

CONCEPTUAL STUDY OF DRAKSHADI YOG AVALEHA IN THE MANAGEMENT OF BAHUPITTA KAMLA

Dr. Bhagyashri Purushottam Kamdi*¹, Prof. (Dr.) Jayashri katole² and Dr. Ashish G. Keche³

¹PG Scholar Department of Kayachikista, Dr. V. J. D Gramin Ayurved College Patur Dist. Akola, Maharashtra.

²H.O.D. of Kayachikitsa, Dr. V. J. D Gramin Ayurved College Patur Dist. Akola, Maharashtra.

³Asso. Professor of Department of Kayachikitsa, Dr. V. J. D Gramin Ayurved College Patur Dist. Akola, Maharashtra.

Article Received on
24 Sept. 2023,

Revised on 15 Oct. 2023,
Accepted on 06 Nov. 2023

DOI: 10.20959/wjpr202320-30127

*Corresponding Author

Dr. Bhagyashri

Purushottam Kamdi

PG Scholar Department of
Kayachikista, Dr. V. J. D
Gramin Ayurved College
Patur Dist. Akola,
Maharashtra.

ABSTRACT

Ayurveda, the ancient system of traditional medicine, offers a holistic approach to health and wellness. Ayurveda has been used as a medical science for thousands of years. The short description of *Kamala Vyadhi* can be found in our old *Samhita*. *Raktapradoshaja Vyadhi* and *Pittaj Nantmaj* make up *Kamala*. It is seen by *Charakacharya* as an advanced stage of *Panduroga*. *Kamala* was viewed by *Shushrutacharya* as a distinct illness. This might Despite the fact that *Kamala* could be a side effect of *Panduroga*, *Vagbhatacharya* identified it as a distinct disease. *Kamala* has a reputation for causing jaundice in contemporary medicine. That might be a side effect of *Panduroga*, but *Kamala* was categorized by *Vagbhatacharya* as a distinct disease. In contemporary medicine, *kamala* and jaundice are connected. When it comes to healing *Kamala Vyadhi*, modern science

has its limitations. However, the pathogenesis and therapy of *Kamala Vyadhi* are thoroughly explained in Ayurvedic literature. This shows the originality of Ayurveda It provides a plethora of herbal remedies and formulations for various diseases. One such formulation is *Drakshadi Yog Avaleha*, which has gained significance in the management of liver disorders, particularly *Bahupitta Kamla*, with a focus on hyperbilirubinemia. This article delves into the

conceptual study of *Drakshadi Yog Avaleha* and its potential applications in addressing this condition.

INTRODUCTION

Ayurveda is an ancient medical science *Bhrihatrayee* are three main Samhitas that 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. Most individuals prefer Ayurvedic treatment for *Kamala*. *Rakta* is regarded as the living world's *Jiva* (*Prana*). It bestows vigour, complexion, contentment, and lifespan in its *Prakrut avastha*. In vitiated form produces illnesses like *Pandu* and *Kamala* etc.^[1]

In *Kamala Roga*, there will be derangement of normal colour and complexion of the skin, alteration in *mala pravritti* and accumulation of excess *mala roopi*. In *Pitta* takes place. The word *Kamala* is derived from the root word *Kamu*, which means *Kaanthi*. The term *Lunathi* means *Nasha*. And *Kaanthim Lunathi* pathological condition in which normal colour of a skin is lost. In this *vyadhi*, the hunger and appetite for food is diminished, all malas coloured (*peeta*, *haridra*, *Harithadi*).^[2] Ayurvedic ancient Samhita *Kamala Vyadhi* is briefly describe by *Acharyas*, *Charakacharya* has considered *Kamla* is the progressive stage of *Pandu* which is divided into types *Koshtashrita* (*Bahupitta*) and *Shakhashrita Kamla* (*Rudhapatta*).^[3]

