



A CRITICAL INTERPRETATION OF *KAMALA* AND ITS TREATMENT – AN AYURVEDIC ASPECT

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ABSTRACT

Ayurveda is a medicinal science that dates back thousands of years. Kamala vyadhi is briefly discussed in our old samhita. Kamala is raktapradoshaja vyadhi and pittaj nantmaj. Kamala is considered an advanced level of panduroga by Charakacharya. Kamala is regarded a different sickness by Shushrutacharya and may be caused by a further complication of panduroga, however Kamala is classified as a separate ailment by Vagbhatacharya. In current medical research, kamala is linked to jaundice. Virechana karma is discussed in Kamala Vyadhi by Acharyas. Modern science has limits when it comes to treating kamala vyadhi (jaundice), yet ayurvedic literature thoroughly explains the pathogenesis and therapy of kamala vyadhi, demonstrating ayurveda's specificity.

KEYWORDS: Kamala, Jaundice, Pathogenesis etc.

INTRODUCTION

Ayurveda is a medicinal science that dates back thousands of years. It offers a detailed description of swatthavritta as well as how to cure various ailments. There are three key samhitas that teach the essential concepts of ayurveda: Bhrihatrayee, Bhrihatrayee, and Bhrihatrayee. Charak Samhita (Ashtang

Hriday/Ashtang Sangrah), Sushrut Samhita, and Vagbhat Samhita (Ashtang Hriday/Ashtang Sangrah) are the three. Kamala is briefly discussed in our ancient samhitas. In current medical research, kamala is linked to jaundice. The majority of people prefer Ayurvedic therapy for kamala. Kamala is a condition associated with the pitta dosha in Ayurveda.¹ Kamala may be treated and prevented using Ayurvedic medications. Ayurvedic classics discuss the treatment of Kamala and its complications, as well as medicine, nutrition, and lifestyle recommendations. Kamala is considered an advanced level of Pandu roga by Charak Acharya.² When a person with panduroga consumes pittakar ahar on a regular basis, he may develop kamala. Kamala, according to Sushrut Acharya, is a distinct ailment that may be caused by a complication of panduroga. Vagbhat Acharya, on the other hand, has classified Kamala as a distinct condition.³ As a result, three distinct samprapti can trigger Kamala vyadhi. Partantra dosh prakopa causes the first two sampraptis, whereas swatantra dosh prakopa causes the third samprapti. Bahupitta kamala and alpapitta kamala are synonyms for koshashakhashrita kamala and shakhashrita kamala, respectively, according to Acharya Chakrapani. Pittaj nantmaja vyadhi is Kamala.⁴ Rakta Pradoshaj vyadhi, as well.⁵ Kamala (kam+la) is a compound word that signifies "passion" or "desire." Kamala has no desire to eat or drink anything. In Kamala, a person has severe Arochaka, Avipaka, and Agnimandya.

METHODOLOGY

The Source of data will be Collected from Ayurveda Samhitas, as well as other websites Like (NCBI, PUBMED, JAIM etc.) and magazines. Literatures.

CLASSIFICATION OF KAMALA

- Charak[6]- Koshashakhashrit, Shakhashrit, Halimak, Kumbhkamala.
- Sushrut[2]- Kamala, Halimak, Kumbhahvaya (kumbha sahva), Laghraka (laghrakaalasaka).
- Vagbhat[3]- Swatantra, Paratantra, Kumbhakamala, Lodhara, Aalasaka.

KAMALA HETU

- Charak Samhita-According to Charak Samhita, Kamala is a clinical syndrome which develops after the pandu⁶
- Roga. When a patient of Pandu roga takes excessive
- Paittik ahar-vihar develops bahupittakamala.

NIDANA OF KOSHITA ASHRITA KAMALA

<i>Aharaja Nidana</i>	<i>Viharaja Nidana</i>	<i>Manasika Nidana</i>	<i>Nidanarthk ar Roga</i>	<i>Other Nidana</i>
<i>Excessive intake of amla ,lavan, katu, kshar, ushna, tikshna (intake of hot, spicy and junk food)</i>	<i>Ati vyayam (excessi ve exercise)</i>	<i>Kama</i>	<i>Pandu roga (anaemia)</i>	<i>Garvisha (slow poison)</i>
<i>Tila ,Sarshapa, Atasi taila</i>	<i>Ati maithun (excessive coitus)</i>	<i>Krodha (anger)</i>	<i>Some types of fever i.e. pittajwara, visham jwara etc.</i>	<i>Intake of snehain contrary period</i>
<i>Nishpav</i>	<i>Vega vidharana (stoppage of natural urge)</i>	<i>Bhaya (fear)</i>	<i>Paittik visarp</i>	<i>Prakrit pitta prakop kala</i>
<i>Mansa</i>	-	<i>Irshya (jealousy)</i>	<i>Plihodar</i>	-
<i>Vidagdha anna</i>	-	<i>Shoka (sorrow)</i>	<i>Yakritodar</i>	-
<i>Viruddha anna</i>	-	<i>Yakritodar</i>	<i>Hridroga</i>	-
<i>Madya</i>	-	-	-	-
<i>Kulattha etc.</i>	-	-	-	-

[Reference- Shashikant B. Laturkar, Kiran S. Bhatia, Jaiswal S. Kashiramji "Ayurvedic perspective of Kamala (Jaundice).", *Ayurline: International Journal of Research in Indian Medicine* 2021; 5(1):01-08].

