

## LITERARY REVIEW ON PARIKARTIKA

Dr. Gayatri<sup>\*1</sup>, Dr. Manoj Pratap Singh<sup>2</sup> and Dr. Rajeev Kumar<sup>3</sup>

<sup>1</sup>PG Scholar, Dept. of Shalya Tantra, Patanjali Bhartiya Ayurvedigyan Avum Anusandhan Sansthan, Haridwar, Uttarakhand, India.

<sup>2</sup>Professor and HOD Dept. of Shalya Tantra, Patanjali Bhartiya Ayurvedigyan Avum Anusandhan Sansthan, Haridwar, Uttarakhand, India.

<sup>3</sup>Assistant Professor, Department of Shalyatantra Gurukul Campus, UAU, Uttarakhand, India.

Article Received on  
04 June 2020,

Revised on 24 June 2020,  
Accepted on 14 July 2020

DOI: 10.20959/wjpr20208-18118

**\*Corresponding Author****Dr. Gayatri**

PG Scholar, Dept. of Shalya  
Tantra, Patanjali Bhartiya  
Ayurvedigyan Avum  
Anusandhan Sansthan,  
Haridwar, Uttarakhand, India.

**ABSTRACT**

*Parikartika* is a very common and painful anorectal disease. It is commonly encountered in daily life practice. It is not mentioned as a independent disease in *Ayurvedic* texts. The first reference of the disease *Parikartika* is presented by *Sushruta Samhita*. It is explained as the *vyapad*, *updrava*, *purvaroopa* etc. of various diseases. In modern science the terminology used for *Parikartika* is Fissure-in-ano. It has symptoms like pain, burning, sensation, bleeding per rectum, constipation etc. According to modern texts the secondary factors responsible for disease are Crohn's disease, tuberculosis etc.

**KEYWORDS:** Parikartika, Fissure-in-ano.

**INTRODUCTION**

In today's life health of a person depends upon diet and mode of life regimen. By which various diseases are increasing among which anorectal disorders are commonly increasing in society like *Parikartika*, *Guda arsha*, *Bhagandara* etc.

*Parikartika* is a very common and painful anorectal disease. This is commonly found in pregnant women, purpureal period and youngsters. It becomes a chief problem in society. In *Ayurvedic* texts, factors responsible for *Parkartika* are *Vamana -Virechana vyapad*,<sup>[1]</sup> *Basti vyapad*,<sup>[2]</sup> *Garbhini vyapad*,<sup>[3]</sup> *updrava of Atisar*,<sup>[4]</sup> *Jirnajwara*,<sup>[5]</sup> *puva roopa of Arsha*,<sup>[6]</sup> as a *lakshana of Purishaj udavar*.<sup>[7]</sup>



The parallel word for *Parikartika* as per modern terminology is Fissure- in -ano in texts. Fissure - in - ano is an ulcer in the longitudinal axis of lower anal canal. Most common etiological factors responsible for it are constipation, increased tone of internal sphincters and after haemorrhoidectomy followed by anal stenosis results in fissure- in-ano.

### Definition

*Parikartika* word is derived from the Sanskrit word 'Pari' which means 'all around' and 'Kartanam' means the act of cutting.<sup>[6]</sup> It means that excessive cutting pain around the anus is seen in *Parikartika*. It is a symptom of the disease than an independent disease. Different description are given by various *Acharyas*. Like *Acharya Jejjat and Acharya Vijayarakshita*<sup>[8]</sup> mentioned that there is cutting type of pain specially in *Guda*.

### Synonyms

The synonyms for *Parikartika* are *Ksata Payu* and *Ksata Guda*.

### Nirukti

*Acharya Dalhana* mentioned that *Parikartika* has cutting and tearing pain everywhere in the anal region. According to *Acharya Kashyapa* one having cutting and tearing pain. *Acharya Jejjata* explained that "cutting pain of *guda* which is limited to a small area up to a particular area."

### Nidana

These are the precipitating and predisposing factors of any disease. These are of two types-

- a) General – In general *nidana* there is vitiation of *Vata dosha* due to *vata* vitiating *Ahara* and *Vihara*. Because *Guda* is the main site for *Vata dosha* especially *Apana vayu*. The factors responsible for vitiation of the *vata dosha* are *Tikta*, *Usna*, *Kashaya*, *Alpa Bhojana*, *Vegadharana*, *Udirana*, excessive *Sodhana* therapy etc. *Pitta* vitiated factors like *Katu*, *Amla*, *Lavana Ahara*; *Krodha*; diurnal etc are also responsible for disease.
- b) Specific – In specific *nidanas* they may be related to the disease or to the physician. The *nidana* related to disease are *purisajaudavarta* or *purisavarta vata*, prodromal features and symptoms of *Vataj* and *Kaphaj Arsha*, *jirnajwara*, *Vatika Atisara*, *Vatika Grahani*. The *nidanas* related to physician are *virechana vyapad* (*Mridu kostha* person if ingests *tiksan*, *ushna*, *ruksha virechana dravya*), use of *ruksha basti* in heavy dose, excessive use of *Yapana basti* and *basti netra vyapad*.

