CONCEPT OF SHATAKRIYAKALA W.S.R. TO STAGES AND MANAGEMENT

Deepak Rathee1*, Ananta S. Desai2, Priyadarshini D.3 and Ahalya Sharma4

1PG Scholar, Department of Panchakarma, Government Ayurveda Medical College, Bangalore, Karnataka 560009.
2HOD, Depatment of Panchakarma, Government Ayurveda Medical College, Bangalore, Karnataka 560009.
3Assistant Professor, Department of Panchakarma, Government Ayurveda Medical College, Bangalore, Karnataka 560009.
4Principal, Government Ayurveda Medical College, Bangalore, Karnataka 560009.

ABSTRACT

The term kriyakala refers to the recognition of various stages of disease progressiveness that helps to assess the dosha’s condition and their effective management. A unique concept of shatakriyakala was described by Acharya Shusruta in Sutra Sthana of his treatise Shusruta Samhita. He states that this phenomenon of shatakriyakala should be known to each physician for correct diagnosis and management during disease progression. It helps in correct diagnosis within time, so further in correct treatment and also in preventing the complications. To fulfil this objective six consecutive stages of the disease progression should be analysed based upon sign and symptoms in various stages of that follow under shatakriyakala. Sanchaya, prakopa, prasara, sthanasamshraya, vyakti and bheda are the six consecutive stages as said by Acharya Shusruta. Each stage presents with different symptoms to analyse the stage properly and thus initiating the treatment effectively. All the references were critically studied and analysed to draw the final conclusion. The conclusion of the study came out to be as, for the correct management of any pathology, deciding the drug dose and time the correct knowledge of shatakriyakala is very important.
INTRODUCTION

Ayurveda is a science of life. The basic principle of Ayurveda is to maintain health and prevent the disease. The Prime factors in the Pathogenesis of a disease are Dosha and Dushyas (Body elements). Kshaya and vruddhi of tridoshas is responsible for occurrence of a vyadhi.\(^1\) A good clinical practice aims at identifying the lakshanas produces by these changes and treating them on time. To achieve this aim the knowledge of kriyakala\(^2\) is very important. Acharya Shusruta explains about this progress of disease stages and says a good physician should have full fledged knowledge about kriyakala. Kriya means action or treatment or opportunity & Kala means time. It means it explained the specific time to treat the disease. The signs of a vyadhi if noticed in earlier stages like sanchaya and prakopa helps in an easy treatment approach for the disease and reduces its risk of complications. Knowledge of shatakriyakala helps in diagnosis of diseases even before its complete occurrence.\(^3\)

**Kriyakala can be divided into two types**

- Rutu kriyakala
- Vyadhi kriyakala

The concept of rutu kriyakala was explained by Acharya Vagbhata in his treatise Ayurveda Sangraha, Sutra Sthana, chapter 12.\(^4\) It has three stages as

1. **Chaya**
2. **Kopa**
3. **Prashama**

The doshas get accumulated, severely aggravated and subsided respectively in all the three seasons naturally by following the regimen of existing rutu.

The concept of vyadhi kriyakala was explained by Acharya Shusruta in his treatise Shusruta Samhita, Sutra Sthana, chapter 21. It has six stages successively as

1. **Sanchaya (Stage of accumulation):** Accumulation of Doshas at their own sites.
2. **Prakopa (Stage of aggregation):** Doshas gradually increase in their own places due to continuous consumption of nidana.
3. **Prasara (Stage of dissemination):** Aggravated Doshas leave their sites and start moving to different sites of the body through different channels.
(4) Sthanasamshraya (Stage of localization): Increased doshas get settled into different body channels (Srotas) due to khavaigunya (abnormality in channels). This stage is Sthanasamshraya.

(5) Vyaktavastha (Stage of manifestation): Symptoms of the disease start manifesting.

(6) Bhedavastha (Stage of complication): In this stage due to chronicity of disease all symptoms and complication of disease are expressed.

The main factors responsible for a disease are toxic substances like Ama and mobility of Doshas. Imbalance in the natural state of Vata, Pitta, and Kapha leads to progression of disease with different signs and symptoms at different stages. Thus knowledge of kriyakala is essential for proper diagnosis and management of a disease.

AIM AND OBJECTIVES

(1) To understand the concept of shatkriyakala.
(2) To understand the stages of shatkriyakala.
(3) To understand the role of shatkriyakala in manifestation and management of disorders.

