



A LITERARY REVIEW ON RAKTAPITTA NIDAN PANCHAK

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ABSTRACT

Acharya Charaka has described Raktapitta as a *Mahagada*—an acute and dreadful disease—with greater severity and a rapid course of action, comparable to fire. The name itself suggests that Raktapitta is caused by the simultaneous vitiation of two bodily elements, *Rakta* and *Pitta*, due to their *Ashraya-Ashrayee* relationship. The main clinical feature observed is the spontaneous outflow of *Rakta Dhatu* from the body through any opening, without any evident external cause such as injury. The *Bruhatrayi* has elaborated on the *Nidana Panchaka* and *Chikitsa* of Raktapitta in detail. There is considerable similarity in the *Nidana*, *Rupa*, and the *Doshas* involved, with only minor differences that require careful study for accurate diagnosis. This can be achieved through deep knowledge of Ayurvedic diagnostic tools and critical evaluation of the *Nidana Panchaka*. Proper classification, differential diagnosis, and understanding of the disease help in enhancing the treatment modalities in Ayurvedic management.

KEYWORDS: - *Nidanpanchak, Raktapitta, Raktavaha*

INTRODUCTION: -

In Ayurveda, the metabolism of *Rakta* takes place through *Rasa*. *Rasa* is converted into *Rakta Dhatu* by the action of *Rakta Dhatvagni*, which resides in the *Yakrut* (liver) and *Pleeha* (spleen), the *Moolasthan* of *Raktavaha Srotas*. Acharya Charaka has described the chapter on *Raktapitta* immediately after *Jwara* at the beginning of *Nidanasthana*, indicating its clinical importance. When *Jwara* is not treated properly, the vitiated *Agni Mahabhuta* can lead to the manifestation of *Raktapitta*. The heat generated during *Jwara* is considered one of the primary causes of *Raktapitta*. [1] Acharya Sushruta has described it after *Pandu* as they both have common *Nidanas*. The name *Raktapitta* is derived from the involvement of the *Dosha Pitta* and the *Dhatu Rakta*. In this disease, the vitiated *Rakta* flows out through various external openings of the body. It is considered a medical emergency and potentially life-threatening; hence, Acharya Charaka has classified it among the *Ashta Mahagada* (eight grave disorders).

Definition: -*Raktapitta* is a condition where *Rakta* gets vitiated by *Pitta* and flows through external apertures of the body. [2]

Nidan / Causes: - *Nidana* of any disease always includes 3 ways of its contribution to its pathology.

(Aharaj Nidan of Raktapitta)**According to Acharya Charaka (Aharaj Nidan): -**

Excessive intake of *Ushna* (hot), *Tikshna* (sharp), sour, pungent, and salty substances, as well as foods that cause a burning sensation, leads to the vitiation of *Pitta* and *Rakta*. [3] When a person consumes a diet largely consisting of grains such as *Yavaka*, *Uddalaka*, and *Koradusha* in excessive quantities, along with legumes like *Nishpaava*, black gram (*Mash*), horse gram (*Kulatha*), and alkali substances, or in combination with curd, whey, buttermilk, sour buttermilk, or sour gruel, it can aggravate the condition. Similarly, consumption of the meat of pig, buffalo, sheep, fish, and cow, and drinks such as *Sura* (wine), *Sauvira*, *Tushodaka* (types of vinegar), *Maireya*, *Medaka*, *Madhulaka* (fermented beverages), *Shukta* (sour beverage), and sour preparations made from *Kuvala* and *Badara* (types of jujubes), are also causative factors. Intake of rice flour preparations in excess after meals, frequent or heavy consumption of *Pishtanna* (trituated grain preparations), and unboiled milk—especially when taken in large quantities, after exposure to intense heat, or during recovery from heatstroke—are also harmful. Furthermore, the intake of *Rohini* (a type of vegetable) along with milk, or milk consumed with sour beverages or cooked with horse gram, oil cake, or fruits like *Jambu* and *Lakucha*,

particularly after exposure to excessive heat, can also contribute to the development of *Raktapitta*. [4]

