



UNDERSTANDING KRIMI CONCEPT FROM BRIHATRAYEES
– A REVIEW ARTICLE

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ABSTRACT

Ayurvedic medicine is oldest in origin and treasure of knowledge for health practices. The 'Krimi' is one of the important concepts in Ayurveda. From Vedic period to Samhita period description of Krimi is available. The Acharya Charaka, Acharya Vagbhata, Acharya Sushruta described the classification, causes, symptoms and treatment of Krimi. The description of Krimi is done in 'Vimanstana' in Charaka Samhita, Chikitsasthana and 'Nidanasthana' in Ashatanga Hridaya and 'Uttartantra' in Sushruta Samhita. The hetu play an important role in growth of Krimi Roga and also about formation of Krimi. Treatment mentioned for Krimi Rogas are different according to different Samhita but principle of treatment remains same. The main principle of treatment is Apakarshana means to scratch dosha, mala, krimisangata forcefully; Prakriti Vighata means to destroy the producing environment and Nidana Parivarjana. Here an effort has been made to compile all scattered references about hetu and treatment of Krimi from 'Brihatrayi'.

Key words: Krimi, Hetu, Chikitsa, Vidanga.

INTRODUCTION: The word 'Krimi' mentioned in Vedic literature has broad based meaning. There are four Vedas viz. Rigveda, Samaveda, Yajurveda and Atharvaveda. The description of Krimi and Krimiroga available in three Vedas except in Samaveda. More details about Krimi are available in Atharvaveda¹. In Atharvaveda the existence of Krimi is mentioned in trees, water, mountains and in living beings which causes various diseases². In Shabdakalpadruma Krimi derived as 'Bhramesamprasaranecha' viz. which moves with Pada or legs³. Acharya Charaka explained in detail in Vimanstana⁷ chapter, Acharya Vagbhata in Ashatanga Hridaya Chikitsa Sthana 20TH Chapter, in Nidana Sthana 14th chapter and Acharya Sushruta explained

Krimi in Uttartantra⁵⁴ Chapter. Krimi lives in our body in different sites viz. invading in our body and locate in particular site and produced various diseases.

The Krimi is derived from word 'Kujna Himasayam' which literary means either to produce fetal effect or distory⁴. Acharya Charaka informed one of the factor of Krimi production is in body is Kleda⁵.

HETU OF KRIMI ROGA²:

A) Samanya Hetu⁶:

1. Ajirna - Indigestion
2. Adhyashana – Eating before digestion of previous food.
3. Asatymya Ashana – eat dislike food.
4. Malina Ashana – Eat unhygienic food.
5. Viruddha Ashana – Eat incompatible food.
6. Avyayama – No exercise.

7. *Divaswapa*– Day time sleeping. 9. *Mashapista* – Paste of Black gram etc.
 8. *Guru, Snigdha, Sheetal Annasevan*– Eat heavy, oily, cold food. **B) Vishesh Hetu:**

a) **Table.1 According different Samhitas to types of Krimi**

No.		<i>Charaka Samhita</i>	<i>Sushruta Samhita</i>	<i>Ashatanga Hridaya</i>
1.	<i>Malaja Krimi</i>	<i>Mrujavarjana</i> (Unhygienic and dirty habits).	–	–
2.	<i>Raktaja Krimi</i>	<i>Kushta samana Hetu.</i>	<i>Viruddha, Ajirna, Shaka Atisevana</i>	–
3.	<i>Shleshmaja Krimi</i>	<i>Guda, Tila, Ksheera, Matsya, Anupa Mamsa, Pistanna, Kusumbha, Viruddha, Asatmya Bhojana etc.</i>	<i>Mamsa, Masha, Guda, Ksheera, Dadhi, Taila,</i>	<i>Madhuranna, Guda, Ksheera, Dadhi, Sakttu, Odana</i>
4.	<i>Purishaja Krimi</i>	Same as <i>Shleshmaja Krimi.</i>	<i>Masha, Pishtanna, Vidala, Parnashaka</i>	<i>Yava, Masha, Parnashaka, Ulaka</i>

