

THE CONCEPT OF SHATKRIYAKALA AND ITS SIGNIFICANCE – A REVIEW

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ABSTRACT

Ayurveda is a body of knowledge that dates back thousands of years and strives to both preserve and treat the health of healthy people. *Dosha*, *Dhatu*, and *Mala* are balanced to achieve this. The concept of *Kriyakala* relates to the identification of the stage at which an illness is progressing, which aids in deciding on the most effective course of action to remedy the imbalance in *Doshas* (biological components). It is a composite term made up of the two words *Kriya* and *Kala*, where *Kriya* denotes the choice of therapy (medication, diet, and daily routine) used to treat the *Dosha* disruption and *Kala* denotes the stage of a disease's progression. The six phases stated by *Acharya Sushruta* provide insight into the body's current condition of sickness and direct us when to intervene. *Kala* has a significant position in *Ayurveda* since it is essential to both existence and destruction. Hence In order to fulfill the aim of *Ayurveda*, which is to recognize the stages of a disease's progression and choose the best course of action to cure the imbalance in *Doshas*. *Kriyakala* is crucial for early diagnosis, prognosis, and the adoption of appropriate preventive and curative measures in order to stop the spread of a disease and the complications that come along with it.

KEYWORDS: *Shat Kriyakala*, Stages of Pathogenesis, Significance of *Shat-Kriyakala*, Prevention and Management of disease, etc.

INTRODUCTION

A number of new diseases have been found all around the world as a result of today's sedentary lifestyle, pollution, eating habits, and other things. Man's incapacity to achieve and maintain his internal steady-state equilibrium results in the onset of disease. Given the scenario, it is now essential to focus on social sickness prevention through the use of tried-and-true *Ayurvedic* knowledge. Once an illness has begun, it advances via the *Shat Kriya Kala*, whose identification is essential for the preventive and curative elements of *Ayurveda*. The six stages of the *Shat Kriya Kala*, as described by *Acharya Sushruta*, provide insight into the *Doshadushti's* present condition as well as the course of any bodily illness from its beginning. The treatment plan as well as the stages of sickness presentation are both fully explained by one of the most important *Ayurvedic* concepts.^[1]

The treatment for a sickness should start at the appropriate time, says *Sushruta*. It must never be overlooked under any circumstances. As already established, *Acharya Sushruta's Shat Kriya kala*

approach not only makes it possible to track the development of any given illness over time, but it also provides guidance on how to prevent it before it manifests as a clearly identifiable illness. After weighing its importance, this unique idea research which had a conceptual bent was selected. This study made a feeble effort to emphasize and elucidate the importance of *Shat Kriya kala* literature.^[2]

SHAT KRIYAKALA

- *Kriya* is an opportunity for action and *Kala* denotes a period of time. *Kriya kala*, then, refers to a particular opportunity or moment for therapy within the course of a disease's presentation.
- In the *Sushruta Samhita*, the word "*Kriyakala*" appears twice. For instance, in *Sushruta Sutrasthana Adhyaya* When referring to *Chikitsa Chatushtaya*, the term "*Kriyakala*" designates a certain time frame for carrying out *Snehadi* and *Chhedyadi* Karma. The precise moment at which various therapeutic techniques, including *Shamanachikitsa*, *Shodhanakarma*, and *Shastrakarma*, are provided is the main emphasis of this context.

- *Sushruta Sutrasthana Adhyaya 21*: Here, the term "*Kriyakala*" is employed to indicate the six stages of the progression of illness. *Sanchaya*, *Prakopa*, *Prasara*, *Sthanasamshraya*, *Vyakti*, and *Bheda* are their names.

