

## CLINICAL IMPORTANCE OF SHATA KRIYAKAAL- A SYSTEMATIC REVIEW

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## ABSTRACT

Shatkriyakala is an important tool to assess the entire process of disease manifestation described by Sushruta in Sutrasthana in the 21st Chapter of Vranaprashniya Adhyaya. Shatkriyakala include six stages viz Sanchaya, Prakopa, Prasara, Sthansamshraya, Vyaktavastha and Bhedavastha. Kriya means prevention and Kala means measure, so Kriyakala is the opportunity to treat vitiated doshas or Roga in their different stages. In a way we can say its an opportunity to recognize and treat the disease before it gets fully manifested. Acharya Vagbhata described this whole process of intake of various Nidan, vitiation of Vatadi Doshas resulting into appearance of various sign and symptom of disease as Samprapti which is similar to all the stages of Kriyakala.

**KEYWORDS:** Shatakriyakala, Sanchaya, Prakopa, Prasara, Sthansanshraya, Vyakt, Bheda.

## INTRODUCTION

Ayurveda is not merely the ancient system of medicine but is a way of life. There are two objectives of Ayurveda first one is to maintain healthy life and second to treat the diseased person when there is progression of disease. It follows six consecutive steps which are described as Kriyakala by Acharya Sushruta in 21<sup>st</sup> chapter of Sutra Sthana. It includes the entire pathogenesis of the disease from Nidan sevam upto appearance of sign and symptoms, chronicity and complications of disease. Knowledge of these stages help to start the treatment timely before it becomes Kashtasadhya.

## AIM AND OBJECTIVES

To study the Concept of Shatkriyakala  
To evaluate the Role of Shatkriyakala in Chikitsa

## MATERIAL AND METHODS

Ayurvedic Classics- Sushruta Samhita and Ashtanga Hridaya, Ayurvedic text of Roga Nidan and Vikriti Vigyan and different Journals have been referred to study the clinical importance of Shatkriyakala.

## Conceptual Study

As the Doshas get vitiated it doesn't directly lead to disease manifestation rather it follows Sanchaya, Prakopa, Prasara etc. different consecutive stages to develop disease. The steps which Dosha and Dushya

follow with the involvement of Agni and Ama successively appear as disease is known as Kriyakala. These are six in numbers ie.

1. Sanchaya
2. Prakopa
3. Prasara
4. Sthansanshriya
5. Vyaktawastha
6. Bhedawastha

**Sanchaya:** Stage of accumulation of Doshas.

Sanchaya is the first thing that happens in the disease process. It leads to accumulation of Doshas usually in the swasthan mainly due to formation of Ama due to Agnimandya. It is rightly said that there is Samhat Roopa Vriddhi in Chaya stage which means there is Dravyatah Vriddhi of Doshas in this stage which can be easily removed from the body.

The accumulated Doshas manifest certain symptoms which are as follows

- Vata Sanchaya: Stabdhapurnakoshthata
- Pitta Sanchaya: Peetavbhasata, Mandoshmata
- Kapha Sanchaya: Gauravam, Alasya

From the symptoms Stabdhapurnakoshthata and Mandoshmata it appears as if Doshas have been stopped (Samhatrupa) rest three symptoms are of Sarvadaihik lakshanas.

In other words we can say that our body has self-limiting mechanism against the disease eg. In Kapha Sanchaya patient having desire to eat Katu, Tikta, Kashaya rasa Pradhan Ahara and is not interested to take cold substances which helps in Kapha Shaman.

Thus Sanchaya is the first step for prophylaxis of disease.

**Prakopa:** Stage of vitiation of Doshas

After Doshas have accumulated if proper Chikitsa is not provided to rectify it, the imbalance of Doshas symptom may worsen. It is the 2<sup>nd</sup> stage of Samprapti. In this condition Dosha Sanchaya are aggravated and Dosha become Unmarg-gami. In this condition Ama is combined with Doshas to form Samdosha resulting into different symptoms in Koshttha according to Dosha.

In this stage the Dosha which had previously accumulated and stagnated in its own particular location tends to become swollen and excited. The vitiated Doshas manifest certain specific symptoms which shows the Gunataha Vriddhi of that particular Dosha which are as follows:

- Specific guna of Vata Prakopa is seen as: Koshthatod, Sancharan
- Specific guna of Pitta Prakopa is seen as: Amlika, Pipasa, Paridaha
- Specific guna of Kapha Prakopa is seen as: Annadwasha, Hridayotklesha
- Clearly these Doshas show that there is some movement (Chalaymaan) in them eg. Koshthatod and Sancharan. Prakopawastha is Swa-alpakalik.

