

Shatkriyakala And Its Applied Aspects

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Abstract

As per *Ayurveda*, human body is a symbol of nature. It is composed of 3 basic humors, known as *Vata*, *Pitta* and *Kapha*.⁽¹⁾ When these 3 *Doshas* are in *Prakruta Avastha*, it is beneficial for the *Shareera* as it will be devoid of any *Vyadhi*. But when these *Doshas* are in *Vikruta Avastha*, either as *Vruddhi* or *Kshaya*, then it leads to different types of *Vyadhi* in the *Shareera*.⁽²⁾ When *Doshas* undergo *Vruddhi*, it manifests a *Vyadhi*, through various stages, which is very essential for the analysis of a disease, its prognosis, its treatment. These various stages are known as *Shatkriyakala*, also known as *Vyadhikriyakala*. In every initial stages, further progression can be stopped to prevent further manifestation of the *Vyadhi*. This concept also helps the physicians to understand the *Samprapti* of the *Anukta Vyadhi*. *Chikitsa* adopted should be *Nidana parivarjana*, *Pathya sevana* initially, later on *Sampraptivighatanameva Chikitsa*, *Doshapratyanika Chikitsa*, *Vyadhipratyanika Chikitsa* and finally *Apunarbhava Chikitsa* has to be adopted. This review article provides insights the fundamental concept of *Ayurveda*, which plays a vital role in day to day clinical practice.

Keywords: *Dosha*, *Shatkriyakala*, *Nidana Parivarjana*, *Sampraptivighatanameva Chikitsa*, *Doshapratyanika Chikitsa*, *Vyadhipratyanika Chikitsa*, *Prameha*

Introduction

➤ दोषधातुमलमूलं हि शरीरं ॥ -(सू सू 15/3)⁽³⁾

Dosha, *Dhatu* and *Mala* are the main components, that forms the *Shareera*.

➤ दूषयन्तीति दोषाः ॥ -(अ ह सू 1/12 अरुणदत्त)⁽⁴⁾

➤ दूषणस्वभावात् दोषा इति ॥ -(अ सं सू 20/3)⁽⁵⁾

➤ दूष्यन्ति अनेन इति दोषः ॥ -(शब्दकल्पद्रुम)

An entity which gets vitiated and has the capability to vitiate other factors, are known as *Dosha*.

➤ दोषाः पुनस्त्रयो वातपित्तश्लेष्माणः । ते प्रकृतिभूताः शरीरोपकारका भवन्ति, विकृतिमापन्नास्तु खलु नानाविधैर्विकारैः शरीरमुपतापयन्ति ॥ -(च वि 1/5)⁽⁶⁾

Tridoshas include *Vata*, *Pitta*, *Kapha*; if they are in equilibrium state, then the body will be in healthy state and so if they are in imbalanced state, then it leads to different types of diseases in the body.

➤ दोषप्रकृतिवैशेष्यं नियतं वृद्धिलक्षणम् । दोषाणां प्रकृतिर्हानिर्वृद्धिश्चैवं परीक्ष्यते ॥ -(च सू 18/53)⁽⁷⁾

As per *Acharya Charaka*, if there is any disturbance to the equilibrium state of the *Doshas*, they tend to have *vruddhi lakshanas*, thus a physician should examine for the increased state (*vruddhi*) of the *Dosha*.

➤ सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम् ॥ -(च सू 1/44)⁽⁸⁾

The *Dravyas* having similar *Guna* and *Karma* to that of particular *Doshas*, tends to increase them. The *Prakupita Doshas* undergo certain stages in order to manifest a *Vyadhi*.

क्रियाकाल - The word *क्रियाकाल* is made up of 2 words, they are *क्रिया* and *काल*.

क्रिया -

1. क्रियते अनेन असौ अस्मिन् वा ॥ -(शब्दकल्पद्रुम)

An act or action is considered as *क्रिया*

2. प्रवृत्तिस्तु खलु चेष्टा कार्यार्था, स एव क्रिया, कर्म, यत्नः, कार्यसमारम्भश्च॥ -(च वि 8/77)⁽⁹⁾

Any therapeutic action is called as प्रवृत्ति and it has synonyms like क्रिया, कर्म, यत्नः, कार्यसमारम्भ

काल -

1. कला शब्द + ली धातु

काल refers to time.

काल refers to अवसर / अवस्था.

2. कालः पुनः परिणामः॥ -(च वि 8/77)⁽¹⁰⁾

काल, is the process of transformation (i.e., days, nights, months, years, seasons).

3. कालः पुनः संवत्सरश्चातुरावस्था च॥ -(च वि 8/77)⁽¹¹⁾

काल portrays both - a year and the state of disease of a patient.

क्रियाकाल - क्रियाकालमिति कर्मावसरः चिकित्सावसारश्च॥

- *Kriyakala* also known as *Karmavasara Kala* or *Chikitsavasara Kala* refers to the appropriate time period to take action or to plan treatment.
- *Kriyakala* can be considered as the action of *Doshas* during a particular time period i.e., various stages of progression of *Doshas* in the process of evolution of a disease is called as *Kriyakala*.