According to Acharya Sushruta (Aharaj Nidan): -

Excessive indulgence in grief, fear, or anger; overexertion through physical labor; prolonged exposure to the sun and fire; and the continuous consumption of pungent, sour, salty, and alkaline foods—or substances that are sharp or heat-producing in potency—can all contribute to the vitiation of *Pitta* and the manifestation of related disorders. [5]

According to Astanghridaya - Most of the causes are similar to *Acharya Charaka* adding consuming *Kodrava* vitiates *pitta*. [6]

Viharaj Nidan of Raktapitta: -

Excessive exposure to the heat of the sun (*Aatapa*), overexertion through intense physical exercise (*Vyayama*), excessive indulgence in sexual activities (*Vyavaya*), and prolonged walking or travel on foot (*Adhwa*) are considered significant physical causative factors in the manifestation of *Raktapitta*.

Manasika Nidan of Raktapitta: -

Shoka - Excessive grief

Kopa – Anger

Other: -

Excessive of *Virechana*. [7]

Samprapti (Pathogenesis): - The pathogenesis of disease *Raktapitta* develops and manifests step by step as mentioned below:

According to Acharya Charaka: -

With the continuous intake of such food articles, *Pitta* becomes vitiated, and the quantity of *Rakta* (blood) in the body increases beyond its normal level. The vitiated *Pitta*, along with the excessive and impure *Rakta*, enters the circulation and reaches the *Raktavaha Srotas* and its associated organs, such as the liver (*Yakrut*) and spleen (*Pleeha*). Due to the *Abhishyandi* (obstructive) and *Guru* (heavy) qualities of *Rakta*, obstruction occurs in the bodily channels, leading to morbidity within the *Rakta Dhatu*. [8]

The aggravated *Pitta*, owing to these factors, further vitiates *Rakta*. Because of the similarity in their inherent properties and constitution, the pathological process intensifies. The heat of *Pitta*

causes the fluid portion of all fomented *Dhatus* to ooze out, which further aggravates both *Rakta* and *Pitta*, exacerbating the disease process.[9]

According to Acharya Sushruta: -

The *Pitta*, when it becomes *Vidagdha* (burnt or corroded) due to the aforementioned etiological factors, rapidly enters the *Rakta* (blood) and causes its *Vidaha* (burning or vitiation). The *Rakta*, contaminated by this *Vikrita* (vitiated) and *Vidagdha Pitta*, then begins to flow out of the body through various orifices, either in an upward direction, downward direction, or both. When flowing upward, the bleeding in *Raktapitta* occurs through the *Nasa* (nasal passages), *Akshi* (eyes), *Karna* (ears), and *Aasya* (mouth). In the downward direction, it manifests as bleeding through the *Medhra* (urinary passages in both men and women), *Yoni* (vagina in women), and *Guda* (anal opening). In cases where *Raktapitta* is severely aggravated and spreads laterally, it leads to bleeding through the skin pores (*Romakupas*).[10]

Samprapti Ghatak / Disease Profile: -

<i>Dosha</i>	<i>Pitta</i>
<i>Dushya</i>	<i>Rakta</i>
<i>Srotas</i>	<i>Raktvaha srotas</i>
<i>Adhistan</i>	<i>Yakrit, Pleeha</i>
<i>Srotodushti</i>	<i>Atipravрати, vimarg gaman</i>
<i>Swabhav</i>	<i>Ashukari</i>
<i>Agni dushti</i>	<i>Jatharagni, rasa, rakta agni-agnimandh</i>

PRODROMAL SYMPTOMS (Poorvaroopa): -

According to Acharya Charaka: -

The prodromal symptoms (*Purvarupa*) of *Raktapitta* include loss of appetite, hot eructations immediately after meals, frequent vomiting, unpleasant appearance and odor of the vomitus, hoarseness of voice, general malaise, radiating burning sensations, the feeling of smoke being emitted from the mouth, and a metallic, bloody, or fishy smell in the oral cavity. Additionally, red, green, or yellow discoloration may appear in various body secretions such as feces, urine, sweat, saliva, nasal discharge, oral and ear excretions. Other symptoms include the appearance of boils, body aches, and frequent dreams involving the perception of red, blue, yellow, blackish,

or brilliant objects.[11]

