



## DISEASE MANAGEMENT THROUGH SHADKRIYAKALA: AN AYURVEDIC APPROACH

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### ABSTRACT

The term *Kriya Kala* refers to the diagnosis of the stage of disease progression. *Shadkriyakala* has six stages: *Sanchaya*, *Prakopa*, *Prasara*, *Sthansamshraya*, *Vyaktavastha* and *Bhedawastha*. *Shad* means 6 (number six), *Kriya* means action, and *Kala* means time or period Hence *Shadkriyakala* means "Appropriate time Periods to take action/treatment". The term *Kriyakala*, also known as *Chikitsa Avasara Kala*, means the stage of the necessity of treatment.<sup>1</sup> The diagnosis in Ayurveda is not always based on the name of the disease but on nature or phenomenon. This phenomenon is described in the *Samprapti* terms of each patient's disease, covering the components of *Dosha*, *Dushya*, and *Adhishtana*. The main factors in the pathogenesis of the disease are *Dosha* and *Dushya*. *Shad Kriyakala* refers to the developmental stage of the disease process where the physician can intervene with the most accurate treatment and medicine to halt the progression of the disease process. By understanding the process of *Shad Kriyakala*, the pathological process can be stopped, and further complications avoided. *Shad Kriyakala* helps to stop the process of disease at a very early stage. The need for research for the validation of *Shad kriyakala* will benefit humanity in the long term.

**Keywords:** Samprapti, Dosha, Dushya, Adhishtana, Shad kriyakala, pathogenesis.

## INTRODUCTION

The main factors in the pathogenesis of the disease are the doshas and dushyas (elements of the body). The sama doshas themselves promote Arogyam, while the Vriddhi and Kshaya of the Doshas cause disease.<sup>1</sup> According to Acharya Sushruta, disease manifestations can be controlled by knowing the state of the doshas and performed with *Shadkriyakala*.<sup>2</sup> If the person has not been cured, the defective doshas will continue to be developed and evaluated in the stages of the disease process. According to Ayurveda, a deformed dosha affects other parts of the body and causes disease. Thorough knowledge of *Shadkriyakala* is therefore very important for healing diseases. When doshas get vishama, illness does not occur directly. There are stages of pathogenesis such as

sanchaya, prakopa, etc. Therefore, all these pathogenesis stages are called kriyakala. It has six stages, that's why it is called Shadkriyakala.

Mainly Kriya Kala is divided into two types.

1. Ritu Kriya Kala.
2. Vyadhi Kriya kala.

The Ritu Kriya Kala is explained by Vagbhat in Ashtang Sangrah Sutra sthan in the 12th chapter.<sup>3</sup> There are three Rituchraya kala.

1. Chaya
2. Kopa
3. Prashama.

The vyadhi Kriya Kala is explained by Susruta as having six stages are :

**Table 1: Six Stages of Pathogenesis :**

S.No.	Stage	Ayurvedic Term	State of Pathogenesis
1.	Accumulation of dosha at own site	Sanchaya	Sub clinical observations
2.	Vitiation at own site	Prakopa	Sub clinical observations
3.	Spread out through body channels	Prasara	Preclinical observations
4.	Localization at different sites	Sthan samshraya	Premonitory features
5.	Manifestation	Vyakti	Dosha-specific general clinical manifestations
6.	Termination or Culmination	Bheda	Differentiation, Aggression, Complications



**Figure 1: Six stages of pathogenesis**

## Aim And Objectives

1. To understand the concept of Shadkriyakala.
2. To understand the importance of Shadkriyakala.
3. To understand the role of Shadkriyakala in disease manifestation.

## Material & Method

Review of Literature regarding Shadkriyakala is collected from – Charak samhita, Sushruta Samhita, Ashtang Hrudayam.

### Six stages of pathogenesis –

#### 1. Sanchaya (Stage of accumulation)

Sanchaya means together or collect. In this stage, doshas accumulate due to various Nidan factors.