According to Acharya Sushruta, there are six phases of dosha in the development of diseases

- 1) *Chaya*
- 2) *Prakopa*
- 3) *Prasara*
- 4) *Sthanasanshraya*
- 5) *Vyakti*
- 6) *Bheda*

1. Sanchaya

First stage of *Kriyakala*, known as *Sanchaya*, depicts the gathering or accumulation of Doshas as a result of numerous causal circumstances. According to *ShatKriyakala*, *Sanchaya* refers to the buildup of Doshas in each seat. The affected person's dosha level increases as they begin to despise things. It is vitally essential to treat the patient at this time in order to stop the condition from getting worse.^[3]

The following symptoms of the accumulating Doshas are seen

- *Vata Sanchaya Lakshana- Stabdhapoorna-koshtata* (abdominal stiffness and fullness).
- *Pitta Sanchaya Lakshana- Pittavabhasata, Mando ushamta* (Yellowing of bodily parts and a little increase in body temperature).
- *Kapha Sanchaya Lakshana- Anganam Gauravta, Alasyam*.

2. Prakopa

In this second stage of the *Shat Kriya Kala*, the accumulation stage has continued for a considerable amount of time during the *Prakopa* (vitiation) stage, and the causative variables have been continually present. When the Dosha are prepared to leave their current location and go to another, this stage takes place.^[4]

The following symptoms manifest in this avastha:

1. *Vata Prakopa Lakshanas- Koshta toda sancharana* (abdominal pain and *vata* movement in the *Mahasrotasa*).
2. *Pitta Prakopa Lakshanas- Amlika* (sour eructations), *Pipasa* (excessive thirst), and *Paridaha* (burning throughout the body).
3. *Kapha Prakopa Lakshanas- Hridyotkledascha, Annadweshha* (Hate of Food) (Excessive Mouth Slobber).

3. Prasara

The term "*prasara*" denotes "spreading to larger region" or "an active movement, diffusion, or extension from their customary seats into new areas". At this time, the body's already loose, bloated, and aroused Dosha spills over and disperses. Aggravated Doshas leave their

original spot and go to other areas of the body through various *srotas*.^[5]

The following signs and symptoms manifest in this avastha

1. *Vata Prasara Lakshana- Atopa*, regurgitation (*Vimarga-Gamana*), and flatulence.
2. *Pitta Prasara Lakshana- Dhoomayanani, Osha* (the sensation of boiling), *Chosha* (the sensation of pressing), and *Paridaha* (the sensation of burning) (emitting smoke from mouth).
3. *Kapha Prasara Lakshana- Chardi, Arochaka* (anorexia), *Avipaka* (dyspepsia), *Angasada* (lassitude), and *Avipaka* (dyspepsia).

The Prasara of dosha may occur in the following way which is of 15 types^[6]

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

4. Sthansanshraya

At this time, the agitated *Dosha* starts to concentrate on certain bodily parts and manifest the ailments that are specific to that region. The *Dosha* multiplies and unites with the *Dushya* in locations where *Srotodushti* has already happened, preventing it from passing through the minuscule *Srotas* (cell pores) as it moves along its pathways. The *Dosha* is included in the *Rasadhatu*, which is why it also settles in particular places. The action (localization) is known as the *Sthanasanshraya* of the *Dosha*. The *Dushya*, which has also suffered *Vaishamyam* (abnormality), comes into direct contact with the *Dosha* as a result of it localizing or settling in certain areas *Doshadushya*. This *Samyoga* of abnormal *Dushya* and aberrant *Dosha* is known as *Sammurchhana*. At this point, certain structural lesions begin to form. The body exhibits signals of pain as a result of these two abnormal (*Vikrita*) *Doshas* and *Dushyas*. In essence, these symptoms represent the *Purvarupa* of the condition in issue.^[7]

5. Vyakti

If proper treatment is not taken during 4th stage of *kriyakala*, the abnormalities get aggravated further and convert it as severe from known as *roga*, manifesting clearly with all its characteristic features, hence this stage is called as *Vyaktavastha*. These signs and symptoms are

well marked, clearly recognizable and powerful enough to produce distress to the body. Examples are *Shopha*, *Arbuda*, *Granthi*, *Vidradhi*, *Visarpa*, *Jwara*, and *Atisaradi Vyadhi*.^[8]

The symptoms that manifest at this *Vyakti* stage can be roughly divided into two categories

- *Samanya Lakshanas* are the universal signs and symptoms that are commonly present in all illnesses and are brought on by an increased *Dosha*.
- *Pratyatma Lakshanas* are unique or peculiar indications and symptoms that are exclusive to a certain ailment.

