

A Literary Review of Shad Kriyakala: A Novel Concept for Preventive Aspect of Health

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Abstract

Ayurveda, the science of life, is the most ancient medical doctrine of human civilization. Shad Kriyakala is unique concept of Ayurveda. It is also known as Chikitsavasara Kala and it explain the the stages of diseases manifestation as well as time of treatment or opportunity in the process of diseases manifestation in consecutive stages in details. It is the narration in sequential order of the abnormalities occurring in the Doshas, Dushyas, Agni and Srotasetc. Acharya Sushruta has narrated details idea of Shad Kriyakala on the subject of Varnaprashnadhyaaya, Sushruta explain the incidence of Varnas in terms of Doshic disturbances. Kriya Kala occurs in six stages - Sanchaya, Prakopa, Prasara, Sthana Samshraya, Vyakti and Bheda. By knowing the concept of Shad Kriyakala physician can be able to prevent the formation of disease in initial stages, early diagnosis and prognosis of diseases and gives an idea to stop the disease formation. The Dosha when controlled in Sanchaya stage cannot go further into the consequent stages as Prakopa, Prasara etc. Thus, by knowing the concept of Shad Kriyakala, physicians have better chance and idea for the treatment of diseases and for adopting preventive and curative measures of diseases.

Keywords: Ayurveda, Diagnosis, Diseases, Dosha, Health

Introduction

For maintain the health of a healthy person and to cure a diseased person is the Prayojan of Ayurveda (Sushruta Samhita, 2019, Sutrasthana 30/26). Human body is chiefly composed of Dosha, Dhatus and Malas and these elements form the physical components of the body (Charaka Samhita, 2019, Sutrasthana 1/55). Ayurveda describes two types of Dosha - Sharirika Dosha and Manasika Dosha. These two Dosha are pillars and accountable for all kind of functions in the body. Sama Doshas promotes Arogyam while Vriddhi and Kshaya of Doshas are the cause of diseases. Due to taking indulgence of unwholesome (Apathya) diet and activities, the Dosha itself get vitiated and also vitiating Dhatus leading to Dosha-Dushya Sammurchchanai.e. formation of diseases (Sushruta Samhita, 2019, Sutrasthana 21/39). Diagnosis in Ayurveda refers to the name of a disease and nature or the phenomenon of the disease. This phenomenon is described in terms of the Samprapti (pathogenesis of the diseases) of the disease in each patient, comprising Dosha, Dushya and Adhithana components (i.e., bodily humors, the body tissues and the site of the disease). Disease can be recognized in modern science is in two stages: 1) pre-symptomatic (subclinical) and 2) symptomatic (clinical) stage. However, Ayurveda identifies diseases stage (pathogenesis) in six stages (Shad Kriyakala). The first three stages are timing

for actions viz. Sanchaya, Prokopa and Prasara which are subclinical stages, while the remaining three stages viz. Sthansamskraya, Vyakti and Bheda are the clinical stages of the pathogenesis of diseases.

Aims and Objectives

- To collect, study and understand the concept of Shad Kriyakala.
- To understand the importance of Shad Kriyakala.
- To understand the role of Shad Kriyakala in disease manifestation.

Material and Methods

This study is carried out by literature research. Review of literature regarding this, is collected from the Ayurvedic classics like -Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya, Madhav Nidana and various databases like Scopus, Science Direct, Google Scholar, PubMed and different research journals etc. has been searched with the term Shad Kriyakala. Then a possible correlation has been made between collected information and has been presented systematically.

