

## CRITICAL UNDERSTANDING OF *KRIYAKALA*

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### ABSTRACT

Health may be defined as the ability to adapt and manage physical, mental and social challenges throughout life. Ayurveda is an ancient science of life with bunch of knowledge which aims to promote health, to preserve health, to restore health when it is impaired and to minimize the suffering and distress which is brought by equalizing *Dosha*, *Dhatu* and *Mala* in the body. Ayurveda has given an important place to *Kala*, because the existence and the destruction depends upon the *Kala*. Hence The concept of *Kriyakala* is considered to be utmost importance in context to achieve the goal of Ayurveda which refers to the recognition of the stages of a disease's progress, which helps to determine appropriate measure to correct the imbalance in *Doshas*. A clear understanding about the stages of *Kriyakala* is an essential factor for early diagnosis, prognosis and for adopting appropriate preventing and curative measures so as to prevent the further establishment of a disease & thereby preventing the complications associated with it which has been emphasised in this article.

**KEYWORDS:** Health, Ayurveda, *Dosha*, *Dhatu*, *Mala*, disease, *Kriyakala*.

### INTRODUCTION

The *Tridoshas Vata*, *Pitta*, *Kapha* are considered to be three vitals of the body.<sup>[1]</sup> They along with other *Dhatus* and *malas* carry out various biological processes in the body which is essential to maintain Normal health. The *Tridosha* along with *Sapta dhatus*, *trimalas*, *agni*, *indriya*, *manas* and *atma* in the state of *prasannavastha* is responsible for health or ill-health of an individual.<sup>[2]</sup>

No disease can manifest without the involvement of *Dosha*, *dhatu* and *mala*. *Doshas* is a mandatory process for the onset of the disease.<sup>[3]</sup> *Doshas* undergo vitiation at a time and produce disease rather it is a gradual process which take their time in getting through various stages of vitiation and gradually give origin to disease. Thus, disease is a game of *doshas* and takes place in various stages which is explained under the concept of *Kriyakala*. 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*.<sup>[4]</sup>

The word *Kriyakala* is formed with the combination of two words: *KRIYAKALA*- *KRIYA*+*KALA* Where, the word *Kriya* means 'क्रियते अनेन असौ अस्मिन् वा' taken from *Shadbha Kalpa Druma* which refers to doing,

performing, act, action, work, labour and it also suggests *Aramba*, *Upaya*, *Karana*.

The word *KALA* is derived from the root word क+अ+ल= काल ; ककार +अकार of कला शब्द +ली धातु Whose meaning are to Calculate, to enumerate, a fixed or right point of time, a space of time or exclusively Time in general.

Thus, together the word meaning of *Kriyakala* means- *Kriya* refers to *Karma* or action (*Chikitsa*) to the resort to measure *Bheshaja* i.e; *aushadha*, *ahara* and *charya* with a view to eliminate and correct the *doshic* disturbances thereby arresting, interrupting or delaying the disease process. *Kala* refers to अवसर or अवस्था i.e; stages of progress of diseases. '*Kriyakala*' therefore, means the early recognition of the *avastha*/ stage of process of disease and the resort to appropriate measures to correct the same thereby preventing further progression of disease. It is also known as *Chikitsavasara Kala* (Proper time for treatment) or *Karmavasara Kala*.

*Kriyakala* has been widely described in two separate entities which is as follow:

- *Rutu Kriyakala*

- *Vyadhi Kriyakala*

### **Rutu Kriyakala**

Ayurveda accepts the mutually complementing nature of microcosm-Man and the macrocosm- The Universe. Since 'Man' is an epitome of universe, the changes occurring in the universe will invariably influence man. So the climatic changes occurring in the nature will influence and affect the nature of *doshas*. The cycle of *Shad Rutus* follows a specific pattern of *doshic* distribution which plays a vital role in the disease manifestation as well as in the preservation of health.<sup>[5]</sup>

*Rutu Kriyakala* is mainly explained by *Acharya Charaka* in *Charaka Samhita* and *Acharya Vagbhatta* in *Astanga Hridaya* and *Astanga Sangraha*, it deals with the normal physiological variations of *doshas* in their respective seasons which means *Doshas* to accumulate in the body in a particular season. Hence it is also called as 'PRAKRUTA KRIYAKALA' or 'SWASTHA KRIYAKALA'.

