

THERAPEUTIC APPROACHES TO YAKRIT-PLEEHA ROGA IN BHAISHAJYA RATNAVALI: A REVIEW

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ABSTRACT

Liver diseases constitute a major global health burden, contributing significantly to morbidity and mortality. The spectrum of liver diseases ranges from simple steatosis to cirrhosis and is influenced by factors such as alcohol consumption, metabolic disturbances, and lifestyle changes. Contemporary research indicates a significant overlap between alcoholic liver disease (ALD) and non-alcoholic fatty liver disease (NAFLD), with shared mechanisms including oxidative stress, inflammation, and metabolic dysfunction. In Ayurveda, hepatosplenic disorders are described under *Yakrit-Pleeaha Roga* and are often associated with conditions such as *Pandu*, *Kamala*, and *Udara Roga*. The present study aims to correlate modern hepatic disorders with Ayurvedic concepts and to systematically compile formulations indicated in *Yakrit-Pleeaha Roga* from *Bhaishajya Ratnavali*. The pathogenesis involves *Mandagni*, *Ama* formation, and *Srotorodha*, leading to

progressive tissue damage. Management is based on *Samprapti-vighatana*, employing *Deepana-Pachana*, *Srotoshodhana*, *Lekhana*, and *Shothahara* therapies. The study highlights the therapeutic relevance of classical formulations in the management of liver disorders.

KEYWORDS: *Yakrit-Pleeha Roga*, NAFLD, ALD, *Bhaisajya Ratnavali*.

INTRODUCTION

Liver diseases are one of the serious health problems, as per WHO; the prevalence of hepatic disorders is expected to increase and contribute as a major factor for morbidity and premature mortality.^[1] It accounts for 2 million deaths annually and responsible for 4% of all deaths (1 out of every 25 deaths worldwide).^[2] Projections suggest that by 2030, the burden of end-stage liver disease is expected to rise two- to threefold in Western as well as several Asian populations.^[3] Hepatic disorders represent a broad and evolving spectrum ranging from simple steatosis to steatohepatitis, fibrosis, and cirrhosis, irrespective of their underlying etiology. According to WHO, 60% of related factors to individual health and quality of life are correlated to lifestyle.^[4] Alcohol dependency is a major health and socioeconomic problem throughout the world. It has been observed that most of the consumed alcohol is eventually broken down by the liver and the products generated and accumulated during alcohol metabolism (e.g. acetaldehyde) are more toxic than alcohol itself.^[5] Traditionally, liver diseases have been classified into alcoholic and non-alcoholic categories; however, recent insights highlight a significant overlap between these entities, challenging this rigid distinction. As emphasized by Malnick SDH and Alin P, both alcoholic liver disease and non-alcoholic fatty liver disease share common pathophysiological mechanisms, including oxidative stress, lipotoxicity, mitochondrial dysfunction, and cytokine-mediated inflammation. Moreover, metabolic factors such as obesity, insulin resistance, and dyslipidaemia not only contribute independently to hepatic injury but also potentiate alcohol-induced hepatotoxicity, suggesting a multifactorial origin of liver disease. The role of the gut-liver axis, particularly increased intestinal permeability and endotoxin-mediated inflammation, further underscores the shared pathogenic pathways. These observations have led to the emergence of broader concepts such as metabolic-associated fatty liver disease, reflecting the complex interplay of metabolic and environmental factors.^[6] Understanding this continuum is crucial for developing comprehensive approaches to diagnosis and management, and also provides a relevant framework for correlating these conditions with traditional Ayurvedic descriptions of *Yakrit* and *Pleeha* disorders. In spite of tremendous scientific advancement in the field of hepatology in recent years liver problems are on rise. Effective treatments not only improve the quality of life for affected individuals but also reduce healthcare costs associated with managing advanced liver diseases.^[7]

METHODOLOGY

A literary review was conducted using classical Ayurvedic texts and contemporary scientific literature. Formulations indicated in *Yakrit-Pleeha Roga* were systematically compiled from *Bhaishajya Ratnavali* (2024 edition). These formulations were analysed based on their ingredients, *Anupana*, and therapeutic indications in relation to disease stages.

Modern understanding of fatty liver disease

The pathogenesis of fatty liver disease involves a complex interplay of metabolic, inflammatory, and oxidative mechanisms. Factors such as insulin resistance, lipid accumulation, oxidative stress, and cytokine-mediated inflammation contribute to hepatocellular injury and disease progression from steatosis to steatohepatitis, fibrosis, and cirrhosis.^[8] (Fig 1.)

