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# Kriyakala in Ayurveda: Understanding disease progression for precise treatments

Neha Bishnoi<sup>1</sup>, Suman Meena<sup>2</sup>, Man Mohan Sharma<sup>3</sup>

<sup>1</sup>Post Graduate Scholar, PG Department of Rog Nidan Evum Vikriti Vigyan, MMM Govt. Ayurved College, Udaipur, Rajasthan, India.

<sup>2</sup>Lecturer, PG Department of Rog Nidan Evum Vikriti Vigyan, MMM Govt. Ayurved College, Udaipur, Rajasthan, India.

<sup>3</sup>Professor, PG Department of Rog Nidan Evum Vikriti Vigyan, MMM Govt. Ayurved College, Udaipur, Rajasthan, India.

## ABSTRACT

*Ayurveda*, an ancient wisdom, focuses on keeping healthy people healthy and healing those who are unwell. It does this by balancing *Dosha* (biological factors), *Dhatu* (body tissues), and *Mala* (waste). *Shat Kriyakala* is about understanding how a disease progresses. It helps figure out the right actions to fix *dosha* imbalances. *Kriyakala* is a mix of two words: *Kriya*, meaning the treatments like medicine, food, and habits that help fix *dosha* imbalances, and *Kala*, which shows the stage of a disease. *Acharya Sushruta* talked about six stages that tell us how a disease is developing in the body. This guides us on when to step in with treatment. Detecting diseases early means we can treat them more effectively and with less discomfort. This study aims to show how *Shat Kriyakala* is super useful in figuring out how diseases progress and how severe they might get. This concept is found in ancient texts. *Kriyakala* is like a guidebook. It tells us about diagnosis (figuring out what's wrong), prognosis (how the disease might go), and when to act. This helps prevent a disease from taking a strong hold in the body. Understanding *Kriyakala* helps us know when to step in to keep diseases from getting worse.

**Key words:** *Dosha, Dhatu, Mala, Shat Kriyakala.*

## INTRODUCTION

*Kriyakala*, a distinctive concept in *Ayurveda*, offers insights into both diagnosing and foreseeing how a disease might progress. It refers to the treatment methods suitable for different stages of an illness.<sup>[1]</sup> In modern science, diseases are typically understood in two stages: first, the detection of the disease itself, and second, the complications that arise from it. However, *Ayurveda* identifies six distinct stages (*Shatkriyakala*) in

any disease. Notably, the noticeable symptoms and complications manifest in the last two stages. Fascinatingly, *Ayurveda* can identify and address the root causes of a disease even before its external symptoms surface. The primary factors influencing disease development in *Ayurveda* are *Ama* (self-generated toxins) accumulation and the imbalance or movement of *Doshas* (biological elements). This ancient approach focuses on understanding and treating the early stages of an ailment, aiming to manage underlying causes before they lead to visible symptoms or complications. By targeting these foundational factors, *Ayurveda* aims to prevent the disease from progressing to its more severe stages.

### Concept of *Kriyakala*<sup>[2]</sup>

*Kriya Kala*, the stages of activity, can be broadly categorized into two types:

1. *Ritu Kriya Kala*
2. *Vyadhi Kriya Kala*

*Ritu Kriya Kala* relates to the seasonal variations in *Dosha* activity, where the *Doshas* manifest according

### Address for correspondence:

Dr. Neha Bishnoi

Post Graduate Scholar, PG Department of Rog Nidan Evum Vikriti Vigyan, MMM Govt. Ayurved College, Udaipur, Rajasthan, India.

E-mail: nehabishnoi724@gmail.com

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to the changing seasons. Each season brings about specific changes in the *Doshas* - buildup, aggravation, and subsequent pacification - in a cyclical manner. In the 12<sup>th</sup> chapter of the *Astanga Sangraha Sutra*, *Vagbhata* delineates the *Ritu Kriya Kala* into three distinct stages:

### Chaya

During this phase, the *Dosha* accumulates in its natural abode, exhibiting an aversion to substances or activities that contribute to its build-up. There's a preference for elements with properties that counteract this accumulation.

