

**APPROACH TO ETIOPATHOGENESIS OF PARIKARTIKA (FISSURE IN ANO) W.S.R TO THE CONCEPT OF SHATKRIYAKALA****Dr. Sithara R. V.\*<sup>1</sup>, Dr. Sanjay C. Babar<sup>2</sup>, Dr. Archana Kukade Shinde<sup>3</sup>**

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**ABSTRACT**

In medical science, every disease progression occurs in certain scientific phases. Etiopathogenesis is one of the prime phase of the disease for diagnosis. In Ayurveda, disease progression has been explained in six stages known as Shatkriyakala<sup>[1]</sup> ie. *Sanchaya* (stage of accumulation), *Prakopa* (stage of aggravation), *Prasara* (stage of spreading), *Sthanasamsraya* (stage of localization), *Vyakta* (stage of manifestation), *Bheda* (stage of differentiation). *Acharya Sushruta* in the 21<sup>st</sup> chapter of Sutrasthana has detailed about this concept. It explains about the different phases of a disease. Here, *Shat* means six, *Kriya* implies action and *Kala* means time. So, in short *Shatkriyakala* is the timely process of disease to take the action which is treatment in this context. It is necessary for a *Vaidya* to know about the concept in order to know where the intervention (medical/surgical) has to be made. Present article is on the significance of *ShatKriyakala* in

*Parikartika* (fissure in ano) which can be taken as a *Vrana* (wound).

**KEYWORDS:** Etiopathogenesis, *Parikartika*(fissure in ano), *Shatkriyakala*, *Sushruta Vrana*(wound).

## 1. INTRODUCTION

Nowadays, the civil urbanization leads to various lifestyle disorders. Changes in the dietary regimens contributes to various digestive disorders and anorectal diseases. One among the most common anorectal disorder is *Parikartika* which is generally compared to fissure-in-ano. *Acharya Charaka* explains various *Nidana* (cause) of *Parikartika* (fissure in ano) such as *Vamana - Virechana Vyapad* (complications of emesis and purgation therapy), *Atisara* (diarrhoea), *Arshas* (haemorrhoids), *Grahani* (Irritable bowel syndrome), *Udavarta* (reverse movement of vata), *Basti karma vyapad* (complications of medicated enema therapy).<sup>[2]</sup> It is also similar to fissure-in-ano which is a painful linear ulcer at the margin of anal canal. In *Sushruta Samhita*, *Acharya Sushruta* has emphasized marked significance on *Vrana*. Wound is referred to as *Vrana* in Ayurveda. As far as the classification is concerned, *Acharya Sushruta* has divided it into two types based on the *Nidana* (cause) as *Nija vrana* and *Agantuja vrana*.<sup>[3]</sup> *Nija vrana* are usually caused due to the vitiation of doshas like *Vata*, *Pitta*, *Kapha* and *Rakta* while *Agantuja vrana* are due to external factors. So *Parikartika*(fissure in ano) can be considered as *Vrana*. Healing of *Parikartika*(fissure in ano) is difficult due to the constant contamination by faeces. There is persisting pain in this condition, which may or may not be associated with per rectal bleeding.

Any disease happens due to a *Nidana* (cause), due to which there is vitiation of *Dosha* leading to *Dosha-Dushya samurchana*. According to *Sushruta*, pathogenesis of diseases follows a six staged pattern called *Shatkriyakala*.<sup>[4]</sup> and one who can identify it can give treatment at the appropriate stage and cure the disease in the very starting. If identified at the earliest, disease progression can be stopped. So *Shatkriyakala* plays immense significance considering the early treatment and complete cure. This article highlights the significance of *Shatkriyakala* in *Parikartika* (fissure in ano).

