Detail Study on Etiology of Bahupitta Kamala (jaundice)

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Abstract

In this era of industrialization and life threatening competition brings drastically changes in our lifestyle. 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 hobbits. 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 Koshthashrita Kamala and Shakhashrita (Bahupitta) Kamala. Kamala has been described in detail along with its etiology, pathogenesis, symptoms, and management also. Some medicine are useful 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, Koshthashrita, Shakhashrita, 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 raktha strotas. Yakrit and Pleeha are moolasthana of raktha strotasa. Vitiated Pitta is the main causative factor in the pathogenesis of Kamala. 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 and Rakta along with sneha 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. 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 (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 dhatus which is required for maintaining their ghanatva (intactness) and normal functioning. According to Ayurveda “shaithilyam shithilta syaat, samghaat bhedo bhavet, swarupaani syaadityarthartha” which means the dense form of dhatus is reduced hence causing laxity. These vitiated Dhatus are under nourished and sub-standard. The qualities of these dhatus 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 Dhatus 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 dhatus, upadhatus 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 dosh 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 apathy 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 grohahya 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 mansa dhatu. The
already vitiated Pita with the aggravated Vata affects the rasa, rakta and mansa 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 manifestated 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 Doshha 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 vitiated Pitta,
drugs of rikta 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 vitiated. Treatment of pitta dosha means chikitsa of bahupitta kamala. Acharya Charaka has
described Mrudu Virechan chikitsa for Bahupitta kamala.

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