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Understanding Shadkriyakala: The Six Stages of Disease Progression in Ayurveda

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ABSTRACT-

The objectives of medicine are to encourage health, maintain health, treat health when it is compromised, and reduce torment and misery. The word "prevention" captures the essence of these objectives. Effective prevention requires a understanding of the dynamics of transmission and the nature of causation. The idea of prevention has grown in popularity in the modern world.

inclusive. In Ayurveda, the etiopathology of disease, i.e., the progression of the illness, is described in six stages. Prevention is now generally defined in terms of four levels: primordial, primary, secondary, and tertiary of Shatkriyakal Viz. Chaya, prakop, prasar, sthansanshray, vyakti, bheda. Chaya, prakop, and prasar may be associated to prepathogenesis, while sthansanshray, vyakti, and bheda can be associated to pathogenesis. We have the ability to The Function of Shatkriyakala in the Development and Prevention of Disease, according to Primary prevention may be used at Chaya, prakop, and prasar avastha, while secondary prevention may be used at the phase of vyakti and Bheda avastha is when we may implement tertiary prevention, while the condition of sthansanshray avastha allows us to do so. This one-of-a-kind. Acharya Sushrut also discusses the crucial notion of Shatkriyakala, which is used to treat and prevent disease by providing insight into the course of the illness and, as a result, preventative actions has been portrayed as having overcome the challenges. A disease can be treated with the aid of an early diagnosis.

with planned management, more effectively.

KEY WORDS- Panchakarma, Shadkriyakala, Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyakti, and Bheda etc.

INTRODUCTION-

The process by which a disease manifests begins when it starts from the interaction of etiologic factors to the development of a disease. Dosha and Dushya are the main variables in the etiology of the illness. The cause of the illness is believed to be Dosha, therefore it is crucial to understand the state of Dosha in terms of Prakopa (aggravation) or Sanchaya (accumulation) as well as the stage of progress at any given moment. The various stages of Prasara from Sanchaya's stage. The deterioration of Dosha's is discussed in stages, and from there, various phases, from Bheda to Sthana Sanshraya. The physician can use the course of the illness to understand the gradual progression of the disease. If the Dosha is in the first stage, then apply a. We may prevent the Dosha by using a simple line of treatment. advance to the next phase of the disease's manifestation, at which point the disease process will rupture. In a similar vein, knowing Dosha in the Prasara phase (stage) allows us to predict its behavior. that may be stopped by Shamana (of migration) calming karma. In addition to this, the Kriyakala offer the knowledge of diagnosis, prognosis, and the use of that knowledge degree of intervention necessary to stop the development of disease [1].

The Foundations of Shadkriyakala

According to Ayurveda, health is a condition of balance between the three doshas—Vata, Pitta, and Kapha—as well as between good digestion (Agni), healthy tissues (Dhatus), effective waste excretion (Mala), and a harmonious mind and soul. In contrast, illness is caused by an imbalance in these factors, which is frequently brought on by an unhealthy diet, lifestyle, environmental conditions, or mental stress. The systematic methodology of Shadkriyakala helps us comprehend how these imbalances develop into full-blown illnesses.

The classical Ayurvedic writings, especially the Sushruta Samhita and Charaka Samhita, which discuss the progressive course of illness and the possibilities for intervention at each step, are credited with developing the concept. Contrary to modern medicine, which frequently concentrates on treating symptoms after a disease has completely developed, Shadkriyakala places a strong emphasis on early identification and prevention, in accordance with Ayurveda's holistic and preventive approach.

The six phases of Shadkriyakala are [2].

1. **Sanchaya** (Accumulation)
2. **Prakopa** (Aggravation)

3. **Prasara** (Spread)
4. **Sthanasamshraya** (Localization)
5. **Vyakti** (Manifestation)
6. **Bheda** (Complications or Differentiation)

Each stage represents a distinct phase in the disease process, offering unique opportunities for diagnosis and treatment. Below, we explore each stage in depth, discussing its characteristics, symptoms, and Ayurvedic interventions, while also drawing parallels with modern medical understanding where relevant.

