



Review Article

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APPLICATION OF SHATKRIYA KALA IN THE MANIFESTATION AND MANAGEMENT OF ARSHAS: A REVIEW

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ABSTRACT

Disease is not a state; it is rather a process of ever-changing manifestation, a process which may end in recover or in death. For understanding the pathogenesis of disease Shatkriya kala has been explained by Acharya Sushruta. The six stages of Shatkriya kala are Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyakta and Bheda. It has been explained in Vranaprashniya adhyaya with respect to Vrana Shopha and Vrana, but it can be utilized for understanding other diseases too. A clear understanding about the consecutive stages of disease, early diagnosis, prognosis, to adopt preventive and curative measures the Shatkriya kala becomes essential. So, through this article, an attempt is made to highlight the application of Shatkriya kala in clinical practice of Arshas.

Keywords: Shatkriya kala, Arshas, Vrana Shopha, Vrana

INTRODUCTION

Manifestation of any disease is a chain of various processes or stages which starts from etiological factors to till the manifestation of disease. The art of understanding of disease, making an accurate diagnosis and also to know the minute track of each and every stage of disease is must for any medical practitioners. Shatkriya kala is the process of understanding the disease in consecutive stages. Arshas is one of the common Anorectal conditions and it has its own importance in Shalya Tantra due to its treatment modalities, along with conservative treatment the procedures like Kshara karma, Agni karma and Shastra karma are mentioned. If Arshas diagnosed and treat in its early stage itself, the treatment of the disease becomes easier and effective. To understand the diagnosis, prognosis, preventive and curative aspects of disease, the concept of Shatkriya kala becomes essential.

Manifestation of Arshas with special reference to Shatkriya kala

Shatkriya kala is the process of understanding of the disease in consecutive stages. Mainly six stages mentioned by Acharya Sushruta for the manifestation of disease and these six are Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyakta and Bheda.

Sanchaya: Samhati rupa vridhi.

Gradual accumulation of doshas in their respective sites¹

In Sanchaya avastha person develops aversion towards the causative factors which are responsible for the accumulation of doshas².

In Arshas the Vata, Pitta, Kapha are quantitatively increased by provoking factors within their own ashayas. Such an imbalance has been considered many a time during daily routine, such as Ajeerna, Agnimandya and daha etc which do not lead to definite symptoms of a disease but in the later stages these symptoms should be the complaints of patient, who shall suffer from Arshas.

Prakopa: Vilayana rupa vridhi prakopa.

Accumulated Vatadi doshas increases in their own places but does not spread in all body parts³.

When provocative factors like indulgence in Viruddhaahara, Adhyashana, Streepasanga, Utkatasana, Prushtayana, Vegavidharana etc, still allowed to act, then previously accumulated doshas get more vitiated and turn to leave their own site⁴.

Prasara

Aggravated doshas leave their own place and spread to the other parts of the body through different Srotas⁵.

As in Arshas after the doshas get aggravated they start moving either individually or in combination of two or all Tridoshas or together with Rakta through Purishavaha dhamanias in the downward direction (Adhogami) and reach the Guda⁶.

Sthana Samshraya

Doshas which are aggravated and spreading out become localize at certain places and produce disease at that place⁷.

When vitiated doshas spread in the body they produce disease according to site where dosha-dushya sammurchana takes place. Vitiated doshas after reaching Gudavalis causes the vitiation of Twak, Mamsa and Meda and produces Mamsankuras.

Sthana Samshraya stage is also known as Poorvaroopavastha. In this stage premonitory sign and symptoms of the disease

Arshas like Anneashraddha, kruchratpakti, amlika, paridaha, vishtasmbha, pipasa, Saktisadana, Atopa, karshya, udgara bahulya, shwayathu, antrakujana, gudaparkartana, pandu, grahani, shosha, kasa, shwasa, balahani, bhrama, tandra, nidra, indriya Daurbalya will appear⁸.

Vyakta

Clear manifestation of sign and symptoms of the disease starts to appear in this stage⁹. This stage is considered as Rupavastha.

Table 1: Lakshanas of Arshas

Type of Arshas	Resemblance/ Simile	Symptoms.
Vataja Arshas ¹⁰	Kadambapushpa, Tundikeri, Nadimukula, Suchimukhakruti.	Parishushka Arunavarna Vivarna Vishama
Pittaja Arshas ¹¹	Yakritprakashini, Shukajihwa samsthanani, Yavamadhyan, Jaloukavakra sadhrushani.	Neela agrani Tanu Visarpini Peetavabhasa Praklannani
Kaphaja Arshas ¹²	Kareerapanasasthi, Gosthanakarani.	Shwetani, Mahamulani Sthirani, Vruttni Snighdhani, Panduni, Na bhidhyanti, Nasravanti
Raktaja Arshas ¹³	Nyagrodhaprahoha, Vidhrama, Kakanantika phala sadrusha.	Pittalakshanani Avagadha purisha peeditani (when faeces became hard expels it with large quantity of vitiated blood).

Sannipataja Arshas have symptoms of all the doshas¹⁴.

Bheda

In this stage certain diseases attains the chronicity or convert into complication.

It is stage of deciding the Sadhya- Asadyata of the disease.

If the Arshas patient develops Shotha in hasta, pada, mukha, nabhi, guda and vrishana and if the patient suffers from hrutparshwa shula, sammoha, chardi, angaruja, jwara, trishna, gudapaka then it is incurable¹⁵.

