Review on Shatkriyakala – A way to know and treat diseases

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ABSTRACT

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. 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. Kriyakala means the time of treatment or interception in the process of disease manifestation. These six stages mentioned by Acharya Sushruta gives an idea regarding the state of the disease in the body and it guides us when to intervene or where to intervene. Early diagnosis of diseases helps to cure the diseases successfully without much discomfort in planning treatment. The concept is traced in ancient Ayurvedic books. This is an objective approach of ancient scientists helping for the clinical practice. Apart from that the Kriyakala give us the knowledge of diagnosis, prognosis and the level of intervention and so that to prevent the establishment of a disease.

Key words: Kriyakala, Ayurveda, Diagnosis, Disease.

INTRODUCTION

Manifestation of a disease is a process which starts from the contact of etiological factors to establishment of a disease. The prime factors in pathogenesis of a disease are Dosha and Dushyas (Body elements). The causation of disease is attributed to Doshas hence it is essential to know the movement of Doshas (Body Elements) or stages of movement at a given point. This concept has been clarified under the heading of Shatkriyakalas. In which Kriya means action/treatment/a opportunities and kala means time. So, Kriyakala means the time of treatment or opportunities in the process of disease manifestation. These six stages mentioned by Acharya Sushruta gives an idea regarding the state of the disease in the body it guides us when to intervene and where to intervene.

The term Kriyakala is also known as Chikistavasara Kala (the time which reveals or denotes the necessity of treatment). 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 Prasrarastha (stage of migration) we can eliminate them by Samshamana Karma (pacification treatment) from the nearest possible way. 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).[1] Apart from this the Kriyakalas give us the knowledge of diagnosis, prognosis and the level of intervention and so that to prevent the establishment of a disease.

Shatakriyakala is the process of understanding the pathogenesis of disease in consecutive stages. Mainly 6 stages were described for the successive manifestation of the disease, i.e.
1. **Sanchaya**: Gradual accumulation of *Dosha* in respective seats.
2. **Prakopa**: Accumulated *Doshas* moving to other sites other than its main site.
3. **Prasara**: Aggravated *Doshas* leave their original place and spread to other parts of the body through different Srotas.
4. **Sthanasamshraya**: Agitated *Doshas* spreads to different places and strikes somewhere because of obstruction in Srotas due to abnormality in Srotas is called Sthanasamshraya.
5. **Vyaktavastha**: Appearance of clear cut symptoms of the disease.
6. **Bhedavastha**: In this stage specific signs and symptoms of the diseases manifests.

So the *Shatakriyakala* are the need of an hour in understanding of disease process. So this article is selected.

**OBJECTIVES**

To study the concept of *Shatakriyakala* and to understand the role of *Shatakriyakala* in manifestation of diseases.

This conceptual study will be helpful in understanding pathogenesis of disease in consecutive stages.

**MATERIALS AND METHODS**

**Source of data**

1. *Sushruta Samhita*
2. *Ashtanga Hrudaya*

**Methods**

1. To compile available literature on *Shatakriyakala*
2. To compile the importance of *Shatakriyakala* in manifestation of diseases.

1. **Sanchaya**

First stage of *Kriyakala* is known as *Sanchaya* means collection, putting together i.e. the accumulation of *Dosha* due to various *Nidana* factors. In this stage *Doshas* get accumulated but they will not leave their own place, that state of *Doshas* is known as *Sanchaya*.¹ *Dosha* is going to accumulate in the irrespective seats and accumulated *Doshas* manifests certain symptoms as are follows;

- **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* (solid state of *Doshas*) i.e. nothing but 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.² If the cause of *Doshadushti* (vitiation of body humors) is mild the *Dosha* increases in its own place and become stagnant. The etiology of *Sanchaya* can be classified into, 1) *Kala Swabhava* 2) *Trividha Hetu* i.e. *Pragynaparadha* (miss leads), *Asatmendriyartha Samyoga* (improper uses of sensory organs), and *Vyapannahetu* (Inherent cause). Which includes the seasonal variation, day night variation for *Kala* (time), change in *Ahara – Vihara* (food and regimen) is taken as *Trividha Hetus*. Based on the common and specific symptoms this state will diagnose. For ex: Common symptoms develop like, aversion to similar *Guna* (quality), *Rasa* (taste), etc. in *Chayaavastha*.³

