

THE PHYSIOLOGICAL STUDY OF *STHANSAMSHRAYAVASTHA* OF *SHATKRIYAKALA*
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ABSTRACT

The term *Kriyakala* refers to the recognition of the stage of a disease's progress, which helps to determine appropriate measure to correct the imbalance in *Doshas* (biological factors). It is a compound expression, comprised of *Kriya* and *Kala*, where *Kriya* means the choice to treatment (medicine, food and daily-routine) used to improve the disturbance in *Doshas*, and *Kala* refers to the stage of progress of a disease. *Sushruta*, an ancient Indian surgeon, has described the concept of *Kriyakala* in *Varnaprashnadhya*, an ancient Vedic Sanskrit text, which seeks to explain the incidence of *Varnas* in terms of *Doshic* disturbances. The *Prayojana* of *Ayurveda* is of two types, Maintenance of health a healthy Person, by adopting the *Ritucharya*, *Dincharya* and *Sadvritta* and curing of a disease of diseased Person, by adopting therapeutic measures. *Kriya* means Action or treatment.^[1] *Varna*, in modern parlance, may be described as an inflammatory process that may lead ulceration and chronic inflammation, promoting all stages of carcinogenesis. Abnormal interactions between *Prakriti* (genotype) and environmental factors vitiate the *Doshas* and impair immunity, which can lead to aberrant cell growth and cancer. Moreover, the interaction between vitiated *Doshas* and weak *Dhatus* (body tissues) manifests as cancers of a specific organ. *Shatkriyakala* (six stages of progress of a disease), on the other hand, provides a framework to assess the cancer and its pathogenesis in different stages. According to *Ayurvedic* concepts, all cancer therapies treat the affected tissues indirectly by eliminating vitiated *Doshas*, rejuvenating *Dhatus* and restoring immunity in cancer patients.^[6] The present review describes the six stages of *Shatkriyakala* in detail, with an emphasis on research areas to validate the concept of *Shatkriyakala*. This traditional knowledge can be utilized with modern technologies to detect predisposition for cancer or diagnose cancer in its early stages. *Acharya Sushruta* already mentions the *kriyakala* helps the physician to adopt line of treatment by seeing the vitiated *dosha* condition by his intellect and knowledge. So we can say that the physician who diagnose a disease and treat according to *shatkriyakala* will be become a successful Practitioner.^[2]

KEYWORDS: *Ayurveda*, *Shatkriyakala*, *Ritucharya*, *Dincharya*, *Varnaprashnadhya*.**INTRODUCTION**

The term *Kriya kala* refers to the recognition of the stage of a disease's Progress. This concept is mostly compared with disease Pathogenesis. *Kriya kala* means the time of treatment or interception in the process of disease manifestation. *Kriya* means Action or treatment. *Kala* means Time or period. The diagnosis and therapeutics in *Ayurveda* are based on clinical observation and assessment. Diagnosis at an early stage of the disease is emphasized, when abnormalities in body-mind functions are vague and non-specific. In current times, the diseases are diagnosed when pathological, biochemical manifestations have surfaced. However, at this stage, many times it is difficult to reverse the pathogenesis and

restore health. Clinical diagnosis at an early stage can provide great input to manage a disease and prevent it from being untreatable.^[3] More than 30 centuries ago, *Sushruta* - the father of Surgery in his compendium *Sushruta Samhita* has given the concept of *shatkriyakala* (six stages of disease evolution for treatment interventions). In this compendium, after careful study of the inflammatory process in open wounds (*vrana*), he conceptualized the natural history of disease evolution. The concept of *kriyakala* (stage of treatment intervention or strategy) describes the mode and stages of the development of the disease. There are six distinct formative patterns or stages of manifestation of diseases. Each stage has its own characteristic symptoms to enable

a treating physician to recognize the disturbance at the early formative stage of the disease.^[2]

