

Parikartika – Ayurvedic Diagnostic and Management Approach – A Review Article

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Introduction:

A review of Ayurvedic texts reveals the description of various diseases affecting Gudapradesha, namely Arsha, Bhagandara, Gudabhramsha, Gudakutta etc. The pathogenesis, clinical features and treatment of these diseases have been elaborately described. Apart from these diseases the term Parikartika has been used at different contexts. This term parikartika when understood with references to the context reveals that it occurs in Guda Avayava and is characterized by pain in guda pradesha. But as a disease entity elaborate description with relevant to its etiology, clinical features and management is not available. Based on the available references and existing advance knowledge an attempt has been made to describe the disease Parikartika on the general guidelines of disease description. Before describing the disease Parikartika a brief description of Rachana and Kriya of Guda Avayava is given in the beginning. Further the treatment for pregnant lady who is suffering from Parikartika. Parikartini should consume Milk treated with drugs, which have Madhura Rasa and mixed with honey, sugar, Tilataila and Madhuyashti. To treat the disease basic nidanpanchak and treatments has been focused in this review article.

Reference of Parikartika in Shusrusanhita

Vyutpatti:

The term Parikartika comprises of two words pari and kartika. The suffix pari when used it means “allover” or “whole” or “every entity” or “every aspect” Kartika is derived from “Krita” verb, which means to cut. It is a noun form. Thus the word

Parikartika as a whole means “to cut circumferentially” or to cut all around.

Nirukti:

It refers to a condition in which patient experiences a sensation of pain as if the Guda is being cut around with scissor. The disease is characterized by excessive cutting pain around the anus.

Kashyapa says that Parikartika is the one having cutting and tearing pain in guda pradesha.

Jejjata has anticipated this condition and explained pin pointedly. According to him in Parikartika a specific pain i.e. a cutting and tearing pain around the anal region. Dalhana also gives the similar opinion.

In the absence of systematic description of the disease Parikartika, to formulate specific aetiopathogenesis and management of the disease, first the available references of Parikartika as described in various texts have been compiled here and elaborated.

When a Krusha person with rukshata having excessively mild koshta and a weak digestive power, drinks a too teekshna, too ushna, too lavana or too dry medicine, Pitta and Vata get vitiated. In this condition picchabasti mixed with Yastimadhu, paste of Krishna Tila, honey and ghrata should be given. The patient should take cold water bath, take his meals with milk and should be given an Anuvasanbasti by ghrtamanda processed with Yastimadhu.

(1) Sushruta mentions Parikartika as a bastivyapad.

He explains that if rukshavasti containing teekshna and lavanadravyas are administered in heavy dose, it may produce Parikartika.

(2) Sushruta mentions Parikartika as bastinetravypad. It has been described that,

due to inappropriate administration of bastinetra may cause this disease.

Defective vastinetra will also give rise to Parikartika. Gudaksata may occur due to inappropriate administration of defective vastinetra. (Su.Ci.36/3&7) This results into cutting type of pain.

- (3) Improper administration Virechana will result into fifteen types of vyapats. This may be due to carelessness or ignorance of physician and patient. Parikartika has been mentioned as one of the complication. It causes cutting pain in anus, flatulence, heaviness in head and advancement in disease.

In Sushruta Samhita Parikartika has been mentioned as purvarupa of arsha.

Charaka seems to have been an early proponent of "prevention is better than cure" doctrine. The following statement is attributed to Acharya

Charaka:

A physician who fails to enter the body of a patient with the lamp of knowledge and understanding can never treat diseases. He should first study all the factors, including environment, which influence a patient's disease, and then prescribe treatment. It is more important to prevent the occurrence of disease than to seek a cure. Charaka contributions to the fields of Phyology, etiology and mebrology have been recogny.

References of Parikartika in Charaka Samhita:

- (1) In Charaka Samhita Parikartika is considered as one of the Virechanavyapad. If a person who is having guru kostha and samadosha when administered Teekshnaoushadhi for Virechana results into Parikartika. The vyapad is produced due to the excessive Vegas. Patient will be having severe pain in guda and will have pichhila and raktayuktasrava. This condition when associated with Ama, the patient should observe langhana, pachana, and Ruksha, Ushna and laghubhojana. Further if the person is weak he should be given bhramsha and Madhura ahara.

