



ISSN 2456-3110

Vol 6 · Issue 2

Mar-Apr 2021

Journal of  
**Ayurveda and Integrated  
Medical Sciences**

*www.jaims.in*

# JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



**Charaka**  
Publications

Indexed

# The physiological study of *Prakopavastha* of *Shatkriyakala* w.s.r. to Seasons (*Ritu's*)

Dr. Mukesh Saini<sup>1</sup>, Dr. Rajesh Kumar Sharma<sup>2</sup>, Dr. Dinesh Chandra Sharma<sup>3</sup>

<sup>1</sup>Post Graduate Scholar, <sup>2</sup>Professor & HOD, <sup>3</sup>Associate Professor, P.G. Department of Kriya Sharir, Dr. Sarvepalli Radhakrishnan Rajasthan Ayurved University, Jodhpur, Rajasthan, INDIA.

## ABSTRACT

The *Prayojana* of *Ayurveda* is of two types, maintenance of health a healthy person, by adopting the *Ritucharya*, *Dinacharya* and *Sadvritta* and curing of a disease of diseased Person, by adopting therapeutic measures. *Kriya* means Action or treatment. *Kala* means time or period. *Shatkriyakala* means 'Appropriate time periods to take action/treatment. *Acharya Susruta* has narrated detail idea of *Shatkriyakala* in 21<sup>st</sup> chapter of *Sutrasthana*. *Shatkriyakala* include six stages viz. *Sanchaya*, *Prakopa*, *Prasara*, *Sthansamshraya*, *Vyaktavastha* and *Bhedavastha*. *Shatkriyakala* is distinctive concept of *Ayurveda*. By knowing the process of *Shatkriyakala* the disease process can be arrest at initial stage and avoid the probabilities of complications. *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.

**Key words:** *Ayurveda*, *Shatkriyakala*, *Ritucharya*, *Dinacharya*.

## 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. 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 *Dohsa*, *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 place. 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*.<sup>[3]</sup> 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

### Address for correspondence:

Dr. Mukesh Saini

Post Graduate Scholar, P.G. Department of Kriya Sharir,  
Dr. Sarvepalli Radhakrishnan Rajasthan Ayurved University,  
Jodhpur, Rajasthan, INDIA.

E-mail: arjunsaini325@gmail.com

Submission Date: 23/03/2021 Accepted Date: 18/04/2021

### Access this article online

#### Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

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and malfunctions of three *Doshas Vata, Pitta* and *Kapha*.

Mainly *Kriya Kala* is divided into two types is *Ritu Kriya Kala* and *Vyadhi Kriya Kala*.<sup>[3]</sup>

Ritu Kriya Kala	Vyadhi Kriya kala
1. Chaya	1. Sthansamshraya- Avastha
2. Kopa	2. Vyakt-Avastha
3. Prashama.	3. Bhed-Avastha

## MATERIALS AND METHODS

According to *Acharya Shushurut*, *Shatkriyakala* include six stages.<sup>[3]</sup>

1. Sanchaya - Avastha	Stage of Accumulation
2. Prakopa - Avastha	Stage of Aggravation
3. Prasara - Avastha	Stage of Spread
4. Sthansamshraya - Avastha	Stage of Localization
5. Vyakta - Avastha	Stage of Manifestation
6. Bheda - Avastha	Stage of Differentiation

### Prakopa - Avastha

*Prakopa* (Stage of aggravation) *Prakopa* (aggravation) is the 2nd stage of the *shatkriyakala*. In this stage the *Dosha* go on accumulating further in their own sites. This stage has two types one is *Sanchaya Prakopa* another is *Achayaprakopa*. *Dalhana* has defined this stage as melting stage of the previously excited *Doshas*. In this stage the previously accumulated *Doshas* get excited and aggravated though they remain within their own sites. This stage has two types one is *Chaya Prakopa* while another is *Achaya Prakopa*.<sup>[3]</sup>

a) **Chaya Prakopa:** it is a physiological aggravation of *Prakopa* of the concerned *Dosha*, because of *Swabhavika/Ritu* (natural reasons) when this *Chaya Dosha* aggravated further, it may cause various complaints in the human body. To prevent

such problems, *Ayurveda* Prescribed “*Ritucharya*” (Seasonal Regimens).<sup>[4]</sup>

b) **Achaya Prukopa:** It is an instant form of *Prakopa* over riding *Chaya Avastha*. For instance if one over indulges in heavy work, *Vata Dosha* instantly aggravates this is one example of *Achaya Prukopa*.<sup>[1]</sup>

