

Review on Shatkriyakala- A Way to Know and Treat Diseases

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Abstract: Diagnosis in Ayurveda is not always in terms of the name of the disease but in terms of the nature of phenomenon. This phenomenon is described in terms of Samprapti of the disease in each patient, comprising Dosha, Dushya and Adhishtana components. The prime factor in the pathogenesis of the disease are Dosha and Dushya. Shat kriya kala refers to the stage of development of a pathological process in which a physician can intervene by the most accurate treatment modality and medicine, thereby halting the progression of the disease process. By intricate understanding of the process of shat kriyakala, The disease process could be arrested, and further complications can be avoided. When the vital energies of the human body are imbalanced with the physical makeup for a long time, there is origin and spread of the disease. According to the philosophy of the Ayurvedic system of medicine, factors resulting imbalance of the vital energy or the three biological humours, normally results in the accumulation of toxic or products, known as Ama in Ayurvedic system of medicine. Along with the time factor, the Ama moves to parts of the human body where genetic weakness exist. Once Ama accumulates in that part, it can be described as origin of the disease. Kriyakala is one of Ayurveda's most viable components of health preservation, prevention, disease evolution, and management. It can be categorized in terms of prakrita and vaikrita. The prakrita one is related to a normal circadian variation of doshas in relation to age, day, night, season etc. and vaikrita is related to the process of genesis of disease and to adopt appropriate remedial measures. Again vaikrita kala is divided into six stages, known as shatkriyakala for the genesis of disease. This concept is explored by Acharya Sushruta in the context of the inflammatory process in open wounds (Vrana).

Keywords :- Kriyakala, Disease, Dosha, Dhatu, Sanchya, Prakopa, Prasara, Sthansansarya, Vyakti, Bheda, Ayurveda.

INTRODUCTION

when the vital energies of the human body are imbalanced with the physical make up for a long time, there is origin and spread of the disease. According to the philosophy of the Ayurvedic system of medicine, factors resulting imbalance of the vital energy, or three biological humours, resulting in the accumulation of the Doshas. The prime factor in the pathogenesis of disease are Dosha, Dhatu (Dushya). Kriyakala literally means time for action. the knowledge of different stages for action is essential for timely diagnosis, prognosis and for adopting timely measures. The word meaning of kriyakala refers to treatment modalities which can be applied during the stages of disease. In modern science, disease can be recognized in two stages. The first stage is detection of the disease and second one is encompasses the complications due to particular disease. In today era many new disease are come into across globally due to today sedentary life style, pollution, eating habits, many more cause. The inability of man to achieve and maintain his internal steady state equilibrium initiate the process of disease.

AIM AND OBJECTIVES

- To understand the importance of kriyakala.
- To understand the role of kriyakala in creation of disorders.
- To understand the concept of kriyakala.

REVIEW OF KRIYAKALA

SANCHYA (STAGE OF ACCUMULATION):- Increase of Doshas in their own site is called Sanchya.

Dalhana defines this as a Samhathi Roopa Vruddhi (cumulative increase). In this stage the person develops an aversion against the Sanchaya karanaa of the vitiated Doshas. Suppose we have taken a heavy meal. The heaviness of abdomen and drowsiness are the results of the heavy meal. Naturally, we dislike to take food any more. And in the same way there will be liking towards sanchaya vyatireka kaaranas. i.e. Anti-Sanchaya causes. If the physician is clever enough to identify these features and treat them at this stage only, the vitiated Doshas will get subsided and no further stages like Prakopa, Prasara etc; can take place. In short, the identification of Sanchaya is done just by observing the Dosha lakshanas in most

primitive manner and slight uneasiness felt by the patient. The etiology of Sanchaya can be classified into KALA SWABHAVA (Natural), TRIVIDHA HETU (three types of causative factors) i.e.

PRAGYNAPARADHA (misleads), ASATMENDRIYARTHE SAMYOGA (improper uses of sensory organs), VYAPANNA HETU (inherent cause). Which include the seasonal variation. The deranged Doshas are rendered in this stage they are not able to move into next stage. If they are neglected and not treated they become stronger and more intensive in the course of their next developments.

SYMPTOMS OF SANCHAYA WITH DOSHAS

Vata sanchaya	Stabdhapoorna kostatha	Hypo peristalsis of intestine
Pitta Sanchaya	Peethavabhasata	yellow ting over the skin etc.
Kapha Sanchaya	Mandoshmata Gourava alasya	Hypothermia Feeling of heaviness laziness

In general, there will be Chaya karana vidvesha (aversion towards the causative factors).