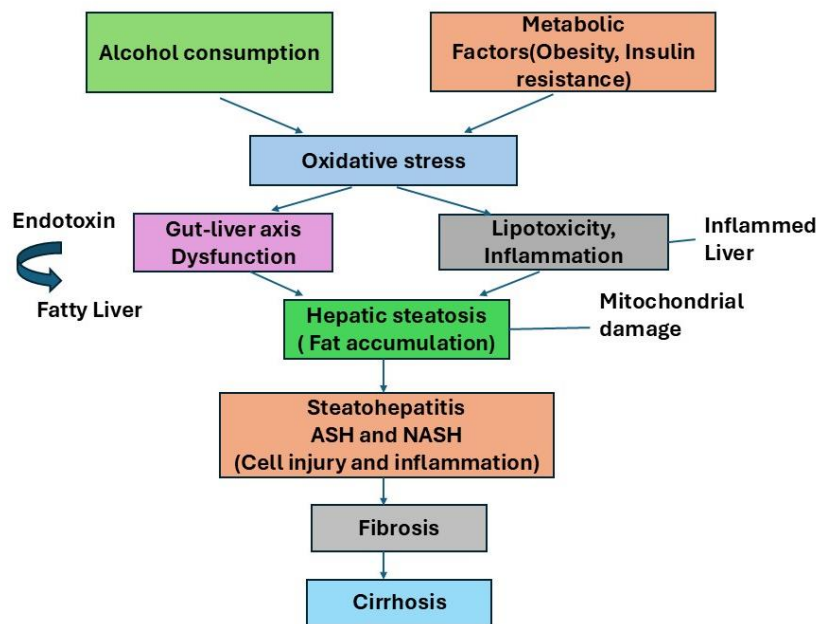


Fig. 1: Pathogenesis of Fatty liver disease.

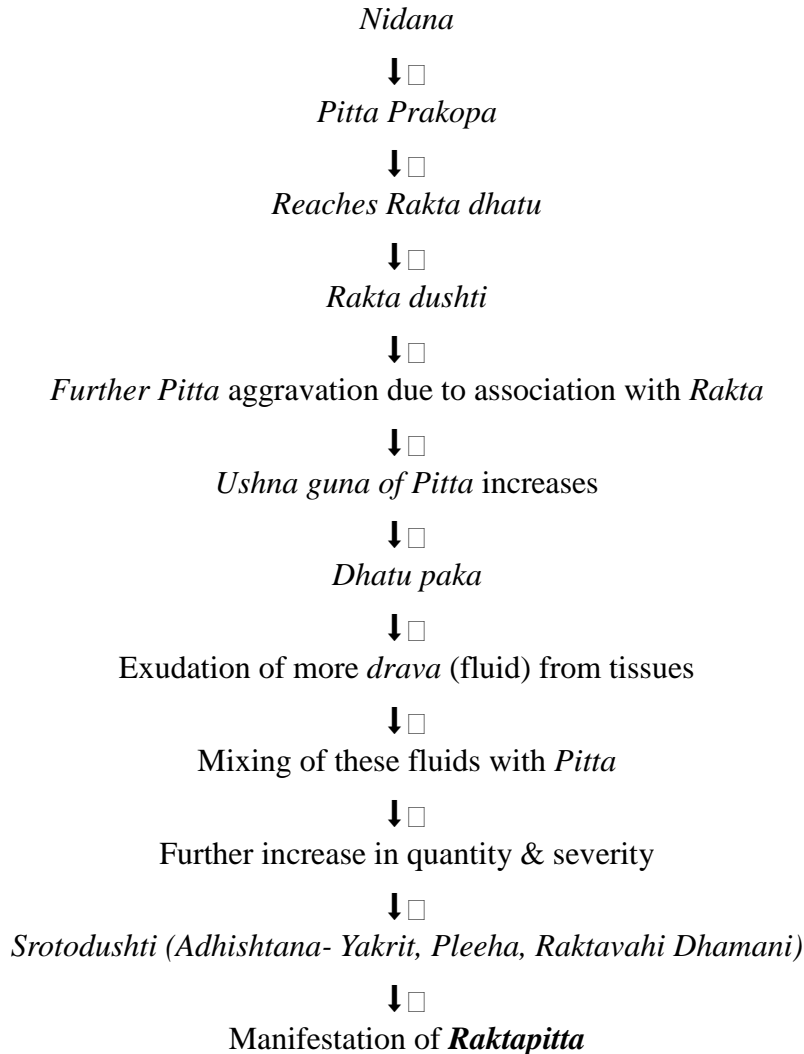
Ayurvedic Understanding of *Yakrit-Pleeha Rogas*

Yakrit-Pleeha Rogas are described in two types in *Bhaishajya Ratnavali*, one arising as a sequel of *Viṣhama Jwara*, and the other developing as a complication of *Paṇḍu Roga* and *Raktapittadi Prabhava*.^[9]

