

A Review article on: Clinical Application of Shat Kriya Kala

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Abstract

Prevention is better than cure has always been a golden standard and underlined principle for health. Proper quality, quantity and timely "balanced diet", is very essential for a healthy individual. 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 a disease is a must for any medical science, if it is aiming at both preventive and curative aspects of a disease management. Shat means – six in number, kriya means – action or treatment, and kala means – time or period summing up the three terms means "Appropriate time periods to take action or plan / implement treatment". Shat Kriya Kala or the six significant stages of disease formation in Ayurveda provides the knowledge of how illness originates and manifests step by step. The concept of Kriyakala, described by Susruta, in Varnaprashnadhyaaya, an ancient Vedic Sanskrit text, which seeks to explain the incidence of Varnas in terms of Doshic disturbances. It is very essential for early diagnosis, prognosis and for adopting timely preventive and curative measures. Out of six kriya kala first three viz., Sancaya, Prakopa and Prasara are

subclinical stages while the later three viz., Sthanasamsraya, yakti & Bheda are clinical stages of the pathogenesis.

Keywords: Shat Kriya Kala, Doshas, *Ayurveda*, Diagnosis, Disease.

Introduction

Ayurveda is a science of life. It is a system of traditional medicine native to Indian subcontinent but now days its knowledge is accepted worldwide. Manifestation of a disease is a process which starts from the contact of etiological factors to establishment of a disease. In *Ayurveda* prevention of all types of diseases is known as a prominent part of treatment which includes restructuring human lifestyle aligns with the course of nature. The term Kriyakala is also known as Chikistavasara Kala (the time which reveals or denotes the necessity of treatment). Shat Kriya Kala or the six significant stages of disease formation in Ayurveda provides the knowledge of how illness originates and manifests step by step. *Ayurveda* uses these six stages to remove both the signs as well. Each stage provides an opportunity to halt and possibly reverse the spread of the disease. Naturally, the earlier a disease is detected, the easier it will be to neutralize it. This knowledge of Kriyakalas is most essential to fulfill the principle of Acharya Charakacharya

i.e. to know the Avastha of Vyadhi (stage of disease) . If the Doshas are at first stage by applying simple line of treatment we can stop the Dosha to go to next stage in the manifestation of disease by which the disease process will break, similarly if we know the Doshas in Prasaravastha (stage of migration) we can eliminate them by Samshamana Karma (pacification treatment) from the nearest possible way.

(A) Sanchaya (Natural accumulation of Doshas) -First stage of Kriyakalais known as Sanchayameans collection, putting together i.e. the accumulation of Doshadue to various Nidana factors. In other words Sanchaya means accumulation of the dosas in their own natural sites. The dosas in this stages increase quantitatively their quality remaining normal. It is the first stage of Kriyakala with vague and ill defined symptoms along with some features characteristic of the increase of dosa involved. It is characterised by aversion towards similars and attraction towards opposite qualities of diet, drug etc. e.g. vatachaya have symptom of aversion toward dry and cold food .

*Vata Sanchaya Lakshana – Stabdha Poorna Koshtata (Stiffness and fullness in abdomen)

* Pitta Sanchaya Lakshana - Pitavabhasata (Yellowisness of the body parts), Manda Ushamta (Mild increase in body temp).

*Kapha Sanchaya Lakshana -Angagaurava (Heaviness in the whole body), Alasya (Lassitude)

This stage of Doshas is to be taken as Samhatarupa Vruddhi .when Doshas has to move from one place to another or to move from its own place it require (liquid state of Doshas) the Vilayanarupa to attain this Rupa (stage) of Doshas they must require the heavy Nidanakara factors, so here due to insufficient Nidana they will remain in increased state but in solid state in its own place.

The etiology of Sanchaya can be classified into, 1) Kala Swabhava 2) Trividhahetu i.e. Pragynaparadha (miss

leads), Asatmendriyarthasamyoga (improper uses of sensory organs), and yapannahetu (Inherent cause). Which includes the seasonal variation, day night variation for Kala (time), change in Ahara – Vihara (food and regimen) is taken as Trividhahetus. Based on the common and specific symptoms this state will diagnose.

