

UNDERSTANDING OF KOSHTASHRITHA KAMALA (HEPATOCELLULAR JAUNDICE) THROUGH AYURVEDA GUNA SIDDHANTA

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ABSTRACT

In Ayurveda literature *Kamala* is described as *Pittaja Nanatmaja*.^[1] and *Raktapradoshaja Vyadhi*.^[2] *Kamala* is compound word – “*Kama*” means Desire, “*Lathi*” means Loss. In *Kamala* there is no desire to eat/drink. This individual suffers from severe *Arochaka*, *Avipaka* and *Agnimandya* with Deep yellow coloration of the eyes, skin, nails, urine & feces, Skin color resembling that of *Bhekavarna* (Greenish brown).^[3] etc. It involves both the *Koshta* (Alimentary tract) and also the *Shaka* (*Rakta* etc.). This article delves into the principles of *Guna Siddhanta*, elucidating how the interplay of *Gunas* (qualities) of *Pitta* contributes to the manifestation and exacerbation of *Koshtashrita Kamala* with relation to Pathophysiology of Hepatocellular Jaundice. *Yakrit* serves as a common depot where after absorption of all kinds of food stuff, they go into the liver via Portal vein; and metabolic activities

takes place. *Kamala* results from aggravation of *Tikshna* (sharp), *Ushna* (hot), *Drava* (liquid) etc *Gunas* of *Ranjaka Pitta* which is seated in *Yakrit*.^[4] The aggravated *Pitta* then impairs the blood and the muscle tissue of the liver, causing blockage in the channels of the liver and thus *Pitta* is thrown back into the blood leading to discoloration of the eyes and skin and all other features of *Koshtashrita Kamala*.^[5] as mentioned in classics. Here we discussed *Samprapti* of

Koshtashrita Kamala the same way as *Vikalpa Samprapti*. Selection of *Dravya* and *Chikitsa* depending on this concept which have exactly opposite *Guna* to the aggravated *Dosha* and also following *Pathya* and *Nidana Parivarjana* will prevent reoccurring of the condition.

KEYWORDS: *Koshashritha Kamala*, Hepatocellular Jaundice, *Pitta Dosha*, *Guna Siddhanta Vikalpa Samprapti*.

INTRODUCTION

Yakrit (Liver) is one among the *Koshtanga* (organs of body) where the *Bhutagni paka* (metabolism at minutest level) takes place. It is the seat of *Ranjaka pitta* and *Mula* (origin) for *Raktavaha Srotas*.^[6] The patient of *Pandu Roga* who indulges in things which cause increase of *Pitta*, burns up the blood and muscles and produce *Kamala Roga*, localised in the Alimentary tract and the tissues, by producing deep yellow coloration of the eyes, urine, skin, nails, mouth and feces, severe *Arochaka*, *Avipaka* and *Agnimandya*, Skin colour resembling that of frog (Greenish brown or Brownish Yellow), weakness of sense organs, burning sensation, and debility. Jaundice is a clinical sign characterized yellowish discoloration of skin, sclera and mucous membranes due to high level of serum bilirubin in blood.^[7] In Hepatocellular Jaundice there will be increased conjugated serum bilirubin and increased urine bilirubin which comes under *Koshtashakashritha Kamala*. Understanding of *Guna* in one self-starts from observing the universe. For example, when we see a leaf which has turned yellow, we say that it has ripened. Ripening is a process carried out by *Pitta*. So, it turns into yellow. The similar process when takes place in the human body, it has to be understood accordingly. To say in a nutshell, entire universe has been given in the form of formula i.e. *Tridosha* and *Panchamahabhoota*. And the internal environment of these *Tridosha* and *Panchamahabhoota* is nothing but the *Guna*. The concept of *Guna* is the real essence of Ayurveda which helps a lot in treatment.

MATERIALS AND METHODS

Nirukti

Kamala is compound word – “*Kama*” means Desire, “*Lathi*” means Loss. In *Kamala* there is no desire to eat/drink or there’s Loss of *Kanthi*.

- “*Kamam laathi Iti Kamala*”.^[8]
- “*Kamam Kaanti Harati Haridra Varnam Lathi Iti Kamala*”.^[9]

Nidana of Koshtashakashritha Kamala^[10,11,12]

<u>Charaka</u>	<u>Sushruta</u>	<u>Astanga Hridaya</u>
Aharaja: - Katu, Amla, Lavana, Tikshna, Ushna, Vidahi Atiahara Sevana, Vidagdha Anna, Ajeerna Bhojana, Vishamashana.	Aharaja:- Laghu, Kshara, Tilataila, Pinyaka, Kulatta, Atasi, Sarshapa, Harita Shaka, Amlaphala, Dadhi, Takra, Kurchika, Masthu, Suravikara, Godha, Matsya, Avika Mamsa Sevana	Aharaja:- Same Charaka and Sushruta
Viharaja: - Agnisantapa, Atapa.	Viharaja :- Ayasa, Upavasa, Maithuna, Upagamana	Viharaja:- Sharad Ruthu, Madhyahna
Manasika: - Krodha.	Manasika: - Shokha, Bhaya	Manasika: - Same