- b) *Krimi* itself *Hetu* of many *Vyadhi*:
 1. *Shambukavarta Bhaganadara*⁷.
 2. *Krimidanta*⁸.
 3. *Parilehi*⁹
 4. *Krimi Karna*¹⁰
 5. *Krimija Shiraroga*¹¹
 6. *Krimija Hridroga*¹²
 7. *Krimija Chhardi*¹³

c) **Table.2 Krimi as factor responsible for indication/contraindication in Panchakarma:**

No.	Name of <i>Panchakarma</i>	Referance
1.	<i>Anuvasana</i> Contraindication	<i>Ast. Hri. Su. 19</i>
2.	<i>Murdharechana</i> Indication	<i>Ast. Hri. Su. 20</i>
3.	<i>Pratimarsha</i> Contraindication	<i>Ast. Hri. Su. 20</i>
4.	<i>Vamana</i> Contraindication	<i>Su. Chi. 33</i>
4.	<i>Virechana</i> indication	<i>Su. Chi. 33</i>

CLASSIFICATION OF KRIMI³:

Acharya Charaka, Acharya Vagbhata, Acharya Sushrutahas mentioned 20 types of *Krimi* which are classified under different groups which are as follows:

1. According to site of body:
 a) *Bahya* or external *Krimi*: e.g. *Liksha* and *Yuka*.
 b) *Abhyantara* or internal *Krimi*: e.g. *Antrada, Udumbar* etc.

2. According to effect on the body:

- a) *Sahaja* (Non Pathogenic).
 b) *Vaikarika* (Pathogenic).
 3. According to source of origin:
 a) *Malaja* – originated from *bahya Mala*.
 b) *Raktaja* – originated from blood vessels.
 c) *Kaphaja* – originated from *Amashaya*.
 d) *Purishaja* – originated from *Pakwashaya*.

Table.3 Number According to samhitas

No	Name of text	<i>Bahya Krimi</i>	<i>Kaphaja</i>	<i>Raktaja</i>	<i>Purishaja</i>	Total no
1.	<i>Ashatanga Hridaya</i>	2	7	6	5	20
2.	<i>Charaka Samhita</i>	2	7	6	5	20
3.	<i>Sushruta Samhita</i>	-	6	7	7	20

Table.4 Names of Krimi according to different Samhita⁴:

Variety	Ashatanga Hridaya	Charaka Samhita	Sushruta Samhita
Malaja	Yuka, Liksha	Yuka, Pipilika	-
Raktaja	Keshada, Lomada, Lomadwipa, Vidhwasa, Udumbara, Sahasaura.	Keshada, Lomada, Lomadwipa, Saurasa, Audumbara, Jantumata.	Keshada, Lomada, Nakhada, Dantada, Kiklisha, Prushtaja, Parisarpa.
Shleshmaja	Antrada, Udaraveshta, Hridayada, Mahakuha, Kuravo, Darbhapushapa, Sugandha.	Antrada, Udarada, Hridayada, Churu, Darbhapushpa, Saugandhika, Mahaguda.	Darbhapushapa, Mahapushapa, Praluna, Chipita, Pipilika, Daruna.
Purishaja	Suluna, Kakeruka, Makeruka, Sausurada.	Kakeruka, Makeruka, Leliha, Sashula, Sausurada.	Ajava, Vijava, Kripya, Chipya, Gadupada, Chru, Dwimukha.

Table.5 Sthana of Krimi according to types:

Malaja Krimi	Kesha, Loma, Shmashru, Pakshma, Vastra.
Raktaja Krimi	Raktavaha Dhamani, Raktavahi Sira.
Shleshmaja Krimi	Amashaya.
Purishaja Krimi	Pakwashaya.

Table.6 Aakara of Krimi according to types:

Variety	Ashatanga Hridaya	Sushruta Samhita	Charaka Samhita
Malaja Krimi	Tila pramana, Bahupada, Sukshma	-	Anu, Tilakruti, Bahupada
Raktaja Krimi	Anu, Apada, Vrutta, Sukshma.	Pruthu.	Anu, Vrutta, Apada, Atisukshma, Adrushya.
Purishaja Krimi	Pruthu, Vrutta, Tanu, Sthula	Sukshma, Deerga, Gandupada, Pruthu.	Sukshma, Vrutta, Deerga, Sthula.
Shleshmaja Krimi	Pruthu, Brandhra, Gandupada, Rudha, Dhanyankura, Deerga, Anu.	Romasha, Roma, Murdha, Spuccha, Mandala, Tanu.	Pruthu, Brandhra, Vritta, Gandupada, Anu, Deerga, Tanu.

