



# INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

## A CONCEPTUAL STUDY ON THE KRIYAKALA W.S.R. CLINICAL APPROACH AND SIGNIFICANCE IN PHYSIOLOGY

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### ABSTRACT: -

Wellbeing might be characterized as the capacity to adjust and oversee physical, mental and social difficulties over the course of life. Ayurveda is an old study of existence with pack of information which plans to advance wellbeing, to protect wellbeing, to reestablish wellbeing when it is disabled and to limit the misery and pain which is brought by levelling Dosha, Dhatu and Mala in the body. Ayurveda has given a significant spot to Kala, in light of the fact that the presence and the obliteration relies on the Kala. Thus, The idea of Kriyakala is viewed as most extreme significance in setting to accomplish the objective of Ayurveda which alludes to the acknowledgment of the phases of a disease's progress, which assists with deciding fitting measure to address the irregularity in Doshas. A reasonable comprehension about the phases of Kriyakala is a fundamental variable for early conclusion, visualization and for embracing proper forestalling and corrective measures in order to forestall the further foundation of an illness and subsequently forestalling the confusions related with it which has been underlined. The term Kriya kala alludes to the acknowledgment of the phase of an illness' Advancement. This idea is for the most part contrasted and illness Pathogenesis. kriyakala implies the hour of treatment or capture attempt during the time spent illness manifestation. Acharya Susrutha has described detail thought of Shatkriyakala in 21st section of Sutrasthana. Shatkriyakala incorporate six phases viz Sanchaya, Prakopa, Prasara, Sthansamshraya, Vyaktavastha and Bhedavastha. That implies 6 (the number Six). Kriya implies Activity or treatment. Kala implies Time or period. So Shatkriyakala signifies 'Suitable time spans to make a move/treatment. The Prayojana of Ayurveda is of two kinds, Maintenance of wellbeing a solid Individual, by taking on the Ritucharya, Dincharya and Sadvritta and relieving of an infection of sick Individual, by embracing therapeutic measures. Prior to Concentrating on the Obsessive states of the body, a doctor needs to initially concentrate on the mysterious capability and designs of the body on the fundamental of dosa, dushya and Srotas. Around then kriya Kala assists the specialist with taking on line of treatment by Seeing the vitiated dosha condition by his keenness and information. Since Ayurveda is the study of life, it weighs on the conservation of strength of solid individuals and to fix the infection of the unhealthy. The term Kriya in Ayurvedic arrangement of medication shows Vikrita Kriya ie. strange exercises of doshas. The series of vikrita kriya which progressively foster in various timeframes is shown by the term Kriyakala. In Ayurvedic framework, the word Kriya additionally implies Chikitsa karma ie. the treatment. Kriyakala is useful in understanding the various phases of doshas after doshavaisamya till the presence of a specific sickness. Each phase of the Kriyakala gives the extent of a method for halting or to invert the further advancement of the illness cycle. Treatment of an illness is simpler and achievement rate is more in the event that the sickness is analysed in its earliest conceivable stage. In this way, the information on Kriyakala is useful for both the finding and

treatment of sicknesses. In the current review an attempt is made to give a concise idea of kriyakalas accessible in the ayurvedic works of art and to apply this information for the reason to check the sickness sign cycle in its earliest conceivable stage making the subject mindful or cognizant pretty much every one of the moment changes occurring in his body. For compelling administration purposes, one need to know pathogenesis (Samprapti) of illness and Pooed Kriyakala as an instrument for it. The information on Pooed Kriyakala is useful for getting the information on Sadhya Asadhyatava of infection and plans the legitimate treatment.

**KEYWORDS:** - Shatkriyakala, Kriya Vikrita, Dhatu, Health, Ayurveda, Asadhyatava, Kriyakala.

## **INTRODUCTION: -**

The word Kriyakala comprises of two words, Kriya and kala. Kriya implies activity or appearance of something and the term Kala basically implies the time, so the word Kriyakala demonstrates the particular season of sign of an activity. Kriya or move alludes to the actions made as ausadh, ahara and vihara with a mean to address the doshik unsettling influences. It is the portrayal in successive request of the irregularities happening in the doshas, dushyas, agni and srotas and a decent comprehension of Kriyakala is vital for early conclusion, guess and for embracing preventive and remedial measures.

The Superb variables in the Pathogenesis of a sickness are Dosha and Dushyas (Body components). In the event that an Individual not gone through for the treatment, the vitiated Doshas are additionally evolved and assessed Periods of the Course of sickness happens. As per Ayurveda vitiated dosha influences the other body components of these outcomes in the development of illness. In this way, the total information on Shatkriyakala is extremely crucial for fix the illness. Essentially Kriya Kala is separated into two kinds. 1. Ritu Kriya Kala. 2. Vyadhi Kriya kala. The Ritu Kriya Kala made sense of by vagbhat in Astang Sangrah Sutra stnana in twelfth section. These are just three (1) Chaya (2) kopa (3) Prashama. These three phases of Doshas are because of the impact of existing. Assuming People embraced the routine of existing ritu these doshas will take back to the typical stage. The vyadhi Kriya Kala is made sense of by Susrutha having six phases, consider as shatkriyakala. In current Science, sickness can be perceived in two phases, the main stage is discoveries of the illness, and the second envelops the difficulty because of Specific infection. In any case, Ayurveda recognizes six phases of any illness (Shatkriyakala). Where the noticeable side effects of an infection and its difficulties possess the last two spots. Curiously, before the presence of outside side effects, ayurveda can recognize and treat the basic reason for an illness. The super dynamic variables in the improvement of an illness are Ama (autotoxin) Harmfulness and the versatility of the Doshas (organic elements). Ayurveda consider all illnesses result from gross, foundational Irregular characteristics and breakdowns of three doshas vata, Pitta and Kapha. In this way, complete information on shatkriyakala is vital for fix the sickness.

