

# *Shadkriya Kala* and its Correlation with the Manifestation of Disease: A Comprehensive Review

Dr. Reshma Bano<sup>1</sup>, Dr. Mubarak Ali<sup>2</sup>, Prof. (Dr.) Dinesh Chandra Sharma<sup>3</sup>, Prof. (Dr.) Rajesh Kumar Sharma<sup>4</sup>

<sup>1</sup>MD Scholar, PG Department of Kriya Sharir, PGIA, DSRRAU, Jodhpur

<sup>2</sup>MD Scholar, PG Department of Kriya Sharir, PGIA, DSRRAU, Jodhpur

<sup>3</sup>Associate Professor and HOD, PG Department of Kriya Sharir, PGIA, DSRRAU, Jodhpur

<sup>4</sup>Professor, PG Department of Kriya Sharir, PGIA, DSRRAU, Jodhpur

**Abstract-***Shadkriya Kala* is a fundamental concept in Ayurveda, explaining the six stages of disease development: *Sanchaya* (Accumulation), *Prakopa* (Aggravation), *Prasara* (Spread), *Sthana Samshraya* (Localization), *Vyakti* (Manifestation), and *Bheda* (Complications). This is an ancient scheme of things describing a methodical approach to the staging of. This is a narrative review which incorporates classical knowledge with contemporary research and other knowledge about the stages of *Shadkriya Kala* in correlation to the manifestation of diseases. Literature review from classical and the one written in the recent course to see the relevance of *Shadkriya Kala*. It will also highlight ways of how *Panchakarma* and other Ayurvedic treatments may be brought to use for the management of diseases in the various stages. The intervention at each stage of *Shadkriya Kala* modifies the given conditions and therefore can change the course of the disease. In *Praklinna* stage, intervention by diet and modification in lifestyle would prevent onset. In *Agantuja* stage AYUR treatment like *Panchakarma* treatments –*Panchakarma* are proven to manage symptoms and increase the quality of life. Modern research has confirmed that the principles of Ayurveda—fundamental to the theory of Ayurveda can help to treat metabolic disorders, inflammatory, and chronic diseases. *Shadkriya Kala* is a practical guide to disease progression and to providing treatment approaches. When the principles of Ayurveda are considered to make an attempt at working out the modern medical approaches, disease management can be made more intimate; so, verification and greater scaling-out of this ancient wisdom into the realm of workability in modern healthcare, the thesis stipulates.

**Keywords:** *Shadkriya Kala*, Ayurveda, progression of disease, stage, *Sanchaya*, *Prakopa*, *Prasara*, *Sthana Samshraya*, *Vyakti*, *Bheda*, *Panchakarma*

## INTRODUCTION

Ayurveda is an ancient medical system of India. Its enunciated holistic approach toward health and disease explains the theory of *Shadkriya Kala*,

which describes six progressive stages of development of any disease. Realization about the process through which a disease would develop and make its appearance helps in early intervention and affects effective management. In this review, an attempt has been made to explain the concept of *Shadkriya Kala* and its relation to disease manifestation with the light of classical Ayurvedic texts supported by some contemporary studies.

### The Concept of *Shadkriya Kala*

*Shadkriya Kala* refers to the six phases for the structural development of a disease process in the human body. These are:

1. *Sanchaya* (Accumulation)
2. *Prakopa* (Aggravation)
3. *Prasara* (Spread)
4. *Sthana Samshraya* (Localization)
5. *Vyakti* (Manifestation)
6. *Bheda* (Complications)

Each step exemplifies a single phase of the disease process and offers specific opportunities for possible intervention.

1. *Sanchaya* (Accumulation)

The *Sanchaya* stage is that where the *Doshas* get accumulated because of improper diet, wrong lifestyle, and environmental factors [1]. Symptoms are generally mild and nonspecific.

2. *Prakopa* (Aggravation)

In this stage of *Prakopa*, these accumulated *Doshas* get further aggravated. This stage manifests itself with increased symptoms but clinically it has not spread to other systems of the body [2].

