



Understanding Shatkriyakala - A Classical Framework for Disease Progression in Ayurveda

Thalore R^{1*}, Marolia P², Sharma MM³, Choudhary A⁴

DOI:10.21760/jaims.10.8.15

^{1*} Rajni Thalore, Post Graduate Scholar, PG Department of Roga Nidan Evum Vikriti Vigyan, Madan Mohan Malviya Government Ayurvedic College and Hospital, Udaipur, Rajasthan, India.

² Pankaj Marolia, Professor and HOD, PG Department of Roga Nidan Evum Vikriti Vigyan, Madan Mohan Malviya Government Ayurvedic College and Hospital, Udaipur, Rajasthan, India.

³ Man Mohan Sharma, Professor, PG Department of Roga Nidan Evum Vikriti Vigyan, Madan Mohan Malviya Government Ayurvedic College and Hospital, Udaipur, Rajasthan, India.

⁴ Ankita Choudhary, Post Graduate Scholar, PG Department of Roga Nidan Evum Vikriti Vigyan, Madan Mohan Malviya Government Ayurvedic College and Hospital, Udaipur, Rajasthan, India.

The identification of a disease's progression stage is known as Kriya Kala. This idea is primarily compared to the pathogenesis of disease. Kriyakala refers to the period of therapy or pause in the progression of an illness. The 21st chapter of the Sutrasthana has a detailed account of Shatkriyakala by Acharya Susruta. Sanchaya, Prakopa, Prasara, Sthansamshraya, Vyaktavastha, and Bhedavastha are the six stages of Shatkriyakala. Shat means 6 Kriya signifies action or therapy Kala signifies period or time. Therefore, "appropriate time periods to take action/treatment" is what Shatkriyakala signifies. Ayurveda's Prayojana is divided into two categories: healing a disease in a sick person by using therapeutic methods, and maintaining health in a healthy person by following the Ritucharya, Dincharya, and Sadvritta.

Keywords: Shatkriyakala, Sanchaya, Prakopa, Ayurveda

Corresponding Author	How to Cite this Article	To Browse
Rajni Thalore, Post Graduate Scholar, PG Department of Roga Nidan Evum Vikriti Vigyan, Madan Mohan Malviya Government Ayurvedic College and Hospital, Udaipur, Rajasthan, India. Email: rajnithalore6901@gmail.com	Thalore R, Marolia P, Sharma MM, Choudhary A, Understanding Shatkriyakala - A Classical Framework for Disease Progression in Ayurveda. J Ayu Int Med Sci. 2025;10(8):81-84. Available From https://jaims.in/jaims/article/view/4343/	

Manuscript Received
2025-06-15

Review Round 1
2025-06-28

Review Round 2
2025-07-08

Review Round 3
2025-07-18

Accepted
2025-07-28

Conflict of Interest
None

Funding
Nil

Ethical Approval
Not required

Plagiarism X-checker
10.36

Note



© 2025 by Thalore R, Marolia P, Sharma MM, Choudhary A and Published by Maharshi Charaka Ayurveda Organization. This is an Open Access article licensed under a Creative Commons Attribution 4.0 International License <https://creativecommons.org/licenses/by/4.0/> unported [CC BY 4.0].



Introduction

The terms *Kriya* and *Kala*, which refer to the stages of a disease's evolution and the therapeutic option used to correct *Dosha* disruption, respectively, make up the term *Kriyakala*. The *Kriyakala* idea aids in determining the disease prognosis at each stage. *Kriyakala* offers information on disease diagnosis and treatment based on the degree of *Doshas* vitiation.[1] *Susrutha* explains the *Vyadhi Kriya Kala* in six steps, which are referred to as *Shatkriyakala*. According to contemporary science, there are two stages to disease recognition: the first is disease detection, and the second includes complications brought on by a specific disease. But according to *Shatkriyakala*, *Ayurveda* recognizes six stages of every illness.[2]

1. *Sanchaya* (Stage of Accumulation)
2. *Prakopa* (Stage of Aggregation)
3. *Prasara* (Stage of Dissemination)
4. *Sthanasamshraya* (Stage of Localization)
5. *Vyaktavastha* (Stage of Manifestation)
6. *Bhedavastha* (Stage of Complication)

It's interesting to note that *Ayurveda* can identify and address the root cause of a disease before its outward manifestations. According to *Ayurveda*, all illnesses are caused by gross, systemic imbalances and malfunctions of the three *doshas*—*Pitta*, *Kapha*, and *Vata*.[3] Therefore, full understanding of *Shatkriyakala* is necessary to treat the illness.