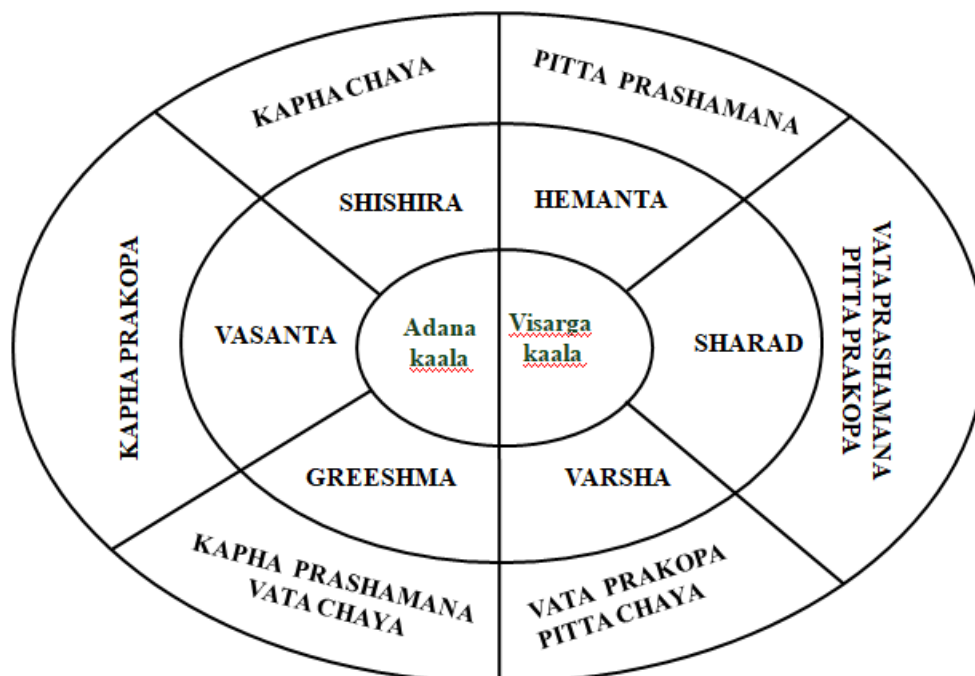
क्रियाकाल can be categorized into -

1. ऋतुक्रियाकाल
2. व्याधिक्रियाकाल / षट्क्रियाकाल

1. ऋतुक्रियाकाल -

➤ चयप्रकोपप्रशमना वायोर्ग्रीष्मादिषु त्रिषु।

वर्षादिषु तु पित्तस्य श्लेष्मणाः शिशिरादिषु॥ -(अ ह सू 12/24-25)⁽¹²⁾



- Each *Dosha* undergoes certain physiological changes, during particular *Ritu*.
- Cycle of *Ritus* are natural, so the changes occurring in *Doshas* are also natural.
- It includes 3 stages - *Chaya*, *prakopa*, *Prashamana*.
- It doesn't cause severe distress to the *Shareera* and *Dooshita* *Doshas* revert back to normalcy when *Ritucharya* along with *Ritu Shodhana* are practiced properly. Hence this is also known as *Prakruta Kriyakala*.
- *Acharya Vagbhata* in *Sutra Sthana - Doshabhediya Adhyaya* (12th chapter) and *Acharya Charaka* in *Sutra Sthana - Tasyashitiya Adhyaya* (6th chapter) have explained this concept.

2. व्याधिक्रियाकाल / षट्क्रियाकाल -

- *Dushita Doshas* will not manifest the disease immediately, but undergoes certain stages of pathogenesis. These stages are known as *Shatkriyakala*.
- These are the 6 *Avasthas* of the *Vyadhi Utpatti Krama*, in which *Tridoshas* mould themselves in each *Avastha* with the appearance of respective *Lakshnas*. *VyadhiUtpatti* can be controlled by knowing the *Avastha* of the *Doshas*.
- It is very essential for the early diagnosis, prognosis and for adopting timely preventive and curative measures.
- As *Nidana Panchaka* is an important tool for *Roga Pareeksha*, assessment of *Vyadhikriyakala* plays an important role in understanding the *Samprapti* of a *Vyadhi*, which in turn contributes for the *Roga Pareeksha*.
- A disease is not a stagnant stage, but it is a process of ever changing manifestations, which may end up in recovery or death, which may be acute or fulminating in its manifestations. These processes can be understood as *Vyadhikriyakala*, as per *Ayurveda*.
- The *Doshas* may not revert back to normal of their own accord and continue to become profound, leading to disease manifestation, if these are left unchecked, it will endanger life. Hence this is considered as *Vikruta Kriyakala*; it requires remedial measures at the earliest.

➤ संचयं च प्रकोपं च प्रसरं स्थानसंश्रयं।

व्यक्ति भेदं च यो वेत्ति दोषाणां सभवेत्भिषक् ॥ -(सु सू 21/36)⁽¹³⁾



1) Sanchaya Avastha –

- **संचय** - Accumulation, **अवस्था** - Stage; this is the “Stage of Accumulation”.
- **तत्र प्रथमः क्रियाकालः ॥** -(सु सू 21/18)⁽¹⁴⁾
This is the first stage of *Kriyakala*.
- **संहतिरूपा वृद्धिश्च ॥** -(सु सू 21/18 डल्हण)⁽¹⁵⁾

Samhati refers to firmness or compactness. Gradual accumulation of *Doshas* compactly in their own site is considered as *Sanchaya Avastha*.

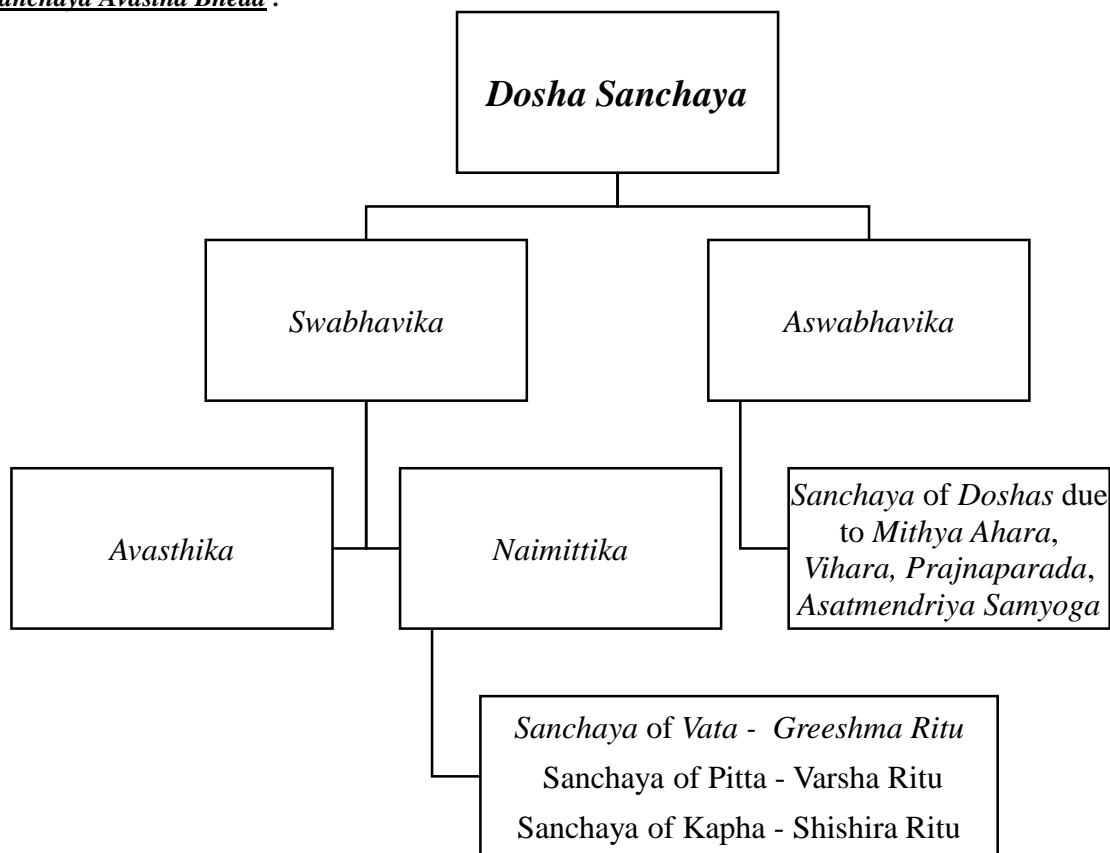
- **एतानि खलु दोषस्थानानि, एषु सञ्जीयन्ते दोषाः ॥** -(सु सू 21/18)⁽¹⁶⁾
The *Doshas* undergo *Sanchaya* in their own sites. This may be due to circadian rhythm or seasonal variations or as a pre - pathological condition.
- **चयो वृद्धिः स्वधाम्येव प्रद्वेषो वृद्धिहेतुषु ॥ विपरीतगुणेच्छा च ॥** -(अ.ह. सू. 13/15)⁽¹⁷⁾
Chaya is the increase of *Doshas* in its own site and in this stage there will be aversion towards similar *Guna* and attraction towards contraries.