According to Acharya Sushruta: - There is a sense of lassitude or heaviness in the limbs, a strong desire for cooling substances, a feeling as if fumes are rising in the throat, episodes of vomiting, and a foul smell of blood in the breath.[12]

According to Ashtanghridaya: - 1. Angasada 2. Sheeta kamitva 3. Kantadhumayana 4. Vaman 5. Loha gandhisch niswasa.[13]

Bheda/Classification: -

1. Based on the Dosha Predominance: -

1 Vataja

2 Pittaja

3 Kaphaja

4 Sannipataja

5 VataPittaja

6 Pittakahaja

7 Kaphavataja

2. Based on direction of bleeding: -

1. Urdhavga Raktapitta

2. Adhoga Raktapitta

3. Tiryaka Raktapitta

LAKSHANAS (ROOPA): -

1. **Vataja Raktapitta:** - When it is associated with Vata dominance, the blood will be

Shyava-Aruna - Brownish red

Saphena - Frothy

Tanu- Thin

Rooksha – Dry

2. **Pittaja Raktapitta:** - When it is associated with Pitta dominance, the blood will be

Kashaya or Pink red, like the colour of the *Patala* flower

Black like *Gomutra* (Cow's urine)

Mechaka -Shining black

Agaradhuma- Horse soot

Anjana - Black collerium

3. **Kaphaja Raktapitta:** - When it is associated with *Kapha* dominance, the blood will be

Sandra - Dense, Viscous

Sapandu - Pale

Sasneha - Oiliness, unctuousness

Picchila - Slimy

4. **Sannipataja Raktapitta:** - When vitiated by all the 3 *Dosha* then the signs and symptoms of all the 3 *Doshas* are manifested in the blood.

5. **Samsargaja Raktapitta:** - When vitiated by 2 *Doshas*, the signs and symptoms of the aggressive two *Doshas* are manifested in the blood.[14]

2. According to *Gatibheda/ Marga* (Direction): -

<i>Bheda</i>	<i>Urdhwag</i>	<i>Adhog</i>	<i>Tiryag</i>
<i>Hetu</i>	<i>Snigdha Ushna</i>	<i>Rooksha Ushna</i>	<i>Both</i>
<i>Dosha</i>	<i>Kapha</i>	<i>Vata</i>	<i>Tridosha</i>
<i>Sthan</i>	<i>Amashay</i>	<i>Pakvashay</i>	<i>Sarvang</i>
<i>Marg</i>	<i>Mukha, Nasa, Karna, Akshi</i>	<i>Guda, Mutra</i>	<i>Loma Koopa</i>

COMPLICATIONS: -

According to *Acharya Charaka:* -

Debility, anorexia, indigestion, dyspnea, cough, fever, diarrhea, edema, emaciation, anemia and

hoarseness of voice.[15]

According to *Acharya Sushruta:* -

Weakness, labored breathing, cough, fever, vomiting, mental aberrations, yellowish discoloration of the complexion, burning sensation throughout the body, epileptic fits, acidity in the stomach, restlessness, severe pain in the cardiac region, intense thirst, loss of voice, expectoration, aversion to food, indigestion, and loss of sexual desire are commonly observed complications in a case of *Raktapitta*. [16]

PROGNOSIS: -

Doshanusar: -

One *dosha* - *Sadhya*

Two *dosha* – *Yapya*

Three *dosha* – *Asadhya*

Gatinusar: -

Urdhvaga which is *Kapha anubandhee* is – *Sadhya*,

Adhoga which is *Vaata anubandhee* is – *Yapya*,

Tiryaga which is *Vata-kapha anubandhee* is – *Asadhya*.^[17]

It also becomes *Asadhya* in following conditions: -

If patient is having

- *Mandagni*
- *Ativegavat*
- If the patient is emaciated by diseases
- *Ksheena Deha*
- *Vruddha*
- *Anashna*
- When bleeding takes place in excess through either of *Urdhva* or *Adhomarga*
- *Kunapa gandhi*
- *Krishnavarna*

Arista Lakshan: -

Bleeding of various abnormal colours like green, black, Gray and yellow Etc.