B) Prakopa (More accumulation) -When the Doshas are in Chaya condition, if Nidana continuously persists, Doshas lands in Prakopavastha. Acharya Vagbhata defines Prakopa simply in single word i.e. Dosha are ready to move from its own place or other place indicating Kopa state . It is the stage of excitation of dosas in which the accumulated dosas start getting Prakopa (More accumulation) qualitatively vitiated and get ready to move from their natural sites being excited by the appropriate aetiological factors.

It is the second stage for preventive measures. The following Symptomatology manifests in Prakopa stage as per the involvement of Doshas are as follows:-

* Vata Prakopa Lakshana: Koshta Toda Sancharana (pain and movement of Vata in MahaSrotasa)

*Pitta Prakopa Lakshana: Amlika (sour eructations), Paridaha (burning sensation all over the body), Pipasa(excessive thirst).

*Kapha Prakopa Lakshana: Annad wesa (aversion to food), Hrudiyot Kledascha (excess salivation in mouth).

Vagbhata describes this stage as ‘Unmarga Gamita’ i.e. inclination of Doshas.

to leave its original site. Prakopa is of two types. 1) Sachaya Prakopa 2) Achaya Prakopa .

a) Chayapurvaka Prakopa:- Means getting Prakopa after accumulation. Here sanchaya state must be compulsory.

b) Achayapurvaka Prakopa:- Means getting overflow without prior accumulation .

This state can be diagnosed based on continuation of Chaya Lakanas and desire to opposite Gunas and aversion

to similar Guna and common symptoms of DoshaPrakopa. Ex: in Vata- Sramsas (subluxation), Bramsha (breakdown of function), Sada (fatigue), Ruk (pain), Toda (pricking type of pain) etc.

(C) Prasara (Overflow level) - It is third kriyakala. The term 'prasara' means to spread. It is the third stage of Kriyakala, in which the vitiated dosas spread over and extend to other parts, organs and systems of the body in all directions. Prasara may involve one, two or all the three dosas together along with rakta. The dosas in this stage may remain quiescent or may pass on to sthanasamsraya, depending upon the degree of prakopa. Aggravated Doshas leave their original place and spread to the other parts of the body through different Strotas. If the aggravation of Doshas is mild, it may not produce disease because it stays in hidden channels and produces disease, if preventive measures are not undertaken and after consuming causative factors in excess.

*Vata Prasara Lakshana:- Vimarga – Gamana (regurgitation), Atopa (flatulence and gurgling).

*Pitta Prasara Lakshana:- Osha (sense of boiling), Chosha (squeezing sense), Paridaha (burning sensation), Dhoomayanani (emitting smoke from mouth).

*Kapha Prasara Lakshana:- Arochaka (anorexia), Avipaka (dyspepsia), Chardi (vomiting), Angasada (lassitude).

These Doshas spread or move in the following path way - Urdhwagati – (1). Upward diseases of ear, nose, eye etc. (2). Adhogamana - Atisara, Shleepada. (3). Tiryakagamana - Charmavyadhi, Akshepaka, Sirapurana (hypertension). Doshas also move to different places with the help of Vayu either alone or in combinations as follows and it is of 15 types

- 1) VataPrasara
- 2) PittaPrasara
- 3) KaphaPrasara
- 4) RaktaPrasara

- 5) VataPittaPrasara
- 6) VataKaphaPrasara
- 7) VataRaktaPrasara
- 8) PittaKaphaPrasara
- 9) PittaRaktaPrasara
- 10) KaphaRaktaPrasara
- 11) VataPittaRaktaPrasara
- 12) PittaKaphaRaktaPrasara
- 13) VataPittaKaphaPrasara
- 14) VataKaphaRaktaPrasara
- 15) VataPittaKaphaRaktaPrasara

