



CONCEPT OF KRIYAKALA IN THE LIGHT OF PREVENTION AND MANAGEMENT OF DISEASE

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ABSTRACT:

Kriyakala is one of the most viable components of health preservation, prevention, disease evolution and management in *Ayurveda*. It can be categorized in terms of *Prakrita* & *Vaikrita*. The *Prakrita* one is related with normal circadian variation of doshas in relation to age, day, night, season etc. and *Vaikrita* is related with process of genesis of disease and to adopt appropriate remedial measures. Again, the *Vaikrita kriyakala* is divided into six stages, known as *Shadkriyakala* for the genesis of disease. This concept is explored by Acharya Sushruta in the context of inflammatory process in open wounds (*Vrana*). In this context he also conceptualized the natural history of disease evolution and to adopt suitable medicament to the respective stages. The process of pathogenesis of modern medicine is comparable to *Shadkriyakala* as mentioned in *Ayurveda*. Further, it is categorized into six stages – *Sanchaya*, *Prakopa*, *Prasara*, *Sthanasamshraya*, *Vyaktavastha* and *Bhedavastha*. These six stages are basically the opportunities for a clinician to find out quantum of *doshic* vitiation along with its outcome as a disease. Besides, it also indicates chronicity of a disease and its associated complications. Present article reflects the significance of *kriyakala* in the relation to health preservation and evolution for prevention and management of disease in their respective stages.

Keywords: *Ayurveda*, *Kriyakala*, Pathogenesis, *Ritukala*, *Tridoosha*.

INTRODUCTION

In Ayurveda, the concept of health preservation & prevention along with diagnosis and management are based on clinical observation and assessment. Diagnosis at an early stage of the disease is emphasized when abnormalities are vague and non-specific in the body. In current times, diseases are diagnosed when pathological and biochemical manifestations are surfaced. However, at this stage, many times it is difficult to reverse the pathogenesis and restore the health of patient. Clinical diagnosis at an early stage can provide great input to diagnose, manage a disease and prevent it.

Centuries ago, Acharya Charaka has laid down the foundation stone, in term of *Sanchaya* (stage of accumulation), *Prakopa* (stage of vitiation) & *prashama* (stage of alleviation) that may be called as *prakrita kriyakala*.^[1] It is based on the theory of macro-microcosm. There are minute differences between *Prashama* and *prasara* stage, it may lead to succeeded in respective stages in due course of time. In view of this *Charaka* has conceived the basic principles of pathogenic events of diseases. *Sushruta* has given the concept of *Shadtkriyakala* (six stages of timely action) to assess the status of *Doshas-dushya-agnibala-*

ojabala and its clinical outputs. In this compendium, after careful study of the inflammatory process in open wounds (*vrana*), *Sushruta* has conceptualized the natural history of disease evolution.^[2] The concept of *kriyakala* describes the mode and stages of the development of the disease and planning of appropriate therapeutics. Each stage has its own characteristic symptoms to enable a physician to recognize the disturbance at an early stage of the disease. It also helps in prognosis and adopting preventive and curative measures. *Ayurveda* advocates that if the deranged *dosha* is checked or subdued in their primitive evolutionary phase (*chayavastha*), they may not be able to proceed in its further aggravation. However, if *Doshas* are left unresolved, it may gain strength and intensity that may lead down the foundation stone of disease. Therefore, good knowledge of the concept of *kriyakala* is necessary for preservation of health and the early recognition of the disease process to prevent it and to arrest its further propagation.

KRIYAKALA

The word *Kriyakala* is formed with the combination of two words i.e., *Kriya* & *Kala*. Where, the word *Kriya* refers to *Karma* or action (*chikitsa*) to the choice of adoptive measure in terms of *Aushadha*, *ahara* and

vihara, with a view to eliminate and correct the *doshic* disturbances thereby delaying the disease process. Kala refers to the time in relation to the progression of bio-humors and to adopt appropriate remedial measures in respective stages of vitiated Doshas.

