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RAKTAPITTA W.S.R. TO BLEEDING DISORDERS: A CONCEPTUAL REVIEW

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ABSTRACT

One of the oldest medical systems in the world, ayurvedic medicine is still used in India's traditional healthcare system. Acharya Charaka has described Raktapitta as Mahagada and an acute dreadful disease, having more severity and quick acting like fire.¹ The name itself suggests that the disease- Raktapitta is caused by vitiation of two body elements, namely Rakta and Pitta together due to their Ashray Ashrayee relationship. The main clinical sign observed is Rakta dhatu flows out of the body through any opening or outlet without any certain cause like injury. Bruhatrayi has explained the Nidan panchaka as well as chikitsa of Raktapitta briefly. In Ayurveda Raktapitta is correlated with bleeding disorder as per contemporary science. A Bleeding disorder is a condition that affects the way your body normally clots. Sometimes certain conditions prevent blood from clotting properly, which can result in heavy or prolonged bleeding. Charakacharya has suggested that initially no attempts should be made to arrest the bleeding out of the body as well as elimination of doshas from opposite route is recommended.²

KEYWORDS: Raktapitta, Rakta, Pitta, Mahagada, Bleeding disorders.

INTRODUCTION

Following his description of the grave and significant illness known as "Jwara" at the start of Nidansthan, Acharya Charaka went right on to narrate the chapter of Raktapitta. Jwara when not treated well, the disturbed agni which is nothing but teja mahabhoota is the factor responsible for Raktapitta. The heat or burning sensation caused due to Jwara gives rise to Raktapitta.³ While Acharya Sushruta has described it after discussing Pandu as they have common causative factors. The name of the disease is given after the name of dosha and dushya involved in the occurrence of disease. As per Ayurveda, in Raktapitta the blood flows out of the body through natural orifices similar feature is observed in bleeding disorder so this can be correlated with it. As the blood is the most important element of the body, its loss can lead to many life threatening disorders.

Definition of Raktapitta

As result of Ashray Ashrayee relationship of pitta dosha and rakta dhatu, this vitiated pitta dosha and rakta dhatu, this vitiated pitta –

- Combined with rakta (lohit sansarg)
- Contaminates rakta (lohit pradushan)
- Pitta having similar odour and colour like rakta (lohit saman Gandha- Rasa- Varna) after vitiation.⁴
- Owing to this relationship, the vyadhi is addressed as Raktapitta.

Etiology

According to Acharya Charaka– Intake of ushna (hot), tikshna, sour, pungent, salty substances and food that causes burning sensation in excess amount.⁵

When a person consumes a diet or food consisting mostly of:

Grains such as yavaka, uddalaka and koradusha in excess quantities, along with other food items such as legumes of nishpaava, black gram, horse gram and alkali, or with curd, whey, buttermilk, sour buttermilk or sour gruel.

Meat of pig, buffalo, sheep, fish and cow. Drink of sura (wine), sauvira, tushodaka (types of vinegar), maireya, medaka, madhulaka (fermented beverages), shukta (sour beverage), sour preparations of kuvala and badara (types of jujube) Preparations of (rice) flour in excess after

meals, excessive quantities of pishtanna (triturated grains) Unboiled milk in excessive quantity or frequently, especially after exposure to intense heat, or when recovering from a heat-stroke.

Rohini (vegetable) along with milk. Milk along with sour beverages cooked with horse gram, oil cake, fruits or jambu and lakucha, when taken after exposure to intense heat.⁶

According to Acharya Sushruta

Excessive indulgence in grief, fright or anger, excessive physical labor, exposure to the sun and fire, constant use of pungent, acid, saline and alkaline food, or of articles of fare which are keen or heat-making in potency.⁷

According to Astanghridaya - Most of the causes are similar to Acharya Charaka adding consuming Kodrava (cow grass) vitiates pitta.⁸

Pathogenesis

According to Acharya Charaka - With such food articles, a person's pitta gets vitiated and the quantity of blood in his body exceeds its normal quantity. Along with the increased quantity of vitiated blood in the system, vitiated pitta gets into the circulation and reaches raktavaha strotas and its organs like liver and spleen. Due to abhishyandi and guru qualities of rakta, obstructions in the channels occurs leading to morbidity in rakta.⁹

