



ISSN 2456-3110

Vol 7 · Issue 10

November 2022

Journal of  
**Ayurveda and Integrated  
Medical Sciences**

*www.jaims.in*

**JAIMS**

An International Journal for Researches in Ayurveda and Allied Sciences



**Maharshi Charaka**  
Ayurveda

Indexed

## Clinical Importance of the knowledge of *Ṣadkriyākāla* w.s.r. to *Kuṣṭha Samprāpti*

Shivaranjani J Kantharia<sup>1</sup>, Prof. SN Gupta<sup>2</sup>, Prof. K. B. Patel<sup>3</sup>

<sup>1</sup>Assistant Professor, Department of Roga Nidan, J S Ayurveda College, Nadiad, Gujarat, India.

<sup>2</sup>Director of International Activities, J S Ayurveda College & P.D. Patel Ayurveda College, Nadiad, Gujarat, India.

<sup>3</sup>Principal and Superintendent, J S Ayurveda College & P.D. Patel Ayurveda College, Nadiad, Gujarat, India.

### ABSTRACT

*Ayurveda* believes that healthy person stay healthy by equalizing the *Doṣas*, *Dhātus* and *Malas*. The concept of *Kriyākāla* advocated by *Suśruta Samhitā*. *Kriyākāla* refers to the recognition of the stage of a disease's progression. It is also referred as *Cikitsā Avasara* (opportunity to treat). *Kriyā* means *Cikitsā* (treatment) and *Kāla* refers to the stage of progression of a disease. The knowledge of *Kriyākāla* helps to determine appropriate therapy to correct the imbalance in *Doṣas* in early stage. In *Ayurveda*, most of the skin diseases have been described under the broad heading of *Kuṣṭha*. In the present study, concept of *Kriyākāla* is tried to elaborate with the special reference of *Kuṣṭha Samprāpti*. **Aim & Objective:** To study the *samprāpti* of *Kuṣṭha* in accordance to concept of *Kriyākāla*. **Material & Methods:** Material has been collected from *Suśruta Samhitā* with various commentaries, Research articles, and electronic databases. **Discussion:** Early detection of diseases and its progress will help to cure the Disease with minute efforts. However if the Disease will progress it might be difficult to treat. And later on it become incurable. In the same way on young plant can be uprooted completely whereas the same plant is allowed to grow as a big tree cannot uproot easily. *Kuṣṭha* is *Cirakālīna* (chronic) *Tridoṣaja Vyādhi* manifested on *Tvak* (skin) if untreated later on it intrude to all *Dhātus*. **Conclusion:** This article will help in to understand the journey of *Kuṣṭha Vyādhi* from its *Nidānasevan* to *Samprāpti* in accordance with the stage of *ṣadvidh Kriyākāla*.

**Key words:** *Kriyākāla*, *Importance*, *Kuṣṭha*, *Nidāna*, *Samprāpti*

### INTRODUCTION

*Kriyākāla* refers to the recognition of the stage of a disease's progression, the knowledge helps to determine appropriate measure to correct the imbalance of *Doṣas* in early stage. "*Kriyā*" means *Cikitsā* (treatment) in terms of *Nidāna Parivarjana*, *Pathya Āhara Vihāra*, *Samśodhanakarma*, *Auśadhiseven* etc. and "*Kāla*" (time) refers to the opportunities to initiate the treatment or it could also

be said that the stage of progression of the Disease. There are six stages mentioned by *Ācārya Suśruta* to give an idea regarding the state of the Disease *Ṣadkriyākāla* explains the pathogenesis of Disease in the stages from incubation period to the complete manifestation and later complications of the Disease.<sup>[1]</sup> Understanding of *Kriyākāla* is crucial for early diagnosis, with the help one get an idea about Disease whether it is preventive or curative or incurable. The primary objective of this study is to describe the importance of *Kriyākāla* in prognosis and diagnosis of the Disease with special reference to *Kuṣṭha Vyādhi*. Here, there is an attempt to understand the concept of *Kriyākāla* in accordance to *Kuṣṭha Samprāpti*. All the skin diseases come under the broad heading of *Kuṣṭha*. *Kuṣṭha* is chronic *Tridoṣaja Vyādhi*. This article will help to understand the journey of *Kuṣṭha* manifestation from *Nidāna* to its *Samprāpti* in accordance with *Ṣadkriyākāla*.

