



AN OBSERVATIONAL CRITICAL REVIEW ON SHAT KRIYA KALA - STEPWISE PATHOGENESIS

Dr Maya Prakash¹, Dr Sapna²

1. Assistant Professor, Department Kriya Sharir, Rohilkhand Ayurvedic medical college and hospital Bareilly UP.
2. Assistant Professor, Department of Rachana Shareera, Rohilkhand Ayurvedic medical college and hospital Bareilly, UP.

CORESSPONDING AUTHHOR - Dr Maya Prakash, Assistant Professor, Department Kriya Sharir, Rohilkhand Ayurvedic medical college and hospital Bareilly UP.

ABSTRACT

The process of spotting a disease's advancement is referred to as kriya kala. This concept is most frequently compared to the pathophysiology of illnesses. The term "Kriya Kala" describes the time frame in which a disease is being treated or kept from developing. Acharya Sushruta fully explains the idea of Shatkriyakala in the 21st chapter of Sutrasthana. The six phases of the shatkriyakala are Sanchaya, Prakopa, Prasara, Sthansamshraya, Vyaktavastha, and Bhedavastha. That stands for six, or six. Kriya means activity or cure in Sanskrit. Sanskrit word period or era is kala. The Sanskrit term "appropriate time periods to act/treat" is thus "shatkriyakala," which translates to "time periods to act/treat." Ayurveda's Prayojana is broken down into two categories: sustaining health via the use of Ritucharya, Dinacharya, and Sadvritta, and curing sickness through the use of therapeutic techniques.

KEYWORDS – Shat Kriya kala, Stages of Pathogenesis, Prevention of disease, etc.

INTRODUCTION

The sedentary lifestyle, pollution, eating patterns, and other factors that exist today have led to the discovery of several new diseases all around the world. Disease begins when man is unable to reach and maintain his internal steady-state balance. Given the situation, it is now crucial to concentrate on preventing social illnesses by using tried-and-true Ayurvedic knowledge. Once an ailment has started, it progresses via the Shat Kriya Kala, whose identification is crucial for the Ayurvedic preventative and therapeutic components. Acharya Sushruta's explanation of the six Shat Kriya Kala phases offers insight into both the Doshadushti's current state and the progression of any

physical sickness from its inception. One of the key Ayurvedic ideas thoroughly explains both the treatment strategy and the stages of illness manifestation.¹

According to Sushruta, a disease's therapy should begin at the proper moment. It should under no circumstances be disregarded. As already stated, Acharya Sushruta's Shat Kriya kala method not only enables one to monitor the progression of any particular ailment over time, but also offers instructions on how to prevent it before it presents as a distinctly recognized illness. This original idea investigation, which had a conceptual bent, was chosen after considering its significance. A weak attempt was made in this study to highlight and clarify the significance of Shat Kriya kala literature.²

METHODOLOGY

Content from the Ayurvedic Samhitas and all of their extant comments were assembled. The literary material was compiled using data from a variety of periodicals, textbooks, research papers, and websites.

SHAT KRIYA KALA

- Kriya is a chance for action, and Kala is a span of time. As a result, the term "kriya kala" designates a certain window or period of time for therapy during the course of a disease's manifestation.
- There are two instances of the term "Kriyakala" in the Sushruta Samhita. In Sushruta Sutrasthana Adhyaya, for instance The word "Kriyakala" in the context of Chikitsa Chatushtaya denotes a certain period of time for doing Snehadi and Chhedyadi Karma. The major focus of this context is the precise moment at which several therapeutic procedures, such as Shamanachikitsa, Shodhanakarma, and Shastrakarma, are offered.
- Sushruta Sutrasthana Adhyaya 21: In this passage, the term "Kriyakala" is used to denote the six phases of sickness development. They go by the names Prakopa, Prasara, Sthanasamshraya, Vyakti, and Bheda. Sanchaya is one of them.
- Dalhana, the Sushruta Samhita's commentator, referred to Kriyakala as "Chikitsavasara" or "Karmavasara." According to this view, selecting the appropriate therapeutic interventions depends on identifying the Avastha, or stage, of the disease process.

