



Importance of Shatkriya Kala in the Manifestation and Management of Amavata

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ABSTRACT: “*Ayurveda*, the ancient Indian system of medicine, elucidates a comprehensive framework for understanding the pathogenesis and progression of diseases. A critical concept within this framework is the “*Shatkriya kala*”, explained by *Acharya Sushruta* which describes the six stages of disease development. These stages- *Sanchaya, Prakopa, Prasara, Sthana Samshraya, Vyakta, Bheda*- offer insight into the dynamic process of disease evaluation and guide timely intervention. It shows the stepwise progression of *Dosha* and *Rogas*. A clear understanding about the consecutive stages of disease, early diagnosis, prognosis, to adopt preventive and curative measures in *Ayurvedic Pathology*, the *Shatkriya kala* becomes essential. Likewise, understanding and intervening at the appropriate stages of *Shatkriya Kala* is crucial for the effective management and treatment of *Amavata*. In *Ayurveda*, *Amavata* is a debilitating condition compared to Rheumatoid Arthritis in modern, characterised by the accumulation of *Ama*(toxins) and the aggravation of *Vata dosha*. So, through this article, an attempt is made to highlight the importance of *Shatkriya kala* in the context of *Amavata*.

KEYWORDS: Shatkriya Kala, Ama, *Amavata*

Aim & Objectives:

1. To study the role of *Shatkriya kala* in relation to *Amavata*
2. To understand the *Samprapti* of *Amavata*.

INTRODUCTION

Ayurveda is the ancient science based on holistic treatment which mainly focuses on prevention of diseases than curative measures. *Shatkriya Kala*, a concept from *Ayurveda* described by *Acharya Sushruta*, refers to the six stages^[1] of disease development and progression. This framework is instrumental in diagnosing, understanding, and treating diseases effectively and accordingly preventive measures were described to overcome complication. *Amavata*, a condition analogous to rheumatoid arthritis in modern science is characterized by the accumulation of *Ama* (toxins) and *Vata* (wind) in the body, leading to joint pain, stiffness, swelling, and systemic symptoms. By applying the principles of *Shatkriya Kala* to *Amavata*, practitioners can offer more precise and effective interventions.

The Six Stages of *Shatkriya Kala*

Sanchaya (Accumulation)

Prakopa (Aggravation)

Prasara (Spread)

Sthana Samshraya (Localization)

Vyakta (Manifestation)

Bheda (Complication/Differentiation)

The *Shatkriya kala* provides information about the accumulation, aggravation & spread of the vitiated *Doshas* at the first three stages, thus by avoiding the etiological factors, conducting proper daily routine and the application of a particular food that balances especially vitiated *Doshas* which aid in preventing the pathological expression of illnesses.

Samshamana Karma or *Shodhna Karma* is scheduled in accordance with *Shatkriyakala's* stages, if *Dosha* vitiates to the next stage and significant disease manifestation is noticed.

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*, *Prakopa* 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^[3].

Therefore, avoiding contributing factors and leading a disciplined lifestyle are advised at the early stages of disease progression, while using medications or purifications at a later stage is advised.

REVIEW OF LITERATURE

1. *Sanchaya* (Accumulation) –

Sanchaya is the 1st phase of *Dosha Dusti*. When the *Doshas* is stated to have accumulated and stagnated at its own place instead of freely circulating is called '*Sanchaya* *Avastha*'.

In case of *Amavata*, two processes take place simultaneously, one is excessive formation of *Ama* and other is the vitiation of the *Tridosha* especially *Vata* owing to their respective causes.

In this initial stage, *Ama* begins to accumulate due to improper digestion and metabolism, *Vata Dosha* also starts to gather but hasn't yet moved to other parts of the body, as in this stage *Swastahana vrudhhi* of *Dosha* takes place^[3]. It generates aversion to the factors that lead to rise in *Dosha* like *Kapha Dosha* & *Ama*.^[4]

Consuming *Nidan sevana* like *Virudhahara*, *Viruddha Cheshta*, *Mandagni*, *Nirvyayama*, and *Snigdam Bhuktavato Vyayama*^[5] are the causes which leads to *Amavata*.

