INTRODUCTION

The corpus of Ayurveda, which emanated from the empirical knowledge amassed through centuries of harmonious living, has been subordinate to the status of an incidental system. The art of this science is so at par from the other allied sciences that where they fail, ayurvedic management survives and retreats the patient. Now a day patients suffers variety of bleeding disorder of which some can be correlated with raktapitta. And result can be hopeful if physician has deep knowledge of accurate diagnosis. As always seen that whenever patient with complaint of bleeding from the orifice of anus or vagina or penis came to OPD one needs to take history of patient carefully. One can get easily confused whether disease is raktapitta.
raktarsh, raktatisara or pradara as they have same dosas involvement, marga and even symptoms. So one should be clear about the basis of classification of diseases, and how all these diseases besides having similarity are named differently. A physician with the peace of mind and unimpaired intellect knows the importance of nidanpanchaka. So by studying this ayurvedic diagnostic tool one can reach to the root cause of disease and this is only the key to success.

Review

Diagnostic tools of some of Bleeding disorders

1. Raktapitta

Causes

1. Excessive use of food which has hot, acidic potency (katu, amla vipaka)
2. Pungent and salt eatables in diet
3. Heat and indigestion of food

Purvaroopa

1. Loss of appetite, indigestion of food eaten
2. Eructation’s of sour taste and of bad smell like that vinegar (shukt aamlagandh rasa udagar)
3. Frequent urge for vomiting, offensiveness of vomited matter
4. Cacophonies (swarabheda), asthenia of limbs

5. Burning all over body, steaming emanations from the mouth (mukhdhumagam)
6. Mouth smelling of metal, blood, fish or raw flesh
7. Red, green or yellow colour of body limbs, faces, urine, sweat, saliva and discharge of nose, mouth, ear eye
8. Pimples on the body, body ache
9. Frequent vision of red, blue, yellow, brown and shining forms in dream Roopa - raktapitta are of three types according to doshadhikya³

1. Kapha- blood is thik, pale unctuous (snigdha) and viscid
2. Vata- dusky, red, frothy, thin and unctuous (ruksha)
3. Pitta- brown in colour, dark, of the colour of cow’s urine, tarry, smoky and of the colour of collyrium (anjana)

According to gati of rakt it is of three types

1. Urdhvaga- the causative attributes are snigdha and ushna guna which vitiate the combination of kapha and pitta.
2. Adhoga- the attributes are rooksha and ushna guna which causes vitiation of vaata and pitta
3. Tiryaka- when all the dosas are vitiated and are circulating in the blood stream, the manifestation is subcutaneous. These types can be correlated with modern science as-

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<th>Type</th>
<th>Ayurvedic</th>
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<tr>
<td>1. Urdhvaga</td>
<td>Nasa</td>
<td>Epitasis</td>
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<td></td>
<td>Mukha</td>
<td>Haemorrhage</td>
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<td>Karna</td>
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<td>2. Adhoga</td>
<td>Guda</td>
<td>Piles, bacillary dysentery, melina, bloody diarrhoea</td>
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<td></td>
<td>Yoni</td>
<td>Menorrhagia or metrorrhagia</td>
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<td>3. Tiryaka</td>
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<td>Purpura</td>
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Pathogenesis (samprapti) of raktapitta:-

1. Feeling as if food has remained for long time, weakness, fullness in the flanks
2. Thinning of the body, copious eructation’s, weakness of the lower limbs
3. Passage of faces, grahami disease and anaemia
4. Suspicious of developing abdominal enlargement.

Roopa: Raktarsh are of two types
1. vatanubandhi raktarsh - blood oozing from piles is thin, of dusky red colour and frothy.
2. kaphanubandhi raktarsh - blood issuing from piles is thick accompanied with shreds or fibres, yellowish white or slimy.

Pathogenesis
Dosh-tridoshaj i.e. 5 types of vata, 5 types of pitta and 5 types of kapha
The only disease where acharya have described the whole subtype of dosas in the study of pathogenesis and the reason may be to focus on more amount and type of srotodushhti.

Doshadhikya
The specialist consider the dry types of piles is due to excess of vata and kapha and the discharging or moist types of piles to be due to vitiation of blood and pitta.

Treatment
Snigdha and shita guna dravya should be given in vatanubandhi raktarsh which can be correlated with cause of urdva raktapitta
Ruksh and shita guna dravya should be given in kaphanubandhi raktarsh which can be correlated with cause of adhoga raktapitta.

Vata pradhanya
In condition of excessive bleeding piles, the kapha and pitta are also morbid, the vata gets excessively morbid. Therefore in such conditions, vata needs to be paid more attention too.

3. Raktatisara
Causes
Raktatisara is caused by continuous apathy sevan even after pittatisara.
Pittatisara causes
In person of pitta prakruti, pitta get provoked by excessive use of acid, sail, pungent, alkaline, hot and acute articles of diet, by the impairment of body by the strong effects of long exposure to fire, sun, heat and hot wind.

Raktatisara causes
If patient suffering from *pitta* type of diarrhoea gives up treatment and indulges in *pitta*-provoking food, his *pitta* gets greatly provoked and produces dysentery or haemorrhagic diarrhoea, vitiates the blood and produces thirst, colic, burning sensation and serious anal inflammation.

