

# Significance of Shatakriyakala in Manifestation of Disease - An Ayurved Perspective

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## ABSTRACT

The term *Shatkriyakala* refers to the recognition of the stage of a disease which helps us to determine the appropriate measures to correct the imbalance in *Doshas*. *Shatkriyakala* is one of the various important concepts described in *Ayurveda*. *Acharya Sushruta* has described different phases of a disease in his own unique way. It shows the stepwise progress of *Dosha* and disease. For the control and prevention of the disease, guidelines like *Dinchariya* and *Rutuchariya* must be adopted. Along with these concepts, knowledge of *Shatkriyakala* plays an important role in prevention as well as management of the disease. So a good understanding of *Kriyakalas* is very essential for early diagnosis, prognosis and for adopting preventive as well as curative measures. It also gives us an idea regarding the present condition of *Doshadushti* and the progress of the diseases in a body. Ayurveda is a science of life. It is a system of traditional medicine native to Indian subcontinent but now days its knowledge is accepted worldwide. In Ayurveda prevention of all types of diseases is known as a prominent part of treatment which includes restructuring human life style aligns with the course of nature.

**KEYWORDS:** *Ayurveda*, *Doshas*, *Shatkriyakala*, *Dinchariya*, *Rutuchariya*, *prevention*

## INTRODUCTION

The term '*Shatkriyakala*' is constituted of three words, '*Shat*' means number 6, '*Kriya*' means action or treatment and '*Kala*' means time. It means the consecutive stages of manifestation of disease and the preventive measures which should be taken to find out complications and overcome them. The *Prayojana* of *Ayurveda* is of two types, maintenance of the existing good health of a healthy person, and curing the disease of a diseased person. The term *Kriya Kala* refers to the recognition of the stage of a disease's progress, which helps to determine appropriate measure to correct the imbalance in *Doshas* (biological factors). It is a compound expression, comprised of *Kriya* and *Kala*, where *Kriya* means the choice to treatment (medicine, food and daily-routine) used to improve the disturbance in *Doshas*, and *Kala* refers to the stage of progress of a disease. *Sushruta*, an ancient Indian surgeon, has described the concept of *Kriyakala* in *Varnaprashnadhyaaya*, an ancient Vedic Sanskrit text,

which seeks to explain the incidence of *Varnas* in terms of *Doshic* disturbances.

*Ayurveda* is the ancient and well documented science, which priory insists upon the prevention of the diseases rather than adopting the curative measures. *Shatkriyakala* described by *Sushruta* gives an idea about the consecutive stages of the disease and accordingly preventive measures were described to overcome complication. Early diagnosis of disease helps to cure the disease successfully without much discomfort in planning treatment. If physician able to detect the changes in early stages like *Sancaya* (accumulation), *Prakop* etc. based on the manifestation of *Dosha* symptomatology and advise the techniques at that stage to prevent further stages, so that disease may not become stronger. By knowing *Shatkriyakala* the physician can give the treatment to weakened area or organ so that further *Sthansamshrayavastha* can be prevented and the

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*Sadhyasadyatva* of the disease can be done or one can get the knowledge of *Sadhyasadyatva*.

### AIMS & OBJECTIVES:-

1. To study the concept of *Shatakriyakala*.
2. To study the role of *Shatakriyakala* in manifestation of diseases.

This conceptual study will be helpful in understanding pathogenesis of disease in consecutive stages.

### METHODS:-

1. To compile available literature on *Shatakriyakala*.

2. To compile the importance of *Shatakriyakala* in manifestation of diseases.

### CONCEPTUAL STUDY:-

*Shatakriyakala* is the process of understanding the pathogenesis of disease in consecutive stages. Mainly 6 stages were described for the successive manifestation of the disease i.e.

1. Sanchaya
2. Prakopa
3. Prasara
4. Sthanasamshraya
5. Vyaktavastha
6. Bhedavastha



1. **Sanchaya<sup>2</sup>**:- Gradual accumulation of Doshas in respective seats. It is the first stage of Kriyakala. Dosha is going to accumulate in their respective seats and accumulated Doshas manifests certain symptoms are as follows.

#### Vata Sanchaya Lakshana:

Stabdhapoornakoshtata (Stiffness and fullness in abdomen)

#### Pitta Sanchaya Lakshana:

Pitavabhasata (Yellowishness of the body parts), Manda ushamta (Mild increase in body temp.)

#### Kapha Sanchaya Lakshana:

Angagaurava (Heaviness in the whole body), Alasya (Lassitude)

### 2. Prakopa<sup>3</sup>:-

Accumulated Doshas moving to other sites other than its main site. It is the second stage for preventive measures.

