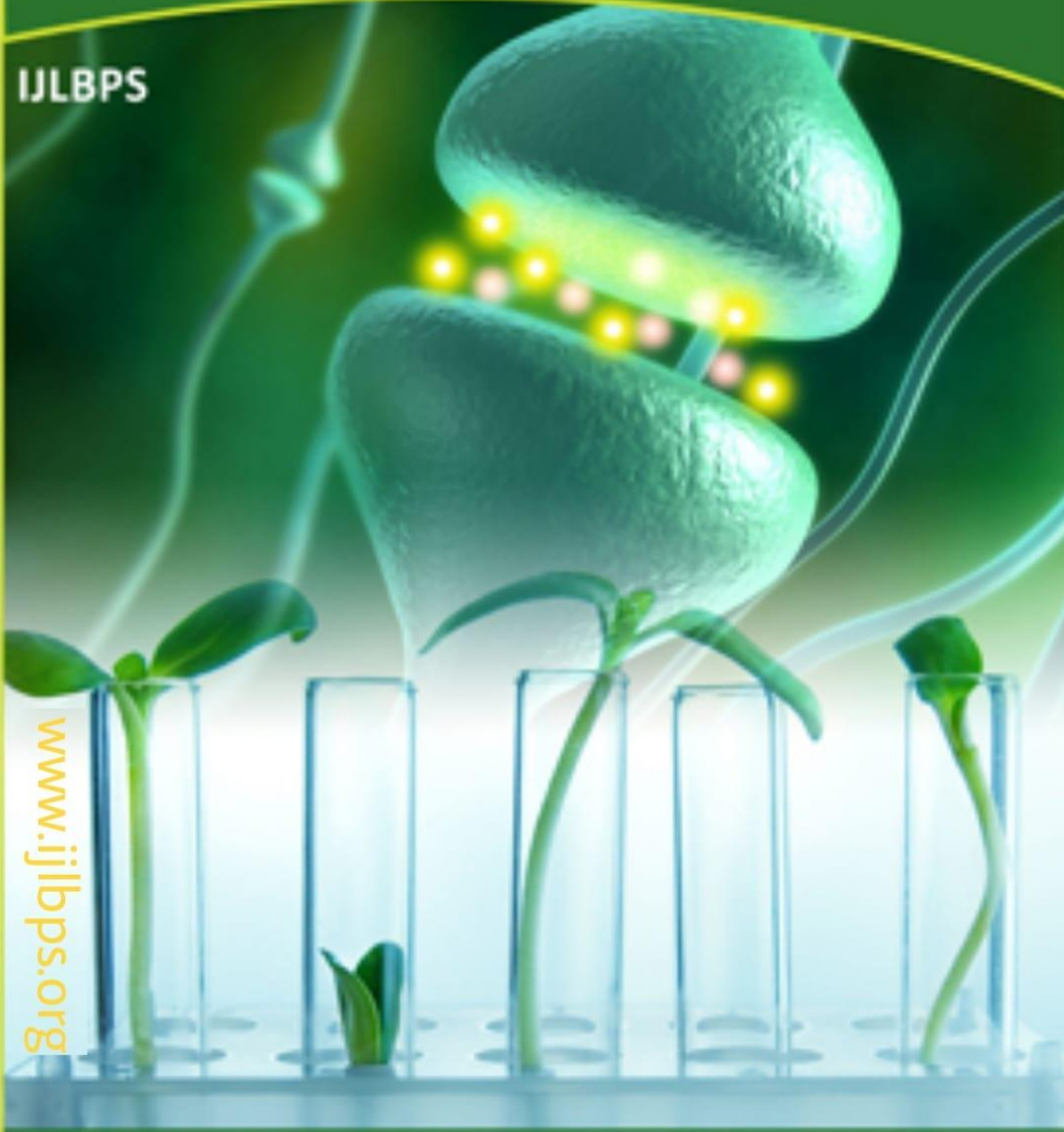




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Kamala (Jaundice): An Ayurvedic Perspective

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Abstract-

From the beginning of time, Ayurveda has offered us a message of improved living via its practice of medicine and other life sciences. Jaundice, or Kamala roga, has been discussed in detail by ancient sages such as Vagbhata, Susruta, and Charaka. Medications, nutrition, and lifestyle choices have all played a role in Kamala's care. as stated in the ancient texts of Ayurveda. In the sixteenth chapter of Chikitsa Sthana, Charaka describes Kamala and Pandu roga, the anaemia sickness, which he views as an advanced stage. Both the ailment and its primary cause, Rakta, are Pitta-predominant, and Charaka views this as an advanced stage of Pandu roga. According to Harita, it might be Pandu roga in one form or another, whereas Susruta brought it up as an a problem with Pandu roga and other diseases; Vagbhata also distinguished it from other diseases.

