ABSTRACT:
Viral infections, alcohol, certain allopathic drugs and many other factors keep hampering the normal physiology of the liver. Unfortunately the effects are noticed much after more than 80% of liver is already damaged. Ayurveda has stood the test of time and is still the preferred treatment modality when it comes to liver disorders. The disease Kamala is Nidanarthakara Roga of Pandu. This review article on ‘Comprehensive study on the aetiology of Bahupitta Kamala’ is an attempt to explore further its minute details so as to attenuate further research in this field.

Key words: Bahupitta kamala, etiology, pandu, rakta, samprapti.

INTRODUCTION: Thanks to rapid progress in all fields of medicine since the post-independence era, 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 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 raktavaha strotas.1 Yakrit and plexha are moolasthan of raktavaha strotas.2 Vitiated Pitta is the main causative factor in the pathogenesis of kamala.3 In the disease under consideration, this vitiated pitta affects the liver in a major way 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: Normal complexion of skin grossly depends on two factors- Teja4 and rakta5 along with sneha guna6 of ojas7. Pitta resides in rakta dhatu.8 Exposure to dosha vitiating factors leads to vitiation of Pitta, especially its ushna-tikshna guna, to cause disturbance in the normal physiology of the saumya, sneha quality of ojas which is already in circulation with rakta dhatu. Along with this reduced the rakta dhatu’s poshak ras (required in formation of rakta dhatu) is also reduced. Decrease of both rakta and ojas hampers the normal complexion and hence pathological complexion appears. The abnormal complexion varies according to the doshic imbalance. Out of this imbalance of tridosha, aggravated pitta causes the pandu varnata complexion in pandu disease. Moreover, depreciation...
of the ten qualities of ojas is directly proportional to dhatu daurbalya.⁹ (Many Acharyas agree that the condition of Bahupitta Kamala is preceded by Pandu. Hence, its discussion is invariably important too.)

The aggravated pitta with its profound ushna tikshna qualities causes Shithilendriya and thus augments the pathology of pandu disease. Ushna quality reduces the sneha amsha of the dhatus which is required for maintaining their ghanatva (intactness) and normal functioning. According to Acharya Todar (Author of Paadtippani, teeka on Ashtang Hrudaya), “shaithilyam shithita syaat, samghaat bhedo bhavet, swaruphaani syaadityartha” 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 mentioned in saar dhatu lakshanast.⁹ 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 leading to their poor functioning. Thus, ayurved texts use the term ‘hatendriya’.

The lax, under-nourished dhatus are incapable of performing their optimum functions and hence the manifestations of gaurav, anutsaah, shaithilya surface in the disease forming process.³ Pitta pradhan vitiated tridoshas are circulated throughout the body by the heart and ten dhamanis through the medium of ras dhatu.³ Eventually, all the dhatus, updhatus and malas 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 ras dhatu maintains the complexion of humans. Any vitiation in rasgat 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 faeces, urine and sweat. 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(liver) is majorly affected so much that the rakta and mamsa dhatu are burnt (extremely vitiated) by ushna teekshna gunas of pitta dosha. This circulating pitta which possesses the qualities of agni is the reason for dhatu daurbalya, daah and jwar. As a result, manifestation of Bahupitta Kamala is augmented. The line of treatment will be discussed later.

CONCEPT OF SHATKRIYAAKAL W.R.T. BAHUPITTA KAMALA¹⁰: 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 paradigm, each healthy, balanced dosha is
at 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, called 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 pitavabhasta 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 doshic 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 leading 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 vitiated pitta with the aggravated vata affects the ras, 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 doshic imbalance show visible yellow discolouration 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 discolouration 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.

CONCLUSION: Bahupitta Kamala is undoubtedly a condition arising due to major vitiation of Pitta dosha and rakta
dhatu. Hence, during history taking, if a patient mentions past history of Bahupitta Kamala, possibility of rakta dushti and high vulnerability to Pitta vitiation cannot be ignored. If the patient is already suffering from Bahupitta Kamala, it needs immediate medical intervention before excess damage arises due to increased kharatva in the dhatu. Complications like kumbhkamala, halimaka, udar-rog, etc occur in absence of prompt medical treatment.

**Line of treatment in Bahupitta Kamala:**

When it comes to pitta, all Ayurved acharyas unanimously agree that Virechan is the best shodhan. However in kamala, dhatu shaithilya occurs on a large scale resulting in lower bala of the patient. Teekshna virechan may further aggravate vata dosha and cause undesirable effects. So to attain the target of virechan along with conservation of bala, mrudu virechan\(^{11}\) is the best option. 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 Tikta\(^{11}\) and Madura rasa, are preferred. Tikta rasa will alleviate pitta and help in aama pachan. Madhura rasa will help in regaining bala. Drugs like Aarogvyardhini vati, Darvi Ghrut, etc could be used to remove the major khavaigunya formed in yakrit (liver). Later rasa-rakta prasadaka drugs should be advised as a part of rasayan therapy.

**REFERENCES:**


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