### AIM AND OBJECTIVE

1. To study the concept of *Ṣad Kriyākāla*

#### Address for correspondence:

Dr. Shivaranjani J Kantharia

Assistant Professor, Department of Roga Nidan, J S Ayurveda College, Nadiad, Gujarat, India.

E-mail: shivaranjani2004@gmail.com

Submission Date: 05/08/2022 Accepted Date: 12/09/2022

#### Access this article online

##### Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

Published by Maharshi Charaka  
Ayurveda Organization, Vijayapur,  
Karnataka (Regd) under the license  
CC-by-NC-SA

- To study the *samprāpti* of *Kuṣṭha* in accordance to concept of *Kriyākāla*.

## MATERIALS AND METHODS

Material has been collected from *Suśruta Samhitā* with various commentaries, Research articles, and electronic databases. Collected materials were critically analyzed for understanding, discussion, and conclusion.

## CONCEPTUAL STUDY

### *Kriyākāla*

There are two types of *Kriyākāla* has described by Ācārya *Suśruta*.<sup>[2]</sup>

- Ṛtu Kriyākāla*: Normal physiological variations of *doṣas* in the particular season has been deliberated and according certain measures are described in *Ṛtucaryā* to overcome the adverse effect.<sup>[3]</sup>

- Vyādhi Kriyākāla*:

संचयं च प्रकोपं च प्रसरं च स्थानसंश्रयं।

व्यक्तिं भेदं च यो वेति दोषाणां स भवेत् भिषक्॥ (Su. Su.21/

### Six stages of *Kriyākāla*

- Sancaya* (Phase of Accumulation)
- Prakopa* (Phase of Provocation)
- Prasara* (Phase of Propagation)
- Sthānsamśraya* (Phase of Localization)
- Vyakti* (Phase of Manifestation)
- Bheda* (Phase of Complication)

### 1. *Prathama Kriyākāla* (1<sup>st</sup> stage)

एतानि खलु दोषस्थानानि; एषु सञ्चयेन्ते दोषाः। तत्र सन्चितानां खलु दोषाणां स्तब्धपूर्णकोष्ठता पीतवभासता मन्दोष्मता च अङ्गानां गौरवमालस्यम्

चयकारण विद्वेष श्रेति लिङ्गानि भवन्ति। तत्र प्रथमः क्रियाकालः॥ (Su.Su. 21/18)

संहतिरूपा वृद्धिः चयः। (Su.Su. 21/18- Dalhana)

1<sup>st</sup> stage- *Sancaya avasthā*, the *doṣa* will gradually accumulated in their own sites as a result of *Nidāna Sevan* (*Svadoṣa Samāna Āhāra Vihāra Sevan* or

favorable *Ṛtu* or *Kāla*) and manifested minor symptoms such as *Stabdhapūrṇa Koṣṭhatā* (absence of movement in abdomen); *Pītāvabhāsātā* (yellowish discoloration on skin); *Mandoṣmatā* (mild increase in temperature); *Aṅga Gaurava* (feeling heaviness in the body); *Ālāsya* (laziness).

Table 1: Shows *Nidāna* of *Kuṣṭha*

<i>Nidāna</i> of <i>Kuṣṭha</i> (Su.Ni.5/9)
<ul style="list-style-type: none"> <li><i>Mithyāhārācāra</i>- Specific <i>Guru</i>, <i>Viruddha</i>, <i>Asātmaya</i>, <i>Ajīrṇa</i> (Faulty diet and conduct particularly eating heavy, incompatible, unwholesome, and also during indigestion);</li> <li><i>Ahita Aśina</i> (unhealthy diet);</li> <li><i>Snehapāna Evum Vamana Paścāta Vyāyāma Grāmyadharmā sevan</i> (indulging in physical exercise and sexual intercourse after intake of <i>snehana</i> (<i>ghṛta</i>/ oil) or emesis);</li> <li><i>Payasā Saha Grāmya Ānup Udaka Māmsa Sevana</i> (Frequently eating meats of domestic, marshy and aquatic animal with milk);</li> <li><i>Sahasā Pratihanti Chardi</i>; (suppressing vomiting suddenly)</li> <li><i>Majjati Apsū Uṣmāabhitapta</i> (taking dip in to water after having been heated by fire or the sun)</li> <li><i>Brahmastrīsajjanavadha</i> (killing of priests, women and priests);</li> <li><i>Parasvahaṛaṇa</i> (stealing other's properties)</li> <li><i>Pāpakarma</i> (sinful act)</li> </ul>