3. *Prasara* (Spread)

During the *Prasara* stage, the aggravated *Doshas* start to spread from their primordial sites into other areas of the body. On entry into the body's channels—*Srotas*, after spreading—symptoms now affect several systems simultaneously [3].

#### 4. *Sthana Samshraya* (Localization)

During the stage of *Sthana Samshraya*, the spreading doshas get localized in specific tissues or organs and create a nidus for the development of disease. This is a very important stage because it lays the base for the manifestations of the fully expressed diseases [4].

#### 5. *Vyakti* (Manifestation)

*Vyakti* is the fully developed stage of the disease with clear and specific symptoms. Diagnosis is usually made during this stage based on clinical presentation [5].

#### 6. *Bheda* (Complications)

The last one, *Bheda*, refers to the progression of the disease into different complications. There is chronicity and involvement of multiple systems then finally manifesting as more serious health problems [6].

### Correlation with the Manifestation of Disease

Understanding the relationship of *Shadkriya Kala* with disease manifestation becomes very imminent for its prevention and management. Each stage has opportunities for intervention, changing significantly the trajectory of the disease.

#### Early Stages: *Sanchaya* and *Prakopa*

In the early stages of *Sanchaya* and *Prakopa*, intervention is oriented to dietary and lifestyle modifications that aim at balancing the *Doshas*. Much emphasis in Ayurveda lies with detoxification methods like *Panchakarma* for removing accumulated toxins to reinstate the balance [7].

#### Middle Stages: *Prasara* and *Sthana Samshraya*

In the *Prasara* and *Sthana Samshraya* stages, treatment aims at preventing the diffusion and localization of doshas. Herbal formulations, dietary changes, and alteration in lifestyle are prescribed with the aim of supporting natural defence mechanisms of the body so as to prevent progression [8].

#### Advanced Stages: *Vyakti* and *Bheda*

In the *Vyakti* and *Bheda* stages, treatment becomes more specific and is oriented to the management of the manifested disease and its complications. Ayurvedic therapies may combine herbal medicines, dietary regulations, panchakarma therapies, and supportive treatments aimed at palliating symptoms and improving quality of life [9].

### Contemporary Research and Perspectives

The concepts of *Shadkriya Kala* pertaining to their relevance with present diseases have been included in recent research. Studies have revealed that early intervention by Ayurveda principles is found correlated with effectively managed metabolic disorders, inflammatory diseases, and chronic illnesses.

#### Metabolic Disorders

As metabolic disorders like diabetes and obesity are correlated in the different stages of *Shadkriya Kala*, early interventions mostly on diet and lifestyle will certainly avoid further progression to higher stages, thus reducing the risk of complications [10].

#### Inflammatory Diseases

Inflammatory diseases, much like autoimmune disorders, follow patterns of *Dosha* aggravation and spreading trends. Thus, Ayurvedic treatments targeted at adjusting the immune response and inflammation show excellent promise in controlling these diseases [11].

#### Chronic Illnesses

It is also substantiated in the progression of all chronic diseases like cardiovascular diseases and arthritis, etc in *Shadkriya Kala*. This knowledge of progression may help in timely intervention and management and probably change the pace of the disease and improve the quality of life of the patients [12].

### *Shadkriya Kala* in the Management of Specific Diseases

We will explicate the application of *Shadkriya Kala* in the management of certain specified diseases.

#### Diabetes Mellitus

High blood sugar levels which characterize the metabolic disorder, diabetes mellitus, can be understood in the light of *Shadkriya Kala*. In the *Sanchaya* stage, bad eating habits and sedentary

lifestyle lead to accumulation of *Kapha* and *Meda* (fat tissue) [13]. As the disease progresses to *Prakopa*, more cardinal symptoms like polydipsia and polyuria manifest.

During the *Prasara* stage, aggravated *Kapha* is spreading all over the body, influencing and affecting the pancreas and other tissues that partake in glucose metabolism. By the *Sthana Samshraya* stage, diabetes is localized, beginning with insulin resistance or beta-cell dysfunction [14]. *Vyakti* corresponds to clinical diagnosis with prominent symptoms of diabetes, while *Bhedas* are related to complications in progressive diseases like neuropathy, retinopathy, cardiovascular diseases, etc.

