

**A REVIEW OF LITERATURE OF BAHUPITTA KAMLA WITH SPECIAL REFERENCE
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Article Received on 20/03/2025

Article Revised on 10/04/2025

Article Published on 01/05/2025

INTRODUCTION

The word Kamala is derived from the root word Kamu, which means Kaanthi. The term luntai means nasha. Relation between Kamala and rakta dhatu In classical texts of Ayurveda, explanation of many Rakta pradosh vikars are mention Kamala is also an important disease which catches the concentration of the reader. Explanation of Kamala among the major aliments such as Kushta, visarpa, Raktapitta, Rakta Pradara etc. shows its seriousness as per the health is concerned.

Ayurveda has been practiced in India since thousand of year. It has put forward some basic principles about health. Being a science of life, Ayurveda described what measures are necessary to attain a long and healthy life. Ayurvedic health care system has perfected efficient methods & herbal preparations to keep the physical, mental & emotional health of a person in its prime throughout life. It is a mind, body medicare system evolved to help human beings & get maximum benefit out of their lives in a perfectly natural healthy way, this can be achieved without disturbing the rhythm of your life. Ayurveda favours administration of natural health care products & their preparation generally Ayurvedic medicare products cause no toxic or side effects, & hence are totally safe. there is a no question of tolerance, resistance or addiction with Ayurvedic health care products. Day to day practice receives number of patients suffering from kamala & its complications as the negligence of kamala management.

But, in developing countries like INDIA ,& era of Industrialization & life threatening competition , man have to complete for well economical status, this has unknowingly change life style, continuous busy & stressfull life, overeating of spicy food, fast food, tinned food, like vada pav, missal etc. i.e pittal ahar. adhyasana, viruddhashana, irregular dietary habits. Alcohol consumption tendency is also increasing day by day. The whole situation leads to develop hazardous diseases amongst them Bahupitta Kamala is important disease. All this etiological factors leads to disorder that are hazardous to life. Amongst them „BAHUPITTA KAMALA“ is important disease. It's nature is complicated and in modern medical science treatment is not satisfactory.

CONCEPTUAL REVIEW**1) CHARAK SAMHITA**

Sutrasthanakamala as swatantra vyadhi. (ref.Ad.No.19). Chikitsasthanakamala explained in details.

Kamala as pravardhamana avastha of Pandu vyadhi (ref, Ad.No.16). He described hetu, lakshana, prakara, samprapti & chikitsa of kamala. In treatment mrudu virechana & shaman chikitsa with various kalpas are explained.

2) SUSHRUTA SAMHITA

In uttarantra (ref.Ad.No.44) Described kamala as the upadrava of pandu vyadhi. He gave synonyms for pandu as-kamala, panaki, kumbhavhaya, lagharaka. According to dalhana-kamala can occur Amante, Pandu rogante & Anya rogante.

3) ASHTANGA HRUDAYA

Vagbhata charya told in nidan sthana(Ad.No.13) Kamala can appear at the end of pandu vyadhi & swatantra also. If kamala not treated properly then it turn into kumbhakamala, even if not treated convert into lodhar, halimaka & alasa. Due to pittaprapakopa aahar vihara kamala vyadhi occur.

4) SANGRAHA KALA:-This is a period of commentators & laghutrayis. in this period many of good compilation works are done, laghutrayis are madhava nidana, bhavprakash & sharandhara samhita.

1) ASHTANGA SANGRAHA:-Described kamala in Nidansthana Ad.No.13 & Chikitsa sthana Ad.No.18.

2) MADHAVANIDANA & BHAVAPRAKASHA:- Kamala described as type & upadrava of pandu vyadhi.

- 3) SHARANGADHARA SAMHITA:-For the treatment of kamala, described different types of yogas.
- 4) HARITA SAMHITA:-According to harita kamala as one type of pandu vyadhi.
- 5) YOGARATNAKARA:-Described kamala vyadhi in separate adhyaya with Nidanpanchaka.
- 6) BHAIASHAJYA RATNAVALI:-Kamala has been mentioned pandu roga dhikara.
- 5) ADHUNUKA KALA:-The period of after 18th century is called as adhunika kala. many authors have compiled materials from classical texts. the present days more researches are done more & more about the liver disorders with their management.

