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**Detail Study on Etiology of Bahupitta Kamala( jaundice )****Vd. Mahesh Vishwambhar Khose**PG Scholar, Kayachikitsa Department,  
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Kanchanwadi, Aurangabad.**Vd. S.G. Deshmukh**Prof.& HOD, Kayachikitsa Department,  
CSMSS'S Ayu. Mahavidyalaya,  
Kanchanwadi, Aurangabad.**Abstract-**

In this era of industrialization and life threatening competition brings drastically changes in our life style. Most of time patient just come with "sick and tired". Later it gets diagnosis as kamala (jaundice). The incidence of such disease is increasing day by day due to change in life style and eating habits. In Ayurveda jaundice is described as Kamala roga. Pitta aggravating diet and regimen, the pitta so aggravated burn the Rakta and Mamsa to cause the disease Kamala. According to Acharyas Charak Kamala Roga is divided into two Koshtashrita Kamala and Shakhshrita (Bahupitta) Kamala. Kamala has been described in detail along with its etiology, patho -genesis, symptoms, and management also. Some medicine are use full in jaundice, it has been described during the description of treatment of Kamala in Ayurveda. This review article on 'Detail study on the etiology of Bahupitta Kamala' is an attempt to explore further its minute details so as to attenuate further research in this field.

**Keywords:** Jaundice, Kamala, Koshtashrita, Shakhshrita, ayurvedic approach.

**Introduction**

In nowadays there is rapid progress in all fields of medicine. Morbidity rate has gone down considerably. With the advancement in science, many lifestyle changes take place in society like irregular diet and sleep timing, increased consumption of spicy food, fast food and alcohol, stress which causes adverse effect on body.

There is increased prevalence of Bahupitta Kamala due to increased population living in congested area, poor sanitation, consumption of unhygienic & unhealthy food and polluted water etc. In spite of such achievements, little progress has been seen in modern medicine when it comes to treating liver disorders through oral medicine.

Ayurveda considers Kamala as a disorder of raktvaha strotas<sup>1</sup>. Yakrit and Pleeha are moolasthanas of raktvaha strotas<sup>2</sup>. Vitiated Pitta is the main causative factor in the pathogenesis of Kamala<sup>3</sup>. In the disease under consideration, this vitiated Pitta affects liver in a major ways and shows general manifestations in the body. This study should give a deeper insight on the intricate aspects on pathology of Bahupitta Kamala.

**Amsh-amsha Samprapti of Bahupitta Kamala**

There are two factors related to normal complexion of skin that are Teja<sup>4</sup> and Rakta<sup>5</sup> along with sneha<sup>6</sup> guna of ojas. Pitta present in Rakta Dhatu. Exposure to dosha vitiating factor that is Ahar-Vihar leads to vitiation of Pitta, especially its ushna-tikshna guna leads to disturbance in the normal physiology of saumya, sneha quality of ojas which is already in circulation with rakta dhatu. Decrease of both rakta and ojas hampers the normal complexion and hence pathological complexion appears<sup>7</sup>. The abnormal complexion varies according to the doshik imbalance. Out of this imbalance of Tree-dosha, aggravated Pitta causes the pandu varnata complexion in Pandu disease. Besides, decrease in the ten qualities of ojas is directly proportional to Dhatudaurbalya<sup>8</sup> (Many Acharyas agree that the condition of Bahupitta Kamala is preceded by Pandu. Hence, its discussion is invariably important too.) The increased Pitta with its containing ushna, tikshna guna causes shaithilendriya and