Samprapti of Koshtashakashritha Kamala Throgh Ayureda Guna Siddhanta

Intake of above mentioned *Pittakara Nidanas* especially in **Pandu Rogis**, for example *Katu, Amla, Lavana, Tikshna, Ushna, Vidahi ahara, Agnisantapa, Atapa sevana, Krodha* etc. predominantly increases **Tikshna, Ushna** Gunas of *Pitta* leading to **Pitta Sanchaya** in *Koshta* and *Jatharagni Dushti*. Due to *Samana Guna* of *Pitta* and *Rakta* get vitiated. Vitiated *Rakta* and *Pitta* vitiate *Mamsa dhatu*. *Dushita Pitta* mix up with *Sthanika Pitta* leads to *Peeta Varnata* of *Netra, Mutra, Twak, Nakha, and Bhekavarna*. Vitiating of *Rakta* and *Mamsa Dhatu* gives rise to *Daurbalya, Daha, Avipaka, Hatendriya*. Increase of *Mala Rupa Pitta* in *Koshta* gives rise to *Peeta Mutra* and *Peeta Varcha* Leading to **Koshtashakaritha Kamala**.

Lakshana

If a patient of *Pandu Roga* excessively follows *Pitta* vitiating diet and regimen, the *Pitta* so aggravated by involving the *Rakta* and the *Mamsa* causes *Kamala*. Its clinical features are the eyes, skin, nails and face of the patient become exceedingly yellow; stool and urine become reddish- yellow in color; complexion develops a color similar to that of a frog (found in rainy season); the senses get impaired; has burning sensation, indigestion, weakness, prostration and anorexia. This *Kamala* is caused by excess of *Pitta* is known as *Koshtashakhashrita*.^[13] Based on the predominant *Guna* of causative factor, particular *Guna* of *Pitta Dosha* is aggravated. And based on that *Guna* particular *Lakshana* are manifested. By observation and history taking we can understand the involved *Dosha* and its *Guna*. So, we can plan a treatment protocol according to that condition.

Types of Kamala

- *Koshtashritha Kamala*
- *Shakashritha Kamala*

- *Kumbha Kamala*
- *Halimaka*

Implication of *Guna Siddhanta* in *Chikitsa* of *Koshashritha Kamala*

The management of disease according to Ayurveda can be divided into three parts.

1. *Nidana parivarjana* 2. *Shodana* (purification therapy) and 3. *Shamana* (palliative therapy)

- 1) The first treatment is *Nidana parivarjana* /*Hetu viparita*, it means using opposite *Guna Dravya/Vihara* to the causative factors.
- 2) Treatment of *Koshtashakashritha Kamala* by *Shodhana* includes *Mrudu Virechana* with *Tikta Dravyas/ Aoushada*.^[14] Here *Mrudu* and *Tikta Gunas* used in *Shodhana* acts on *Tikshna, Ushna Gunas* of *Pitta* involved in *Koshtashakashritha Kamala*.

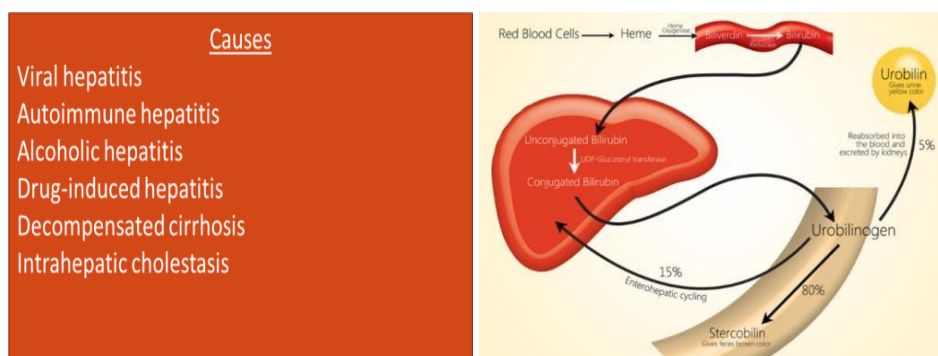
3) *Shamana Chikitsa* after *Virechana Karma*

Shamana drugs are to be administered. They can be given as Single drugs or Compound drugs. The actions of *Shamana* drugs used here will be *Pittahara* or *Pitta Rechana*, *Yakrit Uttejaka* (liver stimulant), *Deepana* (appetizer), *Raktashodhana* (blood purifier), *Srotoshodhana* (channel purifier).

