

**Review article****Conceptual Study on Shatkriyakakala**

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ABSTRACT:

Any disease's manifestation is the result of a series of events that start from the interaction of etiological components and end with the appearance of the disease. According to Ayurveda, the three Doshas i.e, Vata, Pitta and Kapha are responsible for every function of the body. But if these Doshas are out of balance for any reason, it can impact Dhatus (body tissues) and lead to various kinds of diseases. Because Doshas are considered to represent the root of disease, it is essential to understand how these Doshas are moving through our bodies at any given time. The terms Kriya and Kala, in which Kriya means treatment and Kala means time, So Shatkriyakakala means Appropriate time Periods to take action/treatment. A clear understanding about the stages of Kriyakakala is an essential factor for early diagnosis, prognosis and for adopting appropriate preventing and curative measures so to prevent the further establishment of a disease & thereby preventing the complications associated with it which has been emphasised in this article.

KEY WORDS: Dosha, Dhatu, Kriyakakala, Sanchaya, Prakopa, Prasara, samshraya, Vyaktavastha, Bhedavastha.**INTRODUCTION:**

The Tridoshas Vata, Pitta, Kapha are considered to be three vitals of the body. [1] No disease can manifest without the involvement of Dosha, Dhatu and Malas. Doshas are the factors which are not only capable of vitiation but also having the nature of vitiating Dhatus leading to Dosha Dushya Sammurchchana i.e., formation of disease. Any branch of medical science which deals with preventive and curative aspects should have deep knowledge about the stages of pathogenesis. According to Ayurveda, diagnosis is not always in terms of the name of the disease but in terms of the nature of the phenomenon of the disease. The art of understanding disease and its stages of pathogenesis was probably explained for the first time in Ayurveda in a very comprehensive way. Acharya Sushruta beautifully illustrates the stage of development of a pathological process under the nomenclature Kriyakakala. These stages are called Shat kriyakakala - 6 time periods for managing a disease. Kriyakakala has been widely

described in two separate entities which is as follows- Rutu Kriyakakala · Vyadhi Kriyakakala Rutu Kriyakakala - The climatic changes occurring in the nature will influence and affect the nature of Doshas. The cycle of Shad Rutus follows a specific pattern of Doshic distribution which plays a vital role in the disease manifestation as well as in the preservation of health. Rutu Kriyakakala is mainly explained by Acharya Charaka in Charaka Samhita and Acharya Vagbhata in Astanga Hridaya and Astanga Sangraha, it deals with the normal physiological variations of doshas in their respective seasons which means that Doshas normally tend to accumulate in the body in a particular season. Hence it is also called as PRAKRUTA KRIYAKAKALA. If the season is in accordance to the Dosha, it will tend to increase or vitiate the Dosha and if the season is in discordance to the Dosha, it causes pacification of Dosha. It includes mainly 3 stages- Chaya, Prakopa and Prashara which is as follows.

Table No. 1: Shat kriyakakala as mentioned in Sushrut Samhita

Stages	Vata Dosha	Pitta Dosha	Kapha Dosha
Chaya	Grishma	Varsha	Shisira
Prakopa	Vasanta	Sharad	Vasanta
Prashara	Sharad	Hemanta	Grishma

Vyadhi Kriyakakala- In Sushrut Samhita, the word „Kriyakakala“ has been used in two different contexts: they are as follows-

• Sushrut Sutrasthana Adhyaya 1 st while explaining Chikitsa Chatushtaya, the word Kriyakakala is used for specific time to perform Snehadi

and Chhedyadi Karma. This context mainly concentrates on specific administration of various treatment procedures which include Shamana Chikitsa, Shodhana Karma and Shashtra Karma.^[5]

Sushruta Sutrashtana Adhyaya 21st -in this context the word Kriyakala is also called as Shad Kriyakala which mainly describes the mode and stages of development of diseases in six stages. The vitiated Doshas shows particular karyas in different six stages.[6] Till now we know that physiology is the study of normal functioning of the body, it is study of Dosha (bioenergy), Dhātu (tissues) and Mala (waste matter). Pathology deals with etiology, diagnosis, symptoms of the disease. To cure the disease completely knowledge of Shatkriyakala or Samprapti Is essential. Shat means six and Kriyakala means stages. Samprapti has six stages from the accumulation of Doshas till the disease is completely manifested. Sushruta has described these stages in the following way

