

# International Research Journal of Ayurveda & Yoga

Vol. 6 (5),97-102, May,2023

ISSN: 2581-785X :<https://irjay.com/>

DOI: [10.47223/IRJAY.2023.6515](https://doi.org/10.47223/IRJAY.2023.6515)



## Review Article on *Shatakriyakala* :A Way to Know & Treat Diseases.

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### Article Info

#### Article history:

Received on: 28-03-2023

Accepted on: 12-05-2023

Available online: 31-05-2023

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### ABSTRACT:

The term *Kriya kala* refers to the recognition of the stage of a disease's Progress. This concept is mostly compared with disease Pathogenesis. *Kriyakala* means the time of treatment or interception in the process of disease Manifestation. 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*. That means 6 (the number Six). *Kriya* means Action or treatment. *Kala* means Time or period. So *Shatkriyakala* Means 'Appropriate time Periods to take action/treatment. The *Prayojana* of Ayurveda is of two types, Maintenance of health a healthy Person, by adopting the *Ritucharya*, *Dincharya* and *Sadvritta* and curing of a Disease of diseased Person, by adopting therapeutic measures. 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 *dosa*, *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.

**Keywords:** *Shatkriyakala*, *Dosh*, *Dhatu*, *Sanchaya*, *Prakopa*, *Prasara*, *Sthansansarya*,

### INTRODUCTION

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. Mainly *Kriya Kala* are divided into two types.

1. *Ritu Kriya Kala*.

2. *Vyadhi Kriya kala*.

The *Ritu Kriya Kala* explained by vagbhat in Astang Sangrah Sutra stnana in 12th chapter.<sup>1</sup> These are only three

(1) *Chaya* (Stage of accumulation of doshas)

(2) *Kopa* (Stage of aggravation)

(3) *Prashama* (Auto pacification of doshas)

These three stages of *Doshas* are due to the effect of existing. If Persons adopted the regimen of existing ritu these *doshas* will bring back to the normal stage.

The *vyadhi Kriya Kala* is explained by Susruta having six stages, consider as *shatkriyakala*. 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*). Where the visible symptoms of a



disease and its complications occupy the last two places.<sup>2</sup> 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<sup>3</sup> and the mobility of the *Doshas* (biological factors).<sup>4</sup> Ayurveda consider all diseases result from gross, systemic Imbalances and malfunctions of three *doshas vata, Pitta* and *Kapha*.<sup>5</sup> Thus, complete knowledge of *shatkriyakala* is essential to cure the disease. So aim of paper is To understand the concept of *shatkriyakala* in creation and Prevention of disorders.

## MATERIALS AND METHODS

Literature Search – Review of Literature regarding *shatkriyakala* is collected from (1) Sushruta Samhita (2) Astang Hrudayam. All compiled matter is reorganized and critically analyzed for the discussion and attempt has been made to draw some fruitful conclusions.

## OBSERVATION AND RESULTS

### 1-*Sanchya* (Stage of accumulations)

Increase of *Doshas* in their own sites is called as *Sanchya*<sup>6</sup> and Produces dislike for things which causes of increase and liking for the things of opposite qualities<sup>7</sup> in this stage mild symptoms are seen. This it is very beneficial to cure the Person is this stage. The symptoms is this stage are abdominal bulging due to accumulation of *vata dosha*, yellowness of nails, eyes and urine due to *Pitta* and feeling of heaviness and Laziness due to *kapha* dosha.<sup>8</sup>

The etiology of *Sanchya* can be classified into (1) *Kala swabhava* (natural) (2) *Trividha Hetu* (Three types of causative factors) i.e- *Pragynaparadha* (misleads), *Asatmendriyathe Samyoga* (improper uses of Sensory organs), and *vyapanna hetu* (inherent cause). Which includes the seasonal variation. These deranged *Doshas* are rendered in this stage they are not able to move into next stage. If they are neglected and not treated they became stronger and more intensive in the course of their next developments. In *Sanchya* Patient Want Opposite *guna* (quality) of *Rasa* (Taste) for example, an intake of sweets when *kapha* gets *sanchayavastha* the Person will have aversion to sweets and want to consume opposite *guna* (quality) of *Rasa* (Taste). That is a Proper indication of *Sanchya Avastha* of Particular *doshas*, and this is a Proper time to assess the accumulated *doshas* and take Proper line of treatment.