Dosha Sthana: ते व्यापिनोऽपि हन्नाभ्योरधोमध्योर्ध्वसंश्रयाः ॥ -(अ.ह. सू. 1/7)⁽¹⁸⁾

These are omnipresent throughout the *Shareera*. However, their primary centers are –

<u>DOSHA</u>	<u>STHANA</u>
VATA	Below Nabhi pradesha
PITTA	Between Hrit pradesha and Nabhi pradesha
KAPHA	Above Jatru pradesha

Sanchaya Avastha Bheda :

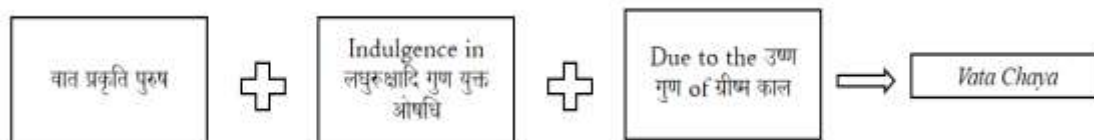


	Vata	Pitta	Kapha
Vaya	Vruddhavastha	Youvana	Balya Avastha
Dina	Sandhyakala	Madhyana	Pratah Kala
Ratri	Antima Prahara	Madhya Ratri	Prathama Prahara
Bhojana	Paripakwavastha	Pachyamana Avastha	Ama Avastha

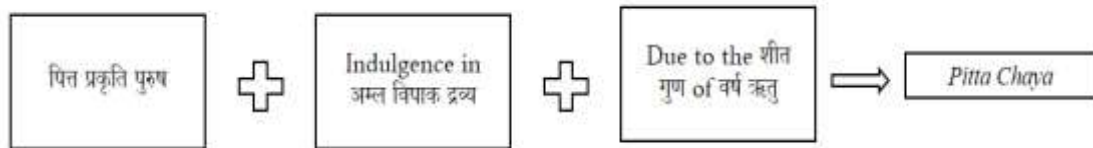
Reasons for Doshas to undergo स्वाभाविक चय :

- उष्णेन युक्ता: रूक्षाद्या वायो: कुर्वन्ति सञ्चयम् ॥ -(अ ह सू 12/19)⁽¹⁹⁾
Rukshaadi Guna + Ushna Guna = Vata Chaya
- शीतेन युक्ता: तीक्ष्णाद्याश्चयं पित्तस्य कुर्वते ॥ -(अ ह सू 12/20)⁽²⁰⁾
Teekshnaadi Guna + Sheeta Guna = Pitta Chaya
- शीतेन युक्ता: स्निग्धाद्या: कुर्वते श्लेष्मणश्चयम् ॥ -(अ ह सू 12/21)⁽²¹⁾
Snigdhaadi Guna + Sheeta Guna = Kapha Chaya

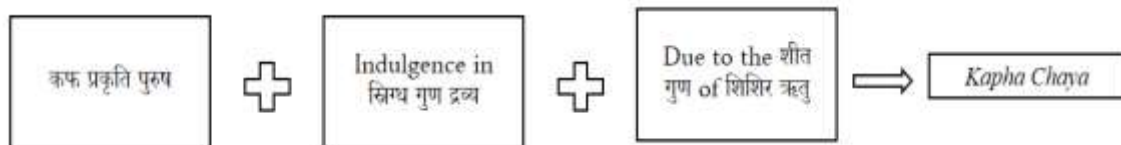
➤ **According to अ ह सू 12/25⁽²²⁾ –**



➤ According to अ ह सू 12/26⁽²³⁾ –



➤ According to अ ह सू 12/27⁽²⁴⁾ –



Samanya Lakshana of Doshas in Sanchaya Avastha :

तत्र संचितानां खलु दोषाणां स्तब्धपूर्णकोष्ठता पीतावभासता मन्दोष्मता चाङ्गानां गौरवमालस्यं चयकारणविद्वेषश्चेति लिङ्गानि भवन्ति ॥ -(सु सू 21/18)⁽²⁵⁾

<u>Dosha</u>	<u>Lakshana</u>
VATA	<i>Stabdhakoshtatha</i> - feeling of obstruction, (hypoperistalsis) <i>Purnakoshtatha</i> - fullness in the abdomen.
PITTA	<i>Peetavabhasata</i> - Yellowish discolouration of body parts <i>Mandoshmata</i> - Mild increase in body temperature
KAPHA	<i>Gourava</i> - Heaviness in the whole body <i>Alasya</i> - Lassitude

Importance of treating the Doshas in Sanchaya Avastha :

➤ सञ्चयेऽपहता दोषा लभन्ते नोत्तरा गतीः । ते तूत्तरासु गतिषु भवन्ति बलवत्तराः ॥ -(सु सू 21/37)⁽²⁶⁾

It is important to treat the *Doshas* in its *Sanchaya Avastha* to prevent further progression to next stage, leading to the disease manifestation and also to inhibit further complications related to that particular disease.