Table.7 Colour of Krimi according to types:

Variety	Ashatanga Hridaya	Sushruta Samhita	Charaka Samhita
Malaja Krimi	Navarna.	-	Krishna, Shukla.
Raktaja Krimi	Tamra.	Rakta, Krishana.	Tamra.
Shleshmaja Krimi	Shweta, Tamra.	Sukla.	Shweta, Tamra.
Purishaja Krimi	Shyawa, Pitta, Sita, Asita	Shweta, Rakta.	Shyawa, Nila, Harita, Pitta.

LAKSHANA OF KRIMI:

A) Samanya Lakshana¹⁴:

1. Jwara– Fever.

2. Vivarnata–Discoloration.

3. Shula– Pain.

4. Hrida Roga – Heart diseases.

5. *Sadana* – Body ache.
6. *Bhrama* – Giddiness.
7. *Bhakta Dwesha* –Intolerance to food.
8. *Atisara* – Loose motion.

Table.8 Vishesha Lakshana:

Variety	<i>Ashatanga Hridaya</i> ¹⁵	<i>Sushruta Samhita</i> ¹⁶	<i>Charaka Samhita</i> ¹⁷
<i>Malaja Krimi</i>	<i>Kotha, Pitika, Kandua, Ganda</i>	–	<i>Kandua, Kotha, Pidaka</i>
<i>Raktaja Krimi</i>	<i>Romaharsha, Kandua, Toda etc.</i>	<i>Raktajanya Vikara</i>	<i>Kandua, Toda, Kesada Loma Pakshma Nakha Dhawamsa</i>
<i>Purishaja Krimi</i>	<i>Vidbheda, Shula, Vishtambha, Karshya, Parushya, Panduta, Romaharsha, Agnisadana, Gudakandua,</i>	<i>Gudashula, Agnimandya, Pandutwa, Vishtambha, Bala Kshaya, Praseka, Aruchi, Hridaroga, Vitabheda,</i>	<i>Purishabheda, Karshya, Parushya, Lomaharsha, GudamukhaKandua,</i>
<i>Shleshmaja Krimi</i>	<i>Hrullasa, Asyasravana, Avipaka, Arochaka, Murcha, Chhardi, Jwara, Anaha, Karshya etc.</i>	<i>Shiroroga, Hridaroga, Vamathu, Pratishtyaya.</i>	<i>Hrullasa, Asyasravana, Arochaka, Avipaka, Jwara, Murcha, Jumbha, Anaha etc.</i>

MANEGEMENT:

1) According to *Charaka Samhita*¹⁸:

In *Vimana Sthana* 7th chapter Acharya Charaka explained about ‘*Trividha Chikitsa*’ for *Krimi*.

1. *Apakarshana*:

The extraction of *Krimi* by two ways:

a) *Hasta/Yantra* (Manual extraction):

Krimi which are visualized can be extracted by using *Yantra* or *hasta*.

b) *Apakarshana*:

It included different types of *Shodhana*.

i. *Vamana*.

ii. *Virechana*.

iii. *Asthapana Basti*.

iv. *Shirovichechana*.

Steps of *Apakarshana*:

i. *Snehana* and *Swedana* for 6-7 days if

Krimi occur in *Amashaya* or *Pakwashaya*

ii. *Dugdha, Guda, Dadhi, Tila, Matsya, Anupa Mamsa Pistnna, Payasa,*

Kusumbha Sneha Yuktabhojana for elevation of *Krimi*.

iii. *Asthapana Basti* With *Mulaka, Sarshapa, Lashuna, Karanja, Shigru* etc. for 3-7 days

iv. *Vamana* or *Virechana* according to *Dosha, Aushadha, Desha, Kala* etc.

v. *Samsarjana Krama*: for *Snana, Bhojana, Pana* etc. activities use only *Vidanga Kwatha*.

vi. One day gap.

vii. *Anuvasana Basti* by *Vidanga Taila*

viii. *Shirovirechana* by *Apamarga Bija* etc. (*Shirivirechaka dravya*)

2. *Prakruti Vighata*:

It is to create unfavorable conditions for exactly opposite to habitat of *Krimi*.

i. *Kriminashaka Pupalika*:

Pupalika type of cake may be prepared by the *swarasa* of *Markava, Arka, Sahachara, Nipa, Nirgundi, Sumukha, Surasa,*

Kutheraka, Gandira, Kalamalaka, Par-nasa, ksavaka, Phnijhaka, Bakula, Kutaja and *Suvarnaksriri*. Also made from *Kinihi, Kriratatikta, Suvaha, Amalaki, Haritaki* and *Bibhitaka*.

