A Literary Review of Kamala with Special reference to Jaundice

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ABSTRACT:

Introduction: In human beings Rakta dhatu is given utmost importance as the diseases pertaining to Rakta is more in incidence. Kamala is such a disease where in the Rakta dhatu is vitiating primarily by Pitta dosha. Indulgences with pittaprapokopaka nidana independently or after pitta pradhana vyadhis such as Pandu are considered as nidana for Kamala. Based on samprapti, it is manifested in two forms, Kostha Shaka Ashrita Kamala and Shaka Ashrita Kamala. Clinically they were mainly characterized by Haridra Netra, Twak, Nakha, Mootra and differentiated by Shweta varcha and Raktapeeta varcha respectively.

Objective: - To understand the concept of the Kamala w.s.r Jaundice.

Material & method-Data collected from various ayurvedic & modern textbook like Charak Samhita with Ayurved Dipika Commentary, Sushruta Samhita with Nibandhsangraha commentary, Ashtang Hriday with commentaries Sarvangasundara, Relevant articles published in various national and international journals,

Discussion: - In Ayurvedic literature kamala is described as pittaj nantmaja and raktapradoshaj vyadhi. The aggravated pitta dosh impairs the blood and tissue of the liver and blocks the channel of the liver. Thus, pitta is thrown back into blood leading to discoloration of eyes and skin.

Conclusion: - The Kamala would be point out to a disease condition in which hunger and appetite for food are diminished.

Key word: -Kamla, jaundice, Pitta, Rakta Dhatu,
vitiate Pitta in a person who is already suffering from Pandu roga. Sushruta and Vagbhata also had the same opinion about etiology for the Kamala. Most of all ayurvedic classics give explanation about disease Kamala is a resultant of untreated or chronic Pandu roga. Later authors give more information about Kamala. They believe that Kamala is resultant of untreated Pandu, and further told that the Kamala might manifest in normal person also and by the excessive intake of Pitta vardhaka ahera and vihara. Kamala can be correlated with Jaundice according to their resemblance in signs and symptoms. Jaundice, or icterus, is yellowish discoloration of tissue resulting from the deposition of bilirubin. Tissue deposition of bilirubin occurs only in the presence of serum hyperbilirubinemia and is a sign of liver disease or, less often, a hemolytic disorder. Slight increase in serum bilirubin is best detected by examining the sclera, which have a particular affinity for bilirubin due to their high elastin content. The presence of sclera icterus indicates a serum bilirubin of at least 3.0 mg/dl. As serum bilirubin levels rise, the skin will eventually become yellow in light-skinned patients and even green if the process is long standing; the green color is produced by oxidation of bilirubin and biliverdin. Another sensitive indicator of increased serum bilirubin is darkening of urine, which is due to the renal excretion of conjugated bilirubin. Bilirubinuria indicates an elevation of direct serum bilirubin fraction and therefore the presence of liver disease. Increased serum levels occur when an imbalance exists between bilirubin production and clearance.

**Historical review of Kamala: - Vedic Kala:**

Kamala can be seen in a recorded form since Vedic times. **Rigveda:**

Rigveda in one of its hymns mentioned prayer of Surya (Sun god), referring to the submission to remove Harimana i.e., to remove yellowish pigmentation and make the complexion normal. **Atharvaveda:**

‘Harima’ is one of the twelve diseases mentioned in Atharva Veda. The word ‘Harima’ means ‘Yellowish discoloration’, which is one of the main external symptoms of kamala

**Samhita Kala:**

This is the scientific age of Indian System of Medicine; in this Kala Kamala has been explained in the Brihat Trayee i.e., Charaka Samhitau (Harita Samhitau Chikitsa Sthana 16th chapter), Shushrutha Samhitau (Uttara tantra 44th chapter) and Astanga Hridaya Nidana Sthana 13th chapter).

**Kamala Vyutpati –**

The term Kamala is derived by the root ‘Kamu’ which means Kanti suffixing ‘Nhin’ pratyaya is substituted by Kalaha thus the term Kamala is Kumu + Nhin (Kalaha).