Relation between Kamala and Raktaj vyadhi

In classical texts of Ayurveda, we come across the explanation of *Rakta pradoshaja vikaras*. Among them *Kamala* is also an important disease which catches the concentration of the reader. Explanation of *Kamala* among the major ailments such as *Kushta*, *visarpa*, *Raktapitta*, *Rakta Pradara* etc. shows its seriousness as per the health is concerned. *Nidanas* 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.^[4] *Kamala* is explained as one of the *Raktapradoshaja vyadhis*.^[5] 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*. *Nidanas* 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*.^[6] When 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*.^[7]

AIM AND OBJECTIVES

1. Literary study about *Bahupitta kamala Vyadhi* and *Drakshadi yog Avaleha*
2. Literary study about Yoga of *Drakshadi Avaleha*.
3. Literary study about the effect of *Drakshadi Yog Avaleha* in *Bahupitta Kamal*.

MATERIALS AND METHODS

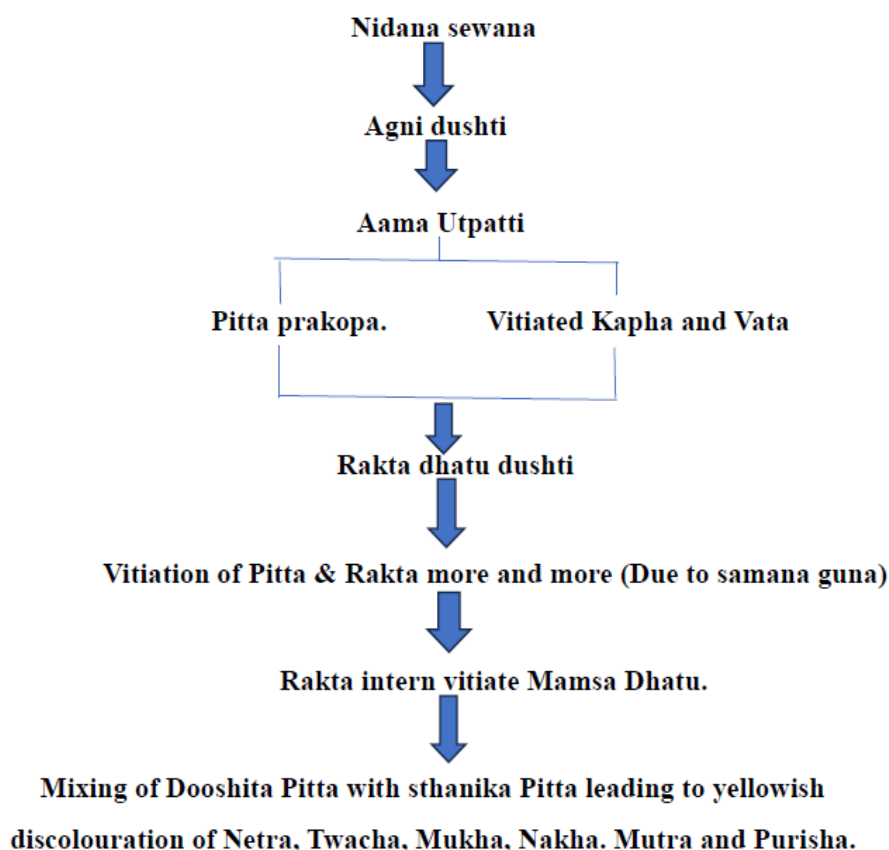
1. Literary Review of *Bahupitta Kamala* i.e. *Nidana*, and *Rupa* was studied from *Charak Samhita*.
2. Review of Drugs used in *Drakshadi Avaleha* i.e. Properties and *Karmukta* of each drug was studied from *Charak Samhita* and *Bhavprakash Nighantu*
3. Collection of all the references was done and correlation between the data was done by using *Yukti Pramana* (logical inferences).

