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Ayurvedic review on Pathya Apathya in Kamala Vyadhi

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Abstract

This review focuses on the Ayurvedic perspective of Kamala Vyadhi, which is correlated with jaundice in modern medicine. Kamala is primarily a disorder of Raktavahastrotas, with Pitta as the main causative factor. The ancient Ayurvedic texts, including Charak Samhita and Sushrut Samhita, offer a detailed description of the condition and its management through diet and lifestyle modifications, collectively referred to as Pathya and Apathya. The review emphasizes the importance of a balanced diet in mitigating the progression of Kamala by promoting liver health and metabolic function. The role of various Ayurvedic formulations and dietary interventions in managing Kamala is discussed, alongside the significance of adhering to Pathya to achieve optimal health outcomes.

Keywords: Kamala Vyadhi, Jaundice, Ayurveda, Pathya, Apathya, Raktavahastrotas, Pitta dosha, Diet therapy, Liver health

Introduction

Ayurveda is an ancient medical science. It has thoroughly described *swasthavritta* as well as treatment of various diseases. *Bhrihatrayee* are three main *samhitas* which explain the basic principles of ayurveda. They are *Charak Samhita*, *Sushrut Samhita* and *Vagbhat Samhita* (*Ashtang Hriday/Ashtang Sangrah*). In our ancient *samhitas*, *Kamala* is briefly described. *Kamala* can be correlated with jaundice in modern medical science. *Charak Acharya* has considered *Kamala* as advance stage of *Pandu roga*. When person with *panduroga* continues intake of *pittakar ahar* then he may develop *kamala*.

Ayurveda is a science which deals with the study of Knowledge of Life. The aim of this science is to protect the human being from various diseases, which are acquired by not following *SwasthaVritta*. This can be achieved without disturbing the rhythm of your life. *Kamala* can be seen in a recorded form since Vedic times. The term *Kamala* is derived by the root 'Kamu' which means Kanti suffixing 'Nhin' pratyayais substituted by Kalaha^[1] thus the term *Kamala* is Kumu+ Nhin (Kalaha). *Kamala* is *pitta pradhana*, *rakthavahasroto vikara*, in which discoloration of the skin, sclera, nail beds is found due to the deposition of vitiated *pitta dosha*. The *Kamala* would be point out to a disease condition in which hunger and appetite for food are diminished.

Ayurveda considers Jaundice (*Kamala*) as a disorder of raktavahastrotas. *Yakrit* and *pleeha* are *moolasthanas* of *raktavahastrotas*. Vitiated *Pitta* is the main causative factor in the pathogenesis of *kamala*.

Kamala Vyutpatti

The term *Kamala* is derived by the root 'Kamu' which means Kanti suffixing 'Nhin' pratyaya is substituted by Kalaha thus the term *Kamala* is Kumu+ Nhin (Kalaha).

Nirukti/Paribhasha

'*Kamam kantimharatiharidravarname latiiti kamala* Here *Kamam* means desire and *kanti* is the luster, both are diminished in case of *Kamala*. *Haridra* is yellowish discoloration, *lati* mean runaddati or to get yellowish discoloration, in other words *Kamala* is a disease in which an individual loses interestinall aspects and gets the yellowish discoloration.

"*Kamamlunatihantiiti kamala*".

Materials and Methods

- *Charak Samhita* with *Ayurved Dipika* Commentary by *Chakrapani*.

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- *Sushruta Samhita* with *Nibandhsangraha* commentary of *Shri Dalhanacharya* and *NyayachandrikaPanjika* of *Shri Gayadasachary*.
- *Ashtang Hriday* with commentaries *Sarvangasundara* of *Arundatta* and *Ayurvedrasayana* of *Hemadri*.
- Relevant articles published in various national and international journals.

Classification of Kamala

- *Charak* ^[2] *Koshthashakhashrit, Shakhashrit, Halimak, Kumbhkamala*.
- *Sushrut* ^[3] *Kamala, Halimak, Kumbhahvaya (kumbha sahva), Laghraka (laghrakaalasaka)*.
- *Vagbhat* ^[4] *Swatantra, Paratantra, Kumbhakamala, Lodhara, Aalasaka*.