When the accumulation occurs in its place is not enough, and when the dosha needs to be moved from one place to another or from its place, it must be in vilayana rupa or liquid state.<sup>4</sup> If the liquid form is not attained, or if the nidana for the accumulation of the Dosha is insufficient to liquefy it, the Dosha continues to grow in the same solid state, i.e. Samhathirupa vrudhhi is Chaya.<sup>4</sup> Sita and Ushna are considered stronger qualities as they belong to Virya. Hence these two qualities determine the Chaya or kopa of dosha.<sup>5</sup>

**Table 2: Properties leading to Sanchaya**

Sanchaya dosha	Properties of Dosha	Combining property
Vata	Laghu, Ruksha, Sita	Ushna
Pitta	Tikshna, Laghu, Ushna	Sita
Kapha	Snigdha, Guru, Sita	Sita

It is more interesting that *Grishma* will not increase Vata because it is hot. But when the *Soumyamasa* of ahara and aushadha decreases and becomes ruksha due to grishma ritu, it causes vata Chaya. Ruksha is the highest quality of Vata and hence Ruksha is called the first quality as it explains the Vata guna.<sup>6</sup>

Similarly, Katurasa is Ushna still creates a Vata kopa due to its Ruksha guna. The general manifestation of sanchaya is an aversion to the similar gunas, rasas, and viharas of the dosha and a desire for the opposite gunas of the dosha.<sup>7</sup> signs and symptoms of Sanchaya concerning the Dosha are noted in Table 3.

**Table 3: Dosha & Sanchaya lakshana**

Dosha	Sanchaya lakshana
Vata	<i>Stabdhapurnakoshtatha</i> (Stiffness and fullness in the abdomen), <i>Agni vaishamy</i> (Impairment in digestive power), and <i>Adho Gurutwa</i> (Heaviness of the lower part of the body).
Pitta	<i>Pitavabhasata</i> (Yellowish of body parts), <i>Mandoshmata</i> (Mild decrease in body temperature), <i>Sadanam</i> (Weakness of body).
Kapha	<i>Mandoshmata</i> (Mild decrease in body temperature), <i>Angagourava</i> (Heaviness in the whole body), <i>Alasya</i> (Lassitude), <i>Angasada</i> (Weakness across the entire body), <i>Asyavairasya</i> (Tastelessness), <i>Mrudvagni</i> (Mild decrease in digestive power), <i>Sthimitam</i> (Unsteadiness).

### Importance of the Sanchaya stage

It is the foremost occasion for intervention. After the Sanchaya level was eliminated, the doshas do not reach the successive stages. Physiologically, Chaya occurs in relation to seasonal and diurnal fluctuations.

Ritucharya and Dinacharya should be followed under such conditions. In pathological Chaya states, measures such as *Nidana parivarjanam* (avoidance of causative factors) and *Samana chikitsa* (palliative measures) are preferred.

#### 2. Prakopa (Stage of vitiation)

Prakopa is the second stage of Shadkriyakala. In this stage, the dosha continues to accumulate in its own sites. This level has two types, one is Sanchaya Prakopa, and the other is Achayaprakop. Dalhana defined this stage as the merging of the previously stimulated dosha stages. In this stage, the previously accumulated doshas are aggravated though they remain in their own place.

This stage has two types one is Chaya Prakopa while another Achaya Prakopa.<sup>8</sup>

**A. Chaya Prakopa** – It is the physiological deterioration of Prakopa of a particular Dosha due to

Swabhavika/Ritu (natural causes). If this Chaya Dosha continues to aggravate, it can cause various complaints in the human body. To prevent such problems, Ayurveda prescribed "Ritucharya" (seasonal diets).<sup>9</sup>

**B. Achaya Prakopa** - This is the immediate form of Prakopa over Chaya avastha. For example, if one gets too involved in hard work, Vata dosha immediately aggravates. This is an example of Achaya Prakopa.

