

A REVIEW ON THE CONCEPT OF BAHUPITTA KAMLA W.S.R TO RAKTA DHATU DUSHTI

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INTRODUCTION

Rakta is considered as Jiva (Prana) of living creature. In its Prakrut avastha, it endows with strength, complexion, happiness and longevity. When vitiated causes diseases such as Pandu, Kamal mala Roga, there will be derangement of normal colour and complexion of the skin, alteration in pravrutti and accumulation of mala ropi excess Pitta takes place.

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 pradasha 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. Nidanans explained for the manifestation of Kamala are same as that of nidanas of Raktavahasrotodushti. Hence it is clear that as Rakta and Pitta are Ashrayashrayi the vardhana and kshapana of both is dependent on each other. Kamala is explained as one of the Raktapradoshaja vyadhis. There is direct involvement of Raktavaha srotas in Kamala vyadhi. Rakta and Pitta are Ashrayashrayi, hence if there is any dushti in ashraya it will definitely hamper the normalcy of the ashrita dhatu. Nidanans like, Nishpava, Masha, Pinyaka, Tilataila, ushna, Vidahi, Dadhi, Taila, Drava, Snigdha, Kshara, Anupa mamsa sevana and krodha etc. which cause vitiation of Rakta dhatu, are also responsible for Kamala.5When there is dushti of Rakta dhatu, definitely it will be affecting the srotas through which it is circulating. Hence there will be dushti of Raktavaha srotas ultimately leading to Dushti of its moola sthana i.e. Yakrut and pleeha.

Nidanans

Ayurved classical texts explained etiological factors of Kamala vyadhi in scientific way as far as samprapti (etiopathogenesis) are concerned. Acharya Sushruta quoted very peculiar nidanas in context of Pandu such as; vyayama, amla, lavana, madya, mrudbhakshana,

divaswapna, ati teekshna-ushna ahara etc. In the same way Acharya Charaka also mentioned etiological factors such as intake of kshara, amla lavana, ati ushna, viruddha asatmya ahara, nishpava, masha, pinyaka, tila taia, etc. On critically reviewing the above said Nidanans; vyavaya, Divaswapna, and Mrutbhakshana are known to vitiate Tridoshas.

Divaswapna means sleeping in day time. Except Greeshma rutu day sleeping is not advocated. By doing divaswapna, there will be Kapha and Pitta prakopa. People with such lifestyle are more prone to get diseased. Vyayama even it is good for the health, Acharyas advised to perform only half the capacity of an individual, if Ati vyayama is done, without proper food and rest, there are chances of severe Vata prakopa¹⁰. Usage of excessive Amla rasa dravyas due to their sara guna, ushna veerya and kledana properties, excessive indulgence causes shithilata of dhatu, vardhana of Pitta and vitiation of Rakta, hence ati sevana of amla rasa also causes Kamala. Similarly Lavana rasa if used in excess due to its ushna, teekshna, snigdha properties, causes Pitta prakopa, pramanataha vrudhhi of Rakta hence contributes in Kamala samprapti. Madya is mentioned as one of the nidanas for Kamala. Madya is known for its teekshnata, ushnata, vyavayi, vikasi, sukshma, ruksha and vidahi properties. It makes the annarasa utkleda and vidagdha, ultimately adding on to Pitta and Rakta dushti. Therefore Acharyas explained that if Madya is used with proper yukti, it acts like nectar, but improper usage of madya proves to be fatal. Madya due to its above said gunas causes vitiation of Pitta and Rakta, hence causing vidagdha and Raktadushti. Usage of nishpava, pinyaka

tila taila like nidanas are also known to be vitiating Pitta. Vegadharana mainly causes Vataprakopa. Manasika nidanas mentioned such as, Kama, Chinta, Bhaya, krodha, Shoka are also equally important as they cause deep rooted injury to the mind. Such disturbed mind cannot cope up with the body, food intake and digestion also gets hampered, in long run these may also precipitate into the on-going samprapti of Kamala. Overall the above discussed etiological factors are directly or indirectly responsible for the pathogenesis of the disease Kamala.

Classification of Kamala

Acharya Charaka considers Kamala as a later stage of Pandu Roga or else we can say it as an avastha vishesha of Pandu. Hence such type of Kamala is also known as Pandu poorvika Kamala.