➤ प्रथमः क्रियाकालः आद्यः कर्मावसरः ॥ -(सु सू 21/18 डल्हण)⁽²⁷⁾

It is the early stage to plan the preventive measures

➤ चयैव जयेद् दोषम् ॥ -(अ ह सू 13/15)⁽²⁸⁾

Doshas should be conquered in *Chaya Avastha* only, in order to prevent further manifestation of a disease.

Treatment approach in Sanchaya Avastha :

✓ **Identification of the Sanchita Doshas** – Recognition of the specific *Dosha* that is forming, by analysing the *Lakshanas* (पीतावभासता, विपरीतगुणेच्छा etc).

✓ **निदानपरिवर्जनम्** – Abstinence from continuing the causative factors. For eg: Avoiding *Ativyayama* in *Vata Sanchaya*.

✓ **विपरीतगुणेच्छा** – In order to achieve the homeostasis, the body will crave for the *Dravyas* having opposite guna to that of *Sanchita Doshas*.

दोष	विपरीतगुणेच्छा
वात	उष्ण, स्निग्ध, श्लक्ष्ण गुण
पित्त	शीत, मन्द गुण
कफ	उष्ण, लघु, रुक्ष गुण

✓ **लंघन** – Reduces the *Sanchita Doshas* and prevents further accumulation. These methods can be easily incorporated into daily routine, making them practical for long-term management and prevention and addressing imbalances before they progress to more severe stages.

The following types of लंघन are particularly beneficial -

- **उपवास** : reduces the *Alpa Sanchita Doshas*, improves *Agni*.
- **पाचन** : Administration of *Pachaneeya Dravyas* aids in proper metabolism.
- **आतप** : It's particularly effective for *Kapha* and *Vata Sanchaya*.
- **व्यायाम** : It's particularly effective for *Kapha Sanchaya*.
- **पिपास** : Controlled fluid intake can help in reducing *Kapha*.

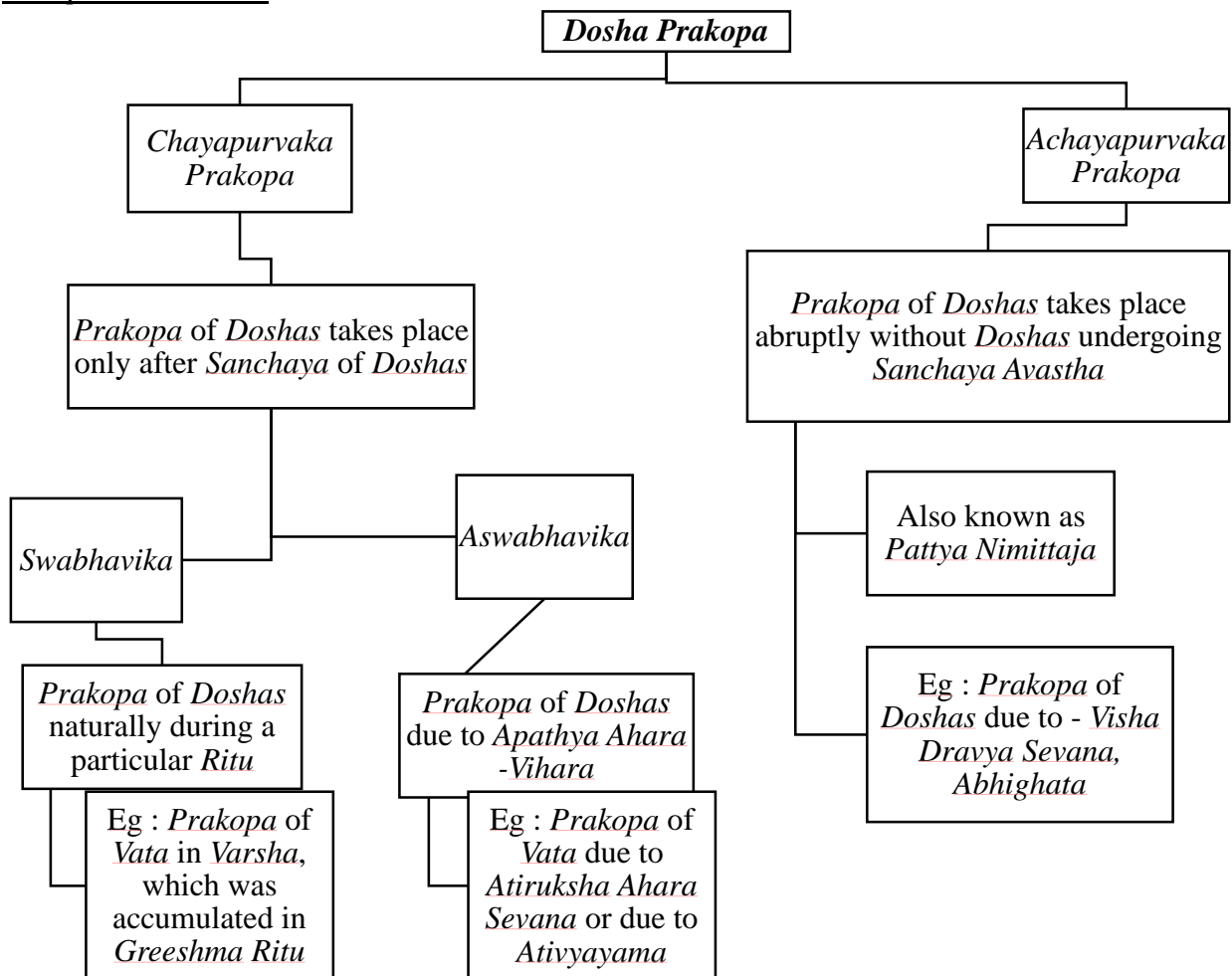
✓ **दोषप्रत्यनीक चिकित्सा** –

दोष	रस	आहार	विहार	औषध
वात	मधुर, अम्ल, लवण	मांस रस, स्निग्ध द्रव्य सेवन	ब्रह्मचर्य अभ्यङ्ग	बला, अश्वगन्ध
पित्त	मधुर, तिक्त, कषाय	सर्पि, शीत द्रव्य सेवन	शीतल विहार	द्राक्षा, उशीर
कफ	तिक्त कटु कषाय	यव, तीक्ष्ण द्रव्य सेवन	व्यायाम	मरीच, नागर