Key word: Ayurveda; Kamala; Charaka; Pandu.

Introduction-

Among such medical entities is Kamala. The Pitta element is prominent in this illness, which Charaka views as a precursor of Pandu. Ayurvedic in origin; As a result of his Yes, roga. thought of

it as a more advanced form of Pandu roga and included Kamala in the description of Pandu roga and Chikitsa Sthana found in chapter sixteen. Rakta is the primary Dusya, and they are both

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Nirukti of Kamala (Etymology):-

Kamala is a compound word
Kama+la means lust or desire.

Kamala is a *Pittaja Nanatmaja vyadhi*^[2] and a *Raktapradosaja vyadhi*.^[3]

Classification of Kamala

Charaka:-

1. *Kosthashrita*,
2. *Sakhashrita*,
3. *Halimaka*,
4. *Kumbha Kamala*.

Susruta:-

1. *Kamala*,
2. *Halimaka*,
3. *Kumbhahvaya*, (*Kumbha sahva*),
4. *Lagharaka* (*lagharaka-alasaka*).

Vagbhata:-

1. *Svatantra*,
2. *Paratantra*,
3. *Kumbha Kamala*,
4. *Lodhara*,
5. *Alasaka*^[4]

Nidana (etiology):- *Kamala* is produced by two different ways. - Excessive consumption of *Paittika ahara & vihara* by *Pandu rogi* or patient suffering from any disease and radically cured. - Use of excessive *paittika ahara & vihara* by disease free person i.e. the persons who have aggravation of *Pitta*.

Purva Rupa (Prodromal symptoms):-

Prodromal symptoms have not been mentioned separately for *Kamala*, but *Acharya Charaka* and *Susruta* included general *Purva Rupa* of *Kamala* within the *Panduroga*. The general prodromal features by *Acharya Susruta* –

1. *Tvaka sphotanam* (cracking of skin),
2. *Sthivanam* (salivation or spitting),

3. *Gatrasada* (lassitude),

4. *Mridbhakshana* (desire for eating clay, pica),

5. *Preksana kuta Sotha* (swelling of eye lids), *Pita mutra* and *vit* (yellow urine and stool),

6. *Avipaka* (indigestion).^[5]

According to Charaka:

1. *Nissara* (devoid of strength),

2. *Alpa Rakta* (Anaemia),

3. *Alpa medasa* (Hypo activity of bonemarrow),

4. *Gatravaivarnya* (discoloration),

5. *Sithilendriya* (lack of interest).^[6]

Rupa:-

1. *Haridra netra, tvaka, nakha* and *Mukha* (yellow discoloration of eye, skin, nail bed and oral mucosa),

2. *Rakta pita purisha* and *mutra*,

3. *Bheka varna* (toad like color of skin),

4. *Hatendriya* (blunting of senses),

5. *Daha* (burning sensation of body),

6. *Avipaka* (indigestion),

7. *Daurbalya* (weakness),

8. *Sadana* (malaise),

9. *Aruchi* (anorexia),

10. *Karshana* (weight loss);

Susruta quotes –

Arati, Tandra, Balakshaya, along with features of *Pandu* as symptoms of *Kamala*.^{[7][8][9]} **Samprapti:-**

Though *Kamala* shares similarity with *Pandu* in *Nidana* and *Samprapti*, it has its own *Samprapti* in the evolution of disease.

