

AYUSCRIPT

International Journal for Empirical Research in Ayurveda

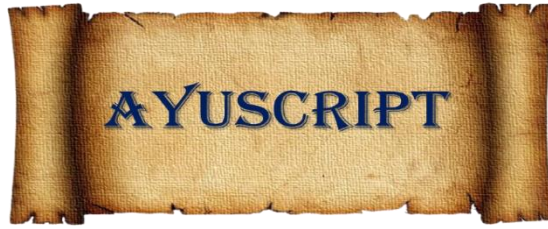
www.ayuscript.com

Volume - 3, Issue - 2

April-June 2024

यन्मन्त्राद्द्वारकोसमकल्पयन् ॥१॥ विश्वकर्मोणमाहूयपुरीहाटकानि
नेना ॥ तत्रसोऽशसाहस्रस्त्रीणामेवत्रशधिकम् ॥११॥ भवमानिमनाज्ञानि
योमध्यकल्पयन् ॥ परिज्ञानतर्कवेचनासामोनायकल्पयन् ॥१२॥ या
यानोऽहसास्तत्रयद्पंचाशतकोटयः ॥ अन्यपिबहवोलाकावसंनिविगत
राः ॥१३॥ यन्निर्विद्युत्सुताकेसुसुंदरंनचद्रुपते ॥ सवाग्निप्रसूनाप्योपु
तवुयस्यविद्युते ॥१४॥ यमोपितीरमासाद्यतन्मनस्कतयावसः ॥ सवाग्नि
स्तपस्तिपेस्यस्यमुदिष्टपुष्टिमाका ॥१५॥ वननिरसनेऽहस्यस्यसंयदलाव
तः ॥ यस्यैभमवाच्यनोजितपुरस्थिता ॥१६॥ सवाग्निनापितुष्टावदृष्टादेवोद
ाकरयन्तिजोशानमस्तेस्तनमस्तेसर्वतोमुखः ॥१७॥ विश्वव्यापिन्मस्तेस्त
मस्तेनिस्तरुपिणा ॥ कल्पयेयनमस्तेस्तहरिद्वयनमोस्तते ॥१८॥ गुह्यराजन्म
तस्तनमस्तेवदराचिद्यो ॥ वेदत्रयनमस्तेस्तसर्वदेव्यनमोस्तते ॥१९॥ प्रसीद
तस्तिद्वेवाहृदयोमोदिवाकरे ॥ २०॥ यस्तेस्तयमानोस्तोदवदेवोदिवाकरे ॥२१॥
यस्मिभिरसपरसकलिनसवावे ॥ २२॥ नरेवहियस्यनिष्ठियस्येस्येनलि





International Journal for Empirical Research in Ayurveda

A CRITICAL REVIEW ON SHATKRIYAKAL WITH SPECIAL REFERENCE TO PRATISHAY

Pathak A.,¹ Airi K.S²

1. Assistant Professor, Deptt of Kriya sharir, Govt. Ayurvedic College, Patiala.
2. Assistant Professor, Deptt.of Rog Nidan evum Vikriti Vigyan, Govt. Ayurvedic College, Patiala.

ABSTRACT: Ayurveda, with its holistic approach, emphasizes preventive and curative healthcare. Shatkriyakala, a significant concept described by Acharya Sushruta, outlines the six stages of disease progression: Sanchaya (accumulation), Prakopa (vitiation), Prasara (spread), Sthanasamshraya (localization), Vyaktavastha (manifestation), and Bhedavastha (complication). This framework facilitates understanding the pathogenesis of diseases and enables early intervention to prevent further progression. By identifying symptoms in early stages such as Sanchaya and Prakopa, physicians can mitigate disease advancement through dietary adjustments, lifestyle modifications, and appropriate therapeutic measures. In Prasara, aggravated Doshas spread through body channels (Srotas), disrupting digestion (Agni) and leading to the formation of Ama (undigested metabolites). The Sthanasamshraya stage involves the settling of Doshas in specific tissues, causing localized dysfunction. Vyaktavastha marks the clear manifestation of disease symptoms, while Bhedavastha represents advanced pathological changes with complications. The application of Shatkriyakala in conditions like Pratishyaya (allergic rhinitis) demonstrates its relevance in modern clinical scenarios. Pratishyaya is characterized by sneezing, nasal discharge, obstruction, and systemic symptoms, comparable to allergic rhinitis in contemporary medicine. Understanding these stages helps predict disease prognosis (Sadhyasadyatva) and guides timely therapeutic interventions. This study highlights the integration of Ayurvedic principles in addressing etiopathogenesis and disease management, emphasizing Shatkriyakala as a vital tool for prognosis, early diagnosis, and effective treatment planning. **KEY-WORDS:** Shatkriyakala, Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyaktavastha, Bhedavastha, Pratishyaya.