- (2) Charaka also mentions Parikartika as one of the Basti vyapad. In Charaka Samhita it is described that when the patient of Mrudukostha having alpadoshasamuchaya if Basti of ruksha and

Teekshna drugs administered in excessive quantity leads to the disease Parikartika. The person will be having pain in Basti, Vankshana, Adhonabhipradesha. Person passes hard stools frequently in small quantity. He has to be treated by administration of Basti by using Madhura and sheetadravyas.

Patient has to be given only dugdha ahara.

- (3) Parikartika has been mentioned as one of the Basti netravyapad. Basti netra with parshvachidra type netra produces pain in guda resulting into Parikartika⁵⁴.

- (4) Charaka has mentioned Parikartika as a symptom in vataja Atisara and vataja Jvara. It is due to trauma by hard stool⁵⁵.

- (5) Excessive use of yapanabasti Will lead to Parikartika along with other disease ⁵⁶.

Vagbhata is one of the most influential classical writers of ayurveda. Several works are associated with his name as author, principally the Ashtangasangraha and the Ashtangahridaya samhipersone said to be healthy when these doshas are perfectly balanced again properly works wests are properly excreted All the sences are blissfull that is when it is call perfect health thus the tridoshasidhhanta explains the physiology in Ayurveda .imbalance between these three dosha called disease condition. Description of Parikartika in Astanga Hradaya

Parikartika will result due to the Mithya yoga of Virechana. The person having profound increase of dosha, to those who are ruksha, who have mandagni and who have Udavarta, When small quantity of the Basti drugs are administered, this will increases the doshas and hinders the movement of doshas and produce severe obstruction of faeces, urine and flatus. Thus giving rise to severe pain in guda resulting in to Parikartika.

Parikartika has been mentioned as purvarupa of Arsha. Description of Parikartika in Astanga Samgraha Parikartika has been mentioned as purvarupa of Arsha. Parikartika has been listed as one of the lakshana in Vatja grahani.

Description of Parikartika in Kashyapa Samhita

- (1) The emaciated child suffering from Arsha when passes well formed solid stool with blood iching and pricking pain in the guda.

Kashyapa has mentioned Parikartika as one of the lakshana in Udavarta.

- (2) Ati Virechana will lead to various diseases of guda including Parikartika.
- (3) In Kashyapa Samhita the treatment of Parikartika has been explained. The description goes as, the Cold milk medicated with drugs of Madhura group and mixed with honey or sugar, honey and oil or Yastimadhu and Guda. Licking of these cures Parikartika .
- (4) The management of Vataja Prikartika, Pittaja Parikartika and Kaphaja Parikartika has been explained. This gives the idea of three types of Parikartika as Vataja, Pittaja and Kaphaja variety.
- (5) The patient having Malabaddhata and not been given snehana and use of less or soft drugs during fever and diarrhea associated with kapha, the constipation develops. Due to excess diarrhea, rectal prolapse, aggravation of vata, Parikartika develops. For chikitsa of Parikartika should be given orally or otherwise the ghrata medicated with Triphala, Chitraka, Danti and syama etc .

Description of Parikartika in Madhava Nidana

- 1) The term Parikartika has been used in the description of Vataja Grahani. When a person consumes sandustaahara, alpaahara, atitaka lavan aharasevana, upavasa by these causes vata gets vitiated and does the vitiation of Pachakaagni and produce cutting type of pain in the gudapradesha i.e. Parikartika. (Parikartika gude kartanvat peeda).
- 2) Madhavakara has also mentioned Parikartika in pureesha Udavarta roga nidana.

After careful analysis of above described references of Parikartika the disease can be explained in detail as following.

Basic Nidan Principal Of Ayurveda:

The three doshas viz vata pitta kapha produces different signs and symptoms when aggravated but when a particular dhatu is affected by them the sign and symptoms specific to the dhatu concerned manifest themselves irrespective of the nature of the dosha vitiated. Malinikarnat mala if vitiated dosha interfere in natural work of mala. Aganidosha are

produced the vishamagni and tikshana agni and mandagni respectively while Samagni is produced by their equis librium. Agnivag during the process of digestion of food and metabolism of rasa (neutrient fluid produced by after digestion) several biproduct come out some of these digestive and metabolic byproducts are utilised by the body and some other are excreted out of body through stool, urine and sweat etc. Formation and excretion of these digestive and metabolic byproducts are again depending upon thirteen categories of Agni (enzyme) if there is any derangement of agnis then morbidities are set in these byproducts leading to disease and decay.

