

[https://doi.org/10.46344/JBINO.2022.v11i03\(b\).09](https://doi.org/10.46344/JBINO.2022.v11i03(b).09)

## IMPORTANCE OF SAMPRATI IN KRIMIVIKAR

<sup>1</sup>. Dr Shankarprasad Gandhe., <sup>2</sup> Dr Dnyaneshvar Naikodi & <sup>3</sup> Dr Avinash Jadhav

Associate Professor, Department of Rognidan and vikritividnyan, Ashvin Rural Ayurvedic College, Sangamner Dist. Ahmednagar

Associate professor, Dept Agadtantra, Ashvin Rural Ayurvedic College, Sangamner Dist. Ahmednagar

(Assistant professor, Dept of Kayachikitsa, Ashvin Rural Ayurvedic College, Sangamner Dist. Ahmednagar

### Introduction:

Charaka and Vagbhatta have differentiated Abhyantara Krimis into three types as Shleshmaja, Purishaja and Raktaja. According to them they are seven types of Shleshmaja Krimis. They have also mentioned their morphology.

Madhavakara, Sharangdhara, Bhavamishra and Vanagsena have followed Charaka for namings and discription of Krimis. Under the title of Shleshmaja Krimis, about sixteen Krimis are told. Among them Antrada, Udarada, and Hridayada are denoting their destructive nature. Mahaguda, Darbhakusuma, Praloon and Chipita indicate that morphology of Krimi. Saugandhik, Daruna, Churu and Mahapushpa indicate certain specific nature of Krimi.

Sushruta has made his own unique nomenclatures and number for all Krimis. Instead of Darbhakusuma, Sushruta has given the name Darbhapushpa with slight variation in naming. Most of them are mentioned as flagellated.

Charaka has described them as broad and wide – Prithu, segmented like root of tree-Bradhna, round in circumference as Vrita-parinaha, minute-Anavah, like the shape of earthworm as

Gandupada, long as Deergha, thread like as Tantwakriti. The color is described as white-sweta, and having coppery lusture Tamrabha. Exclusive morphology of Prithu Bradhna, Gandupada, Tamrabha, and Tantwakriti are incorporated so well.

Ashtanga Hridaya and other texts have mentioned same morphology except Vrita-parinaha and Tantwaakriti. In addition, they have mentioned their shape like fresh paddy sprouts. Bradhna and Rudha-Dhanyankura have been mentioned as special features of these Krimis. However Harita has mentioned mixed morphology of both Kaphaja and Purishaja Krimis, but Sushruta has described them having hair all over the body, on the face, tailed, thin like fresh paddy sprouts and having white or black circles over the body. Except for Sapucha all other features are particular for Kaphaja Krimi according to Sushruta

Purishaja Krimis have been described as minute and round in circumference (Sukshma-vrita-parinaha), Long (Dirgha), wool like (Urnamsu), thick and round circumference (Sthula-vrita-parinaha) and having white, black, blue greenish and yellow colour. Sushruta has described them as white, red in color, minute tailed and

broad in shape. Out of all the characters described by Ayurvedic texts, none is found common and particular about these Krimis except Shyava and Peeta in color, which is not described by Charaka. For Raktaja, Charaka and other Samhitas are of the same view as they refer to the shape and colour of these Krimis invisible by naked eye. But he has described them broad (Prithu) and viscid (Snigdha) with red and black colours. So, it can be thought that even at time some instruments to see the minute organisms or particles were present for which they use Divya-Dristi. Some Samhitas have described them as minute, round and footless. Among them few are so minute that they cannot be visible. The colour of these has been described as coppery. Bhavaprakasha has mentioned them as multfooted.

### **Samprapti of Krimi Roga:**

Samprapti stands for complete information of disease. It is purely based on reasoning. In case of diseases, it keeps its meaning with causing agents, responsible factors, equilibrium of the body etc. It deals with origin of any diseases through Dosha Dushya Sammurchana.

If Dosha (Tridosha) vitiates (Sammurchita) to Dushya (Rasa- Raktadi Dhatu), causing the Sthanasanshraya of Doshas at the point of Khavaiguna is called as Samprapti. Many Ghatakas are present in this phenomenon.

Any change in homeostatis results in susception of the disease which is even accepted by Ayurveda. Many of the Krimis disturb the equilibrium status of Doshas

resulting to create the favorable condition for any disease to occur.

The components of Samprapti to be considered are Dosha, Dushya, Srotasa, Status of Agni and production of Ama and Sthanasamshraya of Doshas at the point of Khavaigunya, producing the disease. It is generally discussed while dealing with Samprapti of any diseases.

None of the Acharyas have given any clear idea about the Samprapti of Krimi Roga. Sushruta explains the vitiated Shleshma and Pitta by any of the etiological factors as the dominant Doshas for Krimi Roga Samprapti.

It may help the production of Krimis at different contour in various pockets of the body. Here the vitiation of Doshas related to the production of Krimis but not with the clinical manifestation of Krimi-Roga. The presence of Krimis on different parts of the body being the pathogenic to the hosts can be assumed. Hence, it is necessary to describe the pathogenesis of Krimi Roga separately to understand it. Most of the factors described in the aetiology of Krimi Roga are capable of producing Agnimandhya and Amotpatti. It works as the principle factor in the process of Samprapti. To understand this knowledge about the Agni, Agnimandhya, and Amotpatti is essential.

