

WELCOME

Department :- Ayurved Samhita & Siddhant

Topic: Rakta Pitta

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INTRODUCTION TO SAMPRAPTI

- Ayurveda Emphasized not only treatment modalities of disease but also gives importance to the various diagnostic methods which play significant role towards the identification of the imbalance of Tridoshas i.e. pathological condition.
- In Ayurveda the word Pariksha is used for Diagnosis. It is of two types comprising of Rogi Pariksha and Roga Pariksha separately.
- Among them Roga Pariksha gives us the complete knowledge about a disease starting from the etiological aspect to the actual manifestation of disease.
- In Ayurveda there are five means of diagnosis i.e. Nidana Panchaka namely Nidana, Purvarupa, Rupa, Upashaya and Samprapti which are included under Roga Pariksha.
- Out of Nidana Panchaka Samprapti is an important tool.

- Process of understanding of development of disease by the vitiated dosha's which are constantly circulating inside the body i.e. how the disease manifested due to imbalanced doshas is called Samprapti.
- Vitiation of dosha takes place in various ways like Prakrita, Vaikrita, Anubandhya, Anubandha, Ekadoshaja, Dvidoshaja and Tridoshaja. It all depends on various etiological factors.
- Vitiated doshas circulates either in upper direction, lower direction or both i.e. Samprapti means knowing the factors which are responsible for the genesis of disease and not only knowing the disease. So in modern science Samprapti (process of manifestation of disease) can be correlate with pathogenesis.

- Pathogenesis gives the insight into the development of the disease .It gives us an exact idea as to how the etiological factors gives rise to increased formaton of doshas ,how the doshas travel at different sites setting in the disease process.
- The development of the disease is described under six stages like
 1. Chaya –Accumulation of doshas
 2. Prakopa –Accumulation of doshas in excess
 3. Prasara- Dissemination of doshas
 4. Sthanasamshraya –Localisation of doshas
 5. Vyakti –Disease stage
 6. Bheda-Differentiation of the type of disease

INTRODUCTION OF RAKTA PITTA

- महागदं महावेगमग्निवच्छीघ्रकारि च|
हेतुलक्षणविच्छीघ्रं रक्तपित्तमुपाचरेत्||५|| **CHA CHI 4/5**

Raktapitta is a serious disease and it afflicts the patients with a great speed like fire, it manifests instantaneously.

- Raktapitta is a bleeding disorder where in the blood vitiated by pitta flows through the orifices of the body
- Bleeding occurs due to some internal cause or as an effect of some chronic disease and importantly in the absence of injury
- Charakaacharya has described it in the chapter immediately after Jwara as it arises due to the result of santapa, which is pratyatma lakshana of jwara .
- Sushruta Acharya has described it after discussing Pandu roga due to their common causative factors.
- Vagbhataacharya has described it in the chapter after Jwara

PATHOLOGY RESPONSIBLE FOR RAKTAPITTA

पित्तं यथाभूतं लोहितपित्तमिति सञ्ज्ञां लभते, तद् व्याख्यास्यामः ॥

CHA .NI .2/3

- Raktapitta is not the combination of Rakta and Pita .It is only a pathological state of Pitta that's way here Acharya mentioned synonyms of Raktapitta is –lohita pitta

NIRUKTI OF RAKTAPITTA

- संसर्गाल्लोहितप्रदूषणाल्लोहितगन्धवर्णानुविधानाच्च पित्तं
लोहितपित्तमित्याचक्षते॥५॥

CHA.NI.2/5

‘रक्तयुक्तं पित्तं रक्तपित्तम्’ -Rakta along with pitta

‘रक्ते दूष्ये पित्तम्’ –Rakta dooshana due to pitta

‘रक्तवत् पित्तं रक्तपित्तम्’ –Pitta attaining the qualities of
Rakta

“संसर्गादूषणात्तत्तु सामान्याद्गन्धवर्णयोः (A .H)