MATERIALS AND METHODS

Literature search- Review of literature regarding Shatkriyakala is collected from Brihatrayi and available commentaries on it. Research articles are also searched from various websites. All Compiled matter is reorganized and critically analysed for the discussion and attempt has been made to draw some fruitful conclusions.

1. Sanchya (Stage of accumulations)

It is the stage of accumulation of Doshas at their own site. Due to consumption of nidana factors of a particular dosha it causes dislike for nidana factors and liking for the opposite guna dravya’s. For example, An intake of sweets when kapha gets sanchayavastha the Person will have aversion to sweets and want to consume opposite guna (quality) of Rasa (Taste). If nidana’s are not stopped in this stage it leads to further aggravation of disease.

Symptoms seen in this stage are as follows

<table>
<thead>
<tr>
<th>Vata sanchaya lakshanas</th>
<th>Pitta sanchaya lakshanas</th>
<th>Kapha sanchaya lakshanas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stabdhapoornakoshtata (Stiffness and fullness in abdomen)</td>
<td>Pittavabhasata (Yellowisness of the body parts), Manda ushamta (Mild increase in body temp.)</td>
<td>Angagaurava (Heaviness in the whole body), Alasya (Lassitude)</td>
</tr>
</tbody>
</table>
Management of *sanchaya* stage

1) *Dosha Pratyanika Chikitsa*

2) *Nidana Parivarjana*: Avoid the excess use substances causing accumulation of *dosha*'s especially when one feels disliking towards them.

3) *Shamana chikitsa* for increased *doshas*.

2. *Prakopa* (Stage of aggravation)

In this stage the *Dosha* go on accumulating further in their own sites. Acharya *Vagbhata* describe this stage as inclination of *Dosha* to leave its original site.[10] Dalhana has defined this stage as melting stage of the previously excited *doshas*. In this stage the previously accumulated *doshas* get excited and aggravated though they remain within their own sites. This stage has two types one is *Chaya Prakopa* while another is *Achaya Prakopa*.

(a) *Chaya Prakopa* it is a physiological aggravation of the concerned *Dosha*, because of *swabhavika/ritu* (natural reasons). To prevent such problems, Ayurveda Prescribed ‘‘Ritucharya’’ (seasonal Regimens).[11]

(b) *Achaya Prukopa* It is an instant form of *Prakopa* over riding *chaya Avastha*. For instance if one over indulges in heavy work, *Vata dosha* instantly aggravates this is one example of *Achaya Prakopa*.

**Dosha prakopa paranas**

(a) **Vata prakopa karanas**

<table>
<thead>
<tr>
<th>Aharjanya</th>
<th>By taking excessive <em>Katu</em>, <em>Tikta</em>, <em>Kashaya</em>, <em>Ruksha</em>, <em>Laghu</em>, <em>Sheeta</em>, dry <em>Aahar dravyas</em>. And by doing <em>Anasana</em>, <em>Adhyasana</em> and <em>visamasana</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Viharjanya</td>
<td><em>Ativyayama</em>, <em>Apratarn</em>, <em>Bhagna</em>, <em>Praptana</em>, <em>jagrana</em>, <em>vegadharana</em>.</td>
</tr>
<tr>
<td>Kalajanya</td>
<td><em>Vata Prakopa</em> at rainy Season, in the evening, old age, and at the and of digestion of food.</td>
</tr>
</tbody>
</table>

(b) **Pitta prakopa karanas**

<table>
<thead>
<tr>
<th>Aharjanya</th>
<th>Excessive use of <em>Katu</em>, <em>Amla</em>, <em>Lavan</em>, <em>ushna</em>, <em>Tikshna guna Ahara dravyas</em>. Fish, goatmeat, curd, Madhya etc are Provok <em>Pitta</em>.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Viharajanya</td>
<td><em>Krodha</em>, <em>soka</em>, <em>Bhaya</em>, <em>Suryasanta</em> etc.</td>
</tr>
<tr>
<td>Kalajanya</td>
<td>In hot Season, during digestion of food, midday, midnight and middle age. Generally <em>Pitta</em> Provocation is in <em>sharatkala</em></td>
</tr>
</tbody>
</table>

(c) **Kapha prakopa lakshana**

<table>
<thead>
<tr>
<th>Aharjanya</th>
<th>Excessive use of <em>Madhura</em>, <em>Amla</em>, <em>Lavana</em>, <em>Ushna</em>, <em>Snigda</em>, <em>Guru Ahara dravyas</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Viharajanya</td>
<td><em>Diwaswapna</em>, <em>Ayayama</em>, <em>Atisantarpana</em>, <em>Adhyasana</em></td>
</tr>
<tr>
<td>Kalajanya</td>
<td>Naturally <em>Kapha</em> aggravates in <em>Vasantritu</em>, early in the morning.</td>
</tr>
</tbody>
</table>
immediately after meals and in childhood.

