



# A REVIEW ARTICLE ON THE PHYSIOLOGICAL STUDY OF CONCEPT OF SHATKRIYAKALA

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## ABSTRACT: -

Wellbeing might be characterized as the capacity to adjust and oversee physical, mental and social difficulties over the course of life. Ayurveda is an old study of existence with pack of information which means to advance wellbeing, to save wellbeing, to reestablish wellbeing when it is debilitated and to limit the misery and pain which is brought by balancing Dosha, Dhatu and Mala in the body. Ayurveda has given a significant spot to Kala, in light of the fact that the presence and the distraction relies on the Kala. Consequently, The idea of Kriyakala is viewed as most extreme significance in setting to accomplish the objective of Ayurveda which alludes to the acknowledgment of the phases of a disease's progress, which assists with deciding proper measure to address the lopsidedness in Doshas. An unmistakable comprehension about the phases of Kriyakala is a fundamental component for early conclusion, visualization and for taking on proper forestalling and healing measures so to forestall the further foundation of an illness and consequently forestalling the confusions related with it which has been stressed in this article. Acharya Sushrut, trailblazer of the Sushrut Samhita, has examined about ShatKriyakala in his composition in the part named 'Vran-prashniya Adhyaya'. It is a peculiarity seen in practically every one of the problems. The idea of ShatKriyakala is material in nidana perspective for legitimate finding and gives a plan to design the line of treatment of that sickness. The idea of ShatKriyakala is of most extreme significance according to general wellbeing mediation perspective and all the more particularly according to the point of view of infectious prevention trick. Kriyakala like has been portrayed as sickness cycle or regular history of illness in present day medication. Present day analytic apparatuses have prepared the specialist to distinguish any sickness and treat it in Sthana Samshraya stage just though Ayurveda underlines on keeping up with homeostasis by going to legitimate lengths in starting phases of ShatKriyakala. The systems portrayed in ShatKriyakala for the avoidance and the executives of clinical elements can be applied at individual and local area level which bears impressive general wellbeing significance. Thus, the idea of ShatKriyakala outlined in old style compositions of Ayurveda are of extraordinary importance.

**KEYWORDS: -** Kriyakala, nidana, Sthana Samshraya, wellbeing, Acharya, Ayurveda.

## INTRODUCTION: -

The Tridoshas Vata, Pitta, Kapha are viewed as three vitals of the body. They alongside other Dhatus and malas complete different organic cycles in the body which is fundamental to keep up with Typical wellbeing. The Tridosha alongside Sapta dhatus, trimalas, agni, indriya, manas and atma in the condition of prasannavastha is liable for wellbeing or chronic sickness of a person. No sickness can appear without the contribution of Dosha, dhatu and malas. The vitiation of Dosha's is a required cycle for the beginning of the infection. These Dosha's donot go through vitiation at a time and produce sickness rather it is a slow cycle which require some

investment in helping through different phases of vitiation and steadily give beginning to illness. In this manner, sickness is a round of doshas and happens in different stages which is made sense of under the idea of Kriyakala. The Term Kriyakala alludes to the acknowledgment of the phase of a disease's progress, which assists with deciding suitable measure to address the unevenness in Doshas. In the present time gigantic new sicknesses are come into across universally due the present stationary way of life, contamination, eating way of behaving, (propensity), a lot more reason. The ineptitudes of man to accomplish and keep up with his inward consistent state harmony start the course of sickness. As per present situation, this moment it is high opportunity to zero in on the anticipation of illnesses in the public arena with the use of best quality level Ayurvedic shrewdness. The sickness cycle once started, travels through ShatKriyakala, the acknowledgment of which last option is significant according to the perspective of preventive and healing parts of Ayurveda. ShatKriyakala for example six phases are referenced by Acharya Sushruta which gives a thought with respect to the current state of Doshadushti and furthermore the advancement of any illness in the body right from its start. It is one of the main Ayurvedic standards making sense of the phases of sickness sign as well as therapy approach exhaustively. Sushruta has expressed that "the treatment of an infection ought to be started at the proper time. It ought not be disregarded for any reason at all". As expressed, above ShatKriyakala portrayed by Acharya Sushruta not just allows the deliberate acknowledgment of progress of a specific sickness yet in addition guides for counteraction of the equivalent some time before it advances into obviously recognized illness. By knowing the significance of this special idea study was chosen which was calculated in nature. This study was little work to make sense of and feature over the significance of ShatKriyakala artistic.

