

Entire Pathogenesis Process of Disease Established Upon Shatkriyakala Concept

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Abstract

Ayurveda is a complete life science giving equal emphasis to both prevention and treatment of disease. It also has elaborated the manifestation of disease starting from etiology to complications. In the Sutrasthana's Vran-Prashniya Adhyaya chapter, Acharya Sushrut has talked about Shatkriyakala in this context. The three sharir doshas—Pitta, Kapha, and Vata—are the primary drivers of all bodily activities. If there is an imbalance between these doshas, it can affect Dhātu and lead to a number of ailments due to specific reasons. It is crucial to understand how these doshas go through our bodies from now on. The terms Kriya and Kala, which denote time and treatment or action, respectively, make up the phrase Kriyakala. Kriyakala, then, refers to the period of therapy or chances within the course of a disease's appearance. It also advises us on the best course of action and when to begin therapy. It includes six stages – Sanchaya, Prakopa, Prasara, Sthanasamsraya, Vyaktavasta, Bhedavasta.

Keywords

Dosha, Dhatu, Sanchaya, Prakopa, Prasara, Samsraya, Vyaktavasta, Bhedavasta, Shatkriyakala

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1. Introduction

Early detection of an illness aids in its successful cure with little suffering during treatment planning. The condition may not worsen if a doctor can identify Dosha alterations in the body at an early stage, such as Sanchaya, Prakopa, etc [1], based on signs and symptoms that have developed, and may then advise on the best course of action. Ama and Dosha mobility are the primary active factors in the genesis of a disease. According to Ayurveda, all illnesses are caused by severe, systemic Dosha imbalances and malfunctions. Therefore, a thorough understanding of Shatkriyakala is necessary to treat the illness.

1.1. Aim and Objectives

- To comprehend what Shatkriyakala is all about.
- To recognize the significance of Shatkriyakala.
- To comprehend how Shatkriyakala contributes to the development and avoidance of illnesses.

2. Materials and Methods

Review of the literature on the subject is gathered from 1. Sushruta Samhita 2. Hrudaya Ashtang All Compiled stuff is restructured and rigorously studied for the debate and attempt has been made to develop some productive findings

2.1. Literature Review

2.1.1. Sanchaya

It is the Kriyakala's first phase. Here, the doshas gradually accumulate in the appropriate seats. The best time to plan appropriate preventative actions is now [2]. At this stage, the symptoms include Pittaba Bhasata (Yellowishness of body parts owing to pitta Dosha), Angana Gourava (heaviness throughout the body due to Kapha Dosha), and Stabdhapurna Kostha (stiffness and fullness in belly due to vata Dosha) [3]. Three categories of causal factors—Kala Swabhaba, Trividha Hetu—classify the etiology of Sanchaya.

These collected doshas get stronger and more concentrated during their subsequent developments if they are ignored and not handled at this point. In this stage only discomfort in the body can be felt but any particular disease cannot be identified

2.1.2. Prakopa

It is the second phase of preventative measures as well as the second phase of Kriyakala. This stage is described by Dalhana as the melting point of the doshas that were earlier stimulated. Even if they are still inside their respective locations, the previously collected Dosha get agitated and aroused during this period. Chaya Prakopa and Achaya Prakopa are its two presentations [4]. Sanchaya Prakopa refers to a progressive Dosha increase. Achaya prakopa denotes a Dosha that skips Chaya Avastha and moves straight to the prakopa stage. The following symptomatology appears in the prakopa stage according to the Dosha involved:

Prakopa Lakshana Vata: Pain and Vata movement in Maha Srotasa are referred to as Koshta Toda Sancharana.



Pitta Prakopa Lakshana: Pipasa (overindulgence in thirst), Paridaha (severe burning feeling throughout the body), and Amlika (sour eructation).

Kapha Prakopa Lakshana: Hrudyot Kledascha (excessive salivation in the mouth), Annadwesha (aversion to food) [5].