thus the pathology of *Pandu* disease occurred. *Ushna guna* reduces the *snehamsha* of the *dhatu* which is required for maintaining their *ghanatva* (intactness) and normal functioning. According to Ayurveda “*shaithilyam shithilta syaat, samghaat bhedo bhavet, swarupaani syaadityartha*” which means the dense form of *dhatu* is reduced hence causing laxity. These vitiated *Dhatu*s are under nourished and sub-standard. The qualities of these *dhatu*s are not up to the mark and different from those mention in *saar dhatu lakshanas*. Due to over production of abnormal *pachak Pitta*, its normal function is grossly hampered. Normally *Pitta* metabolises the ingested food into *saar* and *kitta (Mala)* With diminished digestive activity of vitiated *Pitta*, the digestion becomes sub-standard. More of *mala* is produced and extremely little *saar* part is obtained through the process. The *preenan* of *indriyas* is badly affected leads to their poor functioning. Thus, Ayurveda texts use the term ‘*hatendriya*’. Under-nourished *Dhatu*s are incapable of performing their optimum functions and hence the manifestations of *gaurav, shaithilya* surface in the disease forming process. *Pitta pradhan* vitiated *tridoshas* are circulated throughout the body by the heart and ten *dhamanis* through the medium of *rasa Dhatu*. Eventually, all the *dhatu*s, *updhatus* and *mala* are vitiated due to the circulating aggravated *Pitta*. Reduction of *rakta poshakamsha* occurs significantly. There is an increase in the *Mala* quantity and decrease in *poshakamsha*. The icterus seen in the eyes is due to the *malarupi Pitta* carried to the site by *Vaayu*. In normal conditions, *Pitta* situated in *rasa dhatu* maintains the complexion of humans. Any vitiation in *rasagat dosha* will lead to alteration in the skin color. The further spread of *Malarupi Pitta* eventually causes frog like discoloration on visible areas like skin, nails and oral fossa. The body attempts to expel the aggravated *Pitta* in union with *kleda* through the medium of purish, *mutra* and *sweda*. Thus, the prominent dark yellow discoloration of the waste products is observed. According to the principles of *panch mahabhutas*, *Pitta dosha* in human body is equivalent to *tejas mahabhuta*. The body when affected by the vitiated *tejas* results in manifestation of *Pandu*. If not treated at this stage, continued *apathya* will lead to enormous elevations of vitiated *Pitta*. The *Yakrit* is majorly affected so much that the *rakta* and *mamsa Dhatu* are burnt (extremely vitiated) by *ushna tikshna gunas* of *Pitta dosha*. This circulating *Pitta* which possesses the qualities of *agni* is the reason for *dhatu daurbalya, daaha* and *jwara*. As a result, manifestation of *Bahupitta Kamala* is augmented. The line of treatment will be discussed later.

### Concept of *Shat-Kriyakaala w.r.t. Bahupitta Kamala*

An important and interesting aspect of the Ayurvedic diagnostic system relates to its ability to explain the pathogenesis of a disease. *Vata, Pitta* and *Kapha* go out of balance and express this imbalance in any tissue, organ or system. According to this example, each healthy, balanced *dosha* is at its own home in a particular area- *Vata* in the *pakwashaya*, *Pitta* in the *grahani* and *Kapha* in *aamashaya*. These are the primary sites of function from which the *dosha* can spread its influence.

How this happens is explained in a six stage model of pathogenesis called *Samprapti*. Accumulation (quantitatively) of the *dosha* marks the first stage of imbalance. In this stage of *sanchaya, Vata, Pitta* or *Kapha* accumulates in its own site. Symptoms at this stage are usually mild but the condition can be detected through the pulse even in this early stage. Using *Pitta w.r.t Bahupitta Kamala* for this example, vitiated *Pitta* in *sanchaya* stage will result into *agnimandya*. Aggravating influences might cause *Pitta's* functioning to degrade qualitatively, creating *pitavabhasata* and moving it to the second stage, aggravation or *prakopa*. Aggravated *Pitta* itself manifests as polydipsia, burning sensation, sourness in mouth, etc. In this stage, the doshik level rises in its own “container” in the body. Further aggravation escalates the situation to the third stage, the stage of spreading or *prasara*. The *ranjaka pitta, dushta kleda* and *aama* along with *vayu's chala guna*, in this stage, will leave the *aamashaya* and enter the general circulation. In *Kamala*, the aggravated *Vata dosha* with its *chala guna* will circulate along with *Pitta* throughout the body. The

