



CONCEPTUAL REVIEW STUDY ON SATKRIYAKALA

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ABSTRACT

Ayurveda have its own concept like *Dosha, Dhātu, Mala, Srotas*. *Satkriyakala* is one of them. *Satkriyakala* means the time or opportunity of treatment in the process of manifestation of disease. The six stage of *satkriyakala* described by Acharya Susruta give an idea about the consecutive stages of the diseases & accordingly preventive measures are described to prevent diseases and complication. Early diagnosis of diseases help to cure the diseases successfully without discomfort in planning treatment. If physician can detect the change in early stages like *Sanchaya, Prakop*, etc, based on the manifestation of *dosha*, symptomatology & advises the management at that stage to prevent further stages, the disease may not become stronger.

KEYWORDS: *Satkriyakala, srotas, dosha* etc.

INTRODUCTION

The word *Satkriyakala* consists of three words, *Sat*, *Kriya*, and *Kal*. *Sat* means six, *kriya* means action or management and the term *Kala* simply means the time. *Acharya Susruta* has discussed about *Satkriyakal* in his treatise in the chapter entitled "*Vranaprashna Adhyay*" It is a phenomenon observe in almost all the disorders. The concept of *Satkriyakal* is applicable in *nidan* aspect for proper diagnosis and gives an idea to plan the treatment of that diseases. The duration of a particular stage depends upon the virility of *nidana* & swiftness of *dosha* which in turn depend upon the triggering factors & nature of disorder. Early diagnosis of a disease help to cure the diseases without much discomfort.

AIMS AND OBJECTIVES

1. To study the concept of *satkriyakala*
2. To study the role of *satkriyakala* in creation & prevention of disorder.

MATERIAL AND METHOD: Material has been collected from ancient *Ayurvedic* texts, research journals & electronic database. In the review efforts have been made to study the concept of *satkriyakala*.

CONCEPTUAL REVIEWS

Satkriyakal- It is the process of understanding the pathogenesis of diseases in consecutive stages.^[1] The *dosha vridhhi* (increase of *dosha*) generally occur in six successive stages of *Satkriyakala* described six such stages as follows^[2]:-

स संचय च प्रकोपं.....स भवेद्विषकः॥ S.Su. 21/36

1. *Sanchaya* (Accumulation).
2. *Prakopa* (Aggravation).
3. *Prasara* (Spreading).
4. *Sthanasansraya* (Prodromal)
5. *Vyakti* (Manifestation)
6. *Bheda* (Chronicity).

1) **First Kriyakala [(Sanchayavastha), (Accumulation)]**:- is also known as *sanchaya*. During this stage one or more of the *doshas* undergo slight increase in their chief site, *Vata* in *pakwasaya* (large intestine), *Pitta* in *amasaya* (stomach) and *nabhi* (areas near the umbilicus i.e., the small intestine) and *Kapha* in *uras* (chest i.e., the lung). This accumulation produces mild symptoms in the form of *ichchha* and *dwesa* (like and dislike) for certain foods, activities etc; liking or desire for those which possess qualities opposite to those of the increased *dosha* (*viprita guna ichchha*) and dislike or aversion for those which caused the increase of the *dosha* (*caya-karana vidwesa*); in other words, those which possess qualities similar (*samana guna*) to those of the increased *dosha*. If the person recognizes these instincts (like and dislikes) and acts accordingly the *dosha* will come back to their normal condition. On the other hand, if they are not recognized and the person continues to indulge in unhealthy foods etc., the *dosha* undergo increase further.^[3]

संहतिरूपा वृद्धिश्चयः | S.Su. 21 (Dalhan)

Gradual accumulation of dosha in respective seats. It is the first stage of *kriyakal*.^[4]

एतानि खलु दोषस्थानानि.....तत्र प्रथम क्रियाकालः | S.Su. 21/18

These are the sites of location of the different *doshas* (humours) & it is at these places that the *doshas* get accumulated. The cause of their accumulation have already been described. The signs & symptoms of their accumulation are flatulence, fullness of the abdomen, paleness (of the body), lowered temperature, heaviness in different part of the body, lassitude & repulsion from the causative factors. This is the first stage of the pathogenesis (of vitiation of doshas).^[5]

Table No. 1: Ayurvediya Vikriti Vijnana & Roga Vijnana, volume 1st, by Dr. P. S. Byadgi, Chaukhambha Publications, Edition Reprint 2013, Chapter 7, page 120.