Kriyakala may be divided into two types-

A. *Prakrita/Ritu Kriyakala* (Timely action according to nature/season)

B. *Vyadhi vyaparjanya Kriyakala* (Timely action according to disease process)

The *Prakrit/Ritu Kriyakala* is explained by *Vagbhata*. It mainly deals with the normal

physiological variations of *doshas* as per seasons, age, day, night, food etc. This *Doshic* biorhythm is a natural cumulative process against extrinsic factors that can cause natural remission. Therefore, they do not lead to the evolutionary process of a disease. Therefore, natural or seasonal adoptive measures should be taken into consideration for the pacification of abnormal Doshas. It is also called as "*Prakrita Kriyakala*" or "*Swasthya Kriyakala*".^[3]

Table 1: *Prakrita Kriyakala*

Sr. No	Factor	Vata	Pitta	Kapha
1	Vaya-Age	Elderly age	Middle age	Childhood & adolescent
2	Bhukta- After food intake	Post digestion phase	During the process of digestion	Initial phase of digestion
3	Ahokala- Diurnal rhythm	Evening	Mid-day	Morning
4	Ratrikala- Nocturnal rhythm	Late night	Mid night	Early night
5	Ritukala- Seasonal rhythm	Summer	Winter	Spring

humors as described by *Charaka* and *Vagbhata*.

There are three stages of the natural processes of pathophysiology of three bio-

1. Chaya (stage of accumulation)

The three bio-humors get quantitatively accumulated to their own natural sites beyond the physiological threshold. This may be due to a circadian rhythm or seasonal variations or as a pre pathological condition.

2. Prakopa (stage of vitiation)

In this stage, the bio-humors are increased quantitatively and qualitatively to their natural site. This state may be responsible for all pathological states if remission is not achieved. This stage, itself may lead to develop full blown disease as per *Charaka*, because he does not consider the remaining stages of *Sushruta*.

3. Prasham (stage of remission)

At this stage, the vitiated bio-humors is controlled by natural mechanisms or by dietetic modifications. This happens physiologically, due to the compliance of a good lifestyle, seasonal regimen etc. Thus, the process of disease formation is stopped at this stage only. Otherwise, vitiated bio-humors may lead to initiate the pathological states.

Vyadhi kriyakala is a sequential progression of Doshas to the genesis of disease & complications. The *Vyadhi kriyakala* is explained in six stages by *Sushruta*. The physician who fully knows about *Sanchaya*, *prakopa*, *prasara*, *sthana samsharya*, *vyakti* and *bheda* alone is entitled to be called as *Bhishaka*.^[4]

Table 2: Vyadhi Kriyakala

Sr.No	Stage of Dosha progression	English Trans-liberation	State of Pathogenesis
1	<i>Sanchaya</i>	Accumulation of doshas	Quantitative increment of morbid (<i>Dosha, Dhātu, Mala, Ama</i> etc.) factors at its own site
2	<i>Prakopa</i>	Vitiation of doshas	Quantitative and qualitative increment of morbid (<i>Dosha, Dhātu, Mala, Ama</i> etc.) factors at its own site.
3	<i>Prasara</i>	Spread out of doshas via macro or micro-channels	Morbid factors spread form own sites.
4	<i>Sthanasamshraya</i>	Localization of doshas to the desired site (Kh-vaigunya)	Interaction of morbid factors with the tissues. It is known as <i>doshdushya-sammurchhana</i> .

5	<i>Vyakti</i>	Manifestation of disease	Occurance of specific symptoms along with sign and symptoms of particular disease.
6	<i>Bheda</i>	Advancement of disease	Doshic differentiation of disease according to interaction of <i>doshas</i> with tissue. Aggression of disease as well as genesis of Complications

1. *Sanchaya* (Stage of accumulation)-

It is the primitive phase of disease when the *dosha* is get accumulated and stagnated in its own place, instead of freely circulating as in its normal state. Person has aversion against the etiology of aculmulated doshas and a strong desires towards anti causative factors. *Trividha hetu* (*asatmendriyarthasamyoga*, *pragyaparadh* and *Parinama*) are the primary

cause of accumulation of *doshas* or progression of disease.^[5] *Acharya Vagbhata* has described that the intake of *dravyas*, such as *ushna virya* with *rukshadi gunas* are responsible for *vata*, *sheeta virya* with *tikshnadi gunas* for *pitta* and *sheeta virya* with *snigdhadhi gunas* are responsible for *kapha sanchaya* accumulation.^[6]

Table 3: Properties leading to *Sanchaya*^[6]

Properties of <i>Dosha</i>	Conjoining property	<i>Sanchaya dosha</i>
<i>Laghu, Ruksha, Sheeta</i>	<i>Ushna</i>	<i>Vata</i>
<i>Tikshna, Laghu, Ushna</i>	<i>Sheeta</i>	<i>Pitta</i>
<i>Snigdha, Guru, Sheeta</i>	<i>Sheeta</i>	<i>Kapha</i>

Sanchaya of *doshas* in body are *swabhavika* i.e., *Sanchaya* of *doshas* in body without taken any *mithya ahara vihara* (it may be due to

vaya or ritu) and *Aswabhavika sanchaya* i.e., accumulation of *dosha* due to *mithya ahara vihara* and *Pragyaparadh*.