**Nirukti/ Paribhasha:**

‘Kamam kantim harati haridra varnam lati iti kamala’

Here Kamam means desire and kanti is the luster, both are diminished in case of Kamala. Haridra is yellowish discoloration, lati mean runaddati or to get yellowish discoloration, in other words Kamala is a disease in which an individual loses interest in all aspects and gets the yellowish discoloration.

“Kamam lunati hanti iti kamala”

**Paryaya—**

In classics the different terminology is used for the Kamala. In Atharva Veda Kamala was known as Harima, Harita, Vilohitatwa and Haridraka.

**Types of Kamala:**

The types of Kamala as described by different Acharyas is as follows –

- **Acharya Charaka –** Classified Kamala into 2 types
  - Koshtashrita Kamala
  - Shakhashrita Kamala

- **Acharya Sushruta** described ‘Kamala’ as synonyms of Pandu, Apanaki, Kumbahvya, Lagharaka and Alasakya are also described as synonyms of Pandu. Kumbhasahva (Kumba Kamala) are mentioned as a bhedha of Kamala. Sushruta described Lagharaka and Alasakya as Avastha viseshas of Kamala.

- **Acharya Vagbhata** also classified Kamala into two types
  - Koshtashrita Kamala

Shakhashrita Kamala and described Kumbha Kamala as Avastha Vishesha of Kamala.

**Table no.1-- Showing types of Kamala by different acharyas**

**Poorvarupa –**

Poorva rupa are the prodromal symptoms which occur before complete manifestation of the disease. Poorvarupa
appears in the stage of *chaturtha kriya kala* which is said as *sthana samshraya*. The vitiated doshas at the stage of *sthana samshraya* will manifest the signs and symptoms of the forth coming disease. Such signs and symptoms are called premonitory symptoms. The *poorvarupa* of *Kamala* may fall under the latter category. Since they are not distinctly pronounced to indicate the same or it all they may be present in obscure form *Kamala* premonitory symptoms not visible.

**Roopa**

The *Roopa* stage actual symptoms commence from *Vyakta avastha* this is the 5th stage of disease. The clear manifestation of the prodromal itself is called *Roopa*. Table no 2 – Roopa of *Kostashakhasritha* and *Shakhashritha Kamala*.

**Samprapthi Ghataka**

**Dosha**

- **Pitta** – Ranjaka Pitta, Bhrajaka Pitta, Alochaka Pitta, Pachaka Pitta
- **Vata** – Udana Vata, Vyana Vata
- **Kapha** – Kledaka Kapha
- **Dushya** – Rasa, Rakta, Mamsa
- **Agni** – Jataragnimandya, Dhatvagni and Bhootagni.
- **Srotas** – Raktahavaha Srotas, Rasavaha Srotas and Mamsavaha Srotas.
- **Sroto Dushti**
  - *Koshtashakhasritha* – Atipravrutthi and Vimarga Gamana
  - *Shakhashritha* – Sanga and Vimarga gamana
- **Udbhava Sthana** – Amashaya
- **Vyaktha Sthana** – Netra, Nakha, Twak, Mala, Mutra etc.,
- **Adisthana** – Yakrit
- **Marga** – Bahya and Abhyantara Roga marga

**The causation of Kamala is considered in many ways:**

*Nidana* has been defined as ‘*sethi karyvathakar* and *rogathapadaka hetu*’ which means that all such other factors which by deranging dynamic state of *doshic unequilibrium*. All the disease factors cause the dosha imbalance and produce disease “*Rogasthu Dosha Vaishhayam*” (Vagbhata).

The etiological factors of *Kamala* broadly explained in the classics. In fundamental the indulgence of habits which vitiate Pitta in a person who is already suffering from *Panda roga*. *Sushruta* and *Vagbhata* also had the same opinion about etiology for the *Kamala*.

*Chakrapani* has expressed affirmation with the above view point. He has made a reference to an unknown author who makes a distinction *Koshta shakhashritha Kamala*, which represents only an aggravated condition of *pandu roga* and *shakhashritha Kamala* according to him sometimes is an independent disease entity.