The following symptomatology manifests in prakopa stage as per the involvement of doshas which are as follows:

<table>
<thead>
<tr>
<th>Vata prakopa lakshanas</th>
<th>Pitta prakopa lakshanas</th>
<th>Kapha prakopa lakshanas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Koshta toda sancharana</td>
<td>Amlika (Sour eructations), Paridaha (burning sensation all over the body), Pipasa (excessive thirst)</td>
<td>Annadwesha (Aversion to food), Hrudyotkledascha (Excessive salivation in mouth)</td>
</tr>
<tr>
<td>(Pain and movement of Vata in Mahasrotasa)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Management of prasara awastha

1) Dosha Pratyani Chikitsa
2) Chaya purvaka prakopa: Shodhana Chikitsa
   - Achaya purvaka prakopa: Shamana Chikitsa
3) Vata-Vatanulomana
   - Pitta- Pitta samana /Sukhvirechan
   - Kapha- Agnideepan, Pachana, Kaphahara

3. Prasara (Stage of spread)

In this stage Dosha are hyper activated & they leave their site & start spreading throughout the body just as the rice, flour & water when mixes together & placed in a container increases in quantity & over flow from the sides of vessel, similarly the Dosha’s also after leaving their original sites get mixed up together & overflow to different other places.

Dosha also moves to different places with the help of Vayu, either alone or in combinations with other Dosha which leads to 15 types of Prasara stage - (1) Vata Prasara (2) Pitta Prasara (3) Kapha Prasara (4) Rakta Prasara (5) Vata Pitta Prasara (6) Vata kapha Prasara (7) Vata Rakta Prasara (8) Pitta kapha Prasara (9) Pitta Rakta Prasara (10) Kapha Rakta Prasara (11) Vata Pitta Kapha Prasara (12) Pitta Kapha Rakta Prasara (13) Vata Pitta Kapha Prasara (14) Vata Kapha Rakta Prasara (15) Vata Pitta Kapha Rakta Prasara.[12]

Doshas takes any one of the following three courses. (1) Urdhwa gati: - Upward diseases of ear, nose, eye etc. (2) Adhogamana:- Atisara, Shleepada (3) Tiryaka gamana: - Charma vyadhi, Akshepaka, Sira purana (hypertension)
Aggravated Dosha spread to different places and produces following symptomatology are as follows:

<table>
<thead>
<tr>
<th>Dosha prasara Lakshana</th>
<th>Vimargagamana (Regurgitation), atopa (Flatulence and gurgling)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pitta prasara lakshana</td>
<td>Osha (Sense of boiling), chosha (Squeezing sense), paridaha (burning sensation), dhoomayanani ( Emitting smoke from mouth)</td>
</tr>
<tr>
<td>Kapha prasara lakshana</td>
<td>Arochaka (Anorexia), avipaka (Dyspepsia), chardi (Vomiting), angasada (Lassitude)</td>
</tr>
</tbody>
</table>

Management of prasara awastha
1) Dosha pratyanik chikitsa
2) Vata- Basti
Pitta-virechana
Kapha-vamana

4. Sthansansrya (Stage of localization)
In this stage the aggravated Dosha, start to localise in channels of the body because of obstruction in srotas due to abnormality in srotas it is called Sthana samshraya and manifest the specific diseases related to that Part. It marks with localization of vitiated humours at a particular organ and leading to their diseases. Some of the conditions which tend to happen are mentioned below in the table.\[^{13}\]

