

# Ayurvedic Insights into *Yakrit Vikara*: A Comprehensive Study on Differential Diagnosis

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**Abstract:** In Ayurveda, the concept of *Koshtanga* highlights the intricate interconnectedness of various body parts, with the *Yakrit*(liver) identified as a vital organ that plays a crucial role in the functioning of the *raktavahsrotas* (blood channels). The relationship between *Rakta* (blood) and *Yakritis* essential for sustaining overall health and well-being. A definitive diagnosis is paramount for providing appropriate treatment for any disease. By examining the different stages of illness and the consequential changes that occur, practitioners can achieve a more accurate diagnosis. Ayurvedic texts typically do not classify liver disorders (*Yakrita Vikara*) as independent entities, largely because the system's classification of diseases is predominantly based on symptoms. This paper delves into various liver-related disorders, such as *Pandu*, both types of *Kamala*, *Shakhashrita*, and *Kosthashrita*. It also discusses the different stages of *Kamala* and *Madya Janya Yakrita Vikara*, highlighting the importance of understanding the symptoms that overlap across these conditions to aid in differential diagnosis. Furthermore, there is a pressing need for a more thorough examination of liver disorders within the framework of this ancient traditional system. By exploring the unique concepts presented in ancient Ayurvedic literature, we can enhance our understanding of liver health and broaden the scope of research into the multidimensional aspects of *Yakritvikara*, along with its differential diagnosis. This exploration can lead to improved diagnostic accuracy and more effective treatment strategies rooted in traditional wisdom

**Keywords:** Kamla, Liver disorder, Pandu, Yakrita Vikara

## I. INTRODUCTION

In *Ayurveda*, the *Yakrit* is recognized as a vital organ located within the *koshta*, or abdominal cavity. Sir Monier Williams traces the etymology of "*Yakrit*" to the root "*Yakan*," which translates to "liver." The term "*Yakrit*" can be dissected into two parts: "*Ya*," denoting "activity," and "*Krit*," meaning "breakdown." This suggests a dynamic role in bodily functions. Moreover, *Yakrit* is also used synonymously with the concept of "restoration" (A.S.Sa. 5/34), indicating its importance in maintaining health According to *sabdamastomahanidhi*, the definition "*Yam Samyaman karoti iti Yakrit*" translates to "that which has control." This underscores the *Yakrit*'s regulatory function over various physiological processes within the body. The term "*samanya*" not only encompasses the idea of control but also includes notions of restraint, governance, and guidance, highlighting the organ's capability to manage and balance bodily functions effectively.

As one of the *Koshtanga* organs integral to digestion and metabolism *Yakrit* is identified as the seat of *Ranjaka Pitta*, which plays a crucial role in the production and regulation of blood. *Sushruta*, a key figure in *Ayurvedic* medicine, emphasized that *Yakrit* is derived from *Rakta* (blood) and is considered to have maternal origins, further illustrating its connection to the body's vital processes. Interestingly, *Ayurvedic* texts typically do not classify liver disorders as distinct medical conditions. Instead, they offer limited descriptions of the liver, prioritizing its metabolic functions over specific pathologies. The liver is recognized as the seat of *Pitta*, particularly responsible for *Ranjaka Pitta* functions, which are essential for the body's metabolic activities and overall vitality.

Furthermore, both the liver and spleen are seen as foundational to the *Raktavahasrotas*, the channels responsible for transporting blood. This positioning highlights the liver's critical role in diseases associated with *Raktavaha* and *Pittavaha Srotas*, which relate to blood and *Pitta*-related disorders, respectively. The lack of a separate classification for

*Yakrita Vikara* (liver disorders) may be attributed to *Ayurveda's* emphasis on a symptom-based approach to disease categorization, focusing on the manifestations of illness rather than isolating structural or organ-specific diseases. This perspective prioritizes an understanding of physiology and the interconnectedness of bodily functions over a strict anatomical classification in the context of pathogenesis.

