



Review Article

CONCEPT OF KRIYAKALA MENTIONED IN SUSHRUTA SAMHITA

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ABSTRACT

In Ayurveda, a diagnosis is made based on the nature of the phenomenon rather than the name of the illness. This phenomenon is explained in terms of each patient's *Samprapti*, which consists of components related to *Dosha*, *Dushya*, and *Adhishtana*. *Dosha* and *Dushya* play a major role in the pathophysiology of the illness. The term "*Shat Kriyakala*" describes the stage of a pathological process in which a doctor can intervene by using the most appropriate medication and treatment method, stopping the illness process's advancement. The 21st chapter of *Sushruta Samhita Sutrasthana* has a detailed explanation of *Shatkriyakala* by *Acharya. Sanchaya, Prakopa, Prasara, Sthansamshraya, Vyaktavastha, and Bhedavastha* are the six phases of *Shatkriyakala*. In the twelfth chapter of the *Astang Sangrah Sutrasthana*, *Vagbhat* explains the *Ritu Kriya Kala*. There are just three: *Chaya* (1), *Kopa* (2), and *Prashama* (3). The influence of being is what causes these three stages of *Doshas*. People will return to their normal state if they follow the current ritual routine. At that point, using his intelligence and understanding to recognize the vitiated *Dosha* situation, *Kriya Kala* assists the doctor in choosing a course of therapy.

INTRODUCTION

Acharyas have defined the knowledge of *Kriyakala* as two distinct concepts: *Ritu Kriyakala* and *Vyadhi Kriyakala*. Normal physiological fluctuations of dosha in the corresponding season have been explained under *Ritu Kriyakala*, and as a result, specific actions to counteract the negative consequences are outlined in *Ritucharya*. The *Vyadhi Kriyakala*, as described by *Sushruta*, provides insight into the many stages of the disease and the preventative methods that have been suggested to overcome its difficulties. Early detection of an illness aids in its successful cure with less suffering over the course of treatment planning. If a doctor can identify alterations in the early stages of an illness, such as *Sanchaya* (accumulation), *Prakopa*, etc., based on the *Dosha* symptomatology and provide a treatment at that point

to stop later stages, the disease may not progress. *Acharya Sushruta* mentions the six phases of *Shatkriyakala*, which provides insight into the current state of *Doshadushti* and the progression of any ailment in the body from its inception. One of the most crucial Ayurvedic concepts, it provides a detailed explanation of both the treatment strategy and the phases at which a disease manifests. The following are the six steps of *Shatkriyakala*.

Mainly *Kriya Kala* is divided into two types.

1. *Ritu Kriya Kala*
2. *Vyadhi Kriya kala*

In the twelfth chapter of the *Ashtanga Sangrah Sutra Sthana*, *Vagbhata* explains the *Ritu Kriya Kala*. There are just three: *Chaya, Kopa, and Prashama*. The influence of being is what causes these three stages of *Doshas*. People will return to their normal state if they follow the current ritual routine.

Sushruta, who has six steps and is referred to as *Shatkriya Kala*, explains the *Vyadhi Kriya Kala*. Disease can be identified in two phases according to current science: the first stage is illness detections, whereas the second deals with complications brought

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on by a certain disease. But according to Ayurveda, there are six phases to every illness (*Shatkriyakala*) where an illness's outward signs and symptoms come in last two positions.

AIM AND OBJECTIVES

- (1) To comprehend the concept of *Shatkriyakala*.
- (2) To know the importance of *Shatkriyakala*.
- (3) To understand the role of *Shatkriyakala* in conception and Anticipation of disorders.

Importance of *Shat Kriyakala*

- It informs us of the level of intervention, prognosis, and diagnosis.
- These phases offer us an idea of the status of the illness in the body and direct when and where to intervene.
- It provides information about the timing of treatment in the process of disease manifestation and prevents the establishment of disease.

MATERIAL AND METHODS

Literature review – Review of Literature regarding *Shatkriyakala* is taken from *Sushruta Samhita sutra Sthana*.