6. Bheda

When an illness reaches its terminal stage, called *bedha*, it may either be treated or proceed to become chronic,

Table –Treatment in accordance with *Shatkriyakala*.

Sr. No.	Stage	Therapeutic Measures
1.	<i>Sanchaya</i>	<i>Nidan Parivarjana</i> , <i>Suitable Shamana</i>
2.	<i>Prakopa</i>	<i>Vata-Vatanulomana</i> <i>Pitta-Pittashamana/ Sukhvirechan</i> <i>Kapha-Agnideepan, Pachana, Kaphahara</i>
3.	<i>Prasara</i>	<i>Vata- Basti</i> <i>Pitta-Virechana.</i> <i>Kapha-Vamana.</i>
4.	<i>Sthanasanshraya</i>	<i>Samprapti vighatana</i>
5.	<i>Vyakti</i>	<i>Lakshanik</i> and as per <i>chikitsa siddhantas</i> .
6.	<i>Bheda</i>	<i>Doshpratyayik</i> and <i>Vyadhipratyayik chikitsa</i> .

DISCUSSION

Kriya kala gives the opportunity to take the appropriate steps at each stage to halt the spread of the illnesses. *Kriya kala* has been referred to as the "disease cycle" or "natural history of illness" in modern medicine. The *Sanchaya* and *Prakopa* phases can be compared to the susceptibility stage. The "Pre-pathogenesis" stage is another name for the susceptibility stage, according to certain writers. At this point, the interaction between the host a risk factors should facilitate the development of an environment that is suitable and advantageous for the sickness.^[11]

Ayurveda advises following the daily and seasonal routine. Simply said, the sickness is the union of *Dosha Dushya*. They must be vitiated before the union, and this is what happened in the first two steps. Accumulated *dosha* began to wander in the body and get established in the third and fourth stages of the *kriyakala*. Prodromal symptoms in the fourth stage start to appear shortly, and a diagnosis can be made on the basis of these symptoms. The fifth stage of *Kriyakala* is the stage at which the disease's evident signs and symptoms can be seen and contrasted with the disease's clinical stage. The course of therapy at this point was determined by monitoring the *Dosa-Dushya*, *Srota's* engagement.^[12]

giving rise to various ailments and, ultimately, death. It is a warning sign of a poor prognosis. In this period, a subsequent illness or complication may appear, thus more caution should be exercised. Taking the lengthy path to *Atisara* as an example.^[9]

Significance of *Shat-Kriyakala*^[10]

1. Understand the stages in a definite sequence before the disease is diagnosed.
2. We can prevent the formation of disease if the initial stages are diagnosed correctly.
3. Different types of treatment can be given for different stages.
4. The physician can successfully cure the patient and prevent the recurrence of the disease.

The final stage of the *kriyakala* cycle is *Bheda*, during which the sickness manifests as either recovery or, if untreated, complications. If doshas are managed in an earlier stage, they cannot advance to an earlier stage.^[13]

Thus, a summary of clinical findings, pathogenic occurrences, therapeutic measures, and host, antigen interaction intensity is possible. One of the key elements separating *Ayurveda* from Allopathy is the notion of the six phases of sickness in *Ayurveda*.

CONCLUSION

Ayurveda has a unique idea called *shatkriyakala*. By understanding the *shat kriyakala* process, the illness process can be stopped at an early stage and the chances of complications. The physician can choose a course of therapy by using his intelligence and understanding to recognize the vitiated dosha situation, as mentioned by *Acharya Sushruta*. Therefore, we may conclude that a doctor who recognizes a condition and treats it in accordance with *Shatkriyakala* will succeed as a practitioner.

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