



## AN EXTENSIVE OUTLOOK OF SHATKRIYAKALA IN AYURVEDIC TREATMENT

Chauhan Kashyap N<sup>1</sup>, KambleShubhangi<sup>2</sup>, R. R. Dwivedi<sup>3</sup>, BaraiyaHetal P.<sup>4</sup>

<sup>1</sup>Ph.D Scholar, Department of Basic Principle,I.P.G.T. & R.A., Gujarat Ayurved University, Jamnagar.

<sup>2</sup>Assistant Professor, Department of Basic Principles, I.P.G.T. and R.A., Gujarat Ayurved University,Jamnagar.

<sup>3</sup>Ex. Professor & Head, Department of Basic Principles, I.P.G.T. and R.A., Gujarat Ayurved University, Jamnagar.

<sup>4</sup>Lecturer, Dept. of Streeroga&Prasootitantra,SGAM, GAU, Jamnagar.

### ABSTRACT :

*Acharya Sushruta's* knowledge escalated even to other facets of medical science. He has explained the process of disease manifestation (*Vyadhi Utpatti*) under the heading of six stages of disease manifestation (*Shatkriyakala*). The time interval between vitiation of *Doshas* (*Dosha Vaishamy*) and the re-establishment of equilibrium of *Doshas* (*Dosha Samyata*) represent the different stages of the *Kriyakala* of the Disease (*Vyadhi*). Critical analysis of *Shatkriyakala* in regards to its preventive and curative aspects is the main theme of the current article. Materials were compiled from the *Brihatrayee* and all the available commentaries on it. Various publications, text books, research papers, proceedings of seminars were also considered to collect the literary material. If the disease is treated in earlier stages of *Shatkriyakala*, there is effective reduction in the drug doses as well as the total duration required for treatment/therapy. Actually the *Shatkriyakala* is warning/cautions to the patient and as well as to the physician to be alert. The series of abnormal actions (*Vikrita Kriya*) of *Tridoshas* is developing successively in different time (*Kala*), which gives an opportunity for treatment (*Chikitsa*).

**Key words:** *DoshaDushti, DoshaVaishamy, Shatkriyakala, VyadhiUtpatti.*

**INTRODUCTION:** *Acharya Sushruta* has depicted the principle of *Shatkriyakala* (six Stages of Disease manifestation) for the first time in 21<sup>st</sup> chapter of *Sutrasthana* of his treatise to explain the actual six consecutive stages of vitiated *Doshas*. The *Doshas* undergo abnormalities due to indulgence in unsuitable diet and lifestyle (*Ahita Ahara-Vihara Sevana*) and bring about abnormalities in body (*Sharira*) which further lead to vitiation of the body tissues (*Dhatus*) and produce disease. *Acharya Charaka* denotes that, *Doshas* in their normal state are beneficial for the body while in the abnormal state, they afflict the body with various diseases.<sup>[1]</sup>

*Acharya Vagbhata* also opines the same.<sup>[2]</sup> These three somatic humors in their vitiated state not only disturb the physiological activities but also engender abnormalities in the bodily functions. The vitiated state manifests with certain symptoms depending on the disturbed functions and also the effected tissue or organ.<sup>[3][4]</sup> Vitiation of *Dosha* is of two types viz. diminution (*Kshaya*) and *Vridhhi* (aggravation). *Doshas* when get aggravated manifest their signs and symptoms in accordance with the degree of aggravation; those in the state of diminution give up their normal signs and symptoms; and those in a state of equilib-

rium operate the physiology properly. In fact, this is the only way to evaluate the different physiological and pathological states of the *Doshas*.<sup>[5]</sup> The inability of man to achieve and maintain his internal steady-state equilibrium initiate the process of disease. According to present scenario, the thought of disease as a 'state' has been discarded, giving place to the concept that disease is a 'process'. The process once initiated, moves through *Shatkriyakala*, the recognition of which latter is important from the point of view of preventive and curative aspects of Ayurveda. Disease is ever changing in its manifestation, a process which may end in recovery or in death, which may be acute and fulminating, or which may represent a slow ageing of the tissue brought about by the sharp tooth of time.