NIDANA OF RAKTA IN DIFFERENT ACHARYA

- यदाजन्तुर्यवकोद्दालककोरदूषप्रायाण्यन्नानि
भुङ्क्तेभृशोष्णतीक्ष्णमपि
चान्यदन्नजातंनिष्पावमाषकुलत्थसूपक्षारोपसंहितं,दधिदधि
मण्डोदश्चित्कट्वराम्लकाज्जिकोपसेकं [३] वा,
वाराहमाहिषाविकमात्स्यगव्यपिशितं,
पिण्याकपिण्डालुशुष्कशाकोपहितं,
मूलकसर्षपलशुनकरज्जशिग्रुमधुशिग्रु(खड्यूष)भूस्तृणसुमु
खसुरसकुठेरकगण्डीरकालमालकपर्णासक्षवकफणिज्झको
पदंशं,सुरासौवीरतुषोदकमैरेयमेदकमधूलकशुक्तकुवलबदरा
म्लप्रायानुपानं वा, पिष्टान्नोत्तरभूयिष्ठम्; उष्णाभितप्तो
वाऽतिमात्रमतिवेलं वाऽऽमं पयः पिबति, पयसासमश्राति
रौहिणीकं [४] , काणकपोतं वा
सर्षपतैलक्षारसिद्धं,कुलत्थपिण्याकजाम्बवल्कुचपक्वैः
शौक्तिकैर्वा सह क्षीरं पिबत्युष्णाभितप्तः [५] ;

Dhanya Varga

Intake of Yavaka,Uddalaka and Koradusa along with Nishpava ,Masha ,Kulaha supa,

Dadhi and takra

Dadhi ,Dadhimanda,Udashvit,Katvara kanjika

Mamsa –Varaha,Mahisha ,Avika, Matsya, Gavya

Sushka shaka –Pinyaka,Pindalu

Harita varga-

Mulaka,Sarshapa,Lashuna,Karanja ,Shigru,Kadayusha

bhustruna,Sumukha,Surasa,Kuteraka,Gandira, Alamala,Parnasa,Kshavaka,Phanijjhaka

Sandana kalpas –

Sura,Sauvira,Tushodakam,Maireya,Medaka,Ma dholaka,Shukta

Sour preparation of -Kuvala,Badara,

Intake of **Pistanna** after food, unbiled milk in excessive quantity

Vegetable –Rohini with milk

Samskar-Pigeon boiled with Sarshapa tail

Samyoga of ksheera and Kulatha,pinyaka ,Jambu,Lakucha

ACC S U

- क्रोधशोकभयायासविरुद्धान्नातपानलान् |
कट्वम्ललवणक्षारतीक्ष्णोष्णातिविदाहि
नः ॥३॥ SU U 45/3
- **Manasika** -
kroda,bhaya,ayasa,
- **Ahara** -viruddha anna ,
,pana
,katu,amla,lavana,teekshna
,ushna ,vidahi
- **Vihara** –Atapa

ACC A H NI

- भृशोष्णतीक्ष्णकट्वम्ललवणादिविदाहि
भिः।
कोद्रवोद्दालकैश्चान्नैस्तद्युक्तैरतिसेवितैः॥१॥
|

- **Ahara** – Brusha ,Ushna
,Teekshana,Katu,Lavana
- Kodrava ,udalaka ,

A H NI 3/1

NIDANA OF RAKTAPITTA

- AHARA –

RASA –Regular and excessive consumption of lavana ,amla,and katu

GUNA –Intake of teekshna ,ushna,vidahi,kshara,viruddhara

Dravya –Intake of dry green vegetables ,radish,mustard ,garlic ,starchy food

- VIHARA –Wandering in sunlight working in atmosphere of high temperature for longer, especially near furnace, work or exercise exceeding the limit of strength,exertion
- MANASA –Anger,grief,fright

These factors naturally aggravates the vitiation of pitta and vidaha of rakta being the site of pitta as both of them are from same origin i.e both of them have dominance of agni mahabhuta .also the factors responsible for rakta vidaha are the same causing vitiation pitta along with rakta vidaha

POORVAROOPA OF RAKTAPITTA

अनन्नाभिलाषः,
भुक्तस्यविदाहः,शुक्ताम्लगन्धरस उद्गारः,
छर्देरभीक्ष्णमागमनं, छर्दितस्य बीभत्सता,
स्वरभेदो, गात्राणां सदनं,
परिदाहः, मखादधमागम इव,
लोहलोहितमत्स्योमगन्धित्वमिव चास्यस्य,
रक्तहरितहारिद्रत्वमङ्गावयवशकृन्मूत्रस्वेद
लालासिङ्घाणकास्यकर्णमलपिडकोल्लिकापिड
कानाम् ,
अङ्गवेदना, लोहितनीलपीतश्यावानामर्चिष्मतां
च
रूपाणां स्वप्ने दर्शनमभीक्ष्णमिति
(लोहितपित्तपूर्वरूपाणि भवन्ति)।।६।।