SHAKHASHRITA KAMALA'S NIDANA:

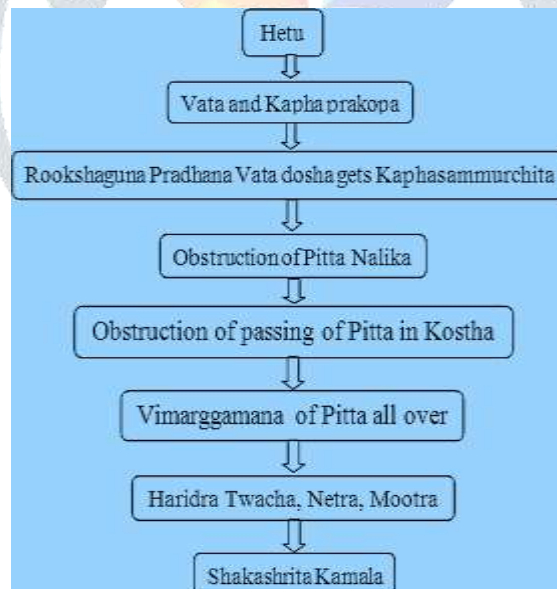
- Excessive use of ruksha, shita, guru, and madhur ahar. (unhealthy eating habits)
- vyayam vyayam vyayam vyayam (excessive exercise)
- Vega nigraha (stoppage of natural urges).

Kamala is a clinical condition that emerges after the pandu roga, according to Charakacharya. When a pandu roga patient consumes an excessive amount of paittik ahar-vihar, bahupittakamala develops.⁷ According to Sushrutacharya, apathyakar ahar develops kamala when a pandu roga patient or someone suffering from another condition drinks amlaraspradhan. According to Vagbhatacharya, kamala arises when a pandurogi or a person with high pitta drinks pittakar ahar.

SAMPRAPTI OF KOSHHASHAKHASHRITA KAMALA:

[Reference- dr. Saurabh parauha, dr. Pankaj kumar mishra, dr. Sandeep rajan and dr. Shiv sagar, a literary review of kamala and its treatment w.s.r. hepatocellular jaundice, wjpmr, 2017,3(5), 104-108]

Increased ushna, tikshna guna in Pandurogi pittakara ahara vihara sevan Dushta aahara rasa-Pachak pitta dushti and rasa dushthi-Agnimandya-Rakta and mamsa vidaha-Yakrutaagamana- Kosthashrita Kamala.⁸

SAMPRAPTI OF SHAKHASHRITA KAMALA

[Reference- dr. Saurabh parauha, dr. Pankaj kumar mishra, dr. Sandeep rajan and dr. Shiv sagar, a literary review of kamala and its treatment w.s.r. hepatocellular jaundice, wjpmr, 2017,3(5), 104-108]

Rukshaguna prakopa – Hetu –Vata and kapha prakopa – Rukshaguna pradhan vata dosha becomes kaphamurchita. - Pitta nalika obstruction-Vimargagamana of pitta throughout–Haridra twacha, Netra, Mootra–Shakashrita Kamala.

RUPA OF KAMALA: [KOSTHASHAKHASHRITA KAMALA LAKSHANAS].

Sr. No.	Lakshana	Charaka Samhita	Sushrut Samhita	Asthang Hridaya
1	<i>Haridra netra</i>	+	-	+
2	<i>Haridra twacha</i>	+	-	+
3	<i>Haridra mukha</i>	+	-	+
4	<i>Haridra nakha</i>	+	-	+
5	<i>Haridra mutra</i>	+	-	+
6	<i>Rakta peeta mutra</i>	-	-	-
7	<i>Rakta peeta mala</i>	-	-	-
8	<i>Daha</i>	+	-	+
9	<i>Avipak</i>	+	-	+
10	<i>Daurbalya</i>	-	-	-
11	<i>Bhekavarna</i>	+	-	+
12	<i>Panduvadana</i>	-	+	-
13	<i>Haridravarna mala</i>	-	-	+

[Reference- dr. Saurabh parauha, dr. Pankaj kumar mishra, dr. Sandeep rajan and dr. Shiv sagar, a literary review of kamala and its treatment w.s.r. hepatocellular jaundice, wjpmr, 2017,3(5), 104-108]

SHAKHASHRITA KAMALA LAKSHANAS:

- *Haridra netra,*
- *Haridra twaka,*
- *Haridramutra,*
- *Shweta varchas,*

- *Tilapishtavarchas,*
- *Aatopa,*
- *Visthambha,*
- *Hikka,*
- *Shwas,*
- *Aruchi,*
- *Jwara.*

SADHYASADHYATWA

Sadhya is the first stage of kamala, according to Charakacharya. Long-term standing results in kriccha sadhya and kumbha kamala. Other symptoms include krushna-pita shakruta mutra, raktamutra, shotha, chardi, daha, aruchi, trushna, anaha, moha, and nasht agni is asadhya. Asadhya is a kumbha kamala with chardi, aruchi, hrullas, jwara, klam, swasa, kasa, and atisara.⁹ Kumbha Kamala is a form of kamala with shophya and parvabheda, according to Sushrutacharya. Untreated kamala progresses to the next level, kumbha kamala, which is kricchasadhya, according to Vagbhatacharya.

