

RAKTAMOKSHANA THERAPY - A PERSPECTIVE OF AYURVED CLASSICS

*¹Dr. Ankush Gunjal, ²Dr. Tridev Patil, ³Dr. Satish Urhe and ⁴Dr. Roshan Dhale

¹Associate Professor, Dept of Kayachikitsa, SMBT Ayurved College and Hospital Nashik.

²Assistant Professor, Dept of Rachana Sharir, SMBT Ayurved College and Hospital Nashik.

^{3,4}Assistant Professor, Dept of Panchakarma, SMBT Ayurved College and Hospital Nashik.

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*Corresponding Author

Dr. Ankush Gunjal

Associate Professor, Dept of
Kayachikitsa, SMBT
Ayurved College and
Hospital Nashik.

ABSTRACT

In Ayurveda *Panchakarma* procedures are primarily the center of attention for eliminating the vitiated *Doshas* from the body. These procedures were developed thousands of years ago, and still has a significant role in the *Ayurveda* management. *Raktamokshana* is procedure advised for treatment of *Raktdustijanya Vyadhi*. *Raktamokshana*, is para surgical procedure generally called as bloodletting in present era. It is one of the *Panchakarma* procedure illustrated by *Acharya Sushruta*. It is consequential form of two words, 'Rakta' which means blood and 'Mokshana' which means to set out. *Raktamokshana* can be carried out by two methods *Shastra Visravana*

and *Anushastra vidhi*. *Shastra Visravana* is of two types a *Pracchana* and *Siravyadhan*. *Anushastra vidhi* is of three types viz, *Shringa*, *Jalauka* and *Alabu*. *Rakta* is responsible for potency, skin texture, happiness and prolonged existence of life. The article places the importance of *Raktamokshana*, as it can avoid skin diseases, blood borne disorders, edema, lymph node enlargement etc., and it heal the illness like *Raktapitta*, *Kustha*, *Visarpa*, *Dadru*, *Charmadala*, *Kaamala*, *Shwittra*, etc., which are caused due to of *Raktadusti*.

KEYWORDS: *Raktamokshana*, *Raktadushti*, *Twak Dosha*.

INTRODUCTION

Ayurveda has the majority likely specified the first comprehensive, balanced, organized description of *Raktamokshana* for several *Raktadusti Vikaras*. It is also considered one of

Shodhana (purificatory) procedures. *Raktamokshana* means letting of blood which is mainly the line of management in certain disease states particularly when there is a *Raktadushti*.^[1]

Sushrut Samhita had explained *Raktmokshana* concept with applied evidences.^[2] The procedures mentioned includes *Jalauka Avacharana* (Leech application), *Sringa Avacharana* (Horn application), *Ghati Yantra Avacharana* (Cupping glass application), *Alabu Avacharana* (Gourd application), *Pracchana Karma* (Scrapping), *Sira Vedhan* (Venesection), *Suchi Avacharana* (Needle application).^[3] The Main function of *Rakta Dhatu* is provided existence i.e. *Jeevan* to living beings, a few fluctuations i.e. reduction or increase in its amount may possibly lead to a variety of pathology. For this reason to relieve the patients from these pathologies, *Raktmokshana* (bloodletting) is the most appropriate form of management in classics of *Ayurveda*. The importance of *Raktmokshana* can be evidenced in classics the references quote *Sira Vedha* (Venesection) is considered as a half part of the treatment mentioned in *Shalyatantra*. *Raktamokshana Karma* provides ‘*Ashu Vyadhya Shanti*’ as quoted by *Acharya Sushruta*. *Acharya Sushruta* has mentioned that the individual who frequently go through bloodletting will not get affected by *Shopha*, *Twacha Dosha*, *Visarpa*, *Granthi* etc disorders.^[4] The present review deals with the probable mode of action of *Raktamokshana* (bloodletting) therapy and explain the outcome described in *Ayurved* classics.

