A Literary Review Of Basic Concept Of Ayurved Chikitsa According To Shatkriyakala

Vd. Yogita S. Shrotriya,  
MD (Physiology), Associate Professor,  
Dept. of Physiology,  
C.S.M.S.S. Ayurved College,  
Kanchwanwadi, Aurangabad, Maharashtra, India

Vd. Sujata B. Jadhav  
MD (Kayachikitsa), Professor & HOD,  
Dept. of Kayachikitsa,  
Matoshri Asarabai Darade Ayurved Mahavidyalaya,  
Yeola, Nashik, MS, India

Abstract-  
The health of body and mind depends on quality of food and unpolluted environment. If the food is contaminated and environment is polluted many diseases are spread. In Ayurveda Acharya Sushruta has told the six consecutive stages called Shatkriyakala ,the pathogenesis of the diseases. The treatment given according to the stage can stop further progress of the disease. Also the disease is cured completely without any recurrence.

Keyword- Chikitsa, Shatkriyakala, Sanchaya, Prakopa, Prasara, Sthansanshraya, Vyakti, Bheda.

Introduction-  
For healthy human the basic needs are hygienic and quality food and unpolluted environment. If the food is contaminated and environment is polluted then various diseases spread. These diseases are treated with the medicines like Modern, Ayurveda, Homeopathy or Yunani. Some people do yoga, physiotherapy or naturopathy etc. While treating with Ayurveda the diagnosis was done on the basis of six consecutive stages known as shatkriyakala. Acharya sushruta has described Shatkriyakala in sutra sthana, vranaprashna adhyaya in detail.Acharya Vagbhata has also mentioned in sutra sthana. Sanchaya, Prakopa, Prasara,Sthansanshraya, Vyakti and Bheda are six consecutive stages of pathophysiology. The treatment of each stage is different. When we treat the dosha in primary stage, the dosha can not spread into another. The pathophysiology of the disease is stopped and disease is cured completely. Also no possibility of recurrence of the disease.

Aim –To study basic concept of ayurveda chikitsa according to consecutive stages of vyadhi i.e. Shatkriyakala.

Objects-  
1) To review vyadhi samprapti according to Shatkriyakala  
2) To review basic concepts of chikitsa according to i.e. Shatkriyakala

Literary review –Ayurveda has told swasthya means dosha samyavastha.

And vyadhi means dosha vaishamyavastha.

According to Sushrutacharya vyadhisamprapti is a process in which aggregated dosha undergo The Sanchaya, Prakopa, Prasara Sthansanshraya, Vyakti and Bheda awastha called as Shatkriyakala. Chikitsa is a process of sampriptibhanga. The chikitsa done according to kriyakala is shuddha chikitsa with this we can easily achieve doshasamayavastha and can stop the punarudbhava of vyadhi. The kala and basic chikitsa concepts are Shat means six.Kriya means karma or action Kala means the stage.

1. Sanchaya -means swasthana sanhatirupa vriddi of dosha. Vriddha doshas sanchaya sthana are Hridnabhi urdhwa ,Madhya,adha sthana.

Vriddha awastha or sanchayaaawastha of dosha is of two types

1. swabhavika is * Bala,tarun,vriddha awastha*  
   Ritu- Vat chaya- ruksa, laghu, vishada, vishatambha aadi + Ushna ritu  
   Pittachaya-tiksha, drava, puti, nila, pita aadi+sheeta ritu varsha (visargakala)  
   Kaphachaya -sheeta, guru, pichchila, snigdha aadi+sheeta ritu hemant (aadankala)  

2. Aswabhavikavriddhid-pradnyaparadha,  
   astmyaindriyartha sanyahga  
   Dosa Lakshana of chaya -vat-sthhabdhapurna koshatatha, pitta-pitavbhasata, mandroshamata, kapha-angagauravam, aalasya
Chikitsa is called as pratham kriyakalai, i.e. aadya karmavasara Chayakaran vidwesha. Nidan parivarjana by avoiding aahar viharaja dosha vridhikar hetu i.e. vidweshoppana hetu, we can stop the chaya awastha of dosha.

e.g. In vat sanchaya stabdhpurna koshtatha is treated with ushnodaka and kosha snehapana. Also by avoiding chaya hetu of vata we can stop prakopawastha, with this there was swasthavastha prashama of vata.


1. Prakopa— uttar gariya awastha of dosha. Vilayanarupa vridhdi of dosha is called as doshaprakopa, i.e. swabhavika and pradhryaparadhajanya prakopa is aswabhavika. Swabhavika doshaprakopa of vata in varsha ritu is due to ruksha aadi aahara, vihara and ushna guna vridhdi due to rain.

Pitta prakopa-tikshna aadi, aahar vihara+ushna guna vridhdi due to aatatapa (hotness) in Sharad ritu. Snigdhaa aahara viharajanya sanchit kaptha in hemant shishira get kavrayava because of heat in vasant ritu and lead to kapha prakopanjya vikara.