**AIMS AND OBJECTIVE:** Critical analysis of *Shatkriyakala* mentioned by *Acharya Sushruta* in regards to its preventive and curative aspects.

**MATERIALS AND METHODS:**

- (1) Materials were compiled from Ayurvedic *Samhitas* and their all available commentaries.
- (2) Various publications, text books, research papers, proceedings of seminars, data available on internet were also considered to collect the literary material.
- (3) All the compiled literary materials were critically analyzed and rearranged in the light of hypothesis of present study.

**Definition and description of *Kriyakala*:** *Kriya* or action, relates to the adoption of suitable measures to 'arrest, interrupt or delay' the disease process at various points by resort to *Bheshaja*.<sup>[6]</sup> The term *Bheshaja* is meant for the measures calculated to break the disease process. Time (*Kala*), in this context, has been interpreted as the *Avastha* i.e., the stage of

the disease process. *Dalhana*, the commentator of *Sushruta Samhita* has described *Kriyakala* as '*Chikitsavasara*' or '*Karmavasara*'. Implied in this concept, is the need to recognize the *Avastha* or the stage of the process of disease and resort suitable measures to correct the same. *Sushruta* has stated that "the treatment of a disease should be initiated at the appropriate time. It should not be neglected under any conditions whatsoever".<sup>[7]</sup>

*Kriyakala* is of two kind viz. *Ritu Kriyakala* and *Vyadhi Kriyakala*.

***Ritu Kriyakala- Swabhavika Doshavaishmya: (Physiological Increase of Doshas)***

The daily changes happening in particular *Ritu* (season) has been described as the three stages of the *Dosha* as *Chaya*, *Prakopa* and *Prashama*.<sup>[8]</sup> As the cycle of changes in the *Ritu*, goes on naturally, so the cycle of changes in the *Dosha* also are natural events. These changes of the *Dosha* do not produce severe distress to the body nor do they require any drastic remedial measures because the degree of these changes are mild, the human body would have become accustomed to the natural seasonal conditions and these abnormalities of *Dosha* would revert back to normal automatically. Hence this *Kriyakala* is also known as *Prakrita* and is almost normal. Hence this is not much relevant, in the context of disease production.

***Vyadhi Kriyakala-Vaikarika Doshavaishmya: (Pathological increase of Doshas)***

According to *Sushruta*, *Kriyakala* is represented by six stages in the evolutive process of disease. They are *Chaya*, *Prakopa*, *Prasara*, *Sthanasamshraya*, *Vyakti* and *Bheda*.<sup>[9]</sup>

**1. *Sanchaya (Accumulation):***

**1<sup>st</sup> *Kriyakala*:** This stage represents the phase of the inception of the disease pro-

cess. The *Doshas* undergo mild increase by the effect of unsuitable foods and activities. This mild increase is impounded to the *Vishistasthana* (chief site) of the respective *Dosha*, instead of circulating freely, as in its normal states.<sup>[10]</sup> *Vata* undergoes *Sanchaya*, first in the *Pakwashaya* (intestine) which is its chief site; *Pitta* undergoes in the *Amashaya* (Stomach) and *Kapha* undergoes *Sanchaya* in the *Urah* (Chest). Once the increase takes place certain specific symptoms are also produced by the *Dosha*. The concerned *Dosha*, in this stage, is stated to stagnate and congeal in its own place (*Sthana*). The symptomatology indicative of this phase is stated to be distracted which though indistinct, may still be characteristic of the *Dosha* involved.

