

Literature review of concept and importance of *Parikartika*.

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Abstract:

In *Shalyatantra* includes diseases of anal canal. In *Shalyatantra* also described "*Parikartika*" with its *Samprapti* that is pathogenesis and treatment. By our *Acharya* there are various types of treatments advice in our manuscripts. In cases like disease "*Parikartika*" perfect diagnosis is important because after proper diagnosis we can start proper ayurvedic treatment so we want to study "*Parikartika*" in briefly by Ayurvedic aspect. We must to aware people about serious disorders like "*Parikartika*" and help them for life style modification for prevention of "*Gudavikara*" In lifestyle induced disorder we think about *Arsha*,

Keywords: *Parikartika*, *Gudavikara*, *Arsha*, *Bastikarma*, Fissure in ano, *Guda*.

Introduction:

Ayurveda is ancient science of lifestyle and its prestige of India. In this study we focused on studying the ailment *Parikartika*. In various Ayurvedic

literature it has been described as a complication of *Virechana karma* and *Bastikarma*. But the fact is that the production of *Parikartika* due to *Atisara*, *Jwara*, *Garbha*, etc. was also known to ancient authors may seem incredible to the modern era. As per *Acharya Charaka* it is complication of *virechana*, *Sushruta* also mentioned *Parikartika* as a complication of *virechana* and due to faulty position of the *basti netra* during *basti chikitsa*.¹⁻⁴

AIM AND OBJECTIVES:

- 1) To study the concept of *Parikartika*
- 2) To study management of *Parikartika* as modern and Ayurved.

MATERIAL-METHODS:

- 1) For this study we referred *Shushruta samhitas*, *Charak samhitas* for various references of *Parikartika*.

- 2) Related modern text books also referred for modern references.

REVIEW OF LITERATURE

Vyurpatti .:

Parikartika is derived from root “*Parikṛt*” which denotes, to cut around.(*pari* = all around,*Kartanam*=the act of cutting).⁵ it is symptom more than a disease. Hence word *Parikartika* as a totally means “to cut circumferentially” or to cut all around. In *Parikartika* specific vataj pain is present all around in a specific part of Guda. As per *Acharya Dalhana*, the commentator of *Sushruta Samhita*, in *Parikartika* “There is cutting and tearing pain everywhere. Due to modern life style diseases of *Parikartika* are commonly occurs but by improving lifestyle modification we can reduce symptoms of *Parikartika*.”

Nidana:

A properly classified documentation of *nidana*, *Samprapti* & *Rupa* etc. of *Parikartika* are not found at any one place. In the *Parikartika*, *Vata* is the dominant dosha. Factors vitiating *vata* are can be says that *Tikta*, *Ushna*, *Kashaya*, *Alpa-Bhojana*; *Vegadharana*, *Udeerana*; excessive *shodhana* therapy; diurnal and seasonal variations.

The second most predominant *dosha* that seems to play important role in *parikartika* is *Pitta*. The factors vitiation it are *Katu*, *Amla*, *Lavana*, *Ahara*, *manasik bhawa* responsible for *parkartika* is *Krodha*, Stress and seasonal variations vitiates the *Pittadosha*.

Kapha dosha, though not predominantly responsible for aggravating the situation, but still it does play part in various way.

The specific etiology related to the physician:

- *Virechan vyapada*
- *Basti Vyapada* (*niuruha*)
- *Basti Netra Vyapada*

Rupa:

Rupa of *Parikartika* are as follows

- *Parikartika* is itself representing the symptom, which is the intensity of pain.
- It is sharp cutting or sawing type of pain.
- It's severe pain with bloody mucous discharge associated discomfort in perianal region as per *Charaka*.⁶
- The pain persists before and after defecation mentioned by *Susruta*.⁷



Due to *hetu sevana* mainly *Vata Prakopa* occurs along with *Pitta prakopa*. The accumulation of *Doshas* forms particularly in *Guda Pradesh*. As a result of the *Samprapti*, skin becomes *Ruksha* and shows crack with tenderness. *Acharya Sushruta* and *acharya Vagbhatta* have clearly maintained that equally changes occur in *Twak pradesh* when *Vata* vitiates from the *twaka*. When person with *Mrudu Koshta* indulges *Ruksha*, *Tikshna Ahara*, *vihara* and *Ruksha Aushadha* it produces *dushti* of *Agni*, which result to *Vata- Pitta Prakopa*. Due to *Mamsa and Twak Daurbalya*., mainly of *Purishavaha Srotasa*, *Kha-vaigunya* takes place. Because of this *Kha-vaigunya*, *Sthana-Samshraya* of aggravated *Vata* and *Pitta Dosha* takes place in *Purishavaha Srotasa* which result to *Dosha-Dushya Sammurchana*. This produces *Twak-Mamsa Dushiti*

specifically in Guda area. Due to this *Twak-Mamsa Dushti Vrana Guda Pradesh* occurs and its results in to frequent pain during defecation. This ultimately results to *Parikartika*.

Classification⁹:

1. *Vatija Parikartika*
2. *Paittija Parikartika*
3. *Kaphaja Parikartika*

Sadhyasadyata

Sadhyasadyata of any disease is determined by considering all the factors which are affected on the curability and incurability of a disease. It is essential to consider the *Sadhyasadyata* before administering any form of *Chikitsa* (management). Any type of *Vrana* can be cured easily, provided the patient is with good *Satva*, *Mamsadhatu*, *Agni* and if he is in his younger age. If a *Vrana* is left untreated, the *Sadhyatwa*, as a consequence may lead to *Yapyatwa* stage and finally leading to *Asadhyatwa* stage.

Treatment:

Parikartika as disease has been considered mainly by *Acharya Sushruta* and other successive author.

According to the uses of medicines are divided into two categories.

1. Local
2. General

Local Treatment. :- This local treatment is nothing but only *BastiKarma*. *Basties* are prepared in *Ghruta*, Tail and milk with the help of other different drugs. Most of the drugs, which are used in *Bastikarma* are *Vata-Shamak*, *Vrana Sodhana-Ropak* and *PittaShamak*. There are three types of

Basties described *Sushruta* and other Ayurvedic authors viz. (i) *Anuvasana Basti* (ii) *Pichha Basti* and (iii) *Sheetal Basti*

General Treatment: The oral preparation have many-fold objectives some drugs are used to correct the Gastrointestinal disorders other are used as laxative and few more as to increase the digestive fire (*Deepan*, *Pachan*). They have advised drugs as the *Tridosha-Shamak*. *Sushruta* has advised for cold water bath and milk for oral administration.

Pathyapathya

Pathya for Parikartika

1. *Langhana*, *pachana*, *ushna* and *laghu ahara* and *Vihara* should be taken.
2. *Madhura rasa* and *vata anulomaka ahara* and *vihara* should be consume.
3. Old *Raktashali* and *shasti* rice, *yava* and *Kulatha* useful.

Apathya for Parikartika

1. *Vegadharana*, *ati-maithuna*, House-riding,
2. *Ati tikshna*, *atilavana*, *ati rooksha ahara* and *vihara*

Discussion

Now days number of diseases increases due to advance life style. It can be says that *Parikartika* is one of the occupational disease. By literature study it is found that ayurveda has various treatment for *Parikartika* but avoidance *hetu* of *Parikartika* and maintain life style it's a effective treatment.

Conclusion:

Many Acharyas are given wide range literature related to *Parikartika*. In modern science there are much work done on *Parikartika* that is on fissure in *ano*. Now there are very effective and choice of treatment present in Ayurveda and modern science

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