

**Ayurlog: National Journal of Research in Ayurved Science***A Web based quarterly online published Open Access peer reviewed National E-journal of Ayurved***“A study of shatakriyakala and its importance in  
Manifestation of diseases.”**Hankare Sandip b<sup>1</sup> Mulla Muzaffar b<sup>2</sup>

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**ABSTRACT:-**

*Ayurveda* is a science of life. It is a system of traditional medicine native to Indian subcontinent but now days its knowledge is accepted worldwide. In *Ayurveda* prevention of all types of diseases is known as a prominent part of treatment which includes restructuring human life style aligns with the course of nature.

The subject *Shatakriyakala* described by *Sushruta* gives an idea about the consecutive stages of the disease and accordingly preventive measures were described to over come complications. Early diagnosis of diseases helps to cure the diseases successfully without much discomfort in planning treatment. The concept is traced in ancient Ayurvedic books. This is an objective approach of

ancient scientist helping for the clinical practice. Present day student cannot study & learned the vast subject in a time based period.

So through this article we have made an attempt to highlight its importance in clinical practice. This article highlight the summery based on the concept of *Shatakriyakala*.

**KEY WORDS:-**

*Shatakriyakala, Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyaktavastha, Bhedavastha.*

**INTRODUCTION:**

*Ayurveda* is the ancient and well documented science, which priory insists

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upon the prevention of the diseases rather than adopting the curative measures. *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 *Dosha* symptomatology and advise the techniques at that stage to prevent further stages, so that disease may not become stronger.

By knowing *Shatkriyakala* the physician can give the treatment to weakened area or organ so that further *Sthansamshrayavastha* can be prevented and the *Sadhyasadyatva* of the disease can be done or one can get the knowledge of *Sadhyasadyatva*.

### **Shatakriyakala<sup>1</sup>:-**

*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 *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 some where because of obstruction in *Srotas* due to abnormality in *Srotas* is called *Sthanasamshraya*.

5) **Vyaktavastha:** Appearance of clear cut symptoms of the disease.

6) **Bhedavastha:** In this stage specific sign and symptoms of the diseases manifests.

So the *Shatakriyakala* are the need of an hour in understanding of disease process. So this article is selected.

### **AIMS & OBJECTIVES:-**

1. To study the concept of *Shatakriyakala*.
2. To study the role of *Shatakriyakala* in manifestation of diseases.

This conceptual study will be helpful in understanding pathogenesis of disease in consecutive stages.

### **MATERIALS & METHODS:-**

#### **SOURCE OF DATA:-**

1. *Sushruta Samhita*
2. *Ashtang Hrudaya*
3. *Ayurvediya vikrti vijnana and roga vijnana*, Dr. P. S. Byadgi

#### **METHODS:-**

1. To compile available literature on *Shatakriyakala*.

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2. To compile the importance of *Shatakriyakala* in manifestation of diseases.

This is a literary research study. In this article all the references from *Samhitas* and respective commentaries regarding “A study of *Shatakriyakala* and its importance in manifestation of diseases” is compiled.

### CONCEPTUAL STUDY:-

*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*  
*Sthanasamshraya*

2) *Prakopa*

3) *Prasara*

5) *Vyaktavastha*

6) *Bhedavastha*

1) *Sanchaya*<sup>2</sup>: - Gradual accumulation of *Doshas* in respective seats. It is the first stage of *Kriyakala*. *Dosha* is going to accumulate in their respective seats and accumulated *Doshas* manifests certain symptoms are as follows.

***Vata Sanchaya Lakshana:*** *Stabdhapoornakoshtata* (Stiffness and fullness in abdomen)

***Pitta Sanchaya Lakshana:*** *Pitavabhasata* (Yellowishness of the body parts), *Manda ushamta* (Mild increase in body temp.)

***Kapha Sanchaya Lakshana:*** *Angagaurava* (Heaviness in the whole body), *Alasya* (Lassitude)

2) *Prakopa*<sup>3</sup>: - Accumulated *Doshas* moving to other sites other than its main site. It is the second stage for preventive measures.