DISCUSSION AND CONCLUSION NIDANPANCHAKA (KAMALA)

The patho-physiological aspect considered by Ayurvedic acharyas is primarily based on the hypothesis of tridosha therapy. In kamala vyadhi pitta dosha is considered to be of prime importance. Kamala is described in raktavaha strotasa dushti lakshanani & vyadhi of - raktavaha strotasa. Nidanpanchaka of kamala vyadhi is as below-

1) NIDAN / HETU

The nidana word applied to the etiological factor for the concerned disease the word nidana refers specially to the cause that brings about disease. all the disease factors to causes the dosha imbalance & produce disease. The factor which are responsible for pathogenesis of disease are nidana or hetu. In various Ayurvedic texts, nidana, dosha, dushya & samprapti of kamala is mentioned clearly. Various etiological factors of kamala mentioned in bruhatrayi & laghutrayi can be effectively presented as below.

Pittakara aahar-vihara taken by pandu rogi is the main causative factor for bahupitta kamala.

Pittaprakopaka Aaharakshara

ꣳÉÉU: xÉUÉꣳÉ mÉUqÉÇ iÉĪhÉÉĀwhÉ....| ĪmÉ"ÉÉxÉxSÒwÉhÉ:.....|| uÉÉ.xÉÑ.6/149

Rasa – AqSÉÉĀ UxÉÉĀ:.....ĪmÉ"ÉqÉÇ AĪpÉuÉkÉirÉĪÉ, UĕüqÉÇ SÒwÉrÉĪÉ, qÉÉÇxÉ ĪuÉSŬĪÉ....| cÉ.xÉÑ.26/2

sÉUÉhÉÉĀ UxÉ:.....ĪmÉ"É MÜĀmÉrÉĪÉ, UĕüqÉÇ uÉkÉirÉĪÉ,.....MŬüwhÉĪÉ qÉÉÇxÉĪÉ. | cÉ.xÉÑ.26/3. MÜOÖüMÜĒĀ UxÉ:..... qÉÉÇxÉÇ ĪuÉĪsÉZÉĪÉ.....sÉbÉĪĀwhÉÉĀĀꣳÉꣳÉ | cÉ.xÉÑ. 26/42

Guna-ushna, tikshna, vidahi, asatmya bhojana, virudha aahara, upavasa, fermented food like-idali, pav, dhokala, dosa, curd etc.

Mansashara-fish, mutton, chicken, aja-avi.

Fried edibles- vasa, shev, bhel, chivada, spicy food, pickles, ground nut.

Mrudbhakshana.

Bhukte-jeeryanti bhojane cha-prakrut pitta vrudhi.

Nishpava, mansha, pinyaka.

Teeltail, kulattha, sarshapa, atasi.
Harit varga-yavani, shigru, shaleya.
Shaka varga-changeri, chukrika.
All madya (alcohol).

Manasa hetu

kama, chinta, bhaya, krodha, shoka. Vyasanamadyapana, tobacco chewing, smoking, tea, coffee.

Vihara hetu

Atapseva, diwaswapa, ati-vyayama, ati-maithuna, vegdharana, ratri jagarana, Manshik krodha, sharirik shrama, aayas, Aushadhiushna & tikshna gunatmaka like chitraka, maricha, vacha, rifampicin, barbiturates. Kala-sharad rutu, madhyanha & madhyaratri. Nidanarthakara vyadhi- pandu, amlapitta.

2) PURVARUPA

Purva roopa are the prodromal symptoms which occur before complete manifestation of the disease, purva roopa appears in the stage of chaturtha kriyakala which is said sthana sanshraya. It precipitates due to the dosha-dushya sammurchana in the sthansamshrya stage. i.e. causative factor (guna vishesha) of the dosha is not clear as yet. So some of the signs & symptoms occur fully or with a lesser intensity at this stage which is known as purvarupa. Purvarupa of kamala is not mentioned in the text.

Some purvarupa found in kamala vyadhi patients are-

- 1) Anannabhilasha,
- 2) Chhardi,
- 3) Hrulasa
- 4) Praseka
- 5) Angasada
- 6) Atinidra.

3) ROOPA

The roopa stage actual symptoms commences from vyaktavastha, this is the fifth stage of disease. the clear manifestation of the prodromal itself is called as roopa.

Vyakta lakshanas are termed as roopa of the vyadhi, they are specific identification of vyadhi. Haridra netrata(icterus), haridra twaka(yellowish discoloration of skin), haridra nakha (yellowish nail), haridra mukha, raktapitatwa of mala & mutra, bhekwarna, hatendriya, daha(burning sensation), awipaka (indigestion), daurbalya (weakness), sadan (weakness), aruchi (anorexia). The roopa gives us an important information for vyadhivinisccchaya (diagnosis), vyadhiavastha(stage of disease), vyadhi vyavaccheda(differential diagnosis), vyadhi upashama(prognosis) & chikitsa(treatment of the disease).