**2. Prakopa (Aggravation): 2<sup>nd</sup> Kriyakala**  
*Prakopa* has been defined as a condition in which the *Doshas* being excited by suitable causes. In this stage the *Doshas* travel to their other locations in the body (*Unmargagamita*). In addition, in this stage the patient is feeling of ill health, occurrence of own features of the increased *Dosha*. The person who has developed these symptoms can easily recognize them, and also understand the changes in his health. He should take appropriate treatment for controlling the *Dosha* and thereby keep away from further anomaly.<sup>[11]</sup> *Dalhana* has described two types of *Vridhhi* (Aggravation) i.e. *Samhatirupa* and *Vilayanarupa*.<sup>[12][13]</sup> *Acharya Chakrapani* and *Hemadri* have described two types of *Prakopa* (*Vridhhi*) in their own words (Table-1) which are furnished in table.<sup>[14][15]</sup>

**a) Chayapurvaka (with accumulation):** with successive accumulation, stage by stage or insidious increase. For example, indulgence in *Guru-Snigdha Ahara* for

some days continuously produces mild *Kapha Vridhhi* in the *Urah* first. In the next stage of increase, it spreads to its other seats and in further stages it spreads to the *Dhatus* (tissues) and produces a disease after a reasonable time.

**b) Achayapurvaka (without accumulation):** without successive accumulation or quickly. For example; the news of death of a person or loss of a thing most loved, at once causes increase of *Vata*, which in turn produces diseases like *Unmada*, *Murccha* etc. This kind of sudden increase is also in many stages but the stages develop so quickly that it is not clearly recognizable.

**3. Prasara (Spread of the excited Dosha): 3<sup>rd</sup> Kriyakala**  
The term *Prasara* means, 'spreading to wider area' or 'an active movement, diffusion or expansion from their usual seats into other places'.<sup>[16]</sup> In this stage, *Dosha* which had been already loosened, swollen and provoked; overflow and spread over in body. *Vata*, *Pitta* and *Kapha* which have their usual situations leave their places and extend abnormally, that which is normally to move downwards, moves upwards and also into the region into which it does not so move in health. In fact, there is a regular warfare. Abnormal interaction now takes place, between the *Dosha* and the *Dhatus* (tissues) at different places, new biochemical substances inimical to the body are created. *Sushruta* has illustrated the idea underlying the *Prasara* of the *Dosha* with two analogies, viz. (a) an overflow which occurs during the process of fermentation, and (b) the outflow of water in a water dam which is over flooded.<sup>[17]</sup> *Vayu* which possesses the power of motion and which is extremely mobile is stated to supply the motive force for the expansion, overflow and spread of the *Dosha* as the case may be. The symptoms which may be

expected to manifest in the *Prasara* stage, *Dosha* wise are to be considered from the point of view of the location of the 'Arambhaka *Dosha*' in the sites of other *Dosha*.

- The Symptoms of the *Doshas* in *Sanchaya*, *Prakopa* and *Prasara* stages [Table-2].

#### **Fifteen types of *Dosha Prasara*:**

Fifteen kinds or varieties of *Prasara* are described as:-

3- Simple *Prasara* of only *Vata*, *Pitta* and *Shleshma* types

1- Caused by vitiation of *Rakta* only

6- *Prasara* by vitiation of either of two *Doshas* and *Rakta*

4- Caused by vitiation of triple interaction

1- Caused by vitiation of all the four i.e. *Vata*, *Pitta*, *Kapha* and *Rakta*

Total = 15

Acharya Sushruta himself says *Rakta* (blood) is never by itself vitiated without one or more of the *Dosha* being at the same time vitiated. He however takes *Rakta* also as a *Dosha* (that which vitiates) by itself but the symptoms of *Rakta* vitiation depend upon the excited *Dosha* with which it is contaminated.<sup>[18]</sup> Generally the vitiation of *Rakta* shows symptoms similar to the vitiation of *Pitta*. During the stages of *Prakopa* and *Prasara*, the *Dosha* which are moving from own place to other places are known as *Paridhavamana* (circulating) *Dosha*.

