

REVIEW ON TRIVIDHA CHIKITSA IN KRIMIROGA -A CONCEPTUAL STUDY

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ABSTRACT

Krimiroga is one of the most common infectious diseases seen in developing countries like India. Poverty, ignorance, lack of hygiene maintenance, bad sanitation and use of uncooked food or improper washing of food materials etc, are the important factors. To better understanding there are extensive explanations are given in Ayurveda classics by considering the need of better management of the disease. *Acharyas* explained about the *kramanusarupayoga* of all *trividhachikitsa* in *Krimiroga* because here the chances of spreading and further infections are more. *Trividhachikitsa* is one among the classification of *chikitsa*. *Acharyas* mentioned different types of *trividhachikitsa* among them *apakarshana*, *prakruthivighata* and *nidanaparivarjana* is important in treatment of almost all the diseases. While explaining the *chikitsa* of *krimi*, *acharya* specially mentioned these modalities of treatment in order. It is explained that the approach of *krimichikitsa* should be in order with all the three methods of treatment told to manage or cure the condition in a better way.

Key Words: *Krimiroga*, *Trividhachikitsa*, *Apakarshana*, *Prakruthivighata*, *Nidanaparivarjana*, *chikitsa*.

INTRODUCTION

The word *krimi* is a term used to denote tiny living being in vedic period. Popular Sanskrit dictionaries like *Amarakosha*, *Halayudhakosha*, and *Vachaspathyam* states that the word *krimi* is derived from the root “*kramu*” which means to step or to walk. *Kramatikramupadavikshepa*” (*Halayudhakoshapg 242*) It means those which move with the legs are termed as *krimi* “*Kravyemedhyatikramatevaasyaatsarankarmanahakamatevam*” (*yaskacharyaniruktham6/3/13*). Means those organism which grow on raw flesh and perform

some movement can be designated as *krimi*. The description related to *Krimi* is found in various *Samhitas* in detail where *Acharyas* have considered *Krimias* an etiological factor in various diseases such as in *KrimijaHidroga*, *KrimijaShiro-roga* etc. *Krimiroga* is one of the most common diseases. It has been considered a major public health problem throughout the world particularly in developing countries like India, where rural population is more. The highest prevalence occurs in tropical and subtropical regions.

In Ayurvedic classics Acharyashave given extensive explanation regarding *krimiroga*, and the *Chikitsa* is emphasized systematically. *Apakarshana*, *Prakruthivighata* and *Nidanaparivarjana* are one among the classifications of *chikitsa*.

“punarapitrividhamapakarshanamprakruthivighatanam nidanatyagaascha”¹

After considering different classics for the treatment of *krimiroga*, following treatment principle of *charakacharya* can be adopted i.e. *krimichikitsa* is explained as *apakarshana*

nam, prakruthivighatanam and nidanatyaga.

Classification of Krimi: *Krimi* were reclassified into different groups since Vedic period. In the *Vedas*, pathogenic (*Durnama*) and non-pathogenic (*Sunama*) worms are described.

Acharya Charaka classified *Krimi* broadly into two groups i.e. *Sahaja* and *Vaikarika*.²

Sahaja Krimi: *Sahaja krimi* are those which live in human body right from birth until death. They are not harmful to the body.

Vaikarika Krimi: They are exactly opposite to the above mentioned *Sahaja Krimi*, because they are harmful or disease causing by nature. According to *Acharya Charaka* under *Vaikarika Krimi* there are two sub groups namely *Bahya Krimi* and *Abhyantara Krimi*. Those *Krimi* which live on the skin outside the body are *Bahya Krimi* and those which live inside the body are *Abhyantara Krimi*.³

Another classification is according to source in which *Krimi* grows and survives, given by *Charakacharya* as *Purishaja*, *Sleshmaja*, *Shonitaja*, and *Malaja*.⁴

Acharya Sushruta has named 20 number of *Abhyantara Krimi* and classified them into two groups

- (i) *Drishya*
- (ii) *Adrishya*.