Haridra netra:-increase pitta due to pittavardhaka aahara, vihara. It causes vidaha of rakta & mansa dhatu by its ushna & tikshna guna. Dushti of alochaka pitta in netra giving yellow colour to the eyes.

Haridra twaka, nakha, aanana:-Due to in bhrajaka pitta by ushna & tikshna guna of pitta dosha.

Rakta-Pitta shakrta mutra:-Due to increase in pitta guna of pitta dosha.

Bhekvarna:-Due to increase in bhrajaka pittaof pitta dosha.

Hatendriya:-Increase in pitta dosha & dushti of rasa, rakta & mansa dhatu.

Daha:-due to increase ushna, tikshna guna of pitta & rakta dushti.

Avipaka:-due to increase drava guna of pitta.

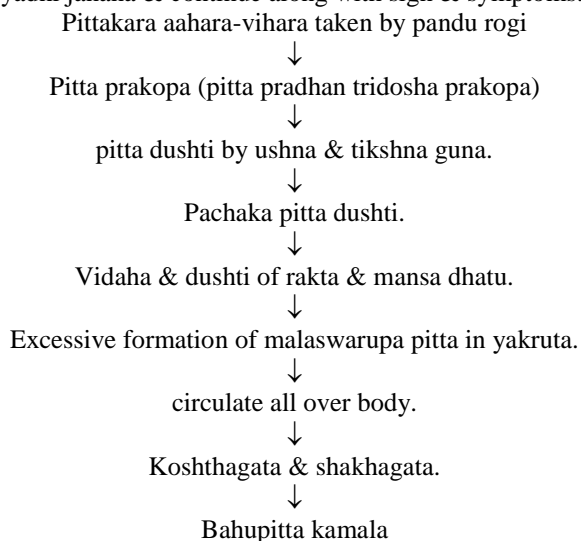
Daurbalya:- nisara of rasa, rakta & mansa dhatu.

Sadan:-nisara of rasa, rakta & mansa dhatu.

Karshyata:-nisara of rasa, rakta & mansa dhatu.

Samprapti of bahupitta kamala

Samprapti it means the description of pathology of disease. in detail of all the morbid process that take place in different stages of the disease. It is the period of vyadhi janana & continue along with sign & symptoms.



Samprapti ghataka

- Dosha-pitta(pachaka & ranjaka)
- Dushya-rasa, rakta, mansa, twak
- Strotasa vikruti-rasavaha, raktavaha, annavaha.
- Udbhavasthana-koshtha(yakrut & pliha).
- Sanchara- rasa, rakta. vyakta sthana-netra, twak, nakha, aanan, mutra, purisha etc.
- Aadhisthana-Yakruta
- Agni-jatharagni, rasadhatwagni, raktadhatwagni.
- Sadhyasadyatwata-kashtasadya.
- Marga- bahya & aabhyantara

WAY OF PITTA DOSHA IN BAHUPITTA KAMALA

kamala is one of the pitta predominant disease. while discussing about nanatmaja vyadhi, acharyas consider the kamala as one of the pittaja nanatmaja vyadhi.

- YAKRUT---1) Excessive formation of malaswarupa pitta 2) Dushta aahara rasa formation 3) Circulate all over body. 4) Improper dhatuposhan –

shakhagata (Haridra netra, twak, nakha, aanana), koshtagata (Haridra mutra, purisha) 5) Decrease prakrut karma of dhatus (daurbalya, Sadan)

CONCLUSION

Charaka considers Kamala as an avastha vishesha of Pandu Roga, whereas Acharya Sushruta's opinion on Kamala is more of Independent origin, without Pre-existing Pandu Roga. The difference between explanations of Acharya Charaka and Acharya Sushruta are not difference of opinions as such, but are merely showing the mrudu and darunatwa of the disease condition and difference in pramana of Pitta involved. Koshtasritha Kamala is Bahu Pitta because in this type of Kamala, there is Swabhavata, pramanatah vrudhi of Pitta due to its own prakopa hethu. In koshtasritha Kamala samprapthi, prakupitha Pitta does dusti of Rakta and mamsa. This can be considered as due to Haemolysis according to modern authors. Haemolytic jaundice is nothing but BahuPitta Kamala / kosta shakshrita Kamala. (paratantra) In Alpapitta 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. Advanced liver diseases like cirrhosis, encephalopathy etc can be compared with Kumbha Kamala as they have similar signs & symptoms (Kalantarat kharibhuta) like oedema, ascites, mental confusions, coma, anorexia etc.

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