affected person feels unusually tired and unenthusiastic along with considerable loss of appetite. The tiredness is as a result of *Pitta's ushna tikshna guna* leads to *indriya shaithilya*. Vitiated *doshas* tend to enter a spot that has some weakness or defect, perhaps by virtue of genetic flaw or previous disease. The aggravated *dosha* has an affinity toward moving into these weak spots, called *khavaigunya* or defective space, which can be described as negative locations like potholes on the road. On entering, the *dosha* influences the tissue by its aggravated qualities. Later, the *dosha* further invades the tissue and affects its function. This amalgamation of *dosha* and *dhatu* is the stage of *sthana samshraya*, stage four. In this stage, the *doshas* are lodged in the *twak* and *mamsa dhatu*. The already vitiating *Pita* with the aggravated *Vata* affects the *rasa, rakta* and *mamsa dhatu* predominantly. *Dhatu shaithilya* occurs on a larger scale. In the next stage, qualitative change becomes apparent. The aggressive quality of *dosha* suppresses the natural quality of *dhatu*, resulting in pathological conditions. This is the stage of manifestation called *vyakti*, stage five. The subtle attributes of *dosha* have totally manifested according to the etiological factors. One cannot only label the illness but also point out the particular quality of the *dosha* that is playing the most important role in the disease process. In *vyakti* stage, functional changes become evident. With respect to *Bahupitta Kamala*, the *doshik* imbalance show visible yellow discoloration in urine, stools, nails, eyes, skin and oral fossa. In stage six, the *bheda* stage, structural changes manifest. Complications of other organs, tissues or systems become evident. *Pitta* will not only cause severe discoloration but also lead to gross hepatomegaly. This is stage of final expression of the disease process. The disease has completely manifested with its complications and must be dealt with by effective means.

#### Chikitsa (Line of treatment) in *Bahupitta Kamala*

In chikitsa of *bahupitta kamala* chikitsa of *Pitta dosha* is important, *Ayurveda Acharya* agrees that *virechan* is the best *shodhan chikitsa*. However in *Kamala*, *dhatu shaithilya* occurs on a large scale resulting in lower *Bala* of the patient. *Tikshna virechan* may further aggravate *Vata Dosha* and cause undesirable effects. So to attain the target of *virechan* along with conservation of *bala*, *mrudu virechan* is the best option. *Nishottar* is the best *sukhvirechak*. *Virechan* in the form of *Nasya* may also be advised depending on the patient's condition. For alleviation of the residual vitiating *Pitta*, drugs of *tikta* and *madura rasa* are preferred. Drugs having *these rasa* will alleviate *Pitta* and help in *aama pachan*. *Madhura rasa* will help in regaining *bala*. Drugs like *Aarogyvardhini vati*, *Phalatrikadi Kwatha* could be used to remove the major *khavaigunya* formed in *yakrit*. Lastly *rasa-rakta prasadaka* drugs like *Haridra*, *Daruharidra*, should be advised as a part of *rasayana* therapy.

#### Conclusion

On the basis of above description it can be concluded that our ancient *Acharyas* had complete knowledge about the complete etiology, types of *kamala* and the line of treatment of *kamala* (Jaundice). They were much about concerned towards the health of patient due to which there is description of a lot of medicines of jaundice according to the nature and nurture of patient. It also concluded that *kamala* is described a *Pitta* dominating liver disease. In *bahupitta Kamala* mainly *pitta dosha* is vitiating. Treatment of *pitta dosha* means chikitsa of *bahupitta kamala*. *Acharya Charaka* has described *Mrudu Virechan chikitsa* for *Bahupitta kamala*.

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