According to him *Sleshmaja* and *Purishaja Krimi* are *Drishya* and *Raktaja* is *Adri-*

ashya. Among the *Raktaja Krimi*, *Keshada* and *Romada* are said to be *Asadhyas*.⁵

Samprapti: *Acharya Sushruta* stated that vitiated *Sleshma* and *Pitta* by any of the etiological factors described under *Krimiroga*, may help to the production of *Krimi* at different contour in various pockets of the body. Here the vitiation of *doshas* relates to the production of *Krimi* but not with the clinical manifestation of *Krimiroga*. It seems that the presence of *krimis* on different pockets of the body itself being pathogenic to the hosts so, there is no necessity to describe the pathogenesis of *Krimiroga* separately. Perhaps because of this other *Acharya* kept silence about the *Samprapti* of *Krimiroga*. *Charakacharya* has mentioned that vitiation of *kaphadosha* creates suitable medium for growth and development of *pureeshajakrimi*. Whenever *kleda* become excess in the body it leads to the formation of *kotha* and further leads to the manifestation of *krimi* in the body. *Madhava Nidhana* commented that *ajeerna* is one of the cause for *krimiroga*. So the *samprapti* (pathogenesis) of *krimiroga* can be understood as, Due to the *Nidanasevenagnimandya* create. It vitiated *doshas*. *Dushita Dosh* create *dusti* of *Rasa*, *Purisha* and *Rakta* and it leads to *Srotodusti*. Due to the *dusti* of *Srotasa Krimi* takes place in their particular habitat and rob sizable portion of the nourishment available to the host and produced *Samanya* and *Vishishtalakshana* of *Krimiroga*. This live organism further lead to *Agnimandya* and *Amotapati* and this vicious circle keeps on continuing.

Krimichikitsa:

Krimichikitsa extensively explained by all acharyas, but the systematic explanation given by *charakacharya* looks more appropriate.

Here *Acharya* described *samanyasiddhanta* of *krimirogachikitsa*, in three fold.⁶

1) *Apakarashna*

2) *Nidhanaparivarjana*

3) *Prakrutivighata* “*tatrasarvakriminamapa karshanamevaditahakaryatataprkruthivag hataanantharamnidanokthanam bhavana-manupasevanamithi*”⁷

It is told that all *krimis* should be extracted or eliminated first thereafter the factors responsible for the production of the *krimi* should be counteracted and as the third principle of the treatment the causative factors (*nidana* both *ahara* and *vihara*) should be avoided.

Understanding the treatment modality:

1) *Apakarashna*

“*hasthenabhogrihyavimrushyopakaranavat aaapanayanamanupakaranenavaa...*”⁸

Acharya mentioned clearly that paying due consideration to all aspects, *krimis* may be extracted by hand with or without the help of instruments. The word *Apakarashna* derived as *krushvilekhanedhatu*. It means to attract the *dosha*, *mala* and *krimisanghata* forcefully. Any process by which unwanted elements are removed or extracted from the body is considered as *Apakarashna*. There are two types of *apakarshana*, *Bahyapakarshana* and *Abhyandarapakarshana*.

Bahyapakarshana:

“*bahyapakarshanamgradhyarbudopapaksh makrimishalyadishushastrahasthayantrad-ibhihi*”⁹

It means to extract, with the help of *upakarana* (instruments like *samdamsa*), hands and other appliances

Bahyakrimis are two in number: *Yuka* and *Pipilika*

Characteristics

They are *Krishna* (black) or *Shukla* (white) in colour. These are found in *kasha* (hair), *smasru* (beard), *loma* (body hair), and in *pakshma* (eyebrows).

Example:- (1) In the context of *vra-nachikitsa* *susrutacharya* gave example for

bahyapakarshana by using *surasadiganakashayadhavana*, *ksharodakaseka*, usage of *mamsapinda* to attract and remove the *krimi* from *vra*.