#### **Difference between *Prakopa* and *Prasara*:**

In both stages, that is in *Prakopa* and *Prasara* *Doshas* are spreading outside their own seats. Dalhana gives example of 'Styana Sarpī' to clarify the difference between *Prakopa* and *Prasara*.<sup>[19]</sup>

The same signs and symptoms that they appear in *Sanchaya* state extend further into these stages. Although the *Doshas* are thus more exaggerated, they have not yet

left their own locality. Solid (Condensed) *Ghee* becomes melted as soon as heat is applied, but it occupies almost the same space in the beginning and it begins to expand only when more heat is applied. This stage is similar to that of *Prakopavastha*. The next stage is said to be reached when the *Ghee* overflows beyond its normal limit. Similarly, although the *Dosha* are exited in the *Prakopavastha*, they are within their own limits. They however exert more of their influence constitutionally. **Inanimation and Aggravation:** If the *Prakopa* of the *Dosha* is mild it may not produce disease because it stays in concealed pathways (*Srotas*) of the body and produces disease if protective measures not commenced and after getting sufficient power by indulgence in causative factors in excess.<sup>[20]</sup>

#### **4. *Sthanasamshraya* (Stage of Localization) 4<sup>th</sup> *Kriyakala*:**

*Doshas* in this stage having extended to other parts of the body become localized in particular parts, giving rise to specific diseases pertaining to the sites of their location (Table-3).<sup>[21]</sup> In this stage the *Arambhaka* *Dosha* is stated to interact with the *Sthanika* (localized) *Dosha* as well as the *Dushyas* in the place of its localization, due to obstruction caused by pathological involvement of the related pathways (*Srotas*)- A process described as 'Dosha-dushya *Sammurchhana*'.<sup>[22]</sup> During the first three stages, the *Dosha* were moving from place to place along with the *Rasa Dhatu*. *Ahitahara-Vihara Sevana* (Indulgence in unhealthy diet and lifestyle) produces their further increase (*Vridhhi Karanas*), which bring about abnormalities in the *Srotas* of the *Dhatus* (*Sroto Dushti*), which cause *Oja-kshaya* and *Agnimandya* and absence of remedial measures to control the *Dosha* etc., all these factors make way for the de-



velopment of this fourth stage. This is a very important stage which can be appropriately designated as the transition between the subclinical and the clinical stages. The *Dosha* undergo further increase and get mixed with the *Dushyas*, 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 *Sthanasamshraya* of the *Dosha* (localization). The *Dosha* thus getting localized or settled at particular places come in direct and intimate contact with the *Dushyas* which have also undergone *Vaishamyā* (abnormality). This *Samyoga* of abnormal *Dosha* and abnormal *Dushyas*, known as *Dosha-Dushya Sammurchhana* takes place. 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.<sup>[23]</sup> Thus the fourth *Kriyakala* is a very important stage during which abnormalities are found at the level of *Dosha*, *Dushyas*, *Srotas* and *Agni*.

*Purvarupa* (prodromal symptoms) is defined as those symptoms, produced by the *Dosha* which have become localized in specific places and which indicate the oncoming disease.<sup>[24]</sup> *Purvarupa* is of two kinds viz. a) *Samanya* (general) and b) *Vishishta* (specific).<sup>[25]</sup> *Lakshanas* (symptoms) produced due to *Sammurchhana* of *Dosha* and *Dushya* indicating the *Vyadhi* without pointing towards the involved *Dosha*, means by *Samanya Purvarupa* the generating *Vyadhi* can be identified. These kind of prodromal symptoms have been specifically men-

tioned in the texts while describing the disease. For ex.-*Shrama*, *Arati*, *Vivarnata* such *Lakshanas* indicates that *Utpadyamana Vyadhi* is *Jwara*, but here knowledge of *Prakupita Dosha* can't be gained. *Vishishta Purvarupa* is defined as the appearance of the specific symptoms of the future disease itself. For ex.- *Jrimbha* (yawning) as *Purvarupa* of *Vataja Jwara*, *Nayana Daha* (burning of the eyes) of *Pittaja Jwara* and *Aruchi* (dislike of food) of *Kaphaja Jwara*.<sup>[26]</sup> By recognizing the prodromal symptoms and adopting appropriate curative measures, the onset of the future disease can be prevented.

