

## THE ROLE OF SHATKRIYAKALA IN THE MANIFESTATION OF DISEASES

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## ABSTRACT

*Ayurveda* is the ancient system of medicine, preaches us many unique concepts. *Shatkriyakala* is one of them. *Kriyakala* is one of the varied important concepts described in *Ayurveda* treatises. *Kriyakala* means Goodtime or chance to administer treatment. These are six in number and are hence referred to as *Shatkriyakala* viz. *Sanchaya*, *Prakopa*, *Prasara*, *Sthansamshraya*, *Vyakti* and *Bheda*. It is an idea that describes different phases of a disease in its unique way. It shows the stepwise progression of *Dosha* and *Rogas*. *Kriyakala* is useful within the diagnosis, prognosis and therefore the treatment of a disease. This very concept is beneficial even in the prevention of diseases. Initial diagnosis of *Rogas* helps to cure the *Rogas* successfully without much discomfort in planning therapy. So, through this article, we have attempted to highlight the role of *Shatakriyakala* in clinical practice.

**Keywords:** *Shatkriyakala*, *Dosha*, *Sanchaya*, *Prakopa*, *Prasara*, *Sthanasamshraya*, *Vyaktavastha*, *Bhedavastha*, *Roga*, *Nidana*, *Upadrava*.

## INTRODUCTION

Ayurveda focuses its attention on holistic treatment. It follows a twofold method of treatment, which is preventive and curative. Which priority insists upon the prevention of the diseases rather than curative. The concept of *Shatkriyakala* is an objective approach of Ayurveda that gives an idea about the consecutive stages of the disease and accordingly preventive measures can be described to overcome complications. Early diagnosis of a disease in its growing stage can help a physician to require reformative action and reverse the imbalances at an initial stage of development, so preventing the emergence of the full-blown disease. If the physician is ready to detect the changes in early stages like *Sanchaya* (accumulation), *Prakop* etc. based on the manifestation of *Dosha* symptomatology and advise the techniques at that stage to stop further stages, so that disease might not become stronger. By knowing *Shatkriyakala* the physician can give the treatment to a weakened area or organ so that further *Sthansamsrayavastha* are often prevented. This concept is extremely useful in clinical practices which give the clear guideline that if *Doshas* are elevated within the initial stage i.e., *Sanchaya- Avastha*, they are doing not progressing further stages of the disease.

*Shatkriya Kala* - The term *Shatkriya Kala* comprises of three terms-

- *Shat* means six
- *Kriya* means action or treatment
- *Kala* means time or period

Now, summing up the three terms- *Shatkriyakala* means "Appropriate period to take action or implement treatment" Thus, *Shatkriyakala* refers to the recognition of the stage of a disease's progress, which helps to work out appropriate measures to correct the imbalance in *Doshas*. *Acharya Sushruta*, in his clinical text "*Sushruta Samhita*", has described the concept of *Kriyakala* as per the six stages which are

- 1) *Sanchaya* (Stage of accumulation)
- 2) *Prakopa* (Stage of aggravation)
- 3) *Prasara* (Stage of spread)
- 4) *Sthanasamsraya* (Stage of localization)

- 5) *Vyakti* (Stage of manifestation)
- 6) *Bheda* (Stage of differentiation).

In the process of disease manifestation, the shifting of morbid *Dosha* into the subsequent stage depends upon the potency of *Nidana*. The *Nidana* of *Rogas* is attributed to *Dosha* hence it is essential to know the status of *Dosha* in the form of *Sanchaya* or *Prakopa* as well as stage of progression at a given point a time. From the stage of *Sanchaya* to *Prasara*, the varied stages of the vitiation of *Doshas* are discussed and from *Sthana-samsraya* to *Bheda* types, different stages of disease progression are described.

1) *Sanchaya* (Stage of accumulation)<sup>1</sup> - It is the first stage of *Kriyakala*. *Sanchaya* means collection or putting together. Thus, it is the inceptive stage of *Kriyakala* where the accumulation of *Doshas* due to various *Nidana* factors takes place. *Doshas* get accumulated in this stage, but they do not leave their place. *Doshas* manifest certain symptoms which are as follows: -

- *Vata Sanchaya Lakshanas* - *Stabdhapoorna koshtata* (Stiffness and fullness in the abdomen)
- *Pitta Sanchaya Lakshanas* - *Pitavabhasata* (Yellowishness of the body parts), *Manda- ushanta* (Mild increase in body temperature)
- *Kapha Sanchaya Lakshanas* - *Angagaurava* (Heaviness in the whole body), *Alasya* (Lassitude).

2) *Prakopa* (Stage of spread)<sup>2</sup> - It is the second stage for preventive measures. If *Doshas* are in *Sanchaya* condition, along with the persistence of *Nidanas*, *Dosha Prakopa* stage follows. It is a phase wherein accumulated and stagnated *Dosha* move to other sites other than its main site.

- *Vata Prakopa Lakshanas* - *Koshta- toda Sancharana* (Pain and movement of *Vata* in *Mahasrotasa*)
- *Pitta Prakopa Lakshana* - *Paridaha* (Burning sensation all over the body), *Pipasa* (Excessive thirst), *Amlika* (sour eructation). *Kapha Prakopa Lakshanas* - *Hridyotkledascha* (excessive salivation in mouth), *Annadweshha* (aversion to food).