The following symptomatology manifests in prakopa stage as per the involvement of doshas are as follows-

#### Vata Prakopa Lakshana:

Koshta toda sancharana (Pain and movement of Vata in Mahasrotasa)

### **Pitta Prakopa Lakshana:**

Amlika (Sour eructations), Paridaha ( burning sensation all over the body), Pipasa (excessive thirst)

### **Kapha Prakopa Lakshana:**

Annadwesh (Aversion to food), Hrudyotkledascha (Excessive salivation in mouth)

Vagbhat<sup>4</sup> describes this stage as 'Unmarga Gamita' i.e. inclination of Doshas to leave its original site. Prakopa is of two types.

1. Sachaya Prakopa
2. Achaya Prakopa

When Dosha jump directly to Prakopa stage without passing through Chayaavastha it is Achaya Prakopa. Sachaya Prakopa means gradual increase of Doshas. Achaya Prakopa called Pathyaja Prakopa means do not required any Samshodhana Chikitsa like Vaman, Virechana. Sachaya Prakopa called Apathyaja Prakopa .This required Shodhana At this stage there are two possibilities:

### **III.(a) Remission or prashama**

The [[dosha] may return back to normalcy and to their normal sites, and stop further progression, if they are vitiated in the first two stages. Dosha may return to normalcy either naturally (swabhavik) or due to the employment of appropriate therapeutic measures. Thus, leading to the absence of disturbances (vikaras). [A. Hr. Sutra Sthana 12/24]<sup>[2]</sup>

### **Supportive factors for remission**

- Wholesome & beneficial food (hita ahara)
- Daily & seasonal regimen of lifestyle (hita vihara)
- Sensible suitable use of senses (satmya indriyarth)
- Intact intelligence, patience & memory (pragya)
- The empowered state of body mind and digestion (deha bala, chetas bala & agni bala)
- Followings expert's advice (aptopsevi)
- Charity & truthfulness (data & satyaparata) etc.

*Chikitsa.*

### **3. Prasara<sup>5</sup>:-**

Aggravated Doshas leave their original place and spread to the other parts of the body through different Strotas. If the aggravation of Doshas is mild it may not produce disease because it stays in hidden channels and produces disease if preventive measures not undertaken and after consuming causative factors in excess. It is third stage of Kriyakala. Aggravated Dosha spread to different places and produces following symptomatology are as follows:

### **Vata Prasara Lakshana:**

Vimarga-Gamana (Regurgitation), Atopa (flatulence and gurgling)

### **Pitta Prasara Lakshana:**

Osha (sense of boiling), Chosha (squeezing sense), Paridaha (burning sensation), Dhoomayanani (Emitting smoke from mouth)

### **Kapha Prasara Lakshana:**

Arochaka (anorexia), Avipaka (dyspepsia), Chardi (vomiting), Angasada (lassitude) -Doshas takes any one of the following three courses.

Urdhwa gati:-Upward diseases of ear,nose,eye etc.

Adhogamana:- Atisara,Shleepad

Tiryaka gamana:-Charma vyadhi, Akshepaka, Sira purana (hypertension).

- Doshas also moves to different places with the help of Vayu either alone or in combinations are as follows and it is of 15 types.
1. Vata Prasara
  2. Pitta Prasara
  3. Kapha Prasara
  4. Rakta Prasara
  5. Vata Pitta Prasara
  6. Vata Kapha Prasara

7. Vata Rakta Prasara
8. Pitta Kapha Prasara
9. Pitta Rakta Prasara
10. Kapha Rakta Prasara
11. Vata Pitta Rakta Prasara
12. Pitta Kapha Rakta Prasara
13. Vata Pitta Kapha Prasara
14. Vata Kapha Rakta Prasara
15. Vata Pitta Kapha Rakta Prasara<sup>6</sup>

➤ Hetu Linga Chikitsa is advised in Prasaraavastha, later Vyadhichikitsa

- If above said precautions are neglected, following factors lead to spread of vitiated dosha through the blood circulation.
  1. Spicy, excessive & incompatible diet
  2. Strength of body, mind and digestive capacity is less
  3. Misused senses, and intelligence
  4. Disease agents (nidana) not avoided
- Remission suspends dosha flow out into circulation and spread over the body
- Thus, this third stage of disease manifestation (3rd kriyakala) is a turning point for the next phase of disease evolution.
- [[Rakta] or blood is the vehicle to carry or spread dosha into the whole body from their normal sites. At this stage, stimulated dosha, circulating in the blood, enter into the tissues/organs/ systems of the body called dhatu.
- The pathway of disseminated dosha is srotas or microchannels.