When *Pandurogi*, *Pitta* predominant person or patient cured of *Pandu* or any disease, intake of *Pitta vardhaka ahara* then excessive

aggravation/vitiation of *Pitta* occur; this further lead to *Kosthashrita Kamala*, *KosthaSakhashrita Kamala* and *Sakhashrita Kamala*.^[10]

Samprapti ghataka:-

1. *Dosha: Pitta;*
2. *Dushya: Rakta, Mansa;*
3. *Adhithana: Kostha (MahaSrotasa – Yakrit) Sakha(Raktadi and tvacha);*
4. *Srotasa: Rasavaha, Raktavaha, Annavaha, Pureeshvaha;*
5. *Srotodusti: Atipravritti, Sanga, Vimargagamana*

Sadhyasadyata (prognosis):-

Initial stage of *Kamala* is *sadhya*. On long standing becomes *kricch-sadhya* if *asadhya lakshana* develop it become *asadhya* (incurable).^[11]

Asadhya lakshana Kamala roga (Incurable status):-

1. Krishna peeta purisha
2. Krishna peeta mutra
3. Sotha
4. Sarakta Netra and Mukha, chardi, pureesha, mutra,
5. Murcha
6. Daha
7. Aruchi
8. Trishna
9. Anaha
10. Tandra
11. Moha
12. Nashtagni
13. Nasthagni sangya^{[12][13]}

Asadhya lakshana of Kumbha Kamala:-

1. Vamana
2. Aruchi
3. Hrillasa
4. *Jvara*

5. *Klama*

6. *Svasa*

7. *Kasa*

8. *Vid-bheda*^[14]

Chikitsa siddhanta (Line of treatment)

A. *Sodhana* (Purificatory therapy) - *Snehana Virechana*

B. *Sanshamana* (Palliative therapy) -

Kapha Pitta haranama Chikitsa

As the *Kamala* is classified into two groups the main line of treatment for *Sakhashrita Kamala* needs special emphasis because *malaranjaka Pitta* is situated in *Sakha* therefore *Virechanadi karma* will not be effective till *Dosha* are not brought to the *kostha*.

So *Charaka* has mentioned especially some measures to bring *Dosha* from *kostha* to *Sakha*. There are five measures –

- 1) *Vridhyat*, 2) *Vishyandanat*, 3) *Pakata*, 4) *Srotomukhovishodhanata*, 5) *Vayu nigrhat*^[15]

Management of Kamala:-

In *Ayurvedic* texts scholars with their treasure of knowledge and experience have scientifically explained the principles of management of *Kamala*. *Acharya Charaka* has mentioned “*Kamale tu Virechanam*” i.e. purgation therapy with *mridu* and *tikta dravyas*. *Acharya Susruta* mentioned drug and dieted regimens. *Acharya Vagbhata* quoted “*Kamalayam tu Pittagnam Pandurogavirodi yat*” i.e. drugs which pacify *Pitta* and drugs which

do not interfere with *Panduroga* should be used.^[16]

The principle of management of *Kamala* can be classified in a broad sense (1) *Samshodhana* (2) *Samshamana*.

1) *Samshodhana*:-

Snehana:-

By using medicated *ghrita* like *Panchagavya ghrita*, *Kalyanaka ghrita*, *Draksha ghrita*, *Mahatikta ghrita*, *Haridradi ghrita* & *Dadima ghrita* etc. *Svedana* is contraindicated in *Kamala*. *Virechana* should be done by *tikta* and *mridu dravya* the following are advised by *Charaka* in *Panduroga Chikitsa*.^[17]

1. *Aragvadha phanta* with *sunthi*, *pippali*, *marica*, *bilva*, along with the *svarasa* of *ikshu*, *vidari* and *amalaki*, *Gomutra Haritaki*.^[18]
2. *Dantimula kalka* and *guda* with cold water
3. *Triphala kwatha* with *trivrit kalka*
4. *Triphala kvatha*, *Guduchi svarasa*, *Daruharidra kvatha* or *Nimba patra svarasa* with *Madhu* in the early hours.^[19]

Samshamana:-

After *Virechana karma*, *Samshamana* drugs are to be administered. They can be given as single drugs or compound drugs. Single drugs proved to be very effective and are substantiated by various clinical and experimental trials. The actions of the *Samshamana* drugs were *Pitta hara* / *TriDoshahara Pitta recana* (Choleratic), *Yakrid uttejaka* (Liver stimulant), *Dipana* (Appetiser), *Recana* (Purgative), *Sothahara* (Anti-inflammatory), *Jvarahara* (Anti-pyretic), *Rakta Shodhana* (Blood purifier), *Rasayana* (Geriatric), *Sroto shodhana* (Channel purifier).