The following symptomatology manifests in *prakopa* stage as per the involvement of *doshas* are as follows-

***Vata Prakopa Lakshana:*** *Koshta toda sancharana* (Pain and movement of *Vata* in *Mahasrotasa*)

***Pitta Prakopa Lakshana:*** *Amlika* (Sour eructations), *Paridaha* (burning sensation all over the body), *Pipasa* (excessive thirst)

***Kapha Prakopa Lakshana:*** *Annadweshya* (Aversion to food), *Hruduyotkledascha* (Excessive salivation in mouth)

*Vagbhat*<sup>4</sup> describes this stage as ‘*Unmarga Gamita*’ i.e. inclination of *Doshas* to leave its original site. *Prakopa* is of two types.

1) *Sachaya Prakopa* 2) *Achaya Prakopa*

When *Dosha* jump directly to *Prakopa* stage without passing through *Chayaavastha* it is *Achaya Prakopa*. *Sachaya Prakopa* means gradual increase of *Doshas*. *Achaya Prakopa* called *Pathyaja Prakopa* means do not required any *Samshodhana Chikitsa* like *Vaman, Virechana*. *Sachaya Prakopa* called *Apathyaja Prakopa*. This required *Shodhana Chikitsa*.

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3) **Prasara**<sup>5</sup>:- Aggravated *Doshas* leave their original place and spread to the other parts of the body through different *Srotas*. If the aggravation of *Doshas* is mild it may not produce disease because it stays in hidden channels and produces disease if preventive measures not undertaken and after consuming causative factors in excess. It is third stage of *Kriyakala*.

Aggravated *Dosha* spread to different places and produces following symptomatology are as follows:

**Vata Prasara Lakshana:** *Vimarga-Gamana* (Regurgitation), *Atopa* (flatulence and gurgling)

**Pitta Prasara Lakshana:** *Osha* (sense of boiling), *Chosha* (squeezing sense), *Paridaha* (burning sensation), *Dhoomayanani* (Emitting smoke from mouth)

**Kapha Prasara Lakshana:** *Arochaka* (anorexia), *Avipaka* (dyspepsia), *Chardi* (vomiting), *Angasada* (lassitude)

-*Doshas* takes any one of the following three courses.

1. *Urdhwa gati*: - Upward diseases of ear,nose,eye etc.

2. *Adhogamana*:- *Atisara,Shleepada*

3. *Tiryaka gamana*: - *Charma vyadhi, Akshepaka, Sira purana* (hypertension).

-*Doshas* also moves to different places with the help of *Vayu* either alone or in combinations are as follows and it is of 15 types.

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 Rakta Prasara*

12) *Pitta Kapha Rakta Prasara*

13) *Vata Pitta Kapha Prasara*

14) *Vata Kapha Rakta Prasara*

15) *Vata Pitta Kapha Rakta Prasara*<sup>6</sup>

-*Hetu Linga Chikitsa* is advised in *Prasaravastha*, later *Vyadhichikitsa*.

4) ***Sthanasamshraya***<sup>7</sup>: - Agitated *Dosha* spreads to different places and struck some where because of obstruction in *Srotas* due to abnormality in *Srotas* is called *Sthana samshraya*.

If the vitiated *Doshas* are allowed to increase further, they will settle down in same or other organ and produces the disease concerned to that organ. This organ and diseases are mentioned in the Table No-1.

**TABLE NO-1:-FOLLOWING ARE THE LIST OF ORGAN AND DISEASES.**

Sr.no	Organ	Diseases
1	<i>Udara</i>	<i>Gulma, Vidradhi, Udar Roga, Agni Vikara, Vibandha,</i>