Critical review of Nidanas of Kamala

Authors and commentators of different 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.^[8] 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.^[9] On critically reviewing the above said *Nidanas*; *vyavaya*, *Divaswapna*, and *Mrutbhakshana* are known to vitiate *Tridoshas*. *Divaswapna* refers to daytime napping. The exception to this rule is *Greeshma rutu*. *Divaswapna* will result in *Kapha* and *Pitta prakop*.^[10] when practiced such a lifestyle makes people more susceptible to become ill. *Vyayama* Even though performing *Ati vyayama* is good for your health, Acharyas warned against doing it since it increases your risk of developing severe *Vata prakopa* if you don't eat properly and get enough rest.^[11] Due to the *sara guna*, *ushna* veerya, and *kledana* qualities of *amla rasa dravyas*, using them excessively can lead to *shithilata* of the *dhatu*, *vardhana* of *Pitta*, and *vitiation* of *Rakta*, which is why *ati sevana* of *amla rasa* also produces *Kamala*. Similar to *Lavana rasa*, *Pitta prakopa* and *Pramanataha vrudhi* of *Rakta* are caused by excessive use of *Lavana rasa* due to its *ushna*, *teekshna*, and *snigdha* qualities, which lead to *Kamala samprapti*. *Madya* is listed as one of *Kamala's* *nidanas*. The properties of *Madya* include *teekshnata*, *ushnata*,

vyavayi, vikasi, sukshma, ruksha, and vidahi. It adds to Pitta and Rakta dushti by creating the *annarasa utkleda* and *vidagdha*.^[12] Like a result, the Acharyas stated that while Madya behaves like nectar when used with the right yukti, inappropriate Madya consumption might be lethal. Due to the vitiation of Pitta and Rakta caused by Madya's aforementioned gunas, which result in *vidagdhata* and *Raktadushti*. It is also known that the use of *nishpava* and *pinyaka tila taila*, as well as *nidanas*, might vitiate Pitta. *Vataprakopa* is primarily caused by *Vegadharana*. In addition to the previously mentioned *manasika nidanas*, such as *Kama*, *Chinta*, *Bhaya*, *Krodha*, and *Shoka*, other equally significant *manasika nidanas* include *Kama* and *Chinta* as well as *Bhaya*, *Bhaya*, and *Krodha* as well as *Shoka*. Overall the above discussed etiological factors are directly or indirectly responsible for the pathogenesis of the disease *Kama*.

Samprapti of Kamla^[13]



KAMALA ROGA

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.^[14] Acharya Sushruta opines that Kamala can occur without the pre-existing Pandu Roga as independent (swatantra) vyadhi and Acharya Vagbhat also supported Sushrutas view.^[15] 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 Pandu Roga excessively due to Pittaja ahara vihara or pitta Paratantra prakopa pre-existing Pandu roga, it is said to be Swatantra or Alpa Pitta Kamala.^[16] 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.

Understanding of 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.^[17] Here the Vitiated Pitta is vitiating the Rakta dhatu. Due to the equivalent properties of both Rakta and Pitta they get vitiated more. These interns 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. As a result of less nutrition, the patient becomes emaciated and weak.^[18] 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.^[19] The similarities between the pathophysiology and symptoms of koshtashakhashrita Kamala and those of haemolytic jaundice/prehepatic jaundice may be seen when these symptoms are examined in the context of modern science. Increased urobilinogen in urine, which results in dark yellow pee, is caused by an excessive amount of bilirubin entering the duodenum (Bahu Pitta). Dark yellow stools are caused by stercobilinogen that has been produced in excess. Mala ranjana karma is caused by some parts of the Ranjaka Pitta; the more of this Pitta there is in the koshta, the darker the stools will be. For this reason, we can think of the *Dravyatahand karmatah vruddhi* of the Ranjaka

Pitta in the koshta. Patients are found to have dourbalya durbalendriyata (diminished sense organ perception power), which is indicative of severe *Raktakshaya (Anemia)*.

