

# Shat kriyakaala – A therapeutic approach

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## Abstract

Ayurveda is a preventive as well as a curative health science. It contains all the information which is useful to a healthy person in maintaining the health at the same time it also guides a diseased towards normalcy through the knowledge of healthy preventive and curative principles laid int. The science provides different treatment modalities. A treatment modality becomes useful if it is used in a proper way at the right time. These kriyakaala's are those right time periods where the treatment modality if applied treats the disease easily. Kriyakaala means the proper time period for chikitsa karma with respect to the process of disease manifestation. The six kriyakaala's mentioned by acharya sushruta provides knowledge of each of kriyakaala in the form of lakshanas. Those lakshanas helps a physician in early diagnosis, prognosis and treating a disease before its manifestation. To a physician the six time periods of treatment are six potent opportunistic therapeutic interventional time periods to treat a manifesting disease before it turns asadhyta.

**Keywords:** - kriyakaala, ayurveda, therapeutic, disease

## Introduction:

Kriya means a therapeutic activity like snehaadi, chedyaaadi karmas. Kaala refers to specific time period to do the therapeutic activity. The kaala to perform kriya is kriyakaala i.e. The proper time period to do the chikitsa karma or to apply therapeutics. Acharya sushruta includes kriyakaala as one among the bija chatushtaya i.e. Purusha, vyadhi, oushadha and kriyakaala. Acharya dalhana, in the commentary quotes 'chikitsa avasara' in the description of kriyakala's. I.e. there is a scope of chikitsa in each kriyakaala. There are six specific time period's for therapeutic intervention with respect to the process of disease manifestation.

Few examples of therapeutic interventions with respect to kaala are as follows:

1. Snehapanam should be done in the early morning when the sun is rising and has attained golden colour.
2. All types of swedana should be done after digestion of food (*jeerna anna kale*).
3. Vamana should be done in *purvahna kaala*.
4. Virechana should be done in *prataha* (in the first three muhurtas of day).
5. Asthapana should be done in *madyahna*-third prahara.
6. Anuvasana should be done in *saayaahna* or in *pradosha kaala*.

Similarly other therapeutic tools like *dhoomapaana*, *nasya*, *kavalagraha*, *gandusha*, *pachana*, *samshamana* etc. *Chedya*, *bhedya*, *lekhya*, *eshya*, *ahaarya*, *visravya*, *seevya* etc. Can also be applied depending on the stage of disease.<sup>[1][2]</sup>

### **Six therapeutic time periods are as follows:**

#### **1. Sanchaya:** <sup>[2]</sup>

It is the 1<sup>st</sup> time period to do the *chiktsa karma* (therapeutic intervention). The *samhata rupa dosha vriddhi* is *chaya*. It means accumulation of increased dosha at their normal sites. Due to the *dosha sanchaya hetu*'s, dosha's get sanchaya in '*dosha sthana*'s, producing the *lakshana*'s. *Samanya lakshana* found in this stage is '*chaya kaarana vidwesha*'.

**Table 1: dosha sanchaya lakshana's:**

<i>Sanchita dosha</i>	<i>Sanchita dosha lakshana's</i>
<i>Vata</i>	<i>Stabdha poorna kostata</i> . (stiffness and fullness of abdomen).
<i>Pitta</i>	<i>Peeta avabaasata</i> (yellowishness of the body parts), <i>manda ushmata</i> (slight body temperature).
<i>Kapha</i>	<i>Gowravam</i> (a feel of heaviness), <i>alasyam</i> (sluggishness).