## MATERIAL AND METHODS: -

- Kriya implies activity/treatment/an open doors and Kala implies time. Thus, Kriyakala implies the particular time for treatment or valuable open doors during the time spent infection indication. In Sushruta Samhita, the word 'Kriyakala' has been utilized in two settings - 1. Sushruta Sutrasthana Adhyaya 1:- While making sense of Chikitsa Chatushtaya, the word Kriyakala is utilized for explicit opportunity to perform Snehadi and Chhedyadi Karma. This setting mostly focuses on unambiguous season of organization of different treatment methodology which incorporate Shamanachikitsa, Shodhanakarma, and Shastrakarma[3] . 2. Sushruta Sutrasthana Adhyaya 21:- Here, the word 'Kriyakala' is addressed by six phases in the evolutive course of illness. They are Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyakti and Bheda[1] . Dalhana, the reporter of Sushruta Samhita has depicted Kriyakala as 'Chikitsavasara' or 'Karmavasara'. Suggested in this idea, is the need to perceive the Avastha or the phase of the course of illness and resort reasonable measures to address something similar. The six phases of Dosha in sicknesses development according to Acharya Sushruta are Chaya, Prakopa, Prasara, Sthanasanshraya, Vyakti and Bheda. The word Kriyakala is shaped with the mix of two words: KRIYAKALA-KRIYA+KALA Where, the word Kriya implies ,, “ taken from Shadbha Kalpa Druma which alludes to doing, performing, act, activity, work, work and it likewise recommends Aramba, Upaya, Karana. The word KALA is gotten from the root word क+अ+ल= काल ; ककार +अकार of कला शब्द +ली धातु Whose significance are to Compute, to specify, a fixed or right place of time, a space of time or only Time overall. Consequently, together the word significance of Kriyakala implies Kriya alludes to Karma or activity (Chikitsa) to the retreat to gauge Bhesaja i.e; aushadha, ahara and charya so as to wipe out and address the doshic aggravations in this way capturing, interfering with or deferring the illness cycle. i.e; phases of progress of illnesses. „Kriyakala' hence, implies the early acknowledgment of the avastha/phase of interaction of sickness and the retreat to proper measures to address the equivalent consequently forestalling further movement of infection. It is otherwise called Chikitsavasara Kala (Appropriate time for treatment) or Karmavasara Kala.

➤ Kriyakala has been widely described in two separate entities which is as follow: -