Counteraction is superior to fix has forever been a brilliant norm and underlined rule for wellbeing. Great quality, amount and ideal adjusted diet, great rest, sex and exercise, independence from stress and limits of feelings, going to the urges when they get showed, making a convention and adjusting Dinacharya (Rules of day to day living) and Ritucharya (Rules of occasional living) and so forth help in forestalling a wide exhibit of sicknesses. This is one component of the counteraction of ailment. The other element of avoidance is an early finding of the illness in its sprouting stage itself. Any part of clinical science which manages preventive and healing angles ought to have profound information about the phases of pathogenesis. As per Ayurveda, finding isn't generally as far as the name of the illness yet regarding the idea of the peculiarity of the infection. The specialty of understanding sickness and its phases of pathogenesis was most likely made sense of without precedent for Ayurveda in an extremely complete manner. Acharya Sushruta wonderfully shows the progressive phase of an obsessive interaction under the classification Kriyakala. These stages are called Pooed kriyakala - 6 time spans for dealing with a sickness. The term Kriyakala alludes to perceiving the phase of infection movement. This idea is contrasted primarily and illness pathogenesis. Kriyakala includes two words. Kriya implies activity or treatment. Kala implies time or period. In this manner, it is the ideal opportunity for legitimate step or block attempt in illness sign. The term Kriyakala is otherwise called Chikitsa avasara kala, signifies the phase of the need of treatment.

The Tridoshas Vata, Pitta, Kapha are viewed as three vitals of the body. They alongside other Dhatus and malas do different organic cycles in the body which is fundamental to keep up with Ordinary wellbeing. The Tridosha alongside Sapta dhatus, trimalas, agni, indriya, manas and atma in the condition of prasannavastha is liable for wellbeing or weakness of a person. No illness can appear without the contribution of Dosha, dhatu and mala. Doshas is an obligatory cycle for the beginning of the infection. Doshas go through vitiation at a time and produce sickness rather it is a slow cycle which require some investment in helping through different phases of vitiation and bit by bit give beginning to illness. In this way, illness is a round of doshas and happens in different stages which is made sense of under the idea of Kriyakala. The Term Kriyakala alludes to the acknowledgment of the phase of a disease's progress, which assists with deciding fitting measure to address the unevenness in Doshas.

## MATERIAL AND METHODS: -

The word Kriyakala is shaped with the blend of two words: KRIYAKALA-KRIYA+KALA Where, the word Kriya implies „ taken from Shadbha Kalpa Druma which alludes to doing, performing, act, activity, work, work and it additionally recommends Aramba, Upaya, Karana. The word KALA is gotten from the root word क+अ+ल= काल; ककार +अकार of कला शब्द +ली धातु Whose importance are to Compute, to identify, a fixed or right place of time, a space of time or solely Time overall. In this manner, together the word importance of Kriyakala implies Kriya alludes to Karma or activity (Chikitsa) to the hotel to gauge Bhesaja i.e; aushadha, ahara and charya so as to take out and address the doshic aggravations accordingly capturing, intruding on or deferring the illness cycle. Kala alludes to AVSTHA OR avastha i.e; phases of progress of illnesses. Kriyakala' hence, implies the early acknowledgment of the avastha/phase of interaction of illness and the hotel to suitable measures to address the equivalent consequently forestalling further movement of infection. It is otherwise called Chikitsavasara Kala (Legitimate time for treatment) or Karmavasara Kala. It provides us with the information on analysis, anticipation, and intercession level. • It gives data about the hour of treatment during the time spent infection indication and forestalls the foundation of illness. • These stages give us a thought with respect to the condition of the sickness in the body, and it guides us when to mediate and where to mediate. Characterization: Kriyakala is separated into Ritu kriyakala and Vyadhi kriyakala.

## Ritu kriyakala: -

The normal changes happen to Dosha as indicated by the season. The Ritu kriyakala is made sense of by Acharya Vagbhata, Charaka and Susruta.2-4 In Grishma Ritu, attributable to the idea of Ritu and Aharadi gunas which are indistinguishable from the characteristics of Vata, will bring about Vatachaya. Since the season is hot, which is hostile to the Sita property of Vata, Prakopa of Vata doesn't occur. It goes through Prakopa in Varsha and become placated in Sarath. In Varsha Ritu, because of Amla vipaka of Jala and Aharadi guna, Pittachaya happens. In any case, as the season is Sita, it doesn't accomplish the Prakopa stage. Conversely, it goes through Prakopa in Sarath and becomes mollified in Hemantha. Additionally, in Sisir Ritu, Kapha chaya happens because of Snigdha and Sita guna. Despite the fact that Deha and Kala favor the increment of Kapha by comparable properties, it doesn't achieve Prakopa because of its strong nature. Yet, it achieves Kopa in Vasantha and gets conciliated in Grishma Ritu. These three phases of Doshas occur because of the impact of changes happening in the season. On the off chance that an individual takes on the current Ritu - Ritucharya (Rules of occasional living), Doshas will be taken back to the ordinary stage.

