



Review Article

THERAPEUTIC POTENTIAL OF MINERALS PREPARATIONS WITH SPECIAL REFERENCE TO RAKTAPITTA (BLEEDING DISORDERS)

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ABSTRACT

Raktapitta is described in the fourth *Adhyaya* of the *Agniveshtantra*. The disease has been described after *Jwara chikitsa*. *Acharya Charaka* has described *Raktapitta* as *Mahagada* and an acute dreadful disease, having more severity and quick acting like fire. As the name suggests- *Raktapitta* is caused by the vitiation of two body elements i.e., *Rakta* and *Pitta*. The main etiology of the disease is said to be the *Pitta vardhak ahara*, which leads to the vitiation of the *Pitta dosha*. Since, *Rakta dhatu* is said to be *Samandharma* as that of *Pitta dosh*, vitiation of *Pitta* leads to the aggravation of *Rakta dhatu*. This *Dhatu*, a concept from Ayurveda, is often increased due to its *Swapramana*. This increase can cause it to move through the external apertures of the body, leading to potentially lethal diseases that require immediate attention. The treatment protocol for such conditions is not a one-size-fits-all. It is primarily based on the affected site, along with other general considerations like *Dosha* and *Bala*. This personalized approach is what makes Ayurveda stand out in the realm of holistic health. Treatment often includes nourishment therapy (*Brimhana*) or attenuation therapy (*Langhana*). *Brimhana* therapy focuses on strengthening the body, while *Langhana* therapy aims to reduce excesses. *Langhana* therapy can further be divided into purification therapy (*Sodhana*) and curative therapy (*Samana*), each with its unique benefits. The article deals with understanding the etiology, symptoms and treatment of the disease and the role of minerals in its management.

INTRODUCTION

Acharya Charaka has described the chapter of *Raktapitta* immediately after describing a very important and serious disease '*Jwara*' at the beginning of *Nidanstan*. The reason behind this sequence is that when, *Jwara* is not treated well, it may disturb the *Agni* i.e., the *Teja mahabhoot*, which is the reason behind the *Raktapitta*. The heat or burning sensation caused due to *Jwara* gives rise to *Raktapitta*. According to *Acharya Sushruta*, *Raktapitta* is described after *Pandu roga* as they have the common causative factor. As per Ayurveda, in *Raktapitta* the blood flows out of the body through natural orifices and a very similar

feature is observed in bleeding disorder so this can correlated with it. As we now know that *Rakta* is a fourth *Dosha* in the body as is mentioned by *Acharya Sushruta*. It is only *Dhatu* in the body that is in the form of a liquid tissue. This liquid tissue is performing a variety of functions in the body for e.g. forming the basis of life and nutrition to *Mansa dhatu*. Due to the liquid nature of this *Dhatu* it reaches the minutest of the *Stotasas* and helps in the nourishment of further *Dhatu*. This means blood carry oxygen and nutrients throughout the body and helps in the maintenance of the body. Blood holds an important place in the functioning of the body. As the blood is the most important element of the body, its loss can lead to many life threatening disorders. The disease mentioned in the Ayurveda classics that covers all the bleeding pathologies is given the name *Raktapitta*. *Raktapitta* is not merely oozing of the blood out of the natural orifices but it covers the pathologies of sub-dural haemorrhages and *Purpuras* as well. So,

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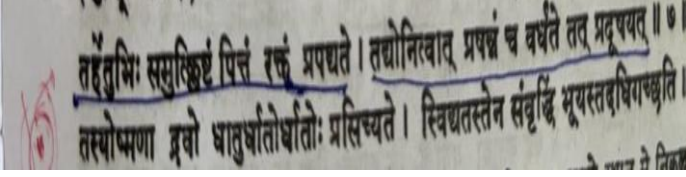
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classically mentioned *Raktapitta* resembles nearly with bleeding pathologies. Aggravated *Pitta*, due to its *Ushnata* and *Dravata* further affect *Rakta* and vitiate *Rakta*. This vitiated and increased *Rakta* along with *Pitta* cause *Raktapitta* [1].

Raktapitta etiology as per the Ayurveda Classical texts

As per Acharya Charak



As the result of the *Ashray ashrayee bhava* vitiated *Pitta* penetrates in to the *Rakta dhatu* (*Rakta vaha strotas* and its *Moolam yakrita* (liver) and *Pleeha* (spleen). As the heat in the form of *Pitta* aggravated in the body of the individual which leads to the increase in the extracellular fluid volume of the blood "*Tasyausmalam dravo dhatu dhatu dhatu prasichayate*" [5] which is described as the increase in the *Swapramana* of *Rakta* by the Acharya Charak. The whole pathophysiology of the *Raktapitta* has been described as increase in the blood volume in the vascular compartment. As per the *Nidan* of the disease as stated by Acharya charaka:[2]