2) **Prakopa Avastha** –

- **प्रकोप** - Aggravation, **अवस्था** – Stage, this is the “Stage of Aggravation”.
- After *Sanchaya Avastha* if the indulgence in the *Nidanas* persists, then *Sanchita Doshas* lands in *Prakopavastha*.
- **द्वितीयः क्रियाकाल इति द्वितीयश्चिकित्सावसरः ॥ -(सु सू 21/27 डल्हण)⁽²⁹⁾**
- It is the second stage of *Kriyakala*, requires an immediate action or else the *Prakupita Doshas* will progress to the later stages of the disease manifestation.
- **विलयन रुपा वृद्धिः प्रकोपः ॥ -(सु सू 21/18 डल्हण)⁽³⁰⁾**
- In *Sanchaya Avastha Doshas* are in solidified form, in *Prakopa Avastha Doshas* are in liquefied form.
- It is an extended state of *Sanchaya*, in which the *Doshas* are in an aggravated state, that has developed the ability to move from their respective sites.
- As per *Acharya Charaka*, this stage, itself may develop into full blown disease & as per *Acharya Vagbhata* उन्मार्ग गमन of दोष and लिङ्ग दर्शन are elicited in this stage. Because the *Acharyas* do not consider the remaining stages of *Kriyakala*.

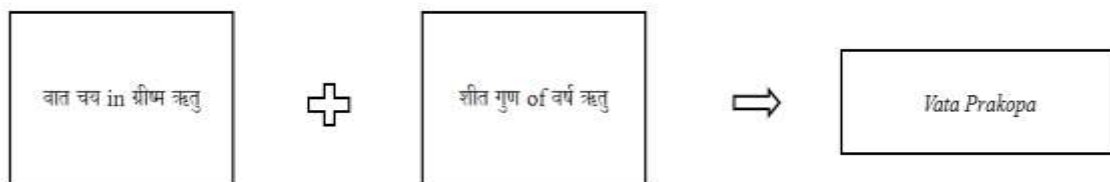
Prakopa Avastha Bheda :



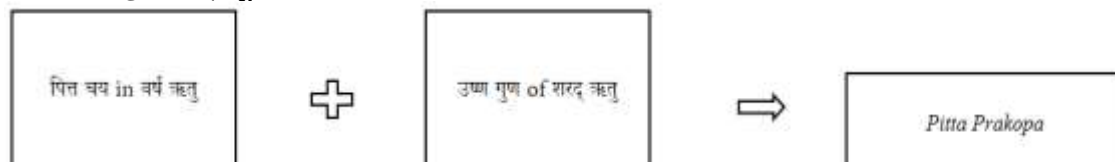
Reasons for Doshas to undergo Swabhavika Kopa :

- According to अह सू 12/20⁽³¹⁾ –
 Rukshaadi Guna + Sheeta Guna = Vata Prakopa
- According to अह सू 12/21⁽³²⁾ –
 Teekshnaadi Guna + Ushna Guna = Pitta Prakopa
- According to अह सू 12/22⁽³³⁾ –
 Snigdhadi Guna + Ushna Guna = Kapha Prakopa

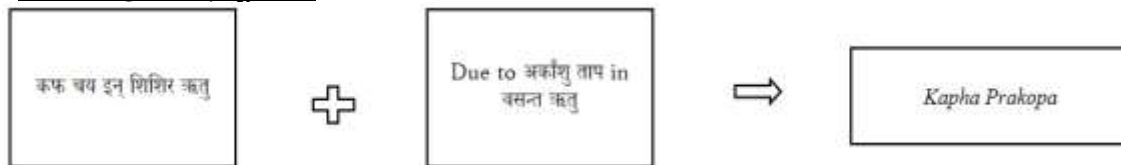
- According to अह सू 12/25⁽³⁴⁾ –



- According to अह सू 12/26⁽³⁵⁾ –



➤ According to अह सू 12/27⁽³⁶⁾ –



Dosha Prakopaka Kala –

वात	शीत काल (cold period)	घर्मान्ते (end of summer)	प्रत्यूष (end part of morning)	अपराह्न (end part of day)	जीर्णे अन्न (end of digestion)
पित्त	उष्ण काल (hot period)	मेघान्ते (at the end of rainy season)	मध्याह्न (noon)	अर्धरात्रि (mid night)	जीर्यति अन्न during digestion
कफ	शीत काल (cold period)	वसन्त (during season) <i>Vasanta</i>	पूर्वाह्न (early part of the day)	प्रदोषे (early part of the night)	भुक्त मात्रे (Immediately after consuming food)

Samanya Lakshana of Doshas in Prakopa Avastha :

तेषां प्रकोपात् कोष्ठतोद संचरण अम्लिका पिपासा परिदाह अन्नद्वेषा हृदयोत्क्लेदश्च जायन्ते ॥ - (सु सू 21/27⁽³⁷⁾)

<i>Dosha</i>	<i>Lakshana</i>
<i>VATA</i>	<i>Koshta Toda</i> - pricking type of pain in the abdomen <i>Sancharana</i> - Movement of <i>Vata</i> in the <i>Mahasrotasa</i>
<i>PITTA</i>	<i>Amlika</i> - Sour eructations <i>Pipasa</i> - Excessive thirst <i>Paridaha</i> - Burning sensation all over the body.
<i>KAPHA</i>	<i>Annadweshya</i> - Aversion towards food <i>Hridayotkslesha</i> - Heaviness of chest region and nausea.

✓ **Identification of the Prakupita Doshas** – Recognition of the specific *Dosha* that has aggravated, by analysing the *Lakshanas* (अम्लिका, अन्नद्वेषा etc).

✓ **निदानपरिवर्जनम्**

✓ **दोषप्रत्यनीक चिकित्सा –**

- The line of treatment should be for the *Prakupita Dosha* without interfering with the provocation of other *Doshas*.
- If *Prakopa* of all *tridoshas* occurs, based on *Taratamabhava*, whichever *dosha* is powerful 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*.

✓ **शमन चिकित्सा** – Administration of पाचन, दीपन द्रव्य and practicing व्यायाम, आतप for the pacification of the *Doshas*.