Rituprabhavaj doshaprakopa-shodhanchikitsa i.e. nirharana of prakupitdosha by urdhwa or adha marga. It can stop dosha prasara and samdoshawastha is maintained.

For aam dosha the treatment is langhana, laghu anna, ruksha aadhan, tikta yusha for pachana, deepan, snehan, swedan and then shodhana by near sthana. Doshasthana related to shodhanakarma are Aamashayastha—vaman, urdhwa jatrugata-nasya, adha aamashayastha-virechana, pakwashayastha-basti i.e. pittaprapakaka aahar vihara →agnimandhya →aamashayagat dusht pitta→ prakupita pitta cause urdwagati is treated bynirharana of pitta by vanama karma. This samyavastha of dosha is swasthawastha.

3. Prasara— Due to vyayam, ushmana, taikshnyat, avcharana rajoguna of vayu is increased and prakupita dosha spread to other sthana. This is called as prasaravastha of dosha. These sthana are bahya, madhyam, abhyantar rogmarga. Prasarakshana of Vata-vimargagan, aatopa Pitta-aosha, chosa, paridaha, dhoomayana Kapha-arochaka, avipaka, angasad, chchardi.

The dosha lakshana are due to anshansh bala vikalpa samprapta, anubhandhanubandi bhava.

Chikitsa— nidana parivarjana

- Viparita guna ichcha—e.g. by sheeta guna vruddhijanya vat kaphaj dushti ushnam abhinandantri, for ushna guna vridhijanya pitta raktaj dushti sheeta guna preeti. Hetu, vyakta linga shaman chikitsa.*

- Anya sthana prasara of dosha shanitvam uacharet—e.g.* vayo pitta shanatanget pratikara*pitta kapha shanaagata kahavat upacharet*kapha vata shangata vatavat uacharet.

  e.g. Atisar-pitasthanagata vatprakopa pittashamakchikitsa

- Amlapitta-kaphasthanagata-pitaprapakopa-vaman chiktsa

- Shwasa-vatsthanagata-kaphaprapakopa-snahen swedan kriya.

- Sam sannipat pittam aadi uacharaniyam.

- Sansarg sariyana shesha dosha avirodhe chikitsa.

Doshas prakriti sam samvet i.e. vat pitadushhitjanya shoshanatmak bhava and pitta shlashma vikriti visham samvet bhava also considered during chikitsa. Leen shakhtagat dosha in prasaravastha come into kostha by vridhdi, abhisheyand, paka, vayunigraha.

4. Sthansanshrayaya— Chaturthi kriyakal. Prakupita dosha in prasaravastha are accumulated in vigunsthana ofdashtha strotasa.

Lakshana called as purvarupa means bhavi vyadhi jananmukhesu doseshu purvarupavastha e.g. •Urdhagat- Gulma, vidradhi, udar, agnisanga, aanaah, visuchika, atisar, pravahika, vilambika •Bastigat-prameh ashamari mutragat, mutradoshaprabhurti •Gudagat-bhagandhar, arsha •Vrishangat-vridhdi •Urdhwa jatrugat-urdhwaysan
Dosha Samanvaya in jwara and atisara purvam pitam upacharet, for the other vyadhi vatamaadi upacharet.

**Conclusion-**
- The chikitsa done according to chikitsasutra of vyadhi related to shatkriyakaaljanya vyadhi avastha is shuddha chikitsa
- The chikitsa given for vyadhi is alpa kala and sahajasadhya when we treat the dosha or vyadhi in chaya avastha or purva rupavastha.
- Aparnarudbhava of vyadhi by treating vyadhi according to shatkriyakaal.
- We can select aushadhi dravya for shodhana and shaman with shatkriyakala.
- We can cure the ritu udbhavajanya vyadhi with ritucharya, also we can judge the dosha bala and vyadhibala and can treat the disease easily.

**References-**
1. Sushruta samhita Dalhantika sutrasthana 21/33-35 Chaukhamba prakashan, Varanasi
2. Sushruta samhita Dalhantikasutrasthana 21/36 Chaukhamba prakashan, Varanasi
3. Sushrut samhita chikitsasthan 33/3
4. Ashtanga Hridaya sarvanga sundar vyakhya sutrasthana 1, Chaukhamba Sanskrit sansthana, Varanasi Reprint 2015
5. Ashtanga Hridaya sutrasthana 12/24sarvanga sundar vyakhyaChaukhamba Sanskrit sansthana, Varanasi Reprint 2015
6. Sushrut samhita sutrasthana 21/17
7. Sushrut samhita sutrasthana 21/37
8. Sushrut samhita sutrasthana 21/26, Chaukhamba prakashan, Varanasi
9. Sushrut samhita sutrasthana 21/31-32, Chaukhamba prakashan, Varanasi
10. Sushrut samhita sutrasthana 21/32, Chaukhamba prakashan, Varanasi
11. Sushrut samhita Dalhantika sutrasthana 21/40, Chaukhamba prakashan, Varanasi