

A CRITICAL REVIEW OF SHATAKRIYAKALA

Amruta Dilip Bhandare¹, Dhanshri B. Kumbhar²

1. Assistant Professor, Dept. of Kriya Sharir, Rural Institute of Ayurved Research Centre and Hospital, Mayani, Satara. Maharashtra. India.

2. Assistant Professor, Dept. of Sanskrit Samhita Siddhant, Late Kedari Redeker Ayurvedic Mahavidyalay, Gadhinglaj. Maharashtra.

Corresponding Author: amrutabhandare1995@gmail.com

<https://doi.org/10.46607/iamj3013042025>

(Published Online: April 2025)

Open Access

© International Ayurvedic Medical Journal, India 2025

Article Received: 08/02/2025 - Peer Reviewed: 29/03/2025 - Accepted for Publication: 11/04/2025.



ABSTRACT

The term *Kriyakala* refers to recognising the stage of a disease's progress. This concept is mainly compared with disease pathogenesis. *Kriyakala* signifies the timing for the treatment of disease manifestations. Acharya Sushruta described the detailed idea of *Shatkriyakala* in the 21st chapter, “*Vranaprashnam Adhyay*,” of *Sutrasthan*. Diseases in the body do not develop suddenly due to dietary intake, which corresponds to *Dosha*. Instead, *Dosha becomes* vitiated first. The diet corresponding to *Dosha* leads to *Vruddhi* (increase) in *Dosha* in a specific manner or stage. After that, diseases occur. Acharya Sushruta termed this particular sequence of disease progression as *Shatkriyakala*, with the six stages preceding the onset of disease also referred to as *Shatkriyakala*. *Shatakriyakala* includes six stages i.e., *Sanchay*, *Prakopa*, *Prasara*, *Sthansanshraya*, *Vyaktavastha*, *Bheda-vastha*. *Kriya* means action or treatment. *Kala* implies time or period. So, *Shatakriyakala* means the appropriate period to treat the disease.

Keywords: *Prakopa*, *Prasara*, *Sanchay*, *Shatakriyakala*, *Sthansanshraya*.

INTRODUCTION

The main factors in the pathogenesis of the disease are *Dosha* and *Dushyas*. If a person has not undergone treatment, the vitiated *Doshas* are further developed and evaluated during the disease process. According to Ayurveda, vitiated *Dosha* affects the other body elements and results in disease. *Kriyakala* is useful in the diagnosis, prognosis, and treatment of disease.

- Mainly, *Kriyakala* are divided into two types –

- 1) *Ritu Kriya Kala* - explained by Vagbhat in Ash-tanga Hridaya Sutra Sthan in the 12th chapter. There are only three: *Chaya*, *Prakop* and *Prasham*.¹
- 2) *Vyadhi Kriya Kala* - explained by Acharya Sushruta, having six stages considered as *Shata-kriyakala*.²

The main active factors in disease development are Ama (Toxicity) and the mobility of *Doshas* (biological factors), i.e., *Vata*, *Pitta*, *Kapha*, etc.

AIM AND OBJECTIVE -

- 1) To understand the concept of *Shatakriyakala*.
- 2) To understand the importance of *Shatakriyakala*.
- 3) To understand the role of *Shatakriyakala* in disease.

MATERIALS AND METHODS - The materials were collected from the literature regarding *Shata-kriyakala* by Sushruta Samhita, Ashtanga Hrudayam, Research journals and other related Ayurvedic texts.

CONCEPTUAL STUDY

The term *Shatakriyakala* comprises three terms, which are,

- 1) *Shat* means six.
- 2) *Kriya* means action or treatment.
- 3) *Kal* means time or period.

The concept of *Kriyakala* is per the six stages, which are²,

1. *Sanchay* (Stage of accumulation)
2. *Prakopa* (Stage of aggravation)
3. *Prasara* (Stage of spread)
4. *Sthansamsaraya* (Stage of localization)
5. *Vyakti* (Stage of manifestation)
6. *Bheda* (Stage of differentiation)

1. SANCHAY³ (Stage of accumulation) –

It is the first stage of *Kriyakala*. *Sanchay* means collection or putting together. In this stage, the accumulation of *Doshas* due to various *Nidan* factors takes place. *Doshas* accumulate in this stage, but they do not leave their place.

Table 1: The signs and symptoms of accumulation of *Doshas*-

S.N.	<i>Dosha</i>	<i>Sanchaya</i> / Accumulation
1	<i>Vata</i>	<i>Stabdhapoomnakosthata</i> (Flatulence, Fullness of the abdomen)
2	<i>Pitta</i>	<i>Pitavabhasata</i> (Paleness of the body), <i>Mandoshmata</i> (Lowered temperature)
3	<i>Kapha</i>	<i>Angagaurav</i> (Heaviness in different parts of the body), <i>Aalasya</i> (Lassitude), <i>Vidveshashchetilingani</i> (Repulsion from the causative factors)

2. PRAKOPA (Stage of aggravation) –

It is the second stage of *Kriyakala* for preventive measures. If *Doshas* are in *Sanchay* condition along with the persistence of *Nidanas Dosha* follows *Prakop* stage. In this stage *Doshas* leave their place and other site.