Table 4: Features manifested during *Sanchaya*^[7]

Dosha <i>Sanchaya</i>	Features Manifested
<i>Vata</i>	<i>Stabdhapurnakosthata</i> (stiffness and fullness in abdomen)
<i>Pitta</i>	<i>Pitavabhasata</i> (paleness of the body), <i>Mandoshmata</i> (reduced body

	temperature)
<i>Kapha</i>	<i>Angagaurav</i> (heaviness in whole body parts), <i>Aalasya</i> (Lassitude)

2. *Prakopa Avastha* (stage of vitiation)

Doshas which were previously accumulated and stagnated in their own sites tend to circulate to other sites. According to *Dalhana*, the *prakopa* stage has two types namely; *chaya prakopa* *achaya prakopa*.^[8] *Chaya prakopa* is a physiological aggravation of the concerned *doshas*, because of natural outcome. In this stage, *doshas* are abnormal/ aggravated in its own sites. When this 'Chaya' *dosha* aggravated further, it may lead to develop its own complaints in body. In *achaya prakopa*, *dosha* aggravated without a proceeding state of accumulation. *Dosha* aggravated due to following reason i.e., heavy work-*Vata dosha*, excessive anger-*pitta-dosha* and excessive *diwaswapna- kapha-dosha*. *Achaya prakopa* mostly occurs in *Aagantuja Viyadhi* (like in Poisoning, injury, infections etc.).

In *prakopa awastha*, *doshas* shows their *Atmarupa* i.e., *Rukshya*, *sheeta*, *laghava* etc. for *vata*, *ushana*, *teekshna*, *drava* etc. for *pitta* and *sneha*, *sheeta*, *shukla* etc. for *kapha doshas*.^[9]

Table 5: Features manifested during Prakopa^[10]

<i>Dosha prakopa</i>	Features Manifested
<i>Vata</i>	<i>Kasthatodasancharana</i> (Pain and movement of <i>vata</i> in <i>mahasrotas</i>)
<i>Pitta</i>	<i>Amlika</i> (sour eructation), <i>pipasa</i> (Excessive thirst), <i>paridaha</i> (Burning sensation all over the body)
<i>Kapha</i>	<i>Annadweshya</i> (anorexia), <i>hridyotkledascha</i> (nausea)

3. *Prasara Avastha* (stage of dissemination)

This stage marks the dissemination of vitiated *Dosha* to different parts of the body. The aggravated *Dosha* leaves their original path and spreads to the other parts of the body through different channels. If appropriate management is taken, the pathogenesis stops here but if not, it may progress to further stages. For better understanding, we can classify *prasara* stage in two types- Localized

and Generalized. Overflowing of *dosha* from their respective seats to other places takes place like fermented materials comes out after keeping mixture of yeast, water and flour in a vessel for overnight that is localized or qualitative *prasara*^[11] and other hand a large accumulation of water in excess breaks the barrier and mixes other pool of water and moves aggressively in various directions is known as generalized or quantitative

prasara.^[11] Beside this, fifteen different ways of dissemination of doshas with the help of Vayu are also described in classics, which are either alone or in combinations.^[11]

Table 6: Features manifested during *prakopa*^[12]

<i>Dosha prasara</i>	Features Manifested
<i>Vata</i>	<i>Vayorvimargamana</i> (regurgitation), <i>Atopa</i> (flatulence & gargling)
<i>Pitta</i>	<i>Osha</i> (generalized burning sensation), <i>Chosha</i> (sucking pain), <i>Paridaha</i> (burning sensation all over the body), <i>Dhoomayanani</i> (feeling of hot fumes coming out from stomach)
<i>Kapha</i>	<i>Arochaka</i> (anorexia), <i>Avipaka</i> (indigestion), <i>Angasada</i> (lassitude), <i>Chhardi</i> (vomiting)

4. *Sthansamsraya* (stage of localization)

The disseminated *Doshas* get tends to localize and interact with the respective *Dushyas* at the site of pre-developed empty space, which is known as *Khavaigunya* i.e., genetic or anatomical or physiological abnormality.^[13] It marks the beginning of specific to whole diseases. Outcome of *sthansamsraya* stage is

described in terms of *Dosha-Dushya Samurchhana* and genesis of prodromal symptoms.^[14] At this stage, the vitiated *doshas* are localized at structural and functional impairments leading to loss of patency of channels. Prodromal symptoms of the disease start to appear but these may be specific or non-specific.