Ayurveda in Sanskrit means 'Science of life'. This ancient science of medicine & positive health, first originated in India. *Acharya Charak* has also emphasizes on health, hygiene, medicine, prophylaxis, diet and life-style in *Sutra sthan*. Over the past few decades, the ancient system of medicine known as Ayurveda has experienced a healthy revival. Ayurveda aims to keep a person's physical, mental, and *adhyatmik* aspects in balance. The person develops health problems and diseases when this equilibrium is disturbed. For this maintenance of equilibrium *Aahar* is the best medium. In Ayurveda, *Aahar* is mentioned in *Trayoupstambh*, and it is called *Brahma* in *Shastra*. *Acharya Kashyapa* has said that food is *Mahabheshaja*.

In this series, *pathya- kalpana* is the basic and most powerful component in the fight against disease. It is possible if one uses diet according to the *Tridosha, Deha prakriti, Satmya* of person as well as *panchabhautika* composition of dietary substances. *Pathaya Aahar*, based on *Panchabhoutic* principles and shows effect accordingly. (Su.Su.46/526). It can cure a wide range of diseases. *Pathya* is used during *Panchakarma* to boost the fatigued *Annavaha Strotas* (digestive system) and *Purishavaha Strotas* (excretory system) to regain their healthy stage. It assists patients in keeping their *dhatu*s (basic elements) in a healthy state, preventing dosha fluctuations. According to the disease, by selecting the *pathya*, detoxification can be done by opening the *shrotasa*. We use a variety of food additives and preservatives in our modern culture, which contribute to obesity, hypertension, diabetes, infertility, liver disease, and kidney disease. Although in Ayurveda, lifestyle disorders are often seen as a result of *Pradnyapradh* (intellectual blasphemy).

Nirukti: *Pathya* is derived from the root word "*Patha*", which means "a way or channel".

Definition: *Pathya*, which is the *Aahar-vihar* that calms the mind, is beneficial to the body, and provides nutrients, and *Apathya*, which is the opposite of *Pathya*.

They include

- Foods indicated for healthy people.
- Foods contraindicated for healthy people.
- *Pathya-Apathya* toward the patient.

Synonyms ^[5]

- **Pathya:** *Satmya, Swasth-hitakara, Upshaya, Swavasthaparipaalaka, Hita Ahara, Swasthaaurjaskara,*

Sharmakara, Dhatua- Avirodhi, Sukha-parinaamkara, Dhatu Saamyakara.

- **Apathya:** *Asatmya, Swastha-Ahitkara, Ahitkara, Anupashaya, Asukha-Parinaamakara, Ashrmakara, Dhatu- Asamyakara.*

Ahara (Diet) is one of the three pillars of human body; other two are *Nidra* (sleep) and *Maithuna* (sexual life) may be considered as *Vihara* (regimen) after the inclusion of *Vyayama* (exercise), *Vyasana* (addiction) and *Vrutti* (occupation). *Ahara* (Diet) is that consumed are transformed to *Prasada* (essence) and *Kitta* (waste) by the metabolic fire (*Agni*). The concept of digestive & metabolic fire can be thought of as the strength and volume of stomach acid, digestive enzymes, and bile in the GI tract. These juices break down the food that we eat into the necessary building blocks for energy and proper nutrition ^[10].

Importance of Pathya

- *Acharya Charaka* mentioned *Pathya* as the synonym of *Chikitsa* ^[6] (Ca.chi.1/3)
- *Acharya Sushruta* described *Hita-ahita* in a whole different chapter named "*Hitaahitiamadhyayam*".
- *Acharya Kashyap* mentioned that health depends of food, food is best medicine; only *Pathya* (wholesome) food can keep person healthy ^[7] (*Ka. Khi. 5/9* pg.256)
- *Acharya Harita* described in context of importance of *Pathya* is A person should follow *Pathya* always and diseases cannot be cured by *Apathya* (unwholesome). If person is taking only medicine which are prescribed to him by physician and avoiding *Pathya* (wholesome) than he cannot be healthy ^[8] (*ha. Samhita*, pg.173)
- *Acharya Bhel* also explains profits of following *Pathya* (wholesome) is that a person become happy and strengthened by taking meals that are salutary; similarly he declines meals that are non-salutary, as then his *Vata* and other *Doshas* become morbid. The *Dhatu*s of healthy, such as blood and others thrive forth by the food he takes. For the diseased person, however the meal he takes gets converted to severe for augmenting morbidity. *Pathya ahara* helps detoxification of body by getting rid of vitiated *Doshas*. So, person should always consume *Pathya aahara*. ^[9] (*Bhel samhita* pg. 12)
- *Acharya Yogaratnakara* said that *Nidana* (cause of disease/aetiology), drugs, and *Pathya* (wholesome) are main constituents of treatment of any disease, physician should think about them carefully and then management should be done, because proper combination of three of those cause successful eradication of disease just like without proper raining seedling is destroyed ^[10] (*Yo.pg.251*)
- *Vaidhya Lolimbaraja* indicated importance of *Pathya sevana* that, if a person follows *Pathya* (wholesome) diet and regimes than he doesn't have to take any medicine because he wouldn't be diseased and if he gets diseased than he will cured by disease without much efforts and if person is taking only his prescribed medicines and not following *Pathya* (wholesome) diet and regimes than what's the profit of taking medicine because it wouldn't be effective.
- *Acharya Charaka* had given equal importance to *Pathya aahara* (wholesome food) along with *Pathya vihara* (wholesome routine); as he said that if person is suffering from any of *Chinta* (anxiety), *Shoka* (grief), *Bhaya* (fear),