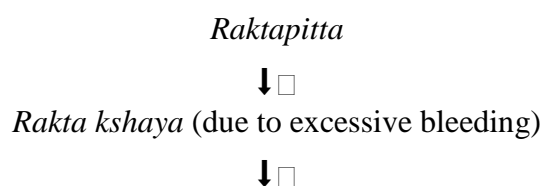
Initially, due to various *Nidana* (causative factors), there is *Pitta Prakopa*. The aggravated *Pitta* reaches and vitiates the *Rakta Dhatu*, leading to *Raktadushti*. Because *Rakta* and *Pitta*

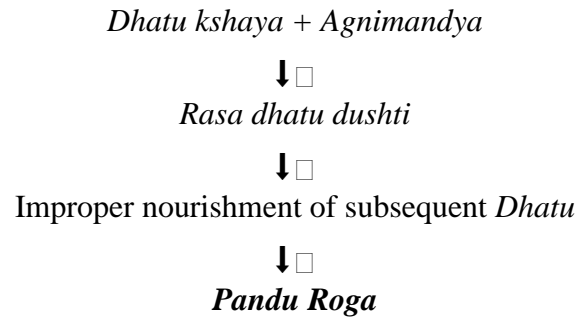
share an *Ashraya-Ashrayi bhava*, this interaction further intensifies *Pitta*. The *Ushna Guna* of *Pitta* increases, resulting in *Dhatupaka*. This causes excessive *Drava* exudation from tissues, which mixes with *Pitta* and further increases its quantity and severity. Subsequently, *Srotodushti* occurs, particularly in *Yakrit-Pleeha*, and *Raktavahi dhamani*, leading to the clinical manifestation of *Raktapitta*.^[10]

Raktapitta → Pandu → Kamala

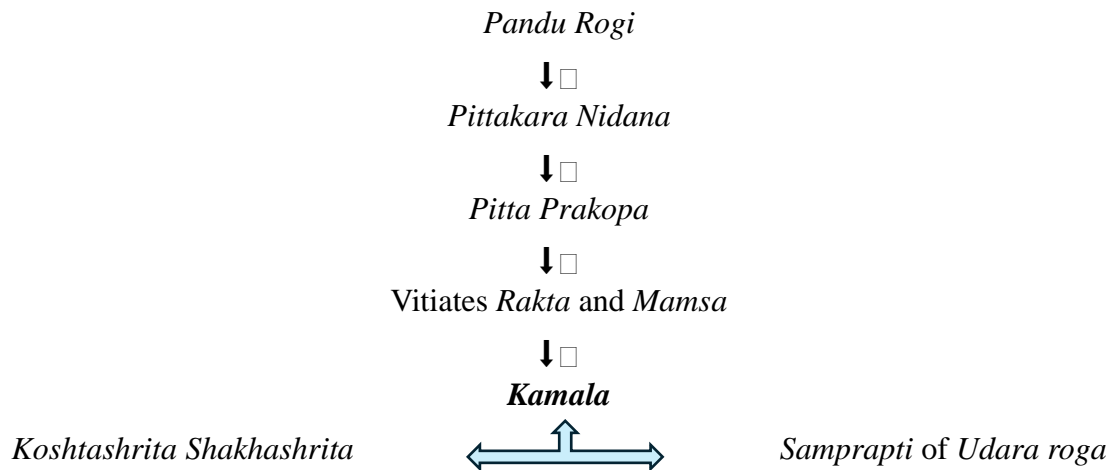


Due to persistent bleeding in *Raktapitta*, *Rakta kshaya* develops. This leads to *Dhatu kshaya* and *Agnimandya*, which in turn causes *Rasa dhatu dushti*. As a result, proper nourishment of subsequent dhatus is impaired, ultimately manifesting as *Pandu Roga*.