(D) Sthanasamsraya (Stage of disease augmentation) -

Continuation of Nidana factor along with Prasaravastha Doshas move further into stage of Sthanasamsraya. This term means getting localised at one place. It is the fourth stage of Kriyakala, in which the excited spreading dosas, having extended to other parts of body, start getting localised at certain sites due to srotovaigunya or a pre-existing defect of the part involved. The weak ring of the chain get braked first. Localization of dosas precipitates dosa - dusyasammurchana (interaction of vitiated dosas with dosyas or local tissues). This is the stage of start of real disease and is associated with appearances of prodromal symptoms i.e. purvarupa. While vitiated Doshas are in circulation where ever Shrotavaigunya (depletion of tissue) presents there they settle. That settlement of Doshas at a place called SthanaSamsraya. For the settlement of Doshas at a particular site they require certain preconditions like Nidana must be potent enough to cause damage, there should be some place i.e. KhaVaigunya (tissue depletion or certain disturbances in the normal surface of Strotas) and the Doshas (vitiating) in circulation if further damages or makes Dushti (vitiating) in that KhaVaigunya area it is called as Dushya. All the etiological factors may not be able to cause the disease at every tissue it may require its own

etiological factors related to particular involved Doshas and Dushyas in the same manner a particular bacteria or virus will have specific affinity towards a particular tissue, where they cause a disease.

In both these conditions the union of Doshas / Dushyaat a particular site is actually called Sthanasamshraya. Like - Nidana + Prasaravastha – PrasaraDosha – Dhatudushti or formation of Dushya – Dosha + Dushya in circulation – Khavaigunya(Localization) = Disease manifestation (which is the first stage or foundation stage of Vyadhi). Hence this stage gives an idea or develops the Purvarupas (Prodromal sign and symptoms of particular disease) at a particular Srotas which indicates location and cause this is only seeding stage of disease. In this state of Kriyakala the disease will not appear completely because this is only seeding stage of disease. Hence Acharya Madhavkara states that by identifying this stage of Kriyakala is easy on presence of Purvarupas (prodromal symptoms) of a particular disease at a particular Srotas which indicates the location and type of disease . It is of two types: a) Indicators of disease ex: Aura incase of epilepsy with mild headache etc. b) Indicators of Dosha visualizing yellow colors on objects in case of Pitta.

(E) Vyakti (Stage of symptom manifestation) -If Nidana continuously present in stage of Sthanasamshraya, Dosha surely enters into Vyaktibhava stage. It is fifth stage of Kriyakala which characterises by full manifestations of signs and symptoms of the dully developed specific disease. The vyakti refers to the completion of the sthanasamsraya stage of the disease. It is acute stage of disease .VyadhiDarshana means appearance of all the signs symptoms of a disease this is known as Vyakti. Invisible signs and symptoms of a disease will come onto surface that condition is Vaktibhava it is a stage in which the manifestation of fully developed disease appears it represents with full blown picture of disease. The Doshic

predominance, the involvement of Dushya and involvement of Srotas will clearly reveal the Samprapti Karma. This stage facilitates the physician to analysis, diagnose and plan the line of treatment. Appreance of clear cut symptoms of the disease.

(F) Bheda (Stage of complications) - It is the sixth and last stage of Kriyakala. If the disease is not properly treated at the stage of vyakti, it may become sub-acute, chronic or incurable on account of extensive damage sustained or irreversible structural change having taken place due to neglect of early diagnosis and prompt treatment. The disease in this stage leads to the development of complications and becomes itself the cause for other diseases. In this stage specific sign and symptoms of the diseases manifests. In this final stage specific sign and symptoms of the diseases manifests. In this Avastha the proper diagnosis of diseases can be made or can be understood. In this Avastha the Vyadhibhedacan be done. In this Avastha the Vyadhibheda can be done for example, if the patient is suffering from Atisara or Dravamalapravrutti that means he is suffering from Atisara disease, during this period if he has pain in abdomen or Udarashoola that means he suffering from VatajaAtisara. If his stool have dark yellow colour that means he suffering from PittajaAtisara. Hence in this Avastha the person can make or physician can make differential diagnosis of diseases. If this Avasthaisnot treated properly it becomes incurable. This particular stage of manifestation is very difficult to cure.