### AIM AND OBJECTIVES

To study Differential diagnosis of *Yakrit Vikara* from *Ayurvedic* point of view and analyse symptoms of various disease of *Yakrit* a for making differential.

### II. MATERIALS AND METHODS

Various ayurvedic and modern texts, published articles, research papers and information available on the internet were reviewed.

### III. REVIEW OF LITERATURE

Differential diagnosis on basis of *Ashtavidha pariksha*<sup>2-8</sup>-

#### 1. *Nadi*-

Characteristics of *Nadi* according to various Disease Condition –

*Pitta Dosha* plays a significant role in the characteristics of *Nadi* (pulse). The motion of the pulse can be compared to that of animals such as the *Manduka* (frog), *Kaka* (crow), and *Kulinga* (a type of bird).

In the case of *Pandu*, the pulse is described as unsteady and fast, with fluctuations in palpability it may sometimes be palpable and other times not.

Conversely, in *Kamala*, the pulse resembles that of *Pittaja Nadi* but is specifically warm to the touch. This warmth is an important characteristic that distinguishes it from other types of *Nadis* and reflects the underlying *Pitta* imbalance in the body. Understanding these variations in pulse quality is essential for accurate diagnosis and treatment.

#### 2. On the basis of characteristic of *Mutra* (Urine)-

Findings of hepatic disease in urine is described below.

##### A. *Pittaja Pandu* and *Kamala*:

*Pita Varna* is one of the natural colors associated with *Pitta dosha*. An increase in *Vikrita Pitta* (pathogenic *Pitta*) leads to a yellow discoloration of stools, urine, eyes, and skin. In patients with *Pittaja Pandu*, the urine is typically light yellow (*Pita*). In contrast, those with *Kamala* may exhibit different urine colors depending on the type: patients with *Kosthashrita Kamala* tend to pass reddish-yellow urine (*Rakta-Pita*), while those with *Shkhashrita Kamala* often have deep yellow urine (*Haridra*).

Differentiating between these conditions can be achieved through careful clinical history-taking, as there are distinct symptoms associated with each disease.

##### B. *Kamala* and *Jwara*:

The yellow color of urine can also be observed in certain types of *Jwara* (fever), so it's important to consider *Jwara* when addressing *Kamala*.

In the case of *Paittika Jwara*, the patient may exhibit a yellowish hue in their nails, urine, and stool, often described as *Harita* or *Haridra*. While elevated temperature is a prominent symptom in all forms of *Jwara*, it is not a defining characteristic of any type of *Kamala*. Fever may occur with *Shkhashrita Kamala*, but it tends to be mild.

*Haridra Jwara* is mentioned in *Astanga Sangraha*, where the skin color during the fever changes to *Bheka Varna* or *Haridra Varna* (deep yellow), and the urine also turns deep yellow, potentially leading to severe outcomes, including death.

In *Sannipatika Jwara* (characterized by an imbalance of *Vata*, *Kapha*, and increased *Pitta*), symptoms such as *Daha* (burning sensation), *Trishna* (thirst), *Bhrama* (dizziness), and *Aruchi* (loss of appetite) are present, along with *Haridra Varna* of the eyes and urine.

**C. Kamala and Haridrameha-**

*Haridrameha* is characterized by the passing of urine that is deep yellow (*Haridra*) and includes general symptoms of *Prameha*, such as frequent urination and increased thirst. This condition indicates a *Pitta* imbalance affecting metabolic processes.

In contrast, *Kamala* involves jaundice and symptoms like yellowing of the skin and eyes, but it does not present the same urinary symptoms or the specific yellow coloration associated with *Haridrameha*.