### (2) *Prakopa* (Stage of aggravation)

After *sanchaya avastha* if Causative factors persists then *Sanchayit Doshas* lands in *Prakopavastha*. Acharya Vagbhata defines *Prakopa* as *Unmargagamita* i.e., *Doshahas* just started upward movements in their respective places<sup>9</sup>

*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 *achayaprakop*. Dalhana has defined this stage as melting stage of the Previously excited *doshas*. In this stage the prviously 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>10</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>11</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*. (Table-1)

*Chayprakop prashama vayogrishmadishu trishu Varshadishu tu pittasya shleshmane shishiradishu*

### (3) *Prasara* (Stage of Spreading)

Aggravated *Doshas* leave their original place and Spread To the other Parts of the body through different *srotas*. *Dosha* also moves to different places with the help of *Vayu*, either alone or in combinations with other *Dosha* which leads to 15 types of *Prasara stage*<sup>12</sup>

- (1) *Vata Prasara*
- (2) *Pitta Prasara*
- (3) *Kapha Prasara*
- (4) *Rakta Prasara*
- (5) *Vata Pitta Prasara*
- (6) *Vat kapha Prasara*
- (7) *Vata Rakta Prasara*
- (8) *Pitta kapha Prasara*
- (9) *Pitta Rakta Prasara*
- (10) *Kapha Rakta Prasara*
- (11) *Vata Pitta Kapha Prasara*
- (12) *Pitta Kapha Rakta Prasara*
- (13) *Vata Pitta Kapha Prasara*
- (14) *Vata Kapha Rakta Prasara*
- (15) *Vata Pitta Kapha Rakta Prasara*

In the same way *doshas* after leaving their places lonely Or may mixed with other *Doshas* have to overflow to Different places. While overflowing *Doshas* will get three Types of *gati*(direction).(Table 2 )

Like *dosh gati*, *Rogmarga* are also of three types.<sup>13</sup>

- (a) *Abhyantara Roga marga*:- If *Doshas* start to get Accumulated in visceral region, ex- *kosta*, they Produces The disease like vomiting, dysentery, constipation, *Mahasrotas* related diseases, consider as *Abhyantara Roga marga*.
- (b) *Bahya Roga Marga*:- If *Doshas* are start to Accumulate in tissue and Produces the disease like –*Galagand*, *Gandmalas*, *Stholya*, *Napumsakatwa* or Disease relating to blood and skin is consider as *Bahya Roga Marga*.
- (c) *Madhyama Roga Marga*:- If *Doshas* are start to Accumulates in *marmas* (vital Part), *Asthi*, *Sandhis*, Manifest the disease like heart disease, *Sandhigata Vyadhi* is consider as *madhyam Rogamarga*.(Table 3)

The following example gives an illustration about *Sanchaya*, *Prakopa* and *Prasaravastha*. *Sanchayavastha* - *Samhatarupa Vridhhi* - Ghee in solid state; *Sanchayavastha*- *Vilayanarupa Vridhhi*- Heated liquefied ghee in a bowl; *Prakopavastha* -effervesce i.e., bubbles appearing in boiling Ghee; *Prasaravastha* - Ghee spreading out of the bowl(overflowing ghee)<sup>14</sup>

All *Dhatu*s, *Malas*, *Pitta* and *Kapha Dosh*a are *Pangu* (inactive) i.e., they may increase in quantities but does not have the capacity to move from one place to another. For movement they need to get stimulated and transported to different places by *Vata Dosh*a only<sup>15</sup> Hence it is clear that *Vata* is a key factor for manifestation of *Prasaravastha* in the process of expression of a disease.

Firstly *Linga Chikitsa* (symptomatic treatment) is recommended in *Prasara Avastha* and then *Vyadhi Pratyaniika Chikitsa* (Disease specific treatment) should be advocated.<sup>16</sup>

#### (4) *Sthansansrya (Stage of localization)*

In this stage The aggravated *Dosha*, Start to localize to any part of the Body and manifest the specific diseases Pertaining to that Part. At this stage the process of interaction between Morbid elements and tissues takes place, the availability Of weak or per defective site is essential for the Localization of morbid. The *doshas* in *Prasara avastha*, Circulating throughout the body, they get obstructed in The *srotas* due to *sroto vaigunyua*. This *Srotovaigunya* Leads to *Doshdushya Sammurchana* and in

this stage all The Prodromal Symptomes of disease appears. So this Stage is called *Poorvarooopa* of the disease because of *Doshdushya Sammurchyana*.

