

ANALYTICAL VIEWS ON PRACTICAL UTILITY OF *KRIYAKALA* IN CLINICAL PRACTICE

[Malakiya Chintankumar.G¹](#), [Naik Nikita²](#), [Kanabar Abhay³](#), [Bhakkad Bhushan⁴](#), [Patankar Lokesh⁵](#)

¹Assistant Professor Dept. of Roganidana, ²Assistant Professor Dept. of Sanskrit Samhita and Siddhant,
³Associate Professor & Head, Dept. of Panchakarma, ⁴Associate Professor & Head, Dept. of Kaumarabhritya,
⁵Assistant Professor, Dept. of Panchakarma,
Bhargava Ayurveda College, At. Dahemi-388560, Anand, Gujarat, India.

Corresponding Author: malakiyachintan@gmail.com

<https://doi.org/10.46607/iamj5510072022>

(Published Online: July 2022)

Open Access

© International Ayurvedic Medical Journal, India 2022

Article Received: 06/04/2022 - Peer Reviewed: 21/04/2022 - Accepted for Publication: 08/06/2022



ABSTRACT

Kriyakala is practically utilised in clinical practise at present for diagnosis and treatment. *Kriyakala* mentioned by Acharya Sushruta gives an idea regarding the state of the disease in the body and it guides us on when to intervene or where to intervene. This article will be helpful in understanding the concept of *Kriyakala* in both prophylactic and curative aspects of a *Vyadhi*(disease). *Shatkriyakala* explains the *Samprapti* (pathogenesis) of *Vyadhi* in stages right from the incubation period to the complete manifestation and later consequences of a disease. *Kriyakala* provides every chance to halt the disease at each of its stages. The prime factors in the development of diseases are *Dosha* and *Dushya*. With the concept of *Kriyakala*, we will get an idea regarding the nature and involvement of *Dosha*, *Dushya*, and *Srotas* in a disease. A good understanding of *Shatkriyakala* is very essential for early diagnosis, prognosis, and adopting preventive and curative measures.

Keywords: *Kriyakala*, Investigation, Clinical application, *Chikitsa*(Treatment)

INTRODUCTION

Kriyakala is practically utilised in clinical practise at present for diagnosis and treatment, but we are not aware of it. Whenever we approach patient various attributes related to him are collected in the form of history, examination, and a diagnosis is made based on these, taking into account *Poorvaroop*a (prodromata) and *Roopa* (clinical features) along with investigation aids. Finally, treatment is planned and instituted. In other words, *Nidana Panchaka* of disease is evaluated. This is also an application of *Kriyakala* where *Sanchaya* (Accumulation), *Prakopa* (Provocation), and *Prasara* (Propagation) are brought about by indulgence in *Nidana*(etiology). *Dosha Dooshya Samurchana* leads to *Sthana Samshraya* (Localisation) at *Khavaigunya* resulting in manifestation of *Poorvaroop*a. *Roopa* manifests in *Vyakta Avastha* (Manifestation). Treatment can be initiated in any of these stages and if the disease reaches *Bheda Avastha* (Complication) either may be cured by treatment or may become chronic or later complications may develop. Thus, *Kriyakala* is the time of treatment or interception in the process of disease manifestation. It describes the mode and stages of development of a disease. It guides us on when to intervene and where to intervene. During the stages of *Sanchaya*, *Prakopa* and *Prasara Dosha Pratyanka Chikitsa* will be beneficial, whereas, from the onset Of *Sthansamsraya Avastha*, *Vyadhi Pratyanka Chikitsa* can also be instituted.

Therefore, the application of *Kriyakala* in clinical practice also helps to achieve the aim of "Prevention at the earliest stage is better than treatment in later stages". The strategy should be that the family physician should impart patient education about *Kriyakala* and possible changes that take place in the body to his clients. This would help patients to identify the transition from normal physiology to pathology at the earliest stage and seek appropriate measures at different stages. However, *Kriyakala* is not utilised in a systematic way in clinical practise. In this article, an attempt is made to draw a protocol for the implementation of *Kriyakala* in clinical practise.