According to modern the surgeon must therefore strive to maintain or to restore his patient's health. Experience is of the utmost value but limits are imposed upon medical skill. The best surgeon is who can distinguish the possible from the impossible an avoid surgery. In the era of fast food, there is irregularity in diet and diet timings and also sedentary life style. In addition to change in diet and life style, one is always under tremendous mental stress. All these causes disturb in digestive system which results in to many diseases amongst them ano-rectal disorders constitute an important group on the basis of the clinical symptoms the disease fissure-in-ano has been classified into two varieties viz acute fissure-in-ano and chronic fissure-in-ano. Either acute or chronic, pain or bleeding is the two main symptoms of this condition, pain is sometimes intolerable. In long standing cases it may be associated with hemorrhoids or a sentinel tag. Pruritis ani may be another symptom of this condition. On the basis of symptoms, the disease fissure-in-ano can be compared to the disease Parikartika according to Ayurveda, Parikartika/ Fissure in ano is very common and painful condition.

Hetu of Parikartika:

Persons who are Krusha, ruksha and having samadosha and indulge in the following factors are more prone for the formation of the disease Parikartika.

- Consumption of Ati Teekshna, Ushna and lavanaahara.
- Consumption of Sandusta, ati kaleenaahara, alpaahara and upavasa.
- Persons with Mandagni
- Persons suffering from Malabaddhata

- Persons suffering from Atisara and grahani.
- By the trauma of improper administration of Basti netra
- Basti administered by defective bastinetra.
- As a complication of improper administration of Virechana and Basti chikitsa.
- If udavarta and Arsha are not treated properly.
- Due to peeda of garbha in Garbhini.

Samprapti:

Nidansevan -- Vitiation of Doshas -- Agivaishmya, Avipaka and Malsanchaya, Apan Vayu Prakopaha Doshas Maigret to Pradana Adogamo -- Dhamani Stan Samsraya in Guda Pradeshaha -- Dosh Dushya Sammoorchana -- Localization of Doshas Occers in Twaka and Mansa Kshata in Guda is Produced Parikartika

Samprapti ghataka:

DOSHA - Vata& Pitta
 DUSHYA - Twak, Rakta and Mamsa
 AGNI - Jatharagni
 AMA - Tat Janya
 DHATWAGNI - Rakta & Mamsa AMA - Tat Janya
 SROTAS - Purishavaha, Rakta & Mamsavahasrotasha
 SROTODUSTIPRAKAR – Sanga
 UDBHAVASTHANA - Pakwashaya
 SANCHARSTHANA - Gudagatasira
 VYAKTASTHANA - Gudanalika
 ROGAMARGA - Bahya
 SADHYASADYATA - KastaSadya
 SWABHAVA - Chirakaleena

Samprapti:

The above said nidanas will lead to vata and pitta prakopa. Prakupitadoshas will travel down wards along with adhogamidhamanis and reaches gudaavayava. These prakupitadoshas will increase pressure in gudapradesha and produces Vikruti in gudasthitarakta and mamsa. Due to excessive pressure and dusti in rakta and mamsa a Kshata is produced. This kshata produces kartanavat vedana in gudapradesha. This condition is called as Parikartika. purvarupa: arochak

Rupa: shool, raktasrava, daha, vibandha

Lakshana: The following clinical features characterize the disease.

- Kartanavat Vedana in gudapradesha.- Cutting type of pain in analregion.
- Daha in guda, nabhi, medru, and vastipradesha.- Burning pain in Anal, umbilical, penile and vascical region.
- Vatasanga – Difficulty in passing flatus.
- Aadhman – Distention of abdomen.
- Aruchi.- Loss of appetite.
- Raktasrava.-Bleeding.
- Kathin and alpa mala pravrutti.- Constipation.

Lakshana On Guda Pareeksha:

Examination of the Guda reveals Kshata in guda nalika.

Prakara:

In almost all the Ayurvedic treatises, the symptomatology and treatment of Parikartika has been mentioned in general. But Kashyapa while describing treatment has described Vataja, Pittaja and Kaphaja Parikartika while mentioning the disease in connection with pregnant women.

Based on this Parikartika can be classified into three types as, the classification of Parikartika into 3 types is mainly based upon the character of pain.