Table 1. Symptomatology manifest in prakopav

| Dosha | Chaya | Kopa | Prashama |
|-------|---------|---------|----------|
| Vata | Grishma | Varsa | Sharat |
| Pitta | Varsha | Sharat | Hemant |
| Kapha | Sisira | Vasanta | Grishma |

Table 2(a). Dosha Prakopa Karanas - Vat Prakopa Karanas

| | |
|------------|---|
| Aharajanya | By taking excessive Katu, Tikta, Kashaya, Ruksha, Laghu, Sheet, dry Ahar dravyas. And by doing Anasana, Adhyasana and visamasana. |
| Viharjanya | Ativyayama, Aptarpan, Bhagna, Praptana, jagrana, vegadharana. |
| Kalajanya | Vat Prakopa at rainy Season, in the evening, old age, and at the end of digestion of food. |

Table 2(b). Dosha Prakopa Karanas - Pitta Prakopa karanas

| | |
|------------|--|
| Aharajanya | Excessive use of Katu, Amla, Lavan, ushna, Tikshna guna Ahara dravyas. Fish,goat-meat, curd, Madhya etc are Provok Pitta |
| Viharjanya | Krodha, soka, Bhaya, Suryasantapa etc |
| Kalajanya | In hot Season, during digestion of food, midday, midnight and middle age. Generally, Pitta Provocation is in sharatkala |

Table 2(c). Dosha Prakopa Karanas - Kapha Prakopa Karnas

| | |
|------------|---|
| Aharajanya | Excessive use of Madhura, Amla, Lavana, ushna, Snigdha, guru Ahara dravyas. |
| Viharjanya | Diwaswapna, Avyayama, Atisantarpana, Adhyasana |
| Kalajanya | Naturally Kapha Provacated in Vasantritu, early in the morning, immediately after meals and in childhood. |

2.1.3. Prasara

This is Kriyakala's third stage. Doshas will advance to the level of Prasara if Nidan Sevana is continued and Prakopavastha is not experienced appropriately. Vayu is the primary source of mobility as they are nimble despite their erratic behavior. It is most prominent in Rajas, who is the cause of all events. Similar to how a significant amount of surplus water breaks down barriers,



mixes with other pools, and travels haphazardly in many ways, Dosha also travels to different locations with the aid of Vayu, either by itself or in combinations of the following fifteen categories. When aggravated doshas are struck, they spread throughout the body and, like rain clouds in the sky, develop as illnesses in the whole body, half of the body, or only a piece of the body. If Dosha aggravation is moderate, it may not cause disease at first because it stays in hidden channels. However, if preventative steps are not started and excess causative substances are continued to be consumed, diseases may develop later [6].

Vata Prasara Lakshana: Gamana (Regurgitation) and Atopa (gurgling and flatulence) under Vimarga Osha (Boiling Feeling), Chosha (squeezing sense), Paridaha (burning sensation), and Dhoomayanani (smoking mouth) are the four elements of Pitta Prasara Lakshana.

Arochaka (anorexia), Avipaka (dyspepsia), Chardi (vomiting), and Angasada (lassitude) are the components of Kapha Prasara Lakshana [7].

2.1.4. Vyaktavastha

This is Kriyakala's fifth stage. The disease's signs and symptoms manifest, assisting the doctor in determining the full extent of the illness. Nidan intake continue, Doshas will reach the Vyakti Bhaba stage.

At this point, the illnesses' hallmark signs and symptoms manifest. For instance,

- Jwara has been found to have a higher temperature, while Atisara has been seen to pass stool that is excessively watery.
- At this point, Vyadhi Pratyanka Chikitsa might be implemented.

2.1.5. Bhedavasta

This is Kriyakala's sixth stage. At this stage, particular signs and symptoms of the disease, such as Pittaja and Vataja Jwara Lakshyana, appear. It also indicates that the sickness is persistent. This specific stage of manifestation is extremely difficult to treat, and the disease may become incurable if treatment is delayed [9].

3. Results and Discussion

Essential to the pathophysiology of illness are Dosha and Dushya. Knowing the Gati of a sickness is crucial, and Kriyakala refers to the period of therapy during which an illness manifests itself. The concept of Kriyakala has been widely described in two separate entities as

- Ritu Kriyakala
- Vyadhi Kriyakala

Under Ritu Kriyakala normal physiology variations of Dosha in respective season has been discussed and accordingly certain measures are described in Ritucharya to overcome the adverse effects [10]. Sushruta's description of Vyadhi Kriyakala provides insight into the many phases of an illness and the preventative steps that may be taken to overcome problems.

4. Conclusion

Therefore, it can be inferred from the literature mentioned above that a thorough study of Shatkriyakala aids in both the diagnosis and comprehension of the manifestation process of many diseases. As Acharya Susruta has already mentioned, Kriyakala aids the doctor in choosing a course of therapy by using his intelligence and understanding to identify the vitiated Dosha situation. Thus, we can conclude that a doctor will become a successful practitioner if they diagnose an illness and treat it in accordance with Shatkriyakala.



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