Materials and Methods

Literature Search: *Sushruta Samhita* and *Astanga Hridayam* are sources of literature review on *Shatkriyakala*. For debate, all of collected material has been rearranged, rigorously examined, and an effort has been made to reach some useful conclusions.

Result and Discussion

1. *Sanchaya Avastha* (Stage of Accumulation) [4]

This stage starts the pathogenesis of the disease by causing a progressive accumulation of *Doshas* in their respective locations. *Doshas* build up in their designated seats and display the symptoms listed below:

Vata Sanchaya Lakshana: Abdominal fullness and stiffness.

Pitta Sanchaya Lakshana: Burning sensations and a slight increase in body temperature.

Kapha Sanchaya Lakshana: A sensation of heaviness.

Managing morbid *doshas* at this stage stops them from spreading to the next stage. Given the low severity of the disease and the lack of *Doshas* vitiation, the state of disease pathogenesis at this stage can be readily handled.

2. *Prakopa Avastha* (Stage of Vitiation)

If the causative variables continue after *Sanchaya Avastha*, *Sanchayit Doshas* will arrive in *Prakopavastha*. According to *Acharya Vagbhata*, *Prakopa* is *Unmargagamita*, meaning that the *Doshas* have only recently begun to rise in their respective locations.[5]

Aggravation, or *Prakopa*, is the second stage of *Shatkriyakala*. At this point, the *Dosha* continues to build up in their own locations. There are two varieties of this stage: *Chaya Prakopa* and *Achaya Prakop*.[6]

A) *Chaya Prakopa* is a physiological aggravation of the involved *Dosha's Prakopa* due to *Swabhavika/Ritu* (natural causes); if this *Chaya Dosha* worsens further, it may result in a number of health issues. *Ayurveda* recommended "*Ritucharya*" (seasonal regimens) to avoid such issues.[7]

B) *Achaya Prakopa*: *Prakopa* overrides *Chaya Avastha* in this instantaneous form. One example of *Achaya Prakopa* is when someone overindulges in laborious tasks, which immediately aggravates their *Vata Dosha*.

3. *Prasara* (Stage of Spreading)

During this phase, the body's heightened *Doshas* disperse throughout various *Srotas* and move to other areas. The symptoms listed below could be present at this stage:

Vata Prasara Lakshana: *Atopa* and *Vimarga Gamana*.

Pitta Prasara Lakshana: *Chosha*, *Osha* and *Dhoomayanani*.

Kapha Prasara Lakshana: *Avipaka*, *Angasada* and *Chardi*.

Along with *Vayu*, *Doshas* travel to various locations,

So there are 15 types of *Prasara*, such as *Vata Prasara*, *Pitta Prasara*, *Kapha Prasara*, *Rakta Prasara*, *Vata Pitta Prasara*, *Vata Kapha Prasara*, *Vata Rakta Prasara*, *Pitta Kapha Prasara*, *Pitta Rakta Prasara*, *Kapha Rakta Prasara*, *Vata Pitta Kapha Prasara*, *Pitta Kapha Rakta Prasara*, *Vata Pitta Rakta Prasara*, *Vata Kapha Rakta Prasara*, and *Vata Pitta Kapha Rakta Prasara*

4. *Sthanasamshraya Avastha* (Stage of Localization)[8]

At this point, the body's irritated *Dosha* begins to localize to any portion of the body and exhibit ailments particular to that area. At this point, the contact between morbid materials and tissues occurs, and the localization of morbid depends on the presence of weak or defective sites.