<table>
<thead>
<tr>
<th>Sr. no.</th>
<th>Organ name</th>
<th>Disease caused</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Udara</td>
<td>Gulma, vidradhi, uda ra roga, agni vikara, vibandha, anaha, visuchika, atisara, pravahika, vilambika.</td>
</tr>
<tr>
<td>2</td>
<td>Bastigata</td>
<td>Prameha, ashmari, mutraghata, mutra dosha etc</td>
</tr>
<tr>
<td>3</td>
<td>Medhragata</td>
<td>Niruddhaprakash, upadamsha, suka dosha etc.</td>
</tr>
<tr>
<td>4</td>
<td>Gudagata</td>
<td>Bhagandara, arsha etc</td>
</tr>
<tr>
<td>5</td>
<td>Vrsanagata</td>
<td>Vrdhi.</td>
</tr>
<tr>
<td>6</td>
<td>Urdhvajatrugata</td>
<td>Manifest urdhvajatrugata vikara.</td>
</tr>
<tr>
<td>7</td>
<td>Twak, mamsa and sonitagata</td>
<td>Rasa is considered in place of twak because any changes happening in rasa are expressed in skin. Diseases are kshudraroga, kushta, visarpa etc.</td>
</tr>
<tr>
<td>8</td>
<td>Medagata</td>
<td>Granthi, apachi, arbuda, galaganda, alaji etc.</td>
</tr>
<tr>
<td>9</td>
<td>Asthigata</td>
<td>Asthi vidradi.</td>
</tr>
<tr>
<td>10</td>
<td>Padagata</td>
<td>Slipada, vetasonita, vatakant aka etc.</td>
</tr>
<tr>
<td>11</td>
<td>Sarvangagata</td>
<td>Jwara, vatavyadhi, prameha, pandu roga, shosha etc.</td>
</tr>
</tbody>
</table>

Management of sthana samshraya
1) Ubhaya pratyanik chikitsa
2) Samprapti veghatana
5. **Vyakta (Stage of manifestation)**

It is stage where disease express itself. In this stage disease can be diagnosed easily. Dalhana has called this stage as a stage of manifestation of disease.\(^{[14]}\) The Avastha in which the symptoms of the disease starts to appear on body which can be observed by the physician and patient is referred as Vyaktavastha. For example - Increased temperature is observed in Jwara. - Excessive passing of watery stools is seen in Atisara.

**Management of vyakta stage**

1) Vyadhi pratyanik chikitsa  
2) Lakshanik and as per chikitsa siddhanta of Vyadhi that occurs

6. **Bheda (Stage of differentiation)**

If proper treatment is not given to the patient even after attaining the stage of fifth Kriyakala, the Dosha will pass on to the sixth Kriyakala i.e. Bheda.\(^{[15]}\) In this stage specific sign and symptoms of the diseases manifests. In this Avastha the person can make or physician can make differential diagnosis of diseases. In this stage diseases become chirakari (chronic) or asadhya (incurable).

**Management of bheda stage**

1) Vyadhipratyanik chikitsa  
2) Updrava Chikitsa  
3) Rasayana Chikitsa

**Significance of shatakriyakala**

1) As a small tree with new roots can be removed easily, in the same way a newly originated disease can be cured easily with full fledged knowledge of shatakriyakal.  
2) Knowledge of shatakriyakala helps to know about nidana and hence there avoidance to prevent further growth of disease.  
3) With the help of Shatkriyakala one can give correct treatment with the use of various drugs.  
4) Knowledge of shatakriyakala helps to target weaker area of disease to stop its further aggravation.  
5) It helps in the prognosis of disease i.e. sadhyaasadhyata of disease can be known.
DISCUSSION
In today’s lifestyle due to various wrong activities and disturbed schedule dosha’s get disturbed easily. This disturbance to dosha’s easily causes vyadhi as soon as they get required conditions for aggravation. This can be due to the change in both the internal and external environment of the living beings. Ayurveda suggests following the daily and seasonal regimen as Preventive measure. Disease occurs due to union of Dosha and Dushya. If we are able to understand the Shatakriyakala properly the pathology can be judged at its initial stage only and it can be treated easily. This concept is true for all disease as all of them progress in the same pattern following all the six stages. Thus the proper knowledge of Shatakriyakala helps in controlling the disease at early stages and also helps to understand the process of manifestation of various diseases. The knowledge of Shatakriyakala is helpful for getting the knowledge of Sadhyasadhyatva of disease. Doshas if get controlled in their earlier stage, they cannot progress into the next stage.

CONCLUSION
It is very important to know the progression of a disease for its good management. Not only progression but diagnosis and prognosis of a disease makes a physician wiser. This can be achieved through proper knowledge of shatakriyakala as it helps in knowing stage of disease as per its symptoms. The management and sadhyaasadhyata of a disease can be known by knowledge of shatakriyakal. So it can be concluded that to be a successful practitioner the knowledge and assessment of shatakriyakala is must.

REFERENCES
4. Astang Sangraha by Ravidutt tripathi, Sutra Sthana by Choukhambha Publication Varanasi, 12.