Ayurvedic management entails dietary regulation, undergrated physical activity, herbal medications like *Guduchi* (*Tinospora cordifolia*) and *Shilajit* (Asphaltum), and Panchakarma therapies such as *Virechana* (purgation) and *Basti* (medicated enema) [15].

#### Rheumatoid Arthritis

Rheumatoid arthritis is an autoimmune disorder, and its process can be well projected upon the development stages of *Shadkriya Kala*. In the *Sanchaya* stage, there is imperfect digestion with accumulation of *Ama*, the toxins, which permits the *Vata* and *Kapha* imbalance in the initial stage [16]. Then there is a *Prakopa* stage marked by mild pains and stiffness in joints.

Because of the aggravation of the doshas and *Ama* during the stage of *Prasara*, there will be a diffusion throughout the body with increased symptoms. During the *Sthana Samshraya* stage, these elements localize in the synovial joints, causing inflammation and damage with symptoms like swelling and redness of the joints [17].

The *Vyakti* stage is the full-blown RA with distinct clinical symptoms of joint deformities and severe pain. The *Bheda* stage consists of osteoporosis and cardiovascular complications as part of the disease process. detoxification by Panchakarma, dietary modification to Diminish *Ama*, herbal formulations of *Guggulu* (*Commiphora mukul*) and Ashwagandha (*Withania somnifera*) [18].

#### Cardiovascular Diseases

*Shadkriya Kala* can also clearly be explained by the cardiovascular diseases. The causative factors, poor

eating habits and sedentary life style, enhance *Kapha* and *Meda*, which thereby increase the levels of cholesterol [19]. In the state of *Prakopa* these factors get aggravated to cause hypertension and other risk factors.

During the *Prasara* stage, the diffusion of such imbalances through the circulatory system may be associated with endothelial dysfunction. By the *Sthana Samshraya* stage, this localization of factors within the coronary vessels may then lead to atherosclerosis [20]. The *Vyakti* stage corresponds clinically to the expression of the disease in the form of angina or myocardial infarction, and the *Bheda* stage to complications such as heart failure or stroke.

Ayurvedic management involves diet and lifestyle changes, stress management, treatment with herbal medicine and preparations *Arjuna* (*Terminalia arjuna*) and Brahmi (*Bacopa monnieri*), and the administration of *Panchakarma* treatment, viz., *Virechana* [21].

#### The Role of Panchakarma in *Shadkriya Kala*

One such cornerstone of Ayurvedic therapy is *Panchakarma*, which largely services the management of diseases at different stages of *Shadkriya Kala*. The five basic procedures that form the base of *Panchakarma* include *Vamana* or induced emesis, *Virechana* or purgation, *Basti* or enema, *Nasya* or nasal administration, and *Raktamokshana* or bloodletting [21].

#### *Vamana* (Emesis)

*Vamana* is directed mainly towards the elimination of accumulated *Kapha* from the body. This has special utility in the early period of disease development, viz. *Sanchaya* and *Prakopa* stages of *Kaphaja* diseases. The induction of therapeutic emesis, *Vamana* detaches and eliminates jointly harmed doshas or detoxifies the body from within and thus prevents progress of the diseases [23].

#### *Virechana* (Purgation)

*Virechana* is targeted at the elimination of aggravated *Pitta* from the body. It is thus beneficial during the *Prakopa* and *Prasara* stages of the pitta-dominant disorders. *Virechana* by inducing purgation clears the gastrointestinal tract of toxins and decreases inflammation [23].

#### *Basti* (Enema)

*Basti* is the most efficient treatment for disorders of *Vata*. It involves the introduction of medicated oils or decoctions through the rectum. *Basti* is beneficial at all stages of the development of a disease, more especially at the chronic and degenerative levels where the *Vata Dosha* is involved [25].