If the season is in accordance to the *dosha*, it will tend to increase or vitiate the *dosha* and if the season is in discordance to the *dosha*, it causes pacification of *dosha*. It includes mainly 3 stages- *Chaya*, *Prakopa* and *Prashama* which is as follows.<sup>[6]</sup>

Stages	Vata dosha	Pitta dosha	Kapha dosha
Chaya	Grishma	Varsha	Shishira
Kopa	Varsha	Sharad	Vasanta
Prashama	Sharad	Hemanta	Grishma

If *Rutucharya* (Seasonal Regimes) is practised properly according to that particular *rutu* (Season) the *doshas* will be brought back to the normal stage without causing severe distress to the body and it also doesn't require a drastic remedial measure but needs a proper *Rutu Shodhana*.

### **Rutu Shodhana In Different Rutus<sup>[7]</sup>**

Ayurveda has explained a unique concept of *Rutu shodhana* as a preventive measure against many seasonal diseases in each *rutu* which emphasises on advocating *Shodhana* procedures after change in the season. Change in the season from cold to hot during *Hemanta* and *Shishira rutu* makes vital changes in the body which is considered as *Kapha Prakopa* in *Vasanta rutu* which should be expelled through *Vamana karma*. Likewise, change in the season from the summer to the rainy season makes vital changes in the body which is considered as *Vata Prakopa* in *Pravritt Rutu* which should be expelled through *Basti karma*. Lastly, change in the season from the rainy season to the cold makes vital changes in the body which is considered as *Pitta*

*Prakopa* in *Sharad Rutu* and *Virechana karma* is advocated in order to expell the *Pitta*. Similarly purification of *Vata dosha*, *Pitta dosha* and *Kapha dosha* accumulated in *Grishma*, *Varsha* and *Hemanta rutu* should be done in the month of *Sravana*, *Karthika* and *Chaitra masa* respectively.

### **Vyadhi Kriyakala**

In *Sushrutha Samhita*, the word 'Kriyakala' has been used in two different contexts: they are as follows-

- *Sushrutha Sutrasthana Adhyaya 1<sup>st</sup>*:- while explaining *Chikitsa Chatushtaya*, the word 'Kriyakala' is used for specific time to perform *Snehadi* and *Chhedyadi Karma*. This context mainly concentrates on specific administration of various treatment procedures which include *Shamana Chikitsa*, *Shodhana Karma* and *Shastra Karma*.<sup>[8]</sup>
- *Sushrutha Sutrasthana Adhyaya 21<sup>st</sup>*:- here in this context the word 'Kriyakala' is also called as *Shad-Kriyakala* which mainly describes the mode and stages of development of diseases in six stages. The vitiated *doshas* shows particular *karyas* in different six stages.<sup>[9]</sup>

*Shad-kriyakala* are six in numbers, they are as follows-

- *Sanchaya* (Stage of accumulation)
- *Prakopa* (Stage of Provocation)
- *Prasara* (Stage of Propagation)
- *Sthana Samshraya* (Stage of localisation)
- *Vyakti* (Stage of manifestation)
- *Bheda* (Stage of differentiation)

#### **1) Sanchaya (Stage of Accumulation)**

It is the first Formative or Inceptive phase of the disease which is also known as *Samhati Rupa Vriddhi* in which *doshas* is stated to have accumulated and stagnated in its own *sthana* or place, instead of freely circulating as in its normal *avastha* or state.<sup>[10]</sup>

The aetiology of *Sanchaya* can be classified into.<sup>[11]</sup>

- *Kala Swabhava* (Natural factors)- It includes the seasonal and diurnal variations.
- *Trividha Hetu* (Three types of causative factors)- *Pragnyaparadha*, *Asatmendriyartha Sanyoga* (unsuitable practices of sense organs), *Vyapannahetu* (integral causes), and change in *Ahara & Vihara* (Diet & Regimen) is considered as *Trividha Hetus* which is responsible as causative factors for the occurrence of diseases.