Aacharya Madhavkara has stated that this stage of *Kriyakala* is easy to recognise due to presence of *Purvarupas* (Prodromal symptoms) of a particular disease. Hence this is the most important stage regarding treatment of any disease.<sup>17</sup>

#### (5) *Vyakta (Stage of manifestation)* –

Dalhana has Called this stage as a stage of manifestation of disease. In This stage, Clinical features are well Produces and one Can easily identify the disease. Menifestation of diseases Are fully manifested by their symptoms.<sup>18</sup>

Basic sign and symptoms of diseases are expressed in this stage. Some of the examples are increased body temperature is observed in case of *Jwara*. Excessive watery stool is seen in *Atisara* and an unusual enlargement of abdomen is observed in *Udara Roga*. *Vyadhi Pratyaniika Chikitsa* i.e., treatment quoted in the management of particular disease must be adopted.<sup>19</sup>

#### (6) *Bheda (Stage of differentiation)*

– This is the last Stage in which disease can be diagnosed correctly and its *Doshaj* type can be decided. It is also consider as a Complicator stage. In this stage diseases became *Chirakari* (chronic) or *asadhya* (incurable).

In Next stage of *Bhedavastha* in which it gives rise to another disease which is called *Upadrava* (complications).<sup>20</sup> Table 4 Particular Treatment according to *shatkriyakala*.

*Shatkriyakala* with eg of cancer

Ayurveda, the oldest Indian medical system understands cancer as the derangement of *tridosha* as a whole of neuro-humoral, metabolic and adaptation of unwhole some measures in respect to diet, conduct and activities that causes loss of shared coordination in homeostasis and disturbs the normal tissue and cell tissue multiplication. Malignant growth include anomalous cell development with the possibility to assault or spread to different parts of the body.

Cancer develops in a prolong, multistep process in a group of malignant, autonomously growing abnormal clone cells, through the sequential acquisition of primarily somatic mutations in critical genes, due to exposure of DNA damaging chemicals such as deranged diet and lifestyle. This study also explains that *Shatkriyakala*, is mentioned in Sushruta Samhita texts, gives an thought about the

succeeding stages of diseases and a significant role in the point of view of *chikitsa* (treatment modalities) for application in management of various stages of the diseases.

## DISCUSSION

*Tridoshas* during their equilibrium state are called as *Tridhatas*. 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*. When the *dosha Prakopa* get started it Contain one Pathological circle till *vikara Avastha*. This Pathological circle is nothing but stage wise disease manifestation or *shat kriya kala*.

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 disease is nothing but a union of *Dosha-Dushya*. Befor the union they must be vitiated and first Two stages same thing is happened. In third and fourth Stage of *kriyakala* accumulated *dosha* wondered in the Body and get settled. In fourth stage Prodromal Symptoms are arise soon the basis of these symptoms Diagnosis can be done. The fifth stage of *Kriyakala* is Stage in which clear sigh and symptoms of the disease Are observed and can compare with clinical stage of Disease. And in this stage the line of treatment adopted By observing the *Dosh-Dushya*, *Srotas* involvement and *Mana* of *Doshas* etc. The last stage of *kriyakala* is *Bheda* Where disease is seen either with complication if Untreated or recovery. So it is very essential to know the Proper knowledge of *shatkriyakala* because of this *Kriyakala* the disease Process are diagnosed earlier and Proper therapeutics measures are adopted, the treatment Aspect becomes so easy and cheaper. *Doshas* if get Controlled in their earlier stage, they cannot jump into the next stage.