Ayurveda acknowledges the commonly supplementing nature of microcosm-Man and the world The Universe. Since „Man“ is an exemplification of universe, the progressions happening in the universe will perpetually impact man. So the climatic changes happening in the nature will impact and influence the idea of doshas. The pattern of Shad Rutus follows a particular example of doshic dissemination which assumes an imperative part in the sickness sign as well as in the protection of wellbeing. Ritu Kriyakala is predominantly made sense of by Acharya Charaka in Charaka Samhita and Acharya Vagbhata in Astanga Hridaya and Astanga Sangraha, it manages the typical physiological varieties of doshas in their separate seasons which implies Doshas to collect in the body in a specific season. Thus it is additionally called as „PRAKRUTA KRIYAKALA“ or „SWASTHA KRIYAKALA'. Assuming the season is in agreement to the dosha, it will quite often increment or vitiate the dosha and in the event that the season is in dissonance to the dosha, it causes mollification of dosha. It incorporates fundamentally 3 phases Chaya, Prakopa and Prashama which is as per the following. In the event

that Rutucharya (Occasional Systems) is drilled appropriately as per that specific rutu (Season) the doshas will be taken back to the ordinary stage without making extreme trouble the body and it likewise doesn't require a radical healing measure yet needs a legitimate Rutu Shodhana.

Ayurveda has made sense of a special idea of Rutu shodhana as a preventive measure against numerous occasional illnesses in each rutu which stresses on upholding Shodhana techniques after change in the season. Change in the season from cold to hot during Hemanta and Shishira rutu rolls out essential improvements in the body which is considered as Kapha Prakopa in Vasanta rutu which ought to be removed through Vamana karma. Moreover, change in the season from the late spring to the blustery season rolls out crucial improvements in the body which is considered as Vata Prakopa in Pravritt Rutu which ought to be ousted through Basti karma. Finally, change in the season from the stormy season to the virus rolls out crucial improvements in the body which is considered as Pitta Prakopa in Sharad Rutu and Virechana karma is supported to expell the Pitta. Also decontamination of Vata dosha, Pitta dosha and Kapha dosha amassed in Grishma, Varsha and Hemanta rutu ought to be finished in the long stretch of Sravana, Karthika and Chaitra masa separately.

Stages	Vata dosha	Pitta dosha	Kapha dosha
Sanchaya	Grishma	Varsha	Shisira
ParKopa	Varsha	Sharad	Vasanta
Prashama	Sharad	Hemanta	Grishma

### Vyadhi Kriyakala: -

In Sushruta Samhita, the word „Kriyakala“ has been used in two different contexts: they are as follows- • Sushruta Sutrasthana Adhyaya 1 st:- while explaining Chikitsa Chatushtaya, the word „Kriyakala“ 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 Shastra Karma. • Sushruta Sutrasthana Adhyaya 21st:- here in this context the word „Kriyakala“ is also called as ShadKriyakala which mainly describes the mode and stages of development of diseases in six stages. The vitiated doshas shows particular karyas in different six stages. Shad-kriyakala are six in numbers, they are as follows- • Sanchaya (Stage of accumulation) • Prakopa (Stage of Provocation) • Prasara (Stage of Propagation) • Sthana Samshraya (Stage of localisation) • Vyakti (Stage of manifestation) • Bheda (Stage of differentiation)

It can be otherwise classified based on the criteria for treatment as. • Dosha kriyakala including Sanchaya, Prakopa and Prasara. • Vyadhi kriyakala including Sthana samsraya, Vyakti and Bheda.

### 1. Sanchya (Stage of accumulations): -

Increment of Doshas in their own destinations is called as Sanchya and Produces loathe for things which reasons for increment and preference for the things of inverse characteristics in this stage gentle side effects are seen. This it is exceptionally gainful to fix the Individual is this stage. The side effects are this stage are stomach swelling because of amassing of vata dosha, yellowness of nails, eyes and pee because of Pitta and sensation of weight and Sluggishness due to kapha dosha. The etiology of Sanchya can be ordered into (1) Kala swabhava (normal) (2) Trividha Hetu (Three sorts of causative elements) i.e Pragynaparadha (misdirects), Asatmendriyarth Samyoga (ill-advised utilizations of Tactile organs), and vyapanna hetu (innate reason). Which incorporates the occasional variety. These unhinged Doshas are delivered in this stage they can't move into next stage. In the event that they are ignored and not treated, they became more grounded and more escalated over their next improvements. In Sanchaya Patient Need Inverse guna (nature) of Rasa (Taste) for instance, an admission of desserts when kapha gets sanchayavastha the Individual will have repugnance for desserts and need to consume inverse guna (nature) of Rasa (Taste). That is a Legitimate sign of Sanchaya Avastha of Specific doshas, and this is an Appropriate chance to survey the collected doshas and take Appropriate line of treatment.



In this Kriyakala, there is increment of doshas in their own destinations. Doshas expansion in pramana (amount), gunas (characteristics) or karmas (capabilities) in their visistasthanas. Vata dosha goes through sanchaya first in the pakwasaya, pitta goes through sanchaya in the amasaya and kapha dosha goes through sanchaya in the urah district. After the increment happens, the particular side effects delivered by the doshas are, Vata Sanchaya lakshana-Sthabdha kosthata (no development of the gastro-digestive system), Purna kosthata (sensation of full gathering of the nutritious plot) Pitta Sanchaya lakshana-Pitavabhasata (yellowish discolouration), mandosmata (slight increment of internal heat level) Kapha Sanchaya lakshana-Gaurava (substantialness), alasya (laziness). Swabhavik and Aswabhavik Sanchaya - Swabhavik sanchaya container of Naimittik and Avasthik type. Pitta Sanchaya in Varsha ritu due to normally happening amla vipaka of food particles in stormy season is the case of Naimittik Sanchaya. Again the normally happening kapha gathering in youth is the Avasthik Sanchaya. Doshasanchaya brought about by Pragyaparadh ie. hostile exercises because of the deficiency of dhairya, smriti and samadhi and the amassing of doshas caused because of impeded mix of receptors and their articles are the instances of Aswabhavik sanchaya. Body reaction to Sanchaya- With the appearances of vata, pitta and kapha sanchaya side effects, the body attempts to move past these irregularities with two guarded systems which are Chaya karana vidwesa ie. repugnance towards the causative elements and Viparita guna iccha ie. burning of characteristics inverse to those of the causative variables.

