

## DIFFERENTIAL DIAGNOSIS IN YAKRITA VIKARA (LIVER DISEASES) DESCRIBED IN AYURVEDA

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### ABSTRACT

For appropriate line of treatment for the disease, it is important to make a definitive diagnosis. Study of various stages of disease and consequential changes can help in making correct diagnosis. In *Ayurvedic* texts *YakritaVikara* (Liver Disorders) are not described as separate entity because most of the *Ayurvedic* classification of the disease is based on symptoms. In this paper differentiation in various disorders like *Pandu*, *Kamla* of both types-*Shakhashrita*, *Kosthashrita*, Different stages of *Kamala*, *MadyajanyaYakritaVikara* are discussed. Symptoms common in different disorders are also analysed for making differential diagnosis.

**Keywords:** *YakritaVikara*, *Kamla*, *Pandu*, Liver disorder

### INTRODUCTION

There is no description of liver disorders as a separate entity in *Ayurvedic* texts. Even the description about liver is also very little. In *Ayurvedic* texts Liver has given more importance in connection with metabolic functions. Liver is said to be the seat of *Pitta*. All the functions of *Pitta*, especially *Ranjaka Pitta* are attributed to liver. Again liver and spleen are considered as, the root of *Raktavahasrotas*. So liver is very much important in all diseases concerned with *Raktavaha* and *PittavahaSrotas*. Possible reasons for not describing

the *YakritaVikara* as a separate group of disorders may be:

- i. Most of the *Ayurvedic* classification of diseases is based on symptoms.
- ii. In pathogenesis more importance is given to the physiology than structure involved.

#### Differential Diagnosis:

#### 1. On the basis of eight fold examination (*Ashtavidha Pariksha*)

- I. On the basis of characteristic of *nadi* (Pulse)<sup>1</sup>-In various diseases pattern of *Nadi* is mentioned but in context to liver disease, generally *Pitta* Dosha is involved.

Disease Condition	Character of <i>Nadi</i>
When <i>Pitta</i> Dosha is involved	Like the motion of <i>Manduka</i> (Frog), <i>Kaka</i> (crow) and <i>Kulinga</i> (a type of Bird)
<i>Pandu</i>	Unsteady, fast, sometimes palpable and sometimes not palpable.
<i>Kamala</i>	Like <i>PittajaNadi</i> but specifically warm in touch.

- II. On the basis of characteristic of *Mutra* (Urine)-Findings of hepatic disease in urine is described below-

A. *PittajaPandu* and *Kamala*<sup>2</sup>: The *Pita Varnais* one of the natural colour of *Pitta*. It has been mentioned that increase in *VikritaPitta* (pathogenic) causes yellow colour

of stool, urine, eyes and skin. *Pittaja Pandu* patient passes light yellow coloured (*Pita*) urine while *Kamala* either passes the *Rakta- Pitai*. i.e. reddish yellow coloured urine in case of *Kosthashrita Kamala* and *Haridra* i.e. deep yellow coloured urine in *Shakhashrita Kamala*. These patients can be further differentiated each other by taking clinical history as there is difference in symptoms of both the disease.

**B. Kamala and Jwara:** In some types of *Jwara*, yellow colour of urine is found so while dealing with *Kamala*, *Jwara* should be kept in mind.

**Haridraka Jwara<sup>3</sup>**- Mentioned by *Astanga Sangraha*. In this *Jwara* colour of skin is *Bheka Varna/Haridra Varna* (deep yellow), urine becomes *Haridra Varna*, may cause death. **Sannipatika Jwara<sup>4</sup>** (*Hina Vata-Madhyama Kapha-Pittadhika*). In

this fever along with symptoms of *Daha*, *Trishna*, *Bhrama*, *Aruchi* and *Haridra Varna* of eyes and urine are present.

**Paittika Jwara-** Patient develops *Harita/Haridra* colour of nails, urine and stool. In all the above varieties of *Jwara* high temperature is the dominant symptom while high temperature is not dominant in any type of *Kamala*. Fever may occur in the case of *Shakha Ashrita Kamala* but not of severe nature.

**C. Kamala and Haridrameha<sup>5</sup>:** In the *Paittika Prameha* one variety is *Haridrameha*. In this disease patient passes *Haridra* colour urine along with the other general symptoms of *Prameha*, which are absent in *Kamala*.

