

An Overview on Shatkriyakala and its Corelation with Nidan Panchak

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ABSTRACT-

An ancient Indian surgeon, Shushrut has described the concept of Kriyakala in Varnaprashnadhya, terms Kriyakala refers to the recognition of the progression of the stage of a disease's , which helps to determine appropriate measure to correct the imbalance in Doshas and Dhatus (biological factors). The term Nidan Panchak is described in Nidan Sathan of Charak Samhita where it gives the detail about the disease progression by the Nidan, Purvroop, Roop,Uupshaya and Samprapti. The term Kriyakalais comprised of two terms Kriya and Kala, where Kriya means the process of treatment (medicine, food and daily-routine) used to improve the balance of Doshas, and Kala refers to the progression of stages of a disease. The term Nidan Panchak is described in Nidan Sathan of Charak Samhita where it gives the detail about the disease progression by the Nidan, Purvroop, Roop, Upshaya and Samprapti. All factors involving in Nidan Panchak and Shatkriyakala has there own importance in progression of disease. Shatkriyakala is composed of Sanchaya, Prakopa, Prasara,Sathansanshyra, Vayakta and Bedhaavsatha. In this article these stages of Kriyakala is going to be correlated with Nidan Panchak described in Ayurvedic text. As they both are very importance to know about the diagnosis and prognosis of a disease.

Keywords-Kriyakala. Nidan panchak, Prasara,Prakopa, ,Sanchaya, Vyakta,

appearance of respective features. Shatkriyakala is the six stages of the line of management to be adopted according to the six progressive stages of the diseases though its complete maniferstation. It has importance in early recognition of the stage of the process of disease, the resort to the appropriate measures to correct the same^[1]. On the other hand Nidan panchak also gives the knowledge for diagnosis and prognosis of the disease.. In Ayurveda Nidan panchak is explained in many Samhitas as it is moreover and widely explained in Madav Nidan . There Nidan are explained in the text of Ayurveda . As Vata is accumulated in Grisham Ritu (Summer season) and increased in Varsharitu(Rainy season) , Pitta dosha is accumulated in Varsharitu(rainy season) and increased in Sharad ritu(autumn season)and Kaphadosha is accumulated in Hemant ritu(winter season) and increased in Basanritu(spring season) so if the lifestyle and diet is taken according to these seasons there will be no causative factor for the disease associated with these Doshas.²As it is mentioned in Charak Samhita the treatment of disease is depend on the process used to balance the Dhatus and to maintain the balance of these dhatus is the duty of physician.^[3] The six stages of Shatkriyakala is mentioned by Shushrut as Sanchaya, Prakopa, Prasara, Sthansansraya, Vyakta and Bedhaavstha and the physician who knows these six stages perfectly and use them properly for the treatment is known as physician in Ayurveda.^[4]

I. INTRODUCTION

Shatkriyakala are the six stages of the disease manifestation process. In which the Tridoshas mould themselves in various stages with

II. MATERIAL AND METHOD- Stages of Shatkriyakala and correlation with Nidan panchak-

1. SanchayaAvastha(stage of accumulation)

2. Prakopaawastha(stage of provocation)
3. Prasaraawastha(stage of propagation)
4. Sathansansrayaawastha(stage of localization)
5. Vyaktaavastha(stage of manifestation)
6. Bhedhaawastha(stage of chronicity)
1. SanchayaAwastha(stage of accumulation)-
First stage of shtakriyakala is sanchaya[4]. in this stage viruktadoshas start accumulating in there own site. This stage represents the inceptive phase of the disease whenthe doshas is started to have accumulated and stagnated in its own place, instead of freely circulating as in its normal awastha.

It is of two types-

- a) Swabhavik- As Doshas accumulate due to its own reasons developing in the body . It is subdivided into two-
 - i) Awasthik- AsDoshas accumulate in the body as per the Awasthaor age of the person as vata is accumulated in old age,Pitta is accumulated in adolescence and Kaphain childhood.
 - ii) Namithik- Dhoshaaccumulated in the body according to the Ritus or seasons- As Vatain summer season, Pitta in rainy season, Kapha in winter season
- b) Aswsabhavik- The Doshasaccumulate in the body due to MithyaaharaVihar(overeating, indigestion, junk food) and Pragyapradha

This Sanchyaawastha is correlated with Nidan(etiological factors) from NidanPanchakas when there is Nidan i.e. etiological factors then there is accumulation of Doshas[5]. As the aetiological factors are not powerful the Doshas accumulated slowly and in small amounts.