2. **Prakopa**

When the *Doshas* are in *Chaya* condition, if *Nidana* continuously persists, *Doshas* lands in *Prakopavastha*. *Acharya Vagbhatta* defines *Prakopa* simply in single word i.e. *Dosha* are ready to move from its own place or other place indicating *Kopa* state.³ But this meaning can be applied when we think of that there is no *Prasaravastha* or when we think about *Chaya, Prakopa* and *Prasara* stages only. Then this description of *Doshic* movement comes under the stage of *Prakopa*. Accumulated *Doshas* moving to
other sites other than its main site. 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 Maha Srotasa)

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

Kapha Prakopa Lakshana: Annadwesha (aversion to food), Hrudyot Kledascha (excess salivation in mouth)

Vagbhata\(^6\) 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

When Dosha jump directly to Prakopa stage without passing through Chayavastha it is Achaya Prakopa. Sachaya Prakopa means gradual increase of Doshas. Achaya Prakopa called Pathyaja Prakopa means it do not require any Samshodhana Chikitsa like Vamana, Virechana. Sachaya Prakopa is called Apathyaja Prakopa. This requires Shodhana Chikitsa. But in Shatkriyakala Prakopa stage should be limited to the state of readiness of Dosha to move from its own place, that means Dosha increases in its quantity and ready to move, but not moving which proves Acharya Dalhanas definition of Prakopa i.e. extended state in Chaya in which Dosha are in liquid or gaseous state which has ability to move. Solidified increase in Chayavastha and liquid increase in Prakopavastha.\(^7\)

By observing this one, we can say that due to continuous intake of Dosa Prakopakara Ahara (food), Vihara (regimen), Oushadha (medicine) etc. the Prakopa state of Dosha will develop in which Dosha Vruddhi is in liquefied state at its own place which is of two types;

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

b) Achayapurvaka Prakopa: means getting overflow without prior accumulation.

Some Acharyas used the another term for this as Chayapurva Prakopa is the Kathinyabala (solidified increase) and Apathyaja. Where as Achayapurvakara state is Pathyaja.\(^8\) This statement will also have an view like due to Trividha Hetu or indulgence in Apathyja i.e. the Aharavihara of Doshaprakopakari the Dosha get accumulated leading to its Sanchaya Vruddhi, but it is in solid state i.e. Samhatarupa Vruddhi attaining Kathinyabhava Prakopa where as in Swabhavika (natural) Prakopa though person indulging in Pathyja Ahara – Vihara Dosha gets Prakopa which is Unnabhava Dosha (irrespective of diet and activities Dosa Prakopa). This state can be diagnosed based on continuation of Chaya Lakanas and desire to opposite Gunas and aversion to similar Gunas and common symptoms of Dosa Prakopa. Ex: in Vata - Sramsa (sublaxation), Bramsha (breakdown of function), Sada (fatigue), Ruk (pain), Toda (prinking type of pain) etc.

3. Prasara\(^9\)

Aggravated Doshas leave their original place and spread to the other parts of the body through different Srotas. 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. It is third stage of Kriyakala. Aggravated Dosha spread to different places and produces following symptomatology are as follows;

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).

Doshas takes any one of the following three courses.

1. Urdhwagati - Upward diseases of ear,nose,eye etc.

3. Tiryakagamana - Charmavyadhi, Akshepaka, Sirapurana (hypertension).

Doshas also moves to different places with the help of Vayu either alone or in combinations are as follows and it is of 15 types.

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

Hetu Linga Chikitsa is advised in Prasaravastha, later Vyadhichikitsa.

4. Sthanasamshraya

Continuation of Nidana factor along with Prasaravastha Doshas move further into stage of Sthanasamshraya. While vitiated Doshas are in circulation where ever Shrotavaigunya (depletion of tissue) presents there they settle. That settlement of Doshas at a place called Sthana Samshraya. 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. Kha Vaigunya (tissue depletion or certain disturbances in the normal surface of Srotas) and the Doshas (vitiated) in circulation if further damages or makes Dushti (vitiation) in that Khavaigunya area it is called as Dushya. So, in another aspect a specific Nidana may have affinity towards a particular Srotas (channels) / Dhatus (tissues) by its nature where it may cause Khavaigunya and manifest a disease.