Symptoms- *Gaurava*, *Aalasya* (*kapha sanchya*), *Stabdhata* of the body (*Vata sanchaya*)^[6] mainly in the morning due to *chaya* of *Amadosha* and *Vata dosha* and mild issue in *Pachana Yantra* (*pitta Sanchaya*).

Intervention: Focus on (digestive fire) correction of *Agni* through dietary modifications, such as light, easily digestible foods, and the use of spices like ginger, Ajomoda, Jeeraka, Hingu and turmeric to enhance digestion. Panchakarma therapies like *Snehapana* and *Swedana* (sudation) can be beneficial. In other words, *Nidan parivarjan* such as *Viruddha Aahar*(incompatible diet) and *Viruddha Chesta* (incompatible movements) should be avoided.

2. *Prakopa* (Aggravation) -

The *Doshas* that had previously gathered in *Sanchaya Avastha* were aggravated in their own place to relocate. The accumulated *Ama* and *Vata* start to intensify and become more active.

More *Nidana* indulgence during *Mandagni* which leads to *Vidagdhatva*(*Suktatva*)of *Ama*^[7] (*there will be more and more accumulation of Ama*) and even *Vata Prakopa* occurs. *Amotpatti* occurs at the *Jatharagni* level, and as the body strives to rid itself of the accumulated doshas, it creates "*Aama Ahara rasa*," which causes diseases

like *Visucheeka* and *Alsaka*. It is the condition in which the doshas having increased and accumulated in its own place.^[8]

Symptoms- Vitiated *Vayu* now form *Shotha*, *Atopa*, *Toda*^[9] and there is more *alasyata* & *stabdhatta* of the body and also more pronounced digestive issues may be found.

Intervention: Continuation of dietary and lifestyle adjustments to pacify *Vata* and digest *Ama*. *Ama Chikitsa* i.e., *Deepana* and *Pachana* should be done – *Langhana* (*upawasa*) or *Panchakola Peya* will be administered. Also, internal medications like *Trikatu* (a combination of black pepper, long pepper, and ginger) may be prescribed to enhance digestive fire and reduce *Ama*.

According to aggravating Doshas, *Sodhana* procedure should be adopted. *Samshodhana* with *Eranda Taila* (2teaspoon with lukewarm water at early morning) acts as *Rechana*.

3. *Prasara* (Spread) –

This stage denotes expanding to a larger region. *Dosha Prakopa* occurs in large quantities, causing the enhanced *Dosha* to leave its original location and begin to disperse.^[10]

With the help of vitiated *Vata*, the collected, stagnant, and stimulated *Dosha* begins to move towards *ShaleshmaSthana*^[11]. Thus, as a result of the action of Vitiated *Vata*, the *Ama* becomes more virulent and is transported by *Vyana Vayu* through the *Dhamani* into the entire body. The *Rasavaha Srotasa* is first primarily affected since it is the nearest *Srota* and also its mouth is open (*Vivrita*)^[12] Then, through the combined effects of *Vata, Pitta, Kapha*, *Ama* becomes even more virulent. When *Tridoshas* interact with *Ama*, a vicious cycle of virulent *Ama* transportation occurs inside the body. Due to *Guru Guna* of *Ama Hritagaurava*^[14] also occurs This *Ama* acquires the varied colours, thickens up, and adheres itself to the *Srotas*, reaches *Rasayanis*, whereupon *Picchilatha Guna* of *Ama* causes *Abhishyanada*^[13]. *Ama* and aggravated *Vata* start spreading from their site of origin (primarily the gastrointestinal tract) to other parts of the body, especially the joints

Symptoms- In this stage *Ama* with the help of vitiated *Vata* circulates in the whole body and symptoms like *Alasya*, *Angamarda*, *Aruchi*, *Apaka*, *Jwara* etc. arise. Due to the *Abhishyandi* in nature, migratory joint pain and stiffness may present.

