A Conceptual Study of Shatkriyakala with Special Reference to Clinical Practices

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ABSTRACT:
Kriyakala is a unique concept of Ayurveda. The concept of Kriyakala can be used to achieve both the objectives of the Ayurveda, i.e. maintaining the health of the healthy person and curing diseases. The term Kriyakala refers to the recognition of the progress of the stage of a disease which helps to determine appropriate measure to correct the imbalance in Dosha's. The word Kriyakala is composed of the words Kriya and Kala, where Kriya means the choice to treatment (medicine, food and daily-routine) used to improve the disturbance in Doshas, while Kala means the progression of the disease. This concept is mainly compared with the pathogenesis of a disease. The six stages of Kriyakala mentioned by Acharya Sushruta gives an idea regarding the state of the disease in the body and it guides us when to intervene. The purpose of this paper is to explain the significance of Kriyakala in the diagnosis and prognosis of disease. Kriyakala provides us the knowledge of diagnosis, prognosis and the level of intervention and so that to prevent the establishment of a disease.

Keywords: Ayurveda, Kriyakala, Dosha, Diagnosis, Prognosis

INTRODUCTION:
The two words Kriya and Kala make up the term Kriyakala. Kriya refers to the treatment option used to correct Dosha imbalances, and Kala refers to the stages of a disease's progression. The idea of Kriyakala assists with surveying the forecast of disease stages. Kriyakala provides information regarding disease diagnosis and treatment in accordance with the degree of Doshas vitiation. [1-3] Sushruta mentioned the concept of Kriyakala in Varnaprashnadhyaya, and this idea was further developed into Shatkriyakala, which refers to the six stages through which a disease progresses. Acharya Sushruta describes the disease's state in six stages and recommends the appropriate therapeutic approach based on its progression. The upside of this idea is that it assists in early conclusion of illnesses eventually sickness can be managed in the beginning phase. The appropriate course of treatment can be planned in accordance with the disease's progression. [4-6] As per the concept of Shatkriyakala the six stages of disease progression and their modern correlation is depicted in the table [7, 8].

<table>
<thead>
<tr>
<th>Sanchaya</th>
<th>stage of accumulation of Doshas</th>
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<tbody>
<tr>
<td>Prakopa</td>
<td>stage of aggregation of Doshas</td>
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AIM:
To study the clinical significance of Shatkriyakala.

MATERIAL & METHODS:
Various Ayurvedic classic texts have been used for this study as source materials and various review and research articles were referred.

1. Sanchaya Avastha (Stage of accumulation)-
Sanchaya, the first stage of Kriyakala, describes the collection or accumulation of Doshas in their respective locations due to various causative factors. [9] In this stage, Doshas accumulates but do not migrate from their own place (e.g. Vata accumulates in the bones, Pitta in the blood and Kapha in the lymph and muscles). The etiology of Sanchaya can be of either Kala Swabhava (natural) or Trividha Hetu (three causative factors). The three etiological factors are Pragyaparadha (misleading), Asatmendriyartha Samyoga (improper use of sensory organs) and Kala (which include seasonal changes, day-night changes and changes in food and regimen) [10]. At this stage, there will be hatredness towards the similar Gunas as that of the Sanchitha Dosha and desire towards the opposite Gunas. [11] For example in case of Vata Sanchaya there will be hatredness towards Ruksadi Dravyas and desire towards Snigdhadi Dravyas. Due to which Sanchitha Dosha can be assessed.
The treatment of morbid Doshas during this stage, stops spreading of Doshas to the next stage, due to the low severity of the disease and the absence of Doshas vitiation, this stage of disease pathogenesis is easy to manage with proper Ahara & Vihara mentioned in Ayurveda texts as per Dinacharya & Ritucharya.

2. Prakopa (Stage of aggregation)
In Prakopa (vitiation) stage, the accumulation stage has endured for an extended period, and the causative variables have consistently existed. This stage occurs when the Dosha are ready to migrate but not spread from their own place to another [12] On the basis of this observation, it is assumed that the Prakopa stage is developed due to continuous intake of improper Ahara (food), Vihara (regime). The Dosha Vridhi (increase in biological humours) occurs in a liquid state at its own place which is of two types, i.e., Chayapurvaka and Achayapurvaka Prakopa. Chayapurvaka depicts arriving at Prakopa after going through Sanchaya, whereas Achayapurvaka Prakopa is characterized by reaching Prakopa without prior accumulation. In Achayapurvaka Prakopa, although Doshas become aberrant, the damage caused by these aberrant Doshas can be curable [13]. The diagnosis of Prakopa stage can be made on the basis of persistent Chaya Lakshanas (features of aggravated biological factors), desire for opposite Gunas (fundamental attributes) and aversion to similar Gunas.
Since the body becomes more vulnerable to Prakopa due to Dosha accumulation, Sanchayavastha must be taken into consideration before attempting to counteract the harmful effects of Prakopa. Panchakarma, or elimination therapy, is used to treat Dosha excitation brought on by seasonal factors.
Basti Karma helps to eliminate the aggravated Vata Dosha during the early rainy season. Virechana and Vaman Karma help to eliminate the excited Pitta and Kapha Doshas during the autumn and spring seasons, respectively. Avoidance of specific etiological factors for specific Dosha is an important prophylactic measure for Prakopavastha.

