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 rakta pitta (bleeding disorders) which was mentioned in the three golden ancient text books of charaka samhita susrutha samhitha and ashtanga hrudhaya. mainly rakta pitta is a bleeding disorder and in this there is an 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 pitta1. Pitta is called rakta pitta because it come into contact with and vi-tiated 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 dhatu is performed by its inherent pittadosha with the help of the other two doshas through the process of dhathu parinama. In this process of dhatu parinama, the rakta dhatu, due to heat provided by the pitta dosha aided by vyanavayu, circulates all over the body and is converted to the succeeding dhatus, thus it provide nourishment to every part of the body thus normal functioning of rakta dhatu 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 rak-tapitta3

VARITIES
There are three types of raktapitta 1) urdva-ga (upward direction) 2) adhoga (downward
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. 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.

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 rakta pitta.

PURVA ROOPA

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

ROOPA

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

SAMPRAPTI

All Acharyas have explained the same samprapthi due to these causative factors the pitta gets aggrevated 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 usuadhi 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 preperations are vasa ghrtta, palasa ghrtta, etc. 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 pallaitives. 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, etc.  

**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. Adhoga is yapya because of cala (vata being the associate dosa) for it. Udbhayana 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 directions.

**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.

**REFERENCES**


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