Aim and Objective:

1. To study the concept of *Shatkriyakala*
2. To study the applied aspect and practical utility of *Kriyakala* in prophylactic and curative aspects of disease in clinical practice in consecutive stages.

Material and Method:

Material has been collected from Ayurvedic texts, research articles/journals, and electronic databases. In this review, efforts have been made to study the concept of *Shatkriyakala*, its applied aspect, practical utility in prophylactic and curative aspects of disease in clinical practice.

Conceptual Study:

The term *Kriyakala* is composed of two words viz. *Kriya* and *Kala*; *Kriya* means *Chikitsa* (treatment) and *Kala* means appropriate time or opportunity to initiate treatment. The term *Kriyakala* also known as *Chikistavasarakala* means the time which reveals the necessity of treatment. *Kriyakala* divides the phase of development of diseases into six different stages in relation to treatment. Methodical application of the concept of *Kriyakala* not only prevents the development of upcoming *Vyadhi* but also helps for *Chikitsa* of *Vyadhi*. This article will be helpful in understanding the concept of *Kriyakala* in both prophylactic and curative aspects of a *Vyadhi*. *Shatkriyakala* explains the *Samprapti* of *Vyadhi* in stages right from the incubation period to the complete manifestation and later consequences of a disease. There are two types of *Kriyakala* described in Ayurveda texts as

1. *Vyadhi Kriyakala*: *Sanchaya*, *Prakopa*, *Prasara*, *Sthansamshraya*, *Vyakti*, *Bheda*.
2. *Ritu* (season)*Kriyakala*: Normal physiological variations of *Doshas* in the particular season has been deliberated and accordingly certain measures are described in *Ritucharya* to overcome the adverse effects.

Early diagnosis helps to cure the *Vyadhi* easily without any complications. If the physician diagnoses the *Vyadhi* in early stages i.e., *Sanchaya*, *Prakopa*, *Prasara Awastha*. then he stops the *Vyadhi* from progressing in further stages i.e. *Sthansanshraya*, *Vyakti*,

Bheda Awastha(stage) so that the Vyadhi may not become Asadhya or Yasya.¹

Mainly 6 stages are described i.e.²

1. Sanchaya (Accumulation)
2. Prakopa (Provocation)
3. Prasara (Propagation)
4. Sthansamshraya (Localisation)
5. Vyakti (Manifestation)

6. Bheda (Complication)

1. Sanchaya: Sanchaya is a gradual accumulation of Doshas in their own places. Dalhana quotes it as Swasthan Vriddhidoshanam.³ Causes of Sanchaya are Kala Swabhava (Diurnal, Seasonal) And Trividha Hetu (Asatmendriya Samyoga, Prajna Aparadha, Parinama)

Table -1: According to Doshas Lakshana (symptoms) of Sanchaya Avastha⁴ and Investigation

Dosha	Lakshanas of Sanchaya	Inspection	Palpation	Percussion	Auscultation
Vata	Stabdha Koshta – Absence of movements in the alimentary tract Poorna Koshta – the feeling of accumulation inside the alimentary tract	Mild distention		Resonant Resonant	Increased bowel sounds
Pitta	Peetavabhasata – mild yellowish discoloration of the skin Mandoshmata – mild increase in temperature	Mild Icterus	Slightly warm, Temperature measuring		
Kapha	Anga Gourava – Shareera Gurutva* - the feeling of heaviness of the body Alasya –Mandata Kaarya Pradesha* - Laziness *Ref-Vaidaka Shabdasinghu	Interrogation With the patient, we can assess these symptoms			

Clinical application Sanchaya:

Sanchaya reveals the involvement of Sanchaya Hetus and Dosha Dushti Lakshanas.

3. **Prakopa:** Accumulated Vatadi Dosha's start moving to the other sites from their own places but don't spread to all body parts, this is called Prakopa.⁵

Table 2: The following lakshanas manifest in Prakopa Avastha as per the involvement of Doshas.⁶ and investigation.