In this *sanchayavastha*, the accumulated *dosha* produces vague and ill-defined *lakshanas* which are described as follows.<sup>[12]</sup>

VATA	<i>Stabdha purna koshtata</i> - Feeling of obstruction and fullness in the abdominal organs
PITTA	<i>Peetavabhasata</i> - Yellowish discolouration of the body <i>Manda Ushmata</i> - low digestive fire or low body temperature
KAPHA	<i>Anganam Gaurava</i> - Heaviness of bodily organs <i>Alasya</i> - Lethargy or laziness

There will also be **CHAYA KARANA VIDWESHA** and **VIPARITHA GUNA ICCHA** <sup>[13]</sup> in this stage which refers to that it creates an aversion towards similar quality and attraction towards contraries. It is very essential to treat the patient in this stage to arrest further progression of disease. <sup>[14]</sup>

*Dalhana* has described two types of *Vridhhi* (aggravation) i.e; *Samhati rupa* and *Vilayana rupa*. <sup>[15]</sup>

*Sanchaya* is of two types, they are

- *Swabhavika Sanchaya*
- *Aswabhavika Sanchaya*

### Treatment of *Sanchaya Avastha*

It is important to treat the *doshas* in its *Chaya avastha* to prevent further spread or progression to next stage and also to inhibit further complications related to that particular disease. Here, mainly *Nidana Parivarjana* has been indicated which refers to the removal of causative factors of the disease which is itself *Kriya yoga* or *Chikitsa* in this *avastha*. Other than this, *Dosha*

*Pratyanika Chikitsa* is to be adopted here which aims at pacifying the aggravated *dosha* to the normal state. Also, if the *dosha's* are in the mild form then *Langhana-Pachana* is to be followed, if the *dosha's* are in the moderate form then *Shamana Chikitsa* is to be incorporated and if the *dosha's* are in the severe form then *Shodhana Chikitsa* is to be adopted.

### 2) *Prakopa Avastha* (Stage of Provocation)

This is the second stage of *Kriya Kala* which occurs on the backdrop of *Sanchaya Avastha* and demands an immediate action or else the *dosha* vitiation will progress to the later stages of disease manifestation.

It is the extended state of *Chayavastha* in which the accumulated *doshas* in its own place tends to become increased & excited and overflow from their own places so as to encroach the whole body, trespassing the organs and tissues meant to be the other *doshas*. <sup>[16]</sup> In this stage, the *doshas* are inclined to leave their original *sthana* or site but fail to do the same i.e they fail to move to other places but rather they only increase quantitatively.

### Dosha Prakopa Karanas <sup>[17]</sup>

#### Vata Prakopa Karanas

<b>Aharajanya</b>	By taking excessive <i>Katu, Tikta, Kashaya, Ruksha, Laghu, Sheeta ahara dravyas</i> . And by doing <i>Anashana, Adhyashana</i> and <i>Vishamashana</i> .
<b>Viharajanya</b>	<i>Ativyayama, Apatarpana, Bhagna, Praptana, Jagarana, Vegadharana</i>
<b>Kalajanya</b>	<i>Vata Prakopa</i> in <i>Varsha Rutu</i> (Rainy Season), in the evening, old age, and at the end of digestion of food.

#### Pitta Prakopa Karanas

<b>Aharajanya</b>	By Excessive use of <i>Katu, Amla, Lavana, Ushna, Tikshna guna ahara dravyas</i> . Fish, Goat meat, Curd, <i>Madhya Atisevana</i> .
<b>Viharajanya</b>	<i>Shoka, Krodha, Bhaya, Parishrama, Suryasantapa</i> etc
<b>Kalajanya</b>	In <i>Greeshma Rutu</i> (Summer hot season), during the digestion of food, mid-day, mid-night and middle age. Generally <i>Pitta</i> provocation in <i>Sharad Kala</i> .

#### Kapha Prakopa Karanas

<b>Aharajanya</b>	By Excessive use of <i>Madhura, Amla, Lavana, Sheeta, Snigdha, Guru, Abhishyandi ahara dravyas</i> .
<b>Viharajanya</b>	<i>Divaswapna, Avyayama, Atisantarpana, Adhyashana, Vegadharana</i>
<b>Kalajanya</b>	Naturally <i>Kapha</i> provoked in <i>Vasanta Rutu</i> , early in the morning, immediately after meals and in childhood.

### Types of *Prakopa*

*Prakopa* is basically of two types, <sup>[18,19]</sup> they are as follows-

- ***Sachaya Poorvaka Prakopa***- This is a typical type of *Prakopa* wherein the *doshas* undergo *Chayavastha* or stage of *Sanchaya* and gradually progress to the stage of *Prakopa* when it is not attended in the first stage of disease pathogenesis. This type of *Prakopa* takes some time to develop unless the immunity and contributory factors of the disease are too strong. It is also called as *APATHYAJA PRAKOPA* because it is increased in the previous *rutu* due to *apathya sevana* and moreover it is further increased by *apathya sevana* again in the succeeding *rutu*. This type of *Prakopa* tends to progress

into the formation of disease and needs to be dealt with by the administration of *Shodhana Chikitsa*. For example, indulgence in *Guru-Snigdha Ahara* for some days continuously produces mild *Kapha Vridhhi* in the *Urah* first. In the next stage of increase, it spreads to its other seats and in further stages it spreads to the *Dhatus* and produces a disease after a reasonable ample of time.