**3. On the basis of colour of Mala(Faeces)-**

Colour of faeces in Liver disorders as found in *Ayurvedic* classics is given below

Diseases	Colour of mala
<i>Sakhashrita Kamala</i>	<i>Shweta (Tilapistaniham)</i>
<i>Kostha-Sakhashraya Kamala</i>	<i>Rakta-Pita</i>
<i>Halimaka</i>	<i>Harita</i>
<i>Udara</i>	<i>Shyava/Pita/Shweta</i>
<i>KumbhaKamala</i>	<i>Krishna-Pita</i>
<i>Pandu</i>	<i>Krishna-Pandu/Pita/Shukla</i>
<i>Panaki</i>	<i>Pita</i>

**4. On the basis of characteristic of Jivha (Tongue)-**

Colour of Tongue in Liver disorders as found in *Ayurvedic* classics is given below.

Characteristic	Observations
Colour	Yellowish / reddish
Surface	Soft, coated
Taste feeling	Bitter/pungent
Nature	Warm
Other Complaint	Yellow
<i>Sama-Nirama</i>	<i>Sama</i>

**5. On the basis of characteristic of Shabda (Sounds)-**

In *Jalodara*, the abdomen resembles a leather bag filled with water, exhibiting a distended appearance. This condition is characterized by fluctuations, vibrations, and audible sounds within the abdomen due to the accumulation of fluid.

The excessive fluid leads to a tense and stretched feeling, causing discomfort and irritation. Patients may also experience a sensation of heaviness and pressure, which can be quite distressing.

**6. On the basis of characteristic of Sparsha (Palpation)-**

The characteristics of *Sparsha* (touch) in liver disorders vary based on the predominant *dosha*:

**Vata Predominance:** The touch is typically described as dry. This reflects the qualities of *Vata*, which is associated with movement and subtle elements. A dry touch may indicate a lack of moisture and vitality in the liver, suggesting issues related to dehydration or deficiency.

**Pitta Predominance:** The touch is generally soft. This aligns with *Pitta*'s qualities, which include heat and fluidity. A soft touch can indicate inflammation or increased heat in the liver, often linked to conditions like hepatitis or fatty liver, where the liver may feel swollen or tender.

**Kapha Predominance:** The touch is characterized as solid and cold. *Kapha* embodies earth and water elements, leading to a heavier and more substantial quality. A solid and cold touch may suggest congestion or stagnation in the liver, indicative of conditions like liver cirrhosis or fatty liver disease, where there is an accumulation of excess tissues or fluids.

### 7. On the Basis of Characteristic of Drika (Eyes)-

The characteristics of the eyes in liver disorders, as described in *Ayurvedic* classics, are as follows:

**Pandu:** Exhibits paleness.

**Kamala:** Displays a yellowish hue (*Haridra Varna*).

**Incurable Pandu:** Shows a whitish colour (*Shweta Varna*).

**Incurable Kamala:** May present with blood in the eyes.

### 8. On the Basis of Characteristic of Akriti (Appearance):

Findings related to *Akriti* (shape or form) in liver disorders are not extensively detailed in *Ayurvedic* classics. However, the enlargement of the liver and spleen is recognized, particularly under the terms *Yakrita dalyodara* (indicating liver enlargement) and *Plihodara* (referring to spleen enlargement).

In these conditions, the abdominal area may become distended due to the swelling of these organs. This enlargement can lead to discomfort, pain, and digestive issues, reflecting underlying imbalances in the body's doshas. While *Akriti* is not specifically described, the changes in size and shape of these organs highlight significant pathologies that warrant attention

### 2. Differentiation In Different Stages of Kamala:

*Kamala* is categorized into various types based on its pathogenesis: *Kosthashrita Kamala*, *Shakhashrita Kamala*, *Kumbha Kamala*, *Halimaka*, *Lagharaka*, and *Panaki*. Each type exhibits distinct symptoms

#### ***Kosthashrita Kamala-***

It is characterized by a range of symptoms, including yellowish urine (*Haridramutrata*), yellowing of the eyes (*Netrata*), and changes in skin color (*Tvak*). Patients may also experience alterations in nail color (*Nakha*) and facial complexion (*Mukha*), along with changes in stool color (*Shakrit*). A distinctive symptom is the frog-like skin appearance (*Bhekabha*), accompanied by a burning sensation (*Daha*), indigestion (*Avipaka*), and weakness (*Daurbalya*). Additionally, affected individuals may present with emaciation (*Hatendriya*), loss of taste (*Aruchi*), and general malaise (*Sada*).

