

AYURVEDIC INSIGHTS INTO HEPATIC DISORDERS: A CLASSICAL AND CONTEMPORARY REVIEW**Dr. Shilpa S. Jayi*¹, Dr. R. Y. Timmapur²**¹Second Year PG Scholar, Dept. of RogaNidana, HASS's Ayurveda Mahavidyalaya, Hubli.²Professor & HOD, Dept. of Roga Nidana, HASS's Ayurveda Mahavidyalaya, Hubli.Article Received on
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ABSTRACT

The liver, a vital organ responsible for metabolic, detoxifying, and synthetic functions, is central to health in both modern medicine and Ayurveda. The contemporary hepatology, includes a broad spectrum of disorders such as Hepatitis, Cirrhosis, Fatty liver disease, and Hepatic carcinoma. Ayurveda, the ancient Indian system of medicine, correlates liver function primarily with the organ *Yakrit* and associates its disorders with the imbalance of the *Doshas*, primarily *Pitta*, but also *Vata* and *Kapha*. Ayurvedic texts describe liver-related disorders under various terms such as *Kamala*, *Halimaka*, and *Yakrit Roga*, each reflecting distinct pathophysiological states influenced by *Dosha* dominance. The global crude annual incidence rate for liver disease is 14 per 100000 populations, while standardized annual incidence rate is 8.1 per 100000 and recent reports have shown that 10% of world population is affected with liver diseases. This Review study is based

upon the Ayurvedic Textbook review on the *Yakrit* and World Journal of Pharmacy and Pharmaceutical Sciences analysis the factors related to *Yakrit Vikar* and Liver diseases according to Ayurveda and Modern view. This article underscores the relevance of Ayurvedic principles in the contemporary knowledge of liver disorders and highlights the need for integrative clinical research in hepatology.

KEYWORDS: *Yakrit, Hepatitis, Kamala, Halimaka.***INTRODUCTION**

The *Yakrit* (liver) and *Pleeha* (spleen) are the primary organs responsible for the formation of the *Raktavaha Srotas* (blood-carrying channels). The metabolism of *Rakta Dhatu* (blood

tissue) occurs in the *Yakrit*. After digestion, the *Ahara Rasa* (nutrient plasma) is produced and transported to the *Yakrit*. Here, it mixes with *Ranjaka Pitta* (a digestive enzyme) to form a homogeneous liquid, which then transforms into *Rakta Dhatu*. This process also yields a minor portion of *Mamsa Dhatu* (muscle tissue) and the *Mala* (waste) of *Pitta Dosha*.

Yakrit as *Asaya*- Sushruta has mentioned eight types of *Asaya*. One of them is *Pittasaya* (*Agnyasaya*). Sushruta has mentioned that *Pittasaya* is situated in between *Pakwasaya* and *Amasaya*.^[1]

Yakrit Rachana- According to Acharya Sushruta, Ten *Raktavaha Sira* are bounded to *Yakrit* and *Pleeha*. Sushruta also mentioned that *Raktadharakala* is specially found in *Sira*, *Yakrit*, and *Pleeha*. Six *Peshi* (Muscles) are related to *Yakrit*, *Pleeha* and *Unduka*.^[1]

Yakrit Karma- *Yakrit* is the Site of *Ranjak Pitta*. After absorption, *Rasa Dhatu* goes to the metabolism with the help of *Agni* and in presence of *Ranjak Pitta*, some part of this *Rasa Dhatu* is converted to *Rakta Dhatu*. *Yakrit* mainly functions upon the nourishment of *Rakta*. In Vedic Literature term *Harima*, *Haritha* and *Vilohitatwa* terms are used for *Kamala Roga*. In different Acharyas Concepts as in *Samhita kala*, *Samgraha kala* and *Adhunik kala*, *Yakritvikara* are described as follow.^[1]

1.1 SAMHITA PERIOD (1000 B.C.-700 A.D.)

Samhita Kala is the period between 1000 B.C.-700 A.D. *Charak Samhita*, *Sushruta Samhita* are the best treatises of *Samhita Kala*. In this textbook, *Yakrit* and *Yakrit Vikar* are described as follow.