CORRESPONDING AUTHOR:

Dr. Akshay Pathak

Assistant Professor, Dept. of kriya sharir,
Govt. Ayurvedic College, Patiala.

Email: akshaypathak745@gmail.com

HOW TO CITE THIS ARTICLE:

Pathak A., Airi K. A Critical Review on Shatkriyakal with Special Reference to Pratishay. AYUSCRIPT 2024;3(2):01-08 DOI: <http://doi.org/10.55552/AYUSCRIPT.2024.3201>

INTRODUCTION:

The importance of Ayurveda in global scenario is because of its comprehensive approach towards positive life style. The complete health care system is the outcome of the great power of observation, generalization and analysis of hundreds of investigators spread over thousands of years. It deals with both the preventive and curative aspects of diseases in a most comprehensive way. By knowing Shatkriyakala the physician can give the treatment to weakened area or organ so that further Sthansamshray avastha can be prevented and the Sadhyasadyatva of the disease can be done or one can get the knowledge of Sadhyasadyatva. Shatkriyakala described by Sushruta gives an idea about the consecutive stages of the disease and accordingly preventive measures were described to overcome complication. Early diagnosis of disease helps to cure the disease successfully without much discomfort in planning treatment. If physician able to detect the changes in early stages like Sanchaya (accumulation), Prakop etc. based on the manifestation of Dosh symptomatology and advise the techniques at that stage to prevent further stages, so that disease may not become stronger Shatakriyakala is the process of understanding the pathogenesis of disease in consecutive stages. Mainly 6 stages are described for the successive manifestation of the disease. i.e.

- 1) Sanchaya
- 2) Prakopa
- 3) Prasara
- 4) Sthanasamshraya
- 5) Vyaktavastha
- 6) Bhedavastha

By knowing the six Avasthas of Kriyakala one can get the knowledge of Hetusevana and so that he can stop Hetusevana and thus the further Avastha can be prevented. With the help of Shatkriyakala one can give actual treatment with the use of various drugs. By knowing Shatkriyakala the physician can give the treatment to weakened area or organ so that further Sthansamshraya Avastha can be prevented. The Sadhyasadyatva of the disease can be done or one can get the knowledge of Sadhyasadyatva. It facilitates the knowledge about the prognosis of diseases in the respective Avasthas. The disease pratishyaya can be compared to allergic rhinitis in modern medicine characterized by sudden and frequent attacks of sneezing, profuse watery nasal discharge associated with nasal obstruction which is intermittent watering of eyes, heaviness of head, respiratory distress and anosmia. It facilitates the knowledge about the prognosis of diseases in the respective Avasthas. Hence study is plan to explore the etiopathogenesis and Shatkriya Kalatmak Samprapti Vivechan of Pratishyaya.

SHADA VIDHA KRIYA KALA: Shatakriyakala is the process of understanding the pathogenesis of disease in consecutive stages. Mainly 6 stages were described for the successive manifestation of the disease i.e.

- 1) **Sanchaya:** Gradual accumulation of Dosh in respective seats.
- 2) **Prakopa:** Accumulated Doshas moving to other sites other than its main site.
- 3) **Prasara:** Aggravated Doshas leave their original place and spread to the other parts of the body through different Strotas.

4) Sthanasamshraya: Agitated Doshas spreads to different places and struck somewhere because of obstruction in Srotas due to abnormality in Srotas is called Sthana samshraya.

5) Vyaktavastha: Appurtenance of clear-cut symptoms of the disease.

6) Bhedavastha: In this stage specific sign and symptoms of the disease's manifests.