- ***Achaya Poorvaka Prakopa***, <sup>[20]</sup>- In this type of *Prakopa*, the *doshas* jump directly into the *Prakopa avastha* without passing through the *chayavastha* or stage of *Sanchaya*. Thus in *Achaya Poorvaka Prakopa*, there is direct Vitiation of *doshas*. The causative factors causing this type of *Prakopa* are so strong that they immediately aggravate the *doshas* without giving them

too much of time to accumulate and quickly progress towards the vitiation stage or *prakopa avastha*. It is also called as the *PATHYAJA PRAKOPA* because the *doshas* will not increase in its *rutukala* due to observance of *Pathyakrama* of the concerned *rutu*. Hence this type of *Prakopa avastha* does not require any *Shodhana Chikitsa* and *Shamana Chikitsa* is said to be useful. For further

understanding we can consider examples like; the news of death of a person or loss of a thing most loved, at once causes increase of *Vata dosha*, which in turn produces diseases like *Unmada*, *Murccha* etc. This kind of sudden increase is also in many stages but the stages develop so quickly that it is not clearly recognizable.

#### **Dosha Prakopa Lakshanas (Symptoms)<sup>[21]</sup>**

<b>Vata prakopa lakshana</b>	<b>Koshtha Toda</b> - pricking type of pain in the abdomen <b>Sancharana</b> - Mahasrotas
<b>Pitta prakopa lakshana</b>	<b>Amlika</b> - Sour eructations <b>Pipasa</b> - Excessive thirst <b>Paridaha</b> - Burning sensation all over the body.
<b>Kapha prakopa lakshana</b>	<b>Annadweshha</b> - Aversion towards food <b>Hridayotkslesha</b> - Heaviness of chest region and nausea.

#### **Treatment of Prakopa Avastha**

Here in this stage, along with the *Nidana Parivarjana*, *Dosha Pratyhanika Chikitsa* should be adopted i.e; the line of treatment should be for the increased *dosha* without interfering with the provocation of other *doshas*. If *Prakopa* of all *tridoshas* occurs, then whichever *dosha* is powerful and strong should be treated first. If all the *tridoshas* are of equal strength, then the treatment for *Vata* has to be taken first, then for *Pitta* and then for *Kapha*. Also in *Sachaya Poorvaka Prakopa*, *Shodhana* line of treatment should be adopted and in *Achaya Poorvaka Prakopa*, *Shamana* line of management should be done.

#### **3) Prasara Avastha**

The term '*Prasara*' conveys the meaning of spreading to wider area from one point to another point. The *doshas* which have become *Prakupita*, expand and overflow the limits of their respective *sthanas* or seats to other places which takes place just like which occurs during the process of fermentation and the overflowing of an over full water dam.<sup>[22]</sup> *Acharya Sushruta* explains this stage by giving two similes, one of which is the "*Kinvodaka-Pista Samyoga*" which means the *Kinva*, *Udaka* and grinded rice grains are mixed and kept in a vessel all overnight which leads to fermentation process. This Fermentation leads to spreading of the contents out of the vessel in the same way the aggravated *doshas* starts spreading from its abode,<sup>[23]</sup> and the other one is As like in a large accumulation of water which moves haphazardly in various directions, in the same way the *prakupita doshas* sometimes singly or in association with other two *doshas* together, also with *Rakta*, expands and overruns the body in all directions. *Pitta* and *Kapha doshas*, as well as the *dhatu*s and *malas* are inactive substances which can only be increased in quantity but cannot move from one place to another. *Vata dosha*, on the other hand, helps to move *Pitta*, *Kapha*, *Dhatu*s and *Malas* to other places.<sup>[24]</sup> Thus, it appears that the *Vata* is the driving force behind this process of manifestation of disease.

