types of causative factors) viz., *Asatmyendriyarthasanyoga* (improper uses of sensory organs), *Prajnaparadha* (misleads) and *Parinaama* (*Vyapanna Ritu-* seasonal variation).

As per the *Doshas*, the following symptoms will have appeared in this stage-

- 1) *Vata- Stabdhapoornakoshthata* (stiffness and fullness in the abdomen)
- 2) *Pitta- Pitavabhasata* (yellowness of body parts)
- 3) *Kapha- Mandoshmata* (mildness of body heat), *Anganam Gauravam* (heaviness in body parts), *Alasyam* (lassitude)

The most important feature of this stage is an aversion to causes (*Hetus*) of the accumulation of respective *Doshas*. Ex. - In *Vidradhi*, if *Nidana Sevana* like *Guru*, *Asatmya*, *Virudha*, *Shushka*, *Vidahi*, *Sansrishtabhojana*, *Ativyavaya*, *Vyayama*, *Vegadharana*, etc. persists, then *Vatadi-Doshas* gets vitiated and accumulated in their respective sites in compact form.

2. *Prakopa* (Stage of excitement)

This is the second stage of disease pathogenesis, and it comes when *Nidana* intake persists. In this stage, *Doshas* will be aggravated more, and they will move to the next stage of pathogenesis, and in this stage, also *Doshas* will remain in their places. *Acharya Dalhana* said that the increase in the liquefaction state (*Vilayanaroopa*) of *Doshas* is called *Prakopa*. *Vilayanaroopa Doshas* start moving from their sites to the other sites but don't spread all over the body. The *Prakopa* has two types first is *Chayaprakopa* and second is *Achayaprakopa*.^[12]

***Chayaprakopa*:** It is a physiological aggravation of respective *Doshas*. According to *Swabhavika-Ritu*, if *Doshas* get further aggravated, they should develop various diseases in the body. So, *Ayurveda* suggests *Ritucharya-Shodhana* for encountering this problem.^{[3],[13]}

***Achayaprakopa*:** It is an instant form of *Prakopa* due to the instant aggravation of *Doshas*. If anyone is doing heavy work, then instantly *Vata-Dosha* gets aggravated and creates the *Vatavyadhi*. *Achayaprakopa* needs specific *Shamana-Chikitsa* of respective *Doshas*.

In this *Prakopavastha*, the following symptoms will arise according to *Doshas*-

- 1) *Vata- Koshtatodasancharana* (Pain like a pricking needle in the abdomen and abnormal movement of *Vata* in the abdomen)
- 2) *Pitta- Amlika* (Sour belching), *Pipasa* (too much thirst), and *Paridaha* (burning sensation all over the body)
- 3) *Kapha- Annadvasha* (to hate food), *Hridyotkleda* (Excessive salivation)

As per *Acharya Arunadatta* in *Prakopavastha*, *Doshas* leave their place and travel to different *Strotasa* (channels) of the body, and then they show their respective features of this stage.^[14] In *Vidradhi*, *Vilayanaroopa* vitiated *Vatadi-Doshas* start moving from their own sites to the other sites but don't spread to specific sites of *Vidradhi*.

3. *Prasara* stage (Propagation stage)

This is the third stage of disease pathogenesis. In this stage, increased *Doshas* leave their original place and travel to the different *Srotasa* of the body. These types of movements of *Doshas* will be either with the help of *Vata* alone or in collaboration with other *Doshas*.

In this stage, the following symptoms will arise, according to *Doshas*-

- 1) *Vata- Vimargagamanam* (movement in abnormal channels), *Aatopa* (painful tympanitis)
- 2) *Pitta- Osha* (localized heat), *Chosha* (burning like sucking pain), *Paridaha* (generalized burning sensation), *Dhumayana* (feeling like emitting smoke)
- 3) *Kapha- Arochaka* (anorexia), *Avipaka* (indigestion), *Angasada* (lassitude), *Chhardi* (vomiting)

Prasara is of 15 types, which are as follows: -

(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-Kapha Prasara* (12) *Pitta-Kapha-Rakta Prasara* (13) *Vata-Pitta-Kapha Prasara* (14) *Vata-Kapha-Rakta Prasara*. (15) *Vata-Pitta-Kapha-Rakta Prasara*. *Acharya Charaka* described the concept of *Rogamarga*^[15] and *Doshagati*^[16], so we can understand the concept of *Prasara* in this context.