#### **2. Prakopa:** <sup>[2] [3]</sup>

It is the 2<sup>nd</sup> time period to do the *chiktsa karma* (therapeutic intervention). The *vilayana rupa vriddhi* is *prakopa* i.e. *Dosha vriddhi* occurs due to their melting state. Due to the *dosha prakopaka hetu*'s, dosha's get *prakopa* by *vilayana* in '*dosha sthana*'s & produce *lakshana*'s as given below:

**Table 2: dosha prakopa lakshana's:**

<i>Prakupita dosha</i>	<i>Prakupita dosha lakshana's</i>
<i>Vata</i>	<i>Koshta toda</i> (pain in abdomen) , <i>koshta samcharana</i> ( <i>pari- bhramana</i> ) (movement of <i>vata</i> in <i>pakwashaya</i> ).
<i>Pitta</i>	<i>Amla udgaara</i> , (sour eructations), <i>pipaasa</i> (thirst), <i>paridaaha</i> ( <i>sarvatodaaha</i> ) (burning sensation all over the body).
<i>Kapha</i>	<i>Annadwesha</i> (dislike to food), <i>hrudayotkleda</i> ( <i>hrillasa</i> ) (excessive salivation in mouth)

#### **3. Prasara:** <sup>[4] [5]</sup>

It is the 3<sup>rd</sup> time period to do the *chiktsa karma* (therapeutic intervention). The *dosha*'s which reached the state of *prakopa*, turns into *prasara* due to their further slight vitiation (*hetu balena udrikta dosha*'s). *Dosha prasara* occurs like as in case of mixture of yeast, water and flour there is excitation and overflowing due to mutual interaction, the same takes place in case of *vata* etc. In combination of various causative factors. When solid ghee is heated, at first there is only some movement - it is *prakopa* and when it overflows and begins to spread here and there - it is *prasara*. If the *dosha*'s are not aggravated potently, they stay hidden in channels for a while (*leena*) and as time goes on and if no measures are taken to treat then they get aggravated by their causative factors leading to *dosha prasara*.

The *kaarana* for the *prasarana* is *gati* of *vayu*. *Vayu* is *rajo* predominant & is the initiator of all *bhava*'s (*padarthi*'s). As a large accumulation of water further excessively increased breaks the barrier and mixes with other pool of water & run in all directions. So also *doshas* spread sometimes alone or in combinations of two or all or with *rakta* in 15 ways and produce *dosha prasara lakshanas* as given below:

**Table 3: fifteen ways of dosha prasara:**

<i>Vata</i>	<i>Rakta</i>	<i>Vata rakta</i>	<i>Kapha rakata</i>	<i>Vata-kapha-rakta</i>
<i>Pitta</i>	<i>Vata pitta</i>	<i>Pitta kapha</i>	<i>Vata-pitta-kapha</i>	<i>Pitta-kapha-rakta</i>
<i>Kapha</i>	<i>Vata kapha</i>	<i>Pitta rakta</i>	<i>Vata-pitta-rakta</i>	<i>Vata-pitta-kapha-rakta</i>

**Table 4: dosha prasara lakshana's:**

<b>Prasarita dosha</b>	<b>Prasarita dosha lakshana's:</b>
Vata	Vayu vimarga gamana (prakruta vaayu maargaat anyo vimargaha), atopa (ruja purvaka udara kshobha), paridaaha (sarvato daaha) (burning sensation all over the body), dhumaayanam (emitting smoke from mouth).
Pitta	Osha (eka deshiko daaha), chosha (chushyata iva vedanaa viseshaha).
Kapha	Arochaka, avipaka, angasaada, chardhi

If the *dosha* on its *prasara* reaches a *sthana*, then that *dosha* is treated by treating the *sthaniika dosha*. *Vata dosha* on reaching *pitta sthana* should be tackled by *pitta chikitsa*, *pitta dosha* on reaching *kapha sthana* should be tackled by *kapha chikitsa* and *kapha dosha* on reaching *vata sthana* should be tackled by *vata chikitsa*.

