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:

I. On the basis of eight fold examination (Ashtavidha Pariksha)

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

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

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

A. PittajaPanduand Kamala²: The Pitta Varnais one of the natural colour of Pitta. It has been mentioned that increase in VikritaPitta (pathogenic) causes yellow colour
stool, urine, eyes and skin. PittajaPandu patient passes light yellow coloured (Pita) urine while Kamala either passes the Rakta–Pita i.e. reddish yellow coloured urine in case of Kosthashrita Kamala and Haridra i.e. deep yellow coloured urine in Shakhshrita 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.

HaridrakaJwara: Mentioned by AstangaSangraha. In this Jwara colour of skin is Bheka Varna/Haridra Varna (deep yellow), urine becomes Haridra Varna, may cause death. Sannipatika Jwara (Hi-navaVata-MadhyaKapha-Pittadhika). In this fever along with symptoms of Daha, Trishna, Bhrama, Aruchi and Haridra Varna of eyes and urine are present.

Paitikajwara: Patient develops Harita/Haridracolour 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 ShakhaAshritaKamala but not of severe nature.

C. Kamala and Haridrameha: In the Paitikapramehaone 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)

<table>
<thead>
<tr>
<th>Disease</th>
<th>Colour of Mala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sakhashari Kamala</td>
<td>Shweta(Tilapistanibham)</td>
</tr>
<tr>
<td>Kostha-Sakhashraya Kamala</td>
<td>Rakta-Pita</td>
</tr>
<tr>
<td>Halimaka</td>
<td>Harita</td>
</tr>
<tr>
<td>Udara</td>
<td>Shyava/Pita/Shweta</td>
</tr>
<tr>
<td>Kumbhakamala</td>
<td>Krishna-Pita</td>
</tr>
<tr>
<td>Panaki</td>
<td>Pita</td>
</tr>
<tr>
<td>Pandu</td>
<td>Krishna-Pandu/Pita/Shukla</td>
</tr>
</tbody>
</table>

IV. On the basis of characteristic of Jhīhwa (Tongue)

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

<table>
<thead>
<tr>
<th>Characteristic</th>
<th>Observations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Colour</td>
<td>yellowish / reddish</td>
</tr>
<tr>
<td>Surface</td>
<td>soft, coated</td>
</tr>
<tr>
<td>Taste feeling</td>
<td>bitter/pungent</td>
</tr>
<tr>
<td>Nature</td>
<td>warm</td>
</tr>
<tr>
<td>Other Complaint</td>
<td>yellow</td>
</tr>
<tr>
<td>Sama-Nirama</td>
<td>Sama</td>
</tr>
</tbody>
</table>

V. On the basis of characteristic of Shabda (Sounds): In Jalodara 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 Sparshain 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)*²: 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* ⁷ and *Pilihodara*.

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:


*Halimaka:*Halimaka is also known as *Lodhara* or *Alasa*. It occurs due to *Vata* Pittavitation, 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), *Bahiraantashchhapitata* (external and internal yellow discoloration), *Netraraga* (sub conjunctivalhaemorrhage).

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

**Differential diagnosis in stages of Kamala:**
Kamala | Kumbha Kamala | Halimaka
---|---|---
Nakha, Netra, Tvak, MutraPitata | Nakha, Netra, Tvak, MutraPitata | Nakha, Netra, Tvak, MutraPitata, Tvakpita, Nila, Harita.
Ruddhapatha and Bahupitatatypes | Further Stage Of Bahupitta Kamala | --
Ruddhapatha | Pittadhikya | Vayu and Pitta
Kaphadhiyka | -- | --
Bahupitta- Pittadhikya

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

<table>
<thead>
<tr>
<th>Ruddhapatha Kamala (Shakkhashrita)</th>
<th>Bahupitta Kamala (Kosthashrita)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Formation of Pitta from Yakrit is normal</td>
<td>Increased Pitta formation</td>
</tr>
<tr>
<td>Obstruction in the passage of Pitta</td>
<td>No obstruction</td>
</tr>
<tr>
<td>Vimargagamana of Pitta in Shakha, hence called Shakkhashrita Kamala</td>
<td>Pitta increases in Kosta and Shakha hence called Kosta-Shakkhashrita Kamala</td>
</tr>
<tr>
<td>Mala Tilapistanibha</td>
<td>Mala Pitata</td>
</tr>
<tr>
<td>Treatment with Ushna, Tikshnadrugs</td>
<td>Treatment with Madhura, Shitadrugs</td>
</tr>
<tr>
<td>First KaphaghnaChikitsa, followed by Pittaghnachikitsa</td>
<td>Pittaghnachikitsaonly</td>
</tr>
<tr>
<td>Difficult to cure (Kastasadhya)</td>
<td>Easily curable (Sukhasadhya)</td>
</tr>
</tbody>
</table>

4. Madatyaya 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 sequela of alcoholic liver disease. Very few direct references are available in Samhitas, which mention of effect of alcohol causing hepatitis or cirrhosis.

i. In AsadhyaLaksanaof 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 etiology of Pandu.

DISCUSSION 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 KosthashritaKamala passes Rakta Pita coloured urine and Pita colour stool while Sakkhashrita 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. Vitiated Pitta leads to vitiation of Rakta. As Yakrit...
is the Mula of Raktavahasrotot, 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 Purvarupas of Kamala, Alcohol hepatitis - symptoms of Bahupitta Kamala, Alcoholic cirrhosis - symptoms of Udara.

REFERENCES

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