Dosha	Lakshanas Of Prakopa	Inspection	Palpation	Percussion	Auscultation
Vata	Koshthatoda Koshtha-abdomen, toda-Suchi Vyadhanena Eva Shoolaneva Va Vyathayam*- pricking type of pain in the abdomen Sancharana -movement of materials inside the alimentary tract		Pain, tenderness		Increased bowel sound
Pitta	Amlika-Amlodgaara* –increase sourness, sour eructations Pipasa – Trushnaayaam* –the feeling of excessive thirst Paridaha –Sarvato Daaha* –feeling burning sensation inside the alimentary tract or other parts of the body	Interrogation With the patient, we can assess these symptoms			
Kapha	Annadweshha –aversion towards food Hridayotkleda – feeling of heaviness of heart. *Ref-Vaidaka Shabdasinghu	Interrogation With the patient, we can assess these symptoms			

Clinical application of Prakopa:

Prakopa reveals the Involvement of Dosh
Prakopaka Hetus and Dosh Dushti Lakshanas.

3. Prasara: Dosh will spread from one place to another place of the body. In this stage, Prakupit (aggravated)Doshas circulate all over the body and give

rise to diseases wherever they get the suitable condition. Prakupita Dosh is mild it may not be able to produce Vyadhi. When they get suitable Nidan they can produce Vyadhi.⁷ Prakupit Dosh’s spread to different places and generate the following symptoms.⁸

Table 3:

Dosha	Lakshanas of Prasara	Inspection	Palpation	Percussion	Auscultation
Vata	Vimarg Gamana -movement in wrong direction Atopa - Rujapurvaka Udarkshobha-ha,Udar Madhye Savedan Gudgudaa Shabde *-gargling sound in the alimentary tract			Resonant	Increased bowel sound
Pitta	Osha -feeling of burning sensation as if the person has touched the fire Chosha - Choosha Ev Pidayam *- pain like sucking Paridaha - Sarvatodaha*-the feeling of burning sensation all over the body	Interrogation With the patient, we can assess these symptoms			
Kapha	Arochaka - Ashradhdha*- loss of appetite(anorexia) Avipaka -indigestion Angasada -weakness Chardi - Vanti, Vamana*- vomiting *Ref-Vaidaka Shabdasindhu	Interrogation With the patient, we can assess these symptoms			

Types of Prasara

When Vata Dosh moves to different parts of the body either one Dosh or a combination of Dosh. It is of 15 types:⁹ Ek Doshaja(one) – 4,Dwi Doshaja(two) – 6,Tri Doshaja (three)– 4,Sannipataja – 1.

Clinical application of Prasara: It reveals the Involvement of Vata and Rakta(blood). Chikitsa of Prasara is Dosh Pratyantik Chikitsa mainly acco.to

Hetu and Linga. Then only Vyadhi Pratyantik Chikitsa to be aimed.

4. Sthana Samsraya: Due to Kha Vaigunya in Srotas Prakupit Dosh are obstructed and produce Vyadhi at particular Sthan (place) of Sharir(body).¹⁰ After Dosh Dushya Sammurchana Doshas which are Prakupit and spreading out, become localized at specific Sthan and produce disease at that Sthan in Sharir.

Table 4: Clinical manifestation of diseases due to *Sthanasamshraya* of *Dosha* in particular *Sthana* or area.¹¹

Sr.no	<i>Sthanasamshraya</i> of <i>Dosha</i>	Diseases
1	<i>Udara</i>	<i>Gulma, Vidradhi, Udara Roga, Agni Vikara, Vibandha, Anaha, Visuchika, Atisara, Pravaahika, Vilambika</i> etc
2	<i>Bastigata</i>	<i>Prameha, Ashmari, Mutragata, Mutra Dosha</i> etc
3	<i>Medhragata</i>	<i>Niruddha Prakash, Updamsha, Sukadosh</i>
4	<i>Gudagata</i>	<i>Bhagandara, Arsha</i> etc.
5	<i>Vrishnagata</i>	<i>Vridhhi roga</i>
6	<i>Urdhvajatrugata</i>	Manifests <i>Urdhvajatrugata vikara</i>
7	<i>Twaka</i> (skin), <i>Mamsa, Sonitgata</i>	<i>Kshudra Roga, Kustha, Visarp</i> etc
8	<i>Medagat</i>	<i>Granthi, Apachi, Arbud, Galganda, Alji</i> etc.
9	<i>Asthigata</i>	<i>Asthi Vidradhi</i>
10	<i>Padagata</i>	<i>Slipada, Vatasonita, Vatakantaka</i> etc.
11	<i>Sarvangagata</i>	<i>Jwara</i>

In *Sthansamshraya Avastha*, *Poorvaroop*a (premonitory signs and symptoms) of the particular *Vyadhi* are seen, hence this stage is also known as *Purvaroopavastha*.