#### 4. *Sthana samshrayam*:<sup>[6]</sup>

'sthana samshrayah dosha dushyasya samshrayah. It is 4<sup>th</sup> time period to do the *chiktsa karma* (therapeutic intervention). The *doshas* which are in *prasara avsatha* gets *sangha* in the *srotas* at a place which became *vaigunya* (abnormal). Such a *sanga* is said as '*sthana samshraya*'. The *rogas* that occur due to *sanga* of the *doshas* in the respective *srotases* are said below, the *prakupita doshas* reach different *sharira pradesha's* and cause diseases of respective *pradesha* are as follows:

**Table 5: diseases related to different locations:**

<b>Locations :</b>	<b>Diseases related to the locations are as :</b>				
Udara	<i>Gulma, vidradi, udara, agnisanga, aanaaha, visuchika, atisaara, pravahika, vilambika</i>				
Bastigata	<i>Prameha</i>	<i>Ashmari</i>	<i>Mutraaghata</i>	<i>Mutradosha</i>	
Medogata	<i>Granthi</i>	<i>Apachi</i>	<i>Arbuda</i>	<i>Galaganda</i>	<i>Alaji</i>
Sarvangagata	<i>Jwara</i>	<i>Prameha</i>	<i>Sarvangularoga</i>	<i>Panduroga</i>	<i>Sosha</i>
Twak mamsa shonitha gata	<i>Kshudra roga</i>	<i>Kushta</i>	<i>Visarpa</i>		
Medhragata	<i>Niruddaprakasha</i>		<i>Upadamsha</i>	<i>Shuka doha</i>	
Paadagata	<i>Shlipada</i>	<i>Vaata shonitha</i>		<i>Vata kantaka</i>	
Asthaigata	<i>Vidradi</i>	<i>Anushayi(boil)</i>			
Gudagata	<i>Bhagandhara</i>		<i>Arsha</i>		
Vrushanagata	<i>Vruddhi</i>				

When the *doshas* are established in this way, *purvarupa* which is disease specific gets appeared in this *kriyakaala*. Due to *sukshmatva* stage of *sthana samshraya*, *lakshana's* & *chikitsa* are not said separately i, e. Both are said while describing the *vyadhi*. In this time period, the *chikitsa* is *ubhaya ashrita* i, e. On *dosha's* & *dushya's*.

#### 5. *Vyakti*:<sup>[7]</sup>

It is 5<sup>th</sup> time period to do the *chiktsa karma* (therapeutic intervention). The 'rupa pravyakta' of *vyadhi* is said as 'vyakti.' here, the '*vyadhi darshana*' occurs by '*pravyakta lakshana's*'. '*pravyakta lakshana*' means '*vyadhi jati lakshana*'.

Examples:-

1. '*dosha samghatha* with *twak, mamsa sthana's* in causing *shopha, arbuda, granthi, vidradi, visarpa* etc.
2. '*santapa*' *lakshana* in *jwara*.
3. '*sarana*' *lakshana* in *atisara*.
4. '*purana*' *lakshana* in *udara*. Etc.

In this time period, *chikitsa* is done *pratyaniika* to the *vyadhi*. I, e. Treatment contrary to disease should be done.

### **6. Bheda:** [8][9]

It is 6<sup>th</sup> time period to do the *chiktsa karma* (therapeutic intervention). After the *vyakti avstha*, *shopha*, *arbuda*, *granthi*, *vidradi*, *visarpa* etc. Undergo *avadeerna* (burst / torn) and become *vrana* (ulcers). In case of *jwara*, *atisara* etc. They attain '*dheerga kaala anubandha*' (chronicity). Such specific nature of turning into *avadeerana* / *dheergha kaala anubandha* is the *bhedha* (specification).

If *chiktsa* is not adopted in these six *kriyakaala*'s they turn into *asadya*. The vitiated *doshas* if treated in '*sanchaya*' *avastha* donot move into further *avastha*'s. On moving into further *avastha*'s they become '*balavattara*' i.e. '*pratikaara alpatva*' is only needed in primary stages of '*kriyakaala*.' '*pratikaara bahulya*' is needed in later stages of '*kriyakaala*'.