दोष	शमनौषधि प्रयोग	शोधन चिकित्सा
	अचयपूर्वक प्रकोप	चयपूर्वक प्रकोप
वात	वातानुलोमना - हरितकी चूर्ण प्रयोग	बस्ति
पित्त	पित्तशामका - उशीर, द्राक्षा प्रयोग	विरेचन
कफ	कफ - त्रिकटु प्रयोग	वमन

3) Prasara Avastha –

- प्रसर - Dissemination, अवस्था – Stage, this is the “Stage of Dissemination”.
- तत्र तृतीयः क्रियाकालः ॥ -(सू सू 21/32)⁽³⁸⁾
- It is the third stage of *Kriyakala*.
- The term “*Prasara*” conveys the meaning of spreading to wider area from one point to another point via macro or micro-channels. The *doshas* which have become *Prakupita*, expand and overflow from the limits of their respective *sthanas*.

Cause for the Prasara of the Doshas :

- वायुः गतिमत्वात् प्रसरण हेतुः ।
स हि रजो भूयिष्ठः, रजः च प्रवर्तकं सर्वभावानां ॥ -(सू सू 21/28)⁽³⁹⁾

वात is the prime factor in the process of प्रसर (movement), वात is रजो गुण प्रधान and रजस् is प्रवर्तक (initiator for any kind of movement).

Prasara of the Doshas occurs as :

- तेषां एभिः आतंक विशेषैः प्रकुपितानां किण्व उदक पिष्ट समवाय इव उद्विक्तानां प्रसरो भवति ॥ -(सू सू 21/28)⁽⁴⁰⁾
- With continued निदान सेवना, the दोष undergo further vitiation and enter प्रसर अवस्था where they start moving to other places similar to the overflow of a mixture of किण्व (yeast), उदक (water), पिष्ट (flour), kept in a vessel for overnight, due to the process of fermentation.
- This process of प्रसर happens similar to the महान् उदक संचय (large accumulation of water) , when exceeds the brim of the dam (सेतु) overflows and joins with other water aggregations and flows in different directions. Similarly, *Prakupita Doshas* either individually or in combination of two or all the three or also with *Shonita*, with the influence of *Vata*, spread within the *Shareera* in all directions.

- कृत्स्ने अर्धे अवयवे वा अपि यत्र अंगे कुपितो भृशम् ।
दोषो विकारं नभसि मेघवत् तत्र वर्षति ॥ -(सू सू 21/29)⁽⁴¹⁾

Prakupita doshas, whether permeating the entire body or a part of the body or just confined to a particular organ / system, get settled at those places where there is दुष्टि leading to diseases at that particular place, giving rise to the disease. This happens similar to नभसि मेघवत् तत्र वर्षति - clouds getting accumulated at a location in sky and it rains.

During Prasara, Doshas take Trividhagatis :

Urdhwa gati	<i>Doshas</i> moving in upward direction & may manifest <i>Chardi, Kasa, Hikka</i> and disease concerned to <i>Karna, Nasa, Akshi</i> etc.
Adho gati	<i>Doshas</i> moving in downward direction may cause <i>Atisara, Gridhrashi, Bhagandara</i> etc.
Tiryak gati	Transverse direction may lead to <i>Kushta, Visarpa</i> etc.

- ना अत्यर्थं कुपितश्चापि लीनो मार्गेषु तिष्ठति ।
निष्प्रत्यनीकः कालेन हेतुमासाद्य कुप्यति ॥ -(सू सू 21/30)⁽⁴²⁾

If the *Doshas* are not vitiated to their full strength, then they become adhered in the *Marga*, without showing any response and waiting for the favorable conditions to gain strength.

Doshas in Prasara Avastha takes place as :

Vata Prasara
 Pitta Prasara
 Kapha Prasara
 Rakta Prasara
 Vata-Pitta Prasara
 Vata-Kapha Prasara
 Kapha-Pitta Prasara
 Vata-Rakta Prasara
 Pitta-Rakta Prasara
 Kapha-Rakta Prasara
 Vata-Pitta-Kapha Prasara
 Kapha-Pitta-Rakta Prasara
 Vata-Pitta-Rakta Prasara
 Vata-Kapha-Rakta Prasara
 Vata-Pitta-Kapha-Rakta Prasara

Samanya Lakshana of Doshas in Prasara Avastha :

➤ एवं प्रकुपितानां प्रसरतां वायोर्विमर्गमनाटोपौ ओष चोष परिदाह धूमायनानि पित्तस्य, अरोचकाविपाकाङ्गसादः छर्दिश्चेति श्लेष्माण लिङ्गानि भवन्ति॥ -(सू सू 21/32)⁽⁴³⁾

<u>Dosha</u>	<u>Lakshana</u>
VATA	<u>Vayu vimargamana</u> – movement of <u>Vata</u> in opposite direction <u>Atopa</u> - gurgling sound in abdomen
PITTA	<u>Osha</u> - generalized burning sensation <u>Chosha</u> - sucking pain / the sensation of pressing <u>Paridaha</u> - burning sensation all over the body <u>Dhoomayanani</u> - feeling of hot fumes coming out from the body
KAPHA	<u>Arochaka</u> - anorexia <u>Angasada</u> - lassitude <u>Avipaka</u> - indigestion <u>Chardi</u> - vomiting

Treatment approach in Prasara Avastha :

- ✓ निदानपरिवर्जनम्
- ✓ शोधन चिकित्सा – Elimination of *Doshas* through the nearest route

ऊर्ध्वगति	वमन
अधोगति	विरेचन
तीर्यक्गति	<u>Doshas</u> should be brought to the कोष्ठ by स्नेहन, स्वेदन and should be eliminated through शोधन

- तत्र वायोः पित्तस्थानगतस्य पित्तवत् प्रतीकारः, पित्तस्य च कफस्थानगतस्य ।
कफवत्, कफस्य च वातस्थानगतस्य वातवत्; एष क्रियाविभागः ॥ -(सु सू 21/31)⁽⁴⁴⁾

गमन of वात in पित्तस्थान	पित्तस्योपक्रमा
गमन of पित्त in कफस्थान	कफस्योपक्रमा
गमन of कफ in वातस्थान	वातस्योपक्रमा

The following example gives an illustration about Sanchaya, Prakopa and Prasaraavastha :

- *Sanchayavastha* - Samhatarupa Vriddhi - Ghee in solid state
- *Prakopavastha* - Vilayanarupa Vriddhi- Heated liquefied ghee in a bowl
- *Prasaravastha* - Ghee spreading out of the bowl (Overflowing Ghee).