**Table 4**

Dosha	Chaya	Kopa	Prashama
Vata	Grishma	Varsha	Sharad
Pitta	Varsha	Sharad	Hemant
Kapha	Shishira	Vasant	Grishma

**Table 5: Dosha & Prakopa lakshana**<sup>10</sup>

Dosha	Prakopa lakshana
<b>Vata</b>	<i>Koshta toda sancharana</i> (Pain and movement of Vata in Mahasrotas), <i>Karsyam</i> (Emaciation), <i>Karshnyam</i> (Blackish discolouration)
<b>Pitta</b>	<i>Amlika</i> (Sour eructation), <i>Pipasa</i> (Excessive thirst), <i>Paridaha</i> (Burning sensation all over the body), <i>Trishna</i> (Increased thirst), <i>Sveda</i> (Increased sweat), <i>Dhumaka</i> (Feeling of hot fumes coming out from stomach), <i>Pitavinmutra</i> (Yellowish urine and stool), <i>Vitbheda/Atisara</i> (Diarrhea)
<b>Kapha</b>	<i>Annadvasha</i> (Aversion to food), <i>Hrudiyotkleda</i> (Excessive salivation in mouth), <i>Avipaka</i> (Dyspepsia), <i>Sleshmapraseka</i> (Nausea), <i>Mukhamaduryam</i> (Sweetness of mouth)

**Treatment** - These Doshas are liquid and can be withdrawn from the site via the proximal route. In Chayapurvaka prakopa - Sodhana remedies and in Achaya purvaka prakopa Samana remedies are used.<sup>11</sup>

### 3. Prasara (Stage of dissemination)

If Nidana continues, Dosha moves from one place to another. Doshas aggravate more severely than spread to all or half or part of the body. The factor responsi-

ble for this spreading of doshas is Vayu. aggravated doshas leave their place of origin and spread to other parts of the body with Vayu's help. Vata is the Rajabhuyishta, and the Chala guna is the essential key factor for the realization of Prasaravastha. The phenomenon of Koshta gati and Sakha gati occurs in Prasara avastha. Signs and symptoms of Prasara are shown in Table 6.

**Table 6: Dosha & Prasara lakshana**

Dosha	Prasara lakshana
Vata	Vayorvimargagamana (Vata moves to different places other than its place), <i>Atopa</i> (Flatulence and gurgling)
Pitta	<i>Ushna</i> (Localised burning sensation), <i>Chosha</i> (Sucking type of pain), <i>Paridaha</i> (Burning sensation all over the body), <i>Dhumayana</i> (Feeling of hot fumes coming out from stomach)
Kapha	<i>Arochaka</i> (Anorexia), <i>Avipaka</i> (Dyspepsia), <i>Chardi</i> (Vomiting), <i>Angasada</i> (Lassitude)

### Types of Prasara

Doshas move to different parts of the body with the help of Vayu, either alone or in combination. It is of 15 types.<sup>12</sup> (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.

**Table No. 7: Doshas and their gati (direction)<sup>13</sup>**

<i>Urdhwa gati</i>	Upward direction may manifest vomiting, cough, Hikka, and disease concerned to ear, nose, throat, and eye.
<i>Adho gati</i>	Downward direction, may cause diarrhoea, Gridhrashi, Bhagandara, etc.
<i>Tiryak gati</i>	Transverse direction may lead to skin disease etc.

**Treatment:** Hetu linga chikitsa and Sthanika dosha chikitsa were advocated in at this stage.

Example: Vata transfers to Pitta sthana - Pittahara chikitsa is advocated e.g., Mrudu virechana is used. Pitta spreads to Kapha sthana – Kaphahara chikitsa is advocated.

For example, Vamana is in Amlapitta. Kapha spreads to Vata sthana - Vata anulomana chikitsa is advocated.

#### 4. Sthanasamsraya (Stage of localization)

At this stage, the aggravated Dosha begins to localize to any part of the body and manifests specific diseases related to that part. The doshas of Prasara avastha circulate throughout the body, obstructing the strotas because of the srotovaigunya. This srotovaigunya leads to Doshdushya Sammurchana and at this stage all warning symptoms of the disease are present. So, this stage is called Purvarupa awastha because of Doshdushya Sammurchana.