**I. Ritu Kriyakala**

**II. Vyadhi Kriyakala**

**I. Ritu Kriyakala : -**

Ayurveda acknowledges the commonly supplementing nature of microcosm-Man and the cosmos The Universe. Since „Man“ is an embodiment of universe, the progressions happening in the universe will constantly impact man. So the climatic changes happening in the nature will impact and influence the idea of doshas. The pattern of Shad Rutus follows a particular example of doshic conveyance which assumes a crucial part in the illness sign as well as in the protection of wellbeing. [5] Ritu Kriyakala is chiefly made sense of by Acharya Charaka in Charaka Samhita and Acharya Vagbhatta in Astanga Hridaya and Astanga Sangraha, it manages the typical physiological varieties of doshas in their separate seasons which implies that dosha“s regularly will in general collect in the body in a specific season. Thus it is additionally called as „PRAKRUTA KRIYAKALA“ or „SWASTHA KRIYAKALA'. In the event that the season is in understanding to the dosha, it will more often than not increment or vitiate the dosha and assuming the season is in dissonance to the dosha, it causes appeasement of dosha. It incorporates for the most part 3 phases Chaya, Prakopa and Prashama. If Rutucharya (Occasional Systems) is rehearsed appropriately as per that specific rutu (Season) the dosha's will take back to the typical stage without making serious pain the body and it likewise doesn“t requires an extreme medicinal measure yet needs a legitimate Ritu Shodhana. Ayurveda has made sense of an exceptional idea of Ritu shodhana as a preventive measure against numerous occasional illnesses in each rutu which underlines on pushing Shodhana methods after change in the season. Change in the season from cold to hot during Hemanta and Shishira rutu rolls out fundamental improvements in the body which is considered as Kapha Prakopa in Vasanta rutu which ought to be ousted through Vamana karma. In like manner, change in the season from the late spring to the stormy season rolls out fundamental improvements in the body which is considered as Vata Prakopa in Pravritt Rutu which ought to be ousted through Basti karma. Ultimately, change in the season from the blustery season to the virus rolls out crucial improvements in the body which is considered as Pitta Prakopa in Sharad Rutu and Virechana karma is upheld to expell the Pitta. Likewise, refinement of Vata dosha, Pitta dosha and Kapha dosha collected in Grishma, Varsha and Hemanta rutu ought to be finished in the long stretch of Sravana, Karthika and Chaitra masa separately.

**II. Vyadhi Kriyakala: -**

Vyadhi Kriyakala In Sushrutha Samhita, the word „Kriyakala“ has been utilized in two unique settings: they are as per the following • Sushrutha Sutrasthana Adhyaya 1 st:- while making sense of Chikitsa Chatushtaya, the word „Kriyakala“ is utilized for explicit opportunity to perform Snehadi and Chhedyadi Karma. This setting fundamentally focuses on unambiguous organization of different treatment methodology which incorporate Shamana Chikitsa, Shodhana Karma and Shastra Karma. • Sushrutha Sutrasthana Adhyaya 21st:- here in this setting the word „Kriyakala“ is additionally called as Shad Kriyakala which chiefly depicts the mode and progressive phases of sicknesses in six phases. The vitiated doshas shows specific karyas in various six phases.

➤ Shad-kriyakala are six in numbers, they are as per the following-

- 1) **Sanchaya (Stage of accumulation)**
- 2) **Prakopa (Stage of Provocation)**
- 3) **Prasara (Stage of Propagation)**
- 4) **Sthana Samshraya (Stage of localisation)**
- 5) **Vyakti (Stage of manifestation)**
- 6) **Bheda (Stage of differentiation)**

## 1) Sanchaya (Stage of Accumulation): -

It is the principal Developmental or Inceptive period of the sickness which is otherwise called Samhati Rupa Vriddhi in which doshas is expressed to have gathered and deteriorated in its own sthana or place, rather than unreservedly flowing as in its typical avastha or state. The aeriology of Sanchaya can be characterized into.

- Kala Swabhava (Normal variables)- It incorporates the occasional and diurnal varieties.
- Trividha Hetu (Three sorts of causative variables)- Pragnyaparadha, Asatmendriyartha Sanyoga (unacceptable acts of receptors), Vyapannahetu (fundamental causes), and change in Ahara and Vihara (Diet and Routine) is considered as Trividha Hetus which is mindful as causative elements for the event of sicknesses.