1. Sanchya (Stage of accumulation)

The rise of Doshas in their respective places is known as Sanchya leads to an aversion to things that reasons for an increase in and affinity for the opposite characteristics. The symptoms at this point are moderate. It is At this stage, treatment is quite helpful for the individual. The At this point, the symptoms are abdominal bulging caused by yellowing of nails, buildup of vata dosha, urinary, ocular, and urinary issues brought on by Pitta, as well as a sense of heaviness and indolence caused by kapha dosha. The causes of Sanchya fall under-^[3].

(1) Kala swabhava (natural)

(2) Trividha Hetu (Three)

various contributing factors, such as Pragynaparadha (misleading) and Asatmendriyarth Samyoga (improper uses of vyapanna hetu (inherent cause), and sensory organs). Seasonal changes are among them. This is the point at which these insane Doshas are rendered. They cannot advance to the next level. When they got stronger as a result of being ignored and untreated, and greater in intensity as their next developments progress. In Sanchya, the patient desires the opposite, the intake of Rasa (Taste) with the goal of gaining quality, for instance. The individual will develop an aversion to sweets and seek to consume the opposite guna (quality) of Rasa (Taste) when kapha reaches sanchayavastha. This is a good representation of the condition of Sanchaya Avastha. And it's the perfect time to evaluate certain doshas, the buildup of doshas and follow the correct path of therapy.

Stage 2: Prakopa (Aggravation)

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Table 1: Dosha Prakopa Karanas.

Vata Prakopa Karanas

Aharajana	Vata Prakopa Karanas By taking excessive Katu, Tikta, Kashaya, Ruksha, Laghu, Sheet, and dry Ahar dravyas. And by doing Anasana, Adhyasana and Vishamasana.
Viharjanya	Ativyayama, Aptarpan, Bhagna, Praptana, jagrana, vegadharana
Kalajana	Vat Prakopa in the rainy season, in the evening, in old age, and at the end of the digestion of food.

Pitta Prakopa Karanas

Aharajana	Excessive use of Katu, Amla, Lavan, ushna, Tikshna guna Ahara dravyas. Fish, goatmeat, curd, Madhya, etc are Provok Pitta
Viharjanya	Krodha, soka, Bhaya, Suryasantapa etc.
Kalajana	In the hot season, during the digestion of food, midday, midnight, and middle age. Generally, Pitta The provocation is in sharatkala •

Kapha Prakopa Karnas

Aharajana	Excessive use of Madhura, Amla, Lavana, ushna, Snigdha, guru Ahara dravyas
Viharjanya	Diwaswapna, Avyayama, Atisantarpana, Adhyasana
Kalajana	Naturally Kapha Provacated in Vasantritu, early in the morning, immediately after meals and in childhood.

Stage 3: Prasara (Spread)

Doshas that are aggravated leave their original position and through various srotas, it spread to the other regions of the body. With dosha also shifting location the aid of vayu, whether by itself or in conjunction with the other Dosha, which causes fifteen distinct stages of Prasara.

(1) Pitta Prasara (2) Kapha Prasara (3) Vata Prasara (4) Vata Pitta Prasara (5) Pitta Prasara (6) Rakta Prasara (7) Vata Kapha Prasara (8) Vata Rakta Prasara (9) Pitta Kapha Prasara (10) Vata Pitta Kapha (11) Kapha Rakta Prasara (12) Pitta Kapha Rakta Prasara. (13) Vata Pitta Kapha Prasara, (14) Vata Kapha Rakta Prasara. (15) Vata Pitta Kapha Rakta Prasara.

Doshas also act in this way after leaving their locations. They could be lonely or may combine with other Doshas to overcrowd to other locations. When overflowing there will be three categories of gati (direction) for doshas [5].

• The Gati of Doshas.

Upward direction may cause vomiting, coughing, hiccup, and disorders related to the ear, eye, throat, and nose.

The direction of **adho gati** is downwards, which can lead to diarrhea, Gridhrashi, Bhagandara, and other conditions.

Tiryak gati: - Skin may be caused by the transverse direction ailments, etc.