According to Acharya Sushruta, there are six phases of dosha in the development of diseases:

- 1) Chaya
- 2) Prakopa
- 3) Prasara
- 4) Sthanasanshraya
- 5) Vyakti
- 6) Bheda

1. SANCHAYA

The initial phase of Kriyakala is referred to as Sanchaya. Likewise called Samhati Rupa Vriddhi. According to its exact definition, "aggregation" or "gathering" is what Sanchaya signifies. ShatKriyakala defines Sanchaya as the accumulation of Doshas in each seat, also known as Chayo Vriddhi Swadhamneva. As the affected individual starts to hate things, their dosha level rises. In order to prevent the patient's condition from growing worse, it is absolutely crucial that they receive treatment now. Samhatirupa and Vilayanarupa are two kind of Vriddhi (Aggravation) that Dalhana has highlighted.³

The following symptoms of the accumulating Doshas are seen:

- Stabdhapoorna-koshtata, also known as abdominal fullness and stiffness, is a Vata Sanchaya Lakshana.
- Sanchaya Lakshana Pitta
- Pitavabhasata Mando ushamta
- Kapha Sanchaya Lakshana.

2. PRAKOPA

The Dosha is continuing gathering at its designated areas in this second stage of the Shat Kriya Kala. Prakopa, according to one description, is the development of the dosha's dravyatah, gunatah, and karmatah vikruti when the appropriate Ahara (food), Vihara (regimen), and Aushadha (medication) are consistently consumed with the doshas. The Doshas (Unmargagamita) now move to their various parts of the body.⁴

The following symptoms manifest in this avastha:

1. 1. Vata Prakopa, Koshta toda sancharana, according to Lakshana (abdominal discomfort and vata movement in the Mahasrotasa).
2. 2. Amlika (sour eructations), Pipasa (excessive thirst), and Paridaha (body burning) are examples of Pitta Prakopa Lakshanas.
3. 3. The Kapha Prakopa, iii. Annadwesa (Hate of Food) and Hridyotkledascha (Excessive Mouth Slobber). Lakshana.
4. 4. One of the two types of Prakopa (Vriddhi) was briefly described by Acharya Chakrapani and Hemadri.
3. 5. Chayapurvaka prakopa (with accumulation): with sequential accumulation, stage by stage, or sneaky increase, i.e., Dosha prakopa will occur with prior sanchaya avastha.
4. 6. Without achayapurvaka prakopa, which is to say, without effective accumulation or fast, or, more specifically, without previous sanchaya.

3. PRASARA

"Spreading to larger region" or "an active movement, diffusion, or extension from their customary seats into new areas" are what the term "prasara" signifies. Dosha pours over and disperses at this point since the body is already slack, bloated, and excited. Through numerous srotas, aggravated doshas move from their initial location to other parts of the body.⁵

The following signs and symptoms manifest in this avastha:

- i. Irregular bowel movements (Vata Prasara Lakshana), flatulence, and atopy.
- ii. Dhoomayanani, Osha (the sensation of boiling), Chosha (the sensation of pressing), and Paridaha (the sensation of burning) (releasing smoke from the lips) make up Pitta Prasara Lakshana.
- iii. Arochaka (anorexia), Chardi (Kapa Prasara Lakshana), Angasada (lassitude), and Avipaka (dyspepsia) are the other three.

There are 15 varieties in all.

- i. Vata Prasara
- ii. Pitta Prasara
- iii. Kapha Prasara
- iv. Rakta Prasara
- v. Vata Pitta Prasara
- vi. Vata kapha Prasara
- vii. Vata Rakta Prasara
- viii. Pitta kapha Prasara
- ix. Pitta Rakta Prasara
- x. Kapha Rakta Prasara
- xi. Vata Pitta Kapha Prasara
- xii. Pitta Kapha Rakta Prasara
- xiii. Vata Pitta Kapha Prasara
- xiv. Vata Kapha Rakta Prasara.
- xv. Vata Pitta Kapha Rakta Prasara.