Sanchaya, the main phase of Kriyakala, portrays the assortment or gathering of Doshas due to variou causative elements. In this stage, Doshas accumulates but don't leave their own place (for example Vata develops during the bones, Pitta in the blood and Kapha in the lymph and muscles). The etiology of Sanchaya can be of either Kala Swabhava (regular) or Trividha Hetu (three causative elements). The three causative elements are Prajnaparadha (misdirecting), Asatmendriyartha Samyoga (ill-advised utilization of tangible organs) and Vyapanna Hetu (inborn reason. which incorporate occasional changes, day-night endlessly changes in food and routine. In this stage there will be hatredness towards the comparative Gunas as that of the Sanchitha Dosha and want towards the contrary one. For example in the event of Vata Sanchaya there will be hatredness towards Ruksadi Dravyas and want towards Snigdhadhi Dravyas. Because of which Sanchitha Dosha can be evaluated. Prakopa (Phase of disturbance) In Prakopa (vitiation) stage, the collection stage has persevered for quite a while and the mindful elements have been constantly present. This stage happens while the Dosha are prepared to move from their own place to another. Based on this perception, it is accepted that the Prakopa stage is created because of constant admission of inappropriate Ahara (food), Vihara (regimen) and Aushadha (medication). The Dosha Vriddhi (expansion in organic humors) happens in a fluid state at its own place which is of two kinds, i.e., Chayapurvaka and Achayapurvaka Prakopa. Chayapurvaka portrays arriving at Prakopa in the wake of going through Sanchaya, though Achayapurvaka Prakopa is described by arriving at Prakopa without earlier aggregation. In Achayapurvaka Prakopa, in spite of the fact that Doshas become unusual, the harm brought about by these strange Doshas can be repairable. The Prakopa stage can be analyzed based on ceaseless Chaya Lakshanas (elements of bothered natural variables), longing for inverse Gunas (major ascribes) and abhorrence for comparative Gunas.

The aetiology of Sanchaya can be classified into. • Kala Swabhava (Natural factors)- It includes the seasonal and diurnal variations. • Trividha Hetu (Three types of causative factors)- Pragyaparadha, Asatmendriyartha Sanyoga (unsuitable practices of sense organs), Vyapannahetu (integral causes), and change in Ahara & Vihara (Diet & Regimen) is considered as Trividha Hetus which is responsible as causative factors for the occurrence of diseases.

Treatment of Sanchaya Avastha-

It is critical to treat the doshas in its Chaya avastha to forestall additionally spread or movement to next arrange and furthermore to repress further complexities connected with that specific illness. Here, for the most part Nidana Parivarjana has been shown which alludes to the evacuation of causative elements of the sickness which is itself Kriya yoga or Chikitsa in this avastha. Other than this, Dosha Pratyanka Chikitsa is to be embraced here which targets assuaging the irritated dosha to the typical state. Likewise, in the event that the dosha's are in the gentle structure, Langhana Pachana is to be followed, on the off chance that the dosha's are in the moderate structure, Shamana Chikitsa is to be consolidated and in the event that the dosha's are in the extreme structure, Shodhana Chikitsa is to be embraced.

**(2) Prakopa (Stage of aggravation): -**

Prakopa kriyakala is portrayed by the word Unmargagamita by Vagbhatt. After Sanchaya avastha, doshas under additional increment, passes on their unique space and travel to different destinations and produces their side effects because of which, the body ends up being debilitated. When the doshas straightforwardly go to the prakopa stage without going through chaya avastha, it is called Achayaprakopa. When the doshas steadily increment from chaya avastha, then, at that point, it is called Sachaya prakopa. Dosha prakopa lakshanas are -

Vata prakopa lakshanas-Kostha toda (pricking sensation in the gastrointestinal system), sancharana (expanded development of particles in the intestinal system).

Pitta Prakopa lakshana-Amlika (sharp eructation), pipasa (thirst), daha (consuming sensation)

Kapha Prakopa lakshana-Annadwesa (repugnance towards food), Hridaya-utklesha (sickness). Prasara-In this stage, the vitiated doshas pass on their unique places and spread to different pieces of the body through various srotas. Spread to more extensive region is the importance of "Prasara". Doshas spread to anya sthanas notwithstanding their own sthanas.

Prakopa (exacerbation) is the second phase of the shatkriyakala. In this stage the Dosha continue collecting further in their own locales. This stage has two sorts one is Sanchaya Prakopa another is achayaprakop. Dalhana has characterized this stage as dissolving phase of the Recently invigorated doshas. In this stage the previously aggregated doshas get energized and exasperated however they stay inside their own locales. This stage has two sorts one is chaya Prakopa while another is Achaya Prakopa. (a) Chaya Prakopa it is a Physiological disturbance of Prakopa of the concerned Dosha, in light of swabhavika/ritu (regular reasons) when this chaya Dosha exasperated further, it might cause different objections in the human body. To forestall such issues, Ayurveda Endorsed "Ritucharya" (occasional Regimens). (b) Achaya Prukopa It is a moment type of Prakopa superseding chaya Avastha. For example assuming one revels in weighty work, vata dosha right away bothers this is one exemple of Achaya Prukopa.