#### ***Shakhashrita Kamala symptoms:***

*Kosthashrita Kamala* presents with a variety of symptoms, including yellow urine (*Hridramutrata*), yellowing of the eyes (*Netrata*), and changes in skin color (*Tvak*). Patients may experience clay-colored (*Mala Tilapistambha*) or white stools (*Shweta Varna*), as well as gastrointestinal issues like flatulence (*Atopa*) and abdominal distension (*Vistambha*). There is often a feeling of heaviness in the chest (*Hridaya Gaurava*) accompanied by weakness (*Daurbalya*) and decreased digestive power (*Alpagni*). Additional symptoms can include flank pain (*Parsva Arti*), hiccups (*Hidhma*), respiratory difficulties (*Shwasa*), loss of taste (*Aruchi*), and fever (*Jwara*).

#### ***Kumbha Kamala:***

*Kumbha Kamala* arises when untreated *Svatantra Kamala* occurs in a *Pitta*-dominant patient, resulting in a poor prognosis. Known as *Kalantara*, it develops after prolonged *Kamala* and is marked by severe symptoms, including blackish urine (*Krishna Mutra*), blackish stools (*Krishna Shakrit*), and significant edema (*Bhrisham Shunata*). Other signs include a reddish face (*Sarakta Mukha*), reddish eyes (*Sarakta Akshi*), blood vomiting (*Sarakta Chhardi*), blood in stools (*Sarakta Shakrit*), hematuria (*Sarakta Mutra*), burning sensation (*Daha*), loss of taste (*Aruchi*), increased thirst (*Trit*), drowsiness (*Tandra*), fainting (*Moha*), loss of appetite (*Nastagni*), and unconsciousness (*Nastasan-gya*).

#### ***Halimaka:***

*Halimaka* is also known as *Lodhara* or *Alasa*. It occurs due to *Vata Pitta* vitiation, this condition is characterized by a range of appearances and symptoms, including greenish (*Harita Varna*), blackish (*Shyava Varna*), and yellowish (*Pita Varna*) discoloration. Patients may experience dizziness (*Bhrama*), increased thirst (*Trishna*), and loss of libido

(*Strishva Aharsha*). Other symptoms include mild fever (*Mrudujvara*), drowsiness (*Tandra*), weakness (*Balabhramsa*), decreased appetite (*Ananabhilasha*), depression (*Utsahaksaya*) body aches (*Anga Marda*), and tastelessness (*Aruchi*).

**Panaki:**

This condition is marked by several symptoms, including fever (*Santapa*), pallor (Pandu), loose stools (*Bhinnavarchas*), and yellow discoloration both externally and internally (*Bahiraantashchapitata*). Additionally, patients may exhibit sub-conjunctival haemorrhage (*Netraraga*).

**Lagharaka:**

It is characterized by several symptoms, including fever (*Jwara*), body pain (*Angamarda*), fatigue (*Sada*), dizziness (*Bhrama*), drowsiness (*Tandra*), and emaciation (*Kshaya*).

**Differential Diagnosis of Stages of Kamala-**

Type of Kamala	Symptoms
<i>Kosthashrita Kamala</i>	Yellow urine, yellow eyes, skin changes, frog-like skin, burning sensation, weakness, indigestion, tastelessness, malaise
<i>Shakhashrita Kamala</i>	Yellow urine, clay/white stools, flatulence, heaviness in chest, weakness, decreased digestive power, flank pain, hiccough, respiratory trouble, fever, tastelessness
<i>Kumbha Kamala</i>	Blackish urine/stool, profuse edema, reddish face/eyes, blood vomiting, blood in stool, hematuria, burning sensation, thirst, drowsiness, fainting, loss of appetite, unconsciousness
<i>Halimaka</i>	Greenish/blackish/yellowish appearance, dizziness, thirst, loss of libido, mild fever, drowsiness, weakness, decreased appetite, depression, body ache, tastelessness
<i>Panaki</i>	Fever, pallor, loose stools, external/internal yellow discoloration, sub-conjunctival haemorrhage
<i>Lagharaka</i>	Fever, body pain, tiredness, dizziness, drowsiness, emaciation