Clinical application of *Sthanasamaraya*: It reveals the involvement of *Srotas*, *Srotodushti*, *Purvaroop*a, Location, types of *Vyadhi*.

5. *Vyakti*: In this stage, clear manifestation of symptoms of diseases starts to appear. It is called *Vyaktavastha*.¹² We can observe the *Prayatma Lakshanas*(cardinal symptoms) of each disease like *Ati Bahudrava Sarana* (excessive loose stool) in *Atisara*(diarrhoea), *Shareera Mana Santapa*(rise in temperature) in *Jwara* (fever) & *Atipoorana* in *Udara Roga*(abdominal diseases) (like *anna, jala, mala, enlarged organs*). In this stage, we should adopt only the *Vyadhi Pratyani*ka *Chikitsa*, not the *Dosha Pratyani*ka *Chikitsa*.

Clinical application of *Vyaktavshtha*: It reveals the predominance of *Dosha* and the Involvement of

Dushya, *Srotas*. It helps the physician in the Analysis, Diagnosis of diseases, and Plan The treatment for a particular disease.

6. *Bhedavastha*: Final stage of *Kriyakala*. Insufficient *Vikara Vighatakara Bhavas* may lead to *Nidanarthakra Vyadhis*. One of the examples is *Vidradhi* which leads *Vrana* (scar)later. So, there can be two prognoses for the disease i.e It can end as the same disease or it can be a *Nidanarthakra Roga*. This particular stage of disease manifestation is difficult to cure and if not treated at the earliest disease may become *Asadhya* (incurable).¹³

Clinical application of *Bheda Avastha*: It reveals the Chronicity and Prognosis of the disease.

Table 5: Treatment according to the stage of *Kriyakala*:

Stage	Treatment
<i>Sanchaya</i>	<i>Nidana Parivarjanam + Pathyachara</i> (mainly <i>Pachana Chikitsa</i>)
<i>Prakopa</i>	" + <i>Dosha Shamana</i> (mainly <i>Deepana Chikitsa</i>)
<i>Prasara</i>	" + <i>Vata Shamana</i> (<i>Anulomana Chikitha</i>)
<i>Sthanasamshraya</i>	" + <i>Srotoshodhana</i> (mainly <i>Chikitsa</i> for <i>Poorvaroop</i> a applied)
<i>Vyakta</i>	" + <i>Dosha Shaman</i> -specific <i>Chikitsa</i>
<i>Bheda</i>	" + <i>Rasayana</i> (<i>rejuvenation</i>)therapy

DISCUSSION

The concept of *Shatkriyakala* helps in understanding the process of manifestation of various diseases as well as diagnosing the diseases. Diagnosing the diseases in the early stages is beneficial for a physician to plan the treatment. It is helpful in diagnosing the disease in its early stages, a physician can treat the disease in the very initial stage with less medicine and lower doses of medicines. Hence, using the concept of *Kriyakala* for understanding the manifestation and diagnosis of the disease is beneficial for a physician in clinical practice and also cost & time effective for the patients.

By knowing the *Kriyakala* physician can get the knowledge of *Nidanasevana* and *Nidana parivarjana*. *Chikitsa* should be done so further *Avastha* can be prevented by *Nidana Parivarjana*. *Kriyakala* facilitates the knowledge about the prognosis of diseases in the respective *Avasthas*. During the manifestation of disease, it is necessary to rely upon the *Shatkriyakala*. The proper knowledge of *Shatakriyakala* helps in understanding the process of manifestation of various diseases. Also, the knowledge of *Shatakriyakala* is helpful for getting the knowledge of *Sadhyasadhya* of disease. During the stages of *Sanchaya*, *Prakopa*, and *Prasara Avastha Dosha Pratyanka Chikitsa* will be beneficial to the patient, and, from the onset of *Sthansamsraya Avastha*, *Vyadhi Pratyanka Chikitsa* can also be instituted. Hence each stage of *Kriyakala* provides a way to stop and most probably reverse the further spread of *Vyadhi* (disease).

