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AN AYURVEDIC CONCEPT OF SHATKRIYAKALA – A SYSTEMATIC REVIEW

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ABSTRACT –

Ayurveda has principle of maintenance of health and curation of disease, *Shatkriyakala* is an important tool to assess the entire process of disease manifestation described by *Sushruta in Sutrasthana* in the 21st Chapter of *Vranaprashniya Adhyaya*. Kriya denotes the choice of therapy (medication, diet, and daily routine) used to treat the Dosha disruption and Kala denotes the stage of a disease's progression, so *Kriyakala* is the opportunity to treat vitiated doshas or *Roga* in their different stages. In a way we can say it's an opportunity to recognize and treat the disease before it gets fully manifested. 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. This article will be focusing on discussion related to diagnosing the disease at various stages of its manifestation.

KEYWORDS:

Ayurveda, Doshas, Shatkriyakala

INTRODUCTION: -

A number of new diseases have been found all around the world as a result of today's sedentary lifestyle, pollution, eating habits, and other things. Man's incapacity to achieve and maintain his internal steady-state equilibrium results in the onset of disease. Given the scenario, it is now essential to focus on social sickness prevention through the use of tried-and-true *Ayurvedic* knowledge. Once an illness has begun, it advances via the *Shat Kriya Kala*, whose identification is essential for the preventive and curative elements of *Ayurveda*. The six stages of the *Shat Kriya Kala*, as described by *Acharya Sushruta*, provide insight into the *Doshadushti's* present condition as well as the course of any bodily illness from its beginning. The treatment plan as well as the stages of sickness presentation are both fully explained by one of the most important *Ayurvedic* concepts.[1]

The treatment for a sickness should start at the appropriate time, says *Sushruta*. It must never be overlooked under any circumstances. As already established, *Acharya Sushruta's Shat Kriya kala* approach not only makes it possible to track the development of any given illness over time, but it also provides guidance on how to prevent it before it manifests as a clearly identifiable illness. After weighing its importance, this unique idea research which had a conceptual bent was selected. This study made a feeble effort to emphasize and elucidate the importance of *Shat Kriya kala* literature.[2]

MATERIAL AND METHODS:

Literature Search – Review of Literature regarding *shatkriyakala* is collected from (1) *Sushruta Samhita* (2) *Astang Hrudayam* (3) *Ayurveda Rog- Nidan avam Vikriti Vigyan books*.

AIM AND OBJECTIVES:

To study the Concept of Shatkriyakala.

Conceptual Study

As the *Doshas* get vitiated it doesn't directly lead to disease manifestation rather it follows *Sanchaya, Prakopa, Prasara* etc. [2] different consecutive stages to develop disease. in short, the disease process begins and progresses in the below mentioned way or chronology –

Consumption or exposure to *Nidana's* —> Vitiating of one or more *Doshas* —> Spread off vitiated *Dosha's* all over the body —> Vitiating *Dosha's* invading and getting localized in weak and susceptible *dhatu's* or tissues —> Damage of the tissues —> Disease manifestation —> complexity. This gives us a clarification that the *dosha's* do not undergo heavy vitiation and

produce a disease overnight.

Kriyakala Explained:

These are six in numbers i.e.

1. *Sanchaya* or *Chaya* – Stage of accumulation of *Doshas* (in their own sites)
2. *Prakopa* - Stage of aggravation or exacerbation of *Doshas* (at their own sites)
3. *Prasara* - Stage of spreading to larger region of *Doshas* (doshas overflow and spread all through the body)
4. *Sthansanshriya* - Stage of invasion of tissues and lodgment of *Doshas* in *Dhatus* (Stage of premonitory symptoms)
5. *Vyaktawastha* - Stage of manifestation of disease
6. *Bhedawastha* - Stage of complications.

1. *Sanchaya: Stage of accumulation of Doshas.*[3]

First stage of *Kriyakala*, known as *Sanchaya*, depicts the gathering or accumulation of *Doshas* as a result of numerous causal circumstances. According to *Shat-Kriyakala*, *Sanchaya* refers to the buildup of *Doshas* in each seat. The affected person's dosha level increases as they begin to despise things. It is vitally essential to treat the patient at this time in order to stop the condition from getting worse.

Table No. 1

S.NO.	DOSHA SANCHAYA	SITE	SYMPTOMS
1.	<i>Vata</i>	<i>Pakvashaya</i>	<i>Stabdhapurnakoshtata</i> (Abdominal stiffness and feeling of fullness inside them (hyperperistalsis of intestine))
2.	<i>Pitta</i>	<i>Grahni</i>	<i>Peetavabhasta</i> (Yellowing of bodily parts)
3.	<i>Kapha</i>	<i>Amashaya</i>	<i>Mandushmata</i> i.e. low temperature, <i>Gaurava</i> i.e. feeling of heaviness in the body and <i>Alasya</i> i.e. laziness.