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		Anaha, Visuchikān, Atisara, Pravahika, Vilambika.	In this particular stage of <i>Kriyakala</i> premonitory signs and symptoms of the diseases are seen. It is the fourth stage of <i>Kriyakala</i> and treatment must be employed to correct <i>Dosha, Dushya</i> or both.
2	<i>Bastigata</i>	<i>Prameha, Ashmarī, Mutraghata, Mutra Dosha etc.</i>	
3	<i>Medragata</i>	<i>Niruddhaprakash, 5) Upadamsha, Sukt Dosha etc.</i>	<b>Vyaktavastha<sup>8</sup></b> : - It is fifth stage of <i>Kriyakala</i> . Appearance of clear cut symptoms of the disease. In this <i>Avastha</i>
4	<i>Gudagata</i>	<i>Bhagandara, Arsha etc.</i>	the symptoms of the disease starts to appear on body which can be seen or
5	<i>Vrsanagata</i>	<i>Vrddhi.</i>	observe by physician and patient that
6	<i>Urdhvajatrugata</i>	Manifest <i>Urdhvajatrugata Vikara.</i>	<i>Avastha</i> is called <i>Vyaktavastha</i> . Cardinal sign and symptoms of the diseases are expressed in this stage. For example-
7	<i>Twak, mamsa and sonitagata</i>	<i>Rasa</i> is considered in place of <i>Twak</i> because any changes happening in <i>Rasa</i> are expressed in skin. Diseases are <i>Kshudraroga, Kushta, Visarpa etc.</i>	Increased temperature is observed in <i>Jwara</i> . Excessive passing of watery stools is seen in <i>Atisara</i> . Abnormal enlargement of abdomen is observed in <i>Udara Roga</i> . <i>Vyadhi Pratyhanika Chikitsa</i> (treatment mentioned in respective
8	<i>Medagata</i>	<i>Granthi, Apachi, Arbuda, Galaganda, Alaji etc.</i>	diseases for their management) may be adopted.
9	<i>Asthigata</i>	<i>Asthi Vidradi.</i>	<b>6) Bhedavastha<sup>9</sup></b> :- In this stage specific
10	<i>Padagata</i>	<i>Slipada, Vatsonita, Vatakanaka etc.</i>	sign and symptoms of the diseases manifests. In this <i>Avastha</i> the proper diagnosis of diseases can be made or can
11	<i>Sarvangagata</i>	<i>Jwara, Vatavyadhi, Prameha, Pandu Roga, Shosha etc.</i>	be understood. In this <i>Avastha</i> the <i>Vyadhi bheda</i> can be done for example if the patient is suffering from <i>Atisara</i> or <i>Dravamalapravrutti</i> that means he is suffering from <i>Atisara</i> disease, during this period if he has pain in abdomen or

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*Udarashoola* that means he suffering from *Vataja Atisara*. If his stool have dark yellow colour that means he suffering from *Pittaja Atisara*. Hence in this *Avastha* the person can make or physician can make differential diagnosis of diseases. If this *Avastha* not treated properly it becomes incurable. This particular stage of manifestation is very difficult to cure.

### SIGNIFICANCE

#### SHATAKRIYAKALA:-

1. 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.
2. With the help of *Shatkriyakala* one can give actual treatment with the use of various drugs.
3. By knowing *Shatkriyakala* the physician can gives the treatment to weakened area or organ so that further *Sthansamshraya Avastha* can be prevented.
4. The *Sadhyasadyatva* of the disease can be done or one can get the knowledge of *Sadhyasadyatva*.
5. It facilitates the knowledge about the prognosis of diseases in the respective *Avasthas*.

### RESULT AND DISCUSSION:-

So in the manifestation of disease it is necessary to rely upon the *Shatakriyakala*. If we are able to understand the *Shatakriyakala* properly the pathology can be judge at its initial stage only and it treated easily. Thus the proper knowledge of *Shatakriyakala* helps in understanding the process of manifestation of various diseases. Also the knowledge of *Shatakriyakala* is helpful for getting the knowledge of *Sadhyasadyatva* of disease.

### OF

#### CONCLUSION:-

To conclude the following are the points derived from the above discussion.

1. The proper knowledge of *Shatakriyakala* helps in understanding the process of manifestation of various diseases as well as to diagnose the diseases.
2. The physician who diagnose a disease and treat accurately according to *Shatakriyakala* will be become a successful practioner.
3. The knowledge of *Shatakriyakala* is helpful for knowing the *Sadhyasadyatva* of disease and also plays an important role in the treatment.

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**“A STUDY OF SHATAKRIYAKALA AND ITS IMPORTANCE IN MANIFESTATION OF DISEASES.”**

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