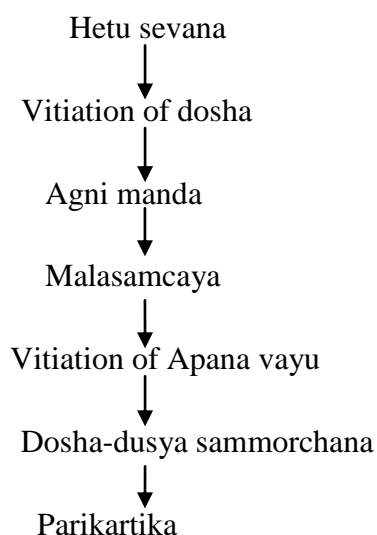


**Roopa**

1. Sharp cutting or sawing pain
2. Swelling at anal region
3. Burning sensation at anal region
4. Constipation
5. Stool streaked with blood.

**Samprapti**

All the diseases having six stages for their manifestation. These are *Sanchaya*, *Prakopa*, *Prasara*, *Sthana Sanshraya*, *Vyakti* and *Bheda*. In Parikartika the main vitiated dosha is Vata. Dushya are Twak, rakta, Mansa.

**Sadhyasadyata**

**सफिकपायुप्रजननललाटगण्डौष्ठपृष्ठकर्णफलकोषोदरजत्रुमुखाभ्यन्तरसंस्थाः सुखरोपणीया**

(Su.Su.23/5) The *Vrana* which occurs in *Guda Pradesh* can be easily cured.

If the *Vrana* is not treated timely, then as a result it may direct to *Yapyatva* stage and finally leading to *Asadhyatva* stage. In case if superficial layer of the *Twak* is involved then it is easily curable and included in the *SukhSadhyata* group. And if deeper layers are affected it is included in *Krichhrasadya* group. In case of *Kustha*, *Vishadusti* and *Sosha* the healing of *Vrana* get effected and will be delayed.



**Chikitsa**

*Parikartika* in early stage is curable by local and medicinal treatment. In case if not cured by medicine, then it needs surgical or parasurgical intervention. So, in chronic *Parikartika* when local and medical treatment is failed then parasurgical or surgical procedures.

According to route of administration the medicines are divided into two categories-

1. Local treatment- In this type *basti karma* is involved. The *Basti* is prepared with the help of *Ghrita*, *Taila*, milk and different drugs. The drugs are *Vata-Shamaka*, *Vrana-Sodhana-Ropaka* and *Pitta-shamaka*.

In *Sushruta Samhita*- *Pichchha Basti* Made from *Yastimadhu*, *Krishna Tila*, *Madhu* and *Ghrita* used. *Anuvasan Basti* of *Yashthimadhu*, *Usheera*, *Gambhari*, *Kutaki*, *Kamala*, *Chandana*, *Shyaamaa*, *Padmaka*, *Indrayava*, *Ateesha*, *Sugandhabala*, *Taila*, *Ghrita*, milk, and decoction of *Nyogrodhaadi Gana* etc are used.

2. General treatment- In this treatment drugs are used as a laxative and for correction of *Agnidusti* as *deepan*, *pachan*. In *Kashyapa Samhita* the treatment is according to predominance of *Dosha* e.g. In *Vataj Parikartika* drugs used are *Brihati*, *Beal* and *Ananta Mool* due to its *Vatasamaka* property etc.

**CONCLUSION**

According to *Ayurveda Parikartika* is not a independent disease. It is found that the description of the disease is in scattered form. Different *Acharyas* give different opinion for the disease. In *Parikartika* there is cutting type of pain in anal region which resembles the symptom of Fissure-in-ano. That's why *Parikartika* is correlated with Fissure-in-ano in modern science.

**REFERENCES**

1. Pandey Kashinatha, *Charaka Samhita Siddi Sthana chapte shloka* Chaukhamba Publication Varanasi, 2004; 2(62): 1028.
2. P. V. Sharma *Sushruta Samhita Dalhana* and *Gayadasa virachita Sanskrita* Commentry, *Chikitsa Sthana*, chapter, *shloka*, Chaukhamba Orientalia Publishers Varanasi, 9, 34(16) 695.
3. Sharma Hemaraj, *Kashyapa Samhita, Garbhini Chikitsa Sthana* 2<sup>nd</sup> chapter 1<sup>st</sup> *shloka*, Caukhamba Publication Varanasi, 4, 2(1): 65.



4. Agnivesa, *Charaka Samhita Chikitsasthana chapter shloka, Hindi commentery Charaka Candrika* Dr. Brahmananda Tripathi Chaukhambha Surbharati Prakshan, Varanasi, 2002; 19: 4.
5. Cakrapanidutta; *Ayurveda Dipika commentary on, Agnivesa: Charaka Samhita Chikitsa sthana chapter, shloka, Ed. Munsiram Monohorlal Pvt. Ltd., Bombay, 185: 1-5.*
6. Sushruta. Jadavji Trikam ji, *Sushruta Samhita with Nibanda Sangraha* Commentary of Dalhana Varanasi: Chaukhambha orientalia, 2005; 8.
7. Sushruta. Jadavji Trikamji, editor. *Sushruta Samhita with Nibanda Sangraha* Commentary of Dalhana. Varanasi: Chaukhambha orientalia; 2012.