If these mentioned *Nidānas* will be admitted by person, *Sancaya* of *Tridoṣa* will get started in their own sites.

### 2. *Dvitiya Kriyākāla*

कोपस्तु उन्मार्ग गामिता। विलयनरुपि वृद्धि प्रकोपः।

तेषां प्रकोपात्। कोष्ठतोदसञ्चरण अम्लिकापिपासापरिदाह अन्नद्वेष हृदयोउत्खलेदात् च जायन्ते। तत्रः द्वितीयः क्रियाकालः।

2<sup>nd</sup> stage - In *Prakopa Avasthā*, due to continuing the *nidana sevan* and not initiating treatment, the accumulated *Vātādi Doṣa* start moving to the other sites from their own but don't spread all over the body.<sup>[4]</sup> And manifested some primary symptoms e.g. *Koṣṭha Toda* (pricking pain in abdomen), *Sancarāṇa* (movement in abdomen); *Amlikā* (sour eructations), *Pipāsā* (excessive thirst), *Paridāha* (burning sensation

in side the body); *Annadveṣa* (aversion towards food), *Hṛdayotkeda* (feeling of heaviness in heart).

Continue to taking the *Kuṣṭha Janya Nidānas*, *Tridoṣas* are move from their sites but not spread all over the body. There will be no any sign manifested on the skin.

### 3. Tṛtiya Kriyākāla

एवं प्रकुपितानां प्रसरतां। वायोविमार्गगमनाआटोपौ, ओषचोष परिदाह धूमायनानि पित्तस्य, अरोचक अविपाक अङ्गसाद छर्दि च इति श्लेष्मणो लिङ्गानि भवन्ति; तत्र तृतीय क्रियाकालः।। (Su.Su.21/32)

If person still pursuing the *Nidānas*, Diseases will be promoted in the 3<sup>rd</sup> stage of the *Kriyākāla* called *Prasaravsthā*. In this stage, *Dosha* will spread all over the body and manifested more advance symptoms than 2<sup>nd</sup> stage but not show complete picture of particular Disease. e.g. *Vimārga Gamana* (movement in wrong direction) and *Āṭopa* (gargling sound in abdomen) manifested by *Vāta Doṣa*; *Oṣa* (feeling of burning sensation), *Coṣa* (pain like sucking), *Paridāha* (feeling of burning sensation all over the body), *Dhūmāyana* (feeling of foam inside the throght) produce by *Pitta Doṣa*; *Arocaka* (anorexia), *Aṅgasāda* (weakness), *Chardi* (vomiting), *Avipāka* (indigestion) emerged by *Kapha*. All the above said symptoms are *dosha* specific.

### 4. Caturtha Kriyākāla

स एव कुपितो दोषः समुत्थानाविशेषतः। स्थानान्तराणि च प्राप्य विकारान् कुरुते बहूनाः।।

एव प्रकुपितानां तान्। तान् शरीराप्रदेषान आगम्य तान् तान् व्याधीन जनयन्ति।

.....त्वक् मांसशोणितस्थाः क्षुद्ररोगान् कुष्ठानि विसर्प च;.....

तेषां एव अभिसन्नि विष्टानां पूर्वरूप प्रादुर्भावः तं प्रतिरोगं वक्ष्यामः।। तत्र पूर्वरूपगतेषु चतुर्थः क्रियाकालः।। (Su.Su.21/33)

while circulating, when those *prakupita Doṣa* get *Kha - Vaigunya / Sroto Vaigunya* (space in the Srotas or in Dhatu), they embedded in there and will started to *Doṣa- Dūṣya Sammurchanā*. This will be resulting in producing the *Purvarūpa* of diseases. If *Doṣa* lodged in *Tvacā*, it will be manifested as *Kuṣṭha Roga*.