Loss of appetite,improper digestion
of food,burning sensation in
chest,eructation having sour
taste,frequent urge of vomiting
,discolouration ,foul smell of
vomiting material ,hoarsness of
voice , body pain ,burning sensation
all over the body ,sensation as if
smoke is coming out of the mouth
,smell of metal,blood,fish and raw
flesh in the mouth ,red ,green
,yellow colouration of different
organs of the body ,stool
urine,sweal,saliva,excreta from
nose,mouth,ear,and eyes and
appearance of pimples ,bodyache
and frequent dream of such objects
as are red,blue,yellow and brown in
colour and dazzling

SU SA

सदनं शीतकामित्वं कण्ठधूमायनं वमिः ॥७॥
लोहगन्धिश्च निःश्वासो भवत्यस्मिन् भविष्यति
|८|

- All over body pain , desire to cold item ,
- Feels like smoke is coming out of the mouth, smell of metal in vamana,swasa,

A H

- अथास्य पूर्वरूपाण्याह -
शिरोगुरुत्वमरुचिः शीतेच्छा
धूमकोऽम्लकः॥४॥
छर्दिश्छर्दितबैभत्स्यं कासः श्वासो भ्रमः
क्लमः|
लोहलोहितमत्स्यामगन्धास्यत्वं
स्वरक्षयः॥५॥
रक्तहारिद्रहरितवर्णता नयनादिषु|
नीललोहितपीतानां
वर्णानामविवेचनम्॥६॥
स्वप्ने तद्वर्णदर्शित्वं भवत्यस्मिन्
भविष्यति|

Heaviness of head ,Aruchi,
desire towards sheeta Ahara
and Vihara , feel like smoke
is coming out the mouth
,sour belching
,chardi,kasa,swasa,bhrama
,klama,tirdness,
smell of metal,fish,
amagandi loss of voice
,rakta varna haridra ,harita –
Nayanadishu, neela,lohita
,petatadi ,

- Premonitory symptoms represent all the signs and symptoms which are observed before the manifestations of the disease appear.
- These symptoms may appear during the stage of Chaya, Prakopa, Prasara of the doshas in the tissue or the organs (Sthanasanshraya) the premonitory symptoms represent the resistance offered by the tissue or the organs to the attacking doshas.
- Where the manifestations of the disease mean that the diseased tissue or the organs are now overpowered by the doshas.

- The premonitory symptoms are classified as general and specific premonitory .They is related to the dosha which is increased in that disease. If all the prodromal symptoms described in a disease are present, it takes a fatal course.
- It is important to start the treatement in prodromal stage
- Before the onset of Raktapitta i.e the direct flow of Pitta Dooshit rakta, following signs and symptoms are seen

TYPES OF RAKTAPITTA AND THEIR SIGN-SYMPTOMS

- The types of raktapitta stated above are according to its marga .apart from these types
- Sushrutacharya has mentioned 7 doshasajbheda as per the predominance of the dosha, whereas in Charaka samhita ,Chikitsa sthana -4
- Vatika-Shyava ,Aruna ,Saphena ,Tanu, Ruksha
- Pittaja –Kashayabha,krusha ,Gomutrasannibha,Dhoomabha,Anjanabha,rakta
- Kaphanvit –Sandra,Pandu,Sasneha ,Pichchhil rakta

MARGA OF RAKTAPITTA AND DOSHA SAMSARGA

- विदग्धं स्वगुणैः पित्तं विदहत्याशु शोणितम् ततः प्रवर्तते रक्तमूर्ध्वं चाधो द्विधाऽपि वा
SU .U 45 /5
- ऊर्ध्वं नासाक्षिकर्णास्यैर्मोद्वयोनिगुदैरधः॥७॥
कुपितं रोमकूपैश्च समस्तैस्तत्प्रवर्तते| A H NI 3/7
- The Granthakaras have described Urdhva ,Adha and Dwidha gati of Raktapitta .The Rakta vitiated by Pitta tries to get out of the body through the nearest outlet due to raised intravascular pressure.when the Raktapitta is associated with Kapha ,upper part of the body being the main site of Kapha ,these doshas get expelled out from Amashaya in upward direction .