### Features

The features in srotas or microchannels are manifested as:

- Painful distension of abdomen accompanied by rumbling noise & shifting pains - By vata
- Hot flashes, regurgitation and sucking sensations - By pitta
- Nausea and excess salivation - By kapha

### Treatment and precautions at this stage

1. Avoid antagonistic Diet (viruddhahar)
2. Avoid suppression of natural urges (vegavarodha)
3. Avoid exhaustive activities, stress, sex
4. Avoid adulterants and intoxicants
5. Practice daily and seasonal purification

### 4. Sthanasamshraya<sup>7</sup>:-

Agitated *Dosha* spreads to different places and struck somewhere because of obstruction in *Srotas* due to abnormality in *Srotas* is called *Sthana samshraya*.

If the vitiated *Doshas* are allowed to increase further, they will settle down in same or other organ and produces the disease concerned to that organ.

**TABLE NO-1:- FOLLOWING ARE THE LIST OF ORGAN AND DISEASES.**

Sr no	Organ	Disease
1	Udara	Gulma, Vidradhi, Udara Roga, Agni Vikara, Vibandha, Anaha, Visuchika, Atisara, Pravahika, Vilambika.
2	Bastigata	Prameha, Ashmari, K Mutraghata, Mutra to Dosha etc.
3	Medragata	Niruddhapraka Upadamsha, Dosha etc.
4	Gudagata	Bhagandara, etc.
5	Vrsanagata	Vrddhi.
6	Urdhvajatrugata	Manifest Urdhvajatrugata Vikara.
7	Twak, mamsa and shonitagata	Rasa is considered in - place of Twak because any changes -happening in Rasa are expressed in - skin. Diseases are Kshudraroga, Kushta, Visarpa etc.
8	Medagata	Granthi, Apachi, Arbuda, Galaganda, Alaji etc.



- In this particular stage of Kriyakala premonitory signs and symptoms of the diseases are seen. It is the fourth stage of kriyakala and treatment must be employed correct Dosha, Dushya or This is a prodromal stage and symptoms of the disease start to appear but these may be specific or non-specific.
- Provoked and circulating dosha may get localized in specific microchannels/organs/tissues (dosha-dushya sammurcchana).
- These dosha interact with defense mechanism of body - dhatu.
- During invasive interactions of morbid factors, future features of disease may start to appear.
- Morbid disease-producing factors (dosha) as interacting with vital defence mechanisms of body (dhatu) at the levels of transporting and transforming microchannels (srotas)
- At this stage, the disease-causing factors are localized and can be named like – diarrhoea and skin disorders (atisara & kushtha)
- At this stage, the vitiated dosha are localized at structural and functional impairments leading to loss of patency of channels.

These structural and functional impairments are called kha vaigunya and are caused by:

1. Specific causes for all 13 microchannels
2. Genetic predisposition
3. Personalized body constitutions
4. Personalized mental constitutions
5. Organ damaging factors
6. Four features of defects of channels viz. increased flow, obstruction, the formation of nodules, and improper direction of movement

#### **Treatment at this stage**

- Practice for the avoidance of impairing factors listed specifically for all the 13 major involved channels
- Rejuvenation and protection of the vital organs both.

#### **5. Vyaktavastha<sup>8</sup>:-**

It is fifth stage of riyakala. Appreance of clear-cut symptoms of the disease. In this Avastha the symptoms of the disease start to appear on body which can be seen or observe by physician and patient that Avastha is called Vyaktavastha. Cardinal sign and symptoms of the diseases are expressed in this stage.

For example-

1. Increased temperature is observed in Jwara.
2. Excessive passing of watery stools is seen in Atisara.

3. Abnormal enlargement of abdomen is observed in Udara Roga.

Vyadhi Pratyanka Chikitsa (treatment mentioned in respective diseases for their management) may be adopted.

This is the stage of full manifested disease as a result of invasive interaction of morbid factors into defensive healthy tissues (dosha-dushya sammurcchana) with its characteristic symptomatology. At this stage, the disease can be named properly. This stage is comprised of:

- Weakened digestion– agni,
- Vitiated morbid factors – dosha,
- Impaired micro channels – srotas,
- Debilitating defense mechanism – dhatu,
- Resulting pathologies in organs – avayava

#### **Treatment suggested at this stage**

Restoration of normalcy or vikriti vighata:

- Improve digestion
- Restore dosha equilibrium
- Repair the microchannels and organs
- Refresh the carrier (blood)
- Rehabilitation of body tissues
- Non recurrence of disease

#### **6. Bhedavastha<sup>9</sup>:-**

In this stage specific sign and symptoms of the disease's manifests. In this Avastha the proper diagnosis of diseases can be made or can be understood.

