An Ayurvedic Review On Kamala (Jaundice)

Pratibha¹, Subhash Upadhyay²
¹PG Scholar, ²SGCAS & Hospital, Tantia University, Shri Ganganagar, Rajasthan, India

Abstract-
Ayurveda is not only a medical science but also it is a life science, which gives us a message of healthy and better living, since time immemorial. Ancients sages like Charaka, Susruta and Vagbhata have vividly described Kamala roga (Jaundice) disease. The management of Kamala and its complication with drugs, diet and life style have been mentioned in Ayurvedic classics. Charaka has considered it as advance stage of Pandu roga (Anaemia disease) and described Kamala in the 16th chapter of Chikitsa Sthana, along with Pandu roga. The main Dusya (causative factor) is Rakta (blood), at the same time both are Pitta predominant disease and Charaka has considered it as a advance stage of Pandu roga; Harita has considered it as a type of Pandu roga, but Susruta has mentioned it as a complication of Pandu roga as well as other disease also where Vagbhata also described it as a separate disease.

Key word: Ayurveda; Kamala; Charaka; Pandu.

Accepted: 30/10/2019

Corresponding author: Pratibha, PG Scholar, SGCAS & Hospital, Tantia University, Shri Ganganagar, Rajasthan, India


Introduction-
Kamala is one of those clinical entities conceived by Ayurveda; Charaka has considered it as advance stage of Pandu roga and described Kamala in the 16th chapter of Chikitsa Sthana, along with Pandu roga. The main Dusya is Rakta, at the same time both are Pitta predominant disease and Charaka has considered it as an advance stage of Pandu roga.[¹]

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,

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. Mriddhakshana (desire for eating clay, pica),
5. Preksana kuta Sotha (swelling of eye lids),
6. Pita mutra and vit (yellow urine and stool),
7. Avipaka (indigestion).[5]

According to Charaka:
1. Nissara (devoid of strength),
2. AlpaRakta (Anaemia),
3. Alpa medasa (Hypo activity of bone marrow),
4. Gatravairnya (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, KosthaSakashrita Kamala and Sakhashrita Kamala: [10]
Samprapti ghataka:-
1. Dosha: Pitta;
2. Dushya: Rakta, Mansa;
3. Adhisthana: Kostha (MahaSrotasa – Yakrit) Sakha(Raktadi and tvacha);
4. Srotasa: Rasavaha, Raktavaha, Annavaha, Pureeshvaha;
5. Srotodusti: Atipravitti, Sanga, Vimargagamana

Sadhyasadhyata (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. Tandar
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 nigrahat[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 Pittaghnam 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 (partride), 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 propositions 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,

Apathya:-
1. Rakta mokshana, dhupamana, 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, un-hygienic diet, 5. Residing in hot climates and exposure of radiant sun, anger, vyayama and strenuous physical and mental activities.

DISCUSSION:-
Kamala is a condition where the skin, eye and mucous membrane take yellow discoloration. In modern science jaundice is considered as symptom of liver disorder whereas in Ayurveda Kamala is taken as disease. Earlier studies shows that it is a disease related with liver in which yellow appearance of body is found.

CONCLUSION:- In the Ayurvedic literature, Kamala is described a Pitta dominating liver disease. Charaka describes that Kamala is a predominant stage of Pandu. Harita has considered it as a type of Pandu roga, but Susruta has mentioned it as a complication of Pandu roga as well as other disease also where Vagbhata also described it as a separate disease. Due to a Pitta dominant disease Pitta shamak treatment is given. In modern refers to the condition which effects the luster of the body due to discoloration excessive bile pigmentation and which impairs the complexion of skin, resulting in yellowish discoloration of the bile (Pitta) into blood, so in the treatment hepatoprotective drug along with Virechana therapy is given.

References:-
2. Ibid. Maha roga dhyaya, 20/14., p.403.


12. Ibid. Panduroga chikitsa, 16/38., p.492.


18. Ibid. Panduroga chikitsa, 16/58-59. p.496.


Conflict of Interest: None

Source of Support: Nil