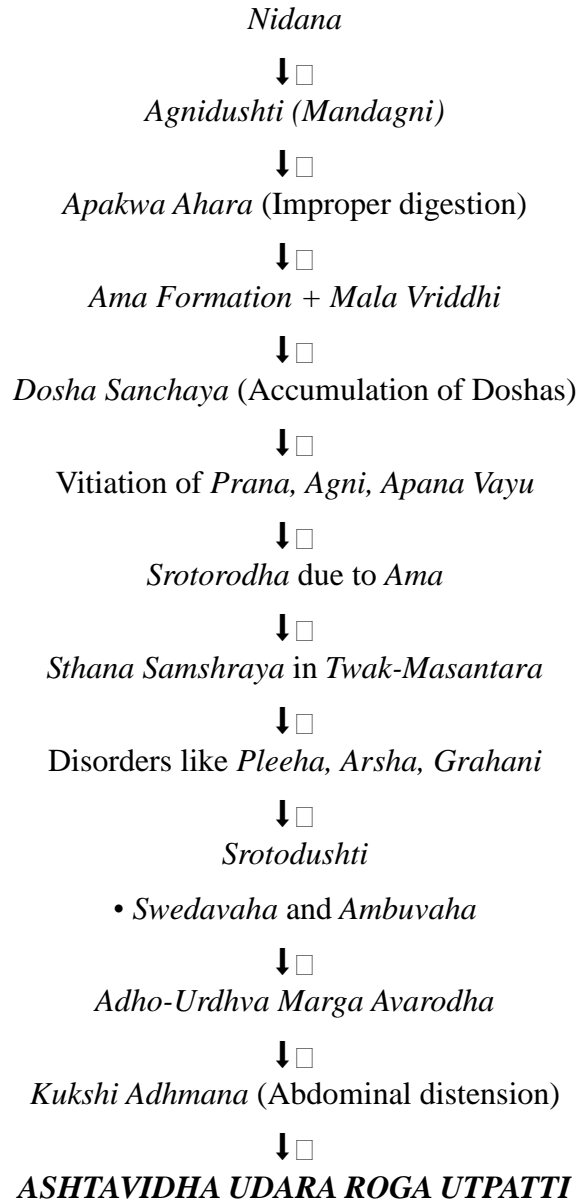
In individuals suffering from *Pandu*, continued exposure to *Pittakara nidana* further aggravates *Pitta*, which vitiates *Rakta* and *Mamsa dhatus*, resulting in the development of *Kamala*. Based on the site of involvement, *Kamala* is classified into *Koshtashrita Kamala*, where pathology predominates in the gastrointestinal tract and hepatobiliary system, and *Shakhashrita Kamala*, where vitiated doshas localize in peripheral tissues, leading to more severe systemic manifestations.^[11]



The pathogenesis of *Udara Roga* begins with exposure to various *Nidana*, which leads to *Agnidushti*, predominantly in the form of *Mandagni*. Due to impaired digestive fire, *Apakwa Ahara* is formed, resulting in the production of *ama* along with *mala Vriddhi*. This condition promotes *Dosha Sanchaya*, followed by the vitiation of *Prana*, *Agni*, and *Apana Vayu*, thereby disturbing normal physiological functions. The accumulated *ama* causes *Srotorodha*, and subsequently undergoes *Sthana Samskraya* in the *Twak-Mamsa Antara*, initiating localized pathology. At this stage, diseases such as *Pleeha Roga*, *Arsha*, and *Grahani* may manifest.

With further progression, *Srotodushti* occurs, particularly involving the *Swedavaha* and *Ambuvaha Srotas*, leading to derangement of fluid metabolism. This results in *Adho-Urdhva Marga avarodha*, obstructing the normal movement of doshas and malas. Consequently,

Kukshi adhma (abdominal distension) develops. If left untreated, this pathological cascade ultimately culminates in the manifestation of *Ashtavidha Udara Roga*, as described in *Charaka Samhita*.^[12]



Based on the *Samprapti* of *Yakrit-Pleeha Roga*, the line of management includes *Deepana-Pachana, Pitta Shamana, Rakta prasadhana, Srotoshodhana, Lekhana, and Shothahara Chikitsa*. The following formulations are selected based on their action on different stages of the disease process.

The formulations indicated in *Yakrit-Pleeha Roga* were systematically compiled from *Bhaishajya Ratnavali* (Govinda Das Sen, Motilal Banarsidass, 2024 edition). These

formulations were analysed based on their ingredients, anupana, and therapeutic indications.^[9]

(Table 1 to 7)

Table 1: Churna Kalpanas.

Sl. No.	Formulations	Ingredients	Matra	Anupana	Indication
1.	Guduchyadi Churna	Guduchi, Ativisha, Shunthi, Bhunimba, Kalamegha, Musta, Pippali, Yavakshara, Kasisa bhasma	1 Masha		Yakrit pleeha roga, Pandu, Agnimandya, Ashtavisha jwara, Viruddha bheshajabhava Jwara
2.	Rohitakadya Churna	Rohitaka, Yavakshara, Bhunimba, Katuki, Musta, Navasadara, Shunthi	1 Masha	Sheetala jala	Yakrit roga
3.	Yavanikadi Churna	Yavani, Chitraka, Yavakshara, Pippali, Pippalimula, Dantimula	1 Masha-3 Masha	Ushna jala, mastu, surasava	Pleeharoga
4.	Pippalyadi Churna	Pippali, Shunthi, Dantimula, Haritaki, Navasadara		Ushna jala	Pleeharoga

Table 2: Vatika/Gutika/Modaka Kalpanas.