The gathered Doshas shows specific side effects that are as per the following: -

**a. Vata Sanchaya Lakshana: Stabdhapoorna-koshtata (solidness and totality in midsection).**

**b. Pitta Sanchaya Lakshana: Pitavabhasata Mando ushamta (Yellowishness of the body parts and slight climb in internal heat level).**

**c. Kapha Sanchaya Lakshana: Anganam gauravta Alasyam (Weight in the entire body with fatigue)**

There will likewise be CHAYA KARANA VIDWESHA and VIPARITHA GUNA ICCHA, in this stage which alludes to that it makes a revultion towards comparative quality and fascination towards contraries. It is exceptionally vital for treat the patient in this stage to capture further movement of illness. Dalhana has depicted two sorts of Vriddhi (irritation) i.e; Samhati rupa and Vilayana rupa. Sanchaya is of two kinds, they are -

- Swabhavika Sanchaya
- Aswabhavika Sanchaya

Treatment of Sanchaya Avastha:- It is essential to treat the doshas in its Chaya avastha to forestall additionally spread or movement to next arrange and furthermore to repress further entanglements connected with that specific sickness. Here, fundamentally Nidana Parivarjana has been shown which alludes to the expulsion of causative elements of the illness which is itself Kriya yoga or Chikitsa in this avastha. Other than this, Dosha Pratyanka Chikitsa is to be embraced here which targets assuaging the bothered dosha to the ordinary state. Additionally, in the event that the dosha's are in the gentle structure, Langhana-Pachana is to be followed, on the off chance that the dosha's are in the moderate structure, Shamana Chikitsa is to be consolidated and on the off chance that the dosha's are in the extreme structure, Shodhana Chikitsa is to be embraced.

## 2) Prakopa Avastha (Stage of Provocation): -

This is the second phase of Kriya Kala which happens on the scenery of Sanchaya Avastha and requests a quick activity or else the dosha vitiation will advance to the later phases of illness indication. It is the lengthy province of Chayavastha where the collected doshas in its own place will in general become expanded and energized and flood from their own places to infringe the entire body, intruding the organs and tissues intended to be the homes of other doshas, In this stage, the doshas are leaned to leave their unique sthana or site yet neglect to do the equivalent i.e they neglect to move to different places yet rather they just increment quantitatively. Sorts of Prakopa is fundamentally of two kinds, they are as per the following-

Sachaya Poorvaka Prakopa-This is a run of the mill sort of Prakopa wherein the doshas go through Chayavastha or phase of Sanchaya and steadily progress to the phase of Prakopa when it isn't gone to in the main phase of sickness pathogenesis. This kind of Prakopa requires some investment to foster except if the insusceptibility and contributory variables of the illness are areas of strength for excessively. It is additionally called as APATHYAJA PRAKOPA in light of the fact that it is expanded in the past rutu due to apathya sevana and also it is additionally expanded by apathya sevana again in the succeeding rutu. This sort of Prakopa will in general advance into the development of illness and should be managed by the organization of Shodhana Chikitsa. For instance, guilty pleasure in Master Snigdha Ahara for certain days consistently delivers gentle Kapha Vriddhi

in the Urah first. In the following phase of increment, it spreads to its different seats and in additional stages it spreads to the Dhatus and produces an illness after a sensible more than adequate of time.

Achaya Poorvaka Prakopa - In this kind of Prakopa, the doshas hop straightforwardly into the Prakopa avastha without going through the chayavastha or phase of Sanchaya. In this manner in Achaya Poorvaka Prakopa, there is immediate Vitiation of doshas. The causative elements causing this kind of Prakopa are solid to such an extent that they promptly disturb the doshas without giving them a lot of opportunity to gather and immediately progress towards the vitiation stage or prakopa avastha. It is likewise called as the PATHYAJA PRAKOPA in light of the fact that the doshas won't increment in that frame of mind because of recognition of Pathyakrama of the concerned rutu. Subsequently this sort of Prakopa avastha requires no Shodhana Chikitsa and Shamana Chikitsa is supposed to be valuable. For additional comprehension we can consider models like; the fresh insight about death of an individual or loss of a thing generally cherished, without a moment's delay causes increment of Vata dosha, which thusly delivers infections like Unmada, Murccha and so on. This sort of abrupt increment is additionally in many stages however the stages grow so rapidly that it isn't obviously conspicuous.