### Kopa

*Dosha* starts spreading to new areas, showing heightened signs of *Doshic* aggravation, often presenting symptoms such as an escalation of *Vata*-related indicators. Without prompt intervention, this stage might progress into recognizable signs of illness or disease, including premonitory signals that could potentially become chronic.

### Prashaman

At this stage, the *Doshas* return to their designated seats and achieve a state of equilibrium. Sickness or disease does not manifest as the *Doshas* normalize.

The stages of *Doshic* activity are influenced by various factors within existence. However, adhering to the appropriate seasonal regimen can aid in the restoration of *Doshic* balance, allowing the *Doshas* to return to their natural state.

### Treatment according to Ritus

#### 1. Spring (*Vasanta Ritu*):

- *Kapha* tends to build up.
- Best treatment: *Vaman* - a therapy to expel excess *Kapha*.
- Expulsion of *Kapha* by *Vaman* in this season (*Ritu*) tends to as prophylactic for *Kaphaj Vyadhis* in the future.

#### 2. Autumn (*Sharad Ritu*):

- *Pitta* tends to accumulate.

- Best treatment: *Virechan* - a therapy to eliminate excess *Pitta*.
- Elimination of *Pitta* by *Virechan* in this season (*Ritu*) will tend as preventive measure for *Pittaj Vyadhis* in the future.

#### 3. Monsoon (*Varsha Ritu*):

- *Vata* tends to increase.
- Best treatment: *Basti* - a therapy to pacify excess *Vata*.
- As the *Basti* Pacifies *Vata Dosha*, one can remain unaffected by *Vata Vyadhis* in the coming time if get *Basti* in the *Varsha Ritu*.

In each season, a specific *Dosha* tends to increase. Using these treatments helps balance the aggravated *dosha* and maintain overall health during that particular time of the year. So, it can be said that these treatments can be used as prophylactic for the concerned diseases.

### Shatkriya Kala<sup>[3]</sup>

*Acharya Sushruta*, an ancient Indian surgeon, introduced the concept of *Kriyakala* in *Varnaprashnadhyaaya*. This concept combines "*Kriya*" and "*Kala*," signifying treatment or action and time, respectively. *Kriyakala* essentially denotes the timeframe or window of opportunity during the progression of a disease.

Described by *Acharya Sushruta*, the six stages known as *Shat Kriyakala* offer a deep understanding of the existing imbalance of biological factors (*Doshadushti*) and the disease's evolution within the body. These stages not only reveal the present state but also guide on when to initiate treatment and the most suitable course of action.

In modern medicine, maintaining homeostasis is crucial for sustained health. Homeostasis refers to the body's ability to regulate its internal environment, ensuring stability despite external changes or weather variations. Diseases often stem from the body's failure to maintain this balance, disrupting its internal equilibrium and leading to health issues.

**Six stages of *Shat Kriya Kala***

1. *Sanchaya* (accumulation)
2. *Prakopa* (aggravation)
3. *Prasara* (transmigration)
4. *Sthan Samshraya* (localization)
5. *Vyakti* (manifestation)
6. *Bheda* (complication)

**Stage of *Sanchaya*<sup>[4]</sup>**

This is the initial stage of *Kriyakala*, known as *Sanchaya*, the accumulation of *Doshas* occurs without their displacement from their respective sites in the body. This accumulation characteristically involves *Vata* in the *Pakvashaya*, *Pitta* in the *Amashaya*, and *Kapha* in the *Ura Pradesh*.

The etiology or causative factors for *Sanchaya* can be categorized as either natural (*Kala Swabhava*) or as *Trividha Hetu*, consisting of three causative factors:

1. ***Prajnaparadha (Misleading)***: Mistakes or errors in judgment and actions that lead to the accumulation of *Doshas*.
2. ***Asatmendriyartha Samyoga (Improper use of sensory organs)***: Incorrect utilization or overuse of sensory organs that contribute to *Dosha* accumulation.
3. ***Parinam (Season)***: Inherent or intrinsic factors that cause *Dosha* accumulation, including changes in seasons, day-night cycles, dietary and lifestyle habits.

