

**CONCEPTUAL STUDY OF KAMALA AND ITS MANAGEMENT BY VIRECHAN
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Article Received: 19/09/2020 - **Peer Reviewed:** 26/09/2020 - **Accepted for Publication:** 28/09/2020**ABSTRACT**

Ayurveda considers Jaundice (*Kamala*) as a disorder of *Raktavahasrotas*. Vitiated *Pitta* is the main causative factor in the pathogenesis of *Kamala*. In *Ayurveda*, *Kamala* is a next step of *Pandu* (anaemia). According to *Acharya Charaka*, *Kamala* is mainly caused due to frequently consumption of *Ushna* (hot), *Tikshna* (spicy) food i.e. *Pit-taprapak Ahara* (increasing level of *Pitta*). Due to these factors vitiation of *Pitta* (bile), *Rakta* (blood) and *Mamsa* (muscles) *Dhatu* will occur. *Kamala* is clinically correlated with jaundice due to its similarity of symptoms like yellowish of skin (*Twak pitata*), sclera (*Netra*), urine (*Mutra*), stool (*Purisha*) etc. In *Kamala Vyadhi* all *Acharyas* in *Ayurveda* texts has explained about *Virechana Karma*. Modern science has its own limitations in treating *Kamala Vyadhi* (jaundice) but *Ayurvedic* literature clearly explained pathology and treatment of *Kamala Vyadhi* which shows the specificity of *Ayurveda*. *Ayurvedic* line of management i.e., *Virechana* therapy and *Shamana Chikitsa* are successful in *Kamala* by removing toxic waste from the body and by correction of *Agni* (digestive fire).

Keywords: *Ayurveda*, *Pitta*, *Kamala*, *Virechana*.

INTRODUCTION

Ayurveda is an ancient science which thoroughly describes about *Swasthavritta* as well as treatment of various diseases. *Bhrihatrayee* includes the three main *samhitas* which explains the basic principles of *Ayurveda*. They are *Charaka Samhita*, *Sushrut Samhita* and *Vagbhata Samhita (Ashtang Hriday/Ashtang Sangrah)*. In *Ayurveda*, 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 Dosha*. It is included under *Pittaja Nanatmaja Vyadhi* and *Raktajapradoshaja Vyadhi*. 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*^[1] and *Virechana* is the first line of treatment for *Raktavaha Srotas Vyadhi*.^[2] *Acharya Charaka* has mentioned “*Kamali tu Virechanama*” as *Chikitsa Sutra* ^[3]. 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*.^[4] *Acharya Sushrut* has considered *Kamala* as separate disease and also may be due to further complication of *panduroga*.^[5] when patient of *Panduroga* or person affected with other diseases consumes *Amla*, *Tikshna* etc. *Pitta Vardhak Ahara*, that may lead to initiation of *Kamala*. whereas *Acharya Vagbhat* has described *Kamala* as a separate disease.^[6] He takes *Kamala* as middle course and says that it may be either as a sequel to *Pandu* or without it independently like *Pramehadika*. *Pitta Dosha* is one among three physical *Doshas-Vata, Pitta & Kapha*, Constituted by *Agni Mahabhuta*. *Pitta* includes all those factors responsible for digestion and metabolism. The colour of *Pitta*

is *Peeta* (yellow), *Neela* (blue) and sometimes *Harita* (green). It was pointed out that *Pitta Vrudhi Lakshana*, is a responsible colouring factor of *Peeta* in the sense that abnormal colour such as *Pitta, Haridra* manifestation they become characteristic features of *Kamala Roga*. There are five types of *Pitta-Pachaka, Ranjaka, Bhrajaka, Sadhaka* and *Alochaka*. Site of *Pitta* is *Amashaya* (stomach). *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. *Panchakarma* is considered to be the most eminent branch of *Ayurveda*. *Panchakarma* is a Sanskrit word that means “five therapies”. It is a bio-cleansing regimen which is intended to balance the morbid *Doshas* and eliminate the toxic elements found in the body. 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*. *Virechana* drugs are having *Ushna, Tikshna, Sukshma, Vyavayi, Vikasi* properties and *Adhobhagahar Prabhav*. Due to the *Veerya* and above properties of the *Virechana* drugs, there is softening, disintegration, liquification of endogenic metabolic products, and are brought to the *Koshtha* for elimination.