Acharya Vagbhat<sup>3</sup> has described the stage of *Prakopa* as “*Unmarga Gamita*” i.e., inclination of *Doshas* to leave their original site. This stage has two types: -

- *Sacahya Prakopa*- This means a gradual increase of *Doshas*.
- *Acahya Prakopa*- *Doshas* pas directly to *Prakopa* stage without passing through *Chaya Avastha*.

3) *Prasara* (Stage of spread)<sup>4</sup> - It is the third stage of *Kriyakala*. If *Nidana Sevan* is continued and *Prakopavastha* is not encountered, the *Dosha* will move to the stage of *Prasara*. In this stage, aggravated *Doshas* leave their original place and spread to the other parts of the body through *Srotas* just as the rice, flour and water when mixed and placed in a container grow up in quantity and overflows from the side of the vessel.

- *Vata Prakopa Lakshana* - *Vimaraga Gamana* (Regurgitation), *Atopa* (Flatulence).
- *Pitta Prakopa Lakshana* - *Osha* (sense of boiling), *Chosha* (Squeezing sense), *Paridaha* (Burning sensation), *Dhoomayanani* (Emitting smoke from the mouth).
- *Kapha Prakopa lakshana* - *Arochaka* (anorexia), *Avipaka* (dyspepsia), *Chardi* (vomiting), *Angasada* (lassitude).

4) *Sthanasamsharaya* (Stage of localization)<sup>5</sup>- The fourth stage of *Kriyakala* is *Sthanasamshraya*. It is a prodromal phase wherein disease is yet to be manifested. If *Nidana Sevan* is continued in *Prasara Avastha*, *Doshas* move further into the stage of *Sthanasamshraya*. In this stage, vitiated *Doshas* in circulation settle wherever *Srotakhavaigunya* is present. The excited *Dosha* having extended to other parts of the body become localized and it marks the beginning of specific diseases about those *Sthanas*.

- When *Doshas* are localized in the abdomen- *Gulma*, *Udara-Roga*, *Agnisada*, *Anaha*, *Visuchika*, *Atisara* etc.
- When *Doshas* are localized in the urinary bladder- *Prameha*, suppression of urine and other urinary problems.
- When *Doshas* are localized in skin, muscle and blood-Minor skin diseases, leprosy, erysipelas.

- When *Doshas* are localized in *Medas* - Cysts, Scrofula, tumour, goitre, *Alaji* etc.

5) *Vyakti* (Stage of manifestation)<sup>6</sup>- It is the fifth stage of *Kriyakala*. It is the stage where disease expresses itself. If *Nidana* persists, *Dosha* enters *Vyaktibhava* stage. This stage may be stated to be that of manifestation of the fully developed disease-*Vyadhi Darshana* i.e., appearance of all signs and symptoms of the disease is a result of this stage. The disease is well manifested in the form of fever, inflammation, tumour, cyst, abscess, erysipelas, diarrhoea etc.

6) *Bheda* (Stage of differentiation)<sup>7</sup>- It is the sixth stage of *Kriyakala*. In this stage, specific signs, and symptoms of the diseases manifest. It is the stage in which the disease may become sub-acute and chronic or incurable. If the disease is untreated or improperly treated in *Vyakti Avastha*, then it leads to the succeeding stage of *Bhedavastha* where it gives birth to another disease or disease which are called *Updrava*. This stage is thought to be hardly curable, rather incurable eg) When an inflammatory condition is not treated properly in the beginning, it may form an abscess and finally, it may burst out and the permanent scar will remain at that place for the whole of the life.

SIGNIFICANCE OF SHATAKRIYAKALA<sup>8</sup>: -

1. Understand the stages in a definite sequence before the disease is diagnosed.
2. We can prevent the formation of disease if the initial stages are diagnosed correctly.
3. Different types of treatment can be given for different stages.
4. The physician can successfully cure the patient and prevent the recurrence of the disease.

## DISCUSSION

*Kriyakala* means the good time or opportunity of treatment within the process of disease manifestation. It's useful to know the prognosis of the disease and in the decision of treatment strategy. While stating the significance of *Shatkriyakala* helps to cure the disease without much discomfort. *Acharya Sushruta* has stated that one who knows the accumulation, aggravation, spread, localization, manifestation, and

specification of *Doshas* and their *Upadrava* (complication) is a good physician.

If we understand the *Shatakriyakala* properly the *Nidana* (pathology) are often be judged at its initial stage and treated easily. Thus, the knowledge of *Shatakriyakala* helps get the knowledge of the manifestation of various diseases and their *Sadhyasadh-yatva*.

## CONCLUSION

*Shatkriyakala* is an important concept in context to achieve the goal of *Ayurveda*. By gaining the knowledge of *Shatkriyakala* properly, the pathology is often arrested at the initial stage of the disease and thus it is often treated easily. It enables the treating physician to recognize the disturbances in their early formative stages and to enable to take necessary steps on time, to correct and eliminate the offending factors before they have caused sufficient damage. Knowledge of *Shatakriyakala* helps in understanding the process of manifestation of diseases as well as proper diagnosis of the diseases. The diagnosis of a disease and treatment properly according to *Shatakriyakala* are getting to become a successful or good physician. The knowledge of *Shatakriyakala* is useful for knowing the *Sadhyasadh-yatva* of *Rogas* and plays a crucial role within the treatment.

So, in the above literature, it is often concluded that the knowledge of *Shatkriyakala* helps in understanding the strategy of manifestation of various diseases.

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