Probable mode of action of *Raktamokshana*:

***Ayurvedic* concept**

While specifying the *Shata Kriyakalas*, *Sushruta* highlights on the responsibility of *Rakta* in the third and the most significant stage called *Prasara*. *Prasara* step is essential for the *Doshas* to get propagate transversely in different planes of the body and *Rakta* is influential in this segment. Therefore *Uttarothara Dhatu* penetration of morbid *Doshas* is prohibited.^[5] *Raktamokshana* (*Siravyadha*) procedure obliterate the *Raktaja Vikara* from its root source, just as when the bunds of a field are broken, the crop of the paddy etc., is totally destroyed. This procedures rinse out the *Rakta* of its vitiation and consequently create the person become shiny, *Indriya* turn into clear or are able to recognize their objects in a pleasant manner, his digestive fire (*Agni*) is enhanced leading to happiness, good quality nourishment and strength.^[6] *Rakta* cannot get vitiate eventually, it mostly depend upon further *Doshas* first *Tridosha* is exaggerated then there is vitiation of *Rakta*, by *Raktamokshana Shaman* of *Tridosha* take place. *Avarana Chikitsa - Raktamokshana* is principally designated in *Pitta*,

Rakta and *Kaphaja Vyadhi* or when *Pitta* or *Kapha* is in *Anubandha* to *Vata Dosha*. In such situation of *Vata Prakopa* due to *Kapha* and *Pitta Avarana*, *Raktamokshana* be capable of facilitate to eliminate the *Avarana* of *Pitta* and *Kapha Dosha* giving technique for *Anuloma Gati* of vitiated *Vata* that ultimately heal the *Vatika* sign & symptoms.^[7] In circumstances of *Samshrita Dosha*, *Pitta Dosha* should be targeted first, due to *Asaya Ashrayitva Bhava* of *Rakta* and *Pitta Raktamokshana* assist to pacify vitiated *Pitta*.^[8] In *Raktaja Vikara* vitiation of *Rakta Dhatu* guides to numerous *Twak Vikara* (skin diseases), *Raktamokshana* facilitates in elimination of *Dushita Rakta* from skin (*Twak*) and *Twacha* get nourished with *Shudhha Rakta* which will resolve down all types of *Kushta* (skin diseases). *Rakta* is regard as one among the *Dasha Pranayatan* of body by *Acharya Charaka* and it provides *Jivana*, when *dushita Rakta* is removed, there is enrichment of *Shudha Rakta*.^[9] *Pitta* is (impurity) mala of *Rakta* and by *Raktamokshana* vitiated *Pitta* is eliminated along with *Rakta* and help out in configuration of *Shudha Rakta*.^[10] In situation of *Aagantuj Vyadhi* vitiation of *Tridosha* happens due to exterior factors or inflammatory response taking place outer surface of body leading to accumulation of morbid humors resulting in *Ruja*, it can be relieved by *Raktamokshana* by ejection of vitiated *Dosha* and provide relief in pain. *Raktamokshana* improve venous circulation thus *Raktaavritta Vata* is reassured, and relief in pain is monitored immediately. The swelling is reduced through the reduced tenderness and affords an anti-inflammatory outcome. *Raktamokshana* is influential in relieving symptoms like *Ruk* (pain) by reducing *Amlata* in *Rakta*. *Raktamokshana* alleviate the *Sanga* (obstruction) of *Srotas* which is the *Dushti Prakara* in a variety of skin diseases (*Kushta*).^[11] *Suptata* (Numbness) is indication originate in *Twakgata Vata*, can be measureable as pathology of superficial nerve taking part, here *Raktamokshana* is designate by *Acharya Sushrut* as it helps in reducing *Raktavrita Vata* and eliminate *Dushita Rakta* from *Twak* providing release in *Suptata*. The complete body is nourished by *Siras*, to improve vitiation of *Dosha* concerning a huge region of body *Raktamokshana* from *Sira* is the simply way as it apply its result on the complete body.^[12] *Raktamokshana* includes of *Apatarpana Rupa Chikitsa* which improves the immigration of *Dusta Doshas* from *Asthi* (*Sandhi* etc) to *Rakta*. It leads to *Langhana*, *Swedana*, *Pittaharana* and *RakthaDosha Harana*. Therefore *Raktamokshana* contributes in instant relief when it is judged against to other therapeutic procedures that obtain longer duration to relieve the symptoms.