Review and Discussion

Concept of Shad Kriyakala:

Shad means six, Kriya means treatment or opportunity or action and Kala means time or period. Acharya Sushruta perceived that the process of pathogenesis has a definite sequential pattern, distributed over six occasions for treatment is called Shad Kriyakala (Sushruta Samhita, 2019, Sutrasthana 21/36). There are mainly 6 stage are described for the successive manifestation of the any diseases. Shad Kriyakala is one of the most important Ayurvedic principles that explaining the stages of diseases manifestation and proper timing of treatment. It also provides the opportunity in the process of diseases manifestation in consecutive stages in details. The process of disease manifestation and the movement of morbid Dosha into the next stage depend upon the virility of Nidana. The concept of Shad Kriyakala help to know the sequential order of the abnormal changes taking place in the Dosha, Dushya, Agni, Srotas, Ojas etc (Vaidya A. D. et al., 2024). From the concept of Shad Kriyakala, a physician try to prevent the formation of disease in initial stages and it also provides ideas for both the diagnosis and treatment of diseases.

Kriyakala is of two types (Astanga Hridaya, 2013, Sutrasthana 12/24).

- 1) Ritu Kriyakala
- 2) Vyadhi Kriyakala

1) Ritu Kriyakala

Doshas are continuously and constantly changed every day. These daily changes happening in particular Ritu (season) has been described here. As the three stages of Doshas as Chaya (accumulation of Dosha), Prakopa (agitation of Dosha) and Prashama (alleviation of Dosha) are found. Chaya, Prakopa and Prashama (Astanga Hridaya, 2013, Sutrasthana 12/24) are the normal physiological effects on the Dosha due to seasons, foods; activities, nature etc. Here, the degree of changes of Dosha is mild so Doshas do not produce severe distress to the body. Some abnormalities of Doshas also will revert back to normal automatically. So this Kriyakala is also known as Prakruta (natural) and this is not much relevant, in the context of disease production.

2) Vyadhi Kriyakala

Due to intake of improper diet and habitat, the abnormal changes taking place in the Doshas

of the body. These abnormal Doshas are more powerful, able to causes abnormal and distress to the human body. Abnormality of Dosha cause severe distress to human body. These abnormal Doshas may remain to longer time and will not revert back to normal automatically. The abnormal Dosha continue to become profound and give rise to diseases and if left unchecked, will endanger for life. Hence it requires remedial measure at the earliest. Acharya Sushruta has described these Vyadhi Kriyakala in six successive stages which are as follows (Sushruta Samhita, 2019, Sutrasthan 21/36):

Table 1: Six successive stages of Vyadhi Kriyakala according to Sushruta

1. Sanchya (Accumulation)
2. Prakopa (Aggravation)
3. Prasara (Spreading)
4. Sthansamshraya (Localization)
5. Vyakti (Manifestations)
6. Bheda (Chronicity)

The first three stages viz. Sanchaya, Prokopa and Prasara are subclinical stages, while the remaining three stages viz. Sthansamshraya, Vyakti and Bheda are the clinical stages of the disease pathogenesis.

SHAD KRIYAKALA:

1) SANCHAYA(STAGE OF ACCUMULATION)- THE FIRST KRIYAKALA

The disturbed Dosha are starting to accumulate in their own sites but they will not leave their own place(AstangaHridaya, 2013, Sutrasthan 12/22). It is also known as Samhata Rupa Vriddhi (without mobility). Due to insufficient Nidana (causative factors), they increase but remain in solid state (i.e. immobile) in their own place. The patient in Sanchayavastha dislikes the things which induce an increase in Dosha and Dhatu while liking those with the opposite qualities In Sanchaya stage the symptoms are mild. Certain specific symptoms produced by the Dosha at Sanchayavastha and they are as follows (Sushruta Samhita, 2019,Sutrasthan 21/18).

- Vata Sanchaya Lakshana:Poornakostha(fullness in abdomen) and Stabdhakostha (heaviness in abdomen).
- Pitta Sanchaya Lakshana - Pittavabhasta (yellow tinge to skin) and Mandoshmata (less body temperature).
- Kapha Sanchaya Lakshana - Angagaurav (heaviness in body) and Alasya (lassitude).

Early treatment in this stage brings back patient to normal physiological condition without any complication.