1	Udara	Gulma, Vidradhi, Udara Roga, Agnisang, Anaha, Visuchika, Atisara,
2	Bastigata	Prameha, Ashmari, Mutraghata, Mutra Dosha etc.
3	Vrishanagata	Vriddhi.
4	Medragata	Niruddhaprakash, Upadamsha, Suka Dosha etc
5	Gudagata	Bhagandara, Arsha etc.
6	Urdhvajatrugata	Manifest Urdhvajatrugata Vikara.
7	Twaka, mamsa and shonitagata	Kshudraroga, Kushta, Visarpa etc.
8	Medagata	Granthi, Apachi, Arbuda, Galaganda, Alaji etc.
9	Asthigata	Asthi Vidradhi.
10	Padagata	Slipada, Vatasonita, Vatakantaka etc.

[References - Critical Review of ShatKriyakala: A Conceptual Study” Pramod F. Garje, Vasudha Sunil Umate, Ashish Y. Gotmare, Ayurline: International Journal of Research In Indian Medicine 2020;4(3) : 01 – 08]

4. STHANSANSHRAYA

At this point, the agitated Dosha begins to focus on particular body areas and cause the diseases that are exclusive to that area to appear. In areas where Srotodushti has already occurred, the Dosha grows and combines with the Dushya, preventing it from passing through the tiny Srotas (cell pores) as it travels along its paths. The Dosha also settles in specific locations since it is a component of the Rasadhatu. The Sthanasanshraya of the Dosha is the name given to the activity (localization). The Dosha localizes or settles in particular locations, where it comes into close touch with the Dushya, which has also experienced Vaishamy (abnormality). Dosha-Dushya Sammurchhana is the name for this Samyoga of abnormal Dushya and abnormal Dosha. Certain structural defects start to develop at this point. These two aberrant (Vikrita) Doshas and Dushyas cause the body to display pain signals. In essence, the Purvarupa of the disease in question is represented by these symptoms.⁶

5. VYAKTI

This time frame is known as the stage of sickness manifestation, according to Dalhana. The illness may now be easily identified thanks to the emerging clinical symptoms.¹⁴ Diseases exhibit their initial symptoms and indications at this time. Synonyms for these characteristics include Rupa, Samsthana, Vyanjana, Linga, Lakshana, Chinha, and Akriti. Shopha, Arbuda, Granthi, Vidradhi, Visarpa, Jwara, and Atisaradi Vyadhi are a few examples.⁷

Vyakti stage divided into two categories:

- Samanya Lakshanas, which are caused by an elevated Dosha, are the universal signs and symptoms that are present in all ailments.
- Pratyatma Lakshanas are unusual or special signs and symptoms that are exclusive to a certain illness.

6. BHEDA

The specific identification of a disease and its Doshaj type can be determined in this last step. It is also reportedly a challenging moment. At this point, illnesses either become chronic (chirakari) or asadhya (incurable). The term "bhedavastha" here refers to the manner in which the illness is dealt with (Vyadhimukti), the manner in which it is dealt with by a cure that results in recovery, the assumption of chronicity (Dirgha Kalanubandhi), the onset of complications, the appearance of a susceptibility to other illnesses, or the manner in which the illness is dealt with by death. The Dosha involved in the sickness may now be clearly defined and recognised, according to commentators Chakrapani and Dalhana. Stopping the progression of the illness requires early detection of the Dosha vikruti and delivery of the required medicines. The following is a thorough to-do therapy plan that takes the intensity of Dosha dushti symptoms into account.⁸

i. Shodhana-Avatha

ii. Langhana and Pachana of the Madhy Dosha avastha, or Bahu Dosha

(Third Alpha Dosha Avasta-Sanshamana) The use of particular therapeutic interventions at each level of Shat Kriya Kala would be more efficient than this quick therapy technique.