Abhyandarapakarshana:-

“*Abhyantarampunarvamanavrechadibhihi*”

Is the removal of the *krimi* by using different treatment modalities¹⁰ like

- *Sirovirechana*
- *Vamana*
- *Virechana*
- *Asthapana*

Eventhough explaining these as the basic line of *abhyantaraapakarshana* *acharya-charaka* stressed about the usage of *Asthapana*, *vamana*, and *virechan* therapies on the same day in order in *balavan-prusha* (the one who can withstand) for complete eradication of *krimi* from body.¹¹

Sirovirechana:

If *krimi* multiply in number and move to *jaturdhwapradesha* (head and neck) viz, *shira*, *hrudaya*, *nethra*, *karna*, and *nasa*, it should be eliminated by doing *pradhamananasya*. Here the drugs which are having *katu*, *tikta*, and *ushanavirya* helps to driven out the *doshas* and *krimis*.

(1) While explaining the *krimi-jashirashoolachikitsa* *vagbhataacharya* told about *Shonitanasya* and *tikshnanasya* with *dhooma* again and again.

For *teekshnanasya* drugs like *gomutrasadhitavidangaswarjika*, *danti*, *hingu*, are boiled with any one of *katutaila*, *nimbataila*, *inguditaila* or *pilutaila* can be used.

(2) *Susrutacharya* explained *shonitanasya* in the context of *krimijashiroroga*.

(3) *Charakacharya* further explained in the same context that if *krimi* present in the *shira* and troubling the person it should be removed by giving *shirovirechana* after *snehana* and *swedana*. *Apamar-*

gatanduladinashirovirechanais specifically told in this context.¹²

Vamana:Amashaya is seat for *kapha* and which is the main cause for production of *krimi*. *Vamana* is the one which helps to removes both *sarvadaihika* and *sthana-gathakapha*. This will carried away by two ways:

- *Doshasin amashaya* are directly stimulated through the drug to vomit it out (*sadhya vama*) or By stimulating the centre of vomiting in cortex by direct action. (classical *vamana karma*)

Drugs used:

Madana

Virechana:

When *krimis* are situated in *pachyamana* or *pakwashaya* the method of *apakarshanais virechana*. The drug directly affecting the worm to die and it also stimulate the intestinal wall to promote movement which result in purgation is used.

Acharyasusrutha, while explaining *krimijahridrogachikitsa* that *krimirogi* should be given *snehana* (oleation), then *pishidoudana* (rice mixed with *mamsarasa*) and then on the 4th day *virechana*.¹³

Drugs used

Trivruth, sugandhadravys like *dalchini, ela, nagakeshara, tejapatrachoorna* mixed with *saindhavalavana* and *virechanaaushadhi, jeerakachoorna* and *sharkara* mix with *virechanaaushadhi*.

Asthapana:

The *kashayadravyas* which used here are having *karshanaguna (krimighnaganadravya)*¹⁴ and they inhibit the growth and activity of *krimisoasthapanabasthis* are more in favour of in *krimichikitsa*.

*Krimihara basthi*¹⁵ is explained by *acharya* can be adopted here.

2) *Prakritivighata:*

Prakriti-which is able to produce *utpada-kakarana*

Vighata-means to be destroyed –*vinasha*

“*Prakrutehikaranasyasleshmadirupasyavighatahaprakruthivighataha ithyartham*”¹⁶

Means the destruction of the favourable factors or environment like *kapha* and *snigdha* By using different drugs.

Prakritivighata means the producing a favorable environment for *krimi* should be destroyed. After doing *apakarshanachikitsa* the *doshas, mala sanghata* and *krimis* are no doubt eliminated out of the body but if their *prakriti (the favourable environment)* is not altered the chances of recurrence of the disease will be more. As per *Acharya* the *krimi* grows and multiplies well when *sheetha, snigdha* and *madhuraaharas* are taken and in the predominance of *kaphadosha*. *Prakritivighata* is counter acting on the factors responsible for the production of the *krimi* by *dravyashavingkatu, tikta, kashaya, kshara* and *rooksha, Ushana, laghuguna* and also other drugs which are having contrary properties of *kapha*.