The *Prasara* of *dosha* may occur in the following way which is of 15 types.<sup>[25]</sup>

- *Vata*
- *Pitta*
- *Kapha*
- *Rakta*
- *Vata-Pitta*
- *Vata-Kapha*
- *Kapha-Pitta*
- *Vata-Rakta*
- *Pitta-Rakta*
- *Kapha-Rakta*
- *Vata-Pitta-Kapha*
- *Kapha-Pitta-Rakta*
- *Vata-Pitta-Rakta*
- *Vata-Kapha-Rakta*
- *Vata-Pitta-Kapha-Rakta*

Thus *Prakupita doshas*, whether permeating the entire body (*Sarva Sharira*) or a part of the body (*Ardha Sharira*) or just confined to a particular organ / system, may give rise to disease in the site of their transportation just like the occurrence of *Varsha* or rain in the areas of the Sky where clouds have been formed.<sup>[26]</sup>

In this stage, the vitiated *Doshas* continuously spread outside of their normal sites unless the causative agent is treated. However, failing to treat the causative factors at this stage can lead to irreversible pathogenesis. Also in this stage, diagnosis can be made with the help of clinical involvement.

#### **Prasava Avastha Dosha Lakshana.<sup>[27]</sup>**

<i>Vata prasara lakshana</i>	<ul style="list-style-type: none"> <li>• <i>Vimarga gamana</i>- vata moving in opposite direction</li> <li>• <i>Atopa</i>- gurgling sound in abdomen</li> </ul>
<i>Pitta prasaraa lakshana</i>	<ul style="list-style-type: none"> <li>• <i>Osha</i>- sense of boiling, rise of body temperature</li> <li>• <i>Chosha</i>- excessive thirst</li> <li>• <i>Paridaha</i>- burning sensation</li> <li>• <i>Dhumayanani</i>- feeling as if fumes coming out of the body</li> </ul>
<i>Kapha prasara lakshana</i>	<ul style="list-style-type: none"> <li>• <i>Arochaka</i>- anorexia</li> <li>• <i>Avipaka</i>- indigestion</li> <li>• <i>Angasada</i>- muscle weakness</li> <li>• <i>Chardi</i>- vomiting</li> </ul>

#### Treatment of Prasara Avastha

Here in this *avastha*, along with *Dosha Pratyhanika Chikitsa* which refers to neutralising the vitiated *doshas* by all possible means to be advocated and also *Hetu Viparita Chikitsa* which aims at counteracting the *hetu* or etiological factors responsible for causing the disease and *Lakshana Viparita Chikitsa* which refers to treating the symptoms (Symptomatic Treatment) involved in the disease is to be adopted.

Prime importance given to the treatment in this *avastha* is *Aganthu Dosha- Sthanika Dosha chikitsa* which refers to, if the *Prakupita Vata* has spread over to any specific sites of *Pitta*, then the line of treatment should be as for *Pitta*. Similarly, if the *Prakupita Pitta* spreads over to any of the specific sites of *Kapha* and vice versa should be treated as for the *dosha* of that site.

Since the *doshas* have more pronounced by moving all over the whole body, the *tiryakgata doshas* should be first brought to *koshita* and then should be eliminated by the nearest possible outlet by adopting various *shodhana* procedures.

#### Dosha Gatis

In *Prasara avastha*, the movement courses of the *Doshas* may be *Urdhwa Gati* (Upward movement), *Adho Gati* (Downward movement) and may take *Tiryak Gamana* (Transverse / Cross spreading movement)<sup>[28]</sup>

The *Doshas* movement is from the *Koshita* to the *Shakhas* and it is called *Shakhabhigamana*. The *Doshas* which move from the place to place during the stages of *Prakopa avastha* and *Prasara avastha* are called as *Paridhavamana Doshas* or *Tiryakgata Doshas*.<sup>[29]</sup>

#### The Following Example Gives An Illustration About Sanchaya, Prakopa And Prasara Avastha-

- *Sanchaya avastha*
- 1. *Samhatarupa Vriddhi*- Ghee which is in solid state in a utensil
- 2. *Vilayanarupa Vriddhi*- Heated liquefied Ghee in a utensil.
- *Prakopa avastha*: After heating the thick solidified ghee, it starts melting and showing effervesce, but it occupies almost the same space in the beginning and it begins to expand only when more heat is applied which can be compared to *Prakopa avastha*.