Drug Review

द्राक्षादि योग् अवलेह^[20]

द्राक्षाप्रस्थं कणाप्रस्थं शर्करार्धतुलां तथा ॥ २९ ॥

द्विपलं मधुकं शुण्ठी त्वक्क्षीरीं विचूर्णितम् ।

धात्रीफलरसद्रोणे तत्क्षिप्त्वा लेहवत्पचेत् ॥ ३० ॥

शितान्मधुप्रस्थयुताद् लिह्यात्पाणितलं ततः ।

हलीमकं पाण्डुरोगं कामलां च नियच्छति ॥ ३१ ॥

अ. ह. चि. १६/ २९-३१

Drakshadi Yogavaleha is an Ayurvedic formulation that is commonly prescribed for liver disorders and can be a valuable resource in managing Bahupitta Kamla. It contains various herbal ingredients, with "Draksha" or grapes being a prominent component. Grapes are known for their hepatoprotective properties, which can support liver function and help in the treatment of liver diseases.

Contain of yoga

Draksha – 1 Prasth

Pipmpli- 1 Prasth

Datriphalras(Amalaki) – 1 Dron

Yashtimadhu

Sunth

Vanshlochan

Sharkra- 1/2 Tola

Madhu – 1 Prasth

Key Ingredients of Drakshadi Yogavaleha

1) Draksha(Vitis vinifera)

The drug Draksha possesses iron property which helps to increase the Rakta and also helps in fulfilling the demand of oxygen. The drug Draksha of Madhura Rasa; Sheeta Virya and

Madhura Vipaka henc help in pacifying vitiated Rakta and also helps in formation of Rasa Dhatu Purana Ghrita of Katu Tikta Rasa helps as Amahara and hence facilitating the formation of Uttarottara Dhatus. Grapes contain antioxidants like resveratrol, which can protect the liver cells from oxidative stress and inflammation, thus aiding in liver health.

2) Pimpali (Piper Longam)

Pippali has Dipana, Pachana and Rasayana actions. and is helpful in alleviating Ama from the body which is the basic pathological factor in this disease. Rasa: Katu, Tikta, Madhura.

Guna: Laghu, Snigdha. **Virya:** Anushna. **Vipaka:** Madhura. **Doshakarma:** Kapha vata shamaka. **Karma** Kasahara, Shvasahara, Hikkanigrahana, Rasayana Medhya, Vatahara Mutrala, Dipana, Vatanulomana, Shulaprashamana, Mridurecana, Krimighna, Raktokleshaka, Jantughna, Shrovi recana, Plihavridhhihara, Yakriduttejaka, Vishamajvara, Raktokleshaka, Vrishya, Balya, Garbhashyasamkocaka.

3) Amalaki (Embilica Officinalis)

Amla Pradhan and Pancha rasa are amalaki. Lavan Virahit, Virya Sheeta, Vipak Madhur, Guna Laghu, Ruksha, and Karma Deepen Pachana are examples of this. To prevent dyspepsia and ulcers, use anuloman, Ruchika, yakrututoyjak, a diuretic, laxative, liver tonic, refrigerant, stomachic, restorative, antipyretic, and hair tonic. Amalaki is rich in vitamin C and exhibits detoxifying properties that can help eliminate toxins from the body.

4) Yashtimadhu (Glycyrrhiza glabra)

Virya Sheeta, Vipak Madhur, Guru Snigdha Guna, Karma Tridoshar Rasayan, and Yashtimadhu are the members of the Madhur rasa Pradhan family. Licorice root is regarded as a useful remedy for maintaining a healthy, disease-free liver. This aids in curing jaundice, which keeps your liver healthy and prevents damage from free radicals, as well as chronic acidity, ulcers, and chronic bronchial diseases. It also aids in ulcer healing. Haritaki is known for its laxative and detoxifying properties, which can assist in improving digestion and removing toxins from the body.

5) Suntha (Zingiber officinale)

Rasa (Taste): Sunta is pungent (katu) in taste, which means it has a spicy and heating quality. **Virya (Potency):** It is hot in potency, which makes it useful for conditions where warmth and stimulation are required. Dried ginger is light (laghu) and dry (ruksha) in nature. **Vipaka (Post-Digestive Taste):** It has a pungent (katu) vipaka.

