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Conceptual study of *Kamala* and understanding the concept of *Kamale Tu Virechane w.s.r. to Jaundice*

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ABSTRACT

The concept of *Varna* (colour) has been explained in our classics with great details. It has been classified broadly in two categories 1. *Prakruta Varna* 2. *Vaikruta Varna*, in the present disease *Kamala*, the important finding in clinical examination is the *Vikruta Varna* i.e., *Haridra Netra*, *Twak*, *Mutra* etc. *Kamala* is *Pittaja Nanatmaja* and *Raktapradoshaja Vikara*. *Charakacharya* considered *Kamala* as advanced stage of *Pandu Roga*. *Sushrutacharya* considered *Kamala* as separate disease and also may be due to further complication of *Panduroga*, whereas *Vagbhatacharya* described *Kamala* as a separate disease. Ayurveda is traditionally skilful in treating liver diseases since centuries. Although named Jaundice as liver disorder was not mentioned in *Ayurveda* literature but on the basis of similarity of symptoms like yellowish discolouration of skin (*Twak Pitata*), Sclera (*Netra*), Urine (*Mutra*), Stool (*Purisha*) it can be correlated with jaundice. In *Kamala Vyadhi* all *Acharyas* in *Ayurveda* texts have explained about *Virechana Karma*. Modern science has its own limitation in treating *Kamala Vyadhi* (jaundice) but *Ayurveda* literature clearly explained pathology and treatment of *Kamala Vyadhi* which shows the specificity of *Ayurveda*. The line of management i.e., *Virechana Karma* and *Shamana Chikitsa* are successful in management of *Kamala* by removing toxic waste from the body and by correction of *Agni* (digestive fire).

Key words: *Kamala Vyadhi*, *Virechana Karma*, *Jaundice*

INTRODUCTION

Rakta is considered as *Jiva (Prana)* of living creature. In its *Prakruta Avastha*, it endows with strength, complexion, happiness and longevity. When vitiated causes disease such as *Pandu*, *Kamala* etc.^[1] In *Kamala Roga*, there will be derangement of normal colour and complexion of the skin, alteration in *Mala Pravrutti* and accumulation of excess *Mala Roopi Pitta* take place.

The word *Kamala* is derived from the root word *Kamu*,

which means *Kaanthi*. The term *Lunathi* means *Nasha*. And *Kaanthim Lunathi* means, a pathological condition in which normal colour of a skin is lost. In this *Vyadhi*, the hunger and appetite for food is diminished, all *Malas* get vitiated and discoloured (*Peeta*, *Haridra*, *Harithadi*)^[2]

Liver disorders and their treatment modalities are very well described under the heading of "*Kamala Vyadhi*". It can be correlated with "jaundice" of modern medical science. *Kamala* and other Liver diseases are considered as one of the speciality area in the field of *Ayurveda*, this feeling is spread so deep among the people that almost all the patients suffering from this, prefers *Ayurvedic* treatment as first line therapy. In *Ayurveda*, *Kamala* is the disease related with *Pitta Dosh*. It is included under *Pittaja Nanatmaja Vyadhi*^[3] and *Raktapradoshaja Vyadhi*.^[4] In *Ayurvedic* classics, *Kamala* is considered as *Raktapradoshaja Vyadhi*. It is a disease of *Raktavaha Srotas*. *Yakrut* (liver) and *Pleeha* (spleen) are the *Moola* of *Raktavaha Srotas*^[5] and *Virechana* is the first line of treatment for *Raktavaha Srotas Vyadhi*.^[6] *Acharya Charaka* has mentioned

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“Kamali Tu Virechanama” as *Chikitsa Sutra*.^[7] He also considered Kamala as an advance stage of *Pandu Vyadhi*. When *Pandu Rogi* or patient who cured from *Pandu* continues to take *Pitta Vardhak Ahara* then this causes excessive aggravation of *Pitta Dosha* and gives rise to *Kamala*.^[8] *Acharya Sushruta* has considered *Kamala* as separate disease and also may be due to further complication of *Panduroga*. when patient of *Panduroga* or person affected with other diseases consumes *Amla, Tikshna* etc. *Pitta Vardhak Ahara*, that may lead to initiation of *Kamala*.^[9] Whereas *Acharya Vagbhata* has described *Kamala* as a separate disease. He takes *Kamala* as middle course and says that it may be either as a sequel to *Pandu* or without it independently like *Pramehapidika*.^[10]