The site for the localisation of the *doshas* giving rise to specific disease pertaining to that site is as follows.<sup>[34]</sup>

- *Prasara avastha*: on further heating of the melted ghee, it produces frothing and reaches top of the heating utensil & overflows beyond its normal limit and comes out of it which can be compared to *Prasara Avastha*.<sup>[30]</sup>

#### 4) Sthana Samshraya Avastha

This is the fourth stage of *Kriya kala* in which localisation of *doshas* takes place. This stage continues from the stage of *Prasara avastha* where in the *prakupita doshas* will spread all over the body, once they find *Kha-Vaigunya* in the *srotas* they invade it, accumulate and settle there to produce *Vyadhi* or disease.<sup>[31]</sup>

The *doshas* settle at places in two preconditions, they are

- *Nidana* must be potent enough to cause the damage
- There must be any depletion or any certain disturbances in the normal surface of the *srotas* i.e; *Kha-Vaigunya*.

Hence it is clear that the *Nidana* itself by triggering the *Dosha* may cause *Sroto Vaigunya* (tissue depletion) there by forming foundation of a disease. At the time of *Dosha Prakopa* if *Kha-Vaigunya* (Atrophy or Dystrophy) already exists at tissue level, *Doshas* may cause disease at that particular site. In both these conditions, the *doshas* starts invading and accumulates, the amalgamation of *Dosha* and *Dushya* takes place at the site of *Srotovaigunya* which is also referred to the process of *Dosha Dushya Sammurchana*.<sup>[32]</sup> In this stage, all the predormal symptoms of disease appear yet to manifest fully. So this stage is also called as the *POORVAROOPA* of diseases and hence forms the most important stage regarding the treatment of any disease.<sup>[33]</sup>

<b>Udara</b>	<ul style="list-style-type: none"> <li>• <i>Gulma</i></li> <li>• <i>Vidradhi</i></li> <li>• <i>Udara roga</i></li> <li>• <i>Anaha</i></li> <li>• <i>Vibandha</i></li> <li>• <i>Visuchika</i></li> <li>• <i>Atisara</i></li> <li>• <i>Pravahika</i></li> <li>• <i>Vilambika</i></li> </ul>
<b>Basti</b>	<ul style="list-style-type: none"> <li>• <i>Prameha</i></li> <li>• <i>Ashmari</i></li> <li>• <i>Mutraghata</i></li> <li>• <i>Mutrakriccha</i></li> </ul>
<b>Medra</b>	<ul style="list-style-type: none"> <li>• <i>Upadamsha</i></li> <li>• <i>Niruddhaprakarsha</i></li> <li>• <i>Shuka dosha</i></li> </ul>
<b>Guda</b>	<ul style="list-style-type: none"> <li>• <i>Arshas</i></li> <li>• <i>Bhagandhara</i></li> </ul>
<b>Vrushana</b>	<ul style="list-style-type: none"> <li>• <i>Vridhhi</i></li> </ul>
<b>Urdhwajatrugata</b>	<ul style="list-style-type: none"> <li>• <i>Manifests Urdhwajatrugata vikaras</i></li> </ul>
<b>Twak, Mamsa And Shonitagata</b>	<ul style="list-style-type: none"> <li>• <i>Kshudra roga</i></li> <li>• <i>Kushta</i></li> <li>• <i>Visarpa</i></li> </ul>
<b>Medogata</b>	<ul style="list-style-type: none"> <li>• <i>Granthi</i></li> <li>• <i>Apachi</i></li> <li>• <i>Arbuda</i></li> <li>• <i>Galaganda</i></li> <li>• <i>Alaji</i></li> </ul>
<b>Asthigata</b>	<ul style="list-style-type: none"> <li>• <i>Asthi Vidradhi</i></li> </ul>
<b>Padagata</b>	<ul style="list-style-type: none"> <li>• <i>Shlipada</i></li> <li>• <i>VataShonitha</i></li> <li>• <i>Vatakantaka</i></li> </ul>

#### Treatment of *Sthana-Samshraya Avastha*

The *chikitsa* to be adopted in this stage involves both *Dosha Pratyanyika Chikitsa* as well as *Dushya Pratyanyika Chikitsa* to correct the *Dosha*, *Dushya* and both in combination. And here also *Samprapti Vighatana Chikitsa* is to be adopted which does the *Samprapti Vighatana* of a disease i.e; which checks the *Samprapti* of the ongoing disease process.

Here, *Samshodhana Chikitsa* is considered to be the best as to prevent further manifestation of disease process as well as to eliminate the vitiated *doshas* and also to correct the *dushyas* involved in the same.

