REVIEW ON TRVIDHA CHIKITSA IN KRIMIROGA - A CONCEPTUAL STUDY

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ABSTRACT

Krimsrogais 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 kramanusara-payogaoif all thrividhachikitsa inKrimiroga because here the chances of spreading and further infections are more. Thrividhachikitsais one among the classification of chikitsa. Acharyas mentioned different types oftrividhachikitsa among them apakarshana, prakruthivighata andnidanaparivarjanais important in treatment of almost all the diseases. While explaining the chikitsa ofkrimi, acharya specially mentioned these modalities of treatment in order. It is explained that the approach of krimichikitsashould 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 krimiis a term used to denote tiny living being in vedic period. Popular Sanskrit dictionaries like Ambapalakosha, Halayudhakosha, and Vachaspathyam states that the word krimi is derived from the root “kramu” which means to step or walk. Kramatikramapadavikshepa” (Halayudhakoshapag 242)It means those which move with the legs are termed askrimi “Kravyemedhyatikramatevaasyaatsaranakarmanahakamatvevam” (yaskacharyaniruktham6/3/13). Means those organism which grow on raw flesh and perform some movement can be designated as krimi. The description related to Krimiis found in various Samhitasin detail where AcharyashaveconsideredKrmi as an etiological factor in various diseases such as in Krimijahridroga, Krimijashirorogaetc.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 Acharyas have given extensive explanation regarding krimiroga, and the Chikitsais emphasized systematically. Apakarshana, Prakruthivighata and Nidanaparivarjanaisone among the classifications of chikitsa.

“punarapitridhamapakarshanam prakruthivighatanam nidanatyaascha”

After considering different classics for the treatment of krimiroga, following treatment principle of Charakacharya can be adopted i.e. krimichikitsa is explained as apakarshana, prakruthivighata and nidanatya.

Classification of Krimi: Krimis were classified 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. SahajaKrimi: Sahaja Krimi are those which live in human body right from birth until death. They are not harmful to the body. VaikarikaKrimi: They are exactly opposite to the above mentioned Sahaja Krimi, because they are harmful or disease causing by nature. According to Acharya Charaka and Vaikarika Kritis 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.

Another classification is according to source which Krimi grows and survives, given by Charakacharyas Purishaja, Sleshmaja, Shonitaja, and Malaja. Acharya Sushruta has named 20 number of Abhyantra Krimi and classified them into two groups (i) Drishya (ii) Adrishya. According to him Sleshmajaand Purishaja Krimi are Drishya and RaktajaAdrishya. Among the Raktaja Krimi, Keshada and Romadaare said to be Asadhyaa.

Samprapti: Acharya Sushruta stated that vitiated Sleshma and Pitta by any of the etiological factors described under Krimiroga, may help to the production of Krimis at different contour in various pockets of the body. Here the vitiation of doshas relates to the production of Krimis 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 Acharyas kept silence about the Sampraptiof Krimiroga. Charakachrya has mentioned that vitiation of kaphadosha creates suitable medium for growth and development of pureeshajakrmi. Whenever kleda becomes excess in the body it leads to the formation of kotha and further leads to the manifestation of krimi in the body. Madhava Nidhanacommented that ajeernais one of the cause for krimiroga. So the samprapti(pathogenesis) of krimiroga can be understood as, Due to the Nidanasevenagnimandya create. It vitiates dosha. Dushita Doshacreatdusti of Rasa, Purisha and Rakta and it leads to Srotodusti. Due to the dusti of SrotasaKrimi takes place in their particular habitat and rob sizable portion of the nourishment available to the host and produced Samanya 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 looksmore appropriate.

Here Achrayadescribed samanayaiddantaof krimirogachikitsa, in three fold.
1) Apakarashna
2) Nidhanaparivarjana
3) Prakrutivighata “tatrasarvakriminamapa karshanamevaditahakaryatatapkruthivag hataanantharamnidanokthanam bhavana-
manupasevanamithi”.

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

“hasthenabhigrihyavimrushyopakaranavat aaapanayanamanupakaranenavaa...”

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 Abhyandarapakarsha.

Bahyapakarshana:

“bahyapakarshanamgradhyarbudopapaksh makrimishalyadishashastrahasthyantrand-
ibihi”.

It means to extract, with the help of upakarana (instruments like samdamsha), hands and other appliances Bahyakrims 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 vrana-chikitsas ussrutacharyagave example for bahyapakarshanaby using surasadigana-

kashayadhavana, ksharodakaseka, usage of mamsapinda to attract and remove the krimis from vrana.

Abhyandarapakarshana:-

“Abhyantarampunarvamanavrechadibhihi”

Is the removal of the krimi by using different treatment modalities like

- Sirovirechana
- Vamana
- Virechana
- Asthapana

Eventhough explaining these as the basic line of abhyantaraapakarshanaacharya-charaka stressed about the usage of Asthapana, vamana, and virechanatherapies on the same day in order in balavan-prusha (the one who can withstand) for complete eradication of krimifrom body.