1. Vatika Parikartika - Pain is of shooting cutting or pricking in nature.
2. Paittika Parikartika - The character of pain is of burning nature.
3. Shleishmik Parikartika - Dull ache pain represents the Kapha predominant Parikartika.

Upadrava:

If Parikartika is not treated properly it may lead to formation of Bahya Vataja Arsha. Sushruta has considered Parikartika as purvarupa of Vataja Arsha. Further this condition i.e. Parikartika janya Vataja Arsha, is neglected it may result into Arsho Bhagandara.

Sadhyasadyata:

The disease is characterized by formation of Vruna in gudanalika. Guda is a marmasthana and adequate rest to this part is not possible. These factors make this condition very difficult for the treatment. Hence it is categorized as Kruchra Sadhyavyadhi. However if the Vruna is restricted only to twak and the patient is having good agnibala and Malabaddhata is not severe then it becomes Sukhasadhya.

Treatment of Parikartika:

The samprapti of Parikartika involves Vata and Pitta prakopa, raktaand mamsadusti, malabdhata and kshata in gudapradesha. Hence the treatment has to be aimed at Vata and Pitta shamana, Rakta and Mamsaprasadana, and Vatanulomana and Vrunaropana. The disease clinically presents with Vedana, Malabaddhata and raktasrava. So Vedanashamana, malanissaraka and rakta Sthambana drugs are to be used. Considering the above mentioned factors the principles of treatment can be discussed as General treatment and local treatment.

General Treatment:

The oral medication has multiple objectives. They include,

- Deepana and Pachana drugs for improving Agni like, Trikatu churna, Hingwastaka churna, Lavana Bhaskar churna, Mustachurna ,Agni tundivati ,Chitra kadivati etc.
- Malanissaraka and vatanulomana drugs for Malabaddhata like, Avippatikarachurna, Swadistavirechan churna, Gandharvaharitaki churna, Shatashakar churna, Pancha Shakar churna, Abhayarista etc.
- Vedanashamaka drugs like, Triphala guggulu vati, Kuberaksha vati, Yogaraja guggulu, Shigrū guggulu vati etc. Sushruta has advised sheeta jala sevana and dugdha sevana. Charaka has also advised dugdha sevana. Further Charaka has advised to take Amla Dravya because it has the property of Vata Shamaka and increases the Agni. According to Charaka if Parikartika is associated with fever, patient should drink the guduchi prepared with the Bala, Vrukshamla, Kolamla, Prasnaparni and Kantakari mixed with Bilva. In Kashyapa Samhita the treatment has been described according to predominance of Dosha. 1. Vatik Parikartika: Yushaprepared from Brahati, Bilva and Anantmula has to be given⁶⁷ . 2.Paittika Parikartika: The drugs like Madhayasti, Hanspadi, Dhanyaka along with Madhu and Tandulodaka has to be giveninternally. 3.Kaphaja Parikartika: In this condition powders of the drugs like Kantakari, Ashwattha, Gokshura with Lavana are to be

given along with food. Local Treatment: Local treatment is aimed at Vedana shaman and Vrana ropana.

- For Vedana shaman Avagahasweda with vata and pitta shaman sukshosnakwatha is beneficial. For avagahasweda Triphalakashaya and Pancha Valkala kashaya are used.
- Nadi Sweda is advised to relieved severe pain.
- Luke warm water sitz bath so as to subside pain.
- Parisheka with cold water, milk and drug having Kashaya Rasa and Sheetal Guna.
- For Vrunaropana the principles of Vruna Chikitsa have to be adopted. Ropana of Vruna is achieved by application of tailas like Jatyadi taila, Kaseesadi taila, and Doorvadi taila etc.

Pathya For Parikartika

1. If ama Rasa is present then Langhan, Pachana, Rukshausna & Laghu Ahara should be consumed.
2. Madhur Rasa & Vata Anulomaka Ahara-Vihara should be taken.
3. Light leafy blend vegetables and avoidance of constipation and strain during defecation.
4. Old Rakta Shali and Shasti rice Yava and Kulutha daal also recommended.

Apathya For Parikartita

1. Vegadharana, maithuna, riding, sitting in utkata-asana.
2. Vyayama, Krodha, Guru Ahara Sevana.
3. Atitikshna, Ati-lavana, Ati-ruksha diet.

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