4) *Sthanasamskraya Avastha* –

- तत्र पूर्वरूपगतेषु चतुर्थः क्रियाकालः ॥ -(सु सू 21/33)⁽⁴⁵⁾

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

- स्थानसंश्रयिणा कृद्धाः भाविव्याधि प्रबोधकम् ।

दोषाः कुर्वन्ति यत् लिङ्गं पूर्वरूपं तदुच्यते ॥ (मा नि 1/7)

In this stage, the *Vyadhi* starts progressing. The type of *Vyadhi* depends upon the *Sthana*, *Dosha* and symptoms elicited are considered as *Purvaroopo*.

The sight of *Purvarupa* serves as an important clue to diagnosing the actual disease and deciding the treatment.

- प्रसृतानां पुनः दोषाणां स्रोतोवैगुण्यात् यत्र सङ्गः स स्थानसंश्रयः ॥

-(सु सू 21/33 डल्हण)⁽⁴⁶⁾

At this stage, the disseminated *Dosha* localizes wherever *Khavaigunya* is present at any part of the body and manifests specific diseases related to that part.

- कुपितानां हि दोषाणां शरीरे परिधावताम् ।

यत्र सङ्गः खवैगुण्यात् व्याधिस्तत्रोपजायते ॥ -(सु सू 24/11)⁽⁴⁷⁾

Prakupita Doshas circulating all over the *Shareera*, settles down wherever there is *Khavaigunya*, leading to *Vyadhi* manifestation.

Acharya Sushruta has mentioned the Sthanasamskraya of Doshas in certain Shareerapradesha which might manifest the following Vyadhis :

SI No	<i>Sthanasamskraya</i>	<i>Lakshana</i>
1	<i>Udara Pradesha</i>	<i>Gulma, Vidradhi, Agnisanga, Anaha, etc</i>
2	<i>Bastigata</i>	<i>Ashmari, Mutraghata</i>
3	<i>Medhragata</i>	<i>Niruddha prakasha, Updamsha</i>
4	<i>Gudagata</i>	<i>Bhagandara, Arshas</i>
5	<i>Vrushanagata</i>	<i>Vruddhi</i>
6	<i>Urdhvajatrugata</i>	<i>Urdhvajatrugatavikara</i>
7	<i>Tvak, mansashonitgata</i>	<i>Kushtha, Visarpa</i>
8	<i>Medogata</i>	<i>Granthi, Apachi, Arbuda, Galganda, Alaji</i>
9	<i>Asthigata</i>	<i>Vidhradhi</i>
10	<i>Padagata</i>	<i>Vatakantaka</i>
11	<i>Sarvangagata</i>	<i>Jvara</i>

Treatment approach in Sthanasamshraya Avastha :

- The treatment is completely based upon identification of - *Purvarupa Lakshanas, Doshas, Dushyas* and *Adhishtana (Khavaigunya)*

➤ चिकित्सा च अत्र दोषस्य दूष्यस्य चेत्युभयाश्रिता ॥ -(सु सू 21/33 डल्हण)⁽⁴⁸⁾

The *Chikitsa* to be adopted in this stage involves both *Dosha Pratyanka Chikitsa* as well as *Dushya Pratyanka Chikitsa* to correct the *Dosha, Dushya* and both in combination.

- ✓ संप्राप्ति विघटनमेव चिकित्सा
- ✓ दीपन पाचन
- ✓ स्रोतोशोधन
- ✓ रसायन प्रयोग

Eg: *Purvarupa* of *Chardi* is *Praseka, Hrullasa, Annadwesa, Aruchi, Utklesha; Aushadhis* such as *Sootashekhar Rasa, Hingwashtaka Churna, Maadiphala Rasayana* prevents the manifestation of *Chardi*.

5) Vyakta Avastha –

➤ तत्र पञ्चमः क्रीयाकालः ॥ -(सु सू 21/34)⁽⁴⁹⁾

This is the fifth stage of *Kriyakala*, known as the stage of disease manifestation. In *Sthanasanshraya Avastha*, if patient continues to indulge in *Nidana* then *Doshas* will enter into *Vyakta Avastha*.

➤ व्याधिः प्रव्यक्तं रूपं व्यक्तिः ॥ -(सु सू 21/33 डल्हण)⁽⁵⁰⁾

In this stage there is *Vyadhi Darshana* means presence of all the signs and symptoms of a particular disease.

- In this stage following things are elicited-
 1. Completion of *dosha-dushya sammurchana*
 2. Visualization *Srotodushti*
 3. Cardinal & general symptoms of disease.

The signs and symptoms appearing in this stage are broadly classified into two types - *Samanya Lakshanas, Pratyatma Lakshanas*.

<u><i>Vyadhi</i></u>	<u><i>Pratyatma Lakshana</i></u>
ज्वर	संताप
प्रमेह	बहुमूत्रता
शाखाश्रित कामला	तिलापिष्टानिभ वर्चस्

Treatment approach in Vyakta Avastha :

- ✓ निदानपरिवर्जनम् - Eg: संशोध्यो मृदुभिस्तिक्तैः कामली तु विरेचनेः ॥ -(च चि 16/40)⁽⁵¹⁾
- ✓ दैवव्यापाश्रय चिकित्सा - विष्णु सहस्र नाम पठन ज्वर
- ✓ चरकोक्त महाकषाय - ज्वरघ्न
- ✓ अग्न्य द्रव्य - कुष्ठ :- खदिर, प्रमेह :- हरिद्रा
- ✓ संप्राप्ति विघटनमेव चिकित्सा
- ✓ लाक्षणिक चिकित्सा

6) Bheda Avastha –

“The stage of complications or chronicity of disease or subtypes of particular disease”.