**Samprapta**

*Samprapta* is the stage of disease following the onset of the disease. It includes the signs and symptoms that indicate the disease is progressing. In this case, the signs and symptoms include:

- Impairment in vital heat (due to its fluid nature)
- Flows in colon (due to its increase in *guna-ushna*, *drava*, *sara*)
- It breaks up the stool and produces diarrhoea

**Treatment**

No astringent treatment should be given in first stages of diarrhoea, when undigested stools are passed. If this morbid matter is retained in the body it produces many disorders.

The treatment *siddhant* is same as given in *raktapitta*.

4. **Rakta Pradara**

The disease in which quantity of menstrual fluid is augmented or expanded, it is called *pradara*.

**Causes**

If women takes excess of saline, sour, heavy, pungent, irritant and unctuous ingredients as food, fatty meat of domesticated and aquatic animals, *krushara*, *payasa*, yoghurt, vinegar, whey(*mastu*), *sura* etc.

**Samprapta**

*Samprapta* is the stage of disease following the onset of the disease. It includes the signs and symptoms that indicate the disease is progressing. In this case, the signs and symptoms include:

- *hetu sevan* (above mentioned)
- *vayu* aggravates and causes increase in quantity of blood
- *vayu* get lodged in the channels which go to the uterus (Carrying menstrual fluid)
- *vayu* propels blood of body to these menstrual channels
- Liquid nature of *pitta* causes increase in menstrual fluid immediately

**Results in disease pradara**

There are 4 types of *pradara*

1. *Vataj*-menstrual discharge is frothy, thin, ununctuous, brownish black, pink or like the juice of *kimsuka* (*palasha*) which may or may not associated with pain
2. *Pittaj*-menstrual blood is blue, yellow, excessively hot, lack or red, if it flows frequently associated with pain, burning sensation.
3. *Kaphaj*-menstrual blood is slimy, pale in colour, heavy, unctuous, cold, mucus or dense, there is dull pain.
4. *Sannipatika*- mixed symptoms of all the three *dosas* is seen in this type of *pradara*. Its specific cause is *dushti* in mother’s milk at the time of feeding.

**Treatment**

As in all *yoni vyapat*, there is dominance of *vata*, *vata* dominated treatment principles are followed. And in this text therapeutic measures of *vataj yoni vyapat* should be used.

Similarly the seers have described here to use the treatment aspect of *raktapitta*, *raktarsh*, *raktatisara*, as there is same *dosh* involvement and also similarity in *roopa*.
DISCUSSION
The things described below will help in differentiation of diseases.
1. Hetu- Somehow in all these disease pitta is dominant dosh so pitta prakopak hetu sevan is common in all above diseases.

2. Purvaroopa
   a) Raktapitta- Mukhdhumagam, swarabhed, shukt aamlagandh udagar occurs only in raktapitta
   b) Raktarsh- grahami disease, suspicious of developing abdominal enlargement, thinning of the body, weakness of the lower limbs.
   c) Pradara- krushara, payasa, sura and mastu sevan Feeling of indigestion is common in raktapitta, raktarsh and raktatisara but not in the pradara.

3. Roopa
   Subtypes of all diseases mentioned here, have same type of discharging blood nature according to dosha predominance.

4. Samprapti
   This is always used as key to success if well understood.
   a) Raktapitta-
   b) Dosh- pitta, dushya-rakta, gunas of pitta- tikshnatva, ushnatva, dravatva gunas of pitta increased in pathogenesis
   c) Raktarsh-
      a. Dosas –all subtypes of tridosha in arsha and rakta in raktarsh
      b. Dushya-tvaka, mansa and meda
   d) raktatisara-
      a. dosha- pitta, gunas-usnha, drava and sara guna of pitta are increased.
      e) Pradara-
         a) Dosas- pitta and vata, dushya- rakta

5. Treatment
Due to similarities between some stages of these diseases, symptom, marga, doshadhikya same treatment is prescribed in it.
   i.e. treatment for raktapitta, raktatisara, raktarsha should be used in pradara also.

CONCLUSION
Besides major similarities like bleeding path, predominance of doshas, symptoms of types according to dosha, one can find some minor differences in pathogenesis of bleeding disorders like gunas of dosas involved, different dushya. This makes big difference in prescribing treatment though having some similarity also. Whether the disease is distinct or different from its symptoms or it is nothing but the conglomeration of symptoms. So a physician should be required to get well acquainted with the five aspects of diagnostic tools described in scriptures. By understanding the concept of nidana panchaka one can easily clear out that whether the symptoms owe their existence to diseases or by themselves are separate entities. As it has been rightly versed that a physician who initiates treatment without proper diagnosis of the disease can accomplish the desired object only by chance, the fact that he is well acquainted with the knowledge of application of medicine does not necessary guarantee his success. On the other hand, the physician who is well versed in diagnosing diseases, who is proficient in the administration of medicines and who knows about the dosage of the therapy that varies from place to place and season to season is sure to accomplish the desired object. So in patients, suffering from bleeding disorders one should carefully consider nidanapanchaka as diagnostic mediator to hasten the management aptly.

REFERENCES


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