

UNDERSTANDING THE CONCEPT OF SHAITHILYA AND ITS IMPORTANCE IN THE SAMPRAPTI – A REVIEW ARTICLE

Momin Jasminbegam Bashirahmad¹, Kulkarni Prasad², Gogate Vishwas³

¹PG Scholar, Dept. of Kayachikitsa, Govt. Ayurved College, Nanded.

²Assistant Professor, Dept. of Kayachikitsa, Govt. Ayurved College, Nanded.

³Associate Professor, Dept. of Kayachikitsa, Govt. Ayurved College, Nanded.

ABSTRACT

Ancient *Samhitakaras* have used the term ‘*Shaithilya*’ while explaining the *Samprapti* of various diseases. This term has also been mentioned while describing the *Purvarupas*, *Lakshanas*, *Upadravas* as well as *Arishta Lakshanas* of different *Vyadhis* or different conditions with more or less similarities. Basic knowledge of the term ‘*Shaithilya*’ is of prime importance for proper understanding of the respective *Vyadhi*. It is primarily structural deformity that ultimately hampers the normal functioning of body. It may be physiological or pathological in origin and may also be associated with *Tridosha*, *Dhatu*, *Mala* and *Upadhatu* also. In addition, the *Samprapti* of *Vyadhis* get differ by the *Sharira Bhavapadarthas* involved in the pathogenesis of *Shaithilya* which simultaneously lead to different modes of the treatment to be applied. Understanding of the exact pathogenesis of *Vyadhi* leads to proper and accurate selection of treatment protocols that may give positive outcome also. Hence the topic is selected in this review article to explore the concept of *Shaithilya* in relation with *Samprapti*, *Purvarupas*, *Lakshanas*, *Upadravas* and *Arishta Lakshanas*, its types along with the significance of its knowledge for the absolute comprehension of *Vyadhis* as stated by ancient *Acharyas*.

Keywords *Anibidasamyogata*, *Nibidatva*, *Samhanana*, *Samprapti*, *Shaithilya*, Structural deformity, *Prameha*.

INTRODUCTION: Accurate knowledge of Ayurvedic concepts is important for better understanding of the *Vyadhis* as explained by ancient *Acharyas*. One of the concept is ‘*Shaithilya*’ of which multi-time mention by *Samhitakaras* attracts attention. There are many assumptions regarding this out of which one most admired assumption confirms that *Shaithilya* is a structural deformity of body components which disturbs the normal functioning of body also¹. It may be *Prakruta* or *Vikruta* in nature¹. This means *Shaithilya* can be physiological that eventually develops in the body as a result of *Prakriti*, season, age, etc. or it can be pathological also by virtue of result of pathological changes produced in the

body. It is the incompact union which involves disorganized *Bhavapadarthas* and their functional impairment also. The precise knowledge of concept of *Shaithilya* is important for better understanding of pathogenesis of *Vyadhi* and for proper selection of treatment regimen in order to attain *Sampraptibhang*a with positive outcome for the relief from the disease. An attempt has been made here to emphasize the exact concept of *Shaithilya* in the pathogenesis of a *Vyadhi*, its co-relation with *Sharira Bhavapadarthas*, its types and importance in the *Samprapti*.

AIM: To study the concept of *Shaithilya* in detail from ancient *Ayurvedic* texts.

OBJECTIVES:

1. To elaborate the concept of *Shaithilya* in detail for proper understanding of its scientific meaning.
2. To study the concept of *Shaithilya* in relation with *Vyadhi Samprapti*, *Purvarupa*, *Lakshanas*, *Upadravas* and *Arishta Lakshans* enlisted from *Brihatrayi*.
3. To compile the references of *Shaithilya* from *Brihatrayi*.
4. To acknowledge the importance of concept of *Shaithilya*.