Table 2: Sadhyaasadyata of Arshas

Sadhya	Kruchara Sadhya	Asadhya
Eka doshaja	Dwidoshaja	Tridoshaja
Eka vali sthitha	One year old	Sahaja arshas
Bahya arshas		Chronic
Recently occurred		

In contemporary science Arshas is correlated with Haemorrhoids. The pathogenesis of Haemorrhoids can be understood with special reference to Shatkriya kala is as follows.

Table 3: Pathogenesis of Haemorrhoids

Stages of Shatkriya kala	Pathogenesis/ Presentation
Sanchaya	Anatomical or Morphological factors like; Erect posture of man. Absence of valves in the superior haemorrhoidal veins. Veins in the lower rectum are in loose submucosal plane
Prakopa	Low fiber diet, hard stools, straining, diarrhea, over purgation, pregnancy, portal hypertension these are the etiological factors causes increased pressure in rectal veins.
Prasara	Disruption of suspensory tissue which holds plexus in position, raised anal pressure, unsupported superior haemorrhoidal vein in the loose submucosal connective tissue in the anorectum when passes through the muscular coat gets constricting effect leading into congestion of haemorrhoidal plexus.
Sthana Samshraya	Premonitory symptoms of Haemorrhoids like : Hard stool Indigestion
Vyakta	Clinical features: Bleeding during defecation (Splash in the pan) Mass per anus (from 1 st to 4 th degree), Mucoïd discharge and Pruritis Pain due to thrombosis, strangulation, when associated with fissure in ano.
Bheda	Anaemia: due to chronicity and continued bleeding per rectum. Complications of hemorrhoids: Profuse hemorrhage Thrombosis Strangulation Fibrosis, Gangrene

Management

Treatment should be start from first stage itself.

Table 4: Chikitsa according to Shatkriya kala

S. No.	Shatkriya kala	Type of Chikitsa
1.	Sanchaya	Hetu viparita chikitsa.
2.	Prakopa	Hetu viparita chikitsa.
3.	Prasara	Hetu viparita chikitsa.
4.	Sthanasamshraya	Dosha-dushya chikitsa.
5.	Vyakta	Vyadhi pratyanka chikitsa.
6.	Bheda	Jeerna vyadhi pratyanka chikitsa.

In Sanchaya, Prakopa, Prasara stages Dosha pratyanka chikitsa should be adopted.

In Sthana Samshraya Ubhaya pratyanka chikitsa should be adopted.

In Vyakta and Bhedavastha Vyadhipratyanka chikitsa should be adopted.

Doshapratyanka chikitsa

Doshas, if eliminated during Sanchaya stage, do not undergo further stages. Otherwise in the successive stages they become powerful¹⁶.

Similarly, when doshas are taken into control during the Prakopa stage they do not spread to Prasara, there they get settled down due to suitable interventions or by properly following seasonal regimens (Ritucharya) and by Nidana Parivarjana.

Deepana-Pachana chikitsa

In Sthana Samshraya stage Purvarupa of Arshas includes annaashradha, kruchratpakti, amlika, vishtambha, paridaha etc all these are due to Mandagni. Hence Agni deepana should be done.

As Apana vayu moving in upward direction and thereby obstruct the lower passages. So Vatanulomana should be done.

Vyadhipratyanka chikitsa

For the management of Arshas fourfold treatment like Bheshaja, Shastra, Kshara and Agni karma are explained¹⁷.

Bheshaja chikitsa

Adopted in Achirakala jaata, Alpa dosha, Alpa linga, Alpaupdrava yukta arshas.

In Shushka Arshas (Vatakaphaja) Bhallataka, in Ardra Arshas (Rakta pittaja) Kutaja and in all types of Arshas Takra prayoga can be done.

Kshara Karma

It is indicated in Mridu, Prasruta, Avghada and Uchchrita type of arshas.

Agni karma

It is indicated in Karkasha, Sthira, Pruthu, Kathina type of arshas.

Shastra Karma

It is indicated in Tanu mula, Uchchrita and Kleda yukta arshas.

In Vataja arshas Agni karma, in Kaphaja arshas Kshara karma, in Pittaja and Raktaja Arshas Mridu kshara karma is indicated¹⁸.

DISCUSSION

Prevention is better than cure has always been a golden standard and underlined principle of health. The other dimension of disease is an early diagnosis of the illness in its budding stages. The entire process right from exposure to nidanas till the formation of disease is called as Samprapti. Samprapti explains the pathogenesis of a disease. Samprapti Vighatana in Dosha Kriya kala avoids manifestation of Vyadhi Kriya kala. In these stages if the doshas are taken into control and if they are not allowed to come into contact with dushyas the pathogenesis get arrested and the vitiated doshas get pacified. They do not process into the further stages of Vyadhi Kriya kala there by the disease is not formed.

CONCLUSION

Arshas is one among Ashtamahagada, to prevent its manifestation and progression, application of Shatkriya kala play an important role. By knowing the different stages of Shatkriya kala related to Arshas, managements like nidana Parivarjana, dosha pratyanka chikitsa and Shodhana therapies can be adopted for specific type of Arshas at different levels of its pathogenesis. It also helps to incorporate Bheshaja, Shastra, Kshara and Agni karma wherever their specific indications are mentioned. Thus Shatkriya kala explores in understanding the pathogenesis, accurate diagnosis at the earliest stages and to start the scientific treatment principles in the initial stages for higher success rate there by overcoming the complications too.

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