**5. *Vyakti Avastha* (Full manifestation of a disease): 5<sup>th</sup> *Kriyakala*** In this stage, the abnormalities get aggravated further and suppose the solemn form known as disease (the result of *Dosha-Dushya Sammurchhana*), manifesting clearly with all its characteristic features like *Shopha* (inflammation), *Arbuda* (tumor), *Granthi* (aneurism), *Vidradhi* (abscess), *Visarpa* (erysipelas), *Jwara* (fever), *Atisara* (diarrhea) etc.<sup>[27]</sup> These attributes also called by several synonyms such as *Rupa*, *Samsthana*, *Vyanjana*, *Linga*, *Lakshana*, *Chinha* and *Akriti*.<sup>[28]</sup> These signs and symptoms are well marked, clearly recognizable and powerful enough to produce anguish to the body. It will be possible to determine each of them to the causative factors such as *Doshas*, *Dushyas* etc. For the origin of every disease two kinds of *Doshas* i.e. *Sthanika* and *Agantuka* are necessary. The signs and symptoms appearing in this *Vyakti* stage are broadly classified into two kinds:

a) *Samanya Lakshanas*: general signs and symptoms produced by the increased *Dosha* which may be seen in all disease commonly.

b) *Pratyatma Lakshanas*: specific or peculiar signs and symptoms which are seen in any one disease characteristically.

**6. Bhedavastha (Final stage of Disease): 6<sup>th</sup> Kriyakala:** *Bhedavastha* here refers to the nature of the termination of the disease, such for instance, as *Vyadhimukti* or the termination of the disease by cure leading on to convalescence; or the assumption of chronicity (*Dirgha Kalanubandhi*) or setting in of complications; or the creation of a susceptibility for other diseases; or termination in death.<sup>[29]</sup> As per commentators *Chakrapani* and *Dalhana*, in this stage the *Dosha* involved in the disease may become fully defined and can be recognized.<sup>[30]</sup> The various abnormalities occurring in this stage make the patient “a different person” altogether unlike others, hence the usage of the term *Bheda* for this sixth and final stage. During this stage, the abnormal changes taking place in the *Dosha*, *Dushyas*, *Srotas*, etc., are unusual, unpredictable, profound, greatly damaging and irreversible (even with the best treatment, they cannot be brought back to normal). If, all conditions are favorable such treatment can only make for prolongation of life of the patient with constant suffering and misery. If, on the other hand, conditions are not favorable, the patient is sure to get himself ‘differentiated’ from others, meaning ‘death will supervene.’

**DISCUSSION:** The *Shatkriyakala* can be broadly divided under two headings i.e. Subclinical and Clinical stages (Table-4). Here the term *Kriya* (action) has two meanings, *Kriya* of the *Vikrita Dosha* in these six stages and the *Kriya* (action/treatment) to be performed by a physician at these particular stages. In this sense, the word *Kriyakala* actually indicates the right times of appropriate

measures to check the further progress of the disease development. Considering its preventive and curative aspects, all the three *Acharyas* of *Brihatrayi* have put stress on the need to recognize the disease in its *Chayavastha* itself and implement actions to interfere with it to terminate the succeeding stages. If left untreated they may gain strength and causticity, in the course of their further development.<sup>[31][32][33][34]</sup>

In *Shatkriyakala*, from the first stage up to the sixth stage *Doshas* get manifested in ascending order of their extent of *Vikriti*. The disease state is not an instantaneous occurrence; it evolves through a sequence of well defined phases in relation to the *Tridoshika* pathophysiologic rhythm. These phases of pathogenesis are called *Kriyakala* because these stages are the opportune time for identifying the specific disease state and to advocate appropriate therapeutic intervention.

**Treatment in Shatkriyakala at different stages:** In the first three stages *Chaya*, *Prakopa* and *Prasara* treatment aimed at the correction of *Hetu* and *Linga*.<sup>[21]</sup>

In these first two stages, the disease and sometime even the seat of the disease are not yet known. But, to prevent the further aggression of the disease, suitable treatment has to be given according to the symptoms noted by the physician, classifying them into *Vata*, *Pitta* and *Kapha* types and their combinations.