During this stage, there is an aversion or dislike toward substances possessing similar qualities as the accumulated *Doshas* and a craving or desire for substances with opposite qualities. For instance, in *Vata* accumulation (*Vata Sanchaya*), there might be a dislike for dry or rough substances (*Ruksadi Dravyas*) and a preference for oily or unctuous substances (*Snigdhadhi Dravyas*).

Assessing the accumulated *Doshas* during *Sanchaya* becomes crucial for understanding their nature and tendencies, aiding in early detection and preventive

measures to address imbalances before they progress into more complex stages of disease development.

***Lakshana***

<b><i>Vata Sanchaya</i></b>	<i>Stabhakosta</i> (tympanitis) <i>Poorna Kosta</i> (fullness of stomach)
<b><i>Pitta Sanchaya</i></b>	<i>Peetavabhasata</i> (yellowish discolouration) <i>Mandoshma</i> (low digestion)
<b><i>Kapha Sanchaya</i></b>	<i>Anga Gourava</i> (heaviness of the body) <i>Alasya</i> (Laziness)

In the treatment of mild *Dosha* imbalances, specific therapeutic approaches are employed based on the predominant *Dosha*:

**1. *Vata Imbalance*:**

- Use of *Vatanuloman Dravyas*: Substances that facilitate the movement and balance of *Vata*.
- Examples: *Haritaki Churna*, *Shatapushpa Churna*, which can be aid in the easing of *Vata* - related symptoms.

**2. *Pitta Imbalance*:**

- Use of *Pitta Shamak Dravyas*: Substances that pacify or alleviate aggravated *Pitta*.
- Examples: *Draksha* (grapes), *Avipattikara Churna*, aimed at reducing *Pitta*-related symptoms like acidity and heat.

**3. *Kapha Imbalance*:**

- Use of *Katu Ushna Dravyas*: Substances with pungent and heating qualities to counteract *Kapha* imbalances.
- Examples: *Trikatu* (a blend of ginger, black pepper, and long pepper), and mild *Langhana Karma* (lightening therapies) used to balance *Kapha*-related symptoms.

These treatments are specifically targeted at the mild stages of *Dosha* imbalances. *Samshana Chikitsa*

involves therapies appropriate for mild conditions to help restore balance and alleviate symptoms associated with the respective *Dosha* imbalances.

### Stages of *Prakopa*<sup>[5]</sup>

In the second stage of *Shatkriya Kala* known as *Prakopa*, the *Doshas* continue to accumulate at their specific sites in the body. This stage signifies the liquefaction of *Doshas*. *Vagbhat*<sup>[6]</sup> describes this stage as '*Unmarga Gamita*' i.e., inclination of *Doshas* to leave its original site. It resembles the condition of overflow of any liquid material in any utensil.

Drawing an analogy, in the *Chaya Avastha*, *Doshas* are in a solidified form, similar to thick ghee that becomes solid. As the *Doshas* transition to *Prakopa Avastha*, they liquefy akin to melted ghee.

When the melted ghee is further heated, it begins to froth and might overflow from the utensil, which parallels the *Prasara* stage. Similarly, in the *Prasara* stage of *Doshas*, they start to move and overflow from their original locations within the body. *Prakopa* is of two types.

1. **Chayapoorvaka *Prakopa*** refers to the transition to the *Prakopa* stage following the *Chaya Avastha*, where the *Doshas* move from a relatively stable or dormant state to an agitated state.

An example of *Chayapoorvaka Prakopa* is akin to the preparation of Idli, where black gram flour is soaked overnight. The next morning, the paste of black gram flour overflows, signifying the transition from a stable state (*Chaya Avastha*) to an agitated state (*Prakopa Avastha*).

2. **Achayapoorvaka *Prakopa*** represents the transition to the *Prakopa* stage without prior accumulation or stability.