OBSERVATIONS AND RESULT

Vyadhi Kriyakala

It is the process of comprehending the sequential stages of the aetiology of diseases. For the progressive manifestation of the illness, six main stages-*Sanchaya*, *Prakopa*, *Prasara*, *Sthana samshraya*, *Vyakta*. *Bheda* were outlined eliminating accumulated *Dosha* prevents further stages of *Kriya Kala* from occurring. It moves on to the next phase if it is not removed. The illness gets more difficult to control as it progresses into later stages.

1. *Sanchaya*- *Dosha* gradually builds up in the appropriate places. It is the *Kriya Kala*'s first phase.

The best time to plan appropriate preventative actions is now. Manifestations of accumulated *Dosha* include the following symptoms. This is the melting stage of the previously excited *Doshas*, as defined by Dalhana. In this stage, the previously accumulated *Doshas* become excited and aggravated, even though they stay within their respective sites. There are two types of this stage: *Sanchaya Prakopa* and *Achaya Prakopa*.

Vata Sanchaya Lakshana^[1]

- ❖ Heaviness and fullness over abdomen

Pitta Sanchaya Lakshana^[2]

- ❖ Yellowish *Nessin Netra*, *Mala*, *Twacha*
- ❖ Mild decrease in body temperature

Kapha Sanchaya Lakshana^[3]

- ❖ Heaviness in whole body
- ❖ Lethargy

Person develops aversion towards the causative factors which are responsible for accumulation of *dosha*.

2. *Prakopa*- It is the second phase of the *Kriyakala* process and the second phase of the preventative phase.

The following symptomatology manifests in *Prakopa* as per the involvement of *dosha* are as follows-

Vata Prakopa Nidana^[4]

Fighting with mighty person, excessive exercise, excessive coitus, excessive studying, falling from a height, running, spraining, getting injured, jumping, excessive walking, swimming, staying awake at night, lifting weights, walking excessively on elephants, horses, chariots, or on foot, consuming bitter, astringent, pungent, dry, light, and *Sheeta virya* substances, dry vegetables, dry meat, *Varaka* (poor grains), *Uddalaka* (wild millet), *Koradusha*, *Shyamaka* (small millet), lentils, pigeon peas, chickpeas, peas, *Nishiyava* (royal beans), fasting, irregular eating habits, excessive studying, and suppressing natural urges of wind, urine, stool, semen, vomiting, sneezing, burping, and vapor, etc. are the causes that aggravate *Vayu*.

Vayu is aggravated during cold weather, cloudy periods, when there is a lot of wind, and especially during the rainy season, in the morning, in the afternoon, and after food has been digested.

Pitta Prakopa Nidana^[5]

Pitta is aggravated by anger, grief, fear, exertion, fasting, consuming burnt substances, coitus, wandering, consuming bitter, sour, salty, spicy, hot, light, and burning-inducing substances, sesame oil, oil cake, mustard oil, linseed oil, green vegetables, iguana, fish, goat, and sheep meat, yogurt, buttermilk, butter, thin yogurt, kanji (fermented rice water), various types of alcoholic beverages, and *Amla rasa* fruits like tamarind.

Kapha Prakopa Nidana^[6]

Kapha is aggravated by sleeping at day time, Lassitude *Ness*, sedentary life style, consuming excessive sweet, sour, salty, heavy diet, milk, dairy products, wheat, black gram etc.

Vata Prakopa Lakshana^[7]

- ❖ Pain and movement of *Vata* in *Koshtha*.

Pitta Prakopa Lakshana^[8]

- ❖ Sour belching's
- ❖ Burning sensation all over the body
- ❖ Excessive thirst

Kapha Prakopa Lakshana^[9]

- ❖ Distaste to food
- ❖ Excessive salivation in mouth

3. Prasara

At this point, the *Doshas* become hyperactive, depart their location, and begin to circulate throughout the body.

When water and *Kinva* (surabeej) are mixed and kept in closed vessel for a night, then fermentation takes place and this mixture spreads out from vessel. Similarly, *Doshas* spread rapidly throughout the body.

a) **Vata-Prasara**^[10] *Doshas* shift positions and travel throughout the body and tympanitis.

b) **Pitta-Prasara**^[11] Body is characterized by elevated body temperature and burning sensation.

c) **Kapha-Prasara**^[12] patient suffers from indigestion, fatigue, and loss of taste. Additionally, a feeling of nausea develops.