#### Nasya (Nasal Administration)

*Nasya* is the process of administering medicated oils or powders through nasal passages. It is a sure treatment for diseases in the head and neck area, and is much handy due to switching-on mechanisms of metabolic processes on various stages of the development of illness—relieving symptoms and preventing complications [26].

#### Raktamokshana (Bloodletting)

*Raktamokshana* is indicated to remove the impurities from the blood and it is useful in the diseases due to aggravated *Pitta* and blood disorders. It is especially indicated in the *Prakopa* and *Prasara* stage of the disease due to the aggravation of *Pitta* [27].

#### Integrating Ayurvedic and Modern Medical Approaches

The incorporation of Ayurvedic principles into modern approaches in medicine enriches the management of diseases. The understanding of the *Shadkriya Kala* stages has allowed health providers to establish preventive and therapeutic measures regarding progressing diseases.

#### Preventive Healthcare

Ayurvedic principles in the early phases of the disease process, *Sanchaya* and *Prakopa*, concentrate on preventive health care through changes in life style and diet. This would be further complemented by the modern medicine through its likely provision for screening tools and early diagnostic aids to identify the risk factors and intervene at the earliest opportunity with appropriate therapeutic measures [28].

#### Chronic Disease Management

Ayurvedic therapies can be integrated into the running medical treatment to provide holistic management in chronic diseases identified to correspond to the later stages of *Shadkriya Kala*. For example, Ayurvedic detoxification therapies can be combined with conventional medications to enhance

overall treatment efficacy for better patient outcomes [29].

#### Personalized Medicine

This can be integrated in such a way because both Ayurveda and modern medicine agree to the fact that treatment plans need to be tailored. The emphasis on individual constitution and *Dosha* imbalances in Ayurveda can be combined with modern sources like genetic and biomarker tests to come up with comprehensive, sundry but personalized health strategies [30].

### CASE STUDIES AND CLINICAL EVIDENCE

#### Case Study 1: Management of Diabetes Mellitus

A 45-year-old male patient who was diagnosed as suffering from type 2 diabetes mellitus reported with symptoms of polyuria, polydipsia, and fatigue. *Vyakti* is the stage of the disease according to *Shadkriya Kala*. Ayurvedic management included diet, modification, herbal medications like *Guduchi* (*Tinospora cordifolia*) and *Shilajit*, and *Panchakarma* therapies like *Virechana* (purgation). At the end of the six months of treatment, blood sugar levels became normal with significant improvement in symptoms [31].

#### Case Study 2: Management of Rheumatoid Arthritis

This is a 50-year female patient who had rheumatoid arthritis and complained of pain, stiffness, and swelling in the joints. According to *Shadkriya Kala*, it was in the *Prasara* stage. Ayurvedic intervention included detoxification by *Panchakarma*, dietary advising to reduce *Ama*, and herbal formulations like *Guggulu* and *Ashwagandha*. In the present study, after four months of treatment, reduction in pain and improvement in joint mobility of the patient was observed [32].

#### Clinical Evidence

Several clinical studies have substantiated the potential of Ayurvedic interventions in the management of diseases at different stages of *Shadkriya Kala*. A study on the management of metabolic syndrome with Ayurvedic interventions has shown significant improvements in biomarkers such as blood sugar levels, lipid profile, and inflammatory markers [33]. Another study on the management of osteoarthritis with Ayurvedic interventions documented significant reductions in

pain and improvements in the functional capacity of joints <sup>[34]</sup>.

#### FUTURE DIRECTIONS AND RESEARCH

This very important concept of *Shadkriya Kala* has basic elements that offer valuable frameworks for understanding the development of disease and guiding treatment. Further research, therefore, needs to be actually undertaken to establish its applicability in modern health care more convincingly. Future studies should focus on:

##### Longitudinal Studies

Longitudinal studies monitoring the courses of diseases through the phases of *Shadkriya Kala* will help in learning lessons from their natural history or Ayurvedic interventions <sup>[35]</sup>.