**Prasara:** Stage of expansion of Doshas

This is the 3<sup>rd</sup> stage of Kriyakala. The term Prasara means to spread. In Prasara, the Prakupit Dosha is stated to spread over and expand to other parts, organs and structures of the body. The expanded Doshas manifest certain symptoms which are manifested in the form of actions of that specific dosha which are as follows:

- Vata Prasara shows the action as: Vimarga-gamana, Aatopa
- Pitta Prasara shows the action as: Osha, Chosha, Paridaha, Dhumayana
- Kapha Prasara shows the action as: Arochaka, Avipaka, Anasada, Chhardi

**Sthansanshraya:** Stage of Dosha-Dushya Sammurchana. Doshas get aggravated and spread to different parts of the body because of the property of Vayu as “Desham Vayurgati Matwatvat”. Vayu possess the power of mobility which should be looked upon as cause of the expansion or overflowing and spread of dosha and gets localized in focal points which might be pre-exposed due to previous defects or weakness at the cellular/tissue/organ level that is Khavaigunya, primarily genetic or hereditary defect and secondarily acquired weakness due to previous exposure to aetiological factors

or past disease. Appearance of Purvaroop occurs in this Dosha-Dooshya Sammurchana stage. This is the fourth stage of Kriyakala.

The vitiated Doshas reach various parts of the body and produce different diseases. When this Dosha-Dushya Sammurchana occurs in Basti Pradesh diseases like Ashmari, Mutraghata etc. occurs. When in Guda region leads to diseases Bhagandhar, Arsha etc. and so on.

**Vyaktawastha:** Stage of Manifestation of Disease.

In Vyaktawastha completion of Dosha Dushya Sammurchana and appearance of Roga takes place and disease is named and treated accordingly. In this stage, the main symptom of a disease is manifested and so it is named specifically. For example development of Santaap lakshan leads to the disease Jwar and so nomenclatured.

**Bhedhawastha:** Stage of Chronicity and Complication.

It is the last stage of Kriyakala. In this stage Vishishta stage of Vyadhi is manifested according to predominance of dosha. For example, if Jwar is there it is differentiated to Vatik, Paittik, Kaphaj Bheda.

Also in this stage of disease process complications are developed. For example Vranabhav in Granthi, Vidradhi and Deergha Kala Anubandh in Jwar, Atisara.

## DISCUSSION

Acharya Charak has given three Stages of disease manifestation: Chaya, Prakopa, Prashama according to digestive and metabolic activities of the body. Acharya Sushruta in reference to the Chapter Vrana has given six distinct phases of evolution of disease sequentially and gradually known as Shat kriyakala. It is a very useful tool as its knowledge helps in planning treatment even at the Doshik level and is a kind of preventive measure before the complete manifestation of disease occurs.

Vayu is the instigator of all process due to Rajo guna predominance. When there is excess accumulation of water in a pond, Vayu breaks its boundaries and spreads the water all over. In the same way vitiated Doshas also move to different areas of body in one of the fifteen ways with the help of Vayu either alone or in combination.

In the Stage of Pratham Kriyakaal there is “Pradvasha Vriddhi Hetushu”, which means first of all, in Chayavastha due to Pradvasha of Utpadaka Hetu person feels disinterest towards the Nidan leading to the Sanchaya of that particular Dosha and then “Viparita Guneksha Cha” occurs which means our body does effort to decrease the Sanchit Doshas and for this, it has desire of Aahaar Vihaar which are having properties opposite to that of accumulated Doshas.

In Prakopavastha, stage of Dwitiya Kriyakaal, Dravyas having the gunas contrary to that of Doshas are used to

diminish the Prakopa, as the lakshnas are Gunatamak in nature. Therefore, for the Prashmana of Vata Prakopa Snigdha-Ushna-Guru dravyas are used and likewise for Pitta and Kapha.

In Prasaravastha there is Karmatmaka Vikriti, therefore treatment is done according to the action of drugs. In Prasaravastha of Vata Anulomana drugs are used, Likewise for pitta Sransan, Rakta-shodhak dravya are used and for Kapha Prasara Deepen-Paachan drugs are used.

In Sthanasanshrayavastha, premonitory signs and symptoms of the disease are seen. It is the fourth stage of Kriyakaal. In the fifth stage of Vyaktavastha, the disease manifest fully having Pratyatma lakshan and treatment mentioned for particular disease known as Vyadhipratyanik Chikitsa is to be applied. In sixth stage of Bedhavastha of disease, it is very difficult to cure and if not treated at the earliest disease may become incurable.

## CONCLUSION

Kriyakaal gives an opportunity to the physician to diagnose the phase of disease progression and intervene it through Shamana and Shodhana process. Hence the concept of Shat Kriyakaal emphasizes the observation of physician to diagnose the six stages which helps in recognizing a disease as early as possible and could be managed. As the name signifies the knowledge of Kriyakaal is a preventive measure so that a disease is not able to manifest and so helps in successfully treating the patients.

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