III. **On the basis of colour of Mala (Faeces)<sup>2</sup>**- Colour of faeces in Liver disorders as found in *Ayurvedic* classics is given below-

Disease	Colour of Mala
<i>Sakhashrita Kamala</i>	<i>Shweta</i> ( <i>Tilapistanibham</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>Panaki</i>	<i>Pita</i>
<i>Pandu</i>	<i>Krishna-Pandu/Pita/Shukla</i>

IV. **On the basis of characteristic of Jihwa (Tongue)<sup>2</sup>**-

Colour of faeces 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>

V. **On the basis of characteristic of Shabda (Sounds):** In *Jalodara<sup>6</sup>*- Abdomen looks like a leather bag full of water-vibrates, irritates and makes sounds.

VI. **On the basis of characteristic of Sparsha (Palpation)-** Characteristic of *Sparsha* in Liver disorders as found in *Ayurvedic* classics is given below-  
In *Vata* predominance- dryness  
In *Pitta* predominance- softness

In *Kapha* predominance- solid and cold

- VII. **On The Basis Of Characteristic Of *Drika*(Eyes)<sup>2</sup>:** Characteristic of eyes in Liver disorders as found in *Ayurvedic* classics is given below-

*Pandu*-Paleness

*Kamala-Haridra Varna* (yellowish)

Incurable *Pandu- Shweta Varna* (whitish) Incurable *Kamala*- presence of blood in eyes

- VIII. **On The Basis Of Characteristic Of *Akriti* (Appearance):** Findings related to *Akriti* in Liver disorders are not found in *Ayurvedic* classics but enlargement of liver and spleen is spleen is mentioned as the names of *Yakritadalyodara*<sup>7</sup> and *Plihodara*.

2. **Differentiation In Different Stages Of *Kamala*:** According to pathogenesis, *Kamala* is described to be of different types as *Kosthashrita kamala*, *Shakhashrita kamala*, *Kumbha kamala*, *Halimaka*, *Lagharaka* and *Panaki*. Different symptoms of these types are described as follows:

***Kosthashrita Kamala* symptoms:** It is characterized by *Haridramutrata* (urine), *Netrata* (eyes), *Tvak* (skin), *Nakha* (nails), *Mukha*(face), *Shakrit* (faeces), *Bhekabha* (frog skin like appearance), *Daha* (burning sensation), *Avipaka* (indigestion), *Daurbalya* (weakness), *Hatendriya* (emaciated), *Aruchi* (tastelessness), *Sada* (malaise).

***Shakhashrita Kamala* symptoms:***Hridramutrata* (yellow urine), *netrata* (eyes), *tvak* (skin), *Mala Tilapistambha* (clay coloured) or *Shweta Varna* (white stool), *Atopa*, *Vistambha* (flatulence), *HridayaGaurava* (heaviness in chest), *Daurbalya* (weakness), *Alpagni* (decreased digestive power), *ParsvaArti* (flank pain), *Hidhma* (hic-cough), *Swasa* (respiratory trouble), *Aruchi* (tastelessness), *Jvara* (fever),

***Kumbha Kamala*:** *Kumbha Kamala* occurs when the *Svatantra Kamalain Pitta* predominant patient is left untreated. The prognosis is poor. *Kalantara* (produced after long standing *kamala*). It is characterized by *KrishnaMutra* (blackish urine), *KrishnaShakrit* (blackish stool), *Bhrisham-Shunata* (profuse oedema), *Sarakta-Mukha* (reddish face), *saraktaaksi* (reddish eyes), *SaraktaChhardi* (blood vomiting), *SaraktaShakrit* (blood in stool), *SaraktaMutra* (haematuria), *Daha* (burning sensation), *Aruchi* (tastelessness), *Trit* (thirst), *Tandra* (drowsiness), *Moha* (fainting), *Nastagni* (loss of appetite), *Nastasya*(unconsciousness).

***Halimaka*:***Halimaka* is also known as *Lodhara* or *Alasa*. It occurs due to *Vata Pitta* vitiation, It is characterized by *HaritaVarna* (Greenish appearance), *ShyavaVarna* (Blackish appearance), *PitaVarna* (Yellowish appearance), *Bhrama* (dizziness), *Trishna* (thirst), *StrishvaAharsha* (loss of libido), *Mrdujvara* (mild fever), *Tandra* (drowsiness), *Balabhramsa* (weakness), *Ananabhilasha* (decreased appetite), *Utsahaksaya* (depression), *Angamarda* (body ache), *Aruchi* (tastelessness).

***Panaki*:** It is characterized by *Santapa* (fever), *Pandu* (pallor), *Bhinnavarchas* (loose stools), *Bahiraantashchapitata* (external and internal yellow discoloration), *Netraraga* (sub-conjunctivalhaemorrhage).

