

A CONCEPTUAL STUDY ON RAKTA PITTA W.S.R TO BRIHAT THRAYEES

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ABSTRACT

Acharyas have nicely explained each and every disease and their *nidhana*, *samprapthi*, *bedha*, *chikitsa*, *rupa* and *purva rupa*. But now a days the knowledge which we are getting from the theory is not in practical applicability. As when we go through the *brhat thrayees* in all the three text they have mentioned almost the same but with a little difference and as per now the modern technology got improved and all are attracted towards the modern techniques. The aim of this article is to make highlight on *raktapitta* (bleeding disorders) which was mentioned in the three golden ancient text books of *charaka samhita susruta samhitha* and *ashtanga hrudhaya*. mainly *rakta pitta* is a bleeding disorder and in this there is a *ashrayee ashraya bhava sambhandha* of *rakta* and *pitta* when due the modern life style many of them got changed of their food habits that food habits are like having more spicy foods, incompatible foods these are increased in the present era so only because of this *pitta* is getting aggravated and it mixes with aggravated *rakta* and causing the *rakta pitta* (bleeding disorder). This is more in women also.

Keywords: *Brhat Thrayees, Rakta Pitta, Ashrayee Ashrayaa Bhava Sambhandha.*

INTRODUCTION

The relation between *rakta* and *pitta* is to be known while dealing with *rakta pitta*. The primary importance is to know the status of *rakta dhathu* and *pitta dosha* in normal individual. As if there is derangements in both the *rakta dhathu* and *pitta dosha* in their normal characteristics then this leads to *rakta pitta*¹. *Pitta* is called *rakta pitta* because it come into contact with and vitiated *rakta* and because it aquires the smell and colour of latter². The *rakta dhathu* is concerned with the *jeevanakarma* in the body. This *jeevanakarma* of *rakta dhathu* is performed by its inherent *pittadosha* with the help of the other two *doshas* through the process of *dhathu parinama*. In this process

of *dhathu parinama*, the *rakta dhathu*, due to heat provided by the *pitta dosha* aided by *vyanavayu*, circulates all over the body and is converted to the succeeding *dhatu*s, thus it provide nourishment to every part of the body thus normal functioning of *rakta dhathu* and all the tree *dosha* have some role in the body like *vata* helps in circulation, *pitta* helps in providing heat and *kapha* help in nourishment for the next *dhathu*. There balance should be maintained between *rakta* and *pitta* if not maintained it will form *raktapitta*³

VARIETIES

There are three types of *raktapitta* 1) *urdvaga* (upward direction) 2) *adhoga* (downward

direction)

3) *ubhayayana* (both direction simultaneously)⁴

NIDHANA

Vaagbhata mentioned over indulgence in materials which are profoundly hot (heat producing), penetrating deep, pungent, sour, salt and such others which cause burning sensation during digestion, causes increase of *pitta* and causes *rakta pitta*⁵. *Charaka* mentioned Intake of food mostly containing *yavaka* (a type of hordeum vulgare Linn), *koradusa* (*paspalum scrobiculatum* Linn), and such other food products as are excessively hot and sharp along with pulses, intake of meat of pig, buffalo, sheep, fish, cow, mixed with oil cake, *pindalu* (a tuber), dry vegetable or after taking radish, intake of pastries in excess after food, frequent intake of unboiled milk in excess while exposed to heat, and milk with *kulatha* (*dolichos beflorus* Linn) increases *pitta* and causes *rakta pitta*⁶. *Susrutha* said in person who indulge greatly in anger, sorrow, fear, exertion, incompatible foods, (more) exposure to sunlight and fire, partake foods daily which are pungent, sour, salt, alkaline, penetrating, hot (in touch and also potency) and cause more burning sensation during digestion cause increase in *pitta* and cause *raktapitta*⁷.

PURVA ROOPA

According to *Vaagbhata* features are irritation in the throat, loss of taste/ appetite, feeling as though the throat is full of thorns⁸. *Charaka* mentioned the premonitory symptoms are burning sensation in chest region, loss of appetite, eructation having sour taste and smell like vinegar⁹. *Susrutha* mentioned debility, desire for cold things, and feeling of hot fumes coming out of the throat, vomiting and smell of iron in expiration¹⁰.

ROOPA

Susrutha mentioned burning sensation, fever, vomiting, hot fumes, and thirst etc¹¹. *Charaka* mentioned same as *purva rupa* only like frequent urge for vomiting, discoloration and foul smell of vomited material, hoarseness of voice, prostration of body¹². *Vaagbhata* mentioned the vitiated blood will come out from the upper parts through the nose, eyes, ears and mouth; from the lower parts through penis, *yonis* (vagina and genital tract) and rectum and from all channels of the hair follicles¹³.

SAMPRAPTI

All *Acharyas* have explained the same *samprapthi* due to these causative factors the *pitta* gets aggravated and then mixes with *rakta* and enters in to channels of circulation and cause the obstruction and resulting in bleeding disorder (*rakta pitta*).

CHIKITSA

Vaagbhata explained that treatment should be determined on the basis of cause direction, the *mala*, *anubala*, the condition and it should be commenced either with *langhana* (therapy to make body thin) or *brhamana* (body stoutening therapy) either with *sodhana* (purifactory therapies) Or *samana* (palliative therapies). Some *samana aushadhi* combinations like combination of some drugs like powder of *chandhana*, *usira*, *jalada*, *laja*, *mudga*, *kana* and *yava* soaked in the decoction of *bala* (kept overnight) and used, cures bleeding disease. Some of *ghrtha* preparations are *vasa ghrta*, *palasa ghrtha*, etc¹⁴. *Susrutha* also said like *Vaagbhata* only like bleeding from lower routes should be controlled through emesis; that from upper routes controlled by purgation; from both from both routes and in persons who are weak, it should be controlled by pallatives¹⁵. *Charaka* mentioned the line

of treatment as fasting (*langhana*) and *tarpana* (nourishing therapy) in the beginning of *rakta pitta*. And he mentioned so many diets and drinks like *mayura* boiled with decoction of *plaksa*, *kukkuta* boiled with decoction of *nyagrodha*, etc¹⁶

DISCUSSION

Acharyas nicely mentioned the *sadhya asadhyatha* of this *rakta pitta*. *Urdhavaga rakta pitta* is *sadhya* because of *kapha*, for this purgation is the ideal method of treatment of availability of large number of drugs; for mitigating *pitta*, purgation is the best therapy, and it also clears *kapha*, the associated *dosa*¹⁷. *Adhoga* is *yapya* because of *cala* (*vata* being the associate *dosa*) for it. *Ubhayana* type is *asadhya* because of *kapha* and *maruta* are associate *dosas*, of impossibility of administering therapies opposite of the directions and non-availability of drugs there is no purification therapy which is opposite of both the directions¹⁸.

CONCLUSION

Rakta pitta is a serious disease especially in present era it is mostly seen in women like as *adhoga rakta pitta* and already it is said to be *yapya* so only the life style modification like less intake of spicy foods, pungent foods and incompatible foods to be avoided for reducing that bleeding disorders and some healthy diet should be maintained. So, only Prevention is better than cure.

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