2) PRAKOPA (STAGE OF AGGREVATION)- THE SECOND KRIYAKALA

If Nidana (improper intake of Ahara, Vihara, Aushadha etc.) continuously persists during Sanchaya condition, Doshas goes into Prakopavastha (Astanga Hridaya, 2013, Sutrasthan 12/23). This Prakopa is of two types. 1) Chayarupa Prakopa – gradual increase of Dosha. 2) Achayarupa Prakopa - when the Dosha jump up directly to Prakopa stage without passing through Chayavastha is Achayarupa Prakopa. Also, in this stage, the Dosha goes on accumulating further in their own sites and ready to move from their own place to another place and produce the following symptoms (Sushruta Samhita, 2019, Sutrasthan 21/27).

- Vata Prakopa Lakshana - Koshtatoda (needle like pains in the abdomen) and Kosthasancharana (hyperperistalsis).
- Pitta Prakopa Lakshana– Amlika (regurgitation with sour taste), Pipasa (excessive thirst) and Paridaha (burning sensation all over the body).
- Kapha Prakopa Lakshana – Annadwesha (loss of appetite) and Hrudayotklesha (heaviness of the chest).

It is the second stage for preventive measures. Treatment in this stage easily brings back patient to normal physiological condition without any complication.

3) PRASARA(STAGE OF SPREADING)- THE THIRD KRIYAKALA

If the Nidana are not withdrawn to normalcy during second stage, the Dosha are start to leave their normal site and start spreading to the sites of the other Doshas in addition to their own site (Sushruta Samhita, 2019, Sutrasthan 21/28). Vata spreads towards the site of Pitta and Kapha; Pitta spreads towards the sites of Kapha and Vata and Kapha spreads towards the site of Pitta and Vata just like as if milk is kept for boiling in a vessel, after some time it comes up to the brim and then if not removed, spills out. During the Prasara, the Dosha moves to different places with the help of the Vayu either alone or in combination with other Dosha and Dhātu. And this Dosha shows the 15 types of mixing as shown on table number 2 (Sushruta Samhita, 2019, Sutrasthan 21/28).

Table 2: Prasara of Dosha and Dushya

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. Pitta Kapha Rakta Prasara
13. Vata Pitta KaphaPrasara
14. Vata Kapha Rakta Prasara
15. Vata Pitta Kapha Rakta Prasara

The Prasara of three main Doshas produce different Lakshans in body are as follows (Sushruta Samhita, 2019, Sutrasthan 21/32).

- Vata Prasara Lakshana– Vimargagamana (movement in reverse direction), Aatopa (flatulence and gurgling sounds in the bowels).
- Pitta Prasara Lakshana– Osha (sense of acute burning), Chosha (feeling of squeezing), Paridaha (feeling of burning all over the body) and Dhumayana(feeling as if the abdomen is full of smoke).
- Kapha Prasara Lakshana– Arochaka (anorexia), Avipaka (indigestion), Angasada (inactivity of

organs) and Chhardi (vomiting).

It is the third stage for preventive measures of diseases. Proper symptoms of any particular diseases are not present in this stage but pathogenesis of diseases just starts. Treatment in this stage also brings back patient to normal physiological condition without any complication (Sushruta Samhita, 2019, Sutrasthana 21/32).