Acharya Sushruta opines that Kamala can occur without the pre-existing Pandu Roga As independent (swatantra) vyadhi and Acharya Vagbhat also supported Sushrutas view. Acharya Chakrapani clarifies beautifully that, Kamala Roga can be seen with the preceding Pandu Roga or independently without pre-existing Pandu Roga. Just like in case of prameha pidakas, these Prameha pidakas may be seen in prameha Roga or without prameha independently. If it is preceded by Pandu Roga, the condition is Paratantra or BahuPitta Kamala.

If the Kamala Roga is seen with alpa pramana Pitta prakopa, independently without pre-existing Pandu roga, it is said to be Swatantra or Alpa Pitta Kamala. Hence we see two types of Sampraptis here, one is with Pre-existing Pandu Roga and the other is without Pandu Roga excessively due to Pittaja ahara vihara or pitta Paratantra prakopa.

BahuPitta Kamala.

When the patient suffering from Pandu Roga indulges in the diet and regimen which cause aggravation of Pitta, the aggravated Pitta Dosha burns the normal Rakta and Mamsa resulting in the disease Kamala. Here the Vitiating Pitta is vitiating the Rakta dhatu. Due to the equivalent properties of both Rakta and Pitta they get vitiated more. These intern burn the Mamsa dhatu causing Shithilata. Dushita Pitta mixes up with the Sthanika Pitta leading to yellowish discolouration of Netra, twacha, mutra, nakha etc. Peeta Varna of mootra (urine) and varchas (stools) is due to Increase in malaroopata of Pitta in koshta. His complexion becomes yellowish just like that of the frog of rainy season (Bheka varna), his senses get impaired. The patient suffers from different series of symptoms such as indigestion, burning sensation in the body, anorexia etc.

Increased levels of Ranjaka Pitta are observed in Koshta as well as in shakha. Here koshta refers to Mahasrotas, and Shakha refers to Raktadi dhatus. Therefore the condition is called as Koshtashakhashrita Kamala. Because of the same reason it is also called as

Ubhayashrita Kamala. If we analyse these symptoms in the light of contemporary sciences, koshtashakhashrita Kamala can be correlated to a great extent with that of haemolytic jaundice/ Prehepatic jaundice, because of the similarities in between pathogenesis and symptoms. Excessive amount of bilirubin into the duodenum (Bahu Pitta) leads to increased urobilinogen in urine that causes dark yellow urination. Stercobilinogen formed in excess amount is responsible for dark yellow stools, Some parts of the Ranjaka Pitta is responsible for the Mala ranjana karma, more the amount of Ranjaka Pitta in koshta, more darker the stool would be, hence we can consider Dravyatah and karmatah vrudhhi of Ranjaka Pitta in Koshta. As there will be severe Raktakshaya (Anemia), dourbalya durbalendriyata (Diminished perception power of sense Organs) are observed in patients.

Alpa Pitta as the word suggests there is Kamala vyadhi in the patient with the amount of Pitta being involved is less as compared to that of Bahupitta Kamala. In Alpa Pitta Kamala patient will not give history of much Pittakara nidana, there will be sudden prakopa of Pitta hence the pramana of Pitta will be Alpa. Here the Pitta prakopa is Paratantra. Alpa Pitta Kamala is also known as Shakhashrita Kamala, here shakha is one among the trividha Rogamargas.²⁴ The careful observation of samprapti of Shakhashrita Kamala reveals that it is nothing but Ruddhpatha Kamala resulted from kapha obstructing the Pittavaha srotas. Due to the obstruction in srotas the srotovahi dravya does vimargagamana and moves from koshta to shakha. To understand the exact pathology of shakhashrita Kamala, it is necessary to know the phenomenon of Doshagati.

Clinical features

Haridra netra mutra twak (Yellowish discolouration of eyes, mouth, skin & nails), Shwetavarchas(White coloured stools), Vishtambha (Constipation), Atopa (Flatulence), Alpagni (Indigestion), Aruchi (Anorexia) Jwara (Fever), Dourbalya (Weakness), Hrudaya Gourava (epigastric discomfort), Hikka (Hiccough), Shwasa (Dyspnoea) are the clinical features.³⁰ If we see the above signs and symptoms in light of contemporary sciences, Ranjaka Pitta which is not flowing in its flow normally instead being obstructed can be compared to the diseases such as Obstructive jaundice, Intra hepatic cholestasis as the pathological factors and clinical symptoms are almost same in these diseases.

Laboratory Investigations in Kamala

Liver function tests, Serum Bilirubin amount (unconjugated hyperbilirubinemia) mostly raised in conditions of Koshta shakhashrita Kamala. Rakta dhatu mala is Pitta, when there is Dhatvagnimandya, the formation of Saara and Mala bhaga will be hampered. Serum bilirubin can be taken as Malaroopi Pitta which is found more in conditions like haemolytic jaundice where there is excessive damage to Rakta dhatu. This can be compared with the samprapti of BahuPitta Kamala (asruk mamasam dagdhwa Rogaya kalpate).