MATERIAL AND METHODS: Ancient Ayurvedic *Samhitas* mainly *Charaka Samhita* with *Chakrapanidatta Tika*, *Sushruta Samhita* with *Nibandhasangraha Tika*, *Ashtang Sangraha* with *Shashilekha Tika* and *Ashtang Hridaya* along with their commentaries were referred for this study. The discussion was made on the basis of conceptual study and conclusion was drawn by considering the study and discussion.

MEANING OF SHAITHILYA: *Acharya Chakrapanidatta* have mentioned that '*Shaithilyam Anibidasamyogata*'². To elaborate this, *Acharya* have used *Upama Alankara* by giving example of procedure of knitting a cloth by using cotton threads. If the threads are knitted close to each other, the resulting cloth will be having compactness with superior tightness. However, if the threads are not tightly knitted, the resulting cloth will be having lack of compactness due to the space that kept in between the threads. *Mardavata* of cloth is mainly because of the *Mridu Guna* which is a natural property of the cotton that can be felt by knitting of threads very close to each other whereas *Shaithilya* is the deformity in the structure of the cloth due to the incompact knitting of the

threads. Similarly, *Shaithilya* is nothing but the incompact type of union produced due to *Anibidasamayoga* in the *Paramanu* of *Dhatu* of body components on account of pathophysiology.²

SAMHANANA AND SHAITHILYA: *Acharya Charaka* have explained 'Samahanana' which means compactness that has been mentioned under *Dashavidha Aatura Pariksha*³. *Samhanana*, *Samhati* and *Samyojana* are the synonyms⁴. A well compact body is known by *Samasuvibhaktasthi* (evenly well demarcated bones), *Subaddhasandhi* (well bound joints) and *Sunivishtamansa* and *shonita* (well-formed muscles and blood)⁴. Thus, naturally all the *Paramanu* of *Dhatu* should be in the state of *Sama- Samhanana* in order to form a strong and well compact body⁴. *Acharya Chakrapanidatta* have noted that '*Samhati Iti Nibidasandhana Ityartham*'⁵. In case of *Dhatu*, there are two varieties like *Nibida Rakta* and *Anibida Rakta*, *Nibida Mansa* and *Aniibida Mansa*, etc. *Samhanana* is a state of *Nibidasamayoga* that is compact union of *Paramanu* of *Dhatu* whereas *Shaithilya* is a state of *Anibidasamayoga* that is incompact union of *Paramanu* of *Dhatu*. So *Samhanana* is an exactly opposite concept to the *Shaithilya*. From this, it can be estimated that '*Nibidatva*' can be used as a basic parameter to assess the *Shaithilya*.

TYPES OF SHAITHILYA: There are no any types of *Shaithilya* explained in classical texts but for better understanding, it can be classified into two types. *Shaithilya* is produced due to physiological demand of the body and sometimes it may be due to pathological changes in the body¹. Thus, *Shaithilya* can be *Prakruta* or

Vikruta in origin¹ and hence these can be considered as two types of *Shaithilya*.¹

Examples of physiological or *Prakruta Shaithilya* produced in the body which is *Parakruta* in nature are explained as below:

1. In *Pittaja Prakruti*, *Drava Guna* of *Pitta Dosha* is naturally increased which leads to *Shithila* as well as *Mridu Sandhi* and *Mansa*⁶.
2. *Sharira Shaithilya* developed due to excessive *Ushna Guna* in *Greeshma Ritu*⁷.
3. During *Prajanana Kala*, the female develops *Akshi Shaithilya*⁸.
4. *Sara, Mansa, Asthi, Sandhi Shaithilya* produced due to *Vataprakopa* in *Vriddhavastha*⁹.