Ranjaka Pitta and its *Sthana Yakrut* are also involved in its *Samprapti*. *Ranjaka* refers to bile pigments. *Pitta* refers to bile salts. Bile salts have choleric action that stimulates the secretion of bile from liver. It is this *Ranjaka Pitta*, which provides an exceedingly valuable tool for the diagnosis of both *Koshthashrita Kamala* as well as *Shakhashrita Kamala*. *Kamala* is a term used in *Ayurveda* to describe a disease which resembles Jaundice. *Pandu* is said to be *Nidanarthakara* for *Kamala*, i.e. when *Pandu* is not treated properly it can lead to *Kamala*. Thus, *Kamala* can be considered as an effect of untreated *Pandu* or *Pandu* which runs a chronic cause. When the patients who is suffering from *Pandu*, during the process of recovery or after getting cured, consumes *Pitta* aggravating foods and life activities in excess, the blood gets severely aggravated and burns the muscles.^[11]

The *Panchakarma* therapy is essentially designed to restore the integrity of *Srotas* system in the body in health and disease. *Virechana* is indicated in multiple conditions like *Pitta Pradhana Vyadhi's* like *Pandu* and *Kamala, Rakta Pradoshaja Vyadhi*.^[12] *Virechana* drugs are having *Ushna, Tikshna, Sukshma, Vyavayi, Vikasi* properties and *Adhobhagahar Prabhava*. Due to the *Veerya* and above properties of the *Virechana* drugs, there is softening, disintegration, liquification of endogenous metabolic products, and are brought to the *Koshta* for elimination.^[13]

Critical review of *Nidana of Kamala*

Nidana also varies depending upon the types of *Kamala*, the entire *Nidana* aspect of *Kamala* can be broadly divided into 4 types

- 1) Specific *Nidana* of *Koshtashakashrita Kamala*^[14]
- 2) Specific *Nidana* of *Shakashrita Kamala*^[15]
- 3) *Kamala* as a *Nidanarthakara Vyadhi* of *Pandu* and other diseases^[16]
- 4) Indirect *Nidanas* of *Kamala*

Table 1: *Kamala Nidana*

Bahupittakamala Hetu		
<i>Aharaja Nidana</i>	<i>Viharaja Nidana</i>	<i>Manasika Nidana</i>
<i>Excessive Kshara, Amla, Lavana</i>	<i>Ativyayama</i>	<i>Kama</i>
<i>Viruddha Anna</i>	<i>Atimaituna</i>	<i>Chinta</i>
<i>Vidagdha Anna</i>	<i>Diwaswapna</i>	<i>Bhaya</i>
<i>Asatmya bhojana</i>	<i>Vegadharana</i>	<i>Krodha</i>
<i>Nishpava, Masha, Pinyaka, Tila Taila</i>		<i>Upahata chesta</i>
Ruddhpatha Kamala Hetu		
<i>Excessive intake of Ruksha Guna Ahara</i>	<i>Ativyayama</i>	
<i>Sheeta, Guru, Madhura Rasa Ahara</i>	<i>Vega Dharana</i>	

Kamala as a Nidanarthakara Vyadhi of Pandu and other disease

Acharya Charaka considered *Pandu Roga* one of the causes for *Kamala*. For e.g. *Santarpana* and *Viruddhaharas* are capable of producing *Pandu* which intern act as *Nidana* for *Kamala*.