The patient may be given the *Swarasa* of all these plants or one or two of them mixed with *Madhu* in the morning in empty stomach.

ii. *Krimi pratighataka Choorna*
Shakruta of *Ashwa* is collected, spread over a tray and kept exposed to sun till it gets dried up. This should thereafter be crushed in a mortar and again pounded in a stone slab so as to make it *Sukshama Choorna*. The *Choorna* is well impregnated in the sun, with the *Kwatha* of *Vidanga* or *Triphala*— eight or ten times. This again is made to a *Sukshama choorna* over a stone slab and stored in an air tight new *Mruṭṭika* pot carefully so as to avoid any infection.

Dose: One Panitala (12 g)

Anupana: Madhu

iii. *Bhallataka Taila*

One *Kalasa* four *Aadhaka* (1024 *Tola*) of the stones of *Bhallataka* is collected, crushed and kept in an earthen jar having many fine a lid and wrapped well and wrapped well (except over the bottom portion of it) with *Mruṭṭika*. This jar is placed over another jar which is strong, smeared inside with oil and buried under ground up to its neck. Cow-dung cakes is piled all around the jar and ignited. When the cow dung cakes are well burst and the stones of *Bhallataka* have been drained of their oil contents, then the upper jar is removed and the oil from the lower jar is collected. This oil mixed with half of its quantity of the de-husked seeds of *Vidanga* is kept in the sun for the whole day.

Dose: according to *Bala* of Patient

iv. *Anuvasana Basti* By
KrimighnaTilaTaila

Fresh *Tilabija* of good quantity; harvested in the autumn is collected, separated from dirt particles, washed well and kept in the dirt particles, washed well and kept in the lukewarm *Kwatha* of *Vidanga* till all the dirt particles are removed. Then the *Kwatha* is drained out. When the *Taila* is free from impurities, it is de-husked, cleaned well again, washed well, impregnated well for twenty one times in the *Kwatha* of *Vidanga*, dried in sun, crushed in a mortar and made to a fine powder over a stone slab, keeping this fine powder in a container, it is rubbed well with hands again and again, sprinkling frequently the *Kwatha* of *Vidanga*. The oil which comes out of it by the application of pressure is collected by hand and kept in a safe place in a clean and strong earthen jar.

v. *Sneha Virechana*.

Tilvak and *Uddalaka* and one *Bilva* (48 g) of each is collected, Made to a fine paste by the addition of the *Kwatha* of *Vidanga* and kept in bolus form. Similarly half *Bilva* (24g) each of *Shyama*, one fourth *Bilva* (12 g) each of *Danti* and *Dravanti*, one eighth *Bilva* (6g) each of *Chavya* and *Citraka* is collected. The above mentioned ingredients is mixed with half *Adhaka* of the *Kwatha* of *Vidanga* and one *Prastha Tila*. All of them is mixed well in a sufficiently big vessel and kept over fire. This oil is constantly stirred through a ladle over very mild fire by a person comfortably sitting near the hearth and carefully watching the oil from all sides. The time of removing the oil pan out of fire is determined by the following criteria:- Stoppage of the budding sound etc. When a portion of the pasted drugs mixed with the oil, is

rubbed with the fingers then it takes the shape of a *Varti*, it does not adhere to the finger and it is neither very hard nor very soft to touch. When it cools after having been taken out of fire, it is filtered with a new cloth and kept in a clean and strong earthen jar. This jar is closed with a lid and covered with a piece of white cloth, tied

well with rope and kept in a safe place. This oil, given to the patient in proper dose to drink will cause *Virechana*.

3. *NidanaParivarjana*:

Causative factors like *Adhyashana*, *Viruddha*, *Apakva* food etc. are to be stopped.