An example of *Achayapoorvaka Prakopa* is observed when boiling milk. If the fire is suddenly increased, the milk may boil over due to the abrupt rise in temperature. Conversely, if the fire is decreased, the milk doesn't overflow as there isn't enough heat to cause agitation or transition to the *Prakopa* stage. This scenario demonstrates the immediate shift to the agitated state without a preceding stable phase

### Lakshana

<b>Vata <i>Prakopa</i></b>	<i>Kostatoda</i> (pricking pain in GIT) <i>Doshasancharana</i> (movement of <i>Doshas</i> in GIT)
<b>Pitta <i>Prakopa</i></b>	<i>Amlika</i> (sour belching) <i>Pipasa</i> (thirst) <i>Paridaha</i> (burning sensation)
<b>Kapha <i>Prakopa</i></b>	<i>Annadweshha</i> (aversion towards food) <i>Hrudayotkleda</i> (Nausea)

Treatment strategies for different types of *Prakopa* (agitation) stages involving specific *Doshas* are as follows:

#### For mild *Prakopa*:

- *Langhana Pachana*: This involves lightening and digestive therapies to balance and pacify the agitated *doshas*.

#### For *Vata Prakopa*:

- *Shunthi Churna* for oral administration: Ginger-based powder for consumption to pacify aggravated *Vata*.
- *Basti*: Enema therapy to eliminate the vitiated *Doshas* associated with *Vata* imbalance.

#### For *Pitta Prakopa*:

- *Avipattikara Churna* for oral administration: Herbal powder used to alleviate aggravated *Pitta*.
- *Virechana*: Purgation therapy aimed at eliminating the vitiated *Doshas* associated with *Pitta* imbalance.

#### For *Kapha Prakopa*:

- *Hingavastaka Churna* for oral administration: A blend containing asafoetida and other herbs to balance aggravated *Kapha*.
- *Vamana*: Therapeutic vomiting to expel the vitiated *Doshas* related to *Kapha* imbalance.

These treatment lines aim to pacify and eliminate the aggravated *Doshas* depending on the specific imbalance, offering a tailored approach to restore

balance and alleviate symptoms associated with each type of *Prakopa*

**Stages of Prasara<sup>[7]</sup>**

In the third stage of *Kriya Kala*, the migration of *Doshas* occurs. The liquefied *Doshas* move from one place to another within the body, spreading from the cerebrum to the soles. Among the *Doshas*, only *Vata* has the ability to transfer locations, while *Pitta*, *Kapha*, *Rasadisapta Dhatu*, and *Malas* primarily increase in number. This highlights the significance of *vata* in facilitating the movement or spread known as *Prasara*. Controlling and regulating *Vata Dosha* becomes crucial at this stage to prevent the progression of *Doshas* to this level of disorder. Managing *Vata* can play a key role in averting the *Doshas* from reaching this critical stage. There are 15 types of *Prasara* as follows<sup>[8]</sup>

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. *Vata Pitta Kapha Prasara*
10. *Pitta Rakta Prasara*
11. *Kapha Rakta Prasara*
12. *Vata Pitta Rakta Prasara*
13. *Vata Kapha Rakta Prasara*
14. *Pitta Kapha Rakta Prasara*
15. *Vata Pitta Kapha Rakta Prasara*

Similarly, when *Doshas* move from their original sites, they can overflow into new areas either on their own or sometimes in combination with other *Doshas*. This overflow leads to three distinct directions of movement, known as *Gati*:

1. **Urdhwa Gati**: Moving upward can result in manifestations such as vomiting, cough, ailments related to the ear, nose, throat, and eyes.
2. **Adho Gati**: Progressing downward may cause conditions like diarrhea, hemorrhoids, and issues related to the rectum.
3. **Tiryak Gati**: Moving horizontally or in a transverse direction can lead to the development of skin diseases and related disorders.