1) Sanchaya of Pratishyaya: During this stage one or more of the Doshas undergo increase in their chief site i.e. Vata in Pakwashaya (large intestine), Pitta in Pachyamasaya (small intestine) and Kapha in Urah Desha (chest). This accumulation of Dosha produces mild symptoms in the form of Iccha and Dvesa (like and dislikes) for certain foods, activities etc. Liking or desire is for those which possess qualities opposite to those of the increased Dosha (Viparita Guna Iccha) and dislike or aversion is for those which causes the increases of the Dosha. Doshas when in a balanced state shall remain in their own Ashayas as normal body phenomena, but any disturbance results to an in equilibrium between them. There is over accumulation, though remaining within their original limited spaces. This is characterized by vague symptomatology.

- Predominance of Vata - Recognized by Stabdha Koshtha & Purna Koshtha
- Predominance of Pitta - Peetavabhasata
- Predominance of Kapha - Gaurava & Alasya
- Acharya Dalhan clarifies phenomena of each doshas in relation to head⁴⁹
- Pranavayu - Its field of activity is related to the functions of head
- Alochaka Pitta - Its field of activity is related with vision
- Tarpaka Kapha - Its field of activity is

related with all sense organs (Indriyas)

- Shonita (Rakta) - Circulating through blood vessels

All these get accumulated at their sites in Sanchaya stage.

2) Prakopa of Pratishyaya: In the second stage Prakopa (vitiating), the further increased Dosha leads to vitiating excitation state. He can easily get over this abnormality by suitable adjustment in foods, activities and simple drugs and remedial measures by consulting a physician. Negligence of appropriate action leads to the next stage of Prasara. When the provocative factors for the previous stage can act further the previously accumulated Doshas, gets vitiating, still seated in their own original sites. Thus, sufficiently vitiating Doshas will give rise to additional generalized Doshika symptoms, which were seen in the Sanchaya stage. The signs & symptoms of this stage will be generalized as well as localized.

3) Prasara of Pratishyaya: Acharya Sushruta says that the Doshas, which have become Prakupita, due to causes already mentioned, expand & overflow from the limits of their respective locations. Further he points out that Vayu which possess the power of locomotion or extreme motility should be looked into as the cause of the expansion or overflowing of Prakruta Doshas either alone (Eka), two together (Samyoga Dwanda) or in the three together (Sannipata) with Rakta expand & run in the body in all directions. If the person continues to indulge in unhealthy foods etc., or if the treatment is ineffective, the abnormality continues further to the onset of the fourth stage. During the first three stages, the unhealthy foods and activities not only bring about increase of the Doshas

but at the same time, also bring about mild abnormalities in the Koshthagni (digestive activity in the alimentary tract), the Dhatus (tissues), the Srotas (pores, channels of the Dhatus, cell pores, ducts.) and the Ojas (the vital fluid material present in every Dhatu and responsible for its strength vis-à-vis the strength of the body). The Koshthagni, which digests the food, becomes abnormal (Agni Vaishamya) by the action of the unhealthy foods etc. and by the increase of the Doshas. Increase of Vata causes Vishamagni (irregular, unpredictable, erratic) making digestion of food variable from time to time, day-to-day etc. increase of Pitta causes Tikshnagni (excessively keen, strong) making digestion unusually quick and changing of food materials, and increase of Kapha causes Mandagni (weak, poor) making inadequate and delayed digestion of food. In all these abnormal states, the food does not undergo perfect digestion and undigested materials – Ama – (improperly) processed, over processed or inadequately processed intermediary products of digestion) remain over in the Ahara Rasa (essence of food). The quantity of such materials is more in case of Mandagni, moderate in case of Vishamagni and very little in case of Tikshnagni. In Prasara Avastha the vitiated Dosha through Rasa and Raktavaha Channels circulates throughout the body.

4) Sthana Samsraya of Pratishyaya: The circulating Doshas mixed with the circulating Rasa Dhatu, now tend to settle at certain place in the Dhatus (Sthana Samsraya) and bring about abnormalities there, especially in the Srotas (pores, channels of cells of tissues) The Dhatus (tissues) may not fall on easy prey to the attack of the Dosha. They have their

defense, with a fluid material known as Ojas that is responsible for their Bala (strength), to carry out their functions and to prevent diseases. As long as the Ojas is normal in its Pramana (quantity) and Gunas (qualities), the Doshas cannot vitiate the Dhatus or the Srotas. The Ojas undergoes Kshaya (decrease) due to many causes such as lack of food, physical strain, injury to vital organs, excess indulgence in alcohol and such other substances of poisonous nature; anger, grief, worry and other emotions; loss of blood, semen and other tissues etc. The decrease of Ojas makes the Dhatus poor in strength and susceptible to the bad effect of the increased Doshas. The Srotas may undergo following four kinds of abnormal changes (Sroto Dushti or Khavaigunya).