The below mention are the conditions of *Koshta Shakhashritha Kamala* and *Shakhashritha Kamala* can occur in different situations. They are:

1. **During Panda Roga**
2. **During any other disease of Pitta**
3. **Without any other perceptible diseases.**

These factors play role in *Koshtashakhasritha Kamala* or Babu pitta *Kamala*. In such cases all causative factors play their role in vitiating Pitta. This condensation of pitta of functional and sensible hyper activity may result into *kamala* from the following *Pitta* vitiating *Aahara*, *Vihara* etc.

**Sadhyasadyhaya**

*Kamala* is *sadhya vyadhi* in the beginning; it is *kashta sadhya* when it attains Kumbha

*Kamala* Avastha.

**Arishta Lakshanas**

*Arishta Lakshanas* of *Kamala* are *Mukha Poornata*, *Kamalaksano*, *Samkhayor mukta mamsata*, *Santhrasa*, *Ushna gatrata* etc. If the *Kamala* *Rogi* is associated with the above *arishta lakshanast*, he is sure of death within seven days.

**DISCUSSION**

In Ayurvedic literature *kamala* is described as *pittaj nantmaja* and *raktapradoshaj vyadhi*. Acharya *Charaka* describes that *kamala* advance stage of *pandu roga*, but Acharya *Sushruta* has mentioned it as a complication of *pandu roga* as well as other disease also, where Acharya *Vagbatha* also described it as a separate disease. In ayurveda excessive intake of oily, spicy and alkaline food aggravates the *pitta dosha*. The aggravated *pitta dosh* impairs the blood and tissue of the liver andblocks the channels of the liver. Thus, *pitta* is thrown back into blood leading to
discoloration of eyes and skin. Day time sleep, excessive physical work, excessive sexual intercourse, suppression of natural urge of the body, fear, anger and stress are the causative factor of the kamla. In kamla disease yellowish discoloration of skin, eyes and mucous membrane occurs. All most signs and symptoms of jaundice are much more similar to kamala ailments of Ayurveda in various aspects.

The classification of Kamala is based on origin and pathology. It is mainly of two types koshtashakhshrit kamala and shakhshrit kamala. Koshtashakhshrit kamala arises due to excess production of pitta. Shakhshrit kamala arises due to intrahepatic cholestasis, here the cause of kamala is only reduced excretion of bilirubin so called alpapitita kamala. Both types of jaundice are very much close to hemolytic and hepatocellular jaundice of modern medical science. Since liver is the largest gland, main site of metabolism and detoxification, the diet should be easily digestible and waste materials are better removed from intestine earlier during jaundiced condition”. So Ayurvedic treatment contains those medicine that facilitate removal of waste substance from the gut, kidney and provide instant energy. The treatment of koshtashakhshrit kamala must start with purgation therapy. The basic theory is that no burden be placed on the liver and for that, virechan therapy is recommended. We can prevent the disease by taking ausadh, pathya aahar and vihara according to prkruti and disease.

CONCLUSION

The Kamala would be point out to a disease condition in which hunger and appetite for food are diminished. The etiological factors of Kamala broadly explained in the classics. In fundamental the indulgence of habits which vitiate Pitta in a person who is already suffering from Pandu roga. Kamala mimics with Jaundice based on clinical signs and symptoms. It is a yellowish pigmentation of the skin, the conjunctival membranes over the sclerae (whites of the eyes), and other mucous membranes caused by high blood bilirubin levels. This hyperbilirubinemia subsequently causes increased levels of bilirubin in the extracellular fluid. Ayurvedic literature clearly explained pathology and treatment of kamala vyadhi which shows the specificity of Ayurveda.
Table no.1-- Showing types of Kamala by different Acharyas

<table>
<thead>
<tr>
<th>No.</th>
<th>Type of Kamala</th>
<th>Ch.Sa</th>
<th>Su. Sa</th>
<th>As. Hr</th>
<th>M.N</th>
<th>Sh. Sa</th>
<th>Bh. Pr</th>
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<tbody>
<tr>
<td>1</td>
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</tr>
<tr>
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</tr>
<tr>
<td>3</td>
<td>Kumbha Kamala</td>
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Table no 2 – Roopa of Kostashakhasritha and Shakhashritha Kamala

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<th>Kostashakhasritha Kamala</th>
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<td>Haridra Nakha</td>
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<td>Aatopa</td>
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<td>Vistambha</td>
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<td>Rakta Peeta Mala</td>
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