Krodha (anger), *Dukhashayya* (sleeping on uncomfortable bed), *Jagrana* (insomnia); wholesome food taken by him cannot be digest. So one have to follow *Pathya aharavihar* (wholesome diet and regimes) for having a healthy life^[11] (Ca. Vi. 2/9)

Review on Pathya in Kamala^[12]

ताभयासांशुद्धकोष्ठाभयांनथ्यान्यन्नानदानयेत।

शालरन्सयवगोधूमान्तराणान्यूससाहहतान॥४१॥

मुद्गादकीमसूरीश्रजाङ्गुरैश्रसैहहितैरु।

यथादोषाववलशष्टाचतथाभैषज्यमाचरेत॥४२॥

[च१६/४१-४२]

Here after the treatment for *Kamala* must done with *Mrudu Virechana Samshodhana* i.e., Purgation therapy, One who is having *Samshudhakoshta* should take *Pathya ahara* those are *Purana Shali*, *Yava*, *Godhuma* and *Mudga*, *Adhaki*, *Masurayusha* and *Jangalamamsa rasa* which are having less fat content that is good for fat metabolism of liver in this condition so here importance of the *Pathya* can be seen.

Ex. *Purana Shali*, *Purana Yava*, *Purana Godhuma*, *Mudgayusha*, *sAdhakiyusha*, *Masura yusha*, *Jangalamamsa rasa*, *Mrudvika rasa* *Amalaka rasa*.

According to Bhaishajya Ratnavali and Vaidya chintamani.

[13, 14]

Varga and Dravya

- *Shuka dhanyavarga-Purana Shali*, *Purana Yava*, *Purana Godhuma*
- *Shami dhanyavarga-Mudga*, *Adhaki*, *Masura*
- *Mamsavarga-Jangalamamsa rasa*, *Tittira*, *barhi*, *Daksha*
- *Shaka varga-Patola*, *Vrudhakusmanda*, *Jeevanti*, *Nagakesara*, *Palandu*, *Lashuna*, *Vartak*,
- *Drona Pushpi*, *Punarnav*, *Tanduliyaka*, *Guduchi*, *Matsyakshi*

- *Phala varga-Dhatri*, *Pakva Amra*, *Abhaya*, *Taruna khadaliphala*
- *Ikshu varga-Ikshu Rasa*
- *Gorasavarga-Ksheera*, *Takra*, *Navaneeta*, *Grutha*
- *Mutra varga-Gomutra*
- *Madya varga-Souviraka*, *Tushodaka*
- *Anya-Haridra*, *Chandana*, *Yavakshara*, *Lohabhasma*, *Kunkuma Kashaya*

Apathya ahara and Vihara.