Examples of *Vikruta Shaithilya* produced due to pathological changes in the body can be explained as below -

1. Excessive indulgence of *Sheeta, Guru, Snigdha Guna* leads to direct *Kleda Sanchaya* and this *Atirikta Kleda* enters in

the spaces of two *Paramanus* of *Dhatu* and produces *Anibidasamayoga Bhava*. This increases the distance between them and normal covalent bond which is established in between them gets disturbed leading to loss of compactness and ultimately *Shaithilya* is developed. This kind of *Samprapti* can be seen in case of *Prameha* and *Kushtha*¹⁰⁻¹¹.

2. *Pitta Prakopa* leads to increase in the *Ushna, Tikshna, Drava Guna* leading to *Kleda Vilayana* and finally occurrence of *Shaithilya* which is seen in case of *Pandu Samprapti*¹².
3. Excessive *Kshaya* of *Kleda* or *Aap Dhatu* from the body results in excessive production of *Ushna* and *Ruksha Guna* due to which *Shaithilya* produced in the body. This can be seen in the patients of *Rajayakshma* due to *Vataprakopa*¹³.

Thus, *Vikruta Shaithilya* may be due to *Kleda Sanchaya, Kleda Vilayana* and *Kleda Kshaya*,

Table no. 1 showing list of *Samprapti* of *Vyadhis* for which the term *Shaithilya* is used –

Sr. No.	Adhikarana	References	Explanation
1.	<i>Prameha</i>	<i>Ch. Ni. 4/8</i>	<i>Sharirashaithilya</i>
2.	<i>Kushtha</i>	<i>Ch. Ni. 5/6</i>	<i>Twaka, Mansa, Shonita, Lasika Shaithilya</i>
3.	<i>Pandu</i>	<i>Ch. Chi. 16/4 And 16/6</i>	<i>Dhatu Shaithilya And Indriya Shaithilya</i>
4.	<i>Rajayakshma</i>	<i>Ch. Ni. 6/8</i>	<i>Sandhi Shaithilya</i>

Apart from this, ancient Acharyas have mentioned some *Vyadhis* where *Shaithilya* can be manifested as *Purvarupa*. These are -

Table no. 2 showing list of *Purvarupa* of *Vyadhis* for which the term *Shaithilya* is used –

Sr. No.	Adhikarana	References	Explanation
1.	<i>Prameha</i>	<i>Ch. Chi. 6/13</i>	<i>Shithilangata</i>
		<i>A.H.NI.10/38</i>	<i>Shithila Twaka and Anga</i>
2.	<i>Vatarakta</i>	<i>Ch. Chi. 29/16</i>	<i>Sandhi Shaithilya</i>
		<i>Su. Ni. 1/47</i>	<i>Pada Shaithilya</i>
		<i>A.H.NI.16/5</i>	<i>Anga Shaithilya</i>

Acharyas have also explained *Shaithilya* as one of the important *Lakshan*as of *Vyadhis*.

These are enlisted as below -

Table no. 3 showing list of *Lakshanas* of *Vyadhis* for which the term *Shaithilya* is used –