**Lakshana**

<b>Vata Prasara</b>	<i>Vimargagamana Atopa</i> (fullness of abdomen)
<b>Pitta Prasara</b>	<i>Osha</i> (increased body temperature) <i>Chosha Paridaha</i> (burning sensation) <i>Dumayana</i> (like warm breath)
<b>Kapha Prasara</b>	<i>Arocaka</i> (anorexia) <i>Avipaka</i> (indigestion) <i>Angasada</i> (Lassitude, Lethargy) <i>Chardi</i> (vomiting)

Treatment strategies for this stage involve two primary approaches:

1. **Hetu Linga Chikitsa**: Addressing the causative factors and symptoms is the initial step, followed by *Vyadhi Chikitsa*, which focuses on the treatment of the disease itself.
2. If the *Doshas* are actively in motion and need to be eliminated, treatment methods can involve:
  - (a) *Vamana*: Therapeutic vomiting
  - (b) *Virechana*: Purgation therapies
  - (c) *Sirovirechana*: Nasal administration of medications
  - (d) *Swedana*: Sweating therapies

These treatments aim to expel the *Doshas* from the body through the most appropriate and accessible channels to restore balance and alleviate the condition.

**Stage of Sthana Samsharaya<sup>[9]</sup>**

This is the fourth stage of *Kriyakala* in which localization of *Doshas* takes place. *Sthanasamshraya*,

or the localization of *Doshas*, occurs when these imbalanced elements settle in specific areas, known as *Srotovaigunya*, where there's a depletion of tissue. Certain potent causative factors are responsible for this settlement in particular locations. Additionally, there are weak or defective sites termed *Khavaigunya*, prone to *Dosha* localization due to tissue depletion or abnormalities on their surfaces. Any abnormality in the tissues prior to the stage of *Sthana Samshraya Avastha* leads to the accumulation of the dispersing *Doshas* in the particular space.

This concept indicates that diseases arise due to *Dosha* localization in specific body sites. Every tissue may have its own specific etiological factors associated with the involved *Doshas* and body tissues (*Rasa, Rakta, Mamsa, Meda, Asthi, Majja, and Shukra*).

For instance, a particular pathogen might specifically target a particular tissue, causing a disease. Exogenous factors can trigger *Doshas*, leading to tissue depletion - a foundational aspect of disease. Additionally, pre-existing *Khavaigunya* during *Dosha Prakopa* (perhaps due to tissue depletion) might make the body susceptible to various diseases. When *Doshas* unite with depleted tissues at a specific site, it's termed *Sthanasamsraya*

The localization of *Doshas* at specific sites involves two key preconditions:

(a) Potent Causative Factors (*Nidana*): The factors responsible for *Dosha* settlement must be strong enough to cause damage. (b) Depletion or Disturbances in *Srotas*: The site where *Dosha* settles should have some form of depletion or disturbance in its normal surface for the *Dosha* to manifest.

When *Doshas* cause damage or create *Dushti* in these weak sites (*Khavaigunya*), it's termed *Dosha* localization.

Localization of *Doshas* at specific sites results in various manifestations or diseases, such as:

- *Udara* (Abdomen): *Gulma* (abdominal tumors), *Vidradhi* (abscess), *Udara Roga* (abdominal disorders), *Agni Vikara* (digestive issues), *Vibandha*

(constipation), *Anaha* (bloating), *Atisara* (diarrhea), etc.

- *Basti* (Bladder): *Prameha* (urinary disorders), *Asmari* (renal calculi), *Mutraghata* (urinary obstruction), etc.
- *Medhra* : *Nirudhaprakasa*( *phemosis* ) , *Upadamsa* ( *gonorrhoea* ) , *Suka Dosa* (venereal disease).
- *Guda* (Rectum): *Bhagandara* (fistula), *Arsha* (piles).
- *Vrana* (Wounds): *Vrddhi* (abnormal growths or swelling).
- *Urdhvajatrugata* (Upper respiratory tract): Manifestations related to the upper respiratory system.
- *Tvak* (Skin diseases): *Ksudra Roga* (minor skin ailments), *Kustha* (like leprosy), *Visarpa* (herpes, erysipelas), etc.
- *Meda*: *Granthi* (cysts), *Apaci* (tumors), *Arbuda* (malignant growths), *Galaganda* (goiter), *Alaji* (boils).
- *Asthi* (Bone tissue): *Asthi Vidradi* (disorders related to bone destruction or deformity).
- *Pada* (Foot): *Slipada* (foot swelling), *Vatasonita* (gout), *Vatakantaka* (planter fasciitis).
- *Sarvang* (Entire body): *Jvara* (fever), *Vatayadhi* (nervous disorders due to *Vata*), *Prameha* (urinary disorders), *Pandu Roga* (anemia), *Sosha* (emaciation), etc.