Before the absorption of the essential parts of the ingested materials to the cell, the ingested materials (through the mouth) go through various physical and chemical changes (transformation). The transformation takes place by the action of particular Agni upon the ingested food materials. These transformation processes

depend upon the sharpness of Agni. If the Agni is weak the transformation will become incomplete which is termed as 'Jatharagni Mandya'. If any ingested material remains undigested or half digested it will not be absorbed by the cell and two distinct effects may be exposed.

Without the proper physicochemical changes of ingested materials, they can not be acceptable or available to the cell. These will result in accumulation of those undigested or half digested material. Thus, the material which is not usable to the body in that form will be subjected to putrefaction and fermentation due to its accumulation and storage and ultimately will turn to a number of Sharira Kriyatmaka Vikriti i.e. physiological disturbances.

Again the improperly transformed food material which is not assimilable is termed as Ama in Ayurveda which is also called Amavisha (toxic Substance). It leads to diseases by vitiating Vata, Pitta and Kapha.

After screening of production of Krimi and its survival in human body given in Harita Samhita following questions may come ahead as:

- 1 How does the Krimi get produced in Malashaya, Amashaya and Mutrashaya of human body?
- 2 It is true that after digestion of ingested material Ahara Rasa is formed but, how does Krimi come in existence?
- 3 When the Jatharagni causes to burn (digest) the different types of food articles, why does not Krimi burn (get digested)?

Answering the above questions Harita explains that due to irregularities in dietary habits Anna and Rasa are vitiated. These result to vitiate Rakta, formation of Kathinya from Kapha and formation of Akriti by Shukra. The meaning is not clear but perhaps it means that Bija are formed by Kapha and by Akriti indicates the development of Krimis. The last doubt is cleared by Harita saying that Visha-Krimis born in Visha do not die due to Visha so as Abhyantara Krimis produced by Purishaja and Shleshmaja in the Amashaya and Pakvashaya do not die of Agni situated in Amashaya and Pakvashaya. In other words, the natural habitat of these Krimis is Amapakvashaya, i.e. intestines as they offer best surrounding for the Krimi to thrive on.

### Samprapti Ghataka:

- |             |   |
|-------------|---|
| Dosha -     | Tridosha  |
| Dushya -    | a. Ahara Rasa in Kaphaja and Purishaja Krimi                      |
|             | b. Rakta in Raktaja Krimi   |
| Srotasa -   | a. Mahasrotas   |
|             | b. Purishavaha Srotas   |
|             | c. Raktavaha Srotas   |
| Adhithana - | a. Amashaya – for Kaphaja Krimi                                   |
|             | b. Pakwashaya – for Purishaja Krimi                               |
|             | c. Raktavaha Dhamani and Twacha for Rakataja Krimi                |
| Agni -      | Mandya (Ama)  |
| Sanchara -  | Sarvatra  |
| Vyakti -    | a. Krimi Lakshana (sign & symptoms)                               |
|             | b. Krimi Darshana (in microscopic examination ova /cyst present). |
| Bheda -     | a. Kaphaja  |

b. Purishaja

c. Raktaja

Swabhava - Chirkari (Chronic)

### Conclusion:

While understang Krimi one has to focus hetavas and roopas and samprapti in detail. Detail of krimi samprapti is stil unknown or scattered in the texts. In this paper detail possible samprapti is focused and presented. It will be more helpful whil treating krimi vyadhi.

### References:

- Achal Ayodhyaprasad (1996) Kaumarabhriya – Chaukhamba Surbharati Prakashan, Varanasi.
- Acharya Radhakrishnanath (1994) Abhinava Kaumarabhriya Chaukhamba Orientalia, Varanasi.
- Agnivesa- Charaka Samhita - revised by Charaka and Dridhabala - Acharya Yadavji Trikamji Acharya (1994) with Ayurveda – Dipika commentary of chakrapanidatta Chaukhamba Sanskrit sansthan, Varanasi.
- Agnivesa- Charaka Samhita- revised by Charaka - Sen Gupta Kaviraja Shree Narendranath (1991) with Ayurveda Dipika commentaries of Chakrapanidatta and Jalpakalpatharu. Explanatory notes and Annotations of Gangadhara, Chaukhamba Orientalia, Varanasi. Atharva veda - Sampurna Bhasabhasya, Moodbidre.
- Bhela- Bhela Samhita - Krishnamurthy K.H., P.V. Sharma (2000) with English Translation, Chaukhambha Bharati Academy, Varanasi (India).
- Gadanigraha Vidyotin Hindi Commentary Editor Dr. Gangasahya Pandeya Chaukhamba Sanskrit Sansthan, Varanasi, 1st edition 1969, Krimiroga adikar/37 Page no. 268.
- Haritha- Harita Samhita – (1948) – Srivenkteshwara Press, Mumbai.
- Madava Nidanam of Sri. Madanakara - Sastri Sudarshana (1993)– Vol.1 with Madhukara –sanskrit commentary and vidyathini Hindi commentary, revised edited by Yadunanda Upadhyaya, Chaukamba Sanskrit Santhana.
- Sarangadhara -Sharangadhara Samhita - by Sastri Parashuram Pandit (2000) son of Pandit Damodara with Adhamalla's Dipika and Kasirama's Goodartha Dipika, Chaukhamba Orientalia, Varanasi.
- Sastri Krishan (1936) Nigantu Ratnakar, Nirnaya Sagar Press Mumbai.
- Sastri Sri Kaviraj Ambikadatta- Baisajya Ratnavali - (2001), by Sri Govindadas revised by Sri. Bramha Shankara Mishra with Vidyothini – Hindi commentary, Chaukhamba Sanskrit Samsthan, Varanasi (India).