Table - provides an explanation of these processes.

Sr. No.	Stage	Therapeutic Measures
1.	Sanchaya	Nidan Parivarjana, Suitable Shamana
2.	Prakopa	Vata-Vatanulomana Pitta- Pitta shamana/ Sukhvirechan Kapha- Agnideepan, Pachana, Kaphahara
3.	Prasara	Vata- Basti Pitta-Virechana. Kapha- Vamana.
4.	Sthanasanshraya	Samprapti vighatana
5.	Vyakti	Lakshanik and as per chikitsa siddhantas.
6.	Bheda	Doshpratyayik and Vyadhipratyayik chikitsa.

[References - Critical Review of ShatKriyakala: A Conceptual Study” Pramod F. Garje, Vasudha Sunil Umate, Ashish Y. Gotmare, Ayurline: International Journal of Research In Indian Medicine 2020;4(3) : 01 – 08]

DISCUSSION

Kriya kala offers the chance to stop the spread of the diseases by taking the proper action at each stage. In contemporary medicine, kriya kala has been referred to as the "disease cycle" or "natural history of illness".¹⁸ The susceptibility stage can be likened to the Sanchaya and Prakopa phases. Some authors have referred to the susceptibility stage as the "Pre-pathogenesis" stage. At this stage, the interaction between the host and risk factors ought to aid in the creation of a favorable and conducive environment for the illness.⁸

When the tridoshas are in an equilibrium state, they are referred to as tridhatu. The Tridoshas are always prone to vitiation. Changes in the internal and exterior surroundings of the living organisms cause this characteristic. For a disease to be effectively and painlessly treated, early sickness identification is crucial. Ayurveda advocates adhering to the daily and seasonal regimen as a preventative measure. Simply said, the merger of Doshadushya causes the illness. Before the union, they must be vitiated, which is what happened in the first two phases. In the third and fourth stages of the kriyakala, accumulated dosha started to roam and settle in the body. Soon after the onset of prodromal symptoms in the fourth stage, a diagnosis can be made based on these symptoms. The disease's obvious signs and symptoms may be seen and contrasted with the disease's clinical stage at the fifth stage of Kriyakala. Monitoring the Dosa-Dushya, Srota's participation at this time dictated the therapeutic route.¹⁰

In Bheda, the last stage of the kriyakala cycle, the illness either recovers or, if left untreated, develops problems. Therefore, a thorough understanding of shatkriyakala is essential since early detection and use of suitable therapeutic measures result in a simpler and more affordable healing process. Doshas cannot move to an earlier stage if they are controlled at an earlier stage.¹¹

This makes it easy to summarize clinical results, pathogenic occurrences, therapeutic interventions, and the strength of host-antigen interactions. The idea of the six stages of illness in Ayurveda is one of the fundamental differences between it and Allopathy. Early stages of the illness might have negligible or no symptoms. In allopathy, patients are often referred to as "functional," "hypochondriac," or "neurotic" during these periods when there is no visible feature of the illnesses and symptoms are subjective rather than "functional," "hypochondriac," or "neurotic," respectively. But in Ayurveda, the doctor could identify the imbalance right away. These Ayurvedic presumptions go beyond being meaningless dogmas. These assertions are backed by current scientific knowledge.¹²

CONCLUSION

Shatkriyakala is a distinctive concept found in Ayurveda. The disease process can be stopped early and the likelihood of complications reduced by knowing the shat kriyakala process. According to Acharya Sushruta, the doctor can decide on a course of treatment by using his knowledge and expertise to identify the vitiated dosha scenario. We may thus infer that a physician who diagnoses an illness and manages it in line with Shatkriyakala would be a successful practitioner.

CONFLICT OF INTEREST -NIL**SOURCE OF SUPPORT -NONE****REFERENCES**

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