Table.9. Bahya Krimi, Samanya Krimi

Sr. no.	Bahya Krimi	Samanya Krimi
1.	<i>Nimba</i>	<i>Aranyajeerak</i>
2.	<i>Vacha</i>	<i>Ingudi</i>
3.	<i>Dhatura</i>	<i>Yavani</i>
4.	<i>Katphala</i>	<i>Nimba</i>
5.	<i>Lahsuana</i>	-
6.	<i>Karanja</i>	-

Table.10. Type of Preparation, Name of Preparation

Type of Preparation	Name of Preparation
<i>Asava/Arishata</i>	<i>Khadiradi Arishata, Vidangarishta, Devadarvyadi Arishata, Vidangasava.</i>
<i>Bhasma Kalpana</i>	<i>Loha Bhasma, Vanga Bhasma.</i>
<i>Choorna</i>	<i>Vidangadi Choorna.</i>
<i>Ghrita</i>	<i>Bimbi Ghrita, Vidangadi Ghrita.</i>
<i>Rasa</i>	<i>Krimikuthar Rasa, Krimi Mudgara Rasa, Krimikalanala Rasa.</i>

B) According to *Ashatanga Hridaya*¹⁹

1. The patient of *Krimi* in the *Amashaya* (abdomen/intestines) should be administered *Snehana* and *Swedana* therapies first, then both the *Krimi* and *Kapha* is excited by consuming *Guda*, *Ksheera*, *Matsya* etc. The patient is allowed to sleep comfortably in the night.

2. Next morning, a *Niruha Basti* (decoction enema) should be administered using the decoction of herbs of *Surasadi Gana* (chapter 15 of *Surasadi Gana*) boiled in *Gomutra* and reduced to half, added with the paste of *Pipali*, *Lodhra* and *Kutaja* oil of *Tila* and *Sarjikkashara*. On the same day, *NiruhaBasti*(decoction enema) is given.

3. He should be given a *Virechana*(purgative therapy) using paste of *Trivruta* mixed with decoction of *Madanphala* and *Pipali*.

4. After purification of the both the upper and lower parts of the body, he should follow the regimen of liquid diet (*Peya*, *Vilepi*, *Yusha*, etc.) processed with *Panchakola* (*Pippali*, *PippaliMula*, *Chavya*, *Chitraka* and *Nagara*). He should take bath with the decoction of herbs which are *Tikta*, *Katu* and *Kashya Rasat-maka*.

5. Then at the appropriate time he should be given an *Anuvasana* (oil enema) with *Vidangataila*.

6. In case of *Krimi* residing in the *Shira*, treatments mentioned for prevention of diseases of the *Shira* (chapter 24 of *uttarasthana*) should be administered. His meals should be predominant with *Tikta* and *KatuRasatmaka* and with less *Sneha*.

7. *Yavagu* processed with *Vidanga*, *Pippali*, *Maricha*, *Pippalimula* and *Shigrumula* consumed processed with *Sarjishara* and *Takra*.

8. *Swarasa* of *Shirisha*, *Kinihi*, *Paribhadra*, *Kebuka*, *PalashaBija* each one separately, mixed with *Madhu* should be consumed; or of herbs of *Surasadigana* (chapter 15 of *Sutrasthana*) should be licked each separately mixed with *Madhu*.

9. *Choorna* of *Ashwa Shakruta* should be macerated several times (hundred times) in the *Kwatha* of *Vidanga* or of decoction of *Triphala* processed and should be licked with *Madhu* by the patient of *Krimi*.

10. In case of *Krimi* of the *Shira*, *Pradhamana* (blowing the powder of herbs into the nose through a tube) as described in the prevention of *Vyadhi* of *Shira* (chapter 24 of *uttarasthana*) should be done.

11. *Patra* of *Aakhukarni* macerated well with *Pishta* and *Pupalika* prepared. This should be consumed followed by drinking of *Dhanyamala* or *Mathita* added with *Panchakola* and *Lavana*.

12. The same procedure holds good even with *Patra* of *Nipa*, *Markava* and

Nirgundi eatables (snacks) may be prepared with *Pishta* mixed with *Choorna* of *Vidanga*.

