

**CONCEPT OF IMPORTANCE OF SHATAKRIYA KALA IN STAGE-WISE DISEASES  
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**ABSTARCT**

In Ayurveda mention of Dinacharya and Ritucharya help in preventing a wide array of diseases, at the same time helping us to keep fit and healthy. This is one part of prevention of disease, the other dimension is 'an early diagnosis of the illness in its budding stages'. The art of understanding a disease and its stages of pathogenesis was probably explained for the first time in Ayurveda in a very comprehensive way. Not only understanding a disease and making an accurate diagnosis, but also to have a minute track of each and every stage of pathogenesis of disease is a must for any medical science, if it's aiming at both diagnosing and curative aspects of a disease management. This article will be focusing on discussion related to diagnosing the disease at various stages of its manifestation.

**KEYWORDS:** Shatakriya kala, Dosha, Vata, Pitta, Kapha, Vyadhi.**INTRODUCTION**

Shatakriya kala is the series of events taking place before vyadhiutpatti. There are different stages where body turns from equilibrium to morbid state leading to disease manifestation. Various levels of doshadushti, different intensities of dhatupradosha and its mutual interaction will trigger production of morbidity. It states at what stage disease becomes visible and what is the right time to start the treatment. Thus it's named as Kriyakala. The doshas undergo abnormalities due to indulgence in unsuitable ahara and vihara, in turn bring about abnormalities in dhatus resulting in disease. These abnormalities starting minutely develop in successive stages to produce disease. The series of vikrutakriya (abnormal activities) successively developing in different periods of kala is known as kriyakala of evolution of disease. It's the narration in sequential order of abnormal changes taking place in dosha, dushya, agni, strotas etc. This knowledge is very helpful for both diagnosis and treatment of diseases.

**MATERIALS AND METHODS**

Literature Search – Review of Literature regarding shatkriyakala is collected from (1) Sushrutha 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.

**Kriyakala explained**

We know that for any disease process to start there should be some causative factors on its backdrop. The causative factors of a disease are called 'Nidana' in Ayurveda. The Nidana's may be of 2 types –

1) Bahya Nidana (External factors or Causative factors): These include all the causative factors supplied to the body from the outside i.e. infections (microorganisms), exposure to dust, smoke or allergens, incompatible foods, injuries etc. These extrinsic factors disturb the 'Dosha's', the 3 forms of energy in the body which control all the activities, when they are in a state of equilibrium. The vitiation of Dosha's is a mandatory process for the onset of the diseases. These contaminated Dosha's invade, get lodged in and damage the weak or susceptible tissues and set up the platform for the onset of a disease. These Dosha's can also block or clog the channels and duct systems of transportation (Srotas) in the body and initiate a disease process at the site of block.

2) Abhyantara Nidana's (Internal or intrinsic causative factors of a disease): The vitiated Dosha's, Vata, Pitta and Kapha either independently or in combinations are the internal factors for causing a disease. no disease is manifested unless one or more dosha's are vitiated. The Dosha's are either vitiated after being triggered by external causative factors (bahya nidana's) or can also get vitiated independently.

Thus, in short, the disease process begins and progresses in the below mentioned way or chronology –

Consumption or exposure to Nidana's → Vitiating of one or more Doshas → Spread of vitiated Dosha's all over the body → Vitiated Dosha's invading and getting localized in weak and susceptible dhatu's or tissues → Damage of the tissues → Disease manifestation → Complications.

This gives us a clarification that the dosha's do not undergo heavy vitiation and produce a disease overnight. The Dosha's take their time in getting through various stages of vitiation and gradually give origin to a disease, if they are not diagnosed or left unattended in their initial stages of vitiation. Thus formation of a disease is a gradual process. In the initial stages, the Dosha's increase in quantum at their own sites and later tend to trespass into the sites, tissues or organs occupied or belonging to the other Dosha's.

The Dosha's overflow and spread all through the body in search of weak, susceptible dhatu's (tissues). When they find such tissues, the morbid dosha's invade, occupy and damage the tissues. When the damage gets severe, the disease gets manifested with full blown signs and symptoms. When the disease is not treated even in this stage, complications get manifested. These stages through which the morbid Dosha's gradually gain strength and tend to produce disease, its signs and symptoms and complications are called Kriya Kala's.

#### **Dosha kriyakala**

If the disease is diagnosed and treated in these earlier stages of pathogenesis, the dosha's can be stopped from progressing to the further stages of pathogenesis. Since it matters only with dealing the vitiated dosha's and since the tissues have not yet been invaded by the morbid dosha's, the treatment becomes easy. This stage is called 'Dosha Kriyakala' because here only the Dosha's get disturbed and they are not strong enough to produce a disease or initiate a disease process. Remember, the disease process will be initiated when the dosha's spreading all over the body get lodged in weak dhatu's and damage them.

This stage of pathogenesis or vitiation of dosha's comprises of 3 stages. They are –

- 1) Sanchaya or Chaya – Stage of accumulation of Dosha's (in their own sites)
- 2) Prakopa – Stage of aggravation or exacerbation of Dosha's (at their own sites)
- 3) Prasara – Stage of liquification and spreading of Dosha's (dosha's overflow and spread all through the body)

These 3 stages of pathogenesis are easy to treat because the tissue or organ damage has not yet occurred.