3. Prasara (Stage of spread)
The spreading stage known as Prasara occurs when the Doshas are impacted by the Prakopa stage and the underlying causes persist. The Doshas who have been in the location up to this point get ready to move during the Prakopa stage. At this point in the Prasara stage, the Doshas overflow and disperse, moving to different parts of the body or organs. This stage is explained by Acharya Sushruta giving the simile of “Kinvodaka- Pista Samyoga”. Kinva, Udaka and grinded rice grains are mixed and left in a vessel overnight to initiate the fermentation process. The fermentation process causes the contents of the vessel to spread out in a similar manner to how agitated Doshas begin to spread from their dwelling. [14]. Due to its importance in the onset of disease, the pathogenesis of the Prasara stage has been discussed in most of the Samhita (ancient texts).

At this point, Doshas had spread throughout the entire body, from the sole to the brain. Dhatus and Malas, along with the Pitta and Kapha Doshas, are inert substances that can be multiplied but not moved. Vata Dosha, on the other hand, helps to move Pitta, Kapha, Dhatus and Malas to other places. Therefore, it seems that the Vata plays a significant role in mediating the Prasara stage of the illness manifestation process. If the causing agent is not treated at this point, the vitiated Doshas will continue to spread outside of their typical locations. However, irreversible pathogenesis may result from not treating the underlying causes at this point. With clinical involvement, a diagnosis can be made in the Prasara stage.

At this stage of the disease, the area or location that is affected by the Dosha determines the management strategy rather than the Dosha that spreads. For instance, if the Pitta Dosha Amashaya is affected by the Vata Dosha in Prasaravastha, then the Pitta Dosha treatment modalities should be used to mitigate the effects of Prasarita Vata Dosha. Again symptomatic management is also applied in this stage.

4. Sthanasamshraya (Stage of localization)
If the aggravating Doshas remain uncontrolled, they will eventually localize to a certain area of the body and develop prodromal symptoms of a particular illness [15] the causative factors that lead to the settlement of Doshas at a specific location are those that have sufficient potential to cause harm. There are very few locations that are susceptible to the settlement of Doshas, known as Khavaigunya (weak or defective site). Tissue depletion or specific surface irregularities may be present in these weak or faulty locations. Moreover, a particular causative factor may have a preference for certain channels or tissues, which results in a malfunctioning site at the time of disease manifestation. A particular disease is caused by the localization of aggravated Doshas. For example, diseases like Gulma (intra-abdominal tumors), Atisara (diarrhoea), Visuchika (gastro-enteritis), etc. are caused if Doshas are found in the abdomen. Diseases like Jwara (fever), Prameha (urinary disorders, including diabetes mellitus), etc., appear when the aggravated Doshas permeate the entire body. [16] It suggests that the localization of Dosha at a specific site within the body causes a particular disease. It is possible that not all etiological factors will lead to a disease; each body tissue may need its own etiological factor associated with specific involved
Doshas and Dushyas (body tissues, i.e., Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra). For example, a certain pathogen has a specific affinity towards a certain type of tissue, where it can cause disease. It is believed that an exogenous factor itself initiates tissue depletion, also referred to as the basis of a disease, by inducing Dosha. Furthermore, under circumstances where Khavaigunya was already present during Dosha Prakopa (possibly as a result of Dhatu Kshaya or the depletion of bodily tissue), the Doshas might cause any type of disease. Under these circumstances, the Doshas/Dushyas uniting at a specific location is referred to as Sthanasamsraya. This is the stage at which Purvarupa, or prodromal symptoms of a disease, are developing. So the principles of treatment of various prodromal phases of various diseases should be applied here. For instance, a light diet and depletion therapy are used if the prodromal feature of fever is manifested.

5. Vyakta (Stage of manifestation of disease)
If the underlying causes of Sthanasamsraya are not addressed and the condition progresses, Dosha enters into Vyaktavashta (manifestation) stage, all the symptoms of a disease appear in this stage such as elevated body temperature during a fever, excessive loose stool passage in Atisara, or fullness of abdomen during Udara Roga. etc. therefore known as Rupa Avastha. Each disease is determined by the degree of a certain Dosha's vitiation, the interaction of a specific Dhatu (body tissue), and both of these factors. Therefore, dietary restrictions specific to the disease, Shaman Chikitsa (internal medicine), and Shodhan Chikitsa (Panchkarma) are applied here. The clinical condition could worsen and the disease could advance to the next stage of Bhedavastha if appropriate therapy is not administered at this point.