MANAGEMENT OF KAMALA:

Samshaman, Samshodhana, Nidan parivarjana This is the procedure for dealing with kamala. "Kamale tu virechanam," or purgation treatment using mruudu and tikta dravyas, was referenced by Charakacharya. Drug and nutrition regimes were stated by Sushrutacharya. "Kamalayam tu pittagnam Pandurogavirodi yat," Vagbhatacharya said, implying that medications that soothe pitta and do not interfere with panduroga should be utilised.

SNEHANA:

Panchagavya ghrita, Kalyanaka ghrita, Draksha ghrita, Mahatikta ghrita, Haridradi ghrita, and Dadima ghrita are examples of medicinal ghrita. In kamala, svedana is contraindicated. Virechana: should be performed by tikta and mruudu dravya. In panduroga chikitsa, Charakacharya recommends the following.

- Gomutra haritaki, Aragvadha phanta, with shunthi, pippali, maricha, bilva, and the svarasa of ikshu, vidari, and amalaki.
- Kalka and guda Dantimula kalka and guda Dantimula kalka and guda Dantimula kalka and
- Trivrit kalka with triphala kwatha.¹⁰
- Peacock, teetara (partridge), cock, and sushkamulaka soup (kulattha).
- Matulunga svarasa must be served with honey, pippali, maricha, and sunthi.
- Pitta is introduced into kosta by using these medications, and subsequently pittahara Chikitsa is performed.
- Halimaka's Management:
- Snehana is buffalo ghee that has been prepared with Guduchi svarasa.
- Trivrit with Amalaki svarasa, Virechana

- Basti - Yapana Basti

PATHYA & APATHYA

PATHYA

- Vamana, virechana, purana sali, yava and godhuma, mudga, masura, adaki-sushka, jangala mansa rasa, mudga, masura, adaki-sushka, jangala mansa rasa
- Patola, kooshmanda (ripe), kadali (unripe), jivanti, ikshu, guduchi, tanduliyaka, and lauha bhashma
- Vartaka, lashuna, palandu, ripe mango, haritaki, amalaki, gomutra, haridra, and nagkesara
- Buttermilk, souviraka, tushodaka, navanita, and chandana are the four main ingredients.

APATHYA

- Sexual intercourse, rakta mokshana, dhumapana, veganirodha, svedana.
- Shimbi dhanya, hingu, masha, excessive water consumption, tambula, sarshapa, and sura
- Divasvapana (eating dirt)
- Amla rasa, guru-vidahi padartha, polluted water, unappealing, unsanitary diet.

DISCUSSION

Kamala is a disorder that causes yellow colouring of the skin, eyes, and mucous membranes.¹¹ In contemporary medicine, jaundice is seen to be a sign of a liver ailment, however in Ayurveda, kamala is thought to be a sickness. Increased consumption of greasy, spicy, hot, and alkaline foods is associated with pitta dosha aggravation in Ayurveda.^{12,13} The inflamed pitta subsequently affects the blood and muscle tissue of the liver, producing obstruction in the liver's channels, causing Pitta to be thrown back into the blood, resulting in eye and skin discolouration.¹⁴ Sleeping during the day, intense physical labour, excessive sexual activity, repressing the body's natural impulses, and psychological variables such as fear, wrath, and stress can all contribute to kamala.¹⁵ Because this disease is a pitta dosha dominant disease, those with pitta prakriti are more likely to contract it. As a result, by following our prakriti and eating pathya (wholesome) ahar vihar, we can avoid numerous ailments.¹⁶

CONCLUSION

Kamala vyadhi is widely detailed in ayurvedic texts. It greatly aids our understanding of the illness pathophysiology. In the treatment section of Shakhshrita Kamala's chikitsa sutra. Mrudu virechana karma has been described by Acharya Charaka. According to current research, Virechan karma reduces total bilirubin levels and aids in the elimination of excess stercobilinogen from the body. Modern science has limits when it comes to treating kamala vyadhi (jaundice), yet ayurvedic literature clearly explains the pathogenesis and therapy of kamala vyadhi, demonstrating ayurveda's uniqueness. However, Shakhshrita Kamala requires a distinct management strategy; virechana is ineffective in this case. Pittahara chikitsa should be administered after the medications that relieve kapha, vata, and pitta are delivered into koshtha.

Conflict of Interest -Nil

Source of Support -Nil

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