In Prakopa (vitiating) stage, the collection stage has endured for quite a while and the dependable variables have been ceaselessly present. This stage happens while the Dosha are prepared to move from their own place to another. Based on this perception, it is expected that the Prakopa stage is created because of nonstop admission of inappropriate Ahara (food), Vihara (regiment) and Aushadha (medication). The Dosha Vriddhi (expansion in organic humors) happens in a fluid state at its own place which is of two sorts, i.e., Chayapurvaka and Achayapurvaka Prakopa. Chayapurvaka depicts arriving at Prakopa subsequent to going through Sanchaya, while Achayapurvaka Prakopa is portrayed by arriving at Prakopa without earlier collection. In Achayapurvaka Prakopa, in spite of the fact that Doshas become strange, the harm brought about by these unusual Doshas can be reparable. The Prakopa stage can be analyzed based on nonstop Chaya Lakshanas (elements of bothered organic variables), craving for inverse Gunas (central ascribes) and repugnance for comparable Gunas.

Treatment of Prakopa Avastha: -

Here in this stage, alongside the Nidana Parivarjana, Dosha Pratyanka Chikitsa ought to be taken on i.e; the line of treatment ought to be for the expanded dosha without disrupting the incitement of other doshas. In the event that Prakopa of all tridoshas happens, whichever dosha is strong and solid ought to be dealt with first. On the off chance that all the tridoshas are of equivalent strength, the treatment for Vata must be taken first, then for Pitta and afterward for Kapha. Additionally in Sachaya Poorvaka Prakopa, Shodhana line of treatment ought to be taken on and in Achaya Poorvaka Prakopa, Shamana line of the board ought to be finished.

**Vata Prakopa Karanas: -**

<b>Aharajanya</b>	By taking excessive <i>Katu, Tikta, Kashaya, Ruksha, Laghu, Sheeta ahara dravyas</i> . And by doing <i>Anashana, Adhyashana</i> and <i>Vishamashana</i> .
<b>Viharajanya</b>	<i>Ativyayama, Apatarpana, Bhagna, Praptana, Jagarana, Vegadharana</i>
<b>Kalajanya</b>	<i>Vata Prakopa in Varsha Ritu (Rainy Season), in the evening, old age, and at the end of digestion of food.</i>

**Pitta Prakopa Karanas: -**

<b>Aharajanya</b> <b>a</b>	By Excessive use of <i>Katu, Amla, Lavana, Ushna, Tikshna guna ahara dravyas</i> . Fish, Goat meat, Curd, <i>Madhya Atisevana</i> .
<b>Viharajanya</b> <b>a</b>	<i>Shoka, Krodha, Bhaya, Parishrama, Suryasantapa</i> etc
<b>Kalajanya</b>	In <i>Greeshma Rutu</i> (Summer hot season), during the digestion of food, mid-day, mid-night and middle age. Generally <i>Pitta</i> provocation in <i>Sharad Kala</i> .

**Kapha Prakopa Karanas: -**

<b>Aharajanya</b> <b>a</b>	By Excessive use of <i>Madhura, Amla, Lavana, Sheeta, Snigdha, Guru, Abhishyandi ahara dravyas</i> .
<b>Viharajanya</b> <b>a</b>	<i>Divaswapna, Avyayama, Atisantarpana, Adhyashana, Vegadharana</i>
<b>Kalajanya</b>	Naturally <i>Kapha</i> provoked in <i>Vasanta Rutu</i> , early in the morning, immediately after meals and in childhood.

**Dosha Prakopa Lakshanas (Symptoms): -**

<b>Vata lakshana</b>	<b>prakopa</b>	<b>Koshta Toda</b> - pricking type of pain in the abdomen <b>Sancharana</b> - Mahasrotas
<b>Pitta lakshana</b>	<b>prakopa</b>	<b>Amlika</b> - Sour eructations <b>Pipasa</b> - Excessive thirst <b>Paridaha</b> - Burning sensation all over the body.
<b>Kapha lakshana</b>	<b>prakopa</b>	<b>Annadwesh</b> - Aversion towards food <b>Hridayotkslesha</b> - Heaviness of chest region and nausea.

**(3) Prasara (Stage of spread): -**

Prasara is a phase of spreading, where the causative elements proceed and Prakopa stage has impacted the Doshas. In Prakopa stage, the Doshas, which have remained in the spot up until this point, become prepared to move. Presently in Prasara stage, the Doshas flood and spread or move to different regions or organs of the body. Acharya Sushruta makes sense of this stage by giving simile of "Kinvodaka-Pista Samyoga". Kinva, Udaka and crushed rice grains are blended and kept in a vessel all around the late evening prompting maturation process. This maturation prompts spreading of the items out of the vessel similarly the bothered Doshas begins spreading from its homestead. The pathogenesis of Prasara stage has been portrayed in the vast majority of the Samhitha (old texts) because of its importance in the manifestation of a sickness. In this stage, Doshas spread all around the body beginning from sole to the frontal cortex. Pitta and Kapha Doshas, as well as dhatus and malas are dormant substances and can be expanded in amount yet can't move starting with one spot then onto the next. Vata Dosha, then again, assists with moving Pitta, Kapha, Dhatus and Malas to other places. Thus, apparently the Vata is a key component that intervenes the Prasara stage in the illness sign cycle. In this stage, the vitiated Doshas consistently spread beyond their ordinary destinations except if the causative specialist is dealt with. Be that as it may, neglecting to treat causative elements at this stage can prompt irreversible pathogenesis. In Prasara stage, conclusion can be made with the assistance of clinical association.

