



AYURVEDA CONCEPT OF SHATKRIYAKALA (SIX STAGES OF PATHOGENESIS) - A REVIEW

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ABSTRACT

Ayurveda is a science of life which aims at maintaining the health of a healthy individual and treat the diseased one. This is achieved by maintaining equilibrium of Dosha, Dhatu and Mala. Kriyakala is the stages of progressive pathogenesis of a disease. It is the different opportunity for a physician to break the pathogenesis of a disease i.e., early diagnosis and treatment as soon as possible. The term Kriyakala refers to the recognition of the stage of a disease progress, which helps to determine appropriate measure to correct the imbalance in Doshas. The word Kriyakala is made up of two words Kriya and Kala, where Kriya means chikitsa or treatment and Kala refers to opportunity or time to treat a disease. Kriyakala refers to the Six stages of pathogenesis of diseases. The aim of Ayurveda is, maintenance of health a healthy Person, by adopting the Ritucharya, Dinacharya and Sadvritta and curing of a disease of diseased Person, by adopting therapeutic measures. Kriyakala not only helps in early diagnosis of a disease but also helps in the early arrest of a disease to avoid its further progression. Acharya Susrutha has narrated detail idea of Shatkriyakala in 21st chapter of Sutrasthana. Shatkriyakala include six stages viz Sanchaya, Prakopa, Prasara, Sthansamshraya, Vyaktavastha and Bhedavastha.

KEYWORDS: Shatkriyakala, Dosha, Dhatu.

INTRODUCTION:

The term Kriyakala refers to the recognition of the stage of a disease's progress, which helps to determine appropriate measure to correct the imbalance in Doshas (biological factors). It is a compound expression, comprised of Kriya and Kala, where Kriya means the choice to treatment (medicine, food and daily-routine) used to improve the disturbance in Doshas, and Kala refers to the stage of progress of a disease.¹ The six stages mentioned by Acharya Sushruta gives an idea regarding the state of the disease in the body and it guides us when to intervene.² Early diagnosis of diseases helps to cure the diseases successfully without much discomfort in planning treatment. The primary objective of this study is to describe the importance of Kriyakala in prognosis and diagnosis of the disease.

The concepts of *Kriyakala* relates to and describes the evolution of disease and it is based on the doctrine that, disease is a 'Process' and not a 'state' which is ever changing in its manifestation, a process which may be end in recovery or in death, which may be acute and fulminating, or which may represent a slow ageing of the tissues brought about by the sharp tooth of time. Considering the time when this concept was postulated by Sushruta over 2000 years ago, it would appear that medical science had, by then, advanced to a very high stage of development to be able to generalize the concept of health and disease. *Charaka* and *Vagbhata* have also described disease is a 'Process' and not a 'state', but the description of the consecutive evolutionary steps of the disease process was not described by them like *Sushruta*. The general outlook of the concept of *Kriyakala* which can be summed up as preventive, curative, prognostic is, in keeping with the main objectives of the science of Ayurveda itself, i.e., 1) The promotion and preservation of health, strength and longevity in the *swastha* or the healthy person and, 2) the cure and/or relief in the case of those, who are ailing and afflicted.² The phases of natural history of disease described in modern sciences which parallel the ideas implicit in the concept of *Kriyakala* which describes the natural history of the development of disease, furnishes the knowledge so necessary to make attacks at various levels of its developments, with a view to achieve complete cure of the disease or at least, to ensure the limitation of disabilities and bring about a rehabilitation.

AIM AND OBJECTIVES:

- (1) To understand the concept of shatkriyakala.
- (2) To understand the importance of shatkriyakala.
- (3) To understand the role of shatkriyakala in creation and Prevention of disorders.

MATERIALS AND METHODS:

Literature Search – Review of Literature regarding Shatkriyakala is collected from (1) Sushruta Samhita (2) Astang Hrdayam. All compiled matter is reorganized

REVIEW OF LITERATURE:

Kriya- doing, performance, undertaking, action, medical treatment or practice,

applying a remedy or cure.⁴ It means action, relates to the adoption of suitable measures to 'arrest, interrupt or delay' the disease- process at various points by resorts to *Bheshaja*. Kala - a fixed or right point of time.⁵ Means the *Avastha* of disease i.e. stages of the disease process.³ *Charaka* has made the following observations, as regards the *Avastha* of the *Aatma*- The indication or otherwise, as regards the administration of therapy or not, depends upon the particular stage of the disease. On this, the decision will depend about the kind of *aushadha* to be administered. Hence the indication of the appropriate time or otherwise for the administration is determined by the stages of the disease.⁴

DEFINITION:

The term Kriyakala means the time for taking action.

Dalhana has described Kriyakala as Kriya means the employment of appropriate *Ahara*, *Aushadha* and *Viharas*, in keeping with the *Kala* (*Avastha*) of the disease.⁵ Sushruta has stated that:

The treatment of a disease should be commenced at the appropriate time. It should not be overlooked under any circumstances whatsoever. The course of treatment commenced either at an inappropriate time or not resorted to at the proper time, as well as, over or under medication proves useless, even in a curable disease. In the context of the study of *Kriyakala*, the term Kala corresponding to *Avastha*, is used in a wider sense, to describes the different stages or steps of the evolutive process of disease, set out in terms of Dosha Chaya, Prakopa, Prasara (*Charaka* and *Vagbhata*) or Chaya, Prakopa, Prasara, Sthansamshraya, Vyakta and Bheda (*Sushruta*).