Significance of *Raktamokshana*

The *Rakta Dhatu* is designated to provide *Jeevan* to living beings.^[13] The variations i.e. reduction or increase in its volume might lead to different pathology. *Acharya Charaka* have declared *Rakta* in *Dasha Pranayatan* i.e. ten major resort of living. *Acharya Vagbhat* have stated that *Rakta* is one of fundamental element in the formation of the body and it determines the situation (fit and unfit) of the body. Defects of *Rakta Dhatu* can lead to various infection like abscess, edema, inflammations, skin diseases similar to allergic dermatitis, eczema and vitiligo etc. To preserve appropriate functioning of liver, heart and other crucial appendage of the body and to relieve individuals from these pathologies *Raktamokshana* is utmost form of treatment in *Ayurveda* classics. *Raktamokshana* (*Siravedhan*) is acknowledged in surgery as half of the therapeutic management occupying the same place as properly applied *Basti Karma* in general medicine. *Raktamokshana* (*Siravyadha*) is described as half remedy for various diseases,^[14] as most of the disease have blood as one of the main vitiating or pathogenic factor. *Raktamokshana Karma* provides '*Ashu Vyadhyā Shanti*' as mentioned by *Acharya Sushruta* as diseases do not get pacified so quickly and fully by therapeutic management resembling to *Lepan* etc. as by *Siravedhana* or *Raktamokashana*.^[15]

MATERIALS AND METHODS

A literary review is conducted using electronic database like Pubmed, Google scholar, IJAM, IAMJ, AYU etc. and as mentioned in *Ayurveda* classics like *Charaka Samhita*, *Sushruta Samhita*, *Ashtang Sangrah* etc.

DISCUSSION

The withdrawal of blood for the treatment of many life threatening disorders was the most ordinary medical practice executed by physicians from ancient times until the late 19th century. Bloodletting was used to "treat" a broad range of diseases, appropriate a typical standard treatment for almost every disease and was practiced prophylactically as well as therapeutically. The references of *Raktamokshana* can be obtained from *Vedic* period and the references associated to bloodletting by leech application are existing in *Koushika sutra* of *Atharava Veda*.^[16] Bloodletting eradicates vitiated *Doshas* which cause the disorder. This modality falls underneath purificationary therapies, which rinse out the body. This is also specify that for maintainance or preservation of healthiness. Ancient science considered *Raktamokshana* as an effectual procedure for a variety of diseases as *Rakta* (blood) helps in

beginning, manifestation and growth of various diseases and the vulnerability of *Rakta* towards impurity is so versatile that the *Ayurveda* classics were constrained to be in agreement upon *Rakta* as fourth *Dosha*. As a result *Dushita* (vitiated) *Rakta* from the associated *Siras* (veins) should be let out to defend the health or to eliminate the disease. *Acharya Sushruta* has quoted that the individual who repeatedly follows bloodletting will not be suffered by *Shopha*, *Twak Dosha*, *Visarpa*, *Granthi* etc. disorders.

CONCLUSION

Raktamokshana, is a para surgical technique used in *Ayurved* classics. Ancient treatise considered bloodletting as a part of the medical management for disorder involving *Dushita* (vitiated) *Rakta* known to humans. Bloodletting is one of the purificationary therapy where the disease sourcing feature i.e. *Dushita* (vitiated) *Rakta* are let out from the body which relieves the disease symptomatology and also prevents the recurrence of the disease. Hence it is emerged as a complete management for various disorder related to *Rakta Dushti*.

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