#### 5) *Vyakta Avastha* (Stage Of Manifestation)

This is the fifth stage of *kriya kala* which may be stated to be that of the manifestation of the fully developed disease. In *Sthanasamshraya avastha*, if patient continues to indulge in *Nidana* then *Doshas* will enter into *Vyakta* Stage. As a consequence of *dosha-dushya sammurchana*, general and specific symptomology are well exhibited so that one can diagnose the ailment and also the *Doshic* predominance, involvement of *Dushya* and *Srotas* will be clearly revealed. Some of the examples are like in

- *Santapa* (increased body temperature) in *Jwara*
- *Sarana lakshana* (excessive watery stool) in *Atisara*

- *Purana Lakshana* (an unusual enlargement of abdomen) in *Udara Roga*
- *Tilapishtanibham varchas* in *Shakhashritha Kamala*

The signs and symptoms appearing in this stage are broadly classified into two types.<sup>[35]</sup>

- ***Samanya Lakshanas***: General signs and symptoms produced by the increased *Dosha* which may be seen in all the diseases commonly.
- ***Pratyatma Lakshanas***: Specific or Peculiar signs and symptoms which are seen in any one disease characteristically.

#### Treatment of *Vyakta Avastha*

In this *avastha*, *Vyadhi Pratyanyika Chikitsa*,<sup>[36]</sup> and *Samprapti Vighatana Chikitsa* should be advocated so as to serve the purpose of checking the pathogenesis i.e; *dosha-dushya sammurchana*, *SrotoShodhana*, *Dosha Vilayana* and *Dosha Shodhana*. Along with adopting these line of treatment, *Roga* and *Avasthanusara Chikitsa krama* is also given prime importance in this *avastha* of *kriya kala*.

#### 6) *Bheda Avastha* (Stage Of Complications)

It is the most advanced and last stage of *Kriya Kala* in which they attain *Vishesh Lakshana* (Specific

Symptoms) and the disease if not treated at the right time becomes *Deerghakaalaanubandhi* i.e; Chronic in nature.

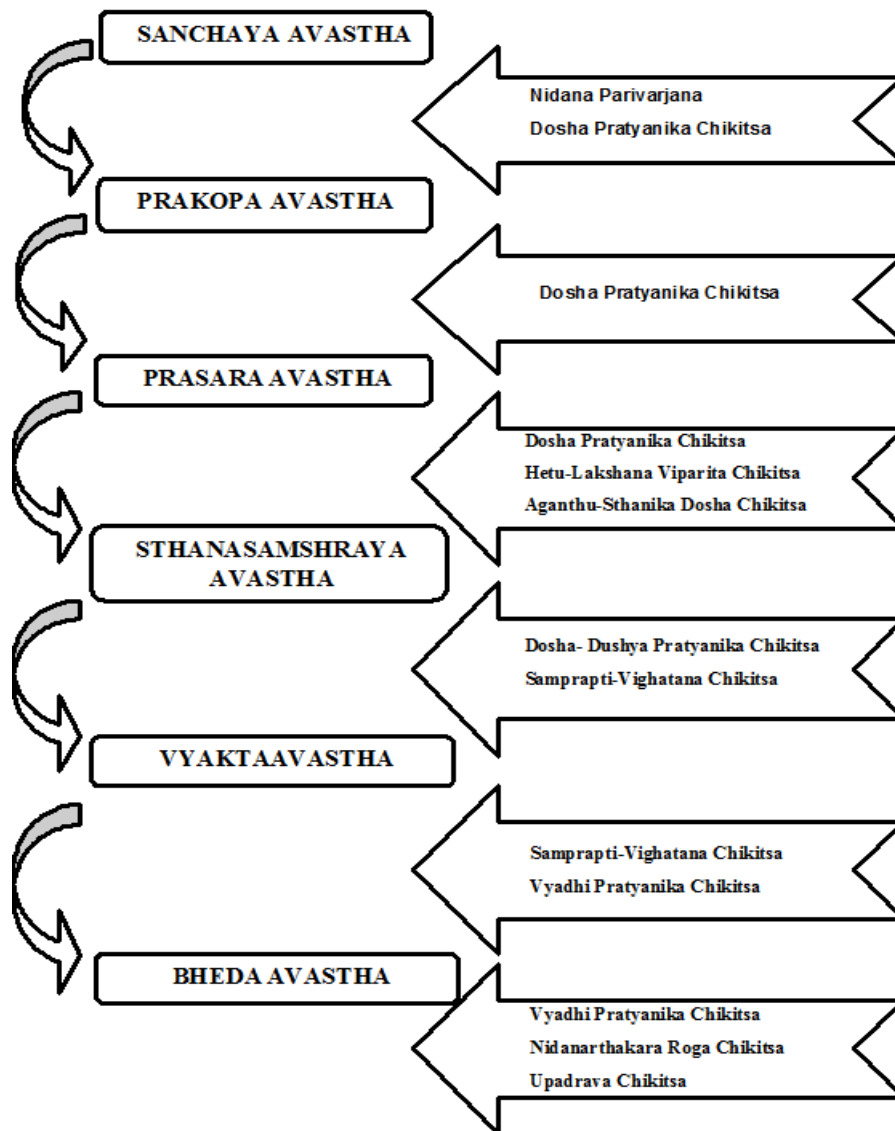
The Doshas when settle for a long duration without proper intervention of treatment may become prominent and may become Asadhya for treatment and hence the treatment also becomes complicated to treat when it reaches to this stage of Kriya kala. The manifested vyadhi can act as Nidanaarthakara roga and may be the cause for some other related diseases which is called as Upadravas.<sup>[37]</sup> This avastha or stage can lead to Vyadhimukta if treated properly at the right time and if