The Prasara of dosha may occur in the following way which is of 15 types. • Vata • Pitta • Kapha • Rakta • Vata-Pitta • Vata-Kapha • Kapha-Pitta • Vata-Rakta • Pitta-Rakta • Kapha-Rakta • Vata-Pitta-Kapha • Kapha-Pitta-Rakta • Vata-Pitta-Rakta • Vata-Kapha-Rakta • Vata-Pitta-Kapha-Rakta.

Consequently Prakopita doshas, whether saturating the whole body (Sarva Sharira) or a piece of the body (Ardha Sharira) or just bound to a specific organ/framework, may lead to sickness in the site of their transportation very much like the occurrence of Varsha or downpour in the space of the Sky where mists have been shaped. In this stage, the vitiated Doshas persistently spread beyond their typical destinations except if the causative specialist

is dealt with. In any case, neglecting to treat the causative variables at this stage can prompt irreversible pathogenesis. Likewise in this stage, analysis can be made with the assistance of clinical contribution.

Here in this avastha, alongside Dosha Pratyanka Chikitsa which alludes to killing the vitiated doshas by all potential means to be upheld and furthermore Hetu Viparita Chikitsa which targets checking the hetu or etiological variables liable for causing the illness and Lakshana Viparita Chikitsa which alludes to treating the side effects (Suggestive Treatment) associated with the sickness is to be taken on. Prime significance given to the treatment in this avastha is Aganthu Dosha-Sthanika Dosha chikitsa which alludes to, in the event that the Prakupita Vata has spread over to a particular destinations of Pitta, then, at that point, the line of treatment ought to be with respect to Pitta. Also, in the event that the Prakupita Pitta spreads over to any of the particular destinations of Kapha as well as the other way around ought to be treated with respect to the dosha of that site. Since the doshas have more articulated by moving all around the entire body, the tiryakgata doshas ought to be first brought to koshta and afterward ought to be eliminated by the closest conceivable outlet by embracing different shodhana strategies. Dosha Gatis In Prasara avastha, the development courses of the Doshas might be Urdhwa Gati (Up development), Adho Gati (Descending development) and may take Tiryak Gamana (Cross over/Cross spreading development). The Doshas development is from the Koshta to the Shakhas and it is called Shakhahigamana. The Doshas which move from the all around during the phases of Prakopa avastha and Prasara avastha are called as Paridhavamana Doshas or Tiryakgata Doshas. The Accompanying Model Gives A Delineation About Sanchaya, Prakopa And Prasara Avastha-• Sanchaya avastha 1. Samhatarupa Vriddhi-Ghee which is in strong state in an utensil 2. Vilayanarupa Vriddhi-Warmed melted Ghee in an utensil. • Prakopa avastha: Subsequent to warming the thick hardened ghee, it begins softening and showing fizz, yet it consumes practically a similar space to start with and it starts to extend just when more intensity is applied which can measure up to Prakopa avastha. • Prasara avastha: on additional warming of the softened ghee, it produces frothing and arrives at top of the warming utensil and spills over past its generally expected breaking point and emerges from it which can measure up to Prasara Avastha.

<b>Vata lakshana</b>	<b>prasara</b>	<ul style="list-style-type: none"> <li>• <b>Vimarga gamana</b>- vata moving in opposite direction</li> <li>• <b>Atopa</b>- gurgling sound in abdomen</li> </ul>
<b>Pitta lakshana</b>	<b>prasaraa</b>	<ul style="list-style-type: none"> <li>• <b>Osha</b>- sense of boiling, rise of body temperature</li> <li>• <b>Chosha</b>- excessive thirst</li> <li>• <b>Paridaha</b>- burning sensation</li> <li>• <b>Dhumayanani</b>- feeling as if fumes coming out of the body</li> </ul>
<b>Kapha lakshana</b>	<b>prasara</b>	<ul style="list-style-type: none"> <li>• <b>Arochaka</b>- anorexia</li> <li>• <b>Avipaka</b>- indigestion</li> <li>• <b>Angasada</b>- muscle weakness</li> <li>• <b>Chardi</b>- vomiting</li> </ul>

#### (4) Sthanasamshraya (Stage of localisation): -

Sthanasamshraya (limitation) or the settlement of Doshas at a specific spot happens when vitiated Doshas are flowing and get comfortable areas of Srotovaigunya(depletion of tissue). Certain causative variables which can possibly cause harm are capable to settle Doshas at a specific site. There are just couple of locales called Khavaigunya (feeble or damaged site), which are inclined to the settlement of Doshas. These powerless or damaged destinations might have tissue exhaustion or certain aggravations in their typical surface. Besides, a particular causative component might have a liking towards specific channels or tissues, which prompts a flawed site on the sign of an infection. The restriction of Doshas at locales in the mid-region produces issues connected with the stomach and urinary bladder. At the point when the Doshas are limited in the skin, muscle or blood, the condition might prompt skin sicknesses like disease, while confinement in greasy tissues of the body causes blisters, cancer and goiter. It proposes that a specific infection is delivered by the restriction of Dosha at a specific site of the body. Every one of the etiological elements may not be causative for an infection; each tissue of the body may requires its own etiological component connected with specific included Doshas and Dusyas (body tissues, i.e., Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra). For instance, a specific microorganism has a particular proclivity towards a specific tissue, where it causes an illness. It is expected that an exogenous component itself by setting off Dosha causes tissue consumption which can be called as the groundwork of an



infection. Plus, assuming that Khavaigunya as of now exists at the hour of Dosha Prakopa (maybe because of Dhatu Kshaya or exhaustion of body tissue), in such circumstances, the Doshas might cause any sort of disease. In such circumstances, the association of Doshas/Dushyas at a specific site is called Sthanasamsraya.