यदाजन्तुर्यवकोद्दालककोरदूषप्रायाण्यन्नानिभुङ्क्तेभुशोष्णतीक्ष्णमपिचान्यदन्नजातनिष्पावमाषकुलत्थसूपक्षारोपसंहितं,दधिदधिमण्डोदश्वित्कद्रुम्लकाञ्जिकोपसेकंवा,वाराहमाहिषाविकमात्स्यगव्यपिशितं,पिण्याकपिण्डालुशुष्कशाकोपहितं,मूलकसर्षपलशुनकरञ्जशिगुमधुशिगु(खड्युष)भूस्तृणसुमुखसुरसकुठेरकगण्डरकालमालकपर्णासक्षवकफणिज्झकोपदंशं,सुरासौवीरतुषोदकमैरेयमेदकमधूलकशुक्तकुवलबदराम्लप्रायानुपानंवा,पिष्टान्नोत्तरभूयिष्ठम;उष्णाभितप्तो वाऽतिमात्रमतिवेलं वाऽऽमं पयःपिबति,पयसा समश्राति रौहिणीकं काणकपोतं वा सर्षपतैलक्षारसिद्धं,कुलत्थपिण्याकजाम्बवल्कुचपक्केः शौक्तिकैर्वा सह क्षीरं बत्युष्णाभितप्तः तस्यैवमाचरतः पित्तं प्रकोपमापद्यते, लोहितं च स्वप्रमाणमतिवर्तते तस्मिन् प्रमाणातिवृत्ते पित्तं प्रकुपितं शरीरमनुसर्पद्यदेव यकृत्स्त्रीहप्रभवाणां लोहितवहानां च स्रोतसां लोहिताभिष्यन्दगुरूणि मुखान्यासाद्य प्रतिरुन्ध्यात् तदेव लोहितं दूषयति।।[3]

Moreover, when *Nidana* of *Raktapitta* as is stated by *Acharya* is closely analysed, use of low molecular weight proteins and carbohydrate along with food items not compatible with the body when consumed leads to the improper digestion of the food and results in the low osmolarity of the plasma due to faulty absorption of the nutrients. As a result the movement of fluid from the intracellular compartment take place. When *Acharya* quotes that "*Tasyausmalam dravo dhatu dhatu dhatu prasichayate*" [4] he means that as *Rakta* is increased in its *Swapramana* which is increase in the volume of fluid in the vascular compartment. Blood is typically RBC and plasma (*Rasa* and *Rakta*).

Raktavaha Srotas is the *Srotas* which is related to blood circulation and its formation. Its *Mulasthanas* are *Yakrit*, *Pleeha* and *Raktavahini-dhamani* as mentioned the Ayurvedic literatures. So, in conceptual sense *Raktapitta* can be any form bleeding occurring in the body ranging from subdural haemorrhage to petechial haemorrhages.

Minerals mentioned in Charak Samhita that show haemostyptic action

Mocharasa

Mocharsa is a sticky liquid exudate that originates from the bark of the *Shalmali* tree. This exudation is often caused by insects or other environmental factors during the summer season. Fascinatingly, it solidifies due to atmospheric temperature, turning from a dark reddish-brown color to black.[5]

In Ayurveda, this resin is known by the synonym "*Niryasa*", indicating its transformative nature. Other names for it include "*Pichha*" or "*Pichalsaar*", further emphasizing its sticky properties.

Mocharsa holds significant importance in Ayurvedic medicine, and its various synonyms - *Mochaahva*, *Salmaiveshtaka*, *Mochsrava*, *Mochaa*, *Mochsaar* - are described in various lexicons of Ayurveda.

Acharya Charak, classified 50 *Mahakashaya* - groups of ten drugs with similar therapeutic action. Among these, *Mochrasa* was placed under *Purishsangrahnaya Mahakashaya*, *Shonit-sthapan Mahakashaya*, and *Vedana-sthapan*, highlighting its multifaceted therapeutic potential.[5]

Mochrasa's classification under *Purishsangrahnaya Mahakashaya* signifies its efficacy in managing digestive disorders. As a part of *Shonit-sthapan Mahakashaya*, it aids in blood clotting and wound healing. Lastly, under *Vedana-sthapan*, it showcases its analgesic properties, providing relief from pain.

Interestingly, *Mochrasa's rasa* (taste) is classified under *Kashya skanda*, indicating its astringent and cooling properties. This classification not only speaks to its taste but also its ability to balance the body's *Doshas*, contributing to overall health and well-being.

Sonitasthapan- A term that refers to drugs that rectify vitiated blood and restore normalcy. These drugs act as anti-haemorrhagic, an essential aspect of maintaining our health. *Sonitasthapan* drugs have a dual action. Not only do they prevent excessive bleeding, but they also nourish the blood, acting as haematinics.[6]

Rudhira Samsthapana - This refers to drugs that nourish the blood and act as haematinics. These drugs are crucial in maintaining the quality of our blood, ensuring that it can carry out its vital functions effectively.