The side effects foster in this avastha are as per the following-

- a. Vata Prakopa Lakshana: Koshta toda sancharana (Torment in mid-region and development of Vata in Mahasrotasa).**
- b. Pitta Prakopa Lakshana: Amlika (Acrid eructations), Pipasa (unnecessary thirst) and Paridaha (consuming sensation all around the body).**
- c. Kapha Prakopa Lakshana: Annadwesa (Abhorrence to food), Hridayotkledascha (Unnecessary salivation in mouth).**

Acharya Chakrapani and Hemadri have depicted two kinds of Prakopa (Vridhhi) as would be natural for them Both of these can be summed up as follows-

- a. Chayapurvaka prakopa (with amassing): with progressive aggregation, stage by stage or deceptive increment i.e., Dasha prakopa will occur with earlier sanchaya avastha.**
- b. Achayapurvaka prakopa (without aggregation): without progressive gathering or rapidly i.e., Dasha prakopa will occur without earlier sanchaya.**

Treatment of Prakopa Avastha-Here in this stage, alongside the Nidana Parivarjana, Dasha Pratyanka Chikitsa ought to be embraced i.e; the line of treatment ought to be for the expanded dosha without slowing down the incitement of other doshas. In the event that Prakopa of all tridoshas happens, whichever dosha is strong and solid ought to be dealt with first. On the off chance that all the tridoshas are of equivalent strength, the treatment for Vata must be taken first, then, at that point, for Pitta and afterward for Kapha. Likewise, in Sachaya Poorvaka Prakopa, Shodhana line of treatment ought to be taken on and in Achaya Poorvaka Prakopa, Shamana line of the board ought to be finished.

### 3) Prasara Avastha:-

The term „Prasara“ passes the significance of spreading on to more extensive region starting with one point then onto the next point. The doshas which have become Prakupita, extend and spill over the constraints of their separate sthanas or seats to different spots happen very much like the flood which happens during the course of maturation and the spilling over of an over full water dam. Acharya Sushruta makes sense of this stage by giving two metaphors, one of which is the "Kinvodaka-Pista Samyoga" and that implies the Kinva, Udaka and crushed rice grains are blended and kept in a vessel all short-term which prompts maturation process. This Maturation prompts spreading of the items out of the vessel similarly the irritated doshas begins spreading from its dwelling place, and the other one is As like in a huge collection of water which moves heedlessly in different headings, similarly the prakupita doshas once in a while separately or in relationship with other two doshas together, likewise with Rakta, grows and overwhelms the body this way and that. Pitta and Kapha doshas, as well as the dhatus and malas are dormant substances which must be expanded in amount

yet can't move starting with one spot then onto the next. Vata dosha, then again, assists with moving Pitta, Kapha, Dhatus and Malas to different spots. Accordingly, apparently the Vata is the main thrust behind this course of sign of sickness. The Prasara of dosha may happen in the accompanying manner which is of 15 kinds

- Vata • Pitta • Kapha • Rakta • Vata-Pitta • Vata-Kapha • Kapha-Pitta • Vata-Rakta • Pitta-Rakta • Kapha-Rakta
- Vata-Pitta-Kapha • Kapha-Pitta-Rakta • Vata-Pitta-Rakta • Vata-Kapha-Rakta • Vata-Pitta-Kapha-Rakta

Consequently Prakupita doshas, whether penetrating the whole body (Sarva Sharira) or a piece of the body (Ardha Sharira) or just restricted to a specific organ/framework, may lead to illness in the site of their transportation very much like the occurrence of Varsha or downpour in the space of the Sky where mists have been shaped. In this stage, the vitiated Doshas constantly spread beyond their typical destinations except if the causative specialist is dealt with. Be that as it may, neglecting to treat the causative variables at this stage can prompt irreversible pathogenesis. Likewise in this stage, finding can be made with the assistance of clinical association.