Sl. No.	Formulations	Ingredients	Matra	Anupana	Indication
1.	Chitraka Vatika	Chitraka Mula Bhavana- Jala	2 Ratti	Pakwa kadali	Pleeharoga
2.	Bhallatakadi Modaka	Bhallataka, Haritaki, Jeeraka, Guda	1 Masha for Saptaha		Atidaruna Pleehamaya
3.	Manakadi Gutika	Manakanda, Apamarga kshara, Amrita, Vasa, Shalaparni, Saindhava lavana, Chitraka, Shunthi, Vida lavana, Sauvarchala, Yavakshara, Pippali, Gomutra	3 Masha		Pleehodara, Yakridodara, Gulma, Arsha, Grahani
4.	Pleehari Vatika	Abhraka Bhasma, Shuddha Kasisa, Lashuna Bhavana-Dronapushpi Swarasa	2 Ratti-4 Ratti	Jala	Pleeha yakrit roga, Gulma, Shotha, Mandagni, Kasa, Swasa
5.	Yakrit shula Vinashini Vatika	Navasadara, Saindhava, Rohitaka, Kokilaksha, Yavani, Chitraka	1 Badara	Karavella swarasa	Yakrit roga, pleeha, Gulma

		<i>Bhavana-Karanja patra swarasa</i>			
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Table 3: Ghrita Kalpanas.

Sl. No.	Formulations	Ingredients	Matra	Anupana	Indication
1.	<i>Brahma Ghrita</i>	<i>Shunthi, Vyaghri, Pippali, Hingu, Shilajatu, Gunja, Pancha Lavana, Gomutra, Goghrita, Godugdha</i>	$\frac{1}{4}$ Tola- $\frac{1}{2}$ Tola		<i>Pleehodara, Dushyodara</i>
2.	<i>Chitraka Pippali Ghrita</i>	<i>Pippali, Chitraka, Ksheera, Ghrita</i>	$\frac{1}{2}$ Tola		<i>Pleehodara, Yakrit udara</i>
3.	<i>Pippali Ghrita</i>	<i>Pippali, Ksheera, Ghrita</i>	$\frac{1}{4}$ Tola- $\frac{1}{2}$ Tola		<i>Pleeha, Agnimandya, Yakrit roga</i>
4.	<i>Chitraka Ghrita</i>	<i>Chitraka, Goghrita, Kanji, Dadhimastu, Panchakola, Talisa, Yavakshara, Saindhava Lavana, Jeeraka, Nishayugma, Maricha</i>	$\frac{1}{2}$ Tola		<i>Gulma, Pleeha, Udara roga, Pandu, Jwara, Bastishula, Arsha, Shotha</i>
5.	<i>Rohitaka Ghrita</i>	<i>Rohitaka, Panchakola, Ghrita</i>	$\frac{1}{2}$ Tola		<i>Pleehavridddhi, Gulma, Jwara, Swasa, Krimiroga, Pandu, Kamala</i>
6.	<i>Maha Rohitaka Ghrita</i>	<i>Goghrita, Rohitaka, Trikatu, Triphala, Hingu, Yavani, Dadima, Krishna Lavana, Yavakshara, Punarnava, Chitraka, Vacha</i>	$\frac{1}{2}$ Tola-2 Tola		<i>Pleehodara, Yakrit udara, Kukshishula, Hritshula, Parswashula, Yakrit shula</i>

Table 4: Asava-Arishta Kalpana.

Sl. No.	Formulations	Ingredients	Matra	Anupana	Indication
1.	<i>Rohitaka Arishta</i>	<i>Rohitaka, Panchakola, Triphala, Trijata, Guda, Dhataki pushpa</i>			<i>Udara, Pleeha, Gulma, Grahani, Arsha, Kamala, Kushta, Shotha</i>

Table 5: Kshara and Ksharataila Kalpanas.

Sl. No.	Formulations	Ingredients	Matra	Anupana	Indication
1.	<i>Kadalyadi Ksharataila</i>	<i>Kadali kshara, Tilakshara, Kokilaksha kshara</i>	2 Ratti	<i>Tila taila</i>	<i>Kapha-vataja pleeharoga</i>
2.	<i>Putika Kshara</i>	<i>Karanja kshara, navasadara, Pippali churna</i>	<i>Yathabala</i>	<i>Kanji/Nimbu rasa</i>	<i>Pleehayakrit roga</i>

3.	Talapushpa Kshara	Talapushpa kshara		Guda	Pleeharoga
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Table 6: Vishesha Yogas.

Sl. No.	Formulations	Ingredients	Matra	Anupana	Indication
1.	Pippali Prayoga	Pippali Bhavana-Palasha kshara	2 Ratti		Gulma, Pleeha, Agnimandya
2.	Mushtiyoga	Rohitaka, Abhaya, Pippali, Yavakshara			Pleeharoga with Vibandha
3.	Arka Lavana	Arka Patra, Lavana		Mastu	Pleeha, Gulma, Udara
4.	Vidangadi Yoga	Vidanga, Ghrita, Chitraka, Saindhava lavana, Vacha		Ksheera	Pleeha, Gulma
5.	Guda Pippali	Vidanga, Trikatu, Kushta, Hingu, Pancha Lavana, Ksharatraya, Chitraka, Talajata Kshara, Apamarga Kshara, Chinchu Kshara, Pippali, Guda	3 Masha	Ushna jala	Gulma, Pleeha, Yakridroga, Udara roga, Jeerna jwara

Table 7: Lauha Kalpana.