4) STHANA SAMSHRAYA(STAGE OF LOCALIZATION) – THE FOURTH KRIYAKALA

Sthana is a site and Samshrayan means to get lodged, hence lodging of vitiating Dosha in one place is Sthana Samshraya. Due to continuation of Nidan factor(Indulgence in Aahara, Vihara and Aausadha etc.), the further increased Dosha settle down in Dhatus and Mala wherever Strotovaigunya (depletion of tissue site) is present (Sushruta Samhita, 2019, Sutrasthan 21/33). This Samyoga of abnormal Dosha and abnormal Dushya known as Dosha-Dushya Sammurchana, takes place in fourth stage of Kriyakala. This Dosha-Dushya Sammurchana gives rises to development of symptoms but this developed symptoms are actually the Purvarupa of specific diseases (Sushruta Samhita, 2019, Sutrasthana 21/33.) Those symptoms which are manifested before the manifestation of main diseases is Purvarupa (prodromal symptoms. For example, in case of Rakta Pitta (bleeding disorders), patients suffer from Angasada (body pain), patients will desire cold products, patient will feel as if the fumes are flowing from the throat and neck regions, and finally, iron taste will appear during breathing. Charaka Samhita, 2019, Nidana Sthana 2/6). So, this is the seeding stage of diseases and complete picture of disease will not appear. The diseases are expressed according to Adhishthan (site) or reaching place of vitiated Dosha in the body and these abnormalities are mainly found in the Doshas, Dushya, Srotas, Agni and Ojas etc. Purvarupa is of two types (Madhav Nidana, 2017, PurbaKhanda 1/5-6).

- a) Samanya (general)
- b) Vishishta (special)

The diseases based on the Dosha settling in the respective organs has been shown in table 3. (Sushruta Samhita, 2017, Sutrasthana21/33).

Table 3: diseases according to settling of Dosha in the respective organs

ORGAN	DISEASES
1) Udara	Gulma, Vidradhi, Udara roga, Agni Vikara, Vibandha Anaha, Visuchika, Atisara, Pravahika, Vilamika etc.
2) Bastigata	Prameha, Ashmari, Mutraghat, Mutra Dosha etc.
3) Medhragata	Niruddha Prakash, Updamsha, Sukadosh etc.
4) Gudagata	Bhagandra, Arsha etc.
5) Vrishnagata	Vridhhi Roga
6) Urdhvajatrugata	Manifests Urdhvajatrugata Vikara .
7) Twaka, Mamsa, Sonitgata	Kshudra Roga, Kustha
8) Medagata	Granthi, Apachi, Arbud, Galganda, Alji etc.
9) Asthigata	Asthi Vidradhi
10) Padagata	Slipada, Vatasonita, Vatakantaka etc
11) Sarvangagata	Jwara

This is the fourth stage for preventive measures of diseases. It is the most important stage regarding treatment of any disease because by recognizing the Purvarupa (prodromal symptoms) of the diseases and by adopting appropriate remedial measures, the onset of the future disease can be prevented.

5) VYAKTI(STAGE OF MANIFESTATION) - THE FIFTH KRIYAKALA

If Doshas continue to increase due to continuous indulgence in Nidana (indulgence in Aahara, Vihara, and Aausadha, etc.) during the Sthanasamsraya stage, they will reach the Vyakti stage. (Sushruta Samhita, 2019, Sutrasthana 21/34). The Vyakti refers to the completion of the Sthana Samsraya stage of the disease. In this stage, the diseases express itself and it is called Rupa of diseases. Proper symptoms with all its characteristic features are appearing. Particular disease expresses specific symptoms which make easy in the diagnosis of diseases. (Sushruta Samhita, 2019, Sutrasthana21/34). Sushrut has described this stage as occurrence of diseases. The sign and symptoms which appear in this stage are well marked, clearly recognizable and powerful enough to produce distress to the body. The Rupa appeared in this stage can be classified into two groups (Charaka Samhita, 2019, Nidanasthana 1/9).

- a) Samanya Lakshan- increase of Dosha produces general signs and symptoms which may commonly be seen in all diseases.
- b) Pratyaksha Lakshan- increase of Dosha along with Dushyas, Srotas etc. produces specific or peculiar signs and symptoms which may seen in any one disease characteristically. They are produced not only by the increases of Dosha but also by the abnormalities of Dushya, Srotas etc.

