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Review Article

### A LITERARY REVIEW OF SHATKRIYAKALA

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### ABSTRACT

*Shatkriyakala* is unique concept of *Ayurveda*. It is the phenomenon which should be known to each & every physician to become the complete one. This concept is the journey of rising the disease. The aim & objectives of this study was to study the concept *Shatkriyakala* & to understand the role of *Shatkriyakala* in creation & prevention of disorders. All the relevant material was compiled from *Brihatrayi* and available commentaries on it. Research articles are also searched from various websites. All the references were collected & analysed & finally conclusion was drawn. Conclusion of this study is that *Shatkriyakala* play an important role in developing & preventing the diseases. By the knowing the concept of *Shatkriyakala* physician can cure the disease completely & prevent the complication of various disease. By this study we also know the importance of *Kriyakala* in context to natural history of disease in modern science and evaluate various intervention strategies which are important from the disease control perspective.

**Keywords:** *Kriyakala*, Prevention, Treatment, *Sanchya*, *Prakopa*, *Prasara*, *Sthansansrya*, *Vyakti*, *Bheda*.

### INTRODUCTION

Ayurveda is the science of human life, which mainly deals with physical, psychological as well as spiritual wellbeing of an individual. The ancient *Acharya*'s, 'Seers of Truth', discovered truth by means of religious practices & disciplines. They practiced intense meditation & had everything 'divine & pure' in their lives. The ocean of knowledge they left behind in the form of word for us, which we call as 'Veda', is fruit of this discipline. Ayurveda, which has emerged from these Vedas, is fine blend of science, religion & philosophy as well. Science alone cannot help person to walk on the path of towards 'liberation'. This science has to be dominated by philosophy & spirituality, as well.

Through its scientific approach towards human life, Ayurveda attempts to generate able & devoted physicians who will engage themselves for serving the mankind. With its philosophical approach to human life, Ayurveda preaches us to recognize ourselves as microcosm in macrocosm, as we have everything within us, which is there within universe. Ayurveda pronounced many unique concept like '*Prakruti*, *Sararta*, *Shatkriyakala* & many more. The homeostasis, which is termed as *Doshasamyam* in Ayurveda, stands for

harmonious balance of body humours i.e. *Tridosha* (*Vata*, *Pitta*, *Kapha*). When disturbances occurred due to vitiation of *Dosha* can affect the human body which leads to creation of diseases. Disease formation is not instant process, it occurred through the different stages. The formation of the disease through the six different stages is called as *Shatkriyakala*. *Sushruta* explained that one whom knows these stages called as 'physician'. In initial stage if *Dosha* comes in its normalcy due to appropriate treatment formation of disease can prevented.

In today's era enormous new diseases are come into across globally due today's sedentary lifestyle, pollution, eating behaviour (pattern, habit), many more cause. So 'Physician' must be cautious to diagnose & cure the disease. He / She must know about these stages. By understanding these stages 'physician' prevent the formation of disease & avoid the further complication. By knowing the importance of this unique concept study was selected which was conceptual in nature. This study was little effort to explain & highlight over the importance of *Shatkriyakala* literary. By this study now physician willing to make his patient hale & healthy, must treat the disease at an earliest possible stage.

**Aim & Objectives:**

1. To understand the concept of *Shatkriyakala*.
2. To highlight over the importance of *Shatkriyakala*.
3. To understand the role of *Shatkriyakala* in creation & prevention of disorders.

**MATERIALS AND METHODS**

A] 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.

B] Type of study- Conceptual study

**Conceptual Review:*****Shatkriyakala*:**

*Kriyakalais* process in which disease formation process is defined. *Kriya* means action or treatment or opportunity & *Kala* means time. It means it explained the specific time to halt the disease. After vitiating the body humours they vitiates the other body elements & union of these carried out the formation of disease. To cure the disease completely knowledge of *Kriyakalais* essential. *Kriyakalahas* six stages from accumulations of body humours till the disease is completely manifested. Acharya *Sushruta* has described these stages in details. These stages are *Sanchya*, *Prakopa*, *Prasara*, *Sthansansrya*, *Vyakti*, *Bhed*. *Kriyakala*<sup>1</sup>. literally means 'time for action'.

**1. *Sanchya* (Stage of accumulations):**

Increase of *Doshas* in their own sites is called as *Sanchya*<sup>2</sup> & produces dislike for things which causes of increase & liking for the things of opposite qualities<sup>3</sup>. In this stage mild symptoms are seen. Thus it is very beneficial to cure the person in this stage. The symptoms in this stage are abdominal bulging due to accumulation of *Vata dosha*, yellowness of nails, eyes & urine due to *Pitta* & hypothermia, feeling of heaviness & laziness due *Kapha dosha*<sup>4</sup>. The *Doshas* should be vanquished by effective treatment in this stage.

**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 *Doshato* leave its original site<sup>5</sup>. This stage has two types, one is *SachayaPrakopa* while another is *Achaya Prakopa*. The symptoms in this stage are hyper peristalsis, water brash, polydipsia, burning sensation, heaviness in chest & person feel nauseated about the food<sup>6</sup>

**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 grow up in quantity & over flow from the side of vessel, similarly the *Dosha* also after leaving the original site get mixed up together, & overflow to different to different places. The symptoms in this stage are *Doshachange* their place & move in any part of body. A person experiences the tympanitis, body temperature is raised & burning sensation is sensed, person experience the fatigue, indigestion, tastelessness & nausea<sup>7</sup>.