Table No. 2

S.NO.	CHAYA	DESIRE OF OPPOSITE QUALITIES OF DOSHAS
1.	Vata	Ushana, Snigdha and Sweet
2.	Pitta	Sweet, Sheeta
3.	Kapha	Fasting

In other words, we can say that our body has self-limiting mechanism against the disease e.g. In *Kapha Sanchaya* patient having desire to eat *Katu, Tikta, Kashaya rasa Pradhan Ahara* and is not interested to take cold substances which helps in *Kapha Shaman*. Thus, *Sanchaya* is the first step for prophylaxis of disease.

2. 2nd kriya – kala or Prakopavastha (stage of provoked or aggravated)

In the absence of treatment in the 1st stage (*sanchayavastha*), the dosha which had previously accumulated and stagnated in its own particular sites. But *Vagbhata* is of view that, the dosha which had accumulated in 1st stage if untreated goes to “*unmargagamita*” (means inclination of *dosha* to leave its own original sites). This is second *kriya kala*.

The exciting causes which transform the 1st stage of *dosha* to 2nd stage of *dosha* are-

1. Causes of Vata-Prakopa [4]: -

Table No. 3

S.NO.	TYPE OF CAUSES	CAUSES
1.	Dietary Cause (<i>Aaharjanya karana</i>)	<i>Katu, Kashaya, tikta rasas, laghu, rukshya and sheeta virya</i> diets, dried leafy vegetables, <i>vallura, varaka, uddalaka, koradusha, shymaka. nivar, mudga, masura etc.</i> Fasting, irregular meals are responsible for aggravation of <i>Vata</i> .
2.	Behavioural Causes (<i>Viharajanya</i>)	Wrestling with a person of superior strength, excessive exercise, excessive sexual pattern, excessive study, trauma, suppression of natural urges like micturition, defaecation, sneezing etc.
3.	Seasonal factors (<i>kalajanya karan</i>)	During cold seasons, cloudy and windy day, winter and rainy seasons, early morning, evening and after complete digestion.

2. Causes of Pitta Prakopa [5]: -

Table No. 4

S. NO.	TYPE OF CAUSES	CAUSES
1.	Dietary Cause (<i>Aaharjanya karana</i>)	<i>Katu, amla, lavana, Tikshna, ushna, laghu, vidahi, til tail, tilla pinyaka, kulatha, sarshap, atasi</i> , flesh of <i>godha</i> , fish, goat, sheep, curd, alcohol etc.
2.	Behavioural Causes (<i>Viharajanya</i>)	Anger, grief, fear, fight, excessive exposure to sun, excessive sexual indulgence, etc.
3.	Seasonal factors (<i>kalajanya karan</i>)	In hot seasons like summer and autumn, noon, midnight and during the process of digestion.

3. Causes of *Kapha Prakopa* [6]: -**Table No. 5**

S.NO.	TYPES OF CAUSES	CAUSES
1.	Dietary Cause (<i>Aaharjanya karana</i>)	<i>Madhura, amla, lavana</i> , cool, ununctous, heavy, sticky substances, food grains like <i>masha, maha-masha, godhuma, tila</i> , rice cakes, curd, milk and <i>payas</i> .
2.	Behavioural Causes (<i>Viharajanya</i>)	Day sleep, lazy and sedentary habits.
3.	Seasonal factors (<i>kalajanya karan</i>)	In cold seasons like <i>Hemanta</i> and specially in <i>Vasanta</i> , morning, evening and after meal.

Signs and Symptoms of *Dosha – Prakopa* [7]: -**Table No. 6**

S.NO.	DOSHA – PRAKOPA	SIGNS AND SYMPTOMS
1.	<i>Vata</i>	<i>Kosthatoda</i> (pricking sense in the abdomen), <i>sancharana</i> (vata movement in the Mahasrotasa)
2.	<i>Pitta</i>	<i>Amlika</i> (acid erructation), <i>pipasa</i> (excessive thirst), <i>paridaha</i> .
3.	<i>Kapha</i>	<i>Annadweshya, hridayotkleda</i> .