Treatment of *Sakhashrita Kamala*:-

Ruddhapatha Kamala needs different principle of management, since *malarupa Pitta* is in the *Sakha* and *Virechana* will not be effective till *Dosha* are brought into *kostha* (*MahaSrotasa*). Here *Kapha* which obstructs the path of *Pitta*, should be treated primarily thereafter *Pitta* should be alleviated. The recipes which alleviate *Kapha*, like *katu*, *ruksha*, *amla*, *teekshna* and *usna* drugs have to be administered. 1. Soup of peacock, *teetara* (partridge), and cock and *sushkamulaka*, *kulattha*, 2. *Matulunga svarasa* with honey, *pippali*, *maricha* and *sunthi* have to be given, 3. By giving these drugs *Pitta* is brought in *kostha* and then *Pittahara Chikitsa* is done.^[20]

Duration of treatment (Mukta Kamala lakshana):-

Treatment should be continued till the stool of patient acquires the colour of *Pitta* and *Vayu* is alleviated. When *Pitta* reaches *svasthana* (*kostha*) and patient is relieved of *upadrava*, earlier line of treatment should be resumed.^[21]

Management of *Kumbha Kamala*:-

Kumbha Kamala is an *Asadhya* or *Kricch sadhya vyadhi*.^[11] *Charaka* has not mentioned any specific treatment.

- Susruta*** – 1. *Mandura* with cow's urine + *saindhava lavana*- 1 month;
2. *Mandura bhasma* + *Bibhitaka phala majja* + *Sunthi churna* in equal proportions with cow's urine.^[22]

- Vagbhata*** – 1. *Shilajatu* with *gomutra* – 1 month,
2. *Svarnamakshika bhasma* with *gomutra* – 1 month.^[23]

Pathya –

Apathya^[24]:-

Pathya:-

1. *Vamana, Virechana, purana sali, yava and godhuma, mudga, masura, adaki-sushka,*

jangala mansa rasa, 2. Patola, Kooshmanda (ripe), unripe kadali, jivanti, ikshu, guduchi, tanduliyaka, lauha bhashma, 3. Punarnava, vartaka, lashuna, palandu, ripe mango, Haritaki, amalaki, gomutra, haridra and nagkesara, 4. Buttermilk, souviraka, tushodaka, navanita and chandana, 5. Daha/Agni karma – 2 inches below umbilicus, between stana and kaksha, hastamula, forehead.

Apathya:-

1. *Rakta mokshana, dhumapana, veganirodha, svedana, sexual intercourse.*
2. *Shimbi dhanya, hingu, masha, excess drinking of water, tambula, sarshapa, sura.*
3. *Eating mud, divasvapana, intake of lavana water of Sahya, Vindhya mountain areas, 4. Amla rasa, guru-vidahi padartha, contaminated water, non congenial, unhygienic diet, 5. Residing in hot climates and exposure of radiant sun, anger, vyayama and strenuous physical and mental activities.*

DISCUSSION:-

Yellowing of the skin, eyes, and mucous membranes is a symptom of the kamala disease. Jaundice is thought of as a sign of a liver problem in contemporary science, however in Ayurveda it is seen as an illness. According to previous research, this is a liver illness that causes a yellowing of the skin and eyes.

CONCLUSION:- A Pitta-dominant liver illness, Kamala is documented in the Ayurvedic

literature. Charaka says that the Kamala stage is the most common in Pandu. While Harita regarded it as a subtype of Pandu roga, Susruta included it as a Pandu roga consequence among other diseases, while Vagbhata characterized it as its own distinct illness. Pitta shamak is administered as a therapy for a Pitta dominant condition. Currently, it is a medical condition that affects the body's luster due to discoloration caused by excessive bile pigmentation. It impairs the skin's complexion and causes the bile (Pitta) to discolor the blood, so the treatment involves the use of hepatoprotective drugs in conjunction with Virechana therapy.

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2. For more information, see Maharogadhyaya, 20/14, p. 403.

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