**3. Yakrita vikara and Madyataya<sup>9</sup>-**

*Madatyaya* refers to the adverse effects of excessive alcohol consumption, which *Ayurvedic* texts acknowledge but do not classify as a distinct disease. While there are limited references to the impact of alcohol on liver health, conditions such as *Kamala* and *Udara* which are identified as potential complications of alcoholic liver disease. Notably, the symptom of yellowing of the eyes (jaundice) is recognized as a sign of incurability in *Madatyaya* and can be directly correlated with alcoholic hepatitis.

Additionally, *Parshvashula*, or pain in the right upper quadrant of the abdomen, is associated with *Vataja Madatyaya* and may indicate liver inflammation like hepatitis. This symptom is also noted as a complication of *Madatyaya*, reflecting the distress experienced in the liver and surrounding organs due to excessive alcohol intake. Despite the limited number of direct references in *Ayurvedic* literature linking alcohol to liver disease, one significant mention is found in the aetiology of *Pandu*, where the influence of alcohol on liver health is acknowledged.

**4. Yakrita Roga and Pleeha Roga<sup>10</sup>-**

*Yakrit rogas* are not specifically mentioned in the *Bruhatraye*; they are discussed in *Bhavaprakash* under the *Plihayakrutaadhikara Adhyaya*, alongside *Pliha roga*. The *Nidan Samprapti* and *Lakshana* of *Yakruta roga* are

essentially the same as those of *Pliha roga*. The primary difference lies in their location: *Pliha* is on the left side (*Vamaparshwa*), while *Yakrita* is on the right side (*Dakshinparshwa*).

### III. DISCUSSION

*Yakrit Vikara* (liver disorders) in *Ayurveda* highlights the significance of the *Yakrit* as a central organ in digestion and metabolism, linked to *Ranjaka Pitta*, which is essential for blood production. The term "*Yakrit*" reflects its dynamic role in bodily functions, encompassing both activity and breakdown. The diagnostic framework employs the *Ashtavidha Pariksha*, examining pulse (*Nadi*), urine (*Mutra*), stool (*Mala*), tongue (*Jivha*), sounds (*Shabda*), touch (*Sparsha*), eye appearance (*Drika*), and overall appearance (*Akriti*) to assess liver health. Each parameter provides crucial insights; for instance, urine color indicates *Pitta* imbalances, while the quality of the pulse reveals specific conditions like *Pandu* and *Kamala*. Additionally, the stages of *Kamala* are differentiated by distinct symptoms, aiding in accurate diagnosis. The impact of alcohol (*Madatyaya*) is acknowledged, with symptoms like jaundice and abdominal pain linked to liver inflammation. Overall, this comprehensive approach emphasizes the interconnectedness of bodily functions and offers a holistic perspective on liver disorders in *Ayurveda*.

### IV. CONCLUSION

The examination of *Yakrit Vikara* emphasizes the importance of differentiating various liver disorders based on *Ayurvedic* principles. Utilizing methods like the *Ashtavidha Pariksha* allows for a nuanced understanding of symptoms and conditions of *Yakrita Vikara*. This differentiation is crucial for accurate diagnosis and effective treatment, as each condition presents distinct signs and symptoms. Moreover, the study highlights the necessity of a holistic approach to liver health, considering lifestyle factors like alcohol consumption and other dietetics. By prioritizing these distinctions, practitioners can better address the complexities of liver disorders and improve patient outcomes in practices.

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