सञ्चयं च प्रकोपं च प्रसरं स्थानसंश्रयम् |

व्यक्तिं भेदं च यो वेत्ति दोषाणां स भवेद्भिषक् || (Su. Su. 21/36)

According to *Acharya Sushruta*, *Shatkriyakala* is the process of knowing the development of disease in succeeding stages i.e. *Sanchaya* (stage of accumulation), *Prakopa* (stage of aggravation), *Prasara* (stage of spreading), *Sthanasamshraya* (stage of localization), *Vyaktavastha* (stage of manifestation), *Bhedavastha* (stage of differentiation).

*Sanchaya* (Stage of accumulation)<sup>[5]</sup>

एतानि खलु दोषस्थानानि; एषु सञ्चीयन्ते दोषाः । प्राक् सञ्चयहेतुरुक्तः । तत्र सञ्चितानां खलु दोषाणां स्तब्धपूर्णकोष्ठता पीतावभासता मन्दोष्मता चाङ्गानां गौरवमालस्यं चयकारणविद्वेषश्चेति लिङ्गानि भवन्ति ।

तत्र प्रथमः क्रियाकालः ॥ (Su. Su. 21/18)

This is the first stage of disease formation, where due to *Nidana*, accumulation of *vata dosha* happens and *Agnimandya* occurs. In this stage symptoms are usually vague like loss of appetite, lethargy etc. This is the first sign that a physician should notice.

In *Parikartika* (fissure-in-ano), due to prolong sitting postures and changes in dietary regimens, there will be accumulation of *Vata* and *Pitta doshas* at *Guda pradesha* (anal region).

*Prakopa* (Stage of aggravation)<sup>[6]</sup>

तेषां प्रकोपात् कोष्ठतोदसञ्चरणाम्लीकापिपासापरिदाहान्नद्वेषहृदयोत्क्लेदाश्च जायन्ते ।

तत्र द्वितीयः क्रियाकालः ॥ (Su.Su.21/27)

This is the second stage, where the accumulated *doshas* gets aggravated in their own sites due to the further *Nidana sevana*. In this stage the *Vaidya* gets an idea that the disease is progressing and is the right time to treat.

In *Parikartika*(fissure in ano), it can be due to intake of more *Ruksha*, *Teekshna ahara* and repeated *basti karma*. The *agni* gets disrupted leading to further symptoms like loss of appetite, symptoms specific to *doshas* like *koshta toda*, sour belching, burning sensation.

*Prasara* (Stage of spreading)<sup>[7]</sup>

एवं प्रकुपितानां प्रसरतां वायोर्विमार्गगमनाटोपौ, ओषचोषपरिदाहधूमायनानि पित्तस्य, अरोचकाविपाकाङ्गसादाश्छर्दिश्चेति श्लेष्मणो लिङ्गानि भवन्ति; तत्र तृतीयः क्रियाकालः ॥ (Su.Su.21/32)

It is the third stage, where *Prasara* means to spread. In this, the vitiated *doshas* accumulate and aggravate, finally spreading to other parts of the body through different *srotas*.

In case of *parikartika* (fissure in ano), due to the *prakupita vata*, the stools become harder and because of the anatomical deviations in rectum, the hard stools passes slowly and with great difficulty, leading to *malavishtambha* (constipation).

#### ***Sthanasamsraya* (Stage of localization)<sup>[8]</sup>**

अत ऊर्ध्वं स्थानसंश्रयं वक्ष्यामः । एवं प्रकुपितातांस्तान् शरीरप्रदेशानागम्य तांस्तान् व्याधीन् जनयन्ति । यदोदरसन्निवेशं कुर्वन्ति तदा.....पूर्वरूपप्रादुर्भावः तं प्रतिरोगं वक्ष्यामः । तत्र पूर्वरूपगतेषु चतुर्थः क्रियाकालः ॥ (Su.Su.21/33)

The fourth stage of *shatkriyakala*. *Sthana samsarya* means localization of the spread *doshas* at some place due to *vaigunya* of the *srotas* (channels of circulation) leading to *dosha-dushya samurchana*. In this stage the *poorvarupa* (prodromal symptoms) pertaining to a particular disease is produced. By recognizing the *poorvarupa* (prodromal symptoms) and giving appropriate treatment, further progression of the disease can be stopped.