Table 7: Manifestation of disease according to site of localization (*sthanasamsraya*)^[15]

S.No.	<i>Sthanasamsraya</i>	<i>Lakshana</i>
1	<i>Udara</i> (abdomen)	<i>Gulm</i> , <i>Vidradhi</i> , <i>Agnisanga</i> , <i>Anaha</i> , <i>Vishuchika</i> , <i>Atisara</i>
2	<i>Vastigata</i> (urinary bladder)	<i>Prameha</i> , <i>Ashmari</i> , <i>Mutraghata</i> , <i>Mutradosha</i>
3	<i>Medhragata</i> (penis)	<i>Nirudhprakash</i> , <i>Updansh</i> , <i>Shukadosha</i>
4	<i>Gudogata</i> (rectum)	<i>Bhagandara</i> , <i>Arsha</i>
5	<i>Vrishanagata</i> (testes)	<i>Vraddhi</i>
6	<i>Urdhvajatrugata</i> (head and neck)	<i>Urdhvajatrugatavikara</i>
7	<i>Tvak</i> , <i>mansasonitgata</i> (skin, muscles and blood)	<i>Kushtha</i> , <i>Visharpa</i>
8	<i>Medogata</i> (adipose tissue)	<i>Granthi</i> , <i>Apachi</i> , <i>Arbuda</i> , <i>Galganda</i> , <i>Alji</i>

9	<i>Asthigata</i> (bone)	<i>Vidhradhi, Anushayi</i>
10	<i>Padagata</i> (lower extremities)	<i>Shlipada, Vatashonita, Vatakantaka</i>
11	<i>Sarvangagata</i> (Spread all over the body)	<i>Jwara</i>

5. *Vyakta Avastha* (stage of manifestation)

In this stage, the *doshic* interaction with *dushyas* is completed and this may lead to develop disease. The clear-cut disease specific symptoms are observed in the patient, which is known as *Pratyatma lakshna*. In this stage following things are clearly seen likes;

- Completion of *dosha-dushya sammurchana*.
- Visualization *Srotodushti*
- Cardinal & general symptoms of disease.

Table 8: Few *Vyadhi* and its *Pravyakta Lakshana* during *Vyakta Avastha*^[16]

S.No.	<i>Vyadhi</i>	<i>Pravyakta Lakshana</i> ^[17]
1	<i>Jvara</i>	<i>Santapa</i> (increased body temperature)
2	<i>Atisara</i>	<i>Sarana lakshana</i> (excessive watery stool)
3	<i>Udara Roga</i>	<i>Purana Lakshana</i> (an unusual enlargement of abdomen)
4	<i>Kushtha</i>	<i>tvak vikriti</i> (Abnormality in Skin)
5	<i>Shakhashritha Kamala</i>	<i>Tilapishtanibham varchas</i>

6. *Bhedavastha* (Stage of complication or chronicity of disease or subtypes of particular disease)

It is the most advanced and last stage of *Kriyakala* in which disease attains *dosha vishesha Lakshana* (dosha specific symptoms). Complications are also visualized. The *Doshas* when settle for a long duration without proper intervention of treatment may become prominent and may become untreatable i.e. *Asadhya*.^[18] The manifested *vyadhi* can act as *Nidanaarthakara roga* and may be the cause

for some other related diseases which is called as *Upadravas*. However, in *Bedhavastha*, the prognosis of the patient is gradually declined; it may be lead to death in some disorders. If the disease has become *Deerghakalanubandhi*, then physician should treat the *nidana* as well as the *Pradhana roga*. If the disease has produced *Upadravas* or complications related to that particular *Vyadhi*, then treat the *Upadrava* first, if it is prominent otherwise try to treat the *Pradhana Vyadhi*.