STAGE OF PRAKOPA (STAGE OF AGGRAVATION)

This is the VILAYANA RUPA VRIDDHI (expansion of Doshas) Vagbhata describes this stage as UNMARGAGAAMITHA, I.E. INCLINATION OF Dosha to leave its original site. This Prakopa is of two types. 1 Sachaya Prakopa 2 Achaya Prakopa. When the Doshas jump up directly to prakopa stage without passing through chayaavastha, it is Achayaprakopa, Sachaya Prkopa means gradual increase of Doshas. Achaya prakopa is otherwise called as pathyaja

Prakopa, i.e. the Dosha will not increase in its Ritukala (season) because of observing Pathyakarma of the season concerned. So this does not require any Samsodhana Chikitsa, like Vamana, Virechana etc. Sanchya prakopa is otherwise called as Apathyaja prakopa because it is increased in the previous Ritu (season) due to apathy sevana (non observance of dietetic and behavioural regime) and moreover it is further increased by apathyaj sevana again in the succeeding Ritu (season). This type of Prakopa requires Shodhana Chikitsa.

PRAKOPA LAKSHNAS:-

SR. NO.	Vata prakopa	Kostha toda	Priking sense in the abdomen
1		sancharana	Sounds of flatus in the abdomen
2	Pitta prakopa	amlika	Acid erructations
		Pipasa	Excessive thirst
		paridaham	Burning sense
3	Kapha prakopa	annadweshha	Aversion to food
		Hridyotkleda	Heaviness of the chest

Vagbhata confining to these two stages has described Chaya, Prakopa and Prashma (normalcy) stages of Tridosha in the six Ritus. The following table shows the respective stage of Tridoshas in different Ritus.

DOSHA	CHAYA	PRAKOPA	PRASHAMA
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VATA	Grishma (May- June)	Varsha (July- August)	Sharayh (sep- Oct)
PITTA	Varsha (July- August)	Sharayth (sep- Oct)	Hemant (Nov- Dec)
KAPHA	Shishira (Jan-Feb)	Vasanth (March- April)	Greeshma (May- June)

VATA PRAKOPA KARANAS

Guna	ahara	Vihara
Rooksha (dry)	At the end of digestion	Vyayama (overexeration)
Kshobhaka (irritant)	Sushaka saaka	Appatarpana (malnutrition)
Seeta (cold)	Kodrava (ragi)	Prapatana (injury)
Kashaya (astringent)	Dried fish	Bhanga (fracture)
Tikta (bitter)	Dried vegetables	Kshaya (wasting)
Katu (pungent)		Jaagarana (sleeplessness)
		Vegadhaarana (suppression of nature calls)
		Soka (grief)
		Traasa (fear)

PITTA PRAKOPA KARANAS

Gunas	ahara	Vihara
Katu (pungent)	Chilly and condiments	Krodha (anger)
Amala (acid)	Spices	Upavasa (starving)
Ushana (hot)	Tila	Tapa (exposed to hot)
Vidahakar (corrosive)	Ataseesaka	Atimydhuna (excessive sex indulgence)
Teekshana (irritant)	Dadhi	
Lavana (salt)	Sura	
	Sharath ritu	

NATURAL CLAUSES:- during Digestion , Mid Day, Sharath Ritu, Grishm Ritu, Mid Night

KAPHA PRAKOPA LAKSHANAS:-

GUNAS	AHARA	VIHARA
Guru (heavy)	Ksheera (milk)	Atinidra (excessive sleep)
Madhura sweet)	Ikshu (sugar)	Avyayama (lazy and sedentary)
Atisnigdha (fatty)	Bhakshya (sweets)	Atisantarpana (over eating)
Drava (liquids)	Apupa (atta preprations like uttappam)	Adnyashana (frequent eating)
	Sarpishpura	

PRASARAVASTHA :- This stage follows prakopaavastha. Doshas vitiated by their concerned causes as described above will leave their original places and spread to the other parts of the body, through diffrent Srotases, just as the Rice . Atta (flour) and water when mixed together and placed in a container grows up in quantity and over flow from the sides of the vessel. similarly the Doshas also after leaving their original Ashyas (organ) get mixed up

together, and overflow to different places. The author cites this stage just as the water of a tank after passing out from its walls gets mixed up with the dirty water and debries out side the tank, the Doshas also will get mixed; up with other Doshas when ones they fall to confine to their sites, and form into groups of single Doshas, Two's, Three's and four's along with Rakta and are likely to form one or other of the following groups . e.g.:-

1	Singly	V, P, K and Rakta	4
2	Two's	(VP), (VK), (PK), (VR), (KR), (PR)	6
3	Three's	(VPK), (VKR), (PKR), (VPR)	4
4	Four	(VPKR)	1
		TOTAL	15

The Doshas may take any one of the following three courses

Urdhwa gati	Upwards:- may cause Chardi (vomiting) disease of Ear, Nose, Throat and Eye, Unmada, Apasmara, Hikka, Swasa, Kasa etc.
Adhogamana	Downwards :- may cause Atisara (Diarrhea) Sleepada krostukasheersha (Sweeling knee)
Tiryak gamana	Crossword may cause Charma vyadhis, Sirapurana (Hypertension), Akshepaka (Tetanus), Apatantraka (Hysteria)

The Doshas may also take the following three courses during their Prasara stage.

