

**SHATKRIYAKALA A CLINICAL APPROACH**\*<sup>1</sup>Dr. Ravi Joshi M.D and <sup>2</sup>Dr. Vidya Rani Joshi M.D<sup>1</sup>Associate Professor (Kayachikitsa Dept), Gangasheel Ayurvedic Medical College and Hospital Barielly (U.P).<sup>2</sup>Assistant Professor (Sharir Kriya Dept), Devbhoomi Ayurvedic College and Hospital Dehradun (U.K), Senior Consultant in Ayurved Bhawan, Ayurvedic Hospital and Panchkarma, Center. Rishikesh (U.K).**\*Corresponding Author: Dr. Ravi Joshi M.D**

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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, Sthansamsraya, 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, Maintainance of health a healthy Person, by adopting the Ritucharya, Dincharya and Sadvritta and curing of a disease of diseased Person, by adopting thereapeutic measures.<sup>[1]</sup> 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.<sup>[2]</sup>

**KEYWORDS:** Shatkriyakala, Dosh, Dhatu, Sanchaya, Prakopa, Prasara, Sthansansarya, vyakt, bheda, Ayurved.**INTRODUCTION**

The Prime factors in the Pathogenesis of a disease are Dosh 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 12<sup>th</sup> chapter.<sup>[3]</sup> These are only three (1) Chaya (2) kopa (3) Prashama. 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>[4]</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>[5]</sup> and the mobility of the Doshas (biological factors).<sup>[6]</sup> Ayurveda consider all diseases result from gross, systemic Imbalances and malfunctions of three doshas vata, Pitta and Kapha.<sup>[7]</sup> Thus, complete knowledge of shatkriyakala is essential to cure the disease.

**AIM AND OBJECTIVES**

- (1) To understand the concept of shatkriyakala.
- (2) To understand the importance of shatkriyakala.
- (3) To understand the role 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>[8]</sup> and Produces dislike for things which causes of increase and liking for the things of opposite qualities<sup>[9]</sup> in this stage mild symptoms are seen. This it is very beneficial to cure the Person is this stage. The symptoms in 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>[10]</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), Asatmendriyarth 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 Sanchaya 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 Sanchaya Avastha of Particular doshas, And this is a Proper time to asses

**Table 2: Dosha Prakopa Karanas.**

#### (a) Vat Prakopa Karanas

Aharajanya	By taking excessive Katu, Tikta, Kashaya, Ruksha, Laghu, Sheet, dry Ahar dravyas. And by doing Anasana, Adhyasana and visamasana.
Viharjanya	Ativyayama, Aptarpan, Bhagna, Praptana, jagrana, vegadharana.
Kalajanya	Vat Prakopa at rainy Season, in the evening, old age, and at the end of digestion of food.

#### (b) Pitta Prakopa karanas

Aharajanya	Excessive use of Katu, Amla, Lavan, ushna, Tikshna guna Ahara dravyas. Fish,goatmeat, curd, Madhya etc are Provok Pitta.
Viharjanya	Krodha, soka, Bhaya, Suryasantapa etc.
Kalajanya	In hot Season, during digestion of food, midday, midnight and middle age. Generally Pitta Provocation is in sharatkala

#### (c) Kapha Prakopa Karnas

Aharajanya	Excessive use of Madhura, Amla, Lavana, ushna, Snigdha, guru Ahara dravyas.
Viharjanya	Diwaswapna, Avyayama, Atisantarpana, Adhyasana
Kalajanya	Naturally Kapha Provocated in Vasantritu, early in the morning, immediately after meals and in childhood.

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

Aggravated Doshas leave their original place and Spread to the other Parts of the body through different srotas. Doshas also moves to different places with the help of

the accumulated doshas and take Proper line of treatment.

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

Prakopa (aggravation) is the 2<sup>nd</sup> stage of the shatkriyakala. In this stage the Doshas 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 priviously 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>[11]</sup>

(a) Chaya Prakopa it is a Physiological aggravation of Prakopa of the concerned Doshas, because of swabhavika/ritu (natural reasons) when this chaya Doshas aggravated further, it may cause various complaints in the human body. To prevent such problems, Ayurveda Prescribed ‘Ritucharya’ (seasonal Regimens).<sup>[12]</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.**

Dosha	Chaya	Kopa	Prashama
Vat	Grishma	Varsa	Sharat
Pitta	Varsa	Sharat	Hemant
Kapha	Sisira	Vasantha	Grishma

vayu, either alone or in combinations with other Doshas which leads to 15 types of Prasara stage.

(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.<sup>[13]</sup>

In the same way doshas after leaving their places lonely or may mixed with other Doshas have to overflow to different place. While overflowing Doshas will get three types of gati(direction).

**Table No. 3: Doshas and their gati (direction).**

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

Like dosh gati, Rogmarga are also of three types.

(a) Abhyantara Roga marga:- If Doshas start to get accumulated in visceral region, ex- kosta, they Produces the disesae 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 No 4: Symptoms of tridosha Prasara stage.**

Dosh	Prasara laxanas
Vata	vimargagamana- regurgitation, Atopa- flatulance and gurgiling sounds
Pitta	Osh- Sense of boiling Paridaha- burning sense. Chose- Squeeging sense.
Kapha	Aruchi-Anorexia. Chardi- Vomiting Angasada- inactiveness of organs.

(4) **Sthansansrya (Stage of localization):-** In this stage the aggravated Dosha, Start to localise 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 perdefective 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 Poorvaroopo of the disease because of Doshdushya Sammurchyana.

(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>[14]</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 complicatory stage. In this stage diseases became chirakari (chronic) or asadhya (incurable).

**Table No 5: Particular Treatment according to shatkriyakala.**

SN Stage	Therapeutic Measures
1. Sanchya	Nidan Parivarjana, Suitable Shamana
2. Prakopa	Vata- Vatanulomana Pitta- Pitta samana /Sukhvirechan Kapha- Agnideepan, Pachana, Kaphahara
3. Prasara	Vata- Basti Pitta- virechana. Kapha- vamana.
4. Sthansansrya	Samprapti veghatana
5. Vyakti	Lakshanik and as per chikitsa siddhantas.
6. Bheda	Doshpratyanik and vyadhipratyanik chikitsa.

## DISCUSSION

Tridoshas during their equilibrium state are called as Tridhatu. 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 stagwise 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 Dosa-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 sign 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 Dosa-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 cheafer. Doshas if get controlled in their earlier stage, they cannot jump into the next stage.

## CONCLUSION

Shatkriyakala is distinctive concept of Ayurveda. By knowing the process of shat kriyakala the disease process can be arrest at initial stage and avoid the Probabilities of complications. Acharya Sushruta already mention the kriyakala helps the physician to adopt line of treatment by seeing the vitianed dosha condition by his intellect and knowledge. So we can say that the physician who diagnose a disease and treat according to shatkriyakala will be become a successful Practitioner.

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