



Asian Journal of Modern and Ayurvedic Medical Science | ISSN 2279-0772

[ONLINE]

Volume: Volume3, Number 2 | Publication Date: Monday, July-
December 01, 2014

Published by Mpasvo [article url]

<http://www.ajmams.com/viewpaper.aspx?pcode=ec8ce650-27e5-49ef-af15-0e47ae6895bd>

**Published paper's title : Hepatitis-
An Ayurvedic Perspective**



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Research Paper

Hepatitis- An Ayurvedic Perspective

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Declaration

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Received November 10 , 2014 ; Accepted November 15, 2014 , Published December 1,2014

Introduction- Kamala (Jaundice) is a clinical sign of many liver disease. The common cause of jaundice is 'Hepatitis' (Swollen Liver) mostly accuring due to infection by hepatotropic viruses. Kamala a disease which has been discussed & explained in detail by Ayurvedic treatise has now become a coined term to stand for diseases such as a Jaundice, hepatitis etc. The term kamala come from ''kamam lathi ithi'' i.e. the one which destroy all desire other derivation is ''kayam malaaithi ithi kamala'' means which make the body dirty is called kamala. In modern the viral against causing hepatitis are designated viral Hepatitis A, B, C & E of these hepatitis A & E are transmitted by the faeco-oral route. Hepatitis B & C are transmitted through the parenteral route & A certain percentage of the affected individual are not able to clear the viruses from their body & become carrier of the virus B & C. These carrier will develop

chronic liver disease including chronic hepatitis, cirrhosis or even liver cancer.

Kamala as a Raktapradoshaja vikara

Kamala has been mentioned as a raktapradoshaja vikara along with other disease like Pandu. The raktasrita vyadhi has always a manifestation in skin. This could be because of the fact that rakta is being formed by the transformation occurring in rasa by ranjaka pitta. Also the symptoms of rasa & tavak could be the reason behind the skin manifestation due to yakrita ranjaka pitta.

This in kamala the skin colour changes to harita/harridra varna i.e. green or yellowish. So the samprapthi could be understood as the increased use of ushnaguna pradhana dravya or ushnata in the body cause the pitta increase within body. Which subsequently deranges the ranjaka pitta to result in kamala. But



ashtanga sangraha adds to it that pittadushti in majjadhatu result in the haaridranetrata result in the

haaridranetrata. This opinion of the dosha-dushya sam murchana could take place in kamala manifestation.

Jaundice

Prehepatic	Hepatocellular	Posthepatic (Billiary obstruction)
Hemolytic		Benign
Congenital		Malignant
	Hepatotropic virus	injection drug induced
	A,B,C,E other	alcoholic auto immune
	infective agents	cirrhosis typnoid tuberiulosis

Virological diagnosis confirm by viral markers

Hepatitis A -- Anti HAV Igm (ELISA)

Hepatitis B -- HBS Ag Antic HBC Igm

Hepatitis E -- Anti HEV Igm

Type of Kamala

On the basis of samprati kamala gets manifested in two forms-koshtaasrita & sakhaasrita kamala. Though in both type vikriti pitta play the role in sakhaasrita type the pitta which has been vitiated does not reach the koshta. So there is an underlying pathology of increased vatadosha leading to sakha gati of pitta along with an increased kapha stage crating a srotorodha. Thus not letting the normal pitta come back to koshta. Thus sakhaasraya kamala is a clear form of asaya apakarsha janya vyadhi. Form this total samprapti we can infer that mala ranjana does not occur in sakhaasraya. Kamala due to the absence of pitta in kostha thus, leading to condition of "sveta varchs" & it is a partial obstruction it certainly result in tilapishanibha varchas.

In classical reference another two chronic conditions as 'kumbha kamala' and 'haleemaka' are seen. Kumbhakamala is mentioned by Acharya Chakrapani as a bheda of koshtaasrita kamala, in which patient may present with condition of oedema associated with ascitis and bleeding tendencies. Haleemaka is being explained as vata- pitta dominant condition of kamala by Vagbhata acharya and it is also known as alasaka.

Treatment Methodology

Due to difference in samprapti, totally different treatment principles should be adopted in both types of kamala. 'Sakhaasrita' type being a asayaapakarshajanya vyadhi, srotorodha should be removed by kapha pachana and vilayana; thus aiding the sthanaantaragata pitta to come back to koshta and then pittahara treatment are to be adopted as 'koshtaasrita kamala'

Now considering koshtaasrita kamala, it can manifest as svatantra os paratantra vyadhi (i.e. kamala arising as a complication of disease like pandu, etc) and so treatment is planned based on those condition.

Svatantra type koshtaasrita kamala can be treated with snehana. The snehana will



have a greater effect as the action of snehana could be understood to reach even to the majjadhatu level, which is vitiated here. Therefore attaining samyak snigdha lakshana of mala mixed with sneha(indicative of majjadhatu mala elimination) followed by rooksha virechana is to be adopted. And after virechana, pittasamana therapies are advocated. Whereas in paratantra type, directly virechana can be adopted with tiktatrasa dravyas.

Supportive Pittasamana Treatment

Once pitta is in the koshta, therapies as nasya and anjana could be adopted. For nasya, drugs like kaarkodamoola, jeemoothaka, etc. could be used and for anjana- Nisadi anjana, Dronapushpita anjana can be used.

Ideal Single Drug Therapies

- Intake of bhoomiamalaki leaf paste with butter milk is useful in kamala.
- Intake of Guduchi svarasa is beneficial.
- Internal use of punarnava, pippali, katuki, bhringaraja karka is also helpful.

Effective formulations

Kashayayoga:- Drakshadi kashayam, Guduchyadi kashayam, Vasaguduchyadi kashayam, Phalatrikadi kashayam, Punarnavadi kashayam, Tiktakam kashayam, Aragvadadi kashayam, etc.

Gutika:- Manduravatakam, Arogyavardhini vati

Choorna:- Avipathichurna, Navayasachurna, Narayanachurna

Avaleham:- Kutajaavaleham, Dashamulahareetaki avaleham, Drakshadi avaleham, etc.

Ghritam:- Pippalyadi ghritam, Dadimadi ghritam, Tiktaka ghritam, etc.

Rasayana:- Bringarajasayana

Conclusion

Thus to concise, in kamala a pittahara lifestyle with adopting of sarad ritucharya really helps so get back to svasthya. And the factor to be kept in mind, always for successful treatment an early diagnosis which is being clubbed with an appropriate treatment based on the vyadhiavastha and rogibala.

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