पित्तश्लेष्मणौ प्रकुपितौ परिगृह्य अनिलः प्रवृद्धः तिर्यगाः सिराः

संप्रपथ्य समुद्धुय बाह्यं मार्गं प्रति समन्ताद्विक्षिपति, यत्र यत्र दोषो विक्षिप्तो निश्चरति तत्र तत्र मण्डलानि प्रादुर्भवन्ति। (Su. Su. Ni. 5/3)

Regarding *Kuṣṭha*, if the treatment is not initiated and *nidanans* continued yet, the increased *Vāta Doṣa* carrying aggravated *Pitta* and *Kapha Doṣa*, and reaches to *Tiryagagāmī Sirā* (obliquely moving channels). Furthermore, *Vāta* exacerbates and scatters to *Pitta* and *Kapha Doṣa* in all around towards the *Bāhya Rogamārga* (*Śākhā- Tvak -Rakta...* etc). Wherever this *Doṣa* moves, the *Maṇḍala* (skin lesions) will develop on *Bāhyamārga* (*Tvak*).

Table 2: Shows *Pūrvarūpa* of *Kuṣṭha* (Su.Ni.5/5)

▪ <i>Tvaka pārūṣya</i> (roughness of skin)	▪ <i>Aṅgapradeśānām Svāpa</i> (numbness in body part)
▪ <i>Roma harṣa</i> (horripilation)	▪ <i>Kṣata Visarpaṇa</i> (spreading of a wound)
▪ <i>Kaṇḍū</i> (itching)	▪ <i>Asṛja Kṛṣṇatā</i> (blackness of blood)
▪ <i>Svedabāhulya</i> (excessive sweat)	
▪ <i>Asvedana</i> (absence of sweat)	

### 5. Pañcam Kriyākāla

अत ऊर्ध्वं व्याधेदर्शनः.....प्रव्यक्त लक्षणतां.....। तत्र पञ्चम क्रियाकालः।। (Su.Su.21/34)

In this 5<sup>th</sup> stage of *Kriyākāla*, Disease will appear in fully fledged form. All the clinical features of the diseases will appear. *Kuṣṭha* will manifested completely. There are two types of *Kuṣṭha*. *Māhākuṣṭha* and *Kṣudra Kuṣṭha*; their *Bheda* (classification) and *Mahatva* (importance) are based on their difficult management and incurability due to entry into successive *Dhatu*s. In this stage, we should adopt *Vyādhi Pratyānika Cikitsā* rather than *Doṣa Pratyānika Cikitsā*.

Table 3: Shows classification of *Kuṣṭha*.

<i>Mahā Kuṣṭha</i>	<i>Kṣudra Kuṣṭha</i>
<i>Aruṇa Kuṣṭha</i>	<i>Sthūlāruṣka</i>
<i>Udumbara Kuṣṭha</i>	<i>Mahākuṣṭha</i>
<i>Rsyajihva Kuṣṭha</i>	<i>Ekkuṣṭha</i>
<i>Kapāla Kuṣṭha</i>	<i>Carmadala</i>

<i>Kākaṅka Kuṣṭha</i>	<i>Visarpa</i>
<i>Puṅdarīka Kuṣṭha</i>	<i>Parisarpa</i>
<i>Dadru Kuṣṭha</i>	<i>Sidhma</i>
	<i>Vicarcikā</i>
	<i>Kiṭibha</i>
	<i>Pāmā Rakasā</i>