Table no. 1: *Yakrit Vikara* description in *Samhita Kala*.

| Charaka Samhita (1000 B.C -500 A.D) ^[2] | | |
|--|--|---------------|
| S.No. | <i>Yakrit Vikar</i> Description | References |
| 1 | <i>Yakritodara Lakshana</i> is as the <i>lakshana</i> of <i>Pleehodara</i> . <i>Lakshana</i> are <i>Durvalata</i> , <i>Aruchi</i> , <i>Avipaka</i> , <i>Malamutra</i> <i>Rukavata</i> , <i>Kasa</i> , <i>Swasa</i> . | Cha.Chi.13/38 |
| Sushruta Samhita (1000 B.C-500 A.D) ^[1] | | |
| 1 | <i>Yakritdalyudara</i> - Similar <i>Lakshanas</i> as <i>Pleehodara</i> . causes Pain, increase in size of Right abdominal region with mild fever. | Su.Ni.7/16 |
| 2 | <i>Yakrit Uttapati</i> - In Pregnancy, Fetus <i>Yakrit</i> and <i>Pleeha</i> are originated from <i>Rakta Dhatu</i> . | Su.Sha.4/31 |
| 3 | <i>Yakrit Sthana</i> - <i>Dakshin Parswa</i> | Su.Sha.4/25 |
| 4 | <i>Yakrit Karma</i> - Metabolism of <i>Rasa Dhatu</i> to convert <i>Rakta</i> | Su.Su.14/4 |

| | | |
|--|---|---------------|
| | <i>Dhatu</i> | |
| 5 | Raktavaha Srotas origin from <i>Yakrit, Pleea</i> and <i>Raktavaha Dhamani</i> | Su.Sha.9/12 |
| 6 | Location of Raktadhara Kala is <i>Sira, Yakrit</i> and <i>Pleea</i> . | Su.Sha.4/10 |
| Astanga Sangraha (500 A.D.)^[3] | | |
| 1 | <i>Yakrit Utpatti</i> - From <i>Shonita</i> . | A.S.Sha.5/46 |
| Astanga Hridaya (600 A.D.)^[4] | | |
| 1 | Location of <i>Yakrit- Dakshina Parswa</i> | A.H.Sha.15/98 |
| 2 | Location of <i>Yakrit</i> in <i>Dakshina Parswa</i> of <i>Pleea</i> | A.H.Ni.12/28 |

1.2 SAMGRAHA PERIOD

In Samgraha Period was in between 700 A.D.-1800 A.D. In this Period main text are Sarangadhara Samhita, Madhav Nidhan, Chakradutta and Bhavprakash Samhita. These are described as follow.

Table No. 2: Yakrit Vikar description in Samgraha Kala.

| S.No | Yakrit Vikar Description | References |
|---|--|--|
| Sarangadhara Samhita^[5] | | |
| 1 | Yakrit Utpatti - In Pregnancy, Fetus <i>Yakrit</i> is originated from <i>Rakta</i> . | Sha.Poorvakhanda, 5/82 |
| 2 | In <i>Udar roga</i> chapter <i>Pleehodara</i> is denoted. <i>Pleehodara</i> denoted here for <i>Yakritodara</i> also. | Sha.Poorvakhanda, 7/51 |
| Madhav Nidhana^[6] | | |
| 1 | Yakritdalyudara Nidhana - <i>Vidhakarak Ahara</i> in excessive amount leads to Vitiating of <i>Rakta</i> and <i>Pitta</i> . <i>Yakritdalyudara</i> have symptoms of Mild Fever. | Ma.Ni., Udararoga Nidhana, 35/15-17 |
| 2 | <i>Dosha</i> relation for <i>Yakritodara</i> are as <i>Vata</i> have <i>Udavarta</i> , <i>ruja</i> , <i>Pitta</i> have as <i>moha</i> , <i>thrut</i> , <i>daha</i> , <i>Jwara</i> . | A.H.Ni.12/27, Ref. in M.Ni.Udararoga Nidhana 35. |
| Bhavprakash Samhita^[7] | | |
| 1 | Yakrit Sthana - In the Right side of Abdominal region, below the Heart. | Madhya Khanda, Pleehayakritadhihara, 33/9 |
| 2 | Yakrit Roga - Similar as <i>Pleehodara</i> . | Madhya Khanda, Pleehayakritadhihara, 33/10 |
| 3 | Yakritodara Chikitsa - Treatment as <i>Pleehodara</i> . <i>Raktamokshana</i> in Right Hand. | Madhya Khanda, Pleehayakritadhihara, 33/20 |

