

Raktapitta

This chapter deals with diagnosis of bleeding disorders (raktapitta) caused by an excess of pitta dosha vitiating blood (rakta dhatu) in the body. This leads to capillary break-down causing hemorrhage from external openings like mouth, per rectum, nose, eyes, ears, urethra. Contributing factors that increase the probability of raktapitta include consumption of incompatible food substances, consuming certain meats with alcohol, butter milk with meat of animals etc. The regular exposure to dietary and lifestyle factors with hot (ushna) properties vitiates pitta. This pitta has the same color and smell as rakta, and blends seamlessly with it. Vitiated pitta and increased rakta circulate in the channels and the resultant increased volume of the blood overflows from the bodily orifices. The pathogenesis, if associated with vitiated kapha, leads to bleeding from upper orifices, whereas if it is associated with vitiated vata, leads to bleeding from the lower orifices. The first condition is curable, and later is difficult to cure. If both kapha and vata are involved in the pathogenesis, then the complications arise and such conditions are incurable. Avoiding etiological factors enlisted in this chapter can delay the progression of hemorrhagic disorders. Therapeutic measures of emesis and purgation, along with useful medicinal formulations and attention can improve the condition of patients of hemorrhagic disorders in varying degrees. Prodromal symptoms and complications have been described in this chapter.

अथातोरक्तपित्तनिदानंव्याख्यास्यामः॥१॥

इतिहस्माहभगवानात्रेयः॥२॥

Now, the etio-pathogenesis of *raktapitta* would be explained. Thus, said Lord Atreya. [1-2]

Synonym of *raktapitta*

पित्तं यथाभूतं लोहितपित्तमिति सञ्ज्ञां लभते, तद्व्याख्यास्यामः॥३॥

Also explained would be the origin of *lohitapitta* as an alternate name for *pitta*. [3]

Etiopathogenesis

यदा जन्तुर्यवकोद्दालककोरदूषप्रायाप्यन्नानि भुङ्क्ते, भृशोष्णतीक्ष्णमपि चान्यदन्नजातं निष्पावमाषकुलत्थसूपक्षारोपसंहितं, दधिदधिमण्डोदशित्कट्वराम्लकाञ्जिकोपसेकं वा, वाराहमाहिषाविकमात्स्यगव्यपिशितं, पिण्याकपिण्डालुशुष्कशाकोपहितं, मूलकसर्षपलशुन-करञ्ज-शिग्रुमधुशिग्रु(खड्यूष) भूस्तृणसुमुखसुरसकुठेरकगण्डीरकालमालकपर्णासक्षवकफ-णिज्झ-कोपदंशं, सुरासौवीरतुषोदकमैरेयमेदकमधूलकशुक्तकुवलबदराम्लप्रायानुपानं वा, पिष्टान्नोत्तरभूयिष्ठम्; उष्णाभितप्तो वाऽतिमात्रमतिवेलं वाऽऽमं पयः पिबति, पयसा समश्नाति रौहिणीकं काणकपोतं वा सर्षपतैलक्षारसिद्धं, कुलत्थपिण्याकजाम्बवलकुचपक्वैः शौकितकैर्वा सह क्षीरं बत्युष्णाभितप्तः तस्यैवमाचरतः पित्तं प्रकोपमापद्यते, लोहितं च स्वप्रमाणमतिवर्तते तस्मिन् प्रमाणातिवृत्ते पित्तं प्रकुपितं शरीरमनुसर्पद्यदेव यकृत्प्लीहप्रभवाणां लोहितवहानां च स्रोतसां लोहिताभिष्यन्दगुरुणि मुखान्यासाद्य प्रतिरुन्ध्यात् तदेव लोहितं दूषयति॥४॥

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 that are *ushna* (hot in potency) and *tikshna* (sharply acting) 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,
- Vegetables of oil cake, *pindalu* (a tuber) and dried potherbs
- *Upadamsha* (chutney or salad) of radish, mustard, garlic, *karanja*, *shigru*, *madhu shigru*, *kharabusa*, *bhustruna*, *sumukha*, *surasa*, *kutheraka*, *gandira*, *kalamala*, *parnasa*, *kshavaka* and *phanijzaka*
- 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* (trituated 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
- *Kanakapota* (a type of pigeon) cooked with mustard oil and alkali
- Milk along with sour beverages cooked with horse gram, oil cake, fruits or *jambu* and *lakucha*, when taken after exposure to intense heat.