Stage 4: Sthanasamshraya (Localization)

4. Sthanasamshraya (Stage of localization):- In this the aggravated Dosha begins to localize to any part of the body at this point. A component of the body that expresses the particular ailments

In connection with that Part. Right now, the process is: interaction of tissues and morbid components occurs, and the weak or faulty site's availability is crucial for locating morbid. Due to srotas, the doshas in Prasara avastha, which circulate throughout the body, become blocked in the srotas. Doshadushya is the result of this Srotovaigunya. Sammurchana is the phase in which all of the Prodromal. The illness starts to manifest itself. Consequently, this step is named the disease's Poorvaroop because of Sumptuous Presentation [6].

Stage 5: Vyakti (Manifestation)

The Nidana's continuation in the Sthanasamsraya Dosha is led to the Vyakti stage by the stage. It symbolizes thorough images of the illness. The Samprapti krama will be revealed here by Dushya's doshic dominance and the participation of Srotas [7].

6. The Bhedawastha (Stage of Complication)

The last step in Shadkriyakala is when the course of the illness comes to an end. Will lead to several issues and cause other illnesses if left unattended. The disease's outlook becomes quite bad at this stage, making treatment challenging. Additionally, it is seen as a challenging move. The illnesses now become chirakari (chronic) or asadhya (not curable) [8].

DISCUSSION-

Disease's natural history and Shadkriyakala may be linked to one another. There are six kriyas in kriyakala, phases of disease progression, such as Sanchay, Prakop, Prasara, Sthan Samshraya, Vyakti, Bheda, and The course of illness in it is brought about by two distinct phases: disease's natural history, before pathogenesis, as well as pathogenesis. We can connect the stage of pre-

- Pathogenesis including Prakopa, Sanchaya, and The reason why Prasara is is that the severity of the illness is not pre-pathogenesis phase of, and more in these stages, The pathogenesis phase of the natural history of illness is linked to Vyakti, Bheda, and Sthanasamshraya. Since the severity of the illness is higher, the condition is well-established at these stages and is the pathogenesis phase of the disease's natural history. Primordial, Primary, Secondary, and Tertiary prevention are the four phases: primary, secondary, and tertiary. Primary prevention is possible in Prakop and Prasara, while primordial prevention is possible in sanchaya, and secondary prevention is possible in prakop and Prasara. Tertiary prevention and prevention in sthanasamshraya, vyakti and Bhedawastha. When a disease is identified in its early stages, it may be treated successfully and with less pain. Ayurveda advises the following as a preventative measure: a daily and seasonal regimen. The ailment is merely a combination of Dosha Dushya. Before the union, they must first be vitiated and then two. The same thing happened on the stages. The third stage of kriyakala, in which the dosha has built up, is characterized by curiosity and calmness in the body. The fourth The foundation of prodromal symptoms becomes evident early on, and a diagnosis of these symptoms is feasible. The Kriyakala phase, which is the fifth stage, is when the disease's symptoms are evident and may be compared to its clinical phase. The course of therapy is then decided by observing the Dosa-Dushya, Srotas participation, mana, of Doshas, etc. The ultimate stage of kriyakala is Bheda, when the disease manifests as either a recovery or with consequences if left untreated. As a result, it is crucial to understand the true meaning of shadkriyakala because this is why. Because of the kriyakala disease process [9], the course of the illness is recognized sooner. The course of treatment is as follows: therapeutic strategies are used, and the aspect becomes more straightforward and less expensive. If doshas are received because they are regulated in their early stages, they are unable to jump into the following phase.

CONCLUSION

Shadkriyakala is a timeless Ayurvedic framework that provides valuable insights into the course of illness and potential interventions. By comprehending the six phases—Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyakti, and Bheda—individuals and professionals can take proactive

measures to successfully prevent and treat illnesses. This approach, which prioritizes early identification, individualized therapy, and overall wellness, is consistent with current developments in preventative and customized medicine, making it applicable to the present healthcare environment^[10].

The principles of Shadkriyakala can be integrated into healthcare systems and daily life to harness the wisdom of Ayurveda to build a more balanced and healthy world as we face an era of increasing lifestyle-related illnesses and chronic diseases.

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