Before Studying the Pathological conditions of the body, a Physician has to first study the occult function and structures of the body on the basic of *dosa*, *dushya* and *Srotas*. At that time *kriya Kala* helps the doctor to adopt line of treatment by seeing the vitiated *dosha* condition by his intellect and knowledge. The Prime factors in the Pathogenesis of a disease are *Dosha* and *Dushyas* (Body elements). If a Person not undergone for the treatment, the vitiated *Doshas* are further developed and evaluated Phases of the Process of disease takes Place¹. According to *Ayurveda* vitiated *dosha* affects the other body elements of these results in the formation of disease. So the complete knowledge of *Shatkriyakala* is very essential to cure the disease. The *vyadhi Kriya Kala* is explained by *Susrutha* having six stages, consider as *shatkriyakala*. It also helps with prognosis and adopting preventive and curative measures,^[2] Ayurveda advocates that if the deranged dosha is checked or subdued in their primitive evolutionary phase (chayavastha), they may not be able to proceed with subsequent changes. However if left unresolved, they may gain strength and intensity. Therefore, good knowledge of the concept of kriyakala (stage of treatment intervention or strategy) is necessary for the recognition of the disease process at an early stage, viz. the stage of accumulation (chayavastha) to arrest further developments.^[3]

MATERIAL AND METHODS

According To *acharya shushurut Shatkriyakala* include six stages.

1. <i>Sanchay- avastha</i>	1. Stage of Accumulation
2. <i>Prakop- avastha</i>	2. Stage of Aggravation
3. <i>Prasar- avastha</i>	3. Stage of Spread
4. <i>Sthansamshraya- avastha</i>	4. Stage of Localization
5. <i>Vyakt-avastha</i>	5. Stage of Manifestation
6. <i>Bhed-avastha</i>	6. Stage of Differentiation

Sthansamshraya

This is a prodromal stage and symptoms of the disease start to appear but these may be specific or non-specific. Provoked and circulating dosha may get localized in specific microchannels/organs/tissues (dosha-dushya sammurcchana). These dosha interact with defense mechanism of body - dhatu. During invasive interactions of morbid factors, future features of disease may start to appear. Morbid disease-producing factors (dosha) as interacting with vital defense mechanisms of body (dhatu) at the levels of transporting and transforming microchannels (srotas). At this stage, the disease-causing factors are localized and can be named like – diarrhea and skin disorders (atisara & kushtha). At this stage, the vitiated dosha are localized at structural and functional impairments leading to loss of patency of channels.^[3]

Agitated Doshas smash into somewhere in body channels (Srotas) due to khavaigunya (abnormality in channels).

In modern Science, disease can be recognized in two stages, the first stage is detections of the disease, and the second encompasses the complication due to Particular disease. However, *Ayurveda* identifies six stages of any disease (*Shatkriyakala*). Interestingly, before the appearance of external symptoms, *ayurveda* has the ability to detect and treat the underlying cause of a disease. The main active factors in the development of a disease are Ama (autotoxin) Toxicity and the mobility of the *Doshas* (biological factors). *Ayurveda* consider all diseases result from gross, systemic Imbalances and malfunctions of three *doshas vata, Pitta* and *Kapha*.^[4]

Mainly *Kriya Kala* is divided into two types is *Ritu Kriya Kala* and *Vyadhi Kriya kala*.^[5]

<i>Ritu Kriya Kala</i>	<i>Vyadhi Kriya kala</i>
1. Chaya	1. Sthansamshraya- avastha
2. kopa	2. Vyakt-avastha
3. Prashama.	3. Bhed-avastha

AIMS & OBJECTIVES

1. To understand the concept of *Sthansamshrayaavastha*.
2. To understand the importance of *ShatKriyakala*.
3. To understand the role of *Sthansamshrayaavastha* in *ShatKriyakala* in seasons.