In this Avastha the Vyadhi Bheda can be done for example if the patient is suffering from Dravamalapravrutti that means he is suffering from Atisara disease, during this period if he has pain in abdomen or Udarashoola that means he suffering from Vataja Atisara. If his stool has dark yellow colour that means he suffering from Pittaja Atisara. Hence in this Avastha the person can make or physician can make differential diagnosis of diseases. If this Avastha not treated properly it becomes incurable. This particular stage of manifestation is very difficult to cure.

This is the stage of differentiation/ termination/ rehabilitation of symptomatology. In this stage, disease becomes sub-acute, chronic, or incurable. When disease further progresses, it may produce complications becoming incurable or severe complications leading to death or may cause temporary/ permanent disability. Otherwise in self-limiting disorders, the disease may get cured itself by body and rehabilitation will be required. This is the last opportunity of the management, where all the possible management is to be applied.

**SIGNIFICANCE OF SHATAKRIYAKALA<sup>10,11</sup>:-**

1. By knowing the six Avasthas of Kriyakala one can get the knowledge of Hetusevana and so that he can stop Hetusevana and thus the further Avastha can be prevented.
2. With the help of Shatkriyakala one can give actual treatment with the use of various drugs.
3. By knowing Shatkriyakala the physician can give the treatment to weakened area or organ so that further Sthanasamshraya Avastha can be prevented.
4. The Sadhyasadyatva of the disease can be done or one can get the knowledge of Sadhyasadyatva.
5. It facilitates the knowledge about the prognosis of diseases in the respective Avasthas.

**Suggested as rehabilitative therapies or prakriti sthapana**

- Prevent/limit the complications
- Prevent genetic transmissions to offspring
- Rehabilitation of disabilities
- Rejuvenation for non-occurrence of diseases

**DISCUSSION & CONCLUSION:-**

*Shatkriyakala* assures a more accurate management of the disease with various suitable drugs. The progress of the disease can be come under control by preventing further consumption of the *Hetusevan*. The knowledge of the *Sthanasamshraya* may protect the organ which may get affected in the future. Depending upon the stage of *shatkriyakala* *sadhyasadyatva* of the disease may be revealed. Knowledge of *Shatkriyakala* may assist in deciding the prognosis of the disease. In present era, modern lifestyle has become the root cause of for many diseases. Tight schedule, pressure-oriented jobs, disturbed sleeping habit and incompatible food have become one of the leading causes of disease. So, for control and prevention of the disease, guidelines like *Dinchariya* and *Rutuchariya* must be adopted.

Along with these concepts, knowledge of *Shatkriyakala* plays an important role in prevention as well as management of the disease.

Thus the clinical observations, pathological events, treatment interventions and intensity of host: antigen interactions can be summarized as shown in figure 2. The Ayurvedic concept of the six stages of disease is one of the most important factors distinguishing Ayurveda from Allopathy. During the first four stages, disease symptoms may be subtle or non-existent. In Allopathy, in these stages when there is no clear feature of diseases and symptoms are subjective, the patients are usually labelled as "functional," "hypochondriac" or "neurotic" until the

full manifestations of the disease develop. However, in Ayurveda, the physician can identify the imbalance at an early stage. These Ayurvedic assumptions are not just baseless ideologies. Modern science bears out the validity of these assumptions. The three body types with dominance of dosha are validated by a biostatistical study of large populations with 90 percent certainty. Certain genetic traits are more susceptible for diseases is shown by genome research. This principle applies to suitability of a person to certain drugs, too. Just as Ayurveda has been able to predict which people are more likely to suffer from a particular disease. Recent research has also shown that lifestyle changes can "turn off" and "turn on" certain genes, and thus, with effort, we can turn off bad genes and turn on the good ones. Therefore, understanding concept of *shatkriyakala* is highly important in clinical practice. This concept is universally true for all disorders. It is very beneficial for a physician for making diagnosis of the disease and it helps for further prognosis of the disease. It is also helpful in interrupting the *Sadhyasadyatva* of the diseases and has the significant role in management of various diseases. As we all know that prevention is better than cure, it is need of the era to follow the guidelines as mentioned in the ancient texts like Ayurveda.

To conclude the following are the points derived from the above discussion.

1. The proper knowledge of Shatakriyakala helps in understanding the process of manifestation of various diseases as well as to diagnose the diseases.
2. The physician who diagnoses a disease and treats accurately according to Shatakriyakala will be become a successful practitioner.
3. The knowledge of Shatakriyakala is helpful for knowing the Sadhyasadyatva of disease and also plays an important role in the treatment.

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