- 1) **Atipravriti** – increased functioning.
- 2) **Sanga or Rodha** – obstruction, blockage, decreased functioning and consequent increase in size.
- 3) **Granthi** – growths, thickening, etc.
- 4) **Vimargagamana** – movement of material in wrong direction, passage or place. The place or site (organ) where one or more of these Srotodushti/ Khavaigunya has taken place, becomes the site of origin of the disease. The Ama, which was formed by Mandagni accumulates in the Rasa Dhatu and brings about changes in it. Its normal Tanutva (thinness) changes to Bahalatva (thickness), Visadatva (non-sticky nature) to Pichhilatva (sticky, slimy) and normal Pramana (quantity) to increased quantity (Vridhhi). This kind of Sama Rasa (Rasa mixed with Ama) circulating all over the body finds difficulty in entering into the minute Srotas, which have also become abnormal by this time. Sama Rasa blocks the Srotas, accumulates outside the Dhatu Pramanas

(tissue cells) and makes for Dhatu Vriddhi.⁵⁰ Every Dhatu has its own specific Agni analogous to the Koshthagni (digestive) activity in the alimentary tract); these Dhatvagnis derive strength from the Koshthagni and work similarly. They also become Tikshna (strong) and the latter causes Vriddhi (increase) or Kshaya (decrease) of the Dhatus have been considered as Vaishmya (abnormalities). Even the four kinds of Srotodushti also form part of Dhatu Vaishmya; hence Dhatu Vaishmya itself is termed as the disease. Thus, in the fourth stage, important abnormalities occurring inside the body are further increase of the Doshas, their localization at certain place, (Sthanasamshraya), decrease of Ojas (Ojas Kshaya), vitiation of Srotas (Srotodushti, Khavaigunya), accumulation of Ama (Ama Sanchaya) and union of abnormal Doshas with Dushyas (Dosha-Dushya Sammurchana); all these act as essential prerequisites for the onset of the disease. This Kriyakala is the stage of actual commencement of the disease. It is characterized by appearing of Purvarupa/Pragrupa (premonitory, prodromal symptoms), which are produced by each one of the above said abnormalities. This Prana, Kapha, Pitta Avrita Udana Vata gets lodged in the Pranavaha Srotasa, especially in Nasa, where Khavaigunya is available. The premonitory symptoms of the disease can be demonstrated in this stage. In this stage patient gets following premonitory symptoms of Pratishyaya.

- Shirogurutvam (Heaviness of the head)
- Kshavathu (Sneezing)
- Parihrishtaromata (Generalized horripilation)

5) Vyaktavastha of Pratishyaya: This is the fifth Kriyakala and characterized by the full manifestation of the disease (Vyadhivyakti) with all its symptoms and signs (Rupa). Each one of the previously mentioned abnormalities contributes to its own symptoms and signs, which are clearly recognizable. They are varying in number and strength from one patient to the other, depending upon the age, sex, constitution, strength of the causes and many other factors. The diseases are given specific names based on the chief symptom/sign or the organ affected and many other factors. They are even classified as arising for many one of the Dosha (Ekadoshaja), two of them together (Dvidoshaja, Dvandvaja, or Samsargaja) or by all the three of them together (Tridoshaja, Sannipataja). The abnormalities, though profound, can be brought to normal easily when effective treatment and all other favorable factors are present and with difficulty in the presence of unfavorable factors. Sometimes the disease is uncontrollable and progresses further to the sixth and final stage. In the process of Vyaktavastha the following symptoms of Pratishyaya may be present.

- Shirahshula
- Kaphotklesha
- Ghrana Viplava
- Nasa Avarodha
- Swarabheda etc.

6) Bhedavastha of Pratishyaya: During the sixth Kriyakala all the abnormalities become still more profound and irreversible. Despite the best treatment, they continue to persist and make the patient very debilitated, by loss or depletion of the Dhatus, give rise to one or more Upadrava complications).