Dravya Used For *Kamala*

If *Ushna Guna* and *Tikshna Gunas* are predominant then *Sheeta* and *Manda Guna Dravyas* should be used. *Dravyas* like *Ghrita*, *Aamlaki*, and *Guduchi* should be used or *Yogas* (Formulations) like *Draksha Ghrita*, *Darvyadi Ghrita*, *Aamalakyavaleha* etc can be used.

Pathophysiology of Hepatocellular Jaundice^[15]



Primary Injury to Hepatocytes or Intrahepatic Cholestasis

- Triggered by viral, toxic, ischemic hepatitis or cholestatic conditions (e.g., primary biliary cholangitis).

Reduced Clearance of Unconjugated Bilirubin

- Impaired uptake and glucuronidation in hepatocytes → elevated unconjugated bilirubin in blood.

Impaired Excretion of Conjugated Bilirubin

- Dysfunction of bile canaliculi (e.g., MRP2 transporter failure or hepatocyte swelling) → conjugated bilirubin accumulates in liver and blood.

Mixed Hyperbilirubinemia & Clinical Manifestations

- **Labs:** ↑ ALT/AST + elevated total bilirubin (both forms).
- **Symptoms:** Jaundice, dark urine (conjugated bilirubin), pale stools (reduced bile delivery).

Associated Hepatic Dysfunction

- ↓ Synthesis of albumin and clotting factors → hypoalbuminemia and coagulopathy.
- Impaired ammonia clearance → risk of hepatic encephalopathy.

Histologic Findings

- Zone III hepatocyte necrosis, inflammatory infiltrates, canalicular bile plugs, and hepatocyte swelling.

DISCUSSION

- Bilirubin formed in the reticuloendothelial cells is virtually insoluble in water and this unconjugated bilirubin bound to albumin is transported to the liver.
- Here, the enzymatic actions can be correlated with the function of *Pachaka Pitta* as it transforms the chemical entities from one form to another form. (UCB to CB).
- In the blood stream UCB immediately binds to albumin and is transported to hepatocytes. This can be correlated with the functions of *Kledaka Kapha* as it helps in binding and *Samana vata* helps in transportation. The mechanisms within hepatocytes can also be considered to the functions of *Pachaka pitta*.
- Later in the small intestine the gut bacteria are responsible for absorption and excretion of bilirubin. However, vitiated *Pitta* leading to *Sama pitta (Ama)*, can disrupt this process. So, *Atiushna*, *Teekshana*, *Virudhdha*, *Vidahi*, *Asatmya Ahara* and *Viharas* etc. *Nidanas* are responsible for the aggravation of *Tikshna*, *Ushna Gunas* of *Pitta* and vitiates *Pachaka pitta*, *Ranjaka pitta*, *Bhrajaka pitta*, leading to *Lakshanas* of *Kamala* like *Haridra Netra*, *Mootra*, *Twaka*, *Anana*, *Nakha* etc.

- Due to the *Ashrya - Ashrayi Bhava*, *Rakta* will also get vitiated. Indeed it also vitiates its *moola* i.e. *Yakrit* and *Pleeha*. Thus, leading to hyperbilirubinemia which is the main cause for jaundice.
- *Yakrit* serves as a common depot and junction where after absorption of all kinds of food stuff, they go into Liver via Portal vein; where metabolic activities take place (Protein, fat and Carbohydrate metabolism).
- *Kamala* results from the vitiation of *Pitta Dosha* particularly due to aggravation of *Tikshna* (sharp), *Ushna* (hot), *Drava* (liquid) etc. *Gunas* of *Ranjaka Pitta*, *Pachaka Pitta*, *Bharjaka Pitta*. The aggravated *Pitta* then impairs the blood and the tissue of the liver, causing blockage in the channels of the liver and thus *Pitta* is thrown back into the blood leading to discoloration of the eyes and skin and all other features of *Koshtashrita Kamala* as mentioned in classics.
- Here we discussed Samprapti of *Koshtashrita Kamala* the same way as *Vikalpa Samprapti* also called as '*Amshamsha kalpana*'. Selection of *Dravya* and *Chikitsa* depending on this concept which have exactly opposite *Guna* to the aggravated *Dosha* and also following *Pathya* and *Nidana Parivarjana* will prevent reoccurring of the condition.

CONCLUSION

- Entire universe is a combined form of ***Dravya***, ***Guna*** and ***Karma***. Everything in the world can be interpreted in terms of these three. Out of these, *Guna* is the working capacity. *Guna* is reflected in the *Karma*.
- *Dosha*, *Dhatu* and *Mala* constitute the functional human body. Among them, *Dosha* are the working capacity of the Body. These *Dosha* are the combination of different *Shareerika Guna*. So, Disease is a varied form of these *Gunas*. Hence treatment is also a *Guna* specific. Thus, having multiple formulations in a single disease is actually based on the combination and permutation of different *Guna*.
- Application of these *Guna* in a day-to-day practice is actually lacking at present scenario. To overcome this, concept of *Guna* is must to be understood in terms of diseases too.

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