S.No.	Dosha	Sanchaya Lakshana
1	Vata	Stabdhapurnakoshata (stiffness and fullness in abdomen)
2	Pitta	Pitavabhasata (Yellowishness of body parts) Mandaushmata (Mild increase in body temperature)
3	Kapha	Angagaurav (heaviness in whole body) Alasya (Lassitude)

2) Second Kriyakala [(Prakopawastha), (Aggravation)]:- This stage is known as Prakopa (greater increase). The doshas increase further & spread to many of their own sites elsewhere in the body in addition to the chief site and exhibit their own specific symptoms in all places. These are moderate in nature, the person feels that he is not well but still goes about his daily routine. He can easily get over this abnormally by suitable adjustment in foods, activities & simple drugs and remedial measures by consulting a physician. Negligence of appropriate action leads to the next stage of abnormality.^[6]

विलयन रूपा वृद्धिः प्रकोपः | S. Su. 21 (Dalhan)

Accumulated *dosha* moving to other sites other than its main site.^[7]

तेषां प्रकोपात्..... द्वितीय क्रियाकाल | S.Su. 21/27

Signs & symptoms of excitation of (humours) are pricking sensation in the abdomen, gurgling, sour, eructation, thirst, burning sensation, anorexia and nausea. This is the second stage of the pathogenesis (of vitiation of doshas).^[8]

Table No. 2- Ayurvediya Vikriti Vijnana & Roga Vijnana, volume 1st, by Dr. P. S. Byadgi, Chaukhambha Publications, Edition Reprint 2013, Chapter 7, page 121.

S. No.	Dosha	Prakopa Lakshan
1.	Vata	Kostha tod sancharan (Pain and movement in mahasrotas)
2.	Pitta	Amlika, Amlodgar (Sour eructation) Paridah sarvato dah (Burning sensation all over the body). Pipasa (Excessive thirst)
3.	Kapha	Annadweshya (Aversion to food) Hridyokledo hrillas (Excessive salivation in mouth)

3) Third Kriyakal [(Prasaravastha), (Spread)]: The third stage is known as *Prasara* (Spreading to large areas). The *doshas* undergo further increase and invade the sites of other *doshas* in addition to their own; *vata* to the sites of *pitta* or *kapha*, *pitta* to sites of *vata* or *kapha*, *kapha* to sites of *vata* or *pitta*. They also move out of the *kostha* (gastrointestinal tract) to the *shakhas* (*rasa* and other *dhatu*s-(tissues) (*sakhabhigamana* of *doshas*) being transported by the circulating *Rasa dhatu*. The person develops powerful symptoms, which hinder his activities and so necessitates remedial measures. If effective treatment becomes available, the *doshas* will come back to normal state. If the person continues to indulge in unhealthy food etc., or if the treatment is ineffective, the abnormality continues further to the onset of fourth stage.