Shad-kriyakala are six in numbers, they are as follows

- Sanchaya (Stage of accumulation)
- Prakopa (Stage of aggravation)
- Prasara (Stage of Dissemination)
- Sthana Samshraya (Stage of localisation)
- Vyakti (Stage of manifestation)
- Bheda (Stage of differentiation)

1. Sanchaya Avastha (Stage of accumulation)-

Sanchaya is the first stage of Kriyakala. Literally Sanchaya means accumulation of Doshas in their respective seat. In this stage, Doshas get accumulated in their seat but does not leave their own place. This state of Doshas is known as Sanchaya. It is also known as Samhata Rupa Vriddhi (without mobility) Due to insufficient Nidana (causative factor) they increase but remain in solid state (i.e., immobile) in their own place. When Doshas further increases upto Vilayana Rupa (i.e. liquid state) they will start moving from their places to other places. So as to attain this stage, Doshas must require the strong Nidanakara (causative) factors. The aetiology of Sanchaya can be classified into

i) Kala Swabhava (i.e Natural) -It includes the seasonal and diurnal variations. ii) Trividha Hetu (three types of causative factors) – Pragnya Paradha, Asatmendriyarthasanyoga. (Unsuitable practises of sense organs). Vyapanna-Hetu (Integral causes), and change in Ahara and Vihara (diet and regimen) is taken as Trividha Hetus. In Sanchay Avastha common symptoms develop such as dislike to similar Guna and Rasa of vitiated Dosha^[9] e.g., due to excessive intake of sweets when Kapha Dosha is vitiated the person will develop dislike or sweets. In Chaya Avastha desire for opposite Gunas of vitiated Doshas may also develop. Specific symptoms and signs also develop viz. in Vata Sanchaya Stabdha purna koshtha in Pitta Sanchaya, Mandoshmata, Pitav abhasata etc.

(2) Prakopa (Stage of aggravation) - After sanchaya avastha if Causative factors persists then Sanchayit Doshas lands in Prakopavastha. Acharya Vagbhata

defines Prakopa as Unmargagamita i.e., Dosha has just started upward movements in their respective places^[10] Prakopa (aggravation) is the 2nd stage of the shat kriyakala. In this stage the Dosha go on accumulating further in their own sites. This stage has two types one is Sanchaya Prakopa another is achayaprakop. Dalhana has defined this stage as melting stage of the Previously excited Doshas. In this stage the previously accumulated Doshas get excited and aggravated though they remain within their own sites. this stage has two types one is Chaya Prakopa while another is Achaya Prakopa.

(a) Chaya Prakopa it is a Physiological aggravation of Prakopa of the concerned Dosha, because of swabhavika /ritu (natural reasons) when this chaya Dosha aggravated further, it may cause various complaints in the human body. To prevent such problems, Ayurveda Prescribed "Ritucharya" (seasonal Regimens).

(b) Achaya Prukopa It is an instant form of Prakopa over riding chaya Avastha. For instance if one over indulges in heavy work, Vata Dosha instantly aggravates this is one example of Achaya Prukopa.

Vata Prakopa Lakshana- Koshtha Toda Sancharana (Pain and movement of Vata in Mahastrotasa).

Pitta Prakopa Lakshana: Amlika (Sour eructation), Paridaha (burning sensation all over the body), Pipasa (excessive thirst)

Kapha Prakopa Lakshana: Annadwesha (Dislike of food), Hrudayotkleda (excessive salivation).

(3) Prasara Avastha (Stage of Dissemination): In this stage aggravated Doshas leave their places and moves to other parts of body and spread through different Strotas. All Dhatus, Malas, Pitta and Kapha Dosha are Pangu (inactive) i.e. they may increase in quantities but does not have the capacity to move from one place to another. For movement they need to get stimulated and transported to different places by Vata Dosha only. Hence it is clear that Vata is a key factor for manifestation of Prasara Avastha in the process of expression of a disease. In Prasara avastha Doshas will over flow or move from own place to other places all over the body. This stage may produce following symptoms:

Vata Prasara Lakshana: Atopa and Vimarga Gamana.

Pitta Prasara Lakshana: Chosha, Osha and Dhoomayanani.

Kapha Prasara Lakshana: Avipaka, Angasada and Chardi Samprapti of Prasara has been defined in most of the Samhitas because of its importance in manifestation of the disease. The following example gives an illustration about Sanchaya, Prakopa and Prasaraavastha. Sanchayavastha -Samhatarupa Vriddhi -Ghee in solid state Sanchayavastha-Vilayanarupa Vriddhi Heated liquefied ghee in a bowl Prakopavastha bubbles appearing in boiling Ghee Prasaraavastha Ghee spreading out of the bowl.