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 srotas* and its organs like liver and spleen. Due to *abhishyandi* and guru qualities of *rakta*, obstructions in the channels occur leading to morbidity in *rakta*.

संसर्गाल्लोहितप्रदूषणाल्लोहितगन्धवर्णानुविधानाच्च पित्तं लोहितपित्तमित्याचक्षते॥५॥

Pitta gets the name *lohitapitta* because after mixing with blood it acquires the color and smell of blood.

Prodromal symptoms

तस्येमानि पूर्वरूपाणि भवन्ति; तद्यथा- अनन्नाभिलाषः, भुक्तस्य विदाहः, शुक्ताम्लगन्धरस उद्गारः, छर्दरभीक्षणमागमनं, छर्दितस्य बीभत्सता, स्वरभेदो, गात्राणां सदनं, परिदाहः, मुखाद्गमागम इव, लोहलोहितमत्स्यामगन्धित्वमिव चास्यस्य,

रक्तहरितहारिद्रत्वमङ्गावयवशकृन्मूत्रस्वेदलालासिङ्घाणकास्यकर्णमलपिडकोलिकापिडकानाम्, अङ्गवेदना, लोहितनीलपीतश्यावानामर्चिष्मतां च रूपाणां स्वप्ने दर्शनमभीक्षणमिति (लोहितपित्तपूर्वरूपाणि भवन्ति)॥६॥

The prodromal symptoms of *raktapitta* include aversion to food, hot eructation just after meal, belches with smell and aftertaste of sour gruel, frequent vomiting, ugliness of vomitus, hoarseness of voice, malaise, radiating burning sensation, emittance of smoke from the mouth, smell of metal, blood, or fish, mucus 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, bodyache, and frequent vision of red, blue, yellow, blackish and brilliant objects in dreams.

Complications

उपद्रवास्तु खलु दौर्बल्यारोचकाविपाकशवासकासज्वरातीसारशोफशोषपाण्डुरोगाः स्वरभेदश्च॥७॥

Complications (of *raktapitta*) include debility, anorexia, indigestion, dyspnea, cough, fever, diarrhea, edema, emaciation, anemia and hoarseness of voice.

Disease pathways

मार्गो पुनरस्य द्वौ ऊर्ध्व, चाधश्च तद्बहुश्लेष्मणि शरीरे श्लेष्मसंसर्गादूर्ध्व प्रतिपद्यमानं कर्णनासिकानेत्रास्येभ्यः प्रच्यवते, बहुवाते तु शरीरे वातसंसर्गादधः प्रतिपद्यमानं मूत्रपुरीषमार्गाभ्यां प्रच्यवते, बहुश्लेष्मवाते तु शरीरे श्लेष्मवातसंसर्गाद्वावपि मार्गो प्रतिपद्यते, तौ मार्गौ प्रतिपद्यमानं सर्वेभ्य एव यथोक्तेभ्यः खेभ्यः प्रच्यवते शरीरस्य॥८॥

There are two routes of the manifestation of *raktapitta* - upwards and downwards. In persons having an abundance of *kapha*, vitiated *rakta* goes up and bleeding occurs from ear, nose, eyes and mouth. In those having an excess of *vata*, *rakta* flows downwards along with *vata* and patients bleed through the urinary tract and rectum. Finally, in those having abundance of both *kapha* and *vata*, *rakta* comes out from the body with both the routes and thus bleeds through all the aforesaid orifices.