This stage is Sthanasamshraya. Once there occurs an abnormality in the srotas, then that region acts as site for obstruction of the doshas. This phase is called Sthanasamshraya. If the vitiated doshas are endorsed to increase further, they will vitiate organ and produce a disease concerned to that organ. This particular stage of *Kriyakala* shows poorva rupa (premonitory signs and symptoms) of the diseases.^[2]

1	Udara	Gulma, Vidradhi, Udara Roga, Agnisangh, Anaha, Visuchika, Atisara,
2	Bastigata	Prameha, Ashmari, Mutraghata, Mutra Dosha etc.
3	Vrishanagata	Vridhhi.
4	Medragata	Niruddhaprakash, Upadamsha, Suka Dosha etc
5	Gudagata	Bhagandara, Arsha etc.
6	Urdhvajatrugata	Manifest Urdhvajatrugata Vikara.
7	Twaka, mamsa and shonitagata	Kshudraroga, Kushta, Visarpa etc.
8	Medagata	Granthi, Apachi, Arbuda, Galaganda, Alaji etc.
9	Asthigata	Asthi Vidradhi.
10	Padagata	Slipada, Vatasonita, Vatakantaka etc.

In this stage the aggravated Dosha start to localize to any part of the body and manifest the specific diseases pertaining to that part. The Dosha undergo further increase and get amalgamated with the Dushya, while circulating in its channels finds itself incapable of entering into the minute Srotas (cell pores) in such places where Srotodushti has also taken place. The Dosha being present in the Rasadhatu also get settled in those places. This activity is known as Sthanasanshraya of the Dosha (localization). The Dosha thus getting localized or settled at particular places come in direct and intimate contact with the Dushya which have also undergone Vaishmya (abnormality). This Samyoga of abnormal Dosha and abnormal Dushya, known as Dosha-Dushya Sammurchhana. In this stage, definite structural lesions begin to evolve. These two Vikrita (abnormal) Dosha and Dushya give rise to development of symptoms of distress to the body. Such symptoms are actually the Purvarupa of specific diseases.^[5]

We have already discussed that in Prasaravastha, Doshas moves from their place to all over the body. If Doshas are not treated in this very stage, further these vitiated Doshas will settle down in Dhatus where ever Strotovaigunya (depletion of tissue) is presents. That settlement of Doshas at any particular place is called as SthanaSamshraya. For Doshas to get fixed at a particular site they require certain preconditions like Nidana must be powerful enough to cause damage; there must be some place i.e. KhaVaigunya (tissue weakening). Hence

it is clear that Nidana itself (responsible factors) by triggering the Dosha may cause Strotovaigunya (tissue depletion) there by foundation of a disease. At the time of Doshaprakopa if Khavaigunya (atrophy or dystrophy) already exists at tissue level, Doshas may cause disease at that site. In both these conditions the blending of Doshas and Dushya at any particular site is termed as Sthanasanshraya⁴. In this stage Purvarupa (prodromal signs and symptoms) develops at a particular Srotas which indicates location and cause of disease. In this stage of Kriyakala the complete representation of a disease will not appear evidently because this is the budding stage of that disease. Regarding Sthanasanshraya, Acharya Madhavkara has stated that this stage of Kriyakala is easy to recognise due to presence of Purvarupas (Prodromal symptoms) of a particular disease. Hence this is the most important stage regarding treatment of any disease.^[3]

These structural and functional impairments are called kha vaigunya and are caused by

1. Specific causes for all 13 microchannels
2. Genetic predisposition
3. Personalized body constitutions
4. Personalized mental constitutions
5. Organ damaging factors
6. Four features of defects of channels viz. increased flow, obstruction, the formation of nodules, and improper direction of movement.^[7]

Sr. No.	Stage	Therapeutic Measures
1.	Sanchaya	Nidan Parivarjana, Suitable Shamana
2.	Prakopa	Vata-Vatanulomana Pitta-Pitta shamana /Sukhvirechan Kapha-Agnideepan, Pachana, Kaphahara
3.	Prasara	Vata- Basti Pitta-Virechana. Kapha-Vamana.
4.	Sthanasanshraya	Samprapti vighatana
5.	Vyakti	Lakshanik and as per chikitsa siddhantas.
6.	Bheda	Doshpratyanik and Vyadhipratyanik chikitsa.