(4) Staanasanshraya (Stage of localisation)

If the doshas are not treated in Prasara Avastha, it leads to fourth kriyakala where the doshas lodge in favourable sites and dosha dushya sammurchana occurs. Doshas get fixed at a particular site they require certain preconditions like Nidana must be powerful enough to cause damage; there must be some place i.e. KhaVaigunya (tissue weakening). At the time of Dosha-prakopa if Khavaigunya (atrophy or dystrophy) already exists at tissue level, Doshas may cause disease at that site. In both these conditions the blending of Doshas and Dushya at any particular site is termed as Sthanasamshraya, Premonitory symptoms indicating impending disease are observed, which may be non specific (samanya purvarupa) or disease specific (vishishta purvarupa). Regarding Sthanasanshraya, Acharya Madhav has stated that this stage of Kriyakala is easy to recognise due to presence of Purvarupas (Prodromal symptoms) of a particular disease. Hence this is the most important stage regarding treatment of any disease.

(5) Vyakta Avastha (Stage of manifestation)-

Dalhana has Called this stage as a stage of manifestation of disease. In This stage, Clinical features are well Produces and one Can easily identify the disease. Manifestation of diseases Are fully manifested by their symptoms. Basic sign and symptoms of diseases are expressed in this stage. Some of the examples are increased body temperature is observed in case of Jwara. Excessive watery stool is seen in Atisara and an unusual enlargement of abdomen is observed in Udara Roga. Vyadhi Pratyanka Chikitsa i.e., treatment quoted in the management of particular disease must be adopted.

(6) Bheda Avastha (Stage of differentiation) -

This is the last Stage in which disease can be diagnosed correctly and its Doshaj type can be decided. It is also consider as a Complicator stage. In this stage diseases became Chirakari (chronic) or asadhya (incurable). In Next stage of Bhedavastha in which it gives rise to another disease which is called Upadrava (complications), The progress of Dosha vitiation should, as a matter of fact be completed by the 5th stage (Vyakti) itself. But if proper treatment is not given to the patient even after attaining the stage of 5th kriyakala. The Doshas will pass on to 6th stage- Bhedavastha or the stage of complication. The inflammatory conditions like Vidradhi. Vranasodha (Abscess, Boil) etc; will get ruptured and a permanent scar tissue will be formed at the site of inflammation or infection. This change is described as Vranabhava, because a scar will never leave the body until its death.

DISCUSSION:

The Doshas are always having a vitiation tendency. This is due to the change in the internal and external environment in the living beings. How the Tridoshas which are most essential to the body are able to produce disease and become problem to our body. If this question is examined thoroughly it seems to be

clear that it is a rule anywhere in the body that those normal state alone would lead to disease when they become abnormal. Early diagnosis of disease helps to cure the successfully without much discomfort. The disease is nothing but a union of Dosha Dushya. Before Symptoms are arise soon the basis of these symptoms Diagnosis can be done. The fifth stage of Kriyakala is Stage in which clear sign and symptoms of the disease Are observed and can compare with clinical stage of Disease. and in this stage the line of treatment adopted By observing the Dosh Dushya, Srotas involvement and mana of Doshas etc. The last stage of kriyakala is Bheda Where disease is seen either with complication if Untreated or recovery. So it is very essential to know the Proper knowledge of shatkriyakala because of this Kriyakala the disease Process are diagnosed earlier and Proper therapeutics measures are adopted, the treatment Aspect becomes so easy and cheaper.

CONCLUSION:

The Ayurvedic concept of Kriyakala is one of the most vital components of health preservation and disease evolution & management that distinguishes Ayurveda from Allopath. By knowing the natural kriyakala we can maintain our health through natural adoptive measures. If it fail may lead to the development of diseases in sequential manner, which is known as Shadkriyakala. By assessing the six stages of disease Ayurvedic physician can identify the imbalance at an early stage. It is based on clinical assumptions of ancient wisdom that is laid down the foundation stone of Ayurvedic preventive, diagnostic and therapeutic. The idea of kriyakala was initiated by Charaka in term of sanchaya, Prakopa and Prsahama, thereafter centuries its concept was reassessed and validated by Sushruta. It helps the physician to prevent the occurrence of disease and to evaluate the process of disease to adopt suitable line of management by his intellect and knowledge. So, we can say that the physician, who diagnose a disease and treat according to shadkriyakala will be become a successful practitioner. Therefore, understanding of concept of shadkriyakala is justifiable in Ayurvedic clinical practice in current perspective.

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