Rogamarga & their Rogas-

- 1) *Bahya (Raktadi-Dhatu, Twak)- Twakroga, Raktajaroga* eg. *Kushtha, Visarpa* etc.
- 2) *Aabhyantara (Koshtha)-* Diseases related to *Ma-hashrotasa* eg. *Atisara, Chhardi* etc.
- 3) *Madhyama (Marmasthisandhi)-* Diseases of *Marma, Asthi, Sandhi*, e.g., *Hridroga, Asthishoola, Sandhishoola*, etc.

Doshas & their Gati-

Vata, Pitta, Kapha- 1) *Sthana (Prakrita), Kshaya & Vriddhi (Vaikrita)*

2) *Urdhva* (upwards), *Adhaha* (downwards), *Tiryak* (transverse)

3) *Koshtha, Shakha, Marmasthisandhi*

In *Vidradhi*, Vitiated *Vatadi-Doshas* leave their own sites and travel to the different sites of *Vidradhi* in the body.

4. Sthansanshraya (Stage of localization)

This is called *Poorvaroopa Avastha* of the disease. Vitiated *Doshas* continue to travel in different *Srotasa* of the body. Wherever '*Kha-Vaigunya*' will be found, there will be an interaction between *Doshas* and *Dushyas*, and this will be called as *Dosha-Dushyasammurchana*. So, sticking of spreading *Doshas* to a particular part due to abnormality of channels is called *Sthansanshraya*.^[17] The process of *Sthansanshraya* is subtle, and as such, its symptoms and treatment are not mentioned separately. In *Vidradhi*, Vitiated *Vatadi-Doshas* and *Tvak, Rakta, Mamsa, Meda, Asthi* etc. *Dushyas* attain the *Dosha-Dushyasammurchana* in different sites (*Guda, Basti, Nabhi, Kukshi, Vankshan, Vrikka, Yakrita, Pleeha, Hridya, Cloma*) and manifest the *Poorvaroopa* of *Vidradhi* according to respective *Doshas* in this stage.

5. Vyaktavastha (Stage of expression)

In this stage, all the symptoms of a disease are clearly defined with specific characters like *Sopha, Arbuda, Granthi, Vidradhi, Visarpa, Jvara, Atisara*, etc. This is called the fifth stage of *Shatkriyakala*. If the disease is not treated even at this stage, it will follow the next stage of *Shatkriyakala*, which is the complex stage of the disease. In *Vidradhi*, Signs &

Symptoms are clearly defined according to respective *Doshas* in this stage.

6. Bhedavastha (stage of complications)

This is called the final stage of the disease. In this stage, *Jvara, Atisara*, etc., can be contracted for a long time and attain the *Dirghakalanubandha* (chronicity). So, we can easily differentiate the *Bheda* (variety) of disease in this stage according to respective *Doshas*. e.g., Eight types of fever. The bursting of *Sopha, Arbuda, Granthi, Vidradhi*, etc., is the cardinal feature of this stage. They are called *Vrana* as they are torn. e.g., *Asthi Vidradhi*.^[18] If *Vidradhi* is left untreated in this stage, it attains the *Asadh-yavastha*, and further complications will arise. e.g. - Formation of *Nadivrana*. At this stage, it is very difficult to treat the disease, and if the disease is not treated properly, it becomes incurable.

The Stage-wise progression & Chikitsa of Vidradhi- The stage-wise progression and *Chikitsa* of *Vidradhi* is presented in table no. 01.^{[19], [20], [21], [22], [23], [24].}

DISCUSSION

In the present era, there are lots of factors that are responsible for the vitiation of *Doshas*, like a sedentary lifestyle, lack of exercise and junk food, not following the daily, seasonal regimens and social ethics, etc. Then *Vatadi-Doshas* get vitiated, and these vitiated *Vatadi-Doshas* continue to travel throughout the body, and wherever is *Kha-Vaigunaiya, Dosha-Dushya* interaction takes place, and disease arises. The various stages of the pathogenesis of the disease are described in the *Shatkriyakala*. In the first two stages, *Doshas & Dushyas* get vitiated and accumulated in their respective sites. In the third and fourth stages, accumulated *Doshas* spread and settled in the body parts. According to *Poorvaroopa*, diagnosis can be done in the fourth stage. In the fifth stage of *Shatkriyakala*, the signs and symptoms of the disease are clearly seen, and *Vyadhipratyanik Chikitsa* is adopted. In the last stage of *Kriyakala*, if the disease is untreated, it can

be seen with its complications or attain the *Asadhyavastha* and get recover if the disease is treated well. Eg. In *Vidradhi*, Due to *Gurvadinidanasevana*, *Doshas* get vitiated and accumulated in their respective sites. Then they increase in both quantitative and qualitative manner and spread to weaker parts of the body that are 10 in number and produce the prodromal symptoms of *Vidradhi*. Then according to *Doshapradhanya*, clinical features of *Vidradhi* appeared. After that bursting of *Vidradhi* and the formation of *Vrana* occurs. If untreated, further complications will arise (*Nadivrana* formation), or it attains the *Asadhyavastha*.