The *Doshas* in *Prasaraavastha* circulate throughout the body, but *Sroto Vaigunyua* obstructs them in the *Srotas*. *Doshdushya Sammurchana* is the result of this *Srotovaigunya*, and all of the disease's prodromal symptoms manifest during this phase.

Due to *Doshdushya Sammurchyana*, this stage of the illness is known as *Poorvaroopa*. According to *Aacharya Madhavkara*, the presence of *Purvarupas*, or prodromal symptoms, of a specific ailment makes this stage of *Kriyakala* easy to identify.

5. *Vyakta* (Stage of manifestation)

Dalhana has referred to this phase as the disease's manifestation stage. At this point, the disease is clearly identifiable due to the well-produced clinical characteristics. The symptoms of diseases are the full manifestation of those diseases.

6. *Bheda* (Stage of differentiation)

This is the final stage where a disease's *Doshaj* type and accurate diagnosis can be determined. It is seen as a complicating stage as well. At this point, illnesses turned into *Asadhya* (incurable) or *Chirakari* (chronic).

Conclusion

Understanding how a disease progresses aids in the planning of both therapeutic and preventative interventions. To further avoid illness progression, the proper *Dinacharya* and *Ritucharya* recommendations can be applied based on the particular disease appearance and progression.

In *Ayurveda*, the six phases of disease progression are referred to as *Shatkriyakala*, and this idea is very helpful in managing and preventing illnesses. The period of treatment during the onset of the sickness was referred to as *Kriyakala* as *Chikitsavasara*.

Shatkriyakala aids in evaluating the pathophysiology of illness, allowing doctors to diagnose at any point and make appropriate treatment plans. Preventing the disease at an early stage stops it from getting worse.

Shatkriyakala offers methods to totally eliminate morbid *Doshas* and their manifestations and is useful in predicting the *Sadhyaasadyatva* of sickness.

References

1. Shastri AD, editor. Sushruta Samhita of Sushruta. Vol. 1, Sutrasthana; Chapter 21, Verse 36. 1st ed. Varanasi: Chaukhambha Sanskrit Sansthan; 2014. p. 121 [Crossref][PubMed][Google Scholar]
2. Shastri AD. Sushruta Samhita. Sutrasthana; Chapter 21. Varanasi: Chaukhambha Sanskrit Prakashan; 2009. [Crossref][PubMed][Google Scholar]
3. Jadavaji Trikamji, editor. Sushruta Samhita of Sushruta. Chikitsasthana (with Nibandha Sangraha commentary by Dalhana). Varanasi: Chaukhambha Sanskrit Sansthan; 2015. p. 515 [Crossref][PubMed][Google Scholar]
4. Chandra L. Ashtanga Hridayam of Vagbhata. Sutrasthana; Chapter 12. Varanasi: Motilal Banarsidass; 2005. p. 101 [Crossref][PubMed][Google Scholar]
5. Shastri AD. Sushruta Samhita. Part 1, Sutrasthana; Chapter 21. Varanasi: Chaukhambha Sanskrit Prakashan; 2009. p. 90 [Crossref][PubMed][Google Scholar]
6. Shastri HS, editor. Ashtanga Hridayam of Vagbhata. Sutrasthana; Chapter 3, Verse 18. Varanasi: Chaukhambha Sanskrit Sansthan; 2008. p. 42 [Crossref][PubMed][Google Scholar]
7. Gupta A. Astanga Hridayam (Hindi Commentary). Varanasi: Chaukhambha Prakashan; 2007. p. 92 [Crossref][PubMed][Google Scholar]

8. Shastri AD, editor. Sushruta Samhita (with Ayurveda Tattva Sandipika commentary). Sutrasthana; Chapter 21, Verse 34. Varanasi: Chaukhambha Sanskrit Sansthan. [\[Crossref\]](#) [\[PubMed\]](#) [\[Google Scholar\]](#)

Disclaimer / Publisher's Note: The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of Journals and/or the editor(s). Journals and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.