Chakradatta In Chakradatta, the treatment of *Yakrit Roga* is discussed under the chapter titled *Pleea-Yakrit Chikitsa*. The formulations indicated for the treatment of *Pleea* are also advised for managing *Yakrit Roga*.^[8]

Causative factors of YakritVikara: The consumption of *Vidahi* and *Abhishyandi* substances is considered the primary causative factor for *Yakrit Rogas*. *Sannikrishta* causes are of *extrinsic origin*, such as *Abhigata*(trauma), while *Viprakrishta* causes lead to *Doshadushti*

and subsequent disease manifestation. Common *Nidanas* include excessive intake of *Kulattha*, *Māsa*, *Sarshapa*, and certain *Shaka* (vegetables).

Pathogenesis of *Yakrit Vikara*

The pathogenesis of *Yakrit Vikara* involves several key factors: *Dosha*, *Dhatu*, *Agni*, *Ama*, and *Srotovaigunya*. The intake of *Nidana* factors such as *Vidahi* and *Abhishyandi Ahara* primarily leads to *Vata* vitiation, resulting in *Vishamagni*, while *Pitta* and *Kapha* vitiation contribute to *Mandagni*. Both *Vishamagni* and *Mandagni* promote the formation of *Ama*. This *Ama* subsequently causes *Srotodusti* (vitiation of channels), *Dhatu Dushti*, *Rasa Dushti*, and *Rakta Dushti*. Various types of *Srotodusti* are prominently observed in *Yakrit Vikara*.^[7]

Types of *Yakrit Vikara*- Bhavprakash in his book, *Bhavaprakash Samhita*, described *Yakrit Vikar* as of four type. These are *Vataja*, *Pittaja*, *Kaphaja*, *Raktaja*.^[7]

Lakshanas of *Yakrit Vikara*^[7]

| <i>Vataja</i> | <i>Pittaja</i> | <i>Kaphaja</i> | <i>Raktaja</i> |
|---|--|--|--|
| <i>Nitya Maṇḍha Koṣṭha</i> <i>Nityodavarta Peedita</i> | <i>Jvara</i> <i>Pipasa</i> <i>Daha</i> | <i>Manda vyathā</i> <i>Sthulatva</i> <i>Kathinatva</i> <i>Gaurava</i> | <i>Klama</i> <i>Bhrama</i> <i>Vidaha</i> <i>Vaivarnya</i> <i>Gatra gourava</i> . |

Yakṛitdalyudara: *Yakṛitdalyudara* is a specific type of *Udara Roga* caused by excessive intake of *Uṣṇa*, *Kṣāra*, *Vidahi* and *Amla* substances. General Symptoms: *Daurbalya*, *Arochaka*, *Avipaka*, *Varchograha*, *Mutragraha*, *Pipasa*, *Angamarda*. *Dosha*-specific *Lakṣaṇas* are *Vātaja Yakṛitdalodara*: *Udavarta*, *Ruja*, *Anaha*, *Pittaja Yakṛitdalodara*: *Jvara*, *Moha*. *Kaphaja Yakṛitdalodara*: *Gaurava*, *Aruchi*, *Kathinatva*.^[9]

Kamala: *Kamala* is considered a progressed stage of *Paṇḍu Roga*. It arises due to the excessive consumption of: *Kṣara*, *Amla*, *Lavaṇa Rasa*, *Uṣṇa*, *Vidāhī Dravya*, excessive use of *Mādhya*. This improper dietary regimen leads to *Pitta* vitiation and manifests as discoloration, digestive disturbances, and fatigue.^[10]

Role of Doshas in Liver Pathology

1. *Pitta Dosha* (Predominant in *Yakrit*) Physiological Role: *Pitta*, especially *Ranjaka Pitta*, resides in the *Yakrit* and is responsible for *Rakta varna* and digestion of *ahara rasa* into *rakta dhatu*.

Pathology: When aggravated, *Pitta* leads to inflammatory liver disorders like: *Kamala* (Jaundice): Due to *Ranjaka Pitta dushti*, leading to excess bilirubin and yellow discoloration.

Raktapitta: Caused by *Rakta-Pitta* vitiation, resulting in bleeding disorders, often linked with hepatitis.^[11]

Pittaja Yakrit Vikara: Burning sensation, fever, thirst, yellow eyes, urine, and bleeding per rectum or mouth.