3rd Kriya - kala Prasara [8] Stage of expansion of Doshas: -

In this stage the doshas are hyper activated and they leave their site and start spreading throughout the body. According to *Sushruta* has illustrated this idea by giving two examples – the overflow which occurs during the process of fermentation and the overflowing of an overfall water- dam. Likewise, the aggravated doshas leave their original spot and go to other areas of the body through various srotas. *Vayu* which possess the power of extreme mobility is the cause of the expansion or overflowing and spread. The aggravated doshas manifest certain symptoms which are manifested in the form of actions of that specific *dosha* which are as follows:

Table No. 7

S.NO.	DOSHA – PRASARA	SYMPTOMS
1.	<i>Vata</i>	<i>Vimarga-gamana, atopa</i>
2.	<i>Pitta</i>	<i>Osha, Chosha, Paridaha, Dhumayana</i>
3.	<i>Kapha</i>	<i>Arochaka, Avipaka, Angasada, Chhardi</i>

3. 4th kriya – kala or Stage or Sthan Samshraya [9] (Stage of localization)

In this stage the aggravated doshas attack the *dushya* or weak tissues or waste products and disease is manifested. In this stage the prodromal symptoms start appearing. In this stage the disease starts progressing. The type of disease depends on where the doshas have accumulated. When this *Dosha-Dushya Sammoorchana* occurs in Basti Pradesh diseases like *Ashmari, Mutraghata* etc. occurs. When in Guda region leads to diseases *Bhagandhar, Arsha* etc. and so on.

4. 5th kriya – kala Vyaktawastha[10] (Stage of Manifestation of Disease)

In *Vyaktawastha* completion of *Dosha Dushya Sammurchana* and appearance of *Roga* takes place and disease is named and treated accordingly. In this stage, the main symptom of a disease is manifested and so it is named specifically.

These sign and symptoms well marked, clearly recognizable and powerful enough to produce distress to the body. Examples are *Shopha, Arbuda, Granthi, Vidradhi, Visarpa, Jwara, and Atisaradi Vyadhi*.

The symptoms that manifest at this *Vyakti* stage can be roughly divided into two

categories

A. *Samanya Lakshanas* are the universal signs and symptoms that are commonly present in all illnesses and are brought on by an increased *Dosha*.

B. *Pratyatma Lakshanas* are unique or peculiar indications and symptoms that are exclusive to a certain ailment.

5. **6th *kriya -kala Bhedavastha* [11] (Stage of Differentiation)**

This is the stage in which the disease may become sub-acute and chronic in nature. For example, if a *shotha* or *vidradhi* bursts, it enters the characteristic symptomatology of *Vrana*. Likewise, the *Jwara*, *Atishara* may become chronic giving rise to various ailments and, ultimately, death. It is a warning sign of a poor prognosis. In this period, a subsequent illness or complication may appear, thus more caution should be exercised.

DISCUSSION:

Kriya kala gives the opportunity to take the appropriate steps at each stage to halt the spread of the illnesses. *Kriya kala* has been referred to as the "disease cycle" or "natural history of illness" in modern medicine. The *Sanchaya* and *Prakopa* phases can be compared to the susceptibility stage. The "Pre-pathogenesis" stage is another name for the susceptibility stage, according to certain writers. At this point, the interaction between the host a risk factors should facilitate the development of an environment that is suitable and advantageous for the sickness.[12]

Ayurveda advises following the daily and seasonal routine. Simply said, the sickness is the union of *Dosha Dushya*. They must be vitiated before the union, and this is what happened in the first two steps. Accumulated *dosha* began to wander in the body and get established in the third and fourth stages of the *kriyakala*. Prodromal symptoms in the fourth stage start to appear shortly, and a diagnosis can be made on the basis of these symptoms. The fifth stage of *Kriyakala* is the stage at which the disease's evident signs and symptoms can be seen and contrasted with the disease's clinical stage. The course of therapy at this point was determined by monitoring the *Dosa-Dushya*, *Srota's* engagement.[13]

The final stage of the *kriyakala* cycle is *Bheda*, during which the sickness manifests as either recovery or, if untreated, complications. If *doshas* are managed in an earlier stage, they cannot advance to an earlier stage.[14]

Knowledge of *Shat-kriyakala* 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 *Shat-kriyakala* plays an important role in prevention as well as management of the disease.

CONCLUSION:

Ayurveda has a unique idea called *shat-kriyakala*. By understanding the shat kriyakala process, the illness process can be stopped at an early stage and the chances of complications. The physician can choose a course of therapy by using his intelligence and understanding to recognize the vitiated *dosha* situation, as mentioned by *Acharya Sushruta*. Therefore, we may conclude that a doctor who recognizes a condition and treats it in accordance with *Shat-kriyakala* will succeed as a practitioner.

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