Table 1: Hetu of Kamala^[7]

Aharaja	Viharaja	Mansika
Kshara	Divashayana	Kama
Amla	Ati vyayam	Krodha
Lavana	Ati maithuna	Shoka
Ushna Ahara	Vega dharana	Chinta
Asatmya Ahara		Bhaya
Masha		
Tila taila		

Aim and Objective –

- To understand the concept of Kamala.
- To understand the concept of Virechan Karma
- To understand the concept of management of Kamala by Virechan Karma

Materials and Methods –

- Relevant Ayurvedic and modern textbooks.
- Previous research papers.
- Various national or international journals or magazines.
- Internet surfing.

DISCUSSION

Kamala Vyadhi is described by *Ayurved Samhitas*. Especially this is *Pitta* predominant disorder. *Pitta Dosha* and *Rakta Dushti* are pathological factors of *Kamala*. *Rakta* and *Pitta* are *Ashrayashrayi*, hence if there is any *Dushti* in *Ashraya* it will definitely hamper the normalcy of the *Ashrita Dhatu*. When *Kamala* becomes chronic and their appearance of *Ruksha* (dryness) in *Sharir Dhatu*, it is called another stage of *Kamala Kumbha Kamala*. This stage is *Krichyasadhya* on the appearance of *Shotha* (oedema) and *Parvabheda* (joint pain) due to negligence in the treatment

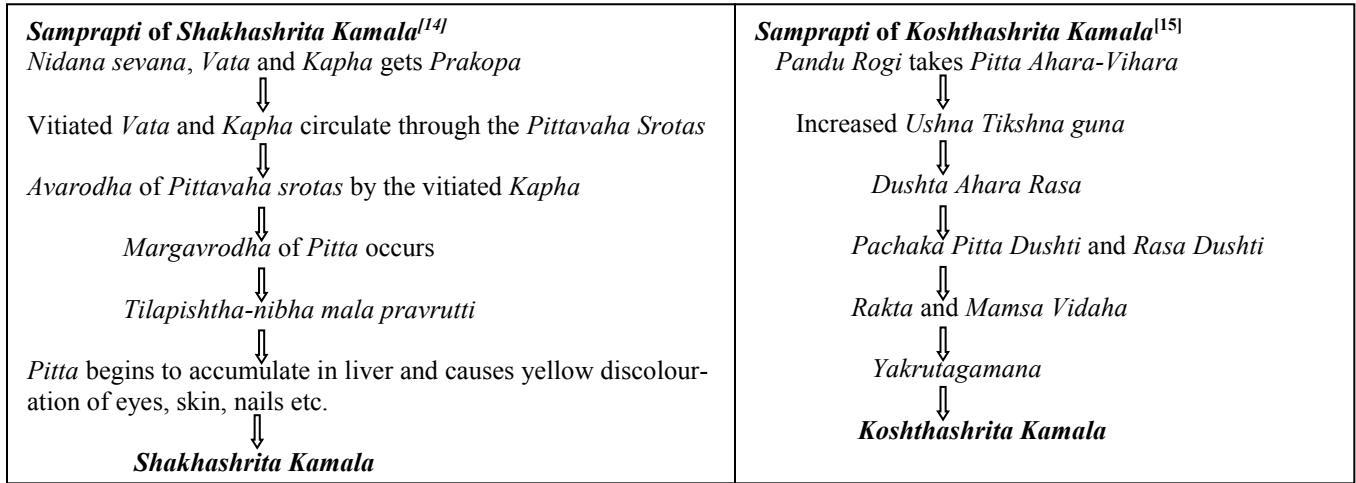
of *Kamala*. *Acharya Chakrapani* has used the term *Bahupitta Kamala* as the synonyms of *Koshthashkashrita Kamala* and *Alpapitta Kamala* as the synonyms of *Shakhashrita Kamala*. *Kamala* is *Pittaja Nanatmaja Vyadhi*.^[8]

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 Hemolytic jaundice in which more bilirubine is found in blood due to excessive destruction of R.B.C and is not excreted. Adequately by liver resulting in hyperbilirubinaemia responsible for various symptoms like yellow discoloration of eye, skin etc.^[9] *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* (*Twachha, 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 bilirubine level responsible for yellowness of eye, skin, mucous membrane and stool becomes clay colored due to lack of bile in the intestine.^[9]