The chikitsa to be taken on in this stage includes both Dosha Pratyhanika Chikitsa as well as Dushya Pratyhanika Chikitsa to address the Dosha, Dushya and both in mix. What's more, here likewise Samprapti Vighatana Chikitsa is to be embraced which does the Samprapti Vighatana of an infection i.e; which checks the Samprapti of the continuous illness process. Here, Samshodhana Chikitsa is viewed as the best as to forestall further sign of illness process as well as to dispense with the vitiated doshas and furthermore to address the dushyas associated with something very similar.

<b>Udara</b>	<ul style="list-style-type: none"> <li>• Gulma</li> <li>• Vidradhi</li> <li>• Udara roga</li> <li>• Anaha</li> <li>• Vibandha</li> <li>• Visuchika</li> <li>• Atisara</li> <li>• Pravahika</li> <li>• Vilambika</li> </ul>
<b>Basti</b>	<ul style="list-style-type: none"> <li>• Prameha</li> <li>• Ashmari</li> <li>• Mutraghata</li> <li>• Mutrakriccha</li> </ul>
<b>Medra</b>	<ul style="list-style-type: none"> <li>• Upadamsha</li> <li>• Niruddhaprakarsha</li> <li>• Shuka dosha</li> </ul>
<b>Guda</b>	<ul style="list-style-type: none"> <li>• Arshas</li> <li>• Bhagandhara</li> </ul>
<b>Vrushana</b>	<ul style="list-style-type: none"> <li>• Vriddhi</li> </ul>
<b>Urdhwajatrugata</b>	<ul style="list-style-type: none"> <li>• Manifests Urdhwajatrugata vikaras</li> </ul>
<b>Twak, Mamsa And Shonitagata</b>	<ul style="list-style-type: none"> <li>• Kshudra roga</li> <li>• Kushta</li> <li>• Visarpa</li> </ul>
<b>Medogata</b>	<ul style="list-style-type: none"> <li>• Granthi</li> <li>• Apachi</li> <li>• Arbuda</li> <li>• Galaganda</li> <li>• Alaji</li> </ul>
<b>Asthigata</b>	<ul style="list-style-type: none"> <li>• Asthi Vidradhi</li> </ul>
<b>Padagata</b>	<ul style="list-style-type: none"> <li>• Shlipada</li> <li>• VataShonitha</li> <li>• Vatakantaka</li> </ul>

### (5) Vyakta Avastha (Stage Of Manifestation): -

This is the fifth phase of kriya kala which might be expressed to be that of the appearance of the completely evolved infection. In Sthanasamsraya avastha, on the off chance that patient keeps on enjoying Nidana, Doshas will go into Vyakta Stage. As an outcome of dosha-dushya sammurchana, general and explicit symptomology are very much shown with the goal that one can analyze the disease and furthermore the Doshic prevalence, inclusion of Dushya and Srotas will be plainly uncovered. A portion of the models are like in • Santapa (expanded internal heat level) in Jwara • Sarana lakshana (unnecessary watery stool) in Atisara • Purana Lakshana (an unusual growth of mid-region) in Udara Roga • Tilapishtanibham varchas in Shakhashritha Kamala The signs and side effects showing up in this stage are comprehensively ordered into two sorts. • Samanya Lakshanas: General signs and side effects delivered by the expanded Dosha which might be found in every one of the illnesses normally. • Pratyatma Lakshanas: Explicit or Exceptional signs and side effects which are found in any one sickness typically. Treatment of Vyakta Avastha In this avastha, Vyadhi Pratyhanika Chikitsa, and Samprapti Vighatana Chikitsa ought to be upheld to effectively check the pathogenesis i.e; dosha-dushya sammurchana, SrotoShodhana, Dosha Vilayana and Dosha Shodhana. Alongside embracing these line of

treatment, Roga and Avasthanusara Chikitsa krama is likewise given prime significance in this avastha of kriya kala.

### **(6) Bheda Avastha (Stage of Complications): -**

It is the most progressive and last phase of Kriya Kala where they accomplish Vishesh Lakshana (Explicit Side effects) and the sickness in the event that not treated with flawless timing becomes Deerghakaalaanubandhi i.e; Ongoing in nature. The Doshas when settle for a long term without legitimate mediation of treatment might become unmistakable and may become Asadhya for treatment and thus the treatment likewise becomes confounded to treat when it compasses to this phase of Kriya kala. The showed vyadhi can go about as Nidanaarthakara roga and might be the reason for a few other related sicknesses which is called as Upadravas. [37] This avastha or stage can prompt Vyadhimukta in the event that treated appropriately with flawless timing and on the off chance that not treated, it prompts Marana or demise of the caused patient. [38] Treatment of Bheda Avastha On the off chance that the sickness has become Deerghakaalaanubandhi, treat the nidana as well as the Pradhana roga. Assuming the infection has delivered Upadravas or complexities connected with that specific Vyadhi, then treat the Upadrava if noticeable in any case treat the Pradhana Vyadhi. In the event that the showed vyadhi goes about as a Nidanaarthakara Roga, the inclination ought to be given to the new sickness and to be dealt with as needs be.