- When it is associated with Vata dosha ,lower part being its main site ,doshas tries to get out of the body from pakwashaya in downward direction.rakta along with vitiated doshas also gets expelled out in downward direction through uretral,anal and vaginal opening in case of females .
- These are of udana and apana vayu in these gatis is an obvious thing as per their sites.same way, ubhaya gati is observed when there is association of both the doshas – namely kapha and vata .

- गतिरूर्ध्वमधश्चैव रक्तपित्तस्य दर्शिता|
ऊर्ध्वा सप्तविधद्वारा द्विद्वारा त्वधरा गतिः||१५||
सप्त छिद्राणि शिरसि द्वे चाधः, साध्यमूर्ध्वगम्|
याप्यं त्वधोगं, मार्गौ तु द्वावसाध्यं प्रपद्यते||१६||
यदा तु सर्वच्छिद्रेभ्यो रोमकूपेभ्य एव च|
वर्तते तामसङ्ख्येयां गतिं तस्याहुरान्तिकीम्||१७|| **c chi 4/15-17**
- Urdwaga raktapitta expels out through external openings of the upper part -7 bahirmukha srotas namely –mukha ,nasa karna,and akshi ,whereas adoga raktapitta flows out through the openings found in lower body part -2bahirmukha srotas – namely guda,mootra,(and yoni in case of female) Ubhaya raktapitta follows all the paths .

- Apart from this, Asankhyeya gati has been described in the Charaka chikitsa in which doshas also get expelled through the Loma koopa .this condition should be considered as life threatening.
- It can be assumed that during the gati of raktapitta ,sthanika vigunata along with snigda –ushna hetu ,kapha-vata anubandha,amashaya –pakwashaya sthana respectively is responsible for its urdwaga or adha gati.
- The clinical manifestation depends on the organ involved as well as the causative dosha.they are described under individual diseases

SAMPRAPTI

- Samprapti is describe at the end of the Nidana panchaka even though symptoms appears after the pathogenesis but knowledge of symptoms is more important than Samprapti for the diagnosis of the disease.
- All granthakaras have explained almost the same samprapti.but raktapitta samprapti is thoroughly discussed in charaka samhita which helps in easy understanding of samprapti.

ACC TO CHARAKA

- तस्यैवमाचरतः पित्तं प्रकोपमापद्यते, लोहितं च स्वप्रमाणमतिवर्तते।
तस्मिन् प्रमाणातिवृत्ते पित्तं प्रकुपितं शरीरमनुसर्पद्यदेव यकृत्प्लीहप्रभवाणां लोहितवहानां
च स्रोतसां लोहिताभिष्यन्दगुरूणि मुखान्यासाद्य प्रतिरुन्ध्यात् तदेव लोहितं दूषयति

CHA NI 2/4

Pitta prakopaka ahara, vihara

→CHAYA AVASTA



Guna of pitta vitiates the Rakta



Due to pitta Guna Rakta Exceeds its normal quantity → PRAKOPA
AVASTA



Rakta and pitta goes to raktavaha srotas (Spleen and yakrut)



→STHANASAMSHRAYA

Rakta dusti due to blockage in Raktavaha srotas



RAKTAPITTA



→VYAKTA STHANA



ADHOGA AND UEDWAGA RAKTAPITTA

→BHEDA AVATHSA

- तैर्हेतुभिः समुत्क्लिष्टं पित्तं रक्तं प्रपद्यते| तद्योनित्वात् प्रपन्नं च वर्धते तत् प्रदूषयत्||७||
तस्योष्मणा द्रवो धातुर्धातोर्धातोः प्रसिच्यते| स्विद्यतस्तेनसंवृद्धिंभूयस्तदधिगच्छति||८|| **CHA**