**Table 4: Shows Symptoms of *Kuṣṭha* according to *Doṣa* prominences.**

<b>Vāta</b>	<i>Tvaksan̄koca</i> (contraction of skin) <i>Svāpa</i> (loss of sensation) <i>Sveda</i> (sweating) <i>Śopha</i> (swelling) <i>Bheda</i> (Tearing sensation) <i>Kaṇya</i> (deformity in hand) <i>Svaropaghāta</i> (speech disturbance)
<b>Pitta</b>	<i>Pāka</i> (Suppuration) <i>Avadāraṇa</i> (bursting) <i>Aṅgulipātana</i> (dropping of the fingers) <i>Karṇa nāsābhāṅga</i> (breaking off the ear and nose) <i>Akṣirāga</i> (congestion of eyes) <i>Satvotpattaya</i> (emergence of organisms)
<b>Kapha</b>	<i>Kaṇḍū</i> (itching) <i>Varṇabheda</i> (discoloration) <i>Srāva</i> (discharge) <i>Gaurava</i> (heaviness)

If treatment is still not initiating, Disease will proceed in to advance stage result in manifestation of complications.

एवं समुत्पन्नः त्वचि दोषः च परिवृद्धिं प्राप्य अप्रतिक्रियमाणो अभ्यन्तरं प्रतिपद्यते धातून्भिदूषयन् ॥ (Su. Su. Ni. 5/3)

## 6. *Ṣaṣṭham Kriyākāla*

अत ऊर्ध्वं एतेषाम्..... षष्ठः क्रियाकालः..... : दीर्घकालानुबन्धः ।

तत्रा अप्रतिक्रियमाणोऽसाध्यतां उपयान्ति ॥ (Su.Su.21/36)

The the final stage of *Kriyākāla*, if treatment is not initiated yet, Disease will enter into *Bheda Avasthā*. In

this stage of *Kriyākāla*, Disease will be associated with a number of consequences and complications. If treatment is not initiated in this stage, the Disease will become *Asādhyā*. *Bheda Avasthā* is the last stage of *Kriyākāla*; in other words, it is the last chance to get treated.

**Table 5: Shows *Sādhyasādhyatā* of *Kuṣṭha***

<i>Sādhyasādhyatā</i> of <i>Kuṣṭha</i>		
<i>Sādhyā</i>	<i>Yāpyā</i>	<i>Asādhyā</i>
<i>Tvak-Rakta-Māmsagata</i> , <i>Vāta Śleṣmādhika Sādhyā</i>	<i>Medogata</i> <i>Dvidoṣaja</i>	<i>Majjā-Asthi Śukragata</i> <i>Kṛmiyukta</i> <i>Dāha- Tṛṣṇayukta</i> <i>Maṇḍagniyukta</i> <i>Tridoṣaja</i> <i>Prabhinna Aṅga</i> <i>Prasrutāṅga</i> <i>Nāsābhāṅga</i> <i>Raktanetra</i> , <i>Hatsvara</i> <i>Pancakarmaguṇātīā</i>

दम्पत्योः कुष्ठबाहुल्यात् दुष्ट शोणित -शुक्रयो । यद् अपत्यं तयोर्जातं ज्ञेयं तदपि कुष्ठितं ॥ (Su. Ni. 5/30)

If vitiated *Doṣa* reaches the *Śukra* and *Śoṇita Dhātu*, they lead to *Bija Dūṣṭi*, and Disease become inherited for further progeny; upcoming offspring will also be born with the *Kuṣṭha* disease.

## DISCUSSION

*Kriyākāla* is the opportunity to treat the vitiation of *Doṣa* at the early stages before it progresses to a manifested in to the Disease.<sup>[5]</sup> In the primary stage of pathogenesis, the disease process just begins with few clinical features and sometimes it doesn't noticeable. It is important to treat the *Doṣa* in *Sancaya Avasthā*, as they constitute the seeds of diseases, which should not be allowed to germinate.<sup>[6]</sup> The treatment consists of avoiding etiological factors (*Nidāna Parivarjana*) which would be indicated by development of natural aversion to them.<sup>[7]</sup> If one does not pay attention to natural

caution signal, then *Sancayāvasthā* will quickly leads to further stages.

सञ्जयेद्पह्यता दोषा लभन्ते न उत्तरा गतीः। ते तु उत्तराषु गतिषु भवन्ति बलवत्तरा॥ (Su.Su.21/ 37)

This is highly meaningful notion given by *Ācārya Suśruta* in the chapter 21<sup>st</sup> of *Sutrasthāna* to understand all the Disease and their advancement. As per stanza if we cease the *Nidāna* and admit the treatment in *Sancaya Avasthā*. *Doṣa* will stop and not go in further *Avasthā* instead they will moves to their normal *Sthāna*.