### **DISCUSSION: -**

Because of different elements the doshas in the body go through vitiation or grim changes which start the course of illness sign. It is obvious from the above depiction that different changes engaged with the sickness appearance process happen in particular advances. As the obscure symptomatology is communicated in the beginning phases of illness sign methodology, it is important for the person that the person ought to know about the progressions happening in the body. So a decent information on the idea of Kriyakala is extremely fundamental for early acknowledgment of the sickness method. On the off chance that the unhinged doshas are left unnoticed and untreated, they will acquire the strength for their further turn of events. The sicknesses appeared in a specific phase of kriyakala may try and encourage a few different illnesses for the sake of Nidanarthakara-rogas on the off chance that left disregarded.

The Standards and Practices of Ayurveda spins around the hypothesis of Tridosha, Sapta Dhatus and Trimalas which have been told to keep up with the typical physiological cycles of the body in their fair state and cause illnesses in their vitiated conditions of either Vriddi or Kshaya. Because of different variables the doshas in the body go through vitiation or grim changes which start the course of sickness sign in six phases which is named as ShatKriyakala in Ayurveda. This course of improvement of illnesses includes different unmistakable phases of vitiation of doshas and their communication with the dushyas or substantial tissues brings about the sign of different side effects which need consideration and treatment to upset this interaction to go to additional stages. The side effects delivered in the beginning phases are typically dubious symptomatology as they have not limited to a specific site and furthermore are not well defined for a specific sickness. Such side effects are generally overlooked by both the patients and the clinicians. On the off chance that they are left unnoticed and untreated in the underlying stages, they will acquire the strength for their further advancement making it hard to treat in the last option stages. This idea of Pooped Kriyakala is appropriate in every one of the illnesses and the entire idea of Crapped Kriyakala by the antiquated educators of Ayurveda is to stress upon to comprehend the significance of early acknowledgment of the sickness and commencement of therapy with flawless timing to forestall its further turn of events and confusions.

Tridoshas during their harmony state are called as Tridhatu. The Tridoshas are continuously having a vitiation inclination. This Property is because of the adjustment of both the inward and outside climate of the living creatures. The inner natural changes are because of the anomalies in everyday and occasional way of life, Which are not serving to wellbeing and causes vitiation of doshas or Dosha Prakopa. When the dosha Prakopa begin it contain one Neurotic circle till vikara Avastha. This Obsessive circle is only stagwise illness appearance or crapped kriya kala. Early determination of infection assists with relieving the sicknesses effectively absent a lot of distress. Ayurveda propose following the everyday and occasional routine as Preventive measure. The sickness is only an association of Dosha Dushya. Befor the association they should be vitiated and initial two phases same thing is occurred. In third and fourth phase of kriyakala gathered dosha pondered in the body and

get settled. In fourth stage Prodromal side effects are emerge soon the premise of these side effects conclusion should be possible. The fifth phase of Kriyakala is stage in which clear murmur and side effects of the illness are noticed and can contrast and clinical phase of sickness. Also, in this stage the line of treatment took on by noticing the Dosa-Dushya, Srotas association and mana of Doshas and so on. The last phase of kriyakala is Bheda where infection is seen either with difficulty if untreated or recuperation. So it is extremely crucial for know the legitimate information on shatkriyakala on account of this kriyakala the sickness Cycle are analyzed before and Appropriate therapeutics measures are embraced, the therapy viewpoint turns out to be so natural and cheafer. Doshas if get controlled in their previous stage, they can't bounce into the following stage.

## CONCLUSION: -

From the above conversation of the idea of Kriyakala, the accompanying end can be determined which goes in this manner like The Appropriate Information on Crapped Kriyakala helps in understanding the course of sign of different illnesses as well as to analyze the sicknesses. The Doctor who is fit for separating and understanding these six phases of illness sign including dosha can analyze and treat the sickness precisely as per Pooed Kriyakala will turn into a Bhishak i.e; an effective practioner. The Information on Pooed Kriyakala is useful for knowing the Sadhyaasadhyatva of illness and furthermore assumes a significant part in the preparation of treatment. After all the elaboration about the point Acharyas caution the Doctor not to linger Kriyakala at all that will prompt asadhyata of Vyadhi and disappointment in Chikitsa. Consequently, the idea of Pooed Kriyakala outlined in old style compositions of Ayurveda are critical.

In this review, the significance of Kriyakala in early conclusion and for taking on preventive and remedial measures is featured from the depiction accessible in Ayurvedic works of art. The idea of pathogenesis of sickness accessible in current medication may likewise be assessed in additional review for which better and ongoing headway in the field of preventive medication may likewise be thought of. Shatkriyakala is unmistakable idea of Ayurveda. By knowing the course of crapped kriyakala the illness cycle can be capture at introductory stage and keep away from the Probabilities of confusions. Acharya Sushrutha as of now notice the kriyakala assists the doctor with embracing line of treatment by seeing the vitianed dosha condition by his keenness and information. So we can say that the doctor who analyze a sickness and treat as per shatkriyakala will be turned into an effective Practitioner. In this review, the significance of Kriyakala in early determination and for embracing preventive and corrective measures is featured from the depiction accessible in Ayurvedic works of art. The idea of pathogenesis of illness accessible in current medication may likewise be assessed in additional review for which better and ongoing progression in the field of preventive medication may likewise be thought of.

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