Prognosis

तत्र यदूर्ध्वभागं तत् साध्यं, विरेचनोपक्रमणीयत्वादबहवौषधत्वाच्च; यदधोभागं तदप्राप्यं, वमनोपक्रमणीयत्वादल्पौषधत्वाच्च; यदुभयभागं तदसाध्यं, वमनविरेचनायोगित्वादनौषधत्वाच्चेति॥९॥

Amongst these, that which comes out of the upper orifices is curable and is treatable by purgation due to availability of plenty of drugs for the purpose. That coming out from the lower orifices is palliable because of being amenable to emesis and availability of lesser number of drugs for the purpose. That coming out from both the routes is incurable because of non-applicability of both emesis and purgation and in want of suitable drugs.

Origin of *raktapitta*

रक्तपित्तप्रकोपस्तु खलु पुरा दक्षयज्ञोद्ध्वंसे रुद्रकोपामर्षाग्निना प्राणिनां परिगतशरीरप्राणानामभवज्ज्वरमनु॥१०॥

Historically, *raktapitta* occurred after *jwara* because of Rudra's anger pervaded the human being at the time of destruction of Daksha's sacrifice.

General principles of management

तस्याशुकारिणो दावाग्नेरिवापतितस्यात्ययिकस्याशु प्रशान्त्यै प्रयतितव्यं मात्रां देशं कालं चाभिसमीक्ष्य सन्तर्पणेनापतर्पणेन वा मृदुमधुरशिशिरतिक्तकषायैरभ्यवहार्यैः प्रदेहपरिषेकावगाहसंस्पर्शनैर्वमनाद्यैर्वा तत्रावहितेनेति॥११॥

The disease is acute in nature and becomes critical very quickly, spreading like bush fire. Hence its treatment should be done immediately with saturating or de-saturating soft, sweet, cold, bitter and astringent diet and pastes, baths, emesis etc. after due consideration of dose, place and time.

भवन्ति चात्र- साध्यं लोहितपित्तं तद्यदूर्ध्व प्रतिपद्यते।

विरेचनस्य योगित्वाद्बहुत्वाद्भेषजस्य च॥१२॥

विरेचनं तु पित्तस्य जयार्थं परमौषधम्

यश्च तत्रान्वयः श्लेष्मा तस्य चानधमं स्मृतम्॥१३॥

भवेद्योगावहं तत्र मधुरं चैव भेषजम्

तस्मात् साध्यं मतं रक्तं यदूर्ध्वं प्रतिपद्यते॥१४॥

The “upward” variety of *raktapitta* is curable because of applicability of purgation and abundance of useful drugs. Purgation is the best remedy for alleviation of *pitta* and ambivalence to *kapha*. Sweet drugs are also applicable in this case. Hence, bleeding from the upper part is curable.

रक्तं तु यदधोभागं तद्याप्यमिति निश्चितम्

वमनस्याल्पयोगित्वादल्पत्वाद्भेषजस्य च॥१५॥

वमनं हि न पित्तस्य हरणे श्रेष्ठमुच्यते

यश्च तत्रान्वयो वायुस्तच्छान्तौ चावरं स्मृतम्॥१६॥

तच्चायोगावहं तत्र कषायं तिक्तकानि च

तस्माद्याप्यं समाख्यातं यदुक्तमनुलोमगम्॥१७॥

Hemorrhage from the lower parts is decidedly palliable because emesis has limited efficacy here and effective drugs are also a few. Emesis is not so efficacious for elimination of *pitta* and it is also ineffective in alleviation of *vata* responsible for the downward flow. Moreover, astringents and bitter drugs are not applicable there. Hence hemorrhage from the lower parts is considered palliable.