Table 2: Types of Kamala -

Types of Kamala	C.S. ^[10]	S.S. ^[5]	A.H. ^[6]	M.N. ^[11]	Sha.S. ^[12]	Bh.Pr. ^[13]
<i>Koshthashrita Kamala</i>	+	+	+	+		+
<i>Shakhashrita Kamala</i>	+	+	+	+		+
<i>Kumbha Kamala</i>	+	+	+	+	+	+
<i>Halimaka</i>	+	+	+	+	+	+
<i>Lagharaka</i>		+				+
<i>Apanika</i>		+				
<i>Alasakya</i>		+				

Flowchart showing pathogenesis (Samprapti) of Shakhshrita and Koshthashrita Kamala –



Samprapti Ghataka

Dosha – *Tridosha (Pittapradhan)*, **Dushya** – *Rakta, Mamsa*. **Srotas** – *Raktavaha, Rasavaha, Mamsavaha srotas*, **Srotodushti** – *Sanga, Vimarga gaman*, **Adhithana** – *Twak, Netra, Nakha, Mutra*, **Agni** – *Agnimandhya*, **Swabhava** – *Chirkari*

Rupa of Kamala –

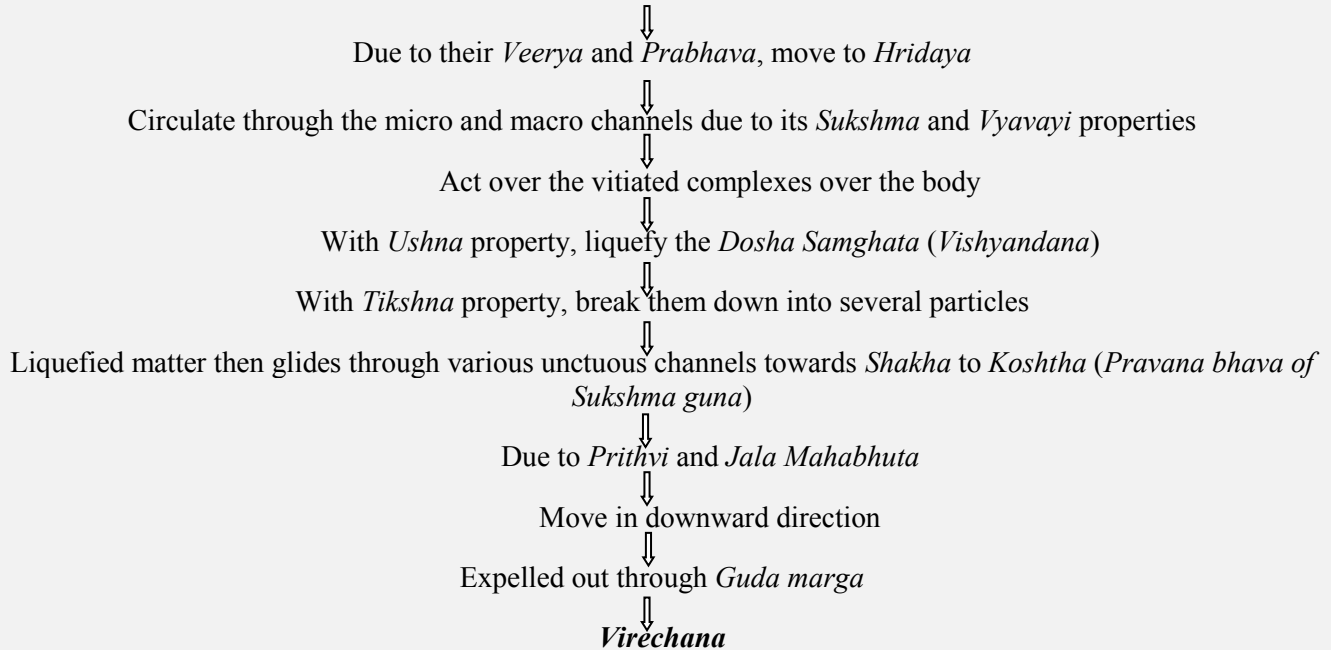
Koshthashrita Kamala^[16]	Shakhshrita Kamala^[17]
1. Yellowish discoloration of nails, skin, eyes and mouth	1. Dark yellowish coloured eyes, mouth, skin & nails
2. Yellowish and reddish discolouration of urine & stool	2. White coloured stool
3. Skin colour like frog’s colour	3. Constipation
4. Lack of function of sense organs	4. Flatulence
5. Burning sensation	5. Heaviness over heart region
6. Indigestion	6. Debility
7. Weakness	7. Suppression of the power of digestion
8. Malaise	8. Pain in the sides of the chest
9. Anorexia	9. Hiccough
	10. Dyspnoea
	11. Anorexia
	12. Fever