The side effects foster in this avastha are as per the following-

**a. Vata Prasara Lakshana: Vimarga-Gamana (Spewing forth), Atopa (fart).**

**b. Pitta Prasara Lakshana: Osha (feeling of bubbling), Chosha (pressing sense), Paridaha (consuming sensation), Dhoomayanani (Discharging smoke from mouth).**

**c. Kapha Prasara Lakshana: Arochaka (anorexia), Avipaka (dyspepsia), Angasada (weariness) and Chardi (heaving).**

Treatment of Prasara Avastha - Here in this avastha, alongside Dosha Pratyanka Chikitsa which alludes to killing the vitiated doshas by all potential means to be pushed and furthermore Hetu Viparita Chikitsa which targets balancing the hetu or etiological variables liable for causing the illness and Lakshana Viparita Chikitsa which alludes to treating the side effects (Suggestive Treatment) engaged with the sickness is to be taken on. Prime significance given to the treatment in this avastha is Aganthu Dosha-Sthanika Dosha chikitsa which alludes to as though the Prakupita Vata has spread over to a particular locales of Pitta, then, at that point, the line of treatment ought to be with respect to Pitta. Also, assuming the Prakupita Pitta spreads over to any of the particular destinations of Kapha as well as the other way around ought to be treated with respect to the dosha of that site. Since the doshas have more articulated by moving all around the entire body, the tiryakgata doshas ought to be first brought to koshta and afterward ought to be eliminated by the closest conceivable outlet by taking on different shodhana methods.

Dosha Gatis-In Prasara avastha, the development courses of the Doshas might be Urdhwa Gati (Up development), Adho Gati (Descending development) and may take Tiryak Gamana (Cross over/Cross spreading development). The Doshas development is from the Koshta to the Shakhas and it is called Shakhabhigamana. The Doshas which move from the all around during the phases of Prakopa avastha and Prasara avastha are called as Paridhavamana Doshas or Tiryakgata Doshas. The Accompanying Model Gives A Representation About Sanchaya, Prakopa And Prasara Avastha-• Sanchaya avastha 1. Samhatarupa Vriddhi-Ghee which is in strong state in an utensil 2. Vilayanarupa Vriddhi-Warmed melted Ghee in an utensil. • Prakopa avastha: Subsequent to warming the thick hardened ghee, it begins dissolving and showing fizz, however it consumes practically a similar space at the outset and it starts to extend just when more intensity is applied which can measure up to Prakopa avastha. • Prasara avastha: on additional warming of the softened ghee, it produces frothing and arrives at top of the warming utensil and spills over past its not unexpected breaking point and emerges from it which can measure up to Prasara Avastha.

#### 4) Sthana Samshraya Avastha:-

This is the fourth phase of Kriya kala in which localisation of doshas happens. This stage go on from the phase of Prasara avastha where in the prakupita doshas will spread all around the body, when they tracks down Kha-Vaigunya in the srotas they attacks it, amasses and settles there to create Vyadhi or illness. The doshas settle at places in two preconditions, they are • Nidana should be adequately strong to cause the harm • There should be any consumption or a certain disturbacnces in the typical surface of the srotas i.e; Kha-Vaigunya.

Subsequently plainly the Nidana itself by triggering the Dosha might cause Sroto Vaigunya (tissue exhaustion) there by framing underpinning of an illness. At the hour of Dosha Prakopa if Kha-Vaigunya (Decay or Dystrophy) as of now exists at tissue level, Doshas might cause infection at that specific site. In both these circumstances, the doshas begins attacking and collects, the mixture of Dosha and Dushya happens at the site of Srotovaigunya which is additionally referred to the course of Dosha Dushya Sammurchana, In this stage, all the predormal side effects of illness show up yet to completely show. So this stage is likewise called as the POORVAROOPA of illnesses and subsequently frames the main stage with respect to the treatment of any infection.