Sirovirechana:

If krimismultiply in number and move to jatrudhwapradesha (head and neck) viz, shira, hrudaya, nethra, karna, and nasa, it should be eliminated by doing-pradhamananasya. Here the drugs which are havingkatu, tikta, and ushanavirya-helps to driven out the doshasand krimis.

(1) While explaining the krimi-jashirashoolachikitsavagbhataacharya told about Shonitanasya and tikshnanasya with dhoomaagain and again.

For teekshnanasyadrugs likegomurtasadhitavidangaswarjika, danti, hingu, are boiled with any one of katutaila, nimbataila, inguditaila or pilutilailacan be used.

(2) Susrutacharya explained shonitanasyain the context of krimijashirogaa.

(3) Charakacharya further explained in the same context that if krimi present in theshira and troubling the person it should be removed by giving shirovirechana aftersnehanaand swedana. Apamar-
gatanduladinashirovirechana is 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 remove both sarvadaihika and sthanagathakapha. This will carried away by two ways:
- **Doshas in amashaya** are directly stimulated through the drug to vomit it out (sadhyovamana) or by stimulating the centre of vomiting in cortex by direct action. (classical vamana karma)

Drugs used:
- Madana
- Virechana:
 Group of drugs 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 krimi-jahridrogachikitsa that krimirogi should be given snehana (oleation), then pishidoudana (rice mixed with mamsarasa) and then on the 4th day virechana.\(^{13}\)

Drugs used
- Trivruth, sugandhadravyas like dalchini, ela, nagakeshara, tejapatrochna mixed with saindhavalavana and virechanaushadhi, jeerakchoornna and sharkara mix with virechanaushadhi.

Asthapana:
The kashayadravyas which used here are having karshanaguna (krimighnagandradravya)\(^{14}\) and they inhibit the growth and activity of krimisoasthapanabasthis are more in favour of in krimichikitsa. Krimihara basthi\(^{15}\) is explained by acharyacan be adopted here.

2) **Prakritivighata**:
- **Prakriti** - which is able to produce utpada-kakarana
- **Vighata** - means to be destroyed – vinasha

“Prakruthehikaranasyasleshmadirupo-pasyavigathahaprakruthivighathah ithyar-tham”\(^{16}\)

Means the destruction of the favourable factors or environment like kapha and snigdhaBy using different drugs.

Prakritivighata means the producing a favorable environment for krimi should be destroyed. After doing apkarashanachikitsa 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 bemore. As per Acharyaste krimigrows 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 dravyas having kapha.

After explaining virechana in krimijahridrogaacharyasushrutha advised to give dhanyamla mixed with vayuvidangachoorna as a drink. It is explained that this will help to eliminate the hridayagadakrimi completely through mala. After complete evacuation the person should be administered withvidangakwadha siddha yavanna.\(^{17}\)

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

“Apakarshanaevadoukriminambheshajamsmritham Tatovighathahaprakruthirnidanasya 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 (sesum), guda (jiggery), ksheera (milk), ajeernaputisankeernabhojana will cases krimi and further leads to hridroga by charakacharya. 

Nidanaparivarjana may help in these ways:

- It helps to prevent therecurrence 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.

**Pathya-Apathya in krimi**

Pathya-
hara: patola, rasons, Amalaki, paribhadra, sarshapa, brahati, vidanga, tambula, haridra, karavelaka, nimbahaputra, raktashali, kulatha, madhu, gomutra, tilataila, sarshapatala, yavakshara, kulathakshara,

Pathya-
vi-
haras: Asathapanabasthi, shirovirechana, adhumapana, dinacharya, rutucarya

Apathya-
aa-
haras: Madhura, amlarasahara, masha, guddada, kshira, dhadi, gruta, ajeernahara, viruddhaahara, asatymyabhojana, adyashana.

Apathya-
vi-
haras: dinamapana, chadi, ganagira, etc

DISCUSSION

All the Acharyashave 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 trividhachikitsa (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 chikitsacan be understood. As per this role vanama, virechana, shirovirechana, asthapanabasthi can be adopted in the line of treatment. Even though the basic treatment modalities (trividhachikitsa) has explained by acharyas, to eliminate rootcausecharakarya specially describedasthapana, vanama 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, aftershodanathe doshas and krimieliminated from the sites it is important to avoid further infections. So prakrutivighatachikitsaplays an important role in preventing further worm infestation. Ayurveda always given importance for nidanaparivarjana, not only in krimi but also in all the diseases. As nidana 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 krimiacharyas 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 kramanusarampryoga of thrividhachikitsa here is good in both preventive and curative aspects.

According to chakrapani “atrasamshodhanamapaharanamsamsham
anmavighatahaNidanavarjanamtusabdhenapi samaanam.”

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

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