2. Vata Dosha

Physiological Role: Supports circulation and movement of *Rakta* and *Dhatus*.

Pathology: Vitiated *Vata* causes degenerative and obstructive liver disorders like:

Yakritodara: Enlargement of liver (hepatomegaly) with pain, dryness, distension, flatulence.

Nitya Udavarta: Chronic constipation and bloating, commonly seen in liver cirrhosis.

3. Kapha Dosha

Physiological Role: Maintains stability, structure, and unctuousness.

Pathology: Aggravated *Kapha* leads to stagnation and fatty infiltration *Medoja Yakrit Vikara*:

Associated with fatty liver, sluggish digestion, heaviness.

Common Ayurvedic Conditions Related to Liver Pathology

1. *Kamala* – *Pitta* predominant disorder with *Ranjaka Pitta dushti*.
2. *Halimaka* – Severe form of *Pandu* often involving liver dysfunction.
3. *Raktapitta* – Bleeding disorder linked with liver inflammation.
4. *Pandu* – Anemia like condition with liver involvement (*Raktavaha Srotas dushti*).
5. *Udara Roga* – Includes *Yakritodara* (hepatomegaly).
6. *Yakrit Granthi* – Tumor-like growths or fibrosis in liver (could relate to malignancy or cirrhosis).

DISCUSSION

Liver disorders, when analyzed through the Ayurvedic lens, reflect a dynamic interplay between *Dosha* imbalance, *Dhatu Dushti*, *Agni Mandya*, and *Srotovaigunya*. The *Yakrit* is identified as the principal site of *Ranjaka Pitta*, which is responsible for the transformation of *Rasa Dhatu* into *Rakta Dhatu*. Hence, any misplacement in *Pitta Dosha* primarily affects liver physiology and blood metabolism. In conditions such as *Kamala*, the classical Ayurvedic texts describe a pathological increase in *Pitta* leading to discoloration of skin and

eyes, fever, thirst, and burning sensations. This correlates closely with hepatocellular and obstructive jaundice in allopathic medicine. *Kamala* emphasize the involvement of both bile and blood, reinforcing the connection between *Pitta* and hepatic functions, accordingly *Vatadosha* involving *Yakrit Vikara* is associated with chronic and degenerative liver disorders. Symptoms like abdominal distension, constipation, dry skin, and emaciation indicate impaired liver function due to the destructive nature of *Vata*. Conditions like liver cirrhosis, where tissue fibrosis and portal hypertension occur, align with the *Vata* dominance in the pathogenesis. In *Kapha* related liver disorders, features such as heaviness, lethargy, anorexia, and fatty infiltration suggest sluggish hepatic metabolism. These are closely aligned with non-alcoholic fatty liver disease (NAFLD)^[12] and other metabolic syndromes where *Kapha* is the predominant dosha involved. This *tridoshic* analysis not only provides an etiological basis but also guides differential diagnosis and personalized treatment protocols. Thus, liver pathology in Ayurveda is not seen as a single disease but as a multi-*dosha* expression affecting the liver.

CONCLUSION

Liver pathology, when studied through the Ayurvedic framework, offers a unique and holistic understanding of disease etiology and progression. The liver or *Yakrit*, is primarily governed by *Pitta Dosha*, particularly by *Ranjaka Pitta*, which plays a important role in blood formation and metabolism. *Yakrit* have different important function. *Yakrit* is largest gland of body so it has all purification, metabolism and storage function. Liver have various biological, physical, chemical and genetic factors for the hepatotoxicity. However, Ayurveda extends this understanding further by considering *Vata* and *Kapha* involvement. Understanding liver disorders in terms of *Dosha-Dhatu-Mala* interaction and *Srotas Dushti* enables standardised treatment through *Shodhana*, *Shamana*, and *Rasayana*. Classical formulations like *Arogyavardhini Vati*, *Bhringaraja*, *Guduchi*, and *Katuki* serve as effective liver tonics and detoxifiers. Thus, integrating Ayurvedic principles in the assessment and treatment of liver pathology not only addresses the root cause but also ensures long-term balance of the *Doshas*, restoration of *Agni*, and rejuvenation of liver function. This traditional approach remains relevant and complementary to modern studies of liver.

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