This is the fifth stage for preventive measures of diseases. In this stage, cardinal sign and symptoms of disease will develop like– Jwara (increased body temperature), Udara Roga (unusual enlargement of abdomen), Sopha (inflammation), Arbud (tumor), Atisara (excessive passing of watery stool) etc. It is the last stage regarding treatment of disease by recognizing the Rupa (actual sign and symptoms) of the diseases. By adopting appropriate remedial measures in this stage, chronicity of any diseases can be prevented. The treatment at this stage is Vyadhi Pratyaksha Chikitsa i.e. treatment quoted in the management of particular disease must be adopted (Sushruta Samhita, 2019, Sutrasthana21/34).

6) BHEDA(STAGE OF COMPLICATION)-THE SIXTH KRIYAKALA

If diseases are not treated properly and effectively to control the Doshas in the fifth Kriyakala, the Doshas further increase and give rise to sixth and the last stage of Kriyakala i.e. Bhedavastha (Sushruta Samhita, 2019, Sutrasthanas 21/35). It is also called as the stage of complication. During this stage, the abnormal changes taking place in the Dosha, Dushya, Ojas, Srotas etc., which are unusual, profound, hardly curable, rather incurable and greatly damaging of cells. For example when Sotha (inflammatory) condition is not treated properly in the beginning, they burst and become Vrana (ulcers) and in case of Jwara (fever), Atisara (diarrhea) etc.,it attains chronicity. This is the last stage in which disease can be diagnosed correctly, and also last opportunity to cure the diseases..If abnormalities occurs in more than one Dosha, Dushya, Srotas etc. it will lead to Dirghkalanubandha (chronicity), Asadhyata (incurability), Upadrava (complication), Rogapunaravartana (recurrence of disease), Arishta Lakshana (fatal sign and symptoms) and finally Marana (death). (Sushruta Samhita, 2019, Sutrasthana 21/35). So, the treatment during this stage can only prolong the life of the patient with constant suffering and misery provided that all the conditions are favourable.

CONCLUSION

In Ayurveda, an utmost importance is given to the Shad Kriyakala. From the controlling and preventive aspect of any diseases, knowledge of Shad Kriyakala is very essential and important. Any diseases abnormalities taking place in the six successive stages Shad Kriyakala explaining the stages of diseases manifestation in six consecutive stage along with a time or opportunity to treatment of diseases in the process of diseases manifestation stage in details. The first three stages Sanchaya, Prokopa and Prasara are subclinical stages, while the remaining three stages Sthansamshraya, Vyakti and Bheda are the clinical stages of the pathogenesis of diseases. Early treatment in the first three stages brings back patient to physiological condition without any complication. In Sthansamshraya stage, prodromal sign and symptoms of diseases are appear. The main sign and symptoms of the diseases appear in Vyakti stages. In Vyakti stage, abnormalities occur in Dosha, Dushya, Agni, Srotas and Ojas etc. In final or in Bheda stage, these are usually unusual, profound, damaging of cell, tissue etc. occurs. Duo to this, diseases are hardly curable, and finally death may occurs.. So, for early and proper treatment and to stop the worsen condition of any diseases, having the good knowledge of different stages of Dosha and diseases are essential and this concept is provided by Shad Kriyakala. It helps to know the sequential order of the abnormal changes taking place in the Dosha, Dushya, Agni, Srotas, Ojas etc. It also facilitates the knowledge about the prognosis of diseases in the respective Avastha. Also, it facilitates better choice of diet, daily and seasonal regime, selection of treatment and various drugs in , . The Dosha when controlled in Sanchaya stage cannot go further into the consequent stages as Prakopa, Prasara etc. Shad Kriyakala helps to physician to prevent the formation of any disease in initial stage. It provides ideas for both the diagnosis and treatment purpose of diseases and also provides availability of more and better chances for treatment of diseases for physician. Sushruta has mentioned that who known the early Vriddhi and Kshaya condition of the Dosha, Dhatus Malas etc. through different stages of Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyakti and Bheda is, good physician. Therefore, a good physician always willing to know concept and knowledge of Shad Kriyakala to make his/her patients well and healthy by stopping the diseases formation at an earliest stage.

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