Intervention-By *Vruddhi*, *Vishyandana*, and *Sroto Mukha Shodana* the *Prasarita Dosha* will return from *Shaka to kosta*, then *Sodhana* therapy may be adopted.

Depending on *Dosha Vriddhi-Kapha Upakrama* and *Vata Upakrama* should be employed and use of detoxifying herbs and therapies to prevent further spread. *Panchakarma* treatments such as *Virechana* (therapeutic purgation) and *Basti* (medicated enema) are recommended to cleanse the system and balance *Doshas*.

4. *Sthana Sansraya* (Localisation) -

Doshas which are aggravated and spreading out become localize in specific areas and cause illness there. Depending on where *Dosha-Dushya Sammurchana* occurs, sickness is caused by vitiated *Doshas* spreading throughout the body i.e., the place where finds *Kha Vaigunya* the *Prakopita Dosha* will accumulate there producing diseases. *Sthana Samshraya* stage is also known as *Poorvaroopo Avastha*, Premonitory signs and symptoms of the illness are seen at this stage.^[15]

The *Ama* and *Vata* circulates in the whole body and get localize in specific sites (*Sleshmasthanas*) predominantly the (*Sandhis*) joints, leading to the formation of a lesions. Due to *Ama's* strong affinity for *Sleshama*, it lodges in *Sandhisthana* with vitiated *Vata* and gets *Smurchhita* from *Asthi and Majja Dhatu*. Here *Dosha-Dushya-Samurcchana* occurs and *Ama* combines with *Asthi, Majja Dhatu*, etc. *Khavaigunya* is another causative factor for *Ama* to settle in *Sandhisthana* along with *Dosha*.

In *Amavata* it takes *Sthana Samshraya* in *Shleshma Sthana* like *Trika, Ura, Amashaya, Hrudaya Sandhi*. Along with *Asthi Dhatu* and *Majja Dhatu*, the adjacent *Mansa Dhatu, Snayu & Kandra* also get afflicted.

Symptoms- The *Purvarupa* of *Amavata* mainly consists of the *Lakshana* of *Ama* and *Vata Prakopa* such as- *Alasya*, *Angamarda*, *Lalasarava*, *Hrudgaurava*, *Nidranasa*, *Arati* and *Gartrastabdhatata* along with joint pain and swelling.

Intervention-

Targeted therapies to the affected joints, including *Ruksha chikitsa*, fomentation (*Sweda*), and use of anti-inflammatory and analgesic herbal formulations.

Depending upon the *Lakshana* treatment should be adopted, e.g-In *Angamarda* & *Alasya* means bodyache & laziness the treatment may be *Lashunakhseera Paka* which act as *Brimhana* and *Amapachana*.

Basti is one of the *Shodana* therapy that is most important to the administration of *Amavata*.

Teekshna Niruha Basti is recommended due to its *Agni Deepaka*, *Pachaka*, and *Amahara* characteristics. One of these, *Churna Basti*, is cited by *Chakrapani* in his commentary on *Charaka*.^[21] It includes *Saindhava Lavana*, *Sneha*, *Rasnadi Churna*, *Ushnajala*, and *Amla Dravya*. It has shown encouraging results on attaining *Agni Deepti*, *Laghutva*, *Nirama Lakshana*, *Vata-kaphahara*, *Sothahara* and *Shoolahara* in nature.

5. *Vyakta* (Manifestation)-

It is fifth stage of *Kriyakala*. This *Avastha* is known as *Vyakta Avastha* as at this point the Cardinal sign and symptoms^[16] begin to manifest on the body and can be observed by the patient and Doctor. This stage is considered as *Rupavastha*.

Symptoms- In this stage complete manifestation i.e., *Samanya Lakshana* of *Amavata*^[17] are seen – *Angamarda*, *Aruchi*, *Trushna*, *Gaurava*, *Jwara*, *Ajeerna*, *Shoonata anaganam*.

Vishesha Lakshana^[18] are – *Vataanubandha*- Predominantly Severe *Shoola* in affected *Sandhies*.