- **Aharaja Apathya:** *Ahara Dravya: Shimbidhanya*, *Vidahi Dravya*, *GuruAhara*, *virudhaahara*, *teekshanalavana Dravya*, *Masha*, *Hingu*, *Pinyaka*, *Tambula*, *Sarshapa Drava Dravya*, *Dustambu*, *Sura*, *Vindya Adrija*, *Nadjiala*, *Amla souviraka*, *Bijapura Taila*
- **ViharajaApathya:** *Panchakarma*, *Raktamokshana*, *Dhumpana*, *Swedana*, *Vamana vegadharana*, *Mrudbhakshana*, *Maituna*, *Atapa*, *Ayasa*, *Vanhi Sevana*
- **Manasika Apathya:** *Krodha*

Discussion

The *Samprapti* of *Kamala* goes like *PittakarAahara-Vihara* sevana which increases *Ushna*, *Tikshna Guna*. Because of that, *Aahar Rasa* get vitiated and *Pachaka-Pitta Dushti* and *Rasa dushti* occurs which leads to the *Agni-mandya* that causes *Rakta*, *Mansa dushti*. *Guduchi* is mentioned as *Pathya Aahara* by *Bhaishajya Ratnavali* in *Kamala* due to its *Madhura*, *Tikta*, *Kashaya*, *Laghu*, *Ushana Guna* and *Balya*, *Deepana*, *Rasayana*, *Rakta prasadana*, *Kledanashaka Karma*. Pharmacological studies on *Guduchi* also reveals its anti-pyretic, immunomodulatory, hepatoprotective activity which confirms its beneficial use in *Kamala*^[15]. It can be consumed in the form of vegetable

<i>Purana Yava</i> ^[16]	Due to its <i>Madura</i> and <i>Kashaya Rasa</i> , <i>Sheetaveerya</i> Pacifies <i>Pitta</i> , as <i>Kamala</i> is a <i>Pittaja nantamaja vyadhi</i> . It is said that it cures <i>Pittajamaya</i> so it can helpful in curing <i>Kamala</i> . Each 100gm contains Moisture: 12.5gm, Protein: 11.5gm, Fat: 1.3gm, Carbohydrate: 70gm, Iron: 1.6gm
<i>Purana Shali</i> ^[17]	which is <i>Shigrapaaki</i> , <i>laghu</i> which helps in correction of <i>Agni</i> , due to its <i>sheetaviryaya Madura rasa</i> and <i>Vipaka</i> which <i>Pittahara</i> . Each 100gm contains Moisture: 13.7g, Protein: 7.5gm, Fat: 0.05gm, Carbohydrate: 78.2gm, Calcium: 10mg, Phosphorous: 160mg and Iron 0.7 mg
<i>Purana Godhuma</i> ^[18]	<i>Purana Godhuma</i> which is having <i>Madhura rasa</i> and <i>Sheetaviryaya</i> pacifies <i>Pitta</i> , which is having property of <i>Pittahara</i> . The special property of <i>Sandanakara</i> helps in repairing the damaged cells in liver. Each 100gm contains Moisture: 12.8gm, Protein: 11.8 gm, Fat: 1.5 gm, Carbohydrate: 71.2gm, Iron: 5.3mg.
<i>Mudga</i> ^[19]	<i>Mudga</i> is <i>Madhura</i> , <i>kashaya rasa</i> , <i>sheetaviryaya</i> , <i>katuviapi</i> . Due to its <i>kapha Pittashamaka -doshakarma</i> which pacifies the <i>pitta</i> , Due to its <i>vishadaguna</i> clears the obstructed body channels, digestive and metabolic Pathways. Each 100gm contains Moisture: 12.4gm, Protein: 25.1gm Fat: 0.7gm, Carbohydrate: 59gm, Iron: 4.4mg.
<i>Ahadaki</i> ^[20]	<i>Ahadaki A/C Bhavapraksha</i> Due to its <i>madhura</i> and <i>kashaya rasa</i> and <i>Sheetaviryaya</i> which alleviates <i>pitta</i> . It cures the diseases which are vitiated by <i>Pitta</i> , <i>Rakta</i> , <i>Kapha</i> . Each 100gm contains Moisture: 13.4gm Protein: 22.3gm Fat: 1.7g, Carbohydrate: 57.6gm, Iron: 4.4mg.
<i>Masura</i> ^[21]	<i>Masura</i> , due to its <i>Madhura rasa</i> and <i>sheetaviryaguna</i> leads to <i>Pitta Shamana</i> , Each 100gm contains Moisture: 12.4gm, Protein: 25.1gm, Fat: 0.7gm, Carbohydrate: 59gm, Iron: 4.4mg.
<i>JangalaMamsa rasa</i> ^[22]	<i>Jangala Mamsarasa</i> which is having snigddata[less fat content], <i>laghu</i> for digestion due to its <i>Vishada guna</i> helps in clearing the channels also have <i>balya</i> properties. It is a protein of high biological value [first class protein]. It is essential for the formation of hemoglobin. Vitamin B12 is available only in animal tissues, which is essential for maturation of erythrocytes.
<i>Shaka Varga</i> ^[23]	<i>Tanduliyaka</i> is rich iron content and dietary fibers and it is the power house of iron, vitamins and minerals. The presence Lysine (amino acids) helps to fight against free radicals. <i>Taruna kadali</i> rich in dietary fibers, unsaturated fatty acids, proteins, vitamin E and flavonoids.
<i>Ikshu Rasa</i> ^[24]	<i>Ikshu varga</i> act as <i>Pittashamaka</i> by its Properties <i>Madhura</i> , <i>Sheetaviryaya</i> , <i>snigdha</i> and <i>Avidahi guna</i> . It is rich in iron, magnesium, calcium and other electrolytes. Each 100gm contains, Moisture: 90gm, Protein: 0gm, Fat: 0gm, Carbohydrate: 20.7gm.
<i>Phala varga amra phala</i> ^[25]	<i>Amra phala</i> Due to its <i>madhura</i> , <i>kashaya rasa</i> and <i>sheetaviryaya</i> which alleviates <i>pitta</i> . It is <i>Apittala</i> so indicated in <i>Kamala</i> . ¼ cup pieces Protein: 1gm, Fat: 0gm, Carbohydrate: 19gm, Iron :0.2mg
<i>Amalaki</i> ^[26]	<i>Amalaki</i> which is <i>pitta pradhana Tridosha Shamaka</i> , Each 100gm contains Protein: 1gm, Fat: 0.5gm, Carbohydrate: 10gm, Vitamin C: 478mg. It is Hepatoprotective which is richest source of Vitamin C which reduces the ferric iron into ferrous and helps in producing red blood cells.
<i>Haritaki</i> ^[27]	<i>Haritaki</i> Each 100gm contains Protein: 1gm, Fat: 0.5gm, Carbohydrate: 10gm, Vitamin C: 478mg. It increases the activities of antioxidant enzymes which in turn obviously protect liver for oxidative damage.