Shat Kriyakala permit the Ayurvedic practitioner to detect and treat illness at the earliest stages, long before permanent damage is done. Even in the later stages, however, it is often still possible for Ayurvedic treatment (Panchakarma)to reverse the course of the disease and provide relief. If the disease is untreated or encountered with insufficient VikhavighatakaraBhavas that disease

lands in next stage of Bhedavastha in which it gives birth to another disease which is called Upadrava(complications).

***Importance of shat kriyakala** :-*Doshas*, if eliminated in the stage of accumulation do not attain successive stages. They become stronger as they proceed further. Treatment in earlier stages is easier than in later stages.*Kriyakalas* are useful to know the prognosis of the disease and in the decision of treatment strategy. If *doshas* are treatable then their elimination is prescribed in three ways according to the condition of the *doshas*- if there is abundance of *dosha*, evacuation is recommended, in case of moderate presence, lightening and digestion, while in limited *dosha*, pacification is useful. While stating the significance of *Shatkriyakala*, *Acharya Sushruta* has stated, that one who knows the accumulation, aggravation, spread, localization, manifestation and specification of *doshas* and their complications is the real physician.

***Significance of Shatakriyakala** [14]

1. By knowing the six Avasthas of Kriyakala one can get the knowledge of Hetusevana and so that he can stop Hetusevana and thus the further Avastha can be prevented.
2. With the help of Shatkriyakala one can give actual treatment with the use of various drugs.
3. By knowing Shatkriyakala the physician can give the treatment to weakened area or organ so that further Sthansamshraya Avastha can be prevented.
4. The Sadhyasadyatva of the disease can be done or one can get the knowledge of Sadhyasadyatva.
5. It facilitates the knowledge about the prognosis of diseases in the respective Avasthas.

Conclusion

Ayurveda is a system of traditional medicine native to Indian subcontinent but now days its knowledge is accepted worldwide. In Ayurveda prevention of all types

of diseases is known as a prominent part of treatment which includes restructuring human lifestyle aligns with the course of nature.

In the manifestation of disease it is necessary to rely upon the Shatakriyakala. If we are able to understand the Shatakriyakala properly the pathology can be judged at its initial stage only and it can be treated easily. Thus the proper knowledge of Shatakriyakala helps in understanding the process of manifestation of various diseases. Also the knowledge of Shatakriyakala is helpful for getting the knowledge of Sadhyasadyatva of disease. *Acharya Sushruta* has discussed about *shatkriyakala* in his treatise in the chapter entitled

'*Vran-prashna Adhyaya*'. It is a phenomenon observed in almost all the disorders. The concept of *shatkriyakala* is applicable in *nidana* aspect for proper diagnosis and gives an idea to plan the line of treatment of that disease. The duration of a particular stage depends upon the virility of *nidana* and swiftness of *dosha* which in turn depends upon the triggering factors and nature of the disorder. Early diagnosis of a disease helps to cure the disease without much discomfort. If a physician is able to detect the changes in early stages like *sanchaya*, *prakopa* etc. based on the manifestations of *dosha* and advise the correct treatment at that stage, disease progress can be checked and homeostasis can be restored. Manifestation of a disease is a process starting from the contact of etiological factors to the establishment of a disease. The disease is nothing but a complex of *Dosha Dushya Sammurchana*. The prime factors in Samprapti of a disease are *Doshas* and *Dushyas* starting from the entry of pathogen (Hetu), vitiation of *Dosha*, establishment of a disease, the course of a disease and the end of disease are the factors concerned with the Samprapti of disease. Though *Acharya Shusruta* has mentioned *Kriyakalas* in *Vrana Prasaniya Adhyaya* in respect to *Vrana Sopha* and

Vrana. It is a universal phenomenon can be observed in all the disorders. The proper knowledge of Shatakriyakala helps in understanding the process of manifestation of various diseases as well as to diagnose the diseases. The physician who diagnose a disease and treat accurately according to Shatakriyakala will become a successful practioner. The knowledge of Shatakriyakala is helpful for knowing the Sadhyaasadhyatva of disease and also plays an important role in the treatment.

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