Sanchaya:

The inceptive phase of the disease when, the Dosha is stated to have accumulated in its own place, instead of freely circulating, as in its normal *Avastha* or state. This stage is characterised by Vague and ill defined symptomatology such as the dislike a factors responsible for increase of *Dosha* i.e and the desire for factors or substances possessing qualities opposite of the Dosha involved. Some symptoms characteristics of the Dosha involved in *Vatasanchaya* are *Stabdhakoshtata* and *Purnakoshtata* i.e. a sense of dullness and fullness of abdomen. In *Pittasanchaya*, *Pitavabhasata* (yellowishness) and *Mandoshmata* (slight rise of temperature) of the involved part and In *Kaphasanchaya*, *Angagaurava* (Heaviness of the limbs) and *Alasya* (Languor)⁸ the *Prasara* of the *Dosha* with two analogies, a) An overflow which occurs during the process of fermentation and b) The outflow of water in a waterdam which is overflowed.⁹

Vayu which possesses the power of motion and which is extremely mobile is stated to supply the motive force for the expansion, overflow and spread of the Doshas as the case may be.¹⁰ The medium for the spread of the *Doshas*, either singly or in two or all of them put together, is *Rakta* which is also stated to be involved in the process, resulting in their spread in all directions, in the body.¹¹ General symptomatology which may be expected to manifest in the *Prasara* stage, according to Doshawise, are to be considered from the point of view of the location of the 'Arambhaka Dosha' in the sites of other Doshas are as follows:

Prakopa:

In this *Kriyakala*, the Dosha which had previously accumulated and stagnated in its own particular locations tends to become swollen and excited. Sushruta describes the provocative or exciting causes for each Dosha-Ahara, Vihara, Charya and seasonal and climatic states.¹⁷ Some symptoms characteristics of the Dosha involved are:¹²

Dosha	Chaya	Kopa	Prashama
Vata	Grishma	Varsa	Sharat
Pitta	Varsa	Sharat	Hemant
Kapha	Sisira	Vasanth	Grishma

Prasara:

The excited *Dosha* is stated to spread over and extend to other parts, organs and structures of the body. *Sushruta* has illustrated the idea underlying.

Aggravated Doshas leave their original place and Spread to the other Parts of the body through different srotas. 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) Vat 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.¹³

Sthanasamshraya:

Prakupit Doshas having extended and spread over to other parts and localised in particular parts due to *shrotovaigunya* and leading to *Dosha- Dushya Sammurchana*. In this stage, the symptomatology of the on coming disease, i.e. *Purvarupa* is stated to manifest. ²² in this stage the *Arambhaka Dosha* is stated to interact with the *Sthanika Dosha* as well as the *Dhatus*, including *Malas* in the place of its localization, due to obstruction caused by pathological involvement of the related *Srotamsi* a process described as '*Doshduushya Sammurchana*'.¹⁴

Vyakti:

This stage represents the clinical phase- the outcome of *Dosha-Dushya Sammurchana* where the characteristics symptomatology of the disease and the nature of the *Dosha* involved, become manifest.¹⁵ A particular disease depends upon the vitiation of a particular Dosha and the interaction of a particular Dhātu (body tissue), as well as the extent of their mixture.

Bheda:

This is the final stage of the evolutive process of the disease when it may take one of the following turns:

- 1) It may resolve and the patients may proceed to convalescence.
- 2) It may become chronic.
- 3) It may become complicated or serve as the *Nidana* (cause) for the other disease. i.e. *Nidanarthakara Roga*¹⁶
- 4) The disease may terminate in the death of the patient.

Additional comments of *Dalhana* and *Chakrapani* datts, about this stage that, the *Dosha* involved in the disease may become fully define and can be recognized.¹⁷

Charaka and *Vagbhata* have described the disease process, under three headings:

- a) *Chaya*
- b) *Prakopa* and
- c) *Prashama*.

They used these terms in the description of seasonal *Doshic* rhythms and fluctuations, with view to adopt suitable measure i.e. *Ahara*, *Aushdha* and *Charya* to prevent the development of abnormal stages and to correct predisposition and susceptibility to seasonal disease.¹⁸

DISCUSSION:

Tridosha during their equilibrium state are called as Tri Dhatus. The Tridoshas are always having a vitiation tendency. This Property is due to the change in both the internal and external environment of the living beings.¹⁹ The internal environmental changes are due to the irregularities in daily and seasonal life style, which are not helping to health and causes vitiation of doshas or Dosha Prakopa. When the dosha Prakopa get started it contains one Pathological circle till Vikara Avastha. This Pathological circle is nothing but stagewise disease

manifestation or shat kriya kala.²⁰

Early diagnosis of disease helps to cure the diseases successfully without much discomfort. Ayurveda suggest following the daily and seasonal regimen as Preventive measure. The disease is nothing but a union of Dosha-Dushya.²¹ Before the union they must be vitiated and first two stages same thing is happened. In third and fourth stage of *Kriyakala* accumulated Dosha wondered in the body and get settled. In fourth stage Prodromal symptoms are arise soon the basis of these symptoms diagnosis can be done.²² The fifth stage of *Kriyakala* is stage in which clear sign and symptoms of the disease are observed and can compare with clinical stage of disease. And in this stage the line of treatment adopted by observing the Dosa-Dushya, Srotas involvement and mana of Doshas etc.²³

CONCLUSION:

Shatkriyakala is a unique concept of Ayurveda. *Shatkriyakala* helps in the arrest of diseases at the initial stage. It makes the physician to treat the disease at early stage that avoids the further progression of the disease by brining *Doshas* to the equilibrium.

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