During the first three stages, the unhealthy foods and activities not only bring activities about increase of *doshas* but at the same time, also bring about mild abnormalities in the *kosthagni*, the *dhatu*s, the *srotas* and the *Ojas*.^[9]

अत उर्ध्व प्रसरं वक्ष्यामः पंचदशधा प्रसरन्ति | S. Su. 21/28

The *doshas* which have been excited by the effects of their respective exciting causes, upon their further increase, spread in the body like an overflow of a mixture of starch with water and yeast kept overnight. Out of them *vayu* which is always on the move, is the cause of spread of (other humours), though they are inanimate. *Vayu* contains a predominance of *rajasa* (*guna*) component. And *rajas* is the propelling force of all the substances. As a big reservoir of water, upon an excessive increase of its volume, breaks the barrier and joins with the adjoining waters outside and inundates all around. Similarly the humours of two, three more in

association with blood, spread in many direction. Their combination are:-^[10]

1. Vata Prasara
2. Pitta Prasara
3. Kapha Prasara
4. Shonita Prasara
5. Vata-Pitta Prasara
6. Vata-Kapha Prasara
7. Pitta-Kapha Prasara
8. Vata-Shonita Prasara
9. Pitta-Shonita Prasara
10. Kapha-Shonita Prasara
11. Vata-Pitta-Shonit Prasara
12. Vata-Kapha-Shonita Prasara
13. Pitta-Kapha-Shonita Prasara
14. Vata-Pitta-Kapha Prasara
15. Vata-Pitta-Kapha-Shonita Prasara

कृत्स्नेऽर्धेऽवयवे.....हेतुमासाद्य

कुप्यति || S.Su. 21/29,30

The severely vitiated *dosha* produces disease in the whole body, in any part of it or in a subdivision there of,

Table No. 3- Ayurvediya Vikriti Vijnana & Roga Vijnana, volume 1st, by Dr. P. S. Byadgi, Chaukhambha Publications, Edition Reprint 2013, Chapter 7, page 123.

S.No.	Dosha	Prasara Lakshana
1.	Vata	Vayovimargamana (Vata moves to different places its own seats.)
2.	Pitta	Osha(localized burning sensation) Chosha(sucking type of pain) Paridaha(burning sensation all over the body) Dhoomayanani(feeling of hot fumes coming out from stomach)
3.	Kapha	Arochaka(Anorexia) Avipaka(Dyspepsia) Chardi(Vomiting) Angasada(Lassitude)

Hetu linga chikitsa is advised in *prasaravastha*, later *vyadhi chikitsa*.^[13]

4) Fourth Kriyakala [(Sthanasamsraya), (Prodromal stage)]: The increased *doshas* which were higher to travelling all over the body mixed with the circulating *rasadhātu* tend to accumulate at certain places with the *dhatu* (*sthana samsraya*) and bring about abnormalities there, especially in the *srotas* (pores channels of cells of tissues). The *dhatu* (tissues) will not fall on easy prey to the onslaught of the *doshas*. They have their defence, in a fluid material known as *ojas* which is responsible for their *bala* (strength), to carry out their function (*kaya sakti*), to prevent the diseases (*vyadhyupada pratibandhakatwa*) in case of its happening. As long as the *ojas* is normal in its *pramana* (quantity) and *gunas* (qualities) the *doshas* cannot vitiate the *dhatu* or the *srotas*. The *ojas* undergoes *kshaya* (decrease) due to many causes such as lack of food, physical strain, injury to vital organs, excess indulgence in alcohol and such other substances of poisonous nature, anger, grief, worry and other

as the clouds cause rain from the sky (over a wide region or in a small area only). The humour which is not severely excited remains latent in the absence of treatment in different passages. When it finds an appropriate exciting cause in due course of time it gets further vitiated.^[11]

एवं प्रकुपितानां.....तृतीयक्रियाकालः||
S.Su. 21/32

The signs and symptoms of the spread of excited *vata* are antiperistalsis and distension with borborygmi of spread of excited *pitta* are localized or generalized burning sensation, sucking pain & eructations and of the spread of excited *shlesma* are anorexia, indigestion, lassitude and vomiting. This is the third stage of the pathogenesis (of the vitiation of *doshas*) necessitating treatment.^[12]

mental emotions, loss of blood, semen and other tissues etc. The decrease of *ojas* make the *dhatu* poor in strength and susceptible to the bad effect of the increased *doshas*. The *srotas* (cell pores) will then undergo four kinds of abnormal changes (*srotodusti* or *khavaigunya*).

