A REVIEW ON SHATKRIYAKALA

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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 treatment). 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). [1] 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. In this stage doshas get accumulated but they will not leave their own place that state of doshas is known as sanchaya. This stage of doshas is to be taken as Samhatarupa vruddhi (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. 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), asatmendriyarthta 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.

Ex: An intake of sweets when kapha gets sanchayavastha the person will have aversion to sweets & to consume further. Some times develops desire to opposite gunas of dosha in chaya avastha ex: When raksha (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 avbhsata (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. 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 which dosha are in liquid or gaseous state which has ability to move. Solidified increase in chayavastha & liquid increase in prakopavastha.

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 vruddhi is in liquefied state at its own place which is of two types: 01. Chayapurvaka prakopa: Means getting
prakopa after accumulation. Here sankhaya 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\textsuperscript{[7]}. This statement will also have an view like due to trividha hetus or indulgence in aharavihara of doshaprakopakari the dosha get accumulated leading to its sanchaya vruddhi but it is in solid state i.e. Samhatarupa vruddhi

The following example will give illustration about prasaravrastha in comparison with other two earlier stages\textsuperscript{[10]}. Ghee in solid state – Samhatarupa vruddhi – chayavastha melted ghee in a bowl – vilayanarupa vruddhi – 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\textsuperscript{[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, tymphanitus (atopa) etc in pratyadhmana. In Pitta: Osha (feeling of heat as we seat beside fire), Daha (burning type of pain).

3. PRASARA:

It is the 3\textsuperscript{rd} stage of kriyakala if nidana is continuing, if prakopavastha not encountered the doshas will move to stage of prasara.\textsuperscript{[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\textsuperscript{[9]}. The following example will give illustration about prasaravastha in comparison with other two earlier stages\textsuperscript{[10]}.
a specific nidana may have affinity towards a particular srotas (channelles) / dhatus (tissues) by its nature where it may cause khavaigunya and manifest a disease.

All the etiological factors may not be able to cause the disease at every tissue it may require its own etiological factors related to particular involved doshas and dusshyas 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 /dushyas at a particular site is actually called sthanasamshraya.

Like: Nidana + prasaravastha – prasara dosha –Dhatu dushti or formation of dushya – Dosa + 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. 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

5th stage of kriyakala if nidana continuously present in stage of sthansamskhraya, 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.

6. 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 vikhavighatakara 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 vrana prashaiya adhyay in respect to vrana and vrana sopha.

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 Sthinasmshraya 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 samhata-rupa vruddhi because at this level doshas will only increase in their own place either clue to time factor which is physiological vruddhi 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 vruddhi 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 dhatus or malas present in vitiated condition by mixing with these they vitiates that dhatus 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 sithana 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. **Sthana-samshraya** – Period of activation - prodromal stage. **Vyaktaavastha**- Period of manifestation – real nature or picture or form of disease. **Bhedaaavastha** – period of complication – complication stage

**CONCLUSION:**

Though Acharya Susruta mentioned Kriyakalas in vrana prasaniya adhyay in respect to vrana sopha and vrana. 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**

Indicates dosha conditions

**Prakopa**

**Prasara**

**Sthana-samshraya** and **Vyaktaavastha** indicate – disease condition.

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

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