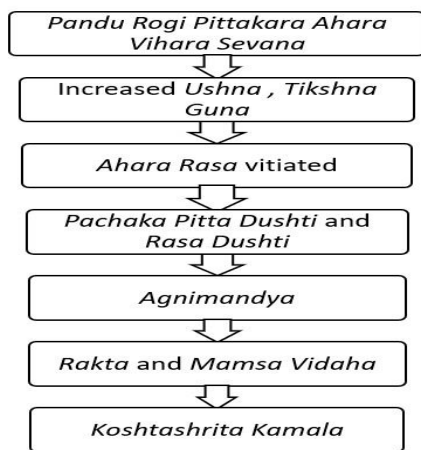
Indirect *Nidanas* of *Kamala*

Acharya Charaka and *Vagbhata* have stated that *Kamala* is *Rakta Pradoshaja Vyadhi* and is due to *Rakta Vaha Sroto Dusti* respectively. Etiological factors which causes *Raktadusti* like *Ushna, Vidahi, Dadhi, Taila,*

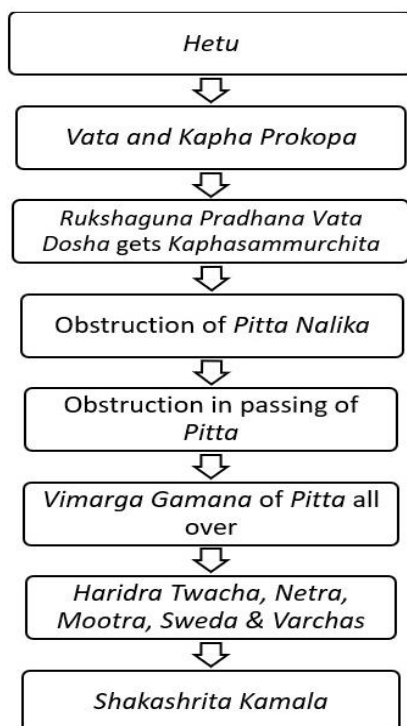
Snigdha, Kshara, Anupa Mamsa Sevana, Krodha and Sharat Kala etc. are almost similar to that Pitta Prakopas, which causes Kamala. The above mentioned Nidanas causes Pitta Prakopa and Rakta Dushti, when Rakta is vitiated the Srotases through which it circulates also gets vitiated ultimately leading to vitiation of Mulasthanas i.e., Yakrit and Pliha and causing kamala. Thus, the Nidanas of Rakta Dusti also causes Kamala indirectly.

Understanding of Samprati^[17]

Koshtashrita Kamala



Shakashrita Kamala:^[18]



Samprapti Ghataka of Kamala

1. Dosh:

Pitta: Ranjaka Pitta, Bhrajaka Pitta, Pachaka Pitta

Vata: Vyana Vayu

Kapha: Koshtastha Kapha (Kledaka)

2. Dushya: Rasa, Rakta, Mamsa, Twak.

3. Agni: Jataragnimandya, Dhatuagni and Bhootagni

4. Srothas: Raktavaha Srothas, Rasavaha Srotas and Mamsavaha Srotas, Purishvaha Srotas

5. Srotodushti: Atipravritti, Sanga, Vimarga gamana

6. Udbhava Sthana: Amashaya

7. Vyaktha Sthana: Netra, Twak, Mala, Mootra, Nakha etc.

8. Adhithana: Kostha (Mahasrotasa) and Shakha.

9. Marga: Bahya and Abyantara Roga Marga

Rupa of Kamala

1) Koshtashrita Kamala

SN	Lakshana	Charaka Samhita ^[19]	Sushruta Samhita ^[20]	Ashtanga Hridaya ^[21]
1.	Haridra Netra	+	-	+
2.	Haridra Twacha	+	-	+
3.	Haridra Mukha	+	-	+
4.	Haridra Nakha	+	-	+
5.	Haridra Mutra	+	-	+
6.	Rakta Peeta Mutrata	-	-	-
7.	Rakta peeta mala	-	-	-
8.	Daha	+	-	+
9.	Avipaka	+	-	+
10.	Doubalya	-	-	-
11.	Sadana	-	-	-