Chikitsa

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*.^[18] In this *Karma*, the *Doshas* from the *Amashaya* (stomach) are taken to the *Pakwashaya* (large gut) and they are removed through *Gudamarga*.^[19] *Acharya Charaka* has described about *Mrudu Virechana Chikitsa* for *Bahupitta kamala*.^[1] In *Kamala Pitta Dosha* is vitiated by its *Ushna, Tikshna guna* and leads to *Rakta Dhatukshaya*. Along with this because of *Drava guna* accumulation (*Sanchay*) of *Pitta Dosha* occur. In this state if we give *Tikshna Shodhana*, it leads to vitiation

of *Vayu*. So, there is need to eliminate *Sanchit 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*.^[20] *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*).^[21]

Flow chart to show how Virechana Karma works^[21] –
 Virechana drugs (*Ushna, Tikshna, Sukshma, Vyavayi, Vikasi* properties)



Elimination of Bile:-

Bile is secreted by the principal functional cells of the Liver, the Hepatocytes^[22]. Cholecystokinin hormone causes contraction of gall bladder^[23]. This causes increased secretion of digestive enzymes from pancreas. Gall Bladder is also stimulated by Acetylcholine. Due to the relaxant action of sphincter of oddi, bile enters into duodenum which is eliminated at the time of purgation^[24]. This bile contains solids, bile salts, bile pigments, bile acids, cholesterol, lecithin, water, sodium, potassium, bicarbonate ions, fats and fatty acids which are eliminated out. Liver excretes cholesterol, bile pigments, heavy metals, (like lead, arsenic and bismuth), toxins, bacteria and virus (like that of yellow fever) through bile^[25].

CONCLUSION

Kamala is a *Pittaja Nanatmaja Vyadhi* and *Raktapradoshaja Vyadhi*, where there is yellowish discoloration of skin, eye and mucous membrane. In modern science, Jaundice is considered as symptom of liver disorder whereas in *Ayurveda*, *Kamala* is taken as disease. Increased intake of oily, spicy, hot and alkaline food is depicted for aggravation of *Pitta Dosha*. The

aggravated *Pitta* then impairs the blood and the muscle tissue of the liver, causing blockage in the channels of the liver and thus *Pitta* is thrown back into the blood leading to discoloration of the eyes and skin. Liver excretes cholesterol, bile pigments, heavy metals, (like lead, arsenic and bismuth), toxins through bile. Bile can be called as *Pitta* according to *Ayurveda*. So *Virechana* is the best purificatory procedure especially for *Pittaja* disorders. *Koshthasrita Kamala* is *Bahu Pitta* because in this type of *Kamala*, there is *Swabhavata, Pramanatah Vrudhi* of *Pitta* due to its own *Prakopa Hetu*. *Prakupita Pitta* does *Dusti* of *Rakta* and *Mamsa*. In modern this phenomenon is compared to Hepatic or Hemolytic Jaundice. In *Alpaitta Kamala* patient may not give much history of *Pittakara Nidana*, the amount of *Pitta* vitiated will be *Alpa*. So, *Shakhashrita Kamala* can be *Alpa Pitta* because in this type of *Kamala*, there is obstruction to the *Marga* of *Pitta* due to *Avarodha* by *Kapha*. We can compare this phenomenon to the Obstructive Jaundice.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Chandrakar Srishti et al: Conceptual Study of Kamala and its Management by Virechan Karma. International Ayurvedic Medical Journal {online} 2020 {cited September, 2020} Available from: http://www.iamj.in/posts/images/upload/2522_2527.pdf