Clinical Manifestations-[6]

- 1) Vatasanchya- fullness of stomach, 2) Pittasanchya- yellowish discolouration of skin, 3) Kaphasanchya- weak digestive power , heaviness of body and laziness.
- 2) Prakopaawastha(stage of provocation)- In this stage, accumulation process step in further stage. The accumulated Doshas get reaseons due to involvement in Doshasspecific Nidan(etiological factors). This stage nourishes the accumulated Doshas till it tend to morbid stage for spreading throughout the body. It is subdivided into two types –
 - i) Chayapurvaka- Swabhavik and Aswabhavikprakoap . Prakoap due to seasons or due to overeating of food which increases the Dhoshas.

- ii) Achayapuravaka- In which there is no need for accumulation of DoshasPrakoop is due to its own reason

This stage is also correlated with Nidan(etiological factors) from Nidan Panchak as in this stage specific etiological factor is responsible.

clinical manifestations-[7]

Vataparkop- pain in abdomen, air circulation in abdomen

Pittaprakoap- thirst, gastritis, burning sensation

Kaphaprakop- indigestion, nausea

- 3) Prasaraawastha(stage of propagation)- this the third stage of Shatkriyakala. the term Prasar means spread. Doshas vitiated by their concern causes will leave there original places and spread to the other parts of the body. As AcharayaShushrut has illustrated it by an example of soaking of starch products for a overnight which ferments and rises up acquiring new and unseen qualities[8]. PrasarAwastha is of 15 types as Vata, pitta, Kapha, Rakhta, Vatapitta, Vatakapha, Kaphapitta, Pittarakht, Ppittakapha, Kaphavata, Vatarakht, Pittarakht, Kapharakht, Vatapittakapha, Vatapittakapharakht. This stage is also collated with Nidan (etiological factors) which aggravate the doshas and make them flow in the body and produce diseases.

Clinical manifestations-

Vataprasara- fullness of abdomen

Pitaprasar- pain, burn, burning sensation

Kaphaprasar- indigestion, loss of appetite, nausea

4- Sathansansrayaawastha(Stage of localization)- In this stage the prorogated Doshas circulated throughout the body in association with VataDoshas. The vitiated Doshas gets there place where they find free space.i.e. Khavaigunya.[9]

This stage can also be called as stage of localization of the disease at a particular site where the strongly vitiated Doshasresides/ adhere to debilitated Dhatus. This is the place from where the real pathological process begins which triggers the local as well as systemic factors like change at the level of biochemesity.

This stage is correlated with Poorvaroop (symptoms) stage in Nidan panchaka.

Clinical Manifestations-

As Vitaed Doshas get accumulated in abdomen they produce diseases like indigestion, diarrhea, and fibroid. If accumulated in upper portion of the body produces diseases of nose, eyes, ear and mouth. If accumulated in foot causes diseases like gout, Ra etc.

5.Vyakta Avastha(stage of manifestation)- if there is no proper treatment taken during four

stages of Kriyakaladiseases undergoes further changes and then the abnormalities get aggravated further and assume the severe form known as Vyadhi, manifestations clearly with all its characteristics features hence this stage called as stage of manifestation..

This stage is correlated with Roopawastha(signs) of Nidan panchak .

In this stage the Doshaand Dushya get together and form disease and the actual sign and symptoms are produce.

6. **Bhedhaawastha(stage of chronicity)**- in this stage the process of pathogenesis completes and patients develops the individual disease. In this stage of differentiation of the type of disease. During this stage if the disease is localized superficially as in the abscess, the pus comes out by rupture of the abscess and the body gets rid of the Dosahas quickly. Hence such diseases tend to become chronic. This stage is correlated with typesofSamprapti(pathogenesis) fromNidan Panchak and complications after then.

III. CONCLUSION-

In this article as Shatkriyakala and Nidan panchak is correlated so only Upshayafrom Nidan panchak can't be correlated with Shatkriyakala but otherwise all the stages of Shatkriyakalaand Nidan panchak are basically used for the purpose of diagnosis and prognosis of the disease. This is the basic component of the treatment of the diseases. So this very important topic for the knowledge of diseases manifestation stages. For further treatment and prognosis of a disease knowledge of both Shatkriyakalaand NidanPanchak is must.

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