This localization highlights how specific *Doshas* impact particular tissues or areas, leading to various diseases or manifestations based on their unique sites of action.

Treatment during the *Sthana Samsraya* stage is tailored based on the diagnosed disease and the localization of *Doshas*. Identifying the disease at this stage is crucial as it helps prevent the virulence of the disease and potential complications.

For example:

1. *Mutra Krechra*: When vitiated *Doshas* settle in the urinary system (*Basti*).

- Treatment: *Basti Karma* (enema therapies) would be employed to address the *Doshas* localized in the urinary tract, aiming to restore balance in that area.
2. *Amla Pitta*: If the vitiated *Doshas* localize in the stomach (*Amasaya*).
    - Treatment: *Vamana* (therapeutic vomiting), *Virechana* (purgation), and *Basti Karma* would be used to address the *Doshas* settled in the stomach, facilitating their elimination and restoring balance to prevent further complications.

This approach aims to tackle the *Dosha* localization at specific sites, utilizing treatments targeted towards those areas to prevent the progression of the disease and mitigate its impact on the body. Identifying and addressing the disease at this stage helps in averting its severity and potential complications that may arise in later stages.

#### Stage of *Vyakti*<sup>[10]</sup>

Manifestation stage, also known as *Rupa Avastha*, occurs when the causative factors residing in the specific body sites (*Sthanasamsraya*) persist untreated. At this stage, all the symptoms characteristic of a particular disease becomes evident. By viewing the sign and symptoms at this stage, the diagnosis of a disease can easily be made.

Each disease's presentation depends on various factors:

1. **Dosha Imbalance**: The specific *Dosha* that is aggravated determines the nature of the disease. For instance, if *Vata*, *Pitta*, or *Kapha* is predominantly disturbed, it leads to different disease manifestations.
2. **Interaction with *Dhatus***: The interaction between the disturbed *Dosha* and a particular body tissue or *Dhatu* plays a crucial role in shaping the disease. For example, when *Pitta* affects blood (*Rakta*), it might result in specific blood-related disorders.
3. **Mixing of *Doshas***: The extent of combination or mixing of *Doshas* also influences the disease

presentation. Different combinations of *Doshas* result in varied manifestations, even if the primary *dosha* imbalance remains the same.

Understanding these factors helps in diagnosing and treating diseases according to their specific characteristics, allowing for a more tailored and effective approach to restoring balance and health.

Diseases exhibit their initial symptoms and indications at this time. Synonyms for these characteristics include *Rupa*, *Samsthana*, *Vyanjana*, *Linga*, *Lakshana*, *Chinha*, and *Akriti*. *Shopha*, *Arbuda*, *Granthi*, *Vidradhi*, *Visarpa*, *Jwara*, and *Atisaradi Vyadhi* are a few examples.

According to the diagnosis the treatment is to be planned accordingly.

#### Stage of *Bheda*<sup>[11]</sup>

Once these sores rupture and ulcers form, it marks the sixth stage in the progression of the condition, where the focus shifts to addressing the imbalance of *Doshas*. At this point, accompanying symptoms like fever, diarrhoea, and other systemic issues tend to become chronic. If proper intervention and treatment aren't initiated during this stage, the condition can progress to become untreatable. It refers to the chronicity of the disease. Mostly this *Kriyakala* is concerned with *Vidradi* leading to *Vrana*. The *Upadrava* (complication) of the disease emerges in this stage. Treating the disease in this stage becomes critical because of *Dhatukshaya* which also occurs at this stage.