If he waits till he recognizes the disease definitely and determines its name, it will then be too late to treat, as many destructive changes would have already taken place in the vital tissue. In *Prasaravastha* (3<sup>rd</sup> stage), a definite disease is not produced. Treatment cannot be given according to the seat of disease; therefore, the treatment in this stage is only according to

the vitiated *Doshas* or their combinations which may be recognized by the symptoms that they exhibit. Therefore *Hetu-Linga Chikitsa* is advised in first three stages.

**Sthanasamshraya:** Treatment aimed at the correction of *Doshas* and *Dushyas* together.<sup>[21]</sup>

**Vyakti:** Treatment mainly of the nature of *Vyadhipratyanika*.<sup>[35]</sup>

**Bheda:** The principles of treatment in this stage will largely depend upon the nature of the turn the disease takes. The treatment of convalescence should aim at the rehabilitation of the patient gradually to normal health by adoption of suitable *Ahara* (food) and *Aushadha* (medicine), especially *Rasayana*. Complications, if they are profound, may have to be treated first, otherwise the treatment of the main disease itself may control the same.<sup>[36]</sup>

Where the disease becomes chronic both the cause and effect must be treated. Note has to be taken of permanent damage which certain diseases inflict upon the patient, in which case, suitable measures to rehabilitate him keeping in view the limitations, is to be imposed upon him. Where a disease serves as a *Nidana* (cause) for another disease, the new disease should be treated. All Ayurvedic authorities have described different stages of *Doshavaishmya*, particularly in the process of *Doshavridhi* (aggravation) along with the signs and symptoms expressed during each stage and also the treatment. From advertent study of the nomenclature and explanation of the phase of development of disease process presented by *Vagbhata* and *Sushruta*, would show that while the former *Acharyas* had an eye to the three successive steps viz. *Chaya* (accumulation), *Prakopa* (excitation) and *Prashama* (subsidence), the latter has hypothesized six successive steps. It is seen

that *Charaka*, *Vagbhata* and *Sushruta* have used the terms viz. *Chaya*, *Prakopa* and *Prashama* in the description of seasonal *Doshika* rhythms and fluctuation, with a view to take up appropriate actions (*Ahara*, *Aushadha* and *Charya*) to check the progress of anomalous states and to correct predisposition and susceptibility to seasonal diseases. A difference can be noticed between the *Charaka* and *Sushruta* School of physicians. *Charaka* and *Vagbhata* have correlated the *Chayavastha* to the subclinical phase; the *Prakopavastha* to the clinical manifestation and *Prashama* stage to rehabilitation. *Sushruta*, who belonged to the *Dhanvantari* school of Surgeons, had to deal with diseases of surgical importance, which have distinct and well defined periods of pathological development etc. Therefore, to explain vividly the different stages of *Doshavridhi*, he has described six stages known as the *Kriyakala*.

The obvious reason for the difference between the two schools of thought would give the impression to relate to their individual modes of approach. *Charaka* and *Vagbhata*'s representing that of a physician and *Sushruta*'s that of a surgeon. The former with a pronounced bias in favor of the *Atreya* school of medicine was possibly concerned more with diseases included under the domain of *Kayachikitsa* viz. those of digestive and metabolic origin (essentially *Nija* or endogenous in nature). Whereas the latter who belonged to the *Dhanvantari* school of medicine, with a bias for *Shalyatantra*, had perhaps to deal mainly with diseases of surgical importance. Many among these diseases are due to *Abhigata* or trauma which, in modern medicine, are stated to be due to sepsis, infections etc.

**CONCLUSION:** No disease is possible without the association of the *Doshas* and they are the direct cause of a disease and also of health. The knowledge of this concept of *Shatkriyakala* is the prime requisite for early diagnosis, prognosis and for adopting timely preventive and curative measures. Prevention of disease is possible by efficient treatment in the first three stages. If the disease is treated in earlier stages of *Shatkriyakala*, there is effective reduction in the drug doses as well as time period required for treatment. Thus the cost effective medical aids can be provided to patients and their wastage of time for therapy can be reduced.