#### **Vyadhi Kriyakala**

The later stages of the disease wherein the vitiated dosha's (not diagnosed and managed in their earlier stages of vitiation i.e. Sanchaya, Prakopa and Prasara) get even more aggressive and invade the tissues and the events which follow the invasion are difficult to manage. When the morbid Dosha's invade the dhatu's the doshas get lodged therein. This contact of morbid Dosha's and susceptible Dhatu's gives rise to premonitory symptoms (Purvarupa) of the diseases. These symptoms indicated that a disease is about to get manifested in near future and a suitable background is being laid in the body. If the disease is not managed at this stage, the Dosha's further damage the Dhatu's. Now the disease gets clearly manifested with its clearcut signs and symptoms (Rupas or Lakshanas). If the disease is not managed even in this stage, it leads to manifestation of complications wherein the disease gets out of reach of treatment.

This stage is called 'Vyadhi Kriya Kala' and comprises of 3 stages. They are –

1. Sthana Samshraya – Stage of invasion of tissues and lodgement of Dosha's in Dhatu's (Stage of premonitory symptoms or stage of prodromata of a disease)
2. Vyakta or Vyakteebhava – Stage of manifestation of disease
3. Bheda – Stage of complications

These 3 stages of the disease are difficult to handle with the context of treatment. In these 3 stages, the tissue damage, signs and symptoms of the disease and complications would have manifested making the clinical picture of the disease difficult and hard to handle. Many times, the disease gets impossible to manage and also may lead to death.

Thus, the 3 stages of Dosha vitiation in 'Dosha Kriya Kala' and the other 3 stages of dosha vitiation and disease manifestation in 'Vyadhi Kriya Kala' put together are called Shat Kriya Kala or 6 appropriate time periods to take action or to implement treatment.

#### **Shat Kriya Kala**

- Sanchaya or Chaya – Stage of accumulation of Doshas (in their own sites)
- Prakopa – Stage of aggravation or exacerbation of Doshas (at their own sites)
- Prasara – Stage of liquification and spreading of Doshas (doshas overflow and spread all through the body)
- Sthana Samshraya – Stage of invasion of tissues and lodgement of Doshas in Dhatus (Stage of premonitory symptoms or stage of prodromata of a disease)
- Vyakta – Stage of manifestation of disease
- Bheda – Stage of complications

In the upcoming paragraphs we shall discuss about these 6 stages in detail.

### 1) Sanchaya

1st Kriya Kala – Sanchaya or Chaya, the stage of accumulation of Doshas in their own sites –Sanchaya means accumulation. Increase of Dosha's in their own sites is called Sanchaya. Dalhana, the commentator of Sushruta Samhita text defines Sanchaya as 'Samhati Rupa Vriddhi' (cumulative form of increase).

Increase of Doshas in their own sites is called as Sanchya and Produces dislike for things which causes of increase and liking for the things of opposite qualities 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. The etiology of Sanchya can be classified into (1) Kala swabhava (natural) (2) Trividha Hetu (Three types of causative factors) i.e Pragynaparadha (misleads), Asatmendriyarthe 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 the accumulated doshas and take Proper line of treatment.

### 2) Prakopa

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 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.

- 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).
- 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 exemple of Achaya Prukopa.

### 3) Prasara

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 (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.

Like dosh gati, Rogmarga are also of three types.

- 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.
- Bahya Roga Marga:- If Doshas are start to accumulate in tissue and Produces the disease like In the same way doshas after leaving their places lonely or may mixed with other Doshas have to overflow to different placse. While overflowing Doshas will get three types of gati(direction). They are Urdhava gati, Adhogati and tiryag gati.
- 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.

### 4) Sthanasansraya

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 vaigunya. 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) Vyakti

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.

### 6) Bheda

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)

### DISSCUSSION

Sushruta tells 'Only the person who has the perfect knowledge of the 6 stages of dosha vitiation namely

Sanchaya, Prakopa, Prasara, Sthana Samsraya, Vyakti and Bheda can become a successful physician’.

Sushruta also tells that the Doshas when pacified or destroyed in the first stage of the disease i.e. Sanchaya, the doshas do not progress to the further stages of vitiation (Prakopa, Prasara etc).

But if the dosha vitiation is not tackled in the earlier stages, they do progress to the next stages. The successive stages of dosha vitiation will be complicated and difficult to handle in comparison to its predecessor.

Kriya Kalas, as we have seen are the stages of pathogenesis or dosha vitiation wherein the successive stages get more and more difficult to handle in comparison to their predecessor stages. Therefore the treatment becomes easier when the disease process is diagnosed and proper measures are taken at the earliest.

The further stages are not formed when the dosha vitiation is diagnosed at the earliest. The doshas when diagnosed and controlled in the Sanchaya stage, the vitiation does not progress to the 2nd stage i.e. the stage of Prakopa. When the dosha vitiation is traced in the 2nd stage (Prakopa), the dosha vitiation do not progress to the 3rd stage of pathogenesis i.e. Prasara stage. Thus, the earlier the disease process is traced and the earlier we implement effective action and treatment, we could successfully have aborted the successive stages of disease formation.

If the vitiating and progressing doshas are neglected they spread into different tissues one after the other and becomes deep rooted. Then, one cannot cure or manage such conditions as it is not possible to take out a deep-rooted tree. 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. Before the union they must be vitiated and first two stages same thing is happened.

## CONCLUSION

Shatkriyakala is distinctive concept of Ayurveda. By knowing the process of shat kriyakala the disease process can be arrested 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 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 be become a successful Practitioner.

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