6. Bheda (Stage of chronicity or complications)
Bedha is the last stage where a disease's progression comes to an end. Living with a disease can have complications that can result in the development of other diseases and ultimately in death. At this point, the disease is typically identified by its complications; Treatment for the disease and its complications must be pursued in order to avoid treatment becoming unfeasible. But in general, the survival rate is decreased in Bedha.

DISCUSSION:
In terms of public health interventions, and particularly in terms of disease control strategies, the Shatkriyakala concept is highly significant. Every step of the disease process is an opportunity provided by Kriyakala to stop disease progression with appropriate measures. Kriyakala is comparable to the natural history of disease or the disease cycle as defined by contemporary medicine. The stages of Sanchaya and Prakopa are similar to the stage of susceptibility. Some authorities refer to the stage of susceptibility as "pre-pathogenesis." In order for the disease to progress at this point, the host and risk factors must interact in a favourable setting. The vitiated or aggravated Dosha moves and settles at a specific organ or organ system at the Prasara and Sthanasanshraya Avastha. The disease is neither entirely hidden nor readily visible at this point. As a result, at this point, diagnosing a disease becomes challenging. The disease cannot currently be identified using modern methods or instruments. This stage is similar to pre-symptomatic disease, in which the illness process has already commenced but the signs and symptoms are not yet noticeable. Vyakti, the fifth stage of Shatkriyakala, is when the disease first shows symptoms. This is analogous to the clinical disease stage in the disease's natural history. Early
diagnosis and treatment would be the modes of intervention at this stage because it is characterised by clinical signs and symptoms. Bheda, the final stage of Shatkriyakala, is comparable to the stage of diminished capacity. This phase could conclude in death, disability, or recovery.

By teaching about aggravated Doshas in their early stages, the Shatkriyakala helps in avoid etiological factors, maintain a disciplined daily routine, and follow a particular diet that pacifies especially vitiated Doshas and helps prevent the pathological manifestation of diseases. The concept of Shatkriyakala can be used to plan the Samshamana or Shodhna Karma. A patient’s daily and dietary regimen, in addition to medical treatment, can be recommended based on their specific Shatkriyakala stage. Shatkriyakala assists in the planning of disease treatment and ensures accurate disease management. The concept of Shatkriyakala can be used to investigate the Sadhyasadhyatva of disease.

Therefore, the methods outlined in Shatkriyakala for the management and prevention of clinical entities can be implemented at the individual and community levels, which has significant implications for public health.

Vyadhi Kriyakala and Dosa Lakshanastha:

<table>
<thead>
<tr>
<th>Dosha</th>
<th>Sanchayavastha</th>
<th>Prakopavastha</th>
<th>Prasaravastha</th>
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<tbody>
<tr>
<td>Vata</td>
<td>Stabhakoshtha (tympanitis of abdomen)</td>
<td>Koshthatoda (abdominal pricking pain)</td>
<td>Vimargagamana (movement of Dosha in faulty direction)</td>
</tr>
<tr>
<td></td>
<td>Poorna Koshtha (fullness of abdomen)</td>
<td>Doshasancharana (Doshas movement in the GIT)</td>
<td>Atopa (fullness of abdomen)</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pitta</td>
<td>Peetavahasata (yellowish discoloration)</td>
<td>Amlika (sour belching)</td>
<td>Osha (increased body temperature)</td>
</tr>
<tr>
<td></td>
<td>Mandoshmata (poor digestion)</td>
<td>Pipasa (thirst)</td>
<td>Chosha</td>
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<tr>
<td></td>
<td></td>
<td>Paridaha (burning sensation)</td>
<td>Paridaha (burning sensation)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Dhoomayana</td>
</tr>
<tr>
<td>Kapha</td>
<td>Anga gourava (heaviness of body)</td>
<td>Annadwesha (aversion towards food)</td>
<td>Arochaka (anorexia)</td>
</tr>
<tr>
<td></td>
<td>Alasya (tiredness)</td>
<td>Hrudadwesha (fullness of heart)</td>
<td>Avipaka (indigestion)</td>
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<tr>
<td></td>
<td></td>
<td>Hrudayotkleda (fullness of heart)</td>
<td>Angasada (body pain)</td>
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<td></td>
<td></td>
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<td>Chhardi (vomiting)</td>
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CONCLUSION:

The accurate application of Shatkriyakala knowledge aids in both disease diagnosis and comprehension of the manifestation process of different diseases. A physician will become a Bhishak, or successful practitioner, if they can distinguish between and comprehend these six stages of Dosha, as well as accurately diagnose and treat the disease in accordance with Shatkriyakala. The knowledge of Shatkriyakala is helpful in determining what kind of treatment should be given in respective stage of Dosha. It provides an accurate understanding of the Sadhyasadhyatva of disease. Following all the discussion of the subject, Acharyas caution the physician against delaying Kriyakala in any manner as this might result in Asadhyata of Vyadhi and failure in Chikitsa. Hence, the Shatkriyakala principles that are outlined in Ayurvedic classics are extremely significant.
References