Treatment of Sthana-Samshraya Avastha-The chikitsa to be embraced in this stage includes both Dosha Pratyanka Chikitsa as well as Dushya Pratyanka Chikitsa to address the Dosha, Dushya and both in blend. What's more, here likewise Samprapti Vighatana Chikitsa to be embraced which does the Samprapti Vighatana of a sickness i.e; which checks the Samprapti of the continuous illness process. Here, Samshodhana Chikitsa is viewed as the best as to forestall further sign of sickness process as well as to take out the vitiated doshas and furthermore to address the dushyas engaged with something similar.

### 5) Vyakta Avastha (Stage Of Manifestation): -

This is the fifth phase of kriya kala which might be expressed to be that of the appearance of the completely evolved infection. In Sthanasamshraya avastha, in the event that patient keeps on enjoying Nidana, Doshas will go into Vyakta Stage. As an outcome of dosha-dushya sammurchana, general and explicit symptomology are very much displayed so one can analyze the illness and furthermore the Doshic prevalence, contribution of Dushya and Srotas will be plainly uncovered. A portion of the models are like in • Santapa (expanded internal heat level) in Jwara • Sarana lakshana (unreasonable watery stool) in Atisara • Purana Lakshana (an unusual extension of mid-region) in Udara Roga • Tilapishtanibham vachas in Shakhsharitha Kamala The signs and side effects showing up in this stage are comprehensively grouped into two sorts. • Samanya Lakshanas: General signs and side effects created by the expanded Dosha which might be found in every one of the illnesses regularly. • Pratyatma Lakshanas: Explicit or Particular signs and side effects which are found in any one illness distinctively.

Treatment of Vyakta Avastha-In this avastha, Vyadhi Pratyanka Chikitsa, and Samprapti Vighatana Chikitsa ought to be supported to effectively check the pathogenesis i.e; dosha-dushya sammurchana, SrotoShodhana, Dosha Vilayana and Dosha Shodhana. Alongside taking on these line of treatment, Roga and Avasthanusara Chikitsa krama is additionally given prime significance in this avastha of kriya kala.

### 6) Bheda Avastha (Stage Of Complications):-

It is the most exceptional and last phase of Kriya Kala where they accomplish Vishsha Lakshana (Explicit Side effects) and the sickness in the event that not treated with perfect timing becomes Deerghakaalaanubandhi i.e; Persistent in nature. The Doshas when settle for a long span without legitimate mediation of treatment might become noticeable and may become Asadhya for treatment and thus the treatment likewise becomes convoluted to treat when it scopes to this phase of Kriya kala. The showed vyadhi can go about as Nidanaarthakara roga and might be the reason for a few other related illnesses which is called as Upadravas. This avastha or stage can prompt Vyadhimukta in the event that treated appropriately brilliantly and on the off chance that not treated, it prompts Marana or demise of the caused patient.

Treatment of Bheda Avastha-On the off chance that the illness has become Deerghakaalaanubandhi, treat the nidana as well as the Pradhana roga. Assuming the illness has created Upadravas or complexities connected with that specific Vyadhi, then treat the Upadrava if unmistakable in any case treat the Pradhana Vyadhi. In the event that the showed vyadhi goes about as a Nidanaarthakara Roga, the inclination ought to be given to the new illness and to be dealt with likewise.

### DISCUSSION: -

The Standards and Practices of Ayurveda rotates around the hypothesis of Tridosha, Sapta Dhatus and Trimalas which have been told to keep up with the typical physiological cycles of the body in their fair state and cause