Sometimes even Arishta Lakshanas (signs and symptoms which herald death) might also manifest. All these grave symptoms and signs differentiate this person from others. Hence, this stage is called as Bheda. In case of the disease Pratishtyaya, one can easily conclude that the disease is either chronic or complicated on the symptomatology of anaemia, deafness etc. It may lead to production of, Dushta Pratishtyaya and Kasa, Swasa, Kshaya also. Hence the concept of Shada Kriyakala in reference to the disease Pratishtyaya seems to be more scientific both from the understanding of the disease process, as well as its treatment view point.

No much reference is available in the classics of Ayurveda regarding the classification of Pratishtyaya according to different stages. Dalhana has quoted the opinion of Vriddha Sushruta regarding the stages of Pratishtyaya i.e. Ama and Pakwa.⁵¹ The symptoms of Ama stage include anorexia, distaste in mouth, nasal catarrh, pain, aversion to everything, heaviness of head, sneezing and fever. The symptoms of Pakwa stage include relief in congestion of nose, oral passage and head as well as thick yellow discharge from the nostrils.

The term Amavastha could better be correlated with the term Nava Pratishtyaya postulated by Sushruta while planning the treatment of Pratishtyaya [intake of ghee is to be avoided in the treatment of Nava Pratishtyaya⁵². Amavastha, if not compensated, will enter Jirna or Pakwa stage.

All the types of Pratishtyaya, irrespective of the consideration of the Doshas actively involved in the pathogenesis, get converted into Dushta Pratishtyaya if not treated properly.

DISCUSSION:

The term *Pratishtyaya* itself suggests a recurrent condition that has posed challenges for physicians over time, often triggered by even minor causative factors. This disease is marked by symptoms such as nasal obstruction, nasal discharge, headache, sneezing, and heaviness in the head. Since the nose is directly exposed to the external environment during respiration, it encounters numerous microorganisms and pollutants present in the air. With rising environmental pollution and the prevalence of various flu viruses, rhinitis has become increasingly common in today's world. If not properly managed, this condition can progress to sinusitis and may eventually lead to chronic sinusitis or even severe acute respiratory conditions. Etymologically, the term Nidana means "that which gives indication about a disease." It is wide and extensive term by which we get the indication by the inquisitive logic of affirmation or negation, and finally arrive at a conclusion regarding the diagnosis. The Nidanas of Pratishtyaya could broadly be classified under Sadyojanaka Nidanas and Kalantarajanaka Nidanas. The analysis of the detailed list of etiological factors mentioned by various Acharyas it could be seen that majority of them come under the immediate triggering factors and some of them like Mandagni, Ajirna, and other diseases producing Pratishtyaya as a complication of a disease while Dushta Pratishtyaya is the chronic stage of Pratishtyaya, which occurs due to neglect or improper management of the disease Pratishtyaya.

The Sannikrishta Hetus described by Acharya, cause Achaya Purvaka Dosha Prakopa which leads to the disease,

whereas the Viprakrishta Hetus lead to Chaya and then only to Prakopa. While explaining the Samprapti of Pratishyaya in any person that there is pre-existing Agnimandya and mild Srotovaigunya, when such persons get an exposure to any of the triggering factors [Sadyojanaka Nidanas] they produce Sanchaya Prakopa of Doshas resulting in the production of the disease. They produce Agnimandya resulting in the production of Ama. Because of the intercourse of abundantly vitiated Doshas a toxic condition is produced in the body. Moreover, the vitiated Doshas and Dushyas getting mixed with Ama get circulated all over body causing obstruction in Srotas and produce the disease as per following stages.

1. Sanchaya: Gradual accumulation of Dosha in respective seats.
2. Prakopa: Accumulated Doshas moving to other sites other than its main site.
3. Prasara: Aggravated Doshas leave their original place and spread to the other parts of the body through different Srotas.
4. Sthanasamshraya: Agitated Doshas spreads to different places and struck somewhere because of obstruction in Srotas due to abnormality in Srotas is called Sthana samshraya.
5. Vyaktavastha: Appurtenance of clear-cut symptoms of the disease.
6. Bhedavastha: In this stage specific sign and symptoms of the disease's manifests.