Pitta aggravated by these causes vitiates rakta. Due to similarity in constitution (of rakta and pitta), the pathogenesis develops furthermore to vitiate rakta. Due to heat of pitta, the fluid portion from all the fomented dhatus oozes out, this additionally leads to aggravation of rakta and pitta.¹⁰

According to Acharya Sushruta - The pitta which becomes vidagdha (burnt or corroded) by the above mentioned etiological factors quickly reaches the rakta (blood) and causes its vidaha (burns the blood). This rakta contaminated by vikrita (vitiated) and vidagdha pitta flows out of the orifices in the upward or downward or in both directions. While flowing upwards, the bleeding in Raktapitta occurs through nasa (nasal openings), akshi (eyes), karna (ears) and aasya (mouth). The Raktapitta flowing downwards bleeds through medhra (urinary passages in men and women), yoni (vagina in women) and guda (anal opening). Severely aggravated Raktapitta moves sideways and bleeds through the orifices in the skin (romakupas).¹¹

Prodromal symptoms

According to Acharya Charaka: The prodromal symptoms of Raktapitta include aversion to food, hot eructation just after meal, frequent vomiting, ugliness of vomitus, hoarseness of voice, malaise, radiating burning sensation, emittance of smoke from the mouth, smell of metal, blood, or fish in the mouth, appearance of red, green or yellow spots in body parts, feces, urine, sweat, saliva, nose secretion, excreta from mouth and ear and boils, body ache, and frequent vision of red, blue, yellow, blackish and brilliant objects in dreams.¹²

According to Acharya Sushruta- A sense of lassitude in the limbs, desire for cooling things, a sense as if fumes are rising in the throat, vomiting and foul smell of blood in the breath.¹³

According to Ashtanghridaya- symptoms similar to Acharya Charaka and Sushruta.

Complications

According to acharya charaka- Debility, anorexia, indigestion, dyspnea, cough, fever, diarrhoea, edema, emaciation, anemia and hoarseness of voice.¹³

According to acharya sushruta- Weakness, labored breathing, cough, fever, vomiting, mental aberration, yellowness of complexion, burning sensation in the body, epileptic fits, acidity of the stomach, restlessness, extreme pain in the region of the heart, thirst, loss of voice, expectoration, aversion to food, indigestion and absence of sexual desire are the usual complications in a case of Raktpitta.¹⁴

Prognosis

- **Doshanusar**

One dosha - Sadhya

Two dosha - Yasya

Three dosha – Asadhya

- **Gatinusar**

Urdhvaga – Sadhya

Adhoga – Yasya

Tiryaga – Asadhya.¹⁵

Bleeding disorders A illness that interferes with the normal clotting of blood is known as a bleeding disorder. Platelet functional disorders, thrombocytopenia, Von Willebrand disease and diseases affecting the vessel wall may all result in failure of platelet plug formation in primary haemostasis.

DISCUSSION

Since Raktapitta is regarded as a potentially fatal illness (Mahagad), an early diagnosis is necessary. Rakta dhatu, which is its Ashrayee sthan, is vitiated when the pitta dosha with increased Ushna Teekshna guna becomes increasingly vitiated as a result of consuming too many hetus with identical gunas. This pitta dushit rakta dhatu increases in amount due to the ushna guna of pitta and it starts flowing out of the body from different outlet – upwards and downwards. This condition is called raktapitta. Manifestations of Raktapitta depend upon vitiation and predominance of a particular dosha. There may be combination of one, two, or all three dosha. The pathogenesis, if associated with the vitiated kaph, leads bleeding from upper orifices, whereas if it is associated with vitiated vata, leads to bleeding from the lower orifices. The etiology includes consumption of incompatible food substances and lifestyle factors with ushna properties vitiate rakta and pitta further leading to disease. Avoiding etiological factors can delay the progression of Raktapitta.

CONCLUSION

In Ayurveda, bruhatrayi has explained kinds, prodromal symptoms, complications, pathophysiology, and etiological causes. While Acharya Charaka detailed the nutritional elements that cause Raktapitta, Acharya Sushruta explained psychological factors. Three varieties of Raktapitta according to dosha and three types according to gati/marga have been mentioned by Acharya Charaka. Acharya Sushruta describes seven categories according to dosha. The manifestation of the ailment can be prevented and readily cured with the right usage of these Nidan panchak. Complications can be avoided if Nidan panchak is used properly. Therefore, accurate understanding of the Nidan panchak, or Rog Nidan method, is crucial for disease diagnosis.

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