1 KOSTA (Abhyantara roga Marga) may cause Chardi, Atisara, Shoola, Gulma, Vibandha etc relating to Alimentary canal.

2 SAAKHAS (Bahya Roga Marga) may causes Rakta Rogas , Galaganda, Gandamala, Apache, Medoroga, relating to Skin and Raktadi Dhatus.

3 MARMA AND ASTHISANDHIS (Madhyama Roga Marga) may cause Hridya Roga, Unmaada, Apasmara, Ashmari, Prameha, Amavatha, Sandhivata etc relating to Marmatraya.

The Doshas spread towards Sakhas due to Vyaayaama, Teekshnata of Ushmas, apathy sevana, Vata prakopa for example when a person suffers from indigestion , it can be said that the Doshas are confined to abdomen only. But if he does excessive exertion, sexual intercourse and other such strenuous acts, the Doshas will spread towards Rakta etc. and cause skin disease abscesses, boils etc. To bring the Doshas from Shakhas to kosta by therapeutic means as:

- 1 VRIDDHI :- Further increase of Doshas
- 2 VISHYANDANA :- Liquifaction of congested matter.
- 3 PAAKA :- Ripening of Doshas as by fomentation, fasting etc.

4 SROTOMUKHA VISHODHANA:- Clearance of path ways.

5 VATA NIGRAHA:- Control of Vata.

EXPLANATION

Let us take a Saakha disorder like Vidradhi (Absess). If the inflammatory process further proceeds quickly at the site; the pus will be formed early and ruptures out resulting in cure and resolution (Vridhhi) and then scar formation.

Vishyandana applies in conditions like ParaPphimosi (Avapaatika) . In this injection of ‘Hyalase’ is given for the spreading of accumulated fluid to the surroundings and bring the preputial skin to its original place or light Sweda karma can be applied for Vishyandana at the site of Avapatika.

Paaka and srotas shodhana will allow the Doshas to move about freely and thus they are likely to return to their original sites from the site of impacted area, as it is observed in fever where relief is found when Doshas paka and Srota shodhana take place.

In Vata Nigraha after all the Doshas, Dhatus and Malas except Vaata are inert (pangu). It is because of Vaata the other Doshasand Dhatus , Malas are able to move about to other sites and come back to their original places.

PRASARA LAKSHANAS:-

VATA PRASARA LAKSHANAS	PITTA PRASARA LAKSHANAS	KAPHA PRASARA LAKSHANAS
Vimarga Gamana (regurgitation)	Osha (sense of boiling)	Arochaka (anorexia)

Atopa (flatulence and gurgling sounds in bowels)	Chosa (squeezing sense)	Avipaka (Dyspepsia)
	Paridaha (burning sense)	Chardi (vomiting)
	Dhoomayana (feeling as if the body is boiling)	Angasaada (inactivity of organs)

The principle of treatment at this stage is to correct the Ashaya (organ) into which an unconcerned Dosha has entered. For instance in Pravahika (dysentery) the Kapha of Amashya reaches Pakwashaya, the site of Vata. Here the vitiated Kapha will be controlled on its own accord, if Vatahara treatment is given.

STAANASAMSRAYAM

The Doshas in Prasaravastha have not yet been localized. If the vitiated Doshas are allowed to

increase further, they will settle down in some or other organ and produce the disease concerned to that organ. The mechanism of their localization is “like a wandering cloud when obstructed by a mountain, rains in that spot”. The Doshas also while circulating throughout the body will be obstructed by the deranged Srotas or organs and produce a disease there. The following is a list of disease relating to the organ or organs where the Doshas are likely to settle down in this stage.