After explaining *virechana* in *krimijahridrogaacharyasushrutha* advised to give *dhanyamlamixed with vayuvidangachoorna* as a drink. It is explained that this will help to eliminate the *hridaya-gadakrimi* completely through *mala*. After complete evacuation the person should be administered with *vidangakwadha siddha yavanna*.¹⁷

Nidanaparivajana: It is the most important principal of treatment because *Ayurveda* gives equal importance to *ahara, and vihara* apart from treatment.

“*Apakarshanamevadoukriminambheshajamsritham Tatovighatahaprakruthirnidanasya cha varjanam*”¹⁸

The treatments of *Krimi* involves their removal in the beginning. Then the factors responsible for the production of *krimi* should be counter acted. Their causative factors should also be avoided. It is also explained that the *kleda karaka nidanas* like *tila(sessum)*, *guda(jiggery)*, *ksheera (milk)*, *ajeernaputisankeernabhajana* will causes *krimi* and further leads to *hridroga* by *charakacharya*.¹⁹

Nidanaparivarjana may help in these ways:

- It helps to prevent thereccurence of disease.
- It prevents the further multiplication of *krimi*.
- It helps the treatment easy.

Acharyas extensively explained the various causative factors for *krimi*, and explained the *pathyapathyain* detail in classics.

Pathaya-Apathya in krimi

Pathyaa-

hara: *patola, rasons, Amalaki, paribhadra, sarshapa, brahati, vidanga, tambula, haridra, karavel-*

laka, nimbapatra, raktashali, kulatha, madhu, gomutra, tilataila, sarshapataila, yavakshara, kulathakshara,

Pathya-

vi-

haras: *Asathapanabasthi, shirovirechana, dhumapana, dinacharya, rutucharya*

Apathya-

aa-

haras: *Madhura, amlarasaahara, masha, guda, kshira, dhadi, gruta, ajeernaahara, viruddhaahara, asatymyabhojana, adyashana.*

Apathya-

vi-

~~**haras:** *diwasvapana, charadivoganigrahana*~~
etc

DISCUSSION

All the *Acharyas* have been stressed about specific line of treatment in case of *krimi* as it needed complete elimination to manage or cure the condition. As partial management can cause development of further infections in case of *krimi* keen observation and best management should be adopted.

Here is the importance of *trividha-chikitsa* (*apakarshana, prakritivighata, nidanaparivarjana*). So may be all *Acharyas* while explaining the *chikitsa* of *krimi* used all the three *karmas* in order. According to the site and type of *krimi* the *chikitsa* can be understood. As per this role *vamana, virechana, shirovirechana, asthapanabasthi* can be adopted in the line of treatment. Eventhough the basic treatment modalities (*trividhachikitsa*) has explained by *acharyas*, to eliminate root cause *charakarya* specially described *asthapanana, vamana* and *virechana karma* followed by *anuvasanabasthi*, as a course of treatment in single day. The highlights the importance of *shodhanachikitsa* in *krimiroga*. *Acharya* also mentioned that it should be administered after due consideration of the *bala* of the patient. Even though, after *shodana* the *doshas* and *krimi* eliminated from the sites it is important to avoid further infections. So *prakrutivighatachikitsa* plays an important role in preventing further worm infestation. *Ayurveda* always given importance for *nidanaparivarjana*, not only in *krimi* but also in all the diseases. *Asnidana* plays an active role in *krimi* it is the prime factor to be followed in the management of the *krimi*.

CONCLUSION:

Chikitsa is the one which helps to destroy the causes and pathogenesis of the disease completely. While explaining *chikitsa* of *krimi* *acharyas* given a systematic approach

so that it can remove the pathology in a full-fledged form. The mode of treatment told is also helpful to overcome the further infections or the other diseases can cause by different types of *krimi*. So it can be understood that the *kramanusara-prayoga* of *thrividhachikitsa* here is good in both preventive and curative aspects.

According to *chakrapani*

“*atrasamshodhanamapaharanamsamshamanamvighatahaNidanavarjanamtusabdenapi samaanam*”²⁰

Samshodhana (elimination therapies) for the removal, *samshamana* (alleviation) stands for the measures for counteracting the factors responsible for the treatment of *krimi* and the third principle is *nidanaparivarjana* (avoidance of causative factors) for prevention of further infection.

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