Dosha: Sunta primarily balances Kapha dosha and can increase Vata and Pitta doshas if used excessively. It is known for its digestive, carminative, and anti-nausea properties. It can also act as a stimulant and expectorant. Sunta is commonly used in Ayurvedic remedies for various conditions such as indigestion, flatulence, nausea, common cold, and respiratory problems.

DISCUSSION

Bahupitta Kamla, a term used in Ayurveda to describe liver disorders or hepatitis, has become a significant health concern worldwide. Traditional Ayurvedic medicine offers a holistic approach to managing liver disorders. One such remedy is *Drakshadi Yogavaleha*, an Ayurvedic formulation with a rich history of treating various liver ailments. This article provides a conceptual study of *Drakshadi Yogavaleha* and its potential role in the management of *Bahupitta Kamla*.

The Conceptual Role of *Drakshadi Yogavaleha*

Drakshadi Yogavaleha can play a significant role in managing *Bahupitta Kamla* through the following mechanisms:

Hepatoprotective: The antioxidant properties of grapes and other ingredients in *Drakshadi Yogavaleha* can help protect liver cells from damage, thereby improving liver function.

Detoxification: This formulation can assist in the detoxification of the liver by promoting the elimination of harmful substances and toxins.

Immune Support: Ingredients like Guduchi can boost the immune system, helping the body fight off infections and recover from liver ailments.

Anti-Inflammatory: Musta and other anti-inflammatory herbs can reduce liver inflammation, which is a common symptom in liver disorders.

Digestive Aid: Haritaki can enhance digestion and promote regular bowel movements, which is crucial for liver health.

CONCLUSION

In the management of *Bahupitta Kamla*, *Drakshadi Yogavaleha* offers a promising and holistic approach rooted in traditional Ayurvedic medicine. This formulation's combination of hepatoprotective, detoxifying, and immune-boosting properties makes it a valuable asset in

the treatment of liver disorders. However, it's essential to consult with a qualified Ayurvedic practitioner to receive personalized guidance and recommendations for using *Drakshadi Yogavaleha* in your treatment regimen. Ayurveda, with its focus on individualized care, can provide a well-rounded solution for those dealing with liver disorders like *Bahupitta Kamla*.

REFERENCE

1. Agnivesha, Charaka Samhita, Sutrasthana, chapter 24, verse 04, Ayurveda deepika commentary by Chakrapanidatta. Editor: Yadavaji Trikamaji Acharya. Chaukhambha Surabharati Prakashana Varanasi. Edition, 2016; 124.
2. Raja Radhakantadev Bahaddur. Shabdakalpadruma volume- 4, Naga Publication. Delhi. Edition, 1987; 60.
3. Vidhyadhar Shukla and Ravidatta Tripathi, Charaka Samhita, Chikitsastan 16/3536; Chaukhamba Sanskrit Prakashan(Reprinted-2017), 400.
4. Vagbhata, Ashtanga Hridaya, Sutrasthana chapter 11. Verse 26 Sarvanga sundara and Ayurveda rasayani commentary of Arunadatta and Hemadri. Pandit Hari Sadashiv Sastri Paradkar, Chaukhambha Surabharati Prakashan. Varanasi. Edition, 2016; 186.
5. Agnivesha, Charaka Samhita, Sutrasthana, chapter 28, verse 11-12, Ayurveda deepika commentary by Chakrapanidatta. Editor: Yadavaji Trikamaji Acharya. Chaukhambha Surabharati Prakashana Varanasi. Edition, 2016; 179.
6. Agnivesha, Charaka Samhita, Sutrasthana, chapter 24, verse 5-10, Ayurveda deepika commentary by Chakrapanidatta. Editor: Yadavaji Trikamaji Acharya. Chaukhambha Surabharati Prakashana Varanasi. Edition, 2016; 124.
7. Agnivesha, Charaka Samhita, Vimanasthana, chapter 5, verse 08, Ayurveda deepika commentary by Chakrapanidatta. Editor: Yadavaji Trikamaji Acharya. Chaukhambha Surabharati Prakashana Varanasi. Edition, 2016; 251.
8. Sushruta, Sushruta Samhita, uttaratantra, Chapter 44, verse 03, Nibandha sangraha Commentary by Dalhanacharya, Edited by, Vaidya Yadavaji Trikamaji Acharya, Chaukhambha Orientalia, Varanasi, Edition, 2014; 72.
9. Agnivesha, Charaka Samhita, chikitsa sthana, chapter 16, verse 07-11, Ayurveda deepika commentary by Chakrapanidatta. Editor: Yadavaji Trikamaji Acharya. Chaukhambha Surabharati Prakashana Varanasi. Edition, 2016; 527.
10. Vagbhata, Ashtanga Hridaya, Sutrasthana chapter 07. Verse 56-57 Sarvanga sundara and Ayurveda rasayani commentary of Arunadatta and Hemadri. Pandit Hari Sadashiv Sastri Paradkar, Chaukhambha Surabharati Prakashan. Varanasi. Edition, 2016; 141.