Bleeding through skin.

Bleeding which leaves stains on the cloth after washing.

Foul smell of the bleeding.

Heavy spurting type of bleeding.

Severe loss of blood from the body.[18]

PATHYA: - [19]

Rasa - *Kashaya*

Dhanya - *Jeerna Shashtika Shali, Priyangu, Nivara, Yava, Godhuma.*

Shimbi - *Mudga, Masoora, Chanaka, Adhaki, Makushta, Koradoosha, Shyamaka*

Mamsa - *Aja, Pakshi, Harina, Kukkuta*

Dugdha - *Godugdha, Ksheeranavaneet, Ghrita, Aja Dugdha, Santanika*

Drava - *Sheeta Jala, Narikel Jala, Varuni, Audbhida Jala, Shrutasheeta Jala, Madhu + Jala,*

Laghu Panchamoola Siddha Jala.

Phala - *Kadali, Talaphala, Dadima, Amalaki, Narikela, Kapitha, Draksha, Ikshu, Pakva Amra Phala,*

Shrungataka, Kamalgadda, Gambhari, Kharjura, Panasa, Mocharasa, Karkati, Taruni, Vidarikanda,

Shatavari, Kasheruk, Shrungataka etc utpaladi Siddha Ksheera, Peya, Yoosha, Yavagu, Mamsa Rasa.

Other - *Mishreya, Laja, Saktu, Madhu, Shra- kara, Gajapippali, Guda, Vasa-Meda-Majja.*

Apathya: -

Rasa - *Katu, Amla, Lavana*

Guna - *Vidahi*

Drava - *Kaupha Jala, Madya.*

DISCUSSION

Since *Raktapitta* is considered a potentially fatal illness (*Mahagada*), early diagnosis is essential. *Rakta Dhatu*, which is its *Ashrayee Sthana*, becomes vitiated when *Pitta Dosha*, with its increased *Ushna* (hot) and *Tikshna* (sharp) qualities, is aggravated due to the excessive intake of causative factors (*Hetus*) possessing similar properties. This *Pitta*-vitiating *Rakta Dhatu* increases in quantity due to the *Ushna Guna* of *Pitta* and begins to flow out of the body through various orifices—both upwards and downwards. This pathological condition is known as *Raktapitta*. The clinical manifestations of *Raktapitta* vary depending on the degree of vitiation and the

predominance of specific *Doshas*. The disease may present with the involvement of one, two, or all three *Doshas*. When associated with vitiated *Kapha*, bleeding typically occurs from the upper orifices, whereas association with vitiated *Vata* results in bleeding from the lower orifices. The etiology includes the consumption of incompatible food items (*Viruddhahara*) and lifestyle factors possessing *Ushna* properties, which further vitiate *Rakta* and *Pitta*, ultimately leading to the manifestation of the disease. Avoidance of these etiological factors can help delay or prevent the progression of *Raktapitta*.

CONCLUSION

In Ayurveda, the *Bruhatrayi* has elaborated on the types, prodromal symptoms, complications, pathophysiology, and etiological factors of *Raktapitta*. Acharya Charaka has described the dietary and nutritional causes in detail, while Acharya Sushruta has emphasized the role of psychological factors. According to Acharya Charaka, *Raktapitta* is classified into three types based on *Dosha* involvement and three types based on *Gati* or *Marga* (direction of flow). In contrast, Acharya Sushruta has mentioned seven types of *Raktapitta* according to the *Doshas*. The manifestation of the disease can be prevented and effectively managed through proper application of the *Nidana Panchaka*. Complications can also be avoided if the *Nidana Panchaka* is utilized accurately and timely. Therefore, a clear and thorough understanding of *Nidana Panchaka*, the Ayurvedic diagnostic approach (*Roga Nidan*), is essential for accurate diagnosis and effective management of the disease.

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