न शक्य उन्मूलयितुं वृद्धो वृक्ष एवामयः। अबद्धमूलः क्षुपको यत् उत्पादने सुखः ॥ (Su.Su.23/15-17)

Early detection of diseases and its progress will help to cure the Disease with minute efforts. However if Disease will progress it might be difficult to treat. And later on it become incurable. In the same way on young plant can be uprooted completely whereas the same plant is allowed to grow as a tree cannot uproot easily. (Su.Su.23/15-17)

कुपितानां हि दोषाणां शरीरे परिधावतम्। यत्र सङ्गे खवैगुन्यात् व्याधिः तत्रोपजायते॥

प्रसृतानां पुनः दोषाणां स्रोतोवैगुन्यात् यत्र सङ्गः स स्थानसन्ध्रयः॥

Vitiated *Doṣa* travel in to the body, when they found space in the *Srotas* or in *Dhātu* they will lodge in and accomplished *Doṣa - Dūṣya Sammurchanā*. Here the *Doṣa - Dūṣya Sammurchanā* will be weak and in the beginning stage. As a result the symptoms will also be weak, manifested as prodromal symptoms (*Purvarūpa*). Proper diagnosis and treatment given in this stage will cease the further pathogenesis. But if the *Doṣa* will not treated yet, they will be enter in to successive stage.

In 5<sup>th</sup> stage, diseases will manifest with all identified characteristics therefore its called as *Vyaktāvasthā*. As per involved *Dhātu* and severity of clinical features, *Kuṣṭha* is classified in to two group: *Mahākuṣṭha* and *Kṣudrakuṣṭha*. With this knowledge we can plan the treatment accordingly. When the Disease is neglected or not treated in this stage, the *Doṣa* vitiation will have further progression. The progression of pathogenesis

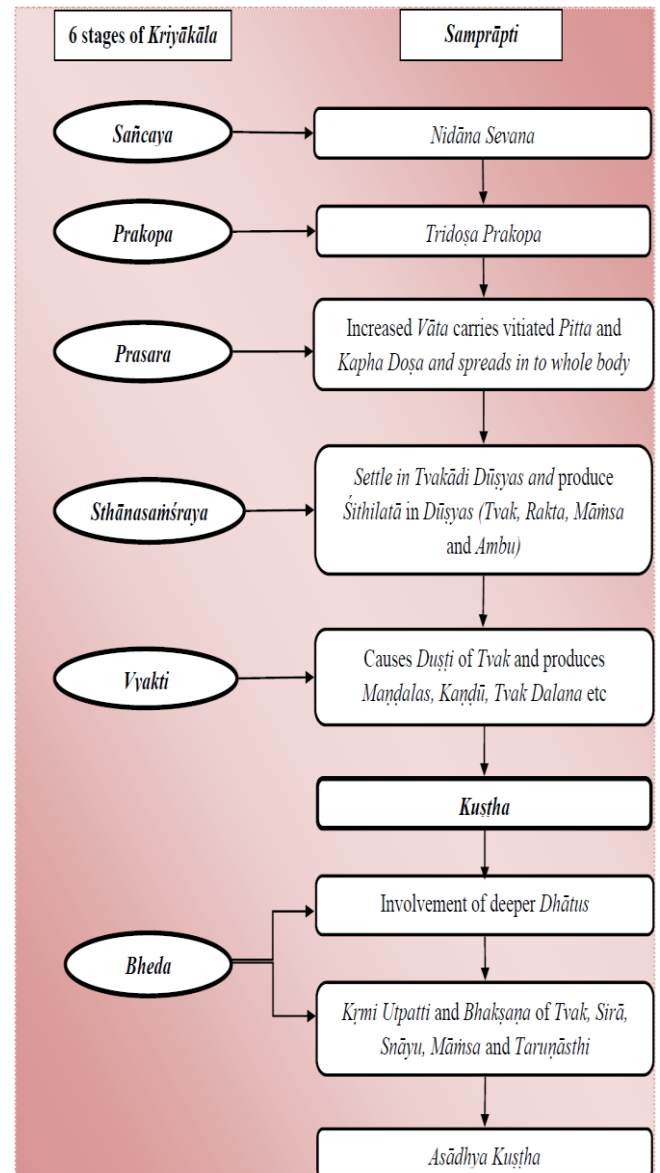
will lead to manifestation of complication in the 6<sup>th</sup> stage *Bheda Avasthā*.