Types of Prasara

1. Vata Prasara
2. Pitta Prasara

3. Kapha Prasara
4. Rakta Prasara
5. Vata pitta Prasara
6. Vata kapha Prasara
7. Pitta kapha Prasara
8. Vata rakta Prasara
9. Pitta rakta Prasara
10. Kapha rakta Prasara
11. Vata pitta rakta Prasara
12. Vata kapha rakta Prasara
13. Pitta kapha rakta Prasara
14. Vata pitta kapha Prasara
15. Vata pitta kapha rakta Prasara

4. Sthansamshraya^[13]

In this particular stage of *Kriya Kala* premonitory signs and symptoms of the diseases are seen.

Aashraya	Vyadhi
Udara	Gulma, Vidhradi, Udararoga, Mandaagni, Aanaha, Visuchika, Atisara
Basti	Prameha, Ashmari, Mutraghata
Vrishana	Vridhhi
Medhra	Niruddhaprakasha, Updamsha, Shookdosha
Guda	Bhagandara, Arsha
Urdhwajatrugata	Nasa, Mukha, Netra, Karna, Siraroga
Twak, Mansa, Rakta	Kshudraroga, Kushtha, Visarpa
Medo dhatu	Granthi, Apachi, Arbuda, Galganda, Alji
Asthi dhatu	Vidradhi, Anushayi
Sarvanga	Jwar, Shleepada, Vatarakta, Vatakantaka

5. Vyaktavastha^[14]

Appearance of clear-cut sign and symptoms of the disease. Example *Santapa* in *Jwara*, cardinal features of the diseases are expressed in the stage. Proper symptoms, or *Rupa*, manifest at this level; hence, specific symptoms are expressed by specific diseases. The stage at which symptoms appear can be referred to as *Vyakti*, during which a reliable diagnosis of the disease can be made based on the signs and symptoms. This stage of illness presentation is regarded as acute.

6. Bhedavastha^[15]

This is the last stage of *Shat Kriya kala* this point, the illness may be accurately recognized, and its *Doshaja* type can be decided. Phase of complications of disease can be relating with *Bheda* stage, in which chronic or inveterate condition may persist if proper treatment options not adopted.

DISCUSSION

The *Doshas* are the fundamental concepts of physiology and disease in Ayurveda. These are the fundamental and indispensable components of the human being. They preserve the human body's integrity. The vitiated *Doshas* begin to accumulate in their own locations during the stage of *Sanchaya*. The disease does not spread further if we treat it when it is in the *Sanchaya* (accumulation) stage. The *Doshas* continue to build up in their respective locations during the *Prakopa* stage and it's a second opportunity to take preventative action. Overflowing of vitiated *Doshas* from their respective seats to other places takes place in *Prasara Avastha*. In the stage of *Sthansamshraya* aggravated *Doshas* vitiate *Dhatu* and *Mala* and disease are manifested. In this stage the prodromal features (*Poorvarupa*) start appearing in the stage of *Vyatka Avastha* clear cut sign and symptoms of diseases are appeared. This is considered an acute stage of disease manifestation. And in the final

stage of *Kriya Kala* which is known as *Bheda Avastha*, specific sign and symptoms of diseases manifests like *Doshanusara Jwara lakshana*, it refers to chronicity of disease. If disease is not treated at the early stage may become incurable.

CONCLUSION

In Ayurveda, the six phases of disease progression are known as *Shatkriyakala*, and this idea is very helpful in managing and preventing illnesses. The period of therapy during the onset of the sickness was referred to as *Kriya Kala* as *Chikitsavasara*.

Understanding how a disease progresses aids in the planning of both therapeutic and preventative interventions. *Shatkriyakala* aids in evaluating the pathophysiology of the illness, allowing *Vaidya* to identify it at any point and make appropriate treatment plans. The physician who knows the all six stages of *Shatkriyakala* is called as *Yathartha Vaidya*.

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