

## A REVIEW ON SHATKRIYAKALA

Bhosgikar Anup

Lecturer Dept. of Rachana Shareera, N.K.J.Ayurveda Medical College and P.G.Centre, Bidar, Karnataka

## ABSTRACT

*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. In the process of disease manifestation, the movement of morbid *dosha* (body element) into the next stage depends upon the virility of *nidana* (causative factor). Depending upon the strength e.g. the *nidana*, the *dosha* movement occurs. 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.

**Keywords:** *Kriyakala, Disease, Nidana*

## 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 Susuruta gives an idea regarding the state of the disease in the body it guides us when to intervenes and where to intervene.

The term *kriyakala* is also known as *chikistavasara kala* (the time which reveals or denotes the necessity of treat-

ment). 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 *prasaravastha* (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 Charaka i.e. to know the *avastha* of *vyadhi* (Stage of disease).<sup>[1]</sup> Apart from this the *kriyakalas* gives us the knowledge of diagnosis, prognosis and the level of intervention and so that to prevent the establishment of a disease.

**The *Kriyakalas* are:**

01. *Sanchaya* (Stage of accumulation),
02. *Prakopa* (Stage of inclination),
03. *Prasara* (Stage of migration),
04. *Sthana samshraya* (Stage of localisation),
05. *Vyakta* (Stage of manifestation)

## 06. Bheda (Stage of complication).

In the process of disease manifestation, the movement of morbid *doshas* into the next stage depends upon virility of *nidana* (causative factors).

### 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.<sup>[2]</sup> In this stage *doshas* get accumulated but they will not leave their own place that state of *doshas* is known as *sanchaya*<sup>[2]</sup>.

This stage of *doshas* is to be taken as *Samhatarupa vrudhi* (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 *vilayana rupa* 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<sup>[3]</sup>. If the cause of *doshadushti* (Vitiation of body humors) is mild the *dosha* increases in its own place & become stagnant. The etiology of *sanchaya* can be classified into

- i) *Kala Swabhava* (Natural)
- ii) *Trividha hetu* (Three types of causative factors) i.e. *pragynaparadha* (Miss leads), *asatmendriyartha samyoga* (Improper uses of sensory organs), and *vyapanna hetu* (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 & specific symptoms this state will diagnose.

For ex: Common symptoms develop like, aversion to similar *guna* (Quality), *rasa* (Taste), etc in *chayaavastha*.<sup>[4]</sup>

Ex: An intake of sweets when kapha gets *sanchayavastha* the person will have aver-

sion to sweets & to consume further. Some times develops desire to opposite *gunas* of *dosha in chaya avastha* ex: When *ruksha* (Dry), *shitadi* (Cold) *gunas* increased due to *vata chaya* interest to have hot milk or tea or hot food items etc. 2. Specific symptoms and Signs develops like *vata sanchaya* develop – *stabda purnakosh-tata* (Tymphanitis), *pitta sanchaya* develop – *mandoshmata* (Low powered digestive power), *pita avbhasta* (Yellowishness of body) etc.

### 2. PRAKOPA:

When the *doshas* are in *chaya* condition, if *nidana* continuously persists *doshas* lands in *prakopavastha*. Acharya Vagbhata defines *prakopa* simply in single word i.e. *dosha* are ready move from its own place or other place indicating *kopa* state.<sup>[5]</sup> But this meaning can be applied when we think of that there is no *prasara-vastha* or when we think about *chaya, prakopa* and *prasara* stages only. Then this description of *doshic* movement comes under the stage of *prakopa*.

But in *shatkriyakal 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 & 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* & liquid increase in *prakopavastha*<sup>[6]</sup>.

By observing this one we can say that due to continuous intake of *dosha prakopakara ahara* (Food), *vihara* (Regimen), *oushadha* (Medicine) etc the *prakopa* state of *dosha* will develop in which *dosha vrudhi* is in liquefied state at its own place which is of two types: 01. *Chayapurvaka prakopa*: Means getting

prakopa after accumulation. Here *sanchaya* state must be compulsory. 02. *Achayapurvaka prakopa* means getting overflow without prior accumulation.

Some acharyas used the another term for this as *chayapurva prakopa* is the *kathinyabala* (Solidified increase) & *apathyaja*. Whereas *achayapurvaka* state is *pathyaja* [7]. This statement will also have an view like due to *trividha hetus* or indulgence in *apathya* i.e. the *aharavihara* of *doshaprakopakari* the *dosha* get accumulated leading to its *sanchaya vrudhi* but it is in solid state i.e. *Samhatarupa vrudhi* attaining *kathinyabhava prakopa* where as in *swabhavika* (Natural) *prakopa* though person indulging in *pathya ahara – vihara dosha* get *prakopa* which is *unnabhava dosha* (irrespective of diet & activities *dosha prakopa*). This state can be diagnosed based on continuation of *chaya laxanas* and desire to opposite *gunas* and aversion to similar *guna* and common symptoms of *dosha prakopa*. Ex: in *vata*: *Sramsas* (Sub-laxation), *Bramsha* (Breakdown of function), *sada* (fatigue), *ruk* (pain), *toda* (Prinking type of pain) etc.