12.	Aruchi	-	-	-
13.	Krusha	-	-	-
14.	Tandra	-	+	-
15.	Balakshaya	-	+	-
16.	Trishna	+	-	+
17.	Indriyadaubalya	+	-	+
18.	Bhekavarnata	+	-	+
19.	Panduvadana	-	+	-
20.	Haridra Mala	-	-	-

2) Lakshana of Shakashrita Kamala^[22]

- Haridra Netra, Twak, Mutra
- Sweta Varchas/Tila Pishta Varchas
- Atopa
- Vishtambha
- Hrudaya Guruta
- Daurbalya
- Alpagni
- Parshwa Arti
- Hikka Swasa
- Aruchi, Jwara

3) Lakshana of Kumba Kamala:^[23]

Kumba Kamala develops as a complication or an advanced stage of Koshtashakasrita Kamala,

1. Khari Bhuta
2. Maha Sopha
3. Parvabheda
4. Krishnapeeta Twak, Mootra, Sakrith and Netra

4) Haleemaka Lakshana^[24]

It is caused by deranged Vata and Pitta.

1. Haritha Syava Peeta Varna
2. Utasaha Kshaya

3. Bala Kshaya
4. Tandra
5. Mandagni
6. Mridu Jwara
7. Angamarda
8. Daha
9. Trishna
10. Aruchi
11. Brama

Sadhya-Asadhyata^[25]

According to Charaka Samhita

- **Sadhya:** Initial stage of Kamala is Sadhya. On long standing becomes Kriccha Sadhya and Kumba Kamala occurs.
- **Asadhya:** Kumba Kamala presents with further symptoms like Krushna-Pita Shakruth, Mutra, Raktamutra, Shotha, Rakta Mukha, Rakta Chardi, Daha, Aruchi Trushna, Anaha, Moha, Nashtagni is Asadhya

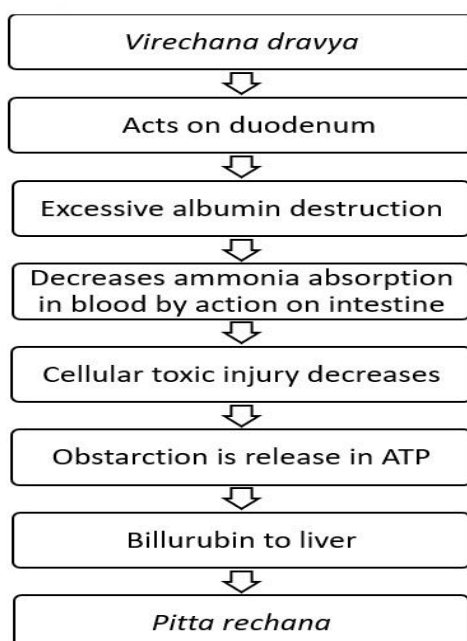
Chikitsa

Samanya Chikitsa Sutra of Kamala explained in different classics

- Acharya Charaka^[26] has classified Kamala under Pittaja Nanatmaja Vyadhi, where he suggests to treat on the principle of Paittika Vikara "Virechanam Tu Sarvakramabhyam Pitta Pradhanatamam Manyate Bishajah" and He also quotes "Shamshodhyo Mrudubitiktastya Kaamale Tu Virechane"
- Acharya Vagbhatta^[27] opines to adopt Pittahara Chikitsa that is not antagonist to Pandu. Swedana is contraindicated in kamala. He also advised about Anjana Chikitsa.
- Acharya Sushruta^[28] has considered Kamala as Paryaya of Pandu, Hence Chikitsa of Pandu is followed in Kamala.
- Yogaratnakara described Snehapana, Virechana, Nasya and Anjana.