11. Vagbhata, Ashtanga Hridaya, Sutrasthana chapter 02. Verse 11 Sarvanga sundara and Ayurveda rasayani commentary of Arunadatta and Hemadri. Pandit Hari Sadashiv Sastri Paradkar, Chaukhambha Surabharati Prakashan. Varanasi. Edition, 2016; 27.
12. Agnivesha, Charaka Samhita, chikitsa sthana, chapter 24, verse 113, Ayurveda deepika commentary by Chakrapanidatta. Editor: Yadavaji Trikamaji Acharya. Chaukhambha Surabharati Prakashana Varanasi. Edition, 2016; 588.
13. Agnivesha, Charaka Samhita, chikitsa sthana, chapter 16, verse 09-11, Ayurveda deepika commentary by Chakrapanidatta. Editor: Yadavaji Trikamaji Acharya. Chaukhambha Surabharati Prakashana Varanasi. Edition, 2016; 527.
14. Agnivesha, Charaka Samhita, chikitsa sthana, chapter 16, verse 35-36, Ayurveda deepika commentary by Chakrapanidatta. Editor: Yadavaji Trikamaji Acharya. Chaukhambha Surabharati Prakashana Varanasi. Edition, 2016; 528.
15. Sushruta, Sushruta Samhita, Uttara tantra, Chapter 44, verse 10, Nibandha sangraha Commentary by Dalhanacharya, Edited by, Vaidya Yadavaji Trikamaji Acharya, Chaukhambha Orientalia, Varanasi, Edition, 2014; 729.
16. Agnivesha, Charaka Samhita, chikitsa sthana, chapter 16, verse 35-36, Ayurveda deepika commentary by Chakrapanidatta. Editor: Yadavaji Trikamaji Acharya. Chaukhambha Surabharati Prakashana Varanasi. Edition, 2016; 528.
17. Agnivesha, Charaka Samhita, chikitsa sthana, chapter 16, verse 34, Ayurveda deepika commentary by Chakrapanidatta. Editor: Yadavaji Trikamaji Acharya. Chaukhambha Surabharati Prakashana Varanasi. Edition, 2016; 528.
18. Agnivesha, Charaka Samhita, chikitsa sthana, chapter 16, verse 35, Ayurveda deepika commentary by Chakrapanidatta. Editor: Yadavaji Trikamaji Acharya. Chaukhambha Surabharati Prakashana Varanasi. Edition, 2016; 528.
19. Agnivesha, Charaka Samhita, chikitsa sthana, chapter 16, verse 35-36, Ayurveda deepika commentary by Chakrapanidatta. Editor: Yadavaji Trikamaji Acharya. Chaukhambha Surabharati Prakashana Varanasi. Edition, 2016; 528.
20. Bramananand Tripathi, Ashtanghridayam, Chikitsastan 16/29-31, Chaukhamba Sanskrit Prakashan, Reprint, 2017; 765.