➤ अत ऊर्ध्वमेतेषामवदीर्णानां व्रणभावमापन्नानां षष्ठः क्रियाकालः। ज्वरातिसारप्रभृतीनां च दीर्घकालानुबन्धः तत्राप्रतिक्रियमाणेऽसाध्यतामुपयान्ति ॥ -(सु सू 21/35)⁽⁵²⁾

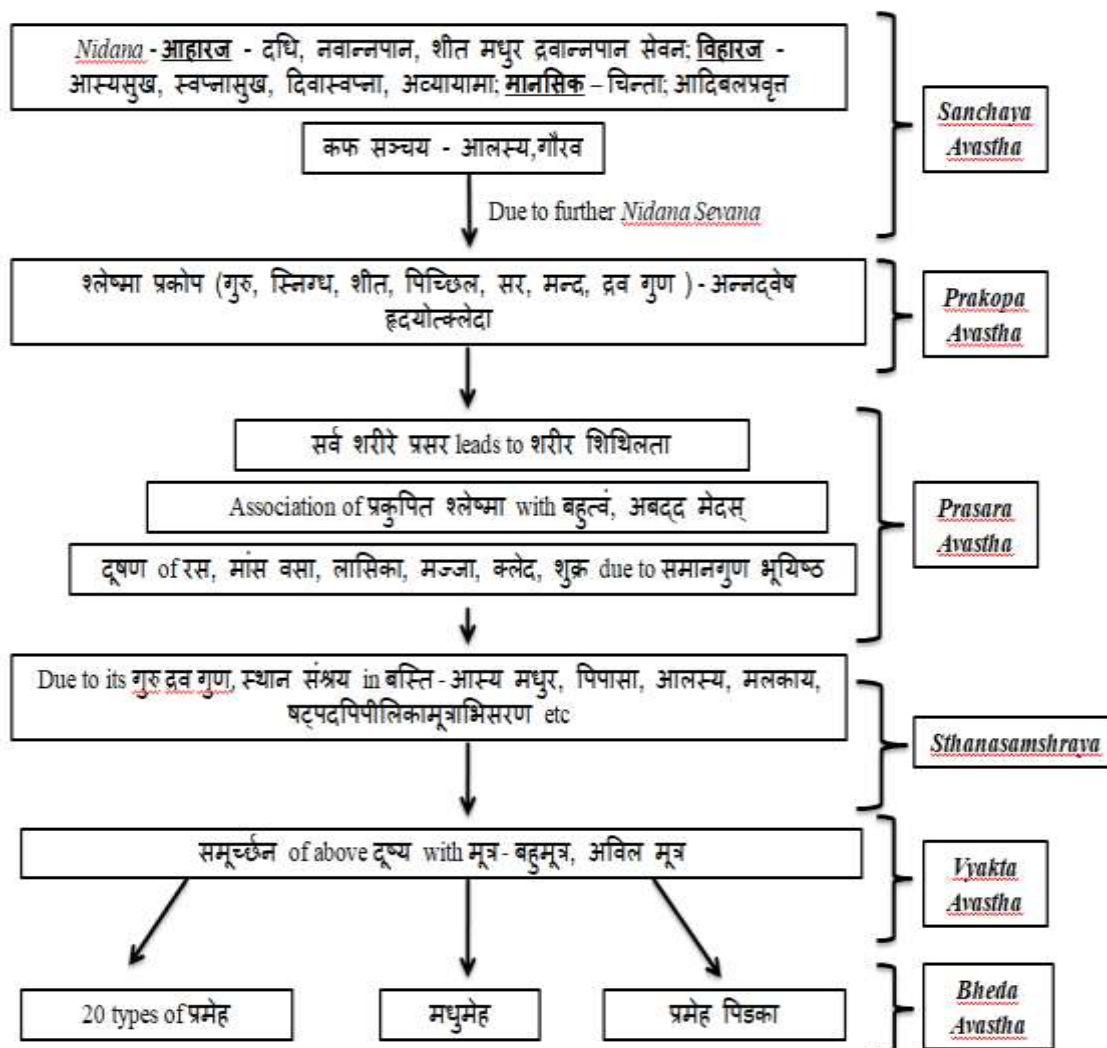
In this *Avastha* proper diagnosis of disease can be done according to specific predominance of *Doshas*. Certain sign and symptoms of that disease manifests in this stage.

- It is the 6th stage of *kriyakala* where the disease course ends in relief or continues to attain chronicity.
- It is the most advanced stage of *Kriyakala* in which *Vyadhi* attains *Dosha Vishesh Lakshana* and if it is not treated at the right time, it becomes *Deerghakaalanubandhi* (Chronic in nature)
- However, in *Bhedavastha*, the prognosis of the patient is gradually declined; it may lead to death in some disorders.
- When the *Doshas* settle for a long duration, without proper intervention they become prominent and *Asadhya*.
- The manifested *Vyadhi* can act as *Nidanaarthakara roga* and may be the cause for some other related diseases which are called as *Upadravas*.

Treatment approach in Bheda Avastha :

- ✓ **व्याधिप्रत्यनीक चिकित्सा** - Eg : Controlling DM, in case of Diabetic foot ulcer.
- ✓ **शमन शोधन चिकित्सा** – For instance : *Snehaushadhi prayoga* in *Vataja Kasa*, *Virechana* in *Pittaja Kasa*, *Vamana* in *Kaphaja Kasa*.
- ✓ **Prevention of उपद्रव**
- ✓ **उपद्रव चिकित्सा** – Treatment of *Upadrava*. Eg : In case of *Atisara* as a *Upadrava* in *Jwara*, *Atisara* has to be treated.

❖ Representing Prameha through Shatkriyakala -



Discussion –

- It is high time to focus on the prevention of diseases in society with the application of gold standard *Ayurvedic* wisdom.
- *Sanchaya Avastha* may be taken as the risk factors contributing to the disease.

- Epidemiological studies can be conducted, to identify the stages of *Kriyakala* with the early signs and symptoms in specific populations.
- Tracking the patients over the time to observe the disease manifestation will contribute to *Shatkriyakala*.
- Planning the clinical trials at different stages of a particular disease is beneficial.
- Modern investigations can be utilized to analyze the biomarkers that correlate with each stage of *Vyadhikriyakala*.
- Programs for raising public awareness must be implemented, in order to educate people to give attention to any early warning signs and symptoms.

Conclusion –

- The six stages known as *Shatkriyakala* offers a framework for understanding how diseases develop over time, which is crucial for early diagnosis and intervention.
- *Shatkriyakala* provides insight about pathogenesis, prognosis of a disease.
- In Ayurveda executing therapeutic measures to treat a disease has given second place whereas prevention of the disease has given first priority.
- It offers a bridge between Ayurvedic principles and contemporary health approach.
- As per *Charaka Nidana Sthana*, 5th chapter; 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 treated successfully at the right time.
- The need of research for the validation of *Shatkriyakala* will benefit humanity in the long term and there is a wide scope of research on its applicative aspects.
- Thus *Vaidya* should adopt the *Yuktivyapashraya Chikitsa* after analysing the *Shatkriyakala* thoroughly in order to achieve the success in the treatment.

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