not treated, then it leads to Marana or death of the inflicted patient.<sup>[38]</sup>

#### Treatment of *Bheda Avastha*

If the disease has become *Deerghakaalaanubandhi*, then treat the *nidana* as well as the *Pradhana roga*. If the disease has produced *Upadravas* or complications related to that particular *Vyadhi*, then treat the *Upadrava* if prominent otherwise treat the *Pradhana Vyadhi*. If the manifested *vyadhi* acts as a *Nidanaarthakara Roga*, then the preference should be given to the new disease and to be treated accordingly.

#### Delineation of the Concept of Kriyakala



#### DISCUSSION

The Principles and Practices of Ayurveda revolves around the theory of *Tridosha*, *Sapta Dhatus* and *Trimalas* which have been told to maintain the normal physiological processes of the body in their balanced state and cause diseases in their vitiated states of either

*Vridhi* or *Kshaya*. Due to various factors the *doshas* in the body undergo vitiation or morbid changes which initiate the process of disease manifestation in six stages which is termed as *ShatKriyakala* in Ayurveda. This process of development of diseases involves various distinct stages of vitiation of *doshas* and their interaction with the *dushyas* or bodily tissues results in the

manifestation of various symptoms which need attention and treatment to disrupt this process to go to further stages. The symptoms produced in the early stages are usually vague symptomatology as they have not localized to a particular site and also are not specific to a particular disease. Such symptoms are usually ignored by both the patients and the clinicians. If they are left unrecognized and untreated in the initial stages, they will gain the strength for their further development making it difficult to treat in the latter stages. This concept of *Shat-Kriyakala* is applicable in all the diseases and the whole concept of *Shat-Kriyakala* by the ancient teachers of Ayurveda is to emphasize upon to understand the importance of early recognition of the disease and initiation of treatment at the right time to prevent its further development and complications.

### CONCLUSION

From the above discussion of the concept of *Kriyakala*, the following conclusion can be derived which goes in this way like-

The Proper Knowledge of *Shat-Kriyakala* helps in understanding the process of manifestation of various diseases as well as to diagnose the diseases. The Physician who is capable of differentiating and understanding these six stages of disease manifestation involving *dosha* can diagnose and treat the disease accurately according to *Shat-Kriyakala* will become a *Bhishak* i.e; a successful practitioner. The Knowledge of *Shat-Kriyakala* is helpful for knowing the *Sadhyaasadhya* of disease and also plays an important role in the planning of treatment. After all the elaboration about the topic *Acharyas* warn the Physician not to procrastinate *Kriyakala* in any way that will lead to *asadhyata* of *Vyadhi* and failure in *Chikitsa*. Hence, the concept of *Shat-Kriyakala* delineated in classical treatises of Ayurveda are of great importance.

यथाहयल्पेन यत्नेन छिद्यते तरुणस्तरुः स एवातिप्रवृद्धस्तु  
छिद्यतेऽतिप्रयत्नतः I

एवमेव विकारोऽपि तरुणः साध्यते सुखं विवृद्धः साध्यते  
कृच्छ्रादसाध्यो वाऽपि जायते II

It is easy to pluck a plant when it is still a sapling, but it is difficult to do the same when it becomes a tree. In the similar way, treatment is easier when the disease is diagnosed in the earlier stages and can be handled successfully by doing Right *Kriya* (*Chikitsa*) at the Right *Kala* (Time).<sup>[39]</sup>

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