NI. 4 / 7-8

Nidana sevana



Prakupita PITTA mixed with Rakta dhatu



Yoni of Piita is Rakta and rakta is vitiated by pitta



Due to Ushanta of pitta different dhatu ooze out in rakta dhatu



Rakta vruddhi – Raktapitta

- Regular consumption of the causative factors stated above vitiates pitta dosha resulting in the increase in its teekshna – ushna gunas as well as its quantity.
- The rakta dhatu also gets increased in volume and vitiates as it has properties similar to those of pitta.
- The raised ushma of pitta causes swedana of rest of other swadyaman dhatu as a result this, water content from these dhatu apyansh gets extracted and then accumulated in rakte itself .this rakta dhatu increased in volume circulates in the whole body with the help of vikshepan of vyan vayu.increased intra cellular pressure causes rupture of blood vessels further leading to dooshit raktasrav

- क्रोधशोकभयायासविरुद्धान्नातपानलान् |
कट्वम्ललवणक्षारतीक्ष्णोष्णातिविदाहिनः ||३||
नित्यमभ्यसतो दुष्टो रसः पित्तं प्रकोपयेत् |
विदग्धं स्वगुणैः पित्तं विदहत्याशु शोणितम् ||४||
ततः प्रवर्तते रक्तमूर्ध्वं चाधो द्विधाऽपि वा |५|S U 45/3-5

Krodadi pittakara ahara,vihara



Rasa will vitiates pitta



Vidagda of Pitta leads to Rakta dusti immediately



The Route of Raktapitta in two ways

कुपितं पित्तलैः पित्तं द्रवं रक्तं च मूर्च्छते| ते मिथस्तुल्यरूपत्वमागम्य व्याप्नुतस्तनुम्॥२॥

A H NI 3/2

Pittavardaka hetu



Pitta prakopa



Dravarupi Pitta combined with Rakta



Both attains the same Guna and present in the sarvashareera



Raktapitta

Discussion

- The way of understanding of combination of Rakta and Pitta describes the process of Samprapti involved in condition when we analyse the **Definition of Raktapitta**
- Definitions are substantiated in all texts by giving following THREE causes
 1. Samsargat –Pitta have the same quality as of Rakta
 2. Dooshanat –as Rakta involves pitta in it in form of mala or in other way Pitta mala rupi gets formed from Rakta dooshana of Rakta do the vitiation of pitta
 3. Ganda and varna –the quality of Rakta and Pitta even though same in nature they differ in nature of dooshana sproperty which differenitiates Pitta and Rakta as dosha and dhatu due to vitiating in nature affects Rakta in two ways
 1. Gunata
 2. Varnata

- All the texts have given same hint that is due to Pitta Prakopa it further does the Rakta dusti and on behalf of Samana guna pitta attains Rakta quality causing further vitiation
- But Caraka samhita contributed in different way by mentioning mutual vitiation of both Rakta and pitta in initial stage and further intake of Nidana, causes progress of Pitta Prakopa manifesting Vyadhi

DISCUSSION ON NIDANA

- In Raktapitta specific nidana to act in causing Raktapitta depends upon Matra,Prakruti,Samyoga of dravya it's not necessary that these things are always necessary to cause Raktapitta because of it depends upon the Matra of Ahara .Hence it is substantiated by saying Atimatra sevana ,however even the these factors have power to do Prakopa of pitta in every person the prakopita matra differs from person to person depending upon Prakruti so pittala prakruti persons are more prone to Rakta pitta and these factors adds as cause to enhance the disease process .

Even though Samyoga of Ahara matters in this contexts for ex- kodrava , uddalaka as thet are Sheeta veerya ,due to Samyoga of Ushnadi dravya it will change its guna

Mainly the Aharaja nidana is concentrated in Charaka samhita and Astanga hrudaya , however the Manasika karanas are concentrated by Acharaya sushrutha .

The illustrationsof vyadhi due to Shareerika, Manasika are Nidanas are analysed in Bruhatrayee in causing Pitta even though the Pitta dusti occurs first but it cannot be said that only pitta is involved directly .hence the name of vyadhi is Raktapitta, saying there is mutual contribution of both Pitta and Rakta in manifestation of disease.