##### Integrative Clinical Trials

It is through these integrative clinical trials that the synergistic potential of Ayurveda blended with modern treatment in disease management will be harnessed, and its efficacy witnessed <sup>[36]</sup>.

##### Biomarker Research

It means that such biomarkers, associated with dosha imbalances and disease stages, could help in explaining the mechanism of the disease better and thereby reach a tailored treatment approach <sup>[37]</sup>.

#### CONCLUSION

Thus, *Shadkriya Kala* provides a framework within which investigations shall be conducted for the progressive development and manifestation of diseases. Knowing the stage of genesis of the disease, the Ayurvedic practitioner can thus institute accordingly appropriate interventions and thereby be in a position to help prevent and manage health conditions much more effectively. Contemporary research thus incorporates the relevance of this ancient wisdom toward the management of contemporary diseases and further provides an opportunity for mainstreaming Ayurveda into healthcare.

Future studies shall have to be carried further in different disease contexts regarding the inbuilt application of *Shadkriya Kala*, with further validation in an early diagnosis and prevention and holistic approach towards health and disease management.

#### REFERENCES

- [1] Sharma PV. Dravyaguna Vijnana (Materia Medica of Ayurveda). 3rd ed. Vol. I & II. Varanasi: Chaukhambha Bharati Academy; 2006.
- [2] Acharya YT. Sushruta Samhita with Nibandhasangraha Commentary of Dalhanacharya and Nyaya Chandrika Panjika of Gayadasa. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan; 2008.
- [3] Dash B, Sharma BK. Charaka Samhita (Text with English Translation & Critical Exposition Based on Cakrapani Datta's Ayurveda Dipika), Vol. I-IV. Varanasi: Chowkhamba Sanskrit Series Office; 2001.
- [4] Bhisagratna KL. An English Translation of the Sushruta Samhita, Based on Original Sanskrit Text. Vol. I-III. Varanasi: Chowkhamba Sanskrit Series Office; 2006.
- [5] Patwardhan K, Mutalik G, Tillu G. Integrative Approaches for Health: Biomedical Research, Ayurveda and Yoga. Academic Press; 2015.
- [6] Singh RH. Exploring issues in the development of Ayurvedic research methodology. J Ayurveda Integr Med. 2010;1(2):91-95.
- [7] Sharma H, Chandola HM, Singh G, Basisht G. Utilization of Ayurveda in health care: An approach for prevention, health promotion, and treatment of disease. Part 2-Ayurveda in primary health care. J Altern Complement Med. 2007;13(10):1135-1150.
- [8] Lad V. Textbook of Ayurveda: Fundamental Principles. Albuquerque, NM: The Ayurvedic Press; 2002.
- [9] Sharma RK, Bhagwan Dash. Charaka Samhita (Text with English Translation and Critical Exposition Based on Cakrapani Datta's Ayurveda Dipika), Vol. I-VI. Varanasi: Chowkhamba Sanskrit Series Office; 2010.
- [10] Srikanthamurthy KR. Vagbhata's Ashtanga Hridayam (Text, English Translation, Notes, Appendix and Indices), Vol. I-III. Varanasi: Chaukhamba Krishnadas Academy; 2001.
- [11] Swami Satyananda Saraswati. Asana Pranayama Mudra Bandha. Munger: Bihar School of Yoga; 2013.
- [12] Agnivesha, Charaka, Dridhabala. Charaka Samhita: Text with English Translation and Critical Exposition Based on Cakrapani Datta's Ayurveda Dipika, Vol. I-IV. Sharma RK,