Table 2: *Chaya*, *Prakopa*, *Prashaman* of *Dosha* according to *Ritu*^{4,5,6}.

<i>Dosha</i>	<i>Chaya</i>	<i>Prakopa</i>	<i>Prashaman</i>
<i>Vata</i>	<i>Grishma</i>	<i>Varsha</i>	<i>Sharad</i>
<i>Pitta</i>	<i>Varsha</i>	<i>Sharad</i>	<i>Hemant</i>

Kapha	Shishir	Vasant	Grishma
-------	---------	--------	---------

Table 3: The following signs and symptoms of excitation of humours in *Prakopa* stage.

S.N.	Dosha	Prakopa Lakshan ⁷
1	Vata	<i>Kosthatoda</i> (pins and needles in the abdomen), <i>Sancharna</i> (sound of flatulence in the abdomen)
2	Pitta	<i>Amlika</i> (sour eructation), <i>Pipasa</i> (thirst), <i>Paridaha</i> (burning sensation).
3	Kapha	<i>Annadweshya</i> (anorexia), <i>Hridayotkledascha</i> (nausea)

3. PRASARA (Stage of spread) –

It is the third stage of *Kriyakala*. In this stage, if the *Nidanseven* is continued and *Prakopavastha* is not cured, the *Dosha* will move to the stage of *Prasar Avastha*. In this stage, aggravated *Doshas* leave their site and spread over all the body parts of the *Srotas*.

Table 4: Specific signs and symptoms developed by *Prasara* stage of aggravated *Dosha* in different places.

S.N.	Dosha	Prasara Lakshana ⁸
1	Vata	<i>Vayorvimargamana</i> (<i>Vata</i> moves to different places other than its own place. i.e., called anti peristalsis.) <i>Atopa</i> (dissention with borborygmi that is called flatulence and gargling)
2	Pitta	<i>Osha</i> (generalized burning sensation), <i>Chosha</i> (sucking pain) <i>Paridaha</i> (burning sensation all over the body) <i>Dhoomayanani</i> (feeling of hot fumes coming out from stomach)
3	Kapha	<i>Arochaka</i> (anorexia), <i>Avipaka</i> (indigestion), <i>Angasada</i> (Lassitude), <i>Chardi</i> (Vomiting)

4. STHANSANSHARAYA (Stage of localisation) –

The fourth stage of *Kriyakala* is *Sthansamsaraya*. In this stage, *Dosha* takes place in weak or defective tissue sites. In *Prasar Avastha*, *Dosha* circulates throughout the body and gets obstructed in the *Srotas* due to *Srotovai-gunanya*.

This *Srotovai-gunanya* leads to *Dosha-Dushya Sammurchana* and in this stage all the predominant symptoms of disease appear. So, this stage is called as a *Poorvaroopa* of the disease because of *Dosha-Dushya Sammurchana*.

Table 5: *Lakshana* according to *Sthanasamsraya*

S.No.	Sthana Samsraya	Lakshana ⁹
1	<i>Udara</i> (abdomen)	Swellings, abscesses, abdominal enlargements, loss of appetite, constipation, gastroenteritis, diarrhea, etc.
2	<i>Bastigata</i> (urinary bladder)	Urinary disorders, urolithiasis, retention of urine and other urinary disturbances etc.
3	<i>Medhragata</i> (penis)	Phimosis, ulcers on penis, venereal diseases, etc.
4	<i>Gudogata</i> (rectum)	Fistula-in-ano, piles etc. (<i>Bhagandara</i> , <i>Arsha</i>)
5	<i>Vrishanagata</i> (testes)	Scrotal swelling (<i>Vridhiroga</i>)
	<i>Urdhvajatrugata</i> (head and neck)	Manifests <i>Urdhvajatrugatavikara</i>
7	<i>Twaka</i> , <i>Mansasonitgata</i> (skin, muscles and blood)	<i>Kshudraroga</i> and various skin disorders (including leprosy)
8	<i>Medogata</i> (adipose tissue)	Adenitis, lymphadenitis, tumors, goiter, allergy etc.

9	<i>Asthigata</i> (bone)	Abscess (<i>Asthividhradhi</i>)
10	<i>Padgata</i> (lower extremities)	Elephantiasis, gout, sprain of the ankle joints etc.
11	<i>Sarvangagata</i> (Spread all over the body)	Fever (<i>Jwara</i>)

5. VYAKTA AVASTHA¹⁰ (Stage of manifestation)

–

It is the fifth stage of *Kriyakala*. It is the stage where disease expresses itself. If *Nidanseven* is persistent, then *Dosha* enters the *Vayktibhava* stage. In this stage, all *Lakshanas* of diseases are fully developed appearance of all signs and symptoms of diseases.