In *Parikartika* (fissure in ano), the *dosha dushya samurchana* occurs in the *gudavali* leading to specific symptoms like *guda daha* (burning sensation over anal region), *gudapradesha shopha*.

#### ***Vyakta* (Stage of manifestation)<sup>[9]</sup>**

अत ऊर्ध्वं व्याधेर्दर्शनं वक्ष्यामः- शोफार्बुदग्रन्थिविद्रधिसर्पप्रभृतीनां प्रव्यक्तलक्षणता ज्वरातीसारप्रभृतीनां च । तत्र पञ्चमः क्रियाकालः ॥ (Su.Su.21/34)

This is the stage of manifestation of the disease completely with its characteristic features. In this stage the full picture of the disease is appeared. Since the clear cut signs and symptoms of disease arise in this stage it helps the *Vaidya* to plan the line of treatment.

*Vichurnana of twak* in *gudapradesha* (anal region) occurs leading to *Kartanavat vedana* (cutting type of pain) and *Saraktamala pravrutti* (bloody stools) which are the main characteristic features of *Parikartika* (fissure in ano).

***Bheda* (Stage of differentiation)<sup>[10]</sup>**

अत ऊर्ध्वमेतेषामवदीर्णानां व्रणभावमापन्नानां षष्ठः क्रियाकालः, ज्वरातिसारप्रभृतीनां च दीर्घकालानुबन्धः । तत्राप्रतिक्रियमाणेऽसाध्यतामुपयान्ति ॥ (Su.Su.21/35)

The final stage of *Shatkriyakala*, stage of *Upadrava*. If any disease is not treated even in the *Vyakta avastha*, it become *Krichrasadya* (difficult to treat) or *asadya* (incurable) causing structural damages. *Acharya Sushruta*<sup>[11]</sup> and *Acharya Charaka*<sup>[12]</sup> has explained 5 types and 16 types of *Upadravas* (complications) respectively that may arise when a *Vrana* (wound) is not treated in the *Vyakta* stage(stage of manifestation). If *Parikartika* (fissure in ano) is left untreated, it will become chronic leading to formation of *Vrana granthi* which can be compared with the sentinel tag.

**DISCUSSION**

Ayurveda believes in *Tridosha* concept where *Vata*, *Pitta* and *Kapha* in balanced state, is considered as maintaining normal physiological function and in imbalanced state is considered to as disease. In *Parikartika* (fissure in ano), patient experiences excruciating pain in the *Guda pradesha* (anal region) which can be considered in *Vyakta avastha*. Each stage has specific symptoms understanding of which can help to stop the further development of the disease. Once the pathogenesis of *Parikartika* (fissure in ano) is identified in the early stage ie. *Sanchaya* (stage of accumulation) and *Prakopa avastha* (stage of aggravation), we can arrest the further pathogenesis of *Parikartika* (fissure in ano) ie. *Prasara* (stage of spreading), *Sthanasamsraya* (stage of localization), *Vyakta* (stage of manifestation) and *Bheda avastha* (stage of differentiation) and ultimately further manifestation of the disease can be controlled and we can contribute in minimizing the agony of disease progression and thus further surgical intervention can be avoided.

**CONCLUSION**

As we all know prevention is better than cure, so it is necessary for every *Vaidya* to have a good hold on the concept of *Shatkriyakala* in order to avoid the progression of disease in the earlier stages. Even it helps in understanding the *Sadyasadyata* (prognosis) of a disease. If the disease progresses to *Bheda avastha* (stage of differentiation), then it will become *Krichra sadya* (difficult to treat) or *Asadya* (incurable), knowledge of which helps a *Vaidya* in selecting the patient to treat. Pathogenesis of *Parikartika* (fissure in ano) can be taken as that

of *Vrana* (wound) and treated promptly. Knowledge of *Shatkriyakala* helps a *Vaidya* in the early diagnosis of a disease which helps in adopting timely measures.

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## CONFLICT OF INTEREST

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