**Treatment:** The treatment is completely based on prodromal symptoms and location. If the disease is identified at this level, can prevent the disease and the complications arising from the disease. The sight of Purvarupa thus served as an important clue to diagnosing the actual disease and deciding the treatment.

Example: In Vatika jvara at the stage of Purvarupa, if in Nirama, Svachha ghritapana is indicated. In Pittika jvara, Mrudu virechana, and Kaphaja jvara, Vamana is indicated at the stage Purvarupa.<sup>14</sup>

#### 5. Vyaktavastha (Stage of clinical symptoms)

The continuation of Nidana in the Sthanasamsraya stage leads Dosha to the Vyakti stage. It represents complete pictures of the disease. Here, doshic dominance, featuring Dushya and the participation of Srotas will reveal Samprapti krama.

**Treatment:** According to the diagnosis, the treatment is planned to heal the disease.

#### 6. Bhedawastha (Stage of Complication)

It is the final stage of Shadkriyakala, in which the progression of the disease ends. If left untreated, will

cause many complications and give rise to other diseases. At this point, the prognosis of the disease becomes very poor and therefore difficult to treat.<sup>15</sup> It is also considered a complicated step. At this time the

diseases become chirakari (chronic) or asadhya (not curable).<sup>16</sup>

**Table No 8: Particular Treatment according to shadkriyakala.**<sup>17</sup>

Stage	Therapeutic Measures
Sanchaya	<i>Nidan Parivarjana</i> , Suitable Shamana
Prakopa	Vata-Vatanulomana Pitta- Pitta samana /Sukh Virechan Kapha- Agnideepan, Pachana, Kaphahara
Prasara	Vata- Basti Pitta-virechana Kapha-vamana.
Sthansamshraya	Samprapti vighatana
Vyakta	Lakshanik and as per chikitsa siddhantas.
Bheda	Doshpratyanik and vyadhipratyanik chikitsa.

## DISCUSSION

*Tridoshas* in their equilibrium are called *Tridhatu*. *Tridoshas* always tend to vitiation tendency. This characteristic is due to the change in the internal and external environment of human beings. Internal environmental changes are caused by daily and seasonal lifestyle irregularities, which cause vitiation of dosha or dosha prakopa. When Prakopa dosha begins, it contains pathological changes to vikara Avastha. This pathological circle is nothing but a stage-wise disease manifestation of the disease or Shadkriyakala. Early diagnosis helps to cure disease successfully without causing too much discomfort. Ayurveda suggests daily and seasonal regimens as a preventive measures. Illness is nothing but a combination of Dosa-Dushya. Before combining, they must be vitiated, and the first two stages happen. During the third and fourth stages of kriyakala, the dosha accumulates wonder in the body and settles down. In the fourth stage, the prodromal symptoms appear rapidly, and based on these symptoms can be diagnosed. The fifth stage of Kriyakala is the stage in which confirmatory signs and symptoms of the disease are observed and comparable to the clinical stage of the disease. And at this stage, the method treatment was applied when

observing Dosa-Dushya, involvement of Srotas and mana of Doshas, etc. So, it is very essential to know the right knowledge of Shadkriyakala because of this kriyakala, the disease process is diagnosed earlier, and the appropriate measures are taken, treatment aspect or more should be easier and cheaper. If the Doshas were controlled at their initial stage, they could not move on to the next complicated stage.

## CONCLUSION

Shadkriyakala plays a very important role in the diagnosis of diseases. It is very helpful for early prognosis at the right time and controls the manifestation of the disease. With the help of Shadkriyakala, Sadhyata, and Asadhyata illness can also be checked, and proper management can be done. According to Acharya Sushruta, kriyakala helps to manage the disease properly by knowing the conditions of the Doshas.

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