Pitta-anubandha- Predominantly *Daha* and *Raga* in affected *Sandhies*.

Kapha-anubandha- Predominantly *Sthimata*(*Adracharmavat*) *Guru*, and *Kandu* in affected *Sandhies*.

Intervention- Comprehensive treatment approach combining internal medicines, dietary adjustments, and external therapies.

–*Amavata chikitsa sutra* should be adopted^[20] i.e., *Langhana*, *Swedana*, *Deepana*- *Pachana*, *Virechana*, *Snehapana*, *Anuvasana* and *Kshara Basti* procedures should be followed.

6. *Bheda* (Complication/ Differentiation) -

In this stage certain diseases attain the chronicity or convert into complication if disease is not managed effectively. It is the advanced stage of disease and very troublesome to patients as well as for physicians. In *Amavata* complication arises such as-

Vrishchikadanshavatavedana (Pain similar to a scorpion sting /Neuralgia), *Bahumutrata* (Polyuria), *Utsahahani* (Fatigue or lack of enthusiasm), *Kukshikathinya* (Abdominal hardness), *Kukshishoola* (Abdominal pain), *Hrudroga* (Heart disease), *Bhrama* (Dizziness), *Murcha* (Fainting), *Nidra Viparya* (Sleep disorders), *Antrakujana* (Borborygmi or bowel sounds) may be seen.^[19]

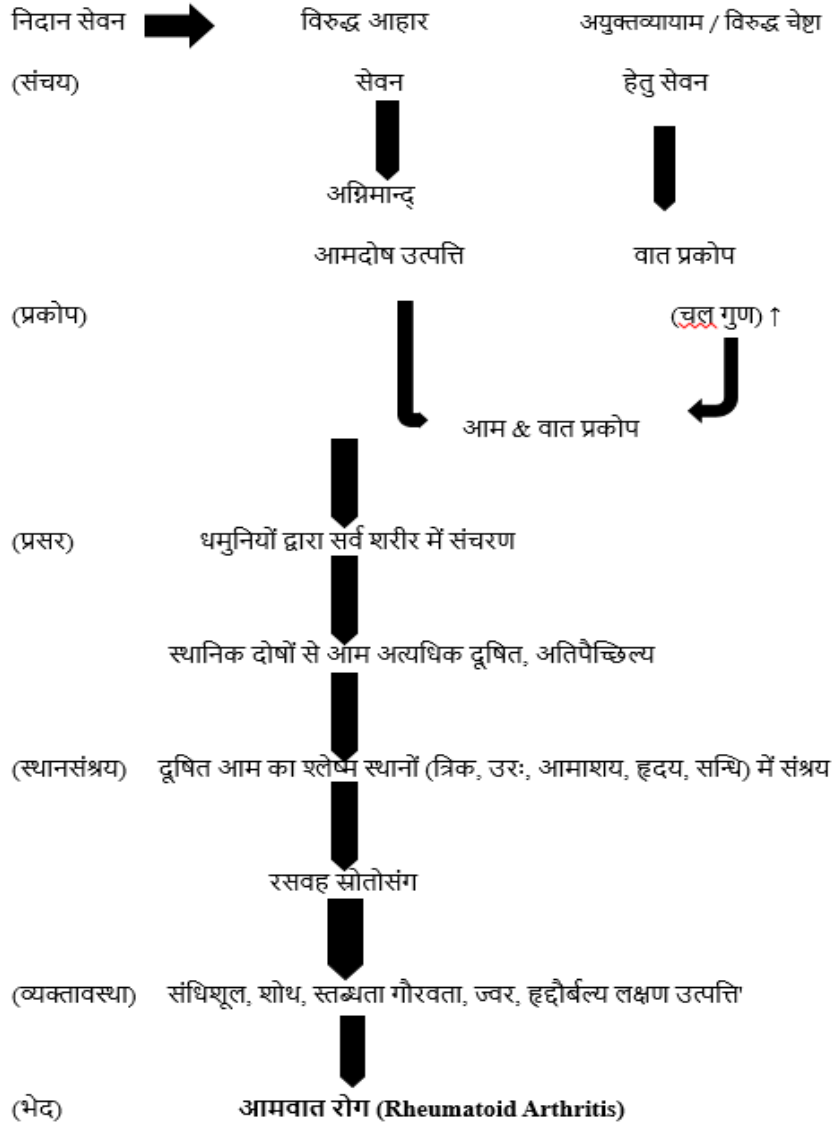
It is deciding stage for *Sadhya*- *Asadhyata* of the disease i.e., *Ekadoshaja Sadhya*, *Duidoshaja Yapya*, *Sannipatika* & *Sarvasarira-vyapi Amavata Kruchara Sadhya*.