The stage-wise management of *Vidradhi* is- (1) *Nidanaparivarjana*, *Shamana*, (2) *Shodhana*, (3) *Hetu-Lingapratyanika*, (4) According to *Dosha-Dushya*, (5) *Vyadhipratyanika*, *Vranopakrama*, *Vranashophopakrama*, (6) *Vyadhipratyanika*, *Shashti-Upakrama*.

As these stages progress, it becomes more and more difficult to cure the disease. Therefore, it is necessary for a physician to have proper knowledge of the *Shatkriyakala* so that he can identify the disease in its early stage and treat it successfully. If *Doshas* are eliminated in their accumulation phase, they do not attain successive stages. They become stronger as they proceed in further stages.^[25]

CONCLUSION

Acharya Sushruta has described the *Shatkriyakala* in the context of *Vrana*. But it is applicable to all the diseases. In this study, the relation between *Vidradhi* pathogenesis and *Shatkriyakala* is elicited. With the knowledge of *Shatkriyakala*, we can find out the prognosis of the disease. Therefore, it is mandatory for a physician to have proper knowledge of *Shatkriyakala* so that the disease can be detected at an early stage and the chances of curing the disease increase. *Acharya Sushruta* says that he is the real physician who knows the accumulation, aggravation, spread, localization, manifestation, and specification of *Doshas*.^[26]

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Kumar Anil et al: Critical analysis of shatkriyakala w.s.r. to vidradhi. International Ayurvedic Medical Journal {online} 2023 {cited July 2023} Available from:

http://www.iamj.in/posts/images/upload/427_433.pdf

Table number- 01; Stage wise progression & Chikitsa of Vidradhi-

S.N.	Kriyakala	Vidradhi ^[19]	Chikitsa(Management) ^[20]
1	Sanchaya	Nidana Sevana like Guru, Asatmya, Virudha, Shushka, Vidahi, Sansrishtabhojana, Ativyavaya, Vyayama, Vegadharana, etc., persists, then Vatadi-Doshas gets vitiated and accumulated in their respective sites in compact form.	Nidana Parivarjana, ^[21] Dinacharya, Ritucharya, Sadvritta, Shamana Chikitsa, Hetupratyanika, Lingapratyanika.
2	Prakopa	Vilayanaroopa vitiated Vatadi-Doshas started moving from their own sites to the other sites but didn't spread to specific sites of Vidradhi.	Hetupratyanika, Lingapratyanika, Shodhana Chikitsa (Basti, Virechana, Vamana).
3	Prasara	Vitiated Vatadi-Doshas leave their own sites and travel to the different sites of Vidradhi.	Hetupratyanika, Lingapratyanika.
4	Sthansanshraya	Vitiated Vatadi-Doshas and Tvak, Rakta, Mamsa, Meda, Asthi etc. Dushyas attain the Dosha-Dushyasamurchhana in different sites (Guda, Basti, Nabhi, Kukshi, Vankshan, Vrikka, Yakrita, Pleeha, Hridya, Cloma) and manifest the Poorvaroopta of Vidradhi according to respective Doshas.	Dosha & Dushya Chikitsa, Sampapti-Vighatana.
5	Vyaktavastha	Sign & Symptoms of Vidradhi is clearly defined according to respective Doshas.	Vyadhipratyanika, Vranopakrama (Apatarpana, Aalepa, Parisheka, Abhyanga, Swedana, Pachana, Visravana, Sneha, Vamana, Virechana), ^[22] Vranashophopakrama (Vimlapanam, Avasechanam, Upanaham, Patanam, Shodhanam, Ropanam, Vaikritapaham). ^[23]
6	Bhedavastha	The bursting of Vidradhi is the cardinal feature of this stage; when it is torn called Vrana, e.g., AsthiVidradhi. ^[24] If Vidradhi is left untreated in this stage, it attains the Asadhyavastha, and further complications will arise. e.g. - Formation of Nadivrana.	Vyadhipratyanika, Shashti-Upakrama of Vrana. ^[22]