रक्तपित्तं तु यन्मार्गौ द्वावपि प्रतिपद्यते

असाध्यमिति तज्ज्ञेयं पूर्वोक्तादेव कारणात्॥१८॥

नहि संशोधनं किञ्चिदस्त्यस्य प्रतिमार्गगम्

प्रतिमार्गं च हरणं रक्तपित्ते विधीयते॥१९॥

एवमेवोपशमनं सर्वशो नास्य विद्यते

संसृष्टेषु च दोषेषु सर्वजिच्छमनं मतम्॥२०॥

इत्युक्तं त्रिविधोदकं रक्तं मार्गविशेषतः॥२१॥

In cases where blood comes out from both the routes, *raktapitta* is incurable because no effective evacuative measure is applicable. In *raktapitta*, elimination of *dosha* from the opposite route is recommended. Thus, the three types (on the basis of the routes taken by *rakta*) of *raktapitta* progression (*udarka*) have been described.

एभ्यस्तु खलु हेतुभ्यः किञ्चित्साध्यं न सिध्यति॥२१॥

प्रेष्योपकरणाभावाद्दौरात्म्याद्वैद्यदोषतः।

अकर्मतश्च साध्यत्वं कश्चिद्रोगोऽतिवर्तते॥२२॥

तत्रासाध्यत्वमेकं स्यात् साध्ययाप्यपरिक्रमात्॥२३॥

Some curable diseases do not get treated successfully because of the lack of attendants and equipments, uncontrolled self and fault of the physician. If the disease is not treated, then it proceeds to incurability. If treated well, sometimes the incurable disease may become curable or palliable.

Signs of incurable *raktapitta*

रक्तपित्तस्य विज्ञानमिदं तस्योपदिश्यते॥२३॥

यत् कृष्णमथवा नीलं यद्वा शक्रधनुष्प्रभम्।

रक्तपित्तमसाध्यं तद्वाससो रञ्जनं च यत्॥२४॥

भृशं पूत्यतिमात्रं च सर्वोपद्रववच्च यत्।

बलमांसक्षये यच्च तच्च रक्तमसिद्धिमत्॥२५॥

येन चोपहतो रक्तं रक्तपित्तेन मानवः।

पश्येद्दृश्यं वियच्चापि तच्चासाध्यं न संशयः॥२६॥

Now described are types of *raktapitta*, identified (by their physical appearance). *Raktapitta* which is black, blue or of rainbow color and stains clothes is incurable. Bleeding which is of excessively fetid smell, in large quantities, and which is associated with all the complications particularly in weak and emaciated patients is incurable. A patient, if sees things around him and the sky red, is certainly suffering from an incurable variant of the disease.

तत्रासाध्यं परित्याज्यं, याप्यं यत्नेन यापयेत्।

साध्यं चावहितः सिद्धैर्भेषजैः साधयेद्भिषक्॥२७॥

A patient suffering from the incurable variant should be avoided, while the one with the palliable variant should be managed with efforts and the curable one should be treated successfully with tried remedies.

Summary

तत्र श्लोकौ-

कारणं नामनिर्वृत्तिं पूर्वरूपाण्युपद्रवान्।

मार्गो दोषानुबन्धं च साध्यत्वं न च हेतुमत्॥२८॥

निदाने रक्तपित्तस्य व्याजहार पुनर्वसुः।

वीतमोहरजोदोषलोभमानमदस्पृहः॥२९॥

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Now summarizing the chapter–

Etiology, etymology of the disease, prodroma, complications, routes, association of *doshas*, curability (or otherwise), with reasoning – all this has been addressed in the chapter on diagnosis of *raktapitta* by Punarvasu who has shed off *tamas* and *rajas*, *doshas*, greed, conceit and pride. [28-29]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते।

निदानस्थाने रक्तपित्तनिदानं नाम द्वितीयोऽध्यायः॥२॥

Thus ends the second chapter on diagnosis of *raktapitta* in [Nidana Sthana](#) in the treatise composed by Agnivesha and redacted by Charak.