Treatment at this stage

- Practice for the avoidance of impairing factors listed specifically for all the 13 major involved channels.
- Rejuvenation and protection of the vital organs.^[8]

Significance of Shatakriyakala

1. The progress of a disease can be slowed or come to a standstill by preventing further consumption of the hetu (cause of the disease). The knowledge of this hetu can be attained by the knowledge of the shatkriyakala.
2. Shatkriyakala assures a more accurate management of the disease with various suitable drugs.

3. The knowledge of sthanasamshraya may protect the healthy organ which may get affected in the future.
4. Depending on the stage of shatkriyakala, the Sadhyasadhyaatva of the disease can be revealed.
5. Knowledge of shatkriyakala may assist in deciding the prognosis of a disease.^[2,3]

DISCUSSION

Ayurveda is a science of life. The principal object of *Ayurveda* is not only to cure the disease, but also to prevent the individuals from all sorts of miseries of life, which one has to face in day to day busy life. Early diagnosis of disease helps to cure the diseases successfully without much discomfort. In present era, trending life style has become the root cause of for many diseases. Busy schedule, pressure oriented jobs, disturbed sleeping habit and incompatible food have become one of the leading cause of diseases. So, for control and prevention of diseases, guidelines like dinacharya and ritucharya must be adopted. Along with these concepts, the knowledge of shatkriyakala plays an important role in prevention as well as management of diseases.^[1] Kriya means treatment or opportunity and kala means time. Therefore Kriyakala (Chikitsavasara) is the time of treatment during the manifestation of a disease. Its concept is universally true for all disorders. *Ayurveda* suggest following the daily and seasonal regimen as Preventive measure. The *Tridoshas* are always having a vitiation tendency. This Property is due to the change in both the internal and external environment of the living beings. The internal environmental changes are due to the irregularities in daily and seasonal life style, which are not helping to health and causes vitiation of *doshas* or *Dosha Prakopa*. In perspective of cancer, the ayurvedic management involves rectification of vitiated doshas, rejuvenation of dhatus and improving the immunity of the patient. To elaborate shatkriyakala, an attempt to classify different stages of cancer was done in this article.^[6] Researchers may look forward to classify similar other complicated diseases like AIDS, Rabies, etc, to avoid the in numerous number of deaths occurring every year due to these diseases. Also there must be an effort to intervene technology in Ayurveda so that a sharper categorisation of stages of shatkriyakala can be done. This can be possible by introducing some objective parameters along with the classical theoretical features mentioned by the ancient scholars.^[8]

CONCLUSIONS

Ritus (season cycle) have different characters, responsible for increase in same qualities in nature, as well as in human being and depresses the opposite qualities also. This is the reason for the *Chaya, Prakopa* and *Prashama* of *Tridoshas* in the human beings in corresponding *Ritus*(season). This variation of *Tridoshas* is not of the same quality in every individual. Nowadays, the nature is changing its qualities due to various atmospheric changes like pollution, space experiments,

heavy industrialization and population crisis. So while studying the effects of *Ritu* (season) one has to face the hyper/ hypo and perverted faculties of *Ritu* (season) which are affecting the generations. Shatkriyakala plays a vital role in understanding the pathophysiology of disease. It is very beneficial for a physician for making diagnosis of the disease and it helps them to prevent the further progression of the disease. Along with these it is also helpful in interpreting the Sadhyaasadhyaatva of a disease and also has a significant role in the management of various diseases. As we all know prevention is better than cure, therefore it is need of the hour to follow the guidelines for management as mention in ancient text. So the study of *Ritu* (season) in respect of its various effects will be the essential thing in future. In other *Ritus, Ritucharya* (seasonal lifestyle) should be followed according to *Dosha* state. *Panchakarma* should be done to cleans the body due to different stages of *Doshas* e.g. *Chaya, Prakopa, Prasara*. Thus, Kala (season) is a major contributory factor in the various changes in the nature as well as in human body also.

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