Sl. No.	Formulations	Ingredients	Matra	Anupana	Indication
1.	Chitrakadi Lauha	Chitraka, Nagara, Vasa, Guduchi, Shalaparni, Talapushpa, Apamarga kshara, Manakanda, Lauha Bhasma, Abhraka Bhasma, Tamra Bhasma, Pippali, Pancha Lavana, Gomutra	1 Masha	Madhu	Gulma, Pleehodara, Yakridroga, Grahani, Shotha, Kamala, Pandu, Pravahika, Gudabhrmsha
2.	Rohitaka Lauha	Rohitaka, Trikatu, Triphala, Trimada, lauha Bhasma	2 Ratti		Pleeha roga, Shotha
3.	Yakrit Pleehari Lauha	Parada, Gandhaka, Abhraka Bhasma, Lauha Bhasma, Tamra Bhasma, Manahshila, Tankana, Shilajatu, Jayapala, Bhavana-Danti, Chitraka, Trivruth, Nirgundi, Trikatu, Ardraka and Bhringaraja swarasa	2 Ratti		Pleeha, Yakrit roga, Udara, Pandu, Kamala, Halimaka, Jwara
4.	Yakridari Lauha	Lauha Bhasma, Abhraka Bhasma, Tamra Bhasma,	2-4 Ratti		Pleeha, Yakrit roga, Udara, Kamala, Halimaka, Jwara,

		<i>Mrigacharma Bhasma Bhavana-Jala</i>			<i>Kasa, Swasa</i>
5.	<i>Brihat Yakridari Lauha</i>	<i>Parada, Gandhaka, Abhraka Bhasma, Lauha Bhasma, Trikatu, Katuki, Chitraka, Musta, Haritaki Bhavana- Guduchi rasa</i>	3 Gunja	<i>Ardraka rasa</i>	<i>Pleeha, Yakrit roga, Gulma, jwara</i>
6.	<i>Maha Mrityunjaya Lauha</i>	<i>Parada, Gandhaka, Abhraka Bhasma, Lauha Bhasma, Tamra Bhasma, Ksharadwaya, Shankha bahsma, Varatika Bhasma, Manahshila, Rohitaka, Katuki, Haritaki Bhavana- Ardraka and Guduchi rasa</i>	2 Gunja	<i>Doshanusara</i>	<i>Pleeha, Yakrit roga, Udara, Pandu, Kamala, Gulma, Kasa, swasa, jwara, Amavata</i>
7.	<i>Sarveshwara Lauha</i>	<i>Parada, Gandhaka, Abhraka Bhasma, Tamra Bhasma, Swarna makshika, Jayapala, Triphala, Chitraka, Apamarga, Lauha Bhasma Bhavana-Ardraka swarasa</i>	2 Gunja	<i>Madhu</i>	<i>Pleeha, Yakrit roga, Udara, Pandu, Kamala, Gulma, Amlapitta, Raktapitta, Kushta</i>
8.	<i>Yakrit Pleehodarari Lauha</i>	<i>Swarna Bhasma, Rajata Bhasma, Abhraka Bhasma, Tamra Bhasma, Swarna makshika, Lauha Bhasma Bhavana- Ardraka swarasa, Shephali Patra, Bilwa patra, Kiratatikta Kwatha, Tulsi Swarasa</i>	1 Valla	<i>Parpata Kwatha</i>	<i>Udara roga, Pleeha, Gulma, Yakridroga, Shotha, Kamala, Swasa, Kasa, Pandu</i>

Table 8: *Bhasma Kalpana*.

Sl. No.	Formulations	Ingredients	Matra	Anupana	Indication
1.	<i>Shankhanabhi Bhasma</i>	<i>Shankhanabhi</i>	2 ratti	<i>Jambeera Rasa</i>	<i>Sashula Pleehamaya</i>

Table 9: *Rasa Kalpanas*.