***Lagharaka*:** It is mentioned by *Suru* and characterized by *Jvara* (fever), *Angamarda* (body pain), *Sada* (tiredness), *Bhrama* (dizziness), *Tandra* (drowsiness), *Ksaya* (emaciation).

**Differential diagnosis in stages of *Kamala*:**

<b>Kamala</b>	<b>Kumbha Kamala</b>	<b>Halimaka</b>
<i>Nakha, Netra, Tvak, MutraPitata</i>	<i>Nakha, Netra, Tvak, MutraPitata</i>	<i>Nakha, Netra, Tvak, MutraPitata, Tvakpita, Nila, Harita.</i>
<i>Ruddhapathaand Bahupitatatypes</i>	<i>Further Stage Of Bahupitta Kamala</i>	--
<i>Ruddhapatha</i>	<i>Pittadhikya</i>	<i>Vayu and Pitta</i>
<i>Kaphadhikya</i>		
<i>Bahupitta- Pittadhikya</i>		

**3. Differentiation between *Kosthashrita* and *Shakhashrita Kamala***-Difference in these two can be easily understand by following table-

<b><i>Ruddhapatha Kamala (Shakhashrita)</i></b>	<b><i>Bahupitta Kamala (Kosthashrita)</i></b>
Formation of <i>Pitta</i> from <i>Yakrit</i> is normal	Increased <i>Pitta</i> formation
Obstruction in the passage of <i>Pitta</i>	No obstruction
<i>Vimargagamana</i> of <i>Pitta</i> in <i>Shakha</i> , hence called <i>Shakhashrita Kamala</i>	<i>Pitta</i> increases in <i>Kostha</i> and <i>Shakha</i> hence called <i>Kostha-Shakhashrita Kamala</i>
<i>Mala Tilapistanibha</i>	<i>Mala Pitata</i>
Treatment with <i>Ushna, Tikshnadrgs</i>	Treatment with <i>Madhura, Shitadrugs</i>
First <i>KaphaghnaChikitsa</i> , followed by <i>PittaghnaChikitsa</i>	<i>PittaghnaChikitsa</i> only
Difficult to cure ( <i>Kastasadhya</i> )	Easily curable ( <i>Sukhasadhya</i> )

#### 4. *Madatyaya*<sup>8</sup> and *YakritaVikara*-

Ayurvedic classics have described *Madatyaya* or effect of excessive intake of alcohol, but they have never mentioned its effect on liver or have never described it as a separate disease. In *Samhita* we can see description of *Kamala, Udarawhich* can be the sequelae of alcoholic liver disease. Very few direct references are available in *Samhitas*, which mention of effect of alcohol causing hepatitis or cirrhosis.

- i. In *AsadhyaLaksana* of *Madatyaya*, yellow colouration of the eyes is considered as the sign of incurability. This can be correlated with alcoholic hepatitis.
- ii. *Parshvashula* is one of the symptoms of *VatajaMadatyaya*. *Parshvashula* (pain in right hypochondric region) can be due to hepatitis.
- iii. *Parshva Shulais* also one of the complications of *Madatyaya*.
- iv. Only one direct reference of *Madya* (alcohol) causing liver disease is in the aetiology of *Pandu*.

#### DISCUSION AND CONCLUSION

For doing treatment of the disease it is important to diagnose the disease first. When the diagnosis is correct then the treatment is effective. Complete finding is the way to arrive at a definite diagnosis, to estimate prognosis and to adopt appropriate line of treatment. Eight fold of examination is the best way to diagnose a disease. The most characteristic point of differential diagnosis of both types of *Kamala* is the colour of stool and urine. Patient with *Kosthashrit-Kamala* passes *Rakta Pita* coloured urine and *Pita* colour stool while *Sakhashrita Kamala* passes *Tilapistanibha Mala* (whitish stool) and *Haridra* coloured urine. Clinical symptoms are also different. In *Ayurvedic* texts it is mentioned that any substance, which is *Amlarasa, Ushna, Tikshna, Vidahi*, etc. can cause vitiation of *Pitta* leading to these diseases. These all qualities can be seen in alcohol. Vitiating *Pitta* leads to vitiation of *Rakta*. As *Yakrit*

is the *Mula* of *Raktavahasrtotas*, vitiation of *Rakta* leads to vitiation of *Yakrit*. Thus alcohol can cause various liver disorders. According to *Ayurvedic* symptomatology we can correlate these stages as Fatty liver may be asymptomatic or *Purvarupa* of *Kamala*, Alcohol hepatitis - symptoms of *Bahupitta Kamala*, Alcoholic cirrhosis - symptoms of *Udara*.

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