### 3. PRASARA:

It is the 3<sup>rd</sup> stage of *kriyakala* if *nidana* is continuing, if *prakopavastha* not encountered the *doshas* will move to stage of *prasara*. [8]

In *prakopa* state *doshas* get excited, swollen or will ready to move, where in *prasara* it overflow or spread or will move to other organs. This *samprapti* (Pathogenesis) of *prasara* has been described by almost all *samhitas* because of its importance in manifestation of a disease. In this state *doshas* spread all over the body starting from sole to cerebrum [9]. The following example will give illustration about *prasaravastha* in comparison with other two earlier stages [10]. Ghee in

solid state – *Samhatarupa vrudhi – chayavastha* melted ghee in a bowl – *vilayanarupa vrudhi – prakopavastha* effervesance on boiling ghee – Overflowing *prasaravastha* (spreading out of bowl). The two *doshas pitta, kapha, 7 dhatus* and 3 *malas* are the inert substances which may increase in quantities but cannot have capacity to move for which they need help from *vata dosha* similarly in *trigunas rajoguna* is initiator & conductor of all the beings in universe [11]. By all means it appears that *vata* is an essential key factor for carrying the *prasaravastha* in the disease manifestation process. This gives us a clue that either to prevent the *doshas* to this stage or which tracking the disorders *vata* must be checked & to be kept in control. Diagnosis can be made basing on clinical involvement.

Ex: *Dosha laxanas*: (specific symptoms of *doshas*): In *vata* Moving to other places, tympanitus (*atopa*) etc in *pratyadhmana*. In *Pitta*: *Osha* (feeling of heat as we seat beside fire), *Daha* (burning type of pain).

### 4. STHANASAMSHRAYA:

Continuation of *nidana* factor along with *prasaravastha doshas* move further into stage of *sthanasamshraya*. While vitiated *doshas* are in circulation where ever *srotavaigunya* (depletion of tissue) presents there they settle. That settlement of *doshas* at a place called *sthana samshraya* [12].

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* (vitiating) in that *khavaigunya* area it is called as *dushya*. So, in another aspect

a specific *nidana* may have affinity towards a particular *srotas* (chanalles) / *dhatu*s (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 *sroto 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 *dosha* may cause disease. In both these conditions the union of *doshas* /*dushya* at a particular site is actually called *sthanasamshraya*.

Like: *Nidana* + *prasaravastha* – *prasara dosha* –*Dhatu dushti* or formation of *dushya* – *Dosha* + *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. Hence Acharya Madhavkara is type 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 Madhavkara 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.<sup>[13]</sup> 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. VYAKTI

5<sup>th</sup> stage of *kriyakala* if *nidana* continuously present in stage of *sthana-samshraya*, *dosha* 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 *vyaktibhava*, 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.

### 06. BHEDA

This is final stage where the disease course ends in relief or if continuous attains chronicity, giving origin to some other disorder and final may lead to death.

If the disease is untreated or encountered with insufficient *vikhavighata-kara bhavas* that disease lands in next stage of *bhedavastha* in which it gives birth to another disease which is called *upadrava* (complications).

### DISCUSSION:

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 *dosha dushya sammurchana*. The prime factors in *samprapti* of a disease are *doshas* and *dushyas* starting from the entry

of pathogen (*Hetu*), vitiation of *dosha*, 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 *dosha* 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 Susruta in *vraṇa prashaiya adhyaya* in respect to *vraṇa* and *vraṇa sōpha*.

Among the six states the first three i.e. *Sanchaya*, *Prakopa* and *Prashamana* are the state or conditions of *doshas* but not of disease. Either physiological as *ritucharya* (seasonal regimen) or pathological as in a disease.

This concept of 3 stages put forth from the *chikista* people but the surgical peoples considered the six stages because their consideration about disease is that the disease will ends by leaving certain deformities so they not told regarding *prashamana* they explains about *prasara* and added 3 more states i.e *Sthanasmshtaya Vyakta* and *Bheda*. Among these latter three stages are mostly describes regarding the condition of *dosha dushya sammurchana*. Hence all 6 stages of disease taken into consideration to know the complete pathogenesis or *samprapti* of disease.