Sushruta Samhita (Acharya Sushruta)

Mocharasa, as described in the *Sushruta Samhita*, belongs to the *Priyanguvadi gana*, a group of herbs known for their *Pitta* pacifying and *Sthambhan* (constricting) properties. This makes it a go-to remedy for conditions like *Pakwa-atisara* (mature diarrhea), *Vrana* (wounds), and *Raktapitta* (bleeding disorders)^[7].

What makes *Mocharasa* truly stand out is its role in *Sandhan karma*, the process of tissue repair and regeneration. Acting as a natural binding agent, it aids in the healing of tissue injuries, making it a valuable tool in the arsenal of Ayurvedic practitioners. Interestingly, while the *Astanga Hridaya* by Acharya Vagbhata doesn't specifically mention *Mocharasa*, its properties align with the text's emphasis on natural, holistic healing.

Gairika

In *Charaka Samhita*, *Gairika* is described under *Bhaumya dravya*^[8]. There are three types of drugs mentioned according to their source of origin as *Jangama*, *Audbhida* and *Parthiv*. All the metals like *Suvarna*, *Loha*, *Hartala Mansila* etc were included in this *Parthiv* class of drug. Acharya Sushruta also mentioned *Gairika* under *Parthiv dravya*. While in most of *Rasashastra* classics *Gairika* was included in *Uparasa* class.

Charaka has mentioned *Gairika* in *Shonitsthapana Mahakashaya*, In *Ashtanga Samghraha*, *Gairika* included in *Rudhirsthapana Gana*.

Due to its *Tikta*, *Kashaya rasa* and *Sheeta* property it was used as *Sthambaka* in bleeding disorders. *Gairika* is also one of the ingredients of the *Pushyanuga churna* which is used in treating leucorrhoea.

Vaidurya (cat's eye)

Acharya Charak has mentioned *Vaidurya* in the treatment of *Raktapitta*. As per *Rasashashtra* text as well, it is indicated to be used in the *Bhasma* form by mixing it in either in honey or sugarcane juice for internal administration. Properly prepared *Vaidurya bhasma* possesses *Madhura rasa* and *Sita guna*. It is considered as "*Raktapittaprashmanam*" and "*Pittamayaprashmanam*" i.e., it cures *Rakta pitta* and all the diseases^[9] caused due to the aggravation of *Pitta dosh* in the body. Another Acharya has quoted *Vaidurya* as "*Raktapittagnam*" and "*Pitapradhanroghanam*" as per *Rasa ratna samyachya* ^[10].

Mukta

As per the *Rasa shashtra* classics, *Mukta* is mentioned in the treatment of *Raktapitta*. It is indicated to be used in the *Bhasma* form by mixing it in either in honey or sugarcane juice for internal administration.^[11]

Mukta, also known as *Sheeta* in property, is a potent element used in the treatment of various health conditions such as *Daaha* (burning sensation), *Amlapitta* (gastric issues), *Jvara* (fever), and *Trishna* (thirst). The main constituent of *Mukta* is calcium carbonate, a compound known for its numerous health benefits. *Mukta* also contains traces of other elements. These elements, although present in small quantities, play a significant role in enhancing its medicinal properties.

Sphatika/Alum

Sphatika is chemically considered as $KAl(SO_4)_2$. In *Rasashashtra* it is considered under the *Uprasa Vargas*. It is known to be useful in restoring the laxity of the female genital organs and can heal the local wounds effectively. It is given the adjective of "*Rudhirsravrodhini*" which means it prevents excessive bleeding. Due its astringent properties it is used as an anti-haemorrhagic.

Dose: 125mg of *Sphatika* mixed with sugar candy is used in the bleeding disorders internally.^[12]

Shankha Bhasma

Shankha bhasma contains good amount of calcium along with the traces of phosphorus. It is considered under the *Sudha varga*. As per the texts, considered as *Stamhankaraka*, which means its acts as vasoconstrictor and helps in blood clotting.

Trinkant mani pishti

Amber is a fossilized tree resin, which has been appreciated for its colour and natural beauty since Neolithic times. *Trinkant* possesses *Sita guna* and *Sita virya*. When administered in suitable dose along with appropriate adjuvant it is used as "*Raktastambhaka*".

Dose: 1-2 gm is the general dose of the *Trinkant pishti* and it is administered with honey or sugar.^[13]

CONCLUSION

Raktapitta includes all the bleeding disorders ranging from oozing of blood from orifices to skin *Purpura*. Ayurveda has mentioned this term in a broader perspective. The main *Nidan* is *Pitta dosh vardhak ahar* and *Vihara* along with the *Rakta vaha strotodushti*. As per the concept of "*Sarvatha sarvabhanvanam samanya vridhikarnam*", there is an increase in the volume of *Rakta* in the *Raktavahini dhamanis*. As per the Acharyas this must be treated at an early stage. The minerals mentioned in the treatment of *Raktapitta* disease are presumably

capable of breaking down the etiopathogenetic components of the disease.

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