#### Clinical Importance

Understanding the progression of disease through the stages of *Kriyakala* in *Ayurveda* is crucial for effective treatment. Early detection in the *Sanchaya* stage allows for easier intervention and control of *Doshas* before they escalate and become more entrenched, potentially leading to resistance against treatments. Hence, initiating treatment promptly is key to managing and potentially halting the disease's advancement.

Differentiating between *Sanchaya* and *Achaya Prakopa* stages helps in selecting the most appropriate treatment approach. For instance, if the disease arises



due to dietary indiscretions (*Apathya Nimittaja Sachaya Prakopa*), purification therapies (*Sodhana*) are preferred, while in the case of an unexpected aggravation (*Achaya Prakopa*), pacifying therapies (*Shamana*) are advised.

The term "*Chikitsa*" signifies the disruption of the disease's progression, which comprises the six stages of *Kriyakalas* and their respective treatments. To interrupt this sequence, treatment should commence as early as possible.

Optimal treatment effectiveness relies on the timely application of the right interventions corresponding to each stage, starting from the accumulation of *Doshas* (*Sanchaya* stage). Hence, a comprehensive treatment plan addressing all six stages of *Kriyakala* is crucial, hence the term "six stages of action."

Each stage of *Kriyakala* is associated with different aspects of the disease progression, such as the symptoms, their development, and potential prognosis (*Sadhya Asadhya*), aiding in predicting the disease's outcome.

Furthermore, *Kriyakala* assists in determining the suitable timing for surgeries in *Shastrasadhya* diseases and helps in devising treatment plans specific to each stage, optimizing the therapeutic approach.

Through timely intervention using appropriate medications, lifestyle modifications (*Pathya*), and exercises, it becomes feasible to break the cycle of pathology, enhance the patient's quality of life, and manage both short-term and long-term consequences effectively.

## DISCUSSION

The concept of *Shatkriyakala* holds huge importance in public health and disease control strategies. Think of it as a roadmap that offers chances at each disease stage to stop its progression with the right actions. In modern medicine, it's similar to what's known as the disease cycle or natural history of a disease. Thus, *Shatkriyakala* are very important in implementing the prophylactic and preventive measures of the disease.

The first two stages, *Sanchaya* and *Prakopa*, are like the susceptibility stage in modern terms. This is when

risk factors and the body need to align for a disease to develop. Then comes *Prasara* and *Sthanasanshraya*, where imbalanced elements move and settle in specific body parts. Here, diagnosis becomes tricky as symptoms aren't clear yet, resembling the pre-symptomatic phase in modern medicine.

As the first three stages of *Shatkriyakala* i.e., *Sanchayavastha*, *Parkopavastha*, *Prasaravastha* are depends on the imbalance *Doshas*, until the third stage of the *Shatkriyakala* clear cut diagnosis of a disease cannot be made so the treatment in first three stages are made according to the vitiated *Doshas*. In the fourth stage of the *Shatkriyakala Purvroop* (Premonitory symptoms) emerges. Thus, the diagnosis if any disease can be considered and the treatment should also be according to the disease condition after this stage.

When the disease shows clinical signs (*Vyakti*), it's comparable to the stage of clinical disease, where diagnosis and treatment become critical. Finally, *Bheda*, the last stage, is akin to the diminished capacity phase, which could lead to recovery, disability, or worse. Emerging of the *Upadrava* (Complications) of the disease in the *Bhedavastha* also worsens the disease condition.

## CONCLUSION

Understanding *Shatkriyakala* is crucial for grasping how diseases develop and for making accurate diagnoses. A doctor who comprehends and distinguishes these six stages of *Dosha* and can diagnose and treat accordingly becomes a successful practitioner. This knowledge guides which treatments to use at specific *Dosha* stages and provides a clear idea about the treatability of the disease.

Knowing *Shatkriyakala* helps determine the chances of successfully treating an ailment. However, *Ayurvedic* scholars warn against delaying treatment at any stage, as it might render the disease untreatable (*Asadhyata*) and lead to treatment failure. Therefore, the concept of *Shatkriyakala*, as detailed in *Ayurvedic* texts, holds immense importance for effective treatment strategies and avoiding complications due to delays.

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