illnesses in their vitiated conditions of either Vriddi or Kshaya. Because of different elements the doshas in the body go through vitiation or dismal changes which start the course of sickness appearance in six phases which is named as ShatKriyakala in Ayurveda. This course of improvement of sicknesses includes different particular phases of vitiation of doshas and their collaboration with the dushyas or substantial tissues brings about the appearance of different side effects which need consideration and therapy to disturb this cycle to go to additional stages. The side effects delivered in the beginning phases are generally unclear symptomatology as they have not confined to a specific site and furthermore are not well defined for a specific sickness. Such side effects are typically disregarded by both the patients and the clinicians. Assuming they are left unnoticed and untreated in the underlying stages, they will acquire the strength for their further improvement making it challenging to treat in the last option stages. This idea of Pooed Kriyakala is pertinent in every one of the sicknesses and the entire idea of Crapped Kriyakala by the antiquated educators of Ayurveda is to underscore upon to comprehend the significance of early acknowledgment of the illness and commencement of therapy with flawless timing to forestall its further turn of events and complexities. The idea of ShatKriyakala is of most extreme significance according to general wellbeing mediation perspective and all the more particularly according to the viewpoint of infectious prevention trick. Kriyakala offers a chance at each stage to stop the sickness cycle by proper measure(s). Kriyakala like has been depicted as sickness cycle or regular history of illness in current medication. The phase of Sanchaya and Prakopa can be practically identical with that of the phase of defenselessness. The phase of defenselessness is additionally called as phase of "Pre-pathogenesis" by certain specialists. In this stage, the gamble factors and the host ought to connect with one another in a reasonable and good climate for the sickness to happen. At the Prasara and Sthanasanshraya avastha, the vitiated or bothered Dosha begin moving and get settled at a specific organ or organ framework. At this stage, the infection is neither plainly apparent nor totally covered. Consequently, the determination of a sickness becomes troublesome at this stage. The advanced instruments and procedures can't distinguish the infection at this stage. This stage is equivalent with that of pre-indicative infection where the sickness cycle has proactively started, yet the unmistakable signs and side effects are not obvious. The fifth phase of ShatKriyakala is Vyakti where the sickness is clinically showed. This is practically identical with the phase of clinical illness in regular history of sickness. As this stage is set apart with clinical signs and side effects, the methods of intercession at this stage would be early analysis and treatment. The last phase of ShatKriyakala is Bheda, which can measure up to the phase of lessened limit. This stage might wind up with recuperation, handicap, or demise. Consequently, the methodologies depicted in ShatKriyakala for the counteraction and the board of clinical substances can be applied at individual and local area level which bears impressive general wellbeing significance.

## CONCLUSION: -

From the above conversation of the idea of Kriyakala, the accompanying end can be determined which goes in this manner like The Legitimate Information on Crapped Kriyakala helps in understanding the course of appearance of different sicknesses as well as to analyze the illnesses. The Doctor who is fit for separating and understanding these six phases of Dosha analyze and treat the sickness precisely as indicated by Crapped Kriyakala will turn into a Bhishak i.e; an effective practioner. The Information on Crapped Kriyakala is useful for knowing the Sadhyaasadhyatva of sickness and furthermore assumes a significant part in the preparation of therapy. After all the elaboration about the subject Acharyas caution the Doctor not to delay Kriyakala at all that will prompt asadhyata of Vyadhi and disappointment in Chikitsa. Thus, the idea of Pooed Kriyakala portrayed in old style compositions of Ayurveda are critical. It is not difficult to cull a plant when it is as yet a sapling, however it is hard to do the equivalent when it turns into a tree. In the comparable manner, treatment is simpler when the illness is analyzed in the prior stages and can be taken care of effectively by doing Right Kriya (Chikitsa) at the Right Kala (Time). The appropriate information on ShataKriyakala helps in understanding the course of appearance of different illnesses as well as to analyze the sicknesses. The doctor who is fit for separating and grasping these six phases of Dosha; analyze and treat the infection precisely as per ShataKriyakala will turn into a Bhishak i.e., fruitful professional. The information on ShataKriyakala is useful for understanding what sort of treatment ought to be directed in particular phase of Dosha. It unequivocally gives thought of the Sadhyaasadhyatva of sickness. After all the elaboration about the point Acharyas caution the doctor not to dawdle Kriyakala at all that it will prompt asadhyata of vyadhi and



disappointment in chikitsa. Consequently, the idea of ShatKriyakala portrayed in traditional compositions of Ayurveda are of extraordinary importance.

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