### Relation of Dosha and Ritu<sup>[4,1]</sup>

Dosha	Chaya	Prakopa	Prashama
Vata	Grishma (summer)	Varsha (monsoon)	Sharada (autumn)
Pitta	Varsha (monsoon)	Sharada (autumn)	Hemanta (fall winter)
Kapha	Shishira (winter)	Vasanta (spring)	Grishma (summer)

### Etiology

The etiology of *Prakopavastha* can be classified into.<sup>[4]</sup>

1. *Kala Swabhava* (natural)
2. *Trividha Hetu* (Three types of causative factors)

*Trividha Hetu* can be classified into

1. *Pragynaparadha* (misleads)
2. *Asatmendriyarthe Samyoga* (improper uses of Sensory organs)
3. *Vyapanna Hetu* (inherent cause).

### A. Vata Prakopa Karanas.<sup>[3]</sup>

Aharajanya	By taking excessive <i>Katu, Tikta, Kashaya, Ruksha, Laghu, Sheet</i> , dry <i>Ahar dravyas</i> . And by doing <i>Anasana, Adhyasana and Visamasana</i> .
Viharjanya	<i>Ativyayama, Aptarpan, Bhagna, Praptana, Jagrana, Vegadharana</i> .
Kalajanya	<i>Vaat Prakopa</i> at rainy Season, in the evening, old age, and at the end of digestion of food.

### B. Pitta Prakopa Karanas.<sup>[3]</sup>

Aharajanya	Excessive use of <i>Katu, Amla, Lavan, Ushna, Tikshna Guna Ahara Dravyas</i> . Fish, goat meat, curd, <i>Madhya</i> etc. are <i>Provok Pitta</i> .
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Viharjanya	Krodha, soka, Bhaya, Suryasantapa etc.
Kalajanya	In hot Season, during digestion of food, midday, midnight and middle age. Generally Pitta Provocation is in sharatkala.

### C. Kapha Prakopa Karanas<sup>[3]</sup>

Aharajanya	Excessive use of Madhura, Amla, Lavana, Ushna, Snigdha, Guru Ahara Dravyas.
Viharjanya	Diwaswapna, Avyayama, Atisantarpana, Adhyasana.
Kalajanya	Naturally Kapha Provocated in Vasant Ritu, early in the morning, immediately after meals and in childhood.

### Symptoms

Dosha	Clinical Features (Ayurveda)	Clinical Features (Modern) <sup>[6,7]</sup>
Vata	Kostha Toda Sancharana.	Pain, Hyper activity
Pitta	1. Amlika 2. Pipasa 3. Paridaha.	1. Sour Eructation 2. Excess Thirst, Polydypsia 3. Burning sensation
Kapha	1. Annadwesa 2. Hridyotkledascha <sup>[3]</sup>	1. Anorexia - Loss of Appetite 2. Nausea

### 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.<sup>[6]</sup> Early diagnosis of disease helps to cure the diseases successfully without much discomfort. *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*.

### CONCLUSION

*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).<sup>[4]</sup> 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. 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 clean 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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**How to cite this article:** Dr. Mukesh Saini, Dr. Rajesh Kumar Sharma, Dr. Dinesh Chandra Sharma. The physiological study of Prakopavastha of Shatkriyakala w.s.r. to Seasons (Ritu's). J Ayurveda Integr Med Sci 2021;2:55-58.

**Source of Support:** Nil, **Conflict of Interest:** None declared.

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