CONCLUSION:

In conclusion, understanding the six stages of Kriyakala empowers one to identify and cease exposure to causative factors (Hetusevana), thereby preventing disease progression. Through Shatkriyakala, physicians can provide

targeted treatment using various medications to protect vulnerable organs, thus preventing the onset of the Sthansamshraya stage. This framework aids in assessing the prognosis (Sadhyasadyatva) of diseases at different stages. In Ayurveda, Pratishyaya aligns with modern allergic rhinitis, marked by symptoms like sneezing, nasal discharge, nasal obstruction, eye watering, head heaviness, respiratory distress, and anosmia. This study aims to delve into the etiopathogenesis and Shatkriyakala-based pathogenesis (Samprapti Vivechan) of Pratishyaya.

REFERENCES:

1. Bhavamishra. Bhava Prakasha, 10th Edn. Madhyama Khanda 66. Chowkhambha Orientalia Varanasi, 2002, 325
2. R.K. Sharma, Bhagawandash, editor, Agnivesha. Charaka Samhita, Chikitsa Sthana 8/48.Comm. Chakrapanidatta, Chowkhamba Sanskrita Series, Varanasi, 1984, 237
3. Prof. K.R. Srikantha Murthy editor. Sushruta. Sushruta Samhita, Uttara Tantra 24/3-4, Dalhana Comm. - Nibandhasangraha, Chowkhamba Orientalia Varanasi, 2002, 232.
4. R.K. Sharma, Bhagawandash, editor, Agnivesha. Charaka Samhita, Chikitsa Sthana 26/104.Comm. Chakrapanidatta, Chowkhamba Sanskrita Series, Varanasi, 1984, 453
5. Prof. K.R. Srikantha Murthy editor. Sushruta. Sushruta Samhita, Uttara Tantra 24/3 Dalhana Comm. - Nibandhasangraha, Chowkhamba Orientalia Varanasi, 2002, 232.
6. Pandit Hari Sadasiva Sastri Paradakara editor, Vagbhata. Ashtanga Hridaya Uttara Sthana 19/1, 2. Sarvanga Sundari

- Comm. Arunadatta, Choukhambha Krishna Das Academy, Varanasi, 2000, 543
7. Vriddha Jeevaka. Kashyapa Samhita Ed. P. V. Tiwari, Choukhambhya Vishwabharati, Varanasi, 2000, Chikitsa Sthana 12/3.
 8. Shukla V, editor, (2nd ed.). Charaka Samhita of charak, Nidan sthan: Chapter 1, Verse 27. Varanasi: Chowkhambha Sanskrit Series, 2002; 301
 9. R.K. Sharma, Bhagawandash, editor, Agnivesha. Charaka Samhita, Chikitsa Sthana 26/9. Comm. Chakrapanidatta, Chowkhamba Sanskrita Series, Varanasi, 1984, 445
 10. Sharma U, editor, (1st.). Madhav Nidan of Madhavkara, Chapter 27, Verse 18. Benares: Chowkhambha Sanskrit Series, 1943; 143.
 11. Sharma U, editor, (1st.). Madhav Nidan of Madhavkara, Chapter 28, Verse 18. Benares: Chowkhambha Sanskrit Series, 1943; 152.
 12. Shukla V, editor, (2nd ed.). Charaka Samhita of charak, Nidan sthan: Chapter 4, Verse 11. Varanasi: Chowkhambha Sanskrit Series, 2002; 332
 13. Shukla V, editor, (2nd ed.). Charaka Samhita of charak, Nidan sthan: Chapter 4, Verse 26. Varanasi: Chowkhambha Sanskrit Series, 2002; 333
 14. Shukla V, editor, (2nd ed.). Charaka Samhita of charak, Sutra sthan: Chapter 17, Verse 13. Varanasi: Chowkhambha Sanskrit Series, 2002; 209
 15. Shukla V, editor, (2nd ed.). Charaka Samhita of charak, Sutra sthan: Chapter 17, Verse 22. Varanasi: Chowkhambha Sanskrit Series, 2002; 210
 16. Prof. K.R. Srikantha Murthy editor. Sushruta. Sushruta Samhita, Uttara Tantra 24/ 5. Dalhana Comm. - Nibandhasangraha, Chowkhambha Orientalia Varanasi, 2002, 233.

International Journal for Empirical Research in Ayurveda

Source of Support: None declared.

Conflict of interest: Nil

© 2024 AYUSCRIPT (International Journal for Empirical Research in Ayurveda) |

An Official Publication of ARCA- AYURVEDA RESEARCH & CAREER ACADEMY

Website: <https://ayuscript.com/> Email: ayuscriptjournal@gmail.com IIFS Impact Factor: 2.0