- **Highlights of Charaka samhita Raktapitta adhyaya**
- The specialization of Charaka samhita compared to texts in this Vyadhi is it divides on basis of Dosha lakshana
- However pitta predominating in this condition, the types like Kapha and Vata acts as Pradhana dosha along with Pitta manifesting respective Lakshana s. it is as like Vata pradhana in Gulma but still there is type of Kaphaja Gulma due to Predominance of it from other Doshas

- Special contribution of Charaka samhita in respect to mythology origin
- Rakta pitta due to ushna of Agni of Rudra kopa during the Dakshayana, which produced the Jwara followed by Raktapitta
- Highlighted the concept of Upadrava specially in this chapter
- The sequence of explaining the Nidana Panchaka in this chapter is changed as the Upadrava are mentioned soon after Porvaroopa due to the Linga bhutatva and Nityaatva of these factors
- i.e Lingabhutatva –predominance of lakshan indicating the Asadhya lakshana
- Niyatatva -these Upadrava are followed by Lakshanas

- Explanation of Raktapitta Asadhya lakshana with respect to Raktapitta in deeper stage affecting the Grambhira dhatus causing the Krishna, Nilata etc. change in the colour of Rakta with Puti Ganda , Balamamsa kshya in Nidana sthana .
- further stage of Asadhya lakshana explained in Charaka sthana with respect to Asadhyatva is Raktapitta taking course of Pathogenesis of Tiryak gati and affecting Romakupas through which bleeding occurs.

- Described the way of progression of diseases from Sadhya to Yapya , yapyā to Asdhyā ,the changes in course of Raktapitta is indicative of its Asdhyatva lakshana .
- The chances of curability of Raktapitta is only when it has Attained marga of Sadhya and Yapya i.e the course of disease can changes from Sadhya to Yapya marga and vice versa .
- As course attains the Yapya and Asadhyā marga, the Raktapitta attains incurability state.
- The Sadhya and Asadhyā lakshana are depended upon the Anubanda dosha.

SUSHRUTA SAMHITA

- Mainly explained Gati of Raktapitta to differentiate Prakruta and Dooshita Rakta
- आमाशयाद्ब्रजेदूर्ध्वमधः पक्वाशयाद्ब्रजेत् ||५||
विदग्धयोर्द्वयोश्चापि [१] द्विधाभागं [२] प्रवर्तते |
केचित् सयकृतः प्लीहः प्रवदन्त्यसृजो गतिम् ||६|| SU U 45/6
- **According to dalhana**
- यद्यपि रक्तस्य यकृतप्लीहस्थानत्वादामाशयपक्वाशयाभ्यां प्रवर्तनं न सम्भवति, तथाऽपि प्रकुपितरक्तस्य तत्रापि गमनात् प्रवर्तनं ताभ्यां सम्भवत्येव|

- Basically Yakrut ,Pleeha ,Sthana of Rrakta ,its only under condition of Prakopa of Rakta ,it attains the Sthana of Amashaya and Pakwashaya .Rakta which flows in Urdwa and Adho marga is Dushita rakta and not the Prakruta rakta.only dusta rakta have chances to move in Urdwa and Adho gati .the Gatis are decided on basis of Anubandha dosha involved

HIGHLIGHTS OF ASTANGA HRUDAYA

- Adhoga Raktapitta in Medra, Yoni the analysis of Raktapitta according to
- Nidana ,Ayana ,Anubanda doshas ,Desha, Kala avastha
- Especially in Astanga Hrudaya, the term Mala is used for Pitta because it's the Pitta which is in Mala Rupi formed from the Rakta dhatu is vitiated in Raktapitta in primitive stage.

SAMPRAPTI GATAKA OF RAKTA PITTA

- Dosha –Pitta pradhan tridosha except pachaka all Pitta type
Vata-Samana , Apana,Vyana
Kapha –Kledaka
- Dushya –Rakta
- Agni – Jataragni , Dhatwagni
- Srotas –Raktavaha srotas
- Udbhava – Yakrut and Pleeha
- Adhistana – Amashaya and Pakwashya
- Sanchara – Sarvashareera
- Vyaktasthana –Urdwaga, Adhoga, Ubhaya
- Srotodusti –Sanga,Atipravritti,Virgagamana
- Rogamarga- Abhyantara, Bhahyamarga
- Vyadhi swabhava - Ashukari
- Sadhya asadhyata – Sadhya,Yapya ,Asadhya,

VYAVACHEDHAKA NIDANA RAKTA PITTA

- Pittaja Asrugdhara
- Panduroga
- Raktarsha
- Raktatisara
- Pittaja yonivyapath

REFERENCES

- CHA .NI 2ND CHAPTER
- SU .U .45TH CHAPTER
- A .H .NI 3RD CHAPTER
- C CHI 4TH CHAPTER

DISCUSSION

THANK YOU