**4. *Sthansansrya* (Stage of localization):**

In this stage the aggravated *Dosha* attacks the other body elements like tissue, waste products & disease is manifested. In this stage the prodromal symptoms starts appearing<sup>8</sup>. At this stage the process of interaction between morbid elements & tissues takes place, the availability of weak or predefective site is essential for the localization of morbid. Such a defect has been described as *KhaVaigunya* in Ayurvedic literature. This stage is actual condition of generation of a disease. The type of disease depends on where the *Dosha* are accumulated. Depending on the type of channels attack various disease like diarrhoea, fever etc. occurs.

**5. *Vyakti* (Stage of manifestations):**

It is stage where disease express itself. In this stage disease can be diagnosed easily. *Susruta* has described this stage as occurrence of disease. It is stage in which clinical features of the disease appears. The disease like *Shopha* (inflammation), *Arbuda* (tumours) etc. & systemic disease like fever, diarrhoea will set in with their clear cut symptoms. The treatment at this stage is specific against the particular disease which is manifesting<sup>9</sup>.

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

The progress of *Dosha* vitiation should, as a matter of fact be completed by fifth stage itself. But 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-Bheda*. This is the last stage of *Kriyakalain* which disease can be diagnosed correctly & its *Doshaj* type can be decided. E.g. *Kaphaj Jawar* where *Kapha Dosha* is predominant. This stage is thought to be hardly curable, rather incurable for example when an inflammatory condition is not treated properly in the beginning, it may form an abscess & finally it may burst out & permanent scar, will remain at that place for whole of the life. The non-inflammatory condition like pyrexia, diarrhoea etc. also if not treated early stage properly, may change into incurable conditions<sup>10</sup>.

**DISCUSSION**

*Shatkriyakalais* concept of Ayurveda which is nothing but the journey of formation of disease. It is concept which is utmost importance in context to achieve the goal of Ayurveda. It is phenomena which gives the opportunity to restore the homeostasis which is disturbed due to the vitiation of body humours. Disease formation process starts from the imbalance of *Doshas* in body due to the *Ahitkaraaharvihar*. Same concept is also seen in the modern science which is known as natural history of disease. *Sushruta* explained the concept of *Shatkriyakala* in details in the chapter of abscess. He expounded six stages of formation of disease known as *Shatkriyakala*. Some of Ayurved treatises also described the same thing in two stages. *Sushruta*'s six stages is included in these two stages. First two stages of *Shatkriyakala* according to Ayurveda can be compare with stage of prepathogenesis stage of modern science. In this stage agent, host, environment interact with each other & initiate the formation of disease in human. Primary prevention signifies intervention in the prepathogenesis phase of disease. Primary prevention may be accomplished by measure to design to promote general health & wellbeing & quality of life of people or by specific

protective measure. In first two stages of *Shatkriyakala* *Dosha* are accumulates in their own place & gets vitiated due to homeostasis disturbed. To restore the homeostasis Ayurveda suggests to follow the daily & seasonal regimen as preventive measure. The disease is nothing but a union of *DoshaDushya*. Before the union they must be vitiated & first two stage same thing is happened.

In third & fourth stage of *Kriyakala* accumulated *Dosha* wondered in the body & get settled where they got low immunity power. These are the stage in which vitiated *Dosha* established in some organ or system & accordingly the disease are formed. In fourth stage prodromal symptoms are arises so on the basis of these symptoms diagnosis can be done. These stages can be compare with presymptomatic phase in which manifestation of a disease is started but sign & symptoms of the disease are not cleared. In these stage primary as well secondary prevention measures can be applied. The mode of intervention in secondary prevention is early diagnosis & treatment so as to prevent the further formation of disease & reinstate the health. The fifth stage of *Kriyakala* is stage in which clear sign & symptoms of the disease are observed. This stage can be compare with clinical stage of natural history of disease. The mode of intervention is diagnosis & treatment. With help of clinical examination by *Darshan*, *Sparshan*, *Prashanan*, *Ashthavidharparkshan*, & *Strotas* examination diagnosis can be established & treatment can be done according to the disease. The treatment either may be *Shodhan* or *Shaman*. The last stage of *Kriyakala* is *Bheda* where disease is seen either with complication if untreated or recovery. It can be correlate with stage of diminished capacity. The level of prevention is tertiary prevention in which mode of intervention is disability limitation & rehabilitation.

### CONCLUSION

From above literature & discussion it is concluded that *Shatkriyakala* is distinctive concept of Ayurveda & can be explain in modern science perspective especially in terms of natural history of disease. By knowing the notion of *Shatkriyakala* the disease process can be arrest at initial stage & avoid the probabilities of complications. The treatment of a disease should be started at the proper time. It should not be overlooked under any circumstances whatsoever. It also reduces drug doses & time period required for treatment. Thus the cost effective medical help can be provided to the patients & the wastage of time for therapy is reduced.

#### Limitations & Further Scope of Study:

As it was conceptual study clinical trial was not carried out. By taking the clinical trial the efficacy of *Pathyapalan* can be assessed in first two to three stages of *Shatkriyakala*.

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