Sr. No.	Adhikarana	References	Explanation
1.	<i>Asthikshaya</i>	<i>Ch. Su.</i> 17/67	<i>Sandhi Shaithilya</i>
2.	<i>Atisthaulya</i>	<i>Ch. Su.</i> 21/4	<i>Javoparodha</i> produced due to <i>Shaihilya</i> of <i>Meda Dhatus</i>
3.	<i>Aahara Parinamakara Bhava</i>	<i>Ch. Sha.</i> 6/15	<i>Kleda</i> causes <i>Shaithilya</i> that means it loosens the food particles
4.	<i>Stri-Purusha Bhava</i>	<i>Ch. Sha.</i> 4/14	<i>Sthithilya Bhava</i> produces female <i>Garbha</i>
5.	<i>Gramyahara</i>	<i>Ch. Chi.</i> 1/2(3)	<i>Mansa Shaithilya</i> produced due to <i>Gramyahara</i>
6.	<i>Pittaja Arsha</i>	<i>Ch. Chi.</i> 14/14	<i>Shithila Swarupa</i> of <i>Pittaja Arsha</i>
7.	<i>Raktaja Arsha</i>	<i>Ch. Chi.</i> 14/173	<i>Shithila Swarupa</i> of <i>Purisha</i> in <i>Raktaja Arsha</i>
8.	<i>Vishadashta Purusha</i>	<i>Ch. Chi.</i> 23/33	<i>Danta Shaithilya</i>
9.	<i>Klaibya</i>	<i>Ch. Chi.</i> 30/156	<i>Linga Shaithilya</i>
10.	<i>Rathakshobha</i>	<i>Ch. Si.</i> 12/14(2)	<i>Sandhi Shaithilya, Parva Shaithilya</i>
11.	<i>Vyavaya</i>	<i>Ch. Si.</i> 12/14(2)	<i>Anga Shaithilya</i>
12.	<i>Kapha Kshaya</i>	<i>Su. Su.</i> 15/11 <i>A.H. Su.</i> 11/16	<i>Sandhi Shaithilya</i>
13.	<i>Rakta Kshaya</i>	<i>Su. Su.</i> 15/13 <i>A. H. Su.</i> 11/17	<i>Sira Shaithilya</i>
14.	<i>Mansa Kshaya</i>	<i>Su. Su.</i> 15/13	<i>Dhamani Shaithilya</i>
15.	<i>Aahara Kala</i>	<i>Su. U.</i> 64/84	<i>Kukshi Shaithilya</i>
16.	<i>Kapha Vriddhi</i>	<i>A. H. Su.</i> 11/7	<i>Shlathangatva</i>

If proper precautionary measures or treatment protocols are not applied then *Shaithilya* can be seen as *Upadrava* in some conditions¹⁴. These are mentioned as follows –

Table no. 4 showing list of *Upadravas* of *Vyadhis* for which the term *Shaithilya* is used –

Sr. No.	Adhikarana	References	Explanation
1.	<i>Sutika Paricharya</i>	<i>Ch. Sha.</i> 8/49	<i>Sarva Dhatus Shaithilya</i> produced if <i>Sutika Paricharya</i> is not properly followed
2.	<i>Prameha</i>	<i>Su. Su.</i> 6/15	<i>Shaithilya</i>

Shaithilya can also arise as *Arishta Lakshana* of many disorders. These are enlisted as below

Table no. 5 showing list of *Arishta Lakshanas* of *Vyadhis* for which the term *Shaithilya* is used

Sr. No.	Adhikarana	References	Explanation
1.	<i>Arishta</i> related with <i>Shwasa</i>	<i>Ch. I.</i> 7/24	<i>Shithila Mala</i>

2.	Sadyomaranaiy a Indriya	Ch. I. 10/5	Pindika Shaithilya produced due to vitiated Vata Dosha
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Importance of Knowledge of Concept of Shaithilya;

Shaithilya is a state of incompact union leading to structural deformity as well as functional impairment in the body. Proper knowledge of the concept of *Shaithilya* and involved *Bhavapadarthas* is important for administration of suitable treatment protocol to achieve smooth body functions. This means if *Vata Dosha* is responsible for *Shaithilya*, *Snehana*, *Basti*, etc. can be administered. Similarly, *Virechana*, *Anulepana*, etc. can be administered in case of involvement of *Pitta Dosha* and *Vamana*, *Udvartana*, etc. in case of involvement of *Kapha Dosha*.

DISCUSSION:

1. *Samhanana* is a well compact union of *Paramanus* of *Dhatu* required for analogously structured body while *Shaithilya* is an incompact type of union. That means *Shaithilya* is a structural deformity hampering the compactness of *Dhatus* that ultimately leads to functional impairment in the body. This confirms the opposite nature of two terms that is *Samhanana* and *Shaithilya*. For the assessment of *Shaithilya*, *Nibidatva* of *Bhavapadarthas* that is compactness of body components can be used as a primary parameter.