Intervention: *Guggulu kalpa*, *Ghrita prayoga* and *Lepa prayoga* and depending on *Upadrava* line of treatment will adopt. Management focuses on alleviating symptoms, preventing further complications, and improving the quality of life. This may involve long-term use of supportive treatments and lifestyle modifications to manage the chronic nature of the condition.

Rasayan therapy in the *Bheda Avastha* (advanced stage) of *Amavata* aims to rejuvenate and restore the body while managing the chronic and advanced symptoms of the disease e.g *Chyawanprash*, *Ashwagandha*, *Guduchi*, *Shilajit*, *Amalaki*, *Pippali*, etc.

RESULT

A relation of *Shatkriya Kala* in manifestation of *Amavata* -



CONCLUSION

The concept of *Shatkriya kala*, the six stages of disease progression in *Ayurveda*, is crucial for managing *Amavata*. This framework helps in understanding, diagnosing, and treating the disease at different phases, highlighting the importance of early intervention and prevention.

Early Detection and Intervention -

The initial stages, *Sanchaya* (accumulation) and *Prakopa* (aggravation) helps in recognizing early symptoms of *Ama* (toxins) and *Vata Dosha* imbalance. Symptoms like minor joint stiffness and general discomfort are mild and often nonspecific. Early detection allows for timely lifestyle and dietary adjustments, effectively stopping disease progression and reducing the risk of chronic joint pain and damage.

Preventive Measures-

Preventive measures during early stages, such as *Panchakarma* (detoxification procedures) and some *Ayurvedic* herbs (e.g., *Triphala*, *Guggulu*), cleanses the toxins of body and balance *Vata Dosha*. These interventions prevent the disease from advancing to more severe stages. Incorporating these practices into regular health routines significantly lowers *Amavata* prevalence and severity in susceptible populations.

Localised Treatment techniques: Localised treatment techniques are crucial during the *Prasara* (spread) and *Sthana Samshraya* (localisation) stages. Specific treatments such as *Swedana*, *Basti* (medicated enema), and *Rukhya chikitsa* can control symptoms, lower inflammation, and enhance the functioning of joints. Individualised therapy regimens that were adapt to the patient's demands and the disease localisation improves therapeutic results and patient satisfaction.

Comprehensive Management in Advanced Stages-

In the *Vyakta* (manifestation) and *Bheda* (complication) stages, a comprehensive management approach is necessary. Combining internal medications, external therapies, and supportive treatments effectively manages pain, inflammation, and joint deformities. Integrating *Ayurvedic* treatments with modern medical interventions offers a holistic approach to managing advanced *Amavata*, improving the quality of life and functional capabilities of patients. Thus, *Shatkriya Kala* plays a crucial role in diagnosing *Amavata* by providing a structured framework to identify and understand the disease at various stages. Early detection during the *Sanchaya* and *Prakopa* stages allows for timely intervention, preventing disease progression. Recognizing symptoms and their localization in the *Prasara* and *Sthana Samshraya* stages enables targeted treatments. In advanced stages, comprehensive management strategies based on *Shatkriya Kala* principles improve patient outcomes. This approach ensures effective diagnosis, treatment, and prevention of complications, ultimately enhancing the quality of life for individuals with *Amavata*.

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