- a) **Atipravrtti** – increased functioning.
- b) **Sanga or Rodha** – obstruction, blockage, decreased functioning and consequent increase in size.
- c) **Granthi** – formation of new growths, thickening etc.
- d) **Vimargagamana** – movement of materials in wrong direction, passage or place.

Out of these four, *Sanga/rodha* produces large number of diseases, followed by *Atipravrtti*, *Granthi* and *Vimargagamana* which produce less number in decreasing order.

The place or site (organ) where one or more of these *srotodusti/khavaigunya* has taken place, becomes the site of origin of the disease.^[14]

प्रसृतानां पुनर्दोषाणां स्रोतोवैगुण्याद्यत्र सङ्गः स
स्थानसंश्रयः|| S.Su. (Dalhan)

Agitated *dosha* spread to different places & struck
somewhere because of obstruction in *srotas* due to
abnormality in *srotas* is called *sthana samsraya*.^[15]

अत उर्ध्वं स्थानसंश्रय वक्ष्यामः.....चतुर्थः
क्रियाकालः| S.Su. 21/33

The thus excited humours migrate to the different parts
of the body and produce particular disease at those very
places. If they get localized in the abdomen, swelling
abscesses, abdominal enlargement, gastro-enteritis,
diarrhea etc. are produced. If they get localized in the
urinary bladder, urinary disorders, urolithiasis, retention

of urine and other urinary disturbances, etc. are
produced. If they get localized in the penis, venereal
diseases, etc. are produced. If they get localized in the
skin, muscle and blood, the group of minor diseases and
various skin disorders (including leprosy) and cellulitis
are produced. If they get localized in the *medas* (adipose
tissues), adenitis, lymphadenitis, tumours, goiter, *alaji*
etc. are produced. If localized in the lower extremity,
elephantiasis, gout, sprain of the ankle joint, etc. are
produced. If they spread all over the body fever and other
generalized diseases are produced. Thus after their
localization, prodromal signs & symptoms occur, the
prodromal stage is the fourth stage of the pathogenesis
(of vitiated *doshas*) necessitating treatment.^[16]

Table No. 4- Ayurvediya Vikriti Vijnana & Roga Vijnana, volume 1st, by Dr. P. S. Byadgi, Chaukhambha Publications, Edition Reprint 2013, Chapter 7, page 124.

S. No.	Organ	Diseases
1.	Udara	Gulma, vidradhi, udara roga, Agni vikara, vibandha, anaha, visuchika, atisara, pravahika, vilambika etc.
2.	Bastigata	Prameha, ashmari, mutraghata, mutra dosha etc.
3.	Medhragata	Niruddhaprakash, updansha, sukadosh etc.
4.	Gudagata	Bhagandar, Arsha etc.
5.	Vrisanagata	Vridhi rog
6.	Urdhawajatrugata	Manifest Urdhawajatrugata vikaar
7.	Twaka, Mansa, Shonitagat,	kshudra rog, Kustha, Visarpa etc.
8.	Medagata	Granthi, Apchi, Arbuda, Galgand, Alji etc.
9.	Asthigata	Asthi vidradhi
10.	Padagata	Shlipada, Vatashonita, Vatakantak etc.
11.	Sarvangata	Jwara

In forth stage of *kriyakala* treatment must be employed
to correct *dosha*, *dusya*, or both.^[17]