Apathyaahara

- *Masha*^[28] which leads to *Pittaprakopa*, Each 100gm contains, Moisture: gm, Protein: 11.8 gm, Fat: 1.5 gm, Carbohydrate: 71.2gm, Iron: 5.3mg.
- *Sarshapa*^[29] which is having *Katu*, *tikta rasa* and *katuVipaka* and it will lead to *pitta* and *Rakta vardhana*.
- *Shimbi*^[30] *dhanya* which is *rooksha* and it is *vistambi* so one should avoid its intake.

- By eating *VidahiAhara* [36] causes *Hrut kantadaha* and *amla udgara* which leads to *Pitta Prakopa*.
- *Virudha adhyashana* [31] which causes *Guru Anna* [38] which leads *Agnimandya*. In *Charaka Samhita* it is described "*Gurubhojana Durvipakakaranam*" (*Ahara* in *guna* and in quantity too).
- *Divaswapna* [32] (sleep during the day) vitiates *Tridosha* a mainly *Kapha Dosha*. *Vata dosha* may get vitiate by *Maituna*. *Atapa* and *agni sevana* which causes *pitta prakopa* that can lead to increase in *Lakshanas* of *Kamala*.

Conclusion

In the Ayurvedic literature *Kamala* would be point out to a disease condition in which hunger and appetite for food are diminished. Since liver is the largest gland, which is the main site for metabolism of Bilirubin and detoxification. So our *Pathya* which is mentioned in our classics are having low fat and rich in Carbohydrate and protein which helps in easy metabolic process of liver, if *pathya* is advised in early stage of *kamala*, the management of further disease progression can be reduced. Even in different stages of *Kamala* as told by our *acharya's* after *Samshudhakoshta* adopting *Pathya* will definitely helpful in minimizing the further complications by promoting strength in an individual. As in *Vaidya jeevanam* told importance of *Pathya ahara* stating if the patient intakes *Pathya* then there is no need of *Aushada* and if a Patient continuously consumes *Apathya* then also there is no need of *Aushada*. Hence proper understanding of *Nidana*, *Samprapthi*, *Chikitsa* along with *Pathya* and *Apathya* plays important role in curing the disease.

Conflict of interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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