The first state of *shatkriyakala* is named as the *sanchaya* or *chaya* which is also known by other acharyas as *samhatarupa vrudhi* because at this level *doshas* will only increase in their own place either clue to time factor which is physiological *vrudhi* of *doshas* that will going to come down based on time i.e *kala swabhavaja* and sometimes the *nidanakara ahara* and *vihara* becomes the causes for vitiation and they will get *vrudhi* and leads to accumulation in their own site.

Later on if the *Nidana* will continuously followed by the in 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 going to show their *prakopa laxanas* like *pitta prakopa*:- feeling of heat as sit beside fire i.e *Osa* 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 *dhatu*s or *malas* present in vitiated condition by mixing with these they vitiates that *dhatu*s or *malas* because of this only these named as *dushyas* but for this movement of *doshas* the 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 sammurchan* begins. The diagnosis of disease can started 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 unable to diagnose the disease in *purvarupa avastha* and not given treatment 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 avastha* where the disease course ends in relief or if continuous it attain chronicity, giving origin to some other disorders and final they may lead to death. The *shatkriyakalas* can be compared with modern pathogenesis of the disease in following ways.

**Chaya, Prakopa, Prasara** – Period of incubation – pre prodromal stage. **Sthanasamskraya** – Period of activation - prodromal stage. **Vyaktaavastha**- Period of manifestation – real nature or picture or form of disease. **Bhedaavastha** – period of complication – complication stage

### CONCLUSION:

Though Acharya Susruta mentioned *Kriyakalas* in *vraha prasaniya adhyaya* in respect to *vraha soppa* and *vraha*. It is a universal phenomenon can be observed in all the disorders. The concept of *shatkriyakalas* is applicable in all disorders or disease condition and even it is important in *nidana* aspect for the proper diagnosis in a particular stage may gives an idea to plan the line of treatment of that disease the duration in a particular stage depends upon the virility of *Nidana*, Swiftness of *doshas* depends upon the triggering factors and the nature of disorders.

It can be understood by

*Chaya*  
*Prakopa*  
*Prasara* } Indicates *dosha* conditions

*Sthanasamskraya* and *Vyakataavastha* indicate – disease condition.

*Bhedaavastha* indicates – final course of disease or beginning of other disease or death.

### REFERENCES

1. Tripathi Bramhanand, Charakasamhita, Hindi Commentary, Choukhamba Prakashan, Reprint 2004, p p 580.
2. Gupta Kaviraj Atrideva, Astanga Hridayam, Hindi Commentary, Choukhamba Prakashan, Reprint 2007, p p 91.
3. Vaidya Jadavaji Trikamaji Acharya, Sushruta Samhita of Sushruta with Nibandhasamgraha Commentary 9<sup>th</sup> edition 2007, Choukhamba Orientalia, Varanasi, p p 103.
4. Gupta Kaviraj Atrideva, Astanga Hridayam, Hindi Commentary, Choukhamba Prakashan, Reprint 2007, p p 91.
5. Gupta Kaviraj Atrideva, Astanga Hridayam, Hindi Commentary, Choukhamba Prakashan, Reprint 2007, p p 92.
6. Vaidya Jadavaji Trikamaji Acharya, Sushruta Samhita of Sushruta with Nibandhasamgraha Commentary 9<sup>th</sup> edition 2007, Choukhamba Orientalia, Varanasi, p p 104.
7. Tripathi Bramhanand, Charakasamhita, Hindi Commentary, Choukhamba Surabharati Prakashan, Varanasi, Reprint 2004, p p 330.
8. Dr. Ghanekar Bhaskar Govind, Sushruta Samhita Sutrasthana, Meharchand Lachmandas Publications, New Delhi, Reprint 1998, p p 137.
9. Gupta Kaviraj Atrideva, Astanga Hridayam, Hindi Commentary, Choukhamba Prakashan, Reprint 2007, p p 92.
10. Gupta Kaviraj Atrideva, Astanga Hridayam, Hindi Commentary, Choukhamba Prakashan, Reprint 2007, p p 92.
11. Vaidya Jadavaji Trikamaji Acharya, Sushruta Samhita of Sushruta with Nibandhasamgraha Commentary

- 9<sup>th</sup> edition 2007,Choukhamba Orientalia,Varanasi,p p 105.
12. Vaidya Jadavaji Trikamaji Acharya,Sushruta Samhita of Sushruta with Nibandhasamgraha Commentary 9<sup>th</sup> edition 2007,Choukhamba Orientalia,Varanasi,p p 106.
13. Shastri Sudarshana, Madhavnidana of Madhavkara,Vidyotini Hindi Commentary,Choukhamba Publications,p p 36.

---

**CORRESPONDING AUTHOR**

**Dr. Bhosgikar Anup**

Lecturer Dept. of Rachana Shareera,  
N.K.J. Ayurveda Medical College and  
P.G.Centre, Bidar, Karnataka, India

**Email:** anoop.kulkarni9@gmail.co

---