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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 vitiated primarily by *Pitta dosha*. Indulgences with *pittaprakopaka 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 channels 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*,

INTRODUCTION

Ayurveda is a science which deals with the study of Knowledge of Life. The aim of this science is to protect the human being from various diseases, which are acquired by not following *Swastha Vritta*. This can be achieved without disturbing the rhythm of your life. *Kamala* can be seen in a recorded form since Vedic times. The term *Kamala* is derived by the root '*Kamu*' which means *Kanti* suffixing '*Nhin*' *pratyaya* is substituted by *Kalaha*¹ thus the term

Kamala is *Kumu* + *Nhin* (*Kalaha*). *Kamala* is *pitta pradhana*, *rakthavaha sroto vikara*², in which discoloration of the skin, sclera, nail beds is found due to the deposition of vitiated *pittadosha*³. 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



vitiates *Pitta* in a person who is already suffering from *Pandu roga*. Sushruta and Vagbhata also had the same opinion about etiology for the *Kamala*.⁴ 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 ahara 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 bilirubin⁵. 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/dl⁶. 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.

Rigveda⁷:

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

Atharvaveda⁸:

‘*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 Samhitha* (*Charaka Samhitha Chikitsa Sthana* 16th chapter⁹), *Shushruta Samhitha* (*Uttara tantra* 44th chapter¹⁰) and *Astanga Hridaya Nidana Sthana* 13th

chapter¹¹).

***Kamala Vyutpatti* –**

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*¹² 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*, *Vilohitawa* and *Haridraka*¹³.

Types of *Kamala*: -

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

Acharya Charaka – Classified *Kamala* into 2 types¹⁴

- *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* (*Kumbha Kamala*) are mentioned as a *bhedha* of *Kamala*. *Sushruta* described *Lagharaka* and *Alasakya* as *Avastha viseshas* of *Kamala*¹⁵.

Acharya Vagbhata also classified *Kamala* into two types¹

- *Koshtashrita Kamala*

Shakhashrita Kamala and described *Kumbha Kamala* as *Avastha Visesha* of *Kamala*.

Table no.1-- Showing types of *Kamala* by different acharyas^{17 18 19 20} –

***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*²¹

***Samprapthi Ghataka*²² –**

Dosha –

Pitta – *Ranjaka Pitta, Bhrajaka Pitta, Alochaka Pitta, Pachaka Pitta*

Vata – *Udana Vata, Vyana Vata*

Kapha – *Kledaka Kapha*

Dushya – *Rasa, Rakta, Mamsa*

Agni – *Jataragnimandiyam, Dhatvagni and Bhootagni.*

Srotas – *Raktahavaha Srotas, Rasavaha Srotas and Mamsavaha Srotas.*

***Sroto Dushti* –**

- *Koshtashakhashrita – Atipravrutthi and Vimarga Gamana*
- *Shakhashrita – 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 karyyathakar 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 Dosh Vaishamyam*’ (*Vagbhata*)²³

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*. *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.²⁷

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

- a. During *Pandu Roga*
- b. During any other disease of *Pitta*
- c. Without any other perceptible diseases.

These factors play role in *Koshtashakhasritha Kamala* or *Bahu 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.

***Sadhyasadhya*²⁴ –**

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

Kamala Avastha.

***Arishta Lakshanas*²⁵ –**

Arishta Lakshanas of *Kamala* are *Mukha Poornata, Kamalaksano, Samkhayor mukta mamsata, Santhrasa, Ushna gastrata* etc. If the *Kamala Rogi* is associated with the above *arishta lakshanas*, 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*²⁶ as well as other disease also, where *Acharya Vagbhata* 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 and blocks 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 *koshdashkruta kamala* and *shakdashkruta kamala*. *Koshdashkruta kamala* arises due to excess break down of erythrocytes, it is also called *bahupittakamala* because increase the production of pitta. *Shakdashkruta kamala* arises due to intrahepatic cholestasis, here the cause of *kamala* is only reduced excretion of bilirubin so called *alpapitta 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 condition²⁷. So Ayurvedic treatment contains those medicine that facilitate removal of waste substance from the gut, kidney and provide instant energy. The treatment of *koshdashkruta 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*.

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Table no.1-- Showing types of *Kamala* by different Acharyas^{17 181920}_

No.	Type of <i>Kamala</i>	Ch.Sa	Su. Sa	As. Hr	M.N	Sh. Sa	Bh. Pr
	Koshtashrita <i>Kamala</i>	+	+	+	+		+
2.	Shakhashita	+	+	+	+		+
3.	Kumbha <i>Kamala</i>	+	+	+	+	+	+
4.	Halimaka	+	+	+	+	+	+
5.	Lagharaka		+				
6.	Panaki		+				
7.	Alasakya		+				

Table no 2 – Roopa of *Kostashakhasritha* and *Shakhashritha Kamala*²¹

<i>Kostashakhasritha Kamala</i>	<i>Shakhashritha Kamala</i>
<i>Haridra Netra</i>	<i>Haridra Netra</i>
<i>Haridra Twacha</i>	<i>Haridra Twacha</i>
<i>Haridra Mukha</i>	<i>Haridra Mutrata</i>
<i>Haridra Nakha</i>	<i>Swetha Varchasatvam</i>
<i>Bheka varnata</i>	<i>Aatopa</i>
<i>Rakta peeta mutra</i>	<i>Vistambha</i>
<i>Rakta Peeta Mala</i>	<i>Hrudgraha</i>
<i>Daha</i>	<i>Parshwanti</i>
<i>Avipaka</i>	<i>Hikka</i>
<i>Dourbalya</i>	<i>Shwasa</i>
<i>Sheeta lata</i>	<i>Aruchi</i>
<i>Aruchi</i>	<i>Jwara</i>
<i>Angasada</i>	<i>Dourbalya</i>