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**Corresponding Author:** Dr. Kashyap N. Chauhan, Ph.D. Scholar, Dept of Basic Principles, I.P.G.T.&R.A., Gujarat Ayurved University, Jamnagar, Gujarat, India. Email: prem9858@gmail.com

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Declared

<i>Prakopa</i>	<i>Chakrapani</i>	<i>Hemadri</i>
<i>Chayapurvaka</i>	<i>Kathinyaja</i>	<i>ApathyaNimittaja</i>
<i>Achayapurvaka</i>	<i>Unbhavaja</i>	<i>PathyaNimittaja</i>

Table-1 Two Types of Prakopa

<i>Dosha</i>	<i>Sanchaya</i>	<i>Prakopa</i>	<i>Prasara</i>
<i>Vata</i>	<i>StabdhaKoshthata</i> (absence of movements of the alimentary tract)	• <i>Koshtha Toda</i> (pain in abdomen)	• <i>Vimargagamana</i> of Vayu
	<i>PurnaKoshthata</i> (a feeling of accumulation of materials inside the alimentary tract)	• <i>Vatasanchara Koshtha</i> (gaseous movement in abdomen)	• <i>Atopa</i> (painful gaseous movement in the abdomen producing sound)
<i>Pitta</i>	<i>Pitavabhasata</i> (appearance of mild yellowish discoloration)	• <i>Amlika</i> (acid eructation)	• <i>Osha</i> (feeling of burning sensation locally)
	<i>Mandoshmata</i> (mild increase of body temperature)	• <i>Pipasa</i> (thirst)	• <i>Chosha</i> (pain like sucking)
		• <i>Paridaha</i> (Burning sensation)	• <i>Paridaha</i> (burning sensation)
<i>Kapha</i>	<i>AngaGaurava</i> (heaviness)	• <i>Annadwesh</i> (dislike to food)	• <i>Arochaka</i> (anorexia)
	<i>Alasya</i> (lassitude)	• <i>Hridayotkleda</i> (nausea)	• <i>Avipaka</i> (indigestion)
			• <i>Angasada</i> (lassitude)

		• Chhardi (vomiting)
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**Table-2: Doshawise Symptoms in Sanchaya, Prakopa and Prasara:**

<b>Sthana (Location)</b>	<b>Utpadyamana Vyadhi (Probable disease)</b>
Udara (Abdomen)	Gulma (tumours)
	Vidradhi (internal abscess)
	Udararoga (enlargement of abdomen)
	Agnisanga
	Anaha
	Vishuchika (gastroenteritis)
	Atisara (diarrhoea)
Basti (Bladder)	Prameha (diabetes)
	Ashmari (calculus)
	Mutraghata (retention of urine)
	Mutradosha
Medhra (penis)	Niruddhaprakash (phimosiis)
	Upadamsha (syphilis)
	Shookadosha
Guda (rectum)	Bhagandara (fistula-in-ano)
	Arsha (hemorrhoids)
Vrishana (scrotum)	Vridhhi (hernia)
Urdhwajatru (head and neck)	Urdhwaja Roga (diseases of head and neck)
Twaka, Mamsa and Shonita	Kushtha, Visarpa and Kshudra Rogas (various skin diseases including leprosy and erysipelas)
Meda	Granthi (benign tumour)
	Apachi (lymph adenoma of neck)
	Arbuda (malignant tumour)
	Galaganda (goiter)
Asthi (bone)	Alaji (tumours of cheek)
	Vidradhi (abscess)
	Anushayi (abscess on the foot)
Pada (leg)	Shleepada (filariasis)
	Vatashonita (gout)
	Vatakantaka (spurs)
Sarvanga (whole body)	Jwara (fever)
	SarvangaRoga

**Table-3: Few examples of the likely manifestations of disease due to Sthanasamshraya:**

<b>Subclinical/Constructive Stages</b>	<b>Clinical/Manifestation Stages</b>
➤ Sanchaya	➤ Sthanasamshrya
➤ Prakopa	➤ Vyakti
➤ Prasara	➤ Bheda

**Table-4: Two types of stages of Shatkriyakala**