Vishesha Chikitsa Sutra of Kamala

Virechana is one of the procedures (*Karma*) of *Panchakarma*. It is a process by which the *Doshas* are made to pass through *Adhomarga* i.e., *Guda*. In this *Karma*, the *Doshas* from the *Amashaya* (stomach) are taken to the *Pakwashaya* (large gut) and they are removed through *Gudamarga*. *Acharya Charaka* has described about *Mrudu Virechana Chikitsa* for *Bahupitta Kamala*. In *Kamala Pitta Dosha* is vitiated by its *Ushna, Tikshna Guna* and leads to *Rakta Dhatukshaya*. Along with this because of *Drava Guna* accumulation (*Sanchaya*) of *Pitta Dosha* occur. In this state if we give *Tikshna Shodhana*, it leads to vitiation of *Vayu*. So, there is need to eliminate *Sanchita Dosha* and to avoid *Dhatukshaya Mrudu Shodhana* i.e., *Mrudu Virechana* (mild purgation) is useful in *Bahupitta Kamala*. Here treatment of choice for *Kamala* is *Mrudu-Virechana* as *Virechana* is best therapeutic procedure for *Pittadosha*. *Virechana* is a specific treatment for *Pitta Doshas* and *Pitta Samsarga Doshas*. *Virechana Dravyas* will have properties of *Ushna, Tikshna, Sukshma, Vyavayi* and *Vikasi Guna*. These drugs consist of *Prithvi* and *Jala Mahabhutas*. *Virechana* drugs have a specific property of removing the *Doshas* from lower part of the body (*Adhobhaga*).^[29]

Probable mode of action of *Virechana*^[30]**DISCUSSION**

In today's era of industrialization and life threatening competition, the life style of mankind has been hugely changed. This has unknowingly changed the previous healthy eating habits to overeating of spicy food, excessive use of food like Samosa, Poha and alcohol consumption tendency, smoking also increasing day by day. In industries, the worker on changing duty hours are irregular in their eating habits and sleep hour. The whole situation leads to eating outside with increased risk of contaminated food and water.

Koshthasrita Kamala which occurs as a result of *Pitta Vridhi* in *Rakta Dhatu* after the use of its aggravating causes has similarity with the mechanism of pre hepatic jaundice or Haemolytic jaundice in which more bilirubin is found in blood due to excessive destruction of R.B.C and is not excreted. Adequately by liver resulting in hyperbilirubinemia responsible for various symptoms like yellow discoloration of eye, skin etc. *Shakhashrita Kamala* is produced when obstructed *Pittavaha Srotas* is vitiated with the aggravated *Kapha Dosha* due to which it vitiates *Vata Dosha* which results in *Pitta Vridhi* in *Shakha (Twacha, Rasa, Rakta etc)*. In obstructive jaundice, there is same mechanism in which the bile ducts are obstructed by gall stone or other causes and bile is accumulated in liver, resulting in elevation of blood bilirubin level responsible for yellowness of eye, skin, mucous membrane and stool becomes clay colored due to lack of bile in the intestine.^[31]

For the management of *Kamala*, *Virechana* is considered as most important procedure. Fecal route is considered as the most important route for excretion of bile and biliary products. By the use of *Ayurvedic* medicine, *Virechana* enhances fecal route of bile excretion by increasing bowel motility and also hampering its enterohepatic circulation of bilirubin.

CONCLUSION

In *Ayurvedic* text *Kamala Vyadhi* is thoroughly described. It helps us to understand the disease pathology very clearly. In the treatment part that is in *Chikitsa Sutra* of *Shakashrita Kamala*, *Acharya Charaka*

has explained *Mrudu Virechana Karma*. During *Virechana Karma*, there is relaxant action of sphincter of Oddi. Thus, excessive bile enters into 2nd part of duodenum through ampulla of Vater and gets eliminated during purgation. Basic idea is to 'reduced hepatic load' by eliminating excessive bilirubin in the form of stercobilin and reduces hyperbilirubinemia. Modern science has limitation in treating the *Kamala Vyadhi* (jaundice) but *Ayurvedic* literature clearly explained pathology and treatment of *Kamala Vyadhi* which shows the specificity of *Ayurveda*. But *Shakhashrita Kamala* needs different principle of management, *Virechana* is not effective in it. So, by giving the medicines which alleviates *Kapha, Vata* and *Pitta* is brought in *Koshta* then *Pittahara Chikitsa* should be given.

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