(5) Fifth Kriyakala [(Vyaktavastha), (Manifestation of disease)]:- is the stage of the disease (*vyadhi vyakti*) with all its characteristic symptoms and sign (*rupa*). Each one of the aforesaid abnormalities contributes its own symptoms and signs, which are very clearly recognizable without doubt. They vary in number and strength from one patient to the other, depending upon the age, sex, constitution, strength of the causes and many other factors. The diseases are given specific names based on the chief symptom/sign, the organ affected and many other factors. They are even classified as arising from any one of the *dosha* (*eka dosaja*), two of them together (*dwidosaja*, *dwandwaja*, or *sansargaja*) or by all three of them together (*tridosaja*, *sannipataja*). The abnoemalities, thought profound, can be brought to normal easily when effective treatment and all other favourable factors are present and with difficulty in the presence of unfavourable factors. Sometimes the disease is uncontrollable and progresses further to the sixth and final stage.^[18]

व्याधिः प्रव्यक्तं रूपं व्यक्तिः | S.Su.21 (Dalhan)
Appearance of clear cut symptoms of disease.^[19]

अत उर्ध्वं व्याधेदर्शनं.....तत्र पंचम क्रियाकालः |
(S.Su 21/34)

In this fifth stage of pathogenesis anasarca, tumour,
adenitis, abscess, cellulitis etc. as also pyrexia, diarrhea
(and other systemic diseases) get fully manifested by
their symptoms. This is the fifth stage of the
pathogenesis (of vitiated *doshas*).^[20]

(6) Sixth Kriyakala [(Bhedavastha), (Sequelae & Complication)]: During this stage despite all the
treatment, they continue to persist and make the patient
very debilitated, by loss or depletion of the *dhatu*s; give
rise to one or more *Upadravas* (concurrent diseases)
which act as complications for treatment. Some time
even *Arista lakshana* (sign and symptoms which herald
death) might also manifest. All these grave symptoms
and signs differentiate this person from others. Hence,
this stage is called as *Bheda*. With very effective
treatment, all factors favourable to it and with the grace
of god, the disease may get controlled a little, persist in
the body for the rest of the life of the person, constantly
requiring effective treatment. Such a condition being,
known as *yapya*. In the absence of effective treatment,
favourable factors and divine grace, the disease becomes
incurable (*asadhya*) fit to be rejected (*pratyakheya*,

tyajya). The person succumbs to the disease and death (*marana*) supervenes finally.^[21]

अत

उर्ध्वमेषामवदीर्णानां.....तत्रप्रतिक्रियमाणेषा

ध्यतामुपयान्ति || (S.Su. 21/35)

Thereafter, in sixth stage of pathogenesis these (lesions) burst open and ulceration is produced, the sixth stage of the pathogenesis and the treatment (of vitiated *doshas*) has reached. And fever, diarrhea and other systemic disorders become chronic (in this stage). If the management is done in this stage, they become incurable.^[23]

Importance of *Satkriyakal* – The utility of *satkriyakala* is to enable the treating physician to recognize the disturbance at its early formative stages, and to enable him to take suitable step in time to correct and eliminate the offending factors before they have caused too much damage.^[23]

संचयऽपहृता दोषा लभते.....बलवत्तराः||
(S.Su 21/37)

Dosha, if eliminated during the *sanchaya* stage do not undergo further stages otherwise in the successive stages they become powerful.^[24]

Knowledge of *satkriyakala* help physician in the early diagnosis of any disease, to know the prognosis of disease, to reverse the disease process towards normalcy (*samprapti vighatan*). and also help for curative treatment & prophylactic treatment.

अप्राप्ते वा क्रियाकाले.....वा साध्येष्वपि न
सिध्यति || (S. Su. 35/26)

Treatment done earlier to the proper time, or treatment not done after the proper time and treatment being either inadequate or in excess these do not succeed even in curable diseases.^[25]

CONCLUSION

It is concluded that *satkriyakala* is distinctive concept of *Ayurveda* & can be explained in modern science perspective especially in terms of natural history of disease. the proper knowledge of *satkriyakala* help in understanding the process of manifestation of various disease as well as diagnose the disease also the knowledge of *satkriyakal* is helpful for getting the knowledge of *sadhyasadhya* of disease.

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