Sl. No.	Formulations	Ingredients	Matra	Anupana	Indication
1.	<i>Pleehari Rasa-1</i>	<i>Parada, Gandhaka, Tankana, Trikattu, Triphala, Jayapala Bhavana- Kimshuka Rasa</i>	1 Ratti	<i>Ardraka Swarasa</i>	<i>Arsha, Gulma, Pleeha, Shula, Shotha, Jwara</i>
2.	<i>Vasuki Bhushana Rasa</i>	<i>Parada, Vanga Bhasma, Tamra Bhasma, Gandhaka Bhavana- Arka rasa, Vasa rasa</i>	1 Ratti	<i>Saindhava lavana 2 Ratti</i>	<i>Pleeha, Gulma</i>
3.	<i>Vidyadhara Rasa</i>	<i>Gandhaka, Haratala, Swarna makshika, Tamra Bhasma, Manahshila, Parada Bhavana- Pippali kwatha, Vajriksheera</i>	½ Ratti	<i>Madhu, Dugdha</i>	<i>Pleeha, Gulma</i>
4.	<i>Rasaraja</i>	<i>Gandhaka, Tamra Bhasma, Parada Bhavana- Suranadrava</i>		<i>Madhu</i>	<i>Pleeha, Gulma</i>
5.	<i>Pleehantaka Rasa</i>	<i>Tamra Bhasma, Rajata Bhasma, Abhraka Bhasma, Lauha Bhasma, Mukta Bhasma, Hingula, Parada, Gandhaka, Guggulu, Triphala, Yavakshara Bhavana- Eranda taila</i>	2 Ratti		<i>Ashtavidha udara, Pleeha, Pandu, Swasa, Kasa, Shotha</i>
6.	<i>Lokanatha Rasa</i>	<i>Parada, Gandhaka, Abhraka Bhasma, Lauha Bhasma, Tamra Bhasma, Varatika Bhasma Bhavana- Nagavalli rasa</i>	½ -2 Ratti	<i>Madhu+ Pippali churna/ Guda+ Haritaki/ Jeeraka+ Guda</i>	<i>Udara, Pleeha, Gulma, Yakrit roga, Jwara, Kamala, Pandu</i>
7.	<i>Brihat Lokanatha Rasa</i>	<i>Parada, Gandhaka, Abhraka Bhasma, Lauha Bhasma, Tamra Bhasma, Varatika Bhasma Bahvana-Kakamachi swarasa</i>	½ -2 Ratti	<i>Madhu</i>	<i>Pleeha, Yakrit roga, Gulma, Kamala, Jeerna jwara</i>
8.	<i>Pleehari Rasa-2</i>	<i>Swarna Bhasma, Tamra Bhasma, Abhraka Bhasma, Haratala, Mrigacharma Bhasma</i>	1-2 Ratti	<i>Madhu, Chitraka churna</i>	<i>Yakridroga, Pandu, Pleeha, Gulma, Bhagandara</i>
9.	<i>Pleeharnava Rasa</i>	<i>Hingula, Gandhaka, Tankana, Abhraka Bhasma, Pippali, Maricha</i>	1 Valla	<i>Shephali Dala Rasa and Madhu</i>	<i>Pleeha, Jwara, Mandagni, Kasa, Swasa</i>
10.	<i>Lauha Mrityunjaya Rasa</i>	<i>Parada, Gandhaka, Tamra Bhasma, Abhraka Bhasma, Manahshila, Varatika</i>	1-2 Ratti		<i>Udara roga, Pleeha, Gulma, Yakridroga,</i>

		<i>Bhasma, Shankha Bhasma, Kupeelu, Jayapala, Katuki, Ksharadwaya Bhavana- Suryavrtta Rasa and Bilwa patra Rasa</i>			<i>Vatarakta</i>
11.	<i>Pleeha Shardula Rasa</i>	<i>Parada, Gandhaka, Tamra Bhasma, Manahshila, Varatika Bhasma, Shuddha Tuttha, Lauha Bhasma, Yavakshara, Jayapala, Chitraka, Saindhava and Vida lavana Bhavana- Chitraka, Ardraka Rasa</i>	2 Gunja	<i>Madhu and Pippali churna</i>	<i>Udara roga, Pleeha, Gulma, Yakridroga, Shotha, Vidradhi</i>

DISCUSSION

The pathogenesis of Alcoholic Liver Disease (ALD) and Non-Alcoholic Fatty Liver Disease (NAFLD) can be understood in correlation with Ayurvedic concepts of *Kamala* and *Udara Roga* as a progressive spectrum. Initiating factors such as chronic alcohol consumption and metabolic disturbances (including obesity and insulin resistance) lead to oxidative stress, which parallels *Agnidushti (Mandagni)* in *Ayurveda*. This results in the formation of *Ama* and metabolic toxins, comparable to lipid accumulation and toxic intermediates in hepatocytes. The associated gut-liver axis dysfunction and endotoxin-mediated injury resemble *Srotorodha* caused by *Ama*.

As the pathology progresses, hepatic steatosis (fat accumulation) can be correlated with early *Yakrit dushti* and *Pitta-Rakta* vitiation, forming the basis of *Kamala*. Continued oxidative stress leads to lipotoxicity, inflammation, and mitochondrial damage, which align with *Dhatu paka* and further aggravation of *Pitta*. This stage corresponds to steatohepatitis (ASH/NASH), reflecting a more severe form of *Kamala*, where both functional and structural damage of the liver are evident.