2. *Shaithilya* can be *Prakruta* in origin because of physiological demand of the body and it can also be *Vikruta* in origin due to pathogenesis evolving in the body. *Vikruta Shaithilya* can be explained by considering the different aspects of *Kleda*.

3. *Samhitakaras* have mentioned the term *Shaithilya* as *Purvarupa*, *Lakshana*, *Upadravas* as well as *Arishta Lakshanas* of different *Vyadhis* with different

prospective. The body part involved has different specifications in terms of *Purvarupa* for the *Vatarakta*. According to *Charakacharya*, *Sandhi Shaithilya* is produced as *Purvarupa* in *Vatarakta* while *Pada Shaithilya* and *Anga Shaithilya* is produced as *Purvarupa* according to *Acharya Sushruta* and *Acharya Vaghbata* respectively.

4. In case of *Prameha*, *Shithilangata* is mentioned as *Purvarupa* by *Acharya Charaka* while *Vaghbatacharya* have mentioned *Twaka* and *Anga Shaithilya* as its *Purvarupa*. Beside this, *Acharya Sushruta* have mentioned *Shaithilya* as its *Upadrava*. That means, different *Acharyas* have noted different aspects for labelling the *Shaithilya* in the pathogenesis of the *Vyadhi*.

5. *Ushna* and *Drava Guna* are primarily responsible for the pathogenesis in *Shaithilya*.

6. *Shaithilya* can be produced due to *Vata Vriddhi*, *Pitta Vriddhi*, *Kapha Vriddhi* and *Kapha Kshaya* also. Out of *Saptadhatus*, *Rakta*, *Mansa*, *Meda*, *Asthi* and *Shukra* are related with development of *Shaithilya* in different *Vyadhis* which can be seen in table no. 1 and table no. 3. Also, *Twaka*, *Sira* and *Dhamani* are also involved in different types of *Shaithilya*. *Purisha Shaithilya* is seen in case of *Raktaja Arsha*. Thus, *Tridoshas*, *Dhatu*, *Upadhatu* and *Mala* can also be involved in the pathophysiology of *Shaithilya*. Similarly, different body parts like *Anga*, *Sandhi*, *Danta*, *Linga*, *Akshi*, *Pada* are also involved in this.

7. By considering the exact pathogenesis of *Shathilya* and involved *Bhava Padarthalas*, the *Avastha* of *Vyadhi* can be

known that will help for applying suitable treatment in order to avoid complications and to get relief from the *Vyadhi*.

CONCLUSION: Proper knowledge of *Shaithilya* is of major importance for accurate and precise understanding of pathogenesis of *Vyadhis* and its co-relation with *Sharira Bhavapadarthas*. Ancient Acharyas have coined the term *Shaithilya* for incompact type of union leading to multifactorial deformity in the body in accordance with structural as well as functional disablement. *Nibidatva* that means compressed nature of involved body components can be used for its assessment. *Shaithilya* can be physiological in certain conditions of the body and can be pathological leading to development of different diseases in the body. Thus, it can be *Prakruta* and *Vikruta* and can also be related with *Tridoshas*, *Dhatu*, *Upadhatu* and *Mala*. The understanding of *Shaithilya* in the *Samprapti* of *Vyadhi* in accordance with *Purvarupa*, *Lakshanas*, *Upadrava* and *Arishta Lakshans* will help to know the exact *Avastha* of the *Vyadhi* and to apply satisfactory and worthy treatment in order to avoid worsening of the symptoms as well as to normalize the body functions. This review article will help to emphasize the concept of *Shaithilya* in relation with *Samprapti* as well as its importance in the management of various *Vyadhis*.

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Corresponding Author: Dr. Momin Jasminbegam Bashirahmad PG Scholar, Dept. of Kayachikitsa, Govt. Ayurved College, Nanded.

Email: jasminmomin791992@gmail.com

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