Aspartate aminotransferase (AST; SGOT) and alanine aminotransferase (ALT; SGPT); are sensitive indicators of liver cell injury; ALT more specific measure of liver injury; ethanol-induced liver injury usually produces modest increases with more prominent elevation of AST than ALT. Both these enzymes can be considered as Tejo mahabhoota pradhana entities in view of Ayurveda. Whenever there is increase in these enzymes they indicate the Agni dushti and Pitta vrudhi. Alkaline Phosphatase is a Sensitive indicator of cholestasis, biliary obstruction (enzyme increases more quickly than serum bilirubin), and liver infiltration; mild elevations in other forms of liver disease.

Hence the raised values can be indicating the possibility of Shakhshrita Kamala or Alpa-Pitta Kamala. In Stool examination, the whitish bulky and Tilapishtanibha varchas is seen, on examination we can find excess amount of fat in it as there will be less fat metabolism in liver.

Chikitsa of BahuPitta Kamala:

In BahuPitta Kamala, there is a greater amount of Dosha sanchaya and Dosha dushti in koshta, hence the main aim of the vaidya is to remove the vitiated Dosha out of the body. At the same time to prevent the destruction of Rakta and Mamsa. Acharya Charaka explained mrudu shodhana (Purification through mild purgation) in Kamala with drugs like Aragwadha, trivrut, Draksha etc. which help in eliminating Sanchita Doshas. Tikta rasa dravyas are used as they are Pitta shamaka in nature. Acharya vagbhata also explains that in Kamala Roga one should do treatments in such a way that they are Pitta shamaka and at the same time they should not cause adverse effect on Pandu Roga. Hence the protocol of the treatment should be snehana with dravyas such as Panchagavya ghrita, Mahatiktaka ghrita, Kalyanaka ghrita, dadeemadi ghrita, Indukanta in which major number of ingredients are Tikta rasa pradhana, Pitta shamaka dravyas. After shodhana shamanoushadhis which are containing Tamra such as, Arogyavardhini, suthashekhara rasa, Pittashamaka dravyas like kumaryasava, Pravala panchamita, usheerasava, Chandanasava, phalatrikadi kashaya, Navayasa loha, etc. can be used. Fresh juices of leaves of Guduchi, Nimba, Bhumi amalaki, Eranda, or freshly prepared kwatha of triphala also proved beneficial in Kamala chikitsa.

Chikitsa of Alpa pitta kamla

Doshas to formulate treatment protocols. Analysis of strength of Doshas, differentiation between sthanika Dosha and Agantu Dosha should be done first, and the treatment protocol should be such that, the stronger is treated first. As there is kapha avarodha, usage of teekshna, ushna dravyas, having katu, lavana and amla rasa like pippali, maricha, shunthi etc. are to be used. Amla rasa due to its snigdha, deepana, Vatanulomana and kledana properties help in balancing vitiated Vata Dosha and cleansing the channels of ranjaka Pitta³³. Lavana rasa dravyas due to their chedana, bhedana,

teekshna, kledana, and marga vishodhana properties help in removing the obstruction. In the same way katu rasa dravyas are kapha shamaka, mala shodhana, dissolves the shonita sanghata, srotoshodhana, and deepana in nature which are also the desired qualities in the treatment³³. For the removal of obstruction in Ruddhapatha Kamala, Teekshna virechana is administered. For that, kalpas containing Danti, Trivrut, Katuki and Jayapala etc. Which are Ushna, Teekshna, Lekhana, and katu Rasatmaka dravyas should be used. Chakrapani opines that, Pitta vardhana chikitsa is to be continued till the mala gets its normal colour³⁴. After those therapies such as Yapana bastis, Ksheerabastis, along with Anuvasana bastis can be performed according to the conditions³⁵. For Shaman Chikitsa (Dosha pacification treatment) medicines like Trikatu choorna, pippali choorna, Arogyavardhini rasa, Vasa guduchyadi Kashaya, Patola Katuturohinyadi Kashaya, Shilajatu, Nimba twagadi kashaya, kumaryasava, Rajapravardhini vati etc. are proven helpful as far as Alpa Pitta Kamala is concerned.

CONCLUSION

Acharya 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 darunata 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, Shakhshrita 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 (Kalantar kharibhuta) like oedema, ascites, mental confusions, coma, anorexia etc.

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