With persistent injury, fibrosis develops, indicating chronicity and progressive *Srotodushti*, particularly involving *Ambuvaha and Swedavaha Srotas*, leading to deranged fluid metabolism. Eventually, this advances to cirrhosis, which can be correlated with *Udara Roga*, especially in the presence of *Marga avarodha, Kukshi adhmana* (abdominal distension), and fluid accumulation such as ascites. Thus, early stages of ALD and NAFLD can be correlated with *Kamala*, while advanced stages with structural damage and fluid imbalance closely resemble *Udara Roga*.

Based on this understanding, the treatment of *Yakrit-Pleeha roga* follows a *Samprapti-vighatana* approach, targeting *Mandagni*, *Ama*, and *Srotorodha*. The repeated use of *Deepana-Pachana dravyas* such as *Trikatu*, *Yavani* and *Chitraka* aids in *Amapachana* and *Agni Deepana* and *Trikatu* which is said to be *Medoghna* and have hepatoprotective action too. In conditions associated with oxidative stress, as seen in alcoholic liver damage, *Triphala* contributes through its antioxidant potential, whereas *Guduchi*, owing to its *Rasayana* and *Shothahara* properties, proves beneficial in chronic stages and in associated conditions like *Pandu* and *Kamala* while *Rohitaka* acts as a specific *Pleehaghna Dravya* which is known for its hepatoprotective action. The inclusion of *Lavana*, *Kshara* indicates *Srotoshodhana*, *Vatanulomana*, and *Lekhana-Bhedana karma*, helping to relieve obstruction and *Kapha-Meda sanchaya*. *Navasagara* is having *Pleeha Prashamana Guna* and *Gulmahara* property.^[13] *Katuki* support *Pitta rechana* and *Bhedana* property. The use of *Tikshna dravyas Jayapala* (*Upavisha*) highlights the role of *Shodhana*, particularly *Virechana*, in severe conditions and it is having *Jalodaraprashamana* property.^[14] *Gomutra* is told as *Shotha-Kamala-Pandurogahrit* and indicated in *Pleeha-Udara*.^[15] Additionally, *Lauha bhasma* which has been told as *Yakruth gada vidhunana* and *chiraja shotha sankochana*.^[16] *Abhraka Bhasma* is having *Shothahara* property and *Tamra Bhasma* is *Param lekhana*, is indicated in *Pandu, Udara roga* and it is capable of curing all types of *Shakhashrita* and *Koshtasamshrita Vyadhi*.^[17,18]

Anupana like *Madhu*, *Ardraka swarasa*, *Kanji*, and *Ushna jala* enhance *Deepana*, *Srotoshodhana*, and *Yogavahi* effects. Thus, these formulations collectively act through *Agnideepana*, *Amapachana*, *Srotoshodhana* and *Lekhana* addressing the root pathology of *Yakrit-Pleeharoga*.

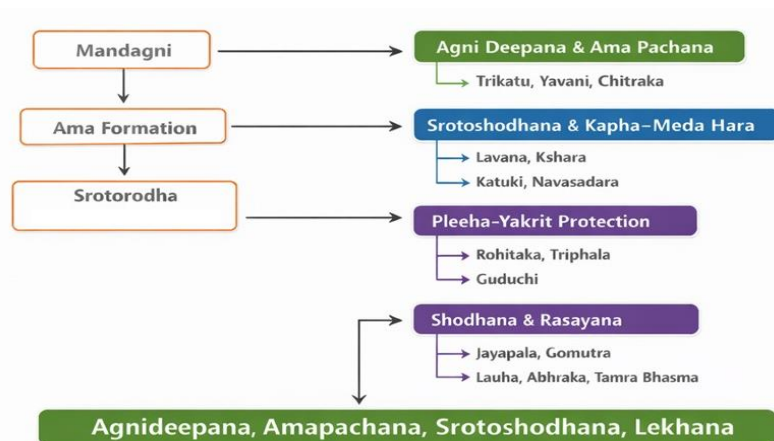


Fig. 2: Samprapti and Chikitsa of Yakrit-Pleeha Roga.

CONCLUSION

Yakrit-Pleeha Roga represents a progressive spectrum of hepatosplenic disorders that closely parallels contemporary liver diseases. The Ayurvedic framework, based on *Samprapti- vighatana*, provides a structured understanding of disease progression and its intervention. The therapeutic approach, centered on principles such as *Deepana*, *Pachana*, *Srotoshodhana*, and *Lekhana*, aims at correcting the underlying pathological processes. The systematic compilation of formulations from *Bhaishajya Ratnavali* further demonstrates a stage-specific therapeutic pattern, underscoring their relevance in the management of hepatic disorders.

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