CONCLUSION

Shatkriyakala provides every chance to halt the disease at each of its stages. It is essential to frame disease control and prevention strategy. Scope for practical approach and research. The prime factors in the development of disease are *Dosha* and *Dushya*. With the concept of *Kriyakala*, we will get an idea regarding the nature and involvement of *Dosha*, *Dushya*, and *Srotas* in a disease. A good understanding of *Shatkriyakala* is very essential for early diagnosis,

prognosis, and adopting of Preventive and Curative measures.

REFERENCES

1. Prof. K. R. Srikantha Murthy Sushruta samhita - English translation, (Reprint Edition-2012) Sutra Sthana,chapter 21,verse 37,Chaukhamba Orientalia,Varanasi.; p 163.
2. Prof. K. R. Srikantha Murthy Sushruta samhita - English translation, (Reprint Edition-2012) Sutra Sthana,chapter 21,verse 36,Chaukhamba Orientalia,Varanasi.; p 163.
3. Dr. Brahmanand Tripathy,Astanga Hridayam of Srimadvaghata, Sutra Sthana,chapter 12,verse 22,Chaukhamba Sanskrit Pratisthan, Delhi.; p 174.
4. Prof. K. R. Srikantha Murthy Sushruta samhita - English translation, (Reprint Edition-2012) Sutra Sthana,chapter 21,verse 18,Chaukhamba Orientalia,Varanasi.; p 157.
5. Dr. Brahmanand Tripathy,Astanga Hridayam of Srimadvaghata, Sutra Sthana,chapter 12,verse23,Chaukhamba Sanskrit Pratisthan, Delhi; p 175.
6. Prof. K. R. Srikantha Murthy Sushruta samhita - English translation, (Reprint Edition-2012) Sutra Sthana,chapter 21,verse 27,Chaukhamba Orientalia,Varanasi.; p 160.
7. Prof. K. R. Srikantha Murthy Sushruta samhita - English translation, (Reprint Edition-2012) Sutra Sthana,chapter 21,verse 29-30,Chaukhamba Orientalia,Varanasi.; p 161.
8. Prof. K. R. Srikantha Murthy Sushruta samhita - English translation, (Reprint Edition-2012) Sutra Sthana,chapter 21,verse 32,Chaukhamba Orientalia,Varanasi.; p 161.
9. Prof. K. R. Srikantha Murthy Sushruta samhita - English translation, (Reprint Edition-2012) Sutra Sthana,chapter 21,verse 28,Chaukhamba Orientalia,Varanasi.; p 160.
10. Prof. K. R. Srikantha Murthy Sushruta samhita - English translation, (Reprint Edition-2012) Sutra Sthana,chapter 24,verse 10,Chaukhamba Orientalia,Varanasi.; p 180.
11. Prof. K. R. Srikantha Murthy Sushruta samhita - English translation, (Reprint Edition-2012) Sutra Sthana,chapter 21,verse 33,Chaukhamba Orientalia,Varanasi.; p 162.

12. Prof. K. R. Srikantha Murthy Sushruta samhita - English translation, (Reprint Edition-2012) Sutra Sthana,chapter 21,verse 34,Chaukhamba Orientalia,Varanasi.; p 162.
 13. Prof. K. R. Srikantha Murthy Sushruta samhita - English translation, (Reprint Edition-2012) Sutra Sthana, chapter21, verse35,Chaukhamba Orientalia,Varanasi.; p 163.
-

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Malakiya Chintankumar et al: Analytical Views on Practical Utility of Kriyakala in Clinical Practice. International Ayurvedic Medical Journal {online} 2022 {cited July 2022} Available from: http://www.iamj.in/posts/images/upload/1966_1972.pdf