Aacharya Sushruta has described the principle of *Shatkriyakala* in 21<sup>st</sup> chapter of *Sutrasthana* of his treatise *Sushruta Samhita*. The *Doshas* get vitiated due to *Ahita Aahara-Vihara Sevana* (indulgence in unsuitable diet and lifestyle) and bring about abnormalities in *Dhatu*s and produce diseases.<sup>21</sup> *Vaikrita Doshagati* i.e., *Kopa* includes both *Kshaya* and *Vridhdha Doshas*. *Ksheen Doshas* must be managed by *Brimhana* whereas *Vridhdha Doshas* must be managed by *Shaman* or

*Shodhana Chikitsa*.

Further the *Chaya* and *Prakopa* stages of *Kriyakala* should be managed with seasonal *Shodhana* and *Shamana Chikitsas* whereas the *Prasara* stage is managed primarily by *Hetulinga Chikitsa* (symptomatic treatment). In *Vyakti* and *Bheda Avasthas*, *Vyadhipratyanika Chikitsa* (disease specific treatment) must be employed. If any disease is treated in its earlier stage, there is effective reduction in the drug doses as well as the total duration required for re-establishing equilibrium at *Dosha* and *Dhatu* level. Therefore one should not neglect *Kriyakala*.<sup>22</sup>

## CONCLUSION

*Shatkriyakala* is distinctive concept of Ayurveda. By Knowing the process of *Shatkriyakala* the disease process can be arrested in its initial stage and probabilities of complications can be avoided. Aacharya Sushruta already mentioned 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 become a successful practitioner. Modern diagnostic tools have equipped the doctor to identify any disease and treat it in *Sthana Samshraya* stage only whereas Ayurveda emphasizes on maintaining homeostasis by taking proper measures in initial stages of *Shatkriyakala*.

**Acknowledgment- Nil**

**Conflicts Of Interest- Nil**

**Source of finance & support – Nil**

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**How to cite this article:** Sonawane G “Review Article On *Shatakriyakala* :A Way To Know & Treat Diseases ” IRJAY. [online] 2023;6(5);97-102. Available from: <https://irjay.com>. DOI link- <https://doi.org/10.47223/IRJAY.2023.6515>



**Table-1- Dosha according to Ritus**

<i>Vata</i>	<i>Grishma</i>	<i>Varsha</i>	<i>Sharad</i>
<i>Pitta</i>	<i>Varsha</i>	<i>Sharad</i>	<i>Hemant</i>
<i>Kapha</i>	<i>Shisira</i>	<i>Vasant</i>	<i>Grishma</i>

**Table 2 Shows Gati**

<i>Urdhwa gati</i>	Upward direction may manifest vomiting, cough, Hikka and disease concerned to ear, nose, throat and eye
<i>Adho gati</i>	Downward direction, may cause diarrhoea, Gridhrashi, Bhagandara etc.
<i>Tiryak gati</i>	Transverse direction may leads skin disease etc.

**Table 3 Prasara laxanas**

<i>Doshs</i>	<i>Prasara laxanas</i>
<i>Vata</i>	<i>vimargagamana-</i> regurgitation, <i>Atopa-</i> flatulence and gurgiling sounds
<i>Pitta</i>	<i>Osh-</i> Sense of boiling
	<i>Paridaha-</i> burning sense.
	<i>Chose-</i> Squeeging sense.
<i>Kapha</i>	<i>Aruchi-</i> Anorexia.
	<i>Chardi-</i> Vomiting
	<i>Angasada-</i> inactiveness of organs.

**Table 4 Particular Treatment according to *shatkriyakala*.**

SN Stage	Therapeutic Measures
1. <i>Sanchay</i>	<i>Nidan Parivarjan</i>
2. <i>Prakop</i>	<i>Vata-</i> <i>Vatanuloman</i> <i>Pitta-</i> <i>Pitta shaman/sukhvirechan</i> <i>Kapha-</i> <i>Agnideepan, Pachan, Kaphahar</i>
3. <i>Prasar</i>	<i>Vata-</i> <i>Basti</i> <i>Pitta-</i> <i>Virechan</i> <i>Kapha-</i> <i>Vaman</i>
4. <i>Sthansanshray</i>	<i>Samprapti vighatan</i>
5. <i>Vyakti</i>	<i>Lakshanik</i> and as per <i>Chikitsa Sidhhants</i>
6. <i>Bhed</i>	<i>Doshpratyanik</i> and <i>Vyadhipratyanik chikitsa</i>