6. BHEDAVASTHA¹¹ (Stage of differentiation) –

It is the sixth and last stage of *Kriyakala*. In this stage, disease-specific signs and symptoms manifest. It is the stage in which the disease may become sub-acute or chronic. If the disease is untreated or improperly treated in *Vyakti Avastha*, then it leads to the creation of another disease or disease called *Upadrava*. This stage is hardly curable or rather incurable.

DISCUSSION

Kriyakala means the time or opportunity of treatment in which disease development occurs. It is useful to know the prognosis of the disease and the decision of treatment or strategy. If we understand the *Shatkriyakala* correctly, the *Nidan* (Pathology) can often be judged at its initial stage and treated easily. Understanding the stages of *Shatkriyakala* in a definite sequence before the disease manifests is very useful for the prevention and diagnosis of the disease. If the patient is in the *Chaya Avastha*, the disease can be prevented by identifying the *Chaya* Stage. Treatment varies according to the stage of the disease. Knowledge of *Shatkriyakala* helps manifest various diseases and their *Sadhysadhyatva*. Different types of treatment can be given in different stages after knowing *Shatkriyakala*. The Physician can successfully cure the patient and prevent the recurrence of the disease.

CONCLUSION

Shatkriyakala is a distinctive concept of Ayurveda. By knowing the process of *Shatkriyakala*, the disease process can be arrested at the initial stage and avoid complications. Acharya Sushruta already mentioned that *Kriyakala* helps the physician adopt a treatment line, so *Shatkriyakala* is an important diagnostic tool for disease in Ayurveda.

FUTURE SCOPE

Knowledge of *Shatkriyakala* is helpful for various diseases, such as *Prameha* and *Kushta*. We can frame the pathogenesis of all diseases using *Shatkriyakala*.

REFERENCES

1. *Charak Samhita, Vidyotini* hindi commentary, Part-1, Pt Kashinath Shastri & Dr. Gorakhanath Chaturvedi, Chaukhamba Bharati Academy, edition reprint 2018, page no- 903
2. *Sushruta Samhita, Ayurveda Tatwa Sandipika, Purvardha*, Ambika Dutt Shastri, Chaukhamba Sanskrit Sansthan, edition reprint 2014, page no- 35
3. *Sushruta Samhita, Ayurveda Tatwa Sandipika, Purvardha*, Ambika Dutt Shastri, Chaukhamba Sanskrit Sansthan, edition reprint 2014, page no-41
4. *Sushruta Samhita, Ayurveda Tatwa Sandipika, Purvardha*, Ambika Dutt Shastri, Chaukhamba Sanskrit Sansthan, edition reprint 2014, page no-61
5. *Sushruta Samhita, Ayurveda Tatwa Sandipika, Purvardha*, Ambika Dutt Shastri, Chaukhamba Sanskrit Sansthan, edition reprint 2014, page no-307
6. *Sushruta Samhita, Ayurveda Tatwa Sandipika, Purvardha*, Ambika Dutt Shastri, Chaukhamba Sanskrit Sansthan, edition reprint 2014, page no-55
7. *Sushruta Samhita, Ayurveda Tatwa Sandipika, Purvardha*, Ambika Dutt Shastri, Chaukhamba Sanskrit Sansthan, edition reprint 2014, page no-94
8. *Sushruta Samhita, Ayurveda Tatwa Sandipika, Purvardha*, Ambika Dutt Shastri, Chaukhamba Sanskrit Sansthan, edition reprint 2014, page no-97
9. *Astanga Hridayam, Nirmala* hindi commentary, Dr. Brahmanand Tripathi, Chaukhamba Sanskrit Pratisthan, edition reprint 2007, page no-395.
10. *Sushruta Samhita, Ayurveda Tatwa Sandipika, Purvardha*, Ambika Dutt Shastri, Chaukhamba Sanskrit Sansthan, edition reprint 2014, page no-73
11. *Sushruta Samhita, Ayurveda Tatwa Sandipika, Purvardha*, Ambika Dutt Shastri, Chaukhamba Sanskrit Sansthan, edition reprint 2014, page no-307-308.
12. *Charak Samhita, Vidyotini* hindi commentary, Part-1, Pt Kashinath Shastri & Dr. Gorakhanath Chaturvedi, Chau-

khamba Bharati Academy, edition reprint 2018, page no-904.

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Amruta Dilip Bhandare & Dhanshri B. Kumbhar: A critical review of shatakriyakala. International Ayurvedic Medical Journal {online} 2025 {cited April 2025}