### **Discussion:**

*Ahara*, *vihaaraja nidana* form the base to the *sanchaya avastha* of *kriyakaala*. Such *nidana* causes *doshas* to get *sanchita* in their respective *sthanas*. The persons who are undergoing this stage will have '*chaya kaarana vidwesha*' i.e. 'aversion towards the *nidana*'. A physician can know this from the person by using *prashna parisksha* and can guide the person to avoid set of *nidana* such that disease may not progress further. If the person has not treated in this stage and upon regular *hetu sevana* there occurs *dosha prakopa*.

In the *prakopa avastha*, the *sanchita dosha* in the *sanchita sthana* gets *vruddhi*. Here specific *dosha prakopa lakshanas* get manifested. A physician can guide the person to withdraw the *hetu sevana* or can apply any therapeutic tool like *shodhana* etc. If the disease is not tackled at this stage, the *doshas* which are in *vilyana rupa* turns into *prasara* upon slight vitiation of *dosha* caused due to *hetu bala*.

In the *prasara avastha*, *prasrita dosha* exhibits *lakshanas* specific to each *dosha*. A physician can guide with *nidana parivarjana* and apply the *chiktsa* by *sthanika dosha chiktsa*. Though there are fifteen types of *prasara* yet *chiktsa* is limited to three *dosha*'s only. Till this state of *prasara*, *chiktsa* is given only for *hetu* and *linga* of *dosas*. If the progressing pathogenesis is not tackled till this stage it progress further causing localization (*sthana samshrayam*).

In the *sthana samshraya avastha*, the *prasrita doshas* get *sangha* in various *srotases* of body causing the diseases related to the *srotases* of body. Here the disease specific *purvarupas* gets appear. The physician can use *apatopadesha pramana* in diagnosing the *lakshanas* seen in individual with the *aptopadesha lakshanas* of disease and the diagnosed disease can be treated by the *chiktsa* as said by *apta* in the respective *vyadhi prakarana*. Here the *chiktsa* is related to both of the *dosha* and *dathu* that are involved in the disease. If the disease is not treated at this stage it progress into *vyakti avastha*.

In the *vyakti avastha*, the *vyadhi rupas* which are specific to each disease are seen. The physician can apply treatment that is contrary to the disease. If at all *chiktsa* is not applied even in this state, it further turns to *bhedha avastha*.

In *bhedha avastha*, the pathogenesis turns finally into *avadeerana* (burst / torn) / *dheergha kaala anubandha* (chronicity). If *chiktsa* is not adopted in the six specific therapeutic time periods then disease turns non-curable. The vitiated *doshas* that treated in former *avstha*'s donot move in to later *avastha*'s. In the former *avastha*'s the *doshas* are weak than that of the later *avastha*'s. So minimum therapeutic effort is enough and disease gets cured easily whereas maximum therapeutic effort is needed in the later *avastha*'s of *kriyakaala*. So as to apply percentage of therapeutic effort to treat a disease a physician must have knowledge of six of the *kriyakaalas*. Acharya sushruta says the person with knowledge regarding '*shat kriyakaala*'s of *dosha*'s is considered as '*bhishak*'.<sup>[10]</sup>

### **Conclusion:**

Normalcy in the body is achieved if the imbalance is normalized by the application of correcting health tools at right time. Time is the only factor which makes a simple disease to complex. So knowledge of six of *kriyakaala*'s is a must to physician. *Kriyakaala*'s are the timeperiods where the possible need of application of *chiktsa* is required to maintain normalcy. If the need to treat is not achieved at six of the time periods, the disease

turns *asadya*. So they act as opportunistic therapeutic time periods. *Kriyakaala's* also helps in knowing the percentage of therapeutic effort needed to cure a disease based on the stage of *kriyakaala*. Diagnosing, prognosis & treatment are possible using these six *kriyakaala's*. A physician can treat a disease in all the six stages starting from simple stage of *sanchaya* to a chronic stage of *bhedha* with help of therapeutic tools like *nidana parivarjana*, *snehaadi*, *chedyaadi karmas*, *oushadhas* etc.

#### 4. References

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