13. *Tila* of *Bhallataka* mixed, with half its quantity of *Vidanga Bija* kept in the sun for one day should be made use of for *Tila*, *Pana* or *Basti*; *Tila* of *Devadaru* and *Sarala* may be used separately (processed in the same way)

14. In case of *Krimi* arising in the *Purisha*; *Basti* and *Virechana* therapies should be administered mainly.

15. For *Krimiarising* from *Kapha*; *Shirovirechaka*, *Vamana* and *Shamana* are the chief treatments.

16. For *Krimi* arising from *Rakta* treatments described in the treatment of *Kushata* (previous chapter) should be done.

17. For *Krimi* which destroys the *Kesha*; the treatment prescribed for the *Indralupta*.
C) According to *SushrutaSamhita*²⁰:

1. *Snehana*, *Chhardi* by *Surasadigana Yukta Ghruta* and *Tikshana Rechana* For *Koshta Shuddhi*

2. *Asasthapana Basti* by *Yava*, *Badara*, *Kulatha*, *Sursadi Gana* and *Vidanga*.

3. *Anuvasana Basti* by *Vidanga Kwatha* and *Taila*

4. *Annasevana*

5. Others:

i. *Krimighna Avaleha*.

ii. *Krimighna Taila*.

Table.11. Vishesha Chikitsa

Variety	Charaka Samhita	Sushruta Samhita	Ashatanga Hridaya
<i>Malaja Krimi</i>	<i>Apakarshana, Malopaghata, Malakaranama. Anusechana.</i>	–	–
<i>Raktaja Krimi</i>	<i>Same like Kushtha Chikitsa.</i>	<i>Same like Kushtha Chikitsa.</i>	-
<i>Shleshmaja Krimi</i>	-	<i>Nasya, Anjana.</i>	<i>Nasya, Vamana, Shamana.</i>
<i>Purishaja Krimi</i>	-	<i>Putika Swarasa+Madhu Pippalimula+Ajamutra</i>	<i>Basti, Virechana.</i>

		Dadhi Mastu.	
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DISCUSSION:

The *Krimi* are described from *Vedic* period. But details study of *Krimi* is somewhat found in later period. Reference found in most of the *Samhita*. The causes play important role to rule out causative factors. The specific causes of *Krimi* formation are given in *Samhita* according to type of *Krimi*. There is specific *Hetu* for *Malaja Krimi* i.e. *Mrujavarjana*. In some cases *Krimi* is responsible for *Vyadhi*. The *Krimi* is also found as factor for indication or contraindication in *Panchakarma*. The shape, size and colour help to identify type of *Krimi*. There are total 20 numbers of *Krimi* found in *CharakaSamhita*, *Sushruta Samhita* and also in *Ashatanga Hridaya*. They are mainly *Malaja*, *Raktaja*, *Shleshmaja* and *Purishaja*. Also *Sthana* of *Krimi* is different according to type of *Krimi*. The specific *Sthana* of *ShkeshmajaKrimi* is *Amashaya* and *PurishajaKrimi* is *Pakwashaya*. The shape is also different according to type of *Krimi*. The Colour of *Krimi* also play major role for identification of type of *Krimi*. The *RaktajaKrimi* has specific colour for identification i.e. *TamraVarna*. The symptoms play major role for treatment point of view. The *SamanyaLakshana* of *Krimi* is only given in *SushrutaSamhita*, But *VisheshLakshana* is explained by each Acharya. The *VisheshLakshana* of *RaktajaKrimi* is *Romaharsha*, *Kandu*, *Toda* etc. as like this symptoms are mentioned. The main Treatment principle of *Krimi* is *Apakarshana*, *Prakrutivighata* and *NidanaParivarjana*. The *Apakarshana* is done by using some drugs or with the help of *Shodhana* procedure. The *Samsarjana Krama* Also play important role for restoring normal activities. The

drugs having *Katu*, *Tikta*, *Kshara*, *Tikta* and *Ushana* properties, also which are opposite qualities of *Kapha* and *Purisha* are used for *Prakrutivighata*. Some Yoga are explained in *CharakaSamhita* which are *Krimighna*. Now days is unable to follow all treatment which are written in *Samhita*. So using *Yukti Vaidya* should treat the diseases of *Krimi* and identify according to *lakshana* of *Krimi*.

CONCLUSION:

The concept of *Krimi* is not new. It is present from *Vedic* period. *Ayurveda* is science of life. Our *Acharya* explained well about *Krimi*. There are many references which present in *Brihatrayi*. More study is required for better clinical practice.

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