क्रमेण उपचयं प्राप्य धातूननुगतः। (Su.Su.23/16-17)

यथा वनस्पतिर्जातः प्राप्य कालप्रकर्षणम्। अन्तर्भूमिं विगाहेत मूलैवृष्टि विवर्धितैः॥

एवं कुष्ठं समुत्पन्नम् त्वचि कालप्रकर्षतः। क्रमेण धातून् व्याप्नोति नरस्य अप्रतिकारिणः॥ (Su.Ni.5/20-21)

As tree grown, it penetrates deep into the earth, in course time, with its roots developed by rains, likewise *Kuṣṭha* appeared in skin (*Tvak/ Rasa*), after a long time, gradually permeates the *Dhātus* Chart No. 01 Shows flow chart of *Kriyākāla* accordance with *Samprāpti* of *Kuṣṭha*.



**CONCLUSION**

Śadkriyākāla gives opportunities to cease the disease at each of its stages. It is important to frame disease control and prevention strategy. Understanding of Kriyākāla is crucial for early diagnosis and getting an idea about whether the disease would be preventive, curative or incurable in nature. When disease proceed, its hard to treat. As above said, if a person omits the Nidānas as in the early stage in Kuṣṭha Vyādhi, or Kṛmi will not be manifested. From the appearance of mandal to Kṛmitpatti, Kriyākāla gives an occasion to treat at each stage, but if it to fail to treat, disease become incurable.

**REFERENCES**

1. Malakiya Chintankumar, Naik Nikita, Kanabar Abhay, Bhakkad Bhushan, Patankar Lokesh; Analytical Views on Practical Utility of Kriyakala in Clinical Practice; International Ayurvedic Medical Journal; July 2021; ISSN: 2320-5091
2. Suśruta. Suśruta Samhitā, 'Ayurveda tattva sandīpikā' hindi commentary by Shastri AD, Part- I (Sutra, Nidāna, Śārira, Cikitsā, Kalpa sthānas), Chaukhambha Sanskrit Sansthan, Varanasi- 221001, 2014
3. Malakiya Chintankumar, Naik Nikita, Kanabar Abhay, Bhakkad Bhushan, Patankar Lokesh; Analytical Views on

Practical Utility of Kriyakala in Clinical Practice; International Ayurvedic Medical Journal; July 2021; ISSN: 2320-5091

4. Malakiya Chintankumar, Naik Nikita, Kanabar Abhay, Bhakkad Bhushan, Patankar Lokesh; Analytical Views on Practical Utility of Kriyakala in Clinical Practice; International Ayurvedic Medical Journal; July 2021; ISSN: 2320-5091
5. Divya Naik, Aniruddha; Application of Kriyakala in Kaphaja Vikara – A Review Article; International Journal of Ayurveda and Pharma Chemistry; Volume-15 (Issue-2) 2021; ISSN 2350-0204
6. Vivekanand B. Mastamardi; Ayurvediya Roga Vigyana evum Vikriti Vigyana Part-1; published by Chaukhambha Vishvabharati, Varanasi 221001
7. Vivekanand B. Mastamardi; Ayurvediya Roga Vigyana evum Vikriti Vigyana Part-1; published by Chaukhambha Vishvabharati, Varanasi 221001

**How to cite this article:** Shivaranjani J Kantharia, Prof. SN Gupta, Prof. K. B. Patel. Clinical Importance of the knowledge of Śadkriyākāla w.s.r. to Kuṣṭha Samprāpti. J Ayurveda Integ Med Sci 2022;10:186-191.

**Source of Support:** Nil, **Conflict of Interest:** None declared.

\*\*\*\*\*