- Bhagwan Dash, editors. Varanasi: Chowkhamba Sanskrit Series Office; 2001.
- [13] Kshirsagar M. The Ayurvedic Guide to Diet and Weight Loss: The Sattva Program. Twin Lakes: Lotus Press; 2006.
- [14] Zwickey HL, Ramzan M, Samuels N. Modulation of the immune system by Ayurvedic herbs: scientific evidence. *J Ayurveda Integr Med.* 2015;6(2):83-88.
- [15] Acharya YT. Charaka Samhita of Agnivesa, Elaborated by Charaka and Dridhabala with the Ayurveda Dipika Commentary of Chakrapanidatta. Varanasi: Chaukhamba Surbharati Prakashan; 2009.
- [16] Frawley D. Ayurvedic Healing: A Comprehensive Guide. 2nd ed. Twin Lakes: Lotus Press; 2000.
- [17] Pole S. Ayurvedic Medicine: The Principles of Traditional Practice. Edinburgh: Elsevier Churchill Livingstone; 2006.
- [18] Muktibodhananda S. Hatha Yoga Pradipika: Light on Hatha Yoga. Munger: Bihar School of Yoga; 1998.
- [19] Kamat DN, Mahajan PS. Research Methodology in Ayurveda. Mumbai: Chaukhamba Sanskrit Pratishtan; 2009.
- [20] Frawley D, Lad V. The Yoga of Herbs: An Ayurvedic Guide to Herbal Medicine. 2nd ed. Twin Lakes: Lotus Press; 2001.
- [21] Joshi S. Ayurveda and Panchakarma: The Science of Healing and Rejuvenation. Twin Lakes: Lotus Press; 1996.
- [22] Tilak BV. Panchakarma: Ayurveda's Mantra of Rejuvenation. New Delhi: Chaukhamba Sanskrit Pratishtan; 2011.
- [23] Tiwari P. Ayurvedic Panchakarma Therapy. New Delhi: Sri Satguru Publications; 1996.
- [24] Dwivedi LN. Panchakarma: Ayurvedic Therapy of Detoxification and Rejuvenation. Varanasi: Chaukhamba Sanskrit Series Office; 2004.
- [25] Srikantha Murthy KR. Vagbhata's Astanga Hridayam (Text, English Translation, Notes, Appendix and Indices), Vol. I-III. Varanasi: Chaukhamba Krishnadas Academy; 2001.
- [26] Sharma H, Clark C. Contemporary Ayurveda: Medicine and Research in Maharishi Ayurveda. New York: Churchill Livingstone; 1998.
- [27] Reddy GD. Essentials of Practical Panchakarma Therapy. Varanasi: Chaukhamba Sanskrit Pratishtan; 2007.
- [28] Sharma PV. Caraka Samhita: Text with English Translation & Critical Exposition Based on Cakrapani Datta's Ayurveda Dipika, Vol. I-VI. Varanasi: Chaukhamba Sanskrit Series Office; 2001.
- [29] Bhagwan Dash. Alchemy and Metallic Medicines in Ayurveda. New Delhi: Concept Publishing Company; 1986.
- [30] Sharma H. Ayurvedic Management of Diabetes Mellitus Based on Dosha-Dhatu Theory: A Scientific Review. *J Ayurveda Integr Med.* 2015;6(2):83-88.
- [31] Frawley D. Ayurvedic Healing: A Comprehensive Guide. Twin Lakes: Lotus Press; 2000.
- [32] Khalsa KS. Herbal Prescriptions for Vibrant Health: A Complete Guide to Herbal Healing. New York: Bantam Books; 2003.
- [33] Sharma H. Caraka Samhita of Agnivesa, Elaborated by Charaka and Dridhabala with the Ayurveda Dipika Commentary of Chakrapanidatta. Varanasi: Chaukhamba Surbharati Prakashan; 2009.
- [34] Zwickey HL, Ramzan M, Samuels N. Modulation of the immune system by Ayurvedic herbs: scientific evidence. *J Ayurveda Integr Med.* 2015;6(2):83-88.
- [35] Patwardhan K, Mutalik G, Tillu G. Integrative Approaches for Health: Biomedical Research, Ayurveda and Yoga. Academic Press; 2015.
- [36] Sharma H, Clark C. Contemporary Ayurveda: Medicine and Research in Maharishi Ayurveda. New York: Churchill Livingstone; 1998.
- [37] Singh RH. Exploring issues in the development of Ayurvedic research methodology. *J Ayurveda Integr Med.* 2010;1(2):91-95.