SR.NO.	ORGAN OR TISSUE OF LOCALIZATION	DIESEASE THAT ARE LIKELY TO OCCUR
1	Udara (Abdomen)	Gulma (internal tumours), Vidradhi (internal abscess), Udara (Ascites), Agnimamandya (loss of appetite), Anaha (flatulence), Visuchika (Gastro- Enteritis)
2	Vasti (Urinary system)	Prameha (poly urea and Diabetes), Ashmari (Urinary calculus), mutraghata (retention of urine)
3	Medra (penis)	Niruddha prakasha (phimosis), Upadamsha (schancre), Shukra Dosha (venereal warts etc.)
4	Guda (rectum and anus)	Bhagandara (fistula in ano), Arsa (piles)
5	Vrishana (testicles and scrotum)	Vridhhi (Hydrocele), Hernia etc
6	Oordha jatru (above the neck)	Disease of E.N.T. and Eye
7	Twak, Mamsa and Rakta	Skin disease, Kustha, Visarpas etc
8	Medas (fat)	Granthi (lipoma), Apachi (Matty glands), Arbudha (Tumours), Galaganda (Goitre)
9	Asthi (bones)	Asthidradhi (Bone Tumour), Anushayi (cold Abscess) etc
10	Pada (feet)	Sleepada (filariasis), Vata rakta (Leprosy), Vata kantaka (Arthritis ankle) etc.
11	Sarvanga (whole system)	Jwara (Fever), Sarvangavata (Tetanus)

This stage can be compared with the stage of POORVARUPA because the signs and symptoms of the forthcoming disease will appear in an indistinct way in this stage.

VYAKTEEBHAVA

One or other of the disease as mentioned above will appear in a definite form with most of its sign and symptoms at this stage. The disease like Shopa (inflammation), Arubdha (tumours) etc; and the

systemic disease like Jwara, Atisara etc; will set in with their clear cut symptoms. This stage can be compared with the Rupa Awastha of the Panchalakshana nidana. The treatment at this stage is specific against the particular disease which is manifesting. This stage is Vyadhi darshana. The clinical features of a disease depend upon the pattern of Dosha dushya sammurcchana which may be of two types:- 1 Prakrti –sama-samaveta 2 Vikrti- visama – samavaya. In 1st type the dosa and dusya involved in a particular disease continue to maintain their identity in

the resultant disease. These disease are named according to Dosha or dushya e.g. Vataj Prameha and Rakta pitta. In 2nd type dosa and dusya mix up is intensive and in resultant disease, the sign and symptoms of Dosha and Dushya responsible for the disease could not be identified separately. In such conditions the disease are not classified in terms of Tridoshas and a new clinical feature name such as Asthila, Mutraghata etc are given for these disease.

BHEDA :- The progress of Dosha vitiation should, as a matter of fact be completed by the 5th stage (Vyakti) itself. But if proper treatment is not given to the patient even after attaining the stage of 5th kriyakala. The Doshas will pass on to 6th stage- Bhedavastha or the stage of complication. The inflammatory conditions like Vidradhi. Vranasodha (Abscess, Boil) etc; will get ruptured and a permanent scar tissue will be formed at the site of inflammation or infection. This change is described as Vranabhava, because a scar will never leave the body until its death.

TREATMENT ACCORDING TO KRIYAKALA:-

STAGE	THERAPEUTIC MEASURES
Sanchya	Nidana parivarjan, suitable shaman
Prakopa	Vata- vataanulomana Pitta- pitta sanmana or sukha virechana Kapha- agnideepana, pachana, kaphakara
Prasara	Vata- basti Pitta- virechana Kapha- vamana
Sthansansrya	Samprapti veghatana
Vyakti	Lakshanik and as per chikitsa siddhantas
Bheda	Doshpratyani and vyadhipratyani chikitsa

DISCUSSION

If the Doshas in their equilibrium state are called Tridhatas. The Doshas are always having a vitiation tendency. This is due to the change in the internal and external environment in the living beings. How the Tridoshas which are most essential to the body are able to produce disease and become problem to our body. If this question is examined thoroughly it seems to be clear that it is a rule anywhere in the body that those factors which are most essential for health in their normal state alone would lead to disease when they become abnormal. Early diagnosis of disease helps to cure the successfully without much discomfort. The stage of Sanchya and Prakopa can be comparable with that of the stage of susceptibility. this stage also called pre pathogenesis.

CONCLUSION

the treatment becomes more and more easier when the disease process is diagnosed and proper measures are taken earlier. the Doshas when controlled in the

sanchya stage , cannot go further into the consequent stages as prakopa etc. if the vitiating and progressing Doshas are neglected they spread into different tissues one after another, and become deep rooted. Then, one can not cure such conditions as it is not possible to taken out a deep – rooted tree. Moreover the disease becomes resistant to medicine and nullifies the Oushadhaveerya (power of medicine) . The disease starts as a small insignificant disturbance in the body and gradually effects the deeper parts taking out the strength and life of the unfortunate patient ultimately. Therefore a physician willing to make his patient hale and healthy must treat the disease at an earliest possible stage.

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