All the etiological factors may not 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. Thus we can say that a Nidana (exogenous factor) itself by triggering the Dosha might cause Shroto Vaigunya (tissue depletion) there by foundation of a disease and another possibility may; by the time of Doshaprakopa if already Khavaigunya exist due to Dhatukshaya (may be atrophy or dystrophy) the Dosa may cause disease. In both these conditions the union of Doshas / Dushya at a particular site is actually called Sthanasamshraya. Like - Nidana + PrasaraVastha – PrasaraDosh – Dhatudushti or formation of Dushya – Dosa + 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.

Diagnosis in this state: This state of Kriyakala the complete picture of disease will not appear obviously because this is only seeding stage of disease. Hence Acharya Madhavakara 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.

5. Vyaktavastha

5th stage of Kriyakala if Nidana continuously present in stage of Sthanasamshraya, Dosa surely enters into Vyaktibhava stage. Vyadhi Darshana 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.

6. Bhedavastha

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 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 Vataja Atisara. If his stool have dark yellow colour that means he suffering from Pitta Atisara. Hence in this Avastha the person can make or physician can make differential diagnosis of diseases. If this Avastha is not treated properly it becomes incurable. This particular stage of manifestation is very difficult to cure.

If the disease is untreated or encountered with insufficient Vikhavighatakara Bhavas that disease lands in next stage of Bhedavastha in which it gives birth to another disease which is called Upadraya (complications).

Significance of Shatakriyakala

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.

DISCUSSION

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.

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 Dosh Dushya Sannamurhana. The prime factors in Samprapti of a disease are Doshas and Dushyas starting from the entry of pathogen (Hetu), vitiation of Dasha, establishment of a disease, the course of a disease and the end of disease are the factors concerned with the Samprapti of disease. In Ayurveda the causation of disease is attributed to Dasha, hence it is essential to know the movement of Doshas or stages of movement at a given point. This concept has been clarified under the heading of Shatkriyakalas which is mentioned by Acharya Shusruta in Vrana Prashniya Adhyaya in respect to Vrana and Vrana Sopha.

If the Nidana is continuously followed by the individual these Sanchita Doshas may enter into next stage known as Prakopa where the increased Doshas now ready to move from their own place. This is of two types either Doshas will get Prakopa after the Sanchaya or sometimes Doshas directly get Prakopa without Sanchaya and they will move to show their Prakopa Lakshanas like Pitta Prakopa - feeling of heat as if sitting beside fire i.e. Osha and Daha (burning type of pain) etc. Now these Prakopita Doshas starts
to leave their own place, this stage in known as Prasara, after leaving own place they are in search for the accumulation in other places where already either Dhatus or Malas present in vitiated condition by mixing with these they vitiates that Dhatus or Malas because of this only these are named as Dushyas, but for this movement of Doshas they need the help of Vata Dosha so, while treating or preventing the Doshas to this stage Vata Dosha must be checked and to be kept in equilibrium, when the Doshas will starts to leave their own place now where ever Kha Vaigunya is existing in the body the vitiated Doshas along with Dushya takes their Ashraya i.e. known as Sthana Samshraya where the union of Dosha Dushya i.e. Dosha Dushya Sammurchana begins. The diagnosis of disease starts from this stage on the basis of prodromal symptoms or based on predominant Doshas in that particular disease nothing but Purvarupavastha. The last two stages i.e. Vyakta is considered when the wise physician is unable to diagnose the disease in Purvarupa Avastha and if treatment is not given, then disease will enter into Vyaktavastha which is the period of manifestation or picture of disease will come to know i.e. Rupa Avastha (actual sign and symptoms).

The final stage of Kriyakala i.e. Bheda Aavastha, where the disease course ends in relief or if continuous it attains chronicity, giving origin to some other disorders and final they may lead to death.

CONCLUSION

To conclude the following are the points derived from the above discussion. Though Acharya Shushruta 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 practitioner. The knowledge of Shatakriyakala is helpful for knowing the Sadhyaasadhyatva of disease and also plays an important role in the treatment.

REFERENCES

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