DISCUSSION

There is no direct reference available about kriyakala in Charaka and Vagabhata. But in the context of various diseases, there is a mention of kriyakala. The Prevention and management principles of Ayurveda moving around the theory of *Loka-Purusha samya* i.e. harmonious interaction between macrocosm and microcosm.^[19] Due to natural/seasonal and unnatural factors the doshas in the body undergo vitiation, which initiates two types of process in the body viz- 1. *Prakrita kriyakala* and 2. *Vyadhi kriyakala*. The Primary one is categorized into three stages such as *Sanchaya*, *Prakopa* and *Prasam*, it may lead to normalcy to their normal site and stop further progression, if they are vitiated in the first two stages. *Doshas* may return to normalcy either naturally (*swabhavika*) or due to the employment of appropriate therapeutic measures. Finally, this may lead to the absence of disease. It is the natural process of self-healing in that way we can preserve and

maintain our health and prevent the occurrence of diseases. The secondary one may lead to stage of progression of disease and complications. It is categorized into six stages, which is termed as *ShadKriyakala* in Ayurveda. This concept is explored by Acharya Sushruta in the context of inflammatory process in open wounds (*Vrana*). In this context he also conceptualized the natural history of disease evolution and to adopt suitable medicament to the respective stages. The process of pathogenesis of modern medicine is comparable to *Shadkriyakala* as mentioned in Ayurveda. This process of development of diseases involves various distinct stages of vitiation of doshas and their interaction with the specific *dushyas*, *agnis* and *ojobala*. This may lead to various symptoms at respective stages of disease process. The given therapeutic measures are adapted to the respective stages of pathogenesis.

Table 9: Modalities of treatment in Kriyakala

Stages of Kriyakala	Chikitsa Upkrama ^[20]
<i>Sanchaya</i>	Try to conserve health through <i>Dosha pratyanka chikitsa</i>
<i>Prakopa</i>	Try to pacify the vitiated bioh-umors through <i>Dosha Pratyanka chikitsa</i>
<i>Prasara</i>	Try to care the micro-channel and intervene <i>Hetu-viparita and lakshanika chikitsa then viyadhi Pratyanka</i>

<i>Sthansanshrya</i>	<i>Ubhaya (Dosha-Vyadhi) ashrita chikitsa-</i> plan dosha and disease specific management.
<i>Vyakta</i>	<i>Viyadhi pratyanka chikitsa-</i> plan disease specific treatment
<i>Bheda</i>	<i>Viyadhi pratyanka chikitsa-</i> plan restorative and rehabilitative treatment and limit disability.

This concept of *Shadkriyakala* is applicable to all the diseases either endogenous or exogenous in nature. Keeping the important facts in mind, the ancient Seers of Ayurveda have gradually evolved the concept of *Kriyakala*. The first one is known as *prakrit kriyalkala*, in which healthy person cope up with the nature as per principles of macrocosm and microcosm. In this way we can preserve, conserve and maintain our health and prevent occurrence of diseases by preventing the external and internal causative factors. The second one is known as *Vyadhi Kriyakala*, in which we can assess the sequential process of genesis of a disease & its complication and to plan appropriated therapeutic measures in their respective stages. Overall, the importance of *Kriyakala* is emphasized as below.

- Preservation, conservation, and maintenance of health.
- Prevention of exogenous and endogenous causative factors by inherent natural healing power.

- Early diagnosis of disease and its severity.
- Early planning of managements per the intensity of disease and aggravation of morbid factors.^[21]
 - Alpa dosha & disease—Langhana* (lightening) therapy
 - Madhyama dosha & disease - Langhana and Pachana* (lightening and digestant) therapy
 - Bahu dosha – Doshavasechana* (bio-purification) measures
- Assess the prognosis of diseases (whether the disease is curable or not),
- Assess the appropriate time for the management.
- Assess any complications and to plan appropriate referrals.

CONCLUSION

The *Ayurvedic* concept of *Kriyakala* is one of the most vital components of health preservation and disease evolution & management that distinguishes *Ayurveda* from Allopath. By knowing the natural *kriyakala* we

can maintain our health through natural adoptive measures. If it fail may lead to the development of diseases in sequential manner, which is known as *Shadkriyakala*. By assessing the six stages of disease Ayurvedic physician can identify the imbalance at an early stage. These *Ayurvedic* assumptions are not just baseless ideologies. It is based on clinical assumptions of ancient wisdom that is laid down the foundation stone of Ayurvedic preventive, diagnostic and therapeutic. The idea of *kriyakala* was initiated by *Charaka* in term of *sanchaya*, *Prakopa* and *Prsahama*, thereafter centuries its concept was reassessed and validated by *Sushruta*. It helps the physician to prevent the occurrence of disease and to evaluate the process of disease to adopt suitable line of management by his intellect and knowledge. So, we can say that the physician, who diagnose a disease and treat according to *shadkriyakala* will be become a successful practitioner. Therefore, understanding of concept of *shadkriyakala* is justifiable in Ayurvedic clinical practice in current perspective.

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